

Canadian Churchman

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No. 24.

CONTENTS

ENC. BRITANNICA, \$23—Catalog. 1,000 Letter heads, \$2. McCreery's Printery, Chatham, Ont.

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L. J. DONALDSON,
Secretary, pro tem,
21 Cogswell Street,
Halifax, 4th June, 1918.

The Christian Year	Rev. C. V. Pilcher, B.D.
Chaplain Service	- Editor
The Fight of the Future	Bishop of Toronto
The War	Bishop of Niagara
The Bible Lesson	Rev. Canon Howard, M.A.
From Week to Week	"Spectator"
Mackay School, The Pas	(Contributed)
The Church Must Face the Facts	Major Wells

Synod of Niagara; Correspondence; Churchwoman; Church News; Synod of Ontario; Synod of Toronto.



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Personal & General

The Rev. J. E. Fenning, Rector of Newcastle, Ont., has been elected Rural Dean of Durham.

* * * *

The Right Rev. Bishop Reeve and Mrs. Reeve, Toronto, have taken up their residence for the summer at their cottage on the Island.

* * * *

Mrs. H. P. Plumtre has decided to withdraw her name as a candidate for the Presidency of the National Council of Women.

* * * *

According to an official report just issued at Ottawa, there are at the present time 227 Chaplains serving with the Canadian Expeditionary Forces Overseas.

The Spring Church Parade of the 12th York Rangers took place to Holy Trinity Church, Toronto, on Sunday, June 9th. The service was conducted by the Rev. Ralph Sherman, the Rector of the parish.

* * * *

The Rev. H. F. Hamilton, M.A., who has been over in Europe for the past two years, has returned to Ottawa, and is at present staying with his parents, Archbishop and Mrs. Charles Hamilton.

* * * *

Captain the Rev. V. O. Boyle, Wellington, Ont., who is leaving shortly to take up duty as a Chaplain overseas, was presented at the weekly meeting of St. Andrew's British League on June 7th, with a beautiful pocket Bible and an address.

* * * *

A service of "Farewell and Dismissal," for the missionaries appointed this year to the Mission Fields of the Church of England in Canada, was held in St. James' Cathedral, Toronto, at 8 o'clock on the evening of St. Barnabas' Day, Tuesday, June 11th.

* * * *

Capt. the Rev. H. F. D. Woodcock has returned safely to Canada from Overseas. He was severely wounded in the head on Easter Day. Captain Woodcock went Overseas as Chaplain with the 164th Battalion. He is the Rector of St. Jude's, Oakville.

* * * *

Rev. V. C. Spencer, son of Rev. Canon P. L. Spencer, of Hamilton, has been released by the Bishop of Mid-Japan, to serve with the Chinese coolie battalions in France. Mr. Spencer was formerly curate of St. George's Church, Toronto, and went to the Japan Mission field about five years ago.

* * * *

The gift of £1,000,000, voted by the British House of Commons for the relief of suffering caused by the explosion of the munition-ship "Montblanc" at Halifax last winter, has been received by the Department of Finance from the Imperial Government. It will amount in Canadian money, after the payment of exchange, to about \$4,815,000.

* * * *

Dr. Walford Davies, one of the best-known London, England, organists and choir leaders, has been commissioned a Major and assigned to duty as chief singing master of the Royal Flying Corps. He is establishing singing classes in the larger flying camps in the British Isles as a means of diversion and entertainment for the men. Work of the same sort is being done also in France.

* * * *

On July 6 the King and Queen will celebrate their "silver wedding," an

event that has not occurred in the case of a reigning sovereign and his Consort for over a century. Every one of the ten bridesmaids who supported Princess Mary of Teck at St. James' Palace in 1893, is still alive. Six of the group are married, and two are sharing European thrones—the Queen of Norway, the King's youngest sister, and the Queen of Spain.

* * * *

Mrs. A. A. Adams, late of Sioux Lookout, Diocese of Keewatin, is fast recovering from a serious operation performed in the General Hospital, Winnipeg, and is staying with friends at Alloway Court. Mr. Adams has also been in the Isolation Hospital suffering from an attack of erysipelas. As soon as Mrs. Adams is strong enough to travel, they hope to make their home in Edmonton, Alta.

* * * *

A tablet, which has been placed in All Saints' Church, Whitby, in memory of Private Gordon Vanstone, of the 116th Battalion, who was killed at Vimy Ridge, was unveiled at the evening service on June 9th by Captain James Moore, of the same battalion. The tablet was presented by Judge McGillivray. The Rector, Rev. R. W. Allen, also took part in the ceremony, and there was a detachment present from the Military Hospital.

* * * *

The annual athletic sports were held at Bishop Strachan School, Toronto, on June 1st, and the event brought a large number of visitors to the School-on-the-Hill. At the close of the sports Mr. Dyce W. Saunders, one of the Governors of the School, distributed the prizes. The honours of the day were carried off by the following: Individual prizes—Margaret Turner, Senior School champion; Claudia Sewell, Middle School champion. Form prizes—Form V. A., Senior School; Form IV. A., Lower Middle School.

* * * *

The following Church of England clergy have been appointed Military Chaplains under the new arrangement for Chaplain service in Canada: Revs. W. F. Seaman, C. C. Owen, F. E. Ward, T. G. Wallace, H. McCausland, J. W. Medcalf, F. Vipond, J. A. Davies, R. H. Bulteel, J. A. Shirley, H. O. Cheese, V. O. Boyle, P. J. Dykes, Charles Sparling, S. E. Morton, Wm. Askey.

* * * *

The Ven. George Rigby Martell, Archdeacon of Nova Scotia and Rector of Windsor, N.S., died in the Infirmary at Halifax, on June 7th. He was born in Mainadieu, Cape Breton, fifty-eight years ago. A graduate of King's College, Windsor, he was ordained deacon in 1883, and priest in the following year. For twenty-five years he ministered to the parish of Maitland, N.S. In 1908 he was appointed Rector of the Collegiate town of Windsor. He was made Archdeacon in 1913. He was a Governor of King's College, Windsor.

* * * *

The Church in the Ecclesiastical Province of Rupert's Land will celebrate its Hundredth Anniversary in October, 1920. The preparatory work has already begun with a tour of the Province by the Rev. Canon Bertal Heeney, B.D., who is addressing the various Synods for this purpose. His message was given a splendid reception by the Bishop and Synod of Qu'Appelle, on Friday, May 21st, and he addressed the Synod of Calgary on the evening of the 5th inst. The proceedings will take the form of a Church Congress, which will be held in Winnipeg. It seems certain that every Diocese under the Metropolitan See of Rupert's Land will take its part, and it is confidently hoped that the festivals may be shared in by the whole Canadian Church.

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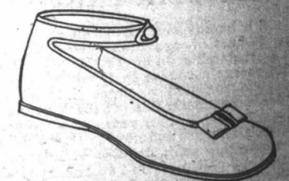
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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Canadian Churchman

Toronto, June 13th, 1918.

The Christian Year

The Fourth Sunday After Trinity, June 23.

THE COLLECTS AND THE WAR.

To so behave during the school-time of earth as to attain the prize of heaven, to effect in safety this pilgrimage through time to the Beyond, to "so pass through things temporal, that we finally lose not the things eternal"—such is the burden of our Collect.

And it does not appeal to the modern mind. Let us frankly admit that, to begin with! The prayer savours too much of 'other-worldliness'; it smacks of that medieval outlook which regarded this world as, inscrutably if you like, but certainly incurably bad; which looked upon life as a second-rate and incommodious inn to be quitted without regret at the earliest opportunity by the traveller possessed of a passport to better quarters.

But are we thus to condemn our Collect off-hand? Think again. This life at best is very short, and eternity is very long. The hedonist, the materialist, the man who lives for pleasure may well sing—

"One moment in Annihilation's Waste,
One moment, of the Well of Life to taste—
The stars are setting and the Caravan
Starts for the Dawn of Nothing—oh, make haste!"

But the hedonist is not alone in his consciousness of the brevity of life. For the greatest of religious thinkers, also, men "fade away suddenly like the grass." Do all you can and all you should to make this world better, right the crying wrongs of ignorance, outrageous custom and tyranny, live so that men shall arise and call you blessed—and yet it remains true that for them as well as for yourself, granted the fact of immortality, the endless years of the Beyond are of the profoundest moment.

The truth, of course, is that there need be no antithesis between interest in the life of this world and in that which is to come. The partial stress of our ancestors on heaven to the neglect of social reform illustrated the one-sidedness of human nature. Our crudeness will be no less if in our commendable passion to help men here and now we lose sight of the august sanctions of immortality.

And the War is bringing us back to a truer attitude. The countless dead beckon us to the Unseen and the Future, while the urgent problems of reconstruction keep us alive to the call of the Present. If we are able to reach the true balance, to grasp the fact that the best use of this life has promise, also of the life that is to come, then we shall be nearer to the mind of Christ who fed the hungry, healed the sick and championed the poor, and yet urged that a man's treasure should be in heaven; nearer also to the attitude of the Apostolic Church which launched the experiment of complete communism; and yet kept their faces ever towards the sunrising, "looking for that Blessed Hope."

Before you can get religion into anything else, you have got to have a contagious case of it yourself.—Henry Sloane Coffin.

Tact is not merely shown in saying the right thing at the right time, and to the right people. It is shown quite as much in the many things left unsaid and apparently unnoticed.—Lecky.

Editorial

CHAPLAIN SERVICE.

It came as welcome news that the Chaplain Service in Canada was being reorganized, or rather, created. There has been, in reality, so little of it that it was scarcely deserving of the name. This does not mean that much admirable work was not done. On the contrary, it is remarkable what an amount of work has been done largely on a voluntary basis, and the excellence of this is, we believe, in the main responsible for the change.

The change means briefly that Canada will have a Director of Chaplains' Services for the whole Dominion. Under him will be two Assistant Directors, one for Eastern Canada from the Atlantic to Fort William, and the other for Western Canada from Fort William to the Pacific. Under each of these in turn there will be a Senior Chaplain for each of the present Military Districts with other chaplains working with them. Where the Senior Chaplain is, say, an Anglican, his associates will represent other religious Communion, and in this way the spiritual needs of all men will be cared for. The whole plan is simple and sane and we feel certain that it will prove a great boon to the work and will relieve many parish clergy of a burden of responsibility which they have been endeavouring to discharge to the best of their ability. It means also that this work has been recognized as a military necessity and not as a sort of necessary nuisance.

Few people realize the diversified character of a Military Chaplain's work. It is too frequently imagined that it consists mainly, if not solely, of services rather than of spiritual service. The courage of the Chaplains at the front and their usefulness have been recognized and a large number of them have been honoured by the King. Moreover, many of them have laid down their lives in the performance of their duties. They do, of course, hold services for the men, in camps, in the open air, and in dugouts. They visit the sick and the wounded in hospitals, in trenches, and often between the lines in "No Man's Land," seeking to take comfort and cheer to the brave lads who are called upon to bear the brunt of the fight. They carry with them the word of God and have distributed hundreds of thousands of copies of the Bible in whole or in part. Thousands of letters to friends at home are penned by them for men who are unable to write and they are able to convey countless messages of comfort and assurance to the anxious friends in the home land. They are a link between the living and the dying. They seek to warn our boys against the dangers of camp life in Canada as well as in England and France. They provide means of wholesome recreation in the form of excursions, theatre parties, baseball and football leagues. They distribute quantities of literature, papers, magazines and books, sent to them by those at home, and wherever possible provide for the physical comforts of the men. They are endeavouring by every means in their power to minister to the whole man—body, mind and soul,—realizing that it is the whole man, and not the body alone, that must enter into the struggle if he is to play his part successfully.

And when the war is over and this horrible carnage becomes a nightmare of the past, what more valuable asset can the nation have than this body of devoted followers of Christ? They are dealing with men under exceptional

conditions, it is true, but it is only thus that men can fully grasp the real seriousness of the normal. It is only through such experiences that we can be led to realize as we ought the fundamental nature of the work that the Church is called upon to do at all times, in peace as well as in war.

To supply men for this work will necessarily mean sacrifice on the part of many a parish, but we feel certain that this will be borne cheerfully once the need of the sacrifice is realized.

* * * * *

REMEMBER: Sunday, June 30th, has been appointed a day of special prayer and humiliation. Every Sunday between now and then might well be utilized in preparing for it. We trust, moreover, that something out of the ordinary will be arranged for the services of that day. Let us remember that the whole day and not merely two or three hours should be given up to definite and persistent prayer on behalf of the cause for which our men are fighting and dying, and let us show ourselves worthy of them and in earnest in our desire for a righteous victory.

* * * * *

The experiment of holding a conference before Synod, has been tried this year by at least two Synods—Niagara and Toronto—with decided success. It was the verdict of all who attended these that they should be repeated next year. In the meantime, though, we hope that something will be done along this line in connection with the General Synod. Two Conferences, one of clergy and the other of laymen, could be made of great value in discussing such subjects as Prayer Book Revision, or the character of the Evening Service. There is considerable feeling on both subjects that should be given an opportunity for free expression.

* * * * *

The retirement of Bishop Montgomery from the secretaryship of the Society for the Propagation of the Gospel is a great loss to the missionary cause. The fact, however, that he will probably be available when required for consultative purposes will lessen the loss to a great extent. Those who had the privilege of meeting him or hearing him speak when in Canada a few years ago will recall his attractive personality and his statesmanlike grasp of the work in which he was engaged. He is a Churchman of strong convictions but also of wide sympathies and he has many warm friends amongst all Christian Communion. We hope that he may be granted many happy years of rest from active labour.

* * * * *

The Executive Committee of the M.S.C.C. at its last meeting decided to make a special grant of \$1,200 towards the salary of a man to undertake work in the colony of returned soldiers in the Temiskaming District of the Clay Belt of New Ontario. According to figures secured by Canon Gould from the Ontario Government, of the total 96 members of the colony, forty-four, or nearly one-half, are Anglicans, nineteen are Presbyterian, eleven Methodist, six Baptist, six Roman Catholic, and ten of other faiths. This reveals at a glance the responsibility of the Church and we must feel grateful to our Missionary Society for the step it has taken. Such action as this should spur the members of the Church to support more liberally than heretofore the work it is endeavouring to do.

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The Fight of the Future

Extract from the Charge of the Bishop of Toronto

[The charge necessarily dealt largely with diocesan matters. Eleven clergy, one lay reader and six laymen were mentioned as having passed away since the last meeting of Synod. The presentation of an address to the Governor-General, the entry of the United States into the war, the capture of Jerusalem, the appointment of a day of prayer by the King, the visit of the Archbishop of York, the appointment of Dr. Cody, and other matters were referred to, and a strong appeal was made for an increase in the stipends of clergy, and for better support of all Church funds. The following extract formed the conclusion of one of the strongest and most concise charges that have been presented to this Synod].

THE report of the Committee on Temperance and Social Service is full of grave and weighty material that calls for serious reflections. The distressing and appalling prevalence of the "pestilence that walketh in darkness," and the resultant "sickness that wasteth in the noonday," is indeed cause for great alarm, and calls for action preventive and, where it is not too late, curative: to the stamping out of disease and uncleanness, which, if unchecked, ruins, physically, morally and spiritually, its victims, and transmits its horrible consequences to the innocent, helpless babe. Oh! the ghastliness of it! Who that has read those terrible disclosures, published by the great and honoured head of our Toronto General Hospital, or witnessed the scientific slides of these horrors thrown upon a screen, as passed in review by the Photo Film Art, does not feel that here we have a secret and deadly menace that fails to be adequately characterized by the term "Social evil"; more widespread than we had dreamt it to be, more fearful in its ravages than the "white plague," more ruinous than the ruinous curse of drunkenness, from which, thank God, our Canadian community life has largely set itself free. We pause to ask, Where and what has been the parental teaching and home restraints, where this sin is concerned, where and what the pastoral instruction concerning the body as the temple of the Holy Ghost, the "which if any man defile him will God destroy!" The men of the army are warned in terse sentences and trenchant utterances by officers, while training, that any indulgence in this secret vice renders them unfit to fight. The Clergy must, in view of the shocking revelations, and in co-operation with parents, whose primary responsibility it is, begin at once to throw round the youth of both sexes the protecting garb of innocence and purity, and carefully and prayerfully strengthen the citadel of the soul with the things that are "true, honest, just, pure, lovely, and of good report." Here, in the preparation for holy Confirmation, is the priestly opportunity once given, never to be repeated, to strengthen the young soldier of Jesus Christ and make him spiritually fit to fight. "Fit to fight!" This is the ideal of the King's soldier in regard to physical condition: witness the care of the medical examination of the thousands that have gone forth to do battle for our Sovereign Lord, King George. It is also, or should be, that of the soldier of Jesus Christ, in the realm of the moral and spiritual.

The religious problem of the soldier at the Front, and that of the returned soldier, is, after all, but one problem, for such as he presents himself to the Chaplain and Y.M.C.A. worker in France or Flanders, such, in all likelihood, will he present himself to his local Parish Priest on his return, unless he doffs his "second

nature" with his tunic, and reverts to his former self on resuming civil life. Are we, my brethren, studying him by the light thrown on him by one of our own faithful Chaplains, Canon J. C. Davidson, in his study entitled "Can England's Church Win England's Manhood?" A monograph of such value that it was published by request of Bishop Gwynne, Deputy Chaplain-General of the British Expeditionary Force, and is addressed to Bishops, Clergy and "all others actively concerned in the Church's mission." Are we thinking and preparing for him as painted for us by returned Bishops and officers from the Front? If not, there may await us some discomfiture and distress. Take, for instance, the report of the Bishop of Fredericton on his visit to the Canadian forces in England and France, and recently considered by the Bishops in session at Ottawa on May 23rd last. The report is full of matter for grave reflection on this point, especially when, amongst other things, he writes thus: "From what I have seen and heard, I should be of opinion that there is among the men of our own Communion (and it is with them that we are chiefly concerned) an extraordinary failure to grasp the fact that the Church is anything more than an organization to carry on religious services" (p. 12). This indicates atrophy, atrophy of conscious recognition of membership in Christ's mystical Body the Church, atrophy of the sense of responsibility in relation to the Church to make it mean more, *viz.*, a vitalizing force and power in the individual life, prompting to the fullest use and enjoyment of its opportunities and privileges as the Divine society in the world for its betterment. The Bishop rejoices to take his stand alongside of those who yet, notwithstanding what he writes, frankly affirm, "The man at the Front is not without religion"; but he is careful to point out that it is not of that definite personally appropriated character which the Church in her teaching and Sacraments would have it be.

On the point of suggested changes in the Church's Worship as voiced by those familiar with conditions at the Front, let me ask you for a few moments to consider war in the abstract.

War creates chaos and confusion, it is itself a series of abnormal emotions and experiences, a mingling of mighty driving forces, which rushing headlong on, thrust long usage and time-honoured customs, hoary with the sanction of the ages, to one side, and threaten to obliterate them altogether. Opinions of men under stress of war conditions are not normal, nor should those who are put in position of trusteeship for the "Church's Faith and Order" easily be prevailed upon to make changes, which in normal times they might regret. If the experiences of war compel attention to the demand said to be made by the soldiers for less complexity in the Church's expression of worship then let the whole Church speak, and pronounce on the point, not any section, and certainly not individuals here and there mutilating Divine worship to meet these demands. The Church in her corporate capacity must see that nothing is done that touches fundamentals which may not be shaken or moved, because like the Divine Being whom they concern, they are "the same yesterday, to-day and forever," and taking her corporate course, under the sought-for direction of her Lord and Master, she will thereby obviate the necessity of individual action, and protect the individual Priest against the charge of radicalism, or the contravention of his solemn ordination vows. My own humble view is, that as we happily see those who have returned, already many hundreds of them resuming their wonted place in the community, and worshipping in their accustomed Church, with contentment and satisfaction, with joy and thankfulness because of their safe return, that such will be the case with the rest when they also come back, and matters

become normal once more. I may be entirely wrong, but such is my view.

Finally, while at war's stern behest, out at the Front so-called denominationalism necessarily hides its diminished head, and a common Service becomes the order of the Lord's Day, conducted for all, by Chaplains of various Church connections, we must beware of that superficial reasoning which argues from this in favour of the breaking down of all barriers, and holds this up as an object lesson in Church union to the whole body of Christians to follow, and who further support their argument by the illustration of the parallel of a Union Government, but surely matters involved in world politics, and the temporary agreement between opposing parties in regard to them can never be an adequate parallel to matters which belong to the Invisible, the Heavenly, the Everlasting. Men may well and properly in times of war come together, and sinking their differences, and party affiliations, consent for the time being to a common policy for the common good—that is one thing—but to attempt to break down all theological, doctrinal distinctions, and ecclesiastical politics without regard to antiquity, trusteeship or witness to eternal truth, is another and very different matter and must be doomed to failure. Unity, so earnestly prayed and longed for, cannot come in that way. If there are in the soldier ranks thousands who "profess and call themselves Christians" of our Anglican household, to whom Church membership is but a name, and has no meaning or value, especially in the severest of all testing times when a battle crisis is on, then since these men have all come from our civilian population, we must be saddened by the thought that in some way we have failed to bring home to them, representing a large percentage of the manhood of our country, the saving knowledge of Christ, and the benefits of His Holy Church. Two questions then arise in our minds, *viz.*:

1. What shall we do to deepen their conviction when they return, and

2. What must we do that this tragedy be not repeated in the lives of the rising generation?

There is but one answer, it seems to me, to both these questions. It is an answer that all can accept, no matter what his Churchmanship may be. It involves a course that should be followed without delay, both in the interest of the youth of to-day, and in preparation for the husband, father and son, the returning soldier of the morrow, who should come back to find the Church aglow with a fresh baptism of the fire of the Holy Ghost. It is this which is involved in the ringing phrase "Back to Christ."

Preach Him and Him crucified, the expression of the love and power and wisdom of God.

Preach Him faithfully, remembering that souls are in danger.

Preach plainly and clearly, taking nothing for granted where the knowledge of the hearer is concerned.

Preach lovingly, with a fervent desire to win souls for Him.

Apply this personally. Collective preaching is good in its place, but personal application in pastoral visitation is better. Collective preaching takes too much for granted, individual instruction makes intimate what seems remote. It is not just here where the failure has been, content with the Sunday message given, we have gone our way, and we have neglected to bring it home to the heart in the week day visiting? What if, my brethren, this curse of war with its appalling toll of death and destruction, with its crushing load of suffering and sorrow, should prove after all a blessing in disguise? What if it bring the nations, which are struggling for truth and justice in the earth, into closer fellowship? What if it result

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The War

From the Charge of the Bishop of Niagara

WE have been in the war for three and one-half years. We have given the very cream of our manhood. There is, perhaps, not a delegate here to-day, who has not one or more dear ones, living or dead, in the great chivalry of service at the present time, and we all know of the magnificent spirit which has been displayed by our women who have borne losses which have touched them to the quick. We are beginning to realize that the war will not soon be over. We believe that we are going to win, that it is only a question of time; but these are anxious days, more so than any we have yet passed through. We have no doubt about the justice of our cause, and of the truth of our ideals. We believe that we are working along a high spiritual level. It is to us a war for the honour of agreements between nations, for justice, freedom, for the right of the weaker to exist, for humanity and civilization, and for the ending of savagery and militarism.

We are determined that cost what it may, this world shall not go back again to the days of despair and brutality and slavery; and so, the whole manhood of the country is being placed at the disposal of the nation to meet the conditions. As the war goes on, we see more clearly what is in store for us should we be defeated. We may gather this from what has happened in Russia, Poland, Serbia and Armenia.

If we could only see the struggle in which our brave men are engaged, and the forces that are against them, I believe two things would happen. Every man and woman would go down on their knees and entreat the mercy and favour of God, and then rise and say: "That what these men are doing places a responsibility upon us that we can never forget, and that whatever it costs we shall give ourselves wholly to this cause until this tyranny be overpast."

Here in safety, without the excitement of battle upon us, only able to get scraps of the truth of what is going on in the vast theatre of war, many of us have been fretful, and have forgotten the stern command of Christ to His disciples in time of adversity: "In your patience possess ye your souls." Patience is the Christian duty at this time. To whom shall we turn for help, but to the fountain head of courage for all mankind. Heaviness may endure for a night, but joy cometh in the morning.

Of the clergy who have served as Chaplains, 60 have been killed or died of wounds, and more than 100 have been severely wounded, and some 200 have received decorations. A large number of the remainder have been doing work in huts and training camps and hospitals. The war is daily bringing out new kinds of needs and the clergy are rising to the occasions. There are at present 105 of our own Canadian clergy serving as Chaplains; 14 additional ones are now being asked for.

Under the proposed new regulations in Canada, Chaplains must be under 40 years of age. The same rules govern Chaplains in charge of hospitals in Canada that govern Chaplains overseas. Most of the clergy are working harder to-day than they have ever worked, and rejoice at being able to contribute their best for the community. Their families also contributed largely to the fighting forces of the country. I learned a few days ago in Ottawa that the Anglicans have still a higher percentage of the soldiers now in England and at the front than any other religious body.

God wants the world's peace and well-being. I believe He wants our nation to usher it in, and to be an object lesson to the world of how free nations can be linked together. We are yet unfitted for the task He wants us to do. We are not yet at the place where He can trust us with victory. The Archbishop of York touched on this in one of his addresses in this country: "It may be asked," he said, "and indeed it has been asked, that if our cause is just; if the ideals for which we are fighting are worthy of vindication and maintenance, why has God delayed in granting us the victory for which we have fought so long, and for which we have suffered so much. The answer appears quite plain to me. It must be that God in His wisdom is not yet satisfied that we are willing to dedicate all for the preservation of those great ideals which He would entrust to us. He is not yet satisfied that He can trust the nations of the earth to carry these high ideals to

their fullest fruition, no matter what they cost. When He can so trust them the war will come to an end."

A British Admiral gave utterance to similar language quite recently: "So many times have our men been within an inch of victory, and it has not been granted. Why not? Because the nation at home is not ready for it, was not prepared for it, was not worthy of it. The fighting man is a praying man, and until the nation does the same, victory will be withheld."

For this purpose we are holding our services of penitence and prayer. One outstanding event of encouragement and hope was the widespread observance of the day of national prayer and thanksgiving of the first Sunday in the New Year. This general response to the King's call is a matter for profound thankfulness. It ought to quicken everywhere the spirit of prayer. Let us keep the subject of prayer in connection with the war constantly before the minds of our congregations.

We thank God for the splendid valour of our youth; the unselfish service of our women; for the coming into the war of the great American Republic; and for the light of hope which has never failed us.

While this war has brought in its train sorrow and bloodshed, it has also served under God to evolve noble conceptions of duty and obligation to our fellowmen. Thousands upon thousands of lives heretofore selfish and self-centred, have caught another vision. Selfishness has turned to sympathy. Life has changed and men have changed. Wherever we go we see men putting forth every effort to increase the production of foodstuffs, so that neither our soldiers nor our Allies shall want for the necessities of life. Many things which used to be considered requirements have been dispensed with.

Propaganda of Peace.

We stand for the continuance of the war until victory is attained. All discussions regarding peace will have the effect of weakening the spirit and ideals of the nation.

A great British statesman said the other day in New York: "Germany's most dangerous weapon is not her Zeppelin, for that has failed; nor her submarine, for that has been overcome; nor her machine-like army, for that has been repeatedly hurled back by the living armies of our free men. The most dangerous weapon is the propaganda of peace. While with her hand she murders and destroys, with her voice she invites to parleys. We have only to turn to Russia to learn what her peace means." The army is in constant touch with us at home. The opinions that prevail here will produce a corresponding level in the discipline of the army. This is, therefore, not the time to talk peace, but to set our minds upon victory.

God's wants in our nation, and in the world are tremendous and appalling. He is calling upon us to purge ourselves from enemies within, as well as to stand firm against enemies without. A nation that is called of God must have a clean public life, must have leaders whose characters will bear the light, and must not shrink from flashing the searchlight of God's will into every nook and corner of the body politic.

It was Froude, the great historian of the last generation, who said: "If we wish to win respect, there is a campaign which awaits us at our very doors, against swindling and cheating, against drunkenness and uncleanness, against hunger, squalor and misery, against the inhuman vices that are bred in our large cities, against the all-pervading, all-devouring love of money. We desire wealth—be it so; but not wealth in the modern meaning which in itself betrays how far we have travelled on the downward road; rather the well-being, the bodily and moral health of the people of which the nation is composed. Accept this as the first principle of action, and the plagues which are consuming us will melt away of themselves."

We must turn the searchlight into our homes, and business and pleasures. The campaign has begun by the Churches through our Moral and Social Reform organization and in Parliament we have achieved a large measure of reform. Already a great army is gathering for the protection of motherhood and the preservation of our babies.

Well did the King remind us lately that the "foundations of national glory are in the homes of the people." These will only remain unshaken while the family life of our race and nation is strong and pure. The war is opening the eyes of the nation to the value of child life. For years the allied nations, France, United States and our own nation have been suffering from a declining birth-rate. There have been developments of late, which if not checked can only lead to national extinction. Doctors warn, the Church appeals, and statesmen legislate and yet it goes on.

Think how those precious words, "Womanhood," "Motherhood," "Holy Marriage" are being emptied of their meaning. The evils we deplore are spread from impure literature, suggestive plays and loose talk. Let us co-operate with other Christian bodies in moral and social endeavour. How can we keep silent when we see vice and luxury breaking down the stronghold of family life, tampering with human life at its source. Our only hope of averting dangers more destructive than German shells, lies in a constructive Christian policy, an insistence on the sacredness of human life.

The Church must also bring all her influence to bear upon the homes of the people. The purity of child life depends largely upon the parents. It should be difficult in these days to conceive of a Christian home without family prayer, or where the father and mother never speak to the children of God, of the sacredness of the body, and of holy things, and are content to leave to others the most tender of parental duties.

Divorce.

At the next session of parliament an effort will probably be made to establish a divorce court for Canada, and to appoint judges who would, no doubt, vary in their intellectual and moral attitude towards divorce. I cannot go into this question very fully to-day. Suffice it to say that the Church of England in Canada, while recognizing judicial separation amongst her members in certain cases, regards marriage as indissoluble. No one of ordinary intelligence can read our beautiful marriage service without realizing that the voice of our Church has unmistakably proclaimed that by "God's ordinance," the holy estate of matrimony shall subsist between the man and the woman who have entered unto it, until "death them do part," and that, however the accessories of marriages may be sundered by the civil power, its true nature remains indivisible forever.

The American Republic has a divorce law. When first adopted it appeared to the American people to be a reasonable measure. Mr. Roosevelt described it recently as "one of the most unpleasant and dangerous features of American life." It is for the mothers of Canada to defend that indissoluble marriage tie. The man may be the head of the family but the woman is the heart, and it is for her to instil into her children those vital principles that have made our homes what they are.

The Church must watch closely the proposed action of Parliament and, in the meantime, may I ask the clergy to explain to their congregations the true meaning of marriage, for which we have a guide in our Lord's own words.

Industrial Problems.

Another menace to the welfare and peace of our country is the industrial problem. It is, perhaps, the most difficult question of this century. The tension between capital and labour was most pronounced before the war. It should not be such a difficult one after the war. Men have come to understand each other better. In the trenches men of all classes have fought together, suffered together and died together. Church and nation will strive to see that this unity shall continue. Our present danger lies with the men who have remained at home, both capitalists and working men. Things are being said to-day by some which are very similar to things that were said before the French Revolution. We hear much that is really alarming. We see around us families occupying unsanitary quarters in summer and shivering with cold in winter, due to greedy landlords. Young women are tempted to yield to the insults of men in order to supplement their inadequate wages. Men are cornering the wheat market and "cleaning up" hundreds of thousands by increasing the price of every poor man's loaf; companies are buying up the necessities of life, and then by increasing prices take them out of the mouths of those who need them. The most earnest minds of Christendom are entering into these problems, and insisting upon the rights of the labouring man. The Church does not believe in a few excessively rich men, while the many are excessively poor. It does not believe that some should be rolling in wealth and lolling in ease and luxury, while others are overworked and underfed. It does not believe in sweat-shops, child-labour and unsanitary tenements, and the degradation of women through industrial oppression. The Church can do her part, not by officially interfering in labour disputes, but by preaching the brotherhood of man, the equality of men as all made in the same Divine image, redeemed by the same Divine sacrifice, and called to the same Divine destiny.

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The Bible Lesson

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

Fourth Sunday after Trinity, June 23rd, 1918.

Subject: Jesus Anointed at Bethany.—St. Mark 14:3-9

IN Bethany Jesus had many friends. The whole village seems to have united to do Him honour. The home of Lazarus, Martha and Mary was one to which our Lord frequently went as a friendly guest. The scene of this lesson was the house of Simon the leper. It is thought that he was a relative of Lazarus and his sisters. He was, evidently, one of the principal men of the village and, if he had been cured of leprosy by our Lord, it was fitting that he should give this banquet in His honour.

1. The human qualities of our Lord. The saying of Terence, "I am a man, and I reckon nothing human alien to me," is very much approved in our time. Our Lord showed that sympathy with human interests. This banquet took place only a few days before His death, and He was well aware of the plottings that were being made against Him, yet He entered into the simple festal joys of these friends at Bethany. This is only one out of numerous instances of our Lord's approval of happy social relationships.

2 Mary's offering. St. Matthew and St. Mark do not give the name of the woman who brought the gift of costly ointment, but St. John tells us that it was Mary of Bethany. She had long been one of our Lord's most faithful disciples. It was she who sat at His feet as a devoted learner while her sister Martha was busied with household duties. The "better part" which she had chosen was always hers and, among many faithful women, none was more devoted and, as we sometimes say, "spiritually minded," than Mary. She came now with a costly offering, an alabaster box of spikenard. Alabaster was a soft marble frequently used to make receptacles for some precious nard used in the anointing of Kings. Spikenard is, probably, a special name of some valuable preparation used in such anointings. According to the statement of Judas this gift of Mary's was worth more than three hundred pence. Considering the fact that a penny was a day's wage for a labouring man, we can calculate the value in our modern terms. Three hundred days' work! That was the commercial value of this gift, but it had another value which our Lord perceived—it was the expression of the devotion and faith of the one who made the offering.

3. Captious criticism. There were some present on that occasion who found fault with Mary's gift. From St. John we learn that Judas was the chief of these. It was he who pointed to the commercial value of the gift and said that it might have been more wisely used. There was much plausibility in his objection, but Jesus at once detected the dishonesty of it. It was not because Judas cared for the poor, but because he was covetous and because he was separated in heart from Jesus Whom he had professed to love. Such criticism is easy. Excuses can be found by those whose hearts do not desire to make sacrifices for high ideals or who have no love that demands expression.

Similar complaints are made to-day regarding gifts that are the expression of loving devotion. Yet let the utilitarian objector remember that all true giving springs from love, and that "the poor," as well as every worthy work, receive their greatest help from those who have loving hearts.

4. "She hath done what she could." This is our Golden Text to-day. It is our Lord's defence of Mary. The contrast between Mary and Judas comes out strongly in this narrative. He was alienated in interests and separated in heart from Jesus and nothing that was done for Jesus could find favour with him. Mary, on the other hand, is the type of the unselfish and devoted disciple to whom no sacrifice is too great and no offering too good for the sake of the Lord she loved.

It was the disposition of her heart and the insight of her faith that Jesus especially commended. These are to be proclaimed for an example to all Christians "whosoever this Gospel shall be preached throughout the whole world." What a blessed commendation of any one's life, "She hath done what she could"! "He hath done what he could"! The approval of our Lord is the highest prize that any one can gain.

"The only way to break with Satan is for you to do the breaking. He never will."

A VISION OF SERVICE

"I have seen the vision of Thee, O Christ!
Now what wilt Thou have me do?
For the hardest work in all the world
I offer Thee service true."

"Go back, my child, to thy little cares;
Thou hast known them very long.
Bear for Me yet a little while
Thy feeling of bitter wrong."

"Lord Christ, I am ready for martyrdom,
For banishment, death or pain."
"Patiently still thine heartache hide,
Sing at thy task again."

"I am strong and eager and loving, Lord,
I have courage rare to endure!"
"Are thine ears averse to slander, child?
Is thine heart devout and pure?"

"Glad art thou in thy neighbour's joy?
Sufferest thou in his need?
Ah, then, I know that thou hast seen
The vision of Me indeed!"

CHEER UP

Cheer up! The rose is redder
Than the one we saw last year;
The mock bird's song is sweeter,
And happier to hear;
The grass is getting brighter,
And fairer yet to see—
The world is growing better
Than it ever used to be.

Cheer up! The sky is bluer
Than it was a year ago;
The very smiles are gladder
And have a richer glow;
The raining and the sunshine
Are helping you and me—
The world is growing better
Than it ever used to be.

Cheer up! The rose is sweeter,
The birds have newer songs;
We find more things to please us
And dream of fewer wrongs,
There's always lots of honey,
So let's be like the bee—
The world is growing better
For folks like you and me.
—Author unknown.

THE GHETTO-JEW

I marked in the midst of the glittering throng
A figure all bent and retreating;
His raiment was shabby and bearded his face,
His gaze was bewildered and fleeting;
And they whose drossiness glared through the gilt
Guffawed a contemptuous greeting.

Intently I peered in his time-lined face,
And read there his marvelous story;
His brows were large with the wisdom of pain,
His locks by affliction made hoary;
A memory lurked in the depth of his eyes,
A prayer and a vision of glory.

A mem'ry aglow with the splendour of old,
A prayer of patience and yearning;
And a vision of home that gleamed in the dark
Through ages of weary sojourning;
Yet they of the gilded and glittering throng
Had naught but derision and spurning!

He folded a dream to his quivering heart
And nursed it through vigils of ages;
He gave it the blood of his life to absorb,
Yet mockery now is his wages!
Shall this be the word his story to close?
A jeer be the last of its pages?
—From the Maccabean.

Resolved, never to do anything which I should
be afraid to do if it were the last hour of my
life.—Jonathan Edwards.

"It is not the fact that a man has riches which
keeps him from the kingdom of heaven—but the
fact that the riches have him."

From Week to Week

Spectator's Discussion of Topics of Interest
to Churchmen.

THE use of pictures in spiritual instruction should be most carefully considered by those who are leading our Sunday School work in the Church. It has very properly been pointed out that the use of cinemas in visualizing sacred themes is liable to do more harm than good. It is only when such subjects are enacted by men and women of deep devotion, spiritual insight and a sure knowledge of child life that it is possible for such an adventure in sacred learning to be imagined as profitable. It is extremely difficult, especially in the present intellectual and ethical atmosphere of childhood to dissociate such attempts from the idea of a "show." The element of entertainment, however diligently we may protest any such thought, is there whether we like it or not, and such an influence is extremely prejudicial to the result desired. It may be said that the facts of the Bible stories, the setting of the Teacher and the outward attitude of those receiving instruction either from Master or Disciple are more readily comprehended by these visible presentations, but that is not of the essence of learning. Christ preaching on the Mount, walking on the water, sleeping in the boat, may be impressive subjects of art, but without the Divine actor they become dangerous to untrained minds and immature judgment. The things of the spirit, the appeals to conscience, the stirring of love, are not things of time and figure. The imagination is hampered rather than stimulated by these definite presentations. The greatest care should be given to the use of these modern methods. The fear lest the Sunday School across the street will rob us of our children and we must meet questionable methods by more attractive and worse methods does not appeal to those who are looking for worthy results in the future. "Spectator" has no quarrel with what is modern. Each generation must have its own presentation of truth, but all adaptation of that presentation must proceed on fundamentally sound principles. If the method of teaching be ethically unsound it is sure to undermine the value of the truth sooner or later.

The lantern slide is not open to many of the objections that lie at the door of the cinemas, but it is by no means a panacea for effective Sunday School instruction. It can only be used to advantage with the greatest care. For military movements, biblical journeys where places of interest are mentioned, illustrations of the homes, occupations, customs of the people, geographical and topographical features incident to a lesson, may well be thrown upon the screen with judicious rareness not to make it a "show," but the illustration of the sacred emotions of the Master, and the great spiritual crises of His life may have the very opposite effect desired. Visible portrayals of the temptations, the performance of a miracle, the agony, death, resurrection, ascension; the conversion of St. Paul and kindred subjects are of very doubtful value to the young. How long a definite picture like that remains in the mind as the actual circumstance and the childish interpretation of the same the reality, most of us can realize. A girl with streaming hair desperately clinging to a marble cross, a great rock severed by a huge rent, a group of men over whom hang great red tongues,—such things may have a high purpose, but they certainly have a low value as a means of spiritual instruction. Two university girls recently discussing a sermon that emphasized the spiritual significance of something that had been received as a visible and material fact complained, "Why are we taught one thing as children and quite a different thing when we are grown up." If our Sunday School directors would carefully and seriously consider this point they would, in the judgment of the writer, touch one of the most serious problems of the Church to-day. There are many things being taught as literal facts in the Sunday School, many Old Testament commands justified to the children that are not so presented from the pulpit. If doubt is cast upon the teaching in one place how can it be trusted in the other. There are many stories in the Bible most attractive to childhood because of their apparent definiteness and because of their human interest that should not be set down in a Sunday School curriculum. They ought to stand for a later period of life when their true teaching can be understood. Again we warn our leaders to look more deeply into human nature before dwelling upon its triangular or four-square character and

treating a unit as if it were composed of distinct and separable elements. As well might we regard a plant as roots, stem and leaves, and proceed to develop each by separate treatment. The stimulating of the fundamental essence of plant life will care for all of these things.

* * * *

Germany has apparently discovered that the stimulating of weakness at judicious intervals is a paying proposition. For a year or more it may have been noticed that when she is preparing for a great drive her aerial inferiority is gleefully announced by the Allies and presumably this confidence is expected to permit of the use of our aircraft at points that are not most useful for meeting the coming storm. When the storm breaks the German aircraft, we find to our cost, is far from the broken reed that we were led to suppose. When a great attack has spent its force and requires time for reformation and strengthening for another rush there are hints let out through the German press that all is not well with them and again it is hoped that the weary Allies will not be in too great a hurry to prepare for counter activity. Similar tactics have been resorted to by the directors of the submarine campaign. Time after time we have been told that the under-sea menace is no longer dangerous, that it has been held and various messages of comfort have eased the minds of the anxious. The answer has come in a new outburst of strength and savagery. The point to be observed would seem to be to redouble our watchfulness and energy when any word of despondency is let loose from Germany. Mistrust the Germans when they feign humility.

* * * *

The Bishop of Toronto recently called attention to the wonderful work that is being done in England and on all our battle fronts by the Church Army. It is singular that so little is known of this Army in Canada, and yet the boys who return bring back the most grateful remembrances of its unselfish operations. It appears that in the great railway stations in London—and in fact throughout the country—where troops and hospital trains innumerable pass, the Church Army has free lunch counters for the men on active service. Hundreds of thousands of men are fed daily, and the hospitality is extended in the most gracious manner possible. The only suggestion of payment is a small box into which a soldier, if he feels so inclined, may drop a penny, a sixpence or nothing at all. Men have told me that they have seen the ladies behind the counters quietly putting these boxes out of sight when a train from France began to pour out its tired passengers. There are no signs painted up on the hoardings indicating who are doing this gracious act and the simple appeals to the public for support, as seen in the press, are the cause of surprise to Canadians. How this endless hospitality is maintained fills our men with astonishment. All the men "Spectator" has met, from the front, speak very highly of the work of the Salvation Army, but he feels quite certain that they often confuse the two Armies. Many of them are unaware that there is such a thing as the Church Army, manned, sustained, and supported by the Church of England and by men and women who have recognized its gigantic work. Its place on the battlefield is just as telling as in England. Wherever it can be most useful there it is to be found with the same spirit animating all its acts. The Bishop of Toronto did the right thing in thus letting Churchmen of Canada know of the wonderful organization, but it is doubtful if the Church Army would concur in this judgment.

"Spectator."

* * *

WHEN THE TRANSPORTS SAIL.

The ships move out of the icy bay
And a group of women watch them go.
Our eyes are salt as the blowing spray,
But we smile with hearts that glow.
Why should our eyes be brimming so?
What right have our hearts to that fire divine?
There's never a soldier sails to-day
That is hers—or hers—or mine.
By the right of farewells that can never be said,
Of a ring that never was worn,
By the right of a lad in his springtime dead,
And a boy that never was born,
O mothers of sons who sail this morn,
We are praying them out to sea—
Your children, that God might have given instead
To her—to her—to me.

—Amelia Josephine Burr
in the "New York Outlook."

Mackay School, The Pas

THE Mackay Boarding School looks very different in its winter dress and in summer dress, but the spirit is just as beautiful! How one longs that missionary hearted workers should be able to run in for a visit to see and feel the atmosphere. After the intense cold of most of the winter, it was a pleasant change to drive to the school when the severity was moderated and the sun was shining gloriously in the bluest of skies. After crossing the river at The Pas, the road wound for six miles up the Reserve and mostly among the pines. The birds were not really singing, but they were so glad that the cold had moderated, that there was movement among the branches, a movement that could be felt rather than seen, and which made all the difference between the deathly stillness so often felt depressingly when the land is held in the grip of intense cold and the restful stillness of trees, snow and sun when life is enjoyable. The venerable team, Abe and Mac by name, that had come with the rest of the school belongings from Battleford, were harnessed and the party were personally conducted by Archdeacon Mackay, who was the youngest of the party as he drove the team along the winding road, pointing out the objects of interest on the way. The deep snow of the winter made a very good single track; difficulties only began when a loaded team was met, on which occasions the light sleigh had to leave the road and sometimes it was pretty deep work drawing out. Only once was there any real difficulty, when two teams met at a sharp corner where trees so encroached that neither team could turn out without the help of an axe, but eventually that corner was safely turned. Again, the river had to be crossed, then a short run brought the party to the open door, with its word of Welcome over the door and the kind words of welcome inside. The warm atmosphere in both senses was refreshing, and at once the visitor became one of the happy, busy family. This winter the girls are in the majority and the bigger boys are away. Five enlisted from this school and are over the water, where is also Mr. Laronde, who felt called to go with his people. He is now at the front, and what a change from the quiet and remoteness of the school! There was a great deal to learn of what had been happening up here. War time economies have been faithfully practised and many lessons could be learned in war saving methods. Last summer there was a great deal more garden ground under cultivation, the results being wonderful under Mr. Turner's skilful supervision; 700 bushels of good potatoes have been the means of saving rather over 60 sacks of flour and the children look just as healthy! Sugar beets were a heavy crop, and minced and boiled with fruit instead of manufactured sugar made another saving. Most of the winter meat was home-grown, and that with the large stores of beautiful fish and the moose meat brought in by Indians kept the large family of nearly 100 in splendid condition. The sewing room has not so many helpers as formerly, but good work is done there, and Miss Moody showed with pride the well-filled cupboards and the methodically arranged rows of Sunday clean clothes. To the "green" visitor it seems as if there must be some bustle when 35 boys file up for their change of garments. Not at all. As each boy comes in, he places his last week's clothes in the large box in readiness and then picks up the pile of clean ones which has been waiting for him with his number on it since the mending of the last week. There is a good supply of most things but work is hard and good covering aprons of strong galatea are always welcome and never in excess. The order and method in the laundry are a joy in early morning, and when you return after dinner you find that all the heavy work is finished and the helpers are only tidying up—pretty quick work with such a family. The schoolrooms are not so ready for visitors; the shyness of the children preventing them from answering before a stranger, as they do when alone with their own teacher. But on drill day they are glad to have you. Musical drill is a great enjoyment to these pupils and very well they do their part; the precision and action are exceedingly good. Recitations were given one day, the first time in this school, and those who started were nothing less than heroic! As each one got up you felt the desperate effort it cost them to recite, but they

(Continued on page 386.)

The Church Must Face the Facts

ON every hand one hears of discussions of the Reconstruction in Church Organization and Restatement in Matters of Faith, which must take place after the war. There is evidence that the "dry bones" of a past greatness are going to get new life; even the Bishops of the Church in England are beginning to see that there is something not quite right as things are at present. This is the first fact, then, that the Church must face. There is something wrong with the organization of the Church as it is to-day. As evidence of this we need take but two outstanding facts.

(1) The voice of the Church has been practically silent on the two screaming evils in national life during the past four years—namely, excessive drinking and open immorality. These two things have been crying out for, at least, an attempt to control them. The Church, as a whole, has not done anything. The leaders of the Church would not be convinced that things were so bad as they have been, though one rose from the dead to convince them. Not only that, but after they have been convinced, much against their will, that there are moral evils and social questions, many of them show an alarming lack of knowledge as to what has been done, or is being done, to deal with them. Here is a statement which appeared in one of the leading London papers a few days ago, as having been made by one of the Bishops at a meeting of the Bishops to discuss these matters: "The Bishop of said that only last week a well-informed lady asked him what the Church was doing on the subject. He ventured to say that the Church was attending to the matter." That was his Lordship's reply to the "well-informed lady," and that is the extent of the answer a well-informed man would get if he were to ask questions on the same subjects. For almost four years these great scourges of drunkenness and impurity have been ravaging the land; thousands of the young men who gave themselves a sacrifice for the liberty of their country have become slaves to the vices of their country and damned with its dread disease. What has the Church done to help? Nothing! Why? Because the leaders of the Church did not believe that the reports were true, and many of them are still in the same state of child-like innocence. They rush through the busy streets of their cities in a closed-in vehicle, seeing none of its rottenness, and dream that their pet home-town is as clean as the New Jerusalem.

We are just as bad in Canada. Four years ago the writer sent to your paper an absolutely accurate account of the extent of drunkenness among our soldiers on Salisbury Plain and its effect upon their morals and their health. The Church in Canada was urged to do something then, in 1914, to protect the soldier from his own weakness and from the vampires who were preying upon him. What was the result? Was anything done? Nothing! Why? Because you could not convince our leaders that there was anything wrong. They wouldn't believe. Three years have passed, each year claiming its toll of young lives blasted and ruined. At last the authorities have awakened to the need of doing something. In 1917 the new Order "40D," was passed, providing for the arrest of diseased women. If the Church had been alive this would have been passed in 1914. The Church was dumb when its voice should have been heard in the streets. Not a pleasant thing, but necessary.

(2) There is an appalling lack of discipline in the Church which is leading to as great a division in the Church of England as there is between the Church of England and the Church of Rome, or any of the so-called, Nonconformists.

The extreme parties in the Church to-day are a law unto themselves. This is particularly true in the case of the extreme High Church party. The writer attended three churches in Brighton, England, about a year ago. He was born in the Church of England, has lived in the Church of England, is a priest in the Church of England. The three churches he attended were supposed to be Church of England. One of them was; the other two were mean copies of the Church of Rome. Don't misunderstand me. I am not saying a word against the Church of Rome; my quarrel is with the men who have sworn to be loyal to the Church of England, but are guilty of treason to her; and with the Bishops of the Church who will not call them to account for that treason. The Church has been drifting like a ship without a pilot, and she has been boarded by pirates, who are steering her into extremely dangerous waters.

There is a reckless spirit of lawlessness among the clergy, especially among the High Church party, which, if it is not checked soon, will lead to anarchy and to utter ruin. We talk about union with other bodies! Why, that is proper "piffle" until we can get some kind of real and stable union and discipline among ourselves.

We are hearing a great deal of talk, too, about what the Chaplains are going to do when they come home. Some of them say that they are not going to wait for authority to make changes, but will make them as they see fit and as occasion arises. Such a spirit is fatal, and such action, if followed by all, would mean destruction. If there is one thing more than another that we have learned during this war—those of us who have stayed with it long enough to learn anything—it is this: the absolute necessity of command being held by a few men; and obedience on the part of the others. So, it seems to me, the motto of the returned Chaplains should be: "to obey is better than sacrifice"; and that obedience should be given to the recognized head of our Church, and the rules that are clearly laid down. If a change is necessary, work for the change, but be loyal and use legitimate means.

One other thing must be kept in mind. It is this. The Chaplains, as a whole, are not qualified to lead in the reconstruction of Church organization or the restatement of our faith. In the name of reason, what is there in this abnormal state of life which gives a special qualification for construction of that which is intended for normal times? True, we have seen some weaknesses, but these weaknesses have been chiefly our own. What we can do is this—we can tell you how the religion of the times of peace has not stood the test of war. If we do this faithfully, you will see clearly that some changes are necessary, and you will lead in making the changes—you leaders in the Church—and we will stand loyally beside you and help in the work.

Oh! I would like to see this branch of the Church to which we belong, which has held up the Cross of Christ so nobly during this conflict, and preached, in deeds rather than in words, the glorious life of the Master, take her place in the strenuous times which must follow this war as the greatest power for good in the life that now is, and the grandest hope for glory in that which is to be. Let us all work for that and good must come.

G. A. WELLS.

MISS BERTHA CHAPMAN PASSES AWAY SUDDENLY.

Miss Bertha M. Chapman, second eldest daughter of the late Mr. B. Chapman, Brockville, Ont., passed away suddenly in the Private Pavilion, of the General Hospital, Toronto, on Friday last, the 7th inst. The late Miss Chapman was not only the mainstay of her parents, but a most devoted Church worker, taking an active part in choir, Sunday School and missionary work. Her illness was short, and her death quite unexpected. Her father died in February last and a brother was killed at the front two years ago last Thursday. Three sisters are married to Anglican clergymen: Mrs. W. E. Taylor, Toronto; Mrs. Davies, the Yukon; and Mrs. Nicholson, of the diocese of Huron.

The Bishop of New Westminster, Dr. A. U. dePencier, has been appointed a member of the new Order of the British Empire.

It is officially announced that Major the Very Rev. Dean Starr's position as the Senior Chaplain for Military District No. 3, with headquarters at Barriefield, is not to be interfered with.

Synod of Niagara

Business Sessions, May 29th to 31st.

THE regular Synod sessions of the Diocese of Niagara, held in the schoolhouse of Christ Church Cathedral, Hamilton, were preceded by a conference on Tuesday on some of the spiritual problems of the Church. The success of this will doubtless lead to its becoming an annual feature of the Synod. The first speaker was the Rev. W. F. Robertson, of St. Thomas' Church, Hamilton, who gave an interesting address, in which he urged increased effort on the part of Church members, tending to a more respectful observance of the Lord's Day. He expressed regret concerning the use of automobiles for pleasure purposes on Sunday, and said he thanked God that social conditions in this city were not so bad as existed in Montreal.

The Hon. Richard Harcourt spoke in high terms of the work done, and still being done, in connection with the present war by the Y.M.C.A. overseas. Referring to a recent comment made by Ralph Connor, the well-known author, in which he stated it was regrettable that the Church was not doing the same class of work that was being done by the Y.M.C.A. Mr. Harcourt said he regarded the Y.M.C.A. work overseas as a standing credit to the Church because of the fact that its original formation was directly due to the influence of the Church.

"Many of the prominent Y.M.C.A. workers overseas are members of the Anglican Church," said the speaker.

Other speakers at the afternoon session were: Rev. N. I. Perry, of St. Catharines; Rev. Canon Broughall, St. Catharines; Rev. Derwyn T. Owen, D.D., this city; Rev. C. E. Riley, Dundas, and C. S. Scott, Hamilton.

The special feature of the evening session, presided over by George C. Copley, was an address on "Appointments, and How to Raise Them," by the Rev. Dr. Taylor, of Toronto.

Referring to the contributions to missions last year, Dr. Taylor said that twenty-three out of twenty-five dioceses showed a considerable increase over previous years. He urged the issuing of financial statements at stated periods, showing the amount of mission givings from each parish. This, he said, would stimulate giving. He complimented the officers of the Niagara diocese on the fact that the district stood third in its mission givings in the province for the past year.

"If we have lacked anything, it has been system," said the speaker. "Some Church members think it is wrong to mix business with religion. It is a mistaken idea, as there is nothing which stands more in need of business system than religion."

Report of Standing Committee.

Following the reading of the Bishop's Charge, the report of the Standing Committee was presented. Its recommendation that the minimum stipend to be paid in the diocese to Rectors be \$1,000, and that next year the minimum be \$1,100, and in 1920 the lowest salary \$1,200, was unanimously adopted. One of the clergymen present sounded the only note of pessimism when he asked as to how the increased obligations should be met, but George C. Copley, C. S. Scott and Hon. Richard Harcourt, who led the movement to pay "living salaries to the men who sacrifice themselves for the Church," promptly put in a stopper. The first-named said that he was certain that the laymen of the Anglican Church in Hamilton would see to it that the salary was provided for an educational secretary to go through the rural parishes that have been paying low

stipends and tell the members and adherents of the Anglican churches of the joy of giving and the necessity for raising more money. The report of the Standing Committee was to the effect that \$1,000 be the minimum stipend, but the meeting decided that this was too low a figure to be stationary, and it was amended to provide for two yearly advances of \$100 each, on motion of Hon. R. Harcourt and Adam Brown. In connection with the salary question was that of appointing an educational secretary or diocesan missionary, and the Standing Committee made the following recommendation:

"That after careful consideration of the whole matter they would recommend the appointment of a diocesan educational secretary under the direction of His Lordship, his duties to consist of visitation of the various parishes of the diocese as missionary, and further, to make a canvass for the augmentation of the diocesan and episcopal endowment capital funds, and encouragement of the contributions to the M.S.C.C. and diocesan apportionments.

"That they would recommend that the salary of such educational secretary should not be less than \$2,000 per annum, and that the selection of such educational secretary be left in the hands of His Lordship the Bishop and of the sub-committee.

"That the laymen of the diocese be asked to guarantee the sum of \$3,000 to meet the salary and expenses of the educational secretary for one year."

The report was amended, leaving the appointment in the hands of the Bishop and the Standing Committee, and was then adopted. The Bishop favoured giving the agent the title of Travelling Archdeacon. In the course of the discussion on the appointment of an educational secretary, E. T. Lightburn said that the clergy of the Anglican Church were the poorest paid class of workers in Canada, and that the spirit of sacrifice should be so instilled into the people of this country that no self-respecting man would dare to say after the war that he was richer than he was before the great conflict started.

Synod Solicitorship.

Kirwan Martin, the Chancellor, protested against the following clause in the Standing Committee's report:

"In reference to this matter, the following resolution was passed by your committee at its first meeting: 'That whereas the question of solicitorship has been referred to this committee by the Synod, be it resolved, that the solicitorship and chancellorship shall hereafter be separated, and not be given to one individual or firm, and that any solicitor engaged in future shall take his instructions from the Finance and Investment committee.'"

Mr. Martin considered that it was not wise to separate the two offices, and stated that few lawyers in Hamilton were read up on ecclesiastical law, and by dividing the work the Synod was not likely to get as good results.

C. S. Scott defended the report, and said the Finance Committee, which had charge of about a million dollars' worth of investments of the Church, was surely capable of securing a solicitor who could perform the legal duties. The resolution was carried after some explanations were given by Mr. Scott and Mr. Copley.

Invested Funds.

"The income from invested funds for the past year amounted to \$36,016.18, realizing a rate on the investments of 6.89 per cent., the rate last year being 6.72 per cent. During the year loans were effected amounting to \$122,400; this included \$26,000 in mortgages transferred to the Synod by the trustees of the W. and O. Sup-

plementary Fund. Of the total amount invested, \$111,300 was invested in mortgages and \$11,100 in other securities. Of the amount invested in mortgages, \$1,600 bear interest at 6 per cent., \$60,300 at 6½ per cent., and \$49,400 at 7 per cent.

"There are now thirty beneficiaries on the fund whose annuities amount to \$10,435, which, with an allowance of \$565 for expenses of management, make a total liability of \$11,000 for the year.

"The income of 1918 being estimated as the same as last year, and taking into account the large credit balance at the close of the year, your committee considered there was a surplus income available of \$1,200 for the purpose of placing additional annuities on the fund as from the first day of January, 1918, subject to the terms of the by-law."

Social Service.

Rev. Canon Miller, of Ridley College, St. Catharines, presented the report of the Diocesan Social Service Council at the evening session, and the first report of this new committee provoked the warmest discussion of the present meeting. After the report was read it was decided to discuss it, clause by clause, and when the end was reached at ten o'clock it was seen that only one of the recommendations of the committee had been passed without amendment. This was in regard to pressing for a change of the Criminal Code, raising the age of consent of girls from 16 to 18. The chairman stated that the Dominion Parliament had made the amendment as requested by many social uplift bodies, but the Senate had turned it down. He said that the age of consent in Canada was lower than in most civilized countries, and that the efforts for more stringent laws against white slavery should be continued with renewed effort.

Prohibition Discussion.

The first clause of the report was in regard to the total prohibition of the liquor traffic, and the report expressed gratification at the federal measure passed, and the chairman of the committee moved that the Synod endorse prohibition. He was asked if this meant for the period of the war or all time. The chairman intimated that the feeling was that prohibition should be made permanent. Then the debate started and lasted for over an hour.

Kirwan Martin said that while it might be advisable in war time to take the drastic action taken by the Government, he did not think it was either good or the people in general or fair to those whose investments were in hotel property, etc., to wipe out the business. He was in favour of the use of light wines, beer and ale in moderation, and said the Bible sanctioned the use of wine.

C. S. Scott said he personally favoured heavy wine, and he did not think that Mr. Martin's proposition was any better than the advocate of total prohibition. "If Mr. Martin is to have the kind of wine he wants, why shouldn't I have the kind I want?" asked Mr. Scott.

Rev. J. W. TenEyck made a strong address in support of prohibition, and told of what good had been accomplished by the war measures enacted. Personally, he did not think a man who took liquor in moderation was going to the devil, but he thought those who had control of their appetites should be willing to make a sacrifice for the many who couldn't control their taste for strong drink.

Dean Owen suggested that the academic question of prohibition be not gone into any further, in view of the diverse opinions expressed, but that a compromise be effected by endorsing prohibition as a war measure. He thought it would be a pity to sacrifice the consideration of the other

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Correspondence

"GOD SAVE OUR MEN."

Sir,—May I ask that the enclosed idea be published in the "Churchman" shortly? To the many who now sing the National Anthem, always also comes the idea of our men overseas, and especially to us mothers. We never honoured the King more, but we want more honour given to our sons. I believe that at nearly every church, at the close of the service, "God Save the King" is sung. May I suggest that the last line of the 2nd verse be changed to "And God Save our Men"? I believe it will be all the more, if possible, heartily sung.

A Canadian Mother.

PRAYERS FOR THE DEPARTED.

Sir,—I will not try to answer Mr. Rhodes' questions directly. It will, I think, be more helpful if I attempt to make my position more clear. To begin with, I take it that the only way we know that the Bible record of the Christian revelation is true is that it gives answers to the deepest cravings of the human heart, and has proved itself true in the lives of unnumbered men and women since Christ lived and died and rose again. If, as time goes on, it ever ceases to supply the answers to the longings of the thirsty souls of men, then so much the worse for the Bible. That time has not yet come. Again, if the Christian revelation is the supreme word of God to men, sufficient for all time, then, through the progress of the centuries, it must be open to ever new and wider interpretation to meet the growth in knowledge and experience of the human, for revelation can only keep pace with illumination. The world is at present going through a period of suffering such as it has never known before. Millions of the best and bravest of the sons of men of all nations are being cut off from us, in the height of their powers, through no fault of their own. Through grief and the anguish of bitter loss we are being brought afresh to the Cross, to the joy of the Resurrection and to the gates of the Life Beyond, where we see the heavens opened and Christ sitting at the right hand of God, and with Christ, all those who are "remembered" by Him; for to be remembered by Christ is to have Eternal Life. "Lord remember me when Thou comest into Thy Kingdom." A flood of light is being thrown at this time upon all aspects of our social life,

dark spots are being illuminated and we are being guided to see a depth of reality in our social bonds which we never so much as suspected before. In the Christian religion man is shown to be related not only to his fellow-men but to God and all the Hosts of Heaven. Is the progressive revelation of Truth promised by our Lord, as the gift of the Holy Spirit, to be limited to our relationships on this earthly plane? Can the physical and mental conflict in which we are all involved give us no light upon our heavenly relationships and the fullness of the meaning of the "Communion of Saints"? One of the greatest elements in the Christian Gospel is the revelation of the persistence of the personality and the continuity in this life and in the life to come of all the higher attributes of human character. Christ (not only our Divine Saviour but our truly human brother), when He was risen from the dead, assured His followers that "it is I myself," but He is in some way free from the limitations of time and space, and is with us all, everywhere, "even unto the end of the world." In thinking of the eternal life of our departed dear ones must we not in some way try to get rid of the concepts of time and place and grant to them a share in this freedom of their Lord?

Anglican Layman.

ANGLICANS AND THE ROMAN CATHOLIC CHURCH.

Sir,—I have been a member of the Anglican Church for fifty years, and it grieves me to read in the "Canadian Churchman" such letters as that by Anglican Layman, teaching like his does a great injury to our Church. He has no proof, either in the Bible or Prayer Book, for what he says. Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein or cannot be proved thereby, is not required of any man that it should be believed. Why do so many of our people hanker after the teaching of the Church of Rome? Why do men take their stipends from the Church of England, and work for the Romish Church all the time? The Roman Catholic religion is a religion of usurpation, blasphemy, and idolatry; they have usurped Christ's place with their altars and sacrifices. Christ's Atonement was all-sufficient. There is no more need for either priests or altars,—there is just one Priest in the whole universe, Our Great High Priest Jesus Christ. Whole families here have been driven out of our Church by Romish or ritualistic practices. I could wish that we had a few thousand men in our Church like A. H. Rhodes. The Romish Church is the cause of all the trouble in the world to-day.

James G. Kidd.

Ashton, May 28th, 1918.

THE BRITISH CANADIAN CHURCH.

Sir,—It is generally conceded that the name, "Church of England in the Dominion of Canada," is not properly descriptive of the position of the Church in this country. The matter has repeatedly been before the General Synod, and the truth of the above statement has been admitted, but no substitute name has as yet received general support. The unfortunate position of the American Church in having a name that occasions much internal strife has, perhaps, caused many to hesitate lest, by reason of hasty action, similar trouble may hereafter arise in the Canadian Church. Surely, however, the time has now come for the change, and how better can we mark this Imperial epoch than by giving our Church a name at once Imperial in its significance and local

in its application, namely, "The British Canadian Church?"

The first premise of my main argument is that there is one universal or Catholic Church. This Church divides itself, according to our commonly accepted viewpoint, on national lines. Bishops of our Church, exercising jurisdiction without the Empire in places where a national Church already exists, are designated Bishops in the place they exercise their office. For instance, the Anglican Bishop in Jerusalem, but not of Jerusalem. (Our branch of the Universal Church is called the Church of England in Canada, as if there was already in existence a Church of Canada.) The portion of the Universal Church we belong to should be called the Church of the British Empire. As a matter of fact, this Church does exist, though not in name. The units are autonomous. The English, Irish, Scotch, South African, Australasian and other parts are independent, so far as operative united legislative action is concerned, but there is nevertheless a real union and unity, which finds partial expression in the Lambeth Conference, and my outlook is not for a Canadian Church, but for an Imperial British National Church. We have achieved unity in Canada, and, as the great Church in the United States is not divided into independent autonomous portions for each sovereign state, so I look for the time when the Churches in the states of the British Empire will be united in one Imperial National British Church. Therefore, in my judgment, the first name for our Church in Canada should be British, and the second, as defining what part of the British Church we belong to, should be Canadian, and the whole name should be "British Canadian Church."

There is also an historical reason that should appeal to many. The first Church in England was the British Church. The Angles and Saxons well-nigh destroyed it, but in it conquered the conquerors. Is not the name British better than that derived from the Angles? Why Anglican? Why English? Many of our clergy are in Irish orders, some in Scotch orders. Surely the ancient and inclusive name British would appeal to them rather than the name derived from the Church of but one part of the British Isles.

The name then would reach back to the dawn of Christianity in Britain. It would suggest the wide British Empire, and would be localized in this great new land. By its very name the Church would appeal to Irish and Scotch as well as English settlers, and no one coming from any of the colonies, or, indeed, from a foreign country, and making his home here would feel that he was becoming a member of a sectional Church when he gave his allegiance to the "British Canadian Church."

Arthur J. B. Mellish.

Vancouver, B.C.

Ascension Day, 1918.

LOOKING FORWARD.

Sir,—One is rather astonished to find the first reference to an epoch-making and practical forward movement in your correspondence columns. The report is the outcome of the work of a committee appointed by the two English Archbishops and the Commissions of the Nonconformist or Free Churches. It is signed by the Bishops of Winchester, Oxford, and Bath and Wells, Mr. Wm. Temple and Dr. Eugene Stock, of the Church of England, and Dr. Scott Lidgett, the Rev. W. B. Seb'e and the Rev. J. H. Shakespeare, of the Nonconformist or Free Churches. This report speaks of the real possibility of recovering unity, and does so in the splendid spirit of hopefulness, with a forward look towards the dawn. And within a week of the issue of this report we

Progress of the War

June 3rd.—Monday—The German advance has been halted. German submarines appear off the United States Coast.

June 6th.—Thursday—Premiers of Canada and New Zealand reach England. United States and French troops gain considerable ground.

June 9th.—Sunday—New German offensive begun between Montdidier and the Oise, but makes little headway.

have the Moderator of the Presbyterian Church of Scotland delivering a lecture in St. Paul's Cathedral, with the Bishop of London acting as chairman, on the same subject. The leading article on this subject by the English Church paper, "The Guardian" (as also this paper's outlook on many social, Church and moral questions) seem to me of quite the forward type. Forty years ago in Canada, not only within the circle of the Anglican Church, but among our Presbyterian, Methodist and Baptist friends, the eye was, to a great extent, directed backward to the Motherland (at least in Ontario). At every church entertainment, tea meeting and social gathering it was almost exceptional if addresses on the Irish, the Scotch, and occasionally on the English, with comparisons and witticisms on Old Country national lines, were not the order of the evening. The majority of our ecclesiastical leaders were Old Countrymen, mostly of Irish nationality, and what was true of our Communion was true also in as full a degree of the Methodists, Presbyterians and Baptists. In those days the only really Canadianized communities were, first and foremost, the French-Canadians and some small sections of the Maritime Provinces. If the Anglican clergyman had a brother with a living in England, some of the Presbyterian clergy of the Old Kirk were in the same position as regards Scotland. Certainly, the Anglicans had a difficult task in adapting themselves to the voluntary system of Church support, and so, of course, were vastly outdistanced by Christians who had brought the habit of voluntary Church support with them from the Old Country. I am afraid that many among us in Ontario continually assume that the whole Dominion of Canada is somewhat like Ontario—indeed, some Ontario people and Churchmen speak as if Ontario were the whole Dominion. This is far from being the fact. The report of the Royal Commission in England on the birth rate shows that in a comparatively short time there can be no more emigration from Great Britain, for she will very, very soon be in the condition of France, which for many a day has been unable to even keep up her own population. As we look around us in Canada, the French-Canadians, who were only 65,000 at the time of the taking of Quebec, have become 2,500,000, inside and out of the province of Quebec. The outlook, therefore, to a man who is looking forward is not a Dominion entirely Ontarioized. Not only Anglicans, but our friends, the Methodists, the Presbyterians and the Baptists, have been silently, surely, and to a very great extent influenced by the great movements taking place in the religious and social spheres of the Old Country. We have to-day "a Canadian Church for Canadians"—a Church that has distinctly made a declaration of independence (ecclesiastically) as clear as the American declaration politically. Our Church to-day in Canada is much more free from our Mother Church in South Britain than is the Dominion independent of the British Parliament.

total amount invested in other securities invested in interest at 6 per cent, and beneficiaries amount to an allowance management, \$11,000 for 8 being estimated last year, and a large credit the year, your there was a of \$1,200 for additional amount from the first subject to the

of Ridley Col presented the Social Service session, and new committee discussion of After the report ded to discuss id when the end lock it was seen ecommendations id been passed This was in re- a change of the ng the age of 16 to 18. The the Dominion the amendment y social uplift e had turned it the age of con- lower than in es, and that the stringent laws should be con- effort.

discussion. the report was al prohibition of d the report ex- at the federal the chairman of d that the Synod He was asked he period of the he chairman inti- ing was that pro- made permanent. tarted and lasted aid that while it e in war time to tion taken by the I not think it was people in general whose investments erty, etc., to wipe He was in favour wines, beer and and said the Bible of wine.

he personally fa- e, and he did not artin's proposition in the advocate of "If Mr. Martin is of wine he wants, have the kind I Scott. Eyck made a strong of prohibition, and I had been accom- r measures enacted. I not think a man in moderation was vil, but he thought ntrol of their appe- lling to make a sac- y who couldn't con- r strong drink. ggested that the ac- f prohibition be not ther, in view of the expressed, but that effected by endors- as a war measure. uld be a pity to sac- eration of the other on page 386.)

Away back in 1874 the old Provincial Synod, in Canon 13, declared, "No alteration or addition shall be made in the Book of Common Prayer . . . unless the same shall be enacted at one session of the Provincial Synod and confirmed at another session of the same. . . . Nevertheless, any alteration in, or addition, made by the Church of England may be accepted by the Provincial Synod at one session only." This is not only a declaration of independence. It is more. It is a calm assumption of the fact that we were then independent, the only thing being that if the Mother Church made any alteration, then this alteration could be accepted by one instead of two sessions of our Provincial Synod. It "may" be accepted, but not necessarily. What more can we demand? Do we wish to segregate ourselves in Ontario or the Dominion from the whole religious world outside? Do we wish to do ecclesiastically what we condemn the French in Quebec for doing nationally? I cannot believe this can be the desire of the great mass of Canadian Churchmen.

With all respect for your excellent paper, Mr. Editor, it would do many of us much good to read the "Guardian," the "Record," the "Church Times" and the "Rock." We should not be less intelligent Churchmen after the process.

I have a Canadian wife and six Canadian children, have lived in Canada forty-three years, and suppose I am a Canadian myself. But why is it that so many of our Canadian youths never think of the Christian ministry? "I don't know that it is my fault that not one of my four boys have done so, although every one is a good Churchman. We are under a debt of gratitude to the Old Land for supplying us with help in this matter. There is no earthly need for having Englishmen in the Canadian ministry with brothers in English "livings" if our young Canadians would only come forward. In looking forward, we see clearly that the future of our own Church, and, indeed, of organized Christianity as a whole, depends upon the amount of real sacrifice on the part of young, vigorous Canadian manhood in this Dominion. The habit of looking backward, indulged in by our friend, "Central Canadian," is not much help to-day. Of course, we are all reformers in these days, and a reformer has the great advantage, because the evils against which he tilts are visible and tangible, while the evils of the proposed substitute are remote, and certainly invisible. We draw upon our imagination for our promises and upon facts for our censure. In the meantime, let us hope that God may have in store for us the blessing of Reunion, and when it comes in the future I have a real hope that our separated brethren will find that some great blessings have been brought into the common stock by the inclusion of the Anglican Communion.

Wm. Bevan.

Niagara Falls, April 17th, 1918.

THE FIGHT OF THE FUTURE.

(Continued from page 376.)

in a more serious determination to preach Christ more fully and apply His example to the testing of life, than ever before? What if by their vital union with Him, men are led by His Spirit to search out and see what it is that divides, and to discover what it is that knits all together in one communion and fellowship in His mystical Body? Then, indeed, all the pain and travail will not have been in vain, since out of this mighty labour shall be born that new race which alone shall be fit to discharge the responsibilities of victory in the glorious reconstruction of the world.

The Churchwoman

Huron W.A. Annual.

The 31st annual meeting of the Huron Diocesan Branch of the W.A. was held on Tuesday, May 28th, and two following days in Bishop Cronyn Hall, London. The business sessions were marked by harmonious progress and the devotional exercises and missionary addresses gave to the assembled delegates a spiritual uplift and broadened outlook, that must have enabled them to bring home to their branches much of the inspiration and renewed enthusiasm which all felt. The proceedings began with a service of the Holy Communion in St. Paul's Cathedral, at which the Bishop preached from Rev. 21: 3, "Behold the tabernacle of God is with men." As the tabernacle which Moses was directed to build for the children of Israel was the special place where God came to meet His people, and everything reminded them of His presence, the tables of the law, the witness of the righteousness of God, the mercy

individual members. At the meeting of the board of management in the afternoon, greetings were read from the General Board and from sister dioceses, and regrets for enforced absence from several members who were much missed. Committees were named and routine business done. The president read a most interesting letter regarding the Bishop Baldwin Memorial Church in the Grande Prairie District, speaking of various gifts towards the furnishing given by this diocese. At 4.30 p.m., the Juniors' meeting was held, the children marching into the hall, singing "Onward, Christian Soldiers," and completely filling it, after which they recited a passage from John 10 in unison and the members' prayer. Bishop Williams addressed and questioned them on what they owe to the various nations, drawing out their ideas splendidly, particularly about our own Indians, and then distributed prizes to the winners in the Junior competition on Mission Study. The children from St. James', London, gave some of the missionary exercises prepared for the recent Mission-

the uniforms and outfits were a most essential part of the system which made them better boys and girls and taught them to think for themselves, and he evinced special gratitude for the "Huron," the motor-car donated by Huron's W.A., who felt fully rewarded on hearing that the boys and girls pray daily for the ladies of Huron. School work is handicapped by the difficulty of getting trained and efficient teachers for the small salary. Ex-pupils are at the front and some have given their lives. Before beginning business on Wednesday morning resolutions of sympathy were passed standing to the families of the prominent and much missed members who have recently been called to higher service, among them Miss Helen Haskelt and Mrs. Callard, London, Miss Hughes, Waterloo, and Dr. Helen Wood, Ingersoll. The address of the president, Mrs. Sage, referred feelingly to these losses, to the humble entry of Gen. Allenby into Jerusalem and its changed atmosphere, to the business transacted at the meeting of the General Board, to the new missionaries going out, three of whom are from Huron, and to the great need in the foreign field and the encouragements. She also voiced the vital call of the North-West especially now that the C.M.S. is withdrawing its grants and appealed to the members to make good our claim to be called a Christian nation, to be faithful in keeping the Sabbath and in church attendance, stating that spiritual and moral forces were greater than material ones, even in winning the war, and that we could comfort one another in the thought that our Lord's coming is surely drawing nigh. The officers' reports all show the work steadily maintained in spite of many difficulties. There are 103 Senior Branches, with a membership of 2,255; 19 Girls', with 334 members. The Juniors number 1,182 in 38 Branches, and over 600 Babies are enrolled. We have seven new life members, and at this meeting two were made life members of the General Board, Mrs. Barrett, of Windsor, the gift of her Branch, and Mrs. Robinson, of Strathroy, by her friend, Mrs. Boomer. The new treasurer, Miss Adelaide Smith, though taking up her work in unusually difficult circumstances, makes a very satisfactory statement, \$11,364.28 having passed through her hands, an increase of more than \$900 over last year. Of this the Babies' Branch contributed \$145 and the Juniors \$706. The thankoffering amounted to \$1,093 (including that of the Juniors, which was \$98), and of this, one-third was voted to the United Thankoffering, as the General Board has asked for one this year in addition to the Triennial Thankoffering which was presented last year. The Education Fund amounts to \$1,945.73 by which eight children of missionaries are assisted and the Marjorie Nash Memorial has passed the thousand dollar mark. At the beginning of the meeting there was a deficit in the Diocesan pledge, but this was made up, so that we start the new year with all obligations fully met. In addition to the appeals from the General Board, the Bishop asked for \$500 towards erecting a parsonage for the missionary to the Indians on Walpole Island, and this was granted, \$100 to the residence for women missionaries in Honan, and smaller sums to other appeals, leaving a balance for the executive to divide among special objects. Besides meeting their pledges and supporting children in Kangra and Honan, the Juniors gave \$25 to Miss Fearson's work in China, \$25 to Miss Archer's in Japan, \$25 to Mr. Walton for the Eskimos, and \$28 to provide a hospital chair for Rock Bay Hospital. The Dorcas department has kept up its usual record of bales sent, outfits and uniforms supplied (though 10 are still needed), church furnishings, etc. In providing communion linen, surplices and stoles for needy Missions, the church needlework committee of



REV. J. BENNETT ANDERSON AND MRS. ANDERSON, TORONTO, who a week ago to-day celebrated the 51st anniversary of their marriage.

seat, the proclamation of the Divine compassion, the Glory the visible symbol of His presence, the pillar of fire by night and of cloud by day, certified that He was in the midst of them—so now God's presence is in His Church, more especially than in the rest of the world. That glory passed, but it was prophetic of a greater. When Christ dwelt in our midst as a man, "we beheld His glory." But it was not the same. It was now moral and spiritual, the life that proclaimed the mercy of God. So the Church is the extension of the life of our Lord into history. "The glory which Thou gavest me I have given them," said he and the Church is to exhibit it to the world, to be the embodiment of this new life, to propagate it, to spread it abroad. What is true of the Church is true of the individual. We must exhibit it in our personal life. What we are matters much more than what we do. His Lordship dwelt briefly on some of the things accomplished by Missions and by the living witness of the missionaries in foreign lands by the indwelling of the Holy Spirit, and closed with an earnest plea for a holy life in the

ary Loan Exhibition in that parish, after which the Rev. N. G. Walton, of Moosonee, held the little ones spellbound by his vivid description of life among the Eskimos and their reception of the Gospel. The evening meeting was devoted to hearing the Rev. S. Middleton speak of the work in St. Paul's Mission, Blood Reserve, Alberta, which is the particular charge of Huron's W.A., and the efforts of the members to bring their missionary from his distant charge were amply repaid by the greater knowledge gained and the new light thrown on many aspects of the work. The Blood Reserve is the largest in the whole continent, containing 560,000 square miles, and 1,200 pure blooded Indians. The Indian of the immediate past was shiftless and continued so while the principle that "any old thing" will do for them was in force. But by the introduction of system and treating them with confidence and advanced methods of education, they are now progressive, efficient and honest, even asking for the franchise, and have attained a large measure of self-support. He thanked the W.A. warmly for the help given to the Mission, showed that

Church News

Preferments, Appointments and Inductions.

Slack, Rev. Ernest, to be Rector of the new parish in St. Patrick's Ward, Guelph.

Mayes, Rev. P., Curate of St. George's, Guelph, to be Curate-in-Charge of St. Mark's, Hamilton. (Diocese of Niagara.)

(Last week's "Correction" should have read Fenelon Falls instead of Streetsville. The Rev. E. F. Hockley is Rector of Streetsville.)

St. Saviour's, Victoria, 30th Anniversary.

Special services were held at Victoria West, B.C., on May 26th, in St. Saviour's Church, to mark the 30th anniversary of that church's dedication. There were large congregations at both services. The first services were held on August 5th, 1888, in the little Mission which preceded the larger edifice and developed into St. Saviour's parish and the 20th anniversary of that event was duly celebrated on August 5, 1908, by a social gathering, when Rev. W. W. Bolton, who held the first service in Victoria West, addressed the gathering and related a number of interesting reminiscences of the early days of the church and its development. Addresses were also given by Ven. Archdeacon Scriven and Beaumont Boggs, who in the beginning of the church's career had been an active officer and member. On the Sunday following, special anniversary services were held. The first place of worship was a lumber room over the carriage and blacksmith shop of Mr. Gerow. Thanks to the care of Rev. W. Bolton, and subsequent Rectors, the early records of the parish are intact and they provide some interesting reading, especially for old-timers. Mr. Bolton was succeeded by Rev. F. L. Stephenson at Easter, 1889, who, in turn, was succeeded by the Rev. W. E. Ellison on September 15 of the same year. On October 5, 1890, the Rev. W. D. Barber was appointed. It was under the latter's rectorship that the church was built and enlarged and the whole parish developed. It was with deep regret on the part of all who knew him that Mr. Barber, through ill-health, was compelled to resign in 1904. Rev. Charles E. Cooper was next appointed while in England, and pending his arrival in Victoria, Rev. R. Connell took his place, the latter being appointed Rector in February, 1911, and occupying that position at the present time. For many years St. Saviour's Church was the garrison church, and many were attracted to the little place of worship by the presence of the soldiers and the music of the military band. On May 26 Rev. Robert Connell preached in the morning and the Rev. C. Swanson the Rector, in the evening.

Summer School at St. George's, Victoria.

Arrangements have been made for holding a Summer School for Sunday School teachers and officers, members of the W.A. and others interested in the work of the church. The sessions will be held at St. George's School from July 8 to 13. The programme so far arranged includes the following speakers: Rev. Dr. Gowen, who will give two courses of lectures, one on the Book of Ezekiel and one on Eschatology; Rev. R. A. Hiltz, general secretary of the Sunday School Commission, who will give a course of lectures on questions relating to Sunday School work and training of the young; and Rev. Professor Cosgrave, of Trinity College, Toronto, who will

speak on the present world situation in regard to Missions. These lectures and conferences will occupy the mornings and evenings, while the afternoons are left open for recreation.

Huron Diocese.

Sergeant Eldon Garrett, a returned soldier, was ordained Trinity Sunday and appointed to Hensall and Staffa. Mr. Garrett was shot through the breast, and buried by a shell and seriously injured by soldiers marching unawares over his buried body. He was recovered, and after hovering on the borderland regained his health. His right arm was also hit and two fingers paralyzed. He was trained at Huron College, London, and specially asked for both vestries.

The new incumbent at Cargill is Rev. L. P. Hagger, of Huron College, London, who was ordained deacon on Trinity Sunday last. Mr. Hagger took a brilliant course during his whole College career and received some valuable prizes at the College Convocation in recognition thereof. Already there is a distinct revival of interest in church and Sunday School which gives promise of real progress.

Edmonton Notes.

On Trinity Sunday an ordination service was held in All Saints' Pro-Cathedral, when Rev. W. Wilson, who has been acting as lay reader at To-field was raised to the diaconate. The Bishop of Edmonton was assisted in the service by the Rector, Ven. Archdeacon Webb, and the sermon was preached by the Rev. Canon Howcroft, Rector of St. Paul's.

A special service was held in the Pro-Cathedral on Empire Day, in which several of the city clergy took part. The service was conducted by Ven. Archdeacon Webb, and the Bishop of Edmonton preached an inspiring sermon, dwelling upon the various lessons taught by the present war.

The Rev. W. T. Hallam, D.D., who is conducting missions at various points in the West, will spend Sunday, June 16th, in the city of Edmonton. He will preach at Christ Church in the morning and at All Saints' in the evening.

Fort William Notes.

St. Paul's Church was filled to overflowing at the evening service on May 26th, when the annual church parade of Lodge Guildford, S.O.E., was held to that church. The parade was headed by the city band which entered the church and taking up a position in the gallery at the west end, accompanied the singing of the hymns. Rev. E. Pierce Goulding preached a stirring sermon, taking his text from the 137th Psalm: "If I forget thee, O Jerusalem, let my right hand forget her cunning. The preacher dwelt on the spirit of patriotism, tracing its development from love of home through love of country to love of countrymen. National environment and national traditions are needed to develop the highest type of patriotism, such traditions as England has handed on all of her race. Under the spur of these traditions the heart of England beats as true to-day as ever in the days of old. He could not believe that the nation which ravished Belgium, sunk the "Lusitania" and stood by to watch the massacre of the Armenians would win the war. God wrought the first miracle when the first advance on Paris was stayed. But we will only win it when we have become fit to do so. We are too apt to worry, while the spirit of Christianity, as Donald Hankey said, is to "pack up your troubles in your old kit-bag, and smile, smile, smile." Christ says that we are not to worry about our lives

LOCH SLOY REST-HOME

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

when higher things are at stake, yet how many are there who seem to think that their education, their ability or their station is too valuable for them to accept the plain duty that lies before them of fighting for their country.

Serious Calamity to Church at Queensport, N.S.

A distressing calamity befell this parish on Whit Sunday, resulting in the loss of its parish church, hall and barn, and the entire equipment. A forest fire had been burning for some days previous, and the wind blowing from the northwest kept it back in the woods. The usual service was held on the morning in question, and within half an hour the wind veered to southwest and blew a gale bringing the fire out to the shore and causing danger to life and property. It became apparent that every man would have to stand by his home and do everything possible to save it; some poured water on barns, and houses, others fought the fire by beating with boughs, etc., to try and keep it in check, but such a holocaust was bound to wreck havoc, and soon the whole shore from Peasbrook to Dart's Cove was a volume of smoke and fire for a distance of 10 miles. The parish church was the third of its kind erected on the same spot and was historically known as the Dutch Church, the first and original one being erected to supply spiritual administration to the Hessian settlers. Only three years ago the vestry and wardens had the building renovated and sheathed the interior with embossed steel, added a new and enlarged chancel, vestry and porch with concrete steps, and in fact made a very pretty little church. The cost amounted to \$1,500, and was raised during the incumbency of the present Rector, the Rev. W. H. Greatorex. Several gifts were made which adorned the interior which showed the appreciation of the parishioners for their place of worship. The parish hall was erected by Rev. L. J. Donaldson and adjoined the church, and a commodious horse barn and fuel bin was built a little to the north. The hall was the only public meeting place available between Canso and Guysborough and housed the Sunday School and other parochial organizations. It was sheathed a few years ago at a cost of \$150. The whole of this church property formed quite a landmark for fishermen and others using Chedabucto Bay. The loss is estimated at \$6,000, against which there is an insurance on the church of \$1,200 and on the hall \$300. A subscription list has been opened by the Rector and wardens, who appeal to the public to assist in rebuilding this historic property. In the meantime this congregation have no place of worship. Donations towards the rebuilding fund will be gratefully acknowledged by the Rector, Rev. W. H. Greatorex.

Died in an Overseas Hospital.

Word has been received of the death in Canadian General Hospital No. 3, Boulogne, from wounds in the right shoulder and head, of one of Guelph's most gallant officers, Capt. Bertram McConkey, M.C., youngest son of Mrs. B. R. McConkey, President of the Red Cross Society in that city. Deceased was educated at Trinity College School, Port Hope, and then attended

St. John the Evangelist W.A. have been most active. The literature committee has done much to spread missionary knowledge, though the competition arranged was not entered by as many Branches as were hoped for; the circulation of the "Letter Leaflet" has increased, and the Branches were recommended to appoint a secretary for it and the "Mission World," with the object of further promoting interest in both these magazines. Eight children in the foreign field are supported and two others linked in prayer; also two Bible women in China and one in India; sixteen members have taken missionaries as prayer partners for whom they intercede daily; two new missionaries from Huron are to sail for Japan and India this year, one is aiding in reconstruction work in Halifax and one candidate is still pursuing her studies in medicine. Revs. G. Q. Warner and W. L. Armitage took the midday prayer services. Their addresses were necessarily brief as the noon-hour prayer meeting for the war was held in the hall, from 12.20 to 12.40, conducted by the ministers of various denominations, and many of the members attended. A large and enthusiastic missionary meeting was held on Wednesday evening, addresses being given by Revs. W. A. Earp, of Kangra, S. Middleton, of the Blood Reserve, and W. G. Walton, of Moosonee, who gave vivid descriptions of their respective spheres of work, and impressed the claims and power of the Gospel. The officers were re-elected as far as possible, but death and unavoidable resignations made some changes necessary, the new ones being Mrs. Colquhoun, recording secretary; Miss Kate Elliott, corresponding secretary; Miss Adelaide Smith, treasurer; Mrs. Orr, convener of nominating committee; and Miss Nettie Hart, secretary-treasurer of "Leaflet." The officers elected to represent us at the triennial were: Miss Gower, Dorcas secretary; Mrs. Bowen, Junior secretary; and Miss Moore, secretary for literature and the delegates were: Mrs. Warnock, of Galt; Mrs. Howard, Chatham; Mrs. Kenny, Sarnia; and Mrs. Ward, Woodhouse. Amongst the resolutions passed were one of sympathy with Mrs. Sage on the death of her brother; of thanks to the mailing committee in Toronto of the Letter "Leaflet"; and of congratulation to Mrs. Cummings on her appointment as associate editor of the "Mission World." Miss Cooke, of Japan, spoke beautifully of the work among the Japanese women, who are mostly won one by one for Christ, and Mrs. Anderson, of Waterford, in the Quiet Hour gave an inspiring and encouraging Bible lesson from the 1st Chapter of Joshua. The Bishop, in closing the meeting, summed up the work done and congratulated the members upon several phases of it, thanking them heartily for their generous response to his appeal, and pointing out new obligations and efforts for the near future.

Captain Viscount Erleigh, Royal Fusiliers, son of the Earl of Reading, British Ambassador to the United States, has been awarded the Military Cross. The award was made for bravery shown by the Viscount on March 21, while serving with the fifth army in France. Viscount Erleigh was a staff captain of one of the brigades that suffered in the heavy German attack.

A widow, whose only son was fighting in France, had not received a letter from him for a long time. To her delight, one morning a letter came. It was of bulky dimensions, but to her surprise, on opening it, every single word had been erased by the censor. The only thing readable was a footnote by the censor himself: "Madam, your son is quite well, but he talks too much."

were a most system which and girls and themselves, gratitude for or-car donated felt fully re- the boys and ladies of Hur- handicapped by trained and small salary. ont and some Before be- Wednesday of sympathy to the families much missed ntly been call- among them Mrs. Callard, Waterloo, and soll. The ad- Mrs. Sage, re- losses, to the Allenby into red atmosphere, ed at the meet- ard, to the new three of whom the great need the encour- voiced the vital especially now withdrawing its to the members im to be called nd in church at- t spiritual and ater than mater- ing the war, and one another in Lord's coming h. The officers' work steadily of many difficul- Senior Branches, 2,255; 10 Girls' he Juniors num- es, and over 600 We have seven d at this meeting members of the Barrett, of Wind- branch, and Mrs. ay, by her friend, new treasurer, though taking ally difficult cir- very satisfactory 8 having passed an increase of r last year. Of anch contributed ors \$706. The ted to \$1,093 (in- Juniors, which was e-third was voted koffer, as the sked for one this o the Triennial h. was presented Education Fund 3 by which eight aries are assisted ash Memorial has dollar mark. At he meeting there Diocesan pledge, up, so that we ith all obligations ion to the appeals board, the Bishop rds erecting a par- sionary to the In- land, and this was the residence for s in Honan, and er appeals, leaving executive to divide cts. Besides meet- and supporting a and Honan, the to Miss Fearson's 5 to Miss Archer's Mr. Walton for the to provide a hos- pital. ment has kept up sales sent, outfits lied (though to are h furnishings, etc. nion linen, sur- or needy Missions, work committee of

McGill University at Montreal. He was awarded the Military Cross for gallantry in action at Vimy Ridge in April, 1917, and later was promoted to captain, and given command of the battery.

Memorial Window at St. George's, Ottawa.

In memory of 33 young men of the congregation who have fallen in battle, a stained glass window was on June 2nd unveiled in St. George's Church, Ottawa, by Mr. W. C. May, whose son, Loren May, is included among the honoured. The aisle of the church was lined with soldiers, and as the curtain fell from the window, the "Last Post" was sounded. The subject of the window scene is that of "David and his mighty men," and represents David in the act of pouring out on the ground the water from the Bethlehem spring secured for him by his warriors at the risk of their lives. Up to the present there have enlisted from St. George's parish, 267 soldiers, sailors and nurses. Of these 33 have already made the great sacrifice.

Curate in Charge of St. Mark's, Hamilton.

Rev. P. Mayes, Curate of St. George's Church, Guelph, has been appointed by the Bishop of Niagara to fill the vacancy in St. Mark's Church, Hamilton, caused by the departure of the Rector, Rev. C. A. Sparling. Mr. Sparling is now a military Chaplain, although he will still be Rector of St. Mark's. He has been stationed for the present at Petawawa Camp, and will probably leave for overseas in the near future. Mr. Mayes, who will assume his new duties about June 20, brings with him the very highest credentials. Before going to Guelph Mr. Mayes was at Gravenhurst.

Joins the Anglican Communion.

Rev. C. A. Eddy, of Beamsville, Ont., tendered his resignation from the Methodist Church and Hamilton conference, and it was regretfully accepted. Several of the ministers spoke of him in the highest possible terms. It is understood he will enter the ministry of the Anglican Church and become an assistant master at Ridley College, St. Catharines.

Montreal Diocesan Theological College.

There will be no Convocation held at the Diocesan Theological College, Montreal, this year, owing to the reduced number of students in attendance. Four graduates have been ordained for service in different parts of Canada. They are: Revs. J. P. Beauchamp and E. Reid, of Newfoundland; Rev. J. D. Ellis, of Montreal; and Rev. H. Clapham, from England. Rev. J. D. Ellis becomes Curate at St. Clement's, Verdun. It is probable that a small joint faculty of theology will be inaugurated in the Khaki University overseas. Negotiations are under way with Principal Tory having this in view.

Non-Attendance at Church.

Preaching at Trinity Church, St. Thomas, on Sunday night, June 3rd, from the text: "Why is the House of God Forsaken?" the Rector, Rev. J. W. J. Andrew, spoke of the growing tendency to neglect church attendance. A great many reasons were given, he said. Men found fault with the organization, with the man and his message, with worshipping, congregations and so on. Others said the

THE Toronto General Trusts Corporation

DIVIDEND No. 88

Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending June 30th, 1918, being at the rate of ten per cent. (10%) per annum, and that the same will be payable on and after the second day of July, 1918.

The Transfer Books of this Corporation will be closed from Saturday, June 22nd, to Saturday, June 29th, both days inclusive.

By Order of the Board.
Toronto, May 28th, 1918.

A. D. LANGMUIR,
General Manager.

services were dull and uninteresting. On a recent Saturday it had been estimated that three thousand persons attended the moving picture shows, yet on Sunday only a few hundred families were in the churches. All the reasons given for lack of church attendance were, Mr. Andrew felt, not reasons at all but mere excuses. The real reason was rarely confessed. It lay in the skepticism of a materialistic and man-worshipping age. Contrary to the belief of soul; people were not at church to be entertained, but to give God their earnest worship. God was enthroned in the very being of man. Without an ideal human nature must surely perish. If there were not a God human nature would create one, the Rector said.

Three Scholarships for King's College, Windsor, N.S.

Mrs. Laurie, of "Oakfield," Halifax, widow of the late General Laurie, has founded "The Lauriel Memorial Trust," placing the necessary capital to found three scholarships in the Victory Bonds. The scholarships are intended to assist students to prepare for the sacred ministry at the University of King's College, Windsor, which was founded by Mrs. Laurie's grandfather, Bishop Charles Inglis. The holders of the scholarships must pass an examination and sign a declaration that they hold strictly Protestant and Evangelical views consonant with the English Reformation. The trustees are: Major Laurie, of the British Army; Miss F. Margaret Laurie, Archdeacon Armitage, Rev. L. J. Donaldson, Dr. J. Johnston Hunt and Mr. Arthur C. Johnston. The first scholarship will be awarded at the commencement of next Michaelmas Term.

Trinity College, Toronto, and the Garrison Battalion.

Trinity College, Toronto, and its grounds are to be used for military purposes if present plans do not miscarry, and the new garrison battalion, under the command of Lieut.-Col. R. K. Barker, will be quartered in the College for this summer. The grounds, if they can be secured from the city which controls them, will be utilized for drilling. Some of the men will sleep in the buildings and the balance in tents, which will be erected on the grounds. At the present time the regiment is at the Exhibition Camp. Men in this unit are in categories lower than "A," and are available for guard and other home duties.

St. George's Cathedral, Kingston.

In accordance with the King's wishes, a service of intercession was

held at St. George's Cathedral, Kingston, on Sunday night, June 3rd. Special prayers were said and Dean Starr preached an appropriate sermon on the text, "The people shouted and said 'God Save the King.'" The speaker dwelt on the advantages of a Christian monarchy. During the service the whole of the National Anthem was sung.

Ordination in Vancouver.

The following men were ordained by the Bishop of New Westminster at Christ Church, Vancouver, B.C. on June 2nd, 1st Sunday after Trinity: Priests, Revs. J. E. Godsmark, B.A., L.Th., Latimer Hall; J. McDougall, L.Th., St. Mark's Hall; S. Pollinger, L.Th., St. Mark's Hall; C. Whitehall Silk, L.Th., St. Mark's Hall. Deacons, Messrs. G. C. Brown, St. Mark's Hall; G. Moody, Latimer Hall; L. A. Marrant, St. Mark's Hall. The preacher was the Rev. T. E. Rowe, St. John's, Sardis, B.C. Licenses, Revs. J. E. Godsmark to All Saints', Alta Vista, B.C.; J. MacDougall to Bishop Hill Memorial Church of St. Mary the Virgin, South Vancouver, B.C.; S. Pollinger to Holy Trinity Cathedral, New Westminster, B.C.; C. W. Silk to St. John the Divine, Maple Ridge, B.C.; G. C. Brown to St. Paul's, Vancouver; G. Moody to St. Cuthbert's, Princeton, B.C.; L. A. Marrant to St. Paul's, Whonnock, B.C.

Death of a Nursing Sister.

Nursing Sister Dorothy Baldwin died on June 1st, at Etaples, in France, from wounds which she sustained in the German air raid of the previous day on No. 2 Canadian Military Hospital, which was located at that place. Sister Baldwin belonged to Paris, Ont., where she was born and educated. She was a member of the congregation of St. James', of which also her father and mother, Mr. and Mrs. Robert Baldwin, were members. The late Sister Baldwin is the first sister on the roll of honour from that church to fall a martyr in the performance of her duty. Feeling reference was made by Rev. R. J. S. Adamson to her death in his sermon on Sunday morning June 2nd, and at the close of the service the "Dead March" in "Saul" was played, the congregation reverently standing. She leaves to mourn her loss, besides her parents, one brother overseas and a brother out West, as also a sister at Hespeler. The late Miss Baldwin was an exceptionally fine type of womanhood and kindly sympathy, and her large circle of friends will learn of her death with heartfelt regret. The greatest sympathy by the whole community is extended to Mr. and Mrs. Robert Baldwin in their very sad bereavement.

Synod of Ontario

Business Sessions (Continued)

State of the Church.

Rev. J. H. H. Colemap, of Nananee, reported on the state of the Church. There had been a general increase during the year in all the branches. The increases were tabulated as follows:—Families, 158; individuals, 604; communicants, 321; Easter-tide communicants, 361; scholars in Sunday Schools, 109.

The stipends have increased by \$2,800, and the givings to other funds by \$5,216. There were a fewer number of services due to fuel shortage and weather conditions.

Stipends to Clergy.

The report on the stipends to the clergy was presented and recommended that the grants be increased by \$100.

Rev. J. W. Jones explained that the canon under which this was being carried out was working splendidly, and that the people in the different parishes were doing their part well in keeping up the contributions.

A new provision provides that the scale of stipends to the clergy serving in missions, in addition to a residence, shall be as follows: For deacons, not less than \$700; for priests, not less than \$800 for the first five years of service; not less than \$850 after five years of service; not less than \$900 after ten years of service; not less than \$950 after fifteen years of service; and not less than \$1,000 after twenty years of service; and in every mission where there is no residence steps shall be taken to provide one with as little delay as possible, and meanwhile the sum of \$100 per annum shall be paid in lieu thereof.

Synod Offices.

The committee appointed to report on the question of a difference between the Synod and St. George's Cathedral, submitted a report through Canon Bedford-Jones, which report recommended that the rental be increased from \$300 to \$400 a year.

Rev. Canon FitzGerald criticized this and asked about certain loans made some time ago and the revenue which was being received from them. He pointed out that the Synod was losing quite a considerable sum of money each year through low interest rates, and fixed this sum conservatively at \$600.

Very Rev. Dean Starr pointed out that the expenses of the Cathedral had increased greatly of late, instancing taxes, which had advanced over 200 per cent.

Mr. Francis King urged that in view of the privileges enjoyed by Synod that it was only fair to pay for what was received, and he thought that \$400 was not too much for what Synod enjoys from St. George's. The report of the committee was finally carried.

Special Resolutions.

Canon FitzGerald moved, seconded by Mr. R. J. Carson: "That this Synod of the Diocese of Ontario, in session assembled, assures the Dominion Government of its hearty desire to support it in every effort in every direction for the successful carrying on of the war. The Synod, moreover, assures the Government, of its prayers that God may bless each effort put forward in Canada and throughout the Empire, and by all Allied friends of Liberty and Right for the overthrow of tyranny, cruelty and immoral might. For all such efforts the Synod's prayer would be: 'God bless our Governments, our Empire, and our Allies, and God save our King.' And be it further resolved that a copy of this resolution be sent to the Premier."

Ontario
(continued)

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Rev. T. W. Savary moved, seconded by Mr. Frederick Welch: "That this Synod petition the Governor-General-in-Council to set apart a day for humiliation, prayer and fasting to be observed by the people of Canada, to Almighty God for the safety and welfare of our cause and the hastening of the day when righteousness shall prevail."

Social Service.

Rev. Thomas Leech moved: "That whereas social service constitutes one of the three great departments of our Church's activities; and whereas so far as we can see problems difficult of solution will be presented in the period of reconstruction after the war as well as the present, be it resolved,— (a) That henceforth a special and capable speaker be secured to address the Synod annually on this department."

The following committee on Social Service Reform was appointed: Ven. Archdeacon Dobbs, Rev. Thos. Leech, Prof. H. Michell, and Mr. F. F. Miller.

Ministry Scholarship.

The Chancellor of the diocese announced that Mrs. Lennox Mills had written to him expressing her wish and intention to found a scholarship to assist in the education of candidates for the ministry. Mrs. Mills stated that the late Bishop Mills had in view the taking of action in this matter. The Synod expressed deep appreciation of Mrs. Mills' kindness.

Synod Elections.

Clerical Delegates to General Synod—Dean Starr, Archdeacon Beamish, Canon Bedford-Jones, Archdeacon Dobbs, Canon Woodcock, Canon Fitzgerald. Substitutes, Rev. J. H. H. Coleman, Rev. J. W. Jones, Canon Patton, Rural Dean Swayne, Canon Armstrong, Rev. F. L. Barber.

Lay Delegates to General Synod—Judge McDonald, W. B. Carroll, K.C.; J. R. Dargavel, M.P.P.; F. F. Miller, R. J. Carson, John Elliott. Substitutes, Francis King, Dr. R. H. Preston, G. F. Ruttan, K.C.; H. F. Ketcheson, B. S. O'Loughlin, Judge Reynolds.

Clerical Members of Executive—Rev. F. G. Kirkpatrick, Canon Bedford-Jones, Dean Starr, Canon Armstrong, Canon Woodcock, Canon Fitzgerald, Rural Dean Code, Rural Dean Crisp, Canon Patton, Rev. J. H. H. Coleman.

Clerical Members of Executive appointed by the Bishop—Rural Deans Spencer, Swayne and Harris, Revs. J. de P. Wright, Rev. John Lyons.

Lay Members of Executive Committee—Judge Reynolds, John Elliott, Dr. Preston, W. B. Carroll, R. G. Wright, G. F. Ruttan, F. F. Miller, J. R. Dargavel, B. S. O'Loughlin, J. H. Dawson.

Appointed by the Bishop—W. B. Dalton, H. F. Ketcheson, F. Welch, T. B. Wallace, B. Lancaster.

Representatives to Trinity College—Canon Bedford-Jones, Rev. F. G. Kirkpatrick, the Chancellor and W. B. Carroll.

Commission on Social Service—Prof. H. Michell, Rev. Thomas Leech, F. F. Miller, Archdeacon Dobbs.

Sunday School Commission—Canon Bedford-Jones, Rural Dean Swayne, Judge Reynolds, John Elliott.

M.S.C.C. Board—Archdeacon Dobbs, Dean Starr, the Chancellor and F. F. Miller.

Toronto Synod

BUSINESS OF SYNOD,
June 4th to 7th.

Laymen's Conference.

THE regular business sessions of the Synod were preceded by a conference of laymen on Monday evening. At least a hundred men were in attendance and discussed to great advantage several of the financial questions confronting the Church. It was the unanimous opinion of those present that such a Conference should be made an annual event.

Synod Services.

Two services were held, one in the morning on Tuesday in St. James' Cathedral, conducted by Archdeacon Ingles, and the other the same evening in St. Alban's Cathedral. The Bishop of Huron was the special preacher at the latter service, and gave a sermon of great weight on the relation of the Church to the war. Using part of the 9th verse of the 22nd chapter of Isaiah as the basis of his remarks he emphasized the necessity of learning the lessons of righteousness being taught us at the present time, and of regarding the war as a series of judgments sent by God upon the world. We must, the Bishop contended, regard the war as a judgment upon us as well as upon Germany. It is a judgment on our personal life, our social life, and upon our economic life. In the latter he stated that the principle of self-interest working through competition was similar in its results to the principle of "the survival of the fittest" as illustrated by Germany. Peace among nations is bound to bring peace among the churches which, when it comes, will be world-wide in its scope, and will be on the inclusive basis of the conservation of all that is vital in any community. In concluding, His Lordship urged the Church not to be afraid of changes if such were found necessary.

M.S.C.C.

Following the reading of the Bishop's Charge and an appeal from the Primate, containing a letter from the Archbishop of Nova Scotia on behalf of the ruined churches in Halifax, the report of the representatives from the diocese on the M.S.C.C. Board was presented by Provost Macklem. The conditions existing in the district of the Mackenzie River, in the Indian Missions of the North and West, the reorganization of the Anglican Laymen's Missionary Movement, the work of the Woman's Auxiliary, work among Jews and Orientals in Canada, the financial situation in the Honan Mission, China, caused by the war, were dealt with in turn, and a forcible plea was made "for a wider dissemination of missionary literature and for a wisely planned and well-sustained educational campaign."

The address of Canon Gould in this connection was one of the outstanding addresses of the Synod. He referred especially to the situation in New Ontario and the Mackenzie River Districts, and the work being done by the Province of Ontario at Kapuskasing among returned soldiers.

The Rev. Dr. Seager, former principal of St. Mark's Hall, Vancouver, B.C., urged that greater use be made of the information contained in the annual reports prepared by the General Secretary of the M.S.C.C., and that the General Synod be memorialized to enter upon a more definite policy of work among Orientals in Canada.

Report of Executive Committee.

The report of the Executive Committee was presented by the Chan-

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when Headaches threaten

cellor of the diocese, Dr. J. A. Wortell, and was adopted clause by clause.

1. No appointment to the position of Finance Commissioner of the diocese had been made, but negotiations were in progress looking toward such an appointment at an early date. The Synod agreed that the appointee be given assurance of the reasonable permanence of the position.

2. It was agreed not to change the date of holding the Synod.

3. The effort to place the beneficiary funds on a Dominion basis was approved.

4. It was agreed to pay to the M.S.C.C. one-third of 70 per cent. of the annual apportionment upon the diocese on the first days of April, July and October in each year, the balance of all amounts received for the purposes of the apportionment, on or before the 10th day of January in the succeeding year.

5. Unpaid Synod assessments will henceforth be charged up against a defaulting parish and steps will be taken to secure payment of same, unless good cause can be shown why they could not be paid.

6. Reciprocity in respect of the Superannuation and Widows' and Orphans' Funds had been extended to the diocese of Ottawa.

7. The grant of \$200 to the chaplaincy work in Gravenhurst Sanitaria was renewed.

8. Provision was made for the continuance of the valuable assistance of the Assistant Bishop, Rt. Rev. W. D. Reeve.

9. The canon on the Superannuation Fund was amended fixing the minimum grant at \$250 per annum, with an addition of \$10 a year for every year of service over 25 years.

It was also agreed to secure the advice of an actuary in order to learn what sum would be required in order to place the Widows' and Orphans' Fund on a satisfactory basis.

Standing Orders.

The amendments to the canon on diocesan statistics passed at last year's meeting of the Synod were confirmed and now become law. With the exception of a few items, such as Christmas offerings to clergy, money for the erection of buildings and permanent repairs, the basis is the total income of the parish or mission for the previous year. The change in the date of holding annual vestries from Easter to January was also confirmed.

Missionary Meeting.

The Synod missionary meeting held on Wednesday evening, was addressed by the Rev. W. A. Earp, of the Kangra Mission in India, and Hon. Captain McKinnon, of the Overseas Chaplain Service. Unfortunately the attendance of Synod delegates was exceedingly small, and it was evident that steps must be taken to obviate a repetition of this in future.

Sunday School Commission.

In presenting the report of the Sunday School Commission, Rev. R. S. Mason delivered a stirring address. He expressed the belief that the war

was having a marked effect upon the minds and the hearts of the growing boys. He added that it was necessary to get the best men in the communities to teach in the Sunday Schools, or else the Church would lose its opportunity. It was not sufficient that the graduates from Sunday Schools should be able to repeat all the collects. They had to be taught to pray and to understand the full significance of their faith.

Mr. Mason advocated the use of the lantern slide as an aid to teaching in the Sunday School, and told what good had been accomplished by lanterns in a number of parishes.

One of the delegates asked if moving pictures could be used to advantage in Sunday School work. Mr. Mason took strong objection to moving picture drama in which Christ appeared. "When you get humanity acting the role of divinity you get profanity," he declared. He told of a well-known picture seen by him in which the miracle of the changing of water into wine at Cana in Galilee was shown, and the incidents were not accurate historically. Mr. Mason thought that moving pictures might be used successfully by missionaries, but their usefulness ended there.

The following gentlemen were appointed as representatives on the Sunday School Commission:—Rev. J. S. Broughall, Rev. F. J. Sawers, W. Herbert Mortimer and R. D. Harling. The substitute delegates appointed were: Rev. R. Gay, Rev. J. R. S. Boyd, C. J. Agar and G. B. Woods.

(To be continued.)

TELL HIM SO.

If a friend of yours does well,
Tell him so.
Don't go raise a jealous yell—
Tell him so.
He'll be glad to know you're glad,
Glad it doesn't make you sad.
Finest fun you ever had—
Tell him so.
If you like your brother's work,
Tell him so.
Drive away the doubts that lurk—
Tell him so.
He may feel that he has failed,
By grim doubt may be assailed.
By your word he'll be regaled—
Tell him so.
If you think his work is punk,
Tell him so.
It will rouse his fighting spunk—
Tell him so.
Tell him he is in a rut.
He'll just think you are a nut—
Maybe knock your block off! But
Tell him so.
—Strickland W. Gillilan.

Mr. Edward Prew has been elected for the 50th time in succession people's warden of Beer Crecombe, near Taunton in Somerset, England. He is probably to-day the churchwarden who has served the longest of any of his brother-churchwardens in the whole of England.

MACKAY SCHOOL, THE PAS.

(Continued from page 379.)

pulled through, though they were years older by the time they had finished. The Sunday services in the school building were well attended, quite a number of Indians coming across for them. On the Sunday, when Holy Communion was celebrated, there was a very large attendance and the casual visitor could not fail to be struck by the number of dollar bills in the collection.

On two successive Sundays the children were interested in hearing of the outside world. One day they visited the poor suffering Armenians, and the next they went to Jerusalem and Bethlehem. It was encouraging to find out how much they remembered between times. The staff were very busy with their needles at all odd moments (if there are such in such a busy hive!) making towels, frocks or crochet for a prospective sale, when they hope to pay off the money for the piano which is such a great addition to the staff sitting room, and such a comfort to the music-lovers among them. It is a greater privation than many might think to be quite cut off from all musical instruments for years.

All the staff are kept busy throughout all the hours of the day. But one realizes what a supremely important work it is, training the young for eternity; surely the reward is worth the strain. Yet one wishes that more would "willingly offer" themselves, that the present workers might not feel overstrained, and that those in authority should not have to be anxious about filling up vacancies which arise. Mr. Bird, who has worked there so faithfully, has been "called," and will be leaving shortly. He was Archdeacon Mackay's assistant, taking charge during his absences. When the Archdeacon returns from his long and trying journey to the North, he will find himself deprived of this help, and where will he fill the gap? It seems as if Saskatchewan is giving all her men!

(Later.) Archdeacon Mackay returned from his long trip on April 10, having left Prince Albert on March 12. He first drove to Lac la Ronge, having spent Sunday at Montreal Lake on his way north. He took with him Victoria Halketh, a native of Lac la Ronge, who has been studying at St. Alban's College, so as to fit herself

for work at the Mission School. Securing a dog team, the Archdeacon, accompanied by two boys from the school, went on to Stanley Mission, where Miss Coates is so bravely carrying on the school. Mr. Edwards was doing good work there, but when his health broke down a year ago, he was forced to leave, but Miss Coates elected to stay on, realizing how important it is that educational work should not be neglected among the Indians at that post. Stanley possesses a very fine church, till recently the finest church in the west. It was built by Mr. Hunt, missionary, many years ago. The Archdeacon spent Palm Sunday with the flock here, where the services were very much appreciated. There were 83 communicants. After a five-days' visit, the dogs took the party back to Lac la Ronge for Easter Sunday, where also very hearty services were held during the five days spent there. On Easter Day there were 108 communicants. The Archdeacon then spent another Sunday at Montreal Lake, where there were 63 communicants. The Indians here are very eager over the new church, which they hope to build this summer, supplying all material and free labour. The return journey to Prince Albert was a "picnic." In fact, this veteran traveller enjoyed the whole four weeks' airing, declaring it was the most enjoyable trip; the 40 miles over the smooth ice on the lake was perfect. The Archdeacon only stayed long enough to get his few necessities, starting off again on the Friday on his return to The Pas School. It is no wonder that this trip seemed easy and delightful, when the past is recalled. One winter, back in the seventies, the Archdeacon, then a young missionary, was given a number of Missions to visit during the winter season. When the itinerary was made out and the miles added, it was found he had walked 2,260 miles that season. Could a young missionary of the present time accomplish that? ❧❧❧

The Army Chaplain at the present time in these days of strenuous warfare takes unusually big risks, often including that of poisoning by German gas. Accordingly, instructions have been issued that all Canadian Chaplains in England who have not seen overseas service and who are eligible for duty in France, must be instructed in anti-gas defence.

SYNOD OF NIAGARA.

(Continued from page 380.)

parts of the report for a prohibition discussion that would not settle the question.

Canon Piper stated that he had always opposed the prohibition movement, but he was forced to admit that as a war movement it had accomplished great good. It had made a different place of Thorold, and he no longer had to complain that the St. Catharines papers headed his town's column with "Another Drunk Arrested in Thorold." He was not desirous of seeing the Synod divided on the academic question of prohibition, and advised that the meeting go on record as favouring prohibition during the period of the war. The report was amended along the line suggested by Dean Owen and endorsed by Canon Piper.

Another clause in the report that caused much discussion was one that recommended a modification of the form for evening service; that the prayers be written in the language of to-day, and that the service take the form of music and adoration, and less of the petitionary element.

One delegate asked what was meant by language of the day. "Is it Billy Sunday's?" he queried, amid general laughter.

Dr. Miller said there was too much sameness about the evening service in most Anglican churches, and that the Rectors should have more latitude and the congregation more variety. He said that laymen with expert knowledge in housing problems, sanitation, hygiene and other matters could assist the clergymen in the work of ministering to the people.

Rev. A. C. MacIntosh, of Guelph, said that he had spent some time in France with the soldiers, and he did not think the returned soldiers desired a change in the form of service. "Instead of altering the prayer service, many of the Rectors should reform their sermons," he said. "The boys want something more substantial than what they get in many cases." He thought that more consideration should be shown to returning soldiers in view of their nervous and unstrung condition due to their trying experiences.

After a free-and-easy discussion for about an hour, Bishop Clark, who presided, explained his views in very brief form. He said that there was too great a tendency at the present day to use the pulpit to tell how to feed babies and other matters of daily life. The first duty of the Church is to preach the Gospel of Jesus Christ, and this should not be displaced by any other subject. Man's duty to war came next. He hoped that the clergy would steadfastly stick to preaching the Gospel of to-day, which is prettily much the same as the Gospel in Christ's day. He pointed out that the present Church laws permitted the holding of short forms of evening service, providing that the Evensong is held some time during the afternoon on Sunday.

Finally, a motion was passed, asking the General Synod to postpone the adoption of changes in the Prayer Book till after the war. Another resolution was carried to the effect that the clergymen be urged to exercise more generally their right to modify the form of Sunday evening service. Dean Owen, the mover of this, said that the more varied form of service was likely to prove more attractive to those who are not regular attendants at Anglican Church services.

Sunday School Work.

The morning session on Thursday was taken up in considering reports on Sunday School work, presented by the Rev. R. A. Hiltz, Toronto, secretary of the Sunday School Commis-

sion of the Church of England in Canada, on the work of the Commission for the year ended March 31st last.

"The work of the Commission," said Mr. Hiltz, "is to educate the people as to the value of the Sunday School. The Sunday School is a great educational factor, and growing knowledge of this fact is proving of great value to the Church in general. The work of teacher training is regarded as the fundamental thing in connection with Sunday School work. The secret of success and the religious training and education rests upon the shoulders of the Sunday School teachers. It is, therefore, highly important that we, as a Commission, give every possible effort to the work of teacher training. One of the greatest problems the Commission has had to deal with has been the need of help for rural schools. In this connection we have sent out question blanks to the various rural schools, asking for statements or reports as to existing needs. When these have been returned the Commission will do its very best to meet these needs. The Sunday Schools have done much, both in city and country, towards encouraging the patriotism of the children and others since the commencement of the war. The Niagara diocese has been of great help to the Sunday School Commission, both financially and otherwise."

The report presented by Mr. Hiltz was unanimously adopted.

The report of the Sunday School committee of the diocese was presented by Rev. R. F. Nie, showing the school membership to be 15,207, an increase of 1,038 over the previous year. Special attention was called to the school examinations, held at Advent, for the Commission certificates.

The Bishop asked that the work of the Sunday School be well considered, as he thought the subject the most important that had come before the Synod.

A number of questions were put to Rev. Mr. Hiltz and Rev. Mr. Nie in regard to interest and attendance, as shown by their experience and reports.

Dean Owen said that, in his opinion, the Sunday School's greatest need to-day is men—men as teachers—to hold the growing boys. Older boys can be held only by interest being shown in them by men. While women do excellent work in the Sunday School as well as in other departments of the Church, they didn't appeal to older boys.

Rev. F. W. Robinson said that the various boys' movements for holding the youth depended too much on the leader to be of permanent value to the Sunday School.

Canon Bevan urged the unifying of the Protestant bodies in all movements affecting the welfare of the youths. "Older boys and young men like things done in a big way," he said, "and non-denominational movements, like the Y.M.C.A., succeed best." He spoke highly of the work done by the Y.M.C.A., and expressed regret at hearing of adverse criticism.

Kirwan Martin was of the opinion that more work should be given the boys, that the young men be asked to do things for the school and Church, and by that means their interest would be aroused and retained.

Rev. A. C. Noxon attributed the drifting away of the young men or older boys from the Sunday School to indifference of the parents and the poor atmosphere of the homes.

Rev. Canon Sutherland said, as an old and retired worker, he did not view favourably new systems of theological instruction. The Catechism, to his mind, was the thing to lead the children.

The Synod concluded with a Service of Intercession, held in the Cathedral, at which the speaker was the Rev. Canon MacIntosh, a returned Chaplain.

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THE WAR.

(Continued from page 377.)

Some progress has been made in England by men who see that a period of grave social danger will follow the cessation of war, if some definite scheme is not at once planned. Employers and employed have formed a National Alliance to discuss the question of demobilization. A resolution was adopted which has since been confirmed, in favour of whole-hearted co-operation. The object of the organization is to show that the interests of capital and labour are not antagonistic. The guiding principle is that industry must reconstruct itself. Employers and employed working in harmony must work out the lines of reconstruction with as little outside interference as possible. By the principle of friendly co-operation all the difficult social problems are capable of solution everywhere. Questions such as "hours of labour," "women's pay," "housing," "living wage," "workshop conditions," and such like could be all considered. How much better would it be to endeavour to arrive at the results peaceably than to involve the country in an economic war, the results of which would be most disastrous.

The Church Criticized.

The Church is criticized to-day for many things. First, because she does not attract greater numbers. This may be a reflection on the Church; on the other hand it may be a reflection on the people. At what time in history have the masses of the people sought the highest things in life? Let a moving-picture show be given in any village or town hall and it will be filled to the doors. Let some prominent man appear in the same hall to lecture on a question of deep moral or social interest, and the hall will not be half filled. The fact is no reflection on the lecturer but rather on the people. Likewise the fact that the masses are alienated from the Church may be a compliment to the Church, and due to her loyalty to her mission. Did not Jesus indicate that the Church would not have the crowd?

Much has been said of what the returning soldiers will require from the Church. Unhappily a great many of them never had much to do with Christianity. We fear that many of these will return as indifferent as they went away. One writer says a different appeal must be made, and a new message formulated for the people. The Gospel, he says, is out of date. I do not believe a word of it. (Today there is only one way of redemption for Germany, only one way of redemption for the world, and that is in Christ Jesus.) If ever the country needed the Gospel of Christ it is now, and the country will still need it when the men come back. Human nature will be the same. Man's hope and despair, his pride and his need of God will be the same. What is needed is men, clergy and laity, who are not ashamed of the Gospel, men who will preach it, and live it in their lives. The wounded, the sick and dying on the battlefield; and the weary and heavy laden, the mourner and the penitent at home, yearn for the touch of the one stable reality. When the Church brings them that, they are satisfied. There is nothing else that will give them solid comfort. Substitutes for it are coming forth in plenty—Spiritualism, Russellism, Christian Science and such-like. But no, the dangers of these frauds have long been known. There may be need to clothe the message in modern dress, to apply it to new conditions, but not to change it. The disease of the world is still sin, and the remedy is the Cross. The need of the world is still power through the Spirit of God. This is the basis of faith—and there can be no other. All else will fit into it—prayer, Bible, sacraments, Church, ministry. It matters little about the language.

Prayer Book Revision.

At the coming meeting of the General Synod the report of the Committee on the Revision and Enrichment of our Prayer Book will be submitted. The book containing the proposed changes is promised from the Cambridge Press in July. May I ask the representatives from this Synod to make a careful study of the book and to go to the Synod prepared to take their part in the deliberations of that body. From letters which have appeared in the Church press I gather that some are averse to a Revised Prayer Book at the present time, while others maintain that the revision should be carried further; that liberty should be given the clergyman, with proper safeguards, to hold the service on Sunday evenings, partly liturgical and partly of an extemporaneous character. They seem to think that the soldiers will expect it, and that it will attract many non-church-going people. They forget that our soldiers, all through this terrible campaign, even in the war zone, are accustomed to a liturgical service. Every soldier is supplied with a service book, which becomes familiar and very dear to him. That service book is supplied for the most part from our

own Prayer Book and from forms of prayer which have been prepared by the Church since the war began. Upon their return they will wish to go where they can hear and join in those old familiar prayers.

I was not aware that people flocked to non-liturgical services. Recently, I met with the following article in one of the Methodist papers of this country: "Increasing numbers of people are complaining of the baldness of our devotional life. Increasingly the suspicion is growing that the congregation must become less of an audience and more of a participating body of worshippers. The new sense of common needs and sorrows gives rise to a new demand for a unified expression. The clerical conspicuousness in the services must be modified. The preacher must also be a true leader of worship, not a vicarious worshipper. The great and increasing attendance at Anglican services is not due to the marked attractiveness of preaching, but to the real provision made for corporate expression of corporate life and need."

The fact of the matter is that in the hurry of modern life men have lost the instinct of worship. The auto, the golf links, the moving picture shows, have superseded the place of prayer. The Church must teach the people, especially the young, to feel more and more the need of common worship. They will not feel it unless they first feel the need for God. We are trying as far as we can to make our services meet the need of the worshippers' heart and life. We believe we are working along the proper lines. As for still simpler services, the Bishop can authorize at any time the holding of a series of mission services. On Sunday evenings, after the regular evensong, which might be held at an earlier hour, the services may be of the simplest kind. If the Church prepares for anything after the war, it should prepare with open mouth and unveiled face to manifest the truth of its message to every man's conscience in the sight of God.

Corporate Reunion.

One of the many blessings resulting from the present war will be a better understanding between Christian people. There has been a kindly and brotherly spirit manifested among the various religious bodies since the war began. This will greatly help to create an atmosphere of trust and goodwill which is needed before anything approaching organic union of the Church is possible.

Conferences with a view to reunion are being held in England and the United States, and much may come from them ultimately. Union cannot be effective and bear its true witness before the world, until there is beneath, the spirit of oneness in interest and aim. There is at the present time, among the divergent sections of Christendom, a real agreement as to vital facts—e.g., as outlined in the primitive Creeds. Our divergences are historic and have woven themselves into our habits of thought, so that these are real difficulties to organic union. Reunion cannot be forced or hurried. There is no short cut to it. I am a Churchman, and I believe in the principles for which it stands. At the same time, I am all for corporate reunion, and I believe that the time is fast approaching when that which keeps us divided will be solved.

The Moderator of the Established Church of Scotland recently lectured in the crypt of St. Paul's Cathedral, London, England, on "Possibilities of close relations between the Church of England and the Presbyterian Churches of Scotland." In the course of his address he said that in the matter of the Scriptures, the Nicene Creed, the two great Sacraments, they of the two great Scottish Presbyterian Communion were in agreement with the

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Episcopal Churches; the fourth, Episcopacy, they would receive on its merits, and for the sake of unity, while holding fast to the belief that they had preserved the succession of the ministry through Presbyters. He believed it would be possible to make an approach to reunion on the basis of consecration to the Episcopate on the lines suggested by such precedents as those of 1610. He also referred to the period of transition in safeguarding Episcopalians in their sacraments, and Presbyterians from renouncing their position.

The situation is considered most promising on both sides. It is evident to all that the atmosphere is changing and things may soon be possible in reality, that could not have been imagined five years ago. May God hasten the time.

At great length I have addressed you.

May God's Holy Spirit direct us all, that the deliberations of this Synod may be under His guidance, that the Church may be greatly strengthened, and Christ's Holy Name be forever glorified.

Black as Dirt About the Eyes

Liver Was All Upset and There Was Pain Under the Shoulder-blade—Two Interesting Letters

So many people suffer from derangements of the liver that we feel sure these two reports, just recently received, will prove interesting reading and valuable information to many readers of this paper.

Mrs. F. L. Harris, Keatley P.O., Sask., writes: "I was suffering from liver trouble—had a heavy pain under one shoulder blade all the time, and was nearly as black as dirt around the eyes, so I concluded to try some of Dr. Chase's Kidney-Liver Pills. I did so, and before I had taken one 25c. box the pain had left me and I commenced to gain in flesh, and by the time I had taken two boxes I was completely cured and felt like a new person. My trouble was caused by heavy work out-of-doors, and, of course, heavy eating and constipation. I would advise anyone suffering from kidney or liver trouble to give Dr. Chase's Pills a trial."

Mrs. Charles Terry, Tweed, Ont., writes: "Before I was married I was troubled with enlargement of the liver. My liver became so enlarged that you could detect the swellings on either side, and it was only with difficulty that I could get my clothes on. A friend advised me to get Dr. Chase's Kidney-Liver Pills and take them. I commenced this treatment, and used nine boxes, which cured me at that time. Then, about two or three years afterwards I was troubled again with the swelling, but only on my right side. I secured some more Kidney-Liver Pills, and took them, which finally cured me. I have not been troubled in this way since. I can cheerfully recommend Dr. Chase's Kidney-Liver Pills to anyone having kidney or liver trouble.

"We have also found Dr. Chase's Linseed and Turpentine excellent for coughs and colds. In fact, any of Dr. Chase's medicines which we have used have been good."

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Jaffa

From a Canadian Soldier's Letter

AFTER a long period of heavy rain and bitter cold the weather has changed at last. The time of the singing of the birds has come, and the voice of the turtle is heard in our land. For us there is no magic of spring; we went to sleep in winter, and lo! we have awakened on a summer morning; where yesterday great lakes of water were, to-day green grass, sprinkled with unfamiliar flowers, is waving in the balmy breeze. A host of little creatures have arisen with the sun, and crawl, hop, fly, and scurry upon a thousand household duties.

After the weary sand of Sinai; after the dust of Gaza; after the months of fighting, and these latter weeks of torrential rains and biting cold, we lift up our heads in thankfulness and feel that life is good.

If I look out from my dug-out I see the barrenness and desolation of No Man's Land, its only crop the wire, its only furrow a trench. But if I look backwards I see green pastures rolling down to golden sands lapped by a wondrous sea. Yellow broom is growing on the hillside with scent as sweet as on the hills of home; the grass is gay with tulips and lilies and little dwarf sweet peas; and a multitude of wild flowers, strange to me, but how familiar, I love to think, to that dreaming Boy who roamed the fields by flowery Nazareth.

In a near-by lake frogs croak in chorus all night long; sleepy tortoises bask by my dug-out door; swift flashing lizards dart past in the sun; dragon-flies and droning beetles flit through the air.

Through that same soft, warm air there screams, alas, the blasting shell; and the peace of the summer morning is riven by the ghastly rattle of machine guns, or the loud hum of aircraft high above.

You will not have leaped into summer as we have, but we can envy you for other joys. Here are no snow-drops, fair maids of February, cool and sweet in the dewy grass; no trim array of gorgeous crocuses; no yellow primroses on the mossy braes; no scented hawthorn on the hedges; no tiny buds on the trees.

The graves around Jaffa were bedecked for a brief day or two with a wealth of lemon and orange blossom, but these are gone like wedding flowers. So, too, when the angry sun has scorched the grass to brown, and the parched flowers are all withered, and a tortured world groans beneath the flail, there will be sweet pink rosebuds in English gardens, fresh leaves on every tree, and fairy pools of dew each morn on every blade of grass. There will be fragrant heather on the Scottish hillsides, dear homely flowers in tidy gardens, long lingering twilight in the summer evenings, and cool, soft breezes whispering in the night.

Though one is thrilled by the historical associations of Jaffa there is little of interest to be seen. They show you the house of Simon the Tanner, but it is obviously only a few hundred years old, though it is unmistakably in the tannery quarter. In these narrow, ancient streets it is easy to picture the great disciple preaching His strange tidings to a wondering crowd; see Tabitha sitting at her door; see Jonah gazing on the restless sea. What a history! A city before the flood, sacked and destroyed times without number, and always rising phoenix-like from its ashes. Here the stately galleons came laden with riches for Solomon's temple; here Roman legions thundered; here our own Crusaders came full of great hopes. Here Alexander slaughtered and Napoleon betrayed. All its conquerors seem to have razed it to the ground and left desolation and death behind.

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