

Canadian Churchman

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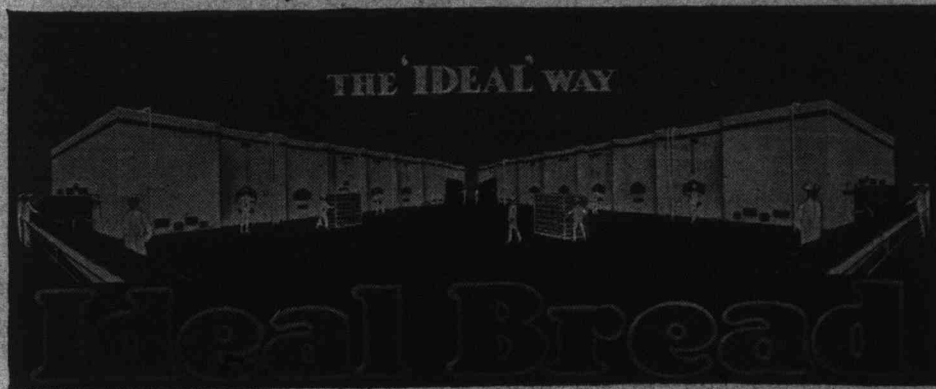
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Personal & General

Colonel, the REV. CANON SCOTT, C.M.G., D.S.O., Rector of St. Matthew's, Quebec, sailed from England for Canada on April 26th.

REV. C. B. BOTTON, of Lashburn, Sask., expects to sail for England on May 7th. Mr. Botton has done a good work at Lashburn under difficult circumstances.

The BISHOP OF BRITISH HONDURAS, the Right Rev. E. A. Dunn, and Mrs. Dunn, have been spending a few days in Toronto, as the guests of Mr. and Mrs. William Laidlaw.

At St. James' Cathedral, Toronto, Canon Plumptre preached in praise of England's good name at the annual service of the St. George's Society, which crowded the Cathedral.

St. Julien Day was observed in Toronto by a service in front of the Parliament Building, in which Col. Wood, Capt. J. E. Gibson, Capt. MacGillivray and Capt. S. E. Lambert took part.

REV. G. M. AMBROSE, M.A., formerly Rector of Bedford, N.S., will soon return from overseas. He has been appointed Canon Vernon's successor as secretary at the Church of England Institute, Halifax.

REV. JOHN LEIGH, Rector of St. John's, Port Arthur, Ont., returned last week from a ten weeks' vacation spent at Victoria, B.C., much improved in health, and preached at the evening service on Easter day.

L-CPL. FRED. WILKINSON, of the Fourth Divisional Signallers, has received word that he has been awarded a second bar to his Military Medal. He is a son of Rev. Fred. Wilkinson, Rector of St. Peter's, Toronto.

DR. ROBINS, the Bishop of Athabasca, is to be one of the speakers at the evening meeting at the C.M.S. 120th anniversary in the Albert Hall, London, on May 6th. Dr. Crozier, the Archbishop of Armagh, will preside.

Capt. the REV. W. RAMSAY ARMITAGE, who has been overseas for over two years, latterly as Chaplain to the Third Battalion, has returned. He is a son of Archdeacon Armitage, and a graduate of Dalhousie and Wycliffe Colleges.

The late JAMES HARDISTY SMITH, who died in Montreal on April 19th, was the only son of the late Lady Strathcona. He was born in Labrador. For many years he was the Rector's Warden at the Church of St. James the Apostle in Montreal.

The thirty-third annual meetings of the Diocesan W.A. of Toronto will be held in the Church of the Redeemer Parish House on May 5th and 6th, and at St. Anne's Parish House on May 7th, 8th and 9th. The thanksgiving service will be in St. James' Cathedral on May 6th, at 8 p.m. Major G. B. Gordon will preach.

Capt., the REV. E. G. BURGESS BROWNE, has been appointed Rector of St. Barnabas' Church, Toronto. He went overseas in the 166th Queen's Own Battalion in October, 1916. He has been on service in France in the Canadian Foresters, No. 3 Casualty Clearing Station, and recently stationed at No. 2 Canadian General Hospital, Le Treport.

MR. WM. GRIFFIN, who was superintendent of the House of Industry, at Fergus, Ontario, for the last thirty years, died at Guelph recently in his seventy-sixth year. Rural Dean Naftel conducted the funeral service. He leaves his wife, and daughters, Mrs. J. G. Wilson and Mrs. Norman Kyle, of Fergus, and a son, Marshall, of New York City, to mourn his loss.

Rt. Rev. DR. CHARLES GORE, the Bishop of Oxford, is to resign his see on July 1st. In writing to the Archbishop of Canterbury he gives as his reasons that he wants more time

for literary work which will play a large part in reconstruction, and that he is thoroughly out of sympathy with the decision of the Representative Church Council to abandon the present basis of church franchise, confirmation, in favour of the wider one, baptism.

On April 21st, there passed to her rest after a long and trying illness an old resident of St. Catharines, Ont., MRS. MARIE DE VEAUX HAYNES, in her 98th year. In her death St. George's Congregation loses one of its oldest and most interested members. Until about 10 years ago, Mrs. Haynes was an active worker. Until the last her interest and support of all good works continued. On April 24th, her body was laid to rest, Rev. Canon Broughall, Rector of St. George's, taking the service.

The news of the death of the late MISS FLORENCE BOYCE, which occurred recently at Parkstone, Dorset, England, will be received with feelings of genuine regret by her many friends in Toronto, in which city both she and her sisters and parents resided for a number of years, during which time they were most faithful adherents of St. Thomas' congregation on Huron Street. For several years prior to their coming to Toronto, the Boyce family resided in Regina, where they enjoyed the close and intimate friendship of the late Hon. and Right Rev. A. J. R. Anson, the first Bishop of Qu'Appelle.

Among the arrivals on the "Adriatic" at Halifax, for whom there was a specially hearty welcome, was the REV. A. E. ANDREW, formerly Rector of Pictou and Rural Dean of Amherst, one of the stronger of the younger clergy of the Church of England in the diocese of Nova Scotia and one who has been much missed. Mr. Andrew, being unable in the first instance, to secure a chaplaincy, enlisted as a combatant, taking the regular training course, and going over with the rank of lieutenant with one of the Siege Batteries. On arrival overseas he was appointed to a chaplaincy, and has since been serving as such, having been awarded the Military Cross for distinguished bravery.

MR. HENRY SETON STRATHY, a member of St. Thomas' Church, Toronto, Ont., one of Toronto's leading bankers, and a figure in banking circles for over fifty years, died suddenly on Saturday last, in his 86th year. Born in Edinburgh, Scotland, in 1832, he came to Canada in his youth. He became London manager of the Canadian Bank of Commerce in 1867. He became general manager of the Canadian Bank of Commerce, resigning in 1885 to form a partnership with his nephew, Gordon Strathy, out of which developed the Traders' Bank of Canada. He was its first general manager, and remained with it until his retirement. Mr. Strathy is survived by his second wife and three children, Mrs. A. H. F. Lefroy, Toronto; Donald, Scotland, and Dr. Harry Strathy, Birmingham, England.

COL. W. J. LANE MILLIGAN, a member of St. Anne's Church, Toronto, died on April 24th, in Toronto. His father was a colonel of the 6th Inniskillen Dragoons; a grand uncle, Col. Sir Burgess Camac, was military secretary to the first Duke of Wellington—the Iron Duke—and served under him when he was in India; his maternal grandfather, Col. Lane, was governor of St. Helena whilst Napoleon was a prisoner on that island, and another member of an earlier date, Lady Jane Lane, assisted Charles II. in his flight from England. Col. Milligan was born at Fort George, Madras, India, where his father's regiment was stationed. He has seen service—the Kaffir campaign, the Indian Mutiny, the Fenian Raid. He came to Canada in 1873 and was the last staff officer of Pensioners in Canada.

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Canadian Churchman

Toronto May 1st, 1919.

Editorial

IN commenting on the review of the ATHASIAN CREED Revision in Canada, which shortly appeared in our columns, the *Church Times* says: "The solution adopted may not be ideally the best one, but, at all events, it maintains the dignity of the Creed and secures its recitation wherever its use is cherished. It even provides for its frequent recitation. The day may yet arrive when, the old bugbear of compulsion having been removed, this venerable symbol will come into its own again, and be valued for its wonderful exposition of the Christian verities."

THE text of the League of Nations has at last been given to a waiting world. It is a splendid attempt to lay a basis of goodwill among nations. There is no doubt that the idealism of its provisions has been checked by the instinct of national self-preservation. That need not be a blemish. The declaration of a Utopia was neither needful nor useful. We may as well realize that on the Allies must rest the burden of becoming the basis of the League. That does not mean its limitation to the Allies in the future. It is interesting to note that a British statesman has been mentioned as its first Secretary-General.

LATIN is following Greek in being regarded as a voluntary instead of a compulsory subject in some U.S.A. universities. Both Yale and Princeton have decided to accept work in a modern language instead of Latin for any degree, the Arts degree at Princeton alone excepted. These and suchlike decisions notwithstanding, the classical languages, and the works which have come down to us in the same, will never lose their place in the course of a student who sees in education something more than gathering the tools of a livelihood. Our theological courses concern us most of all as a Church. We sincerely hope that the day will never come when any one of our theological colleges will enroll as a graduate a student who has no knowledge of the Greek of the New Testament. In this case it is not an option, but an essential.

IT is a great satisfaction to Canadians that the French Government intend to present Vimy Ridge to Canada as a permanent memorial of the deathless bravery of our men there. It will be remembered that after the first battle of the Ridge, when so many gallant men laid down their lives in an assault—the bravery of which was not outshone in the whole war—a granite cross bearing their names was erected on the summit. It bears the simple inscription: "They shall see His Face." This Eastertide, as we are enjoying the first Easter of Peace, our thoughts are never far from those by whose sacrifice our Peace was purchased. This has been the first Easter for some in Canada without the presence of the loved one. Never has Easter meant more to them and never have they needed it more.

MUSIC has its own special ministry. In expressing the emotions it excels even silver speech, and the golden silence of great emotions can be interpreted only by music. On Easter Day all our churches ring with glad voices, and they should. On Good Fridays, after the day's services are over, it is become more than ever the custom for our choirs to render some portion of the oratorios which, with solemn sound and tuneful mourning, tell the story of that day that brought our salvation. Where the efforts of a small choir must be wholly taken up with some

settings or anthems which are presented as their *tour de force*, it would be well if their selection were reminiscent of the great masters. Something more than swing and *double forte* are necessary to make a piece worthy of their work. We are sure that several of our prominent organists in the Church would gladly co-operate with this journal in advising small choirs regarding pieces which will repay their efforts and elevate the standards.

IN a letter to *The Times* recently, the secret of the force of Bolshevism was uncovered by CANON E. A. BURROUGHS. "The force of Bolshevism lies in its being, after all, an idealism gone wrong. It is the ideal within it which makes it powerful. Nothing but a counter-idealism can expel it. In terms of bacteriology, we must find another stronger, kinder bacillus to fight it in the very veins of the world's spiritual life. If such is available, it should be the first concern of statesmen everywhere to inject it freely and give it a fair chance of working in its own way. We need, in a word, a world-wide propaganda of a truer idealism, a deeper faith."

It is his conviction that the main reason why Bolshevism gains converts to-day is because the non-Bolshevist world is still so largely the thrall of another form of materialism—commercialism. If there is a remedy, what is it? Canon Burroughes answers: "A Christian revival all the world over is the only effective cure for Bolshevism. If the modern State knew its own true interests, the logical sequel would be a State-encouraged Christian offensive—facilities for Christian propaganda on the largest scale, and for Christianity to work in its own way."

These days are the fiery test for the Church. Only if she be true to her own evangel can she steady the situation. A disinterested and impartial third party is required for any agreement between opposing forces. The Church has the name of being neither disinterested nor impartial. It is not too late for her to live that reputation down. She must preach and practice, not only her evangel, but also the applications of it.

Utterly weak is it to turn the blind eye to the flagrant violations of good will to men. Now they have irritated to exasperation those who have suffered, it is not only weak, but it is impossible. Unless the Church emphasizes her message, not only about the golden streets of the City of God, but also about the thoroughfares of the city of men worn by the weary steps of hopeless toilers, she will not come into a place of service and helpfulness.

Whenever men commit themselves to Christianity as they see it, they are bound to preach against iniquity. The Reformation had an economic side. Wesley and Whitfield remembered that their hearers had bodies as well as souls. Wilberforce saw that the propaganda of Christian missions sharpened the tooth of conscience against the slave trade. Shaftesbury made his crusade in the kingdom of England for the little children who were of the Kingdom of Heaven. The Oxford Movement drew some of its impetus from its devotion to social service. "General" Booth never forgot the squalor and filth of Darkest England, and he knew the only way out was by the grace of God in the heart of men.

Never yet has the Church undertaken a CRUSADE OF SERVICE, in which she has forgotten herself, but that she came into new visions and possessions of power. She has never lost her life by giving. She has never saved her life by withholding. Courage, not cowardice, wins the hearts of men. Love, not selfishness, possesses all things.

The Christian Year

Revolution or Submission

(THIRD SUNDAY AFTER EASTER)

THE Epistle for to-day touches a very important and timely theme. The recognition of constitutional methods in social and political progress. Sane thinking and definite teaching are very much needed from the Church in these disturbed times. The New Testament furnishes excellent material from which to draw lessons and give instruction. The Christian message is the only one that can guide all parties in the way of sound and permanent improvement. Society cannot be improved from without, it must be regenerated from within. When law is ignored and ordered restraints forcibly set at defiance, the mad passions of men are unleashed and all opportunity for sound and just reform destroyed. So St. Peter says, even to persecuted Christians: "Submit yourselves to every ordinance of man for the Lord's sake." And St. Paul says: "Rulers are not a terror to good works, but to the evil"; "He is a minister of God to thee for good." The New Testament also urges the recognition of justice and righteousness, and declares the wrath of God against those who wilfully persist in disregarding His supreme will: "Honour all men, love the brotherhood, fear God, honour the king."

SIN LIMITS FREEDOM.

There is an elemental constituent in our nature, which, when wrongly directed, is in a chronic state of revolt against authority. When rightly directed, this same quality is a priceless gift which makes for social and spiritual emancipation. It is the eternal desire for freedom which has called for expression since the days of Adam. All men desire, above all things, to have the bonds and shackles of life broken, so that they may expand without restraint. Conditions and circumstances that limit independence of thought and action, or that curtail full and free expression of all our aspirations are resented by us as an infringement of our Divine rights and liberties. This resentment appears in very early childhood and is always the leading impulse in revolt. The natural man dislikes being organized. He knows authority and restraint are necessary, but he wants authority to represent his will regardless of the needs and claims of others. We must have government, but we no sooner have it than we are in a state of revolt against it. Every man wants to be a law unto himself. Now, while we ought to cherish the desire for freedom as a gift from God, it is evident that it must be directed to serve constructive and not destructive ends, that it should contribute to good and not to evil in the body politic. We must realize that we are living in a world of social relationships, where all are equal before God and the law, but where, also, there are diversified and often opposing aims and interests, and that, therefore, it is necessary for the well-being of the whole, that we should accept limitations imposed by the will of the social aggregate. Bolshevism is not only supported by a host that have nothing to lose and everything to gain by social disorder, but it has also at its core the impracticable theory that there is a way by which social organization may secure for every man unlimited freedom without trespassing upon the rights of others. The Soviet system of Russia, although run upon the principle that labour, and labour alone, has the right to govern and to vote, has itself no immunity

(Continued on page 280.)

PLOUGH WORK Rev. J. A. JOWETT, M.A., D.D.,

"No man having put his hand to the Plough, and looking back, is fit for the Kingdom of God."—LUKE ix. 62.

THESE words were spoken to a man whom John Bunyan would have described as "Mr. Facing-both-ways." He had been suddenly stirred to an impulse of discipleship, but he half strangled the impulse at its birth. "Lord, I will follow Thee, but let me first go bid them farewell which are at home at my house." There was swift response, succeeded by a swift recoil. There was an apparent surrender to a great cause, and then the gift turned back upon itself. There was a seeming advance which was hindered immediately by promptings of retreat. The discipleship was not wholehearted. There was a cool element of timidity and calculating prudence which proved that the man's enlistment in the Master's company was not passionate and absolute. It was discipleship checked by a spirit of loitering and regret. And when the Master saw the backward gaze in the midst of an apparently forward act, He said: "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God."

But I am concerned, not so much with the character of this particular man, whose generous impulses were chilled with compromise almost as soon as they were born. I am rather concerned with the strenuous image which the Master uses to express the nature of Christian service. What is this service like? When Jesus of Nazareth thinks of a man enlisting in the life and labours of His kingdom, He also thinks of a man laying hold of a plough and setting its share to a hard field and turning up the stubborn soil as the preparatory work of a golden harvest. He does not think of a husbandman attending the vines. He does not think of a reaper taking a sickle to gather the ripened corn. He thinks of ploughing which is the hardest and the heaviest work of the farmer's year. The service of the kingdom is first of all plough work, and plough work in sullen and obstructing fields. Christ Jesus sees the soil crowded with old-established roots, running here and there, crossing and re-crossing, weaving a matted hostile net which has almost the consistency of wire. And these obstructions have to be cut and broken by the resolute share. The heavy mass has to be overturned: it has to be vitalized by the cleansing light and air. That is the beginning of things. The disturbed and broken clod is the first condition of the waving grain. And to send the ploughshare through these obstacles is tremendous labour, and yet it is this sort of exacting toil which comes

THE CHRISTIAN YEAR.

(Continued from page 279.)

to strikes. Labour's tendency is constantly to desert its own government. All the people cannot at any one time be an executive. Government must be by representation. Vested authority reacts upon those who will that authority represents and limits inevitably the political and social freedom of individuals in the interest of the whole community. Organized community life is only possible through voluntary submission to the restraints which constitutional authority must impose. The only alternative is a reversion to barbarism, when every man will be obliged to defend himself and his tribe or family by his own hand.

NO ABSOLUTE FREEDOM ON EARTH.

The absolute liberty which the soul desires cannot be obtained here, at least not so long as the power of sin holds such sway in human affairs. The long-looked-for millenium may usher in that happy day. The day when Christ reigns absolutely in our lives will be the day of full emancipation. We seem to be farther away from it than ever in these times, when "the anarchy of speculative thought is almost a harmony as compared with the chaos of moral ideals." In our talk about freedom, we must never fail to distinguish between that which the soul desires by way of emancipation from external restraints which hamper its highest attainment, and the kind of freedom which is but a false re-echo of that through the channels of our lower nature, and seeks the freedom of license for the purpose of self-indulgence. "As free and not using your liberty for a cloak of maliciousness; but as the servants of God."

to the mind of Jesus whenever He thinks of vital service in the Kingdom of God. He thinks of a man putting his hand to the plough.

Now what has experience to say about this teaching? Does it disprove it, or does it confirm it? How is it in any field in human life to which a man brings a revolutionary ploughshare? Do not history and biography bear unceasing witness that whenever a man lays his hand upon some revolutionary ploughshare in any field of human life, he finds his progress hindered by bigotries, by prejudices, by deep-rooted selfish interests, by wirelike and almost impregnable traditions? Let us glance back upon one or two of these fields in order that we may get the "feel" of the heavy business as we watch a ploughman at work.

Take the medical field. How has it always been with daring men in the medical field? Some alert and venturesome ploughman sets his ploughshare to run through the field of medical theory and practice in a way that goes sharply athwart all accepted doctrine and tradition. Perhaps it is Sir James Simpson and his great discoveries in the domain of anæsthetics! Or perhaps it is Lord Lister with his experimental research in the realm of antiseptics. Was their ploughing a light pastime or was it heavy work? Did the ploughman encounter any obstacles? Were there any roots of prejudice in the soil, any incredulity, any harsh suspicions, any professional jealousy and antagonisms? Read the life stories of either of these men and you will find that the ploughing was tremendous work. The soil was alive with hostilities.

Or what about the field of art? There was a certain ploughman named John Ruskin, and at the age of twenty-four he set his shining share to plough up the broad fields of his common judgment. His work on "Modern Painters" cut right through modes and standards of artistic criticism. Traditional theories were overturned. Was it easy work for the ploughman? Did the ploughman encounter any opposition, or did his share slide along as though it were moving through clean and virgin soil? Read his life, or read the prefaces to the succeeding editions of his great work, and you will find that his share was opposed by the toughest prejudices, and by stubborn ignorance, and by a cynicism which affected a sort of contemptuous indifference. It was heavy work for the ploughman.

Or what about the ecclesiastical fields? What sort of experience has any venturesome ploughman in that venerable field? As a matter of fact he finds every inch of the field thickly massed with rooted traditions. Let any man set his ploughshare to overturn some accepted ecclesiastical practice. Let him begin, say, with a sort of mild suggestion that we should have interchange of pulpits between the episcopal and non-episcopal Churches, and his bright ploughshare has no sooner begun to move than he discovers that this particular field is the favourite home of almost invincible prejudice and suspicion. He speedily finds that every ecclesiastical ordinance, and every established practice, and every form of rooted bigotry oppose his progress at every inch of the way. It is hard ploughing in the ecclesiastical field! And it demands some very stalwart and determined ploughmen if the field is to be furrowed for richer and more commanding harvests. All these examples may help us to enter more deeply into our Saviour's words and to get the "feel" of the ploughman's work when he seeks to upturn the fields of immemorial usage and tradition.

But now let us think of still more difficult fields. Here is a great ploughman, one of the greatest ploughmen who ever served in the field of the kingdom. His name is Paul. He has had a revolutionary experience in his own soul, and the experience has made him the apostle of revolution. On the way to Damascus he met his Lord, and in meeting his Lord he found a new life, and a new vision, and a new field, and a new commission, and a new ploughshare. And he took his gospel ploughshare to fields whose soil was pre-occupied with every kind of stubborn and unfavourable growth. It was his holy business to overturn the soil and to expose its depths to the glorious light and air of a new day. Think of him taking his share to the field of Jerusalem, the field where the traditions of men were knotted together in the soil of common life like matted

complicated roots which occupied every inch of the ground. And it was his business to cut a furrow. What massed antagonisms he encountered! What wiry bigotry! What stubborn resentments! There never seemed to be a moment when the plough slipped sweetly through the receptive ground. Everywhere the ploughman met obstruction. Indeed, everywhere he went, in Asia Minor, or in Greece, he was ploughing heavy land. But the ploughman stuck to his plough and there was no looking back.

Think of the supreme Ploughman, the one with whom no other ploughman can be compared. Think of the Master Himself. He was always setting His ploughshare to thickly rooted fields. When did His share move smoothly and easily as though the soft, crumbling soil was waiting to be upturned to the light and air of His own new day? Everywhere you feel that His share is caught and hindered by conventional usage and tradition. Everywhere He encountered hidden roots of obstruction. They were like barbed wire in the path of the plough. If I read you a few familiar sentences you will recall the sort of antagonism amid which He toiled: "And they watched Him"; "He eateth and drinketh with publicans and sinners"; "He is gone to be guest with a man who is a sinner"; "This man blasphemeth"; "He hath a devil and is mad"; "Then took they up stone to cast at Him"; "They consulted how they might put Him to death"; "Crucify Him! Crucify Him!" That was the sort of antagonism which beset this ploughman, whose one purpose in all His ploughing was to change the desert into a garden, and to make the wilderness blossom as a rose. What a field for a ploughman! And what a reception for the ploughman! When He came among us there was "No room for Him in the inn." And thirty-three years later He was crucified at Calvary. But this ploughman, having put His hand to the plough, never looked back! At the end of the hard day He was able to say: "I have finished the work which Thou gavest me to do."

Well, this revolutionary ploughshare of the Lord is in our hands to-day. He calls upon us to take it to the stubborn field where there is a congestion of hard obstacles, and we are to overturn it in His sacred name. Our commission is the same as was laid upon Jeremiah, with this mighty difference, that we use the incomparable share of Christ's Gospel, the sharp, shining share of His gracious holy Word. The prophet Jeremiah was called by God "to pluck up, to break down, to destroy, to overthrow, to build, and to plant." And that, too, is our commission, and we are to do it with the radiant splendour of the unsearchable riches of Christ.

We are Christ's ploughmen. What is our labour? What is our field? It is our holy work and privilege to plough up the life fields of nations not our own. Our field is larger than our native land. "The field is the world." "God so loved the world that He gave His only begotten Son." "Go ye into all the world." And, therefore, we are to take our ploughshare to fields where life is lived in unfamiliar ways. Some parts of this wider field are comparatively easy. The soil is not crowded with hoary traditions. It yields to the touch of the plough. There are no stiff historic precedents. There is scarcely any history at all. It is almost a virgin soil. That is pre-eminently so in Africa. I am thinking more especially of Western Africa, and the broad belt of the Soudan. In the Cameroons there is just now an extraordinary upturning of the life of the people. The ploughshare just slips through the field. There is no obstruction. Entire communities are turning to the Lord. There are Communion services which are attended by three or four thousand people, and everywhere the coming of the Gospel meets with eager and immediate response. I say the ploughshare glides through the yielding field.

It is infinitely different when the ploughman puts his plough to the field in India, or China, or Japan. There the field is pre-occupied. The roots of ages are in the soil. In the soil there are old faiths, old creeds, and old philosophies. There are reverences, and bigotries, and traditions with the strength of centuries in their veins. And the work of the ploughman is to overturn these crowded fields to the light and glory of Christ. And oh! what ploughmen it needs to do it! Men who, when they have got their hands upon the plough, will not relax their hold until they drop in the furrow which, by God's grace, they have been able to cut! And what heroic ploughmen we have had in these difficult fields! I think of James Gilmour putting his single plough upon the field of Mongolia, and all alone, that one missionary in that vast country, beginning to cut his furrow for the Lord! Year by year he kept his hands upon the plough, but it moved with incredible slowness amid the deadly obstructions

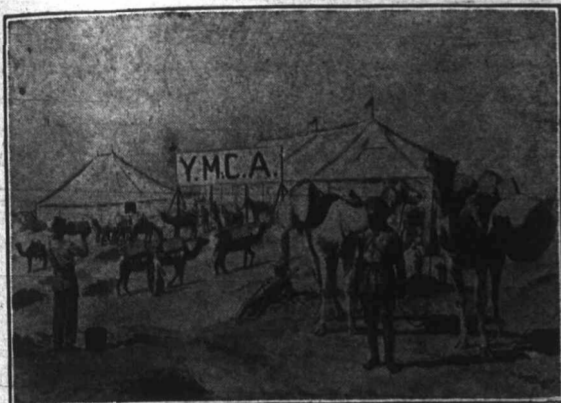
(Continued on page 286.)

Army Work in Mesopotamia

Rev. L. A. DIXON, O.B.E., M.A.,
General Secretary, Y.M.C.A.

MESOPOTAMIA has witnessed many wonderful events during the past centuries, but it is doubtful if she has witnessed any changes comparable with those which have been brought about during the past four years.

On 5th November, 1914, war was declared between Great Britain and Turkey; on 30th October, 1918, an armistice was signed and hostilities



AN OASIS IN THE DESERT.

were brought to a close. In the four years which have elapsed between these two dates, Mesopotamia has passed forever from under the blighting rule of the Turk—from centuries of ignorance, oppression and injustice, into a new era of liberty, enlightenment, progress and unprecedented prosperity.

A year ago, the British force which has been instrumental in bringing about this change had established itself on the Euphrates, Tigris and Diyala rivers at distances varying from fifty to seventy-five miles above Baghdad. It was confronted in these three directions by three separate sections of the Turkish force which were operating from their respective advance bases at Ana, Tikrit and Kifri. During the following months, these bases were successively raided by our troops and their stores captured or destroyed. On the Euphrates, Ana was captured in March along with enormous supplies and a great portion of the Turkish force. On the right, Kifri was occupied in December and Kirkuk in April. The road into Persia was thus laid open and outposts were pushed on beyond Khanakin to Kirmansha and subsequently to the Caspian Sea and Baku. On the Tigris front a successful raid was made on Tekrit in October and again in March. In October the advance was continued resulting in the capture of the Fata position, and a force of 11,000 at Shirgat on beyond, the country thus being cleared as far as Mosul. Almost simultaneously came the news that the main Turkish communications had been cut by General Allenby's amazing advance on Aleppo. On October 30th the armistice was signed and all hostilities ceased. It has been a glorious ending to a glorious campaign. By the terms of the armistice Turkey has submitted to what is virtually unconditional surrender. Whatever the terms of the peace treaty may be, this much is certain, the



INTERIOR Y.M.C.A. HUT, ON THE TIGRIS.

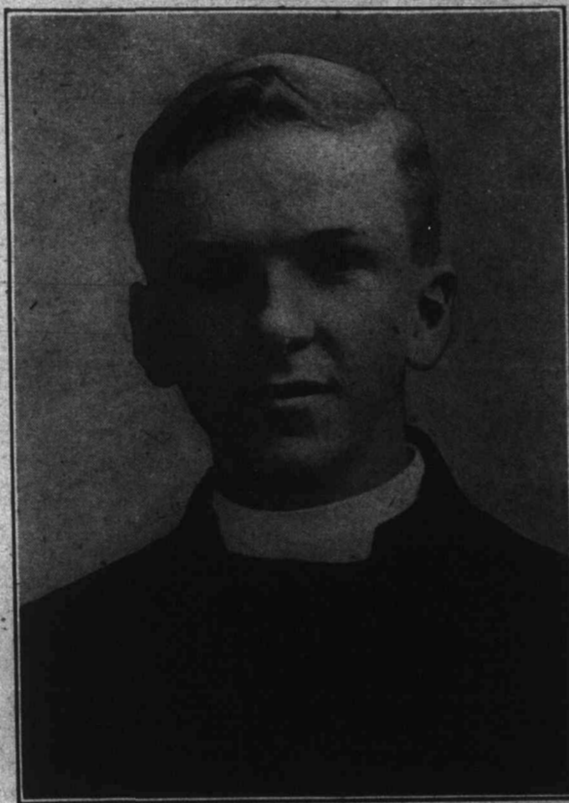
blight of Turkish misrule and oppression has been forever removed from Mesopotamia.

But British occupation has not merely negated Turkish rule. It has brought also the beginnings of improvements, institutions and industries which are already creating peace, security and prosperity. The situation has thus been summarized by the Rev. John Van Ess, of the American Mission, Basrah. After his experiences of

fifteen years under the Turk, he writes on the changes in Mesopotamia as follows: "In that back-water of the world which, however, bids fair to become the theatre of stupendous events, there has been going on a work of reconstruction and administration, as well as colossal humanitarian effort, which, if known, would effectually stop the mouths of those who shake their heads at the thought of what the allied troops will do when they set foot on enemy soil. I am not British, nor have I any British affinity, but any fair-minded man will have to admit that in Mesopotamia Britain is to-day showing the world that she is trying to live up to her programme of justice, magnanimity and civilization. She is giving the best she has to do the best she can for the land and its people."

During the past three-and-a-half years, the Young Men's Christian Association has been working continuously with this force. In ministering to the needs of the troops, in maintaining morale, in offsetting the evils of idleness and boredom, and by seeking through all the methods of Christian service to keep the men cheerful, contented, hopeful and clean, the Red Triangle and its supporters have had no mean share in the liberation of Mesopotamia.

The past year has seen the greatest extension in the history of the Young Men's Christian As-



REV. L. A. DIXON.

sociation with this force. In October, 1917, there was a total staff of fifty-one engaged in work in fifty-two centres. In twelve months this has been increased to one hundred men engaged in one hundred and two centres. The chief reason for this rapid extension in the forward area was the fact that we had been invited by the Commander-in-Chief to take over the supervision and management of the "Soldiers' Clubs," which, at his suggestion, were being established. The year has seen a great deepening as well as expansion of our activities. The aim of the Association to reach the whole man has been very much more fully attained than in any previous year. The fourfold programme for the development of body and spirit has been carried out much more uniformly.

The attitude of the military authorities toward the aim of the Association to provide entertainment and recreation for the men of the force has undergone a radical change since the Red Triangle was first established in Basrah in 1915. At that time the offers were accepted with a cordiality which savoured more of toleration than welcome. The troops that were there then were made up of the old regulars from India, and it was thought by many of their officers that recreation and active service were incompatible. Happily that attitude has almost entirely disappeared.

In July a request was received from the base commandant in Basrah for the establishment of a Young Men's Christian Association centre in one of the smaller camps of his area. The reason

for this he said was urgent. The men were too far away to be able to use any of our other huts; they had no recreation facilities or leaders of their own; several of their number had suffered from the heat; and the spirit of the camp generally was low. To quote his own words: "The men have got their tails down. Can you do anything for them?" Although the staff in Basrah



Y.M.C.A. HUT IN THE DESERT.

at the time was already overtaxed, arrangements were speedily made for opening the new centre.

I visited one of our centres on the desert some fifty miles from Baghdad. Our tents there had been pitched right in the middle of a huge camp, and were accessible for a large number of men. A fairly adequate equipment had been provided, and the recreation tents were among the most popular places in the camp. In June, however, the intense heat and dust had made the canteen, rather than the recreation tents, the great centre of attraction in the evenings. As soon as duties for the day were over, which was usually just before sundown, the "tea-line" began to form. The men had brought their own vessels with them, and the variety of them was most interesting. They consisted of mugs, canteens, empty tins, and in not a few cases, huge buckets. I had been told beforehand that three hundred gallons a night was not an unusual amount of tea to be consumed. As I saw the hundreds of men in the line, that figure seemed to be quite a conservative estimate. The scene reminded me of the doggerel lines by Robert Service:—

"It bucks you up like anything,
Just seems to touch the spot,
God bless the man who first discovered tea."

But the social work has consisted in much more than the mere provision of games, etc. The emphasis has been laid on the personality of the secretary in charge of the centre, and the programme of activities which he has provided. The aim throughout has been to provide a programme each week which would ensure something of interest every night. From the standpoint of recreation and amusement this has meant the provision of concerts, tournaments, "stunts," cinemas and games limited in variety only by the ingenuity of the secretary. The positive value of thus



BEDOUIN CAMP.

providing clean, healthy recreation for men who, in the great majority of cases, would otherwise spend their leisure time in idleness, is difficult to estimate.

There has been a very noticeable change during the past two years in the attitude of the troops toward lectures and classes of a definitely educational nature. In the early days the great cry

(Continued on page 289.)

The Girl of the Remake

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

CHAPTER X. (PART 2.)

THE QUESTION OF SALESMANSHIP

BUT if neither stenography nor banking look promising, why not consider the question of salesmanship? It is a long day's march away from the feeling of old days and the carefully thought-out decree of Mrs. Jamieson in Cranford that Miss Matty might sell her "tea in bright green canisters and comfits in tumblers," without incurring the loss of their society. The old ladies would have lifted holy hands of horror if a suspicion had dawned upon them that selling might some day become even distantly fashionable. The very thought of a departmental store, such as Marshall Field's, was far beyond their horizon, still further the idea that Marshall Field himself should advertise for University women as ultimate heads of departments.

But our astonishment to-day lies not so much in the fact that departmental stores are seeking University women as leaders, as in the contradiction, through the advertisement itself, of the idea that a University education unfits a man or a woman for business. Either office men have changed their minds or they have decided that a University education is less unsettling for women than for men. But be that as it may, it shows that we are on the brink of a change, we are on the brink of mastering a few, at any rate, of the truths which have been taught us by the war. But in this same question of salesmanship we find that the States are miles ahead of us. For thirty years their commercial schools have been scattered up and down the country and number now some six hundred thousand students. They are ahead of us in other respects as well as numbers, for whereas we jog along on a six months' or a year's course, and for the most part keep to the main line of office routine, stenography and bookkeeping, they launch out into an original and ambitious four-years' course. Exactly what that course may be, and how it will work out, remains to be seen. At the present moment the boy and girl of the future are advised to keep one foot, so to speak, inside the ordinary school door, the other inside the commercial school door. In other words, they are advised to look through the spectacles of history, science and mathematics at commerce on the one side, and at history, science and mathematics, through the spectacles of commerce, on the other.

The programme sounds alluring, but the question is how far the two will succeed in playing into each other's hands, or how far will they, like the two stone bottles, nicely balanced on either side John Gilpin's leather belt, be in danger of dashing one against another? The experiment may win out under skilful hands, but under average hands the two rivals will more probably, like Lewis Carroll's butcher and beaver, "wholly from nervousness, not from goodwill, march along shoulder to shoulder."

But at the moment you are left in Canada to pick up your salesmanship by the light of your own-mother wit, or from the lecturing groups of the great departmental stores. You have to depend, therefore, upon your own personality and previous scholarship, or upon your power of solving a problem whilst your slower-witted companion is still twisting her pencil.

But the question as to the joy of commerce is as yet unanswered. It has its good points. You can step into a store and experiment without apprenticeship, and step out again as often as you will. You can sweep your mind clear at night and keep it clear till the shutters, so to speak, are taken down at eight-thirty next morning. You can start, even as a raw apprentice, at nine to ten dollars, and (if you have good culture and presence), begin at fifteen and rise to twenty or twenty-five dollars.

But in commerce, as in stenography, you must have an ascertained future. You must be certain that you will not be kept, like a squirrel in a cage, in one perpetual round, but that you can certainly look forward and press forward to a prize.

You would be impossibly restless standing behind a counter selling ribbons to eternity. But you would not be equally restless if you knew that you had a chance of earning the highest salary going in the ordinary women's world, and

that salary a buyer's, reaching possibly anywhere from eight to ten thousand dollars a year. In prospect of such a salary, it is worth while asking how you can make yourself a buyer.

CONDITIONS OF GOOD SALESMANSHIP.

This is where the question, not only of your ambition, but of your personality comes in, for the race is most essentially to the swift, the battle to the strong. In the first place, so far as the store itself is concerned, you must care as intensely for your own particular end of the enterprise as if the fate of the world itself turned upon that one particular corner of the store.

Secondly, so far as you yourself are concerned, you must bite back every grumble till you stand out as the girl who cheerfully catches hold, lifts and puts through whatever comes first to hand without asking idiotic questions.

Thirdly, so far as your customer is concerned, you must diagnose that customer as rapidly and keenly as a specialist and suit your prescription accordingly. Your patient will know in a second how far you are forwarding her interests, how far your own. She will trust you, no matter how irritated she may be at the moment, as you lure her on until she buys what she really needs instead of what she thinks she needs, as you lure her past the hat of her ambition to-day to the hat of her ambition to-morrow and the day after. She will appreciate your tact and understanding, and in future times wait until you can attend to her. You will never urge a cushion upon her because your mother has had one like it for years, or a blouse because all the girls in the store are keen upon it.

This genuine kindness and genuine courtesy is the last word in good salesmanship. It is hard to break away from your companions and attend to one stranger after another, but you will meet your own reward. A young clerk, one wet, stormy day, in a deserted New York store, broke away from a gang of comrades, eagerly discussing a football match, and did his utmost for a somewhat storm-driven woman who, at leaving, inquired his name. To his astonishment, and that of the head of the firm, a few days later, a letter came from that same customer, Mrs. Andrew Carnegie, demanding the young clerk's services for the refurbishing of Skibo Castle.

But, supposing for the moment, that you see no prospect ahead of you, that you feel that you are lagging behind, and that you are one of a numberless crowd of every day workers, condemned to an eternal round, and never getting any further. You have cause for your downheartedness. If you are lagging behind because you are frivolous and idle. There is no more room for the idler in the business world any more than there is for the same idler anywhere else in the world. You are and will be, till you turn over a new leaf, like Mahomet's coffin, drifting halfway between heaven and earth, so too, you will be, drifting from one post to another.

OFFICE WORK.

But if you are left behind because you prefer routine work to enterprise, because somehow you cannot forge your way to the front, you can still take heart. Good work is intensely worth while whatever it may be.

"The wisest thing we suppose that a man can do for his land,

Is the work that lies under his nose,
With the tools that lie under his hand."

You can be an "effective" if you keep yourself at your best. If you refuse to rack yourself to pieces by night, and then work yourself to pieces by day. Count von Bernstoff hit the mark at the start of the war when he declared that the nation with the best women would win the war; and you will win your own particular war, provided you keep early hours, take swimming and gymnastics, avoid the temptation of quick lunches, or, still more fatal, rushed breakfasts. For if in your haste your meals do not altogether "take to you," you will sympathize with the small children who, when called upon to define a "green-eyed monster," wavered between "a whale" and "a teacher who does not take to you," and finally finished up, in their estimation, with the greenest-eyed of them all, "indigestion."

Secondly, you have to fight for all you are worth against the feeling: "I cannot live without business, but if I could I might," for indifference is fatal to success. Your best weapon in the fight against staleness will be trying to excel in your favourite hobby, qualifying as a chess champion, passing your A.T.C.M., or the like.

Thirdly, it is hard lines to be away from home where everybody more or less reckons you perfect, and in an office where everybody more or less thinks the opposite and bestows the fag ends

(Continued on page 288.)

Wycliffe College Convocation

THE closing of term at Wycliffe College, Toronto, was marked by a convocation at which President Hoyles conferred on Rev. C. O. Pherril, B.A., of Kirkton, Ont., the degree of B.D., having passed with honours the examinations in Apologetics set by the General Synod Examining Board for Divinity Degrees.

Principal O'Meara gave a statement of the past year's work. The actual attendance was thirty-five, twenty-six were in residence and the others were city students. The year had been a broken and difficult one owing to the epidemic of influenza last fall, but nevertheless excellent work had been done. Next year the whole of the college building will be opened again. The R.A.F. has occupied the main part for the last year and more. The great feature of the year, of course, was the return of the soldier students of the college. One by one, and sometimes in twos, they are returning. Altogether 27 graduates served with the colours, and of this number four had been prisoners in Germany.

Nearly all the former students of the college were returning, the principal stated. He added that it would take some time for them to become readjusted to the conditions here.

For the changed order of things, said Principal O'Meara, the curriculum must be amended. More stress needed to be put on practical things and not so much on theoretical during the coming five years if the problem of equipping men for Christian service was to succeed.

"The past four years have been a solemn test, but upon no work of a community has the test been more severe than upon those connected with theological colleges. We thank God for the good account Wycliffe students have given of themselves on the field of battle, and I believe they will do the same in the years of repatriation," said the Principal, in concluding his remarks.

Mr. W. R. Smallpiece reported for the treasurer that the college had received two bequests during the year. One from the late Samuel Trees of the city, amounting to \$1,000, and the other from the late Miss Catharine Hill, of Bradford, Ont., amounting to \$2,600. The financial year had been closed without any debt.

Rev. Dyson Hague, M.A., Rector of the Church of the Epiphany, Toronto, spoke on "The Church of the Future."

The Church must be "steadfast, unmovable, always abounding in the work of the Lord." Loyalty to Christ must be her mark. Her ministers must be men who know in Whom they have believed. The Church in earnest will accomplish great things for God.

Missionary must be the Church of the Future. "What a loss it would have been if Phillips Brooks had become a foreign missionary," was the utterance of an American Churchman which instantly met the rebuke it deserved from a hearer, "What a calamity if St. Paul had not become a foreign missionary." Let us give our best. We must learn to think imperially, nationally, and universally. Half our problems will be solved in the light of missionary experience. Intensive as well as extensive, our missionary work must be.

Fraternal will be the Church if she is to be the Church of the Future. Sympathy, kindness, love, warm-heartedness will be the hall-marks. Love all who love Christ. We must avoid the fatal mistake of unsympathetic and anti-Catholic narrowness.

Adaptible will the Church be, more and more a church of the people. Simple, practical, popular in the best sense, and congregational will the services be. The Church of England has her chance in Canada to-day.

"If the Church is to have any power in the future it must not be sidetracked with sociological and philanthropic schemes," said the speaker. "The best transforming influence was to save men's souls. Evangelical Christianity could do more to redeem the world than any philanthropic movement."

The great movements of the past which had lifted men's lives had been started by men of strong and living faith in Christ, such as Wilberforce and Shaftesbury.

Dr. N. W. Hoyles, K.C., the President of the college, was in the chair. Canon Dixon read the opening prayers and lesson. Mr. William Mulock, K.C., of Winnipeg, gave some interesting reminiscences of early days. Rev. J. Cooper Robinson, of Japan, pronounced the benediction.

The graduating class were Rev. Edwin Gillman, in charge of the Church of the Resurrection, Toronto; T. W. Jones, of Wynberg, South Africa, who goes to Qu'Appelle diocese, and E. P. Wright, of New York City, who goes to Fredericton diocese. Prof. Hallam read the examination reports.

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

PRESIDENT Wilson is just now undergoing a very severe course of criticism in Europe. The lateness of the entry of the United States into the war, the smallness of its contribution in the blood of its citizens, the largeness of its participation in war profits and many other reasons, may be given for a humbler position in the council of peace. There are many men who would be moved by such considerations and guide their actions accordingly. Is it not, however, of the very utmost importance that there is someone at that conference that will waive these things aside and in plain, blunt language, insist upon a new order of settlement for a new world? Whatever our prejudices may be against the seeming authority of a later comer and the representative of a distant state almost unscathed by the tortures of war, we believe, that in the main, Mr. Wilson speaks the mind of the western world in this supremely important crisis. What is more, we are of the opinion, that he speaks the mind of the British Empire in his efforts to start the world afresh with something like a settlement of justice. The prominence that is conceded to Mr. Wilson is purposely and willingly supported by British statesmen, because he represents their views well. England has not felt herself free in the past to assert the ideals which have been so wonderfully exemplified in her own domain. She has been the mother of freedom but encompassed by nations that are loaded with traditions of age-long standing, nations that think differently, that are guided by different standards of national responsibility. To some extent she has felt herself isolated in an unsympathetic world of intrigue and international jockeying for favoured positions and national advantage. She has at times felt constrained to conform to the conditions in which she found herself placed, in order to maintain her own position of influence. It would be surprising if the appearance of a great nation of similar ideals to her own is not welcomed at this supremely critical moment. The very detachment of this new power makes it the natural spokesman of the new diplomacy and the new democracy. The all-important point is the thing to be achieved and not the man or nation that is in the public eye for the time being. The blood of millions calls out for a settlement of the world that will not have to be gone over again in a few years, and the hope of that settlement lies in the co-operation of the British Empire and the United States of America.

Mr. Wilson still talks as though he had confidence in German integrity and good faith if the world but treats them generously. In this confidence the writer does not share. If ever there is a return to sanity, it will be due to the stern discipline of necessity, and not to a change of heart while this generation continues to rule. It is equally certain, however, that in these days of enlightenment, small and conquered nations will not stand to be handed round as the spoils of war wherever the conquerors choose to place them. The settlement of territory in the interests of the people occupying that territory is the only hope of future peace. Had the war gone against the Allies and our conquerors had taken over Canada, or awarded it to one of its associates, can anyone imagine that the transfer would have made for permanent peace. Ultimate liberty for the conquered, when liberty is understood and appreciated is the only hope for nations great and small. That is the British way. The fact that Canada could become an independent nation at any time it chooses is probably the greatest factor in its loyalty to the British crown. It would seem to the writer that it is just as much in the interests of Italy to have the Adriatic question settled justly as it is in the interests of the territory it covets. Italy cannot afford to stand alone in the repetition of bygone follies and therefore it should be made to see that threats are unavailing.

In a few days the Sunday School Commission passes out of existence and "The Board Religious Education" takes its place. Whether this is but a change of name rather than of functions it is perhaps a little difficult to say. The new organization, which includes the personnel of the old, is presumed to have wider powers. Its name would imply the supervision of theological colleges,

Church day and boarding schools, the Church press, publications and all matters of an educative character. Sunday Schools would appear to be but one out of many of its activities. It is to be hoped that those who have created this new organism have a clear view of its possible usefulness. One thing is certain—the Board of Education ought not to be in a hurry to convince the public that it is "doing something." The foundations of its work must be carefully and soundly laid. The element of fad should be eliminated from the start. If the Church could raise a standard of education in this country, taking into consideration all the elements of youthful human nature, it would be worth while. If, however, we are only moved by a desire to keep up with some faulty system that changes with every superficial advocate of reform, we shall be a sorry spectacle. "Spectator" wishes the Board of Education every success and would humbly suggest that ample time be taken to lay its course for the harbour of its desires.

"Spectator."

A Threefold Recollection

PROFESSOR Kennedy, at bidding me goodbye, said: "You little realize what you are gaining in Dr. Law." And I frankly confess, I did not realize it. The first discovery dawned upon me one far-away Sunday morning in Murray Bay, when I was listening to the disentangling of the story of Jephthah's daughter. Dr. Law dwelt upon a whole tragedy of blunders and religious blunders in particular, so tragic that not even the hand of God Himself can take away the consequences.

But a little further, light and hope came, as we saw the eye of God espy, as it were, even amongst those same blunders, the golden thread of self-sacrifice and devotion, and glean away that one golden thread into the garner of eternity.

My next discovery came under far less idyllic surroundings, but all the more thrilling, for it came at a time when the tangle of life was pressing hard in every direction. "I cannot solve the problem of life, but I am content to follow the lead of my little two-year-old lad. He is totally unconscious of my larger theological and University life, but he turns to me in love, and I, in my turn, understand but little of my Heavenly Father, "whose path is in the deep waters," but I am content to turn to Him in love."

The third message came that last Sunday evening in the midst of the dreary cold and rain. "One truth, at any rate, I leave with you. You know nothing as to this world of ours till you are born into it, till you learn to exercise your faculties and play your part in it. You, still less, know nothing of the spiritual world till you are born into it, till you learn to exercise your faculties and play your part in it."

I little dreamt, as I listened to the words, that Dr. Law himself was hovering on the brink of another and a newer birth into the beyond. I little thought that the pen which had dropped at the words: "We shall see Him face to face," and at a comma, would never finish the sentence, never write further. Still less did I dream that a Sunday or so later that, with a last unspoken message on his lip: "They shall see His face, and His Name shall be in their foreheads," he himself would step across the threshold of the home where he belonged, would turn the corner of "the road that winds through right and wrong about the feet of God."

Another sign of the movement towards church union in the mission field will be noted with keen interest. In China, as in India, the Presbyterian Churches have agreed to unite. To begin with, the Presbyterian Churches in China drew closer together, first by union of presbyteries and then of Synods, and eventually they agreed to unite. Following this the Presbyterian Board and the Congregationalists, as represented by the L.M.S., approached each other, and a step has now been taken whereby the words "Presbyterian," "London Mission," and "American Board," will disappear in the future. The name chosen for the new union of churches is "The Allied Church of Jesus Christ in China." The total membership exceeds 100,000, or one-third of all the Protestant Christians in China, and the first General Assembly is to be held in 1920.

The Bible Lesson

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

Third Sunday after Easter, May 11th, 1919.

Subject:

St. Paul at Lystra and Derbe, Acts 14:8-22.

1. The awakening of Faith. St. Paul took advantage of the opportunity of preaching the Gospel in a public place. No response appears to have been made. The many who heard seemed to be indifferent to the word spoken, but this helpless cripple showed in some way signs of faith. The Apostle's words were the means of awakening faith in his soul. By means of that faith he received healing and power to walk. Then, as a result of that miracle, the attention of the people of Lystra was arrested, and the Apostles' opportunity of preaching the Gospel was greatly enlarged. The preaching of one man and the faith of another combined to stir the whole community, so that the Gospel found much enlargement of opportunity that day.

2. The value of the miracle. First, of course, there was the blessing to the man himself, but more important than that was the effect that this miracle had upon the people. They perceived that there was something Divine in the power which was manifested. They attributed that power to the gods they knew, Jupiter the patron deity of their city, and Mercury, whom they regarded as his attendant. The miracle of healing thus fulfilled a twofold purpose: It rewarded the faith of the cripple and it became a means of influencing the people at large to give attention to the Gospel.

3. Error turned to good account. These heathen people thought that the gods had come down to them and, very solemnly, after their manner, they proceeded to render worship and to offer sacrifice to them. Paul and Barnabas were greatly shocked when they understood what was about to be done. They seized the opportunity to make known the fact that they came to tell of the "living God, who made heaven, and earth, and the sea, and all things that are therein." They urged the people to turn from "these vanities," that is, from rendering worship to gods which were no gods, but rather the created things which the living God had made.

4. St. Paul's argument from natural religion. There is a common ground on which all men stand. God had given His Revelation to Israel, but the world at large was not left without witness. The heathen, to whom Revelation had not come, were not without experience of God's goodness. God did good, and sent rain from heaven and fruitful seasons, and filled men's hearts with food and gladness. These blessings were not to be attributed to Jupiter, or Mercury, or any other of the gods which the heathen worshipped. They were the gifts of the one living and true God, Who is the Creator of all things and the Giver of all good gifts. This is the same argument which the Apostle uses at Athens. (Acts 17:27.) Also in Romans 1:20 similar reasoning recurs. God's natural teaching is meant to speak alike to all men.

5. Persecution again experienced. Jews from Antioch and Iconium came and were able to turn the populace against the Apostles. How it was done we are not told. The people of Lystra had the knowledge of the curing of the crippled man to which they had attached great value. The hostile Jews probably represented that this was done by some evil power. As the multitude in Jerusalem turned against Jesus just before the crucifixion, so the populace in Lystra turned against these followers of Christ. St. Paul was stoned by an angry mob and, in an unconscious state, he was dragged out of the city. There he revived and returned to the city, and on the following day departed with Barnabas to Derbe.

6. The return journey. Having remained for some time in Derbe where they preached and "taught many," that is, made many disciples, they returned to Lystra, then to Iconium and thence back to Antioch. St. Paul was always going over again the work he had begun. Either by personal visit or by letter he sought to confirm the souls of the disciples in every place in which he had preached. To this interest which he had in his converts, we owe many of the Epistles of the New Testament. Again, we have in this lesson a statement that Christians were exhorted to continue in the faith. The difficulty of Christian living is also pointed out: "We must through much tribulation enter into the Kingdom of God."

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Preferments and Appointments

Browne, Rev. E. B. Burgess, to be Rector of St. Barnabas' (Halton St.), Toronto.

Carlisle, Rev. Arthur, M.A., Rector of All Saints', Windsor, to be Canon of St. Paul's Cathedral, London, Ont.

Colclough, Rev. B. P., Rector of Milton, P.E.I., to be Rector of Arichat, N.S.

Kerr, Rev. I. N., M.A., Rector of Hatley, P.Q., to be Rural Dean of Coaticoke.

Love, Rev. A. T., B.A., Rector of Marleton, P.Q., to be Rural Dean of Cookshire.

Naylor, Rev. Herbert, L.Th., to be Incumbent of Mulmur West, Ont.

Petter, Rev. W. J. H., LL.B., locum tenens at Dunnville, to be Rector of Warton, Ont.

Watson, Rev. B., M.A., Rector of Melbourne, P.Q., to be Rural Dean of Richmond.

Wright, Rev. R. W. E., M.A., Rector of Lennoxville, P.Q., to be Rural Dean of Sherbrooke.

At Christ Church, Campbellton, N.B., in spite of so much sickness and the churches being closed for five Sundays, reports of increase in membership and offerings were given in all departments. The W.A. intends to endow a private ward in the new hospital in memory of the sons of W.A. members fallen at the front. The salary of the Rector (Rev. J. H. Barnes) was increased by \$200. Total receipts, \$3,011.

At Christ Church, St. Catharines, Ont., Rev. H. A. West, the Rector was pleasantly surprised by a salary increase of \$200. The warden's financial statement for the year showed all debts paid and a very substantial balance on hand. The total of communicants and also church attendance for the year was the highest on record. The Ladies' Aid Society have raised a large sum of money for the general expenses of the church as well as making a payment on the hall mortgage.

At a meeting of St. Paul's Young People's Club, held in the parish hall, Haileybury, Rev. J. C. Popey, the retiring Rector, was presented with a purse of \$150.

Prosperity in the Churches

The mortgage has been reduced to \$2,750 at St. Philip's, Hamilton, Ont.

\$5,547 were the total receipts at St. Matthew's, Hamilton, Ont., with balance in hand and all apportionments paid up.

At Grace Church, Waterdown, Ont., the total receipts were \$1,662. The A.Y.P.A. gave a \$100 Victory bond to the M.S.C.C.

\$3,097 are the total receipts of St. George's, Hamilton, Ont., \$1,000 has been paid off the mortgage. Canon Howitt is the Rector.

At St. Clement's, Verdun, Rev. F. Morris presided at the vestry meeting at which reports showed an increase of \$466 over last year.

A new, stained-glass window and an entire refurnishing of the chancel is the plan for a memorial in St. John's, Hamilton, Ont.

The salary of the Rector (Rev. Percival Mays) was increased by \$100 at St. Mark's, Hamilton, Ont. \$5,534 were the total receipts.

At St. James', Hamilton, Ont., \$3,695 were the total receipts. Deep regret was expressed at the departure of Rev. E. M. Hawkins, the Rector.

At the vestry meeting at Holy Trinity, Lucan, Ont., the organist's salary was increased, and the Rector given a month's holiday.

At St. Luke's Church, Kingston, Ont., of which Rev. J. deP. Wright is the Rector, the financial statement showed a marked increase in receipts over last year.

Total revenue for past year at Christ Church, Cataract, Ont., was \$4,384. This includes a generous gift of \$3,000 from the Rev. B. and Mrs. Lancaster.

At St. Matthew's, Aldershot, Ont., the total receipts were \$1,156. The church wardens will install electric lights and make other improvements in the church.

\$7,320 are the total receipts of St. James', Stratford, Ont. \$200 has been paid off the mortgage, which is the only debt the congregation owes. Rev. W. T. Cluff is the Rector.

An increase was voted for the salary of the Rector, Rural Dean Swayne, of Christ Church, Belleville, Ont. \$6,337 was the total receipts with an Easter offering of \$501.

\$2,572 were the total receipts at St. Luke's, Hamilton, Ont. The Parish Hall receipts in addition were \$1,493. Memorial gifts to the church amount to \$375. Rev. R. H. Ferguson is the Rector.

At St. Peter's Church, Hamilton, Ont., \$10,254 were the total receipts, this included the Sunday School receipts of \$1,086. The building fund debt was reduced by \$1,759. Rev. J. W. Ten Eyck is the Rector.

Six Victory Bonds were purchased by the Sunday School of St. Thomas', Hamilton, Ont. \$6,734 are the total receipts. The debt on the rectory has been reduced by \$350. The offerings have increased by \$1,000 during the year. Rev. W. P. Robertson is the Rector.

Rev. W. J. Spence, Rector of Holy Trinity, Chatham, Ont., was given a salary increase of \$200. The Easter offering amounted to \$1,163. The Rector reported the parish house completely out of debt. The property has been used for three years without a cent of expense to the congregation.

At St. Mark's, Barriefield, Ont., the rector's salary was increased by \$200. A generous gift of \$400 was received from one of the oldest members of the congregation. The Guild paid \$100 and a donation to the Guild of

another \$100 made it possible to pay \$200 on the rectory mortgage, leaving \$700.

A balance of \$675 was reported at St. James', Brantford, Ont. The salary of the Rector, Rev. J. N. H. Mills, B.A., was raised by \$300, and a month's holiday granted. The present church building cannot hold the congregation, but no building can be started this year with the heavy cost of materials.

At Christ Church Cathedral, Hamilton, Ont., the total receipts were \$13,197. The Easter offering amounted to \$2,500, \$2,000 of which was applied in the Sunday School mortgage. The Every-Member Campaign has given a yearly increase of \$3,000. Dean Owen brought up the question of a memorial.

At St. John's, St. Thomas, Ont., \$6,987 were the total receipts. A memorial parish hall is suggested to meet the increased Sunday School attendance. The salary of the Rector was raised by \$200, despite his protest. The Sunday School Lenten offerings were \$148, besides \$100 for the S.S.W.M.F.

The building of the proposed Sunday School at St. James', Kingston, Ont., was postponed for one year. The fund for it is now \$17,412. The total receipts of the church amounted to \$8,791.89, divided as follows: For parish purposes, \$6,364.23; missions, \$1,868.13; charities, \$559.53, the highest in many years.

At Christ Church, Delaware, Ont., all financial statements showed balances on hand. The Rector, Rev. W. H. Hartley, announced that he had accepted St. Paul's Church, Shelburne, with St. James', Primrose, Ont., County of Dufferin, and would be taking charge of his new parish in the early part of June.

The Rector, Rev. J. Samuel, of St. Stephen's, Mount Hamilton, Ont., protested against his salary being raised by \$200, but the congregation were obdurate. The financial statement showed receipts of \$1,993.80; expenditures, \$1,962.85, including \$151.50 to missions. The laud fund receipts were \$2,175; expenditures, \$1,845.

\$7,214 are the total receipts at All Saints', Hamilton, Ont. Two years ago the wardens faced a debt of \$3,000. This is all paid off with a substantial balance. A war memorial bronze tablet is to be erected. The grant of three per cent. of receipts, which for the past five years has been paid to St. James' Mission, was rescinded.

At St. Paul's, Kingston, Ont., the statement showed revenue receipts, \$2,949. Not included in the above are the following items; Women's Guild, \$271; Woman's Auxiliary, \$282; A.Y.P.A., \$65; general missions, \$440; Sunday School receipts, \$264. Besides the above, a new organ has been installed and is paid for in full, chiefly through a legacy.

At St. Thomas' Church, St. Catharines, Ont. (Rev. A. H. Howitt), the Rector's stipend was increased by \$300 and some friends in the congregation gave him a motor-car. \$11,838 was the total receipts, with a balance of \$2,457. A discussion of the proposed parish hall followed, and it was determined to proceed as soon as sufficient funds were in sight.

At the Church of the Ascension, Hamilton, Ont., Rev. Dr. R. J. Renison's salary was increased by \$600. Total receipts are \$16,900, being increased by \$1,640 this year. The church is entirely free from debt. A committee was appointed to consider the extension of St. Margaret's Church, a daughter-church which receives \$300 a year from the Church of the Ascension.

St. Paul's Church, Brockville, Ont., had a most successful year. Besides paying off \$1,200 on the mortgage the books closed with a balance of \$159. The mission givings and extra-parochial offerings amounted to \$1,745, including a \$200 Victory Bond from the Sunday School. The Rector's salary was substantially increased. The W.A. is the banner branch in the diocese, with over a hundred members.

The salary of the Rector, Rev. W. H. Dunbar, was increased by \$300 at the Christ Church vestry meeting, Listowel, Ont. The W.A. have had a most successful year, having raised over \$500 for the parish as well as their usual missionary work, while the Ladies' Guild raised in the neighborhood of \$300. The new basement will greatly add to the value of Christ Church, which is one of the best buildings in the deanery.

At St. John's Church, Port Dalhousie, Ont., the debt on the parish hall, amounting to \$1,360, was wiped out, and it was decided to have a parish supper for all adult members of the church in the parish hall on Wednesday, April 30, when the mortgage will be burned. Seven handsome memorial windows were erected in the church during the year, and a fine iron fence was placed around the cemetery; \$3,467 were the total receipts.

Plans and estimates for a new Sunday School and parish house were called for by the vestry of St. James', London (Rev. W. L. Armitage, Rector). \$6,299 was the total giving of the congregation, with extra-parochial assessments all paid and missionary assessments over paid. The great amount of permanent repairs and improvements leave a small deficit in current account. 100 communicants, more than for some years, were present on Easter Day. The Lenten boxes totalled \$90. On Palm Sunday 34 persons were confirmed.

At St. George's Cathedral, Kingston, Ont., the total receipts were \$13,790, with a surplus of \$776. The offerings to missions, including the cathedral apportionment of \$1,850, was \$2,773. The Church Women's Aid Society contributed \$550 to the debenture debt with an additional amount of \$250 to come in within the next month. The A.Y.P.A., in addition to entertaining returned soldiers, made a donation on Easter Day of \$50 for the same purpose, with \$100 in view. The salary of the priest-vicar was increased by \$100. Dean Starr presided.

At St. James', Guelph, Ont., Archdeacon Mackintosh, Rector, the wardens reported total receipts \$6,469. By a legacy from the late J. D. McWilliams, Esq., \$1,300 has been paid off the indebtedness of the church, the mortgage on which is now \$1,973. The collections show an increase of \$1,000 over last year. Every source of revenue shows increase, with the result that every expenditure has been met, and \$500 placed to the credit of the war memorial fund besides leaving a balance. The Rector's salary was increased. The Easter offering amounted to \$780.

At St. George's Church, St. Catharines, Ont., the churchwarden's statement showed a considerable balance after all accounts had been discharged and the clergy generously dealt with. Equally encouraging is the report from the Mission of the Good Shepherd, a child of St. George's. By the time this is in print, it is expected that the final payment will be made on the lots and that land and building will be free of debt. On Easter Day there were 81 communicants, more than ever before on one day at St. George's. A committee was appointed to discuss the form that a war memorial might take. Canon Broughall is the Rector.



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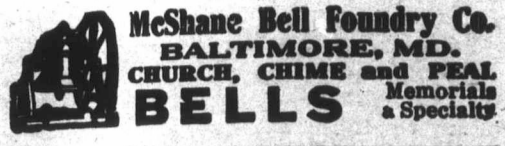
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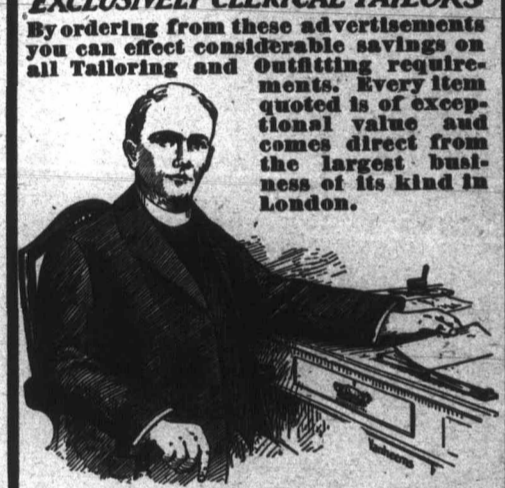
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Correspondence

"MY LORD."

The Bishop of Niagara sends the following item, taken from the "Church Times" of May 21st, 1915:—

The writer of the "Ecclesiastical Notes" in the "Westminster Gazette" lately challenged the right of Colonial Bishops to the style of "Lord Bishop." He was supported by a correspondent, who suggested an analogy—which in fact does not apply—between Continental and English usage, and made the following assertions:—

"In the Church of England the Lords Bishops do homage to the Sovereign on their consecration in respect to their temporalities, and by this act they become eligible to take their seats as Lords or Peers of Parliament.

"Neither Colonial nor Suffragan Bishops go through this formality, and their assumption of the distinction of being addressed as "My Lord" is merely one of those harmless weaknesses from which even Bishops in portibus or elsewhere are not exempt."

These assertions state quite clearly a very common error. But the authorities are on the other side.

Some years ago the editor of "Whitaker's Peerage" took some pains to get at the facts. He obtained from the late Bishop of Gibraltar, a prelate whose great learning and fine historical sense preserved him from such "harmless weaknesses" as a mere Bishop might have indulged, a long and valuable paper on Bishops and their rights of peerage. The concluding paragraph deals with the point in debate. Dr. Collins said:—

"A further question remains as to whether every Bishop is entitled to be addressed as "Lord Bishop," or only such as hold diocesan sees. Now, of course, it may be well that in an age which is accustomed to consider every title as a direct outcome of a grant from the civil power, many Bishops do not care to claim such a title for themselves. But there can be no question that historically every Bishop was addressed as "Lord Bishop," and this not by virtue of any special grant—still less on account of his place in Parliament—but simply by virtue of his episcopal character, and from the universal respect for his office, which only gradually took shape in a formal title. Of this, as a matter of historical fact, there can be no doubt. Whether, however, it is desirable that as a matter of etiquette it should be given to all Bishops at the present day is another question."

Dr. Collins' question as to expediency made his statement of fact all the more valuable.

The Editor of the "Peerage" in question then made other investigations. He concluded that:—

"As far as the matter of right is concerned, the title "Lord Bishop" belongs not only to English diocesan prelates, but to those also in our own Colonies, since such of these latter as possess patents (a form now disused) have had it therein expressly conveyed; and even to the English Bishops Suffragan, when a small number of these were created in the sixteenth century they were addressed precisely as Bishops in general. This, however, is an item rather of custom than of right, but it is from the basis of custom that, except as to the above first two orders, our rule will after all have to be deduced. There were English Bishops before the time of the Conquest, and the term Dominus Episcopus was applied to them before they came to be constituted Barons; we must, therefore, resolutely discard the idea that their secular status was the origin of this style of their address."

Lastly, Debrett lays it down that "Every Bishop is entitled to the prefix of 'Lord,' and styles himself 'Right

Rev. Father in God, by Divine Permission Lord Bishop of —"; and in another place prescribes that colonial and suffragan Bishops are to be styled "Lord Bishop," as English Bishops are.

From these authorities there is little chance of successful appeal. The case is perfectly clear, and those who refuse the title of "Lord Bishop" to all but English diocesan prelates proclaim their limited acquaintance with facts no less than their ignorance of usage and etiquette.

Hamilton, Canada, April 24th, 1919.

Sir,—I am glad to have the approval of Archdeacon Raymond for so much of what I have written on this subject, he being an authority on Canadian Church history for whom I have a very deep respect. The Archdeacon is in error, however, in charging me with speaking of the "Prince Regent" in narrating the story about Bishop Inglis. I was careful to call him the "Prince of Wales," which was his title in 1787, the year of Bishop Inglis' consecration. On the date of the consecration (August 12th) fell His Royal Highness' twenty-fifth birthday. The story may be only a story, but I found it in my researches in London, in the library of the Society for the Propagation of the Gospel in Foreign Parts. It is hardly credible that Dr. Inglis, being the courtier that he was, and considering the custom of the times, did not pay his respects to His Majesty on his consecration as Bishop, even though he did sail for Nova Scotia so soon after the event took place. In the very nature of the case, the story as told by Dr. Eaton could have very little point, seeing that, for twenty years or thereabouts, the right to the title had been conceded before Dr. Stanser became second Bishop of Nova Scotia.

The chief point, however, is that, not till after Dr. Mountain had been made a "Lord Bishop," in 1794-1795, for the negotiations covered the best part of these two years, did Dr. Inglis apparently become also a "Lord Bishop." The former concession was undoubtedly made under Section VI. of the Constitutional Act of 1791, which, of course, applied to Canada only, then the two provinces which are now called Ontario and Quebec. Though the Constitutional Act did not apply to the Maritime Provinces, there can be little doubt, in view of what Archdeacon Raymond and the Bishop of Fredericton have contributed to this discussion, that the seats at the Council Board occupied by the two Bishops Inglis, and the Royal Patent issued to the first Bishop of Fredericton (Dr. Medley), were granted in the light of the precedent set by making Dr. Mountain a "Lord Bishop."

One of the outstanding features in the administration of colonial affairs is the policy of the Colonial Office to take into account the effect upon other colonies of a line of action pursued in any one of them. Another is the tendency to maintain consistency and harmony of action in the various colonies. Therefore, Archdeacon Raymond's reference to the decision of the Judicial Committee of the Privy Council in the case of the Bishop of Natal in 1865 is quite in order.

The Councils of the Canadian Provinces having been closed to the Bishops by the Act of Union of 1840, in favour of which a very large part of the Constitutional Act, and in particular Section VI., was repealed, the right to the title "Lord Bishop" would naturally seem to have lapsed. In at least one of the Maritime Provinces, as the Archdeacon and the Bishop have shown, the right was taken away by legislative enactment.

These facts, taken together, will probably be found to have a bearing upon the title of "Lord Bishop," con-

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ferred in 1861 upon the first Diocesan of Montreal as Metropolitan of the Ecclesiastical Province of Canada, which at first was coterminous only with the original Diocese of Quebec. This title did not inhere in the Bishop of Montreal as such, as can be seen by anybody who reads the Patent as printed in the proceedings of the Ecclesiastical Synod. Perhaps some correspondent can tell whether there was any warrant for the title's wandering about from See to See after the dignity itself became disjointed from Montreal.

A. H. Young.
 Trinity College,
 Toronto, April 24th, 1919.

A letter from Toronto, signed "A Sincere Student," has reached this office. The name of the writer must be known to the Editor before it can be published.

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At St. Paul's, Halifax, the Easter offering was \$1,100 and the communicants numbered 800.

\$740 was the Easter collection at Trinity Church, Halifax, and 304 the number of the communicants.

Double than of any preceding Easter Sunday was the number of

communicants at St. Matthias', Halifax.

\$1,100 was the Easter collection at the Cathedral, Halifax. The communicants numbered more than at any time since the opening.

\$19,008 was the total receipts of All Saints' Cathedral, Halifax, of which \$5,129 was given for benevolence, according to Dean Llwyd's report.

165 candidates were confirmed by the Bishop of Toronto at St. Anne's, Toronto, on April 19th. They were presented by the Rector, Rev. L. E. Skey.

St. Clement's, Eglinton, Ont. On Easter Monday, Mr. H. P. Thornloe was presented with two handsome chairs by the congregation and choir. He has been choir master for some time.

\$200 was given at the Easter services at St. Paul's, Princeton, Ont., for the restoration of the church. Rev. C. V. Fraser, the Rector, has been doing splendid work since his appointment last July.

An oak pulpit and Communion table, a reading desk, a Bishop's chair and a Rector's chair were put in place for Easter Day at Trinity Church, Aurora, Ont.; \$224 was given for the Rectory Repair Fund. Rev. P. R. Soames, the Rector.

For Soldiers' Wives and Little Ones

THROUGH the Red Triangle Campaign of the Y.M.C.A. the sympathy and support of the women of Canada is asked for the work the Dominion Council of the Young Women's Christian Association is doing for the wives and families of the soldiers coming to Canada from overseas, and for the Dominion Council's programme of Y.W.C.A. work among Canadian women and girls. The objective of the Y.M.C.A. campaign is set at \$1,100,000, and of this amount, the sum of \$175,000 will be set apart for the work of the Dominion Council of the Y.W.C.A. For the Soldiers' Dependents coming from overseas and the womanhood of Canada your generosity is bespoken.



For Soldiers' Dependents—

On the steamers aboard which soldiers' wives and dependents embark for Canada from overseas, a Young Women's Christian Association worker is on duty to look after special cases needing help, provide amusement for the children, information and assistance to wives and mothers, list names of special cases needing help from the Patriotic or Red Cross funds, or from the Y.W.C.A. when they arrive in Canada, and to ease the burdens and worries of the weary voyage.

At the Canadian seaports like St. John and Quebec, and—in co-operation with the citizens' committee in Halifax, the Y.W.C.A. welcomes the new comers in commodious women's rest rooms and children's nurseries, supplies hot tea, coffee, milk and other refreshments, sees that sick cases needing hospital or nursing treatment are attended to, gives necessary information and explanation to travellers and speeds them on their way to their homes in Canada.

At the railway stations throughout the Dominion similar service is rendered by local Y.W.C.A. workers. Soldiers' families are transferred to their proper trains, cared for while waiting, helped to find accommodation in strange cities, comforted by the kindly word and a score of friendly helps and conveniences. Help the Y.W.C.A. make the home-coming of our soldiers' families happy.

**Remember the Young Women's Christian Association when
you make your contribution to the Red Triangle Fund.**

For Canada's Womanhood—

The Y.W.C.A. is extending its service to the women and girls of Canada. Forty city Associations are now in active operation, and new ones are planned. Forty-five branches are established in the Colleges. To women and girls in industrial plants the Y.W.C.A. is also reaching out. The Y.W.C.A. is promoting a "four-fold programme" of development in co-operation with the churches, looking to the physical, intellectual, religious and social development of Canada's girlhood.

The Y.W.C.A. summer camps for school girls and employed girls have to be provided for, and the site for a new camp is included in the plan for 1919. The Y.W.C.A. camps for girls working on the land as fruit pickers, this summer will have to be supervised as usual, and recreation programmes will be provided for them this year.

The Y.W.C.A. is developing recreation centres in the cities for homeless girls. A new programme for extending Y.W.C.A. work into the country districts calls for organization and expenditure this year.

Health education and social hygiene work is being extended by means of lectures and special literature. For the promotion and superintendence of all this work your generous sympathy is requested.

EASTER DAY IN TORONTO.

At the Easter services in Toronto there were over 570 communicants at Christ Church, Deer Park; 624 at the Church of the Redeemer, 891 at St. Paul's, over 600 at St. James' Cathedral, 542 at St. Clement's, over 500 at the Church of the Messiah, 276 at St. Luke's, and 1,452 at St. Anne's. The special Easter collections amounted to \$1,550 at St. Anne's, \$1,986 at St. James', \$1,200 at the Church of the Messiah, and \$731 at St. Luke's.

EASTER DAY IN WINNIPEG.

A feature of most of the services was the presence of large numbers of returned soldiers. In nearly all of the churches additional seating accommodation had to be provided. The number of communicants at Holy Trinity numbered over 800, All Saints 538, St. John's pro-Cathedral over 450, and at St. Matthew's 1,059. The gallery of St. Matthew's Church was used for the first time, being newly fitted with seats. The attendance at St. Matthew's Sunday School was 1,265. The special Easter offering amounted to \$1,800.

PLOUGH WORK.

(Continued from page 280.)

of alien creeds and dead indifference. "Eh, mon," he used to write, "if I could only see things move," but he kept his hands upon the plough and never looked back.

I think of another man. I knew him well. He was a man of rare faculties, a man of scholarly mind, and of a most delicately consecrated spirit. And he took his ploughshare of the kingdom out to Bangalore, and his labour was to upturn that heavy field to the heavenly rain and sunshine of the Gospel of Christ. You will not find his name emblazoned high on the shining scroll of fame. There was nothing spectacular about his work. There was nothing to add a scarlet line to a record. There was nothing that any reporter on the daily press would ever turn aside to see. There was not a touch of arresting romance about it. It was just the gray heroism of a man who had got his hands upon a plough and never took them off until his Lord removed him from the furrow. What a field he ploughed! It was crammed with obstructions, and even though the furrow which he cut in thirty years seemed to be only a few yards long, he kept his forward vision. He never looked back, and he proved himself gloriously fit for the Kingdom of God. And such is the work appointed to the Church of Christ in our own day. We are to plough up the field in lands not our own, and we are not to

BIRTH NOTICE

TRIVETT. — On March 9th, to Rev. W. H. and Mrs. Trivett, of Kweitch, Honan, China, a son.

MARRIAGE NOTICE

WIDDOWS—OGILVIE—At Wycliffe College Chapel on April 26th, by Principal O'Hearn, Constance, daughter, of the late James Rothensay Ogilvie, to Rev. Robert F. Widdows, incumbent of St. Louis Lookout, Ontario.

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turn back, or to look back, even when the antagonisms are multiplied. We are not to take our hands off the plough until the soil of all the world is all exposed to the reviving ministry of God's redeeming grace. "No man having put his hand to the plough and looking back is fit for the Kingdom of God."

But more than that. We are Christ's ploughmen—where is our field? It is our privileged call to take

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the Lord's ploughshare to the field of our own country. We are to plough up the social life of our own people with the revolutionary ploughshare of Christ's holy Gospel. The Gospel is always revolutionary. Wherever the Lord's ploughmen and the Lord's plough have done their work, it will be said of them as it was said in Apostolic times: "They that have turned the world upside down are come hither also." But in turning the common life of Britain upside down, think what the share has to plough through! Think what obstructions there are in the soil! There is numb indifference. There is hard and complicated worldliness. There are vicious philosophies. There is a big brood of mental systems which divorce progress from religion. There are dead creeds, all the more obstinate because they are dead. There are stubborn opinions. There are steely habits. There are old-established sins. And we are to cut through them all with the overturning share of the Gospel of Christ. It is not as though we were to do the work with some trifling sort of plough which just tickles the surface and registers the scratch of a shallow compromise. We are not to use a share without an edge and without a depth. Ours is a plough that goes deep, deep into the common life, the life of rich and poor. And it is tremendous work. Have we got our hands well fixed upon the plough? Or are we tired and timid? Are we looking back? Are we even beginning to turn and leave the field in despair? "No man having put his hand to the plough and looking back is fit for the Kingdom of God."

And lastly, it is our privileged work to plough up the industrial life of our country with the revolutionary ploughshare of Christ's holy will. We are to turn up old industrial relations with the share of Jesus Christ. Put your share down to this field and begin to cut your furrow. What manifold hindrances you encounter! You never know what stubbornness really means until you begin your work in this particular field. There are massed, complicated roots of vested interests. There is the grip of greed. There is the strength of mammon. There are the wiry withes of selfishness. We need steady and resolute ploughmen. More than ever I think do we need men and women who will put their hands to the plough and never look back.

The Lord is afraid of ploughmen who look back. He can make little or no use of them in the work of the kingdom. "The ploughman homeward plods his weary way!" Yes, but that was when curfew tolled and the day's work was over. But to retire from the field before the Lord's curfew has tolled "the knell of parting day" betrays a spirit of disloyalty which unfits us for the Master's service. It is almost a startling coincidence that the Master uses the very words which we have been so frequently using during the last four years concerning men who were not able to take their place in actual warfare and fight the battles of their country. They were "not fit." And the great Saviour declares that there are some men who are "not fit" for the labours of the kingdom, and they have to be left on one side.

How can we be made fit ploughmen who will never turn their back, and never lose the forward vision? There was one moment when the Apostle Paul looked out upon the field that lay before him. It bristled with difficulty, and for the moment his spirit seemed to faint. But he did not look back; he looked up, and he cried out: "Who is sufficient for these things." And the cry itself was interpreted as a prayer, and the strong and gentle spirit of God nerved him with fresh confidence and hope, and the spirit of fainting passed away, and he cried

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out in joyful assurance: "Our sufficiency is of God."
And that is how we are made fit for the service of the kingdom. The Lord who calls us into the field is ready to provide the equipment. Any

ploughman who puts himself into the hands of the great Renewer will find that he is more than equal to every circumstance, and that his strength is more than sufficient for the most exacting day.

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THE GIRL OF THE REMAKE.

(Continued from page 282.)

of their work upon you. You will be none the worse for those same fag ends, though at times you may feel like Nebuchadnezzar, in the undergraduate's poem, who, when turned out to grass, is reported to have "Exclaimed," as he ate the unwonted food, "This may be wholesome, but it isn't good."

Lastly, it is worth while as you translate the business girl's code of honour into your everyday life, as "you never sneak, you never brag, you never talk about your work, you pay whether you are asked for it or not, and you go through the world

with clean hands." You find strength for that code, and beyond that code, in your own personal religion, in Church work, choir work, Bible Class; in struggling for your sister, not against your sister; in remembering that you are not

"A narrow raft alone upon the hungry sea

Whereon is but a little space,
And each must look out for a place
To thrust her sister in the sea."

Meantime, it is some consolation to remember that you are indispensable. The business world may say little, but that same business world is perfectly aware that it would be lost but for you and for your comrades, the girls who may be termed the steady-going, general practitioners of the office.

THE AMBITIOUS WORKER.

But supposing that you are keenly ambitious, that you are positive that you could forge your way ahead in almost any profession, is office work still worth while? That depends upon what you reckon worth while, depends upon how far you are out for Social Service, how far for dollars and cents. Social Service, if you can find it in business life, will satisfy you; dollars and cents, in the last analysis, a kind of Hetty Green's existence, will never satisfy you. But you can help your fellows if you combine with other leading women and start a woman's departmental store, a business in which even the youngest knows that she can rise to the highest post of trust.

This has been done on a less extensive scale in shirtwaist factories, in stocking factories, in Almy's in Montreal, in the Mary Elizabeth tea-rooms and candy stores; the work of one daring woman's hand after another.

The second highway is the help which you can give in solving down town life and down town problems. This may demand sacrifice, for you can give no information till you have been the tired little cash girl, the marker, the sales girl, the head of stock, the assistant buyer, on and up. In doing this you are following the women who, under the manager's hand, are transforming the life of the great departmental stores. They are organizing infirmaries, rest-rooms, holiday outlets, early closing, hostels, and as you carry out these reforms the business girl will be behind you, step by step, provided you organize them judiciously, provided you take self-government into account.

The business girl appreciates every change, but appreciates the hostel most of all. She knows the difference between the incessant chatter of three or four comrades in the back room of a crowded boarding-house and the hostel, with open fire, swimming tanks and gymnasium. She knows the difference between meeting her boy friends in tea-room in place of "movie" or street. She appreciates the feeling that somebody cares, and that home and light are awaiting her at the day's end.

THE PERSONAL ASSET.

But what about yourself? At starting, we set a test paper of four questions, and, so far, we have answered them all but the last. We can give ninety per cent., if not a hundred per cent., on the first question, that is to say, the question as to making a fair living with a prize ahead, for business offers the highest salaries in the working woman's world. High marks are due again, so far as work worth doing for its own sake is concerned, and also for work worth doing for other people's sake, though possibly not such high marks as in Teaching or Nursing.

But what about the influence of business life upon you yourself? If you marry, will you be the better for it? "A spirit, yet a woman, too." That turns upon your definition of the word woman. The wise woman in Proverbs 31 understood buying a field and planting a vineyard, understood foreseeing and forestalling calamities. "She was not afraid of the snow, for all her household were clothed with scarlet." But so far as her husband and children were concerned, her price was above rubies. You, like the wise woman, will understand the management and value of money, but have you the same practice in meeting sickness as a nurse, in running a household as a Domestic Science student, in handling children as a teacher? And yet business women marry, and marry well. It is said the average life of a stenographer is from six to eight years, owing largely to this very question of marriage. How is she to train for it. Business colleges in the States urge her to absorb herself in business



altogether. They write the words, "Don't darn," high upon the wall of entrance hall or lecture-room, and tell the girls they cannot work by day and attend to the little duties, the little niceties of a leisured woman's life by night.

But it is one thing to preach, another to practise. A girl's salary is not her brother's salary. A girl's clothes are more exacting and tiresome than her brother's. If she lives at home, she has to choose between making a maid of her mother or paying someone to do her share of the work; if she lives in a boarding-house, she has to choose between risking her health or running on the thin edge of her income.

But supposing, for a minute, that you have independent means, or so good a salary that you can afford to let your work be the end-all and be-all of your life. Think of the wretchedness of being so absorbed in turning your life into dollars and cents that, Scrooge-like, you flavour your melancholy dinner by the prospect of an evening at your bank-book. Think of the fascination of your independent

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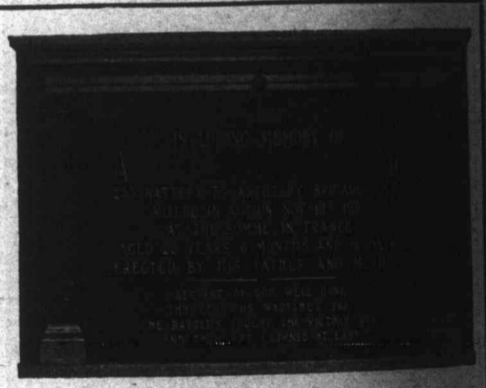
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income and game, being s leave it. Thi you, at any home life of "No little, tin No questi you; No little bru Nor patch you." You belong of whom it caught our from sleepin must be to You pray, th "A being dr A traveller you may be fire from ot fire of homi vice. You r "But once then But once, a Swings o And you "While you With all Sweet co To all you way.

ARMY WO

(Cont was for po known as became ab selves, and has thus time to pr tial lecture In Octol Yale, arriv After six of the lar proceeded for the ed whole of modified throughout men of U covered Courses of to the tro of the bu for the su for exam grammes centres w four lectu the atten lent. A s me that the great one given "Why I, lieve in Educat had, of different customs are so v "Tommy Indian c English, been car latter h has been learning is perha been bro ing his c turns to secretar chiefly f jab and several the mili the sup schools for the dian de An in Mission tives w our ed troops. aries h cers.

income and the excitement of the game, being so grave that you cannot leave it. Think of deciding that for you, at any rate, there will be no home life of your own.

"No little, tired-out boy to undress, No questions or cares to perplex you;

No little bruises or bumps to caress, Nor patching of stockings to vex you."

You belong, it is true, to the women of whom it is said that "God has caught our youth and wakened us from sleeping," but that awakening must be to the highest and the best. You pray, therefore, that as you are "A being drawing thoughtful breath, A traveller between life and death,"

you may be touched with "a hallowed fire from out His secret place," the fire of home service and Christ service. You realize that

"But once you pass this way, and then no more,

But once, and then the silent door Swings on its hinges."

And you pray once again that

"While you may you will essay With all your might Sweet comfort and delight

To all you meet upon your pilgrim way."

ARMY WORK IN MESOPOTAMIA.

(Continued from page 281.)

was for popular concerts—commonly known as "gaffs." These they later became able to manage for themselves, and the Association secretary has thus been free to devote more time to providing for more substantial lectures and classes.

In October Prof. J. C. Archer, of Yale, arrived for this particular work. After six weeks of experience in one of the larger centres in Basrah he proceeded to work out a programme for the educational activities for the whole of the base. This was later modified and extended pretty well throughout the force. Officers and men of University training were discovered and enlisted as lecturers. Courses of study of particular interest to the troops were prepared. In one of the brigades which was camped for the summer months on the Diala, for example, one of the best programmes of lectures of any of our centres was carried out. As many as four lectures a week were given, and the attendance throughout was excellent. A sergeant from this camp told me that the series which had made the greatest impression on him was one given by a very popular officer on "Why I, as a believer in science, believe in Jesus Christ."

Educational work for Indian troops had, of course, to be run on very different lines. The education, outlook, customs and preferences of the Sepoy are so vastly different from those of "Tommy." In practically all of our Indian centres classes in elementary English, Urdu and Roman-Urdu have been carried on. The value of these latter has been two-fold; the Sepoy has been brought to see the value of learning for his own sake; and what is perhaps more important, he has been brought to see the need of sending his children to school when he returns to his home. All of our Indian secretaries are University men, drawn chiefly from the colleges of the Punjab and the United Provinces. In several cases they have been asked by the military authorities to undertake the supervision of the government schools which have been established for the troops in several of the Indian depots.

An intelligent interest in Christian Missions has been one of the objectives which we have had in view in our educational work with British troops. A large number of missionaries have been found among the officers. The present political situation

in India also made it extremely important that the troops should take back to England with them a sympathetic appreciation of the Indian and his problems, and also the bearing which Christianity has had on these problems in the past and must continue to have in the future. In order that they might learn by example as well as precept, we made it possible for every man who went on leave to India to take with him a letter of introduction to the missionaries of the part to which he was going in order that he might see their work at first hand. A young corporal who had taken one of these letters with him came in to see me recently to thank me for it. He said that he had visited one of the mission stations near his leave

camp in South India and had gone with the missionary on one of his tours through his district. "What I saw there," he said, "of the practical results of the Christian Gospel has made me a convert to Christian Missions for life." Through the courtesy and hearty co-operation of the representatives of the American Mission, Basrah, and of the C.M.S., Baghdad, the need, progress and problems of Christian Missions among the Arabs have also been fully dealt with in our several centres.

The religious work of the year has been greater than in any previous year. Bible study and discussion groups have met throughout the year in all parts of the force. We have found again and again that where

such study has been closely related with the problems of the men in every-day life it has met with a whole-hearted reception. In one of the camps during the hot weather a sudden change in the programme of the day's work made it impossible for the men to continue to attend a successful class which was being conducted twice weekly by the secretary. After careful discussion among themselves they decided to hold the class in future at the only hour of the day when all could attend—namely, at two o'clock in the afternoon! Through the three hot months which followed, when the thermometer in the middle of the day reached as high as 120 in the shade, they used to meet at this hour in the secretary's tent. In an-



"Oh, You Do Look So Strong and Well"

"AND why shouldn't I?" "You always wrote about how well you were, but we never thought you would be so hearty-looking as you are after all the hardships of camp and trench life."

"Oh, we had our share of hardships, all right, but except on rare occasions we had plenty of good, wholesome food and lots of fresh air and exercise. That is what makes a person strong and well. But I don't think I have it much over you. What have you been doing to look so hearty?"

"Didn't I tell you I was using Dr. Chase's Nerve Food?"

"You don't mean to say that has made such a difference. You were so thin and pale when I went away."

"Yes, it certainly has, and after you went away I had a regular break-down, and was in a bad state for some months.

I had nervous headaches, could not sleep, and grew down-hearted and discouraged. Mother got after me to try the Nerve Food, and I am so glad I did, for I did want to be well to welcome you home."

"It is a joy to me to find you so well. And now that we have such a good start surely we can keep well and enjoy life. My experience overseas has caused me to place a greater value on life and health than I ever did before, and your experience with Dr. Chase's Nerve Food convinces me that you women folks need not be pale and weak and nervous if you will but use it when you feel tired out and run down."

Dr. Chase's Nerve Food, 50c a box, 6 for \$2.75, all dealers, or Edmanson, Bates & Co., Ltd., Toronto. Every box of the genuine bears the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author.

Substitutes Abound Watch for the Genuine



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other camp a group of from fifty to a hundred men have met twice a week for the study of the life of Christ and His teaching. Such groups have not reached the great majority of the men, but undoubtedly they have been of immense help to a needy minority. The "Fellowship" meetings, which have been held in several of our

centres, have proved more popular and far reaching than the classes for Bible study only. Particularly in camps and depots where the men are constantly changing they have been the means of linking Christian men together and of fostering the mutual helpfulness which the meeting together of such men invariably means.

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1919 finds Dunlop Traction Tread—Cord and Regular—out to surpass all quality records.

In 1918 more new friends were made—more "Traction" were sold—than in any other year.

Our own men, motoring in the various portions of Canada on their daily duties, had an excellent opportunity to see countless "Traction" in service. They saw them on big city streets, in the quiet of the country, over the even, carefully-graded expanses of highways, and on the hilly going of the mountainous districts; but the important point is that they saw them delivering service of a new order—the kind of service that has no "backfire," no "added entries" of cost to the Tire Bankbook.

With "Traction" now obtainable in Cord, as well as in Regular Construction—with each part of the tire made sturdier than ever before, with countless car owners saying "Traction" Deserve Well Because They Serve Well—the logical choice for tire equipment is the "Master of the Road."

The "Two Hands" Line consists of: Dunlop Cord—"Traction" and "Ribbed;" Dunlop Regular—"Traction," "Special," "Ribbed," "Clipper," "Plain." Dunlop "Clipper" and Dunlop "Ribbed" (Regular)—both anti-skids—sell at the price of "Plains," a remarkable opportunity.

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T. 159

In one of the largest advanced depots, where thousands of men are passing through constantly, the "Fellowship" in the Young Men's Christian Association has been held daily for nearly a year. The Sunday night services have been the means of reaching the very great majority. Evangelistic efforts have been put forward uniformly throughout the year. We have all of us been conscious that deep and lasting impressions have been made upon the men who have attended our centres from week to week and we have sought to conserve and crystallize these by helping the men to make definite decisions to surrender their wills to Christ. In our religious work, as in all our other work, the cordiality which has existed between the Young Men's Christian Association and the Chaplains' department has left little to be desired. The co-operation which has existed has steadily grown.

Religious work among Indian troops has been greater than in any previous year. The number of Indian Christians scattered throughout the force is larger now than ever. In their relationships with non-Christians, our Indian secretaries have loyally held by the restriction against proselytizing. And yet the Sepoys realize fully that they are not government servants. They have come among them as voluntary workers to serve them simply and solely because they are Christians. Not long ago a Sepoy came to one of our secretaries and said: "The men of this camp have been watching you very closely. They know that you are a Christian and that that is the only reason why you have come here to serve us in this way. Some of them have tried again and again to worry you and make you irritable and yet you have always had a kind and sympathetic word for them. What is it in your religion which enables you to be like that?"

Another of our men in the forward area once had occasion to go to brigade headquarters on business. He found the brigadier at breakfast and was invited to join him. Next day some of the Sepoys were amazed to find him talking in brotherly fashion with the sweepers of the camp and even sharing some of his jellabis candy with them. "How is it," they asked, "that you, who were yesterday invited into the General Sahib's mess, are talking thus freely with these outcasts?" The answer was as simple as it was true. "I am a Christian."

The effect of this service in breaking down old prejudices and opening the way for Christian work in the villages of India after the war will be tremendous. The Sepoys have frequently told our men that as a result of their service and spirit they have come to know something of the spirit or Christianity which was far different from what they had thought Christianity to be. And this is already being realized by missionaries in India. Large numbers of men have already returned to their homes, and they have taken these new ideas with them. We have recently been joined by a member of one of the oldest established missions in the Punjab. He told me when he came out that they were looking forward to a great mass movement in their mission in the next five years, and that on the advice of his fellow missionaries and of the local civic officials, he had volunteered his services for our work in Mesopotamia, as one of the best possible means of preparing for this work by actual contact with the men while on service.

And now the armistice has been signed, hostilities have ceased, the war is over—and with it our wartime work. As one looks over that work during the past four years, one is conscious that it has been a mighty vindication of faith. It was launched in faith, it has been carried on in faith and any success which has been achieved has been the direct result of faith.

The Bishop's Shadow

by I. T. THURSTON
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VII. (Continued.)

AFTER TODE'S DEPARTURE.

AND she was not mistaken. Tode was now so thoroughly in earnest himself that he forgot to take into consideration the fact that those whom he meant to help up might prefer to be left to go down in their own fashion. His old associates speedily discovered that a great change had come over Tode Bryan, and the change did not meet with their approval. They called it "mighty cheeky" of him to be "pokin' his nose" into their affairs, and they would show him that he'd better stop it. So Tode soon found himself exceedingly unpopular, and, what was worse, in a way, under a boycott that threatened to ruin his business.

He fell into the way of carrying his trials and perplexities to Nan, and talking them over with her. She had plenty of that common sense, which is not very common after all, and she often made him see the reason of his failures, while at the same time he was sure of her sympathy.

One evening Tode appeared in her room with his little Testament in his hand. There was a perplexed expression in his eyes as he said, "Nan, 'bout readin' this, you know—I've been peggin' away at the first part, an' I can't make nothin' of it. It's just a string of funny words, names, I s'pose. I don't see no sense to it."

Nan glanced at the page to which he had opened. It was the first chapter of Matthew.

"Oh, that's all it is, just a lot of names. You can skip all that, Tode," she answered, easily.

"No I can't, neither," replied the boy, decidedly. "If I begin to skip, no knowin' where I'll stop. If it's readin' this book that makes folks good, I've got to know all 'bout it. Say, can't you read this with me an' tell me how to call all these jaw-breakers?"

Nan looked rather shocked at the boy's free and easy reference to the Book, but seeing from his grave face and serious manner that he was very much in earnest, she sat down with him, and the two young heads bent over the page together.

"I remember reading this chapter with mother," Nan said, gently, and she told me how to pronounce these names, but I can't remember all of them now. I'll do the best I can, though," and she read slowly the first seventeen verses, Tode repeating each name after her.

"Whew!" he exclaimed, in a tone of intense relief, when the task was ended, "that's 'bout the toughest job ever I tackled."

"Well, you see, you needn't read all that again. The rest of the chapter is different. It's all about Jesus," Nan said.

Tode read the remaining verses slowly by himself, but he shook his head in a dissatisfied way as he closed the book. "That's easier than the names to read, but I don't seem to get much out of it. Guess I'm too thick-headed," he said, in a discouraged tone.

"Tode," exclaimed Nan, suddenly, "you ought to go to some Sunday-school. Then you'd learn all about the Bible and the things you want to know."

"Might be a good scheme, that's a fact," he answered, thoughtfully. "Reckon I'll try it on anyhow, an' see how it works."

"Yes, do. I always used to go before mother was sick. If you have a

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good teacher you'll like it, I'm sure."

"There's a mission school down near my stand. I'll have a try at it next Sunday an' see what it's like," Tode said.

So the very next day he went to the mission chapel, and, from the notice on the door, found out the hours of service, and the following Sunday he was on hand in due season. As he went somewhat doubtfully up the steps, he saw in the vestibule a young man, who stepped forward and held out his hand, saying cordially:

"Glad to see you here. Are you a stranger?"

Tode wasn't quite sure what a stranger might be, but he muttered, "I ain't never been here before."

"Then I'm glad I happened to meet you. Will you come into my class?"

Tode nodded and followed the young man into the chapel, which was already nearly full of boys and girls.

"My name is Scott. What is yours?" inquired the stranger, as he led the way to his own corner of the room.

Tode gave his name, and Mr. Scott introduced him to half a dozen boys who had already taken their places in his class. One of these boys was Dick Hunt. He gave Tode a careless nod by way of greeting as the latter dropped into the seat next him.

To Tode's great satisfaction the lesson chanced to be on the birth of the Lord Jesus, and Mr. Scott told the boys the whole story so clearly and vividly, that Tode at least was intensely interested. It was all new and fresh to him, and he was listening eagerly to every word, when suddenly Dick Hunt ran a long pin deep into his leg. The pain made him start and almost cry out, but he suppressed the cry as he turned and gave Dick a savage pinch that made him writhe, as he exclaimed in a threatening tone, "You stop that!"

Mr. Scott turned grave, inquiring eyes on the two, as he asked:

"What's the matter, Dick?"

"He's a pinchin' me—Tode Bryan is. He give me an awful tweak when you wasn't a lookin'."

"Is that so?" Mr. Scott asked, and Tode, with a scornfully defiant glance at Dick, answered promptly, "Yes."

"I am sorry, Tode," said Mr. Scott; "you can sit here on the other side."

Tode's face flushed a little as he changed his seat, but now another of the boys, having a grudge against Dick, cried out,

"Hunt stuck a pin in him first; I seen him do it."

"You hush up!" muttered Dick, with a scowl.

Just then the superintendent's bell sounded and the lesson time was over.

(To be continued.)

MUST BE CAREFUL.

The professor of elocution was instructing the young man in the art of public speaking.

"When you have finished your lecture," he said, "you must bow gracefully and leave the platform on tip-toe."

"Why on tip-toe?" queried the youth.

"So as not to wake the audience," replied the professor.

WOULDN'T DO.

The sportsman strode into a poulterer's shop, and with the air of a man who meant business, said:—

"Can you sell me a nice plump pheasant?"

"I'm sorry I have not a pheasant left, sir," replied the shopman, "but here are some fine sausages that I can highly recommend. I'm sure your wife will be delighted with them."

"Sausages be blowed," replied the sportsman. "How can I tell my wife I shot sausages?"

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Help the Y.M.C.A. Finish Its Work for the Soldiers



Help the "Y"
Construct the Manhood
that will
Reconstruct Canada



ALL the world now knows that the Red Triangle of the Y.M.C.A. was the "Sign of Friendship" to thousands of your brothers, sons, nephews, cousins and neighbours' boys in the last four and a half years. Wherever the Canadian Soldiers went, the "Good old 'Y'" went, too. And now it is coming back home with them!

For the support which has made possible the war work of the Y.M.C.A., we thank you. Your money has been

well expended. We have rendered full account.

We ask now your continued sympathy and support for Red Triangle Service for our soldiers during Demobilization, and for Y.M.C.A. work for Canada generally during the Reconstruction period. The Annual Red Triangle campaign will be held throughout Canada May 5th to 9th, 1919. The objective is \$1,100,000.

For what purpose is the money required? We will tell you.

For Our Men Returning

For the soldiers and their dependents, returning from Overseas, we have provided as follows:

1. A Red Triangle man on board every ship when it leaves Great Britain, with a full equipment of games, gramophones and records, magic lantern, literature and writing materials. Where possible, also a piano or an organ. Lectures, concerts, sing songs, instruction re Government repatriation plans, and Sunday services.

2. Red Triangle comforts and facilities for the men on arrival at Halifax, St. John, Quebec, and Montreal, including coffee stalls with free drinks, free eatables, cigarettes, candies, etc.

3. Red Triangle men on every troop train to provide regularly free drinks, eatables and cigarettes, organize games and sing songs and furnish information.

4. Red Triangle free canteen service, information bureau, etc., at each of the 22 dispersal centres in Canada.

5. Red Triangle Clubs in the principal cities of Canada in the shape of large Y.M.C.A. hostels to furnish bed and board at low rates and to be a rendezvous for soldiers.

6. Seventy-five Secretaries to superintend Red Triangle service in Military Hospitals, Camps and Barracks throughout Canada.

7. Tickets entitling soldiers to full Y.M.C.A. privileges for six months at any local Y.M.C.A. furnished.

In addition to our work for the returning soldiers, we have to maintain the Red Triangle service to the full for the soldiers in Siberia, as well as the work of special Secretaries in Northern Russia, Palestine and Poland.

For Canada's Manhood

The reconstruction program of the Y.M.C.A. includes the following vitally important developments:

1. An increased service to 300,000 teen-age boys in the Dominion—the development of Canadian Standard Efficiency Training; Bible Study Groups; Summer Camps; Conferences; Service for High School Boys; for Working Boys in the towns and cities; for boys on the farm and for boys everywhere, who have lacked opportunity for mental, moral, physical or social development.

2. Inauguration of Y.M.C.A. work in the country, and the smaller towns and villages lacking Association buildings and equipment, on a plan of country organizations. This will include the establishment of Red Triangle centres for social, recreational and educational work among boys and men, in co-operation with the churches.

3. The promotion of Y.M.C.A. work among Canada's army of workers in industrial plants, both in Y.M.C.A. buildings and in the factory buildings, organizing the social spirit among the industrial workers of our cities by meetings, entertainments, games and sports.

4. The establishment of the Red Triangle in isolated districts where lumbermen, miners and other workers hold the front trenches of industry.

5. Besides these main fields of increased activity for 1919, we have to provide for enlarged work among railway men, college students and for our campaign to encourage physical and sex education. Under all our work we place the fundamental foundation of manly Christianity.

Canadian
Y.M.C.A.
Red Triangle Campaign
\$1,100,000 May 5th to 9th
Canada-Wide Appeal

Y.W.C.A.

For the wives and children Overseas, dependent upon Canadian soldiers, and for Y.W.C.A. work in Canada generally, a sum of \$175,000 from the Red Triangle Fund will be set aside for the Dominion Council of the Y.W.C.A. which is caring for the soldiers' women folk, and their little ones on the long journey from Liverpool to Canada, and is also extending its work for Canadian girls.

For their sake also be generous when you make your contribution.

FOR the sake of our victorious soldiers and their dependents, and the happiness of their home-coming; for the sake of our future citizens, our teen-age boys; for the sake of rural life in Canada; for the sake of the social betterment of the toilers in factory and workshop; for the sake of lonely men and boys in our mines and forests; for the sake of Christian Society and Canadian manhood—we appeal to you. Give us your contribution, little or big. Be as generous as you can.

Hand your contribution to the canvasser when he calls, or if you live where it is difficult for him to call, send it by check, money order or registered letter to the National Treasurer, Red Triangle Campaign, 120 Bay Street, Toronto.

Please Note:

We are not asking for money to carry on our work Overseas, with the Army in Great Britain, France or Belgium. That work will continue at its maximum for some months, financially provided for by the liquidation of our assets Overseas, and will not cease till the last man has sailed for home.

National Council, Young Men's Christian Associations of Canada

The Red Triangle Campaign is being conducted under the distinguished patronage of His Excellency, the Duke of Devonshire, K.G., G.C.M.G., G.C.V.O., P.C.

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