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THURSDAY, MARCH 13th, 1919.

No. 11.

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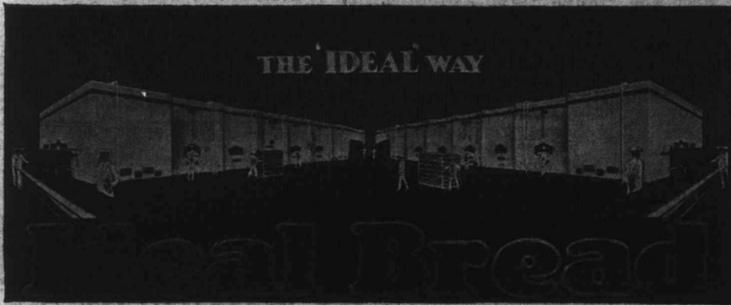
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Personal & General

The Bishop of Ottawa spent the early part of last week in Saskatoon and Edmonton and has now gone on to the Pacific Coast.

Rev. A. Ritchie Yeoman, rector of St. Mary's Church, Auburn, N.S., who has been very seriously ill, is now making excellent progress.

Rev. T. H. Perry, of St. Matthias', Halifax, is recovering from his illness, but is still suffering from weakness, following his recent attack of influenza.

The 2nd Coldstream Guards, which left Windsor in August, 1914, returned to England on February 27th. Of the original battalion, not a single officer and only twenty men returned.

July, 1920, is the date set for the next Lambeth Conference. Seventy-four bishops attended the last one. Bishop Montgomery is undertaking the secretarial duties for the present.

Rev. C. B. Kenrick, of Hamilton, sprained his foot and knee by stepping off the edge of a high platform while he was lecturing to his congregation on lantern views of mountain scenery.

A meeting of Czech Catholic priests, held recently in Prague, unanimously adopted a resolution calling for the use of the Czech language in the liturgy and the abolition of celibacy for the clergy.

Rev. Canon Tucker, Rector of St. Paul's Cathedral, London, left for Montreal, on March 4th on receiving news of his sister's death from influenza. Miss Tucker has been an invalid for some years. His brother is critically ill with the same disease.

At the annual meeting of the Nova Scotia Auxiliary of the Canadian Bible Society which was recently held at Stellarton, N.S., the Rev. L. J. Donaldson, the Rector of Trinity Church, Halifax, was elected one of the vice-presidents for the ensuing year.

The Rev. W. E. Tyers, who has been serving as a Chaplain with the Canadian Forces Overseas, has been appointed by the Vicar of Egham in England to work at Egham Hythe, a mission station, where it is expected that a suitable site for a church will shortly be secured.

Bishop Bidwell, who reached Kingston from England on March 4th, stated that conditions in England have improved, but still it is not a place to go on a pleasure trip. The restrictions have not been removed on the use of fuel or on many articles of food, owing chiefly to conditions of transportation.

Up to October, 1918, 3,006 English clergy had served and retired as Chaplains to the Army, and at that time 2,000 were still serving. Seventy-nine Chaplains had been killed, 167 wounded, 10 were taken prisoner and three were missing. No fewer than 244 had received military awards and three of these have won the V.C.

Archbishop Worrell of Nova Scotia has appointed Rural Dean Cunningham as Examining Chaplain of Nova Scotia in the place of Canon Vernon, who is moving to Toronto. The Rural Dean is a graduate of St. Augustine's College, Canterbury, and has been a keen student of theology and especially of the Greek Testament.

Lt.-Col. Fred Wilkinson, M.M., the son of Rev. Fred Wilkinson, Rector of St. Peter's, Toronto, arrived home last week. Since 1916 he has been in France with the 4th Canadian Divisional Signallers. In September, 1918, he was wounded in the arm, but has made a practically complete recovery. He has been awarded the Military Medal and also a bar to the medal.

At the 64th annual meeting of the Ottawa Bible Society which was held in that city on March 3rd, Mr. F. H.

Gisborne, K.C., was elected President for the ensuing year and the following Anglican clergy of the city were elected Vice-Presidents: Archdeacon Mackay, Canons Kitson and Snowden. Mr. J. F. Orde, K.C., an Anglican layman, was also elected a Vice-President.

Sir George Perley, Canadian High Commissioner, on March 7th, presented the colours provided by the people and boards of trade of the Eastern Townships of Quebec, to the Fifth Mounted Rifles, at Bramshott, England. Bishop Taylor-Smith, Chaplain-General to the Forces, dedicated the colours. Others attending were Major-General Loomis, Brigadier-General Draper and Colonel Almond.

On a mission to promote an international league of Christian churches—Roman Catholic together with Protestant—three Bishops of the Protestant Episcopal Church of America sailed on March 6th on the steamship Aquitania. "We shall meet the official heads of the churches in Europe and place our aims and objects before them." Bishop Anderson, of Chicago, chairman of the commission, said of the journey of himself and Bishop Heber Weller, Fond du Lac, Wis., and Bishop Boyd Vincent, of Southern Ohio.

What is the most valuable thing in St. Paul's Church? was the question asked recently during the progress of the fire in the Roy building, Halifax, which is near by. This is a difficult question to answer. The most interesting thing just now, many people would think, is the autograph page in the visitors' book, which contains the two names most in the public mind just now in the mother land, first the simple signature in a fine bold hand, "Patricia," and then the signature beneath it, "Alexander Ramsay, A.D.C."

Capt. (Rev.) A. E. Andrew, formerly rector of Pictou, and rural dean of Amherst, has been presented by King George with the Military Cross which he won at Cambrai. Captain Andrew had been recommended twice for this coveted decoration. He enlisted first as a combatant, having failed to secure a chaplaincy, going overseas as lieutenant with 100 men whom he and Lieutenant Gunn recruited for the ammunition column. He transferred overseas to the chaplain service of the Royal Canadians, and was closely associated with the men in the trenches.

Canadians ought to be thoroughly proud of the Report of the Canadian Red Cross Society, which was presented at the annual meeting in Toronto on February 27th. \$5,066,338.31 are the total receipts and \$3,071,339.80 the disbursements. There are now 1,150 branches in the various provinces; 2,700 prisoners of war were supplied with six parcels of food monthly, besides the full bread ration permitted; 54,597 packages of soldiers' hospital comforts were shipped to England during 1917, which were valued at \$4,500,000. Grants of money have been made to the Red Cross efforts of other Allied nations. The annual report shows the amount of work Anglicans have done for the organization. Colonel Marshall, the chairman, and Mrs. H. P. Plumtre, the honorary corresponding secretary ever since its formation, have given unstintedly of their time and energy. On the Central Council of the Canadian Red Cross out of 28 members, at least 15 are Anglicans. On the Executive Committee, with Miss Gertrude Brock as an associate, the proportion of Anglicans is still greater. To all who have made possible the excellence of this vital work the gratitude of the Dominion and soldiers is due and that includes not only officers but those who did the drudgery of bandage winding, and sewing and folding and the thousand tasks carried faithfully on day after day, with only the thought of our brave men to chase away the weariness and monotony.

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QUITE sufficient speech he week with of indiscretion regarding the Rhyll going to lose th the Empire by t was more chara regrets the Rhyll than that, we r could be the occ our observation that the individ mass. Necessar not be heartless ments, the loss one vexations of of a large nun the patience of have endured tl waiting for onl home again. V the blame not C wounding of C of property but provoked the one who loses the same class over there.

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Canadian Churchman

Toronto, March 13th, 1919.

Editorial

QUITE sufficient examples of ill-considered speech have we had in Canada this last week without anyone adding to the burden of indiscretion by giving hasty judgments regarding the Rhyl riot. Canadian soldiers are not going to lose their good name in England and the Empire by the action of a few men. Ypres was more characteristic than Rhyl. Every one regrets the Rhyl matters, but some of us do more than that, we regret the state of affairs which could be the occasion for such a matter. From our observation of soldier life, we have noticed that the individual man is lost sight of in the mass. Necessarily so, if you like, but it should not be heartlessly so. The continued postponements, the loss of papers, and the thousand and one vexations of red tape incident to the handling of a large number of men are enough to tire the patience of any citizen, let alone those who have endured the wear and fret of war, and are waiting for only one thing in the world, to get home again. We hope that the report will place the blame not only for the lamentable death and wounding of Canadian soldiers and the damage of property but also for the state of affairs which provoked the outbreak. In the meantime any one who loses his tongue over the matter is in the same class as the men who lost their heads over there.

LENT has certainly been seized as a time for Christian Unity. In addition to the movements in Halifax and St. John, this year in New York City there will be a joint observance of the whole season of Lent through united services held in different parts of the city. These meetings will culminate in Holy Week at the Cathedral of St. John the Divine, where the daily sermons will be preached by ministers of other churches than the Protestant Episcopal.

The Interchurch Emergency Campaign with fourteen Protestant churches co-operating, is the continuation committee, so to speak, of the War-Time Commission of the churches. Bishop Reese, of Southern Ohio, the chairman; Dr. John R. Mott, and other leaders are addressing conferences in the chief cities, urging that the post-war problems are so big that they can be met only by the united efforts of all the churches.

CAN you explain why it is that when a minister mentions missions as his subject, the congregation experience a cold chill," said PROF. G. A. JOHNSTON ROSS, of the Union Theological Seminary, New York, when preaching at the University Convocation Hall in Toronto last Sunday. His words may be true about some churches in U.S.A., but they need modifying to the point of contradiction to be true for the general situation in Canada. The students whom Dr. Ross was addressing have just concluded a missionary campaign in which the students of the Dominion raised \$9,000. The Anglicans in Canada have bent their backs to the task of carrying the Indian and Eskimo work. The Sunday Schools have collected more than \$50,000, and the W.A. are gathering another \$25,000 for the same work. The Every Member Canvass which is spreading through the Dominion has missionary aims. The Church is planning to raise a large amount next autumn. The diocese of Rupert's Land is planning for 1920 its centenary celebration of the founding of its first missionary post. Canadians have found that there is nothing like hard work to prevent cold chills.

Temperance Reform

THE most valuable thing in the world is personality. Everything which ministers to the real development of the highest personality possible for our citizens is good. No one who cares for accuracy would deny that the prohibition of the open bar-room and the free sale of liquor has helped many a man to check a habit which was likely to get beyond his control. A return to our pre-war state would be deplorable and incredible. Of course, prohibition has not stopped drinking. No one expected that it would. But it has reduced drinking and drunkenness.

"Personal liberty" is the argument which is rearing its hoary head again. "A man should have personal liberty to go to the devil if he wants to." Quite so. And if he went by himself, it would still be sad. But when he drags down others in his going, abusing his wife and family, if they still stay with him, risking the future efficiency, as well as the comfort, of his children in his pursuit of this form of personal liberty, his fellow-citizens have a duty, to his family and their own families.

There is no question of personal liberty when it is a question of the welfare of the state. The man who thinks anything else is nearly five years behind the times. We always get a bit suspicious when we hear this "personal liberty" argument, because there is a certain class of individuals in the community who are financially interested in discrediting any move towards Temperance. Some of this class are rich distillers and brewers, and others have only a bar-tender's license. But they all talk up the "good old times" when a man could call for what he could pay for.

At present it is the fashion to deride the "up-lifters," (the latest slang). Certainly some advocates of temperance have made themselves ridiculous by their extreme statements and emotional appeals, but not quite so ridiculous as the man who has lost his physical as well as his mental balance. There is no need for any such appeals. The medical and physical facts are all on one side.

Alcohol is a poison. It has its medicinal uses. But its beverage use carries its consequences. There is no appeal from physiological evidence. Like all "dope," it rapidly fosters a habit, and that too is a fact beating in the pulse of too many men and women to their regret. It also creates a tendency which is even passed on, and that is a fact beating in the pulses of some men's children.

It may sound a bit old-fashioned to remind some people that St. Paul said that it was not good to drink wine or do anything whereby "thy brother stumbleth." That is the application of the law of Love which is the true centre of our Lord's teaching. But some old-fashioned things are really quite fundamental.

Those under the ban of their neighbours' tongues for their effort to curb the manufacture and sale of an article which does not minister to the highest good, need not be discouraged. All reformers travel the same road. There will always be some one who perhaps quite sincerely will upbraid them as being narrow and hypocritical. The conservatism of our nature, especially when coupled with our self-interest, makes a hard fight against change. The slave trade was once thoroughly in good standing. Whitfield bought slaves for his orphanage in Georgia, and

Newton continued in the business after his conversion. An immense amount of English capital was invested. Everybody was up in arms against abolition, the ship-owners, the merchants, the planters, the financiers. LORD NELSON wrote from the *Victory*: "I was bred in the good old school and taught to appreciate the value of our West Indian possessions, and neither in the field nor the Senate shall their just rights be infringed, while I have an arm to fight in their defence, or a tongue to launch my voice against the damnable doctrine of Wilberforce and his hypocritical allies." *Mutatis mutandis*, these words are found in the mouths of the opponents of temperance reform to-day. Some day may they be as far behind the times as Nelson's are.

A Letter from the Bishop of Ontario

EDITOR OF THE CANADIAN CHURCHMAN.

Dear Sir,—

With regard to the Bishop of Ottawa's letter asking for support for the Social Work of the Chaplains' Services in England, I would like to say that I was in Colonel Almond's office when he cabled for \$15,000 to carry on that work, and can explain why he did so. The troops returning to Canada mainly leave from Buxton, where their wives and families are notified to join them at the date of sailing. Not seldom, however, the date of sailing has to be postponed at the last minute, and consequently these women and children are left stranded. Colonel Almond at once took up the matter, and on his own responsibility rented a very large building to provide accommodation for them, and generally to take care of them in every way. I told him that I felt certain that his action would be endorsed at once by all Canadians, and that I would on my return do all I could to help.

The Chaplains' Services Department includes, of course, all denominations. We Anglicans are responsible for \$4,500 of this sum. Canon Almond wants it at once. I feel sure that it could be raised without the slightest difficulty if it could be brought before our people. It is a splendid and most necessary work, and one which it seems most right for the Churches to do. I hope and pray that some of our wealthy men may see this letter and send you substantial sums, so that we at least as a Church may do our part immediately in helping the Director of Chaplains' Services whose prompt action showed a faith in our response which must be sustained.

Yours very truly,

Edward Ontario.

Bishop's Court,

Kingston, March 8th, 1919.

P. S.—I should like to say a word of appreciation of the splendid work the Chaplains' Services Department Overseas is doing. In my opinion the creation and organization of this department, largely the work of Canon Almond, ably supported as he has been by Chaplains of every denomination, stands out as one of the greatest achievements of Canada in the war. It has done and is doing invaluable work, as is freely acknowledged by all authorities. I can speak from personal knowledge of some of our largest camps in England, and what I saw filled me with admiration and thankfulness.

The Christian Bear Turning on the Light (THIRD SUNDAY IN LENT)

THE lesson for to-day follows the teaching of the two former Sundays in Lent, directing attention to the forces of sin and evil with which the Christian must be prepared to contend. "If any man will come after me, let him deny himself, and take up his cross, and follow me." "Be ye followers of God, as dear children." The forces of sin assailed our Lord under the recognized terms of the world, the flesh, and the devil. There is really little distinction between them, for they all dove-tail, each into the other, and the devil is back of them all. Meat, power, and pride, represent a triangle which touches at three points the whole circle of sin. If we are to be at all worthy of our Lord we must look the enemy in the face, gird up our loins, and be ready for the fray.

SIN'S SETTING EVER THE SAME.

It was difficult for the Ephesians, to whom the epistle is addressed, to escape contamination. All their former life had been associated with pagan habits and customs; with regard to which there had not yet developed very marked conscientious scruples. Wickedness to which they were enured did not seem so wicked. True, they had been converted to Christ, and had felt the power of His grace, so that they were new creatures, having capacities for spiritual enjoyments which formerly they did not possess, and a corresponding loathing for the things they formerly enjoyed. But many of them found the way of acquiescence with the moral tone of the social atmosphere in which they lived, and moved, and had their being, much the easier way. They wished to retain their new-found religious joy in Christ without the inconvenience of isolation from the affairs of their daily life. This is so still, and the grievous cause of much religious failure. People wish to be tolerant; and tolerance of sin is glorified as broad-mindedness. An easy-going morality is appreciated. For a professed Christian to be consistent means to incur the epithet of narrow-mindedness. Definite convictions are a bore to society. Some of the Ephesians were attempting the double game. They wished to keep the world and not to lose Christ. "Have no fellowship," says St. Paul, "with the unfruitful works of darkness." One or the other must go. Christ and Beelzebub cannot live together. The Ephesians were going even farther than acquiescence. They were being persuaded by their pagan associates that the things which were condemned by their religion were not indeed sinful. They were misled. St. Paul warns them with regard to this danger, "let no man deceive you with vain words." Friends and associates tried to justify sin, and to explain it away, just as they do to-day, and are accordingly emissaries of the wicked one. Satan did not deny to Eve what God had said, but deceived her by showing that God did not mean exactly what He said. Satan said to Jesus, "Cast Thyself down." "He will give His angels charge over thee." Sin's approach is deceptive and insidious, and pierces where the armour is weakest.

THE POWER OF LIGHT.

St. Paul's advice is not only to have no fellowship with works of darkness, but positively to rebuke them. When sin is rebuked at sight it is impossible for it to appear in a false guise. To rebuke sin, to reprove the sinner, is immediately to expose its character. It is not an easy thing to do. It is unpopular—but it is the way of light. Incidentally there is furnished a new aspect to the meaning of light. Light must shine through enlightened Christians, and takes the very commonplace form of unpopular, if consistent, conduct, such as rebuking sin in the sinner. " whatsoever doth make manifest is light." We condone sin in ourselves and in others by saying "it is natural." But we forget that a supernatural religion is not satisfied by anything short of a supernatural life. We are not to live naturally, but, by grace, to live supernaturally. The light by which the works of darkness can be discerned is furnished in the character of God revealed in Jesus Christ. "Awake Thou that sleepest, and rise from the dead, and Christ shall give Thee light."

Circumstances are nothing, but the character developed under them is everything.

Wide Open Doors

A VILLAGE CONGREGATION IN NIGERIA.

UNINSTRUCTED and unshepherded, they meet together in little prayer houses of their own fashioning to conduct such a service as they have seen among Christians elsewhere; but they hardly know how to pray, they do not really ask for forgiveness of sins because they are ignorant of what sin is. The numbers increase, and they build a large church like that at X. This church is filled every day, morning and evening, over a hundred women joining in the worship with the men of the place. Yet they have had no teacher; only a young man chosen from among themselves, one who had been at Lagos and there picked up a smattering of religion.

Now, alas! this man has fallen into sin, and the chief of the town has forbidden him to preach again, himself taking his place, leading the people in prayer, all from memory, as he cannot read a word.

OPPORTUNITY IN THE PUNJAB.

The Chuhra community is rapidly becoming Christian; many thousands have already been baptized, and there are thousands more who are sincerely desirous of being baptized, so that it is sound policy to push the attack here first. The Chuhras are the agricultural labourers of the province; they are big strapping fellows, in physique and manliness and in character are the equals of their non-Christian masters.

The Punjabi regiments recruited from these Chuhras have military traditions behind them of which any regiment might be proud. They are men, and such men as we long to enlist in Christ's army. The non-Christian Chuhras in the Punjab number about 800,000. They are oppressed and downtrodden.

It is now nearly 30 years since the first converts from the Chuhras were won, but from that time the stream has been steadily flowing. Thousands have been baptized, and the difficulty now is to cope with the movement, for while the movement gains force year by year, the number of missionaries has steadily decreased.

INFLUENZA IN AFRICA AND INDIA.

The ravages of this epidemic have caused grievous losses among workers and converts in nearly every mission field. Africans proved very susceptible.

In the colony in Nigeria over 800 deaths were registered. The natives were much puzzled and came to the conclusion that there was no medicine that could cure or prevent the ailment. At such times the faith of the native Christian is much tried, but no cases of apostasy have been recorded.

The disease has been very widespread in India, thousands have been swept away. In the Christian community of Aurangabad there is scarcely a home that has not lost a loved one. The disease made such terrible inroads throughout the Cantonment that the missionaries offered their services to the authorities to help to fight it. Relief parties were organized, consisting of the missionaries, Christian masters and school boys, to go from house to house with medicine and help. The delight and gratitude of the people thus visited have been most touching. Indians were astonished at the sight of outcastes—"untouchables"—giving medicine and milk to caste people, who gladly and gratefully received it at their hands.

A remarkable week was held recently in the Ellore Mission (S. India). Upwards of 3,500 Christian men, women and young people took part in the effort, preaching in 267 villages and hamlets. The simple village Christians gave their testimony as to what Christianity had done for them, and the teachers gave appropriate addresses. In all some 37,000 non-Christians heard the message of whom about 3,000 were caste people or Moslems.

February 26th was appointed as a great day of prayer for Missions by the C.M.S. in England. They asked for their thankoffering 500 workers and £500,000 to occupy the fields that are waiting. They need 18 churches, 317 schools, 11 boarding schools, 33 pastors' houses, 308 teachers' houses, and 597 workers, native and European, for the mass movement in India alone. Prayer works wonders and in answer to it, God predisposes the hearts of teachers and Sunday School scholars to help in the work.

We Must Take the Offensive

CANON Burroughs, who is rapidly becoming one of the outstanding features in the Church life of England, told a fine story the other day about Marshal Foch. When Clemenceau, on his visit to London, was being received so rapturously by the Empire leaders, he unfolded a little secret of the war. It seemed as if at one time all was up, and that the onrush of the Germans could not longer be repelled. The French Government came to the conclusion that the risk to the Allied line was so grave that it was useless to hold it. So they came and said: "General, we cannot hold on." "What," replied the invincible Foch, "I cannot hold on? Well then, I attack." And the world knows how with his marvellous enthusiasm, he rallied his almost shattered forces and attacked and conquered. "That is what we must do to-day," continued Canon Burroughs, "in the Church of Christ. To hold on is impossible. To cling to the status quo is a sign of paralysis and despair."

To-day the call comes to the Church in Canada to advance with new power into a new position. If we face a radically altered world, politically, socially, theologically, then the need for a new attitude of aggressive, spiritual energy is a more imperious call than ever. To enter into politics and social redemption, to promulgate a new social creed, to make a new and practical application of Christian principles to economic conditions, this, in the minds of many, is the Church's rising opportunity. But to many others, the only offensive to be taken by the Church, that will guarantee a permanent victory, is a new spirit of Evangelism, born in a new vision of the old, old story of Jesus and His love, and a re-enforcement of the old standards and articles of the Christian faith. The vision of the hour is, in many respects, appalling. The foundations seem to be quaking. The discontents and dissatisfactions of life are becoming as epidemic as the plague. The minds of working people are festering with disruptive ideas. The young are facing a world where all the guiding standards of life are being overturned. The statesmen are doing all they can. Social workers are planning their best. The machinery of educational and economic reconstruction is being perfected. But the Church has something infinitely higher, stronger and better than the amenities and philanthropies of humanism. It has Christ's message of redemption, salvation from sin, and power to overcome. England was revived two centuries ago by a movement that changed the whole outlook of the English-speaking world. It was done by men who heard God's call to go forward in the Lord and in the power of His might. Philosophy, and New Thought, and patriotism, and moral programmes failed lamentably. A few men, all of them clergymen of the Church of England, most of them Oxford and Cambridge scholars, men filled with the love of Christ, relying exclusively upon the Bible and the Gospel, convinced that what men needed was not education, amelioration, or reconstruction, but heart and life conversion to God, began a campaign of aggressive Christianity that simply turned England upside down. It is the same to-day in Canada or anywhere else. As John R. Mott has so eloquently said: "Nothing has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary never more so; never more unique, and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is the same yesterday, to-day and forever. He came, not only to proclaim a message, but that there might be the message to proclaim. Thank God for the chance of the ages to go back into our colleges and into non-Christian nations and fix attention on the Holy One that has not slipped and fallen. There He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord." Yes, and we may add, now is the day, and now is the hour for Churchmen of every degree to declare: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." And for the rank and file of Christ's army to hear the words of our great Leader: "Fear not, stand still, see the salvation of the Lord. Speak unto the children of the Church, which is My Body, that they go forward." First get the Gospel of good cheer, and seek now His salvation; then forward, and fight the good fight of the Faith.

DYSON HAGUE.

DURING three two were Brigades in many experienced battles from Vim Amiens, that great war, and armistice. But bring is not connected with pose the reason cally unmarked to the fact that varied in the se but so far as October 19th w

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THE RELIGION OF THE SOLDIER

Captain the Rev. A. G. EMMETT, C. F., Dunnville, Ont.
(Preached in St. Paul's Church, Toronto.)

DURING three years with the army, of which two were spent with the First Infantry Brigade in France, one has naturally had many experiences centering around the great battles from Vimy Ridge and Fresnoy, down to Amiens, that greatest of all the battles of the great war, and Cambrai, to the signing of the armistice. But the great outstanding message I bring is not centered around any of these, but is associated with the date, October 19th. I suppose the reason that date was, I believe, practically unmarked by the Canadian press, was due to the fact that the actual date of the great event varied in the several divisions and even brigades, but so far as the First Brigade was concerned, October 19th was the momentous day.

After the continuous heavy fighting in which the Canadian Corps took part throughout August, September and the first part of October; we were sent to the old Douai front for the investment of that important place, but it was not long afterwards that the great German withdrawal, necessitated by the brilliant successes around Cambrai and the equally great ones further north, commenced. This backward movement of the Hun had been beautifully planned to take place slowly and methodically, but, sadly depleted in strength as our battalions were, you may be sure that our Canadian soldiers could be depended upon not to allow the enemy to work his own, sweet will undisturbed. So pressing in their nature were the attentions of our boys that Fritz had to speed up his departure more and more, until the early morning of the 19th found our advance troops treading on his heels. The result was that he found himself unable to evacuate the towns and villages of all civilians as had been his practice so far. Thus, when we entered the village of Pacquencourt in France, the Germans were evacuating it at the other end, and we found that it was occupied by some 1,900 civilians, men, women and children. It was an unforgettable sight, despite the fact that the odd machine gun bullet and shell were still falling around, and, owing to its distance from the old trench area, these people were quite unaccustomed to the dangers of battle. Yet the whole population were out to welcome their deliverers. There were bouquets of flowers for the C.O., French flags mysteriously hidden away for more than four years appeared from nowhere on almost every house. The people wept for joy and kissed the faces and hands of the soldiers. Hot coffee—American Relief Committee coffee and sugar—was pressed upon the boys on all sides by eager hands. Our band played the Marsellaise. Every one smiled and bowed every time you looked at them. The scene was one of joy and gratitude.

But there was another side to the picture. Joy shone in the eyes of the people, but those eyes looked out from deep hollows, whose dark rings contrasted with the yellow, wrinkled skin which hung fleshless from the cheek bones. They had tasted no meat for three years, no fats, no butter, milk nor cheese. Perhaps the most pathetic sight of all was that of the children. Boys and girls, twelve years of age, had the shrunken stature of eight years, and the faces of old men and women. Is there any wonder?

Think a minute! For four years our boys had suffered and endured horror, pain and privation, mud and stench, hardship and toil, monotony and peril, absence from home and dear ones. Is it to be wondered that men at times had been tempted in those dark days to say: "What a fool I was to don the khaki! Catch me ever enlisting again! I'm fed up." What wonder, I say, should men be tempted so to speak, for those long years of patient, waiting agony. What wonder, also, that men said on that wonderful 19th of October over and over again, strong men with tears in their eyes: "This makes all worth while." "It has been worth while all we have been through. At last we see the results. After the pain and misery, and the sacrifice even unto death, it takes a new meaning to-day.

"This day recalls the beginning; the generous emotions which gave this movement birth, which brought into being this noble British army of hero volunteers. That first day of generous emotions, of anger against injustice, of sympathy for the cry of the weak, for the protection of the strong; the good faith of an Englishman; our honour; all these and more were recalled and made new this day of realization; the first fruits of the great sacrifice. Men discovered for themselves a new name; a new spirit had been born.

We have brought new life, new hope where there was nothing but the despair of slavery." All life took on for them a new significance and meaning. Was it not inevitable that these brave men should take the extra step in thought and discover for themselves a new meaning and significance in the life and death of Jesus Christ? They understood that back of all life lies the great principle of sacrifice. In order that these helpless French and Belgian women and children might be free, there had to be a great sacrifice, and that great sacrifice had to be a voluntary offering. Except the British heroes had heeded the call, there had been no release for them, but our great army of volunteers brought freedom from something worse than slavery.

Thus they arrived more or less unconsciously through practical experience at the simplicity which is in Jesus Christ, and now they are coming home, that wonderful word "home"; "home" with eyes towards the Church, hoping that a purified and reconstructed Church will help and strengthen them to a firm footing of conviction and faith in the Cross of Jesus Christ. Will they, must they, shall they look in vain? Will they find only the old Church, wrapped about in her old grave clothes of self-complacency and ease, or will they find a new, vigorous life, a visible body imbued with the life-giving spirit of the Living Jesus?

The Church has met with tremendous criticism inside the army and out. The press has been outspoken in their charges. Is she now prepared to face the new situation with its tremendous possibilities? To do so, we must bear in mind the following great facts:—

(1) I am absolutely convinced that fundamentally the average soldier is religious, instinctively, profoundly, intensely unshakeably religious. That is a great and glorious truth. They are believers in God as the Supreme Ruler over the world and the lives of the individual. Jesus Christ they also generally believe in, in a vague, indefinite way. His connection with God is hazy to say the least. His plan of redemption generally quite ungrasped, but the vast majority have a very real reverence for what He was and a love for His personality.

(2) While religious, the average man is not a Churchman; does not want to be a Churchman; does not know what the Church relationship to Christ is in the very least, and generally has very little use for it. Often enough, unfortunately, his ideas of Christianity are mixed up and confused with his views on Churchmanship, and the latter, to say the least, are not complimentary (of course, the terms "Church" and "Churchman" are here being used in their broadest significance, as referring to all denominations). Broadly speaking, he conceives of the Church as a body of people who pretend to be exceedingly good on Sunday, and think that in going to church once or twice that day and contributing a dollar on the plate, possibly even communing with the Blessed Lord in His own appointed sacrament, that they are thereby good people, and who the rest of the week permit the religion that they outwardly profess that day to have not the slightest weight or influence over their actions the rest of the week, but will be as hard on their neighbours, harder, more heartless, possibly, than a man who professes nothing.

(3) There are more subsidiary things with which space does not permit us to deal in detail. For example (a) the simplification of Church services, especially the popular rendering of our evening services; (b) the simplification of the language in our services and in preaching. Men are mystified by our metaphorical language, in which Christian discipleship is interpreted in such terms as "pre-destination," "justification," "sanctification," "adoption," etc. I even believe that it would be to edification if occasionally in the reading of the Lessons one made use of such modern renderings as Moffat's splendid translation; (c) the use of popular hymns.

There are many other apparently minor things which claim our attention, such as a parson's dress, which is guaranteed to act as a danger signal at two hundred yards, warning a man to get around the corner to avoid meeting his clergyman. Such a thing appears very minor, yet, I think that the Chaplain's uniform, common to all officers, but with sufficiently distinctive markings to let men know that they are clergymen, has broken down the old barrier between laymen and clergy, and has helped in attaining that wonderful

closeness of touch which has been so marked at the front.

Pre-eminently, the question of social service demands the attention of the Church. - Too long has she been content to leave the application of Christ's fundamental principles of universal brotherhood to the non-believer and even the atheist. She has got to demonstrate to the world the reality of her following of the Christ, who taught the fundamental duty of man to his brother, and not only in the big questions of social reconstruction must Church people show their possession of the truth, but in the little things, in their attitude, for example, towards the stranger within their gates. What a disgrace that it should be possible for a stranger to walk into a church and there feel that he is not welcome, to have, perhaps, a woman draw her skirts more closely around her with a look upon her face which tells him that she considers herself in fear of contamination from one whom she considers lower in the social scale than herself. The social problem is the most pressing of all in these days of universal unrest. There is only one power on God's earth capable of grappling with this condition. There is only one panacea by which to bring ordered peace and progress to the world, and that is the personal influence of the Living Jesus.

These boys from the front are your sons and brothers, your neighbour's sons and brothers, your lift man's brother, your furnace man's son. They are the citizens of to-morrow, the men of the army and the men of the street. We must fearlessly face the issue and be prepared if need be to give up much that we hold dear, to surrender perhaps customs and forms which have become endeared to us by a whole life of usage. There is nothing wrong with religion, or with Tommy's religion. There is something wrong with Tommy's faith in the Church. In order that the Church may be a channel of union between Tommy and his God, we must remember then these outstanding facts. May I recapitulate?

(1) Tommy is innately religious. He wants to know God. He needs God.

(2) As a result of his experiences, such as that which I have narrated, he is reaching out for the simple presentation of the religion and teaching of Jesus Christ, if only the Church is reconstructed to receive him.

(3) While religious, Tommy is not in the Church, nor of the Church. That is to say, the vast majority of the male population of Canada is outside of the Church. The pity of it is that he is such a splendid, lovable fellow, with so many distinctively Christian qualities.

(4) Last, the Church generally has failed in these days to grasp her great mission: "Go," "Ye are my witnesses," "Let your light so shine." We have no right to call ourselves Christians unless we are Christ-followers, unless so far as in us lies we permit Christ's light to shine through us, not for us to shine, but Christ to shine through us into the world. There has been far too much of a sort of self-satisfied, close corporation idea in the Church, making no real effort to bring in from outside, I fear too often scarcely caring whether there be any "outside." "I am not sent but unto the lost sheep," "For the Son of Man is come to seek and to save that which was lost."

Oh! Canadian Christians! This is a marvellous day of opportunity, such as we have never had before, and because of opportunity, therefore of awful responsibility. No words can be too reverent in which to speak of the sacrifice, the uncomplaining endurance and heroism of these men, the little deeds of unselfishness under extreme suffering, which are so truly great and heroic in their quality. These boys want God. They believe in Him. They want to know Him better. They want Him to become a reality, an influence in their lives, and through the revelation of Him in Jesus Christ, He might so very easily, if only they had a little more help, the right kind of help, a brotherly, sympathizing, understanding help. The clergy cannot do it all. The task is far too vast, but if only all who call themselves "Christians," Christ-followers, Christ-imitators, possessing the influence of His spirit, would allow Him to work through them, what a garden our Canada would become! They already understand through their experiences some of the meaning of Christianity in a vague way. They have learned the beauty of service and sacrifice. Have not you, too, in your unselfish efforts through the Red Cross and other organizations "for your boys?"

Let us make of life a joyous thing, a service, a giving of ourselves for others, a giving not of the dollar but the giving of our personality, of our time, energy, thought and pains. "He that loveth his life—keeps himself wrapped up in a napkin of self-complacency and self-seeking—shall lose it, but he that loses his life for My sake shall find it." "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Jesmond Dene's Correspondence

WAR MEMORIALS.

SPEAKING of war memorials, surely one of the most fitting imaginable will be the ruins of Ypres, which the Belgian Government intends to keep unrestored,—“a decision so right that it seems what we have always expected. The ruins of Ypres will remain as a mark of the farthest reach of our enemies' brutality, and also as a memorial of their defeat. Because they are ruins, they show what Belgium has suffered; because they stand, they show that she has triumphed. The Belgian Government has resolved to preserve them also as a monument of the British armies, which defended them for so long and against odds so great. We shall be able to visit them, not as strangers or even as guests, but as a sanctuary of our own people, won with their blood. These ruins for all the free peoples of the world will mean more than a splendid monument; they will mean a courage lasting through despair to triumph. There is more piety than revenge in this memorial. It speaks silently of the wrong done by the Germans, but remembers the steadfastness of our two countries rather than the wrong.”

Each of us has his own war memorial set up in his own heart; and at this moment, when we have but just come out of the cloud, we feel sure that nothing can ever make us lose or forget the memories of these most awful yet most glorious years; but memories easily chill and weaken, and a generation is even now growing up which does not know the war as we know it. “Lest we forget,” we must have our outward and visible sign of this tremendous experience. “Will it be possible to put into any memorial any spark of the radiant exaltation with which our sons marched forth;” to find any words able to express the faith and fire within them; to convey to posterity any indication of the “lively hope that dwelt in their hearts, and that because of them dwells in our own”? Mere beauty is not enough; mere utility is not enough, but in the perfect memorial beauty would be married to utility. There is a wholesome desire for memorial plans that will benefit the men who have survived, or their dependents,—such as endowments for the training of ex-soldiers, or scholarships for the children of those who have fought and fallen. We must indeed condemn the niggardliness of spirit which exploits the occasion to provide itself with some necessity; yet some utilities are suitable and capable of being made beautiful, too.

Nothing, perhaps, could be more fitting than the town or village institute,—“a common centre where the social life of the neighbourhood would find its home, providing a headquarters for its clubs, a nucleus for its progressive movements, a clearing house for its talents, a rallying point for its indoor and outdoor pursuits.” Such centres are really essential to the right life of city, town, or countryside; in them recreation can be set free from the commercial element which too often debases it; they would fitly symbolize the unity forged in the war and bequeathed to us by our men; they would be at once a sign and a means of making actual the resolve to make “a better Britain,” a better England, a better Canada, for they would help the unit of the country,—the village, town, or city district,—to become more interesting and more interested, and to gain a broader outlook and wider possibilities. The life of such a centre would be developed in different ways, and its management by its own committees would be an excellent experience in self-government.

Churches and schools, in particular, need and desire their own memorials, yet the right one will sometimes be a share in the community memorial, “the Church urging its people to spare neither money nor effort to provide the mechanism of social progress without which its spirit cannot act,”—or at least is sorely fettered in its action. Such unselfish co-operation would be part of the parish church's contribution to the community, while for its own family of worshippers it would simply record the names of its men in some permanent way.

Then there are local collection,—letters, records of individual units, pictures, “souvenirs,” all making the story of the district's gift to the war. Take sentences like these from two Canadians' letters home: “I am going to do all I can to lift this yoke off the world;” “I pray God to give me strength to do one man's share in noble England's struggle.” Letters from the front yielding such

aspirations, would form noble records; these might be housed in the community centre, and with them might be laid up further memorials containing extracts from despatches, letters and records of a more public kind which would tell in brief the story of how and why the Empire fought: the King's Messages; the Empire's Rally; Our Allies; The Old Contemptibles; Canada's Share; The Navy; What some women felt; and so on. A few of Raemakers' drawings would add much to the inspiration of such a collection, or some of *Punch's* cartoons, like *No Thoroughfare; Canada;* or the *Stick it* greeting to 1918.

A very important part of any memorial is the inscription, for this must express the idea. A most striking one, that of the Ifley Memorial Institute, reads thus:—

“To commemorate alike the brave sons of the village who died fighting for England, and the gallant survivors who shared their dangers, toils, and sufferings; to show honour to the dead and gratitude to the living, by a memorial whose object is to imbue successive generations with the same love of country, sense of duty and self-devotion, and to forge by the memory a fresh bond of union and friendship among all who dwell in this ancient village.”

The memorial inscription ought to be linked with a cross and recorded upon its base. Nothing less can symbolize the ideals for which, or the spirit in which the sons of the Empire have fought; nothing less can express the abiding lesson of the war, that in the law of the cross is the way of peace. The men themselves have recognized this, for their universal adoption of the cross to mark the graves of their comrades, has been an act of faith and homage, even if largely unconscious, to the Captain of our common salvation, and if we are to keep the abiding inspiration of their lives and deaths, we must link it with the symbol as well as with the reality of the Great Redemption.

Some one said recently that the most fitting memorial would be to secure for the children of our country a knowledge of the Bible, by giving it its rightful place in our educational system; and it could be done if we cared enough to do it. To build and develop our country,—our goodly heritage, as a Christian and British country,—that is the task which our men have left to us. And is not the Bible the corner-stone of such building?

And there must be a Commemoration Day connected with one or other of the great war anniversaries, a Day of Remembrance for the Empire perhaps, as well as for its different parts, when in school or college or congregation or district or society, we shall gather together year by year to remember before God His great deliverance and those whose devotion and obedience He blessed to be the means of that deliverance; when we shall join together in making an act of devout remembrance of them, an act of solemn thanksgiving to Him.

“And thou shalt remember. . . . Beware that thou forget not.”

PALESTINE AND BRITAIN.

M. Ahmad Sohrab, who has been with Abdul Baha in Syria throughout the war, writes:—

“The Jews, Christians and Mohammedans wish England to remain here as their teacher and educator, so that they may be led by a process of evolution to the higher altitude of modern civilization, introducing new and practical methods of intensive farming and agriculture, establishing industrial plants, building railroads, founding public schools and technical institutions, developing the rich and hidden natural resources of the country, and paving the way for the ultimate liberation of the soul from the narrow bounds of racial, religious, and national prejudices. For ages this sacred land of Palestine has been a battleground for the nations of the East and the West. Here they fought their battles which decided the fate of the nations lying far to the north and to the south. The last government that controlled the political life of this country for over 500 years contributed not a single thing toward its internal improvements. Now there is a general feeling amongst all the classes of Palestine that all these destructive wars and deteriorating influences must be given up for good; so that under the equitable and just administration of Great Britain the people may advance along the lines of general progress and contribute their share towards the upbuilding of a strong, noble and stable state. I close with the characteristic remark of a Mohammedan Sheik just a day after the British occupation of Haifa: ‘With the coming of the English we were led from darkness into light.’ And in this short statement the feeling of the whole population was summed up.”—“Christian Commonwealth.”

Social Service Notes and News

IT is noteworthy that the course suggested in the “Bulletin” of prosecuting the owners of property used for immoral purposes is being followed in Montreal now, and vigorous measures are being taken against the holders of real estate in the city who knowingly allow their tenants to conduct disorderly houses. The result will be watched with much interest.

The recently issued report of the Committee of Sixteen in Montreal is a splendid piece of work, and worthy the careful attention of all who are interested in this vital problem. Vigorous repression of vice is the only remedy offered or possible. To make the traffic so hazardous as to discourage all but the most determined is the only possible way to deal with the evil. Very excellent proposals for a follow-up policy for all victims rescued from an immoral life are also made in the report. To shut up a disorderly house and turn the inmates onto the streets is of very little use if nothing can be done for the unfortunates thus cast adrift. The committee suggest a system of cottage homes, a very good idea, which might well be seriously considered.

The whole situation in Canada over the prohibition question is fast becoming very serious, and it is difficult to come to a clear view of what is the real state of affairs. At the moment of writing it is doubtful whether they are to have a referendum in Quebec or not. The “Montreal Star” recently stated that a compromise had been reached on the basis of a beer and wine license, and that no referendum would be held. If that is so, it is a highly significant step and one that must be watched with care, as we shall feel the repercussion in all the other provinces. Then again, what is the real state of affairs in Manitoba? The newspapers say that illicit traffic in alcohol has become so rife that the administration has become hopeless and proposes to revert to some form of regulated traffic, at least in beer. I wish some of our Manitoba clergy, who really know the state of affairs, would tell us frankly what is happening. The Council for Social Service must make a very careful investigation into the whole matter all over the Dominion, a task which the Editorial Board proposes to tackle this summer.

A proposal has been made by Dr. Worth M. Tippy, head of the Social Service Commission of the Federal Council of the Churches of Christ in the United States, for an international committee. This committee, Dr. Tippy suggests, shall act merely in an advisory capacity, and shall consider any question which jointly affects both countries. He hopes to hold a conference in June, when delegates from Canada will be invited to consult on the matter. The proposal is a very interesting one, and worthy of the closest consideration. Reflection will show that the plan involves certain not inconsiderable difficulties, which may, however, be found not insurmountable. I think the very least we in Canada can do is to send delegates to the conference and hear Dr. Tippy's proposal, and then for them to report back to their different Social Service Councils for approval of the plan. In any case the idea is an interesting one, and may possibly lead to important results.

I understand that the Government of Ontario is making very careful investigations into the subject of Mothers' Pensions, but I have not heard whether they have arrived at any definite conclusions yet. The Government is, I believe, sympathetic, and we may hope that in the near future we may hear that a bill is to be introduced into the Legislature setting up a system of pensions.

I see that the Minimum Wage Board in British Columbia has fixed the rate of wages for all women over eighteen years of age in “the mercantile industry,” (whatever that may mean), at \$12.75 a week, which, all things considered, is a very good wage. I also notice that the Eaton Company in Toronto propose to give their employees a whole holiday on Saturdays during the months of July and August, and a half holiday on that day all the year round.

—H. M.

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

WITHIN the next six months we are promised a referendum on the question of prohibition in Ontario. All who favour prohibition would be wise to set their house in order for the campaign. It should be a campaign of the soundest educational methods that can be devised. If prohibition should by chance be defeated, the work that has been done to carry it, ought not to be lost. That work will be lost, and what is more will deserve to be lost, if methods and arguments of unsound and questionable character are employed. Those who participate in this campaign should put the charlatan and circus performer that tries to carry the unskilled thinkers by fakes and whoops, where they rightfully belong. There are few people in Canada so ignorant that they cannot see through these methods, and the great majority are simply disgusted with them. They are undesirable imports from a country that is largely led by immigrants in a hurry to show their enthusiasm for a home that they imperfectly understand. Ontario is doing itself no service in adopting these childish antics, and it is time that her solid, sober citizens repudiated the methods that make her a laughing-stock of the other provinces. The remembrance of the clownish presentation of the prohibition cause three or four years ago, is still fresh in the memory of men who desired its triumph, but who were heartily ashamed of their associates. Anglican workers can do much to set these things right. They can insist that the literature sent out is an appeal to the intelligence and consciences of normal people and that its expression carries on the face of it the evidence of good taste and good manners. They can further see to it that they are no party to a policy of sending reams of petitions signed promiscuously at church doors, and hurry up telegrams forwarded to members of Parliament, to create the impression that the whole country is rising up in its wrath if their behests are not obeyed at once. This type of manufactured public opinion is repugnant to decent people and shouldn't be tolerated for a moment. We stand before the public as men whose judgment has a right to be respected and carry weight. No one deserves to have influence who uses his public confidence for such purposes. The cause that we advocate is sound or unsound, and on its merits it should and must be judged. In triumph or defeat we must preserve our own self-respect. That is vital.

The value of sound educative work is illustrated in the changing attitude of the public on the question of suitable memorials for the men who have fallen in battle, and for those who have fought and returned, but who will, all, some day be numbered with their comrades. The first outburst of feeling was utilitarian, or what was unctuously called "practical." It was to clean up some corner of the city or town and call it the soldiers' park. It was to erect a building that would present some passing comfort for those who saw no shells and felt no wounds, with a corner assigned to the survivors of the great struggle. Let us erect some institute, club, gymnasium, or that sort of thing, and as we use it we shall think of the brave fellows whose name it bears. That was the first impulse. Those who looked further into the future saw that this is not the generation that needs to be reminded of sacrifice and significance of patriots. The day is possibly coming when the glory of war will be discounted and the arbitrament of force will be despised. It is through the long to-morrow of the distant years we want some record and some visible reminder to our posterity, that, early in the twentieth century men went forth from this young country and joined comrades from the ends of the earth and made the new order for the world possible. Babylon and Nineveh faded and disappeared in time and presumably our best efforts to mark this great event in perpetuity may fail also, but our thoughts should not linger in the to-day, but in the to-morrow and the day after of the generations of man. Temporary structures that will serve our purposes while we live, and take their chances in the changing future, bear not the spirit of far-seeing gratitude, nor the desire to light the imagination of the future with the torch of the past. It is gratifying to note that they who thought they spoke the mind of the public when they clamoured for the materially useful, find that the public has a deeper consciousness of usefulness than they were able to realize. The usefulness that our people are now appreciating with growing interest and conviction is the impressing upon future generations the significance of what has happened during the past

four years, and the linking of the memory of the men therewith who have borne its wounds and poured out their blood. "Spectator," is happy to be able to announce that Mr. G. A. Reid, Principal of the College of Art in Toronto, is gathering about him a number of men who are giving their fullest attention to the study of the whole question of memorials and will be able to advise municipalities and committees on this important subject. No such work should be finally undertaken without conferring in some way or other with men who have given special consideration, in all its aspects to a matter like this. What is desired is not merely something of permanence, but something that will symbolize the true spiritual significance of the great offering made by our men and the achievements that issued therefrom. If that symbolism is to endure and instruct, it must be the expression of art that appeals to the fundamentals of our nature. True art never grows old or out of date.

The city of Toronto is most unfortunate in having, at the present time, a public controversy over the management and merits of its Juvenile Court. Apart altogether from the efficiency or inefficiency of the presiding Judge, it is a sad object lesson to the criminally inclined youth of the city and for that matter of the whole country that he who administers justice should be publicly tried by newspaper and City Council in open session. The authority of the court is being set at naught by men in high public position and it is manifest that under the public criticism now vouchsafed, rebellious youth will not regard either the present court or its successor, however perfect they may be, as objects of respect and sanctity. "Spectator" would venture to point out to certain newspapers in Toronto and elsewhere, that there are certain restraints upon the freedom of the press that do not find their authority in a statute, or order-in-council. It is the restraint of public service. Newspapers are no more honourable in the dissemination of the tittle-tattle of the community than Sairy Gamp in her peculiar circle. One can understand the youthful and callow reporter eager to disseminate this kind of stuff which will always find some readers, particularly if the scandal is associated with someone in the public eye, but it is difficult to understand how an editor can give approval to its publicity. It is marvellous to note the methods of certain journals that have many excellent qualities. A man says something disparaging about a fellow citizen. Citizen number two is immediately interviewed and asked what he has to say in reply. This reply is carried back to number one to learn what his comments are and so on. The method is exemplified among boys at school, but the intermediary is not the most highly respected of the company. The world is far too big to waste the attention of readers in this kind of journalism. It begets no respect, and ultimately respect is an indispensable asset. It is to be hoped that a court of justice will be exempt from this kind of publicity. Those who ought to know, and whose judgment may be trusted, assure the writer that the basis of the whole agitation against the Juvenile Court of Toronto is not excessive zeal for the welfare of youth.

"Spectator."

TO THOSE WHO SLEEP IN FLANDERS FIELDS.

A CANADIAN RESPONSE.

Heroes, sleep on! in that long row
Of graves, where Flanders poppies grow;
The larks, with hearts undaunted, sing,
And, rich in hope, their music fling
Where guns have scattered death below.

Men call you dead; ye are not so,
For you the Unsetting Sun will glow;
Your deeds will kindred souls inspire
And fill with patriotic fire;
Grief on your graves her tribute lays,
And Gratitude her homage pays,
And Love, with proud yet wistful eye,
Keeps vigil, where ye sleeping lie
In Flanders fields.

Still more now is your fight our own,
The torch that from your hands was thrown
Shall not be quenched, but held on high,
The faith ye teach us shall not die.
Then take your rest in slumber deep,
Doubt not that we the tryst will keep,
Nor dream that ye in vain have died,
FREEDOM shall not be crucified;
Through summer shine and winter snow
Sleep, where the drowsy poppies grow
In Flanders fields.

—JAMES FERRES.

"University Magazine."

The Bible Lesson

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

Third Sunday in Lent, March 23rd, 1919.

Subject: St. Peter and the Church at Jerusalem, Acts 11:1-18.

BEFORE St. Peter returned to Jerusalem word had come to the Church in that city, of the conversion of Cornelius and his household. It should have been a cause of great rejoicing "that the Gentiles also had received the word of God," but most of the Christians in Jerusalem were strongly bound by the prejudices of their Jewish training. When they embraced the Christian faith, they did not give up their observance of the Jewish rules of life and conduct. They were, therefore, shocked to hear that Peter had been a guest in the house of a Gentile and had partaken of a meal with Gentiles. They thought that the difference between Jew and Gentile should still be maintained. The Jews respected Cornelius before he became a Christian, regarding him as a just man and one who feared God, but they felt as Shylock did towards Gentiles, that they would not eat with them, drink with them or pray with them. They could not see that any change in their attitude was necessary when Cornelius became a Christian. When we consider the generations of training in ceremonial observances by which they were influenced we cannot wonder much at their prejudices.

1. The Apostle's defence. He simply related to them what had taken place. (1) He told them of his vision at Joppa. (2) He pointed to what might have looked like a coincidence in the coming of the messengers from Cornelius, but which was really the working of Divine Providence. (3) He stated that the Spirit directed him to go. (4) He added that six witnesses went with him, and (5) he related what took place on his arrival at Cesarea. (6) Finally he asked, "What was I, that I could withstand God?"

2. What did St. Peter's vision mean? As pointed out above, in the introduction, the Jews had strong prejudices against all Gentiles. They were an exclusive people. This had been necessary to preserve among them the true and pure worship of God. But times and conditions change and men who live in a great period of transition have many hard problems to face. They do not want to be disloyal to the past and they cannot always see clearly the needs of the future or even of the present. St. Peter was no exception to that rule. If he had not seen the vision he would, very probably, have sent the messengers of Cornelius away. But God showed him by that vision that he must change his attitude. "What God hath cleansed, that call not thou common." Even then Peter could not understand the application of the vision to his life, but just at that moment there were messengers knocking at Peter's gate. Then, after he had seen the messengers, the Apostle began to understand that the vision concerned men rather than food. He went to the house of Cornelius with a clear understanding that he should not call any man common or unclean. The period of Jewish exclusiveness was past, and men of all nations were called to be one in Christ Jesus.

3. Visions and tasks go together. The vision was sent to Peter to give him a right view of what he ought to do. Immediately after the vision there was the opportunity to do the duty to which the vision pointed. Was it not a striking illustration of providential guidance, that, just as the vision faded, and while Peter was thinking what it meant, there came the messengers of Cornelius knocking for admission?

Thus visions and duties always go together. When men once see the vision of what they ought to do they will find the duties waiting to be done. (See Collect for the First Sunday after the Epiphany.)

4. The Church in Jerusalem convinced. The plain statement of the Apostle showed convincingly to the Christians in Jerusalem that St. Peter was right and that their contention with him was wrong. They were silenced and convinced. They gave thanks to God because He had granted to the Gentiles repentance unto life. It seems strange that they found it hard to understand these things which seem so natural and right to us. It was the dawn of a new era. The incoming of new ideas frequently meets resistance. This conflict only began with the case of Cornelius. It caused many difficulties in the early Church, but eventually it became clear that the Spirit of Christianity breaks down partition walls and makes all men recognize their brotherhood in Jesus Christ.

"Everybody's World" or Missions at the Front

By the Rev. L. George Buchanan, M.A.

WE started out a mere collection of curios—we ended a missionary exhibition. At the beginning you would have seen a few tables at the one end of a hut; before we finished you would have counted there six full-fledged courts occupying the entire space. To the soldier in France be all the credit, for it was he—*qua* officer, who suggested that the thing was capable of a more worthy expression, and it was he—*qua* "Tommy," who painted the scenery and completed the scheme.

The First Week.

Follow, then, acutely our feelings during the first week in France. Here we were, in a foreign country, in a war zone, with a would-be show that was inadequate in two aspects: the curios were one-sided, our friends said, and represented only the worst aspects of life in non-Christian countries; also, the exposition of them was unworthy—they were not arranged in a manner calculated to capture the soldier's attention.

Profiting by Criticism.

Without any reflection on the Missionary Societies who had kindly sent what they could, subject to the limitations and dangers of transport, we felt that there was truth in this; so profiting by the criticism, we started at once to improve matters, and in the first place to give something of a vision of the all-round conditions of these foreign lands. We procured, for instance, a portrait of Tagore, and appended an extract from his writings; we secured a large collection of Indian native drawings, and all this to show that there is another India besides that which believes in Kali and all its superstitions. We got maps of the Dominions with industrial statistics, to show that Canada had something more than Redskins, and New Zealand more than Maoris, however interesting the "curios" of the latter were in each case. We were fortunate also to receive shortly after we started a valuable collection from one Society which showed how Mission Schools were teaching the children of many Eastern lands to do needlework and embroidery in a manner quite equal to anything in the West. This helped immensely to preserve the balance of view, and to give a glimpse at any rate of the all-round possibilities in non-Christian countries.

Painting the Scenery.

But the setting of the picture was still to be procured, and we accordingly started to get it. Fortunately, in the British Army of to-day you can get anything if you know where to look for it—scenic artists, along with other things. So designs for Chinese gateways, and African jungles, for Indian temples, and Dominion shacks were drawn up (the writer had never drawn in his life before), and here and there, as the exhibition moved from camp to camp, soldiers were found who could carry these designs into practical execution. But that last sentence covers a large amount of religious labour. The real trouble began when we sought something to paint on. Paint we could procure, but canvas—that was another matter. We were miles from anywhere, and therefore from shops. The Y.M.C.A. huts were ransacked, and odd materials from anywhere were accumulated. "Here's the very thing," said a corporal from behind a number of crates at the back of the stage. "Here's just the thing for China." He produced a large canvas on which some former comrade had painted a life-sized "Gibson Girl." Promptly and unceremoniously the girl was blotted out, and the roof of

a Chinese gateway rose before our eyes. But the pillars of the gate were a problem. Not another bit of canvas could be found, so there was nothing for it but to ransack the store-room and get sheets of brown paper from parcels, tacking them together to a piece of wood and paint Chinese pillars.

Here one must "give away" the "Tommy" in question, in spite of all he did, by saying that while we were at lunch he painted Chinese letters on the pillars upside down! That evening the lecturer was bound to tell the company the fatal truth, but he added: "It is quite suitable for China, for everything is upside down there just now."

So on we went, adding a piece of African jungle at the next camp, or an Indian temple at another, replacing paper by canvas where we could get it, until at length we had six large courts, into each of which a crowd of soldiers could enter, representing China, India, Africa, Palestine, the Dominions, and—since there is no place like home—a "corner of Blighty."

"Everybody's World."

Now the exhibition was in a position to deserve a title, and a speech by the Prime Minister of England supplied our need. "In the future," said Mr. Lloyd George, "it is going to be everybody's world." So "Everybody's World" it was, and this title was printed on all our papers and posters, and gave the cue to the general meaning of the scheme.

Once established, the plan of campaign was the next problem. Careful inquiries seemed to make plain that, roughly, a week should be spent in each camp; that is, to give four days to the actual exhibition, with Sunday night as a climax of the appeal, leaving two days for dismantling, transport and re-erection.

Other methods to be used as occasion served were the "pocket edition"; that is, a table of curios for taking to smaller outlying camps or wayside stations, lantern slides for single lectures in a hut anywhere, while for work actually at the Front one had to depend on personal talks and such distribution of literature as was possible.

Talks and Lectures.

Returning to the exhibition proper, our main lines of work consisted of talks and lectures respectively, with time left between for the soldiers to handle and inspect the curios. This they did with unflinching interest, and, to their credit be it said, without any serious loss of property throughout the whole campaign.

A talk at a court meant talking on the curios, while a lecture from the platform allowed the speaker to say what he pleased on the country in question. The only stipulations we made were: (a) That his knowledge should be first-hand; that is, either that of a native, or that of one who had lived a number of years in the country; (b) his lecture should embrace facts as to the national, social, racial and industrial conditions, leading up to the facts as to the religion the people profess. In every case a strong appeal for Christian expansion and practical help to carry out was expected to be made.

To keep to this was not easy, but we felt that the soldier must get the very best, even though it involved on many occasions bringing a man a double journey of probably a hundred miles in order to lecture for one hour. And it was worth it, for time would fail to tell of the experiences we have had.

We could tell of a great hospital where the audiences thronged the courts all the hours they were open (easy enough, of course, because they had nowhere else to go). Or we could speak of five days in the centre of a large city with about one thousand soldiers attending each day (a much more difficult task when you

remember that there was no camp surrounding it, and each man had counter-attractions by the dozen). We could tell also of sojourns in Chinese and Indian camps where everything had to be done by interpreter, of visits to wayside stations on the lines of communication where relays of soldiers provided three large audiences per day as they stopped on their way to the Front.

And also we could speak of the visits of French and Belgian soldiers to the exhibition, when we had to give the talks in French and English simultaneously, two groups being catered for in the same court by different workers.

Finally, much could be said also of personal interviews of a touching and, we believe, lasting character, but space forbids, and we have only room to say this: that the whole scheme has been so successful, and has responded to so well by the soldier, that arrangements are being made, if possible, to quadruplicate it. In a short time, therefore, we hope that every area in France, from Le Havre to Marseilles, will have its Missionary Exhibition continually at work during "occupation" and "demobilization," and, with God's blessing, continually helping to call forth recruits for the extension of Christ's Kingdom here upon earth.

A LETTER FROM HAY RIVER.

Workers Wanted.

Dear Fellow Workers,—

In writing the story of the past year we are full of praise as we count our many blessings. Trials have been experienced, and lessons learned by them enable us to thank God and take courage for the duties of the coming days.

During our furlough the work was carried on here and improvements effected. We were refreshed and Mrs. Vale's health greatly improved. She now enjoys better health than she has had for years. Will you not join with us in giving thanks to Him from whom all blessings flow.

It was indeed a very real pleasure to meet so many loyal co-workers in the Homeland, and to realize afresh how fully our work is being upheld both by prayer and service.

We take this opportunity of again thanking our friends of the W.A. and the G.F.S. for their splendid outfits provided for the children, their gifts for the school, hospital and repairs of our dwelling, the materials for which are all at hand. We are looking forward to the springtime when we can begin work on it.

Our new worker, Miss Austin, who joined our staff last July as kitchen matron, is a member both of the W.A. and the G.F.S. She is the first from the latter Society we have had the pleasure of welcoming among us. May God raise up more like her to fill our present needs.

Our School now comprises 23 girls and 29 boys, besides the day pupils, two larger boys assisting in the outdoor work and three larger girls who assist in the housework. Of these one is blind and another has a bad curvature of the spine.

We have had to refuse some children and to postpone admission of others owing to lack of help and accommodation.

We seriously need a school teacher to carry on the work being done this year by Mrs. Hunter, a nurse to care for the sick, an assistant in the kitchen and a man to be with the boys in their work and playtime and to do odd jobs about the place, such as caring for the furnaces and little repair work.

I know this will appear a large increase, nevertheless, the need is real if we are to be in a position to carry out the true purpose of the school, which, as we interpret it, is not only to educate, but to win and train the

children for Christ. This requires time to spend with the children as their friend and confidante in their little joys and trials. With our present staff we can just manage to get through the absolutely necessary work and must drive ourselves and the children at full limit of capacity. This leaves no leisure for cultivating and exhibiting real Christian sympathy with the children or to encourage and cheer each other.

When it is remembered we are entirely cut off from all Christian fellowship outside our own staff, except by eight mails a year, it will be seen we need time to wait upon God that we may be renewed by Him from day to day.

The Christian warfare is no less real than the terrible war in your midst and calls for reinforcements. As we remember how God raised up the needed workers for the diocese last year we are encouraged to ask again of Him who says: "Ask and ye shall receive." This appeal is sent forth in faith and hope relying upon the words of St. Paul as he said: "My God shall supply all your need."

Thanking each and all for your generous assistance in the past and pleading for a continuance of the same.

I remain yours faithfully,

In His Happy Service,

A.H. J. Vale.

N.B.—Any one desiring further information can obtain it by writing to the General Secretary of the W.A., Miss Bogert, 196 Osgoode St., Ottawa, Can., or Bishop Lucas, Chipewyan, Alta., Canada.

WORKER NEEDED FOR HAY RIVER.

Rev. A. J. Warwick, of Morien, Man., sends the following appeal from Bishop Lucas:—

"The new school at Hay River, with its increased pupilage, has made great demands upon the funds at my disposal.

"They sorely need a strong man for the outdoor work, a man to look after the chore work of the boys, attend to the furnaces, and handy at anything. It would suit a discharged soldier splendidly who could appreciate a home and be in sympathy with the aims of the boarding school.

"I could offer \$40 to \$45 per month, with board and lodging. His expenses would be practically nil, and he could save from \$350 to \$400 per annum if he chose. The above would be on a five-year (or at least a four-year) basis, to include the free passage in and out."

The Bishop's address is Fort Chipewyan, Alta.

CHAPLAINS' SERVICE FUND.

Previously acknowledged	\$20
A.J.	50
Bishop of Quebec	25
Mrs. W. H. A. Fraser	25
"Stanley"	15
W. S. Lee	10
Lt.-Col. J. A. V. Preston	10
C. O. Ermatinger	5
Mrs. J. G. M.	5
Miss L. S. Curry	3
K. and N. Mudge	2
Mrs. Rexford	2
Rev. C. H. M.	1
Miss Blachford	1
M. G. Marsh	1
Mrs. Mary Marchant	1
Total on March 11, 1919	\$177

Rev. Canon Gould will visit the Maritime Provinces about the end of April.

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Correspondence

CREE DICTIONARY GIVEN.

Sir,—Have just seen the request for a Cree dictionary in your paper of February 20th, so have mailed one to Rev. A. Lawes, Punnichy, Sask. Victoria, B.C. A. C.

Diocese of British Honduras

Sir,—The Bishop of British Honduras is in need of at least eight men for his diocese. He hopes to visit Toronto some time between April 10th and 14th. Any clergy who might think of work in his diocese might, perhaps, get in touch with him while in Toronto, or in Montreal, where he expects to be between April 14th to 17th, or in Quebec, where he is due from April 17th to 24th.

Until Easter, letters addressed to him, care of Rev. Floyd Appleton, Ph.D., St. Paul's, Harrisburg, Pa., will find him.

Chas. L. Ingles,
 Commissary for Canada.

RETURNED MISSIONARIES.

Sir,—In the "Canadian Churchman," dated February 27th, a whole-hearted missionary in India suggests as follows: Recognizing the psychological fact that no appeal for missions can touch the heart and conscience of an audience in any degree comparable to the presence and words of a real, live missionary, he quotes from Dr. Taylor, of the Methodist Episcopal Church in the United States, to the effect that the returned missionary "should be utilized to the limit of his capacity and efficiency."

Is there not another side to this question? The present writer has known in the past how frequently men and women missionaries of an American Board—not Anglican—have been so "utilized" by deputation work that "efficiency" on the field has been sadly impaired.

Earnest, devoted missionaries, worn by their labours and greatly needing rest, have privately confessed that their first rest has been on the steamer taking them back to work! Is there not a golden medium?

Why not give the returned worker a sufficient furlough for recuperation of mind and body and then add a year or more for deputation work?
 L. H.

WAR MEMORIALS.

Sir,—Is it not rather a sad characteristic of our present-day "religion" that we are so shortsighted? (Maybe we place "religion" in place of Christianity.) Something narrows our vision till the ordinary Churchman sees very little beyond the needs of the local church. This subject has been constantly brought to notice by the continual reference in our papers to "memorials" of those who are gone. How often do these memorials take the form of a window, lectern, or something to adorn the building in which we worship. Can we really think that "to the glory of God" is the true motive when we know that He says, "Other sheep I have that are not of this fold?" He knows that these "sheep" are crying out for help, and there is none, because those who are called by His Name—those who have the Light—are not willing to pass it on! It is natural to wish a memorial of our loved ones who have gone on before, but what would be most pleasing to Him, "Whose I am and Whom I serve" (the true description of His people), to give to the Church at home, a fine organ, a beautiful window, or send someone to represent the loved one in the mission field? Just lately a missionary from China, working among the Chinese coolies in France, lost his life. This was a great blow to his district in the mission field, where the remaining workers are all overstrained. Immediately his personal friends wrote to the papers, asking who would be willing to take his place in China, and offering to support the right man. Is not a living memorial worth more than a dead one?

The cries from the mass movements are overpowering, and it is a case of now or the closing of the open door. In India it is estimated by those who know most of the subject that 20,000,000 are actually touched by this movement. To take only one known case in Africa, where the movement is in full swing, two natives travelled eight days on foot, by steamer and canoe, to beg for a teacher. They had built a church, and would build a teacher's house and pay the salary, but they were sent back without hope of one.

This natural desire for a memorial might be turned to such good account for the help of the many millions living in darkness and the shadow of death did we realize the urgency of the need and the constraining power of the love of Christ for perishing souls. Shall we not ask that God the Holy Spirit would show to His sorrowing ones the best memorial they could raise to "the glory of God and in loving memory?"
 T. A. T.

CLERICAL STIPENDS INCREASED.

Sir,—You have just recently announced that another diocese has fallen into line in the general effort that is being made to increase the stipends of the clergy. You might add Algoma to the list. Hitherto, owing to the peculiar location and limited resources of the diocese, the scale of stipends has been as follows: Deacons, \$550; Priests, under five years' service, \$650, under ten years, \$750, over ten years, \$850.

The effort is now being made to increase the stipends all round by at least fifty dollars, so that no Priest will be receiving less than seven

hundred nor more than eight hundred and fifty dollars, unless he happens to be in one of the few rectories in which the stipends are higher than the last-named sum!

Now that is appalling condition for our clergy—it is worse than any of your correspondents have thought of. But why should this be? Why should a poor, struggling, missionary diocese like Algoma be left to itself in so grave a matter? Why should the Canadian Church as a whole be so immune to practical business methods of administration that it permits each diocese to be financially independent in this way? The waste is only too obvious. This is a poor diocese, and yet it is compelled to expend money and effort in a campaign to raise funds in order to increase the stipends to a maximum sum that will not constitute a respectable minimum. Of course, all "profit-making" (?) campaigns demand a certain expenditure of capital, but can you imagine a great business corporation permitting the overlapping in expenditure which these diocesan freelance campaigns involve? Imagine the publicity and car repair departments of a railway as their own financial managers absolutely independently of the chief executives! However the method of the Church may be justified, it certainly can never be described as "business." I am not advocating that we emulate the big financial corporations, but I am convinced that the financial activities of the various dioceses should be consolidated under a central executive. Our missionary clergy of all grades (a Deacon must eat) could thus have a uniform wage at a lesser cost throughout the Dominion. The Methodists have done this. Why should not their spiritual mother follow suit?

Eric Montizambert.

Little Current, Ont.,
 March 7th, 1919.

JAPAN WIDE OPEN TO THE GOSPEL.

Sir,—In your issue of January 30th, under the heading "Notes from Mission Lands," I read with great pleasure a paragraph about Japan which I hope you will not mind printing again as a quotation. It is as follows:—

"Japan finished her main fighting in the war when she captured Tsing-Tau from the Germans and cleared the Eastern seas of enemy war vessels, but more recently, the army under General Otani, has penetrated Siberia in conjunction with the soldiers of Great Britain, America and France. The cabinet of Japan is now led by a commoner, plain Mr. Hara, who is a man of progressive spirit, and his party is pledged to keep step with the great democratic movements of the age. The Japanese have interested themselves in all war enterprises, and their money has flowed freely, but the Christian work has not been neglected. A Japanese Revised New Testament has been issued, the Tokyo Woman's Christian College has been opened with eighty-four students, from seventeen mission schools. Japan's leading evangelist, Rev. Paul Kanamori, has continued his work of preaching in city after city, on the fundamentals of Christianity. He never fails to register hundreds of decisions for Christ and His service. Missionaries testify that the country is wide open to an earnest presentation of Gospel truths and claims."

I am particularly thankful for the concluding sentence: "Missionaries testify that the country is wide open to an earnest presentation of the Gospel truths and claims," for it is absolutely true of experienced mis-

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missionaries in Japan. It is a sad fact, however, that there have lately been in Canada missionaries from another field who have been telling people that: "The opportunity for evangelizing Japan is past." This statement was also made at a recent meeting of the Board of the M.S.C.C., and seems to have been accepted as a fact by some of our Churchpeople, judging by the questions one is asked as he goes about from place to place.

Should it not seem reasonable that missionaries who have lived and worked for many years in Japan, are in a better position to judge of the opportunities that exist there for evangelistic work, than those from other lands, who have only touched at two or three Japanese ports, or possibly have travelled by train from Yokohama to Kobe, calling at one or two places en route? I have heard the same statement made confidently by a man who only spent a few weeks in the country and by another who never saw Japan at all. Should the testimony of such witnesses as these be preferred to that of missionaries of from twenty to fifty years' experience in the country and who, moreover, have had frequent opportunities of comparing notes with such experienced workers from other lands?

In support of the contention that "the country is wide open to an earnest presentation of Gospel truths and claims," I would submit for consideration a few words from the pen of one of the pioneer missionaries to Japan, written very shortly before he was called away from earthly service to his reward in the presence of the King. The Rev. David Thompson, of the United Presbyterian Mission from the United States, about three years ago, wrote thus:—

"I am in the fifty-third year of my life in Japan. The results of missionary work here far exceed all my early

modest hopes. I think the relations between the Japanese and the missionaries are better now than they have ever been, and as to the need of more, many more workers, it cannot be put too strongly. My earnest prayer is that God may incline the hearts of the young to respond to your call."

Our Methodist brethren are evidently of the opinion that there is at present a splendid opportunity for effective work in Japan for they are planning to double their staff during the next five years, and other societies are doing much the same thing.

But how is it with our M.S.C.C. work in the diocese of Mid-Japan? Some people, I hope, will be both surprised and grieved to learn that the number of Canadian clergy in our Japan mission is now one less than it was at the close of last century. In 1900 there were nine, now there are eight, including the Bishop. In 1911, when our General Synod accepted the invitation of the General Synod of the Church in Japan to undertake the responsibility of supporting a diocese with a population of 7,000,000 souls, the missionaries fully expected that a new era had begun, but in this we have been sadly disappointed. In 1911 there were the same number of Canadian clergy as in 1900, and it stood at that till last year when it was reduced by one.

And what are the prospects for an increase? At the last meeting of the Board of Missions a "Five-Years' Programme of Extension Work" was adopted, which provides for the sending of two clergymen and four single women to Japan during the next five years. Some of the missionaries are getting old, and there is considerable anxiety about the health of one or two of them, so it is quite possible that within five years some will have to drop out. If this occurs, the reinforcements proposed will not increase the staff, except, perhaps, on the woman's side, which, we are thankful to say, has grown a little during the past few years. M.S.C.C. responsibility in Mid-Japan should be placed at about 3,000,000 souls, who are increasing at the rate of 30,000 annually. Other missions are planning to go forward with the evangelization of the remaining 4,000,000, which would be their share according to the present proportion of missionaries, while it looks very much as if we would have to continue "marking time" as we have been doing since the staff ceased to grow nineteen years ago. Can it be wondered that our missionaries in Japan cannot feel happy at the prospect before them in view of the splendid opportunities they see for extending the work, were only the workers and a little more money available?

Let those who are still interested in Japan, and believe that there is still before us there an open door, be very earnest in prayer about the matter. Japan is our nearest neighbour to the westward whose navy protected our own shores at the beginning of the great war, whose soldiers are now co-operating with ours in Siberia and whose representatives are sitting with ours, and those of the other three Great Powers at the Peace Conference. Surely as Canadians, as Christians and as Churchmen we must realize the importance of doing something more in keeping with our ability and responsibility for our faithful allies across the Pacific, whose paramount need is the Gospel of Jesus Christ.

J. Cooper Robinson.

The first soldier to enter Jerusalem after its evacuation by the Turks was Private W. Lighthall, of Montreal. Nine Canadian airmen were the first of their arm of the fighting forces to make a landing in Constantinople.

Church News

Preferments and Appointments

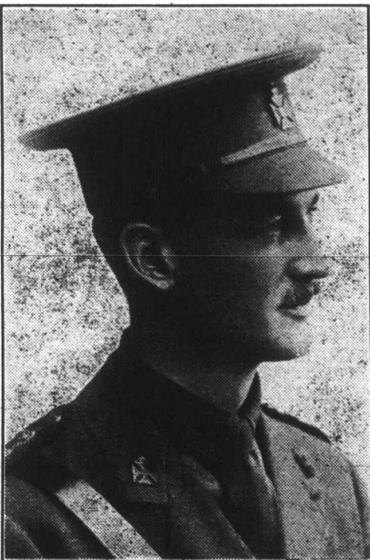
Pearson, Rev. H., to be Vicar of St. Philip's, Cedar. (Diocese of Columbia.)

ORDINATION AT NANAIMO, B.C.

On March 2nd the Bishop of Columbia held an Ordination service in St. Paul's, Nanaimo, B.C., when the Rev. Herbert Pearson was advanced to the priesthood. The candidate was presented by Archdeacon Sweet, of Victoria, and the sermon preached by Rev. H. V. Hitchcox, Vicar of Parksville. In the evening the Bishop went to Cedar parish, where he confirmed a class of seven, some of whom walked several miles in order to be present. On the previous Saturday the Bishop confirmed a class of adults at St. Paul's, Nanaimo, who had been prepared by the Rector, Rev. S. Ryall.

NEW RECTOR OF THORNHILL.

Rev. (Capt.) J. W. MacDonald, the new Rector of Thornhill, Ont., has seen three years' military service. He had missionary service in the Peace River district at Grand Prairie



Rev. (Capt.) J. W. MacDonald, Rector of Thornhill, Ont.

for two years, when he enlisted as a private in the 66th Battalion. Later, he received his commission as Chaplain. In April, 1916, he went to England, and in September, 1916, he was sent to Saloniki as Chaplain to the Fifth Canadian General Hospital (from British Columbia). In 1917 he returned to England as Chaplain at the University of Toronto Hospital, and reached Canada last September. He married Miss Amy Dixon, daughter of Canon Dixon, Toronto, in April, 1916. He succeeds the late Rev. S. A. Lawrence as Rector. He graduated from Wycliffe College in 1914.

THE SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO.

The next regular monthly meeting of the Association, to be held on Monday, March 17th, in the schoolhouse of the Church of St. Mary the Virgin, will be of a missionary character. An illustrated lecture on Japan is to be given by the Rev. J. Cooper Robinson, followed by short talks on methods adopted in different schools of arousing interest in missions. All teachers, senior scholars and others interested are invited to be present.

All Over the Dominion

The Synod of Nova Scotia will meet on May 13th.

At St. James', Seamo, the congregation have decided to build a vestry.

New vestments for the choir were provided by the proceeds from a choir concert at St. Thomas', Hamilton.

"Christian Science" is to be the title of a lecture by Dean Quainton in Paget Hall, Calgary, next Monday; and "New Thought" on Tuesday.

Rev. L. E. Skey, of Toronto, in speaking at the Waterloo County Canadian Club, appealed for a united Protestant Church throughout Canada.

Over 150 men attended the A.L.M.M. supper at St. John's, Peterborough, recently. Rev. Dr. W. C. Taylor and Mr. R. W. Allin were the speakers.

The extension of Christ Church Cathedral, Victoria, B.C., opened by the Bishop on February 23rd, was entirely cleared of debt by the offerings on the opening Sunday.

"Jesus Christ or Bolshevism, are the alternatives presented to the world," as the Bishop of Montreal pointed out in a sermon in his former charge, New St. Paul's, Woodstock, Ont.

The horrors committed in the coal mines of Germany on prisoners of war was one of the points emphasized by Cpl. Simons, when speaking at St. Matthew's Guild, Ottawa. Cpl. Simons was captured at Ypres (1915).

The silver anniversary of the St. Paul's Flower Mission at Halifax was made the occasion of a pleasant shower, which added to the treasury the splendid sum of \$101.30. The Mission provides flowers and fruit for the sick and suffering of the parish.

A credit balance of \$200, after paying all accounts, including \$300 increase to the Rector, Rev. W. E. Gilbert, is one sign of prosperity in All Saints', Ladner, B.C. The Sunday School subscribed for two Victory Bonds. The W.A. has \$333 balance on hand.

It was announced on March 5th that Rev. Edwin M. Hawkins, Rector of St. James', Hamilton, had tendered his resignation to the Bishop and had asked to be relieved as soon as possible. Rev. E. M. Hawkins took charge of the work at St. James' last Easter.

Prof. J. W. Falconer, of the Pine Hill (Presbyterian) College at Halifax, spoke on the "Art of Teaching," at the Sunday School Association at the C. of E. Institute in Halifax in February. Mr. W. H. Hayes told of the progress of the Canadian Standard Efficiency Tests for Boys.

Four hundred people turned out to the congregational "at home" which inaugurated the Every-Member Canvass in Trinity Church, Galt on March, 3rd. Mr. Shirley Denison of Toronto, spoke on "A layman's Duty to the Church." On the following morning, twenty teams of men started out.

A year book of 32 pages has been issued by St. Paul's, Charlottetown; \$6,172 are the total receipts, of which over \$900 went for objects outside the parish, in addition to the \$200 given to Missions by the Sunday School and \$55 for the Prisoners of War by the A.Y.P.A. The W.A. showed a budget of \$383.

The Anglican Men's Association of the diocese of Calgary is a live organization with branches in several parishes. Chancellor Savary is the president. The association plans to co-ordinate public opinion in the diocese in the direction of improving conditions of business, political, social and home life.

Rev. A. J. Arthur, B.D., B.Sc., was inducted as the first Rector of the Church of the Good Shepherd, Mt. Dennis, last Sunday by the Bishop of Toronto. Rev. E. G. Hutson represented Holy Trinity parish, where Mr. Arthur formerly worked. Rev. J. H. Jones preached the sermon. Archdeacon Ingles was the Bishop's Chaplain.

"Why am I a Christian?" "Why am I a Church of England Christian?" "What does the Church stand for?" "Why do we have a Form of Worship?" "Why do I believe in Life Everlasting?" "What shall I do with Jesus which is called Christ?" are the titles of the Rector's Sunday evening sermons in Lent at Trinity Church, Galt.

The McMillan homestead, worth \$12,000, has been given to St. George's Church, Oshawa, by Mr. and Mrs. Fred. Cowan, as a memorial to the parents of both donors. W. F. Cowan, President of the Standard Bank and T. H. McMillan (Mrs. Cowan's father), founder of the Western Bank, lived on the homestead at different times.

While Rev. W. Burns was at Pittsburgh, Pa., attending his mother's funeral, Messrs. Jackson and Callan, the Organ Committee, obtained sufficient funds to install a fine Chapel Organ in Christ Church, Cobcook, which was used the first time on March 2nd, at a memorial service for Ptes. Peter and Roy Truax, sons of Mr. and Mrs. Seth Truax of that place.

Miss De Blois, of Charlottetown, who has just returned from her missionary work in India, gave an address at St. Matthew's Parish Hall, Ottawa, on "Life in India." She dealt particularly with the experiences which every missionary to that country experiences as a result of the caste system, and the great sacrifices which these people make when they become Christians. Rev. G. S. Anderson, the Rector, presided.

Preaching at St. Paul's, Toronto, Rev. Dr. Renison said: "The Canadian losses at Mons were very small." He had been present at a burial service two days after the occupation of the town. Eight Canadians had been killed at this point in the actual occupation of Mons. He gave a vivid description of the battles of Amiens, Arras and others in which Canadians were engaged in the last hundred days of the war, and paid high tribute to the valour and fortitude of the troops.

CHAPLAINS' SOCIAL SERVICE APPRECIATED.

Lieut.-Col. the Rev. A. R. Woods, D.S.O., visiting the Clearwater Missions, of which he was Vicar twenty years ago, as the secretary for Manitoba for the repatriation of returned soldiers, spoke particularly of the Christ-likeness, which, consciously or unconsciously, was displayed by the willingness of the soldier to lay down his life for righteousness and the salvation of civilization. He showed also how the Church followed the man as far as allowed right up to the front, and ministered not only to his spiritual welfare, but also to his bodily wants by means of the "Chaplains' Social Service," which, free of charge, distributed to every man entering or returning from the trenches necessary refreshments. He bespoke for every soldier entering the district a just and generous dealing, which he has more than earned by his wonderful self-sacrifice. A committee was formed in each Mission whose duty it will be to assist the returned soldier in every possible way.

Do you live in the past or present? Join the "1919 Class." See page 174.

Rupert's Diocese

Four hundred for the annual W.A. of the Diocese which opened in Holy Trinity on February 24.

A special sermon by the Rector, Rev. the text, "Thou King for his v."

Although the on all public work to a very ports of the show that mar made in pract

The Dorcas Mrs. H. S. Nov usual number had been sent general sales Christmas tre parcels were the diocese.

parcels were 1000, Nest, China, at Tarn Tars expended on h cas department foreign work \$2,439. The 1 January 1st,

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pressed by recording s Branches h reported th members. exclusive of not reportir work, \$10, \$16,765. Th sent out du cording to Mrs. John Mite Box E secretary, reported tha through h \$631.

Following given in St five-minute "Transform Church W speakers: tou; J. A. Mrs. Hood E. E. R. P L. B. Rob Elheran, M Manitou; Gould.

The pr Elheran, s

Rupert's Land Annual Diocesan W. A.

Four hundred delegates gathered for the annual convention of the W.A. of the Diocese of Rupert's Land, which opened with a special service in Holy Trinity Church, Winnipeg, on February 24th.

A special sermon was preached by the Rector, Rev. W. J. Southam, from the text, "There they dwelt with the King for his work."

Although the influenza ban last fall on all public meetings hampered the work to a very great extent, the reports of the various departments show that marked progress has been made in practically every line.

The Dorcas department secretary, Mrs. H. S. Nowlan, reported that the usual number of Christmas parcels had been sent out, and that sixteen general bales were shipped. Eight Christmas trees and ten Christmas parcels were sent to missionaries in the diocese. In the foreign work, parcels were sent to the C.M.S. hospital, Foo Chow, China; the Bird's Nest, China, and to Miss Strickland at Tarn Taran, India. The amount expended on home work for the Dorcas department was \$2,338, and for foreign work \$101, making a total of \$2,439. The balance in the bank on January 1st, 1919, was \$360.

With thirty-five branches of the Babies' department to be heard from out of the 106 in the diocese, Mrs. C. Murphy, secretary of this Branch, said that the Babies' contribution for 1918 amounted to \$563. St. Matthew's Branch heads the list with 126 babies and \$64.22 mites. Two new Branches have been formed, the secretary reported, one at Middlechurch and one at St. Clemens. The amount of mites to be voted away was \$535, and it was recommended that it be divided as follows: Appeal for Japanese work at Port Essington, Diocese of Caledonia, \$60; Japanese kindergarten, \$200; Endowment Fund, \$50; maintenance of cot at Dynevor Hospital, 25; girls' school at Kangra, India, \$100; Door of Hope, Honan, China, \$100.

The organizing secretary's address, delivered by Miss Sarah E. Millage, outlined briefly the visiting work done during the year.

The year 1918 was said by the corresponding secretary, Mrs. G. N. Hallowel, to have been the banner year for life members, the new ones numbering eighteen as against seven in 1917. That the successful termination of the war will furnish an inspiration for the tremendous amount of work to be done during the next year by the W.A. was the opinion expressed by Mrs. J. S. Erskine, the recording secretary. From the 129 Branches heard from, Mrs. Erskine reported that there are 2,342 paid-up members. The total amount raised, exclusive of the twenty-four Branches not reporting, was \$28,452; for W.A. work, \$10,068, and for local work, \$16,765. The number of mite boxes sent out during the year was 484, according to the report submitted by Mrs. John Severn, secretary of the Mite Box Branch. The Thankoffering secretary, Mrs. E. H. Hughes, reported that total amount received through her department had been \$631.

Following a banquet which was given in St. Matthew's Sunday School, five-minute addresses were given on "Transforming the War-Workers into Church Workers" by the following speakers: Mrs. Armstrong, of Manitou; J. A. Machray, Rev. Secker, Mrs. Hoodspilte, Wm. Pearson, Rev. E. E. R. Pritchard, Mrs. R. O. Taylor, L. B. Robinson, Canon R. B. McElheran, Mrs. Gray, Rev. F. Glover, Manitou; E. B. Brownlee and Canon Gould.

The president, Mrs. R. B. McElheran, gave some very interesting

facts about the amount of money raised by the W.A. during the past year. Over \$29,000 was raised by the Rupert's Land Diocesan Branch, and of this, \$17,000 was spent in parish work and \$11,000 in outside missions. In the whole Dominion of Canada \$150,000 was raised.

Archbishop Matheson congratulated the W.A. on the splendid work done by them and on the able manner in which all appeals for help are dealt with, and invoked a blessing on their continued efforts. All of the officers of Rupert's Land Diocese W.A. were re-elected by acclamation.

An afternoon session was given over to the Junior department, and the attendance was so large that it became necessary to hold a Juniors' overflow meeting. Miss S. E. Millidge spoke to the children on China. A girls' supper and round table conference was held and reports from the Branches of this department read. Mrs. J. H. Monkhouse, treasurer, reported a balance of \$6,169.33 to the credit of the Auxiliary. Mrs. J. W. Matheson gave the secretary-treasurer's report of the literature department. A discussion followed. It was felt that a great deal of good was being done by the distribution of reading matter in the non-English-speaking districts, and every encouragement should be given to the work.

Trinity Hall was crowded, when over six hundred people attended the open meeting. An illustrated lecture was given by Ven. Archdeacon Thomas showing work carried on at the Indian Missions throughout the diocese. Many of the slides showed the Indian congregations at the primitive churches on the reserves. At the conclusion of the lecture Archbishop Matheson, who presided, told of the great comfort Archdeacon Thomas had been to him through the deep interest he had always taken in Indian work. It was this work, he stated, that was the foundation of the Church of England in Canada. Rev. Canon Gould, of Toronto, in the course of an address laid great stress on the place and influence of womanhood throughout the British Empire and the world at large.

IN MEMORIAM

A memorial service was held in St. James' Cathedral, Toronto, last Saturday in memory of the late J. Haydn Horsey, manager of the Dominion Bank, London, England, who died in London, Dec. 26, 1918. Mr. Haydn Horsey lived for many years in Toronto as manager of the bank, and on leaving this city went to Montreal and from there to London. Canon Plumtre conducted the service at the Cathedral and Mount Pleasant Cemetery.

The death took place on February 28th, at the home of her granddaughter, Mrs. W. H. Greene, in New Glasgow, N.S., of Mrs. Lillias Kingwell, in her 90th year. Deceased was the widow of Rev. John Kingwell, of Newfoundland. She lived to see the fifth generation and leaves four grand-children, six great grand-children and two great-great-grand-children. The funeral service took place in St. George's Church, New Glasgow.

Lieut. A. Cecil Doucet, Royal Air Force, has been killed in an aeroplane accident in England, and was buried in the cemetery at Maroke, Yorkshire. He was a graduate of the Royal Military College, 1917, and was for some time an instructor at Leaside. His mother is a sister of Major-General Middleton, who commanded the Canadian forces in the North-West Rebellion. Lieut. Doucet was educated at Bishop's College, Lennoxville, P.Q., and was nineteen years of age. His father is an old soldier and is a lieutenant-colonel. The family reside in Quebec, where his father is president of the Garrison Club.

On February 2nd, there passed from the Church Militant to the Church Expectant, Edmund Lister Watson, of Dunham, who for many years has been a valued and active worker in his own parish and in the Diocese of Montreal. Born in 1841 at Maidenhead, Eng., the son of S. B. Watson, M.D., and also D.D. of the University of Oxford, Mr. Watson received his education at Merchant Tailors' School, London, Eng. He came to Canada, at the age of seventeen and for sixty years has been a resident of Dunham. In 1877, he was appointed lay reader by Bishop Oxenden. His life-long influence in the community, has been a strength to good citizenship and the Church.

Prof. A. H. F. Lefroy, K.C., of the University of Toronto, died on March 7th in the General Hospital, Toronto, after an illness of only a few days. Since 1900 he has been Professor of Roman Law and Jurisprudence and History of English Law at the University of Toronto. He was regarded as one of the foremost authorities on Canadian Constitutional Law. Born in Toronto in 1852, Prof. Lefroy was the son of the late General Sir F. H. Lefroy, K.C.M.G., and Emily Mary, daughter of the late Chief Justice Sir John Beverley Robinson. He is survived by his wife and two sons, Lieut. Harry Lefroy, now with the Imperial forces overseas, and Langlois Lefroy. A third son, the late Lieut. Keith Lefroy, was killed in action April, 1917. Prof. Lefroy was a member of St. James' Cathedral congregation. The funeral took place on March 8th, from Grace Church to St. James' Cemetery.

The death occurred at St. Vincent de Paul hospital in Brockville on March 5th, of Miss Mary Stuart Jones, eldest daughter of the late Hon. Mr. Ormond Jones, who was surrogate judge, and in later years registrar of deeds, and Mary, daughter of the late Dr. Stuart, of Kingston, first missionary of the Church of England in Upper Canada, and sister of Sir James Stuart, Bart., of Quebec, descendants from the Royal House of Stuart. On her mother's side, Miss Jones' ancestors were also notable, Mrs. Jones being a grand-daughter of the late Sir Edward Jessop, organizer and head of the famous Jessop Rangers. No family was more closely connected with the history of Canada than that of the deceased from the first parliament of Canada down to the death of Sir John A. Macdonald. Two sisters and two brothers survive her.

The Rev. Wm. Evans, of St. Bees' College, England, who died in California on February 18th, was ordained by Bishop Sullivan, of Algoma, in 1889. He did an excellent work in the various railroad towns on the C.P.R., between Schreiber and Sudbury. He was appointed Rector of Trinity Church, Parry Sound, where he served for about eight years. He then returned to England, where he served as assistant in St. Alban, Dartford, and also in Wellington. He returned to Canada to be Rector of Christ Church, Woodbridge, Ont., for seven years. Last April he was appointed by the Bishop of Los Angeles to the missionary work at Hemet, San Yacento and Elsinore. Here he did splendid work. But about one month ago he was seized with a fatal internal malady, and died on February 18th at the Hospital of the Good Samaritan, Los Angeles. The funeral took place from St. Paul's Pro-Cathedral, the Bishop officiating, assisted by Dean MacCormack. Mr. Evans leaves a wife and young son.

His many friends in Victoria, B.C., and Vancouver Island were not wholly unprepared for the sad news which reached them from England that the Rev. William Davin Barber, M.A., had passed away on January 13. He had had a paralytic seizure twelve months before and from its results had never fully recovered. Mr. Barber came

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to Victoria in 1890, in charge of the new mission parish of St. Saviour's, Victoria West. He has served previously in the missions of Clearwater and Manitou, Man., after studying at St. John's College and receiving his degree in arts from Manitoba University. He built the church in 1891. It was consecrated by Bishop Hills. In 1902 extensive additions were made to accommodate the Imperial troops from Work Point Barracks. In 1904 growing ill-health compelled him to resign. He was presented by the congregation with a purse of \$860 in token of his people's affection and regret. His return to England restored his health to such an extent that he was able to take a chaplaincy at Smyrna, Asia Minor. In 1907 he was appointed to the living of Gateburton in Lincolnshire, and later on he became vicar of Thruxton in Hereford diocese and it was there he passed away.

THE PASSING OF A NOTABLE ARTIST.

The funeral service of the late Robert Harris, C.M.G., of Montreal, past president of the Association of Canadian Artists was held at St. Peter's, Charlottetown, on March 2nd. Before the service the body rested in the Hodgson Memorial. It was touchingly appropriate that this should be so, as this chapel, the most beautiful of its kind in Canada, is the work of the two brothers, the late William C. Harris, who was the architect and gave all his talents and labour without charge, and Robert Harris, who painted all the pictures, donating ten of them out of the eighteen and only accepted a nominal price for the others. A few months ago, while spending the summer at Holland Cove, he devoted many hours to retouching these paintings at the same time presenting two new ones for the sanctuary, thus completing the whole series. William C. Harris, who died in Halifax in 1913, also rested in the chapel the night before his interment, so these two brothers who had made the beautifying of this sanctuary an offering to God seemed as they lay there in their last sleep, to be pleading a final prayer, in the words of the burial Psalm 90. "Lord prosper Thou the work of our Hands upon us, O prosper Thou our Handiwork."

Mrs. Harris, his widow and Rev. Edward Harris, of Mahone Bay, with many friends from a distance came to Charlottetown. Canon Simpson conducted the services.

One of his early pictures, "The School Trustees," is in the National Gallery at Ottawa. One of his most famous pictures, also the property of the nation at Ottawa, is "The Fathers of Confederation," an elaborate work which was executed under a commis-

AL SERVICE TED.

A. R. Woods, Clearwater Mission Vicar twenty years secretary for Manitou of returned curularly of the, consciously or played by the fier to lay down less and the sal. He showed also wed the man as up to the front, nly to his spirio to his bodily the "Chaplains", free of charge, man entering or trenches neces. He bespoke for g the district a ealing, which he l by his wonder-committee was ion whose duty he returned sol-e way.

past or present? See page 174.

The Will You Leave

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sion from the Dominion government. Representing as it does the great figures who brought Canada into existence as a Dominion, it is a wonderful work, and absolutely accurate in all its many details, so far as his care and research could make it. Among the most successful of the many portraits painted by Mr. Harris are those of the Marquis of Aberdeen, Lord Strathcona, the Earl of Minto, Lord Mount Stephen Sir John A. Macdonald, Sir Oliver Mowat, Sir Henry Strong, Sir Leonard Tilley, Sir Alexander Campbell, Sir Hugh Allan, Sir William Dawson, Sir Joseph Hickson, Senator James Ferrier, Archbishop Bond, Bishop Williams, Sir George Drummond, James Ross, the Rev. Dr. Douglas, Peter Redpath, George Gooderham, Colonel John Crawford, A. F. Gault, Sir Henry Bate, Sir H. Montagu Allan and Princess Patricia.

PROGRESS AT CHURCH OF THE ADVENT, TORONTO.

At a congregational meeting held on February 23rd, at the Church of the Advent, West Toronto, the wardens appealed for an increased offering to warrant the steps now being taken to become a separate parish. A sum of nearly \$1,200 was subscribed in 15 minutes, and a standing unanimous vote recorded that matters should proceed along the lines defined by the Men's Council and presented by the People's Warden, Mr. A. Morris, chairman of the meeting. An every-member canvass was decided upon and later a house to house canvass will be proceeded with. By these steps it is anticipated that the aim of a minimum of \$2,000 will be easily reached for parochial purposes alone, and apart from the pledges given by the different organizations within the Church.

CANON F. R. SMITH TO RETIRE.

One of the oldest clergymen in the city of Hull, P.Q., Rev. Canon Francis R. Smith, Rector of St. James' Church, will be superannuated about October 1, after a long and faithful ministry. He is now in his 69th year, and for the past 35 years has been pastor of St. James' Church. Altogether he has been 44 years in the ministry. He was educated in St. Augustine's College, Canterbury. Canon Smith's first charge was in Chelsea in 1875, which he occupied for two years. He was Curate of St. John's Church, Ottawa, for two years at the time the late Rev. Canon Pollard was Rector. He was then stationed in Quebec, then Waterloo, and then came to assume the pastorate of St. James' Church, Hull, where he has served continuously with marked success, building up the church and winning the love and devotion of his parishioners.

"FATHER AND SON" BANQUET AT VANCOUVER.

Three hundred fathers and sons were present at the banquet held in the parish hall by the Boys' Gymnasium Club of St. Mark's Sunday School, Vancouver, recently. Mr. W. A. Rundle, superintendent of the gymnasium was in the chair, and a fine supper was served by lady friends. The different groups of boys were responsible for their own table decorations and a prize given for the best. Rev. (Major) C. C. Owen was the first speaker, giving a splendid address on "Facing the Future Together." Mr. Ireland, superintendent of the City Welfare Association, gave the speech on "Canada's Greatest Asset: Her Boys." An inspiring address on "Fathers and Sons Chums," was given by Canon Troop, the acting Rector of St. Mark's. An explanation of the work of the gymnasium was given by Mr. Rundle.

A Good Investment

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

Open An Account To-Day.

THE CANADIAN BANK OF COMMERCE

Columbia Coast Mission

The annual meeting of the Board of the Columbia Coast Mission was presided over by Bishop Schofield, who is president of the Board.

The superintendent, Rev. J. Antle, reported good work being done at the three hospitals, though, financially, Columbia Hospital, Van Anda, was far behind the others. Especial reference was made to the excellent service rendered by St. Michael's, Rock Bay, and St. George's, Alert Bay. The death of Miss Fry, who was nursing at St. Michael's during the epidemic, was a great loss to the institution, and was regretted by all who knew her. Otherwise, the death rate, both at St. Michael's and St. George's, had been remarkably light.

With regard to the Church work, owing to the withdrawal of Rev. F. Comley from the Mission in July and the difficulty of finding others suitable for the work, the number of services held was smaller than usual. However, 140 Church services had been held at various points from Van Anda to Kingcome Inlet.

The "Columbia" had spent much of her time during the last quarter of the year in rendering first aid to "flu" cases in isolated places. Church House, an Indian village, was instanced, where there were thirteen cases at one time. The "Columbia" made several calls, at one time bringing the doctor from Rock Bay, and every one of the thirteen recovered.

Mr. Antle also reported that he had appointed Capt. the Rev. Allan D. Greene, who had worked three years with the Mission, and was now Chaplain with the C.E.F. on the borders of Germany, to take charge of the Church work, and hoped to have two others associated with him.

With this in view he was prepared to advise the sale of the "Columbia" and the construction or purchase of two smaller boats, so that more ground might be covered and the clergymen in charge enabled to handle their own boats. The Board reluctantly consented to this plan, giving Mr. Antle and a small committee associated with him power to act in the matter.

The secretary-treasurer, J. F. Barton, showed that the financial condition of the Mission, notwithstanding the high cost of operating under war conditions, plus the extra expenses of the "flu" epidemic, was sound, and even flourishing, rejoicing for the first time in its thirteen years of existence in a balance to credit.

Receipts.

Hospital earnings \$18,630.97
Government grants 6,589.25
Donations, special to hospital work (including W.A.) 1,226.63

Total receipts for hospital work \$26,446.85

Grants for Church Work.

New Westminster \$ 250.00
Columbia 500.00
M.S.C.C. 2,500.00
B.C. and F. Church Aid Society 480.00
Collections at services, etc. 791.28
Woman's Auxiliary 372.72
Girls' Friendly Society 200.68

General donations, per Rev. C. W. Houghton 8,032.30

Total receipts \$39,573.83

Disbursements.

Hospital expenditure \$28,461.55
Church work 7,866.09
Liabilities paid 1,787.85
Cash on hand 1,458.34

\$39,573.83

The John Wanless Co.
ESTABLISHED 1840
Jewelers' Factory Agents
Room 1 Upstairs, 243 Yonge St., Toronto

Social Service Commission

Treasurer's Statement for Year Ending December 31st, 1918.

Receipts.	
Balance forward from previous year	\$ 298.24
Diocese. Allotment. Received.	
Algoma	\$ 169.20 \$ 98.35
Athabasca	14.00
British Columbia	72.00 49.66
Caladonia	37.60 50.00
Calgary	54.00 24.10
Cariboo	4.00
Edmonton	42.40 43.50
Fredericton	235.00 169.40
Huron	854.40 855.00
Keewatin	23.20 8.95
Kootenay	117.40 76.95
Mackenzie River	9.40
Montreal	752.00 503.55
Moosonee	28.20 23.54
New Westminster	140.00 85.80
Niagara	470.00 402.75
Nova Scotia	470.00 138.56
Ontario	375.60 189.79
Ottawa	460.60 320.08
Qu'Appelle	211.40 171.02
Quebec	382.20 332.66
Rupert's Land	282.00 180.12
Saskatchewan	117.40 173.67
Toronto	1,664.00 1,895.23
Yukon	14.00 20.00
	\$7,000.00 \$5,807.67
Interest	33.79
	\$6,139.70

Disbursements.

Social Service Council of Canada	\$ 500.00
Sexagesima Appeal, 1918—	
Printing	\$ 336.50
Envelopes	92.40
	428.90
The Bulletin—	
Printing	994.07
Editor (fifteen months)	1,050.00
Sundry expenses	67.67
	2,111.74
Printing reports	70.25
Travelling expenses	19.80
Postage, telegrams and sundry expenses	33.04
Balance carried forward	2,975.97
	\$6,139.70

Do you belong to the "1918 Class?" If so, you are not up to date. See page 174.

Don't be disappointed this time!

Our Easter Number will be published on April 10th. Order your extra copies in advance. Our Christmas number was sold out within one week although we printed a larger number than ever before. Don't miss sending this Easter issue to your friends.

10 cents, postage paid.

ORDER NOW.

The Canadian Churchman.

Importers of
are invited to
R. DAWSON
MANCHESTER
MANCHESTER
28 Wellington
Seven large Steamers

OUR SECRET
will quickly qualify
Graduate for a good
free. Shaw's School
and Gerrard. Write

A UNIQUE

The following to the citizens of mouth:

Recognizing religious life in the opportunity helping to support appealing to all and Dartmouth the season of special way.

While each own methods, it will hold special two days. Week of the first five days of Holy Week services are the same subject.

There is no what each Church an effort to be acknowledge to Lord and Saviour to seek through power to serve part in the deanship on the date.

Signed on 1 tive Churches: Archbishop Clare L. No A. P. Hodg John A. Cls G. F. Bolster W. M. Wea A. S. Rogan

TEACHER 1

The Annual the First Standard Teachers Commission to be held, on Saturday, April 13th, Incumbents tendents of there are can notify the Commission, Building, Toronto, April 7th, by nation paper each of the on which courses the All such accompanied by each candidate forwarded to students for the Examination a copy of the governing the

MEMORIAL TRINITY

The adjoint this parish Rev. W. N. The warden receipts for in the history men of the supreme sacrifice preliminary statement to the memorial organization

A few unveiled a tablet, placed

Importers of British Goods
 are invited to keep in touch with
R. DAWSON HARLING
 REPRESENTING
 MANCHESTER SHIP CANAL CO.
 MANCHESTER LINERS, LIMITED
 28 Wellington Street E., Toronto
 Seven large Steamers with Canadian Service

OUR SECRETARIAL COURSE
 will quickly qualify any Collegiate or Varsity Graduate for a good position. Full particulars free. Shaw's Schools, Toronto. H.O., Yonge and Gerrard. Write or call.

A UNIQUE DOCUMENT.

The following call has been issued to the citizens of Halifax and Dartmouth:—

Recognizing the need for deeper religious life in the community and the opportunity which Lent offers for helping to supply that need, we are appealing to all citizens of Halifax and Dartmouth to unite in observing the season of Lent this year in a special way.

While each Church will adopt its own methods, it is proposed that each will hold special services on at least two days, Wednesdays and Fridays of the first five weeks and on all the days of Holy Week. The Friday evening services are to have addresses on the same subject in all churches.

There is no desire to limit or direct what each Church may do. It is only an effort to lead the community to acknowledge their allegiance to our Lord and Saviour Jesus Christ, and to seek through their Churches the power to serve Him and take their part in the development of true citizenship on the best and surest foundation.

Signed on behalf of their respective Churches:—

- Archbishop McCarthy, R.C.
- Clare L. Nova Scotia, C. of E.
- A. P. Hodges, Disciples of Christ.
- John A. Clark, Pres.
- G. F. Bolster, Bapt.
- W. M. Weaver, Evang. Luth.
- A. S. Rogers, Meth.

TEACHER TRAINING EXAMINATIONS—1919.

The Annual Examinations in both the First Standard and the Advanced Standard Teacher Training Courses prescribed by the Sunday School Commission of the General Synod will be held, wherever there are candidates, on Saturday, April 26th, 1919.

Incumbents of parishes or Superintendents of Sunday Schools, where there are candidates, are requested to notify the General Secretary of the Commission, 134 Confederation Life Building, Toronto, not later than April 7th, how many sets of examination papers they will require in each of the Courses, stating clearly on which part or parts of these courses the candidates intend writing. All such applications should be accompanied with a fee of 25 cents for each candidate. Papers will be forwarded to such Incumbents or Superintendents in time for the date set for the Examinations, together with a copy of the Rules and Regulations governing the conduct of the same.

MEMORIAL TABLET AND ORGAN, TRINITY CHURCH, CORNWALL.

The adjourned vestry meeting of this parish was held last week, the Rev. W. Netten, M.A., in the chair. The warden's report showed the receipts for the year to be the largest in the history of the parish. Fifteen men of the parish have made the supreme sacrifice in the war, and preliminary steps were taken with a view to the erection in the church of a memorial organ.

A few Sundays ago there was unveiled a handsome bronze mural tablet, placed in the church by Dr. C. J.

Hamilton, of Cornwall, to the memory of his son, Captain Clarence Dickinson Hamilton, M.D., late of the Royal Army Medical Corps, who, while returning to his duties in France, died at sea, giving his life in ministering to the last to those of the ship's company who were stricken with Spanish influenza.

TRINITY CHURCH, GALT.

At the close of the regular meeting of the W.A. of Trinity Church on February 25th a very pleasing incident occurred, when Mrs. C. R. H. Warnock was presented with a Dominion life membership. The formal presentation was made by the Rector, who congratulated both Mrs. Warnock, and also Trinity Branch of the W.A. upon the honour thus conferred on their president.

St. Andrew's Mission, Whitefish Lake

M. R. C. D. White, the missionary at St. Andrew's Mission, writes:—

The Toll of Influenza.
 "We have had a terrible time. I have never experienced anything approaching it in my life.

"For the first time on November 4th we heard and read that the "Spanish Flu" epidemic was raging in Edmonton, and had reached Grouard. Somebody brought it from Grouard and in a couple of days a few of the people took sick. Next day more. Then Miss Green, the assistant matron, suddenly took it. I refrained from going to see the people, as none of the children in the School had got it. But I sent round word to tell them what to do. About four days later the children began to get it. Soon half of them were down. I decided now to go round and see the people. In every house most of the people were down with the sickness. On the 13th, I saw nearly everybody; some twice during the day. In all I saw about eighty sick people that day. I found some with hardly any wood, and so hauled half a cord to one house, and half a cord to another, and so on. After supper I went with the matron and we visited the sick till about 10.30. I finished the day tired out. I never experienced such a day; seeing all those faces looking up to ours, saying: "Can you do something to help us?" I gave them all medicine. The next day I felt I had the sickness. It pleased God to lay me by for a while. I thought the wisest thing was to go to bed and get rid of it as quickly as possible, so that I might again get round among the people, when well. So I left the visiting to the matron, while Miss Green nursed the children. Now there were only three men in the whole settlement that were not sick. I hired two to go around and see that the people had wood and water, and to split a little wood for us at the door. On Saturday, the 16th, the disease began to count its numbers, the death toll commenced. Sunday, we were rejoiced to see the Doctor and Mr. H— arrive. It was a great relief. The Doctor drove round and saw all the people. On Sunday the death roll was six. "We had no meat, so Mr. H— and a man sent in by the Indian Agent, killed a steer. Two freighters who happened to come in helped, and the meat was distributed among the people, which greatly helped. On Tuesday I was well enough to visit again. On Wednesday I commenced to bury the dead. I buried nine in our grave. There were only two coffins, so others had to be wrapped in white sheets. "One house, in which all were sick, caught fire, and burnt to the ground. The occupants barely had time to es-

A Packet of— "SALADA"

Tea, will go further on infusion and give better satisfaction than any other Tea obtainable.

Not a shadow of doubt about this. TRY IT!

cape. This terrible scourge has broken down all belief in heathenism. The people are praying and thinking much, and I think they realize that God is with us. God has answered many prayers, and it is by His mercy that it has not been worse. Forty-three is the number of deaths recorded here. The number of people in this settlement when the sickness broke out was 135."

LIGHT THROUGH THE CLOUDS.

(In memory of a brave, young soldier who has made the supreme sacrifice.)

Thou art not dead beyond the seas,
 beloved,
 But just at rest.
 Thy last grim battle fought through
 Christ triumphant,
 Noblest and best!

Not far away—just called to higher
 service,
 To fuller life;
 For ever done with sacrifice and
 sorrow,
 With care and strife.

With soul aflame for righteousness
 and freedom,
 Thou gavest all;
 Flinging aside thy prospects bright
 with promise,
 At Duty's call.

Thus we are proud, midst bitter loss
 and sorrow,
 And hopes that lie
 Dead at our feet—that thou, for
 cause so sacred,
 Hast dared to die!

Hast dared to follow thy great Cap-
 tain's leading
 Through toil and pain;
 That we might live in righteous peace
 and honour,
 Free from war's chain.

Brief was thy life, yet rich in its
 attainments,
 In honour rare;
 High are the tributes paid thee by
 thy fellows,
 Our loss who share.

Thou art in Glory—we, amid earth's
 shadows,
 Linger awhile;
 Yearning to hear thy voice—to see—
 to touch thee,
 Missing thy smiles!

Missing the gladness of thy strong,
 young manhood,
 Thy wondrous thought,
 Which oftentimes to hearts with care
 o'ershadowed,
 Sunshine has brought.

Yet not in utter gloom we mourn,
 beloved,
 Thy spirit's flight;
 But in the blessed hope of glad re-
 union
 In morning light!

Soldier of Christ who unto death was
 faithful,
 Midst earthly loss
 We rise on wings of faith, thy crown
 beholding,
 Beyond the cross!

C. M. Y.

Brotherhood

Plans were made at the Local Assembly meeting of the Brotherhood of St. Andrew in Toronto in St. Stephen's Men's Club rooms on March 3rd by which it is hoped there will soon be formed several new Senior and Junior Chapters in Toronto and many dormant ones revived. Several encouraging replies have already been received in response to the circular letter of the Dominion Executive from Ottawa, Brockville, Hamilton, Moose Jaw, Winnipeg, Calgary and Charlottetown, P.E.I. Short addresses were given by Mr. J. A. Catto, Mr. W. L. Lawer and Mr. H. W. Hewett on methods to be adopted in visiting returned men.

The Churchwoman

TORONTO DIOCESAN W.A.

The latest Board meeting was held on March 7th in St. Thomas' Church, and was rather an unusual meeting, on account of the appeal for prayer for the Peace Conference and for Missions (mentioned in the last issue of this journal), addressed to the Christian people and Churches of the United States and Canada by the Committee of Reference and Counsel of the Foreign Mission Conference of North America. Accordingly, rather before noon, there was an adjournment to the church, where a short address on "Christ the Redeemer as Fulfiller and Reconciler" was followed by prayer, led by the Rector, Rev. C. E. Sharp. All departments of the work of the Board are growing steadily. Almost every branch of the Juniors, when sending money for the Dominion Pledge Fund, has sent a little extra, and many "littles" amount to a fair sum. The Babies' Branch secretary-treasurer says that her "family has become too large"—there are now over 1,900 members—and in future Miss Reid (5 Mackenzie Crescent, Toronto) will assist with the care of the numerous cards and boxes. This month there were 4,662 subscribers to the "Leaflet"—132 more than in January; 51 bales have been sent out by the Senior branches, and the Dorcas receipts were \$401.15. The treasurer's receipts were \$2,075.97, but her expenditure was \$3,891.63. One of the events of the day was the announcement by Mrs. Bigwood that the E.C.D. money received in March was the largest sum ever taken in during a single month—\$720.02. After considerable discussion, \$200 of this was voted towards furnishing a missionary's house at Kangra; \$200 for repairing and decorating the Nathaniel Institute, Toronto; and the remainder, \$320.02, towards the purchase of a motor car for itinerating in the diocese of Cariboo. During the 29 years since some earnest W.A. members started the fund by putting aside just one cent extra for Missions every day, \$32,000 have been contributed, and countless necessities, large



ENO'S FRUIT SALT

*Women fly to Eno's
when Headaches threaten*

and small, supplied through it to needy Missions.

Rev. J. Cooper Robinson strongly emphasized the call to prayer. He asked: "Can the 50,000 members of the W.A. be satisfied to support only 29 missionaries?" And said: "Pray out labourers into God's harvest." He gave a most interesting account of Japan, "a country little understood," and pleaded for a more sympathetic treatment of her.

PORT ARTHUR W.A.

The W.A. of St. John's Church have this year an extra financial burden of \$150 for Mission work. To meet this additional tax, a series of teas has been arranged, and so far, in two teas, the sum of over \$60 has been raised. Recently, Rev. S. Boal, Chaplain of the British Navy League, Toronto, addressed a mass meeting in the Port Arthur Collegiate Institute on "The British Navy During the Last Three Months of the War." The meeting netted \$15 for the the Mission Funds of the W.A.

NIAGARA W.A.

The monthly meeting of the Niagara Board of the W.A. was held in the schoolroom of the Church of the Ascension on March 6th. Mrs. Leather, Diocesan president, was in the chair. Mrs. Stringer, president of the diocese of Yukon W.A., and Mrs. Barclay, formerly Miss Howard, of Hay River School, were welcome visitors. Three new life members were reported: Mrs. Chilcote, of Ancaster; Mrs. Roe, of Georgetown; and Mrs. Guttridge, of Christ Church Cathedral, Hamilton. The Diocesan Dorcas secretary reported 7 bales and 2 parcels, costing \$228.70, being sent out; \$38.50 was sent in for the boot and shoe fund. Two parcels, costing \$6.29, were sent out by the Juniors, and a small Armenian class sent in \$2, asking that it be sent to the Armenian Relief Fund. The Juniors' annual meeting will be held on March 22nd.

Mrs. Woolverton, Diocesan secretary-treasurer of the literature committee, would be very glad if anyone having a copy of "Women Workers of the Orient," and not needing it, would either lend or sell it to her. Miss Metcalf, Dominion Candidates secretary, asked for the earnest prayers of the W.A. for the Candidates Committee. There is great need for workers in the Indian schools, and so few girls are offering for that service.

The United Thankoffering amounts at present to \$1,117.50. The "Leaflet" circulation is 1,806, an increase of 20 for the month. The Diocesan treasurer receipts were \$4,057.33, and

expenditures \$1,650.05. Rev. Dr. Renison, Rector of the Church of the Ascension, gave a very vivid address on the work among the Indians and Eskimos in the Northland. He gave many of his own experiences with the Indians and said that they make splendid Christians, and are good citizens.

PROGRESS AT DAWSON, YUKON.

At the annual vestry meeting of St. Paul's Church, Dawson, the incumbent (Rev. W. W. Williams) reported a reduction of 50 per cent. in the number of church families in the district since last June. The financial statement for the year showed that slightly over 10 per cent. of the total income had been given to patriotic or missionary work outside of the parish. The Dorcas secretary reported 23 Indian families had been supplied with clothing donated by residents in response to appeals and four bales of clothing sent for distribution among the Peel River Indians. The W.A. had a very successful year. An Indian boy at Carcross School was supported, \$10 given to Kangra Mission, besides meeting their usual pledges. The Yukon has not only contributed a large quota of men, but also holds the banner place in the Dominion for financial contributions to the war loans, per capita.

The "1918 Class" Called Upon

Last week we issued an appeal to our subscribers who were more than one year in arrears.

This week we appeal to the "1918 class." Are you in it? If your address label shows your expiry date is "1 Dec., 18," for example, you are in arrears since that time. A few months in arrears may not seem much to you, but when you multiply them several times they soon mount up.

Don't live in the past. Join the "1919 class" to-day by sending us your remittance. Thank you. The "Canadian Churchman."

If you have not used Campana's Italian Balm for rough skin, chapped hands, etc., then we urge you to try it. If you have ever used it, you do not need urging. Ask your druggist for it.—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

Your
Bosom
Friend

Will be well treated in the finest electrically equipped Laundry in Canada.

We darn socks and do mending free of charge

NEW METHOD LAUNDRY
"WE KNOW HOW"

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

The Bishop's Shadow

by I. T. THURSTON
(Copyright, Fleming H. Revell Co.)

IN THE BISHOP'S HOUSE.

CHAPTER V.

TODE'S patrons were mostly newsboys of his acquaintance, who came pretty regularly to his stand for breakfast, and generally for a midday meal, lunch or dinner as it might be. Where they took their supper he did not know, but he usually closed his place of business after one o'clock, and spent a couple of hours roaming about the streets doing any odd job that came in his way, if he happened to feel like it, or to be in need of money.

After his meeting with the bishop he often wandered up into the neighbourhood of St. Mark's with a vague hope that he might see again the man who seemed to his boyish imagination a very king among men. It had long been Tode's secret ambition to grow into a big, strong man himself—bigger and stronger than the common run of men. Now, whenever he thought about it, he said to himself, "Just like the bishop."

But he never met the bishop, and having found out that he did not preach regularly at St. Mark's, Tode never went there after the second time.

One afternoon in late September, the boy was lounging along with Tag at his heels in the neighbourhood of the church, when he heard a great rattling of wheels and clattering of hoofs, and around the corner came a pair of horses dragging a carriage that swung wildly from side to side, as the horses came tearing down the street. There was no one in the carriage, but the driver was puffing along a little way behind, yelling frantically, "Stop 'em! Stop 'em! Why don't ye stop the brutes!"

There were not many people on the street, and the few men within sight seemed not at all anxious to risk life or limb in an attempt to stop horses going at such a reckless pace.

Now Tode was only a little fellow not yet fourteen, but he was strong and lithe as a young Indian, and as to fear—he did not know what it was. As he saw the horses dashing toward him he leaped into the middle of the street and stood there, eyes alert and limbs ready, directly in their pathway. They swerved aside as they approached him, but with a quick upward spring he grabbed the bit of the one nearest him, and hung there with all his weight. This frightened and maddened the horse, and he plunged and reared and flung his head from side to side, until he succeeded in throwing the boy off. The delay, however, slight as it was, had given the driver time to come up, and he speedily regained control of his team while a crowd quickly gathered.

Tode had been flung off sideways, his head striking the curbstone, and there he lay motionless, while faithful Tag crouched beside him, now and then licking the boy's fingers, and whining pitifully as he looked from face to face, as if he would have said, "Won't some of you help him? I can't."

The crowd pressed about the unconscious boy with a sort of morbid curiosity, one proposing one thing and one another until a policeman came along and promptly sent a summons for an ambulance; but before it appeared, a tall, grey-haired man came up the street and stopped to see what was the matter. He was so tall that he could look over the heads of most of the men, and as he saw the white face of the boy lying there in the

Renew Strength Daily

It is not the volume, but that portion of food that is assimilated and incorporated into blood and tissue that causes renewal of strength.

SCOTT'S EMULSION

is a factor that makes for strength, that ought never be overlooked by those with tender lungs or who perchance through frailty must needs utilize every means to keep up vitality and maintain body-weight.

Scott's is concentrated, easily assimilable nourishment that builds strength.

Scott & Bowne, Toronto, Ont. 13-36



street, he hastily pushed aside the onlookers as if they had been men of straw, and stooping, lifted the boy in his strong arms.

"Stand back," he cried, his voice ringing out like a trumpet, "would you let the child die in the street?"

They fell back before him, a whisper passing from lip to lip. "It's the bishop!" they said, and some ran before him to open the gate and some to ring the bell of the great house before which the accident had occurred.

Mechanically the bishop thanked them, but he looked at none of them. His eyes were fixed upon the face that lay against his shoulder, the blood dripping slowly from a cut on one side of the head.

The servant who opened the door stared for an instant wondering at his master with the child in his arms, and at the throng pressing curiously after them, but the next moment he recovered from his amazement and, admitting the bishop, politely but firmly shut out the eager throng that would have entered with him. A lank, rough-haired dog attempted to slink in at the bishop's heels, but the servant gave him a kick that made him draw back with a yelp of pain, and he took refuge under the steps where he remained all night, restless and miserable, his quick ears yet ever on the alert for a voice or a step that he knew.

As the door closed behind the bishop, he exclaimed,

"Call Mrs. Martin, Brown, and then send for the doctor. This boy was hurt at our very door."

Brown promptly obeyed both orders, and Mrs. Martin, the housekeeper, hastily prepared a room for the unexpected guest. The doctor soon responded to the summons, but all his efforts failed to restore the boy to consciousness that day. The bishop watched the child as anxiously as if it had been one of his own flesh and blood. He had neither wife nor child, but perhaps all the more for that, his great heart held love enough and to spare for every child that came in his way.

It was near the close of the following day when Tode's eyes slowly opened and he came back to consciousness, but his eyes wandered about the strange room, and he still lay silent and motionless. The doctor and the Bishop were both beside him at the moment, and he glanced from one face to the other in a vague, doubtful fashion. He asked no question, how-



BLYMYER CHURCH BELLS

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ever, and soon his eyes again closed wearily, but this time in sleep, health- ful and refreshing, instead of the stupor that had preceded it, and the doctor turned away with an expres- sion of satisfaction.

"He'll pull through now," he said in a low tone. "He's young and full of vitality—he'll soon be all right." The Bishop rubbed his hands with satisfaction. "That's well! That's well!" he exclaimed, heartily.

The doctor looked at him curiously. "Did you ever see the lad before you picked him up yesterday?" he asked. "No, never," answered the Bishop, who naturally had not recognized in Tode the boy whom he had taken into church that Sunday, weeks before.

The doctor shook his head as he drove off and muttered to himself:—"Whoever saw such a man! Who but our Bishop would ever think of taking a little street urchin like that right into his home and treating him as if he were his own flesh and blood! Well! Well! He himself gets taken in often, no doubt, in another fashion, but all the same the world would be the better if there were more like him!"

And if the doctor's pronouns were a little mixed, he himself understood what he meant, and nobody else had anything to do with the matter.

The next morning Tode awoke again, and this time to a full and lively consciousness of his surround- ings. It was still early, and the nurse was dozing in an easy-chair beside the bed. The boy looked at her curi- ously, then he raised himself on his elbow and gazed about him, but as he did so he became conscious of a dull, throbbing pain in one side of his head and a sick faintness swept over him. It was his first experience of weakness, and it startled him into a faint groan as his head fell back on the pillow.

The sound awoke the nurse, who held a spoonful of medicine to his lips, saying:—

"Lie still. The doctor says you must not talk at all until he comes."

"So," thought the boy. "I've got a doctor. Wonder where I am an' what ails me, anyhow."

But that strange weakness made it easy to obey orders and lie still while the nurse bathed his face and hands and freshened up the bed and the room. Then she brought him a bowl of chicken broth with which she fed him. It tasted delicious, and he swal- lowed it hungrily and wished there had been more. Then as he lay back on the pillows he remembered all that

had happened—the horses running down the street, his attempt to stop them, and the awful blow on his head as it struck the curbstone.

"Wonder where I am? 'Tain't a hospital, anyhow," he thought. "My! But I feel nice an' clean an' so—so light, somehow! If only my head wasn't so sore!"

No wonder he felt "nice and clean and light somehow," when, for the first time in his life his body and garments, as well as his bed, were as sweet and fresh as hands could make them. Tode never had minded dirt. Why should he, when he had been born in it and had grown up knowing nothing better? Yet, none the less, was this new experience most deli- ghtful to him—so delightful that he didn't care to talk. It was happiness enough for him, just then, to lie still and enjoy these new conditions, and so presently he floated off again into sleep—a sleep full of beautiful dreams from which the low murmur of voices aroused him, and he opened his eyes to see the nurse and the doctor look- ing down at him.

"Well, my boy," said the doctor, with his fingers on the wrist near him, "you look better. Feel better, too, don't you?"

Tode gazed at him, wondering who he was and paying no attention to his question.

"Doctor," exclaimed the nurse, sud- denly, "he hasn't spoken a single word. Do you suppose he can be deaf and dumb?"

The Bishop entered the room just in time to catch the last words.

"Deaf and dumb!" he repeated, in a tone of dismay. "Dear me! If the poor child is deaf and dumb, I shall certainly keep him here until I can find a better home for him."

As his eyes rested on the Bishop, Tode started and uttered a little in- articulate cry of joy; then, as he understood what the Bishop was saying, a singular expression passed over his face. The doctor, watching him closely, could make nothing of it.

"He looks as if he knew you, Bishop," the doctor said.

The Bishop had taken the boy's rough little hand in his own large, kindly grasp.

"No, doctor," he answered, "I don't think I've ever seen him before yes- terday, but we're friends all the same, aren't we, my lad?" and he smiled down into the grey eyes looking up to him so earnestly and happily.

Tode opened his lips to speak, then suddenly remembering, slightly shook his head while the colour mounted in his pale cheeks.

"He acts like a deaf mute, certain- ly," muttered the doctor, and, step- ping to the head of the bed, he pulled out his watch and held it first to one and then the other of Tode's ears, but out of his sight.

Tode's ears were as sharp as a fer- ret's and his brain was as quick as his ears. He knew well enough what the doctor was doing, but he made no sign. Were not the Bishop's words ringing in his ears? "If the poor child is deaf and dumb, I shall cer- tainly keep him here until I can find a better home for him."

There were few things at which the boy would have hesitated to ensure his staying there. He understood now that he was in the house of the Bishop—"my Bishop," he called him in his thought.

So, naturally enough, it was taken for granted that the boy was deaf and dumb, for no one imagined the possibility of his pretending to be so. Tode thought it would be easy to keep up the deception, but at first he found it very hard. As his strength return- ed there were so many questions that he wanted to ask, but he fully believed that if it were known that he could hear and speak he would be sent away, and more and more as the days went by he longed to remain where he was.

(To be continued.)

Boys and Girls

Dear Cousins,—

I never knew anything like the way Saturday comes. Did you know it is generally Saturday when I write to you? Seems to me it comes so quickly that sometimes I think old Saturday pushes young Wednesday out of the way and takes two days in the week for himself instead of one.

I had been thinking all week it would soon be about time for me to begin going off on my exploring trips again, and I'd almost planned one, when all of a sudden, Jack Frost took a look over his shoulder just when everybody thought he'd packed up for good and was off North; he saw that Ontario was much too brown for the time of the year: (it ought really to be white now), and he suddenly decided that he'd still got too much snow left in his pack, and he didn't want to carry a great heavy load back, so he dropped a good deal of snow—and I couldn't go exploring.

You might wonder how I know all this. Well, it was the March wind told me. You know the way March comes in like a lion—roaring and making a terrible noise? Well, he came into my office all of a sudden like that one day, and he made such a noise that it took me a long time to calm him down so that I could find out what it was all about. Finally, he told me, and then he thought it was such a joke that he burst out laughing, and got so boisterous again, that I simply had to turn him out, or I wouldn't have had a picture left on the walls. He'd have blown them all down!

So instead of tramping I don't know where, I've been sitting indoors, listening to my radiator. It always has a long tale to tell, about this time of day, and just now, it must be rather funny, for it is chattering away at a great rate, and chuckling every now and then so loudly, I can hardly hear myself write!

I shall have to stop writing and make it be quiet, but first of all, I must print a letter or two, as I said I would. I have just been looking at some of your old letters, and Robert Blow told me away back in February that the sap was running, and he'd seen a robin. Well, only yesterday, I went into a shop to buy some maple sugar, because I know somebody over- seas who likes it, and the man told me I was too early for this year's sugar yet! I was so surprised that I didn't know what to say. But I didn't get any, all the same. Maybe I will next week.

Your affectionate
Cousin Mike.

The Clock Competition is open to anyone under the age of 16 years.

HENRY WHITE'S LETTER,
The Church House,
High Prairie,
Alta.,
Feb. 10, 1919.

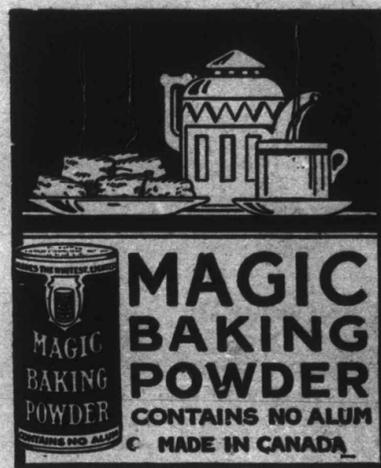
Dear Cousin Mike.—
I was pleased to be able to enter this competition. The other one I did not see in time to compete. For nearly three months, the school here was closed, and I am glad it has open- ed again, and there are two new teachers.

My two sisters and I have had the flu. But I am glad to say, not badly. Did I tell you I have been learning music, and I learnt two hymn tunes? Here we have two horses and a cow, and some chickens. Our chickens are not laying yet.

Goodbye.
From your little Cousin,
Henry P. White.

HUGH SMITH'S LETTER.
323 Soudan Ave.
Toronto,
Feb. 9, 1919.

Dear Cousin Mike,—
I am trying for the Text-hunting competition, and hope to get a prize.



I go to St. Clement's Sunday School. I have a dog named Biddy; she is black all over except her chest, and one inch of her tail (I measured it) all white.

I go to the Model School and am in Form III, and in the Senior Class. I am eleven years old.

From your loving Cousin,
Hugh Smith.

Every person has "a past." You can obliterate part of yours by deserting the "1918 Class." See page 174.

Could Not Lift
Stick of Wood

Would Almost Faint from Severe
Pain in Back—Doctors Could
Not Get the Kidneys
Set Right.

A great many people suffer the re- sults of deranged kidneys and do not understand the cause of trouble or the way to obtain cure. The writer of this letter suffered excruciating pains in the back, and in vain his physician tried to cure him. For some reason or other his medicines did not have the desired effect.

Mr. Olts' brother was a merchant, selling, among other medicines, Dr. Chase's Kidney-Liver Pills, and he heard his customers telling about how they were cured of kidney derange- ments by their use. This led to Mr. Olts putting them to the test, with the splendid results reported in this letter.

Mr. E. C. Olts, Benton, Carleton County, N.B., writes: "I am glad to let you know how much your medi- cine has done for me. I suffered from my kidneys, which at one time were so bad I could not lift a stick of wood without getting on my knees, and then would almost faint from the pain in my back. I consulted a doctor about it, and he gave me some medi- cine, but it did not help me. My brother, who is a merchant, and car- ries all your medicines, advised me to try Dr. Chase's Kidney-Liver Pills. I got one box, and they helped me, so I got another one, and kept on until I had taken five boxes, which cured me. I have had no trouble with my back since, and am never without Dr. Chase's Kidney-Liver Pills in the house. Last summer I also suffered from piles. I used three boxes of your Ointment, and it cured them. I can certainly recommend Dr. Chase's Pills and Ointment."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, five for \$1.00, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substi- tute or you will certainly be disap- pointed.

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- (4) The new ally—Acts 9: 1-9; 22: 1-21; 26: 9-20.
- (5) Internal trouble—Acts 10: 1-48; 11: 1-18; 15: 1-35.
- (6) Like the Landing on Gallipoli—Acts 16: 8-40.
- (7) Salonica and Beyond—Acts 17-18: 22.
- (8) The counter-offensive and peace?—Acts 19: 23-41; 21: 27-36; 23-25: 12.

A New Translation.

A gentlemen suffereth long and is kind. A gentleman envieth not. A gentleman vaunteth not himself—is not puffed up. A gentleman doth not behave himself unseemly. A gentleman seeketh not his own. A gentleman is not easily provoked. A gentleman thinketh no evil. A gentleman rejoiceth not in iniquity, but rejoiceth in the truth. A gentleman beareth all things, believeth all things, hopeth all things, endureth all things. A gentleman never faileth.—S. Paul and Canon Scott.

The Canadian Official "Gazette" prints the following:—

Following the publication of an unfounded rumour to the effect that some 1,500 Canadian soldiers, previously reported "missing and presumed dead," had been located in Germany since the signing of the armistice last November, the Department of Militia and Defence has been deluged with letters from all parts of Canada from the next-of-kin of men falling in this category.

"The publication of the rumour has had distressing results," a statement from the Department says, "in that relatives of soldiers reported 'missing and presumed dead,' have had hopes revived only to again be shattered. The Militia Department characterizes the story as a 'hoax' and is taking steps to discover its origin."

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SUSPICIOUS AT THAT.

Old Jenkins was mad with rage. For twelve months he had taken the plate around at the local church every Sunday. Now someone else had been asked to perform the duty.

"I consider I have been grossly insulted," he said to a friend.

"But," said the latter, "I don't think there is any bad feeling toward you."

"I don't know about that," roared Jenkins, "but it looks very suspicious. The fellow they have asked to do the job has only got one arm."

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