

# Canadian Churchman

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THURSDAY, APRIL 11th, 1918.

No. 15.

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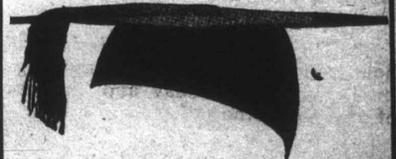
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**Personal & General**

The Archbishop of Nova Scotia and Mrs. Worrell have left Halifax for Bermuda.

We regret that it has been necessary this week to hold over a considerable amount of Church news.

The Rev. A. D. Greene, C.F., has been transferred from Witley to Shorncliffe for temporary duty.

Col. the Rev. J. M. Almond, Director of the Canadian Chaplain Service, preached in Westminster Abbey recently.

A Bishop Scadding Memorial Church, which is to cost \$10,000, is projected by St. Michael and All Angels', Portland, Oregon.

The Sunday School Commission will hold its regular semi-annual meetings in Toronto on Monday and Tuesday of next week, the 15th and 16th inst.

Dr. Lucas, the Bishop of Mackenzie River arrived in Toronto, on April 3rd, and will remain here until the 27th, when he will leave for Edmonton.

The Archbishop of Algoma preached in St. Alban's Cathedral, Toronto, on Sunday morning, April 7th, and at St. Matthias' Church, in the evening.

Mrs. Boddy, the widow of the late Archdeacon Boddy, of Toronto, died suddenly at her residence 21 Winchester Street, Toronto, on Sunday, the 7th April.

The Bishop of Toronto preached at St. Anne's, Toronto, in the morning of the 7th inst., and he held a Confirmation service at Bedford Park Mission, Toronto, in the evening.

The annual meeting of the shareholders of the "Canadian Churchman," Limited, will be held in St. Paul's Schoolroom, Bloor St. East, Toronto, on Tuesday next, the 16th inst., at 8.15 p.m.

The Rev. A. J. Vale, of Hay River, Great Slave Lake, leaves Toronto, where he has been staying lately, for the diocese of Ottawa on April 11th. He will remain in that diocese until the 28th inst., and will then go West.

The Anglican L.M.M., in addition to the very large meeting for men held in St. James' Cathedral, Toronto, at noon on Wednesday of last week, held another in the same place yesterday at which the Right Rev. Dr. Roper, of Ottawa, gave the address.

Intercessory meetings for women arranged by the Woman's Auxiliary were held in Toronto on Wednesday of last week and this. A very large number of women attended and impressive addresses were given by the Revs. Dr. Seager and C. Ensor Sharp.

The Teacher Training Examinations of the S.S. Commission will be held wherever there are candidates on Saturday, the 27th inst. All information regarding the examinations can be obtained from the Secretary of the Commission, the Rev. R. A. Hiltz, Confederation Life Building, Toronto.

Dr. Raymond, late of St. John, N.B., who has been staying in Victoria, B.C., for some considerable time past, arrived in Toronto on April 5th, and he is at present staying with Mr. and Mrs. J. A. Catto, of 21 Roxborough Street East. Mrs. Catto is a niece of Dr. Raymond.

Capt. W. N. Stone, of the Royal Fusiliers, has been awarded the Victoria Cross, following his death in action. Capt. Stone was a surveyor with Speight and Van Nostrand, Toronto, prior to the outbreak of war, but returned to England where he joined his old regiment. Four brothers are in the service.

Nearly two thousand Canadian soldiers are now buried in England, and nearly every grave has a cross above it. Mrs. Astor has laid out a beautiful cemetery adjoining the Canadian Cliveden Hospital. Exactly two-thirds of the Canadians in hospital in England are now in the Canadian hospitals.

A most impressive intercessory service was held in Christ Church Cathedral, Ottawa, on Monday evening of Holy Week, conducted by the Bishop of the diocese, the Right Rev. J. C. Roper. The Duke and Duchess of Devonshire and party, all the Anglican clergy of the city and a goodly representation of members of other Christian denominations were present.

The Right Rev. William Charles White, D.D., the new Bishop of Newfoundland was duly installed, inducted and enthroned as Bishop in the Cathedral Church of St. John the Baptist, St. Johns, Newfoundland, at the morning service on Sunday, March 24th, in the presence of a large and representative congregation despite the fact of the inclement weather.

The King has approved the award of the Victoria Cross to Second Lieutenant and Temporary Captain James Byford McCudden of the Royal Flying Corps, who had previously been awarded the Distinguished Service Order and Bar, the Military Cross and Bar and the Military Medal. Lieut. McCudden has accounted for 54 enemy machines, of which number 42 have been totally destroyed.

The trustees of Columbia University at a meeting which was held on April 1st, decided to confer the honorary degree of Doctor of Laws on the Most Rev. Cosmo Gordon Lang, Archbishop of York. The degree will be conferred shortly at a special meeting of the trustees and the ceremony will be attended by the University Council, the wardens and vestrymen of Trinity parish, New York, and the executive committee of the Pilgrims' Society.

Among those present on the platform at the meeting in Massey Hall, Toronto, on Friday evening last, addressed by the Archbishop of York, were the following: The Archbishop's Chaplain, the Bishop of Toronto, the Archbishop of Algoma, the Assistant Bishop of Toronto, the Bishops of Huron, Ottawa, Niagara, Ontario and Mackenzie River, Archdeacons Cody, Warren, Ingles, Archbishop McNeil of the Roman Catholic Church, Rev. Dr. Neil, Moderator of the Presbyterian Church in Canada, Rev. Dr. Chown, Superintendent of the Methodist Church in Canada, Mr. J. N. Shenstone, representing the Baptist Church (Eastern Canada), Rev. Frank J. Day, representing the Congregational Church, Hon. W. D. McPherson, representing the Government of the Province of Ontario, Hon. Mr. Justice Hodgins, Chairman of the Laymen's Missionary Movement of the Church of England in Canada, Sir Robert Falconer, President of Toronto University, the Mayor of Toronto, Lt.-Col. Bickford, O.C. No. 2 Military District, C. E. Parsons, President Canadian Manufacturers' Association, Mr. C. Marriott, Vice-President of the Board of Trade, Toronto, Mr. Norman Sommerville, President of the Empire Club of Toronto, Sir John Wilhison, representative of "The Times" and Principal Maurice Hutton of University College, Toronto.

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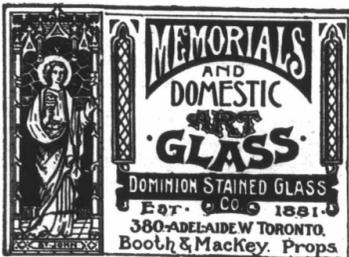
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# Canadian Churchman

Toronto, April 11th, 1918.

## The Christian Year

Third Sunday after Easter, April 21st, 1918.

### EASTER JOY.

"And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." How strange those words must have sounded to those poor, perplexed men. He has been telling them how the world would learn to hate and despise them, how "they shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service," and then at the end He gives them a surprising word about joy—a joy so wonderful and so enduring that no man can take it from them.

Why does the Church at this season of her Year turn our minds to such thoughts, and bid us read these words of Our Lord, spoken as they were on the night which preceded the day which saw the culmination of the apparent failure of His life? It is because we are bidden to look at things in the light of the end; it is because Our Lord has here given us the clue as to how we must look at things which seem to point only to humiliation and failure. Our Lord gives this message to His Apostles on that night, because in His eyes all these sad facts—the agony in the garden, betrayal, injustice, desertion, Calvary, the grave—were illuminated and transformed by the tremendous fact which He knew was about to be accomplished—His rising again from the dead. The Resurrection of Our Lord Jesus Christ has changed the whole aspect of life. It has thrown light into dark places, has answered many difficult riddles, and has given us the power of looking at the facts of our life from a new point of view. The message He gave them that night, though they did not understand it then, was the message of the Resurrection, which means joy.

Well may we lay it to heart in these days of strain. As He spoke to His Apostles of old in an atmosphere which seemed fatal to joy, and at a time when overshadowing them were things which seem to make it impossible, so He speaks to us at this Eastertide in the midst of war. And the message of the Resurrection is always the same—joy in spite of opposition and failure. It was the apparent failure of His Life that brought about the Resurrection. He surrendered His Body to the soldiers, He lost His Life, but by this He conquered and rose triumphant on the third day, winning for us the joy He promised. We are so apt to be discouraged, to feel that our lives are failures. The right is so hard, the wrong is so easy. There is so little room for joy, so much room for discouragement. Life is perplexing, and the times are out of joint. But the Resurrection speaks of conquest for us, and conquest is joy. We can win through "the power of His Resurrection." Our Lord Jesus Christ that evening, on which He spoke the words of our Gospel, looked beyond the Cross and the grave to the victory of Easter, and He bids us look beyond earth's failures to the victory of the Resurrection, and see in it the certain pledge of the final triumph of those who trust Him through all.

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Though the past is irrevocable, it is not irreparable.—F. B. Meyer.

## Editorial

### EMPTY TITLES.

There is undoubtedly a strong feeling in Canada at present against the conferring of titles of any kind on Canadians by the British Crown. This feeling is not due to any lack of respect for the King, or for others in authority, but is due rather to a strong suspicion that such honours have not always been given to deserving persons, and also to a desire to prevent the development of artificial class distinctions in this country. And the most distasteful kind of honour is one that is made hereditary. No matter how worthy the person may be to whom the title is given first, there is no guarantee that those who bear it afterwards will do credit to it. Moreover, there is neither rhyme nor reason in the custom of handing on titles to men whose only claim to such is that they happen to be the sons of their fathers.

We believe in recognizing valuable service. There is far too great a tendency to allow a man to continue, year after year, in a responsible position without showing appreciation of the service he is rendering to his country. Few people object when such a man receives some public mark of distinction. We doubt, however, if the present system of leaving the selection of those who are to receive honours to the political leaders of our country is the best that can be devised. We are painfully aware of the fact that political influence has too often played an important part in such selections, and there is a very strong suspicion that dollars and cents have also been occasionally the deciding factor. The whole system of conferring honours is too much akin to the patronage system, and the quicker it is removed from political control the better. We do not wish it to be inferred that all, or even the majority, of the selections made in the past have been the result of political or monetary influence. Far from it. A large percentage of those on whom honours have been conferred have been worthy of them, but there have been just enough of the other kind to bring discredit upon the whole.

Canada is a young country, with strenuous days ahead, and she can well afford to move warily in this as in other matters. It is so very easy to establish a custom and so very difficult to get rid of it when it is found to be a mistake. We shall in all probability have a plethora of military titles after the present war, and colonels will be almost as plentiful in Canada as they were a few years ago in the land to the south. Adults, after all, are very much like children in some respects, and it would be amusing, were it not sad, to see the emphasis placed upon a title or other distinguishing mark. The aristocracy that is of real value is based on merit and not on birth or wealth or political power. And the only kind of aristocracy that Canada needs is a body of consecrated men and women who place their country above self, and who think more of the well-being of their fellowman, however humble or powerful he may be, than of any title that may, perchance, be conferred upon them.

\* \* \*

The Archbishop of York has come and gone. His visit and his words have left an impression that will not be forgotten for many a day. A man of strong personality and reasoning

powers, with a deliberate and pleasing manner of speech, and a voice that can be heard distinctly, he holds the attention of his audience from beginning to end. He has evidently aged rapidly in recent years, according to the testimony of those who saw and heard him in England at the Pan-Anglican Congress. His white hair would lead one to place his age in the sixties rather than slightly over fifty, and it is evident that the responsibilities of his high office, particularly in these trying times, are weighing heavily upon him. We have listened to several men from the Motherland speak on the subject of the war, but none of them spoke with the earnestness, the seriousness, or the vividness of the Archbishop. His visit to the United States, as well as to Canada, will undoubtedly bring the war nearer to this continent, and will impress upon the thousands who have been privileged to hear him the moral issues at stake.

\* \* \*

We have not heard what took place in other dioceses, but in the Diocese of Toronto no opportunity was given to the lay members of the Church to hear what the Archbishop of York had to say regarding its work. We consider that this was most unfortunate, not only because of the Archbishop's great work among laymen, but also in view of the effect of the war on our work in the future. A meeting for both clergy and laity should, we submit, have been arranged, and not one for clergy alone, as was done. It is only one more example of the sort of thing that kills the interest of laymen in the work of the Church. Their money is welcomed, and their help also, provided they are satisfied to keep in the background. The vast majority of laymen have no desire to monopolize the work of the Church, but they do ask to be treated as a vital part of it.

\* \* \*

We could not help thinking while listening to the powerful addresses of the Archbishop of York of the value that the presence of such men in its highest political councils must be to Great Britain. Every government has to deal with great moral issues. The future welfare of every nation, as a matter of fact, hinges on such rather than upon financial issues, and the men whose opinions should be of greatest value in deciding the course to pursue in such matters are the religious leaders of the country. Would it not be a good thing for Canada if some method could be devised whereby the religious leaders of this country could be consulted regularly by our political leaders? Why should not the Senate of Canada include a certain number of such men? We believe there is a great opportunity here to improve the character of the Senate, and also to make the Christian Church a more vital factor in our national life.

\* \* \*

A certain section of the city of Quebec has brought disgrace upon itself, and through itself, upon the city and province. It had a perfect right to object to the introduction of the Military Service Act, but once this became a law of Canada, they have, by their opposition, even to the extent of injuring or killing those appointed to enforce the Act, made themselves traitors and enemies. To show leniency toward them would be criminal and would bring the whole Act into disrepute. We were pleased to learn that it is the intention of the Dominion Government to spare no effort to treat all parts of Canada alike.

## The Archbishop of York

Massey Hall, Toronto, April 5th, 1918.

YOU will, I am sure, understand that it moves me very greatly to find myself for the first time on Canadian soil, speaking to so vast a company of Canadian citizens. You have come here this evening to hear a voice speaking to you from the Old Country. The voice that speaks does, indeed, come from what is old in the Old Country, for I come to you from a city where the Roman Emperors were buried and proclaimed in state by Roman Legions, and am the holder of an office which is older than the crown of England itself. In some respects I have felt that some of these old memories have travelled across the seas before me and were here printed on your hearts. I learn what, indeed, I should have known before, that I am this evening in the County of York, and I have been introduced to an official of whom it was to be doubted if his soul could be saved, the Archdeacon of York. The only thing I wish to forget about Toronto is that, I understand, having once had the unique and unspeakable honour of bearing the name of York, it chose to bear the other name of Toronto.

But let me say nothing more about myself. I am not here speaking to you as an Ecclesiastic. I am here speaking to you as a plain citizen on behalf of the citizens of my country, speaking for a short time to the citizens of York, and at a supreme moment in our common history. You know—the Archbishop of Algoma has already told you—that I have been for the last five weeks visiting the United States. It has been to me a most memorable experience. It has, indeed, been evident that the land of the free knows still how to treat slaves. I have now, I think, addressed seventy gatherings, representing about 80,000 of the people of the United States. I wish to say here that it is impossible for anyone like myself, coming from that experience of watching the feeling in all the great cities as far west and south as I was allowed to go, not to see a moving of a great tide of enthusiasm through the people of the United States. It has, perhaps, been slow to move, but, moving now, it is like the great waters of Niagara (I saw for the first time to-day its miraculous gathering volume), and I believe ere long will form a great part against the enemy of us all. I have felt everywhere that the people of the United States are waking up to the realities of war. They are being filled with a new determination to show that they mean the high things which have been set forth of them, and that they will make good the promises which they have made. I have found that during these last unspeakably tragic days the thought has come home to them, perhaps for the first time, that those heroic armies of France and of the British Empire are really fighting and dying for them, and they are proud to think that at last their own sons have the honour of offering the sacrifice of their lives at the side of their comrades of France and the British Empire. Indeed, I will be quite candid with you and reveal to you what has been an experience that I cannot get rid of, that I have found it difficult for the last five weeks to realize that I was not moving through my own country. There was all around me our common speech. There was all that the common speech brings to our ears, all that is meant in the famous words, "We must be free or die that speak the tongue that Shakespeare

spoke." There have been on all sides a touching of mystic chords of memory whose music is entirely effacing the discords that have arisen in the history of the past. How could one fail to be moved and touched to find that, again and again, in vast assemblies, some of them greater even than this, rising and singing with all their hearts these words that rise so readily from our own, "God save the King." And, therefore, I have felt, all through these five weeks, that here on this continent, as well as across the ocean, history is being made, and that a new tie is being knit between these two great English-speaking powers, our England and their Republic, that will mean things untold for the future welfare of mankind. Yet, of course, though I feel that most deeply, here, on the other side of your splendidly undefended border, I am among my own kith and kin. It is one thing to be made at home by kindness. It is another thing to be at home by right of blood and citizenship. Daughter you are, in your mother's house, though you are mistress in your own. Therefore, I can say here what, indeed, I have said in many places in the United States, but with a reality greater than what was possible there, the blood in our veins is one and the same and our hearts beat as one, now as never before, and England, our mother of blessed name, is mother and comrade forever. And so, being on this side of the ocean, I could not find it in my heart to refuse to pay a visit, however short, to my fellow-countrymen in Canada, because it was the summons of the flag, which it was impossible to set aside, but most of all, it was the impulse to come here at a time when I am acting as a spokesman for my country. At this great moment, on American soil, it was impossible not to come here and offer you on their behalf our thanks with all our hearts for the splendid part that Canada has taken in the waging of the war. So I am here this evening to pay to Canadian soil that tribute of thanks, and to hold out the hand to you and grasp your hand in return, and as in God's sight, pledge ourselves afresh that we will continue in this great task which has been committed to our effort.

I need not speak to you of the response which Canada has made at this great time, for you know of it better than I. I only want to say that my countrymen across the seas will never forget how, strained and monotonous as the years have been since those early days of thrill and enthusiasm, we shall never forget the immediacy with which Canada sprang to arms and offered herself for the common cause. We shall never forget that you did not even wait for the declaration of war. Before the war was proclaimed your Prime Minister had telegraphed, offering an expeditionary force from Canada; offered even before our Government had realized fully the vastness and unspeakable meaning of such a war. The offer, which was one day declined, was the next day gladly accepted. And since then, how could we forget the way your men have answered to the call? We know it was not only the stirring of their hearts' blood; it was not only memories very dear to many of them of the Old Country; it was not only the lust for adventure and of being in the heart of the great struggle. It was a quick, sure and immediate instinct that led the people of Canada to see, even then, that in this struggle there was going to be involved as its supreme issue that liberty which is the very air we breathe, and of which our flag in every part of the world is the honoured symbol. We hear, and you know better than I, of the way in which, from over the prairies of the West, men quietly left their tools, their farms, their stock, and tramped to the nearest place where they could find the details of how they could recruit for the army.

Since then, as you know, your men have been in the forefront of all our battles, and I wish here this evening, as I see one or two of them in front of me, to pay our tribute to the men who have been wounded and fought so gallantly during all these years of terrific conflict. These things are written upon our hearts at home, and all the rivers of time will not wipe them out. Here, this evening, speaking on behalf of the old people at home, I wish to say to you our thanks in fullest measure are yours.

Now, I have spoken about your army in France, I wish to speak a few more words about it, for I have been in France with them. I know where they are, and I have watched them in all the parts of our armies where they have been since 1914, from the sea to the Somme, and I have heard from one who will always have a place in the history of Canada—I have heard from Sir Julien Byng of the discipline and the bravery of the men whom he was so proud to command. And I have seen your men at the headquarters, and have had the great privilege of hearing the pipes they played, as only the Scotch, with the Gaelic in their tongue and the Highland in their heart, can play them. I have heard the pipers piping them to their places along the line at Vimy. Vimy! I wonder, my dear people of Toronto—I wonder how far that word "Vimy" really reaches into your imagination. I think it must be very difficult for you at this distance to realize what it is, that place your fellow-countrymen won for the cause of civilization. Unless I had been there, I should never have known what their achievement was. When you stand, as I have stood, on that ridge, and see, as I saw, the clear sunset on a summer evening, you see the whole country for scores of miles stretched forth at your feet, then you understand why it was that over the land directly before me some of the greatest blood was outpoured at the early time of the war, and how the Canadian soldiers won there, on Vimy Ridge, a really priceless victory for the cause of the Allies. You may depend upon it, whatever happens, I will not believe that a position of such vital importance will ever be surrendered by our armies. May I say one thing more. I remember, as we stood there in the clear light of the setting sun, that the General who accompanied me said: "I think that, as it is very unusual for anything so black as you to be seen at Vimy Ridge, our friend the enemy may try to find out what it is." He had no sooner said these words than in quick succession seven German shells came at our devoted head. It is easy to laugh here. There are some here who know it is very different being on Vimy Ridge, and you may, perhaps, pardon a civilian—I am sure a soldier will—if he says he will always regard it as a proud moment when he was able to stand and draw the fire of German guns with the sons of Canada at Vimy Ridge.

And now, at this moment, you will remember, of course, while we are sitting here, the most awful battle in history is being waged. I find it very hard to be 3,000 miles away from my own country at this present time. It makes it easy to be here in Canada to know that so many of your men will be there in the thick of it, for I think that your hearts must be travelling there with mine. Again and again during the day, as I passed through these streets and saw life going on much as usual, I asked myself how many of these people, passing and repassing, understand that at this moment there are multitudes of men, better, braver than ourselves, dying for us. I do not blame you, because I do not think that if I had never been there myself I could realize what these things mean. I think that, perhaps, anyone who has not been there and heard the

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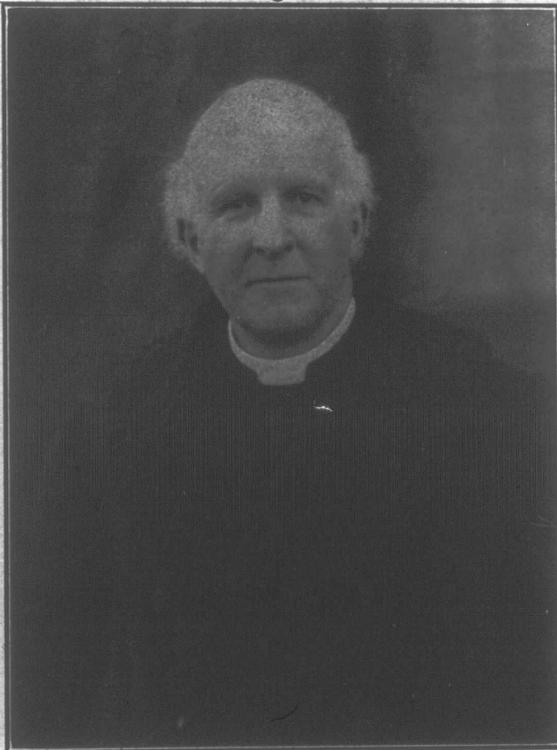
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## A Call to Prayer

Outline of an Address delivered by the Ven. H. J. Cody, D.D., in St. James' Cathedral, Toronto, on Wednesday, April 3rd, to some fifteen hundred men. The meeting was held under the auspices of the Anglican L.M.M.

*"In nothing be anxious, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God."—PHILIPPIANS IV.: 6.*

THE crisis calls to prayer. These words of St. Paul give us the encouragement to pray and recall the elements of prayer. Prayer is not a mild cry of panic; much less of reproach to God. God does not need to be awakened to His duty; but we need to be aroused to ours. Prayer is not overcoming God's reluctance; it is grasping His highest willingness. It is a noble form of co-operation with God. Indeed, there are some things that God can do only when he finds men and women who pray. Perhaps among these things is the granting of a victory. Prayer has its subjective influence on those who pray. It clarifies their vision, purifies their motives, strengthens their determination. But prayer has an objective power. In some mysterious way it "changes things." It keeps the very soul of the nation alive and whatever that keeps high the



THE ARCHBISHOP OF YORK AS HE IS NOW.

The son of a Presbyterian minister who in later life was Principal of Aberdeen University. Educated at Oxford University, where he was distinguished for scholarship, debating power and skill in athletics. Studied law. Work in East End of London led him to think of the ministry. After considerable experience in parish work, he was appointed Bishop of Stepney in 1901 and Archbishop of York in 1909.

morale of a people, powerfully aids their champions at the Front.

In this time of terrible suspense, when the future of our country, the mission of our race, our inherited traditions of freedom and the fate of humane and Christian civilization are being determined by the arbitrament of battle, we do well to humble ourselves before God, to commend our cause and our champions to His keeping, and to implore a decisive victory.

In public or national prayer, the following elements are involved: **Faith** in a living, loving God, a reverent sense of the Sovereignty of God. Even in darkness and perplexity, let us keep a grip upon the certainty that He is on the Throne, judging right. In spite of all its horrors and all its potencies, war is not more real than God. The last word is with God. A prophet of old described the Kaiser of his day in the terms: "Pharaoh, King of Egypt, is but a noise." The Kaisers of the past have in the long run proved but "a noise," while the faith of the prophet still lives and energizes. This faith is a security against panic. Let us emphasize the true idea and place of God in national life. Let us adopt the battle-

guns on the opening day of this struggle, anyone who has not seen a regiment going into the trenches, going in singing and whistling, coming out in agony, weary, stained and covered with mud, who have not seen the wounded and the dying being brought into the advance dressing stations, can understand what it is. To think that at this moment they are giving themselves for Canada, for the United States and the freedom of the world. And the men who have been there are the last men who wish to talk about it. When they come back they no more want to talk about these things than a man should wish to talk about hell if he had been in it. And I suppose that all that has been suffered and endured by our men during these years past, is nothing in comparison with what they have been up against these last fifteen days. Do we realize what these men have been standing against, the terrific onslaught of death, against odds eight to one, never less than two to one, sometimes a battalion against a whole division? Sometimes I pray that God would give the gift of sight to the vast masses of our people that they would see what it is these men are undergoing. If they could I believe two things would happen. Every man and woman everywhere would go down on their knees and entreat the mercy and favour of God and would rise to say that what these men have done places a charge upon us that we shall never forget and we shall give ourselves wholly to this thing until this curse of war has been driven from the earth. It is, my friends, a tremendously solemn time to be alive and I do wish with all my heart that these splendid men of ours should be more sure than perhaps they are that their fellow-countrymen are not merely applauding their valour but are giving themselves whole-heartedly to the same cause. As we speak I should like to make remembrance of these men. Some of them are dying, some at this moment, for us, for you and for me. Somewhere at this moment a bright young eye is looking up, is growing misty for you and for me, and I ask you here in Canada, three thousand miles away, to remember.

And now there is something else. I am sure that from many lips of these men there is a word being spoken which ought surely to go to our hearts. It is the word, "Never mind me. Carry on." I do not think they would ask that we should remember them, but that we should carry on. Therefore, this evening, I do wish that the character of your meeting should be not so much a mere stirring of our surface enthusiasm to the kind of emotion we have when we hear a band, that has its place, but I think, after four years of war, there is need of something deeper and stronger. What I should like to think about this meeting is that you citizens of Toronto with me speaking on behalf of the citizens of the Old Country, should solemnly consecrate ourselves and our souls so that our lives will be worthy of the men who are giving their lives for us.

Now it is because of this, because we over there in England and you here in Canada are called now to enter into a new stage of the struggle that I wish to speak of the efforts of the Old Country. It is simply in order to cheer and encourage one another to face this new stage with a good heart. Remember it is a new stage. When I look back to all the expectations of the Commander in France in 1915, when over all this land now in the hands of the enemy our men advanced victoriously, that it should be within reasonable grasp, we should realize now that the freedom of civilization is in greater peril now than it has ever been before. We must encourage one another to face it and to hold on. The Old Country has done its best. You know that. I need not dwell on what it has given in men power, for you so nobly did your share and offered all the available men you had for the same cause. But you will sometimes remember that out of the seven and a half million men the British Empire has raised, old England has contributed not less than sixty per cent., four and a half millions, and I think that your Canadian soldiers will tell you that if there is a good-hearted true and hard-working, close-sticking comrade, it is Mr. Thos. Atkins. But I would wish to remind you of a great share of effort to which you have contributed in the most noble way, which is far removed from your type and imagination, I mean the British Navy, that vast sign of power which is now, as always, standing an unconquered bull dog of the civilization which is elsewhere in danger. I have lived for some time with the Grand Fleet. It is a marvellous experience. You will pardon me if sometimes I seem to be anxious that you should not forget what is going on. I would never have understood what the Navy means if I had not had it borne in upon me by living with

(Continued on page 241.)

cry of Judas Maccabæus, "Victory is of God," and recognize in President Wilson's words that "the Hand of God is upon the world."

2. **Repentance or confession of sin** is a second element. It is God's will to give to everyone the best, but He cannot give it to the unreceptive. Repentance is the opening of the way to receive the highest gifts. This confession of sin does not mean that we are ashamed of our cause. We are not. We are proudly thankful that our nation chose the nobler path of honour, sacrifice and freedom. But we do realize that we are unable, without God's help, to carry this great cause through. This means the renunciation of blatant self-confidence, all materialistic self-assertion of our supremacy in men and material. We need more than the setting of our teeth and trusting our nerve. We need God's blessing and help. Such repentance means also that we are unworthy of the greatness of our cause, because of national and personal sins. National sins are only individual sins that have become widely popular. Therefore let us before God confess, not other people's sins, but our own. Let us pray to be made worthy to win and fit to use victory aright.

3. **Thanksgiving** is an indispensable element of prayer. For countless blessings even now we may thank God. We thank Him that our Empire chose at once the part of right, liberty and brotherhood; that a united Empire gave wholehearted reponse; that the tenacity and heroism of our sailors, soldiers and aviators has been so marvellous; that the ancient sacrifice of Thermopylae has been repeated a hundred times in these recent days; that our line still holds; that German plans to sever our army from the forces of our Allies have failed; for the breathing space granted us for fuller preparation to resist and to win; for the splendid spirit of determination at home. For all these and countless other blessings let us recognize God's hand and give Him humble thanks.

4. **Petition** is another element. We definitely pray this day for Victory. There is no note of uncertainty in our cry. We believe we are asking for the victory of our Lord's cause. We pray that the new and better world may come through the repression of the mania of our enemy, through his coming to a right mind, and through the vindication of the great Christian and humane principles for which we are fighting. God forbid that the Germans break through in France or in Italy. God grant us a speedy and decisive victory.

5. We **intercede** for our rulers, our statesmen, our commanders, our sailors and soldiers and aviators. We commend them to God's all-merciful and enabling Hand.

6. Prayer also implies self-dedication and determination. Once more in this hour of agony we give ourselves and our all to God's cause, to our country's need. This is a day for reinforcement of soul and for personal reconstruction and re-consecration.

Thus, with faith in God and Hope in the issue, we commit ourselves, our men, our cause, to the Judge of the whole earth and ask His blessing.

## Won Over

A story for employer and employee alike to take to heart is given in Mr. Beckles Wilson's account of the early life of Lord Strathcona and Mount Royal. Mr. Smith (as Lord Strathcona was then) was always very courteous and very frugal. He never lost his temper. Once at Northwest River an old employee named Irvine was nailing down casks. Mr. Smith came along and said:—

"You are putting too many nails into those casks. You musn't put in so many nails."

The man lost his temper. "I've always put in that many nails," he said. "I've been twenty years here. If you know my job better than I do, I'd better go."

"No," said Mr. Smith calmly, "just put in fewer nails."

As the man continued to grumble, the factor asked him to meet him at the fort at a certain hour. At the time appointed Irvine went, and listened for half an hour to a stern lecture on his disobedience and insubordination. He was brought to reason and remorse.

"And now," said Mr. Smith, shaking hands, "we'd better step this way." The man thought he was going to be discharged. "Mrs. Smith is waiting for us," went on the chief factor. "She would like to offer you a little refreshment before you go." So they adjourned to the sitting-room, and Irvine was cordially entertained. "We'll just forget all about the other matter," said the chief factor good-humouredly.

The man was completely won, and thereafter became Donald Smith's friend and champion.— "Sunday at Home."

## NEW BOOKS

**The Biblical Antiquities of Philo: Now First Translated from the Old Latin Version.**

By M. R. James, Litt.D., F.B.A., Provost of King's College, Cambridge. S.P.C.K. (280 pp.; 8s. 6d.)

Dr. W. O. E. Oesterley and Canon Box are editing a series of Translations of Early Documents which bear on the study of Christian Origins. They are published in cheap form without commentary or elaborate notes. There are three groups, Palestinian-Jewish and Cognate Text (pre-Rabbinic), Hellenistic-Jewish Texts, and Palestinian-Jewish (Rabbinic).

This present volume (the true title of which omits both Biblical and Philo) has never been translated into English before. It is a Bible history (from Adam to Saul, in present imperfect form) which has survived only in the Latin which was obviously a translation from the Greek, which in turn was a translation from Hebrew Eleventh Century MSS. are the earliest extant. Dr. James suggests that it was written about the close of the first Christian century. From its marked resemblances to Baruch and 4 Esdras it was evidently a product of the circle from which those two books came. There are only slight illustrations of the New Testament: "The rock that followed them," and the identity of Phineas with Elijah. Coincidences of language are those common also to Apocalyptic writings. The purpose of the book was to supplement the Old Testament narratives and to emphasize the indestructibility of Israel, and the duty of faithfulness to the One God. It became connected with the name "Philo" by accidental transmission with his writings. Dr. James suggests that if the MS. had come down to us by itself, nobody in his senses would have attributed it to Philo.

## Your Part in Poverty.

By George Lansbury, Editor of the "Herald" (London), formerly M.P. H. B. Huebsch, 225 Fifth Ave., New York. (126 pp.; \$1.00.)

There are many books which tell of social injustice and portray the hopeless conditions under which thousands of our fellows live. But Mr. Lansbury carries the discussion one step further in attempting to show what part each individual plays in supporting the present scheme which all right-thinking men deplore. If there is any man or woman who has obtained a good education, good clothes, good food and a good house, who is not awake to the social injustice of the times, this trenchant criticism ought to be put into their hands. It is an admirable statement which commends its conclusions by its accuracy and temperateness. Mr. Lansbury pleads for the workers of the nation with the simple directness that comes from an intimate knowledge of their case and a heart that beats in sympathy with them. True Christian democracy is what he urges. It will cost, cost terribly. But it is the only path for the nation. He rightly slates the Churches for preaching but not living the Message of Love. The Bishop of Winchester writes the introduction.

## Heart Songs.

By Henry Weston Frost. Toronto China Inland Mission. (130 pp.; 75 cents.)

Sacred lyrics, paraphrases and meditations make up this tuneful little book, which will be welcomed by all who know the sweet strength of Mr. Frost's spirit from his addresses and writings. His thorough devotion to our Saviour is the golden chain on which these pearls of his are strung. There decidedly is a place for religious poetry, restrained in imagery and language such as Mr. Frost has written. This book is the vintage of thirty-five years. We think that he is not so happy in his blank verse as in the other poems.

"That I may know, yet more and more,  
The love of God, whom I adore;  
That I may be, increasingly,  
The man that He would have me be;  
That loved and kept, I may find grace  
To serve before Him, face to face;  
And that, at last, my great reward  
May be the 'Well done!' of my Lord;  
This is my wish;—may all beside  
Be on your cross, and crucified."

## Taps.

By J. Gregory Mantle, D.D. New York, Fleming H. Revell. (265 pp.; \$1.25.)

Instead of tracts dealing with themes of Christian manhood which ought to be pressed upon the attention of every man in khaki, Dr. Mantle has given us a book of twenty-five chapters setting forth the Way of Life, with military illustrations and metaphors. It will be capital for putting in Y.M.C.A. huts and hospitals.

## The Bible Lesson

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

Third Sunday after Easter, April 21st, 1918.

Subject: The Transfiguration.—St. Mark 9: 2-13

IT was six days after the events of our last lesson, the Confession of St. Peter, that our Lord took the three Apostles, Peter, James and John apart into a high mountain. They were now ready to receive further revelation concerning Jesus than had been possible before. Their firm faith in Him as the Christ, the Son of God, was necessary to that revelation and the revelation made by the Transfiguration was a confirmation of their faith.

**1. The Transfiguration.** No one is able to explain the mystery of this event. The best we can do is to take the language of the Evangelists describing what the Apostles saw. St. Matthew says, "His face did shine as the sun and His raiment was white as the light." St. Luke says, "The fashion of His countenance was altered and His raiment was white and glistening." Comparing these statements with our lesson we find all agreed in describing what we might call a heavenly glory which shone from the face and form of our Lord. Compare also St. John 1: 14 and 2 Peter 1: 16.

**2. Visitors from the unseen world.** The disciples saw, not only Jesus transfigured, but also Moses and Elias talking with Him. They were talking about the most important event that could happen for the world, the atoning sacrifice that Jesus was about to offer (St. Luke 9: 31). The Apostles on the Holy Mount seem to have recognized without any difficulty the great Lawgiver and the great Prophet of olden days. Our Lord may have told the disciples who they were but the record of the Gospels does not say so. It seems rather to indicate a recognition that, in the presence of the transfigured Lord, was direct and natural. In the heavenly glory of the transfiguration we have the answer to a question that troubles some, namely, whether or not men shall know one another in the spirit-world.

**3. These visitors were men.** St. Luke says they were two men who talked with Jesus. They were not angels, but men, although they had passed away from this life hundreds of years before. Children sometimes have the idea, perhaps derived from some children's hymns, that at death people are transformed into angels. This lesson teaches that such is not the case. Moses was still Moses and Elias was still Elias, and they were recognized as men. The glorified manhood of our Lord now in Heaven is the assurance of the continuance of our humanity. "We shall be like Him."

**4. Jesus the centre of all humanity.** It was because of Jesus that the Apostles were able to meet with Moses and Elias upon the Holy Mount. Jesus was in the midst. He was the centre and around Him they all gathered. By faith the men of the Old Testament days looked forward to the Christ Who was to come. By faith we look back to the same Christ Who did come as the Redeemer of all mankind.

**5. Desiring to retain the glory.** St. Peter and his fellow Apostles felt that it was good for them to be present in such a place and with such company. Therefore, the suggestion was made to build three booths in order that the glory might be prolonged. It was not possible. The Apostles had to come down again into the ordinary affairs of duty and service to which they were called. The influence of those sacred moments on the Mount was never lost. St. John and St. Peter, in passages already indicated, spoke long afterwards of what they had seen.

**6. The voice as well as the vision** came from God to these Apostles. The voice from heaven testified, as at the Baptism, "This is My beloved Son: hear Him." We cannot estimate the value of such an event to these Apostles. It strengthened their faith and helped them to endure through the dark days that were yet to come.

We have given to us, says St. Peter, a "more sure word of prophecy." The means of grace and the opportunity of knowing the will of God are very near to every one of us. We must, therefore, use them in the practical duties of life. When Jesus and the three Apostles came down from the mountain they were confronted at once with the world's sorrow and need, see vs. 17-18. The mountain top of prayer and vision prepares for the stern duties that meet us on the ordinary levels of life.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE most regrettable disturbance in Quebec over the enforcement of the Military Service Bill indicates not merely a thorn in the flesh of this country, but a sword thrust at the very heart of our nation. It in some respects will prove a blessing in disguise. It reveals a deep-seated condition of discontent that will have to be handled with firmness and decision. It will not be settled by bandying idle words and threats at long distance. It is too serious for that. It cannot be made a subject of bargaining whereby an agreement is effected, to exchange obedience to law for the granting of some desired privilege. Forcible resistance of the national will is growing dangerously popular because it has proven only too effective. The men of Ulster have been convinced that it is the one sure method of success. The Sinn Fein organization is apparently hopeful that it will equally serve its purpose. The French Canadians of Canada are now unable to see why methods that produced results at the heart of the Empire, should not be equally effective in the outposts. It is difficult to see any flaw in their reasoning unless the spirit of the administrators of the law in Canada is different from that in the British Isles. The moment that a people or an organization discovers that it pays to rebel, it will only be a matter of time to put the discovery into effect. The gospel of force is not confined to one country and if the returns are adequate, it will become a growing factor in the final convincing argument of democracy, that is now pouring out its blood to overthrow might and establish right on a firm foundation. One of the immediate results of the Quebec incident should be a more just and adequate enforcement, not only of the Military Service Act, but of all acts that are devised for the welfare and safety of the country. Men skilled in government ought to be able to see in advance most, if not all, of the difficulties that will be encountered in the application of given legislation and with the enactment should go the preparation to meet these contingencies. It cannot be too clearly or too often impressed upon our government that the heart of the Canadian people is set upon doing the right thing. They are ready to obey any reasonable or apparently unreasonable behest provided they feel that their leaders know just what they want and will not allow their desires to be a matter of option with one section and a matter of compulsion with another. There of course, will be murmurs here and there. There will be much advice given but the fundamental point is Canadians can be relied on to support the right thing. This is the faith that alone will remove mountains.

\* \* \* \*

The missionary situation of the Anglican Church on the east coast of Hudson's Bay seems to the writer to require immediate and radical adjustment. A work that has been carried on with many evidences of success for a quarter of a century stands in danger of collapse. Indians in the north and Eskimos in the still further north, are not merely being inadequately ministered to, but are at the present moment without a single white missionary. They are without the guardianship of a single white man whose duty and primary business it is to see that these people, engaged in an important industry, which ministers to the comfort and luxury of our people, are having a fair chance for life in the pursuit of their arduous calling. They are out of sight and therefore out of mind to a large extent. Every lady that dons a sealskin coat or proudly adorns herself with the precious foxskins might well reflect upon the history of those products of civilization. While she, with comfort and grace, combats the storms of Montreal or Toronto, there are men with the blood of humanity in their veins, sitting on blocks of snow in Arctic blizzards watching a hole in the ice for the advent of their tardy and cautious prey that means food and the bare minimum necessities of life, if they are successful. For days and nights at a stretch each of these men must sit without changing his position in order that the least noise or vibration may not warn the seal of his presence. Insufficient clothing for him means death. Lack of success means starvation for him and his family. He has no fixed habitation to go to. In sickness there is no hospital as a refuge, no doctor to give him the remedies that may restore him, no charitable institution that will tide him or his dependants over a crisis that is not of his making. So it is with the men and women of other pursuits. The migrations of game, the lack

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of guns, ammunition, nets and the proper means of transportation, may at any time mean a breakdown in the procuring of sustenance. In the north there are good hunters and poor hunters, bright and stupid, active and lazy, decent and the reverse; in fact they have the same virtues and defects that may be found in any street in our metropolitan cities. They have, however, no "Homes" to retire to in worn-out age; no charity organization to turn to when all else fails; no hope to brace them up when all is dark around; and yet they are working for us who have all these things. Is not this a definite, defiant challenge to the Church of God to minister to the least of His brethren? We go further than that, it is a challenge to our whole Canadian civilization to meet the poor pitiful needs of these our fellow Canadians. They are not foreigners, nor strangers. They know no other country but Canada. The plea that they themselves cannot make, must be made for them and the nations of the earth will hold us responsible for our justice or injustice.

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"Spectator" sees but through a darkened glass the inner working of M.S.C.C. He knows that this problem has been engaging the attention of its members for some time. He knows that some of those members are getting hot under the collar over present conditions, and his hope is that their temperature will not be reduced until they have accomplished their desire for relief for these unfortunate people. The writer would venture a suggestion regarding procedure in solving this problem. Exact and reliable information in regard to conditions in this north land is, of course, a necessity to permanent action. He would suggest that two or three men capable of taking evidence should be appointed to discover the actual conditions—the possibilities, the needs and the difficulties. This committee would summon every man available, clerical and lay, who has worked or travelled through that country. It would not listen to speeches but would ask a series of questions calculated to draw out the information that is desired. A stenographer should be present to take the evidence, and when extended read to and signed by the witness. This evidence would be a permanent record on which this and subsequent committees could act. Evanescent addresses are not the requisite foundation on which to build. When the Church's policy is determined, then a case ought to be made out to carry before the Government of Canada or the Provincial Governments interested, if that is thought preferable. In all such movements it is of the first importance to be definite and accurate. With a dossier such as described a government would be impressed with the thoroughness and sincerity of the Church, and claims adequate to meet the needs could with confidence and justice be made. The Roman Catholic Church comes in no apologetic spirit when it asks for hospitals, doctors, saw-mills or any other institution or industry that will benefit the people in the outposts of the country. The Anglican Church that alone has been working in this northern wilderness need not go as a humble and hopeless suppliant to any government for the means of acting adequately in the name of the Canadian people, and of the Church of Christ. Ten, twenty-five or fifty thousand dollars a year is a mere trifle in the expenditure of this country if it can be shown that results may be attained and obligations met. Far more than this is thrown into work on ditches and wharves that count for nothing in the progress of the country. The point that "Spectator" wishes to emphasize is that a problem of this kind rests primarily upon the whole Canadian people, and in this case it so happens that the Anglican Church has both the opportunity and right to lead.

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If we wish our children to be happy at home we try to make home attractive. Does the same principle obtain with servants? Do we ever think of making a home at all for them? Is a room made pleasant for their reception? . . . . . When we complain that our servants loiter over their work we should do well to consider whether we offer them any inducement to finish it earlier. Have they anything pleasant to look forward to, or must they simply sit down among the pots and kettles over which they have been working all day? If they can read do we take any pains to provide them with books and papers suited to their capacity? If they cannot read do we encourage them to learn, or offer to teach them? If their work is well done do we notice it? . . . . . In short, if we should feel and show an interest in them as belonging to the same brotherhood, I think we should be repaid a hundred fold.

Gail Hamilton.

# Downeaster

Thoughts of an Eastern Churchman

LEAVING out the hopelessly bad, there are two kinds of preachers, the good and the great. The good preacher is a man with strong mentality plus an average or minus a weak personality, the great preacher with a strong mentality plus a strong personality. Personality with driving and attractive force in preaching. The men that people, as the saying is, "go to hear," and, if the truth were really known, those they go to see. There are plenty of men who can preach excellent sermons, which are greatly appreciated, but who do not draw large congregations. As I once heard a man say of a preacher of this description, "I never want to go and hear so-and-so preach, but when I do go I am always glad I went, for I always enjoy his sermons." The "good" preacher is made, not born, but the "great" preacher is born and can never be made. A man can acquire a good pulpit style, an impressive and pleasing "delivery," and a well-stocked mind, but he can never learn personality, any more than he can make one hair white or black.

\* \* \* \*

How much of what we call wickedness is simply stupidity, the inability to see ourselves as others see us, to draw distinctions, a sort of moral brain fog. The really bad man is fundamentally and essentially a fool, he is utterly incapable of seeing things in the abstract, he has little or no imagination. Like a horse he can only hold one idea in his head at one time. He has no power of co-ordination.

It is curious in these scientific days, when we can so readily "win victories over nature," how a harsh northern climate breeds luxury. In bygone days when mankind was so much the creature of his surroundings, it was quite different. The northerner lived a simple, arduous, frugal life and wrested a hard and precarious living from the "stubborn glebe." But to-day the northern nations are far more luxurious than the southern, the "Anglo-Saxon" and Teutonic, for instance, than the Spanish and the Italians. We say that where nature does so much for men they do little for themselves, and the converse is true with this final result, that where people are forced to do so much for themselves, they generally end by doing too much, they become luxurious, self-indulgent and finally degenerate. Those who are not forced to work hard and to devise methods for overcoming an adverse environment and find life easy, live simple, frugal lives. The wastefulness of the Anglo-Saxon, or English-speaking nations is monumental and notorious.

\* \* \* \*

How many families are dying out these days in Canada, old respected families whose names and histories adorn the pages of our local chronicles in city, town, village and country side. In these Maritime Provinces, so full of historic families, honoured names are disappearing everywhere, and will soon only survive in the names of towns or villages or post-offices, lakes, rivers or bays and headlands. I am continually coming across old couples whose own sons and daughters far outnumber their grandchildren, and the pity and tragedy of it all is, that it is just this class that is being decimated and worse than decimated in the present war. What with the war, and the fallen and still rapidly falling birth-rate in Canada, the outlook in this respect is gloomy and disquieting in the extreme. As far as the good old stock goes, the representatives to-day of those who created the Dominion as at present constituted, we Canadians are, I fear, a dying race. And the same also is true of those splendid American strains, the New England, the Scotch, Irish, the "Cavaliers" of the South, and the old "Knickerbocker Dutch" of New York.

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Scepticism as to things spiritual and celestial is as irrational and unphilosophical as it is degrading. Who that sends his eye over this immense creation can doubt that there are orders of beings superior to ourselves, or can see anything unreasonable in the doctrine that there are states in which mind exists less circumscribed and clogged by matter than on earth; in other words, that there is a spiritual world?—W. E. Channing.

## Sister Churches of Canada and Newfoundland Unite in Consecration Service

THE visit of the Archbishop of Nova Scotia and the Bishops of Quebec, Montreal and Ottawa to the diocese of Newfoundland for the purpose of consecrating the Right Rev. Wm. Charles White as Bishop of that diocese, was "an outward and visible sign" of the unity of the Anglican communion in the two British colonies on this side of the Atlantic. The consecration took place in the Cathedral of St. John the Baptist, St. Johns, Nfld., on Sunday, March 7th, at the 11 o'clock service. This was preceded by a service of Holy Communion at 8 o'clock. The sermon was preached by the Right Rev. Lennox Williams, Bishop of Quebec, from the text, "I have heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then said I, here am I, send me," Isa. 6: 8. In the course of his sermon he emphasized the continuity of the Church from Apostolic days and the threefold character of its ministry. He emphasized also the critical nature of the present time. "Nations, governments, institutions, nay, the very Church of Christ itself," he said, "are being tried. If, out of this awful welter of slaughter, out of this confusion and strife, right ways of thinking and acting, righteousness and truth are to prevail, if the world is to be better, if the Kingdom of God is to come upon the earth, which, after all the sacrifices that have been offered, we most earnestly hope and pray will be the result, the leaders in Church and State must be strong men and true, men of vision, men of faith, men of fearless readiness to proclaim the right and the true way, men of zeal and ability to lead men in the true and right way, courageous enough to break out of old ruts and to discard the rags of threadbare customs, which have proved ineffectual, men courageous enough to stand firm, against all opposition, for principles which cannot change and must be maintained, men big enough to think little of the dignity of office, and much of its responsibilities, men great enough to be willing to serve, unselfish enough to be ready to give themselves for the good of others, ready to lose their lives that they may find them in service, men who love and fear God, ready to stand on God's side four square to every wind of opposition, ready to strive their utmost, at whatever cost, to help forward His Kingdom on earth for that alone; loyal allegiance to God, loyal obedience to His laws, wholehearted surrender to Christ, will bring lasting peace to the blood-stained earth. That alone will cause war to cease in the world, and bring harmony, charity, righteous dealing between nation and nation, between man and man, bring real prosperity and happiness. God is calling for such men. "Whom shall I send, who will go for us?" Such a man, my brethren, we trust, we pray, your future Bishop will be, and that God will enable Him by His grace more and more to become." In closing he expressed the wish that the churches of Canada and Newfoundland might be drawn into closer relationship.

### The New Bishop.

Right Rev. William Charles White, is the eldest son of the late Dr. Robert White, of Trinity, Newfoundland. He was born on August 31st, 1865, and after attending school at Trinity until he was 16, went to St. Johns and entered the Church of England Academy, remaining there two years and then returning to Trinity where he continued his studies under private tuition, as he had decided to enter the ministry. In 1885 he entered St. Augustine's College, Canterbury, England, where, after spending a course of three years, he graduated in 1888. Returning to Newfoundland in the summer of that year, he was ordained deacon in September, 1888, and was appointed curate in the parish of Bonavista. Two years later he was advanced to the priesthood and given pastoral charge of Fogo, a district farther north, where he remained for ten years. Then he was promoted to the rectorate of Heart's Content, in Trinity Bay, and eight years later was called to assume a similar office in the Cathedral parish, where for the past ten years he has laboured with conspicuous success. The Bishop married a daughter of the late Rev. Mr. Bayley, with whom he was curate when first ordained, and their family consists of six children, four boys and two girls. Bishop White's second son, Sergeant Reginald White, a member of the Newfoundland Regiment, died of tubercular meningitis, while on active service.

### Bishops Entertained.

On Monday following the consecration of Bishop White, the visiting Bishops were entertained at

## Progress of the War

- April 1st.—Monday**—The British and French hold the enemy in spite of fierce attacks. Canadian machine gunners render valuable service.
- April 2nd.—Tuesday**—Struggle on Western front continues with decreasing force.
- April 4th.—Thursday**—Enemy resumes attack on Western front and gained ground on south bank of Somme River.
- April 5th.—Friday**—Enemy continues in direction of Amiens, but with great losses.
- April 6th.—Saturday**—Germans attack at different points, but were in the main repulsed with heavy losses.

noon at a luncheon in the Synod Hall, which had been arranged by a committee of laymen, assisted by their wives and daughters. In the neighbourhood of 100 prominent citizens were present, who were privileged to listen to brief addresses on Church organization by the Archbishop and attending Bishops. From 4 to 6 in the afternoon a reception arranged by the members of the Synod, was held, which was attended by his Excellency the Governor and suite, city and visiting clergymen and a large number of Church laymen and their wives, and which proved most enjoyable. The day concluded with a dinner given by his Excellency the Governor, at Government House, in honour of the visitors, among the guests being the Chief Justice, the Mayor and representative Anglican, Methodist, Presbyterian and Congregational clergymen.

## Memorial to Late Canon Powell

A MEMORIAL to the late Rev. Canon Powell has been placed in St. Clement's Church, North Toronto. It consists of oak-panelling across the east end of the chancel. On one of the panels is a brass tablet with the following inscription:—"To the Glory of God and in loving memory of Thomas Wesley Powell, Priest, Who laboured in this place for nineteen years, First Rector of St. Clement's from 1900-1910, Entered into Paradise, April 17th, 1916. He endured as seeing Him Who is invisible." This memorial was dedicated by the Rev. A. J. Fidler at 8 a.m. on Easter Day, immediately before the second Celebration. The Rector spoke in a few earnest and fitting words of the well-loved and honoured one thus remembered, and in a short and impressive service dedicated the offering to the Glory of God in the beautifying of the sanctuary, where it will enshrine the memory of the life of His servant. The communicants, for whom he had so often celebrated the sacred mysteries, thanked God that he who has passed to a clearer vision of God, is yet knit together "in one communion and fellowship" with those who worship here. The Chancel Guild of St. Clement's placed this memorial in the church. It will not, of course, interfere with the general memorial to the Rev. Canon Powell, in which a large number will be interested. This, however, has been delayed because of the war. "In our day of thanksgiving one psalm let us offer, For the saints who before us have found their reward; When the cords of our love broke asunder, we sorrowed, But now we rejoice that they rest in the Lord."

## Correspondence

### THE COMMON CUP.

Sir,—I read with interest the article in your issue of February 28th on the "Common Cup." As you are aware, the public drinking cup, or the common drinking cup, has for some years been almost universally condemned as a not infrequent source of the spread of communicable diseases. It is almost inconceivable that this common cup should still be in use in the Communion Service in our churches. We must not lose sight of the fact that at the time of the Last Supper we have no evidence that those partaking of it had any knowledge of the germ origin of disease and the ways and means by which disease was transmitted. The science of bacteriology is comparatively young, the fact of the germ origin of disease having only been confirmed in the latter part of the last century. It seems to me that in the determining of a problem of this kind, one only requires to ask himself the question, "In the light of modern knowledge, what would Christ do?"

Chas. J. Hastings,  
Medical Officer of Health.  
Toronto, April 2nd, 1918.

### NATIONAL SERVICE; A CALL TO THE CHURCHES.

Sir,—At this time of grave anxiety, when the call has come to all for National Service, there is a question agitating the minds of many laymen for the discussion of which I should like to ask you to be good enough to open the columns of your influential paper: What is the outstanding national function of the Church and how can this function best be performed? The Church (using this term as inclusive of all denominations) is, of all Canadian institutions, the one best equipped for National Service. Its branches and its ministers are in every community in the Dominion; but it does not seem to have made up its mind what is its function in the present crisis, and so, without spiritual leadership, it is paralysed for efficient service and its equipment, its priests and its ministers are of little avail. We have our National Recruiting Sundays, our National Thrift Sundays, our Victory Loan Sundays, and by some we are asked to see in these the National Service of the Church; but here, when in our distress our eyes are turned to heaven and we listen for the voice of God, the voice we hear is the voice of Ottawa.

Let the Church leave "to Cæsar the things that are Cæsar's"! It is her function to interpret for us the voice of God in the signs of the times and make plain for us the underlying laws at work in a world where, before our eyes, a civilization built up upon a foundation of free competition and greed is being destroyed. There are inspired men scattered through the different churches who are capable of elucidating for us the deep problems of life and of death, of suffering and of sin. Let them get together—Roman Catholics, Anglicans and Free Churchmen—and plan an educational campaign. Let them leave their little flocks, who know their voices so well, and come out into the by-ways and hedges (which to-day are the Canadian Clubs and the lay press) and proclaim once more to a world in anguish what it "profits" to be a Christian.

Here, to some of us, seems to lie the road to the National Service of the Church, the Way trodden by Jesus and His Apostles and the Prophets of old. Where is the leader that has the vision and the courage to call our Canadian prophets together in our hour of national need?

W. F. Clarke, M.D.

### AN APPEAL FOR VOLUNTEERS

Sir,—The mission of St. Clement's, Labrador, in the diocese of Quebec, is one of the most difficult yet fascinating missions in Canada. It extends over three hundred miles along the rocky shore of the Gulf of St. Lawrence to the Strait of Belle Isle. Travelling is done by boat in the summer and by dog sled in winter. The people are all fishermen and appreciate the ministrations of the church. Owing to the fact that many of the young clergy of the diocese have gone to the war, it is very difficult at present to find suitable clergy for the Labrador mission. There is one priest there at present, the Rev. H. H. Corey, who is labouring heroically and unselfishly, but he requires an assistant priest, for the work is too much for one man, and moreover he must be relieved before long, as he is first on the list of the M.S.C.C., for foreign service. I am writing this letter in order to appeal for volunteers for this arduous but deeply interesting work. No clergyman who has ever served on the Labrador coast has ever regretted the experience, and several men have willingly gone there for a second term.

Lennox Quebec.

### MORMONS.

Sir,—The writer of an interesting letter on the Mormons in your issue of April 4th, says: "Every one now admits that Joseph Smith (the founder of Mormonism) never had but one wife." I fear that your correspondent has overlooked some very strong evidence on the other side. For example, Eliza Snow, in her "Biography of Lorenzo Snow," writes: "The prophet Joseph had taught me the principle of plural or celestial marriage, and I was married to him for time and eternity. In consequence of the ignorance of most of the world on this subject, it was not mentioned only privately between the few whose minds were enlightened on the subject." Again in "The True Origin of Mormon Polygamy," by Shook, there are quoted sworn statements by women who were wives of Joseph Smith. More evidence may be found in chapter ten of Linn's "Story of the Mormons." Further, the "Revelation on . . . plurality of wives" is quite in Joseph Smith's style, and the references to his wife Emma contained in it are very "human." In fact, one purpose of the message is to keep Emma quiet and who but Joseph would have so convenient a revelation? The question is an important one, because if Joseph Smith were a polygamist, then the whole case of the Reorganized Non-polygamous Mormon Church breaks down. It is perhaps not generally known that the Bishop who preaches at one of the city theatres in Toronto on Sunday evenings through the winter is a representative of this branch of Mormonism.

A. Haire Forster.

## Lest we Forget

The publication of the memorandum of the late German Ambassador to England, Prince Lichnowsky, in which with bitter frankness he accuses the Prussian military party of deliberately insisting on war, once more proclaims the outrage done to Serbia.

Numbed by the terrific clash of nations and aghast at the horrible crimes of the Germans, we are in danger of forgetting that Serbia, the victim of their rage, is one of the points on which the clashing policies of the Allies and the Huns strike fire. Are small nations to be crushed if they stand in the way of the designs of powerful combinations?

The Ambassador says that the Austrian Minister, Count Berchtold, after launching his ultimatum against Serbia had decided to change his course, but Berlin went on insisting that Serbia must be massacred, and then cut short all hopes of peace by herself declaring war.

So the hordes gathered against this innocent people—a simple and brave country folk—who, in the spirit of the heroic freedom which we Anglo-Saxons also have known all through our history, fought for the land they loved and resisted an outrage by wicked men. They have been cut to pieces and driven out of their homes and country amid incredible sufferings, but enduring marvellously.

We believe that they will be restored. We cannot read the counsels of the Most High, but shall not the Judge of all the world do right? Our duty is not to forget them now. Though complete reparation in money will never restore all that they have lost, it is our privilege to help them in this time of their desolation and exile when they need it most. We must not let their memory of unparalleled sufferings become embittered against us also for neglecting them. They are the wards of the Allies. Small in numbers, passionate in their love of home, confident that they will be restored to it, we must not forget them, and must brighten this their day of gloom.

### Trinity Church, Halifax.

The Easter services this year were held under exceptional conditions. The church being destroyed, the Parish Hall has been sufficiently repaired for services. The Rector, Rev. L. J. Donaldson, is at present away in the West, and the assistant, Rev. W. T. Townsend, is in charge. The attendance and collections were exceptionally good, especially when the blow that the parish has sustained is considered, not only in the loss of the church, but also of so many of its members. The missionary collection in the Sunday School is mostly of special notice. Owing to disorganized conditions it was found impossible to set out nearly as many missionary boxes as last year; yet, although the boxes are not all in, the amount contributed is already higher than it was a year ago.

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## Church News

### Preferments, Appointments and Inductions.

Westney, Rev. W. S., M.A., B.D.,  
Rector of Bolton, Ont., to be Chaplain  
of Prospect Cemetery, Toronto.

### VESTRY MEETINGS AT BRANTFORD.

Most of the churches in this place held their annual vestry meetings on Easter Monday and the various reports presented were of a satisfactory character.

**St. Paul's.**—Wardens, C. Lund, E. Goodreid. Delegate to Synod, F. Ginn; substitute, J. R. Varey. The financial report showed a good balance on the credit side.

**St. John's.**—Wardens, G. F. Trenwith R. H. Ballantyne. Delegate to Synod, H. Graff. The financial report showed a balance in hand of \$195.18.

**St. James'.**—Wardens, W. C. Wadman, J. Piper. Delegate to Synod, J. English; substitute, Mr. A. T. Pickleg. The financial report showed a balance of \$168 in hand. The report showed that the past year had been the best in the history of the church, both spiritually and materially. On Easter Sunday there were 91 communicants present, the largest present at any previous Easter service being 78.

### THE HAMILTON VESTRIES.

An impressive feature of the vestry meetings on Easter Monday was the silent tribute paid by the congregations to the heroic dead, who gave their all for freedom's cause. Each church presents a splendid khaki honour roll, and many have suffered severely in casualties. The annual reports, almost without exception, were satisfactory, notwithstanding the handicap of over three years of war. Meetings of the Church of the Ascension, St. George's, Church of St. Thomas' and St. Margaret's were adjourned.

**Christ Church Cathedral.**—Wardens, A. C. Beasley, H. S. Ambrose. The lay delegates to the diocesan Synod will be S. C. Macdonald, C. S. Scott and J. P. Bell, the latter taking the place of J. G. Allan, whose term expired. The total receipts for all purposes amounted to over \$20,000.

**All Saints.**—Wardens, R. H. Foster W. J. Hobson. Delegates to Synod, G. E. Bristol, T. W. Hand. Receipts,

\$5,440; disbursements, about the same.

**St. Luke's.**—Wardens, B. Walling, A. S. Edwicker. Delegate to Synod, B. Walling (for three years). Receipts, \$2,327.84; disbursements, \$2,174.36. There were 220 communicants on Easter Day and the offertory was \$239. There are 168 names on the honour roll, 19 of whom are dead and 24 have been wounded or are missing.

**St. Philip's.**—Wardens, J. Hart, W. H. Simpson. Receipts, \$2,112.72; disbursements, \$1,886.61. The stipend of the Rector, Rev. C. B. Kenrick, was increased by the sum of \$100.

**St. Matthew's.**—The reports showed the church, in all its different branches, to be in a most satisfactory condition, and pleasure was expressed by all present at the very gratifying progress that had been made, despite the strenuous wartime. The churchwardens' report showed receipts during the year amounting to \$3,045.66, and total receipts \$5,711.11. The meeting adjourned for two weeks, when the election of officers will be proceeded with, and other regular business transacted.

**St. Peter's.**—Wardens, K. A. Berney, W. K. Brandon. Delegate to Synod, K. C. Bedney. Receipts, \$10,931.06. The offertories showed an increase of \$650 over the previous year. Rev. H. Leake, who has assisted the Rector, Rev. J. W. Ten Eyck, for some time, was thanked and a handbag was presented to him as a slight token of the appreciation of his services. A vote of thanks was also extended to the Bishop of Niagara for so kindly arranging for the services of Rev. H. Leake. The meeting unanimously decided to increase the stipend of the Rector.

**St. Mark's.**—Wardens, C. H. Wray, E. Madden. Delegates to Synod, F. G. Smith, W. H. F. Whately, H. Vernon. Receipts, \$2,792.29, which was sufficient to meet all expenses, leaving a small balance on hand. In appreciation of their services bonuses were granted to the Rector, the organist, the choir-master and the choir leader.

**St. John the Evangelist.**—Wardens, E. Hockaday, R. Blakemore. Delegate to Synod, V. Oliver. The wardens' account amounted to \$2,682, with expenditure of \$2,735.46. The total income amounted to \$4,485.72, and the parish hall fund showed a balance in the bank of \$132.93. These figures, in the face of the unsettled war conditions, were considered to be very gratifying.

### THE KINGSTON VESTRIES.

**St. Luke's.**—Wardens, A. J. Shannon, J. Berry. Delegates to Synod, J. Simpson, H. Jennings, W. Carroll. Receipts, \$1,670.15. In voting the Rector, the Rev. J. De P. Wright, an increase of \$200, a resolution was passed which read: "Our Rector has been with us a year, and yet during that short period he has enthroned himself firmly in the hearts of our people."

**Cataraqui.**—Christ Church.—Wardens, B. Lancaster, J. Heaton. The reports presented were of a most encouraging nature. The important announcement was made of a donation of \$3,000 by Mr. B. Lancaster. The Easter Sunday services were largely attended.

**Barrie.**—St. Mark's.—Wardens, J. S. Sibbitt, W. A. Milton. An encouraging financial report was presented showing a balance of \$81.35.

**Portsmouth.**—St. John's.—Wardens, J. Graham, F. T. Nicholson. Delegates to Synod, J. B. Walkem, J. W. Henstridge, J. Teaty. The financial report was an excellent one. Bad weather prevented a large attendance and for that reason the meeting was adjourned for a couple of weeks.

The annual vestry meeting of St. James' Church has been postponed to April 15th. St. George's vestry and that of St. Paul's were held on April 8th.

### THE MONTREAL VESTRIES.

The annual vestry meetings of the churches of Montreal and district were held on Monday the 1st inst. Those of Christ Church Cathedral and St. Martin's were adjourned to May 13; that of St. John the Evangelist to April 15; and that of St. James' the Apostle to April 22.

**St. George's.**—Wardens, H. G. Kelley, J. E. Drummond. Delegates to Synod, Lansing Lewis, C. W. Tinsling.

**St. Edward's.**—Delegates to Synod, R. J. Kendal, G. Wilkinson. Meeting adjourned to May 8th.

**St. Matthias.**—Wardens, H. E. Suckling, F. W. Frith. Delegates to Synod, J. J. Fiske, H. H. Ransom. Total receipts, \$14,000. During the year Mr. and Mrs. E. S. Jaques installed a stained glass window in memory of Lieut. Maurice Jaques, who fell at the Somme.

**St. Thomas.**—Wardens, W. J. Fogg, R. W. Milne. Delegates to Synod, F. W. Molson, W. West. Satisfactory reports were presented.

**St. Luke's.**—Wardens, H. H. Finn, E. Mann. Delegates to Synod, E. Mann, A. Gardiner.

**All Saints.**—The principal business transacted was the organization of a house-to-house canvass of the parish. The meeting was adjourned to May 13th.

**St. Augustine's.**—Wardens, R. Snook, J. Priestly. Delegates to Synod, Messrs. Innes and Strange. It is expected that this church will be able to pay off its mortgage by next June on its tenth anniversary.

**St. Jude's.**—Wardens, T. H. Jordan, J. G. Whittall. Delegates to Synod, N. W. Jordan, G. Davant, W. H. Cumpston. There are 250 names on the honour roll of the church and 22 have fallen in action. The sums of \$500 have been paid on the mortgage and \$300 on improvements to the church fabric during the past year.

**Bishop Carmichael Memorial Church.**—Wardens, T. Deller, A. R. Hughes. Delegates to Synod, B. O'Tarte, V. Franklin.

**Church of the Redeemer.**—Wardens, T. E. Reade, C. Turner. Delegates to Synod, J. G. Brock, G. Gilmore. The financial report was the best in the history of the church showing receipts of over \$2,000.

**The Church of the Advent and St. Stephen's, Weardale.** met and adjourned to April 8; and the Church of St. Columba to the last week in May.

**St. Barnabas.**—Wardens, J. D. Langston, W. Sharp. Delegates to Synod, J. Horsfall, H. J. Webber.

**St. Mark's.**—Delegates to Synod, Col. W. I. Gear, A. Horsey. The meeting was adjourned until early in May.

**L'Eglise Rédempteur.**—Wardens, J. B. Marion, J. O. Boudrais. Delegates to Synod, De Lepage and Captain David Turner. Meeting adjourned till April 30th.

**St. Cyprian's.**—Warden, A. C. Stemshon. Delegates to Synod, H. B. McKenzie, W. Haycock. Meeting was adjourned to May 13th for the further transaction of business.

### PARIS VESTRY MEETING.

Wardens, G. W. Featherstone, F. P. Blackhurst. Delegates to

Synod, H. Stroud, E. Pitts; substitutes, J. Smiley, A. White. In spite of all adverse conditions this parish closed on Easter Monday one of the most successful years in its history.

### THE TORONTO VESTRIES.

The reports presented at the vestry meetings held throughout the city on Easter Monday showed that the churches are bravely shouldering the extra burdens the great struggle has put upon them. In some of the smaller churches in the outlying districts, where the membership was made up chiefly of men from the Old Country, the army has taken away practically all the men of military age, and some difficulty has been experienced as a result in making ends meet. Most of the reports presented covered only the nine-months' period up to the end of December, owing to the general decision to make the Church's year conform to the civil year. Quite a number of churches held their vestry meetings in January last, when financial reports were presented.

**St. James' Cathedral.**—Receipts, \$16,061.32; disbursements, \$16,135.17. During the year the debt has been reduced by \$9,000 and it stood at the end of the year at \$35,000. The comparative summary of contributions received for all purposes showed a total for the year of \$31,419.43, as compared with \$37,299.03 for the year ended December 31st, 1916. Enthusiastic comment was made at the meeting regarding the high standard of musical service maintained by Dr. Albert Ham and the choir. The following gentlemen were appointed representatives to the Diocesan Synod: Col. H. J. Grasett, A. H. Campbell, Principal M. Hutton, Dr. F. Le M. Grasett, Elmes Henderson and F. M. Gray.

**All Saints.**—Wardens, W. Dallimore, W. T. Bradshaw. Delegates to Synod, W. H. Knowlton, W. H. Lockhart Gordon, J. D. Trees, J. Thompson, W. T. Bradshaw. Receipts, \$14,000; disbursements, \$13,250. The Easter offerings were \$3,600, the largest in the history of the church.

**St. Mary the Virgin.**—It was with extreme regret that the vestry of this church at the vestry meeting learned that the Rector, Rev. A. Hart, who participated in the service on Easter Sunday morning, was laid up with pneumonia, and, consequently, was not able to preside. The warden's report showed the finances of the church to be in a healthy condition. In view of the splendid work of the assistant curate, Rev. J. D. Paterson, since his appointment in September last, his stipend was increased by \$300. W. A. Peacey was re-elected people's warden. The appointment of the Rector's warden was deferred pending the Rector's recovery. Delegates to Synod, C. A. Bell, A. M. M. Kirkpatrick, W. A. Peacey, W. A. Langton.

**Church of the Ascension.**—Meeting adjourned until further notice.

**Church of the Epiphany.**—Wardens, R. Dawson Harling, H. Y. Farr. Delegates to Synod, W. Wedd, Junr., C. H. Burgess, B. Neild, E. Macrae, R. D. Harling, F. W. Evans. Receipts, \$14,258.65, of which \$3,623 were for extra parochial purposes. The church has had a splendid year and was able to pay \$1,000 off the church debt, reducing the outstanding mortgage to \$19,000. The membership roll shows an appreciable increase. The church has an honour roll of some 200 names and an "In memoriam" list with the names of 25 of its members. The vestry decided to raise the salary of the Vicar, Rev. Dyson Hague, by giving him a \$300 war bonus for 1918. The salary of the assistant, Rev. Sextus K. Skiles, was raised by \$200.

**Church of the Messiah.**—Wardens, Grant Helliwell, R. C. Cunningham.

Delegates to Synod, H. Mortimer, M. Bredin, E. H. Wilkinson. Financially the church never was better off, and in other ways splendid progress even in war time was reported all along the line. The receipts for congregational purposes amounted to \$7,747, and the non-parochial receipts, missions chiefly, totalled \$1,547.

**Church of the Redeemer.**—Wardens, A. E. Mitchell, J. B. Hutchins. Delegates to Synod, Dr. N. W. Hoyles, K.C., Dr. T. Millman, W. B. Brent, G. Blood, F. Sheppard. The splendid sum of \$22,200 represents the receipts of the Church of the Redeemer for the nine months ending December 31. Of this amount, \$7,500 was for Missions and \$1,650 for the Red Cross, Soldiers' Aid and prisoners of war in Germany.

**Church of the Resurrection.**—This church had an expenditure of \$1,150 and a surplus of about \$50. The membership gain during the year was 200; 34 members have enlisted and seven have been killed. One hundred dollars was paid off the debt, which now amounts to \$700. Messrs. Prior and Burk were elected wardens and Mr. W. Prior was elected lay delegate to the Synod.

**St. Andrew's, Todmorden.**—A little larger income, no debts and a small balance on hand was, in brief, the report made to the vestry of this church. Mr. George Dawson was appointed Rector's warden, Mr. John Spencer people's warden and Mr. Harry Ransby vestry clerk. Dr. Fleming and Mr. H. Ransby are the lay delegates to the Synod.

**Trinity East.**—Wardens, R. McA. Cameron, J. Longhurst. Delegates to Synod, J. Wilson, H. Chambers, N. W. Frond. There was a good attendance at the annual vestry meeting of this church. All the reports from the different organizations showed the work to be in a healthy state. On the honour roll are 523 members, and 63 have been killed or died of wounds. The financial statement showed a good year, with a balance to the credit side.

**Grace Church-upon-the-Hill.**—Wardens, C. T. Pearce, W. F. Brock. Delegates to Synod, J. S. Barber, J. Y. Ormsby, D. T. Symons, E. Heaton. Total revenue, \$14,950. The balance showed a comfortable surplus. The Easter offertories amounted to \$1,727. Satisfactory progress in all lines of church endeavour was reported.

**Holy Trinity.**—Wardens, B. Carter, A. D. Langmuir. Delegates to Synod, Dr. Worrell, H. P. Blatchford, C. J. Agar, J. R. Turquand. Receipts, \$3,682, in addition to \$294 raised for special purposes. Contributions to missionary purposes, \$1,272.

**St. Aidan's.**—Wardens, J. C. Rutter, A. A. H. Burt. Delegates to Synod, T. C. James, C. B. Watts, Dr. Clarke, A. Welch, W. Williams. This church had an income last year of \$11,700, of which \$8,400 was on vestry account and \$3,300 from organization, including the Red Cross; \$1,200 was expended on missions and social work and \$1,300 on the Red Cross. Two hundred men have enlisted and 12 of these have made the supreme sacrifice.

**St. Anne's.**—Wardens, A. B. Stanley, W. E. Lemon. Receipts, \$25,462.89; disbursements, \$22,772. This church showed a splendid record of patriotism; 16 members of the choir are overseas, and 450 members of the congregation are on active service. Fifty members of the church have made the supreme sacrifice, 16 are prisoners of war, and 15 have returned home again. The honour roll showed among the decorations, one D.S.O., six Military Crosses, two D.C.M.'s, and nine Military Medals. The Rector, Rev. Lawrence Skey, is also overseas.

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**St. Augustine's.**—Wardens, G. R. Warwick, W. J. Thompson. Delegates to Synod, Major Crozier, H. Etches and Col. MacQueen. A gratifying increase in receipts and the splendid results of patriotic efforts on the part of the congregation were the outstanding features of the reports presented at the annual vestry meeting of this church. Total receipts from all sources were \$10,153.78, this including \$1,742.01 for patriotic work.

**St. Barnabas', Halton Street.**—Wardens, W. Warren, Dr. J. E. Rushbrook. Delegates to Synod, Dr. A. M. Clark, S. C. Burford, W. R. Hitchins. Receipts were upwards of \$14,000.

**St. Barnabas', Chester.**—Warden, T. R. Hughes. Reports presented showed the church to be in a most gratifying financial condition. Receipts for the nine months ended December 31, 1917, amounted to \$6,816.62; outside of this the Sunday School building fund amounted to \$26,000. The Easter services were the best in the history of the parish.

**St. Bartholomew's.**—Wardens, R. Postans, C. Emory. Delegates to Synod, the two wardens and W. H. Canriff. A tablet was dedicated on Easter Sunday to the memory of Pte. Emerson W. Lackey, who was killed in Belgium last year.

**St. Clement's, Eglinton.**—This parish held its annual vestry meeting last January, so that there was very little business to transact. Delegates to Synod, H. Waddington, E. Brooke Daykin, W. T. H. Boyd, C. M. Wilmot, R. W. Allen.

**St. Clement's, Riverdale.**—This parish held a vestry meeting in January, and met again on Easter Monday to ratify the business done at the former meeting. Messrs. Robert Hanks, Chas. Temperton, Percy Arlett and S. P. Herbert were elected lay delegates to the Synod. The Easter Sunday services were the most largely-attended in the history of the church.

**St. Cyprian's.**—Wardens, E. Elliott, W. Denny. The financial report was satisfactory. There were 200 communicants on Easter Day.

**St. David's.**—Wardens, F. Munn, W. R. Eward. Delegates to Synod, A. Hart, R. McCord, C. E. Port. This church is now entirely free from all debt; 375 members of the church have enlisted, 36 of whom have been killed in action.

**St. George's.**—Wardens, L. S. Murray, S. A. Cudmore. Delegates to Synod, Beverley Jones, F. Arnoldi, K.C., and G. Oswald Smith. The various reports showed encouraging progress during the year. The financial statement covering the nine months' period to the end of December recorded church receipts of \$6,700, and building fund collections of \$1,200. The W.A. collected \$1,400, while the Red Cross branch was able to show a revenue of \$1,800. Sunday School collections aggregated \$509, and those of the Bible Class 634. The parish, with about 600 or 700 families, has given some 400 men to the army.

**St. John the Baptist, Norway.**—Wardens, A. M. Stretton, J. W. Atherton. Delegates to Synod, A. B. Allen, A. M. Stretton, F. B. Philpott. The congregation last year reduced the mortgage on the edifice by \$600, and contributed \$571.50 to missions. The total receipts were \$5,717.13, and there was a balance on hand of \$202.03. A special vote of thanks was tendered to Rev. A. S. Madill, who acted as locum tenens during the absence overseas of Rev. W. L. Baynes-Reed.

**St. John the Evangelist.**—Wardens, W. A. Caldwell, H. G. Baker. Delegates to Synod, A. R. Boswell, K.C., W. H. Ashworth, T. R. Thomson. Receipts, \$5,278. There are 400 men from this congregation serving overseas.

**St. John's, West Toronto.**—Wardens, J. B. McQuaig, W. J. Wadsworth. Delegates to Synod, J. P. Richards,

H. Fell, J. C. Thompson. Total receipts, \$8,318. This church is in a very flourishing condition.

**St. John's, Weston.**—Wardens, G. W. Verrall, P. E. Ambler. Delegates to Synod, the wardens and Mr. S. Wilson. Total receipts for nine months to December 31st, 1917, \$995.31. There were 109 communicants on Easter Day.

**St. Jude's.**—Wardens, W. J. Rooney, J. Edwards. Delegates to Synod, M. Wilkin, J. W. Clark, W. Paull. Receipts, \$6,247.89; balance on hand, \$424.11. Votes of thanks were given to officers and to workers, and a vote of condolence to Mr. H. A. Cooper and grateful thanks for his bequest of \$250 to St. Jude's. Also sincere gratitude was conveyed to Mr. George Edward and his family for their gift of a new Holy Table and reredos.

**St. Luke's.**—Wardens, W. F. Elliott, G. C. Foster. Delegates to Synod, Messrs. Kingsford, Osler and Galt. Receipts, \$6,892. Encouraging reports were presented. The vestry decided to personally acquaint every member in the parish who had enlisted of its high appreciation and admiration of the high sense of duty which had prompted their sacrifice. On Easter Day the communicants numbered 263 and the offertories amounted in all to just over \$1,000, reducing the church's indebtedness to about \$250, which it is hoped will shortly be cleared off. A special vote of thanks was passed to the Women's Parish Guild, to the members of which was attributed a large share of the credit for the improved state of the church's finances.

**St. Mark's, Parkdale.**—The vestry meeting was adjourned for three weeks, when it is hoped that the new Rector, the Rev. R. C. Blagrove, will be present and preside. Delegates to Synod, T. Jenkins, P. H. Drayton, K.C., S. Sewell, R. C. Morris.

**St. Mark's, West Toronto.**—Wardens, J. F. Heathfield, J. Duncan. Delegates to Synod, P. Laughton, J. Conway and J. F. Heathfield. Receipts, \$4,149; disbursements, \$4,468.

**St. Mary Magdalene.**—Wardens, W. J. Windus, J. Godson. Delegates to Synod, Messrs. Worden, Briscoe and Alder. Receipts, \$5,211, of which sum \$826 were for extra-parochial objects.

**St. Matthew's.**—Wardens, W. J. Gill, J. R. Calladine. Delegates to Synod, J. Jupp, W. F. Summerhayes, A. J. Moody. The vestry decided to erect a rectory at a cost of \$8,000 on land adjoining the church. All the debts and mission obligations were met in full. There were 440 communicants on Easter Sunday, with a total attendance at all services of 1,400.

**St. Matthias.**—Wardens, J. A. Ready, R. Clark. Delegates to Synod, J. A. Ready, J. O. Elton and H. Davis. Receipts, \$6,217; disbursements, \$5,618. The Sunday School report was a particularly cheering one. The school active membership has grown to over 400, and is overtaking the present accommodation.

**St. Michael and All Angels.**—Wardens, H. Meen, W. W. Canahan. Delegates to Synod, Dr. J. Baldwin, T. H. Barton, A. B. Shorey. Disbursements, \$5,280. This church has an honour roll of 278 in a parish with about 400 families. Already 31 adherents of the church have given their lives for the Empire.

**St. Monica's.**—Wardens, A. Williams, P. Carter. Delegates to Synod, H. Crone, H. D. Brown, P. Carter. The reports presented were of a very encouraging nature.

**St. Paul's, Bloor Street.**—Wardens, T. D. McGaw, M. L. Davies. Delegates to Synod, G. H. Kilmer, K.C., J. R. Roaf, K.C., T. Mortimer, R. Millichamp, W. R. Smallpiece and F. C. Jarvis. The annual report of the

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wardens showed the gross receipts for the ten months ending December 31st amounted to \$54,810.05, of which \$26,261.53 was from pew rents and offertories, \$14,165.63 for missions, \$3,029.76 for the Red Cross and \$8,600 special contributions to the building fund. Owing to the change in the financial year it was not possible to make comparisons with previous years, but it was considered that the collections showed a marked improvement. After meeting all expenses and reducing the mortgage debt \$13,800, there was a balance in hand of \$1,828.87. There are now 500 names on the honour roll of the church, and Archdeacon Cody stated that every man had enlisted voluntarily, not one having been drafted.

**St. Paul's, Runnymede.**—Wardens, F. Francis, R. Bristowe. Delegates to Synod, E. J. Brywood, D. D. Harbitson and S. Forsythe. The congregation decided to make a house-to-house canvass of the parish in the interests of the building fund. The salary of the Rector, Rev. Edward Morley, was materially increased. All departments showed favourable balances.

**St. Peter's.**—Wardens, Dr. G. L. Belden, Dr. Allen Adams. Delegates to Synod, R. H. Cosby, F. J. Stewart, A. J. Russell Snow, K.C. Receipts, \$6,411, with a balance of \$67.88. Total contributions from all sources, \$10,825, of which \$4,006 was for missionary, benevolent and patriotic purposes.

**St. Saviour's, East Toronto.**—Wardens, F. Seeds, F. Dawes. Delegates to Synod, E. Monk, C. E. Page and J. Bonston. The reports presented were of a most favourable character. The congregations on Easter Day were the largest in the history of the church.

**St. Simon's.**—Wardens, R. R. Lockhart, W. D. Strickland. Delegates to Synod, Hon. Mr. Justice Hodgins, N. F. Davidson, K.C., and H. M. Nickel. The total receipts were \$18,234.92, of which \$11,037.20 was for parochial purposes and \$7,197.72 for missions and other church funds. The Easter offering at St. Simon's, intended chiefly to assist churches at Halifax and some of the smaller churches in Toronto that need help because of the number of members enlisting, amounted to \$1,815. There are approximately 600 communicants upon the church roll, and the honour roll has the names of 250 men, 31 of whom have given their lives for the Empire.

**St. Stephen's.**—Wardens, H. Lovelock, W. Cook. Delegates to Synod, C. A. C. Jennings, N. Cook, D. Hill and Dr. Pepler. Total receipts, \$6,972.53. Missionary offertories, \$823. There are 160 members of the congregation overseas fighting for the Empire.

**St. Thomas'.**—Wardens, W. Ince, H. G. Cox. Delegates to Synod, J. R. Cartwright, J. H. Patterson, and H. T. Beck. Total revenue, \$24,624. Contributions to missionary purposes during the year amounted to \$5,267 and war donations, \$1,510. The Easter offertory totalled \$319.

**St. Philip's.**—The annual vestry meeting was held in January last.

**St. Chad's.**—Wardens, A. Wilson and C. A. Drew. Delegate to Synod, C. J. Fox. Receipts, \$3,861. Very encouraging reports were presented at the annual vestry meeting which was held on Easter Tuesday.

**St. Hilda's, Fairbank.**—At the annual vestry meeting, which was held on Easter Tuesday, the following offi-

cers were appointed: Wardens, P. W. Farr, F. G. Rice; delegate to Synod, A. T. Harris, a returned veteran from overseas.



**North Bay, St. John's.**

This parish was favoured on Maundy-Thursday and Good Friday with the presence and help of his Grace Archbishop Thorneloe. On Thursday night in the presence of a large congregation, the Rector, the Rev. C. W. Balfour, presented a class of 26 candidates for Confirmation. On Good Friday the Archbishop took the Three Hours' Service, which was well attended. The addresses on the

Seven Sayings were well-thought out and followed a particular object, even the revelation of God's love in the Cross of Calvary. The Archbishop with his beautiful delivery and truly spiritual messages held the attention of the increasing number of the congregation to the close. In the evening the Archbishop preached again on behalf of Jewish missionary work, and a generous collection resulted for that object. Easter Day the Rector was alone and held seven services, including two services at the Mission Church. Communicants numbered 263. Congregations were never so large. The Sunday School children contributed for M.S.C.C. \$111.93.

The financial statement for the parish will be a record one, showing running expenses all met and over \$900 paid on the church debt. Everything is very satisfactory and encouraging in the parish.



**St. James' Church, Ingersoll.**

A very successful week's Mission was concluded in this church on Good Friday evening. The missionary was the Rev. R. P. McKim, of St. John, N.B. Much preparation had been made for many weeks previous to the Mission and large congregations attended all the services. Mr. McKim



*Military Service Act*

**Important Announcement to All**

**EXEMPTED MEN**  
 and to the Public Generally

**I**N dealing with the very large number of claims for exemption brought forward for consideration in connection with Class 1 under the Military Service Act, it has occurred, as was inevitable, that as a result of false statements and difficulties put in the way of investigation, some individuals have secured exemption whose proper place is in the Army.

It is not the intention of the Government to allow these men to evade permanently their obligation to bear their part in the military defence of the Country and of the ideals for which we are fighting. To do so would defeat the purpose of the Act, and cause grave injustice to men in the second class necessarily called out to fill their places.

**Exemptions Granted on False Grounds**

It is, therefore, proposed to scrutinize carefully all exemptions granted to date in order to separate those which have been granted on false or insufficient grounds from those that are well founded.

With this object in view the various Registrars under the Military Service Act have been instructed to issue a series of questionnaires to exempted men. These questionnaires must be filled up correctly and returned promptly under penalty of forfeiture of exemption for failure to do so.

**Exempted Men Who Have Changed Address**

It is therefore important in their own interest that all exempted men who have changed their address since their exemption was granted and who have not already notified the Registrar of such change should notify him at once. Under the Regulations it is the duty of exempted men to keep the Registrar advised of any change of address, and failure to receive the questionnaire by reason of neglect of this duty must be treated as equivalent to failure to return the questionnaire after receipt.

**Citizens Urged to Assist**

In many instances information has been furnished by members of the public which has led to the cancellation of exemptions obtained by false or misleading statements. Further co-operation of this character is invited. The Government regard it as the Duty of all loyal citizens, not only to the Country, but to the men at the front, to assist in this way in securing reinforcements on a just and legal basis. Correspondence of this character will be treated as strictly confidential and will receive the fullest investigation.

**CHARLES J. DOHERTY,**  
 Minister of Justice.

*Correspondence should be directed to Registrars under the Military Service Act.*

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is eminently fitted for this special work, and the congregation regretted that he was not able to spend a longer time in Ingersoll. Many expressed themselves as having received much help from his sermons and addresses.

The annual vestry meeting was held on Easter Monday. The wardens' report showed that both the current receipts and missionary revenue were considerably larger than the previous year. By a unanimous vote of the vestry the stipend of the Rector, the Rev. R. J. M. Perkins, was increased \$200, and the salary of the sexton \$50. W. E. Cragg was appointed and F. A. Ackert was elected as wardens, and C. C. L. Wilson and Geo. Naylor as lay delegates to the Synod. The meeting adjourned until Monday, April 22nd, 1918.

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**St. Barnabas', St. Catharines.**

Seldom have we had such beautiful weather for the close of the Lenten services during Holy Week, which were all well attended. On Good Friday the Three Hours' Service was taken by the Rector, and the addresses were given by the Rev. Canon Garrett, of Niagara-on-the-Lake. On Easter morning large numbers made their communion at the 8 o'clock service, and also at the 11 o'clock service, which was fully choral. The children's service in the afternoon was also well attended. On the evening of Monday the annual vestry meeting was held. Wardens, R. A. Hare, F. J. Lowe. Delegate to Synod, F. W. Graham. Before the close of the meeting Judge Campbell was asked to take the chair and it was unanimously decided with a great deal of pleasure on the part of those present that the stipend of the Rector, the Rev. E. T. Harper, should be increased for the ensuing year. The Rector in expressing his thanks voiced his very deep appreciation of the loyalty of the members of St. Barnabas' and joined in the wish previously expressed that he might long be spared for the work of the parish.

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**Trinity Church, Port Credit.**

The annual vestry meeting was held as usual on Easter Monday, the Rector in the chair. The financial report showed that the open offertory and envelope collections were the largest in the history of the parish, being \$132.17 in excess of the best previous year. All the various organizations presented reports of a splendid year's work. The Rector appointed Mr. Brock Barber as his warden, and the people elected Mr. C. S. Hamilton. Lay delegates to Synod appointed were Messrs. C. Elliott, J. L. Davis and G. Back. The Rector's stipend was increased by \$200.

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**All Saints', Peterboro.**

The annual vestry meeting of All Saints, Peterboro, was held on Easter Monday, when most encouraging reports were presented. The current free-will offerings exceeded those of the previous year by \$612, and those of 1917 by \$1,067. All current expenses were met while \$2,300 was paid off the church debt by voluntary contributions. The church has an honour roll of 145. Of these, three are prisoners of war, and 18 have paid

the supreme sacrifice. The stipend of the Rector, Rev. R. B. Grobb, was increased by \$200.

\*\*\*

**St. James', Fenelon Falls.**

The Lenten and Holy Week services were well attended on Easter Day, there being two celebrations, at which nearly every communicant received. Several invalided parishioners were communicated on Easter Eve. The morning and evening services on Easter Day were largely attended, the church was beautifully decorated and the floral tributes very choice. The choir rendered festal music with great taste and devotion under the direction of the faithful and capable organist, Mrs. R. N. Mitchell. The offertory amounted to one hundred and three dollars. At the annual parish meeting on Monday evening, reports from the various parochial organizations evidenced growth, progress and prosperity. The splendid Easter offering

made it possible to liquidate all floating indebtedness and pay our Synod assessments for 1917 and 1918 in full. Mr. J. J. Nevison was appointed Rector's warden, Mr. Herbert Townley re-elected people's warden, and Mr. Walter Stevenson and Mr. William Cassidy were elected delegates to the Diocesan Synod. Regrets were expressed over the continued absence through illness of the Rector, Rev. H. G. Kingstone, and a vote of thanks and appreciation was tendered the Rev. W. L. Cullen, locum tenens, for the able and efficient manner in which he is carrying on the work of the parish.

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**Funeral of Rev. W. H. Wadleigh.**

The funeral of the late Rev. Wm. Henry Wadleigh took place on April 1st, from the Church of the Holy Trinity, Toronto, the service being taken by the Bishop of Toronto, Archdeacon Ingles and the Rector of the church. The pallbearers were the

Revs. Canon Macnab, Canon Plummer, R. Seaborn, F. H. Hartley, J. S. Broughall and V. E. F. Morgan. In the congregation were the Revs. A. J. Arthur and A. C. Drumm and Mr. W. E. Fairclough, organist of All Saints' Church, as well as some personal friends of the deceased.

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**Rev. H. F. D. Woodcock's Appointment Cancelled.**

Word has been received by the church wardens of St. George's Church, Guelph, from the Bishop of Niagara, that owing to the strong objection of the congregation of St. Jude's Church, Oakville, of which he is at present the Rector, Rev. H. F. D. Woodcock's appointment as Rector of St. George's Church, which was recently announced, has been cancelled. Rev. Mr. Woodcock is at present in France. Archdeacon Davidson, who has been Rector of St. George's for the past fifteen years,



## STANDARD RELIANCE MORTGAGE CORPORATION

THERE was a fair attendance at the annual meeting of The Standard Reliance Mortgage Corporation held on Monday last, the 4th inst. The following were present: J. A. Walker, K.C., Chatham; S. G. Bartlett, New Hamburg; A. W. Hilborn, Galt; W. M. Behrens, Elmira; John Laing, Freeman; David Ratz, New Hamburg; Henry G. Ruppell, Elmira; Robert Moon, Orono; Geo. Hufner, Hawkesville; W. C. Bates, Sackville, N. B.; A. H. Arnold, Brockville; Thos. Nihan, St. Catharines; N. H. Stevens, Chatham; C. A. Annis, Port Union; H. Schlemmer, Woodstock; Dr. J. T. Gilmour, John Firstbrook, F. C. L. Jones, J. A. Jackson, W. Crackle, R. S. Stonehouse, Rev. W. P. Dyer, D. D. James, F. W. Micklethwaite, G. M. Wright, E. F. B. Johnston, K.C., R. H. Greene, W. T. Cowan, R. H. Cosbie, Fred. Walker, B. H. Boyd, W. J. Fawcett, J. W. McKay, Chas. Bauckham, Rev. G. I. Taylor, Geo. A. Young, Alex. Stewart, H. Waddington, R. E. Walker, Rev. B. R. Strangways, W. Vandusen, J. A. McEvoy, David Kemp, Mrs. L. Micklethwaite, H. W. Maw, O. S. James, E. P. Beatty, R. S. Weir, Toronto.

The President of the Corporation, Mr. N. H. Stevens, took the chair, and Mr. H. Waddington, the Managing-Director, was requested to act as Secretary.

The annual statement, as set out below, was presented and read to the meeting by the Chairman, and after dealing with the business of the Company generally, he moved the adoption of the report.

The motion to adopt was seconded by Mr. John Firstbrook, the Vice-President, after which the Managing-Director gave a detailed address, dealing in particular with the several items in the balance sheet, and giving comparisons with the years passed, from which he showed that, as compared with a year ago, the assets had increased \$1,046,804.88; that the deposits had increased \$314,289.67; that the debentures had increased \$686,554.10; that the net earnings had increased \$47,938.97, and that in liquid assets the increase had been \$360,650.70.

As compared with five years ago, the increases were as follows: Assets, \$3,326,222.27. Deposits, \$623,549.69. Debentures, \$1,690,672.28. Net earnings, \$82,979.70. Liquid Assets, \$580,290.00.

The Mortgage Loans by Provinces were shown to be as follows: Newfoundland, \$1,323.08. Nova Scotia, \$72,054.36. New Brunswick, \$1,875.62. Quebec, \$2,018.97. Ontario, \$5,565,091.69. Manitoba, \$140,392.94. Saskatchewan, \$645,324.74. Alberta, \$177,961.96. British Columbia, \$10,163.77. These mortgage loans, with accrued interest at the end of the year, made up a total of \$6,651,501.74. The valuation of the properties on which these loans were made and as taken from the records was shown to be \$13,201,954.

Several of the shareholders present expressed their pleasure at the fine showing made and at the information given, after which the motion to adopt the report was put to the meeting and declared carried unanimously.

Messrs. A. C. Neff, F.C.A., and J. F. Lawson, F.C.A., were re-elected the Auditors of the Company for the ensuing year. On motion the following were re-elected Directors: E. F. B. Johnston, K.C., John Firstbrook, Nathan H. Stevens, E. Jessop, M.D., J. A. McEvoy, Herbert Waddington, W. J. Fawcett, David Ratz, James Gunn, David Kemp, E. C. McNally, Rev. G. I. Taylor, M.A., R. H. Greene, J. T. Gilmour, M.D.

At a meeting of the Board of Directors held subsequent to the annual meeting, Mr. E. F. B. Johnston, K.C., was re-elected as Chairman of the Board, Mr. N. H. Stevens as President, and Mr. John Firstbrook as Vice-President.

### BALANCE SHEET AS AT 31ST DECEMBER, 1917.

| ASSETS   | LIABILITIES  |                                 |                |
|--|--|---------------------------------|----------------|
| Mortgage Loans and Accrued Interest.....\$6,651,501.74     | To the Public:   |                                 |                |
| Real Estate, acquired under foreclosure.... 241,840.51     | Debentures with Accrued Interest.....\$5,810,061.33  |                                 |                |
| Stocks, Bonds and Debentures, owned..... 429,003.33        | Deposits with Accrued Interest 1,031,700.35  |                                 |                |
| Loans on Stocks, Bonds and Debentures..... 43,104.80       | Deposit Receipts payable on certain fixed dates and upon ninety days' notice .. 104,727.12 |                                 |                |
| Sundry Investments .....                                   | 27,517.90  | \$4,947,688.00                  |                |
| \$7,392,968.37   | Mortgages Assumed .....  | 35,000.88                       |                |
| Office Premises, Head Office and Branches \$297,879.90     | Dividend payable January 2nd, 1918 .....   | 91,987.97                       |                |
| Office Furniture and Safes, Head Office and Branches ..... | 4,060.00   | 127,087.55                      |                |
| Inspectors' Automobiles (9) .....                          | 308,164.49   | Total to the Public: .....      | \$5,074,776.45 |
| Agents' Balances and Accounts Receivable \$ 12,091.90      | To the Shareholders:   |                                 |                |
| Accrued Rentals .....                                      | 2,650.75   | Capital Stock Subscribed .....  | \$2,613,800.00 |
| Municipal and War Loan Bonds with Accrued Interest .....   | 535,623.14   | Less Unpaid thereon .....       | 30,136.32      |
| Cash on Hand and in Banks .....                            | 185,056.43   | 2,603,663.68                    |                |
| 735,422.22   | Surplus Funds:   |                                 |                |
| \$8,436,555.08   | Reserve Fund .....   | \$50,000.00                     |                |
|  | Contingent Fund .....  | 75,000.00                       |                |
|  | Loss and Gain Balance forward .....  | 32,633.95                       |                |
|  | 757,633.95   | Total to the Shareholders ..... | \$3,361,297.63 |
|  | \$3,361,297.63   | \$3,361,297.63                  |                |

| LOSS AND GAIN ACCOUNT.   |              |
|--|--------------|
| Interest on Debentures and Deposits .....                      | \$213,934.64 |
| Government and War Taxes .....                                 | 9,290.92     |
| Contributions to Patriotic, Red Cross and Y.M.C.A. Funds ..... | 3,250.00     |
| Dividends .....  | 179,890.49   |
| Balance Carried Forward .....                                  | 32,693.95    |
| \$439,000.00   | \$439,000.00 |

CHAS. BAUCKHAM, Secretary-Treasurer.      H. WADDINGTON, Managing-Director.

AUDITORS' CERTIFICATE

We have verified the books and accounts of the Standard Reliance Mortgage Corporation for the year ending 31st December, 1917, and have verified the Cash and Bank Balances and Securities, and we hereby certify that, in our opinion, the above Balance Sheet exhibits a true and correct view of the affairs of the Corporation as shown by its books as of that date. Our requirements as Auditors have been complied with.

Toronto, February 16th, 1918.

A. C. NEFF, F.C.A., J. F. LAWSON, F.C.A. Chartered Accountants.

Branches—Chatham, Ayr, New Hamburg, Elmira, Brockville, Woodstock

left at the end of last week for Regina, Sask., where he will become Rector of Trinity Church.

Oakville Rector Wounded.

Word has been received in Toronto that Capt. (Rev.) H. F. D. Woodcock, Rector of St. Jude's Church, Oakville, has been wounded. No further particulars have been obtained. Capt. Woodcock went over as Chaplain of the 164th Battalion.

THE ARCHBISHOP OF YORK.

(Continued from page 233.)

the Fleet, unless I had not been night after night and day after day with that great sailor, Lord Jellicoe. There far away among those gray seas and misty skies of the North Sea, the Navy's eye is upon every part of the ocean and commands and decisions were going forth from that distant fleet that effected not only our coasts but yours in Canada. And if some people have asked, "Where is this British Navy?" the answer I would always give in the United States is to ask another, "Where is the boasted German Navy?" It at least is not where any self-respecting navy would wish to be. Unless I should seem to exaggerate what is being done by the British Navy, I will use the words used by a great General in the United States, General Lewis, of Baltimore, "The British Fleet is commanding and governing everything that floats upon the surface of the ocean." But there again, do not forget the strain of these men. Three times over I have heard the word given, "Prepare for action," and three times over they were all ready within three hours. Once only they have had their chance and you know what they made of it. They drove the German Fleet into the hiding place from which it has never since dared to emerge. For nearly four years all these ships have been straining for their chance as a greyhound, day after day, while we have been eating and drinking. It is well for us to remember what they are doing for us. And the submarines. The things that are under. We have dealing with them all these months. The submarine has the whole ocean in which to play and it is very hard work to find them, but I have good reason for saying that I believe that our Navy with the Navy of the United States will be able soon to concentrate all their efforts and show that that arm, the submarine, discreditable as it is, is not one in which the enemy can trust.

May, I say one short word about our people. I wonder how many of you have been across the ocean within the last two years. I find it very difficult to speak because we hate talking about ourselves, but this at least can be said, that it is a very grim, grave world in which we are living, as well as working night and day, the work that would be impossible but for the co-operation and splendid devotion of our women, and with all these workers, as well as our perpetual output of these vast munitions, I wonder if you realize how terrific the increase of that work has been. For example, since three years ago, the increase of heavy field guns is 27 tons, heavy shells 70, very heavy shells 220, and with all that ever-increasing drafts of men for the army it means a terrific strain upon our men and women and it is not easy to do hard work like that short of food. You realize, of course, that in England we are under conditions very different to yours. You can still buy food for your money. In England all have money, but it will not buy food. That is the difficulty. It is perfectly true that the man has to come back from his hard work in

the munition factory and find that he cannot get the bacon or beef on which hitherto his strength has depended. It is true that the children home from school cannot have butter or margarine or sweet of any kind on their bread. It is not to be had, and do not let any friend of the enemy make you believe that it is. The situation to-day is well in hand, but there is real shortage of food and that tells upon a people's nerves, and when, like you, we are suffering the loss day by day of thousands of the best and bravest of our men it does not make it easier to carry on, to stand the monotony of endurance that this war now demands. Will you remember that some times when you ask whether or not it is worth while to pay any attention to what is put before you in the way of conservation of your food? Do not say it does not matter. Of course it matters. If everyone said that, where would the cause of freedom be? If every single man at the front said it does not matter whether I shirk, I am only one among thousands, what would happen to the army? What if everyone in this great Empire said it does matter if I go a little short of my superfluities? We cannot win the war thus. Everyone must be in it, heart and soul. It is not only the food-stuffs saved, it is that self-sacrifice more than anything else would be putting reality and moral power into our part of this great conflict. And so I come to the last point, and it is this. If it is true that we have come to a stage in this great contest where endurance and endurance only will tell and now, whether on that side of the ocean or on this, everyone, not merely our soldiers and sailors, must take their part in the great conflict.

It is plain to me that there are two things that we need. First, a deepened faith in our cause. I am not going to take the time to-night talking about the justice of our cause. Please God we have settled that long ago. But at this very serious crisis in the history of our nation I do ask you to think once again of what it might mean if the spirit of Germany were to prevail over the world. Since we went into this war we have seen more clearly what that spirit is. Sometimes I rub my eyes and ask myself if I am living in a sane world or in a nightmare, that it is possible that a great civilized nation at the end of the nineteenth century should by pressure of wrong ideas penetrating into every part of the life, should really become possessed by the spirit which is capable of the things meant by the words Belgium, Lusitania, Armenia, Serbia. I ask if this is really possible. It is. If we do not all realize that this is for us a supreme moment in our life the thing may happen and that spirit will dominate the world. What would it mean for Canada? Oh, yes, the working men would get their wages and the farmers would get their money for their wheat, but it would mean that Canada, like my own country, would have sold her birthright for a mess of pottage. It would mean that Canada, the Empire, the United States, would have lost the thing without which no self-respecting nation can possibly live, its soul, its power to live its life in its own way. The business, commerce, production of food, the whole thought of our people would be directed towards either yielding to or conspiring against the demands of a spirit and will which owns responsibility to no free people of the world. We must realize that it is a tremendous time to be alive and fulfilling our citizenship. And it is because so much is at stake that we must go on until the thing is settled. As Abraham Lincoln once said years ago, and they were memorable words, "A house divided against itself cannot stand." I believe that the government of this nation, of our Empire of the free nations of Europe, of America, cannot permanently continue

A SPECIAL SERVICE

Many men and women reluctantly assume the duties of Treasurer or Trustee of Charitable, Social, Fraternal, Educational, Religious or Civic organizations. The duties while responsible, may not require the full time of a salaried official. There are many advantages in the employment of a Trust Company in such cases: it is permanent, experienced, and responsible; it has unusual facilities for supervision and audit and for the safeguarding of books of record, documents and funds.

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Women fly to Eno's when Headaches threaten
Illustration of a woman sitting at a table with her hand to her forehead, appearing to be in pain.

half slave and half free. If it be so then the second thing that we need is such moral strength that never came into our life before. The only doubt I have when I think of my own country, and it sometimes haunts me, is whether we shall be as a people morally strong enough to endure the tremendous test. It is not enough to trust in these brave men out there at the front. General Smutz has said: "The battle field of this war is in the souls of the nation." Are we morally, spiritually strong enough to win? God will only help those who are helping themselves. This is a time when everyone must betake himself or herself to their highest source of strength, to God Himself, and that not by the mere repetition of prayers for victory of our men, which of course is part of our daily duty, but by every man and woman raising the whole tone and temper of his or her life until in Him some part of the country is being lifted nearer to God. The only way

we can really be sure that God is on our side is if we are man by man and woman by woman ranging ourselves on the side of God. The true way of meeting this tremendous moment in history is that we shall be better men and better women filled with the sense of the solemnity of life and taking ourselves to God and looking to Him. What I ask of you is not only admiration of our army, not only enthusiasm for their deeds, not only sympathy for their sacrifice, but in yourselves the consecration of yourselves to the highest that is in you to God Himself for the service of our country. Can you suppose that it is the will of God that that German spirit should prevail? No. Not for one moment. The moral power that is available for the Allies is vastly stronger than any power that the enemy has. Then let us raise that moral power to the highest possible pitch, raise it up to God and get it from Him and we shall not do that unless God sees that in England, Can-

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possesses that unique flavour of freshness that has made it famous for more than a quarter of a century.

ada, the United States, He has a nation morally worthy of the great trust of victory. So you will go on enduring, struggling in Canada and I promise that though we are very tired we shall stick to it still in the Old Land. Do not let us fail, let us resolve that with firmness in the right as God has given us to see the right, we shall finish the task we are in and please God shall not lay it down until we have passed the great test and won a victory for the freedom of mankind.

## Chilblains and Blisters

Caused Much Suffering For Ten Years, But This Chatham Lady Has Found a Cure, and is Glad to Tell Others About It.

Chatham, April 11, 1918.—At this time of year, particularly, there is much suffering from chilblains and many people experience great distress, not knowing that relief is readily obtained by the application of Dr. Chase's Ointment.

Mrs. Jackson, 173 Grand Avenue East, Chatham, Ont., writes:—

"For the last ten years I have suffered from chilblains during the Winter. They were so bad at times that my feet used to break out in water blisters. A year ago last Winter I was confined to the house all Winter, and could not get out at all. Last Winter I thought I would try Dr. Chase's Ointment, and it not only benefited, but cured me. I was able to wear my boots all Winter and attend to my work. I was even able to go out during the Winter months, a pleasure that I could not enjoy previous Winters. I am glad to be able to let you know of the wonderful cure Dr. Chase's Ointment has made for me."

This great soothing, healing ointment is useful in scores of ways in every home. These letters illustrate some of these uses:—

Mr. Stanley Merrill, Delaware, Ont., writes: "In the past I have been troubled with my hands cracking, making them so sore I could hardly do and work. I got some of Dr. Chase's Ointment and happily find one or two applications of same to the affected parts makes them well. I haven't had any trouble with sore hands since I used your ointment."

Mrs. Jas. Fisher, 56 George Street, Galt, Ont., writes:—

"I had itching piles, and as I had used Dr. Chase's Ointment in the home for several other things, I tried it for this trouble, and was completely cured. This was several years ago, and I have not been bothered in this way since."

Dr. Chase's Ointment, 60c. a box, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

## Boys and Girls

Dear Cousins,—

We missed connections last week again, didn't we, and I may as well tell you now that we shall probably miss again before the summer's out, because I see myself getting busier and busier. But to-day, I am sitting by my open window, up high in the house, with the wind singing songs through the fir-trees just outside, and blowing my papers about, just as it does when I'm down at the office. The birds are chirping about all over the place, and whenever I look out, I can see a robin running about in his quick little way, or a squirrel come scrambling down a tree and then running along a fence as hard as he can go. I suppose they all feel springy, as I do.

I wonder if any of you saw that grand sky on Friday night, when the Northern lights were so beautiful? I looked out of my window, and saw a queer green light stretching in long fingers all across the sky, and then it began to move about and form different beautiful shapes; first it was like a big curtain with wavy edges, then like a crown with great long points; then like huge organ pipes, and a hundred other shapes I could scarcely follow. It made me wish I could go away up north sometime and see the great lights, which people tell me, are the most beautiful sight in the world. I don't suppose I ever shall, though: I leave that to my young cousins.

I have just heard a band begin to play a hymn I used to know a long time ago when I was in England, and it made me feel for a minute the way I did when I first came to Canada, and heard "God Save the King" sung for the first time in this country. I never realized what it meant to belong to the British Empire, before then, and always remember that time when I hear the hymns and songs we used to have there. You don't wonder that the boys feel that it's an Empire worth fighting for—it makes you feel ready to fight yourself—and be thankful for the opportunities there are at hand to help; for giving up candy and taking care of food and clothes and everything else, is just as much the share of fighting which we have to do, as the working of the guns and making the attacks is the boys' work over there. So we'll all fight together—let us hope for not so much longer now.

Your affectionate Cousin,  
Mike.

## IN MEMORIAM.

In loving memory of  
THE REVEREND ARTHUR COBB,  
Who entered into rest on April 8th, 1917.

"And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."

## Dimbie's Dustman Tales

By M. O. TAYLOR

(Registered in accordance with the Copyright Act.)

VII.

DIMBIE stood by the window and watched the big, round, yellow moon shining through the trees. It was long past bed-time and all the birds had gone to bed but one, and he was singing away just as if his little throat would burst.

"Hark at the little bird, Mummy," said Dimbie. "Why doesn't he go to bed like the others?"

"Because he's calling for his mate, darling," said Mummy.

"And will she come?" said Dimbie.

"Yes," said Mummy, "and then he will stop singing and they will build a little nest together and be quite happy. It's time my wee birdie was in bed, too. It's a lovely warm night, so you shall cuddle up in Mummy's arms by the window, where you can see the baby stars and listen to the story of

## "NIGHTINGALE"

In Fairyland lived two little fairies who loved each other very dearly. All day long they played among the flowers and at night they crept into the heart of a rose and fell asleep under its soft pink petals.

"Nightingale" had a beautiful, beautiful voice, and he would sing to his little "mate" so sweetly that all the fairies would stop to listen. If she wandered away he would call her and she would hear his voice and come running back to him and they would roam hand in hand through the beautiful woods and fields of Fairyland, quite happy and contented.

Now lots of the fairies had to go out into the big world every day and work quite hard, and one day one of them told the "little mate" all about the wonderful things in it; about the birds and bees and butterflies, (because there were only flowers in Fairyland), and then she was discontented and wanted to see all these wonderful things. So one day when no one was looking she crept out of the golden gates and ran out into the big world. She found the birds and watched them build their nests and talked to the butterflies, and then the sun began to go to bed and she got frightened (because in Fairyland it is always sunshine), and she tried to find her way home, but the world was so big and dark and all the bees and birds and butterflies were too busy to take any notice of a poor little fairy and she tore her dress and a big bumble bee banged into her and knocked all the pretty gold-dust off her wings.

Then the poor little mate sat down on a mushroom and began to cry, but one of the birdies heard her and flew back with her to Fairyland.

Then Nightingale who had been watching at the golden gates of Fairyland, when he saw all the pretty gold-dust off her wings, knew she had been out in the big world (because nothing like that could happen in Fairyland), and he tried to hide her under a rose petal so that the Fairy Queen would not see her. But the Fairy Queen, who knows and sees everything, called the "little mate" to her and said very sadly, "Where have you been?" And the "little mate" said,

"Out in the big world."

Then the Fairy Queen said, "Why did you go out into the big world? Can't you be happy in Fairyland with its beautiful flowers and sunshine?"

And the "little mate" shook her head and said, "No, because I want to be a little brown bird and build a nest."

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MEMORIAL  
WINDOWS.  
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specialists for sixty years  
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War and Insurance

Years of war with its trials and suffering—its stupendous lesson of the uncertainties of the future—have made the people realize more vividly what a rock of protection is to be found in Life Insurance.

For instance, in 1917, new insurances of \$20,124,563 were taken in the Mutual Life. This represents an increase over 1916 of more than thirty per cent., with a very low rate of termination of insurances through lapsation and surrender.

Are you benefitting by the great lessons of the war? Whether your income be large or small, the Mutual has a plan of insurance protection to meet your special requirements.

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Confidence is the greatest factor that enters into the buying of seeds, since you are buying not a finished product, but only the means by which your garden may be either a success or a partial or complete failure. You will make no mistake in placing confidence in SIMMERS' SEEDS.

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Then the Fairy Queen said, "Well, then, if you want to be a little bird, you must say goodbye to Fairyland and your little friend, "Nightingale."

Then Nightingale, who had been listening, ran to his little mate and put his arms round her and said, "Oh no! my dear little mate, stay with me in Fairyland, where everything is joy and sunshine. Why do you want to go out into the big, cruel world?"

"The world is not cruel," said the little mate. "The birds and the trees and the butterflies love it, and I shall be quite happy if I can be a little brown bird and build a nest, and one day, dear Nightingale, you will leave Fairyland to look for me and when you call me, I will come because I am your little mate."

Then she ran to the gates of Fairyland and they opened wide and let her through, but Nightingale was left inside. Then he gave a sad little cry and hid his head and sang no more, and the golden days passed quickly by, but Fairyland was sad because it missed Nightingale's song.

Then once more the Fairy Queen called the Fairies together and when she saw Nightingale looking so sad and lonely, she drew him gently to her, and said, "And do you, too, want to leave Fairyland, dear Nightingale, and go out into the big world?"

And Nightingale said sadly, "I want my 'little mate.'"

Then said the Fairy Queen, "Can't you sing to us once more?" and Nightingale sang, but his song was so sad that all the fairies hid their faces and cried. And the Fairy Queen said, "Poor little Nightingale, I see I must let you go, but because I love you I will let you keep your beautiful voice and you shall go out into the world and make it a brighter and happier place by your sweet singing."

And so Nightingale went out into the big world and became a little brown bird, and lived in the woods where all the other birds lived, and called and called to his little mate, but she never came.

Then Nightingale said: "She can never hear me because the other birds are singing too. I will wait till they are all asleep."

And so, when all the birdies had tucked their heads under their wings and the woods were quite quiet and still, Nightingale would sit on the bough of a big tree and sing his most beautiful song, and still she never came. Then his voice would thrill with sadness but under his brown feathers was a brave, loving little heart and so all through the long, quiet nights he would sing to the "little mate" who never came.

Then Nightingale looked up at the big Lady Moon and said: "Dear Lady Moon, will she never come?" And the Lady Moon looked down at the brave little brown bird singing his heart out on the bough of the tree, and smiled and said, "Yes, she will come with the spring leaves and the daisies."

The Nightingale changed his song and called and called, "Tweet-e-e-t, tw-e-e-t." And one bright warm night, when the soft baby leaves were just spreading out their green frocks and Nightingale was singing his very sweetest, there was a twittering and fluttering through the trees and something soft and warm came and nestled against him on the bough of the tree.

Then Nightingale knew without ever looking that his song had been heard and he had found his little friend. So together they built the tiny nest lined with soft roots and, then, when it was quite finished, Nightingale sat close beside his little mate on the bough of a tree and sang his last and sweetest song, and underneath her feathers, snug and warm, were five dear wee brown eggs.

And the song was so full of joy and gladness that they could hear it even in Fairyland and knew that Nightingale had found his "little mate."

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## Archdeacon Cody's Tribute to the Y.M.C.A.

THE following reference to the Y.M.C.A. in its relation to the Church was written by the rector of St. Paul's Church, Toronto: "The Churches at home are keeping in touch with the men overseas through the chaplains, through the personal gifts and messages sent by individuals and congregations, and, not least, through the splendidly organized and ubiquitous work of the Y.M.C.A. The Red Triangle is a symbol of a great and efficient instrument of the Christian Church. Innumerable letters from the front and from

England, many of them enclosed in envelopes bearing the stamp of the Red Triangle, testify to the helpful social and philanthropic service rendered to our soldiers by the association. Its officials and its equipment are ministering to their material, social, intellectual and spiritual needs. Its organization of study classes behind the lines is a stroke of genius, for mere amusement finally palls. Whatever helps to give our fighting champions cheer, comfort, education and religious faith deserves and will receive the hearty support of the homeland."

### Rev. T. T. Shields Speaks from Experience

REV. T. T. SHIELDS, pastor of Jarvis Street Baptist Church, Toronto, makes the following statement: "I visited all the principal Canadian military camps in England in the summer of 1915, and again in 1917, and am, therefore, able to speak from personal observation of the great ministry of the Y.M.C.A. to our military forces. "It is a ministry in a very real and effective way to spirit, soul and body. Under its auspices many of the ablest and most effective preachers of the world, of all denominations, have carried the gospel message of salvation and comfort to every soldier who would hear

it. By this means multitudes have been won to Christ.

"The value of the wholesome entertainment provided and of the educational work carried on in the camps cannot be over-estimated. In view of the monotony of camp life and the temptations which inevitably beset the lonely soul, such mental diversions as the Y.M.C.A. provides are as necessary as food, and as welcome as clear shining after rain.

"Only those who have tasted of camp life can properly appraise the value of the Y.M.C.A.'s physical ministry to our men. The canteen work alone would justify the

presence of this organization in all our military camps.

"As the pastor of about three hundred men overseas I am regularly in receipt of letters from France which assure me that the 'Y' is, if possible, still more appreciated in France than in England.

"I regard the military work of the Y.M.C.A. as being one of the greatest military enterprises, and one of the noblest philanthropies, in the world to-day. With all my heart I support its appeal for funds to enable this splendid organization to continue its great ministry to those heroic men who deserve the best that we can give."

### Rev. Dr. W. H. Hincks' Warm Praise

REV. DR. W. H. HINCKS, LL.B., of Toronto, writes: "The amazing record of manly achievement by the Young Men's Christian Association overseas is the last word in muscular Christianity. It is also an outstanding example of the rapidity with which the Christian Church can adapt itself to abnormal as well as normal needs. These young men of the Christian Churches have upheld the best traditions of Christianity in their work for our soldiers, sailors

and aviators. Many hundreds of letters have come to me from France, Belgium, Great Britain and South Europe, from our soldiers. These letters reveal the glorious deeds of the Y.M.C.A., both at the battle-front and throughout the vast camps of France and Great Britain. As everybody knows, the world's best athletes organize the games; the world's ablest ministers conduct the religious services; and the leading talent in music and entertainment takes care of the

boys' desire for a good laugh. Words simply fail us in describing this work throughout its many ramifications. Of the religious work it is sufficient to say that it is a manly presentation of robust Christianity. The stereopticon views are used on Sunday nights. Canada's greatest preachers present the gospel in a vital way. Thousands of decision cards are being signed, and scores of thousands of men spiritually refreshed and toned up for the great task they have taken up."

### Nearer to the Boys

An Interview with Ralph Connor — By Peter McArthur

I BEGAN with a straight question: "What do you think of the work of the Y.M.C.A. in the war?"

He hunched his shoulders slightly, and slipped down a trifle in his chair. From the expression on his face I was afraid that he was going to offer an unfavorable criticism. But his answer made it clear that that was not what disturbed him.

"It is doing a lot of work that the Church should be doing."

Now you can understand why my question caused him a shade of discomfort. The minister in him—a touch of the old Free Kirk spiritual guide that made him feel the responsibilities of his calling—made him regret to confess that a purely lay institution is carrying practical Christianity to a point that is as yet impossible for the Churches—"beating them to it," as the soldier boys would say.

"Don't misunderstand me," he protested. "The Churches and their chaplains are doing a wonderful work, but the Y.M.C.A., being without a propaganda or dogmas, is able to adapt itself instantly to any needs that may arise, either at the battle-front or wherever the boys may be located. It meets them at all hours and in all places with a spirit of good cheer, comfort and helpfulness."

"Then you are of the opinion that the man who supports the war work of his Church is not doing all he can to help the boys."

"Assuredly. The Y.M.C.A. is able to go a little farther. Though the work of the Church may be nearer to the ideal of what I want to

see done, the Y.M.C.A. gets nearer to the boys."

That struck me as a very important point, and I decided to question him from an angle that might not be pleasing to a clergyman.

"You know," I insinuated in a spirit of half confession, "that there are a lot of boys who would be inclined to look at a Y.M.C.A. at home as a sort of sissified institution, beneath the notice of young men of the world who like to affect a sort of manly wildness. Does the Y.M.C.A. get near to them?"

"Yes. The helpfulness of the Y.M.C.A. has won out over every obstacle. In the beginning the officers of the High Command had something of the attitude you suggest. But whenever there was anything to be done to help the boys the Y.M.C.A. was there to do it and do it well. By its spirit of unassuming helpfulness the Y.M.C.A. has won the hearts of both officers and men, no matter what their church connections may be or may not be. It gives, and it does not ask anything in return. Its sole reward is that it helps freely all who need help. The thing to emphasize about its work is that it gives—it is an organized spirit of giving, and it gives without a string to the giving."

"But I often hear comments—not always friendly—about the prices that the Y.M.C.A. charge for some of its supplies."

"Such comments have no justification. The prices are as near right as they can be made. If there is any profit on the sales to the boys in the camps or back of the lines, every cent of it goes to provide things free—absolutely

free—to those who are in the front line trenches. As a matter of fact, the canteens and other organizations under the control of the Churches and chaplains have pretty much the same schedule of prices as the Y.M.C.A."

Here I asked a concluding question: "Then I may tell the people that in its war work, especially in the matter of creature comforts, the Y.M.C.A. is nearer to the boys than anyone else."

"Yes. It stands nearer to them than anything else except the military organization under whose discipline they live—and die. You see, they are specially organized, trained and outfitted for this kind of work—and they are a mighty spiritual force, too."

When leaving him I stopped to talk to several other clergymen who appeared in the offing—it was a place of clergymen—and he stepped from the room. Shortly afterwards he returned with a copy of his latest book, on the fly-leaf of which he had written, in memory of the men we had known in our boyhood:

"There were giants in those days." It will be cherished as one of the most prized of a little collection of autographed first editions. And with it I shall cherish the memory of having spent a couple of hours with a well-known man who is doing a noble work himself and is not afraid to give the fullest credit to other men who are doing a noble work—such as the officers and field-workers of the Y.M.C.A., "who play such a great forward line to the Church's backing in the great, great game," as Connor said.