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

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

Rev. Canon Scott, C.M.G., D.S.O., Senior Chaplain of the 1st Canadian Division, has been awarded a bar to his D.S.O.

The Right Rev. James Bowen Funston, first Bishop of Idaho, died suddenly at his home at Bolso, Idaho, on December 2nd.

Lieut. A. H. Holmes, B.A. (Dublin Fusiliers), who has been a prisoner in Germany for two years, has safely reached Hull, England. He is a graduate of Wycliffe College and Toronto University. He enlisted with the Divisional Signallers in Toronto in 1915.

The Ven. H. B. Delany, D.D., a negro Priest, was consecrated Suffragan Bishop of North Carolina on November 21st in the chapel of St. Augustine's School, Raleigh, N.C., for negro work. Bishop Demby, another negro Bishop, read the Litany.

"Nothing is more certain than that, if the competition in armaments is allowed to continue for the lifetime of another generation, the next great war will bring about the practical extinction of civilization and the permanent crippling of the human race."—Mr. Henry Asquith.

Major T. H. Raddall, of Halifax, killed in action on August 9th, 1918, was gazetted Lieut.-Col. just before his death, word of his promotion having reached Halifax after his death. He was a member of St. Matthias' Church, and his wife and children still reside in Halifax.

Mr. J. Miller McCormick, Superintendent of the Church Camp Mission, is proceeding at once to England to take part in a conference of Navy Mission workers. He expects to have with him several of the former Camp Mission workers who have been overseas on military service.

To give an instance of the late Bishop Boyd Carpenter's retentive memory, it was recently stated that in the Jubilee sermon, which he preached before the members of the Houses of Parliament at St. Margaret's, Westminster, in 1887, he gave quotations from no less than twelve different authors.

On St. Andrew's Day Canon Gould delivered an inspiring address to the members of St. Andrew's Brotherhood in London, Eng. Owing to the state of the general conditions prevailing at present in England, and also to his present state of health, Dr. Gould plans to return to Canada at the earliest possible moment.

Bishop Montgomery completes this year seventeen years of brilliant and devoted service as the clerical secretary of the S.P.G. It is not too much to say of him that he has left his mark upon the Church of England throughout the world. The Bishop

retires from the secretaryship at the close of the year.

Major Charles Holmes, a former choir member and Sunday School teacher, of St. Matthew's, Halifax, has received the Military Cross. Major Holmes left as a private in the 25th Batt.; he was promoted to the rank of Major and was acting Lieut.-Colonel at the time of signing of the armistice.

Cadet A. C. L. Adams, son of Rev. A. A. and Mrs. Adams, who was attending St. John's College, Cambridge, Eng., has been successful in passing his examinations and has been gazetted second lieutenant. He has transferred to the Imperial army and been attached to the Indian Army Reserve Officers' Corps. Lieut. Adams, previous to enlisting in the 106th University Battalion, was studying law in Edmonton. He left for India November 6th.

Rev. S. A. Lawrence, Rector of Trinity Church, Thornhill, for the past six years, died on December 14th in his fifty-fourth year. During the six years Mr. Lawrence was in Thornhill he was connected with many public enterprises and was keenly interested in educational matters. Previously, he was Rector of Grace Church, Markham, and was for a time at Pincher Creek, Alberta. Mr. Lawrence was a graduate of Trinity College, Toronto. His wife survives him. The funeral service took place on Tuesday last.

The Spanish Reformers celebrated recently the jubilee of religious tolerance in their native land. Fifty years ago Don Juan Baptista Cabrera surrendered a lucrative position in Gibraltar to undertake the evangelization of his loved fatherland, from which he was a fugitive for conscience' sake. He died Bishop of the Reformed Spanish Church, and his clergy and people, true to his spirit, maintain his work with increased zeal and self-denial. Their missions have enjoyed the Divine blessing, and they look forward to a reaping of the harvest that will follow the seed-time of the past.

Word has been received by cable that Lieut. R. Keith-Little only son of Mr. and Mrs. John Keith-Little, Thornhill, Ont., was killed on November 18th, the result of an airplane accident in Sheerness, England. Lieut. Keith-Little and pilot were both killed. Before enlisting Lieut. Keith-Little was with the firm of Pope, Rooke and Grant, chartered accountants, of Regina, and was a candidate for Holy Orders. He enlisted in September, 1915, with the Cameron Highlanders, of Winnipeg, went overseas in December, and was in the firing-line in February, 1916. He was shell-shocked in the fighting around Ypres in June, 1916, and was wounded in the battle of the Somme on September 20th, 1916. He was kept in hospitals over a year and was given his commission in the R.N.A.S. on February 9th, 1918. Lieut. Keith-Little married on February 20th last Miss Florence Littlewood, daughter of Mr. and Mrs. Albert Littlewood, Blackpool, England.

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Canadian Churchman

Toronto, December 19th, 1918.

The Christian Year

SUNDAY AFTER CHRISTMAS.

HE brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." This is the fact we celebrate at Christmas—the Birth of Jesus Christ—the Birth of Him Whose influence has changed the course of history and (in the words of John Stuart Mill) "Whose three years of public ministry have done more to uplift and cleanse the world than all the teachings of philosophers and moralists."

"The Word was made flesh and dwelt among us." This is the truth revealed. He Who was born as at this time is the Only-Begotten Son of God.

In the past four years many people have been driven by their anxiety and sorrow to "think upon God." They have heard that "God is love"—but their tortured hearts and bewildered minds have made them ask, Is God Love? Christians affirm That God is love and lead the bewildered to Bethlehem and Calvary. The Christmas scene is before us now.

But O, what sight appears

Within that lowly door,
A manger, stall and swaddling clothes,
A Child, a mother poor!

The meaning of that scene is that "God from on high hath heard." The fulness of time has come. God hath sent forth His Only Begotten Son, born of a woman. God is manifest in the flesh. Being in the form of God, He made Himself of no reputation and has taken the form of a servant and lived His life of obedience. God so loved the world that He gave His only Begotten Son. Does not all this say that "God is love"? What great love and sacrifice was in the hearts of the splendid fathers who willingly gave their splendid sons in the war? In the going forth of these sons, and in their deaths the fathers, paid a great price. It cost them something, did it not? God is love. Herein is love . . . that He gave His Son to die for us.

Christians awake, salute the happy morn
Whereon the Saviour of the world was born,
Rise to adore the mystery of love
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God Incarnate and the Virgin's Son.

"Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit." In the privileges of God's love we have shared. Of God's favor and free gift we have received the adoption of sons apart from our deserts or deserving. "He first loved us." Before we were conscious even of love of father or mother, God's love was declared to most of us in the privileges of Holy Baptism. It is for us to realize and exercise our sonship. This demands the co-operation of heart, mind, conscience and will with the helping power of the Holy Spirit. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost."

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

The Peace Conference

LET US PRAY

That the German officials and people may come to a knowledge of their evil doings and repent.

That justice may be done to both friend and foe.

That righteousness and truth may be established among us for all generations.

That Christ Himself shall be the final arbiter at the board.

Editorial

THE LEAGUE OF NATIONS

THE greatest practical issue before the world to-day is the League of Nations. It holds possibilities for future generations which are incalculable. The thought of the men who have nobly given life itself in the hope that this war would be the last of wars compels us to realize something of what peace will mean to the coming years.

A writer in the "New York Tribune" imagines the allied dead on a march down Fifth avenue. The British head the column.

"At daybreak they start, twenty abreast. Until sunset they march . . . and the next day, and the next and the next. For ten days the British dead pass in review. For eleven days more the French dead file down the 'Avenue of the Allies.' For the Russian it would require the daylight of five weeks. Two months and a half in all would be required for the allied dead to pass a given point."

To this procession add the stalwart Belgian host, the Serbian, the Italian and the American. Behind them let there pass the mothers, wives, and children of the men who gave themselves for their love. Following them let the martyrs of Armenia, young and old, men and women fill sorrow's eye.

We bow our heads before the great host who have suffered and endured and a mighty resolve sweeps over us that by Gods' help the curse of war shall not pass this way again.

The League of Nations is the answer to the War of Nations. "Never in God's earth can you bring it to pass," says the doubter. But if only the earth be God's it must come to pass. Too many people have assumed an attitude of indifference, even opposition; to the project. "It is too visionary for practical politics." But in the name of God let us try to get such a thing. God and the children yet unborn will not forgive us if we do not try.

We have missed the clear statement of the Churches in this matter. We have not seen utterances which would lead us to believe that the Churches are throwing their whole weight of influence on its side. Yet if ever there be a cause which God can bless, it is this attempt to bind the nations with the cords of love instead of the cords of fear. Every preacher should become

a propagandist for the League. The very effort will lead us to the necessity of the *fundamental league of men with God* as well as one another.

This League must not be simply a Treaty founded on self interest like the alliances of the past. Its foundation and its aim must be righteousness, truth and liberty for all mankind. It must represent the wills of the peoples themselves. It must not be planned in the secret chamber of the diplomat but at the open council board of the nations. Overreaching and grasping, whether of friend or foe, it must condemn. Most certainly an unrepentant and an unregenerate Germany can have no place in the League.

Aggressive warfare is a crime which brands a nation as a murderer. When the conscience of the nations is quickened by God's Spirit to see and acknowledge that point, they will find it but a small task to control and police the seas and lands of the world. A League of Nations can change the face of the world. God has given us life in days fraught with great issues to mankind. God help us to meet our responsibilities in the Spirit of Christ.

* * * * *

UNANSWERED need is the unavoidable inference from the Baffin Land and Fort Churchill articles in this issue. There is the appeal of the heroic in the work. And the Church should see to it that the only hardships are those of isolation, and climate. It is disgraceful to add poverty as another star to the missionary's crown. Can we get men for even the most isolated post—Baffin Land? Men are desperately needed. We are glad that Bishop Anderson was able to go for the first time to this North land. His visit will bear much fruit, we hope. Far greater fruit it would have borne if a missionary had been in the land last winter to prepare the Eskimo for Confirmation. The system of summer trips saves connections from being absolutely broken, but it is no solution of the problem at all. Such work should not be entrusted to native catechists. It is well that the Eskimo should meet other white men than traders and explorers, quite apart from the question of Christian teaching. It is time that we heard a definite appeal in Canada for workers. We are confident that to-day men will respond to the heroic as they have in the past.

* * * * *

THE significance of the ANGLICAN SERVICE LEAGUE formed in Toronto last week is greater than the average reader might gather. It is a sign of the times, and best of all it is a sign of the needs of the times being so felt that a determined effort is to be made to meet them. Churchwomen have long set us a notable example which Churchmen are resolved to follow. We are sure that the motive of the League is not "charity," but justice and love. The man who lets "charity" creep into his attitude to the needy has not felt the pulse of brotherhood which makes the needy one's problem his own. The needy one has a right to food, clothing, shelter, education, home, in short, to life. The highest service of the League will be to help him gain these things of which he has been robbed by the greed and sin of the men who should be his brothers.

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WILLIAM BOYD CARPENTER

(LATE BISHOP OF RIPON).

Rev. H. D. A. MAJOR, B.D.

BY the death of Bishop Boyd Carpenter on October 26, the Church of England has lost one who in the eyes of the nation represented the English episcopate in its most attractive form. The breadth of the Bishop's mind, his wonderful pulpit eloquence, his philanthropic sympathies, his charming manner, his unflinching good sense, his genuine interest in literature and the drama, his disregard of ecclesiastical distinctions, won for him the confidence and admiration of the English laity of all classes and denominations. And yet it would be absurd to affirm that he was admired by all. He was a layman's, rather than a clergyman's Bishop. In certain clerical circles he was criticized on three grounds—viz., that he was not a scholar, or an organizer, or a Churchman. We hold that we shall be doing some service to his memory and to an episcopal type, which we could wish were greatly multiplied, by dealing briefly with these criticisms which are based in some cases on misconceptions, and in other cases on a conflict of ideals.

It is quite true that Bishop Boyd Carpenter was not a scholar in the technical sense of the term. He had not an academic or an archaeological mind nor the training or temperament which would have fitted him for scientific research. He had not that accurate and eminent knowledge of any branch of humane learning (with the possible exception of Dante) which would have entitled him to membership of one of the great European academies. We ought to look for such a standard of scholarship in our Regius Professors and in our Deans, but we can hardly expect it in our modern Bishops. What we may rightly demand of them is an absence of obscurantism, and a respectful, sympathetic and practical interest in all sound learning and genuine research.

Bishop Boyd Carpenter certainly possessed these, but he possessed more. Those who were much in his society realized that if he did not know everything of something, at least he knew something of everything. His knowledge, moreover, did not consist of *dissecta membra*. He was no *spermologos*, a collector of intellectual trifles. His knowledge was systematic. It was duly arranged in a mind in which general principles and laws reigned supreme. It consisted of vast collections of facts chiefly in the form of literary quotations, historical events and personal experiences, so grouped and disposed as to be ready for immediate and effective use in pulpit, on platform or in private conference. His mind was not only orderly but moved rapidly. He had an extraordinary facility for recognizing likenesses where the more ordinary mind does not readily perceive them. It was this gift which, combined with his remarkably retentive memory, gave a brilliancy to his conversation, which always stimulated even when it did not convince. His interest in new truth or new aspects of truth was Athenian rather than Anglican. Physiology, psychology, psychic phenomena, sociology, statistics, educational methods, comparative religion, literary criticism, modern philosophy had all an absorbing interest for him.

For a Bishop he took exceedingly little interest in ecclesiology, liturgiology and dogmatics. The Bishop liked to do his own theological mining, smelting and minting. He found his ore not in theological systems, but in the visions of God vouchsafed to the prophets and poets of humanity, in the Divine ideals which permeated human history, above all in the character and teaching of Jesus Christ, the supreme manifestation of God to man, a manifestation which the Divine in man must instantly recognize when it comes face to face with Him, and to which it must finally conform.

The Bishop's mind was of the poetic, prophetic and artistic type, not of the academic or dogmatic. Yet we ought to add that it was of the scientific type, at least to this extent, that he

loved truth, and recognized with the Scotch poet that:—

"Facts are chieils that winna ding."

When a certain clerical library refused to place Harnack's *History of Dogma* on its shelves, he spoke of it as "drawing down the blinds." But it was the significance of facts and their interpretation, rather than the facts themselves which appealed to him.

The statement that the Bishop was no organizer equally demands examination. He was gifted with great powers of imagination and initiative, but he left it to others to work out his schemes in detail, and to realize them in practice. In some cases like that of the Victoria Clergy Fund, he was well served. But those who object that he was no organizer would do well to remember that the highest function of a Bishop, even in a Yorkshire diocese, if he be of the true apostolic type, is to inspire, not to organize. An English Bishop ought to be a great moral and spiritual leader, voicing the nation's noblest aspirations, and appealing in times of temptation to its better self. Organization ought to be accomplished by his officers, archdeacons, rural deans, representative laymen, etc.

The notion that a Bishop ought to be an organizer is a deleterious one. A Bishop ought no more to be an organizer than a barrister ought to be a solicitor.

One reason why we have the demand for more Bishops to-day, and a growing *percentage* of the episcopate bereft of the power of appealing to the hearts, imaginations and consciences of the nation, is due to Bishops having too often mistaken their episcopal functions. They preside at a vast number of committee meetings; they attend to an enormous business correspondence; they become immersed in all the minutiae and routine of their dioceses. They have less and less time for thought and study, for proper preparation of their sermons and speeches, for enlightened social intercourse with significant laymen. As they pass on through the years of their episcopate, they lose mental, moral and spiritual depth, and breadth, and height. The remarkable thing about Bishop Boyd Carpenter was the way in which he fought this temptation. He showed no marks of degeneracy. His intellectual interests were as keen, his moral force as strong, his spiritual emotion as lofty at seventy-seven as when he was consecrated a Bishop at forty-three, and this was due to the resolute way in which he devoted himself to the great things of his office, and ignored the small ones—and yet he never counted among the small things letters from those in suffering and doubt. Such letters from the humblest, he answered personally and sympathetically; business letters he often handed to others to answer, and he was not always well served. When people talk of Church organization, it should be remembered that organization demands money, and the Bishop who, like Boyd Carpenter, can win the laity to give money generously is of more use than the Church official who can formulate schemes for the best way of spending it. We need to withstand the besetting temptation to multiply the bureaucratic type of Bishop.

The criticism that the Bishop was no Churchman depends for its force upon the critic's conception of the Church. If the Church, as the Prayer Book avers, consists of "all who profess and call themselves Christians," or "the blessed company of all faithful people," then the late Bishop was a great Churchman and a profound lover of the Church. But if the conception of the Church be sectarian; if to be a good Churchman be, as recently defined by a foreign missionary, "to maintain an offensive attitude towards all them that are without," the Bishop was not a good Churchman at all. For the Bishop the Church of Christ was the product of the Spirit of Christ, and he saw that Spirit operating in men

and communities where eyes which were less keen to mark "the Spirit's viewless way," and hearts which were less sympathetic to His motions failed to recognize Him. He concluded his Noble Lectures with these words:—

"Christ taught love and has been ever since love's picture to men; and I feel sure that there will not be a soul to whom the final revelation comes who will not see that in the evolution of our world there has been one law, one life, one love, and that that law, that life, and that love have been the law, the life and the love unfolded to us in Jesus Christ our Lord." (p. 180.)

A Bishop with that conception of Christianity finds his Churchmen inside many Christian denominations, and sometimes outside them all.

To the British public the Bishop was best known as an eloquent preacher. Every good cause sought his advocacy. He was the public orator of English philanthropy for half a century. But he was more than that; he was one of the most persuasive pulpit exponents of religious liberalism. He delivered the Bampton Lectures in Oxford, the Hulsean in Cambridge, the Donellan in Dublin, the Noble in Harvard. These are all non-controversial expositions of modern views in religion.

The Bishop was a most diligent man, and it is impossible here to deal with every side of his manifold activities. He fulfilled the prediction of the Wise Man. "Seest thou a man diligent in his business, he shall stand before kings." The Royal Family are technically parishioners of the Archbishop of Canterbury, but in that case the Bishop of Ripon was the Primate's curate. Three generations of royal personages received his ministrations, and his dying message to his Sovereign, "As I pass I give you my loyal love," expressed his heartfelt attitude towards those, who however exalted, value human love and loyalty at least as much as do their subjects. Some who called the Bishop a courtier hardly realized that he was as much a courtier to the lowly as to the lofty. It was his nature to be courteous, and to win men by love was his office as an ambassador of Christ.

The Bishop was a facile and voluminous writer. It is difficult to decide which of his many volumes have been most widely useful. The four which we would recommend, especially to laymen who desire lucid and interesting expositions of Christianity, breathing a spirit which is modern, optimistic and spiritual, are *An Introduction to the Study of the Scriptures*, *The Witness to the Influence of Christ*, *Some Thoughts on Christian Reunion*, *The Permanent Elements of Religion*.

But it is not as a writer but as a preacher that the Bishop will be longest remembered. Those who knew him personally, however, will forget both the preacher and the writer in the personality of the man. In one of his lectures he cited Marion Crawford's remark that some people have no inside doors to their personality; when once you have crossed the threshold of their acquaintance you know all of them there is to be known. In his case, after you had entered the hall-door, you were admitted to apartment after apartment full of delightful treasures of knowledge, fancy, insight, humour, wisdom, sympathy. And how natural and simple he was. Hierarchical dignity and clerical professionalism were repugnant to him. He told with verve the anecdote of the patient who said, "Now, doctor, don't be professional, but tell me the truth." Professional he never was; that was symbolized by his refusal to wear gaiters. Asceticism and ritualism were equally repugnant to him. They seemed to embody a false conception of the Christian Religion. The service of God he believed to be essentially natural in the higher sense of that term. Human duties were Divine duties. The service of God apart from the service of man seemed to him to involve a radical misconception of the Gospel; hence for an Englishman the service of the Church could not be divorced from service to the nation. This accounted in his case for the absence of all ecclesiasticism and pietism. Those who knew him best may often have forgotten that he was a Bishop, but they could never fail to be conscious that they were in the presence of a personality essentially Christian and essentially human. "Type of the wise who soar, but never roam, True to the kindred points of Heaven and Home."

The Modern Churchman.

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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)

THE VOYAGE.

FRIDAY, July 19th: Had the pleasure of meeting our kind Bishop at Montreal, and as the vessel left the next day, we were fully occupied in making preparations for the journey. Went on board the "Nascopie" on Saturday, 20th.

Sunday, 21st: Service was held in the forenoon. It was a hearty and inspiring gathering. From Sunday, 21st, to Wednesday, 24th, the weather was often foggy, and great care was shown in navigating the ship under such dangerous conditions. On Wednesday, 24th, the fog cleared away. We passed Cape Race (that cape so dreaded by mariners) before noon. We reached St. John's, where we had the pleasure of meeting those great friends, so deeply interested in Eskimo work—the Rev. C. H. and Mrs. Barton. Saturday, 27th, we left St. John's.

Sunday, 28th: A hearty service was held in the forenoon and some of the sailors were visited in the evening. All on board were most kind and we felt that the prayers of many friends follow us as we journey on. Tuesday, 30th, as we moved north, we passed through vast fields of drift-ice, which, judging from the white reflection in the sky, stretch far away in a northerly direction. The "Nascopie," however, being an ice-breaker, drove right into the heaving masses, and either crushed them, or pushed aside the ice with her well-fortified bow.

Wednesday, 31st: About noon we drew near to Gray Strait, but the heavy blocks of ice were so close that it was found quite impossible to go ahead, so it was decided to go outside the Button Islands, and try and reach Port Burwell, by this longer route.

Thursday, August 1st: Reached Port Burwell. The Rev. Mr. Townley, belonging to the Moravian Mission and others came to welcome us. Mr. Townley kindly invited us to the Mission House, where Mrs. Townley did everything possible for our comfort. The kindness of these friends will not be forgotten. Saturday, August 3rd, we left Port Burwell, but we were soon in the midst of heavy floes where, for a time, the vessel was shut in on every side.

Sunday, August 4th: Service was held in the morning, when Bishop Anderson preached from the words: "The Son of Man is come to seek and to save that which was lost"—a Gospel message full of comfort for weary souls. During the day we struggled on through vast and chaotic fields of ice; the crashing, grinding noise, and the quivering sensation of the ship being, at times, quite startling.

LAKE HARBOUR.

August 5th: Early in the morning, the ship was shut in with vast floes, so we could not move. These, however, finally opened out, and we then passed into open leads of water. Steaming on through these canal-like openings, we reached Beacon Island, which is about nine miles from Lake Harbour. Here we took an Eskimo pilot on board, who told the captain that the winter ice in Lake Harbour had not yet broken up, although it was "getting thin." So on we went, the "Nascopie" cutting her way right into the harbour.

Wednesday, 7th: The ice in some places having broken up, the Bishop and myself were taken in a steam launch, belonging to the "Nascopie," to the still ice-bound shore. Here we climbed over ice and rocks to the Mission House, in which we lived during our stay of nearly seven weeks, at Lake Harbour. Luke Kidlaapik, one of the Catechists, with his wife Rhoda, had arrived from a long journey, but Joseph Pudlo, the other Catechist, who had travelled in a westerly direction, did not reach Lake Harbour for some time after our arrival. Both these good men and their wives have a strong place in the esteem of their own people, and we cannot be too thankful for

their consistent lives, and their noble witness for Christ. They are God's workmanship, and to Him be all the glory.

Thursday, 8th: As the ice was now somewhat scattered we crossed, in a small canoe, through winding openings between the floes, to the Hudson's Bay Company's post, which is situated on the opposite side of the harbour. Here we were most cordially welcomed by the Hudson's Bay Company's officers, and a large body of Eskimos. We then visited the Eskimo tents, the inmates of which gave us many hearty handshakes, and were evidently not a little surprised and delighted to see the Bishop. A service, long to be remembered, was held in the evening. The church was packed, and the Bishop's message listened to with deep attention. After this first service, an after meeting was held when the subject of Confirmation was explained to the Christian Eskimos. There are also many candidates for baptism, who show a most earnest spirit.

Friday, 9th: Candidates for Baptism and Confirmation were instructed during the day, and a crowded service followed in the evening, when our Bishop pointed out the mighty work of the Apostles, through the power of the Holy Ghost. On Saturday, the 10th, a fierce gale from the south-east arose, and the ice in the harbour, together with other floes from seaward became so packed that little open water could be seen.

THE FIRST CONFIRMATION SERVICE.

Sunday, 11th: A memorable day. The first Confirmation Service in Baffin Land. After a long and trying walk around and over large pans of ice which fringed the shore, and which forced us, during the first part of our journey, to take a rather long detour inland, we at last reached the Hudson's Bay Company's station. Here we were most kindly received by the gentleman in charge, Mr. J. Cantley, who invited us to partake of their evening meal after the Confirmation Service had taken place. And what a service! One I shall never forget—so impressive, so inspiring. It seemed as if the labours of Christ's servants in Baffin Land were at last crowned with victory. Thirty-eight were, on this occasion, confirmed, and one has every reason to believe that, as far as human insight can discern, all are true believers in Christ, and anxious to follow His will. After tea another service was held at which the candidates for baptism were addressed.

August 12th: Another wonderful day. As some of the people will soon be leaving, it was thought well to baptize the candidates who were ready for this sacred rite. Sixteen of these longing souls were therefore baptized by the Bishop, and we could not but feel that a marked spiritual influence filled the House of God. After service we tramped in the dark over ice and rocks to the Mission House where we arrived about midnight.

Sunday, 18th: A day full of blessing. First, a most hearty service was held for our friends connected with the Hudson's Bay Company, following which Confirmation and Communion Services were held, which, like previous services, were marked by much spiritual power.

Monday, 19th: A busy day. As many of the people were going inland to their Cariboo hunting lands, they came over to the Mission House to bid us good-bye, and never have I seen such a marked spirit of holy gratitude for the blessing which God has poured out upon them. Every band was commended to God in prayer by Luke Kidlaapik, in a most touching manner, and as they left us, possibly never to meet again in this life, our hearts were cheered by the fact that nearly every member in each family possessed and could read goodly portions of that Word which giveth understanding to the simple. This precious gift of God, conveyed to the people by the noble Bible Society, has proved to them, through the Holy Spirit's teaching, a fountain of life. Many of them have seen Jesus as Saviour, Lord and Provider in its sacred pages, and they have found Him sufficient. In the evening of this day another baptismal service was held, when one child and three adults were baptized by the Bishop—one fine young fellow, who had evidently been searching the Scriptures, chose for himself the name of Timothy.

(To be Continued.)

Our Responsibilities in the Foreign Mission Field

Right Rev. Wm. C. WHITE, D.D.
(Bishop of Honan)

IN the "Canadian Churchman" of September 12th, under the heading of "Three Principal Mission Fields of the M.S.C.C.," a comparative study of the statistics of these fields was given by our senior missionary of the Church of England in Canada. One cannot but feel that the comparison was somewhat overbalanced, and though not wishing to "depreciate the importance of other fields in order to emphasize the needs of one's own," yet facts must be accurate if any just comparison is desired. While recognizing the Church's responsibility to all her mission fields alike, it is but reasonable to expect that the facts and needs and requirements of all these fields should be equitably set forth. I speak for Honan, in order that our heavy responsibility here may not be pared down, and that we may not lull our conscience with a sense that we are measuring up to our responsibility, for the truth of the matter is that we are really a long way from doing what we ought to do.

The writer of the comparison gives as his main sources of information the reports of the M.S.C.C., and in the case of Honan, the "China Mission Year Book," presumably for 1916.

As an instance that facts may be overlooked by the most careful of us, it might be mentioned that although the writer says, "Roman Catholic work . . . is comparatively small . . . in Honan," the 1916 "China Mission Year Book," on page 531, gives the Roman Catholic constituency in Honan as three Bishops, 54 European priests, 12 Chinese priests, 42,581 Christians, and 15,430 Catechumens,—a Christian constituency larger than the whole of the Anglican Communion throughout China.

In the M.S.C.C. Annual Report of the Honan diocese for 1911, under "Extent of the Field," the following statement is made:—

"The whole province of Honan forms our diocese, and as far as the Anglican Communion is concerned this is our field exclusively. But as other missions are working in the province we endeavour to extend our work mainly in the untouched fields, so as not to duplicate missionary effort.

"The educational work we are commencing in the capital will necessarily draw from, and we trust influence, the whole province, but our evangelistic and pastoral work so far is confined to two Prefectures,—Kaifeng and Kweiteh. The Kaifeng Prefecture contains fourteen counties with an approximate population of six million. Three other missions besides ourselves work in this Prefecture, and our proportion of evangelistic responsibility would be at least a million and a half of people.

"The Kweiteh Prefecture, which has nine counties, has at least a population of over five million,—the one county of Yungcheng alone having 270,000 families living in some 6,000 towns and villages, that is to say a population of something over one million people. Practically the whole of this Kweiteh Prefecture is the sphere exclusively of our Mission, for only one foreign missionary, and he not under one of the regular Missions, is working in a very small way in this populous Prefecture.

"Apart, then, from our responsibility to the whole province, our immediate sphere of work is to evangelize some seven million people who are not being reached by other missions,—a cure of souls almost equal to that of the whole of Canada, but with this great difference that the Gospel has not yet been heard by these people."

The figures there given of 7,000,000 people as our direct responsibility is a very conservative estimate,—I have never stated any smaller figure, and if the truth were known it should probably be more like 10,000,000. The estimate of 1,060,000 given in the comparison is far below the mark,—I wish it were true, for my conscience would then rest easier under the burden,—and I fear a final "0" has dropped from the figures of

(Continued on page 824.)

Jesmond Dene's Correspondence

"CLERGY are talking politics on Sundays, politicians are preaching sermons on week days. People don't care about church now, because the Church seems to have lost her distinctive message." But how have we learnt? How are we to keep the knowledge of what "service" means—that it is a going out of self into other lives; a giving self away to others if you will; yes, with both hands. Where have we learnt this, except from the Gospel of *How God became man*.

The war has been an expression of this ideal of service, on an heroic scale. A launching out into the unknown for the sake of others; a great adventure in service. The Mother Country flung herself into it for the sake of others; the Dominions went in because she did. Yes, we did. And because "the instincts which she has given us with our blood" thrilled like hers to the appeal. Neither the Mother Country when she led the way, nor the daughter countries in following, realized that existence itself was at stake. We went in, not for self-preservation, but for ideal ends, and "there was a flash of light in darkness, because a great power had gone to war under the banner, *Respect for treaties, for justice and small countries*." It was an unselfish, ideal action; an adventure in applied Christianity. None knew where it would lead; it led us into strange paths, out over the world, into all lands, under the sea, into the air; it led us straight into the hearts and sympathies of other nations; it made us fighters indeed, but also protectors and deliverers, restorers and light bringers. It called our men from farms and counting-houses, to the front lines; from ease to effort, from security to risk, from monotony to adventure. It called our women from home and home-like tasks, into danger zones. It called us to risk the whole world, in losing, perhaps, our life. It gave us the opportunity of finding our soul.

The adventure of the Incarnation—that is the Church's distinctive message. God became man; the only-begotten Son coming from the bosom of the Father; the Word who was with God and was God now made flesh; taking to Himself our human nature, with all its capacity for pain and joy; interpreting God in terms of human life; dwelling among us to be our suffering Comrade as well as our victorious Redeemer.

"Hast thou not heard that My Lord Jesus died? Then let me tell thee a strange story. The Lord of power as He did ride On His majestic robes of glory, Resolved to 'light, and so one day— He did descend, undressing all the way. The stars His tire of light and rings obtained, The cloud His bow, the fire His spear, The sky His azure mantle gained; And when they asked what He would wear, He smiled and said as He did go, He had new clothes a making here below."

The other day a child, reminded of the Service flag by the appearance of the first star in the evening sky, asked the question: "Isn't God Almighty's Only Son in the war?" Out of the mouth of babes and sucklings again. For the Divine wisdom surely spoke through the unconscious question.

Whence did we get this conception of life as service for others, which inspired our Empire to war, and received at the same time a new impulse and a fresh interpretation? It is at the heart of the Christian message, and the Christian message is the inspiration and origin, no less than the motive of this ideal of service. And it is the message that overcomes. Kipling's rebel baron, who hurled defiance with his Cold Iron against the king his liege, was overcome, not by might and power, but by the revelation of the King Himself as one that served:—

"He took the Wine and blessed It; He blessed and brake the Bread. With His own Hands He served Them, and presently He said:

"Look! these Hands they pierced with nails outside my city wall
Show Iron—Cold Iron—to be master of men all!
'Crowns are for the valiant, sceptres for the bold!
Thrones and powers for mighty men who dare to take and hold.'

'Nay!' said the baron, kneeling in his hall,
'But Iron—Cold Iron—is master of man all!
Iron, out of Calvary, is master of man all!'"

Conquest for the sake of service, conquest made perfect in service, this is the meaning of "the flags with the crosses." This is the principle for which our men flung themselves into battle; this is the principle for which we must take our stand in the daily fight for right. "There is only one preventive for the recurrence of war, and that is the League of Nations." Perhaps; yet not even the League of Nations will avail unless it is built upon men with good will doing service. We talk much of re-building the world; it must be done, but upon what foundations? "Disarmament"; "universal suffrage"; "bigger business"; "better housing"; "co-partnership"; each answers according to his doctrine. Yet there is no panacea in any of them. But during these four years the Cross has been set up in our midst for all to see; wherever we look, on wrecked and ruined towns, into stricken hearts, over the rising hope of a new earth, there stands the Cross—God in the thick of our conflict and suffering. Yes, we

Social Service Notes and News

THE last determination of the Manitoba Minimum Wage Board is an interesting one, affecting workers in foodstuff factories. The award provides that experienced female workers, 18 years of age or over, shall not receive less than \$10 per week, with the exception of those working in pickle, macaroni and vermicelli factories, where the minimum wage shall be \$9 per week. The minimum wage for inexperienced workers is fixed at \$8 per week for the first three months, \$9 for the second three months, and \$10 thereafter, and for employees under 18 years of age, the minimum is fixed at \$7 per week for the first six months, \$7.50 for the second six months, and \$8 for the third six months. The award also contains regulations as to working conditions and hours of labour, specifying nine hours a day and 48 hours a week as the maximum such workers can be employed. The regulations as to cleanliness and comfort for working conditions are very full and admirable in their intention. One provision which must be hailed with great satisfaction is that no minor may be employed on any delivery wagon or truck, thus striking at the evil of the "blind-alley" occupation which lets a boy earn comparatively good wages while young, teaches him no trade, and turns him out when full grown, a worker with no skill at anything, and with nothing but his physical strength to help him in the battle of life. From such as these is recruited the great army of unskilled labour, the men who know no trade, the first to be turned off when trade is slack, the last to be hired when trade is brisk, the men who are always slowly slipping down the long incline which lands them in the end in penurious old age. We must strike at the root of the evil by training children when young, and not allowing them to leave school too soon to take to the utterly deleterious life of the streets. We must see to it that little boys, and far less little girls, must not sell papers on the streets during school hours and at night. In some of our Canadian cities children may be seen selling papers in the streets till midnight. This must be stopped at all costs. The police will do it quickly enough if they think the citizens really are in earnest about it, but they will be lax if they think that there is no public opinion behind their action. It is very notable that the activity or supineness of the police force is an exact measure of the strength of public opinion. If evils arise in our cities the police are perfectly willing to stop them if they are quite sure that the public will back them up.

know it; but God also in the new-born hope of peace which has come with victory, if peace and victory are to be anything but phantoms.

Christmas summons us each one to personal adventure in service and sacrifice, to a share in the interpretation of its mighty fact,—*Jesus Christ, . . . Very God of Very God . . . for us men incarnate . . . and made man*. It is the only way to make men free, happy, united. It summons us out of self; out of our sheltered security; out of our reserve; out of our old habits. It summons us to the fight for right. It summons us to make the daily offering of life in order that through us, men may learn to desire the Incarnate One. It is the paradox of life. Freedom itself being made perfect in service, and the human foundations of our reconstruction must be living stones—lives giving themselves in the service of others—in public service, social service, missionary service, in the duties of demobilization, of industry, commerce, education, government, no less than in definitely religious work. We are to bring the offering of our own lives to God that He may use them in the service of others; that He may use them to bring men to Himself, and that because of His Christmas gift to the world, whereby He Himself became man that men might be made sons of God. It is Christmas which guides our feet into the way of peace.

So after all, it comes back inevitably to the citizens to choose whether they will allow evils to flourish among them.

A very prominent social worker in Montreal recently laid down the following six cardinal points of all social work: First, the necessity for consideration of all factors. Second, prevention rather than palliation. Third, conservation rather than destruction. Fourth, reformation rather than punishment. Fifth, co-ordination and amalgamation rather than duplication. Sixth, co-operation rather than competition. He added: "It is strange that in the business world, where competition is, rightly or wrongly, almost essential to progress, so long as profit to capital and not service to the community is to be the basis of industry, we find recognition of the necessity for co-operation in the establishment of boards of trade and different trade organizations; whereas, in the field of social work, you find no parallel, and, what is even worse, you find petty jealousy and spiteful competition."

A short time ago a man in one of our Canadian cities was found guilty of living on the shameful earnings of two unfortunate women, and, what is more, treating them in a disgustingly brutal manner. He was sentenced to six months in gaol. That means he will pass the winter months comfortably in a warmed and not too unpleasant quarters, and come out when the weather improves, all ready for new misdeeds. It is amazing the view which some magistrates take of these cases. If he had stolen something, he might have got a couple of years, or even more, but since he was only guilty of the slight misdemeanour of brutally ill-treating two women and compelling them to a life of shame, he got off lightly.

H. M.

ADVENT.

By Hilda M. Ridley.

All through the golden days of early Fall,
And through the darker days that come when
near
We feel the foot of Winter, and the sere
And yellow leaf, obedient to the call,
Lies pensive in the snow that forms its pall,
There gleams a Light that daily grows more
clear
The longer grow the nights, the days more
drear,
Telling of Love that watches still o'er all.
It is the Light of Holy Christmastide,
When men, grown weary of the endless quest,
That never leaves their souls or bodies rest,
Turn from the world a little space aside,
Unto a Child in lowly manger meek,
And find at infant hands the peace they seek.

From
Spectator's

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

WHAT is Bolshevism? I have asked this question a score of times and no one pretended to know anything about it, except the vague impressions they receive from the newspapers. We are led to assume that a very large portion of mankind has suddenly been smitten with a homicidal lunacy. These crazy people have no other motive in life than to shoot the first man of worldly prosperity they meet and to keep on shooting every such individual they encounter. They spare not women and children in their blind, mad rage for the blood of fellow-citizens. Any sign of education or intelligence beyond their own ignorant standard is said to mark a sure objective of crime. Men who a few months ago were supposed to be quiet, ordinary representatives of the race have blossomed out into wild beasts, seeking whom they may devour. The specific remedy propounded is put them down with an iron hand. You cannot reason with a Bengal tiger, neither can you stop to parley with a Bolshevik. They are winning adherents not only in Russia, but in philosophical Germany, in steady and stoical old England, in patriotic Toronto, and in free-as-air America. Is human nature so thoroughly steeped in the instincts of the jungle that only an opportunity is required to show that man after all is not a lineal descendant of the monkey but of the jackal and the hyena? Isn't it about time we began to investigate this subject of Bolshevism, to discover its elementary foundation, that we may apply a remedy if there be one?

* * * *

The word Bolshevik is new to "Spectator" in this war. The tribe that the word designates is new also. He has been unable to lay his hands on a single document that officially and first-hand sets forth the grievances, the proposed remedy or programme for the world of these strange people. He thinks he knows a little about human nature, and that knowledge leads him to the conclusion that the blind, unreasoned suppression of crime may in essence be more akin to its committal than is apparent to the casual observer. We grant that when a thug is pointing a gun at your head it is not an opportune time to enter into a discussion of his motives, but if an epidemic of thuggery has broken out in a community the wise will not be content with mere suppression, but will seek the cause acting upon so many men at the same time. A few years ago we were busily engaged in denouncing the female lunatics of the world, and of England in particular, calling them in derision "Suffragettes." To-day the mother of parliaments is about to welcome some of these lunatics to seats in that August assembly on the invitation of men who formerly sent them to jail. The French Revolution was at the time regarded as one of the most hideous carnivals of crime that ever stained the pages of human history. To-day historians regard it as one of the turning points that mark a new step forward in the progress of liberated society. If the statesmen of the day had spent more time in learning the causes of the revolution and applying the proper remedies, the rivers of blood might never have flown and energy might have been conserved for further advance. Thirty years or more ago some Indian and Metis lunatics in Saskatchewan thought they were being robbed of their land and of their rights and spent years in trying to convince the government of the injustice they were suffering. Their appeals and their reasoning was flouted and eventually many Canadians had to give their lives to suppress the uprising. In due time the government of Canada granted the requests, thus condemning themselves and justifying the rebels. Have such things as these no lesson for the world? Must we still pursue the policy of flout, suppress, and then yield, because we were too careless or too stupid to see that an appeal that moves large bodies of men must have some element in it that is either of the truth or a dangerous imitation thereof? Now, what is the world going to do with the Bolshevik? It certainly must suppress to the uttermost the crime that stains his hands and makes him unfit to be at large among a free people. The first impulse and the first duty of society is to protect itself against the enemy. Necessary as this method is it is only treating the symptom and not the disease. We must get behind these overt acts of savagery and find the motive, and the source of inspiration. If it is all a mad delusion, a fundamentally wrong view of life and life's obligations, must we adopt the counsel of despair and say that it is useless to attempt to bring them to a

News from Mission Lands

JERUSALEM.

The foundation stones have been laid for a Hebrew University on a site purchased before the war near the Mount of Olives. General Allenby and officers of the French and Italian detachments in Palestine were present at the ceremony.

INDIA.

The war has brought large numbers of British soldiers to India. They are everywhere taking part in religious meetings, and are keenly interested in mission work.

A medical College for Women was opened at Vellore, Madras, in July. Students are wanted who are of firm Christian character, and good intellectual calibre, who desire to use their knowledge and skill for Christ.

CHINA.

One of the brightest hopes of China is the coming of her women into the arena of active Christian work. In the dedication of a union Church for Cantonese Christians, the women played an important part. They are on the board of trustees and leaders in educational work. A new significance is given to China's long-oppressed women.

General Feng Yu-Hsiang, a Chinese Christian, became converted at the meetings held by Mr. Sherwood Eddy in Peking four years ago, and has refused to take part in the civil war that is now going on.

EGYPT.

The first Laymen's Missionary Convention in Egypt was held in Assiut last April. "It was inspiring," writes Dr. Zwemer, "to hear the task of the laymen in Egypt carefully defined and pressed home with Oriental eloquence by such a leader of men as Sheik Mitry Dewairy." He is co-editor of the leading Christian paper in the Nile Valley, is a devoted Sunday School worker, and has a great influence. The movement is well organized, and is preparing to make use of the printed page, of conventions, every member canvasses and other methods, well known in America, but altogether foreign in the East.

AFRICA.

The well-known missionary centre of Kikuyu sets an example of unity. The Anglican Bishops of Uganda, Mombasa and Zanzibar, together with the heads of various missionary organizations, have met in conference to consider plans for co-operation and union. A representative council was formed, and an agreement reached, not to rest until all the Christian forces in that section should become a united Church of Europeans and natives.—Missionary Review of the World.

better mind? If the trouble we are considering be only the uprising of the selfish criminal instincts of a few men, that might be plausible; but experience of human nature forbids us to assume that such motives can sway large bodies of apparently sensible men. The suppression of the general distribution of Bolshevik literature may be well, but there ought to be a commission of the keenest minds studying with the most eager care every leaflet and every public utterance on the subject available. Ignorance is no power with which to stop the spread even of false doctrine. Labour unions and socialism were long treated on that principle, and to-day it is realized that peace comes not of suppression but of justice. Where the spirit of justice is not manifest in meeting injustice, sympathy is inevitably turned towards that which is opposed. We make martyrs of those that are rightfully classed as criminals if we fail to give them a square deal. It will be no surprise to "Spectator" if out of his thousands of readers a few will jump to the conclusion that he is over sympathetic with the unspeakable Bolshevik. But those who discern will think otherwise. In discussing these subjects we must think not of to-day only but of tomorrow, and the day after.

"Spectator."

The Bible Lesson

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

First Sunday After Christmas, Dec. 29th, 1918.

Subject: The Birth of the Saviour, St. Luke 2: 1-14.

THERE is a great contrast shown in these opening verses. Caesar Augustus had sent out an order that "all the world should be enrolled." He was the great Sovereign over that vast Roman Empire which comprised the important parts of the world as it was then known. Just at the time when his mandate was being obeyed a little Child was born in the obscure town of Bethlehem. The contrast is between the greatness and power of Augustus as compared with the weakness and helplessness of that little Child. Yet that Child was none other than the Prince of the Four Names foretold by Isaiah, in the Chapter appointed for the first lesson on Christmas Day. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is. 9: 6.

1. The general Registration. The order of Augustus was for an enrollment of the people of the Empire. From the Roman point of view this covered practically the whole world. This enrollment or registration was, no doubt, preliminary to taxation. Perhaps it was for the twofold purpose of a census and also as a record for taxation. In Canada we have recently become familiar with the process of registration. In the Roman Empire it was generally carried out as it was here—viz., in centres near the places in which the people dwelt. It is thought, however, that in deference to the prejudices of the Jews, they were allowed to go up to their tribal cities. Joseph and Mary, therefore, went up to the ancient city of David because they belonged to the "house and lineage of David."

2. The new-born King. While they were there the Child Jesus was born. The seventh verse describes the lowliness of His birth. There was no room for them in the inn. The parents were forced to take shelter in the rude courtyard or, as tradition seems to indicate in this case, in the limestone cave or grotto which was used as a shelter for cattle. Thus, in the days of the great Augustus, while all the world was hastening to obey his command, Jesus was born in Bethlehem, in circumstances so humble that the world knew nothing of it. But Angels knew that this was the Incarnation of the Son of God.

3. The Shepherds of Bethlehem. We always think of them as humble, simple-hearted, faithful men. Like all devout Jews they were men who believed in the promises of the Old Testament. They were probably familiar with that one which had to do particularly with their own city, Micah 5: 2, although they could not know beforehand how it was to be fulfilled. Their worthiness to receive the revelation which came to them was their character and faith. Augustus and Quirinus and the High Priest were not worthy to receive it. The Lord seeth not as man seeth; the Lord looketh upon the heart, therefore He chose these humble men to be the first human messengers of the glorious event of that first Christmas Day.

4. The angel of the Lord appeared to them. Never before had they seen an angel, but they recognized this as a messenger from God.

The glory of the Lord shone round about them. It is no wonder that they were afraid. An angel before them and glory round about them, these were experiences which inspired awe! The glory of the Lord was a cloud of brightness, or the Shechinah which symbolized the Divine Presence. (See Ex. 24: 16; 1 Kings 8: 10-11; Acts 7: 55, etc.)

5. The message of the Angel. He told them, first, that they need not fear. He then announced that he brought them good tidings of great joy. These tidings were for all people. They concerned the great fact that there was born in the city of David a Saviour, Christ the Lord. This fact is the basis of all Christmas Joy, even of all Christian Joy. The contrast between the condition of despair and sorrow into which the heathen world had sunk and the joy of Christians even in the deepest adversity, is a striking comment on this announcement made by the Angel.

The shepherds were also directed that they might find the Child "wrapped in swaddling clothes and lying in a manger."

6. A Heavenly Choir. The Angel's message had scarcely been spoken when the shepherds became aware of the presence of a multitude of the heavenly host. This Choir of Heaven sang praise to God for that which God had done and proclaimed the message of peace to men of good will. Glory, Joy and Peace seem to be the Trinity of blessing made known to us by the Christmas Message.

Canadian Churchman

(Established 1871.)

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Correspondence

PROPHECY.

Several subscribers have written asking for the address of Rev. Walter Wynne, whose predictions regarding the war were so startlingly accurate. The item was lifted from an English exchange. As soon as we get the address we will publish it.—Editor.

PAROCHIAL VISITING.

Sir,—I would like to hear from the laity as to what their opinion is as to the value of parochial visiting. Surely it is in the homes that the lost sheep are to be found and the doubting Thomases strengthened. Also, do our training colleges develop men on the human nature side of things enough? To my mind there are very few men who make good visitors, while many men are pretty good in their churches. It is this wrong proportion that is the cause of a very prevalent feeling amongst the "boys in the trenches," that the parson "let them down" when at home.

A. C. Swindell.

St. John's, Winnipeg.

MEDICAL MEN NEEDED.

Sir,—There are many pressing problems facing our Church life, but one of the most needy is the want of medical assistance in the north-land. The doctors are few and have vast fields to cover. One may telephone for days and not get the required aid. While dining with Doctor A—the other day he said, "Good settlers are dying for the want of medical assistance." A school teacher passing through stated that four Indians were found dead in a log house. There are many women, (whose husbands are working miles away in the woods) bravely battling against the "flu" at home with children. No one to see them or help them. We are sending missionaries and deaconesses to all parts of the world. Cannot we have a few more in these far corners of the provinces? Cannot a United Church send a deaconess along? While discussing this question with the secretary of the W.A. she said that it might be possible for the inhabitants of say three or four small towns to pay a monthly instalment and thus provide for the maintenance of at least one deaconess.

Charles F. Heaven.

Monteith.

AN ACKNOWLEDGMENT

Sir,—I have received a letter, signed "Well Wisher," enclosing a subscription of \$5. The writer refers to "The Canadian Churchman;" and in the hope that this acknowledgment may meet the eye of my anonymous correspondent, may I add that he or she having failed to indicate the object to which the money is to be applied, further than to state that it is in response to a sermon "preached (by me) in days past," I am at a loss to know what disposition to make of it. My preaching days are long past and I cannot remember any special appeal to which this contribution might be considered as a response. Meantime, till I receive further instructions, I am devoting it to provide "Soldier Comforts" for one of our expeditionary forces in France, or rather, now perhaps, happily in Germany. It is not often that one receives anonymous letters affording such genuine satisfaction as this.

Yours truly,
 Arthur Jarvis.

54 Howland Avenue, Toronto.

"PARISHES FOR RETURNED CHAPLAINS."

Sir,—Some few weeks ago Mr. J. A. V. Preston, of Orangeville, had a letter in your columns suggesting the advisability of Bishops and parishes considering the question of appointing returned Chaplains to vacancies in order that the Church might speedily and as universally as possible have the benefit of the experiences gained by the Chaplains, so as to be able to meet the many problems arising from the war. This seems to me to be a matter of the very highest importance. If these men, under the most trying and dangerous circumstances, have been ministering to the manhood of our country, enabling that manhood to give such a glorious account of itself, and thereby have gained a fresh vision of service, surely the Church would be wise to make the best use possible of this. I wish that many more of our laymen would enter into this discussion, so that those in authority might feel free to use a little determination in the matter of appointments.

A glance at the appointments which appear in "The Canadian Churchman" weekly would seem to indicate that so far there is no rush on the part of parishes to use these men. Outside one diocese, how many returned Chaplains in Ontario have received appointments to the goodly number of respectable parishes which have been filled recently?

Apart from the question of the loss of the benefit of their experiences, there comes up another question, viz., What is going to be the attitude of the returned soldier towards this question? The returned soldiers have organized a large society called the Great War Veterans' Association of Canada, for mutual benefit and support. Since the formation of this Association the soldiers have been able to get many injustices rectified and claims acknowledged, which before organization, they were unable to get any attention paid to. What will be the attitude of these men towards a Church which practically ignores the returned Chaplain—the Padre, who gave to him the consolations of religion in places of extreme danger, and at times when he most needed them? Ask the soldier himself, and he will tell you what he thinks of it. If the Chaplains have a message for the Church, then the Church should try to put the Chaplains where that message will be heard by the whole Church.

We are thinking of the possibilities for the ministry to be found among

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Toronto—Right Rev. JAMES FIELDING SWEENEY, D.D., D.C.L.—Toronto, Ont.
 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 returned men. We have read that there are in England to-day over 1,500 soldier candidates for the ministry. A few days ago I was speaking to a returned soldier on the question of studying for the ministry. Now this man is a fine specimen of manhood, and is also a really spiritual man, and in my judgment would do good work in the ministry. I found that there was very little enthusiasm on his part. What seemed to be one of the great stumbling blocks was his inability to understand why the Church, which has done so much for labour, is so unfair to its own servants, as to tolerate inequalities which would be considered intolerable and unjust in any other walk in life. I hope that some of our leading Churchmen will have the courage to come into this discussion and help to remove those obstacles which are so injurious to the work and influence of the Church.

Yours very sincerely,
 Presbuteros.

LABOURERS WANTED.

Sir,—On seeing your striking advertisement for clergy at \$3 (three dollars) per day, I cannot refrain from an instant reply. Three dollars a day! \$1,095 per annum! As you imply, it is appalling. But let me correct you. In Algoma the minimum is \$650 per annum for missionaries, and \$850 for rectors in self-supporting parishes! Hence your notice requires revision. We aren't worth half the value of your drain diggers, we priests at "six-fifty" a year;—but think of our deacons at \$550! Niagara, Quebec, Montreal and Toronto clergy are correspondingly in the lap of luxury, and living here is highest of all.

"An Algoma Priest."

Erie Montnambert, Little Current.
 [\$3.00 a day at 310 working days in the year gives \$930 a year.—Ed.]

WINDOW UNVEILED AT ST. JUDE'S, TORONTO.

At St. Jude's Church, Toronto, on December 15th, the Bishop of Toronto unveiled a beautiful window to the memory of Mary Margaret Bunchard, who was for many years a zealous worker in the church. The subject of the window is "The Light of the World," an adaptation of Holman Hunt's picture.

The War's Aftermath

Monday, Dec. 9th.—Canadian Army of Occupation reaches Bonn in Germany. Germany lost 6,000 airplanes. Allies reinforced by 2,000 of latest model.

Tuesday, Dec. 10th.—Fifty million spindles idle in Lancashire. Canadian contingents busy in Russia. Premier Clemenceau to be President of Peace Conference which meets in France.

Wednesday, Dec. 11th.—British occupy Cologne. Recovered loot in Brussels banks.

Thursday, Dec. 12th.—Allies' bill of costs for war amounts to \$25,000,000. Second unit of Canadians reach Vladivostok. Prussian Guards refuse to disarm. Pope asks temporal independence for Holy See. Turks pillaging in Asia Minor.

Friday, Dec. 13th.—General Mannerheim, a pro-ally sympathizer, is Premier of Finland. Bolshevism rampant in Berlin.

Saturday, Dec. 14th.—Commemoration service held by British community at grave of Edith Cavell in Brussels cemetery.

Monday, Dec. 16th.—Armistice extended until morning of January 17th.

A Prayer for Help to Bear Bereavements

Rev. W. B. Parrot, Rector of Yorkton, Sask., sends a copy of the following prayer accepted by the General Synod for inclusion among the Occasional Prayers in our revised Prayer Book:—

O HEAVENLY Father, help us to trust our loved ones to Thy care. When sorrow darkens our lives help us to look up to Thee, remembering the cloud of witnesses by which we are compassed about. And grant that we on earth rejoicing ever in Thy presence, may share with them the rest and peace which Thy presence gives, through Jesus Christ our Lord. Amen.

NEW BUSINESS Membership in the Church

REV. CANON H. P. PLUMPTRE, M.A.

IS not the question of membership in the Church of England and the conditions qualifying for such membership, one that calls for serious consideration?

It has become a commonplace to say that the men when they return will want "reality." Bishop Laurence, in his recent "Call to the Diocese" begins with the words, "We are all asking the same question. What will our boys and men think of the Church when they return? They will want reality. Will they find sincere religion in the Church?"

What is the relation of "Reality" and membership in the Church of England?

Our Church recruits its ranks, as a general rule, in the following way:—

1. In the early weeks of infancy the child is brought to baptism; the sponsors, on behalf of the child, express a belief in the Christian Faith, and an intention to lead a thoroughly Christian life.

2. When the catechism is learned the child is reminded of the threefold "promise and vow" made vicariously at baptism, and asserts a sense of obligation "to believe and to do as they have promised."

3. At Confirmation, which is generally administered between the years of 12 and 15, this obligation is solemnly and formally assumed. The candidates acknowledge themselves "bound to believe and to do all those things which their godfathers and godmothers then undertook for them." And yet how disappointing the results are.

Every clergyman knows, to his soul's sorrow, what a large percentage of those who make these promises fall away! and the question arises, Are the candidates generally (there are many exceptions), competent to take such serious vows upon themselves at such a tender age? Do they generally regard such promises as in any real sense binding when they come to manhood or womanhood? An answer on the men's side to that question is found in a comparison of the number of those who described themselves at enlistment as "C. of E." with the number of active, communicant members in our Church. The answer must be that such promises, made so early in life, "cut very little ice" with them. They know that they were made at an age when in no other department of human life would a promise be regarded as formally binding.

In the intellectual sphere the sense of obligation is probably even less. The catechism was drawn up, and the age of Confirmation was fixed, at a time when there was, practically, no education. All knowledge was received "on authority." It was never anticipated or desired that the child would learn to "think for itself." State education, the product of the last fifty years, has changed all this, and we are still a long way from the end of the process. The ideal of all true education is to train children in habits of "self-determination,"—in other words, to "prove all things;" and assuredly the religious department of the child-mind is no watertight compartment. There is, in fact, no subject which is more frequently and freely discussed than religion, and young men and young women find the Articles of the Creed debated and challenged both in magazines and in the popular novels of the day.

Can it be then desirable, from any point of view, to demand from a boy

or girl a solemn statement of belief long before their intellectual powers have developed to maturity? Looking broadly and without prejudice at the whole situation to-day, ought we not, if we are aiming at reality, to delay the final acceptance of these truths till a response can be made "with all the mind" as well as with all the soul and with all the strength?

4. From another point of view a more careful selection of members seems called for. The Church is not, to the extent it used to be, considered as a House of Refuge and a place of safety. "Extra ecclesiam nulla salus" is not the conception which appeals most forcibly to-day. Men nowadays are regarding the Church chiefly in the light of an army, which exists to combat sin in every form and to bring in the Kingdom of God upon earth. No idea has gripped the imagination of the Chaplains more forcibly than that of a real "Church militant here on earth." Now two things are essential in an army; discrimination as to those enlisting, and discipline after enlistment. The analogy must not be pressed too far, and the discipline which the Communion Service bids us look forward to may be hard to secure; but our present methods can hardly be said to secure a high standard either of discrimination or discipline.

This is not a plea merely for the postponement of Confirmation till the child has arrived at what may be more truly called "years of discretion." Many of us would admit the child to Holy Communion at an earlier rather than at a later age. But it is a plea for a thorough re-consideration of the whole question of admission to full membership in the Church, and of such subordinate questions as the relation of Confirmation to the Holy Communion.

The Englishman is notoriously indifferent to methods and machinery, provided that results are satisfactory. He tolerates cheerfully anomalies and inconsistencies, and despises the disciplined system of life, which the Germans call "Kultur." "It works all right; let it alone," he says. But he pays the penalty some times for his complacency. Deaf to the warnings of her best friends, and refusing to look some plain facts in the face, England in 1914 nearly came to irretrievable disaster. Only by the mercy of God and at tremendous cost was England saved. And how about the Church? The war has struck deep enough to change even a national characteristic, and in the future there will be an altogether new demand for efficiency and reality. The war was won by our beating Germany at her own game of Kultur, and the lesson will not be quickly forgotten. Will the churches respond to the new spirit of the new age? Will the Church of England remain satisfied with half her members, (the Chaplains say a much larger proportion) off the role of effectiveness? Numbers count for very little. French's "contemptibles" held at bay vastly superior forces: General Booth encircled the globe in a few years with his organization. Efficiency and reality count for everything. The Church of England has the deep, passionate devotion of thousands of her children: she is respected by those who do not belong to her: she has an opportunity which is unique among the churches of Christendom. Will she rise to her opportunity and "make the great venture?" God grant that she may!

RE-OPENING OF TRINITY CHURCH, PORT CREDIT.

Advent Sunday, 1918, will be a day long remembered by this parish as one of great inspiration. At 8 o'clock the Girls' Auxiliary made their corporate communion, commencing the services of the day which were all of a special dedicatory nature in connection with our restored and enlarged church. The preacher in the morning was Canon Rollo, M.A., of Trinity College. An overflowing congregation assembled in the evening to take part in the special act of dedication, when the Bishop of Toronto officiated. The Bishop's message was based upon the words, "a time to build up," Eccles 3: 3, which he referred to the physical, mental and spiritual natures of man. The choir appeared in their vestments for the first time. The offertory totalled \$630.

On the Monday evening the adult members of the congregation assembled in the basement which had been very tastefully decorated, a truly family spirit being in evidence. The Rector explained the financial position, and showed that with other money still in prospect, the building could be considered practically clear of debt, \$3,300 having already been raised since last May. The congregation were well pleased with the comfortable quarters and are looking forward to many like social functions.

CONFIRMATION AT PORT PERRY, ONT.

The Bishop of Toronto held Confirmation services at the Church of the Ascension, Port Perry, and the Church of St. Thomas, Brooklin, on November 24th. Eighteen candidates were presented. Large congregations were present at both services and his Lordship's inspiring words, both in the morning and evening, will be long remembered. A great many years have passed since a Confirmation has been held in Brooklin and the Incumbent, the Rev. C. F. Stent, B.A., is to be congratulated upon presenting a class of candidates so soon after taking charge.

TRINITY CHURCH, GALT.

With Miss Sykes as general convener, a most successful bazaar was held in Trinity Parish Hall, on the afternoon and evening of December 12th. Many useful and fancy articles were offered for sale and the hall was thronged with eager purchasers. The total proceeds amounted to over \$860.

TABLET UNVEILED AT TORONTO.

A very impressive service took place at the morning service on December 15th at the Church of the Messiah, Toronto, when a tablet to the memory of Private S. T. Jerred was unveiled by Major Pote, one of the officers of his late regiment. The Vicar, Rev. S. A. Selwyn, made a brief address, telling the story of Pte. Jerred's life. Twice he had come to the aid of his country. He had gone to South Africa as a member of that famous regiment the Coldstream Guards, and in the present war he had enlisted with Canada's celebrated regiment, the Princess Patricia's Light Infantry. Pte. Jerred was killed at Ypres, May 8, 1915. The tablet, which was given by his wife, is of brass, outlined in wood, and bearing the words: "Faithful unto death." It is the first tablet placed in the church in memory of any of the heroes of the present war. It is the hope of the Vicar to have the Sunday School enlarged and rebuilt as a memorial to the men of the congregation who fell in battle. This church has an honour roll of over 100, many of whom have given their lives in defence of the right.

Anglican Service League

The first annual meeting of the newly formed Anglican Service League for clergymen and laymen was held in the Parish Hall of the Church of the Redeemer, on the evening of December 13th, with Sir Frederick Stupart in the chair. After prayers by the Rev. C. J. James, Rural Dean of Toronto, the chairman read a letter from the Bishop of the diocese, expressing his appreciation of the league and wishing it good success. Sir Frederick then related the circumstances leading up to the meeting, referring to the fact that about two years ago the Rev. R. J. Moore, Rector of St. George's, asked 25 or 30 men to meet him with a view to co-operating with him in the work of the Downtown Church Workers' Association, with the result that some 40 men provided the funds with which has been built the beautiful summer home on Lake Simcoe known as Moorelands. As a sequel two laymen (G. B. Woods and J. W. McWhinney), who had become interested, gave a dinner about six weeks ago to some 25 of the clergy and laity, some of whom were unaware of the necessities of the downtown situation. The result was the formation of the Anglican Service League, with temporary officers and committee men to act until the occasion of the first annual meeting. The constitution prepared by the committee was submitted and adopted and the following officers were appointed for the ensuing year: Hon. pres., the Bishop of Toronto; pres., Sir Frederick Stupart; vice-presidents, G. B. Woods, J. M. McWhinney, Rev. R. J. Moore, R. A. Baines and Rev. Dr. Cayley; sec., George Bridgen; treas., Boyce Thompson; committee Revs. C. J. James, Canon Plumptre, Dr. Seager, Messrs. C. J. Agar, R. G. Alder, P. W. D. Broderick, J. C. Forman, R. H. Greene, W. D. Gwynne, R. D. Harling, Alfred Jephcott, W. E. Lemon, D. M. Neeve, J. Y. Ormsby, M. Rawlinson, Dyce Saunders, A. H. Skey, W. R. Smallpiece, W. Stone and Stuart Strathy. Miss E. Gertrude Hill, lady superintendent of Humewood House, gave an extremely interesting account of the work at this home for girls for maternity cases. Humewood is the old Blake homestead, and has three acres of land attached, where gardening is done by the girls. Only "first trouble" cases are received here and the whole object of the home is to bring those who go there to the knowledge and love of God, something to carry them through life, and a manifest blessing has been outpoured. Eighty girls have been received here and 37 of these have been married with happy results, although only two have married the fathers of their first babes. Those who go to Humewood are taken in for nine months only, but it is realized that a longer residence would be better. The feeble-minded element is a problem here. It is tragic. When the Home was opened it was the only one of its kind under Church auspices in Canada, and is still the only one in Ontario. The girls who go away send thank-offerings out of their slender earnings, as much as \$106 having been contributed.

Miss McCollum, chief directress of the Down Town Church Workers' Association, gave one of her heart-gripping addresses, speaking of the truly awful conditions under which so many people are living in this fair city, and under which large numbers of children are being brought up. Girls with no rooms for themselves at home naturally go out to seek amusement, take to the streets and end up at Humewood—and no wonder. The speaker made an appeal to the parishes to use their plants for furnishing properly supervised amusements for the people. With regard to the "movies" she thought that they were very good if properly censored.

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Aftermath

-Canadian Army reaches Bonn in many lost 6,000 lies reinforced by model.

l.—Fifty million in Lancashire. tings busy in nter Clemenceau of Peace Con- meets in France.

1th.—British oc- Recovered loot anks.

l.—Allies' bill of amounts to £25- nd unit of Cana- h Vladivostok. rds refuse to dis- ks temporal in- for Holy See. g in Asia Minor.

-General Manner- ally sympathizer, f Finland. Bol- ant in Berlin.

th.—Commemora- held by British t grave of Edith ssels cemetery.

h.—Armistice ex- mornng of Jan-

Help to Bear

l. Rector of York- copy of the fol- pted by the Gen- lusion among the in our revised

ather, help us to ed ones to Thy ow darkens our k up to Thee, red of witnesses by assed about. And rth rejoicing ever y share with them which Thy pres- Jesus Christ our

A Trip to Fort Churchill

REV. R. Faries, of York Factory, Man., writes to the Bishop of Saskatchewan, on September 2nd, regarding his last trip to Fort Churchill:—

"I am thankful to be able to report now that I made the trip to Churchill, and spent a week with the people there. It happened that Inspector Beyts, officer commanding R.N.W.M.P., wanted to go to Churchill at the same time to pay treaty, and we planned to travel together. I expected to pay an equal share of the expenses, but the Inspector insisted on my going as his guest. I was a very necessary guest, however, as I was engineer of the boat. We made the trip in four days, travelling three days and laying up one because of strong head wind. We arrived at Churchill on the 27th of July, and had the pleasure of seeing nearly all the Chipewyans.

"The day after our arrival was Sunday, when we had two services in English and one in Chipewyan. Holy Communion was administered in the morning, when we had 14 communicants. Two children were baptized at the English service in the evening. During the week a service was held every day for the Chipewyans and most of the time was occupied in working amongst them. Total number of baptisms were fifteen, marriages one, burials two. Both the Indian agent and the missionary discovered the Indians to be in a sad state. Flagrant immorality, cruel neglect of the widow and orphan, lazy and shiftless, doing a lot of gambling among themselves with everything they had, and sinking back into the old heathen customs. Christianity is certainly losing its hold over these people, and men can sneer at our efforts to 'make Christians out of such miserable creatures.' The poor people have certainly degenerated very much since the Mission was closed in 1916. There seems to be no one amongst them now capable of leading his people in the service of God. It seems to me that to save these people, a missionary must be sent to them, and Churchill must be occupied. It will mean several years of hard work to regain any hold over them, and it cannot be done, as Mr. Moir says, 'by sitting in the house.' The agent paid treaty money to 177, so there is quite a band at Churchill, and it is worth while doing something for them. I understand that this is the first summer for a long time that all the members of the band were in to receive their payments from the agent. It was a good time for the missionary to meet them.

"There were only two or three families of Eskimos camped at the mouth of the Churchill River, women and children of the men who were away to York for a coast boat. Whilst I was at Churchill, two whale boats arrived from the North with four men in each boat. So I had little or no chance of doing anything among the Eskimos. It was reported by the Hudson Bay Company that sixty Eskimos starved to death somewhere in the interior between Chesterfield and Churchill during the winter. Donald Olibuck and his followers were among the casualties. It is supposed by the Post people that nearly all the Eskimos who used to come to Churchill are amongst the dead. The men I saw were the few who reached the coast after the siege of starvation. The Roman priests are working hard from Chesterfield amongst the Eskimos, and are baptizing children. I packed up a box of books at Churchill, and asked Mr. S. Ford to give them out to the Eskimos. Mr. Ford has been doing this all along, so as to place the pure word of God into the hands of the

Eskimos. In this way we are trying to counteract the influence of the Roman Catholic priests. Dr. Peck thinks that we ought to have a man at or near Chesterfield to oppose the Jesuit missionaries. He suggests placing a man at Cape Fullerton where the Mounted Police are stationed. Why should not the M.S.C.C. take the matter up?

"The Mission house at Churchill had been left very neat and orderly. Of course, the house suffers from a damp atmosphere, and a leaky roof, but otherwise everything is all right. Mr. Sevier certainly left the house in very good condition.

"We made the return trip in five days, being windbound one day at Fox's Island, and another day at Broad River, when the engine broke down and I had to find out the trouble, and fix it for more work. I was back again at York on August 9th. Noah Thomas (native catechist), had conducted two services on the two Sundays, and Wednesdays and Fridays during my absence. Mrs. Faries took charge of the Sunday School, and carried on the outside work about the Mission.

"I am glad to inform you that the engine (sent out by the W.A. of Montreal), was landed safely at York Factory. It is a fine engine, and will be just the thing for the work required of it. I was disappointed to find that there were several very necessary parts missing, such as gasoline feed pipes, exhaust pipes with knees, water overflow pipe pump pipe and connections and gasoline tank. However, I am thankful to get the engine part. I may be able to get the other parts and fittings at Nelson Harbour."

LEGACIES FOR THREE CHURCHES.

The late Mr. George Potter Beal, of Beal Bros., leather merchants, Toronto, whose will has just been probated, has left legacies of \$200 a-piece to St. Stephen's, Toronto, and St. John's, Whitby, and \$100 to St. Paul's, Uxbridge.

Thank You!

This is our "rush" season. We have just completed our Christmas Number, and our staff are now busy sending these out.

Though we are working overtime each day we cannot "catch up."

Notices for subscriptions due are waiting to be sent out, and it looks like "night work," as the number due at the end of the year is very large.

Will you please send in your subscription if the label on your paper shows it is due, or almost so. It will be a small effort on your part, but will mean much to our staff, who are trying to serve you loyally.

Thanking you for your co-operation.

The Canadian Churchman

613 Continental Life Bldg.
TORONTO

MEMORIAL SERVICE AT MONTREAL.

A large congregation gathered in the Church of the Ascension, Montreal, on December 8th, to pay honour to the memory of Privates Walter Jones Whitley, 24th Battalion, Daniel White, 42nd Battalion, Flight-Cadet Francis Shortley, and Sergeant William Knox, who fell in the war. Rev. J. F. Flanagan, the Rector, who conducted the service, made a touching reference to the fallen soldiers, and at the conclusion, the congregation stood while the organist rendered the "Dead March" in "Saul," following which a detachment of Boy Scouts sounded the Last Post.

MISSIONARY SUNDAY AT KINGSTON.

On Sunday, December 1st, in accordance with arrangements made by the Rural Dean of Frontenac, clergy from the various missions in the Deanery exchanged with city clergy in order that on the one Sunday a strong appeal on behalf of missions might be made in all the churches. In the Cathedral, the Rev. J. Cooper Robinson, the senior Canadian missionary in Japan, in a very happy way used both the Advent message and the great victory as arguments for the enthusiastic and persevering support of the missionary efforts of the Church. He particularly emphasized the importance of the work in Japan and pointed out how encouraging was the prospect for the future there.

On the same afternoon the soldiers of the garrison paraded to St. George's Cathedral, where a thanksgiving sermon was delivered by Capt. (Rev.) H. I. Horsey, Senior Chaplain for M.D. No. 3. Capt. Horsey asked all to offer thanks for the victorious conclusion of the war. He referred to the terrible losses the Canadians had suffered in their part in the war, but felt sure that every man who died in France, died knowing he had fought for the right against might. In the evening the Very Rev. Dean Starr spoke on the reconstruction of fallen Belgium and France, and pointed out the many duties which were still before the people.

INDUCTION AT ALL SAINTS', TORONTO.

Service was held at All Saints' Church, Toronto, on December 2nd for the induction of the Rev. Thomas W. Murphy, M.A., formerly Rector of St. Paul's, Charlottetown, Prince Edward Island. The induction ceremony was taken by the Bishop of Toronto, and the service by the Rural Dean, Rev. C. J. James, and Dr. W. T. Hallam, while the lessons were read by Canon Plumtre and Canon Daniel. After the regular ceremony the Bishop delivered a short address. On December 10th there was a congregational reception for Mr. and Mrs. Murphy.

FUEL SAVING AT WATERFORD, ONT.

The Ladies' Guild of Trinity Church, (Rev. F. Anderson, Rector), have recently made part of the basement of this church into a cosy little chapel for winter services. A moveable partition has been fixed across it; the floor and pews from the old church have been painted. Communion rails, which can be easily moved, have also been provided. A large saving of expense as well as of fuel will be affected by this arrangement.

CARON, SASK.

Church services here were suspended for six weeks during the epidemic of influenza. The Rector, Rev. A. Clark, and his wife, assisted the sick for two weeks and then contracted the disease themselves.

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NIAGARA-ON-THE-LAKE.

On November 24th, the Rector of St. Mark's preached a sermon on parental responsibility, after giving notice of his intention to form an Adult Bible Class on the Sunday following. It is expected that the class will have a large and interested membership.

A short time ago a note of cordial appreciation of Canon Scott, of Quebec, appeared in the "Canadian Churchman." At about the same time a letter was received from one of St. Mark's Sunday School boys, who, a day or two after it was written, made the supreme sacrifice. His brother, Robert Houghton, was killed in action some months before. Both Tom and Robert were promising young men in their respective callings—splendid fellows.

CANON SCOTT.

Tom writes of Canon Scott:—

"I have no doubt you will all be very glad to see the good turn the war news has taken recently. We have not seen many late papers lately, but good old Canon Scott manages to get a paper daily, or nearly so, and then he comes around and tells us the good news. It sure would take a mighty big book to tell of all the good things the Canon has done for us men, and as long as there is a man alive, who has belonged to the Canadian Corps, so long will that good work be spoken of."

LET US PRAY FOR THE SUPPLY OF CANDIDATES FOR THE MINISTRY.

O Lord Jesus Christ, whose servants Simon Peter and Andrew his brother did at Thy word straightway leave their nets to become fishers of men; Give Thy grace, we humbly beseech Thee, to those whom Thou dost call to the sacred ministry of Thy Church, that they may hear Thy voice, and with glad hearts obey Thy call; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

CHURCH OF THE EPIPHANY, TORONTO.

The following tablet has just been placed on the Communion Table which was presented to the church by the late Mrs. Herbert Street Cowan during her lifetime:—

"This Communion Table was presented to the Church of the Epiphany, in 1910, by Eva Fellows Cowan, of this parish, who entered into her rest on the 20th of July, A.D. 1917.

"The congregation have erected this tablet in grateful acknowledgment of this and many other generous gifts received from her during her many years of faithful service in the church and parish.

"For God is not unrighteous to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the Saints." (Hebrews 6:10.)

The Vicar, Rev. Dyson Hague, in calling attention to the erection of the tablet, spoke most feelingly of Mrs. Cowan's many benefactions, and her great liberality towards the missionary and charitable work of the parish; and alluded particularly to her generous gifts and sympathetic helpfulness at the time when the comparatively small congregation of nine years ago undertook the erection of a large church suitable to the growing needs of the western section of the city.

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A Unique Dedication Service at Kingston

FROM coast to coast in the Dominion, from the Old Land, from the shell-torn fields of France and Flanders, from India and Africa, from Egypt and from the islands of the sea, the thoughts of many an Empire-builder turned today to this grey city which has been a garrison since Frontenac pitched his tents in the dying embers of the Indian council fires. On December 8th, in the Cathedral of St. George the Martyr, the garrison church from the days of the British occupation, and the parish church to which, Sunday by Sunday, the cadets of the Royal Military College march from Point Frederick across Cataract bridge to service, there was dedicated the great service flag given by the parents of cadets who have fallen in the world war.

Crowds poured into the Cathedral, which has always shared with peculiar intimacy the life of the city and nation, and among the congregation were fathers and mothers from a distance, some of whom, when they had last been there, had been sure they could distinguish one dear young voice from among those which shouted hymns and chants so lustily from the gallery over the south transept, which has always been set aside as the cadets' own place within the church. In the vast throng, too, were many notables: General Mewburn, the Minister of Militia, and members of Headquarters Staff, Ottawa; General T. D. R. Hemming and the Staff of Military District No. 3; Colonel H. E. Perreau, Commandant of the R.M.C.; the Staff-Adjutant and Staff, the battery officers, Mr. W. F. Nickle, M.P., the Mayor and other civic officials.

To many who listened the measured tramp of feet as the young army

came in and took its place to-day seemed hardly more real than the phantom footsteps of the deathless ones which in years gone by had echoed along the aisles. Then it was a line of scarlet that wound along the hallowed way; to-day the line was sombre-hued, for new uniforms were issued after war broke out, and sober staff caps given the place of the smart, little, gold-braided "pill-boxes" of blessed memory, but the faces were the same—bright, brave and eager as one remembers the faces of the lads who have gone on before and have beckoned to those behind to follow them.

With the rattle of belt buckles and the shuffling of heavily-booted feet, sounds that have been the prelude to the Sunday morning service since the college had its birth, the boy soldiers settled into ranks, and with one accord the processional, "The Son of God Goes Forth to War," burst from the thousands present like a challenge cry.

In waves of glorious harmony the music rolled nearer, swept on as with a tide, till it hushed down upon the hymn's last lines, and eyes grew dim and throats tightened as choir and clergy passed into the stalls singing:

"They climbed the steep ascent of heaven
Through peril, toil and pain;
O, God, to us may grace be given
To follow in their train."

The Dean of the Cathedral, Very Rev. G. L. Starr, for years the Garrison Chaplain, began the special Sentences, those reassuring words taken from the service of All Saints' Day:

"The souls of the righteous are in the hand of God and there shall no

torment touch them. In the sight of the unwise they seemed to die, and their going from us to be utter destruction. But they are in peace. God proved them and found them worthy for Himself."

After the Prayers for Royalty, the congregation stood while B. S. M. Adami, of Ottawa, the head of the college, bearing with him his college's long honour roll, knelt before the Dean, who read therefrom the names of those who, through valor, in the following of their duty, have seen the vision of the truth.

The stillness of strong emotion held every soul within the building as the names were slowly read, each calling up some memory (trifling once, but now cherished with a tender carefulness) of the young knights who had kept vigil in the church before they buckled on their armour to rid the world of wrong, and through the silence that followed the roll-call of the victors, there trembled the notes of "The Last Post" played by trumpeters of the R.C.H.A., who were stationed in the Lady Chapel. Echoing among the pillars, and shrilling to the dome, the silver bugles seemed to sound with more than earthly sweetness. The Dean, in the name of the Cathedral Chapter, received the flag from Col. Perreau, who had been first to think of such a tribute, the fastenings were loosed, and the silken record of boyish bravery unrolled itself, a memorial for all time to those "soldiers, faithful, true and bold," who have put the victor garlands on.

The flag, which is eighteen feet by twenty-four, covers the wall at the back of the gallery. In the centre is the Union Jack, with the words "Royal Military College" above, and the college motto, "Truth, Duty, Valor" beneath, while wrought into the fabric is the glorious story told by the clustering Maple Leaves—914, a living green for ex-cadets still serving with the armies of the Empire,

but 140 blood-red for those who have "laid their good lives down."

The solemn ceremony of blessing the banner followed its acceptance, the Bishop of Toronto acting on behalf of the Bishop of Ontario, who is overseas, and prayer was made that it might ever be an incentive to the cadets of the coming years to follow in the knightly footsteps of comrades gone before.

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.

Dr. Cody, of Toronto, was the special preacher. He took for his text, Hebrews 11:13. "These 140 former cadets of the Royal Military College died in a good cause under the inspiration of faith in His works, and in their service they possessed a consciousness of ultimate victory. This is a day of thanksgiving, a day of remembrance, a day of dedication.

"THE LIVEST BOOK LIST IN CANADA."

THE LOVE OF AN UNKNOWN SOLDIER Cloth, \$1.25

A manuscript found in a dug-out. Who is the girl this soldier loved? The most intriguing mystery, from a literary standpoint, that this war has produced.

CHRIST IN YOU \$1.00

This is apparently the result of the automatic writing of a psychic and is a remarkable book written with unusual simplicity, clearness and purity.

OLD DAYS ON THE FARM \$1.50

By A. C. Wood. An illustrated account of pioneer life on an old-fashioned farm.

THE FOOL OF JOY Cloth \$1.25

By Tom MacInnes. Tom MacInnes is a Canadian poet of striking originality and high artistic excellence.

THE FIGHTING MEN OF CANADA \$1.25

By Douglas Leader Durkin (the Canadian Kipling). Verse with a whizz to it.

THE TWENTIETH PLANE: A PSYCHIC REVELATION \$2.00

Reported by Albert D. Watson, M.D. The most amazing revelation of modern times. Brings joy especially to the sorrowing.

THE HOPE OF OUR CALLING \$1.50

By Robert Law, D.D. This, Dr. Law's latest volume, called forth by the tremendous revival of interest in immortality occasioned by the war, is one of the most satisfying and comforting treatments of the subject that have been given to the Christian World.

CANADIAN POEMS OF THE GREAT WAR \$1.50

Edited by John W. Garvin. A most complete collection of war verse by Canadian poets.

A SONG OF THE PRAIRIE LAND AND OTHER POEMS \$1.50

By Wilson MacDonald. By the Author of the world famous poem "The Girl Behind the Man Behind the Gun."

SONGS OF AN AIRMAN, Cloth, \$1.25

By Hartley Munro Thomas, R.A.F. With an introduction by Principal S. W. Dyde, D.D. These poems bring us to a clear realization of the actual life of an airman.

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By Lillian Leveridge. Poems of universal appeal, tender sympathy and compelling pathos.

THE SHINING SHIP, AND OTHER VERSES FOR CHILDREN \$1.50

By Isabel Ecclestone MacKay, author of "Up the Hill and Over." Rare poems that please children and grown-ups, too.

ON ACTIVE SERVICE \$1.50

Edited by Hon. Capt. Alex. Ketterson. A book of golden thoughts selected by over 750 Canadian Officers on active service. The unique gift book of the year.

THE MODERNISTS \$1.25

By Robert Norwood.

MY BRAVE AND GAL-LANT GENTLEMAN \$1.50

By Robert Watson. A clean, strong tale of adventure, action and love.

IN ORCHARD GLEN \$1.50

By Marian Keith. A fine new story by the author of "Duncan Polite."

DR. PAUL \$1.50

By Ethel Penman Hope. A good Canadian story, full of action.

THE THREE SAPPHIRES \$1.50

By W. A. Fraser. A gorgeous picture of jungle life with action and dramatic intensity.

THE UNKNOWN WRESTLER \$1.40

By H. A. Cody. A good mystery story with characters remarkably true to life.

THE CHIVALRY OF KEITH LEICESTER \$1.50

By Robert Alison Hood. A romance that blows the breath of British Columbia and the wide prairies.

ON SALE IN ALL BOOK STORES

McCLELLAND & STEWART, Limited, Publishers, Toronto

Systems and age-long ideas have passed away and dynasties have almost disappeared in a single night and the long dissevered remnants of races are knit together." Generations seem to be concentrated into a single day, and what a day!" declared the preacher. "A day of thanksgiving to God first and foremost for His handwriting deliverance for us. We must lift up our hearts in thanksgiving. A day of gratitude because the dead were the champions of the truth. We salute them and our Allies who have suffered—those whose lands were ravished, looted and desolated. They know what exile and oppression are. We salute the gallant British troops and our own Canadian forces that rank among the best of men."

"When can their glory fade? It was a long way of agony from Mons—a way of tears and blood. Canada's name is indissolubly linked with it. We pay gratitude to-day to the Canadian corps and we think of that splendid institution, the Royal Military College, and pay our tribute of respect and gratitude.

"Of its graduates and cadets 914 have served in the great struggle, of whom 140 are dead, 337 were decorated, some with the Victoria Cross, and 422 mentioned. They served in every rank of the Imperial army, and in every unit of the Canadian force they were leaders. They leapt at the call from every part of Canada and from every vocation. Truth, duty and valor were incarnated in them at the college and they have honoured the college. A day of remembrance as well as a day of thanksgiving. What have they done and won for us? What epitaph could be more appropriate than "For your to-morrow they gave their to-day"—died in the noblest cause for which men can lay down their lives? Flags, brass, marble, public memorials in streets and squares did not form a fitting monument to the departed—they deserve a better monument than these. Only a Canada purer, nobler and bound in brotherly love could suffice."

"Ralph Connor" on the Church of England

THE Rev. C. W. Gordon ("Ralph Connor"); Pastor of one of the largest Presbyterian churches of Winnipeg, has been preaching a series of sermons on "The Creeds of Christendom. His first subject was "The Treasures and Inheritance of the Anglican Church." As reported by the Winnipeg "Free Press," Mr. Gordon stated that it was a popular idea that this Church is an outgrowth of the Church of Rome. "This is not so," said Dr. Gordon. "The Church had been for a period under the influence of Rome, but had always been composed of men who fought against Papal authority. He said all Non-conformity sprang from the Church of England, while the finest hymns and most inspiring music in the world came from the members of this communion. The greatest scholarship was seen here. "To this Church," said the preacher, "we owe the Bible as well as the Prayer Book, which was a work worthy of being placed on a par with the Bible. He spoke of the simple faith of the members and of the beautiful places of worship, the beautiful prayers, the beautiful vestments and service and hymnal, remarking in passing that the Anglicans laid a marvellous emphasis on prayer, and that the Nonconformists may well sigh for the atmosphere of a Prayer Book when they hear their extemporaneous prayers jumbled and poorly phrased."

Experienced Administrators

An experienced Executor is absolutely necessary. Individual Executors are obliged to incur the expense of outside advice in deciding many things, while this Corporation, with its executive staff and board of directors, composed of men of mark in practical life, is able to manage any feature in the Administration of an Estate. We gladly furnish full particulars of our Service. Write for our free Booklet.—"Making Your Will."

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OUR RESPONSIBILITIES IN THE FOREIGN MISSION FIELD.

(Continued from page 817.)

the statistician responsible for that number.

Statistics may be so manipulated as to give an utterly wrong impression. To divide the population proportionately according to the missions working in the province is not always an accurate method of comparison. It is true there are about twenty missions working in this province, but many of them are small and unable to undertake a proportionate responsibility, while others are sects of the one denomination, as for instance the Lutheran, of which denomination there are no less than eight missions working in the province.

Then, too, to take the whole area and apportion the missionaries of all denominations to an average population, without taking into account the centres where many missionaries are living, and the other districts where few or no missionaries live, evades a very important practical issue. For instance, I cannot, even if I would, invite missionaries of other missions in well-staffed centres to come to the Kweiteh district, because they happen to have a much higher proportion of missionaries in those districts than we have in Kweiteh.

And we cannot get away from the fact that in this part of the diocese demarked for the work of our mission, there is a population about equal to the population of Canada, which the Canadian Church has undertaken to evangelize.

I have before me as I write the figures of the last official census of this province, still kept confidential, and given to me privately by a Chinese official friend. They give a total population for the province of

over thirty-one million, I have shown these to missionaries of long residence in Honan, and they agree with me that the figures given are under the mark. Knowing the Chinese, it is easy to understand this, for a name roll means taxation—taxation of the people according to numbers by the district officials, and taxation of these officials according to their district returns, by the higher provincial officials.

According to the very conservative estimate for our sphere of work outlined above, it follows that allowing one missionary to every 25,000 of the non-Christian population, we should have a staff of 280 missionaries for the 7,000,000 people who are our evangelistic responsibility.

Obviously this is far beyond what we can expect, or, for that matter, beyond what we want; for if Christianity is the universal religion that we believe it is, a Chinese leadership in increasing ratio would be developed long before we could place half that number of missionaries in the field, and this would obviate the necessity for such a large foreign staff.

As it is at present each ordained missionary on the Honan staff, Canadian and Chinese, is, according to average, responsible for the evangelization of over a million souls. Without question, as the last Triennial Report of the M.S.C.C. Board states, "Honan is . . . our greatest foreign-missionary responsibility."

An Old Recipe For a New Complexion

Wash face with tepid water, then apply Campana's Italian Balm before retiring at night. Do this for a week and note results. All druggists sell it. Sample free on request. E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

A Good Investment

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.

Open An Account To-Day.

THE CANADIAN BANK OF COMMERCE

New Books

The Blot on the Kaiser's Scutcheon. By Navell Dwight Hillis. Fleming H. Revell, New York. (193 pp.; \$1.00.)

If there is anyone who still has an idea that bare justice will be a comfortable thing for the Germans, let him read this damning array of evidence, facts and proofs of the cruelty, lust and brutality of the Germans. "Strike them all dead. The Day of Judgment shall ask you no questions" are the words on the German soldiers' tokens. The Kaiser and the German staff will stand between them and even the judgment of God. The man who has some fine theories about the uselessness of punishment of the Germans, has got to reckon with this list of devilish deeds.

On Active Service: Ideals of Canada's Fighting Men. Edited by Capt. Alex. Ketterson. Toronto: McClelland, Goodchild and Stewart. (215 pp.; \$1.50 net.)

By a happy thought Capt. Ketterson, who has been three years with the C.E.F., has gathered the mottoes of over 750 of our officers overseas. They are grouped in readings one for each day of the year. The volume will be prized in many a home and makes an admirable gift book.

Gentlemen at Arms. By "Centurion." Toronto: McClelland, Goodchild and Stewart. (335 pp.; \$1.50.)

Those who have been fortunate enough to come across "Centurion's" contributions in the English papers, will need no word to commend this volume. Based on the incidents of his own soldier life, the author tells these tales with a literary finish that increases their dramatic value. Those who know, say that his pictures of army life, in trench and camp, are true to facts. The human interest is strong throughout. After the "war thrillers" have been put in W.P.B., such a book as this will last, for it has an interest besides the facts it relates.

The Love of an Unknown Soldier. Letters found in a Dugout. Toronto: McClelland, Goodchild and Stewart. (207 pp.; \$1.25.)

Whether the statement about these letters being found in a dugout be fact or fiction, they will quickly become known to those who care to read the throbbing words of an overpowering love for an American girl which seized this young soldier who was not brave enough to speak. The book is of decided merit and charm, with its vivid reminiscences of the things that now happily are past. It is a transcript from life recorded by a man more thoughtful than the average.

The Unknown Wrestler. By Rev. H. A. Cody. Toronto: McClelland, Goodchild and Stewart. (308 pp.; \$1.40.)

Not to give away too much of the plot of Mr. Cody's new book, it concerns a young minister who took an original method of discovering the real characteristics of the people of his new parish. There are several vigorous characters in the book with the inevitable "rotter" providing a background. It is a portrayal of the simple, healthy minded life which can be found in hundreds of Canadian villages.

The Cowpuncher. By Robert J. Stead. Toronto: Musson Book Co. (347 pp.; \$1.50.)

Mr. Stead knows the West, from the virgin prairie to the townscheme, and he knows most of the types in the West, from the man that is hunting for cover, to the clear-eyed man who is afraid of no one. There is a good heart interest, and the book plays up the strong, manly qualities of a rugged character, who has grit enough to make an asset of his early years away from the conventionalities. Mr. Stead writes interesting dialogue and lively plot. His asides, sometimes lengthy, are always interesting.

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NOTES FROM RUPERT'S LAND.

Silent churches for seven continuous weeks was a sad experience for this Province. The ban on public meetings was raised on November 27th, and crowded places of worship on December 1st, expressed the rejoicing of the people at the lifting of the double shadow; of war and of the epidemic. In keeping with the whole of Canada, it was with sincere and humble thanksgiving to God alone that the day of deliverance was celebrated. Special services authorized by his Grace were provided for the occasion. At many points throughout the country the ban is still on, and even where lifted, the Sunday Schools have not attained their usual strength. Many homes of the clergy in the Province were assailed by the "flu," and in Winnipeg, Rev. W. A. Wallace, of St. Thomas' Church, and Ven. Archdeacon Thomas and his whole family, were visited. No fatalities were recorded in the ranks of the clergy. The effect on the Diocesan Funds is very serious.

On the eve of his departure from Winnipeg to assume the post of general manager of the C.P.R., Mr. Grant Hall, for some time a warden of St. Luke's Church, was tendered a complimentary banquet at the Manitoba Club by his associates in the church. Canon Heeney, Rector, presided, and his Grace, the Archbishop, was also present. Addresses of congratulation on his promotion and of regret at his severance of his ties with the congregation, with many eulogisms of his services were made by Sir Augustus Nanton, Messrs. Gardner and Shepherd, and by the Archbishop. Mr. Hall made a suitable reply.

The postponed anniversary services of St. Matthew's Church on December 8th, were very largely attended, the building being crowded at all services. The attendance at the Sunday School service almost reached the 1,100 mark, despite the lingering "flu" epidemic. Over \$7,000 in cash was contributed during the day, to be applied on the reduction of the church debt. The Rector, Rev. Canon McElheran, preached at all services. A

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Memorials a Specialty

grand rally of all the departments in St. Matthew's Sunday School was held. The school was organized on a military basis, and was very successfully managed, 1,038 children being present, and the collection amounting to \$232. Canon McElheran gave an address on "Duty." An appropriate souvenir was presented to all the children.

The Rev. W. J. Southam, Rector of Holy Trinity Church, Winnipeg, was formally invested as an honorary Chaplain of the Royal Naval and Merchant Marine Institute of Canada at the conclusion of the morning service at Holy Trinity on December 8th, by the Rev. Dr. Alfred Hall, senior Chaplain. Mr. Southam was thus honoured in recognition of his services to the seamen while living in Hong Kong.

The Rev. F. Davidson, Rector of St. Paul's Church, Regina, was the special preacher at the patronal festival of All Saints' Church. Speaking of the communion of Saints, Mr. Davidson first applied the term to the fellowship and fraternity that should exist between all members of the same community. The congregation should resemble the ideal family. The man who tells you he has been a member of a certain church for six years and no one has spoken to him, should ask himself if he has extended the hand of goodwill to members of two or three years' standing!

A MEMORIAL REREDOS.

The parish of Trinity Church, Halifax, has decided to erect a handsome memorial in the church in memory of, not only those connected with the congregation who have given their lives in the war, but also of those who lost their lives in the explosion. The memorial will consist of a reredos, which will practically cover the whole chancel wall, and will be from designs furnished by the Globe Furniture Co., of Waterloo, Ont.

The building committee reported progress on repairs of the church. The finance committee reported a generous response to the appeal for funds to help pay for the repairs, and although the general canvass has not yet started, over \$5,000 has been secured.

NOVA SCOTIA NOTES.

The men of All Saints' Cathedral held their annual luncheon at noon on Wednesday, December 11th, at the Green Lantern tea room. Addresses were made by his Grace the Archbishop, the Dean, Mr. F. L. Fowke and Mr. Mackenzie, president of Dalhousie University.

On Sunday evenings during Advent the Dean is giving a course of sermons for young people on the subjects of: Our Ideals, Our Books, Our Vocations, Our Religion.

His Grace the Archbishop held an Advent Ordination in All Saints' Cathedral last Sunday, when the Rev. J. H. Markham, Curate at Truro, was ordained priest. The ordination sermon was preached by the Rev. S. B. Wright, of the Cathedral Staff.

The annual meeting of the Halifax and Dartmouth Sunday School Association was held in the Church of England Institute, when reports of the year were received and officers elected.

St. George's Church, damaged by the explosion, will be re-opened for service on Christmas Day. It is hoped to have Christ Church, Dartmouth, re-opened on the same date.

At a reception to the Rev. A. T. Fraser, of Park St. Presbyterian Church, Halifax, at which all the Presbyterian ministers of the city were present, the Anglicans were represented by Rev. T. H. Perry, who gave an address on the subject of Church Union.

The executive of the A.Y.P.A. of St. Matthew's Church held an "At Home" for the young people of the parish on November 26th, when 150 young people were present. An interesting programme has been drawn up for the year.

His Excellency the Duke of Devonshire, Governor-General of Canada, was the central figure in an imposing ceremony at the historic province building at noon in Halifax, on December 9th, when he was presented with an address from the government of Nova Scotia on the occasion of his third visit to this city. All Halifax is talking to-day of an incident of the previous day, which has added no little to the enjoyment of the Governor-General's visit. On descending from the train on December 8th, the party's chauffeur was ordered to convey them to the Cathedral. By mistake he took them to St. Paul's. But St. Paul's is one of the oldest churches on the continent, rejoices in a Royal pew, and was quite equal to the occasion. In the meantime, the official service at the Cathedral, at which the Archbishop of Nova Scotia was the preacher, and which was attended by all the local dignitaries, military, naval and governmental, proceeded without the expected guest. His Excellency worshipped at Fort Massey, the Presbyterian church, attended by his Honour the Lieutenant-Governor, in the evening.—"Acadian Recorder."

CONFIRMATION OF JAPANESE AT METCHOSIN, B.C., DIOCESE OF COLUMBIA.

Miss E. B. Boulton, for many years a missionary in Japan, being unable to spend her furlough in England, on account of war regulations, came to British Columbia and paid a visit to "Kilbarrack," the home of M. S. Gurney, Esq., who lives at Metchosin, not far from Victoria. Mrs. Gurney before her marriage was a missionary in the same country with Miss Boulton, and are old friends. During her rambles in the neighbourhood Miss Boulton came across a Japanese family, and feeling sure that God had brought her there for the purpose of bringing this isolated family into the fold, with the help of Mrs. Gurney, she began to visit them, and in spite of all sorts of difficulties succeeded in preparing them for baptism. The Rev. F. W. Cassillis Kennedy, superintendent of Anglican Missions to the Japanese in British Columbia, was informed of the fact, and, with the permission of the Rector, spent May 12th in Metchosin, and baptized the man and his wife and two children. Miss Boulton was determined to finish the work she had begun, so prepared the parents for Confirmation, making the long tramp of seven to eight miles each time she visited them. The result of her efforts was another service, arranged by the Bishop, when the superintendent and Mr. Moriyasu, catechist at Vancouver, joined him in Vancouver, and went out to Metchosin on November 6th. In the same church in which they were baptized, the rite of the Laying on of Hands was administered. The Bishop's address to the candidates was interpreted by Mr. Moriyasu, and the Holy Communion service was taken by Mr. Cassillis Kennedy in the Japanese language. A number of the members of the Metchosin Church

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witnessed the Confirmation, and remained to receive the Bread of Life with their Japanese brethren. Miss Boulton sailed on November 8th to take up again her work in the foreign field, and Mrs. Gurney, who, fortunately speaks Japanese well, has promised to continue the good work already begun. The Board of Missions to Orientals in British Columbia is most grateful to Miss Boulton for devoting so much of her time to this isolated Japanese family, and wish her Godspeed in her journey and God's blessing in her work.

CHURCH HOMES FOR GIRLS.

The quarterly meeting of the Georgina Houses Corporation was held in Toronto on December 3rd, Mr. H. D. Warren presiding. The need for more of such Church homes for girls belonging to the Church was shown very forcibly when the president pointed out that in the three or four Church homes in Toronto there is only accommodation for about 130 girls. The G.F.S. houses have had to limit the age of girls admitted to their homes on account of the housing problem, and now only take girls under 21. Georgina House has been filled to capacity all the year, 250 personal applications having been turned away during the month of September. This house has been entirely self-supporting since January last, including the summer months. The report of Spadina Lodge showed that 50 girls had been lodged, 31 making it their permanent home. There are 35 new members of the corporation. The Hospitality Committee reported meeting girls at railway depots.

TRINITY ALUMNI IN LONDON.

Former students and graduates of Trinity University, Toronto, at present in London, England, keep the memory of their Alma Mater fresh by periodical reunions, and their last gathering for "auld lang syne," took the form of a dinner in Soho. Among those present were Rev. (Capt.) P. J. Dykes, of Toronto, who was in on leave, and in whose honour the affair was given; Lieut. J. L. Bishop, of Ottawa; Q.M.S. Gahan, of London, Ont.; Pte. E. J. Brethour, of Hamilton, Pte. W. Sims, of Guelph, Lieut. H. P. Charters, of Brampton, and Miss Hildegarde Grenside, of Guelph, daughter of the editor of "The Guelph Herald." Miss Grenside is studying law in London, and Sergt. Gahan, who has been medically rejected, is taking a law course at the London University.

ORDINATION AT LONDON.

On December 8th the Bishop of Huron advanced three deacons to the priesthood in St. James' Church, South London, Ont. They are Revs. A. S. Lawson, who has been for some time in charge of St. Luke's Church, near St. Thomas, William Westall, of Dresden, and Fred G. Hardy, Curate

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at the Church of St. John the Evangelist, London. The Bishop was assisted in the ordination service by Very Rev. Dean Davis, Ven. Archdeacon Young and Rev. W. Leslie Armitage, Rector of St. James'. Mr. Armitage preached the ordination sermon. He exhorted those about to be ordained priests to make the Bible the basis of preaching, and to stand by its orthodox teaching. "Brethren, you will find people who hold to strange and erroneous doctrines, but you must know your Bible," said the Rector. "You promise to-day before God and this congregation that you will be diligent in your reading of your

Bible. I want to say to you to be sure in your conviction that you hold in your hand the Word of God. Take it from the fulfilment of the things of which it has spoken. Take it from the lives of men who have known and of nations in the vitals of which it has entered. If you are downright in earnest in your desire to know God there will be no doubt of God's revelation to you in this Book." Mr. Armitage announced that two prayer desks had been presented to the church as memorials to Herman and Allan Aitken, sons of Fire Chief John Aitken, who had made the supreme sacrifice in the war.

FOSTER AS MAYOR

in 1919 will mean a victory for economy and the preservation for Toronto's citizens of their right to lower taxation. Mr. Foster will strive to retain Toronto's money for Toronto people, and let national funds take care of national needs.

Press Advertising Sold Victory Bonds

BEFORE the war, bond buyers were "marked men." In number they were 40,000 in March, 1917—this is shown by the number of purchasers of the Government War Loan of that date. But in the autumn of the same year, their number increased twenty times—to 820,000! This was the number purchasing the Victory Loan, 1917. Last month—November, 1918—over 1,000,000 persons purchased the Victory Loan, 1918!

These wonderful results were accomplished by Press Advertising.

Before the war one-half of one per cent. of our people bought bonds. Now quite twelve and one-half per cent. of our people are bond buyers.

Before the stupendous amount of \$676,000,000 worth of bonds could be sold to our Canadian people in three weeks a most thorough and exhaustive campaign of education was necessary, and this campaign was carried through by advertising in the public press. The power of the printed word never had a more convincing demonstration.

By means of the printed word, through the medium of advertisements in the press of our country, the Canadian people were made to know what bonds are, the nature of their security, their attractiveness as an investment, and why the Government had to sell bonds. Every point and feature of Victory Bonds was illustrated and described before and during the campaign—in advertisements. No

argument was overlooked. No selling was neglected.

The result is that Canadians to-day are a nation of bondholders. They know what a convenient, safe and profitable form of investment bonds are. Instead of one man in two hundred owning bonds, now one Canadian in eight—men, women and children—owns a Government Security.

This complete transformation in the national mind and habits was brought about by advertising in the press of the nation. Press advertising has justified itself as the surest and speediest method by which a man's reason can be influenced and directed.

The Minister of Finance acknowledges this. His own words are:

"The wonderful success of the Loan was due in large measure to their (the press of Canada) splendid and untiring efforts during the whole of the Campaign."

Mr. E. R. Wood, Chairman of the Dominion Executive Committee having oversight of the campaign to raise Victory Loan, 1918, said "... The press publicity campaign ... will rank as one of the most remarkable and efficient publicity campaigns ever undertaken in any country," and Mr. J. H. Gundy, Vice-Chairman of the same committee, said: "I have been selling bonds for a long time, but I never found it so easy to sell them as at this time. The reason is the splendid work the press has done. I take off my hat to the press of Canada."

The success of Victory Loan, 1918, and the knowledge which Canadians now possess of bonds are a straight challenge to the man who doubts the power of the printed word, in the form of advertisements, to sell goods—and this applies not to bonds alone, but to the goods you are interested in selling.

How I Learned the "Secret"

By Farnum St. John.

(From the "Sunday School Times" of January 19, 1918. By permission.)

A few years after I joined the Church, I began to drift away from God, and while I never fell into conspicuous sin, I was totally ignorant of the overcoming life. This condition continued for many years. Meanwhile, I was "active" in church and Sunday School work, to which, by God's grace, I had been early anchored by God-fearing parents. I enjoyed a good sermon, but prayer and Bible study were somewhat distasteful to me, while "victory" was well-nigh sneered at.

During the summer of 1904, I became angry at my employer and threw up a good position and attempted to start in business in opposition to him. A copy of "The Three-fold Secret of the Holy Spirit" was given me that summer by a fellow-church-member, but it was too sober and holy a book for my taste, and on our vacation trip I read "Mrs. Wiggs of the Cabbage-Patch," to my wife's distress, for she longed to have me read the other book. Soon after our return to Denver the business venture failed, borrowed money was quickly spent, and things looked rather bad for the family. My wife's trusting, prayerful spirit during those dark days instead of soothing me only irritated me, and I fought against God and His dealings with me. I succeeded in getting employment, which tided matters over until a looked-for government position materialized, although the securing of this work did not bring the peace for which my heart craved.

On Sunday afternoon, October 9, 1904, I went to Pueblo on government business. I read the Sunday newspapers and the time-table, but longed for something more substantial. My wife had put a Bible in my bag, but I was glad that its print was so small that it would not do to read on the train. I opened the bag, however, hoping to find something with which to while away the time, and there discovered the despised "Three-fold Secret." Gingerly and unwillingly I drew it forth, and only because the type was comfortable I began to read it. At last God had hold of me, although I knew it not.

Surprised at my interest, I soon found the book describing my spiritual state with almost deadly accuracy, and I quickly became gloriously miserable! Suddenly a verse of Scripture stared out of the book at me: "What! know ye not that your body is the temple of the Holy Ghost?" I had indeed memorized much of the Bible, but First Corinthians 6:19 was the first of the "living Word" that had ever gripped my soul.

Thus I learned the first part of the great secret—that the Holy Spirit was then and had been ever since my conversion my unseen, unknown Companion. How He must have been grieved by many things in my life during those dull, cold sinful years! Now I had never doubted my early conversion; I had always firmly believed in the Lord Jesus Christ, that He had died for my sins, and that He was in Heaven with God the Father. But now I learned that He had, by His Spirit, been with me all the time.

I read on and discovered the second part of the secret—namely, that if I would enjoy His fulness and power and fellowship, I must yield myself wholly to Him. What pangs of mingled desire and unwillingness I then endured as I realized that my sins and ambitions and self-will must be renounced. Mile after mile the train sped through the gathering darkness, while there at my side

stood the Presence, gently speaking and pleading with me to present myself to Him: At last I began to yield; one sin after another was frankly confessed and renounced, and with each confession and renunciation there came to my soul a measure of light and blessing. But the book went on to tell me that my ambitions must also be given up. Again I hesitated, for, I reasoned, those ambitions were all legitimate and proper. But I yielded again and began to lay them aside, one after another, until I came to the final one, the cherished one, and then I halted while the train rolled along mile after mile and while I kept the Blessed One waiting. How patiently, how lovingly, He dealt with me! Surely "irresistible grace" was at work that evening. No longer able to withstand his tender insistence, and casting the last fond ambition from me, I tremblingly yielded myself, soul and spirit and body, to him. What then ensued cannot be told in words. He who had been waiting all those years for my surrender, quickly, blessedly suffused my entire being with Himself. Oh, perfect love! Oh, joy, beyond compare! Oh, peace that passeth understanding!

I need not go on and give the details of the transformation in my life and plans—of the call to the Gospel ministry—of souls saved—of victory! How the Bible became a new and wonderful Book to me! How those long-forgotten passages of Scripture lying dormant in my mind began to come to me with all their latent powers! How sins that had mastered me again and again now fell away before the Master who was with me all the time! There have been many mistakes and failures during these thirteen years, but from that moment to this He has been consciously recognized as Guest, and Host, and Guide, and Companion, and Saviour, and Lord!

I am learning the third part of the great secret—abiding in Him. Only lately has come the experience of my completely leaving to Him the matter of daily, hourly victory. I am learning to keep myself out of the way and to give Him the right of way in my life.

"The Three Fold Secret of the Holy Spirit," by James H. McConkey, is the book mentioned in the above testimony. It will be sent free to any one who will write for it to Silver Publishing Co., 1013 Bessemer Building, Pittsburgh, Pa.

BIBLE SUNDAY.

On the second Sunday in Advent, at the Church of the Epiphany, Rev. Dyson Hague, taking as his text the words of Isaiah, "The word of our God shall stand forever," showed how the Bible, after being persecuted, derided, exploded, killed and buried by its enemies, including the German rationalist critics, stands forth to-day as the Book of the day. Its prophecies have been verified through ages of history, and its truths have been vindicated by the astounding events of the great time. Every problem that comes up, not merely in the spiritual affairs of mankind, but in politics, social questions, and even in military affairs, must yield to the authority of the Word of God if a right solution is reached. We are of the earth earthy, but He who gave this revelation is from above and therefore above all. When the war broke out one of the greatest of the princes of India wired to King George: "What command hath my King for me?" This should be the model of each man's obedience to the authority of God's Word. He warned the people against that form of socialism which ignored and rejected the Bible, or any authority except their own will. Even democracy could not save the world unless it was founded on the Word of God.

ASTHMA COUGHS
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Vapo-Cresolene 14
 Est. 1878

A simple, safe and effective treatment avoiding drugs. Used with success for 35 years. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy, soothes the throat, and stops the cough, assuring restful nights. Cresolene is invaluable to mothers with young children and a boon to sufferers from Asthma.

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The Jolly Animals' Club
 By LILIAN LEVERIDGE

XXII.

Sir Spider to the Rescue.

SUDDENLY there came a rustling sound amid the leaves in the garden.

"If it's something to do you want," whispered West Wind in Sir Spider's ear, "I can find you a job. Come along with me."

"That's easier said than done," returned Sir Spider. "I can't walk on air. I—"

He didn't get a chance to finish the sentence. All in a moment West Wind snatched his beautiful web from the hollyhocks, wrapped it around him, and carried him off in a wild whirl of leaves and dust. Sir Spider hardly knew what was happening till he found himself, all dazed and blinded and breathless, on the sill of an upstairs window in the Red Cottage.

"Open your eyes and see what you will see," West Wind said.

Sir Spider opened his eyes and looked inside the room. He had never been in this room before, and it was quite different from the cellar. It was a white and rose room, spotless and dainty as could be. There were flowers in the windows, and picture books and toys scattered around; and on a little, white cot lay the twins, Doll Dimple and Boy Blue, fast asleep.

Is Your Boy's Education Guaranteed?

Statistics collected by the United States Bureau of Education show that education increases, enormously, a person's chances of success in life.

"Uneducated laborers earn on an average \$500 per year for forty years, a total of \$20,000. High school graduates earn on an average \$1,000 per year for forty years, a total of \$40,000. This education required twelve years or 2,160 days in school. Thus each day at school adds \$9.02 to the educated person's income. Therefore a child that stays out of school to earn less than nine dollars a day is losing money."

Make provision for your children's education by means of a policy in

The Mutual Life of Canada
 Waterloo-Ontario

There seemed nothing whatever for a spider to do here, but before he had time to think about it, West Wind caught him up again and whirled him down to the windowsill just below. "Open your eyes and see what you will see," he whispered, adding, "Do what you find to do, and be quick about it."

Dazed and breathless, Sir Spider again opened his eyes and looked inside the room. This was a larger room, with more things in it. A little distance from the window, in an easy chair, sat an old man, sound asleep. His hair—what little there was of it—was silvery white, but all the top of his head was smooth and shiny. His mouth was partly open, and he was snoring. Sir Spider had seen him before and knew he was the twins' Grandpa.

But what was there to do here? Sir Spider began to think that West Wind had been playing a joke on him when suddenly he noticed a little, blue curl of smoke floating up from the floor. The next moment he saw that something needed to be done, and done quickly.

The carpet was burning. It had caught fire from the old man's pipe, which he must have dropped when he fell asleep. (Oh, that wicked pipe!) Slowly, but surely, the little red flame was creeping toward a newspaper, and one sheet of the newspaper just touched the end of a long lace curtain at the window which reached nearly up to the ceiling.

Sir Spider saw and understood it all in a flash. In a very short time, if that little, red flame were not put out it would reach the paper, and the blaze of that would set fire to the curtains, and then the whole house would go up in flame and smoke. (It was made of pine wood, and all the rooms were papered.) Who, then, would save Doll Dimple and Boy Blue?

It was quite clear to Sir Spider that he must wake up Grandpa. There seemed only one way to do this. That one way was both difficult and dangerous, but Sir Spider remembered King Bruce's little helper, and he did not hesitate a second. In fact, there wasn't a second to lose.

He climbed the wall to the ceiling, wishing all the time that he were a Daddy-Long-Legs so he could run faster. Then, just waiting half a second to steady his head and get his bearings, so he could go straight to the right spot, he began to run toward the middle of the ceiling. He had to be very, very careful, for one mis-step now and the game would be all up.

Steadily, steadily, he went, hardly daring to look down to the little, red flame that was creeping nearer and nearer to the paper. Soon, without any mishap, he reached the spot he was aiming for—directly over the head of Grandpa. Then, having fastened the end of his little rope securely to the ceiling, he began the descent.

Down, down down he went, spinning for dear life all the way. He knew there was only a chance, and a very small chance at that, of his being allowed to go back by his own rope, but at least he would have it ready.

The old man's bare head looked very smooth and shiny. Six sprawling, crawling, feet ought to be able to tickle it very nicely.

Grandpa's gentle snoring ended suddenly in a snort as those six sprawling, crawling feet landed fair and square, on his bald head. Swiftly his hand went up and hurled Sir Spider to the floor, where he lay on his back, with all his feet waving wildly and helplessly in the air.

"The mischief!" cried Grandpa. "If Mattie can't keep this room clear of spiders I'll see about it." And then poor Sir Spider saw a big, heavy boot coming down to crush him. "It's all up with me now!" he thought. "Well,

I did the best I could. I wonder what will happen to poor Doll Dimple and Boy Blue."

But if it had been all up with him he wouldn't have had time to think of all this.

"Jerusalem!" cried Grandpa in a fright as at that very moment he caught sight of the red flame that was just reaching over toward the paper on the floor. He snatched a pitcher of water from the table, dashed it on to the fire, and the little, red flame was no more.

"That was a near shave," said Grandpa. "In one more minute the house would have been on fire; and those two precious children upstairs, and their mother away! It was a near shave, sure enough! And I should never have wakened but for that spider. Where is the little beast?"

But the "little beast" had managed to struggle to his feet, and was now at a safe distance. Rather shakily he climbed again to the windowsill, and there, waiting for him, was West Wind.

"Bravo! Bravo!" called West Wind, heartily. "All honour to those who try!"

At these words Sir Spider felt that he was fully repaid for all he had gone through, for he remembered, with a thrill of pride, that they were the very words King Bruce had spoken to his great-great-great-grandfather.

"You've earned your title all right," West Wind went on, "and I shouldn't wonder if some day you will find your way to the Star; but for the present—get ready to go to the Jolly Animals' Club. I'll send a song sparrow to carry you over."

West Wind was as good as his word, and that night Sir Spider received the honour that was his due.

Boys and Girls

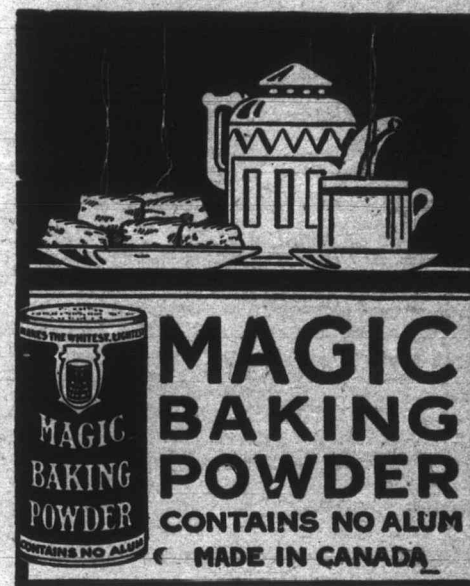
Dear Cousins,—

I didn't see you in the Christmas number last week, did I? It was an extra special affair, with so many extra, and so many special things in it that Cousin Mike and the children had to stay in the nursery and leave room for the grown-ups! But we had a good time there all the same; at least, I did, and instead of sitting down and writing to you, I sat down and had a good think about you. I wonder if you knew that? They say, you know, that thinking about people and wanting the best for them, and loving them hard, really can help them, and make them happy, and I believe its true.

So perhaps one day when you were feeling blue and cross probably, (every body does at times), you suddenly felt a smile creep behind your eyes and ask to be let through; so your eyes began to crinkle up at the corner, the smile began to struggle through, and before you knew where you were there was a great big laugh all ready to come out and you weren't cross any more.

That's because somebody was thinking nice things about you—it may have been Cousin Mike, it may have been somebody else—but at all events, the result was there. Now you see what you can do; think a smile, and it will spread, nobody knows where. Do it specially on days like last Friday and Saturday, when the sun seemed to have forgotten that Toronto was on the map at all, and the clouds began to cry in consequence.

Those are the days when you have to manufacture your own sunshine, the way my mother used to tell us at home. That sister I was telling you about was a good little girl mostly, and Cousin Mike—well, he was good at times, too! Anyway, when he was very, very bad—worse than usual—his mother used to say very sadly, "Well, you're mother's little cloud to-day," which made me very sorry indeed;



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then the sister used to say, "And what am I?" "You're mother's little sunshine," said mother, and that made the poor cloud feel sorrier than ever,—wouldn't it you? He used to wish the sunshine would be a cloud for a change, sometimes—it used to get kind of lonely being a cloud all by himself, and the end of it was, that he simply had to be—at least to try to be—sunshine, because the other didn't work at all. There wasn't any room for clouds in our house; if they came, we used to chase them out as fast as we could, and we got pretty good at it, too. So you may as well all make up your minds to be Cousin Sunshines. I wouldn't know a Cousin Cloud if I saw him.

So good-bye till next week, when I hope to have your Help texts all ready. I have had four or five sets this week.

Your affectionate
 Cousin Mike.

ST. GEORGE'S, THORNDALE.

The first meeting of St. George's A.Y.P.A., held on Nov. 20, gave promise of a good year. The keynote of the meeting was "Peace." The programme took the form of a "Community Chorus," the various National Anthems being sung. A poem, "The Coming of Peace," composed by a member, Miss Ethel Robson, was read "In Memoriam," for Cyril Clearence, George Cunningham and Mertin Shore.

A SPLENDID HONOUR ROLL.

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THE "GLAD GAME"

By Arthur Willis Spooner.

Who'll play the "glad game"?
"I," said the brook, as it hurried
away—

"I'll play the 'glad game,' for I'm
always at play.

I splash on the rocks, and I smile at
the sun:—

I'll play the 'glad game,' for I think
it great fun.

I'll play the 'glad game.' "

Who'll play the "glad game"?

"I," said the robin, high up in the
tree—

"For I am as happy as happy can be.
It sometimes is cold, and it sometimes
is wet,

But I find it far better to sing than to
fret:—

I'll play the 'glad game.' "

Who'll play the "glad game"?

"I," said the boy as he hobbled
about—

"I can walk on my crutches, can sing
and can shout.

There's many a boy lying flat in his
bed

Who can't walk a step nor hold up
his head.

I'll play the 'glad game.' "

Who'll play the "glad game"?

"I," said the farmer, with hands on
his plough—

"I'll play the 'glad game,' and play
it right now.

The furrow and harvest are not far
apart:

I'll play the 'glad game' with all of
my heart.

I'll play the 'glad game.' "

Who'll play the "glad game"?

"I," said the mother with babe on
her arm—

"I'll play the 'glad game,' it works
like a charm.

When weary with watching, or bur-
dened with care,

I'll play the 'glad game,' it goes with
a prayer.

I'll play the 'glad game.' "

Then play the "glad game" wherever
you be:—

High up in the mountain, afloat on
the sea.

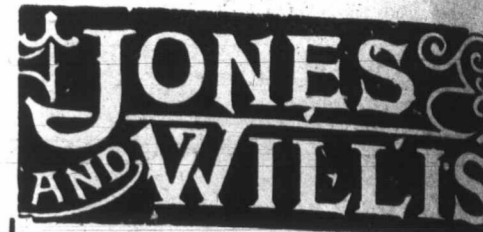
When burdens seem heavy and life
becomes tame,

The way will grow bright if you play
the "glad game."

"THE DEVIL IN WEASELS."

Devil worship among the Koreans
is not a definite form of religion, and
is more or less difficult to explain.
Two classes of devils are worshipped
—one class supposed to be malicious,
the other of a more kindly nature.
Many things are done to propitiate
them, even to the trimming of hats
and providing fans for these demons.

One Korean discovered a number
of weasels loitering about his home,
and after calling in all his friends to
talk over the unusual occurrence,
he decided that its significance was
that he was soon to become a very
wealthy man. With the hope of this
great wealth, he felt so kindly dis-
posed toward the weasels that he built
a house to accommodate them and
every day prepared rice and food for
them. But feeding weasels as well
as his own household proved an ex-
pensive undertaking, and instead of
becoming a rich man, he found him-
self getting poorer. It was then that
he heard of the "Jesus doctrine,"
and both he and his wife accepted it.
After a time they invited a number
of their Christian friends to help
them burn all their devil possessions,
and now, with all traces of devil wor-
ship cleared away, they are finding
joy in attending Christian services
regularly.—Missionary Review of the
World.



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