

Everyone Is Welcome at Any of These Churches On the Sabbath Day

Claims Jesus Is As Vital To World's Needs Today As He Was 2000 Years Ago

"Do we really believe that Jesus of Nazareth is the light of the world today in Canada?" queried Ald. H. B. Ashplant in the opening sentence of an address to the members of the United Baptist Church on Sunday morning. "Not as a figure of speech, or a pretty sentiment, but in a very real and practical sense, such as will work out in relation to our social, industrial and political problems."

"Do we believe that those of us who would dare to follow the light which Jesus radiated, and made sincere effort to give practical application to the policy which Jesus outlined for our guidance, in these departments of religious activities, would not be left in darkness in our search for a solution to the confusion to which a policy of error has brought us? Do we really believe that we would be led by Jesus to a genuine salvation from this confusion, and from the dangers which are inherent in a policy which works in the dark?"

Goes On Record.

"Personally, I place myself on record," said Mr. Ashplant, "as believing absolutely in the efficiency of the teaching of Jesus, and asking you to consider this characteristic of Jesus as the light of the world for Canadians in London, Ontario, as he was 2,000 years ago when he came into the religious life of the Roman empire, and shed the light of his message on the whole economy of that empire as to completely revolutionize not only the religious thought of that age, but also through the change in religious concepts, the social, economic and political institutions of that empire."

"Jesus stands today," claimed Ald. Ashplant, "after 2,000 years of testing against every known standard of comparison, and stands out as a reality, and without a peer in the religious world, a real and trustworthy guide."

CLAIMS MEN TRY OUTLINES NEED TO DODGE EVIL OF CONFESSIONS

With the commencement of the pulpit exchange which is to be effected among Anglican clergy during Lent season, Rev. Quintin Warner of Croyn Memorial Church, St. Peter's Cathedral on Sunday evening. The theme of his sermon was that which is evident in Holman Hunt's great picture, "The Light of the World," which represents Christ standing at the open door of the human heart, a door which has no handle, and can only be opened from inside.

"The nature of man's love to God is repulsive," he said, "and the initiative in loving God, but responds to the great love which God first manifested in making man in his own image. The door by which men may come to God has never been closed, but men's hearts are continually deaf to the voice of God, which would entreat them to enter."

"Christ took the offensive against evil, and conquered in his strength, but the tendency of man is to assume the defensive and allow the force of evil to batter down his resources. Instead of facing temptation he continually avoids contact with faith to escape the body which might require the exercise of self-control. Many institutions which in themselves might be a power for good, either mentally or physically, must of necessity be closed since man will not exercise sufficient strength to conquer evil with good."

"To have abstract rules of conduct laid down has not been sufficient. Man has required the embodiment, or personification of right which is found in the example of Christ's life. He was tempted with the sin which Jesus knew and every sin which man has ever known. He was tempted by the devil when he refused to turn stones into bread; he was tempted of the mind when Satan showed him all the kingdoms of the earth, over which he might easily have been tempted; he was tempted of the soul when he was asked that he turn himself from the pinnacle of the Temple to prove himself God. In all these temptations Christ faced man. He was only strength which God gives to any man who believes in him, and yet his life was without sin."

Mr. Warner appealed to his hearers to take advantage of the Lenten season, and to open their hearts to the great love which God has for them, and to believe in him.

STRATFORD MAN DIES.

STRATFORD, March 5.—Weather Dorn, 67 years old, died here. He was born in South Easthope, and for forty years lived in Ellice, coming to Stratford two years ago. A family of six survives.

HEARTBURN A SEVERE CASE

Many people are troubled with heartburn who really do not realize that what it is.

In cases of this trouble there is a gnawing and burning pain in the stomach attended by disturbed appetite. It is generally caused by great acidity of the stomach, and whenever too much food is taken, it is liable to ferment, and becomes extremely sour, causing heartburn. In such cases vomiting often occurs, and what is thrown up is sour and sometimes bitter.

The one way to get rid of heartburn is to keep your liver active by using MILBURN'S LAXA-LIVER PILLS. And you will have no heartburn or other liver troubles such as constipation, jaundice, water brash, floating specks before the eyes, coated tongue, foul breath, etc.

Miss Agnes Cutting, Shallow Lake, Ont., writes: "I have had heartburn for a long time. There were gnawing and burning pains in my stomach, and when I ate I was troubled with sour and bitter taste. I used two vials of Milburn's Laxa-Liver Pills, and they have cleared me of my heartburn. I don't think it can be begun by any other medicine."

Price, 25c a vial at all dealers, or mailed direct on receipt of price by The T. Milburn Company, Limited, Toronto, Ont.—Adv.

SCORES ATTITUDE OF SCHOOL BOARD

Rev. A. Thompson Preaches Denunciatory Sermon on Collegiate Dance.

AN EDUCATIONAL CRIME

Does Not Believe Pupils Should Dictate Policy of School.

"I verily believe that our collegiate authorities have sown to the wind and will reap the whirlwind in endorsing the high school dance," declared Rev. A. E. M. Thompson at the evening service at Centennial Methodist Church Sunday.

"It would seem amazing," the pastor continued, "if it were not for the danger of the whole situation, to hear the sponsors of the collegiate dance practically saying: 'We are going to do the wrong thing, the thing we do not believe in, but there is going to be nothing wrong in it, because, forsooth, we are doing it.' The king can do no wrong, and on the same principle they would like us to think that the teachers and the school board should have no objection made to their program. But this happens to be an age when the people who supply the money have some right to say what is done with it. From the beginning we have been assured that the dance was by no means an important part of the entertainment, in fact, only a kind of side issue. The main thing was the other part of the program. But it would not take anyone looking on long to decide what was the great part of the program when two orchestras played for hours and dancing was engaged in till almost midnight."

"Why am I opposed to the collegiate dance? Because I believe it is an educational crime against the students of our Collegiate Institute for which these reasons:

"I believe it to be a violation of the spirit, if not the letter of the law. I do not think that any school board has any legal right to introduce anything that is contrary to the conscience of a large part of the ratepayers. It is not a question of money or anything of that kind. On questions without a moral character, the majority rules, but I am not arguing on a majority which I believe we have; rather if we were in the minority they would have the right to take their money to put across something that is contrary to our conscience, and which is not necessary for the good conscience of those who do not object to it."

"I believe it is an educational crime to take students of the ages of say 12 to 16 years, at the most dangerous period of their lives, and introduce them to the modern dance with its jazz accompaniment under the direction of teachers who are supposed to lead our children right, and by the sanction of the board of education."

Educational Crime.

"I believe it is an educational crime at this time of jazz, pleasure madness and all the rest, which every right-minded person so much deprecates, for our leaders in the field of education, to but add fuel to the flame by giving their sanction to what is probably the most fascinating pleasure in our pleasure-mad life, and one which is seriously objected to by every evangelical church through its courts, and one which Roman Catholic bishops deplore as much as the large part of the Protestant clergy. Every church worthy the name of church has taken a decided stand against the modern dance, and yet the people charged with the education of our boys and girls fly in the face of the church and sanction it. The man who wants to do right, as I believe these educators do, accepts a very great responsibility when he flouts the church in these days."

"I believe compromise on such a question is an educational crime. I do not believe that the tail should wag the dog. I do not believe that students should dictate the policy of the school. When three of the strongest men in the collegiate say that they have changed their minds, and one of the three says that he hates the dance as much as we do, we wonder why these men have changed their minds. The only answer that is apparent is the clamor of a certain section of the students who, forsooth, will go down to a dance hall down town and stage a collegiate dance if we do not let them have it. The school authorities will give up our convictions and sanction what we do not believe in lest they do something worse. That may be policy, but it is not good education, discipline or morals. The same reasoning will put cardrooms and cigarette and a smoking-room into the collegiate when the demand comes strong enough. Of course, these things would not be tolerated today. Neither would the dance two or three years ago on the part of the men who are now sponsoring it. These are days of great and awful possibilities, and I think it is a time for rearing in the sails rather than for spreading more canvas to the breeze. The church, the school and the press are the three great educational institutions of the day. They should each stand true, in their own field, to the great principles that govern all education."

Speaking on the subject of his sermon proper, "An Unanswerable Argument Among Certain Modern Girls," based on the text, "Abstain from every appearance of evil," he said: "This is an age when no Christian can afford to have suspicion cast on his Christian profession. We cannot allow even the escutcheon of our garment to be tainted with sin. The world will ask you to go in its way, and will as easily cry out 'hypocrite' if you accept its invitation. It is time for us to put the proper value on our Christian profession, our soul, our church, our God."

Evil From Two Standpoints.

"Things are evil from two standpoints. There are evils that are inherent, so, such as those prohibited in the Ten Commandments, and there are evils that are evil, because of

CONDEMNNS DANCE HALLS AS MENACE TO COMMUNITY

To a congregation that taxed the capacity of the Adelaide Street Baptist Church Sunday evening, Rev. G. A. Leichter preached on the subject, "The Dance Hall and the City," from the text, "For whatsoever a man sows that shall he also reap."

"My attitude toward dancing in general you already know," said Mr. Leichter, "It is not just as complimentary as it might be. Possibly I am leniently disposed, but my sense of moral rectitude and perfection is not sufficiently highly developed to be able to appreciate any enterprise as of value if its tendencies are in the least dangerous."

"Nor am I able to see the moral economy involved in the recommendation of any practice that carries a tendency to moral declension for even those of the weakest will."

"To be of any particular value to a city her institutions must make some faithful contribution to her life and activity, and when they fail to contribute they cease to be of value."

"When the dance hall comes into question we begin to ask, 'What sort of contribution does it make to the life of the city?' How does it help to keep the moral and spiritual life of the city in the pink of perfection? Would the city suffer if the dance hall were to be closed once and for all? These are legitimate questions, and upon their faithful answering hangs the decision in this regard."

Refers to Recent Riot.

What contribution to the city's moral progress? Not much, if the police force is as well as the city. Not much when the 'orderly company' under proper chaperonage becomes a fairly good street fight."

How does it help to keep the moral life of the city in the pink of condition? Not much when a host of young people trace their first taste of loose living in our popular dance halls. Not much when people in the vicinity of such a place sign a petition to have it closed on the grounds that it is a public nuisance."

When evil men and women of the same type are seeking territory upon which to prosecute their spotted trade, they hit the dance hall first, and to be found in that sort of place puts you into certain company whether you care to be found there or no. The places you frequent stamp your life, and if you are to be found in the company of those who engage in questionable pleasure, it is no yours to afford to take the risk."

INDUCT FIVE NEW ELDERS IN CHURCH

A very impressive service was held in New St. James' Presbyterian Church Sunday morning, when five newly elected elders were inducted.

Rev. Dr. John McNair and Dr. A. J. Murray, who had previously been ordained, were inducted to the eldership, and John M. Imrie, R. J. Webster and G. A. Wheelbar were ordained and inducted by the pastor, Rev. James Mackay. Rev. F. B. Balyne presided at the dedicatory prayer. During the ceremony the congregation stood, to show their approval of the induction.

The pastor based his sermon on the words, "Be thou faithful unto death, and thou shalt receive a crown of life."—Rev. F. B. Balyne. He stressed the duty of every Christian, he said, "He must be faithful first of all to God, to himself, to his home, to the community, to the whole human society."

If the great crisis of the future were to be averted," the pastor said, "the church of the future must be a church of the individual life, but to the whole social order. The gospel must permeate all society, if world problems are to be solved."

The pastor urged the elders and all the members to be persistently faithful in every activity of life "Be faithful unto death," he reminded them that in a life of faithful service and loyalty to Christ lay their hope for eternity. To be faithful ones the great "crown of life" would be given as a reward for their service here.

His associations or because of his degenerating influence they have on Christian living. The first evils are such as murder, stealing, idolatry, and the second class are included, I believe, dancing, card-playing, the tobacco habit, and attendance on immoral plays. The first are admittedly wrong. The second are wrong for Christians because they are believed to be wrong for Christians by the majority of the community.

At last 75 per cent of people who are not Christians. The unsaved man knows pretty well what the Christian ought and ought not to do.

"The preacher will fail if there is a taint on his life, the young man will not climb if he is known to frequent places of poor repute, even though nothing is proved against him, and the Christian cannot make his life tell for God if his Christian profession can be questioned."

"I believe in the command of the text because:

1. The Christian is different to the non-Christian. The soldier is different to the civilian, and cannot do the same things. He must submit to the discipline of his position. So must the Christian to do.
2. It is a command. Some question Paul's right to command. Paul was just as much inspired as Moses, and his command has as much authority as any commandment in the decalogue.
3. The Christian must regard his influence. When he is talking in the Bible, he is prominent that we are our brother's keeper.
4. The Christian must regard his own spiritual life. If our eye offend us we must pluck it out, even though the eye is a good thing.
5. We need in this day a return of Christian heroism. We were all heroes during the war, we could give work, fight, suffer, anything to win the war, and that was right. We are in a greater war, and I fear that in this war we have lost much of the spirit of heroism. We need a return of the real spirit of service and sacrifice for the kingdom.

ATTACKS DANCE AS MORAL GRAVEYARD

Evangelist Capman Blames Modern Tergivers for Continents' Spiritual Breakdown.

IS SOURCE OF SCANDAL

Dancing Proves Its Guilt in Countless Instances of Degradation, Declares Speaker.

Evangelist Howard J. Capman spoke to a filled house at the Seventh Day Adventist Church on Rectory street, Sunday night, on the subject, "Does the Bible O.K. the Dance?" He took for his text, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 John 2, 15-17.

Mr. Capman said, "The Bible does not say, 'thou shalt not dance,' in fact, it says there is a time to dance, but it also adds that we may judge all things by their fruits."

"Every moral act must be questioned as to the tendency of its influence. Very clear, indeed, is this teaching of Scripture on the question of personal influence. 'No man liveth unto himself, and no man dieth unto himself.' Your influence from day to day is tending to make the world better and purer, nobler and Godlier, or more corrupt and vile."

"The great question to be determined, in regard to the modern dance is not only what is its direct influence on our life and mine personally, but also to the community, the church, on society, humanity and the world at large? Does the dance make the community better or worse? Does it elevate or degrade? Does it add to the spiritual life of the church, or does it rob her of her power? Is the influence of the dance helpful or hurtful?"

If There Is No Harm.

"If there is no harm in these amusements, why is it that the people of the world are the first to cry, 'Hypocrites,' if our church people engage in them? No harm in them, you say. And you say we ask you to become a Christian, you say, 'I go to the theatre, I dance, I play cards and I am not ready to give them up.' This shows that even those in the world have questionings and convictions upon the matter. A Godless young fellow said of a certain young lady with whom he had just danced: 'I tell you she is a damn good church member. I know, but she is not religious enough to hurt her dancing.'"

"The dying sinner never sends for a dancing church member to pray for him in his last hours. Somehow, a different kind of Christianity is in demand when the poor soul is hanging on the edge of a neglected, undone eternity. Children of dancing, card-playing, theatre-going church members seldom become earnest Christians. If the prosperity of the church depended upon its amusement-loving members, it would not survive a single generation."

"All of the churches, Protestant and Catholic, have more or less condemned the modern dance because it is unhealthy, immoral, and immoral. An English exchange has calculated that the space covered by a good dancer in an evening's program is about 12 miles. Let me ask you, her daughter to walk 12 miles with her after the close of this service and she would have appendicitis or a fit, and yet this is the space covered by a good dancer in one evening. Then the dance is usually held in heated rooms, and the close contact of the heated bodies and the impure air all go to make it unhealthy."

Assume Same Position.

"Let me go to your home tomorrow and sit down on the sofa in your parlor with your wife, assuming the same position that I would be compelled to take upon the ballroom floor, and should you return and find me in that position with my arm about your wife, a pistol shot would ring out and I would fall dead at your feet. You are arrested. There is not a jury of married men but what would acquit you on the first ballot. They would say that I was taking liberties with your wife that I had no license to do, and yet, I was not doing a thing in your parlor but your wife would be compelled to let me do on the ballroom floor."

"You may say the position has changed since the days when father and mother danced. Yes, I understand it has. I read recently that the latest dance brings the bodies in such close contact that each partner has a sheet of paper between them. Yes, the position has greatly changed. When father danced you could put a stick of cordwood between them. Now they are as close together as a post, age stamp and an envelope."

"Prof. Faulkner, who was president of the dancing teachers' association of the United States, with large dancing schools in Los Angeles, Frisco, Portland and Seattle, which were giving him a net profit of over \$1,000 a month, was converted, closed up his dance halls and sat down and wrote that book of his, 'From the Ballroom to Hell,' which is the most withering condemnation of the dance in public print. He gives the following statistics:

"Of 200 girls in Los Angeles, once his fair pupils, but now living lives of sin in houses of shame, whom he visited and asked the cause of their downfall and ruin, 163 stated that they had been ruined on the ballroom floor. Twenty had been ruined by drink, 10 by wilful choice, 7 by poverty, but 163 out of the 200 were ruined by the dance. It appears startling, yet not so much when you know the fruits of the modern dance."

Is Immoral Graveyard.

"The dance is simply the moral graveyard of women. High school scandals have grown in frequency within the last year or two. Maternity homes for girls are mostly filled with those in their early teens, in-

matter what you hope to be or do, your character is questioned. The popular attractions of the day offer no abiding satisfactions. They fade, some they cannot feed nor strengthen. They leave the life famished and the affections impotent. I turn to the old book and read a wonderful statement. 'She that giveth herself to pleasure is dead while she liveth.' Paradoxical, but mightily true. Dead as concerns the highest stage of life and the highest expectancies of the future. Dead to the approach of the day of the Lord when they shall be called upon to face the record of moral deeds. Dead to the best interests for time and eternity. Dead while they live. 'Whatsoever a man sows, that shall he also reap.'"

"Turning to the happier side of the discussion, Mr. Leichter said, 'He that soweth to the spirit shall of the spirit reap life everlasting.'"

I remind you that Jesus Christ finished the world's plan of redemption. We were enslaved when the mighty captain of our salvation wrote in blood the proclamation of emancipation that set us free."

Considers Risk Too Great.

We were thirsty when the fountain of living water leaped from the smitten rock in the wilderness of transgression and brought health and healing and the cooling draught to our weary and fainting souls."

Darkness came over us as a cloud and he cried, 'I am the light of the world.' 'Balm of Gilead became our healing.'"

Dead while we lived and to us came a cry of glory, 'I am the resurrection and the life.' Then our graves burst with flowers and our epitaphs were hallelujahs. Our vessels are not lying at anchor, but are tossed in the storms. To whom can we fly for comfort and guidance? Life is an increasing demand and death a time of settlement."

And now someone offers a last objection, 'If I cease these pleasures, I shall be an outcast because all my friends do them.'"

"May I offer an alternative? An outcast with soul and life pure or an outcast with soul stained. Would you put Christ in a place of less value than your earthly friend?"

Ashamed or afraid? Whichever it is you cannot afford to take the risk."

APPEALS TO ALL TO DO PENANCE

"Our religion has become contaminated by the ages. There is little of the religion of the olden days," said Father A. O'Donnell, speaking at St. Peter's Cathedral on Sunday.

"People of today think little of sin," said the speaker. "There is little penitence. God gave us hate as well as love and we must hate sin."

The sermon dealt with the Lenten period, the day being first Sunday in Lent. Opening the speaker quoted from a Lenten pastoral of Pope Benedict XIV, delivered some 200 years ago, in which he deplored the relaxation in Lenten regulations. These had been the badge of Christian warfare. Their neglect was a disgrace to the church, a public calamity."

Father O'Donnell pointed out, however, that since that pastoral was issued, the changes had steadily increased, yet many still chafed under the few restrictions that remained.

For the most part the speaker said the moral laws of the age, but there was one law that has not and never will change and that is the law of penance. "Unless you do penance, you shall all perish," the speaker quoted Christ as saying.

Penance was necessary, said the speaker, and there were two ways of performing it during the Lenten period. Fast and abstinence, he gave as the first and in leading to the second said that mortification should not be confined to food.

He told of the olden days when people shut themselves off from the world for the whole period of Lent and suggested that Catholics of today should refrain from all public amusements. He also suggested that the hardships of life should be borne cheerfully as possible and offered up to God as penance.

During the course of his sermon, Father O'Donnell, touching on the forty days of Lent, remarked that forty was a significant number of prayer and affliction. There was the deluge which lasted 40 days and nights. The Israelites wandered 40 years in the desert. He instanced the case of the prophet who lay on one side 40 days. Moses and Elias fasted 40 days and then Our Lord spent 40 days fasting and prayer before his passion and death.

Father O'Donnell, in concluding his remarks on the present day indifference urged his hearers not to be negligently with God during the season of Lent. It was a duty that was owing to Him and to ourselves.

DIES IN SASKATCHEWAN.

MILDMAY, March 5.—Albert Reinhardt, son of Mr. and Mrs. John Reinhardt of Mildmay, passed away at his home at Vaux, Sask., under particularly sad circumstances. About two weeks before his death, the deceased accompanied his wife to Mayo Brothers' Hospital at Rochester, Minn., where she underwent a serious operation. He remained with her until she was well out of danger. On the return journey to his home in Saskatchewan, Mr. Reinhardt contracted a cold, which developed into pneumonia, and culminated in his death a few days later. The deceased was 36 years of age, and was survived by his widow, aged parents, seven brothers and five sisters, as follows: John, Frank, Harry and Joseph, of Carleton Place, George, Alex., Joseph, Mrs. W. Parker and Mrs. M. Wagner, of Vaux; Mrs. J. Himmelsbach, of Normanby; Mrs. J. W. E. Werner, of Big Valley, Alta., and Miss Hilda Reinhardt, of Waterloo, Ont.

Rev. Q. Warner Claims Eve's Temptation Typical of Humans at Present Time

Taking as his text the fifteenth verse of the fourth chapter of the Epistle to the Hebrews, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," Rev. Quintin Q. Warner of Croyn Memorial Church delivered a splendid sermon to a large congregation on Sunday morning.

"Temptation" was the subject of his address. In his opening remarks he compared Eve's temptation, as recorded in the first chapter of Genesis and the temptation of his text. He said Eve's temptation was typical of the human race of today. The speaker also compared Christ's and Eve's temptation. Christ, he said, was tempted to gain power and recognition in an easy way. This is also typical of the human race. "Any person can be tempted," he declared. "Not many people can be tempted in mind, very few in soul, but in body. When Christ needed food he used his power to withstand the temptation of the body. Temptation of the mind is more simple. If we gain anything in an easy manner, it is not healthy, but when we attain a thing by agony of struggle it is ours. Christ was tempted to gain recognition and power in a wrong and easy way."

"Temptation of the soul is even more easy. Faith coming only by compulsion is in reality not faith. When you are dragged to church or forced to say the Creed, this really does not mean that you have faith or know Christ. You must not be influenced to a wrong doing. Christ was driven by the spirit of God into trial. He went to the devil, knowing he was going to be tempted. It was a wonderful service, but you must not think that we must absolutely go out and face deliberate temptation, but that we must be prepared to meet temptation that comes. Don't wait till something comes that forces you to pray and believe in God, but be prepared at all times," he concluded.

"The day being the first Sunday in Lent, Holy Communion was administered at 8:30 a.m. and at the 11 o'clock service. Holy Communion will also be administered on Wednesday morning at 10 o'clock. The weekly Wednesday evening devotional service will not be held Wednesday night, as is the custom, but on Thursday. Addresses will be given by Rev. A. L. G. Clarke, rector of St. John's Church, and Rev. R. Mess, rector of St. David's Church."

DISCUSSES APPEAL OF CHRISTIANITY

E. J. Jenkins, general secretary of the Y. M. C. A., addressing the Askin street men's brotherhood Sunday morning, raised the interesting question as to what was the strongest appeal of Christianity to the young men and answered it in two words, "Love of Christ."

Mr. Jenkins used the question and answer method and drew from his hearers their opinion as to the strongest appeal. The speaker drew attention to the fact that as a rule the thing that was most emphasized in the setting forth of Christianity was the doctrine of the atonement, and he did not minimize the importance of this he did not think that it was the thing that drew a young man's attention to the Christian life."

There was a lengthy and interesting discussion following the address. The brotherhood is putting on its annual father and son banquet next Friday evening. George W. Sulman, ex-M. L. A., will be the speaker.

ASSERTS SPIRIT OF DEED, MAIN THING

Rev. S. W. Falls, D.D., of Toronto, taking his text from 15th chapter of St. Matthew, spoke on "Imitation or Imitation," at the First Methodist Church, Sunday morning.

The speaker in the course of his sermon commented on the fact that Jesus was face to face with a group of people who stood for the literal or imitative view of life. We are accustomed to look at Jesus as the Christ, Mr. Falls said that Jesus asked if there was not a tradition about a commandment that one should honor his father and mother, and asked what has been done with that commandment. There is another law which says that once a thing is offered to God, he cannot be taken back, and the people have been given things to God in an effort to escape the responsibility of looking after their parents."

The preacher quoted from Frank Simonds, the famous war correspondent, in discussing the failure of the war propaganda of the Germans. On imitating French and the Kaiser, he declared that both were filled with the military instinct, and were both brought up in a soldierly atmosphere practically equal, yet the Kaiser failed because he tried to imitate Napoleon, while Foch tried to work out his problems in his own way."

As a necessary rule of life, it is erroneous to say "What did Jesus do?" but it is necessary to find out in what spirit Jesus surmounted the problem which is worrying the individual seeking relief. Things are different today from what they were in Jesus' day, and life cannot be ruled by the actions of those times. It is not the actions that count, it is the spirit with which the act is consummated."

When we try to imitate any person of worth, what we really succeed in doing is simply to caricature the person. Imitation, some say that imitation is the sincerest form of flattery, but no Christian wants anything to do with flattery. The only way to seek to imitate Jesus is to interpret his character and carry his thought and spirit into each succeeding generation."

PASTOR RESIGNS POSTS.

PORT TALBOT, March 5.—Rev. C. H. P. Owen, who has for the last four years been rector of the combined parishes of St. Peter's and St. Stephen's Churches, has tendered his resignation. He expects to leave the last of March to take charge of an Anglican Church in Brantford. Mr. Owen will be succeeded here by Rev. Mr. Inns.

stead of the early twenties, as it was some time ago. These girls invariably mention careless dancing, automobile riding and 'loving' as they 'spoon' profane the word, meaning 'pining,' as the stage which led to their degradation that the last step into immorality seemed only a natural thing."

"I frankly admit that some of the purest and noblest women, mothers, wives and sisters, who have ever graced a home or blessed a community have been and still are found gradually to their degradation that the last step into immorality seemed only a natural thing."

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unstained from the world." See James 1, 27.

The gospel of Christ separates us from the world. See Gal. 6, 14. What would Christ think about such things if he were here on earth? It is inconceivable that Christ would approve of the whirl of the modern dance."

AWARD DIPLOMAS FOR ATTENDANCE

At the close of the morning service in St. Andrew's Church the Robert Raikes diplomas for regular attendance and general proficiency in Sunday school work were presented.

First year diplomas were given to the following: Lorna Ashplant, Norma Rider, Ernest Smith, Ruth Thompson, Eileen Kingsmill, Donald M. Murray, Wentworth McPetrie and George Spalding.

Second year red seals were given to Donald Adams, Betty Clark, Barbara Fraser, Harold Glazier, Betty MacGregor, Marion McConvey, Robert Rider, Ernest Smith, Ruth Thompson. Third year blue seals: Jack Calder, Mary Buchner, Campbell Buchner, Douglas Calder, Rudolph Eberhardt, Stanley Glazier, Bruce Hogarth, Eric Jarvis, Edwin Jarvis, Margaret MacGregor, Mary McPherson and Doris Rider. Fourth year green seals: Charles Fraser, Gordon Silverwood and Ruth Watson. Fifth year, purple seal: Wallace Hay. Sixth year, silver seal: Donald Brown, Kathleen Esterbrook, Hugh Hutton, Nichol, LeSelleur, Audrey Webster and Hugh W. Lister.

LOSES FINGERS CUTTING WOOD.

UNDERWOOD, March 5.—Gordon Brown, young son of Dan Brown of Underwood, had the first two fingers of his left hand cut off while cutting wood Friday.

MRS. PANKHURST WILL SPEAK.

CHATHAM, March 5.—Mrs. Pankhurst, noted English suffragist, will address the Women's Canadian Club here on Thursday next. Her subject will be over social service work in all its phases.

Correct His Vision

EVERY time we see a school boy straining his eyes at his work, we wonder if his teachers and parents realize under what a handicap he labors.

Parents are responsible for a child, it is your duty to see that his eyes are in proper condition. If there is any doubt, bring him in to us and we'll see that they are properly tested and fitted with glasses. No glasses supplied unless necessary. Sixteen years' experience.

Expert F. Steele Moderate Prices
210 Dundas Street. b

SORE THROAT

IS A COMMON ALIMENT WHICH UNLESS CHECKED IN TIME LEADS TO A SERIOUS CONDITION. SIMILARLY TO A COLD, IT DEVELOPS AND REQUIRES TREATMENT BEFORE IT IS CURED. IT CAN BE TREATED AT ONCE MUCH MORE EASILY AND PAINLESSLY IF IT IS NOT ALLOWED TO BECOME AN OLD AND RELIABLE REMEDY IS FOUND IN

DR THOMAS' ECLECTRIC OIL