

19, 1918.
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Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA

Vol. 45.

THURSDAY, DECEMBER 26th, 1918.

No. 52.

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Christmas Number Sold Out!

We regret to announce that although we anticipated a large demand and printed a large number of "extras," our Christmas issue is completely sold out. In the case of any orders we cannot fill the money will of course be refunded.

THE CANADIAN CHURCHMAN

Personal & General

Congratulations to the Rev. P. S. C. Powles, M.A., and Mrs. Powles, of Takata, Mid-Japan, upon the arrival of a son on September 1st, 1918.

Major Ingles, son of Archdeacon Ingles, Toronto, has been awarded the D.S.O. When last heard from he was at Namur on the road to Berlin.

Prof. G. M. Wrong, of the University of Toronto, went overseas last week to do service in the Khaki University. He expects to be absent for some months.

The Bishop of Montreal has been preaching a series of sermons during Advent on "The Call of Christ to the Church, to the rich, to women, to the young and to working people."

Rev. A. L. Murray, D.Litt., Rector of Cedar Springs, Iowa, has published a handsome and convenient pocket diary with the Church Year and Lessons. It is printed by Wm. A. Wheeler, New York.

The General Committee of the C. M.S., at a large and representative gathering recently held, decided to make an appeal for a great "Peace" thankoffering of livés and of \$500,000 for C.M.S. Missions.

Lieut. W. T. Ibbott, second son of Dr. Ibbott, of York, has not only won his commission on the battlefield "Somewhere in France," but has received his Military Medal and been recommended for his D.S.O.

Mrs. Lockyer, wife of the Rev. Canon Lockyer, of Port Morien, C.B., has passed away at the age of 59 years. She was a daughter of the late Dr. White, of Trinity, and a sister of the present Bishop of Newfoundland.

Rev. J. J. Robbins, Rector of Blackstock, Ont., was severely injured about the head last week when another motor ran into his car, overturning it. He was taken to the Western Hospital, Toronto. His condition is improving.

There is a movement on to subdivide the Dioceses of New York, Albany, Central New York and Western New York by the creation of six new dioceses, namely, Utica, Syracuse, Rochester, Buffalo, Northern Diocese and Southern Diocese.

Rt. Rev. H. Allen Gray, Bishop of Edmonton, was married to Miss Georgina Wibby, of Toronto, last Thursday, at Winnipeg. Miss Wibby is a graduate of the Deaconess House, Toronto, and has been working in the Pro-Cathedral parish in Edmonton for the last four years.

Rev. (Capt.) J. J. Callan has been invalided to Bramshott, England, as

a result of influenza. Before that he suffered from gas and shell shock, a shell exploding in a cellar where he and four other officers were sleeping. He was near Valenciennes on the Mons road when hostilities ceased. He expects to be sent to Canada very soon.

Last week's item regarding Canon Gould's trip to England was lifted from the Toronto "Globe." It was quite unfounded. He returned to Toronto last Friday. We are glad to say Canon Gould never enjoyed better health than during his visit to England and at present. His stay in England was limited to three weeks because he accomplished in that time all the business for which he went over.

The death took place at Wolfville, N.S., on December 15th, of Rev. Alfred Brown, aged 76 years. He was a son of the late Wm. M. Brown, of Halifax, and is survived by a wife and two sons. Mr. Brown was Rector of St. Mark's Church, Halifax, in 1871, and later went to Statten Island and then to Paris, Ont., where he had a church. He resided in Halifax for several years up to the spring of this year, when he moved to Wolfville.

Lieutenant A. B. Cayley, R.G.A., is safe in hospital in England. This news was received by his father, Rev. Edward Cayley, D.D., Rector of St. Simon the Apostle, Toronto, on December 17th. Lieutenant Cayley was severely wounded and captured by the Germans on April 9th last. It was several months after Lieut. Cayley was reported missing that his family received word of his condition. He had received multiple gunshot wounds and was receiving attention in a German hospital in Cologne. He remained in that hospital until the British troops occupied Cologne ten days ago, when he was immediately removed to a French hospital and afterwards to London. Lieut. Cayley is recovering and can now walk about a little. He was a graduate of the Royal Military College and went to France with the Imperial troops.

Mrs. Hill, whose recent death in Minneapolis, was sad news to many, was the wife of Dr. Hibbert W. Hill, whose father was the Rev. J. J. Hill, for many years connected with St. Philip's Church, Toronto, and also representative of the London Jewish Mission. Dr. Hill was a Gold Medallist of Toronto University, took post-graduate work in Johns Hopkins, Baltimore, and specialized in Bacteriology and Public Health. For some time he was Director of the Institute of Public Health and Medical Health Officer for the City of London, but is now related to the State work of Minnesota. Mrs. Hill, formerly Cora Margaret Goldstone, is the daughter of Edmund Goldstone, Hudson Bay Factor, and granddaughter of the late Dr. George Goldstone, of Cobourg. In addition to her husband, she is survived by five children. Mrs. Hill was the only sister of Mrs. Walter J. Southam, whose husband was formerly Rector of All Saints', Toronto, and is now Rector of Holy Trinity, Winnipeg.

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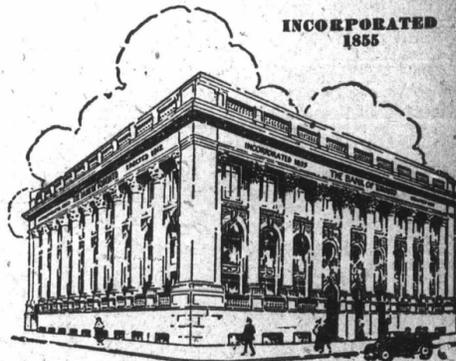
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INCORPORATED 1855



Canadian Churchman

Toronto, December 26th, 1918.

The Christian Year

SECOND SUNDAY AFTER CHRISTMAS.

The Holy Gospel.—St. Luke 2:15.

THE shepherds on the hillside of Bethlehem, who had a vision of angels and a message from angels, were intensely practical people. Stirred and electrified by the appearance and announcement of the heavenly messengers, they at once decided to act. "Let us go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known."

"They came"—none held back—the decision was unanimous. "They made known abroad." "They returned" with joy in their hearts.

Angels sing heavenly notes at Christmas-time that even the dullest ears can hear. They sing songs of hope, of unselfishness, of kindness, of tenderness, of generosity. The Christmas spirit takes hold of all. The blindest cannot but catch a glimpse of the Holy Child Jesus and the stable.

Then the carols and hymns! How they ring with heavenly music on our dull ears and tell us that "Christ is born in Bethlehem." We are uplifted by it all and hardly know ourselves we are so generous, thoughtful and kind. But, alas! How often the vision departs and we fall back after Christmas into old, hard ways.

Act as did the shepherds. "Let us go and see." Christianity is founded on fact. Trace the angelic ministries of the world—your own Christmas spirit—the spirit of home—of philanthropy of Red Cross, etc., and you will find yourself at Bethlehem—and in Bethlehem you will find Jesus—the Lord of all good life. Get behind Christmas to Jesus Christ. Let none hang back. Each open seeker for Christ makes it easier for another to go and find out if the angels' song is true. They were not disappointed in their honest search. So convinced and delighted were they that "they made known abroad." It is always the case. The man who will take time, thought and trouble to get behind the emotional in religion will come to know the reality, and, having found the reality, his religion will have so found him that he cannot but be a missionary. "We cannot but speak of the things we have seen and heard." "Woe is me if I preach not the Gospel." They returned, glorifying and praising God. A spontaneous peace and joy—a new knowledge of God came to them. They were different men.

If our Christianity is selfish and dull, let us, while the angels of Christmas sing, go even unto Bethlehem and see this thing which 1900 years ago came to pass, that God hath made Himself known to us in Jesus Christ Who was born at Bethlehem.

All toil is holy if the toiler be holy.—Campbell Morgan.

He, who, forgetting self, makes the object of his life's service helpfulness and kindness to others, finds his whole nature growing and expanding, himself becoming large-hearted, magnanimous, kind, sympathetic, joyous and happy; his life becoming rich and beautiful.—Ralph Waldo Trine.

Editorial

THE TOUCHSTONE.

ISMS and 'asms are without number. The birth columns in our papers might well include the new "religions" that almost daily spring into being from the minds of some self-styled prophets who shed upon the waiting world "the full-orbed light" at last. There is Science, with just enough touch with reality to contrast with its general lack of foundation, and Thought forever chasing itself in a circle and hailed as New by the man who travels the circumference and forgets the centre. Some men expect to lose themselves in the reincarnations of Theosophy and some in an utter blank hereafter.

As the climax of particularism, Mormonism comes with its incredible story of the golden gates and its gross teaching of polygamy. As the climax of universalism, Vedantism from India, through its missionaries at New York and London, comes to teach us that all religions, Christianity included, are but expressions of the one universal Truth, and that truth is Vedantism.

It seems rather strange that the ANGLICAN CHURCH provides its contingent for enlistment in these new 'isms (Mormonism excepted). One might imagine that a Church which so insists on the uniqueness of its own position would be proof against such defections. Further, in no other Church is there more faithful reading of God's Word in the public services. Our people should be steeped in the truths of God's Revelation through Holy Writ. Yet the fact remains that more than a few succumb to the attractions of some new thing.

Why is it? First of all, we must remember that in this characteristic our age is not singular. Long before the coming of Christianity man's religious activity showed itself in a multitude of creeds and ceremonies. With the advent of Christianity some of this activity was diverted, but did not cease, for OUR LORD speaks of false Christs, and St. PAUL complains of men "turning aside to fables."

Why do these efforts meet with any success? "Itching ears" was one of St. Paul's explanations. The old message had lost its novelty, and the ear craved something exciting, just as the jaded palate craves some new condiment. But it is only the abnormal, unhealthy appetite that cannot be satisfied with substantial food.

Did you ever notice that it is the man who has time to let his thoughts run to seed who is the advocate of some 'ism? He makes a hobby of some particular theory and uses it as a rule-of-thumb test "to divide the sheep from the goats."

Sometimes it is the desire to avoid the moral reformation necessary in Christianity that indicates the abnormal. One particularly popular 'ism to-day teaches that there is no such thing as sin. No wonder it is popular when it offers a progress into self-respect, almost self-deification, without the humiliation of repentance and the narrow path of careful living!

Sometimes it is a man's inability to give an answer for the faith that is in him which lends an oily-tongued announcer of the next new religion an opportunity. From a tangle of dislocated and twisted Scriptures he builds a

house that seems substantial until you look to the foundations. In the lonely country parts, by agents and literature, some earnest souls are troubled. THE INTERNATIONAL BIBLE STUDENT ASSOCIATION, for example, is the organ of Russellism, and they have the guile to label their book as from "London, Bible and Tract Society."

What is the touchstone? We need some infallible test which can be simply applied. The Christmas Message is the touchstone.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2, 3.)

The Incarnation, "God made flesh," is the truth the Church teaches at this season. Many a time it is lost sight of in the sentiment of Christmastide. This year, thank God, Christmastide means Peace. Then Epiphany follows on the heels of the glad season. So between the solemn warnings of Advent and the missionary calls of Epiphany there is scarcely time for the full message of Emmanuel.

We appeal for special instructions and sermons to be given on the subject of the Incarnation. It is not enough to state the fact. Many laymen are doing serious thinking about the matter, and more ought to think. The Church must increasingly emphasize the message of the Incarnation. It would have a wholesome effect on the parsons, too. Our Christ would not so often be lost in a luminous cloud of exemplary manhood, and our Saviour would be more than a leader by the force of moral excellence. Christ is supreme in exemplary manhood and moral force, but He is much more than that. He is the Son of God.

Here we have the touchstone that will discover the true metal from the base and be a guide to troubled or careless minds.

THE Christian Year column has been a feature of this journal since its inception. While our aim is to have the whole paper, directly and indirectly, emphasizing the spiritual values of life, through this column we have special writers calling attention to the truths of the Christian Religion as they are presented in the round of the Church's seasons. We have been fortunate in securing for this important service men who are actively engaged in the pastoral and preaching ministries. This has given a presentation of the great subjects calculated to appeal to the average reader. During the last year CANON L. W. BROUGHALL, Rector of St. George's, St. Catharines, conducted the column, and the practical application of Christian truth has been the burden of his message. During the coming year REV. DR. R. C. BLAGRAVE, Rector of St. Mark's, Toronto, will be our writer, and those who know him are confident that he will sustain the devotion and scholarship of his predecessors' work.

DECIDED literary ability has been shown in Miss Lillian Leveridge's stories, which conclude with this issue. Her imagination and style is bound to appeal to young readers. The stories will be published in book form some day. It is a satisfaction that the CANADIAN CHURCHMAN has provided the weekly stimulus for such excellent material. In the new year a serial story will commence.

The War and the Future

by the Right Rev. CHARLES GORE, D.D.,
D.C.L., LL.D.

THIS war is a war for liberty and it is a tremendous moment in human history. As Greece, the little cities of Greece, stood for liberty against the great hosts of Persia; as America stood for liberty against the Hessian mercenaries of an English king; as France in the crisis of the French revolution organized its forces under Carnot against the allied monarchies who were seeking to deny the democracy the right to exist; so now the world of free peoples stands against Germany, Austria and Turkey. Germany is obsessed with the ideas of a military autocracy. Its crimes against justice, civilization and humanity have been innumerable. It is necessary that she should be defeated and her aims discredited. There can be no parleying about peace till victory has been won. But never forget it, that the object of victory is not to crush Germany, but to liberate her. The genius of Germany is manifold and glorious, her power of organization is matchless. At present, indeed, its genius is obsessed by a criminal intention. The only way to liberate her is to defeat her. Then we hope and pray that her old spirit, the spirit of Goethe and Schiller, may repossess her, and I would have you never forget to impress upon every German that as soon as Germany has learned to behave we are waiting to welcome her back into the fellowship of free peoples.

This is a war for freedom and justice, for freedom and justice amongst nations, therefore also for freedom and justice within nations. I will speak only of England. I cannot deny that in England labour has been exploited in the interests of capital, but a new ideal has been dawning—the principle of the equal value of every human soul whatever the colour of its skin, whatever the class and position to which it belongs, has become dominant in our society. True it is that labour in England is not unreasonably suspicious of the restrictions which military necessity at present imposes. But I do not believe that these suspicious are well grounded. Labour in England is strong enough to come into its own, and more than that, the mass of the nation is determined that England shall be a land of equality of opportunity. What I would insist upon is that as

Let Us Pray

That there may be more of the spirit of Christ in all the activities of the Church.

That, from the testing of the present time, the Church may emerge "with a quickening of its inner life, and a determination to know the whole mind of Christ and make all the members of the Body loyal to the Head."

That by the self-sacrificing loyalty of millions to their country, Christians everywhere may be inspired with complete devotion to undertake the spiritual conquest of the world for Christ, and wherever the advance of His Kingdom falters, to win the victories that reinforcements will give.

That we may realize, as never before, that through Christ alone can races and nations come into right relations with one another, and may devote ourselves to accomplishing His all-sufficient programme for the world."

we fight for freedom and justice against Germany we should recognize that we are fighting for freedom and justice for every man. The difficulties of democracy are very great. For my own part I believe that the greatest prophet of modern democracy was Joseph Mazzini. And among other reasons I believe he was great because he always insisted that no solid social fabric could be built upon an assertion of rights but only upon a recognition of duties. President Wilson has said that America is fighting to make the world safe for democracy; it is at least as true that we must fight to make democracy safe for the world, and there is one spirit alone which can do this—it is the spirit which insists upon the rights of man, but the spirit also which insists upon the duty of every man to grasp in his own mind the principle of service and to seek with all his might to equip himself to serve.

At this moment a great group of nations are leagued together against Germany in a war for liberty. I love to think of the contribution which each of these nations has made already in its history to the cause of liberty. Of Russia, I cannot speak. The marriage of Russia to liberty at the moment of her revolution was too speedily followed by a divorce. The issue is still veiled in darkness. But how splendid has been the record of Serbia, clinging to the idea of liberty for the last five hundred and thirty years since the fatal day of Kossovo. And the splendid uprising of Italy to win for itself unity and freedom is within the memory of you all, and is associated with the great names of Mazzini, Garibaldi and Cavour. The glory of the French Revolution, tarnished though it be with bloodshed, is yet the splendid record of the uprising of a people against despotism. Belgium stands as a symbol of the right of a small people to maintain its freedom and its independence. Of England we love to think as the very nursery of free peoples. And the American nation is from its inception dedicated to liberty. But in the past the struggle of each nation has been in the main for itself. In America has been nourished the idea of necessary isolation from the concerns and interests of Europe, but the world has become too small for such isolation. The tremendous significance of the entry of America into the war lies in the fact that it represents a fellowship of the free nations to fight not merely each for its own liberty, but all together for the freedom of the world.

LEAGUE OF FREE NATIONS.

While we bend all our combined strength to secure victory in this war, we must keep our mind fixed upon the moral aim which holds us all together. Following the lead of President Wilson, of Lord Grey, of our other leaders and statesmen, we must be thinking out anxiously and carefully the conditions of the League of Free Nations to maintain and perpetuate peace on which alone the conditions of peace can be based. The difficulties of the League of Nations are formidable, and there are many adversaries. But the thought of it should occupy the minds not only of the statesmen but of the men in the streets.

In looking forward with confidence to its formation I rely upon three main forces. First, upon the hope which springs of despair. If, after the war, the nations were to be left to build up armaments again against one another, and watch one another with a jealous hostility, we cannot but contemplate the future with despair. It looks as if the resources of science would serve for nothing but to destroy mankind. But we do not intend our civilization to perish, and the way of redemption lies down no other road than an organized League of Free Nations, a super-national organization, to maintain and enforce peace.

Secondly, I rely upon the love of peace which on the whole distinguishes democracies which are really democracies. It remains true on the whole that the love of peace belongs to the peoples. Thirdly, I rely upon the claim of the Christian faith, and I would have the divided portions of Christendom behave like one united Church, to press forward the claim of the League of Nations.

It is a glorious privilege to be allowed to contribute anything toward a deep and permanent understanding between England and America.

A New Earth

GOD grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

God give us sense,—God-sense of Life's new needs,
And souls aflame with new-born chivalries
To cope with those black growths that foul the ways,
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last.

JOHN OXENHAM
in "The Vision Splendid."

There is a peculiar thrill in the poets, the orators, the historians, and the preachers of England when they speak of liberty. England has been the nursery of freedom and the mother of free peoples. But just before the war it was threatened with the perils of three civil wars—the war of women against men, the war of Ireland against England, the war of labour against capital. But the invasion of Belgium by Germany for the moment struck our whole nation into the unity of a common determination. We knew that if we did not go to war for the defence of Belgium we could never again hold up our heads, and the enthusiasm with which our youth flocked to the standard was the greatest enthusiasm which our generation has witnessed.

And you know what the world owes, you know what France owes, both to little Belgium and to our contemptible little army. It was, after all, due to them and to our fleet, to our silent fleet, which has bottled up the German navy and kept the seas open for the movement of our commerce and of our troops, it is due, I say, to our army and to our fleet that France was saved and the world saved for liberty. Our losses have been portentous, our mistakes doubtless many; we have grown war weary; labour has been often suspicious; divisions of classes have not been overcome; but do not mistake us, there is a dogged determination in England to see the business of this great war through. And it was a moment of profoundest rejoicing for us when the great hosts of America were poured into the war, and its vast resources mobilized for victory. We do not grudge America any of the glory which she may win in this war, but I do desire from my heart that the old nation and the new should understand one another now as they have never understood one another before, and that while they join together in military operations it should be with the fixed determination that the spirit of militarism shall not possess them and that the old liberty of speech and action which have characterized England and America in the past shall still be their heritage in the future, and that whatever restrictions military necessity imposes for the moment shall be abandoned when the war is over that we may be in the future as we have been in the past—nations of free men.—*American Church Monthly.*

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Rev. E.

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Among the Eskimos

Notes of a Voyage to Lake Harbour, Wakeham Bay, and Fort Chimo, from July 19th to October 14th, 1918, undertaken by the Bishop of Moosonee and Rev. E. J. Peck, D.D. (Written by Dr. Peck)

(Concluded from last week.)

FROM Monday, 19th to Sunday, 25th: As there are still several Eskimos at the place, services were held regularly for our friends. These, however, partook more of the nature of large Bible Classes than ordinary services, as they always read together, after the opening prayers, a portion of God's Word, the exposition of which, often verse by verse, forms a ground work of Christian knowledge and spiritual strength.

Sunday, 25th: Snowing during day. This year is truly called, using an Arctic term—"an ice year." Such is caused by a late spring, following an exceptionally cold winter; consequently the ice does not break up till quite late, and it then becomes a frost forming factor, which almost seems to turn summer into winter. We had very hearty services during the day for the Hudson's Bay Company's officers, and for the Eskimos.

From Sunday, 25th to Sunday, September 1st: We are now expounding the Epistle to the Romans at our daily meetings, the people also often come to see the Bishop, and there are many opportunities for social chats, and for teaching them more fully the way of life.

Sunday, September 1st: The weather having been calm of late, the ice, which had been almost welded together by former strong south-east winds, now "opened out," so we managed to pilot our frail canoe through the floes to the Hudson's Bay Company's station. Three helpful services were held during the day.

Friday, 6th: A sad day. A young girl, who had been baptized, died. As our Burial Service is translated, the sorrowing people who gathered near the grave, were able to realize the glory and honour of those who die in the Lord. What a contrast this to the days of heathen darkness! How precious is the Gospel which turns death into life. "Whosoever . . . believeth in me shall never die." On Saturday, 7th, some Eskimos arrived whom I had never seen before, and it was a joy to hear some of them read quite fluently. They all expressed an earnest desire to be enrolled in Christ's flock. Here we can trace, as in many other cases, the patient teaching of the Rev. J. W. Bilby, and the far-reaching itinerating work of the Rev. A. L. Fleming. Neither has the brief career of the late Mr. Percy Broughton been forgotten by the grateful Eskimos, who still speak of him as the "one who loved."

Sunday, 8th: A day of days. A hearty service was held in the morning in the Hudson's Bay Company's House, while Luke Kidlaapik and Joseph Pudlo conducted an Eskimo service in the church. In the afternoon, there was a large congregation at which Bishop Anderson baptized eight adults and ten children. In the evening the church was full, and a most solemn and devout spirit rested on those assembled, as the Bishop administered the rite of Confirmation to twenty earnest souls.

Saturday, 14th: A wet night so we did not hold service. Had, therefore, a time of prayer with the catechists, and they then explained, by the help of well-kept records, their travels and their work for Christ during the past year. Joseph Pudlo, who had travelled in a westerly direction, had met and taught three hundred and sixty-four of his own people, while Luke Kidlaapik, who had ministered to his Lake Harbour friends till after Christmas, and had then made a long journey to Frobisher Bay, during which about one hundred and twenty Eskimos were reached. They both report a great desire for Christian instruction, which statement fully agrees with our recent remarkable experiences. Besides these faithful men there are four unpaid teachers, one of whom, in particular, Joseph Yarley, is a most attractive, clever and promising young man.

Sunday, 15th: Another happy day. In the afternoon four adults and five children were baptized by the Bishop, and in the evening seven were

confirmed, amongst whom were the teachers, Joseph Pudlo and Joseph Yarley, and their wives.

From Sunday, 15th to Saturday, 21st: We have been having remarkably fine weather lately, which is such a pleasant contrast to the ice and snow conditions previously mentioned. We have been busy day by day holding services, receiving visitors, and expounding the Psalms in Eskimo for the catechists. This is done at our daily morning prayers, and means not a little careful preparation to make clear some parts of this wonderful Book. Many copies of this treasury of God have, through the kindness of the Bible Society, been sent to Lake Harbour, and to other Arctic stations this year. How can we thank this noble Society enough for such a gift.

Saturday, 21st: The "Nascopie" arrived at about 1 p.m. The vessel will leave soon, so we were busy with various matters.

Sunday, 22nd: As we were informed that the "Nascopie" would leave about noon, the Bishop, myself and the native helpers partook of the memorials of our Saviour's love. We spent a hallowed season together. We then went on board, and Lake Harbour was soon miles away. And so ended a time of much labour, but certainly one of deep spiritual joy and great blessing.

WAKEHAM BAY.

Monday, 23rd: Arrived at Wakeham Bay. We soon went on shore, where a large band of Eskimos welcomed us with many hearty hand shakes. In the afternoon we held an open-air service. A goodly congregation assembled on the lee side of the Hudson's Bay Company's store, and as the sun was shining brightly, our position was by no means uncomfortable. Here was held a baptismal and also a Confirmation service, when two children of Matthew Putulik were baptized, and Matthew, his wife and the elder members of his family were confirmed. Friends will doubtless remember that Matthew's family were baptized at Wakeham Bay on October 8th, 1916. There are many seeking souls at this place, who long to have a missionary living with or near them. Will not every friend who reads these lines, wrestle with God in prayer for these poor people? A man chosen by the Holy Spirit is the man needed for this strategic centre for Eskimo work. On Tuesday, the 24th, we left Wakeham Bay, and on Wednesday, 25th, arrived at the entrance of the Fort Chimo River.

FORT CHIMO, UNGAVA BAY.

Thursday, 26th: The Eskimo pilot came on board in the morning when, helped by the flood tide, we soon reached this most important post, for here we found over four hundred souls—one hundred and twenty of whom were Indians, chiefly of the Nascopic tribe. Going on shore we found at the landing place, a beautiful triumphal arch, which the kind people had erected to welcome the Bishop, attached to which were these words of greeting, written in large syllabic characters: "We are thankful that thou, the great teacher, hast arrived." As the Rev. S. M. Stewart was away on furlough, and as our kind Bishop had been invited to do episcopal work at a place where hitherto no Bishop had found it possible to go, it was only through searching out the people from morning to night, and after many inquiries that we could select from the Christian Eskimos, candidates for confirmation. Towards evening, however, as the Indians and Eskimos had heard of our desire to hold service in the spacious and nice church, a large congregation assembled, many of whom had to sit on the floor. Here they joined heartily in a simple service, and listened to the Bishop's message with deep attention.

Friday, 27th: As Silas Sappa, the Eskimo catechist, and a Mrs. Gordon, who are Mr. Stewart's great helpers in the good work, were at Fort Chimo, we were also greatly assisted by these friends in choosing from amongst several, who wished to be confirmed and baptized, those who seemed moved by the Holy Spirit to give themselves fully to Christ. So, during this day, ten adults and three boys were baptized, and twenty-seven adults confirmed.

Saturday, 28th: A memorable day. In the afternoon Bishop Anderson baptized two Indian children. The Bishop also preached to the Indians, who quite understand him, and it was touching to see the intense attention of these poor

Church Union Congress at Philadelphia

THE proposed federation of American Churches was approved and resolutions recommending the appointment of an interdenominational committee of every Protestant faith and of the home and foreign Missionary Societies to take definite steps toward organic church union were unanimously adopted at Philadelphia on December 5th, by the Congress for Church Unity in session. Each denomination will have one member on this committee for every 500,000 communicants, acting as delegates at large to a convention to be held in 1920, when it is proposed to take decisive action on the question. The home and foreign missionary societies also will be represented by one member each.

As outlined by the Business Committee of the congress, which presented the resolutions it will devolve upon all members of the interdenominational committee to develop means for the proposed union among their own followers, carry on propaganda favorable to it, and see that the subject is laid before every national gathering of the clergy and laity of their respective churches.

Although the federation would have concrete form and advisory power over its members, the resolutions set forth, the union would be spiritual rather than material. No mechanical change in the form of administration and form of service would be made by individual churches, according to the resolutions.

"This is the most significant step the Church has taken since the Reformation," said Rev. Wilbur Chapman. "The action of the congress will be a landmark pointing toward world democracy. Although the resolutions approved to-day will have to be ratified, the churches are practically united. The federation was born the moment we adopted the resolutions."

More than 100 delegates, among them a number of Bishops of the Protestant Episcopal Church of U.S.A., from all sections of the country, and representing nineteen denominations, attended the meeting.

creatures as they listened to the Gospel. In the evening a Marriage Service was held in Eskimo, also a Confirmation Service, at which eleven earnest souls were confirmed. Although there was so much to cheer, yet the Eskimos, in particular, were filled with sorrow on account of the loss of two of their friends who were recently drowned through a canoe accident. Entering one of the homes so full of grief, the Saviour's words, so full of comfort, St. John 11:25-26, appealed to me with wonderful force, and to those assembled, and as we knelt together in prayer, an indescribable comforting spiritual power rested upon us.

Sunday, 29th: A most inspiring united service was held in the morning when forty-two Eskimos received the memorials of our Saviour's unceasing love. The Bishop also spoke many loving, parting words to the poor Indians and Eskimos. In the afternoon we went on board the "Nascopie," when we bid farewell to our most hospitable friends—Mr. and Mrs. Watt, the Hudson's Bay Company's kind agents at Fort Chimo—also to quite a large company of Indians and Eskimos, who clasped our hands, and thanked us heartily for the little we had done. This is a brief record of a truly wonderful time, one, I feel sure, which will cheer Mr. Stewart's heart, whose labour of love here has not been in vain in the Lord.

Tuesday, October 1st: Reached Port Burwell, where we had the pleasure of meeting old friends again. On Wednesday, the 2nd, we left Port Burwell, passed Cape Chudleigh, the tide being with us, and drove along at the rate of some sixteen miles an hour. Thursday, the 3rd. A lovely day. No drift ice about, only a few icebergs. We have as fellow passengers, Capt. French, of the R.N.W.M.P., and two of his brave men. They went out two years ago in the

(Continued on page 841.)

The National Assembly of the Church of England

THE Representative Church Council of the Church in England will cease to be if the report of its special committee be adopted and becomes law. Its place will be taken by "The National Assembly of the Church of England," which will consist of the Houses of Convocation and the Houses of Laymen. The Houses of Convocation may or may not reform themselves. That is a matter for these venerable bodies on which no plan is propounded by the committee.

In July, 1913, the Representative Church Council passed a resolution requesting the Archbishops to appoint a committee to inquire into the changes that ought to be made in the relations between Church and State. That committee, after sitting on twenty-two days, issued its report, which on November 28, 1917, was submitted to a committee of the Representative Church Council, which sat on eighteen days and signed its report on October 3, 1918. That report was to have been considered at the meeting of the Representative Church Council, and, as the council did not sit, it has been published for the information of the Church.

In the Archbishops' Committee's report a scheme was outlined. It is expressly laid down in the constitution of the National Church Assembly that "nothing in this constitution nor in any proceeding of the assembly shall interfere with the exercise by the episcopate of the powers and functions inherent in them, or with the several powers and functions of the Houses of Convocation of the two provinces of Canterbury and York." The Archbishops are appointed the final court concerning the interpretation of the constitution. In the event of the assembly receiving statutory powers in regard to legislation it shall, before entering on any other legislative business, make a canon for the reformation of the Lower Houses of Convocation and confer upon Parochial Church Councils such powers as the assembly may determine.

IMPORTANT FRANCHISE DECISION.

By a majority of 29 to 18 the Baptismal Franchise was substituted for the Confirmation Franchise, and this was confirmed at a subsequent meeting by 24 to 20 votes. This means that the primary electoral qualification will be given to all adults of full age who are baptized and declare themselves to be members of the Church of England and do not belong to any religious body which is not in communion with the Church of England, and have signed a declaration to this effect. The parish minister is to be the convener of the parochial church meeting, over which he will preside, but he will have no vote in the choice of the representatives of the parish on the parochial council. The parish clergyman shall be chairman of the parochial church meeting. In case a majority of the lay members of the parochial church council, or one-tenth of the members of the electors on the parochial roll make representation to the Archdeacon on grounds that appear sufficient to him, a special meeting of the council or parochial church meeting will be called, at which the Archdeacon, or some one deputed by him, shall preside. If the conduct of the incumbent be called in question for representation to the Bishop, the incumbent may be asked not to be present, but he will be able to make a statement in writing, which will be read at the meeting.

THE POSITION OF WOMEN.

Women can be enrolled as voters, but, by a majority of 24 to 20, confirmed by a majority of 20 to 18, they will not be able to sit in the National Assembly.

DIOCESAN CONFERENCES AND THE HOUSE OF LAYMEN.

Diocesan conferences are given power to arrange the method of lay election to themselves either by direct election by the parochial meeting, indirect election by the parochial church council, or by a process laid down in the scheme.

In this case the diocesan conferences will elect members of the diocesan conferences by the votes of the lay members. No provision is made for the election of clerical members of the diocesan conference, as evidently this is to be within the province of the diocesan conferences themselves. The diocesan conferences will by their laymen elect every five years on the principle of proportional representation members of the House of Laymen. The provision for securing representative electors to the House of Laymen, "wage earners elected by the diocesan conferences," disappears in the hope that the working classes will readily avail themselves of the opportunity offered when they become familiar with the scheme and the modes of election.

THE ENABLING BILL.

A draft Enabling Bill is published that will, it is hoped, secure the support of Parliament. This provides for the setting up of an Ecclesiastical Committee of the Privy Council, which will examine and report on all measures submitted to it. During the consideration of these measures a conference may be held with the Legislative Committee of the Assembly, and, after considering the measure, a report either advising the Royal Assent or its withholding shall be put in writing. This, however, shall not be presented to his Majesty until the Legislative Committee of the Assembly signify its desire that it should be so presented. At any time before presentation to the King the Legislative Committee of the Assembly may authorize the withdrawal of the measure, but the Legislative Committee will have no power to vary a measure of the Church Assembly.

A COMPREHENSIVE CLAUSE.

"A measure passed in accordance with this Act may relate to any matter concerning the Church of England, and may extend to the amendment or repeal in whole or in part of any Act of Parliament including this Act." This brings within the power of the Church Assembly to arrange for the establishment of ecclesiastical courts and the election of the Bishops.

PARLIAMENT AND THE ASSEMBLY.

In the case of a measure being reported on by the Ecclesiastical Committee the measure shall, with the report, be laid before both Houses of Parliament within fourteen days if Parliament be sitting, or if Parliament be not sitting within fourteen days after the next sitting of Parliament. It will become law if the Ecclesiastical Committee advise the King to give his assent, unless it is rejected by a vote of either House, and shall then have the force and effect of an Act of Parliament on the Royal Assent being signified thereto. If the Ecclesiastical Committee do not advise his Majesty to assent the measure will be dropped.

In conclusion, it may be said that the National Assembly may discuss and formulate its judgment by resolution on any matter concerning the Church of England or otherwise of religious or public interest, "provided that it does not belong to the functions of the Assembly to issue any statement purporting to define the doctrine of the Church of England on any question of theology, and no such statement shall be issued by the Assembly."—*Church Family Newspaper*.

AN EVENING PRAYER.

Forgive us for the smiles we failed to give—
Smiles on which saddened hearts may live—
And yet—and yet we failed to give!

Forgive us for the words we've left unsaid—
Words that feed hungry hearts like bread,
And yet—and yet were left unsaid.

And for the little deeds we've left undone,
That might have cheered some lonely one—
And yet—and yet were left undone.

Forgive us, Thou who knowest us so well,
That we have failed our love to tell
By smiles and words and deeds as well,

—*Presbyterian Standard*.

The League of Nations and the Church

IN the last English mail came the Church papers of December 5th, containing the following:

A Manifesto on the Church and the League of Nations has been signed by the Archbishops of Canterbury and York and the responsible leaders of the different Christian Communions in the United Kingdom. It has been drawn up as the result of a conference summoned by the Archbishop of Canterbury and held at Lambeth Palace on October 29th, "to consider from a religious point of view the most effective mode in which the support of the Christian Churches can be given to the project of a League of Nations." The appeal is in part:—

"We desire to appeal to our fellow-Christians of all Communions to unite with us in supporting the ideal of a League of Nations as an essentially Christian means of attaining international justice and peace. We regard a League of Nations—in the sense of a substantial and organized co-operation of all nations sincerely interested in the object of securing the peace of the world, the abolition of war, and the guaranty of freedom to the weaker States and races—as being now accepted by the consent both of leaders and of public opinion. We recognize this as an advance politically in the highest and noblest sense of the word.

"We do not underrate the difficulties and the intricacies of the task; it will demand the fullest political skill that statesmen can supply. But we are equally sure that this is a movement far too large, deep and significant to be left only to experts. The demand for it comes from the heart and conscience of the peoples; and the force of the public conscience and will in the nation is the indispensable condition, the measure, of its success and its permanence.

A SPECIAL CHRISTIAN RESPONSIBILITY.

"As Christians, and speaking to those who share with us that great allegiance, we recognize a special Christian responsibility in this matter of a League of Nations, not as against others, but for the common good. For though we believe that, in the world as we have known it hitherto, war for defence or for principle may be an inevitable duty, and have accordingly supported with profound conviction the struggle of the Allies against Germany and what Germany has represented, we know that the purpose of God, as our Lord has made us to know Him, is a purpose of peace, to make war to cease in all the world. We know it as fundamental and comprehensive Christian truth that love is the only true constructive principle of common human life, and that love acts by subjecting all the forms of selfishness, self-aggrandisement, and sensitive pride, in nations as in individuals, to the strong and wholesome control of duty towards the general interest, and of common loyalty to the Kingdom of God. Care for the weak and the backward, jealousy for the freedom and growth of all peoples, self-control by the nations at times of exasperation and strain, are in our eyes part of the working of this great and royal law, against which, of course, all forms of human fault, folly, and weakness constantly contend. Therefore, it is that we must both welcome, from whatever source they come, forces making for these great ends, and also try as Christians to make our own Christian contribution to the cause. We believe, indeed, that it is mainly where the Kingdom of Heaven in Christ works either as leaven in the mass, or by direct power of its Divine law, that there is any such real strength as can prevail in difficult movements of this kind. To these considerations there remains to be added that the Church is intrusted with spiritual weapons in whose efficacy its faith believes. By the prayer of faith and hope—earnest, humble and constant—great things are wrought; prayer both corporate of Christians in the congregation, and individual prayer which the simple and childlike as well as the skilled can offer."

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From Week to Week

HERE is a disposition in many quarters to drift into sentimentality and idealism in the proposals for world peace in the years to come. It is the easiest thing imaginable to arrange conditions of security when nobody wants war. Any plan or no plan at all will suffice under such circumstances. But the point to visualize is the time when some one or more nations are smarting under what they conceive to be an intolerable insult or humiliation, or when another power has grown so prosperous and mighty that it feels its capacity to go a step further and overawe all its rivals. It thinks that it has diagnosed the causes of failure of the would-be world conquerors of the past and has prepared against them. Right or wrong the plunge will be made. It is contingencies such as these that suggest and demand our thought and effort. Law is made for the transgressor and not for the righteous. Sweet reasonableness is not the universal virtue of our race. If nations can be impelled to arbitrate their differences, and abide by the finding of the court, all is well. Can we honestly say that today Great Britain is ready to submit every conceivable international question in dispute to such a tribunal of settlement? Mr. Roosevelt once said that if anybody insulted his wife, he wouldn't submit the question to arbitration, be the court impartial or prejudiced. Have nations gone beyond the point when national honour may no longer be vindicated by national manhood, but by calling in the world to interpret its honour for it? Is British and American integrity to be passed upon by a court made up of German, Turkish, Spanish, or Japanese representatives, and our standards fixed by such a court? Unless we face these things frankly, clearly and manfully, a League of Nations may become a melting pot of national ideals, out of which will come "a general average," neither stimulating nor ennobling to the world. Some nations may be advanced by the process, but it is equally certain that others will be set back years of precious progress towards their cherished goal.

* * * * *

There is another point that has to be clearly and definitely borne in mind in the consideration of this subject. It is the bald, elementary truth, that force—plain, straight, unetherealized force—constitutes the final argument in this old world. From mother's slipper to the policeman's baton, from detention in school to detention in the penitentiary, this old argument is constantly employed against the obdurately intractable. We have found no other way out. It isn't the best nor the highest, but it is the final appeal. When the argument of reason, and self-interest, and justice and a score of other better pleas fail, then this old, but convincing method has to be resorted to, as the conclusion of the whole matter. If anyone has doubt on this score, let him try his persuasive powers upon the next highwayman that holds him up for his possessions. The heart of man is not transformed to ready submission to higher ideals, when taken in mass or as a nation. Many have felt that under such conditions his ideals depreciate. Don't let us fall back into the pre-war state of foolishness, and assume that the reasonable, the ethical, the spiritual will be the all sufficient protection against the vicissitudes of international misunderstanding. If "Spectator" were a German and possessed of the German mind we now know so well, if he thought he saw a possibility of squaring accounts with the world at some future date, he would preach the doctrine of goodwill and reasonableness with the utmost vigor. He would whisper it into the ears of every preacher and every editor in his enemies' country. He would make the blood of patriots tingle with the charm of its appeal, and charge the periods of statesmen with its fetching hope of a new era. He would go to the Peace Conference, and into the councils of the League of Nations and tearfully pledge his absolute surrender to all the higher instincts that should dominate the aspirations of men and nations. Meanwhile, he would do just the opposite at home and report his triumphs abroad. While his enemies nursed the happy dream of the millenium, he would see that the weapons of war, human and material, were developed to the utmost capacity. Arbitration, he would have nothing to do with it! Who could stop him? He has pledged and trained his enemies to discard the things that might stand in his way. To do otherwise now, they must undo everything that they have stood for in the past. Their gospel of peace has given me the opportunity of war. They have delivered themselves into my hands and I would be a fool not to accept the gift.

"Spectator's" argument is simply this. In all our plans for the future we must in the name of everything that is high and holy promote the spiritual, the reasonable, the just thing. Let us exhaust every resource to that great end, but while we are doing it he charges his fellow citizens not to tie the hands of our statesmen, so that they may be compelled to neglect that elementary argument of force that stands in the shadow behind every act of national dealing and national beneficence. It may never be used. So much the better. But somewhere on this broad earth it must be available. Covenants and treaties will not suffice. That we have learned only too painfully. A League of Nations with every country in the world clamouring for admission—knowing full well that their influence within will be far greater than without, requires this power behind its findings. Even with the capacity to implement its commands, one wonders if a heterogeneous assembly of that kind will not mean a sadly lowered morale for the world than would exist if England, America and France were to guide its destinies. "Spectator."

* * *

Recruits for the Ministry

M. MILNER-WHITE, in preaching the opening service of full Term at St. Mary's, Cambridge, repeated the statement that there were already two thousand candidates for ordination in the new army, "many of whom knew not the Church before the war." He added that "vast numbers of those who entered the army as ordinands have ceased to be so. The shocks to their honest Christianity nurtured in Christian homes and fostered by Public School and University have been too rude." He went on to suggest with regard to the new two thousand that experience of life might compensate, even if the intellectual standard of the ministry might be lowered for a while. Whether this last would actually be the case depended largely on Cambridge.

With regard to this, the new scheme for "poll" degrees is of the utmost importance. Of those who took ordinary degrees before the war, 25 per cent. entered Orders, and the proportion may now be larger, as ordinands from the army are not likely in most cases to take honours. The new scheme provides that the "poll" candidate shall take three principal and two subsidiary subjects. It divides the whole realm of knowledge under the three heads of languages and literature, history, law, etc., mathematics and science, and provides that something of all these three shall be represented in the studies of every candidate.

KHAKI THEOLOGICAL COLLEGE.

A Khaki Theological College is being provided, at the request of the Khaki University for Canadian force overseas, for the continued training of students preparing for the ministry of the Christian Churches of the Dominion, and for other forms of leadership and service. Being representative of different religious communions, the Co-operating Theological Colleges of Montreal, Anglican, Congregational, Methodist and Presbyterian, have been entrusted with this department of the Khaki University. Their Joint Board of Governors is providing liberal assistance, while the Young Men's Association is also generously supporting the scheme. The initial staff consists of representatives of these four Colleges, while additional instructors may be drawn from these and other Colleges of different Churches in Canada. Principal Rexford, of the Diocesan College, and Professor Welsh, of the Presbyterian College, have been appointed to go ahead of the other instructors to organize the work and gather groups of students in camps and main centres, especially for the many months of demobilization. Comprehensive courses of study have been drawn up by the Joint Faculty of the Montreal Theological Colleges to meet the needs of men according to their attainments and the time at their disposal. This curriculum is sufficient in its range and standard to fulfil the requirements of the Canadian Theological Colleges, which it is believed, will give credit for work done by students when certified by the recognized professors of the joint overseas Faculty. Recruiting of men for the Christian ministry will also be carried on by the members of the staff, who will have a great opportunity of calling for additional students.

The Bible Lesson

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

Second Sunday After Christmas, January 5, 1919.

Subject:

The Visit of the Wise Men, St. Matt. 2:1-12.

THE story of the coming of the Magi has captured the imagination of many Christian minds. Paintings, poems, hymns and stories have shown various conceptions of this interesting event. Longfellow's poem, "The Three Kings," gives a very Scriptural presentation of the story in verse. A more elaborate traditional account is to be found in the opening chapters of "Ben Hur." A charming story closely related to this subject is Henry Vandyke's, "The Other Wise Man." Everyone should read it.

1. Wise men from the East came. They were guided by a star. It was no ordinary appearance but a miraculous light which finally "came and stood over where the young child was." It was, therefore, Divine guidance which brought them through their long journey into the presence of the infant Saviour. Hope, courage, perseverance and faith are seen in the characters of these men. They were wise men, were instructed in the lore of their eastern lands, but they never showed their wisdom more than in following God's guidance and in finding the Saviour Christ.

2. One kind of aid leads to the discovery of other means. First the star, like the finger of God, pointed out for them the general direction to the land of Judah. On arriving there they sought the King. Tradition tells us they were Kings themselves. They naturally thought that Herod would be able to direct them. King Herod was surprised and alarmed, but he knew more about Jewish hopes and Hebrew Prophecy than they did. He called the Chief Priests and Scribes and asked them what place was indicated by the prophets as the birthplace of the long-expected Messiah. They, unhesitatingly, declared that Bethlehem was the place and quoted the prophet Micah (Ch. 5; v. 2). Think of the different kinds of help these wise men found—the Star, Herod, Chief Priests, Scribes, the Holy Scriptures. They were wise enough to make use of every available means in their great search.

3. The wise men found the King. When they left Herod they were made glad by the reappearance of the star. Like the pillar of fire before the Israelites it led them to the place where their journey ended. There they found the King. Herod and his learned men did not know about Him, but God revealed Him to these earnest seekers. The Judean shepherds before this had found Him. Now He was made known to these wise men from Gentile countries. This was the Epiphany—the manifestation of Christ to the Gentiles. In later years, through the apostolic labours of St. Paul and others, many Gentiles were brought to Christ. The work of the Christian Church has been mainly among Gentile peoples. The memory verse, Psalm 72:11, points to their coming and to the bringing of many Gentiles to Christ.

4. The Magi presented their gifts. Very kingly and Oriental was the action of these wise men when they came into the presence of the infant King. They gave Him adoration, and they presented gifts. These gifts were the very best which they could give. They have always been regarded as significant and symbolic. Gold was offered as to a King, frankincense as to one Divine, and myrrh, the emblem of death, as to a sufferer. They are also symbolic of the gifts that we may offer to our Lord. Gold represents the wealth, power and energy of our life, frankincense our adoration, and myrrh our self-sacrifice.

5. Divine Providence is seen at work in all the unfolding of this interesting story which St. Matthew has preserved for us. We see it in the leading of the star, and more especially in the fact that God put it into the hearts of these men to understand what the far-gleaming of that star meant. This is more wonderful still if we believe, as tradition indicates, that these men started out from different countries and that their ways converged until they met in their journey and discovered in one another a common purpose. Helps presented themselves one after another as God led them, and finally God warned them not to return to Herod.

The lessons are many and obvious. Some of them may be stated thus: (1) Jesus is our King. (2) We are called to know Him. (3) If we are wise we shall use every means of grace. (4) God's Providence will guide earnest seekers in the right way and will reward them. We must offer to our Divine King our best gifts—the energy of our life, our worship and self-sacrifice.

The Girl of the Remake

by Miss E. M. KNOX, Principal Havergal College, Toronto

CHAPTER III.

A SOUND MIND.

BUT if the fiery cross is speeding forth, if "the cross which Christ is bearing through the troubled earth," is quickening men's life to nobler birth, the practical question for yourself is how far you are willing to follow that cross? How far you are willing to take up your greatest duty, be it home service, or definite trained service, and carry that service up and up along the pathway of the heights.

You may not have made your final decision, but for weal or for woe it is certain that you are thrilling in every fibre of your being, for you are at the psychological moment of your life. The long, hard days are over, your brothers and friends, who, for a time, were lost to you, are found, and the angel of God's presence has saved you and yours from the chains of spiritual slavery which were already slipping over your feet. This release is the more thrilling because it comes at the moment when a spring of new life is awakening within you. This spring of life is so indefinable that try as you will you cannot put it into words, indeed, whenever you try it persists in turning into a kind of Alice in Wonderland doggerel, something like:—

"The rising bell is ringing,
And the green young peas are springing."

But indefinable as it may be, it is no mere passing sensation. It is part of the new life which is passing over the world. That life is teaching you that you, together with the other women of the world, are coming to your own, and that you are taking part in an opening era of the world's history and are intensely wanted in that era.

There is nothing so delightful, search for it as you will, up hill or down dale, as this feeling of being intensely wanted. You knew it in school days when you were called to a basket ball team, or to leadership in your form. You know it well enough when you take entire charge of the house. You will know it in days to come when you are called to more outstanding responsibility, to the care of a house of your own, or to the charge of an institution.

But besides this first gladness in being wanted there is a second and greater gladness in the thought of the new adventure which, in consequence of that new era, is opening everywhere around you. You used to wish, years ago, that you were a boy so that you might strike out fresh lines of work and play, so that you might explore a new country. But now to your joy you are discovering that you yourself are called into a heritage in which you find all the best part of a boy's life as well as a girl's life lying outstretched before you. You can strike out new lines of adventure, you can explore to your heart's content. You can speed along the great avenues of work which are opening on every side of you, and which will continue to open so long as you and the women of your day prove your efficiency. "Upon your bended knee, thank God for work—Work—once man's penance, now his high reward; For work to do, and strength to do the work,
We thank Thee, Lord."

But a boundless responsibility, as certainly as a boundless joy, devolves upon you as you enter upon those long avenues of work. This responsibility lies in the consciousness that for the first time in the history of Canada you, together with the other women of the leading countries of the world, are asked to vote, and give your opinion upon the crucial questions of the day, and to count, therefore, in the great remake of the tomorrow.

This is a marvellous opportunity, but it is also a marvellous danger. A passion for leadership is a splendid impulse, but it may lead to dangerous catastrophe, if it lacks wise guidance. It is a passion, moreover, which expresses itself far more easily and safely in war days than in peace days. It is far safer and easier in war days to lead in Red Cross work, munition or V.A.D. work, than in peace days to the remake of Canada, because the appeal is far more obvious and the work more mechanical. Moreover, it is safer because the rebound of joy after pain, of peace after war, is always apt to carry men away.

Spenser knew this, and in days, even so long ago as the Armada, tells us in the Faerie Queene that it is harder to learn continence "in joyous pleasure than in grievous pain." If it is harder to learn continence it is still harder to learn sacrifice "in joyous pleasure than in grievous pain"; it is harder to keep up the heart of a weary companion along the dusty road of life than to rush in and help in a railway accident.

A second danger arises out of the first. The pressure of business and lack of workers is and was so acute, and the urgency of the war appeal so heart-rending that workers enlisted comparatively indiscriminately whenever and wherever they were wanted. Boys and girls left their class rooms eagerly enough, not a whit sorry in the midst of a genuine passion for service to escape what is aptly termed "the prosaic labour of the file."

But too early specialization, it has been truly said, is as wasteful to mental efficiency, as feeding children on lobster and pickles is destructive to physical efficiency, and therefore whatever excuse there might be for hasty preparation in war days, there is none in peace time to-day. Nobody dreams, now that the "flu" epidemic is over, of employing V.A.D.'s in hospitals, nor when life has once settled down again will anyone dream of employing untrained hands in teaching, settlement work, social service, or office work. If, therefore, you would take your part efficiently in the coming days, you will find that you make time in place of losing it by training, and come weal come woe you have to bring yourself to your best. That best implies training, for whilst it is a fine thing to lift your eyes to the hills it is a finer thing to keep your feet on the earth; whilst it is fine to hitch your wagon to a star, it is a finer to grease your wagon wheel. Life's failures are the most frequent and startling among the men and women who shirk qualifying for accurate work; the men and women who take their luck among the mixed multitude, ready for a little of everything, but for nothing well.

YOUR EFFICIENCY TEST.

But if you are to qualify for a profession, the next question is what particular profession is best fitted for your own bent and for your own qualifications? To answer this question you must find out that bent and those qualifications; in other words, you must discover your present strength and present weakness.

Now the Y.M.C.A. in its "Standard of Efficiency Tests" for boys, like the Y.W.C.A. in its "Girls in Training Tests," is trying to get at this particular point, is trying to show you how to ascertain for yourself your own present strength, your own personal weakness. Endless blundering and endless sorrow might be averted in the world if boys and girls learnt in time to face and conquer their own particular weakness. We are peculiarly conscious of this at the present moment, for if the ex-Kaiser had listened to the late Empress Frederick and faced his own weakness, the war might never have taken place. The Empress many years ago said that no matter how clever the Kaiser might be, he had "never been able to tell the truth even to himself."

The efficiency tests have been invented expressly for this purpose. They try to show the boys and girls of the coming generation how to tell the truth to themselves. For this purpose they have invented what is termed the Four Square Test, that is to say, an adaptation of the three-fold qualities, the wisdom, stature and favour, which marked out our Master Christ even from boyhood up as a coming leader. For our purpose we will confine ourselves to the twofold in place of the four-square adaptation of that question, that is to say, to wisdom and stature, the *mens sana in corpore sano*, the wholesome, sturdy mind in the wholesome, sturdy body.

The marks given for a sturdy, wholesome mind are divided between education in school, and education out of school. The question is what proportion of marks should the one bear to the other? The Y.M.C.A. chart suggests 400 out of a possible thousand for education in school, and 600 for the last, that is to say, 600 for what may be termed self-education, home-reading, travelling, a general habit of observation and the like.

By a good school education you generally understand a successful pass, if not honor, matriculation, that is to say, a certificate which guarantees in the first place, a good foundation; and, in the second place, an accurate knowledge of a fairly wide range of subjects. The matriculation certificate is the hall mark, moreover of a certain grip of essential facts, a power of reasoning, and a retentive memory.

But taking for granted that you have passed such an examination, can you claim the whole of the 400 marks? That is a difficult question to

answer, for you may have taken matriculation in a narrow sense instead of a broad sense; you may have believed with Napoleon that "exclusiveness in purpose is the secret of success," and you may have forgotten that the "exclusiveness of purpose" which obtained the actual certificate might insure success so far as marks were concerned, but might not necessarily insure success so far as the essentials of good scholarship are concerned.

Matriculation marks, after all, are but an outer shell, a sign of the should-be nut within. Before you claim that four hundred you must think out how far in trying to obtain the shell, the matriculation marks, you have failed to trouble yourself over the quality of the work, that is to say, the nut within. How far, for instance, has literature been to you a hunting out of the definition of words, and the exact meaning of phrases and the like; or, how far a sitting by the fireside of Browning, Tennyson or Dickens, and letting the finest of their thoughts and imaginings take possession of your soul?

IS MATRICULATION WORTH WHILE?

How far has history—to carry this thought further—been simply a mastering of dry facts, a memorizing of battles, statutes and dates? How far has it been a sympathetic understanding of the living soul of a nation and of its heroes, the representatives of that nation? Contrast the poverty of contenting yourself some twenty years hence with learning the names of the generals and battles of the great war in place of obtaining a footing within the audience chamber of the Cabinet Ministers, and of tracing the mistaken educational ideals which were responsible for bringing about that war with all its appalling consequences.

How far has the study of French been to you the mastering of strings of irregular verbs, or of long lists of idioms, calculated to pacify your examiner? How far has it been a sympathetic understanding of the thought and mode of speech of a nation so strong and patient in defeat as the France of yesterday, so gallant and restrained in victory as the nation of Joffre and Foch to-day?

How far have mathematics been to you a heavy grind of work, a series of propositions which you groan over, deploring that the mathematical corner of your brain has been left out? Or how far has it been a series of enchanting riddles, enchanting not so much for themselves as for the consciousness of increasing power of logical reasoning and foresight? How far have you rejoiced, as you gain that power, in the thought that in years to come you would play the larger game of life with the self-control and forethought of the skilled chess player in place of the unskilled piece-taker.

But if matriculation is so valuable the question arises: How far ought you to give up everything else and determine upon matriculation? You may, for instance, have been living in the country, many miles from a High School or Collegiate, and the question is now that you are nearing eighteen, whether you ought to enter a college and give up some two or three years of your life to passing the examination. The answer to that question cannot be given in a moment. It depends upon a number of other questions, as, for instance, whether you can afford the time, whether your preliminary education warrants your success, whether the profession which you are aiming at requires it.

It is perfectly true that matriculation opens the door to many professions, and as time goes on will open more and more doors. But the answer will come more easily when you have gone a little further in the subject, when you have taken in hand the pros and cons of the various professions, found out their requirements, and discussed how far you can meet those requirements. As a general rule I would say to all girls, and especially to younger girls, get your matriculation. But, together with matriculation, get, or if possible, keep, the eager questioning habit with which, as a child, you gained your first bearings in this great wonder world of ours, and without which, no matter what your age, you are but "a pair of spectacles behind which there is no eye."

The Y.M.C.A. understands the necessity for an intelligent wondering outlook and, therefore, places a higher grade of marks upon the power of general observation than upon purely technical knowledge. True education aims on and on, leading you further and further till you discover with Rupert Brooke, "the extraordinary value of everybody you meet and of almost everything you see."

It has been said, and said truly, that one of the greatest enemies to sound education is reading with slack imagination, and it could still more be

(Continued on page 840.)

Canadian Churchman

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Correspondence

THE TRAINING OF THE CLERGY.

One of the most important questions before the Church to-day is the training of the clergy. The right kind of clergy is an absolute necessity for the vitality of the Church.

THE HOSPITAL FOR SICK CHILDREN, TORONTO.

Sir,—The annual report of the Hospital for Sick Children, Toronto, marks a new record, despite the heavy handicap the war placed upon its work.

The task of ministering to the suffering youngsters of this province was no light one in view of the Hospital's splendid response to the national call 25 doctors and 43 nurses from its forces have seen service overseas.

Yet the number of patients treated is 5,048, or 1,308 more than last year. Of these in-patients, 759 were from 266 places outside of Toronto. So high has risen the cost of every item in the Hospital's budget—in labor, in fuel, in food, and, above all, in medical supplies—that the minimum expense of taking care of one child for one day has risen from \$2.34 back in 1914 to \$3.21 in 1918.

During the past four years debts were incurred to the extent of \$100,000, which the Trustees felt assured would be wiped out by the public as soon as the war drew to its close, and those heavy demands cease which have been made upon the generosity of the loyal people of this province.

If this 43rd Christmas appeal fails to rally the friends of this Charity to its support, it will be necessary to mortgage its land, buildings and plant. By the bounty of the late John Ross Robertson that property has just been cleared of debt for the

first time since it began its ministry of healing mercy.

Little children have lost a big-hearted friend, and the province a noble benefactor. It is for the public to decide whether his life-work shall be shadowed with a mortgage within less than a year of his passing.

What think you? Send your answer as soon as possible to the Secretary-Treasurer, Hospital for Sick Children, College Street, Toronto. Meanwhile the Charity will "Carry on," trusting in your support. Irving E. Robertson, Chairman of the Appeal Committee.

SHOULD THE CLERGY MARRY?

(Abridged.) Sir,—We are constantly being reminded of the poverty of the clergy and the question constantly arises as to the desirability of their marrying. While this is a matter in our Communion for the individual, it seems to me that it should certainly not be considered essential. In ordinary life if a man cannot afford to marry, it is expected that he will not do so. Take, for instance, the case of bank clerks.

BETTER HOURS FOR SHOPS.

Sir,—At a recent meeting of the South Huron Ministerial Association, the question of early closing of stores and other business places on Saturday night was discussed. Last year the Association circulated a petition for early closing in this place which was largely, though not unanimously, signed. We feel, however, that it is a question far larger than one of purely local interest or importance, as many clergy are aware that the sanctity of the Lord's Day is impaired by the encroachments made into the early hours of Sunday morning.

Could not our Social Service Council memorialize the government in regard to this matter, which is nothing less than a scandal in many towns and cities of Ontario?

It would be interesting to hear from other clergy and social workers their experiences in this matter, and suggestions for combatting this grave evil. Ashlyn A. Trumper, The Rectory, Exeter, Ont.

GROSSE ISLAND QUARANTINE STATION.

(Abridged.)

Sir,—I wish to get more people interested in the Quarantine Station at Grosse Isle. I was for more than eight years on the staff of the station as Anglican Chaplain. In ordinary years, hundreds, of different nationalities and religious denominations, are landed there during the season. They are all ministered to by the Anglican Chaplain or the French R. C. Chaplain. A number of us were standing together in the hospital one day when I said, "They leave to me all Jews, Turks, infidels and heretics." This was true and quite according to my wish and satisfaction.

Those landed for the hospital or the detention buildings, were not permitted to go to our Church, but I was permitted to go and have services amongst them, and these services were often most interesting, and sometimes made up from different languages. Sometimes I would get others to help me. Once I even got a Russian Jew to help me. I had arranged with a German officer to do this. I arranged with my Jewish friend to read in German the account of the vision of Jacob's ladder. James B. Debbage, Portneuf Village, P.Q.

The Dioceses of the Canadian Church

- Algoma—Most Rev. GEORGE THORNELOE, D.D., D.C.L., METROPOLITAN OF ONTARIO—Sault Ste. Marie, Ont.
Athabasca—Right Rev. E. F. ROBINS, D.D.—Athabasca Landing, Alta.
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Columbia—Right Rev. C. D. SCHOFIELD, D.D.—Victoria, B.C.
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Yukon—Right Rev. WILLIAM DAY REEVE, D.D., Assistant Bishop—Toronto, Ont.
Yukon—Right Rev. ISAAC O. STRINGER, D.D.—Dawson, Yukon
Honan—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

The War's Aftermath

Tuesday, Dec. 17th.—Ex Kaiser declines to leave Holland. Miners threaten to destroy coal mines at Essen. 100,000 men to remain in Germany until March. General Allenbury enters Aleppo in state. General Smuts resigns from War Cabinet. Dr. W. S. Solf, Imperial Secretary of Foreign Affairs, of Germany, resigns.

Wednesday, Dec. 18th.—People starving in Petrograd. Reign of terror exists. Botha warmly welcomed in London. Prince of Wales to make Imperial tour. Hungarian government returns Mackensen. British artillery guards the Rhine.

Thursday, Dec. 19th.—360 ships built in Canada during period of war. Paris victims of long-range cannon 196 dead and 417 wounded. Russian casualties during war total eight million.

Friday, Dec. 20th.—The Ebert (German) government resigns of office.

Saturday, Dec. 21st.—British Fleet bombards Bolsheviks on Baltic. French soldiers killed in war number nearly 1 1/2 million men. Fleet of British war ships to visit Overseas Dominions. Admiral Beatty to be in command. British Columbia troops to return home via the Panama Canal.

CHRIST CHURCH, LISTOWEL.

Special and appropriate thanksgiving services were held in this church recently, when the Right Reverend David Williams, D.D., preached two inspiring sermons from Genesis 8:22, and 1 Chron. 29:13. There were large and appreciative congregations at both services. Special music was rendered by an efficient choir both morning and evening, which was heartily enjoyed by all. A large offering was presented at each service, and the parish is deeply indebted to His Lordship for his special visit. Rev. W. H. Dunbar is the Rector.

Preferments, Appointments and Inductions.

Davies, Rev. T. J., Rector of Maple Creek, to be Vicar of Holy Trinity, Medicine Hat. (Diocese of Qu'Appelle.)

RUPERT'S LAND NOTES.

Rev. O. H. May, Rector of Reston, is in the hospital at Brandon, seriously ill.

Rev. (Capt.) J. A. Shirley returned to the charge of his parish, St. Stephen's, Est Kildonan, on December 22.

Rural Dean Price is in Swan River Hospital suffering from influenza. He has just returned from a visit to the Shoal River Indian Mission where this disease has been raging.

Rev. T. J. Davies, formerly Rector of Maple Creek, has been appointed Vicar of Holy Trinity Church, Medicine Hat. The late Rev. A. M. Harding was the previous Vicar of Holy Trinity. He died from influenza on November 13.

Carberry had its first death from the prevailing epidemic on December 12th, when Miss Aileen Murphy passed away in her 30th year, pneumonia following Spanish influenza being the cause of death. She was the eldest daughter of the late W. G. Murphy, who died five weeks ago.

ST. PATRICK'S, WINNIPEG.

During the "Flu" epidemic St. Patrick's undertook to maintain a diet kitchen for the benefit of sufferers in the district, a good work which members supported generously.

The Rector, Rev. G. H. Williams, at the request of the Y.M.C.A., is to give a series of mid-day addresses at Winnipeg railroad shops—C.P.R., C.N.R., and G.T.P.

The Thanksgiving services at St. Patrick's Church were most enthusiastic, the church being filled to capacity throughout the day. The Rector, speaking of the Church's need, said: (1) The Church must not be afraid of reorganization if necessary; (2) Whole-hearted co-operation between the various Christian bodies is essential; (3) Strong leadership is needed as never before; and (4) increased vision on the part of all.

The Montreal Synod is expected to meet on February 11th, 1919.

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The Churchwoman

OTTAWA DIOCESAN W.A. BOARD.

Two new life members have been added to the Ottawa Diocesan W.A., these being Mrs. W. P. Lett, of St. Alban's Branch, and Miss Alice Houston, a member of Christ Church Branch. This fact was reported at the monthly meeting on December 9th, of the Diocesan Board held in Lauder Hall, over which Miss Annie Low, presided. Rev. T. J. Stiles, Rector of St. Alban's, led the devotion. There was considerable activity in the Dorcas department during the past few weeks. Four co-operative and one general bale of supplies were sent out to mission fields, these valued at \$476.48. Receipts in Dorcas work were \$115.30, and expenditure \$134.35. Another co-operative bale will also be shipped to the Indian School at Frog Lake in the West. The receipts of the E.C.D.F. amounted to \$39.48. From this fund was voted \$25 to the diocese of Caledonia for the "Northern Cross," a mission boat; and \$25 to the diocese of Cariboo towards the upkeep of a motor car used in itinerant work on an Indian mission. Receipts for the month in the general fund were \$494.91, and expenditure \$158.66. The circulation of the "Leaflet" is now 1,549, and the receipts for this paper during the month were \$243.60. The literature receipts were \$17.80, and the expenditure \$39.93. The Junior Branches of the diocese have sent a Christmas bale to Dynevor, in the Rupert's Land diocese; a parcel to the Victoria Home and another to the diocese of Algoma. Junior funds were added to since last meeting by \$55.21, while the expenditure was \$5.63. There are 29 new members in the Babies' Department, a new Branch of which has been organized at Almonte. Total receipts from the Babies were \$37.05, and expenditure \$9.51.

ST. MARY THE VIRGIN, TORONTO.

At the Toronto parish house of St. Mary the Virgin the monthly meeting of the Women's Auxiliary was held on December 5th. Devotional services were taken by Rev. John Bushell, and Rev. Cooper Robinson gave an address on mission work in Japan. Miss McCollum spoke on the needs for social service helpers. Receipts for the year were reported to be \$509.03 and expenditures \$671.90.

W.A. BOARD MEETING.

The terrible influenza epidemic which has affected practically every city in Canada did not spare Vancouver, and the Board Meeting of the W.A. of New Westminster, on December 3rd, was the first for two months. It being an evening one, and meant primarily for the Girls' Branches, only necessary business was transacted, while interesting addresses were given by Archdeacon Heathcote, the Rev. N. L. Ward and the Rev. F. W. C. Kennedy. Archdeacon Heathcote spoke of the present age, not only as a day of opportunity, but also as a time of judgment; pointing out from the example of the Church of North Africa, the fate of Churches who were tried and found wanting. The Rev. N. L. Ward suggested as a course of study the other branches of the Catholic Church, instancing the

Syrian, the Coptic and the Armenian Churches. He spoke also of the glorious martyrs of this last Church. The Rev. F. W. C. Kennedy spoke of a war memorial. Nothing would be really suitable, unless it were raised to the glory of God. He spoke also of his work here and on Vancouver Island. The treasurer pointed out that the New Westminster share of the Indian Work Endowment Fund amounted to \$881, and must be raised by June 1st. It is proposed to do this by an Every-Woman Canvass. The usual Christmas appeals were made for treats for the Oriental children in our mission schools. We are glad that the amount required is greater each year, although it makes the work of the conveners a little harder. Gifts are also sent to the Indian School at Lytton. The E.C.D.F. secretary reported \$64.05, for which there were two appeals; one for repairs to the Holy Cross Mission, Cordova Street, amounting to \$35, and the other for a case of great distress where immediate help was needed. The collection was already appropriated for the library, so a second collection was made with the result that the \$35 was paid, and \$60 remained for the other appeal. A new Girls' Branch has been formed at St. Thomas, South Vancouver. The librarian outlined her scheme for moving the library from its present place to 666 Homer Street. This is an excellent room, and although at present the library will only be open one day a week, it is hoped that later a reading and rest room for the W.A. may be arranged there, and that it may be possible to provide tea for business girls in the lunch hour. The course of lectures on the Study Book "Jesus Christ and the World's Religion" has been begun, the first being given on November 25th by Miss Roland, of Kōbe, Japan. Her subject was "Christianity and its Message to Japan," and she drew out the main characteristics of the Japanese character, showing how the different traits were brought forth by their religious and patriotic ideals, and contrasting them with the ideal Christian character. The next Board Meeting will be held on January 14th, instead of January 7th, as that date clashes with the annual meeting of the Local Council of Women, of which body Mrs. de Pencier, the Bishop's wife, is the president for the coming year.

PORT ARTHUR W.A.

December 5th was a gala occasion in the history of St. John's Women's Auxiliary, when life membership

Will You?

Lately we have been urging our subscribers who are in arrears to remit without waiting for an account. We appreciate the efforts of those who responded so promptly but there are many more who we have yet to hear from. Are you one?

When the Christmas rush is over please look at the label on your paper and if you are in arrears kindly help us to "House Clean" before the New Year.

The Canadian Churchman
613 Continental Life Bldg.
TORONTO

badges and certificates were presented to Mrs. James Alexander, local Dorcas secretary, and one of the Auxiliary's most faithful workers, and to Mrs. Harry Sellers, first vice-president of the Algoma Diocesan Board.

Rev. John Leigh, Rector of the parish, introduced the subject of the presentations, saying that the Auxiliary wished to honour Mrs. Alexander as one of the most devoted church workers in the parish. He had noticed her quiet, unflagging work in the service of the Church soon after he came to Port Arthur, and had been especially struck with her faithful ministrations to the sick, and attention to both physical and spiritual needs of the patient. In speaking of the other recipient, Mrs. Harry Sellers, Mr. Leigh said that she was one of the pioneer women workers at the head of the lakes, and had been largely instrumental in building up St. Luke's Church, Fort William, and came to the rescue of St. John's Auxiliary when it needed resuscitation, and also because Mrs. Sellers was first vice-president of the Algoma Diocesan Board, and in honouring her they felt they were honouring themselves and the diocese. Both recipients were entirely taken by surprise. The Rev. John Leigh, prior to the presentations, gave an interesting address on the words, "Whoever shall confess Me before men," in the course of which he said that the confession had to be of a person, not of human ideas, but personal. Rev. R. F. Palmer, Vicar of the Anglican Missions, gave a very interesting address on the title of the organization, the Women's Auxiliary. Some workers, said Mr. Palmer, are workers and not helpers, but make work for others. The Women's Auxiliary never made work without doing work. Mr. Palmer also told the Auxiliary to remember that in 1920 the financial support from societies in the Mother Land would be withdrawn. Nearly sixty women, all members of the Auxiliary, were present. The Auxiliary is to pack a Christmas bale for the Chapleau Indian School.

MISSION WORK IN CHINA.

At their annual thankoffering meeting on December 5th, the members and friends of the W.A. of Old St. Paul's Church, Woodstock, Ont., were delighted to have as their guest of honour, Miss Wade, a returned missionary from Kutien, Fukien, China, who is a daughter of the late Canon Wade of Hamilton, a former Rector for many years of Old St. Paul's. Concerning her work in China, Miss Wade gave a most interesting talk which was greatly enjoyed by every person. Among other things she drew her hearers' attention to the fact that, while missionary work was making fine progress in China, etc., still it would require a few more generations to entirely eliminate foot binding and girl infanticide. Because of the latter evil there had been established in the district from whence she came, a foundlings' home known as the "Bird's Nest." She gave the comforting information that the state of the native workers was greatly improved. They are now better equipped, she said, and are able to bear more responsibility.

In the evening Miss Wade spoke to the members of the Girls' Auxiliary. She made a special appeal to the young girls present to offer themselves for the work. The total collection from both meetings amounted to something over \$45, all of which goes to Mission work. At the afternoon meeting Mrs. Greenly gave the annual report of the Auxiliary, which was very encouraging.

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Church News

NOTES FROM ATHABASCA.

A united service of thanksgiving to Almighty God for victory was held in St. James' Church, Peace River, on Sunday afternoon, December 1st. The church was filled to its utmost capacity and the congregation overflowed to the chancel steps. Everyone joined reverently in the prayers and hymns and listened very attentively to an impressive address by the Bishop. The members of the local united Presbyterian Church had kindly consented to forego their own service and were united with the Anglican Church on this occasion. By request of the Bishop, the Rev. F. Adams, who is the Presbyterian minister, read the Lessons for the day. The offertory was allocated to the funds of the Red Cross Society.

During the past five weeks most of the churches in the diocese have been closed owing to the epidemic of Spanish influenza, but the ban has now been lifted in some places, and we look forward to a good winter's work.

Now that the war is over next spring may see the beginning of an increased immigration to this diocese, and we confidently expect many more opportunities for increased church work. This means that more men for the ministry, and more money to meet the need, will be required. The opportunities that lie before us are great and glorious, and we must be prepared to fulfil the responsibilities which our Heavenly Father places upon us.—W. M.

OTTAWA NOTES.

A diocesan committee of the Soldiers' Aid Commission of the Church of England has been appointed by the Bishop of Ottawa, consisting of seventeen members, clerical and lay, under the chairmanship of Rev. J. F. Gorman. The purpose of the committee is to co-operate in each and every movement which may be undertaken to help in receiving the returning soldiers, and their resettlement in Canada. The Bishop has outlined, in a circular sent to each member of the committee, some of the questions they may be called upon to help in working out. At the present the members living in Ottawa are making it their particular business to meet and welcome returning soldiers here and a certain number are responsible for this duty each day of the week.

A very enjoyable evening was spent by the members of the Men's Club of Christ Church Cathedral at the monthly meeting held in Lander Memorial Hall, December 17th. The meeting of returning soldiers was dealt with, and interesting talks on "how a returning man feels, when people are down to meet them," were given by Col. P. Taylor and Sergeant Peeden, both returned men.

IROQUOIS FALLS, ONT.

The Bishop of Moosonee paid a visit to St. Mark's Church, Iroquois Falls, Ont., recently. He addressed the members of the W.A. at their Corporate Communion, and he administered the Apostolic Rite of Confirmation. There were fourteen candidates, eight men and six women, presented by the Rector, Rev. A. Marchant. He instituted and inducted the Rev. A. Marchant as the first Rector of St. Mark's Church.

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News

ATHABASCA.

of thanksgiving to victory was held church, Peace River, on, December 1st. lled to its utmost congregation over- cel steps. Every- tly in the prayers stened very atten- sive address by members of the local Church had kindly go their own sed with the Angli- s occasion. By re- hop, the Rev. F. Presbyterian min- sons for the day, allocated to the Cross Society.

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Committee of the mission of the has been appoint- of Ottawa, con- nteen members, der the chairman- F. Gorman. The mmittee is to co- d every movement ertaken to help in ning soldiers, and in Canada. The , in a circular sent f the committee, ons they may be o in working out. members living in it their particular d welcome return- d a certain num- for this duty each

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ALLS, ONT.

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DEATH OF THE RECTOR OF BRIDGEWATER.

The death occurred at Bridgewater on December 15th from pneumonia, following Spanish influenza, of Rev. William Rigby Martell, Rector of Bridgewater, and one of the most promising of the younger clergy in Nova Scotia. Mr. Martell, who was a son of the late Archdeacon Martell (who died June 7th, this year), was 32 years old. He was born at Maitland, was educated at the Collegiate School and King's College, Windsor, graduating from the latter in 1908. In 1909 he was ordained Deacon, and the next year a Priest. He was Deacon in charge of New Germany, then a Mission, and, with seven years of whole-hearted, sacrificing effort and labour, he turned it into a self-supporting, prosperous parish. Two years ago he was appointed Rector of Bridgewater. He is survived by his mother; his wife, formerly Ethel Baker, of Yarmouth and three children.

RECEPTION AND PRESENTATION AT ST. ANNE'S TORONTO

After almost one year in France, where he distinguished himself as a Y.M.C.A. padre in the front line trenches, Rev. (Capt.) Lawrence Skey, Rector of St. Anne's Church,

Postcard Symposium International Societies

Should Canadians hold fraternal relationships with citizens of Germany in International Societies, such as Councils of Women, Student Associations, Workmen's Associations, etc.?

We invite our readers to send their answers on a postcard addressed to "Canadian Churchman," 613 Continental Life Building, Toronto, before January 4th, 1919.

For the best answer we will give a copy of any book desired to the value of \$1.50.

Postcards may be signed by initials only and the result will be announced in issue of January 9th, 1919.

Toronto, arrived back in that city. He was given a very warm welcome by 1,200 members of his congregation at a special reception.

Rev. George Bracken, the assistant minister of the church, was presented with a purse of gold in appreciation of the valuable services he rendered in the absence of Captain Skey.

Speaking of his work at the front, Rev. Mr. Skey said that the place for the Y.M.C.A. padre was in the forward positions. "I had heinies working for me all the time," he declared. "What was the use of making Canadian lads carry water when heinies were around? I had as many as two dozen working for me at a time. One night they forgot to collect them and take them back to their cages, so the heinies just curled up and slept there until morning."

One day he found a wounded German on the field where his comrades had left him, and he gave him a pillow and said, "How are you?" The German answered, "Fine. I'd rather be where I am, wounded and all, than back with my own army."

DIocese OF CALGARY.

There is great need of several energetic young clergymen, mostly unmarried, as many parishes and missions have no parsonages. Apply to the Bishop, 325 37th Avenue West, Calgary.

DEATH OF MRS. KNOWLTON, HALIFAX.

The death of Mrs. Elizabeth Knowlton, wife of Mr. G. Lorway Knowlton, of Halifax, was very distressing. She fell a victim to influenza, which quickly developed into the most severe form of pneumonia, and she passed away December 13th. Her husband was stricken about the same time with the same disease and had to be removed to the hospital for such cases, and did not see his wife again. Mrs. Knowlton was a native of Lunenburg, but has lived in Halifax for some years. She was a devoted member of St. Paul's Church.

\$1,000 RAISED IN ONE DAY.

At Trinity Church, Barrie, the National Thanksgiving Day was observed with special services, with Mr. R. W. Allin, M.A., Financial Commissioner of the diocese of Toronto, as special speaker. During the preceding week an appeal for a generous offering towards current indebtedness and a small mortgage on the property and to provide a suitable tablet in recognition of the brave men who have been fighting for us. The appeal called for an immediate contribution of \$1,000 and a further amount on April 15th next. The offerings for the day exceeded the amount asked for. Mr. Allin gave a strong, clear, convincing message. He urged upon his hearers that the highest life is the life that is spent in service.

DIocese OF KEEWATIN.

Mrs. Harold Briggs, daughter of the Right Rev J. Lofthouse, Bishop of the Diocese of Keewatin, died on December 5th. The interment took place at Saskatoon on December 7th. The service was conducted by the Rev. Canon Smith and Rev. E. Hodson. Mrs. Briggs was well known in Kenora, having resided there for a number of years previous to her marriage three years ago. During her residence here she identified herself with church work, and took a deep interest in the societies connected with St. Alban's pro-Cathedral and worked undfatigably for every undertaking that had for its object the religious and social welfare of the town. Mrs. Briggs spent last summer at Bishopstowe, and left in the fall for her home in Saskatoon.

A son was born on November 28th, and Mrs. Briggs succumbed to pneumonia from which she was ill only a few days. Besides her father, she is survived by her husband and two young sons, her mother having predeceased her in March, 1917.

THE L.M.M. IN THE MARITIME DIocEsEs.

The cities of Montreal, St. John and Halifax have recently been visited by Dr. W. E. Taylor in the combined interests of the Anglican L.M.M. and M.S.C.C. A report was given on the progress of the Sunday School War Memorial, and in each centre visited schools accepted larger undertakings. In St. John the amount was increased from \$600 to \$2,500. In the same city Dr. Taylor addressed an Anglican laymen's supper, and later conferred with and organized the laymen for a campaign which is being carried through this month to secure all extra-parochial and missionary objectives for 1918. An illustrated lecture on "The New Situation and Christian Opportunity in China" was given to the men and women of the ten Anglican churches in Christ Church Cathedral School-house, Fredericton. In Halifax Dr. Taylor was the guest of the St.

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George's Society, and addressed this body at their semi-annual banquet on "The War and the Far East." This organization has as its chairman Dean Llwyd, and includes many of Halifax's leading citizens and prominent Anglicans. Conference were held with the Bishops, clergy and laymen in each centre visited on matters related to a proposed Forward Movement of the Anglican Church.

THANKSGIVING SERVICE AT KELOWNA, B.C.

Over eight hundred people attended a service of praise and thanksgiving for Victory in the church of St. Michael's and All Angels', Kelowna. The service was conducted by the ministers of the local churches, Ven. Archdeacon T. Greene, Rev. E. D. Braden, Rev. W. Arnold Bennett, and Rev. Griffiths, while a choir composed of the choirs of the Anglican, Methodist-Presbyterian and Baptist churches led the singing. A number of returned soldiers in uniform attended the service, as did also the Mayor and Council.

BISHOPS' UNIVERSITY, LENNOXVILLE.

At the annual meeting of the Corporation of the University of Bishops' College, at Lennoxville, in November, it was announced that the late Mrs. W. H. Robinson left a legacy in her will, bequeathing the sum of \$2,000 to the University for the purpose of endowing a scholarship in memory of her late son, Lieut. F. Reginald Robinson, an alumnus of Bishops, killed in action. The revenue will form a scholarship to be at the disposal of the Bishop of Montreal. The Principal reported a fair entry of new students, and there are now upwards of 60 enrolled in the Arts Faculty. The accounts for the year revealed a deficit of upwards of \$3,000 on the year's operations, but this was found to be due entirely to extraordinary repairs.

CHINESE CONFIRMATION.

On December 4th at 9 p.m., the Lord Bishop of Columbia administered the rite of Confirmation to two Chinese women and four Chinese men in the little Mission Hall in Georgia St., East Vancouver. It was a beauti-

A Time To Be Cautious

It is no doubt a time to be cautious. But it is possible to be over cautious. There is no reason why a man should leave his money on deposit when he could as easily and with equal safety obtain 5½% by investing it in

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ful little service, only Christians and adherents, that is, those who are preparing for baptism, being present, in addition to the president of the W.A. and a few more of those deeply interested in Chinese work. The time was, unfortunately, rather inconvenient, and this prevented a larger attendance. The service, which was preceded by evensong, was entirely in Chinese, and was entered into most heartily, while the white members of the congregation were able to join in the hymns, for both the English words and the Chinese translations fit to the same well-known tunes. The Bishop gave a short and encouraging address, the Rev. Lim Yuen translating for him. The occasion was very interesting because these two women, were the first women to be confirmed in Vancouver and when the mothers are Christians the work done by the kindergartens and Sunday Schools is sure and lasting.

* * *

INDUCTION AT ROSLIN, ONT.

On December 5th, Archdeacon Beamish, carrying the Bishop's mandate, visited the parish of Roslin and formally instituted and inducted the Rev. F. Williamson as Rector of the parish. The service was held in Thamesburgh Church and was attended by a large congregation. The following clergy were present and assisted: The Revs. W. G. Swayne, T. H. H. Hall, and A. E. Smart. The Rev. T. H. H. Hall, of Madoc, the special preacher, selected as his text 1 Peter 2:17, "Love the brotherhood," from which he set forth the ideals of the Holy Catholic Church. The parish of Roslin is one of the best rural parishes in the diocese, and is a very healthy and flourishing condition. It has three churches, Roslin, Thamesburgh and Moneymore, situated in the midst of a fine farming country.

* * *

MEMORIAL SERVICE AT BRANTFORD.

At Trinity Church last Sunday, a memorial service was held in honour of four men who have made the supreme sacrifice since September 1st. Speaking from the text, "The Philistines slew Jonathan," the Rector, Rev. C. L. Bilkey, showed that in every age great spiritual conflicts have arisen between the forces of good and the forces of evil. So Christ Himself had declared that He came not to bring peace into the world, but a sword. There was still hope for the world when so many nations and individuals were willing to sacrifice all for the cause of righteousness.

* * *

CANADA'S CHAPLAINS.

In an interview with Colonel Canon Almond, C.M.G., Director of Chaplain Services for the Canadian Forces, and an old Quebecer, the Quebec "Telegraph" obtained the following information relative to the work: There are 386 Chaplains, of which 169 are Roman Catholic, and 217 Protestant, as follows: Church of England, 107; Presbyterian, 61; Methodist, 34; and Baptist, 15. While the general direction of the Chaplains is in the hands of Colonel Almond, the Roman Catholic interests are practically left to Lieut.-Col. Workman. The number of Chaplains in the services work out at about one for every thousand men. The Chaplains go over the top with the men, as will be judged by the following list of decorations: C.M.G., 5; C.B.E., 1; D.S.O., 2; O.B.E., 1; M.C., 22; M.M., 2; and D.C.M., 1. Two Chaplains roam through the streets of London to assist the soldiers wherever they can. Two others have made the supreme sacrifice, one dying of wounds and the other being drowned through a ship being torpedoed.

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MEMORIAL SERVICE FOR LIEUT. NICHOLSON AT ST. JOHN'S CHURCH, CHAPLEAU.

A memorial service was held at St. John's Church, Chapleau, on Dec. 15, in memory of Lieut. Lorne Weller Nicholson. Lieut. Nicholson was the only child of Mr. and Mrs. Geo. B. Nicholson, of Chapleau, Ont. Mr. Nicholson is M.P. for East Algoma and is a member of the General Synod and the Mission Board. The Methodist Church cancelled its service and all citizens joined in showing sympathy to the bereaved parents and in honoring the memory of the soldier.

Rev. Geo. Prewer, of Chapleau Indian School, assisted in the service, and the address was given by Rev. J. N. Blodgett, Rector of St. John's. The text was from Isa. 6: 8. "Here am I, send me."

After making reference to Isaiah's call and answer, the preacher continued: "Another climax came in 1914. Once again the cry went out and from all over the Empire came the answer. Chapleau sent her sons in goodly numbers. Lieut. Nicholson was a real Chapleau boy. Here he was born, and formed his friendships. He was just at that stage in life where the boy was merging into the man. As one of the 'Men of the North,' one of the 227th Battalion, he went forth ready to do his duty. When the 227th was broken up in England, he was ordered to the Forestry unit. But he at once applied to be transferred back to the fighting ranks. At that time he wrote home:

"It would have been less worry for you had I stayed with the Forestry unit, but I felt it was my duty to go into the fighting line, and I know you want me to do my duty."

He was twice wounded, recovered, and returned to the ranks. Then came the fateful day of Nov. 4th.

One of his companions wrote: "Last winter, of practically every night, he spent the greater part with the patrols; sometimes in No Man's land, and often beyond the enemy's wire—work the most trying and unnering and the most dangerous to conceive, and yet he seemed to be enthusiastic about it all.

I was about three hundred yards from him when he was hit and I have since spent a long time at the spot where he fell. We were advancing over very wet country and had to keep to the roads, as between was filled with water, some places very deep. Lorne's command had at first come into contact with the enemy along a railway track where they encountered considerable opposition from machine gun fire. After a time they drove the enemy out and were making good progress when they ran into fire from a very strong concealed enemy machine gun post. A number of guns opened up and also several in the rear, and they caught Lorne and his party. Another officer named McDonald and six other ranks were casualties at the same time. Only one man of the party escaping un-wounded."

There can be no regrets, their glory is too great for that. There are sorrowful deaths. There are many lives so lived as to cause continual regret to all right thinking people. They are the real sorrow makers of the world, whose life-stories are painted in blackness and whose deaths are a going out into the night. But we come up unto the mount of honor, the path of the brave; there we raise a memorial arch for the men who gave their lives for the world. There is sorrow, deep, painful—but there can be no regrets. To-night against the memorial arch for the men who gave their lives we lay another wreathed shield.

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The money you save earns interest when deposited in our Savings Department, and both principal and interest are safe and can be obtained whenever required.

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OF COMMERCE

THE GIRL OF THE REMAKE.

(Continued from page 336.)

truly said that a greater enemy to sound education is passing through daily life with a slack imagination. You were not born that way. You know well enough that as a child you climbed upon your father's knee, pleading for a story from morning till night, and wove that story into everything around you. You saw giants and castles in the glowing fire, dwarfs swinging to and fro on the branches of every tree, fairies peeping out of the forest flowers.

You have passed beyond the stage when you created Pucks and Ariels everywhere around you, but the spirit of that stage, if you are intellectually alert, still lives on and will live on and on:—

"So let it be when I am old,
Or let me die."

For as the fairyland of unreality passes, the fairyland of reality remains, whether it be a fairyland of science, or a halo of romance which, like a scent of bygone lavender, hovers over the path of everyday life. For there is romance, there is fossil poetry imbedded even in the most ordinary words of every-day life. There is romance were we but wise enough in Canadian history to recognize it; in the names still clinging to storm-beaten cape or silent river, names which recall vividly the daring pioneers who swept past those capes and rivers and christened them in the days of the long ago.

There is a charm and personality in every bird and flower if we have even but a calling acquaintance with them, only, alas! so often we pass

"Through the fields,
In gloves, missing so much and so much."

There is a miracle of invention in the factories we pass day by day if we only cared to step inside and watch the machinery with inquiring and understanding eyes. There is a glow of imprisoned thought and delicate imagination in every book upon your shelf which awaits your unlocking, as certainly as a glow of imprisoned life and sunshine in every bit of coal which awaits its gladness of release upon your fire. There is a majesty of teeming life, though possibly life very different from ours, amid a glory of everlasting burning in every giant star lighting you along your path at midnight. There is a glimpse in every rift of a cloud of

"The sunny port you sailed from so long ago,
Where dawn on golden stairway climbed to the world below."

But glorious as the habit of wonder and of worship may be, it would take you but a little way if in the midst of the swiftly changing cloud and sunshine, if in the midst of the changing wonder of the world, you cannot see the King in His beauty, "the King high and lifted up."

It was that touch of the King in His beauty which Wordsworth felt every where around him, but never so vividly as one evening by the bedside of his little four-and-a-half-year old boy. In answer to the child's eager questioning about God, the poet gave what answer he could; but in vain, till the little fellow glancing up at the wind tossing the fir trees and the sky and light dancing about in their dark branches through the window cried out: "There's a bit of Him, I see it there."

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Cousin Mike has the results of the last competition all ready. They will be given in the next issue and a new competition announced.

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FOR FLOORS

Just gentle rubbing no hard scrubbing



AMONG THE ESKIMOS.

(Continued from page 833.)

"Nascopie," and landed at Chesterfield Inlet. Captain French had orders to find the murderers of two prospectors and to investigate the cause or causes of this terrible crime. Starting from Baker Lake, Capt. French and his companions travelled on the whole, five thousand miles, and met four thousand Eskimos, many of whom had never seen a white man. There can be no doubt that in the vast regions to the north and west of Baffin Land there are still many Eskimos to be sought out. A stupendous task this for the Anglican Church in Canada, but one which, in God's strength, will, we feel sure, not be left undone.

Friday, 4th: Arrived at Cartwright, which is a Hudson's Bay Company's station on the Labrador Coast. Had a very happy time with the Rev. H. Godron, whose earnest work for God is well known. On Sunday, the 6th a most hearty service was held on shore when Bishop Anderson preached a most helpful sermon on the duty of thanksgiving. Left Cartwright in the afternoon.

Tuesday, 8th: Arrived at St. Johns, Newfoundland Wednesday, the 9th, a most encouraging meeting was held in the evening, which was preceded by a most happy social meal. These were arranged by the thoughtful kindness of our friends, Mr. and Mrs. Barton. His Lordship the Bishop of Newfoundland, in a most kindly manner, introduced Bishop Anderson and myself to the audience, and we both spoke of God's marvellous doings amongst the Eskimos.

Thursday, 10th: As we travel via the Reid Newfoundland Company's

route to Sydney, and from there to Montreal, we bid farewell to our friends on board the "Nascopie," all of whom have shown us not a little kindness, and whose gentlemanly spirit we cannot forget. As the train leaves St. Johns at 1 p.m., I was busy at the station the latter part of that forenoon and, therefore, did not know the nature of the telegram which had reached my friend, Mr. Barton, but which he most kindly and wisely explained and handed to the Bishop. After the train had started our Bishop, in the most sympathetic manner, told me that our son—Henry Martyn—had died on the 28th of September, from wounds received in France. There is something so sacred, so touching, as his bright, loving face still lives before me, that I could not mention his pathetic death if I did not believe that God will, through that distant and unknown grave, cause some witnesses for Christ to go forth and join in Christ's everlasting work and victory in the Polar wastes. There is a mine of truth and comfort in our Saviour's words: "Except a corn of wheat fall into the ground and die, it bringeth forth much fruit."

Monday, 14th: Arrived at Ottawa. Found Mrs. Peck wonderfully sustained by God's grace and love. Deeply thanking all kind friends for their true sympathy, and for their unceasing and prevailing prayers,

Gratefully and truly yours,
E. J. PECK.

SKIN FOOD

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 The
Jolly Animals' Club
 By LILIAN LEVERIDGE

XXIII.

The Christmas Tree.

FOR a long time Mr. Mockingbird had sat perched in the Big Pine Tree on Windy Hill without singing a note or uttering a word. This was so unusual that Mr. Bluejay, who had been watching him, began to feel a little puzzled. When Mr. Bluejay was puzzled about anything someone was sure to hear of it, for he had his share of curiosity, and a little more. At last he asked, "What's keeping you so quiet this morning? You are not sick, I hope."

"No," answered Mr. Mockingbird, "I was only thinking."

"Your thoughts are generally worth passing on," hinted Mr. Bluejay.

"Look over there across the valley," said Mr. Mockingbird, "and tell me if there is anything that takes your eye."

Mr. Bluejay looked long and intently, but shook his head. "There's nothing unusual that I see," he said. "Nothing unusual? Look again."

"Nothing but a bunch of red leaves on the maple over there."

"That's just it," said Mr. Mockingbird. "That's the very thing. Maybe it doesn't mean anything to you, but it certainly does to me, and I'll bet you a beechnut it means a lot to most of the birds in the Merry Forest."

"I don't just get you," replied Mr. Bluejay, with his head on one side.

"Come now, where's your wits?" laughed Mr. Mockingbird good naturedly. "I'll tell you. It means that little Johnnie Frost has just got that maple tree, and he will just get a lot of Merry Forest folk if we don't just get out before he pitches his white tent and begins housekeeping."

Mr. Bluejay whistled. "I see, I see! I hadn't thought of that. I'm not afraid of him, but I know he's a rather sharp fellow to deal with, and I don't advise anybody who doesn't like him to stay in his company. But there's no need to be scared of him for weeks yet."

"There's no need to be scared at all, for of course we've lots of time to get out of his way; but we birds have a good many plans and preparations to make before we take our long flight to the Southland."

"What will the Club do for music when you are all gone?"

"The Club!" Both birds looked at each other in silence for a long minute. The question of the Club would need some looking into. Presently Mr. Bluejay suggested that they should talk it over with Professor Owl, and with this purpose the flew at once to the Professor's favorite perch near the Winding River.

This was the Professor's sleepy time, and he was a little cross at being disturbed, but once fully aroused he opened his big round eyes, put on a very important air, and was ready to talk business.

"It will be out of the question to have any meetings without music," he declared, "And besides, it is going to be a busy time from now on for many of our jolliest animals, getting ready for winter. So I think that before long we had better have one extra jolly time for a wind-up, and then quit until Spring. It would be a good idea for you two birds to take a trip all through the Merry Forest and tell everybody to come to-morrow night with a plan for our last meeting."

Mr. Bluejay and Mr. Mockingbird agreed to this, and set out at once while the Professor settled himself again for his nap.

The next night there was an extra large meeting in the Cave of Fireflies; and there were so many suggestions made—most of them altogether crazy—that the Professor almost got bewildered.

At last little Chickadee flew to the front and piped up in his cheery little voice, "Why not have a Christmas Tree?"

"A Christmas Tree!" exclaimed a score or so of voices, and a bluebird asked, "What kind of a tree is that? I don't believe they grow in the Merry Forest."

"Yes they do," laughed Chickadee. "There's lots of them, but they don't all bear fruit, and the fruit comes on them in a queer way."

"If you know what you're talking about," said Professor Owl, "you'd better explain yourself."

"With pleasure your Honor," answered Chickadee briskly. "Like our little new friend, Sir Spider, I have been to school—the same school he went to, I believe—and it's a great place to learn interesting things. Last



year I got quite friendly with the children—they weren't the dangerous kind—and in the snow time one day I flew right in the open window. I couldn't find the way out again, and after a while went to sleep. When I awoke there were a lot of people inside, and bright lights, and I was a little scared at first. I flew behind a picture on the wall; it was a good safe place, and I stayed there. I'll tell you what I saw. There was a Christmas Tree there—just a green hemlock they had brought inside, and it was hung all over with bright things and presents for everybody, and there were ever so many little lights burning on the ends of the branches. They had a programme like we do, music and speaking, you know. Then everybody had something nice to eat, which they called refreshments, and last of all the presents were taken off the tree and there was something for everybody. Now, I don't see why we couldn't do the very same."

Everybody was interested in Chickadee's story, and the Professor said it was the best and newest idea yet. There was only one objection, but that didn't count. Puck said he knew something about Christmas Trees, and he was sure that they never bore any fruit except in the snow time; but everybody else thought that didn't matter a bit.

So it was soon decided that the Club should have a Christmas Tree as soon as the Merry Forest had put on its beautiful red and gold dress. The Professor named Mrs. Bear and Puck to look after the refreshments; Mr. Mockingbird, the programme, and Rennie Red Fox the Tree. The rest were to be ready to do whatever might be asked of them.

If you think those Jolly Animals weren't busy for the next three weeks you'd better guess again. There was great excitement abroad and much

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fun over the preparations, and at last the eventful night arrived.

It was a perfect night. Little Johnnie Frost, after helping the Forest to put on its pretty new dress, had obligingly taken himself off. The Indian Summer Queen had hung the thinnest of blue gauze veils over the hills and valleys; the Moonlight with her magic wand had turned everything to silver, and the Dew Fairies had flung their jewels far and wide. This was the more delightful because it had been decided to hold the last meeting just outside the Cave where a lovely hemlock in the centre of a grassy spot made an ideal Christmas Tree. This tree was truly a wonder. A firefly glowed on the tip of every littlest branch, and all sorts of queer little parcels were tied on.

Everyone in the Merry Forest, whether members of the Club or not, had been invited, and there was a very large audience. The programme commenced in good time with a full chorus of bird voices. Then the Professor made a very elegant speech in which he praised the Club members for the splendid work and the noble spirit shown by all. He hoped that this spirit would be kept up all through the winter and carried to far-away lands, and that very early in the summer these happy meetings in the Cave of Fireflies might be resumed.

This speech was loudly applauded, and then Mr. Mockingbird sang a very lovely solo.

Next—you never could guess what came next—a recitation entitled "The Night Before Christmas," by Little Boy Blue. He explained to them first of all who Santa Claus was and described his reindeer. Everyone was so interested. And how they did laugh! This was followed by more singing. Then Puck danced a two-step to a lively piece of music played by the crickets on their violins. After this came some very funny stories, and a song by Doll Dimple and Boy Blue.

Then, while the birds and squirrels leaned from their perches to listen, and all the animals gathered closer in a ring around her, Doll Dimple, in her sweet and simple way, told the story of the Christmas Tree. She told of a dear little Baby who came from the skies with a wonderful Gift, and of a lovely Song heard in the sky, and a bright Light, and a beautiful Star.

They all thought it the loveliest story they had ever heard, and they wanted her to tell it all over again, so she did. Then the children sang again, and there was some more bird music, and the programme came to an end.

After this came the refreshments, and this part of the entertainment was a decided success. Mrs. Bear and Puck had certainly worked hard, and Puck's cleverness had secured some unusual dishes, but he could not be coaxed to tell how he managed it. There was a savoury beef stew, and potatoes, and nuts and apples and berries and honey, and a big fruit cake covered with white icing. This especially delighted the birds. There was milk, lots of it—Puck had milked Farmer Smith's cows himself. Everything was declared to be delicious, and all the Merry Forest folks enjoyed the treat.

Last of all, the Christmas Tree was stripped of its strange fruit. The presents consisted mostly of little bags of nuts, apples and maple candy. There were also a few little dolls and toys and trinkets that Puck had picked up. These caused a great deal of fun.

Just as the moon was setting they formed two big circles and danced around the Tree, still beautiful with its firefly lights, and everybody sang in his own way the song he knew best. Thus happily came to a close the Jolly Animals' Club.

THE END.

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Famine conditions still prevail in Persia, and the people are dying of starvation in large numbers. One of the C.M.S. missionaries, a lady doctor, writes that bodies are lying about the streets of Isfahan, and

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"I want my photograph taken." I said.

"Sit there," said he, "and wait."

After an hour the photographer opened the inner door.

"Come in," he said severely. I went into the studio.

"Sit down," said the photographer. Then he rolled a machine into the middle of the room and crawled into it from behind.

"The face is quite wrong," he said. "I know," I answered quietly, "I have always known it." He sighed. "I think," he said, "the face would be better three-quarters full." "I am sure it would," I answered enthusiastically. He twisted my face as far as it would go and then stood looking at it. He sighed again. "I don't like the head," he said. Then he went back to the machine and took another look. "Open the mouth a little," he said. I started to do so. "Close it," he added quickly. Then he looked again. "The ears are bad," he said; "droop them a little more. Thank you. Now the eyes—roll them in under the lids. Put the hands on the knees, please, and turn the face just a little upwards. Yes, that's better. Now just expand the lungs! So! And hump the neck—that's it; and just contract the waist—ha! and twist the hip up towards the elbow now! I still don't quite like the face, it's just a trifle too full, but—". I swung myself around on the stool. "Stop," I said with emotion, but, I think, with dignity: "This face is my face. It is not yours; it is mine. I've lived with it for forty years and I know its faults. I know it's out of drawing; I know it wasn't made for me, but it's my face—the only one I have"—

I was conscious of a break in my voice but I went on: "such as it is. I've learned to love it. And this is my mouth, not yours. These ears are mine, and if your machine is too narrow—" Here I started to rise from the seat. Snick! The photograph was taken. "Come back on Saturday and I'll let you see a proof of it." On Saturday I went back. He unfolded the proof of a large photograph and we both looked at it in silence. "Is it me?" I asked. "Yes," he said quietly. "It is you." "The eyes," I said hesitatingly, "don't look very much like mine." "Oh, no," he said, "I've retouched them." "Fine," I said, "but surely my eyebrows are not like that?" "No," he said, with a glance at my face, "the eyebrows are removed. We have a process now—the Delphide—for putting in new ones." "What about the mouth?" I said, "is that mine?" "It's adjusted a little," he said, "your's is too low. I found I couldn't use it." "The ears, though," I said, "strike me as a good likeness." "Yes," said he thoughtfully, "that's so; but I can fix that all right in the print. We have a process now—the Sulphide—for removing the ears entirely. I'll see if—" "Listen," I interrupted, "I came here for a photograph, a picture, something which, mad though it seems, would have looked like me. I wanted something that would depict my face as Heaven gave it to me, humble though the gift may have been. I wanted something that my friends might keep after my death, to reconcile them to my loss. It seems that I was mistaken. What I wanted is no longer done. Go on, then with your brutal work. Take your negative or whatever it is you call it, dip it in sulphide, bromide, oxide, cowhide—anything you like; remove the eyes, correct the mouth, adjust the face, restore the lips, reanimate the necktie and reconstruct the waistcoat. Then when you have done all that, keep it for yourself and your friends. They may value it; to me it is but a worthless bauble."—T.H.I. Record.

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