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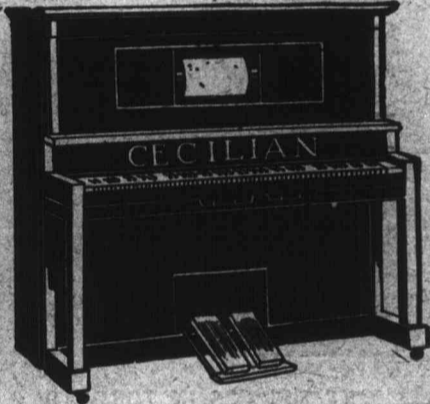
THURSDAY, AUGUST 28th, 1919.

No. 35.

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Personal & General

Rev. J. A. Ballard, Rector of Grimsby, Ont., has been staying in Halifax.

Mr. N. F. Davidson, K.C., of Toronto, is reported to be making a satisfactory recovery in the General Hospital.

Archdeacon Armitage has almost recovered from his eye trouble, and preached on Sundays, 3rd and 10th August, in St. Paul's, Halifax.

The Rev. A. P. Banks, of Port Elmsley, in the Diocese of Ottawa, has been appointed to the charge of St. Mark's, Newport, in the Diocese of Vermont, U.S.A.

The engagement is announced of Rev. A. R. Kelly, Curate of St. Matthew's, Quebec, to Miss Mary Scott, daughter of the Rev. Canon Scott, of Quebec.

His Royal Highness the Prince of Wales attended Divine service in the Cathedral of the Holy Trinity, Quebec, at 11 o'clock, on Sunday morning, August 24th. The sermon was preached by the Dean.

On August 6th the Bench of Bishops of the Church of Ireland met in Christ Church Cathedral, Dublin, and elected Bishop D'Arcy as Archbishop of Dublin, in succession to Archbishop Bernard, now Provost of Trinity College.

The Church Missionary Society of England are including in their present thankoffering appeal a request for \$25,000 for the Missionary Society of the Canadian Church, to enable it to carry on its Indian and Eskimo work.

On August 13th, Canon J. R. DeWolfe Cowie, Rector of Fredericton and Canon of Christ Church Cathedral, was married to Miss Margaret Gertrude Helen Hayward, of Woodstock, N.B., in the parish church at Woodstock. The Canon published his own banns.

According to figures contained in the Canada Year Book for 1918, the birth rate per 1,000 is highest in Quebec, with 38.64 births per 1,000 living, and lowest in British Columbia with 13.3. Ontario stands at 24.14, Nova Scotia at 25.12, Manitoba at 38.35, Saskatchewan at 29.70, Alberta at 26.85 and Prince Edward Island at 17.04.

The Australian Government has arranged the sale of 30,000 tons of wheat to India and 11,000 to England, according to an announcement made by Senator Russel for the Commonwealth. The price to India is about \$1.31 a bushel, c.o.d. Melbourne. The price to England, including all costs of shipment to the port of destination, is \$2.31 a bushel.

The Rev. W. H. and Mrs. Fry are still in the north, as their boat was frozen in at Shingle Point, near Herschel Island, making it impossible for them to reach Fort McPherson in time to meet Bishop Lucas and the steamer on which he was travelling. His health has improved, and he will probably be spending next winter at Kittigagjuit, and thus will be enabled to carry on his work among the Eskimos of the McKenzie River delta. No letters were received from Mr. Fry, as he evidently expected to get out this summer.

Capt. the Rev. W. H. H. Sparks resumed work at St. Olave's, Swansea, last Sunday. He went overseas in August, 1915, and after a short time in France was sent to Saloniki with the 4th Canadian General Hospital. In December, 1916, he came to the 11th Canadian General Hospital at Shorncliffe, where he stayed until July, 1917. Going to France, he was appointed with the 3rd Divisional Artillery, and stayed with them at Mons

until last February. He was Chaplain of the Shorncliffe hospital again until last July. In all his varied service he has won golden opinions from officers and men.

The Colonial and Continental Church Society are making an appeal for thankofferings for peace. For the training of not less than 100 men for the pioneer ministry at \$50 a year each for five years, plus \$50 average for passage and outfit, \$30,000; for the enlargement of the invaluable Teachers' Hostel at Saskatoon, \$4,000; for bursaries for Women Prairie Teachers during training, \$2,000; for five Bush Missions in Australia, initial cost \$1,000 each and \$500 each for maintenance for five years, \$17,500; for the much-needed enlargement of the Society's premises, \$10,000; Brussels: for completing church and extinguishing debt (Nurse Cavell Memorial), \$2,500.

Prof. H. Michell, M.A., of Kingston, has been appointed Lecturer in Political Economy at McMaster University, Toronto. He is a graduate of the University of Oxford, who has been in Canada for the past nine years. He was Lecturer in Economics in St. John's College, Winnipeg, until that post was discontinued by the dropping of Arts work by the college. For the past six years he has been on the staff of Queen's University, Kingston. As editor of the Bulletin of the Council for Social Service the excellence of his work has become known to all the Church, and as the writer of the Social Service Notes for this paper his range of interests is appreciated. He succeeds Dr. D. A. MacGibbon, who has resigned to take charge of the Department of Political Economy in the University of Alberta.

Among the plans which have happily been abandoned on second thoughts is one of Mr. Henry Ford's. He contemplated having the Bible rewritten "in plain, modern, snappy English." Had this project been carried out, the "Manchester Guardian" reminds us, the "snappy" Bible might have taken a place with some other curious versions, such as the Bible in rhyme and that in the Scottish dialect. That of Rev. Edward Harwood in the eighteenth century was an attempt "to diffuse over the sacred page the elegance of modern English." In this the daughter of Jairus is raised from the dead with the command, "Young lady, arise," and St. Peter at the Transfiguration is made to say, "Oh, sir, what a delectable residence we might fix here." The phrase, "Jesus wept" becomes "The Creator of the world burst into a flood of tears." When Dr. Johnson was shown this masterpiece he flung the book away with the ejaculation, "Puppy!"

Prohibition in the United States is compelling the owners to find new uses for their breweries. A notable example is that of a brewery in Flint, Michigan, which has become a church, but most of them are falling into the hands of other industries. Here is a little list of such conversions, which shows that, short of being turned into churches, the converted brewery can be of more value to the community than in its unregenerate state: Aberdeen, Washington, a clam cannery; Spokane, a vinegar distillery; Mobile, a melon-syrup and stock-food factory; Iowa City, a butter factory; North Yakima, factory for the by-products of fruit; Lansing, the manufacture of "auto" parts; Peoria, Illinois, corn-meal grinding; Seattle, the production of syrup from rice; Chicago, a "soft drink" factory; Salam, Oregon, production of loganberry juice; Washington, Pennsylvania, manufacture of paints, oils and varnish; Wheeling, meat-packing; Kansas City, food products. A former brewery in Rhode Island is used for producing moving pictures, and another, at Chicago, is now a hospital.

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Canadian Churchman

Toronto, August 28th, 1919.

Editorial

MOURNING services in connection with the signing of the Peace Treaty took place in all the Evangelical Churches in Germany, on the day the Allies were celebrating, and prayers were offered that Germany might be raised again. The services, according to a message from Copenhagen, were followed by the tolling of all the church bells, which made a deep impression, especially in the capital. When the German sword was unsheathed five years ago, the churches in Germany defended the action and invoked maledictions upon the heads of all their enemies. God has judged between the nations, and Germany is to-day lying in the pit which she dug for others.

A place in the sun Germany wanted and still wants. It would seem by the general lack of any note of penitence in German utterances that just as she did not learn her lesson in prosperity so she has not in defeat. True greatness—a place in the sun—comes to man and nation only by service. By her past years, Germany proclaimed to all who read history that she felt no mission of service to humanity. She cannot be trusted with another's soul. She can scarcely be trusted with her own. Truer life and fuller service do not lie along the road of irritated self pity and watchful revenge nor can a broken pledge be restored by cunning. Already one of her militarists has said that Germany intends to keep no more of the treaty than she is compelled to.

WE younger men in China are doing our best to convince China to go against militarism, and to develop on democratic lines. In our efforts to establish a true democracy in China, we are convinced that an effective way of realizing our object is to bring Christianity to the Chinese people. We believe this, because in Christianity we find the very basis of true democracy. Democracy is based upon mutual confidence, mutual service, and mutual love: and these are the very lessons that Christianity teaches." These are words of Mr. C. T. Wang, ex-speaker of the Parliament of the Chinese Republic, during a short visit to London after the Peace Conference at which he and two other Chinamen were plenipotentiaries. All three are Christians. Mr. Wang is a product of missionary work. He is the son of a well known Chinese pastor who worked with the C.M.S. Before going into politics Mr. Wang was in Christian work among the Chinese students both in China and Japan so his words have added significance. His plea that the Anglo-Saxon peoples should help China in her transition period and his out-and-out stand on Christian things points the way for an effective service which we can render by prayer and work. A vision of the great and important issues which our Christian work can affect will spur us to more arduous prayer and service. *Ora et labora.*

THE call to foreign service was presented in a business-like way recently at Eastbourne by the National Laymen's Missionary Movement. Personal invitations were sent to a large number of young people, many of whom had been demobilized from the Army and from various sections of Women's War Service, to meet in a conversazione at the Town Hall. The aim of the gathering was to present the call for service in the Kingdom of God. No fewer than 800 responded to the invitation. The Mayor, who occupied the chair, declared that many of the audience having been engaged in a noble task during the war, it was desired to set before them the greater task for which every Christian was

responsible. Addresses were then given by the Rev. B. T. Butcher, of New Guinea; Miss Sorabji, of India, and the Rev. J. A. F. Warren, of United Provinces. Missionaries presented the call for service and support of the world missionary enterprise. Our Master knew that the challenge of the heroic appealed to men with red blood in their veins. He promised a cross to those who followed Him. It is a profound mistake to appeal to self-interest in life service meetings. That bait does not catch good fish.

SOMETHING akin to the mass movements in India seems to be taking place among the young people in Kikuyu. There is a great movement away from the restraints of tribal life, and a distinct movement towards European customs and habits. Large numbers everywhere are wanting to be enrolled in the catechumenate, with a view to having a "New Name." Of course the test will come as it is shown whether the "New Name" be written on their hearts. In the meantime such an inclination is a cause for thankfulness.

A WONDERFUL evidence of the thoroughness of the new spirit in China is given in the "Quarterly Record" of the National Bible Society of Scotland. Over twelve hundred chests of opium were burned, under the direction of the Chinese Government, at Shanghai. The total value of the contents was easily at five million pounds. The erection of the furnaces for burning cost £2,000. Seven days were required for the complete destruction of the drug stocks. The government preferred this way of disposing of the drug rather than selling it for any medicinal purposes. Would it not be strange if "Christian" Canada and England must sit at the feet of China to learn how she rids her country of a pest.

IN this issue is the concluding chapter of "The Girl of the New Day," by Miss E. M. Knox. Seldom has the great choice been put more arrestingly in its claim on young life. These chapters will appear in book form about October, published by McClelland & Stewart, with others, which the tyrannical publishers have kept for first appearance in the book. We thank the author and the publisher for giving us the unusual privilege of printing a forthcoming book. The book will form a distinct contribution to the subject of the training of girls on which Miss Knox is qualified to speak as few others by reason of her long and successful experience as a school principal. By far one the best elements of the book we believe is the constant appeal and influence for the things of the Master, Who alone can make the New Day a Good Day.

FIVE million dollars from less than a hundred thousand people makes an average of over fifty dollars to each person. That is the record of giving which the Seventh Day Adventists made last year by titles and free will offerings. And some of us had an idea that we were giving to the limit of our ability. Did you ever try the system of titles. We have heard remarkable testimony to effectiveness and satisfaction to the men who adopted it. Perhaps most of us have not quite enough faith and perhaps some of us give more than a tenth. Check your offerings by fifty dollars per person the next time you feel like praising your church's liberality.

One of the best descriptions of The Peace Day Procession in London will be found in COUSIN MIKE'S letter for the Boys and Girls. Even to read of such tributes to the men who helped to win the victory is thrilling.

The Christian Year

The Deaf Hear

(TWELFTH SUNDAY AFTER TRINITY)

IT must have been a great joy, as well as a great terror, for the disciples and the multitudes, when they saw the miracles the Lord performed upon those that were diseased. Here was a phenomenon, indeed, which was plainly contrary to all their settled notions of things. Recognized sequences of laws and life, as established by all past experience, were now set at naught. No wonder the people followed Him. No wonder, too, that the more they were warned to repress what they had seen and known, so much the more they published it. "They were beyond measure astonished."

THE DEAF AND DUMB.

The afflicted man, of whom we are told in the Gospel for to-day, was deaf and "had an impediment in his speech." He had the dumbness which is usually associated with deafness. It is described by the Greek word, *Mogilaton*; he could scarcely speak. We are told later, the bands of his tongue were loosed, as if there was also a physical defect in his tongue. The modern method of teaching, by which deaf people can learn to speak, and to converse intelligently, seems but little short of a "wonderful work." The action of our Lord in the case of the man who was deaf, was an intellectual as well as a physical miracle, inasmuch as we are told, he spoke plainly.

HEALING FORCES.

There were two important forces at work in this case of healing. The patient was taken aside, and, by signs, was impressed with what our Lord was doing for him, so as to move his faith. Faith is always required on the part of those who are to be healed of any disease. Its therapeutic value comes quite within our comprehension. It is a counteraction of a negative tendency towards enfeeblement; a resumption of normal conditions which have been vitiated by an unwholesome mental attitude. This is called "faith-healing," and is independent of external forces, except such as may stimulate or encourage the energies of the mind. This is not the kind of healing our Lord performed, as is evidenced in the case of the Centurian's servant, where faith was exercised in behalf of the subject, even without his knowledge; as also in the cases of the raising of the dead. The faith which He required was not faith in themselves but in Him, which would redound to the future extension of God's Kingdom. The healing force was not in the mind of the subject, but in the virtue of Christ; the virtue which went out of Him when, by her faith in Him, the Syrophenician woman was healed. Jesus' miracles of healing were due to the energizing power of God which operated through Him in the realm of nature and human life, and is still available only through the medium of intercession. The people were astonished at Jesus' power of healing, but greater was His power to forgive sins: "That ye may know that the Son of Man hath power on earth to forgive sins he saith to the sick of the palsy, arise." It was, and is, a greater miracle that God, through the offering of Christ, without compromising moral law, or curtailing the moral freedom of the individual, should be able to justly forgive the sins of all those who, in faith and repentance, turn to Him.

The Heart of Poland

WILLIAM J. ROSE, M.A.,
British Student Movement Secretary in Silesia

CHAPTER VIII. (Continued.)

PILSUDSKI, THE DICTATOR.

WELCOMED by untold thousands, the Commander returned. He was met at the station by the Prince who had been acting as Regent and a conference followed. Throngs surrounded the house. Men of every class and every colour of political thinking acclaimed him as the one person to cope with the situation. He accepted the challenge, and became temporary Military Dictator.

Of course, it was not a fortnight before voices were raised on all sides, attacking the very man thus welcomed. He was charged with two blunders: that of entering into negotiations with the Germans in the land; and of allowing the Socialists to form a government. The result was that he was dubbed a Germanophile on the one hand, and a Bolshevik on the other. Fortunately, he was too wide to heed what was said about him. He has never yet been known to conduct a polemic. There is no case on record where he has revenged himself for an injury done him. I heard a saying about him, which pleased me more than I can tell: "If you want the Commander never to do you a wrong, do him one!"

He had come back from Magdeburg without anything in the world, except the clothes on his back, and the friendships awaiting him as a result of his previous work. Life there had been so hard that a present of some rye-bread and sugar sent from Warsaw, had been welcomed as a great treat. Some real toilet soap brought back from Petrograd by his adjutant, who had been nine years in a Russian prison, was a still greater joy.

Pilsudski set to work, and he is still at it, at the rate of some fifteen hours a day. Living as simply as may be in two rooms in the Belvedere Palace, he receives acquaintances only after midnight, when, for two hours, he relaxes before his short night's sleep. No wonder he looks tired. The favour done the writer of an hour's informal chat in the afternoon was due to his being ordered to bed by the doctor for two days in order to rest.

The conversation ranged over a variety of subjects from the tiresomeness of human nerves to the problem of consolidating a nation whose geographical position and whose history link it up both to West and East, and to the task of redeeming it from the shadows of a bitter past.

What sort of a record do the three months of the Dictatorship show? One that no man need be ashamed of. The German occupation was got rid of in a remarkable fashion, as compared with, let us say, Lithuania. The transportation of armies of returning Russian prisoners-of-war was accomplished without the expected catastrophe. The work of repatriating some three-quarters of a million of Polish workmen with their families from the German ammunition factories, was organized in such a way as to provide the best possible help for those unhappy people. The lack of facilities of every kind did not deter the man at the head. Finally, the core of a future national army was formed, which is playing at this moment a heroic part in the ever-threatening war with Bolshevism. It numbers well over 200,000 reliable if ill-equipped troops. I am sure of my facts when I say that the Commander's wish is that those troops should never fire a shot to settle by force any cause which can be dealt with by arbitration.

And now what of the charges against him? Even admitting all the mistakes he made, we must give him credit for uncommon shrewdness in dealing both with the Germans and the Socialists. He knew what a strong hold the former still had on the country, and what brutal outrages they were capable of. For that very reason he refrained from a general proclamation, authorizing one and all to kill Germans wherever found, but did this instead. He called the leaders to him and said in effect: "At last you see clearly

that you are not wanted here. Get out as fast as you can and I'll help you." And he did help. The Polish Military Organization called into being long before now did its work with praiseworthy efficiency. Billions of marks worth of property were taken from the retiring enemy.

As to his sympathy with socialism, he never made any secret of it. We have seen what he had done in Lithuania years before. Now knowing their strength, he was clever enough to keep them from becoming Bolsheviks by admitting them to office. If he had taken a stand against them, the masses would have proclaimed him as a disciple of the ancient regime, and would have drifted into Bolshevism. As it was they had their chance to rule and prove to be a failure. Then came Paderewski, sent providentially from far-away America, and he having got to know the situation, joined hands with the Commander. The elections were carried through without a hitch, the thing towards which Pilsudski had been working, and the socialists were hopelessly beaten. They hadn't a word to say; but they had been saved for law and order, and the country saved with them.

Thus we come to the 20th of February, the day when the dictator made his report to the assembled Diet, and laid down his office. It was a dramatic moment. The man who had made a parliament possible, stood at attention before that body, a simple soldier awaiting orders.

"My aim has been to make Poland a place of culture where law rules and imposes obligations, in the midst of the turmoil of Central and Eastern Europe. . . . My wish, to see the Diet elected peacefully and gathered here, has been realized. I now place my authority in its hands."

The dictator, handing his resignation to the Marshal, left the room. The latter, turning to the members, informed them of a motion, signed by many and placed in his hands, to recall Pilsudski to office. He asked whether they were ready to vote on it. It was carried unanimously and with great enthusiasm. The Marshal thanked the Diet in a few sentences, concluding with the watchword: "Salus rei publicæ suprema lex!"

Then the Commander came back. The ovation was tremendous: "Long live Pilsudski!" The latter could scarcely speak, but he thanked one and all for this "reward for the toil, at times very severe toil, of my whole life." He then explained that his wish had been rather to devote his energy to purely military matters, since his past had done little to prepare him for political ones; but declared his readiness to serve as best he could in the great task still remaining—that of uniting the still separated parts of Poland into a single whole.

So closed the second epoch of Pilsudski's career. We have now to look at the third.

THE CHIEF OF THE STATE.

When the Dictator laid down his office, he proved his loyalty to his own dictum that in Poland law is to rule. In recalling him the Diet placed on record its sense of gratitude for what he had done; that he had fought consistently for freedom; that he had been energetic in organizing the legions and fearless in dissolving them when he saw that they were to swear an undesired oath; and that he had turned to fight a second foe the moment the first one was despatched. How dangerous he was to every despotism is easily seen from the way the Prussians, with whom he had fought shoulder to shoulder, turned on him the moment his patriotism did not please them.

Just a few weeks ago the chief received a letter from a lady friend of years' standing. One paragraph related a thing long forgotten, how he had once said to her little girl: "Don't believe the man who tells you that you can't break a wall in with your head." That is just what he himself has done and is doing. He put it to the writer in the following way: "My adorers have undoubtedly been telling you many curious things about me. They are certainly not all true. I am only a soldier. So much fighting has made a savage of me. I love strife. I love peace, too, but there is no peace in life. We must always be waging war.

"Yes, I'm an optimist, or I should never have got as far as I have. But when I view human nature critically, it makes me a bit skeptical. We haven't got the kingdom of heaven on earth

(Continued on page 559.)

Soyez Le Bienvenu!

"Humblesse hath Slayn in hym al tyrannye:
He is the mirour of al Courtysie."

"O ISN'T it luck for me to have been born just so that I'd be the right age and just in the right place!" It was the voice of a young soldier in 1914, responding to the call of the hour, to the call of a man's duty and a man's opportunity. It was the cry of many a lad's heart in that year, when the adventurers from schools, and universities, and farms, and cottages, and castles, and counting-houses, and from across all seas, came pouring home and asked for the arms of men. And it was the voice of the Prince of Wales, just reaching man's estate, as he offered himself to that life of arms which was claiming his whole generation.

The Oxford contemporary who, four or five years ago, said of him that "we all like him for what we know, and we like him even better, perhaps, because there's so little to know," expressed the feelings of everyone who had delighted in our boy Prince—"little King David," as affection called him—and who had watched him—at least in imagination—on the voyage from infancy to opening manhood. We know him better to-day as he comes—"the eldest son of the Ruler of the great British Empire," as he calls himself—to us, the eldest child among the Dominions of that Empire, to the throne of which, please God, he will one day ascend; and the August sunlight, which smiled upon the *Dragon* and *Downtless* as they bore him into the harbour of Newfoundland, was a fitting symbol of the loyal and loving welcome with which our hearts are so warm for him.

He is the epitome of our whole history which as it were, is newly alive in him; representative of the ancient House of Wessex founded by the conquests of Cerdic and Cynric, under the person of whose king, 350 years later, the seven kingdoms became united England. Voices echoing from the past welcome him—Alfred the Truth-teller, Edmund Ironside, Edward the Troth-keeper, Henry the Soldier King, unite to acclaim their son. He is symbol and quintessence of that wonderful blending of Celtic, English and Norman, which has made Great Britain and the Empire; he, in some sort, is the embodiment of her "long ancestral dreams."

Of course, it is not a mathematically direct descent. The Royal line has undergone various twists and deflections. There was even a detour into Germany, when, so to say, it disappeared like one of those rivers which lose themselves in the darkness of some subterranean cavern, to emerge bubbling in the sunshine. So the Royal river, after the German excursion, came forth fresh and pure as ever. Who could be a truer Englishman or more typical Briton than our beloved and honoured king; where a more truly English home and family than the House of Windsor?

And in the new world. Such varying standards, such uncertain traditions, such temptation to false ideals, who can adequately estimate or value the significance of the Royal House?

"O world, where all things change and naught abides,
O life, the long mutation!"

Then, in the clash of political disputes, in the whirlwind of political change, in the rising and falling again of ministries, in the ups and downs of social and industrial fluctuations, amid them, yet above them, is the Crown of the Royal House, broad-based upon the people's will indeed, yet owing neither its strength nor its influence to political clamour or popular vote. The house which is ours, which belongs to us all, to the least of us no less than to the greater of us, so that our Prince, true and typical Englishman, is able with equal truth and tact to say that "he wants to be looked upon as a Canadian." It is because he is so truly ours; Prince of the Empire; Prince of every part of it, and so of every one of us.

The Crown—symbol and expression of the political unity of the British race, and of the organic unity of its development through the

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centuries—the Crown is the golden link which binds in one all parts of the Empire. It has been well said by an Englishman long resident in Australia:—

"The British Empire is like a family. Many Australians detest our House of Commons and Cabinet, but to the King, as to the link between the whole British family, they are intensely loyal. England is 'home,' even to those who have never left Australia. . . . Politicians have often nearly broken up the Empire, but our family spirit has prevented the cleavage. Imperial unity to me does not mean a system at all, but the soul, which makes the Briton in Canada or Australia, brother to the Guardsman at home, because in all their veins runs British blood, and blood is stronger than environment, and we have certain racial qualities which come out highest in emergencies." In the same strain are words quoted by our own Sir Arthur Currie—to whom all honour!—spoken to himself by a South African veteran, words as true politically as they are true emotionally: "Somehow it is in this young man—the Prince of Wales)—that you and I seem to know one another."

In a world where the only aristocracy tends to be one of money rather than of birth or even of education; where possession so often puts away its true *alter ego*, responsibility; it is good sometimes to pause and realize that the sons and daughters of our Royal House are born: to the purple indeed, but also to the high traditions of public duty and service; trained from birth to this inheritance of theirs; to the indissoluble union of trust with privilege; trained so that the *I serve* is the almost instinctive response to the call of their birth, *Noblesse oblige*; and that while they love their own home life, they yet live in the midst of their people almost as literally as in those far-off days when the King sat in the gate and dispensed justice in person.

Some few amongst us are proud to recall the visit of the Prince's grandfather. Many vividly remember the visits of his father, and the one visit of his father and mother. But no previous occasion has ever offered the unique circumstances under which he comes to-day. And as we give him the freedom of the scenes and of the great spaces and of the hearts of this new world, which is yet so true a part of the old, we are reminded of another Edward, Prince of Wales, winning his spurs on the battlefield and rendering account to the father who watched the fight:—

"And in the closing of that glorious day
Is bold to tell you that he is your son."

For the Prince, with all his "noble innocent delight" in life and its offering, comes fresh from the ordeal of battle; comes preparing, always preparing for the great inheritance with its weight of responsibility, to which God calls him. He comes from that unparalleled school of experience, in which no less than the King his father:—

"He has laid by his Majesty
And plodded like a man for working days."

In that great school of war, as he says: "We have seen our British principles and ideals sharply defined before us in the burning light of a supreme emergency, and have learned more clearly than before what the unity of the British Empire means both to ourselves and to the world at large." In that great school, to quote a brother-soldier, "a thousand Crispins have made us brothers; have taught us the hard way of faith, courage and self-sacrifice, and the principle of service from one comrade to another and to the people at large; have prepared us for the duty of providing for the safety of the commonwealth." In this great school again, the Prince tells us: "My first real knowledge of the splendid nations of the British Empire was formed in the trenches, camps and billets of the western front, and I have come thereby to know my brother Canadians in all conditions incident to life in the field, in and out of the line." Here he has been wont to

"Bid them good-morrow with a modest smile,
And call them brothers, friends and countrymen . . .
With cheerful semblance and sweet majesty."

(Continued on page 555.)

THE TRAGEDY OF KOREA

LAST month "Authentic Accounts of the Recent Events in Korea by Eye Witnesses," was published by the Federal Council of the Churches of Christ in America.

Early in March telegraphic news from Shanghai and Tientsin began to tell of a remarkable uprising for independence in Korea, which, it was alleged, the Japanese Government was suppressing with great brutality. In April, letters began to arrive verifying the telegraphic news, and giving considerable detail. These letters and reports came through many indirect channels in order to escape a rigid censorship and were addressed to the Secretaries of Foreign Mission Boards having missions in Korea. All appealed for some action in America that would save the Koreans from the brutal and inhuman treatment to which they were being ruthlessly subjected.

About the middle of April the first person who came direct from Korea, bringing personal knowledge of the situation, and arriving in New York, was Rev. A. E. Armstrong, secretary of the Board of Foreign Missions of the Presbyterian Church of Canada. He had spent ten months in the Far East, visiting the stations of his board in China, Manchuria, Korea and Japan, and was on the point of sailing from Yokohama for America when he received a wire urging an immediate revisit to Korea. He reached Seoul March 16, was there for three days in consultation with various parties, getting full and accurate information.

On reaching New York meetings were called of the Commission on Relations with the Orient of the Federal Council of Churches on April 16th. To two of the meetings a group of important Japanese in New York City were invited. Urgent and full cablegrams were promptly sent to Japan by some of these Japanese friends.

The Commission sought by these quiet and friendly methods to exert influences that would secure real results. It deemed it only fair and just to take up the matter first with the Japanese before giving to the daily press the rapidly accumulating material from Korea.

BARBARITIES.

Ever since the Koreans' Declaration of Independence on March 1, 1919, the local government has used methods of extreme severity and cruelty in dealing with the Nationalists. The object was to terrorize the people. The violent measures taken by the police and soldiers for the repression of the Koreans became more and more atrocious, and culminated at last in the horrible massacre of Chai-Amn-Ni. This terrible tragedy occurred in a small village fifty miles south of Suwon. A number of Christians were shut up in a church and fired upon by the soldiers. When all were either dead or wounded, the church was set on fire to ensure complete destruction.

After the Government party had left the village, the story of the brutal murder was revealed. During the afternoon of the previous day some soldiers had entered the village, and given orders that all the adult males who were Christians and members of the Chundo-Kyo were to assemble in the church, as a lecture was to be given to them. In all, some twenty-three men went to the church, and, as ordered, sat down, wondering what was to happen. They soon found out the nature of the plot. The soldiers surrounded the church and fired into it through the paper windows. When most of the people had thus been either killed or injured, the devilish soldiers set fire to the thatch and wooden building, which readily blazed. Some tried to make their escape by rushing out, but they were immediately bayoneted or shot. Six bodies were found outside the church. They were of those who had tried in vain to make their escape. Two women, whose husbands had been ordered to the church, being alarmed at the sound of firing, went to see what was happening. Both were brutally murdered. One was a young woman of nineteen; she was bayoneted to death; the other, a woman of

over forty, was shot. They were Christians. The soldiers then set the village on fire and left. This, briefly, is the story of the bloody massacre of Chai-Amn-Ni.

POLICE ATROCITIES.

Beating and torture are the cardinal principles of police methods in Korea. When making arrests, usually the victim is cuffed and kicked by several policemen.

From released prisoners stories of cruelty and torture are now pouring out. One student was asked to tell who the leaders were, and his finger nails were pushed back from the skin to assist his memory. Still another prisoner had his finger tips burned for the same purpose. Still another was put in an upright press, which operated with a screw from the back. When the screw is turned, the four sides contract, and while the pressure becomes stronger, the questioning is carried on—a way of squeezing out information. After being subjected to this torture, the same man had a strong cord tied around the middle finger of his right hand; the cord was then passed through a hook in the ceiling, and his body was pulled up until he was resting on the tips of his toes. He became insensible during the process, and when he awoke found himself lying down while a salve was being applied to his wounds. He left the jail with a swollen hand, which had to be lanced immediately.

The girls fared even worse. For the first few days after being arrested they were confined in the several police stations. As far as can be ascertained, no matrons were on duty in those jails. Of course, the girls were not allowed to communicate with relatives or friends. Detailed stories of released girls tell how they were compelled to appear naked before the officers, and were beaten, some of them until unconscious. In the later days of the demonstrations accounts of violation became frequent.

Another writes: Men are being arrested here every day, and even before a question is asked them are flogged with a two-inch square rod. Doctor and I saw two men to-day who came from the local Consulate a few days ago. One fellow had left his house to-day for the first time since his release four days ago. He was so badly battered and bruised. Their shoulders were a horrible sight. Torture of the most primitive kind is used and some finer touches added. For example, one of our Christian school-teachers told me yesterday that after his flogging failed to elicit the information the Japanese wanted, they bound his two first fingers together and gauged a pen through between. Try it, and see how it feels. The devilishness that finds the nerves that give excruciating pain and yet does not mutilate is—what shall I call it—Germanic? The offence of these fellows was one of having waved a Korean flag and having shouted "Mansai! Long live Korea!" I could tell you of dozens of such stories, and you would scarcely credit them. Here is one, for example: Four young fellows arrived in — the first day of the demonstration and took no part in it. They were theological students, and were found in the college dormitories by Japanese soldiers. Tied to a wooden cross they were given thirty-nine strokes with a paddle and told that as Christ suffered on the cross it was fitting that they should do the same, and told them they must be bad fellows since they were Christians.

A missionary writes: A Japanese non-Christian who saw the atrocities said he would protest to the authorities, and a Japanese Christian said: "I am made so sick I can hardly stand." Yet another said: "They are doing to the Christian Koreans as the Turks did to the Armenians." Conversations on trains, etc., show hatred for Christians. Of the little country places where there is no one to protect, dreadful stories are coming in. Several near-by country churches are made practical wrecks, windows, lamps, church bells and communion sets broken, all

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THE GIRL OF THE NEW DAY

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

CHAPTER XIX.

THE GREAT CHOICE

THE professions have said their say, have made their stand, and are now awaiting your decision. You tremble, for though you know that you are one of Christ's "knights of the air on high adventure bound," you fear to launch your craft "on seas that stretch beyond your furthest ken." But no matter what your fear may be, it would be a hundred times worse to be left out of the strife; a hundred times worse to eat out your heart on a kind of scrap heap because you were so useless. You know that you are sorely needed, as women have always and always will be needed in any remake after war time. It was the same a hundred years ago. Dr. Strachan, one of the greatest, if not the greatest statesman of his day, tells us how he stood and whistled in despair at a window, as an ever-reddening glow lit up the dark forest and a living sheet of flame devoured his church. He must have lost heart time and again in his struggle against evil, but that "the women of the land remained."

To-day the leading statesmen of Canada in their turn watch the onrush of evil, but to-day, once again, they, too, know that "the women of the land remain." They, too, are building on the hope that you and your comrades will follow in the footsteps of the brave women who went before you, that you will chivalrously uphold the standard which those women bequeathed, that you will keep it flying free, with never a touch of dust or self upon it.

You will not have to struggle against such an east wind of hardship as they endured, the logging by day, the spinning to the light of a bit of flannel floating in oil by night. But if you have not equal hardship you have greater responsibility, for you have a vote and a stake in the government, such as they never dreamt of, a torch flung at your feet from Flanders' Fields:—

"Sons of this place, let this of you be said,
That you who live are worthy of your dead.
They gave their lives that you who live may reap
A richer harvest, ere you fall asleep."

But enlisting is a stern reality. It is not simply seeking Christ's pardon and dedicating yourself for active service; it is studying the drill book of life till your sleepy conscience becomes alert and active, till you are on fire for God and for your fellow soldiers in this same spiritual war. That fire on the one hand forbids selfishness, forbids incessant thinking and talking about yourself. But on the other hand, it involves the far greater obligation of solving for yourself the eternal problem of profit and loss. You have to choose between the world on one side and your own soul upon the other. If you are hesitating, you know that Christ is reading the pitifulness of each excuse, the childishness of each toy that holds you back.

What do you understand by following? A straightforward daring Christianity, the Christianity of a Sir Douglas Haig, of an Admiral Beatty, of our own beloved King George and Queen Mary? If so, there are two distinct features: In the first place, it must be a living Christianity. It cannot be a dead routine, like that of the Mohammedan who, when turning to Mecca and prostrating himself, was asked why, replied: "Allah alone knows; but it is ordered."

Then secondly, it must be a Christianity which involves a definite struggle like that of the squire of the haunted castle who, so soon as he was grown up, had, like his forefathers, to pass in to his ancestral hall and there, one by one, fight the great spectres, the enemies of his race.

That was Christ's way. Christ, our great General, left the joy of heaven, left His quiet home at Nazareth, in order that He might touch the cancer of our sin, in order that He might step

forward unflinchingly to the Cross. You want to follow in His footsteps, but the question is "how?" A burning "how?"

There is only one answer. The ringing cry of the Catechism all down the centuries cries: "Not of thyself; Not of thyself." Christian, in the "Pilgrim's Progress," discovered the meaning of that "Not of thyself." He fled for life, but his burden of sin only grew heavier and heavier as he stumbled through the Slough of Despond, as he fled from the fiery darts of the mountain, till, finally, at the foot of the Cross, that heavy burden rolled off his shoulders and he saw it no more. You in your turn will discover the meaning of that "Not of thyself," as you touch Christ personally, as He casts your sin as far as the East is from the West, as He dwells a mighty spirit within you, enabling you to vaster achievement. As you discover this personally for yourself you come, like Joshua, to the real starting point of your life. You almost see Joshua as he steals out of the sleeping camp and lifts his eyes in astonishment at finding a stranger standing under the walls of Jericho, with a drawn sword in his hand. Is it one of the giants whom he is dreading, or is it the presence of the God he is longing for? The question almost dries up upon his lips as he asks: "Art thou for us or for our adversaries?" And his heart leaps at the reply: "Nay, but as Captain of the Lord's host am I now come."

CANADIAN PIONEERS.

Your future life depends upon how far you dedicate yourself, body, soul and spirit, to that same Captain. It is one thing to want to rebuild a new land of faith, truth and chivalry; it is another thing to know how to do it. How was the first Canada built? A fine breed of Scotchmen and U.E. Loyalists took a strong hand in turning Canada from carelessness to God. We are told they carried with them a deep consciousness that God and His ways and all His laws were written everywhere about them." We are told, again, that they shamed their fellow settlers by "their sobriety, their industry, frugality and patience." And lastly, that they won all hearts "by their exemplary kindness to one another, and above all, to the stranger within the gate."

How did they maintain such a high tone? In the first place, they found in Sunday a new climate in which their lungs and heart drank in vital air; instead of searching, like their predecessors in Governor Simcoe's time, for "amusements in which they might consume the day." They traversed long distances and gathered in companions here and there. "How did I get to kirk? Through the bush with only a trail to go by. When I had shoes I took them off to cross the river. I found I could stick to the logs better without them."

Secondly, they listened in their homes to the echo of Christ's voice. Writer after writer tells us how the mother set her spinning wheel aside, and evening by evening, "brought back a consciousness of God with effect to the recollection of her husband and to the notice of her children." They tell how lads, like Joseph Gould, read by the light of logs piled tier upon tier in the chimney corner, encouraged now and again by a touch of cheer upon the shoulder.

You need every help which they possessed and even more, for you are called to a far harder task. They followed Christ in the solitude of the forest, you follow Him amid the jeer of the crowd. You are as powerless in yourself as a young mechanic who stood before a spinning wheel, but could effect nothing, till Arkwright chanced to look that way, and, drawing a bit of chalk from his pocket, touched the strap and the wheel went round. You want a compelling touch from Christ, a hand of love which will enable you to "march with God to smite the lies which vex His weary earth."

What use are you making of the chances you already have? Is church a place in which you idle away your time watching the eccentricities

of your neighbors, as the barber at a Church Congress idled his time marvelling at the multitude of bald heads everywhere around him. Is church to you a mere enjoyment of uplifting music, a thrilling sermon, or is it a personal meeting with Christ? Is reading your Bible a dutiful scurrying across a chapter, followed by a mechanical recitation of a prayer? Or is it a listening to and waiting upon the voice of Christ?

THE ZEST OF LIFE.

You dare not loiter, for Christ is reckoning upon you to see his conflict through. The heaven of your reflection in the hereafter will be the chances you have taken for Him, the hell of your reflection the chances which you have lost. You dare not loiter for the time is coming, nay, is at hand in which He will appear and call you to His side in order to listen to the lesson which you have or have not learnt. "Only a few more shadows and He will come."

That lesson may and will involve loss, but that is neither here nor there. Peter cared nothing for being scourged, nor for being in prison, not even for being crucified, head downwards. What he did grieve over was that he fell asleep at a critical moment in the garden; that he had been so intent upon warming himself at the fire, that he failed again at a still more critical moment and denied Christ. For that he wept bitterly; for that he rededicated himself body, soul and spirit, to the service of his Master.

It will involve living for others rather than for self, holding your money, intellect, talent. Not like Judas hoarded money, for the purchase of an earthly chancellorship, but at the service of your Lord. By the power of your money, intellect, talent, you are called to hold out a hand of kindness at each step along the rainbow stairway of your life. You remember the old Indian legend of Krishna, lord of light? He bade Yama build up the deeds of his loving servant, Chandra Das, till they formed a causeway along which the people of the Mada Principality climbed up to heaven from hell. Your Master Christ is bidding you co-operate with Him; is bidding you by loving acts, build a rainbow stairway, which will make it easier for the men and women of your day, and after your day, to climb up to heaven from the hell of temptation everywhere around them.

In Old Country churches you see here and there a carved figure of a Crusader, his legs crossed "in token that he will not fear Christ crucified to own"; in token that he will not rest till Jerusalem is won.

"I will not stay from mental strife,
Nor shall my sword sleep in my hand
Till I have built Jerusalem
In this our fair and pleasant land."

It is yours to pledge yourself as relentlessly as the Crusader; it is yours to press forward as restlessly to the right. Christ has a supreme claim upon your service. He bids you never rest till the day comes when:—

"He will make the meaning plain
Of the battlefields of service
And of the crucifix of pain."

But you say, who is sufficient for these things? Neither you nor I, nor any one, save Christ Himself. But Christ working in you can suffice, and will suffice, according as you work and as you pray:—

"The pathway of Thy Cross
To follow I desire.
Out of my weakness fashion, Lord,
A character of fire."

That iron purpose will grow, that character follow on till, at long last, you leave:—

"Your home, your own
Kindred and friends, and house alight
And in the deep and silent night
Go forth to meet your Lord alone."

THE END.

If we would build on a sure foundation in friendship we must love our friends for their sakes rather than for our own.—Charlotte Bronte.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE tension that seems to be growingly manifest between the United States on the one hand and Great Britain and Canada on the other ought to be carefully watched. Not only should it be watched but every reasonable means should be applied to arrest its progress. A good understanding between neighbours is not consummated by complacent acquiescence in everything that irritation demands. The way to win respect is by making reasonable demands and insisting upon them and meeting reasonable demands on the other side in a reasonable and just manner. From the Canadian point of view we have rightly or wrongly felt that England is to ready to meet American desires whether they be justifiable or not. Success in one request stimulates a desire to repeat the operation and engenders disappointment in failure to attain the desired end. It is one thing to establish the reputation of always being ready to consider a grievance in a fair and equitable spirit, and do justice thereby. It is an entirely different matter to raise the hope that importunity and vehemence of advocacy will reach the desired end because it is known that friendship is too important to be disturbed. The throwing of this or that concession to a friendly nation rather than have a fuss about it, is an encouragement to further demands. The present agitation in the American Senate looks as though it were based on the assumption that Britain will overlook everything and if the demonstration be fierce enough the League of Nations will be altered to suit American desires rather than the requirements of the world. On the other hand the tendency in Canada is rather to be too exacting. The manifestation of irritation of sensitive nerves over little things is carried too far. The utterance of this or that more or less obscure politician is accepted as the expression of the mind of the whole American people, whereas, the real leaders of public sentiment attach little importance to these irresponsible ravings. England may be too complacent but Canada is too sensitive and too outspoken in its criticism. It will do no good to call bad names. It angers without subduing. Canada's contribution in the settlement of the greatest struggle in the world's long story has won—on a fair field—the right to voice its ideals in the Councils of the Nations. Under no pretext of the status of a colony, can it be sat aside while Balkan States and South American republics deliberate concerning the well being of the world—Canada included. It has borne the burden and heat of the day when the day was hot and the day long, and it is intolerable that nations that have fought against the world's peace, or stood aside cool and unscathed should enter the Council Chamber, while we stand in the outer vestibule awaiting their conclusions. Let Canada and Britain stand firmly on great issues and above all let us cease senseless bickerings about who won the war and other follies that will pass away in due season. Friends, American and the British Empire must be if the world is to have stability, but that friendship must be based upon a just appreciation of justice.

"Spectator" had an interesting conversation with an English professor who has taught for several years in a Canadian university and for the past fifteen years has occupied important positions in leading seats of learning in the United States. His views on the entry of the American people into the war, and the attitude of English sentiment towards the great Republic were to the writer suggestive in the extreme. In his opinion responsible British statesmen are quite satisfied with the expedition or tardiness according to our point of view, of the entry of the Americans into the great war on the side of the Allies. They reason that as the citizenship of America contains only about forty per cent. racially sprung from British ancestry and knowing the depth and abiding force of racial prejudice it was a stupendous problem to win the other sixty per cent. to acquiescence in what they were not naturally disposed to accept. He illustrated his position in this way. Let us assume that sixty per cent. of the population of Canada were French Canadians with the interests centred in Canada and nowhere else, would the Canadian Premier have been able to send his famous telegram "to the last man and the last dollar" on August 1st, 1914? Nations do not usually act on the principle of chivalry and idealism but of self interest. Delay on the part of America even though self interest might have been an impelling factor to the discerning, was inevitable, for race prejudices were deep and

broad, and powerful. Moreover, the professor referred to, asserts that since the American Revolution there has through all the evidences of irritation on this side of the Atlantic been in England warm feeling of friendship and sympathy for the American people. The British democracy as a whole approved of the American colonies standing upon their rights. It was a British characteristic, and they were not averse to the humiliation of George III. His argument is, that what seems to Canadians as a soft and pliant yielding to American desires is in reality a deeper thing than that. It is an admiration for a people that knew when they were wronged and stood up to their conception of justice and fought it out to a successful issue. The friendship of America may be greatly modified by the foreign element of its citizenship but this seems powerless to alter the fundamental feeling of the British people towards Americans.

The Parliament of Canada is very properly and fittingly erecting a suitable memorial in the new parliament buildings, to commemorate the services of the late Lt.-Col. G. H. Baker, the only member of the House of Commons who gave his life in the recent war, on the field of honor. At the very outbreak of the great struggle Lt.-Col. Baker then in command of the 13th Scottish Light Dragoons, of Mounted Infantry, an eastern townships unit of the Canadian Militia, offered his services and the services of his command in any capacity and in any way that those services might be deemed most useful to his country. He took the field in 1915, and gave his life on June 2nd, 1916, in the fierce and famous attack of the enemy at Maple Copse, Sanctuary Wood, when so many of our splendid Canadians made the final offering of a soldier. From the Prime Minister downward, Lt.-Col. Baker's associates in parliament have paid unusual tributes to his worth as a legislator, a citizen and a soldier. Gratitude expressed in burning words of eloquence is no doubt grateful to the ears and hearts of the dependent relatives of such a man and possibly may be all that is looked for. It seems to the writer, however, that the people of Canada owe more than that for services so useful and for a sacrifice so great. Our words will appear weak and our eulogies empty unless they are accompanied by a more substantial offering. Parliament would but do a decent, a just thing in passing a special money vote to the dependent relatives of this man, not necessarily on the ground of need—yet "Spectator" knows that there is no abundance—but on the ground of discharging an unusual debt to one of its most unusual members. We should be greatly mistaken indeed if the people of Canada did not feel that the most gracious words and the most suitable memorial were unsatisfactory in the extreme, so long as there was any doubt about the comfort and competence of those who looked to our deceased hero for their maintenance. He believes further that our representatives at Ottawa have no desire to deal otherwise than honorably by the Canadian people and by those that have lost what our generosity, however, overflowing can but meagerly repay. If they cannot restore all they will certainly not reason that it is better to do nothing at all.

SOYEZ LE BIENVENU!

(Continued from page 553.)

Hère, serving through the great war—"O isn't it luck" cried the lads of 1914—

"For all the youth of England is on fire, And silken dalliance in the wardrobe lies; Now thrive the armorers, and honour's thought Reigns solely in the breast of every man."

In that moment the world awoke and found itself great; and the meaning of this experience, which our future King has shared with the men of his generation, he has interpreted for us himself:—

"In those four years, I learnt to know men; in those four years I found my manhood."

And so

"Now God be thanked Who hath matched thee with His hour."

God bless the Prince of Wales! God Save the King!

JESMOND DENE.

You may not know my supreme happiness at having one on earth whom I can call friend.—Charles Lamb.

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

12th Sunday after Trinity, Sept. 7th, 1919.

Subject: St. Paul at Philippi, Acts 16:16-34.

THE last lesson told of the work of St. Paul in various places in Asia Minor. The former part of this chapter tells of the call which the Apostle received, by means of a vision, to preach the Gospel in Macedonia. In response to that call the Apostle and his helpers came to the city of Philippi. By the river side was a place of prayer where St. Paul preached to the women who came there to pray. Lydia is mentioned as one who was converted and baptized, and thereafter acted as hostess to the Apostle and his staff of helpers.

1. Going to the place of prayer. It is remarkable what blessings await those who frequent the place of prayer. Lydia owed her knowledge of Christ to the fact that she sought that place by the river-side to pray. It is often that those who thus seek God in prayer find greater blessings than they expect. "Ask and ye shall have, seek and she shall find, knock and it shall be opened unto you."

Not only is it thus true that those who seek in the peace of prayer shall find a blessing for themselves, but also, such seekers shall find an opportunity of bringing a blessing to others. It was when St. Paul and his assistants were going to the place of prayer that the opportunity was given of helping the unfortunate girl who had the spirit of domination. It is quite as true now as it was then that those who make it the habit of their lives to seek God in His House of Prayer are doubly blessed—they are blessed in what they receive and also in the opportunities for service which they find.

2. In the name of Jesus. The whole subject of the possession by evil spirits is very obscure to us. It was probably some manifestation of evil that is not found in Christian lands to-day. The spirit which had power over this girl did not make for goodness, and St. Paul was distressed by its presence even though it recognized and proclaimed that he taught "the way of salvation." It would seem, from the instances given in the Bible, that if any spirits speak to men they are spirits of evil. The good seem to be removed from contact with this naughty world. The Divine Spirit Himself in His all-pervading presence is the great Witness for God in this age of the world. Indeed this is the purpose for which the Comforter has come.

St. Paul invoked the name of Jesus and the evil spirit forthwith departed. "The Name" of Jesus stands for all that Jesus is. It is the sum of all His attributes. "The Name which is above every name" stands for the Lord to whom all power in heaven and in earth is given. St. Paul was, therefore, calling upon the Lord Jesus for power over this evil. The prayer was granted and the girl was restored.

3. The penalty of service. It seems strange, but it is true, that the service of God frequently brings hardship and suffering to those who serve. That is part of the evil of the world. If everything were right here the doing of duty and the service of others would bring no ill to us in any way. But everything was not right in Philippi. There were those there who valued their gain more than the life and liberty of youth. They roughly brought Paul and Silas before the magistrates who condemned them to imprisonment and beating. Why St. Paul did not claim the protection of his Roman citizenship at the beginning it is difficult to understand. Perhaps the multitude was so turbulent that they would not listen to his claim.

In a miraculous manner God delivered them and gave them further opportunity of carrying on their work.

4. The Philippian Jailor. St. Paul first of all saved this man's life and afterwards taught him the way of a greater salvation. According to the heathen custom the jailor was about to commit suicide when things went wrong. He thought his prisoners had escaped and therefore he was about to kill himself. St. Paul always "played the game" in the highest sense of that term. He did not try to escape in the confusion of the earthquake and, evidently, he kept others from doing so. So great an impression was made upon the mind of the jailor that he came to Paul and Silas saying: "Sirs, what must I do to be saved?" Then and there they showed to him the way of life. It was a brief, but important interview, although there is no reason for thinking it was so brief as this record. The result was that the man believed and was baptized, and his household with him. Thus the evangelization of Europe was begun the results of which have come even unto us.



The Diocese of British Honduras

OUR readers in Toronto, Montreal and Quebec will recall the visit of the Right Rev. E. A. Dunn, D.D., Bishop of British Honduras, in April last.

The Bishop reminded us that he was called to preside over a diocese with an area of 292,925 square miles, a little more than half the area of Province of Ontario, and less than half that of Quebec, while the population amounts to 5,000,000, against nearly 8,000,000 for the Dominion of Canada. The estimated number of Church people is 150,000, with an estimated heathen population of 1,000,000. To do the work of the Church in this vast diocese the Bishop has only 14 clergy and from 40 to 50 Catechists, and lay readers (mostly voluntary workers).

The diocese comprises the colony of British Honduras and the Republics of Panama, Costa Rica, Nicaragua, San Salvador, Guatemala and Spanish Honduras.

The Church has a great opportunity to-day in Central America if only a sufficient force of good workers can be put into the field and properly equipped and supported. The diocese has had to depend in the past upon limited grants from English missionary societies. These need to be supplemented by other voluntary efforts for its proper development.

The following are the pressing needs of the diocese:—

1. Clergy.—Twice as many wanted; men of experience, devotion and self-sacrifice, some unmarried, to hold present stations and to open new fields; also some medical missionaries.
2. Buildings.—New churches, halls, mission houses and others to be substantially repaired.
3. Schools.—Both primary and secondary for general and sound moral education.
4. Diocesan Boat.—Auxiliary schooner type, to be obtained and maintained in order to solve the problem of communication between the various parts of the diocese, and give opportunity for visiting islands and smaller ports.
5. Funds.—To assist all such purposes, including general administra-

tion, and to build up an Endowment Fund for the diocese.

The above illustrations are views of the Cathedral of St. John the Baptist and St. Mary's Church, Belize. The Cathedral is entirely of brick, has a neat, embattled tower and a spire. The roof projects and is slated.

St. Mary's Church was built under the supervision of Archdeacon Murray. The warm red bricks look well with the surrounding palms. Both Houses of God are large, and often filled to overflowing.

The pictures below will give some idea of local conditions. Three different methods of inland travelling are represented for river (4), railway (1), and bush (3), as, speaking generally, there are no roads. The central picture (2) of the Bishop and

his English friends, near the Storm Creek Railway, shows the tropical growth, which abounds everywhere. The two other pictures (5) and (6) are typical of the usual country parsonage and school chapel found in the small mission stations. Cayo is working to get a proper church built, and is also faced with the necessity of replacing the parsonage in the near future, as the present building, picturesque though it may appear, is much destroyed by wood lice and dry rot, the enemies of all wooden structures in the tropics.

The Bishop suggests to his friends and supporters in Canada that wherever possible St. Michael and All Angels' Day be kept as an annual day of intercession and thanksgiving for the work of the diocese, both because the Honduras Church Association was founded at St. Michael's Church, Bergeville, Quebec, and also because the Bishop was consecrated in St. Michael's Cathedral, Barbadoes.

Chas. L. Ingles,
Commissary for Canada.



World Conference on Faith and Order

NOTICE has been received up to July 17th, 1919, from the following autonomous churches or representative bodies of their acceptance of the invitation to participate in the World Conference on Faith and Order.

Anglican.—Protestant Episcopal Church in the U.S.A., Church of England in Canada, Church of England in Argentina, Church of England, Church of Ireland, Episcopal Church in Scotland, Nippon Sei Kokwai (Japan), Chung Hua Sheng Kung Hui (China), Church of England in India, Church of the Province of South Africa, Church in Australia and Tasmania.

Baptist.—Northern Baptist Convention, Southern Baptist Convention, Seventh Day Baptist General Conference, Free Baptist Conference (now represented by Northern Baptist Commission), Baptist Union of Great Britain and Ireland.

Congregational.—All Unions in the Anglo-Saxon countries.

Disciples.—Disciples of Christ (North America), Churches of Christ in Great Britain, Disciples of Christ in Great Britain, Churches of Christ in New South Wales, Churches of Christ in Victoria.

Eastern Churches.—Ecumenical Patriarchate (Constantinople), Patriarchate of Antioch, Patriarchate of Alexandria, Patriarchate of Jerusalem, Church of Greece, Church of Cyprus, Church of Bulgaria, Church of Roumania, Church of Serbia, Church of Armenia, Coptic Church.

Friends.—Society of Friends in America, Society of Friends in Great Britain.

Lutheran.—Church of Sweden, Church of Norway.

Methodist.—All Conferences in Anglo-Saxon countries.

Moravian.—Moravian Church in America (Northern Province), Moravian Church in America (Southern Province), Moravian Church in Great Britain and Ireland.

Old Catholic.—Old Catholic Churches in Europe.

Presbyterian and Reformed.—All Presbyterian and Reformed Presbyterian in Anglo-Saxon countries and India.

Union.—South India United Church.

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Correspondence

PRAIRIE PARSON'S LETTER

Sir,—As one who had something to do with the drafting of the resolution that was presented to the General Synod re Forward Movement, I wish to take exception to a few statements contained in the above letter.

First, let me assure "Prairie Parson" that there was not the least intention to employ "camouflage" in any shape or form, and second, I want to protest against the classification: "financial" and "spiritual." What reason has "Prairie Parson," or any one else, for jumping to the conclusion that a special effort to place the finances of the Church on a more satisfactory footing is something that is not worthy of the name spiritual? What does he mean by spiritual?

I wish we could get away from some of the vague and misleading ideas that have prevailed too long and get down to simple facts. There is a world to be saved. Human power must be employed in doing this. We know that human power alone is not enough, nor even the primary factor. Let us take this for granted. Money is human power in concrete form, and a powerful instrument for good or evil. As one great thinker has said: "Money cannot save the world, but, humanly speaking, the world cannot be saved without money." As a matter of fact we have been treating money as a sort of necessary evil instead of preaching the principles of stewardship. We have been afraid to tell men the facts. Prairie Parson doubts if Christ would begin a Forward Movement with a statement re finances. Has he forgotten Christ's answer to the rich young man who wanted to know how he could be saved?

The Forward Movement was largely the outcome of a desire on the part of laymen to see the Church set free from the shackles of poverty that have been tying its hands too long. They wanted to see the whole needs of the work placed before the whole membership of the Church in a business-like and adequate manner. Moreover, they determined to take up the challenge, so far as financial needs are concerned, that the Church had

not been doing its work effectively in the past and, whether the whole amount asked for is forthcoming or not, place the responsibility where it belongs. The effort is made in a whole-hearted desire to advance the Kingdom of God on earth. It is a Spiritual-Financial Movement. Where the camouflage comes in, we fail to see.

One hesitates to criticize such letters as that of "Prairie Parson," for we know that the intention is good, but unfortunately we are convinced that this is just the sort of thing that some men delight to read to save their consciences with an excuse for poor giving. There is an abundance of money in the hands of Church members to do all that is asked of them and more. Let us be perfectly honest with them and at least give them a chance to refuse. We have no right to take the responsibility away from them.

R. W. Allin.

Toronto. * * *

SOCIAL SERVICE.

Sir,—I noted your editorial in July 24th on "Social Service," and respectfully submit that it does not seem at all likely to relieve the minds of those it was written for. Two phrases, "Nothing new in essence, only in form," and "These fresh departments of service" strike me as being inconsistent, and, although there is much in the movement, as you pointed out, quite in keeping with the duties of the Church, there is a longer, vague programme encroaching into politics not covered by your explanations. The right attitude of the Church to these questions, as a body, seems to me placed beyond all doubt in St. Luke 12:14. What we want is more spirit infused into the old departments of service, not more plunges into the political arena, which practically means that the depth and sincerity of a member of the Church will in future be measured by his political views. The stamina of Churchmen may be about to be put upon trial such as it has never yet known. Is it good preparation for such a time, or for the future at all, to divert attention from simple facts and faith to complex secular studies, such as economics, problems which alone cannot be solved in a lifetime, or more progress would have been made in that direction long ago? To put it another way, there has been more legislation of the Social Reform kind in the last ten years or so than ever before, and there is also more unrest and discontent than any of us have ever heard of before; and this is not just an aftermath of the great war. It was coming to a head when the war came and overshadowed it. I enclose copy of a letter written to the "Standard," of London, England, dated July 18th, 1910.

Fredk. Junkison.
 Box 284, Niagara Falls South, Ont.

CONVERSION FOR A PURPOSE.

Sir,—In your last week's issue, Mr. William J. Rose when writing of Poland, hints that one of the attractions of Protestantism for many who were brought up as Roman Catholics is the desire to obtain divorce. Reading this recalled to my mind a case in point which came under my own notice many years ago, I then held the position of governess in a Roman Catholic family. The mistress of the house had several brothers, all of whom but one, still professed the faith of their fathers; the solitary exception had wished to marry a divorced Roman Catholic, and in order to gain their end, both he and she became nominally Protestants. The man died while I was in S, and was buried with all due Protestant rites; but I believe a mass was sung for the repose of his soul, and I was told that his widow, since she had obtained and lost the husband of her choice,

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- Mid-Japan**—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

thought of returning to the Roman fold. I never heard whether or not she carried out this idea.

(Miss) Mary M. Sibbald.

Sutton West, Ont.

THE HISTORIC EPISCOPATE.

Sir,—Mr. Montizambert rejects the statement that "the Roman Church was almost certainly presbyterian in the time of Clement" as misleading. It would be equally true, we are told, to say that presbyters and laymen of Toronto appoint their Bishop without episcopal assistance or interference as to say it in the case of Alexandria, yet the diocese of Toronto "is in no wise Presbyterian. Consecration and election are scarcely akin." Unfortunately for the contention there is no analogy between the appointment of the Bishop of Alexandria by his fellow presbyters, and the election of a Bishop of Toronto by the presbyters and laymen of that diocese. None of the latter presbyters assist at the consecration of the Bishop, whereas this is what the former actually did, lay hands on their fellow-presbyter, constituting him thereby their Bishop.

I said: "When Ignatius wrote . . . Rome had no Bishop," (June 19th, p. 394). Mr. Montizambert specially meets my statement by saying: "What would Mr. Whatham have us infer. . . He cannot fairly mean that the Roman Church was 'presbyterian,' because Rome undoubtedly had a Bishop—Anicetus—who exercised powers not possessed by his presbyters during the lifetime of Ignatius."

Yes, I fairly mean that when Ignatius wrote the Roman Church was presbyterian, first, because Anicetus was not Bishop of Rome until A.D. 155, that is, forty-five years after the death of Ignatius; and, second, because when Ignatius wrote, Alexander is said to have been Bishop of Rome, of whom no authentic notice is preserved. But especially do I maintain that the form of Church government at Rome was presbyterian when Ignatius wrote in A.D. 110, and for over a hundred years later if not more, because of the early form of ordination in the Roman Church as witnessed by the Canons of Hippolytus, named the "Roman Church Order," which belongs to the time of Pope Victor, who died in A.D. 199. These Canons state that at the time of the ordaining of the Bishop, "one from the Bishops and presbyters is chosen who places his hand on his head," (Wordsworth—Ministry of

Grace, pp. 22, 128; Lindsay, ib, p. 246).

A little consideration shows that there is nothing strange in the words, "one from the Bishops and presbyters," for as yet in the Roman Church the term "Bishop" was not a distinct title such as Ignatius desired it to be, but still signified the office of the presbyter as in Acts 20:17, 28, where the elders—*presbuteroi*, are said to have been made Bishops—*episcopi*. Bishop Wordsworth, in a note, tells us that Linus, Anenctetus, Clement, Evarestus, and Alexander, all belonged to the College of Presbyters. "The Episcopate in the Ignatian sense would date from the time of Pius," (ib, p. 131).

Now even if this last statement be true, the Canons of Hippolytus show us that originally there was no thought of any distinction in order between a Bishop and a presbyter, and, consequently, it follows that any definite distinction between them is a matter of later Church usage and not of any original apostolic institution. Thus it is that Bishop wordsworth is forced to concede that "In the most important Church of the West, which specially claimed to preserve Apostolic tradition, the order of Bishops was not sharply divided from that of presbyters, until some time after the death of St. John (ib, p. 125)). To the Church of Rome we may add the great Church of Alexandria as keeping alive until A.D. 313, the original equality of order between the Bishop and the presbyter. When, therefore, Mr. Montizambert quotes Mr. Turner as claiming that this whole Alexandrian story as originally told by Jerome and confirmed by Eutychius "is only an echo of the demonstrably false report circulated by the Arian party that Athanasias himself had been consecrated only by presbyters," he is leaning on a broken reed.

Turner, Mason, Frere, Brightman, and other writers will never be able to show that Jerome was in error when he declared, "let Bishops also be aware that they are superior to presbyters more owing to custom than to any practical ordinance of the Lord," (Lightfoot, ib, p. 230). Jerome's statement was fully endorsed by the founders of the Reformed Anglican Church, Cranmer and his colleagues, as the "Formularies of the Reign of Henry VIII," fully testify, asserting that the distinction between presbyters and Bishops "was devised by the ancient fathers of the primitive church," (p. 118).

Arthur E. Whatham.
 Haliburton.

A Canadian-American Convention

THE coming Convention of the Brotherhood of St. Andrew, to be held in Detroit from Wednesday, October 1st, to Sunday, October 5th, inclusive, will be international in its character. At the invitation of the Council of the American Brotherhood, the members of the Brotherhood in the Dominion have accepted, conjointly with their brothers in the States, all the responsibilities and privileges of the Convention. It will belong to the Church in Canada, as it will to the Church in the States, and already plans for a large number of delegates from the Canadian side of the boundary are well under way.

Nor will the Detroit Convention be without its special and peculiar interest to the people of the Church in Canada, for a number of the speakers and conference leaders will be Canadians. To strike a high devotional and spiritual note each day, there will be at the hour of the early celebration of the Holy Communion a brief devotional address. These will take place Thursday, Friday and Saturday mornings, and will be given by the Very Rev. D. T. Owen, D.D., Dean of Christ's Church Cathedral, Hamilton. Another speaker of prominence at the Convention will be the Rev. Dr. Robert J. Renison, Rector of the Church of the Ascension, Hamilton, who will be one of the speakers at the public meeting on Friday night, when the Rev. Dr. George Craig Stewart, of Evanston, and Major Henry R. Sanborn will be the other speakers, addressing themselves to the theme, "The Over-There Spirit Applied to Problems Over Here."

Mr. Evelyn Macrae, of Toronto, chairman of the Dominion Executive Committee of the Brotherhood, will convey the greetings of the Canadian Brotherhood, and other speakers have been invited to participate whose acceptances are pending. It is hoped to have present all the living former Presidents of the Dominion Brotherhood, invitations having been given Messrs. Davidson, Catto and Alexander to come with the Dominion delegation.

A special feature of the Detroit Convention will be the parallel Boys' Convention, to be held in the same building and during the same period as the main Convention. The boys are expected in larger numbers than usual, and they will, of course, have their part in the main Convention. Many of the meetings, and, of course, all services, including the great Corporate Communion, will be held jointly, the boys attending in a body. But, in addition, they will have their own meetings, presiding officers and organization generally. Canada will be prominently represented in the Boys' Convention also, for during the Junior Conference Saturday morning, which the men will attend, but not participate in, the Canadian boys will be especially welcomed, and George Merryfield, of All Saints' Junior Chapter, Windsor, Ont., will be one of the young speakers.

The Detroit Convention—of Canadians and Americans, of men and boys—will be abundantly given to large and good works. Its whole programme is strong. Beginning with an opening dinner Wednesday night, October 1st, the keynote of the Convention, "The Challenge of the New Day," will be sounded by gifted speakers, two of whom are already selected, Mr. John Stewart Bryan, of Virginia, and the Rev. Barrett P. Tyler, of Morristown, N.J. Usually, these preliminary Brotherhood Convention dinners have brought together from 600 to 1,100 men. One thousand are confidently looked for at Detroit.

Other speakers and Conference leaders, in addition to those from Canada already mentioned, will be

Bishop Williams, of Michigan; Bishop Wise, of Kansas; Bishop Page, of Spokane; Bishop Woodcock, of Kentucky; the Rev. Dr. Gardner, of the General Board of Religious Education; the Rev. Dr. Patton, Director of the Nation-Wide Campaign; the Rev. Bernard Iddings Bell, President-elect of St. Stephen's College; while, representative of the laity, many will speak or lead conferences, among them Dr. William H. Jefferys, Superintendent of the Philadelphia City Mission; Col. Raymond Robins, of Chicago; Mr. Henry J. Ide, of Boston, President of the National Federation of Church Clubs, and others. President Edward H. Bonsall, of Philadelphia, and the secretaries of the Brotherhood generally, will take part in the programme, including the newly-appointed General Secretary, G. Frank Shelby, who will be the speaker at the "Mobilization and Training" meeting on Friday morning.

It is expected that the War Work Department of the Brotherhood, now being unscrambled, will be represented by some of its best recent workers, and full review of its work made in attractive form. A very unusual feature of the Convention will be the presence there of the eight Field secretaries of the Brotherhood, who will tell briefly of their work and have an important part in all the proceedings. These men, coming directly from their fields, will have vivid stories. It is the first time in the long history of the Brotherhood that its staff has had eight Field Secretaries, an average of one for each of the provinces.

The headquarters of the Convention will be the Hotel Tuller, one of the newest and largest in Detroit, and, with the exception of the opening dinner, which will be given at the Hotel Statler, and, of course, most of the services, all the sessions and conferences will be at this hotel. Here also will be the registration headquarters, information desk, transportation bureau branch, and all other matters, including social and writing-rooms, and the like. The officers and secretaries of the Brotherhood and their wives, as well as members of the National Council and delegates, and visitors generally, so far as they can be accommodated, will make the Tuller their Convention home. It will be the centre of the official and social life of the Convention. The great Corporate Communion will be celebrated by Bishop Williams at the Cathedral on Sunday morning. Most of the other large services will be held in St. John's Church, further downtown. A feature of unusual interest will be the selection of lay speakers to fill the pulpits of most of the Detroit churches on the Sunday morning of the Convention, the uniform theme to be that of the Convention itself, "The Challenge of the New Day."

The men and youths of the Church generally in the Dominion will be welcomed at the Detroit Convention. They will not go as guests, for it will be their own Convention as well as the gathering of the men in the States. The work of rebuilding the Brotherhood in Canada is progressing, and the organization will soon be back to its normal strength. But as neither the Brotherhood in the States nor that in Canada has as yet fully recovered its old momentum of pre-war days, both Councils have thought it mutually wise to plan this joint Convention this fall. Then, too, there are wiser reasons for it than one of economy, for the two Brotherhoods have not had a joint Convention since the great International at Washington in 1907. Its members desire one another's comradeship, and those who can attend the Detroit meeting will

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Preferments and Appointments

Stringer, Rev. J. H., incumbent of Maple Lake, to be Rural Dean of Haliburton, Ont.

Lowe, Rev. Wm., Rector of Lucan, to be Rector of St. John's, London Township. (Diocese of Huron.)

All Over the Dominion

A meeting of the Rural Deanery of Haliburton was held on August 12th at the Clergy House, Minden, at which the Rev. J. H. Stringer, Maple Lake, was elected to the position of Rural Dean.

On July 13th the Bishop of Ottawa confirmed 34 persons in Emmanuel Church, Arnprior, 19 males and 15 females, including five adult converts to the church. The church wardens recently raised \$1,200 by voluntary subscriptions to provide a new church bell and place a tablet in the church in memory of the men who went overseas, six of whom fell on the field of honour.

The Church of England Men's Society of St. Matthew's, Quebec, organized a Boys' Camp at Lake St. Joseph for two weeks in August. Mr. L. deB. Murray was in charge the first week, and Mr. C. St. J. Griffin the second. On August 17th an open-air Celebration was held. Besides the campers, the congregation was made up of visitors from the neighbouring cottages and from town.

The annual garden party in connection with St. Peter's Church, Longford, was held on August 12th. There was a record crowd present, and a

assist effectually to strengthen the bond between the two organizations of the same order.

The Brotherhood Convention will begin its sessions just one week before the opening of the General Convention of the Church in the same city. It will welcome to its meetings and services all men and youths of the Church, whether members of the Brotherhood or not. Its speakers will address themselves to some of the vital problems of reconstruction as faced by the Church, and its meeting of this year will be one of the most important, if not the most important, of all the thirty-four Conventions held. Further, to insure its full success, the men of the States are looking to those of the Dominion for their presence, their counsel and their joint leadership. All Churchmen are asked to come, not alone to learn what the Brotherhood is doing, but to learn what the Church generally is doing. Not alone to learn from others, but to assist in the general interchange of opinions and the shaping of plans, for the Dominion Council will hold its official meetings in Detroit during the days of the Convention, as will also the American Council; and in all respects this will be in fact a Dominion Convention. More information may be had by addressing Mr. Evelyn Macrae, chairman of the Executive Committee, 8 Sheppard Street, Toronto, or the Convention Secretary, care of the Brotherhood of St. Andrew, Church House, Philadelphia.

handsome sum was realized for church funds. On August 19th the ladies of St. Peter's, Longford, met at the rectory, where they listened to a splendid address from Mrs. Cuttle, president of the Dorcas department, Toronto Diocesan W.A. The speaker dealt with the aims and achievements of the W.A.

During the recent visit of the Rev. Canon Davidson to the Mission of Minden a brotherly conference was held on August 12th in the Clergy House, Minden. Morning prayer was said in the private chapel in the Clergy House by the Rev. F. A. Shore, of Arcadia, Florida. After prayers there was a hearty discussion upon parochial work and the Forward Movement, led by Canon Davidson, and participated in by all present. A greater feeling of brotherhood and fellowship was engendered and much encouragement derived for the arduous work of these northern Missions. Rev. Geo. E. Fierheller is the Priest in charge of Minden.

CALEDONIA NOTES.

Many tourists have been flocking into the Atlin District this summer. In St. Martin's Church, Atlin, regular services are held by the licensed lay-reader, Captain Hathorn, a retired naval officer. The Bishop of the Diocese, Dr. DuVernet, spent two weeks in July in this district, administering the Sacraments, holding services and visiting the people. On the second Sunday there were 20 communicants, more than half being tourists. Beyond an occasional visit from a Roman Catholic priest there are no other religious services held in the district. Captain Hathorn is universally respected and the few resident Presbyterians loyally support him.

Rev. Wm. Carey has left the Upper Bulkley Valley and returned to Ontario on account of his little daughter whom he is placing in the Toronto Children's Hospital for special treatment.

Rev. Walter Gray, of Ocean Falls, has been granted leave of absence on account of his wife's ill health. They are in Portland, Ore. The Rev. George Gray, a lately returned Chaplain, is temporarily supplying his brother's place.

On August 13th, the Bishop attended a meeting of the Provincial Bishops in Vancouver.

CANADIAN NATIONAL EXHIBITION NOTES.

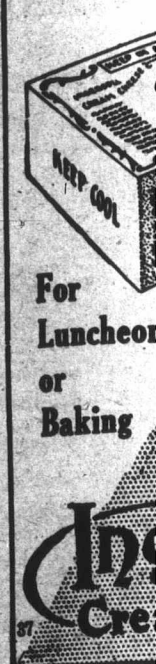
The most dramatic conflicts, the horrors, pathos, humor and glory of the Great War may be seen through the eyes of a hundred notable artists at the Canadian National Exhibition this year, when the Canadian War Memorial paintings will be shown throughout the period of the Big Fair.

BIRTH NOTICE

WRIGHT—On August 8th., to the Rev. G. G. and Mrs. Wright, the Rectory, Navan, Ont., a son (William George)

MARRIAGE NOTICE

DOUGLAS—LOWE—August 28th, by Rev. John Douglas, B.A., and Rev. William Lowe, L.Th., Norah Eleanor, second daughter of the Rev. Wm. and Mrs. Lowe, St. John's, London Township, to Rev. Dufferin D. Douglas, B.A., of Alvinston, Ont., formerly curate of St. Paul's Cathedral, London, Ont.



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The Churchwoman

THE SOUTH MARCH W.A. CONFERENCE.

The annual W.A. Deanery Conference was held at South March on August 6th. About two hundred and fifty persons attended the service and Conference. The Rector, Rev. R. M. Fairbairn, was celebrant, assisted by Rural Dean Turley and Rev. Franklin Clarke. The Rev. W. H. Prior, of St. Barnabas', Ottawa, was the special preacher. His earnest words left no doubt as to the place mission work

should have in our lives. About two o'clock the Rector opened the Conference with a hymn and the Creed, the Rural Dean saying the prayers. After a few words of welcome from Mr. Fairbairn, Mrs. Fred Anderson, Diocesan chairman of the Woman's Committee of the Forward Movement, gave a very clear and stirring address on that subject, after which Mrs. Franklin Clarke was elected Deanery chairman. Each parish in the Deanery is asked to elect a parochial chairman, so that the work may reach the individual. Miss Black, Diocesan Junior secretary, gave a very interesting address on the work in her department, making a special appeal for more helpers. The Deanery secretary's report showed progress in many ways. Then followed the reading of reports from each Branch in the Deanery. Mrs. Franklin Clarke was unanimously re-elected Deanery secretary. Miss Macnab gave an interesting address on her trip to Le Pas and the consecration of the church, built in memory of our late Diocesan president, Mrs. George Greene, by the W.A. of the Diocese of Ottawa. Miss Macnab attended, with Mrs. Greene, the first W.A. Conference held in this Deanery. It was at South March in 1912, and now, seven years later, she is again at South March to tell us of the lovely little church built beside the Church boarding school at Le Pas, which is Mrs. Greene's earnest wish fulfilled. The usual votes of thanks were made. The collection, which was \$22.05, was voted upon. Five dollars was sent to Mrs. Tremaine for Literature work and \$10 to Miss Macnab for seats for the memorial church at Le Pas.

Toronto Bible College

Begins its twenty sixth session September 16th.

Day and Evening Classes Tuition Free

Calendar containing full information will be sent on application.

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and anthems, services, etc. for general use in great variety; also Church voluntaries (reed or pedal organ). We will gladly send samples "on approval." State degree of difficulty required.

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Church in the Motherland

The Poor Clergy Relief Corporation last year distributed £8,545 among 624 applicants. The Bishop of Chelmsford, speaking at the annual meeting, said someone declared to him the other day that the necessity for such a society was a disgrace to the Church. Such a Church as the Church of England, said the Bishop, ought not to have any poor clergy. There must be increased stipends and an adequate scheme of pensions.

At King's College the courses in theology for women, which were suspended during the war, are to be resumed next term. Miss E. W. Hippisley, S.Th., has been appointed tutor. Several women students have in the past obtained the London B.D. degree through these courses. The Archbishop's Diploma in Theology (S.Th.), a certificate of a slightly

lower standard than the B.D., and the University certificate in religious knowledge, of a more elementary character, are also obtainable by women.

Rev. R. J. Fletcher, D.D., preacher of the Honourable Society of Gray's Inn, has been appointed a Canon of Bristol Cathedral. Dr. Fletcher's thoughtful preaching has been greatly appreciated at Gray's Inn, and he is also a distinguished theological writer. He published "A Study of the Conversion of St. Paul" in 1910, and "Dei Christus Dei Verbum" in 1913. Besides these books, he has written "The Pensions Book of Gray's Inn," a work of much historical and antiquarian interest. He was Hulsean Lecturer at Cambridge in 1911-12.

The stained-glass window presented to Dovercourt Parish Church by the ex-Kaiser 25 years ago is to remain where it is pending the gift of "another as good or better." Such is the decision of the Vicar and church warden. The view has been strongly expressed that the window should not be allowed to remain in the very church where now lie the remains of Capt Fryatt. The window was erected to the memory of the men of the German Legion who died from disease during the Walcheren Expedition in 1809, and were buried with British soldiers in the adjacent churchyard.

The following appointments have been made: Revs. J. K. Mozley, fellow and dean of Pembroke College, Cambridge, principal of Leeds Clergy School, and lecturer at Leeds Parish Church; W. E. C. Sternberg, curate of St. Thomas, Derby, Vicar of Allestree, Derbyshire; W. L. Shepherd, curate of Scarborough, Rector of East Acklam, Yorks; William Gerty, C.F., formerly curate of Melton Regis, Rector of Ruckinge, Kent; C. F. Aspinwall, curate of Fleet, Hants; Vicar of St. Bartholomew, Southsea; F. R. A. Hamilton, Rector of Claypole, Notts, Chaplain at Châteaux d'Oex, Switzerland; R. E. Birtwhistle, curate of Tibshelf, Vicar of Somercotes, Derbyshire; Irvine Crawshaw, Vicar of Holy Island, Vicar of Sugley, Newcastle-on-Tyne; Robert Combe, sometime curate of St. Margaret, Lewtonstone, and lately of British Columbia, Vicar of St. Margaret, Leeds; J. C. Morris, Vicar of St. John, Walworth, Vicar of St. John, Caterham Valley; G. M. Tichborne, Chaplain R.N., Vicar of Crondall, Hants; M. C. H. Collet, Vicar of Milford, near Lymington, Vicar of Frensham, Surrey; T. W. Castle, Vicar of Dalehead, Yorks, Rector of St. James, Clitheroe; E. C. Greenan, Vicar of Halton, Vicar of Appleton Thorne, Warrington; F. Stooke, Domestic Chaplain to the Bishop of Wakefield, Vicar of St. John, Wakefield.

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lost for us, but, socially and politically, we were stagnant. All this must be left behind as a bad dream. "You ask whether education will do it, and why I have seemed to advocate so much military discipline. The reason is this: mastery is possible for every man in the form of self-mastery. Whether it will be given him to rule others is another matter. But self-mastery comes only by discipline, and at present we, so

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Write for this book to-day.

The Canadian Churchman

THE HEART OF POLAND.

(Continued from page 552.)

yet. Poland here is in the exceedingly difficult position of having, in common with the East, the stubborn relics of feudalism, and, in common with the West, an unquenchable love for individuality. She has the most numerous nobility in Europe. The Czechs and the Serbs are in a wholly different position. They have no nobility, whereas we have not only our own, but a fair dose of Russian as well, which was polonized long ago. Now the task is to get the right measure of individual liberty without doing what Bolshevism does—wrecking the past for good and all.

"That is the one thing I am proud of: to be engaged in guiding my troubled country out of the XVIII. century into the XX. at one great effort if possible. The XIX. was not

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long a subject people, have no better way of educating mind and spirit, in a word, of building character, than by military training.

Let it be said that the Chief hopes to see the day when some such training may become universal as a school concern; and when barracks, with all their unwholesome influences, may be done away for ever. He sees the hope of united Poland in three things: the courts, the school and the army. Of course, language and religion

stand behind them all. He has been accused, and perhaps with justice, of not concerning himself enough with the other parts of Poland which were under Austrian and German sway. It is at least true that he gave his whole attention for a long time to the Russian part. But he did this because of its central position, because he knew it best, and because it alone presented a Herculean task. To-day he is in close touch with all that is going on everywhere. He

reads the papers himself, writes his own orders, and forms his own judgments.

One of the Chief's most characteristic sayings about himself is this: "I am a romanticist (an idealist) in regard to ends, but a pragmatist in regard to means!" This is his epigrammatic way of admitting that he is a dreamer, that he does build castles "on the ice," as the Poles say; but that in and through it all he calculates, and calculates ruthlessly. His career is a living example among Slavs (that of Masaryk is another) of Henry Van Dyke's already quoted saying about America.

Of course, he knows how easy it is to begin to build without being able to finish. For this very reason he follows the counsel of one of his greatest fellow-countrymen, the late August Cieszkowski, and lays foundations thoroughly. He has learned the value of the ancient proverb, *Testina lente!* "The first virtue of the soldier is patience," he is often saying; "valour is only the second."

To these two virtues Pilsudski brings, as I have already noted, an unquenchable industry. It was Slowacki who branded indolence as the greatest of human vices. Certainly, many a Pole has suffered from it, and has brought ignominy on his nation thereby. But neither of the men at the head of affairs in Warsaw has a lazy bone in his body. And when one knows that in Paris, too, the National Committee, headed by Roman Dmowski and supported by a group of specialists, is also hard at work, one has great hopes for the future of Poland at home and abroad.

The CALL OF THE KING

HIS MAJESTY, THE KING, in the course of a recent speech, called upon his subjects to exercise *thrift* during the period of reconstruction.

The following are his words:—

"The spirit of union, self-sacrifice and patience which our people displayed during the years of fighting will still be required if we are to reap the full benefit of the peace which we have won. And those qualities must be reinforced by the virtues of industry and thrift."

Be *thrifty*, therefore, and make the results of your *thrift* secure, by investing your savings in the

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THE TRAGEDY OF KOREA.

(Continued from page 553.)

Bibles and hymn books burned. Any Christians found are tortured. Out in some places in the country heathen are given a mark on their clothing. What will happen to those without the mark, one may guess from Revelation. It would seem that they are going to make an effort to stamp out Christianity in North Korea. It must be borne in mind that this is done by military officials. We feel sure that the civil authorities, if they could get the upper hand in Japan, and could run things here, would not allow this state of things to continue.

A PACIFIST REVOLT.

As to the extent of the movement, there are two possible views. The uprisings have occurred, day and night. Market days, especially where there were thousands of people assembled and arrest was most difficult, were especially used. Schoolboys all over the land have struck, and only those whom the police can lay absolute hands on have been induced to return to their books, and then their work has been largely pretense. Great sections of farmers have refused to sow crops. Merchants have refused to open their shops till forced to do so day after day at the point of the bayonet. As communications are cut off, we cannot be sure as to what is going on now, but the streams of prisoners that come in day by day now, after two months of incessant uprisings, would indicate that every little hamlet is involved more or less. Usually, the method has been for the villages of a township to send in all their younger men to a central market on a day fixed, and there, all together, they have gone to the official offices and shouted their throats sore, saying, "Mansay for Korea." Every province and most of the large market-places throughout the whole land have had their demonstration. High and low, rich and poor, Christian, Buddhist and Confucian, Church

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WANTED—An Assistant Priest for the Parish of Chatham, N.B. Apply to The Ven. Archdeacon Forsyth, Chatham, N.B.

WANTED—A man to act as Teacher and Boys Master in Indian Boarding School. A good disciplinarian and returned soldier preferred. Splendid opportunity of doing missionary work. Apply Box 60, Canadian Churchman, Toronto.

A MOTHER'S HELP is wanted in a Toronto clergyman's family by Sept. 1st. Two young children. Apply by letter to Ia. Langley Avenue, Toronto.

ONE OR TWO invalids or convalescent patients received in Nurse's quiet cottage home S. Ingle-Neuk, Aurora, Ont.

PROBATIONER NURSES WANTED for the General Hospital, Medicine Hat, Alberta, in order to increase staff to provide for new wing and the establishment of the eight hour system of duty. Full General course of three years instruction given. Graduates eligible for registration. Commodious separate residence for students. Hospital of 150 beds.

ORGANIST WANTED—A man to play pipe-organ for Sunday Services and do office or mechanical work through the week. Apply, stating qualifications to Rev. G. H. A. Murray, Three Rivers, Que.

ORGANIST and Choirmaster, eleven years experience, male or mixed choir, seeks change. Moderate salary if good class or other position assured. Decided Churchman and AI references. Box 62 Canadian Churchman.

CURACY or Rectory wanted by young priest. Box 65, Canadian Churchman.

BUSINESS MANAGER wanted for religious weekly. State experience and salary expected. Good opportunity for bright young man. Box 58, Canadian Churchman.

ENGLISH or French Governess wanted middle of September by English family, two children, willing to help in home. State age and salary. Box 67 Canadian Churchman.

WANTED, young Clergyman for new work along Railway Line. Northern Ontario. Reasonable terms. For particulars write Box 66, Canadian Churchman.

FOR ADOPTION, healthy boy, 15 months. Fair, blue eyes. Children's Aid Society, 229 Simcoe Street, Toronto.

WANTED—Priest for Town Parish and Country District. Good Rectory. Stipend \$1,000.00. 20 miles from Edmonton. Reply to P.O. Box 20, Fort Saskatchewan, Alberta.

WANTED—Sunday duty for August 31st or longer. Rev. John C. Mantell, Huron College, London, Ont.

CHURCHWOMAN wishes position of deaconess or parish visitor. Training and experience. Able to assume some secretarial duties. Address Box 69, Canadian Churchman.

HEALTH RESORTS

LOCH SLOY REST HOME—Ideal winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. For descriptive pamphlet, Drawer 126, Winona, Ont.

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**WILSON'S
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WILL KILL MORE FLIES THAN
\$8.00 WORTH OF ANY
STICKY FLY CATCHER

Clean to handle. Sold by all Drug
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schools and Japanese public schools
without distinction, have gone into
the demonstrations, willingly facing
death or imprisonment or beating,
sheltering neither themselves nor
their families—all in hopes that some-
how the voice of the oppressed would
reach the ear of a merciful God and
gain the help of a world newly dedi-
cated to the cause of liberty and
justice.

The means used to suppress
the revolt have been unmerciful.
"Frightfulness" is the proper word

CHATS

WITH THE

CLERGY

No 7.

Church Efficiency in the Home

WE hear much these days
about "efficiency" in
business. Employees are
provided with many devices and
much literature to that end.

The home nowadays is
filled with "Labour Savers,"
and magazines dealing with

Household Efficiency

have a wide circulation
among our housewives. But
are these fathers and mothers
as anxious about

Church Efficiency in the Home?

Do they provide the family
with a Church paper?

Does the Church and the
Home mean two separate
institutions to them, with no
interest in each other? Ask
them!

The Church paper should
be one of the strong connect-
ing links between the Church
and the Home.

Won't you co-operate to
make it so in your parish?

Liberal commission to
Church organizations.

Write for particulars.

The Canadian Churchman

to describe much that has taken place.
Arrests have been made, with beat-
ing with clubs, swords, guns, fists
and whips. Where the crowds seemed
too threatening they have been dis-
persed by shooting promiscuously
into the crowds without reference to
guilt or non-guilt. After arrest the
treatment has been cruel. Old men
have been laid hold on and beaten
in substitution for their sons and
grandsons and for neighbours who
were leaders, but fled, and have
avoided arrest. Wives have been thus
beaten and cast into prison to compel
them to produce their husbands.
Many farmers have been told that
they would be beaten and re-
leased, so that they could go
back to their farming. But they
have often been given ninety strokes
with such cruelty that they have
had to be carried home on stretch-
ers. Tales of rape are now com-
ing in frequently. Torture to ex-
tract information seems common.
One thousand killed and 10,000 in
prison is only an estimate, but it is
taken as probable.

In dealing with this situation there
is need of an accurately informed and
just public opinion, able in its criti-
cism of Japan, to discriminate be-
tween the reactionary and militaristic
forces on the one hand, and those that
are liberal and progressive on the
other hand. In Japan, as in other
lands, there is a liberal anti-militar-
istic movement, led by humane and
progressive men, who, we believe,
share the distress of mind which their
friends in America feel over what is
being done in Korea.

The present Japanese Cabinet, hav-
ing as Premier Hon. T. Hara, the first
"Commoner" who has risen to that
high post of responsibility, though
liberal itself, is the heir of the
disastrous militaristic policies and
methods of preceding Cabinets. There
is good ground for belief that even
before the uprising it was earnestly
grappling with the problem of ad-
ministrative reform in Korea. The
turmoil has halted its programme.
Its political foes, moreover, bureau-
cratic and militaristic, are many and
strong, and are watching for any op-
portunity for causing the downfall
of the Cabinet.

Two days before the report was
published the Premier cabled the
Council that he hoped to introduce
lasting reforms in Korea.

NEW ABBEY BELLS.

Symbolic Chimes Heard at Westmin-
ster on Peace Day.

The King and Queen, accompanied
by Princess Mary, visited White-
chapel recently; to take part in the
ceremony of the casting of the first
of the new bells for Westminster
Abbey.

A donor, who remains anonymous,
has arranged for a general restora-
tion of the Westminster Abbey bells,
and in the process of refitting the
peal it has been discovered that the
casting of four new bells will be
necessary. For this purpose the
metal of one old bell will be used but
the other three are to be made from
entirely new metal, and it was for
the purpose of witnessing the casting
of the first of these that their Ma-
jesties and the princess went to
Whitechapel. They were attended by
Major Reginald Seymour, and were
received by representatives of the
casting firm, Bishop Ryle (Dean of
Westminster), Mrs. Ryle, Mr. Knapp-
Fisher (Receiver-General of the
Abbey), and Mrs. Knapp-Fisher. The
works were visited in their normal
condition, and all ceremony was dis-
pensed with.

The foundry honoured by the royal
visit was that of Messrs. Mears and
Stainbank, in the Whitechapel Road.
These founders have had a continu-
ous existence in Whitechapel since

1570 (and the present premises have
been occupied since 1738). Their Ma-
jesties examined with much interest
the remains of a bell which was cast
at the works in 1594 for Staplehurst,
in Kent, and which was sent back
for recasting three hundred years
later. Pieces of metal were shown
upon which the name and trade mark
of the original head of the foundry,
one Robert Bott, were cast, and it
was pointed out that the present day
productions had exactly similar
marking except for the necessary al-
teration of initials. In answer to
an inquiry by the King it was stated
that there was now no Mears and no
Stainbank, although the old name
was retained. In one part of the
works there were displayed a couple
of bells which were reputed to have
been rung from a London steeple in
celebration of the defeat of the
Spanish Armada.

The restored peal may properly be
termed Westminster Abbey's peace
bells, and one of them is named
"Pax." The bell of which the royal
visitors were to witness the casting
is to replace one which will be pre-
served by the Abbey authorities as a
relic of peace year.

When the royal party arrived all
was in readiness for the casting
ceremony, and they took their stand
in the centre of the foundry sur-
rounded by the workmen. A mould
made from a mixture of loam and
fireclay, was placed in position and
over it was lowered the outer cast-
ing into which the molten metal was
to be poured. Four crucibles filled
with bell metal were ready for the
operation, and when the contents had
been carefully skimmed to remove all
impurities, the liquid metal was
poured into the receiver. The Queen
and Princess Mary had expressed a
wish to take some actual part in
casting, and for their benefit two
small moulds had been prepared near
to that for the great bell and taking
ladies of the same metal they filled
their moulds, each casting one bell.
These small bells, when finished, will
be sent to her Majesty and to her
Royal Highness as mementoes of
their visit.

The King's Peace Bell bears the
inscription "The Lord of Hosts is
with us." Another of the four new
bells is to be named "Truth," and
will be inscribed, "There is none other
that fighteth for us." The treble,
or smallest bell, will be named
"Faith," and its inscription is to be
"Thanks be to God which giveth us
the victory." The fourth bell, to be
named "Pax" will be recast from an
existing Abbey bell as already stated.

Their Majesties were asked to per-
mit a photograph of themselves to be
taken with the bell as a foreground,
and when they had taken their posi-
tions the King remarked: "But we
are not to be here alone. The work-
men are much more important than
we are, seeing that they have made
the bell." Some of the principal
workmen then joined the group, but
the Queen noticing that others were
left out, beckoned to each, and asked
that all might be included.

As the King and Queen left the
spot where the Peace Bell had been
cast they noticed a number of small
bells suspended on a sort of screen,
and a workman, taking a beater,
played upon these a number of
musical selections.

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Boys and Girls

PEACE DAY IN LONDON.

Dear Cousins,—

I promised in my last letter to tell you a little bit about Peace Day in London. By the time you read this that news will be a month old or more, but Cousin Mikes can't be trotting about the country and writing letters all at the same time, can they? Well, I think I told you how everybody in London was busy decorating days before the big Procession was to take place, and everybody tried at least to hang out a flag. As I went up to the city the train passed by some of the poor, poor quarters, where it's all crowded, brick pavements and narrow streets; and they had hung out strings of bunting and flags, too, doing their bit, just like the great shops and houses in the West End. Everybody seemed happy, and I don't think I have ever seen so many people all together at once.

Some of you who live away off in lonely places on the prairie simply can't imagine what a London crowd is like. If you once get into one, you can't get out for ages. The people press upon you from all sides, so that really you can hardly breathe. Some people don't like it, but I do—especially a Peace Day crowd, for everybody had had somebody in the war sometime or other, and, even though all the somébodies hadn't come back, yet their relations turned out to celebrate peace—glad that their boys had done what they could. There were thousands of returned men in the crowd, waiting to see the troops.

They didn't have to wait long. I hope that all of you, some day, will be in London, England, on some great day. There is no place in the world like it. Before ever we saw any soldiers we could hear a great roar coming nearer and nearer, and as it came

closer to us we could hear, "The Americans!" "Pershing!" and next thing we knew, General Pershing came riding slowly by, saluting all the time, as the people cheered and shouted themselves hoarse. That's why a London crowd's so great; they do know how to cheer. You are young Canadians, and you must learn how to shout all together and show your enthusiasm at public times. It isn't that people in Canada don't feel things, but they are a bit shy of showing it, and I have seen some parades in Toronto when you couldn't hear a cheer from one end of the street to the other!

Well, after the Americans, representatives of all the other allied troops marched past, amidst deafening cheers, but when Marshal Foch came by at the head of the French, I thought I was going to be deaf forever. You never heard such a noise in your life. I was as bad as anybody, and I shouted and waved my hat in a way Mrs. Cousin Mike wouldn't have approved of, I fear. (She can't stand crowds, so she wasn't with me.) Then we saw Belgians and Serbians—they were cheered most of all of the Allies—and Chinese and Japanese. I should think men of every race on earth except Germans and Turks.

That was all wonderful enough, but after the Allies our own men came by. Then the cheering began to be one long roar that never stopped; it just became louder and more frenzied occasionally at times when people like Admiral Beatty came by. He marched along at the head of the naval detachment, cap on one side, just as you have all seen his picture, and the sailors marched behind, 4,000 of them, representing all parts of the Navy that kept the sea for us. They had to halt near my corner, and then people from the houses began to throw candies and fruit and eats of all kinds for them to catch. It was lots of fun, especially when one bag

of cherries burst in mid-air, and again, when a man threw down a basket of fruit and asked the boys to throw the basket back! There's always some fun in a crowd.

After the Navy came the Army, with Sir Douglas Haig on horseback at the head; and I wonder the people ever stayed in their places—they were mad with enthusiasm—and it did seem wonderful to see those men who had been the brains of all those great battles in France and Flanders which had been won by the Army behind. Every branch of the Army followed, and some of the old regiments marched along, with their old, tattered flags crowned with laurel wreaths, telling the story of many a hard fight. A great section of men went past, bearing the massed standards of the Army (that means all the regimental flags together), and every one was crowned with green laurel leaves. When they came to the monument erected to the memory of those who died in battle they lowered their flags for an instant as a salute to the Dead. Everybody in the procession saluted, and a day or two later, when R 34—that big airship that flew to America and back—flew over that same monument, she dipped slightly, too, in reverence to the memory of those who fell. On Peace Day itself there were just a few flowers by the monument, but two days later the foot of it was banked up with great masses of flowers and wreaths of every description, from most expensive hothouse flowers to a bunch of buttercups and daisies, tied up with a bit of string. I saw it all, and it was the most beautiful part of London to me.

But I must come back to the Procession. There was a huge searchlight on a wagon, an anti-aircraft gun and a big cage of carrier-pigeons, because these had all helped in the war. When they came opposite the King's box, the pigeons were all let loose and flew away. That was their salute. And along came four big Tanks! The crowd began to be afraid they wouldn't get round the corner, and they pushed and pressed and swayed for a bit, but every Tank got away safely, and we breathed again—as well as we could! After the Army came the women, the W.A.A.C.'s, if you know what they are. They're Women's Army Auxiliary Corps, and they were cooks and secretaries and a whole heap of things in France, helping the Army. Some women helped the Navy, some went on the land, some cut down trees, and, as you all know, thousands of them were nurses. And the crowd cheered them every bit as much as the men. It was a wonderful sight.

And that was the end of it all. It's about time it was the end of my letter, too. It's a good thing the Editor and I aren't on the same side of the Atlantic just now, else I might here something about "space" in the "Churchman!" But I wish you could all have been there to see it with me. One day you must all come to London; then you'll know in full what it means to belong to the British Empire. Canada's the best place on earth to live in—I wouldn't live anywhere else myself—but we do want to remember sometimes that we belong to a bigger place even than our own Dominion, and London makes you learn that.

I felt it more one day when I went to Westminster Abbey, and, turning a corner, I came suddenly upon a monument erected to the memory of Wolfe. That wasn't all. Grouped about that monument were many flags belonging to Canadian regiments who had deposited their colours there for safekeeping in the heart of the Empire till the war should be over and they could come and carry them back again to the country they had left. Some regiments, as you know, left their flags in Canadian



churches and some had left them in London's great church. Most of them have gone now, but the people who saw them in London will never forget them. They helped to make Canada more real for England, and England more real for Canada.

Next letter, what shall I tell you about? I don't know: something about the sea and the country, perhaps. It might even be the old black cat who lives in this house—at least at dinner-time! Other times he goes out hunting! But, good-bye. I shall never stop.

Your affectionate
Cousin Mike.

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The Bishop's Shadow

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CHAPTER XII. (Continued.)

Nan Finds Friends.

"It wouldn't be charity, Nan; it would be love," answered Mrs. Rawson, gently. "Mrs. Hyde keeps one

room in her house always ready for any guest whom the Lord may send her and I think He is sending you there now. Remember, my child, you have this dear sick baby to think of, as well as yourself. Nan, the doctor thinks Little Brother will not live through the summer unless he is taken away from the city."

Nan gave a quick, gasping breath, as she drew the baby closer and bent her face over his. When she looked up again her eyes were wet, and she said, in a low tone,

"If that is so, I can't refuse this kind offer, and I will try to find some way to make it right."

"There's nothing to make right,

dear; you've only to go and be just as happy and contented as you can be. I know you will be happy there. You can't help loving Mrs. Hyde. And now my child, there's another matter." She paused and added, in a low tone, "I had a little girl once, but God took her away from my home. She would have been about your age now if she had stayed with me. For her sake, Nan, I want you to let me get a few things that you and the baby will need. Will you, dear?"

Nan was proud. She had never gotten accustomed to poverty and its painful consequences, and she would have preferred to do without, any time, rather than accept a gift from those on whom she had no claim; but she realized that she could not go among strangers with only the few poor garments that she now had, so, after a moment's silence, she answered, in a voice that was not quite steady,

"You are very, very good to me, Mrs. Rawson. I'll try to be good too, only, please don't get a single thing that I can do without."

"Nan, if you had plenty of money and you found a girl who had been left all alone in the world, with no one to do anything for her—would you think it was any wonderful kindness in you to spend a few dollars for her?"

"N—no, of course not. I'd just love to do it," replied Nan, "but"—

"That's enough, then, and now there's only one more thing I have to speak about. I know some girls, who have formed themselves into a band called a 'King's Daughter Circle,' and they meet once a week to sew for somebody who is not able to do her own sewing. I've told these girls a little about you and they want very much to do some sewing for Little Brother and you. Now, would you be willing to let them come here to-morrow afternoon? Would it trouble you?"

The colour rose in Nan's cheeks and her lips trembled, and for a moment she seemed to shrink into herself as she thought what a contrast her poor surroundings would be to these other girls, who lived such different lives from hers, but she saw that Mrs. Rawson was really desirous that they should come, and she was not willing to disappoint one who was doing so much for her; so after a moment's silence she answered,

"Of course they can come, if you think they won't mind too much." She glanced about the room as she spoke.

Mrs. Rawson leaned over and kissed her. "Child," she said, "they know nothing about the trials that come into other lives—like yours. I want them to know you. Don't worry one bit over their coming. They are dear girls and I'm sure you will like them—as sure as I am that they will all love you—and Nan, one thing more, leave Mr. Scott to tell Theodore about your going."

Then she went away, leaving Nan with many things to think about. She could not help worrying somewhat over the coming of those girls. As she recalled her own old home, she realized how terribly bare and poor her one room would look to these strangers and she shrank nervously from the thought of meeting them. More than once, she was tempted to ask Theo to go to Mrs. Rawson and tell her that the girls could not come there.

Mrs. Rawson went straight from Nan's room to the shopping district, where she purchased simple but complete outfits for Nan and the baby. The under garments and the baby's dresses she bought ready-made and also a neat wool suit for the girl and hats and wraps for both, but she bought enough pretty lawn and gingham to make as many wash dresses as Nan would require, and these she carried home and cut out the next morning. That evening too she sent notes to the members of the circle telling them to meet at her house

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before one o'clock the next day, which was Saturday.

They came promptly, eleven girls between fifteen and seventeen, each with her sewing implements. Bright, happy girls they were, as Nan might have been, had her life been peaceful and sheltered like theirs, Mrs. Rawson thought, as she welcomed them.

"Sit down, girls," she said, "I want to tell you more about my poor little Nan before you see her."

She told the story in such fashion that the warm, girlish hearts were

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filled with a sweet and tender sympathy for this other girl, and they were eager to do all that they could for her.

Not one of them had ever before been in a tenement house like the one to which Mrs. Rawson led them, and they shrank from the rude children and coarse women whom they encountered in the halls and on the stairs, and pressed closer together, grasping each other's hands.

Nan's face whitened and her thin hands were clasped tightly together as she heard them coming along the hall. She knew it was they, so different were their quiet footsteps from most that passed her door.

Nan opened the door in response to Mrs. Rawson's knock and the girls flocked in, looking so dainty and pretty in their fresh shirt-waists and dimities, and their gay ribbons. As Nan looked at them she was painfully conscious of her own faded calico and worn shoes, and her cheeks flushed, but the girls gave her no time to think of these things. They crowded about her, introducing each other with merry laughter and gay little jokes, seeming to take Nan right in among them as one of themselves, and taking prompt possession of the baby, who wasn't a bit shy, and appeared to like to be passed from one to another, and kissed, and called sweet names.

Nan had borrowed all Mrs. Hunt's chairs, but still there were not enough, and three or four girls gleefully settled themselves on the bed. Every one of them had come with her hands full of flowers, and seeing these, Mrs. Rawson had brought along a big glass rose bowl, which the girls speedily filled and set in the middle of the table.

A tap at the door announced the arrival of a boy with a box and a bag for Mrs. Rawson, and out of the box she lifted a baby sewing machine, which she fastened to the table. Then from the bag she took the lawn and gingham as she said,

"Now, girls, your tongues can run just as fast as your fingers sew, but remember this tiny machine works very rapidly and you've got to keep it supplied. I'll hem this skirt first."

In an instant every girl had on her thimble, and they all set to work with right good will.

"Can't I do some, too?" said Nan.

"I don't want to be the only idle one."

"You can gather some ruffles in a few minutes—as soon as I have hemmed them," answered Mrs. Rawson, smiling to herself, as she saw how bright and interested Nan looked already.

(To be Continued.)

ON MAMMA'S SIDE.

"Pa," said Tommy Tucker, "am I descended from the monkeys?"

"Not on my side of the house," replied Mr. Tucker with much positiveness.

* * *

CUTE BOY.

The small boy came home with a new golf ball which he said he had found. His father looked at him sternly for a minute, and then said, "Are you sure it was lost?"

"Oh, yes, dad," said the youngster, confidently. "I saw the man and his caddie looking for it."

* * *

NEEDED A BIT.

Pat was doing the shopping, and was puzzled as to what joint to have for Sunday's dinner.

"Why not try a saddle of mutton?" said the butcher.

"A saddle," he replied. "Why not a bridle; then I'd stand a better chance of getting a bit in my mouth."

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