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No. 9.

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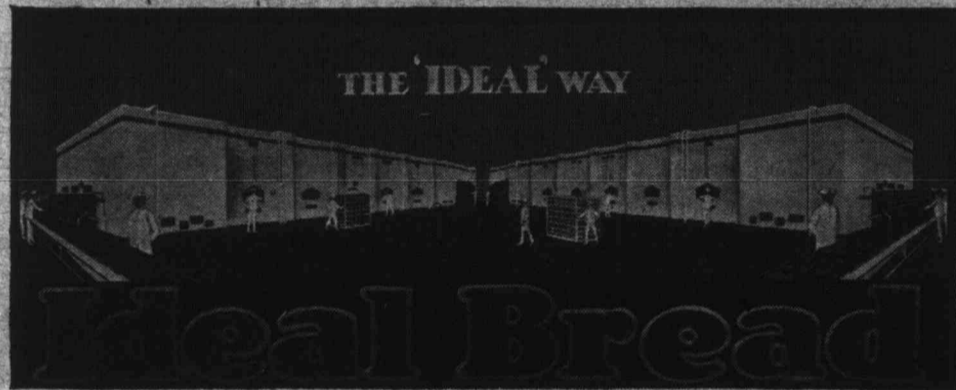
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Personal & General

Dr. Bidwell, the Bishop of Ontario, sailed from Liverpool for Halifax, on S. S. "Melita" on February 21st.

Major the Rev. Canon Dixon and Mrs. Dixon, of Toronto, have gone down to the South for a visit of a few weeks.

The Rev. F. E. Powell, the Rector of St. Barnabas, Danforth Avenue, Toronto, is at present confined to his house by illness.

Bishop Reeve, who was operated upon in the General Hospital, Toronto, last week, is making satisfactory progress according to latest accounts.

H.E. the Governor-General attended the morning service at St. Paul's, Bloor St. East, Toronto, on February 23rd. Lord Richard Nevill was in attendance.

The Rector of Courtright, Rev. E. G. Dymond, met with a slight accident to his foot recently. Rev. Principal Waller, conducted the services on February 9th.

Admiral Jellicoe is expected to arrive in San Francisco from Australia on or about October 20th next, and from thence will proceed to Ottawa. He will leave British Columbia on his return homewards about January 1st, 1920.

The following postings of Chaplains are authorized: Lieut.-Col., the Right Rev. A. U. De Pencier, to Kinnel Park Camp, Rhyl; Hon. Capt. Revs. W. C. Allison, to Ripon Area; H. T. Blake, to Witley; H. D. Peacock, from Birmingham Hospital to Witley.

Lieut.-General Sir Robert Baden-Powell, Chief Scout and the Founder of the Boy Scouts' Association, will visit Canada during the month of May next, accompanied by Lady Baden-Powell, who is the Chief Guide of the Girl Guides' Association.

The Rev. A. J. Patstone, of Doaktown, N.B., has just received a cable announcing the decease of his father at Edgbaston, Eng. Deceased was a loyal and consistent Churchman and followed with affectionate interest the son he gave to the Canadian Church. All other members of the family survive.

Newcastle village was honored recently by a visit from Bishop Brent, a former resident, who was met at the station upon his arrival by Reeve Coulson, the Rector, Rev. J. E. Fenning and many friends. On February 6th, Bishop Brent was received in his new diocese as Bishop of Western New York at a service in St. Paul's Church, Buffalo, N.Y. He will return to France again shortly.

Staff-Sgt. Wallace, of the 147th, a member of the Church of the Epiphany, Toronto, after serving nearly four years with the Canadian army, including one year in France, without a scratch, on the eve of his return to Canada succumbed to pneumonia following an attack of influenza, at Bramshott Military Hospital, England, on February 20th. In his last letter to his wife and child he expected an early home coming.

The Navy League in England has recently sent through the Navy League in Canada a Special Service Decoration to Mrs. A. E. Gooderham, President of the Imperial Order of the Daughters of the Empire, in recogni-

tion of her work on behalf of the sailor and the League. Mrs. Gooderham is a member of St. James', Toronto.

News was received on February 20th, in Toronto of the death from pneumonia in St. John, N.B., on that day of Captain William Mulock Carleton Monk, who had arrived in that city after a period of 3 years' service overseas only a day or two previously. He was a graduate of the R. M. C. at Kingston and had served in the cavalry overseas. Captain Monk was the son of the late Mr. G. W. Monk of Toronto and South March, Ontario, and a member of St. Alban's Cathedral, Toronto. The funeral service in Toronto last Monday was with full military honours, the Bishop of Toronto officiating.

Miss Elsie Pense, third daughter of the late E. J. B. Pense, of Kingston, was married in England last week to Capt. J. Malotte. The bride and groom met some years ago in India, when the former was visiting Mrs. Fred Carson. For the past two or three years Mrs. Malotte has been doing excellent V.A.D. work in England, France and Italy. The late Mr. Pense, the father of the bride, was a well-known and active Church-worker in the Diocese of Ontario and a member of the Diocesan Synod, and the editor of the "Ontario Churchman" and "Church Life."

Dr. Henry Montgomery, a graduate of the University of Toronto, 1876, and for several years science master at the old Grammar School, now Jarvis Street Collegiate Institute, died at Painesville, Ohio, last Friday. In 1894 he was made head of the Scientific Department of Trinity University, and was made Curator of the Department at the University Federation. His publications, which were numerous, related chiefly to mineralogy, geology and archaeology. He did very valuable work in the way of opening up some of the earth mounds in Manitoba, not to speak of similar operations in Ontario and in several States of the Union.

The death occurred in Hamilton on February 10th of Miss Mildred Helen Francis, daughter of the late Rev. John and Mrs. Francis. She was an active member of the Church of St. Thomas, was a past-president of the Woman's Auxiliary of that church, and a life member. She was a most lovable, earnest, Christian young woman, whose death will be sincerely regretted by a large circle of friends. Death followed an illness of almost two months' duration, following a nervous breakdown. She leaves four brothers, Rev. A. W. Francis, Rector of St. John's Church, Cayuga; H. H., manager of National Drug Company, this city; Fred B., manager Canadian Bank of Commerce, New York, and Herbert C., manager Bank of Montreal, Medicine Hat.

Sergeant Ricketts, V.C., of the Royal Newfoundland Regiment, has, since he returned to St. John's, decided to enter Bishop Field College, as a student. Sergeant Ricketts joined the army in September, 1916, when he was under 16 years old. He won the Cross on October 14th, 1917, at the age of 17. He is the youngest V.C. in the whole of the British Army. Sir Dighton Probyn, aged 83, is the oldest V.C. He won the Cross during the Indian Mutiny. These two met at Sandringham a few weeks ago when the King conferred the Cross. Sergeant Ricketts, V.C., D.C.M., Croix de Guerre with gold star, is the hero of the Royal Newfoundland Regiment and he is the only man from that Dominion who has won the most coveted of all military decorations.

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Manuscripts to be written on one side of the paper only and, where possible, typewritten.
Manuscripts to be addressed to the Secretary of the Forward Movement, Room 266 Confederation Life Building, Toronto.
Each manuscript should bear a motto and be distinctly marked, "Competition on the Twentieth Century Minister." Each manuscript should also be accompanied by an envelope bearing the same motto and, within, the name of the writer.
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Canadian Churchman

Toronto, February 27th, 1919.

Editorial

THE period of demobilization is a trying time for the waiting ones at home, but a much more trying time for the men overseas. Their work is done. The strain is off. The great task for which they felt bound to keep fit is over. But the Chaplains' service tasks have immeasurably increased. Besides religious work, clean sport and entertainment must be provided to combat the reaction after arduous service and rigorous discipline. The CANADIAN CHAPLAINS' SERVICE SOCIAL FUND is in need of money at once. The work must be done now or never. We Churchmen ought to see to it that the men do not get the impression that only the Y.M.C.A., the S.A., and the K. of C. look after them.

Read the BISHOP OF OTTAWA'S letter and then send your subscription AT ONCE to this office. We will forward it at once.

A NOTABLE co-operation is proposed in Halifax for the coming Lent. The Ministerial Association of which Archbishop Worrell is President, has planned for the whole season to be observed by special week-day services with addresses on special topics, in the churches, both Roman and Protestant. Each communion conducts service in its own churches. Full particulars will be found in the Nova Scotia Notes in this issue. The decision to make Holy Week a time of special devotion with noon-day services every day in addition to the evening services, will meet with warm approval everywhere. Particularly commendable is the desire to make Good Friday a solemn day. Too often it is used only as a holiday by even Christian people.

The effect of such a Lent on a community will be incalculable. The spectacle of all the Churches combining in a common spiritual endeavour cannot fail to make a tremendous impression. The world has never had the chance to feel the impact of a combined Christendom. What is the obstacle to such a scheme being inaugurated in every community? Where Anglicans have lived on good terms with their neighbours, the approach is open; the opportunity only awaits wise guidance. So far as our desire sincerely be the deepening of spiritual life in the community and not the magnifying of the Anglican Church, we ought to succeed.

A REMARKABLE illustration of the powerful impression Christianity and its history makes in our mission fields, is shown by the following incident: When DR. T. R. GLOVER, of Cambridge, was delivering his lecture on "The Jesus of History," in India, he spoke on one occasion to a great audience of Hindu students and others, at Poona. He showed them a vivid picture of the religion of Rome, co-extensive with its civilization, strong in its great traditions, strong in the splendour of its art and its gorgeous ceremonial, strong above all in its infinite adaptability—"it made peace with every god and goddess that it met." He showed them also that it had four great weaknesses: It was a religion of fear; it had no high regard for truth; it did not associate goodness with piety; and it did not rob the grave of its terrors. The little struggling Christian Church therefore overthrew it, because the Christians in the power of God lived better lives, thought better thoughts about God, and died heroic and fearless deaths. The audience of Hindus listened spellbound, and the chairman, himself an orthodox Brahmin, rose to end the meeting. "Step by step," he said, "as the lecturer has been speaking, I have applied his de-

scription of the religion of Rome to our religion in India, and I have been convinced that unless we put our house in order the majestic fabric of Hinduism will go down before the Christian Church."

WAR memorials are in everybody's thoughts nowadays. Parish Halls or Community Halls have been suggested in some parishes, besides windows, organs, bells and other things. We feel that where churches erect a memorial it is a splendid thing to have something which by its position or continual use will be a constant reminder of those to whom we owe so much.

Where communities are planning memorials, they will do well to consider the words of CANON HINCHCLIFFE, of Chilliwack. Speaking to the G.W.V.A. he said that in every idea of erecting a memorial there was a streak of selfishness. "The idea seems to be," he commented, "let us see what we can give ourselves. Vancouver said, 'Let us erect a Liberty Hall,' Victoria said, 'Let us have a swimming bath or make an auto road to the top of Mount Tolmie,' but Chilliwack 'took the biscuit' by exploiting the soldier to get public subscriptions to erect a school which they would otherwise have to pay taxation to get, and which they had to build in any event.

"I have written letters for soldiers and talked to soldiers who were dying," he said, "and do you think their thoughts have ever turned to tablets or stained-glass windows. Their thoughts have always turned to those who were dependent upon them, and what they will do when the one they looked to support has gone. Looking after them should be the people's first responsibility."

A Mission of Re-dedication

AT a time when we need it most comes the call of the Church to observe Lent. In all our life we have never faced a Lent like this. Last Lent we were thinking of the sorrow of all earth's sorrow, the war, and we felt that if only the war were ended with victory on our side, all would be glad Eastertide thereafter. Now we have found that ending the war was only the first of our tasks.

A false sense of moral earnestness was created by war conditions. We saw people stop a great deal of their extravagance and pleasure-seeking and devote themselves to economy and helpful work. All thinking men knew that a re-action would follow the ceasing of hostilities. But very few, we fancy, were prepared for the alacrity and zest with which some of our citizens would "hit the old trail." In England it is the same. London papers complain about the revival of "night clubs," etc.

We have had to realize that the motive of a great deal of commendable self-restraint was not morality or self-improvement, but self-preservation. We thought that if we did not bend our energies to win the war, we should lose our name and place and nation, and the Germans would be detestable task-masters. Economy, not conscience, efficiency, not morality, were the motives on which some of our people reformed their habits of life. WHAT THE FEAR OF GOD COULD NOT DO, the fear of the German made us do. When an offence against God was also an offence against the State, we took care that the offence was branded as traitorous.

Even on that lower basis of political and economic motive our union splendidly tried to

expel weakness and division, and we saw what a united nation could accomplish. Can you imagine what would be the result if men were as united for the Empire of the Kingdom of God as they were for the British Empire. What magnificent things could we do for God and man. Is it true that now the war is over we are going to fall apart? Was the only bond holding us for better things, a fear that we should lose all? What a nation of caitiffs we are, if we fear the Germans more than our own condemnation!

With such heartless plainness that even a fool can understand, certain elements in our citizenship have said, "The war is over. An end to all this business of reform. We do not have to consider it." Just as plainly must the Christian manhood and womanhood of our country speak that the utterance will disturb heedless revellers: "CANADA AND THE WORLD FOR CHRIST." Some people do not realize that this new struggle against Canada's enemies in our own country is a war in which there can be no neutrality.

All this does Lent mean this year. Christ looks to His own to carry on His warfare. Unless we are willing to be known and marked as Christ's, we shall never help His Cause. Devotions and meditation are not an end in themselves. Only as we draw strength from Sacrament and Scripture, are we using them aright. Abstinence is not an end in itself. Some abstinence is as silly as a boarding school girl's notions of saving chocolates in Lent to have a feast after Easter. That abstinence which checks our habits so that we stand stripped like an athlete ready to run his course is the Christian discipline which helps us and others. There can be no question of our service and loyalty if only we try to realize in our lives what St. Paul meant when he called himself the "bond-slave," the serf, the creature, the chattel, of Jesus Christ.

In these unprecedented conditions of our soldiers returning in such numbers, the presence of so many unemployed, the existence of so much sorrow, men are ready to listen to the Church of Christ if she has anything to say. But her message must be more than the well-worn platitudes of contentment and resignation. Her word must be full of knowledge and sympathy for the men and women who are suffering. The Church is not called upon to solve all the problems of industrial and social life. Her solemn responsibility is to preserve and spread that Spirit of Christ in which alone they can be solved. Fearlessly must she expose the injustice and take to task the offenders. This can be done without hypocrisy, only when her members are following in the steps of the Son of Man.

Let us have a strong preaching of the renewal of our vows and the re-dedication of ourselves in the face of these stupendous tasks. God has sent the tasks and God will send the strength. But we shall not get the strength in the contemplation of our tasks. To God alone we must go for that. Hence the failure of that preaching and ministry which arraigns never so bitterly and scourges never so severely, but does not point and lift to the Source of all Strength.

Let us have a Lent of preaching on the matters of personal religion. Let every minister see to it that by God's help, he bring his hearers face to face with the question of their relation to God, His salvation and service. Let us hear more about Sin and Conscience, Repentance and Reformation, Redemption and Consecration. Why should not our Lenten ministry lead to a solemn ACT OF RE-DEDICATION on the part of every member in our churches? Make it so in yours.

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The Christian Year FASTING

(FIRST SUNDAY IN LENT)

THE Church of England has been most graciously guided in preserving a sane balance in the interpretation of Divine truth and revelation at the point of incidence wherein these require to consist with common sense and human experience. One of the greatest problems St. Paul had to deal with was the attachment of the Jew to the apparently safe and reassuring method of the "works of the law," and the consequent fear and dread of trusting himself absolutely to the meritorious intercession of Him who made the "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Now, fasting was a constituent of the works of the law. Was it, therefore, to be classed with the great multitude of these "works," and with them to be abolished?

FASTING AND "WORKS OF THE LAW."

It required no great discernment to see that fasting was not to be classed with such details of the law as, for instance, the offering of a pair of turtledoves or two young pigeons; though even that had spiritual value. The law was not all carnal, but the people who fell away from the interpretation of the prophets made it so. Fasting had a distinctly spiritual value when practised with the proper motive and in the light of prophetic teaching. As an antidote to formalism and Pharasaic carnalizing of the practice of fasting, Israel's voice is mighty as thunder and wide as the universe in its comprehensive sweep: "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?" Fasting was a constituent of the law designed to lead to great moral and spiritual triumphs.

ST. PAUL ON FASTING.

St. Paul's theology abolishes the whole system of Jewish law, and every part thereof which might be considered in itself meritorious as conflicting with the all-sufficiency of Christ. If fasting is to be held as merit, it, too, must go. But it was obvious that fasting was of a different character from other works, of which the sole claim was that they were meritorious before God to the doing away of sin. So St. Paul rescues fasting from the things that were done away in Christ. Defraud yet not one the other, "that ye may give yourselves to fasting and prayer" (1 Cor. 7:5. See also 2 Cor. 6:5).

JESUS ON FASTING.

Our Lord Himself endured the pangs of voluntary hunger for the space of forty days during His time of great spiritual conflict with the world, the flesh and the devil, Who was in every respect tempted like as we are, but without sin. It is quite clear that He expected His followers to fast, while at the same time He condemned the prevalent habit of formalism and show. "When ye fast, be not as the hypocrites." In a somewhat curious saying our Lord seems to imply that His disciples should fast after His bodily departure from among them, while they were not required to do so during His earthly lifetime. "The days will come when the bridegroom shall be taken from them, and then shall they fast," in which case it is implied that fasting shall be an expression of mourning.

THE CHURCH'S COURSE.

The Church has kept to the sane and safe course between the dangers which are manifest in other Christian bodies, namely, the Scylla of abolishing fasting altogether as something outgrown in Christianity, and the Carybdis of exalting it into a meritorious "work," so repugnant to the theology of St. Paul, as limiting the sufficiency of the grace of Christ Fasting among us is extended not only to eating and drinking, but to any voluntary sacrifice of one's needs or desires by which the flesh may be subdued to the spirit. One cannot ignore the consciousness that such sacrifices, done with a good motive and in the right spirit, will commend themselves to the God Who knows the thoughts and intents of the heart, yet must we ever be mindful of the fact that there is no merit in anything that we do. We are called to fasting during the season in which we commemorate our Blessed Lord's great conflict and victory, and the true balance is observed in the Collect for this first Sunday, "That our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness and true holiness".

World Citizenship

Message of Christianity to China and Japan

Rev. T. H. COTTON, D.D., Toronto.

IN order not to unduly prolong this series of studies we shall consider to-day the problem presented by both China and Japan. And such a problem! The population of China is estimated at over 400 millions—56 times greater than that of Canada and four times greater than that of the U.S.A. The population of Japan is probably a little less than 50 millions. So here are 450 millions to win to discipleship of Jesus Christ—a number almost equal to the whole number of Christian people now living in the world after 1900 years of Christianity. If this is an age when men and women want big things to do, surely they will find here a task worthy of their highest powers and noblest enthusiasms.

Yet a century of Christian Missions has already accomplished much. Robert Morrison went to China in 1807, and from that day to the present, a powerful leaven has been working in China, which has changed to an extraordinary degree almost every aspect of her life and thought. The first Protestant missionaries landed in Japan in 1859, and it is a matter of common knowledge how Christian ideals have impressed and permeated Japan. There can be no doubt but that some day from the seed sown by our missionaries there shall rise an abundant harvest in both China and Japan of men and women confessing Christ and fully consecrated to His service.

Confucianism, Taoism, Buddhism and Shintoism are the four great religions of these two countries—Shintoism being the ancient native religion of Japan and the least interesting of them all. To distinguish clearly between Taoism and Confucianism always gives the student considerable trouble, and indeed it does not seem to be possible to draw a hard and fast line between the two systems. The one prefers the writings of Lao-tse and his disciples, the other prefers the writings of Confucius and his disciples. Taoism is a tolerated but unofficial religion. Confucianism is strictly official. Taoism as practised by the masses of the people is saturated with spirit worship and fear of spirits; Confucianism is marked by ancestor-worship. Taoism is inclined to be monastic in its ideals; Confucianism has consistently rejected and persecuted monks and monasteries. Yet when we take the classical literature from which either school professes to draw its inspiration we find very similar fundamental religious conceptions. Both recognize an age-long conflict between the principles of good and evil, both make the Tao or law of the universe the supreme divinity, both would insist that conformity of one's life to the law of the universe is salvation and both are highly moral. It is admitted, of course, by every one that Confucius was a really great, moral teacher, and that his teaching has had a profound influence upon China. The industry, integrity and truthfulness of the Chinese character is in a high degree the fruit of his writings. Beach, in his interesting book, "Dawn on the Hills of Tang," says that Confucianism may be summed up in the "Sacred Edict" of sixteen precepts, which "inculcate filial piety and brotherly submission, generosity to kindred, cultivation of peace toward neighbours, importance of husbandry, economy, education, banishment of strange doctrines, explanation of the laws, propriety and courtesy, diligence in labour, instruction of sons and daughters in right doing, protection against false accusation, warning against aiding deserters, prompt payment of taxes, combination against thieves and robbers, and the removal of resentment and angry feelings."

Buddhism entered China some time during the first century of our era. The type of Buddhism which finally prevailed in China is known as Mahayana Buddhism. It bears many resemblances to original Buddhism, but its differences are almost equally significant. Original Buddhism was atheistic in tendency. In China, not only is Gautama himself worshipped, but also various other persons who have achieved Buddhahood. Gautama himself refused to consider the doctrine of a future life; in China Buddhism presents to the minds of its adherents the distinct hope of a heaven or paradise to which the saints pass at death. As Gautama considered the doctrine of God beyond him, so he made no use of prayer. The Chinese Buddhists, however, believe in

(Continued on page 140.)

The Missionary on Furlough As An Asset of the Church

Rev. F. S. FORD, Kangra, India.

EVEN a cursory acquaintance with the missionary interest of the Churches reveals the fact that that interest invariably is a personal one. The admission by Churchmen of the validity of the claim of Foreign Missions as a principle causes very few to undertake any active responsibility towards the Cause. It may be regrettable, but it is none the less true, and may as well be faced that ten minutes' conversation with a keen missionary will, with the generality of people, do more to arouse and focus interest than a whole volume of abstract treatises on the proselytising principle involved in the great mandate, "Go ye into all the world." It is that simple fact which has caused the question to arise in some minds as to whether the Church has heretofore made the widest use possible of that most valuable asset to the cause of Foreign Missions—the returned missionary.

Dr. S. Earl Taylor who is organizing the Methodist Episcopal Church in U.S.A. to raise \$5,000,000 for Missions in the next five years, and who addressed the laymen of our own Church last spring, says: "I believe the missionaries are the greatest asset of the Board in the matter of developing missionary interest, and they should be utilized to the limit of their capacity and efficiency."

If the returned missionary is to become a greater factor in the development of missionary interest within the Church there is a call for closer organization on the part of the missionaries themselves on the one hand and of the Churches on the other. Missionaries while in the field will have to be constantly mindful that much will be expected from them on their return, with the result that material for addresses and campaigns to come, will be carefully and systematically collected through the whole term of service abroad. Most missionaries would value suggestions sent out to them from time to time as to the kind of thing required of them by the Home Church. It must not be forgotten that not the missionary who lives and works among a distant native population, but those at home who know the home conditions best are often the best judges of this.

The Church at home, too, could do much towards making a more systematic and effective use of the missionary deputation. Often more could be done in the parish to prepare for the missionary's coming by prayer and organization. The people are more likely to obtain much from his coming if they are led to expect much. It is within the realm of the returned missionary's experience to arrive in a country parish only to find that the Rector through his own lack of interest has neglected to announce a meeting at all. Such an appalling lack of organization on the part of all concerned in such an event can only result in degrading the cause.

Again, experience would lead to the conclusion that in many parishes the best service the returned missionary could render would be to conduct a campaign of three or four meetings and perhaps even pay visits to certain parishioners in company with the Rector with the definite purpose of obtaining some clearly stated objective. In any and all such plans a determining factor in success will be the degree of readiness with which the clergyman-in-charge is willing to co-operate in the effort. Indeed the effort ought rightly to be initiated by him.

It is interesting to note that the Lantern Slide Exchange of the Sunday School Commission which now boasts the largest collection of lantern slides in the country, is about to place a considerable sum of money at the disposal of our missionaries, to be used on photographic work in their fields. This should result not only in every returned missionary being provided with first-class lantern slides from his own photographs with which to illustrate his lectures when home, but should ensure that up-to-date sets of slides on the work of all our men in the field are constantly at the disposal of the Home Church.

One of the most serious obstacles confronting the Church in the path of foreign missionary development is the scarcity of men of the right kind, that is the best kind, contemplating this branch of service. Men obsessed with the missionary spirit are largely made in the parish and enter the theological college with their

*International Review of Missions, October, 1918.

(Continued on page 140.)

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Jesmond Dene's Correspondence

THE OVERSEAS SERVICE BUTTON.

WE are seeing them everywhere, those little bronze medals, with their miniature flag, on which the central cross of St. George once meets the eye. Our postman is wearing one, probably; so is the street car conductor and the driver of this approaching van. The same token shines on the breasts of middle-aged fathers of families and on the breasts of boys, who, but for it, might seem hardly out of school. Men well set up and prosperous are wearing it—men who have found their way to good, comfortable posts; others wear it who look anxious and troubled, still, perhaps, seeking an opening and not yet fitting in; many have purchased the right to it with life-long infirmity or disablement. Wounded soldiers wear it, and splendid men, looking fit for fresh terms of service. The manhood of the country wears it—all sorts and conditions—and wherever seen, though it has neither speech nor language, yet its voice is heard.

It tells of men, each of whom has had his heroic moment; each of whom has made a choice, has borne a common discipline, embraced a common hardship, faced a common danger for a common cause. No matter what their past was before, no matter what their future may be hereafter, this will still be true. A great call sounded, and they were there; a great opportunity offered, and they bought it up. For this we are their debtors for all time. And they are debtors, too—debtors to their own sacrifices, to their own obedience, to their own generosity, even if it was only a moment's brightness flashing out of a surrounding dark. For them—

"Then will they strip their sleeves and show their scars,

And say, These wounds I had on Crispin's day."

And those wounds, those scars, those memories, are a standing court of appeal for every man who bears them in his body or in his spirit. They carry forever a twofold appeal—an appeal to us who are heirs of the ideals for whose sake they were incurred; an appeal to their bearers to be worthy of them in the coming days. Those wounds, incurred for the sake of justice, duty, freedom, honour, constitute a perpetual summons to us to write *justice, duty, freedom, honour*, on the banners of our civil life, to set them as frontlets between the eyes in every department of life: business, industrial, political, social, corporate, individual. And equally they summon their bearers to stand to these same principles, to be good soldiers for the right in civil life, as they were on the stricken fields of battle.

Our part is never to forget that the men who wear these tokens have faced and borne that which strains the strongest mettle. Perhaps no hospital register can measure the full havoc of wound shock, nerve shock, shell shock; their effects may be longer, more widely felt, more diversely manifested than even the wisest of physicians can altogether estimate. There will be many reactions. Men may be passed fit for ordinary occupations before they have really become so; eccentricities and excesses may occur which will be traced to any but their true cause; actions may be referred to criminal courts when their full investigations needs a good physician.

The process of repatriation is one of great complexity, requiring delicacy in handling, keen insight, wise sympathy, and "it is the problem of the whole community and of each one of us." Now and then you see a motor bearing a little red card announcing that the owner will be "glad to give a lift to any returned soldier." It is a little parable with a wide application; it suggests not patronizing, not pampering, not pauperizing—just "giving a lift"; helping a man over a long stretch of road, across a rough path, till he is within possible reach of his destination; cheering him up, helping him along towards real re-establishment. There will be many places on the road where a lift is needed.

"There's things that won't bear thinking of and things you never tell;
It's waste of breath to talk to folks who haven't been to hell.
They're just like kiddies at their play, but we—
we've felt and seen,
And between the likes of them and us there's
days and nights between."

They will see and remember things that we know nothing about. . . . A returned man gave notice without any apparent cause one day to his employer: "Can't stand it;" "can't settle down;" "must go." The employer listened; remembered what he had heard about "the hours of boredom and moments of terror," and other abnormalities of war. He knew the restless fit must have a chance to work itself off. "Very well," he said; "take to-day off, to-morrow if you like, and come back when you can." The same thing occurred more than once—"and now," he said, "he's settling down splendidly."

After all, isn't it we ourselves who need some of the reconstruction and re-education? Who of us is sufficient, in imagination, to scale the heights or plumb the depths where our men have been since they left us in their hope and vigour: the scenes of horror, suffering, battle, waiting, wounds, prison, achievement, reaction. Some of us have hardly begun to emerge from the provincialism in which we lived before the war. But our men sloughed off these wrappings with their civilian dress when they marched to the conflict under the banners of the Empire. They are not the same. Will they find us responsive to their awakened spirit, to their new sense of values, to the larger life of which for these years of war they have formed a part?

"I wish," said a wise person the other day, "that every returned man could have a family and every family could have a returned man."

Many come back to their homes, of course; many homes are welcoming their own soldiers. But there is many a man without a home or circle of his own; some homes whose soldiers will not come back; others who, through no fault, have not a soldier of their own. Isn't there some way in which these two could be brought into touch? Oh! of course, it wouldn't be the easiest thing, but . . . couldn't it be tried? I'd like to be sure there wouldn't be a returned man in any community who would not have a place where he would always be sure of a welcome, a fireside at which he could smoke, a centre where he would be 'at home.' If this sort of personal link could be forged, I believe it would do more than anything else to smooth out the problems of reconstruction and repatriation, because there would be so few homes which would not have some idea of the soldier's point of view—at least of one soldier's point of view; and there would be no soldier entirely alone, for every soldier would be able to feel that he belonged not only to his country, but was a member of some family group which had a place for him by its own fireside.

Couldn't it be tried?"

"Yes; we'll remember with advantages

What feats they did that day.

This story shall the good man teach his son;

And Crispin Crispian shall ne'er go by,

From this day to the ending of the world,

But they in it shall be remembered."

This is our part.

Social Service Notes and News

An Experiment in Shop-Committees

AN event of interest, and even of some importance, has lately occurred in the settlement of a strike of textile workers in Kingston. To appreciate properly the significance of this it will be necessary to recount the circumstances of the dispute. The workers at the cotton mill of the Dominion Textile Company at Kingston were organized last fall into a branch of the International Textile Workers Trade Union, over one hundred of the employees, mostly young women, joining. It is alleged by the employees that some of their number, who had been prominent in organizing the branch, were thereupon dismissed by the management, in order to break up the Union in the mill. Into that question it is needless to go, as different reasons were given by the local manager.

However that may be, the employees at the beginning of December made certain definite demands, for a fifteen per cent. increase of wages, recognition of the Union, and for the eight-hour day in the mill. These being all refused, the workers went out on strike, and remained out for over nine weeks. Several attempts were made from influential quarters to bring about a settlement, but all failed, and the situation became serious when a general sympathetic strike of all industries in the city was threatened. Renewed efforts at a settlement were then made, and at last a most satisfactory arrangement was effected, and the strike ended with the employees going back to work in the second week in February.

On the part of the workers, they agreed to relinquish their claims to the shorter working day and the increase in wages. That they did not receive the former is to be regretted, but as there was some doubt as to the exact increase in wages obtained since the war started, the failure to gain a further rise is not very important. On the side of the company, all the workers were received back without prejudice, and a very radical improvement in the working conditions promised by the company. This was to be much commended, as the mill was not fully up-to-date in every respect, and under the new agreement a dining room, rest room and other conveniences are to be installed at once. Certain other concessions which need not be detailed here, dealing with the processes of manufacture, were also granted, and the local manager transferred to another position, thus leaving the field open for a new manager to proceed with the improvements with a free hand.

But the most interesting and important proposal of all was that the Dominion Textile Company are arranging to work upon the system of shop committees, along the lines laid down by the Whitley Report in England. Broadly speaking, this purposes to set up in each department of the mill a small committee of the employees, with a general committee for the whole estab-

lishment, these committees to consult with the management on all questions concerning the welfare and working conditions of the employees. While it does not actually give the workers a direct share in the management and direction of the policy of the mill, it yet allows them to make representations to the management on an official and recognized footing. The policy of the company will, therefore, be to co-operate fully with its employees in all matters affecting their well-being, and the workers will from henceforth have a recognized and undoubted right to have a say in the conduct of the mill, so far as it concerns themselves as workers.

This is indeed a great advance, and a step on the part of the Dominion Textile Company to be greatly commended. So far as I know, but it is quite possible I am mistaken, this is the first advance in Canada along these lines, and may well give rise to the hope that a new era of mutual forbearance and understanding is about to obtain in Canadian industrial conditions. The programme of the Whitley report comes from the most expert opinion on labour matters in England, and it appears to be the best solution of labour troubles yet offered. That it is a complete solution cannot be hoped, but that it is a great advance towards permanently good relations between labour and capital is undoubted.

The experiment in Kingston of the new system will be followed with the keenest interest, and many valuable lessons will probably be gained from the experience gained there. It is, of course, merely an experiment, and its success or failure will doubtless hang in the balance for a long time, but I am very pleased to say that the employees went back cheerfully to work, determined that on their part they would do all possible to work in sympathy with the new system.

In conclusion I would like to mention that I am frequently asked how copies of the Whitley report may be obtained. The best way is to get the reprint published by the United States Government as Bulletin 237 of the Bureau of Labour Statistics, "Industrial Unrest in Great Britain," price 25 cents, from the Superintendent of Documents, Government Printing Bureau, Washington, D.C.

H. M.

Prayer has, by God's covenant of mercy, a spiritual and supernatural blessing. It draws down, as it were, to your aid, Him Who proceedeth from the Father and the Son—the Holy Spirit of God and of Christ, the Comforter and Guide of believing souls. Indeed, the very words of the precept which point out prayer as so sure a remedy point out also that it is not always, nor for the most part, an immediate remedy for the evils of life.—John Keble.

The Girl of the Remake

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

CHAPTER VIII.

WITHIN QUIET WALLS.

BUT even so you are not satisfied. Teaching and nursing are all very well for the friends who want them, but not for you. The mere thought of a plunge into a school or hospital sends cold shivers down your spine. You ask:—

"A booke and a shadie nooke,
Eyther in a doore or out,
With the grene leaves whispering overhede
Or the strete cryes all about."

If that "shady nook" is unattainable elsewhere, how far could you find it within sight of books in museum or library? Is work possible in the one or the other?

Unhesitatingly it is possible. But be on your guard, for it may not be exactly what you think. A "shady nook," a quiet corner, reading, cataloguing, pasting labels is hard to find. An ideal like that is almost as far astray as the ideal of the small children who creep in at the door in search of "dead bodies" (mummies) in what they term their "Art Amusement," as they inquire pathetically for a movie or a touch of Charlie Chaplin. We are all apt to forget that the days are long past when a museum was a mere rendezvous of sentimental relics and curiosities, a Guy Fawkes lantern, pieces of bric-a-brac, bronze or statuary; a kind of collection, like the twelve cart loads of "rarities," which Ashmole loaded upon barges for his museum at Oxford, and, exhausted with his effort, "that afternoon relapsed into the gout."

We forget again, that the second development, the archaeological stage, the rows of Etruscan vases and the like, is also of the far away past. The museum of to-day is a vast University, a vast laboratory; its ideal, the whole field of knowledge; its search, the truth of all the sciences; its resolve, to grow like a flower, or perish. Therefore, if you want to work in a museum you must disabuse yourself forever of the hope of a quiet rut in which you may peacefully jog away the hours of your existence. But to come down to practical politics. You ask, in the first place, are museum doors open, and in the second place, can I pass through them? Now it is only square to tell you that the opening in museum doors is extremely narrow. There are only four or five museums of any great account as yet in Canada, and even those museums cannot offer high salaries. There may be hope in the future, and if you have secured footing and shown ability, you may find promotion, if not in Canada, at any rate in the States, where women are admitted to important posts, and even to the presidency of the museums of Albright and Buffalo.

Then as to the qualifications. You cannot attempt museum work unless you are exceedingly well read. Either the graduate of a University, or so well read that you are more than the equivalent of a graduate. You will be of no use, again, unless you are well travelled, have a hobby of your own and a power of picking up other peoples hobbies, either by swift observation or by wide and encyclopaedic reading.

You will need all your reading and wide knowledge in cataloguing, for you have to know your subject to your very finger tips. Take for instance, a piece of armour. There is not a decade in which the fashions of armour have not changed, almost if not quite as readily as the fashions in dress. Sir Walter Scott who lets Ivanhoe disport himself in Elizabethan armour is as far astray as Jane Austen's Elizabeth Bennett in a short skirt or Miss McNaughton's Christina McNab in a crinoline.

If you are working on the inventive side, you will need expert knowledge in guiding the students who may be tracing exquisite designs for textile workers from wrappings of the mummies of Peru; or designs for pottery as in Chicago; or the linking of music and art as in Cleveland.

But if you try the Docent Service, that is to say, lecturing, as women are lecturing in museums, you will enjoy the work, for your students are so intensely alive, and rejoice as your Prospero's wand touches bronze or stone, and bids the one and the other cry out on every side of them.

To sum up, therefore, if you have gained expert knowledge, and are practically independent of money, you may find delightful work in a museum, and profit rapidly yourself by thinking, reading, teaching. But best of all is the time when the whole museum becomes alive with story around you. If it is a thimble (thumble), you see the young silversmith in a fury of pity, striving at the thought-of the drop of blood trickling from the thumb of his favoured lady-in-waiting as she presses her needle through the tapestry. If it is a stocking frame, you see the curate, mad with impatience, striving to render knitting useless, so that his lady love may not be too preoccupied knitting herself and teaching her little pupils to knit to attend to him. You disentangle a page of a copy book from the wrappings of a little Egyptian mummy and your lip quivers at the pathetic longing that some faint fragment of his schooling may accompany the poor little lad into the beyond.

(To be continued.)

A Letter from the Bishop of Ottawa

EDITOR OF THE CANADIAN CHURCHMAN.

My Dear Editor:—

May I appeal through you to the Church at large. A message has come from Col. Almond speaking of the special opportunity and the special need of the work of the Chaplains overseas just at this time and asking us for \$15,000.00 to enable them to carry on their social and religious work efficiently to the end.

Of this sum the Church of England is asked to contribute \$4,500.00.

This ought to be sent without delay. As Chairman of the Church of England War Service Commission I am responsible for sending it. One special purpose of the Commission is "to keep in touch, through Col. Almond and the Chaplain Services Overseas, with our men at the front, if in any way the Church here at home can be of service to them."

I have no funds whatever in hand for this purpose. The Commission has made an appeal to the dioceses for \$7,500 for its own responsibilities and undertakings but except from the diocese of Toronto no funds have as yet been sent in.

Under these circumstances I have not the courage to propose that this appeal for \$4,500 should be divided as a new apportionment to each diocese. The only way left is to make a public appeal for special subscriptions.

The Chaplains have done excellent work. Surely the members of the Church of England in Canada will not wish them to fall short of the money they need to carry on through this trying period of waiting overseas. The money is needed now. Who will help us?

We are not yet able to employ a secretary for the Commission, and I must be travelling for the next few weeks. Would it be possible for you to open a subscription list in your paper, and send the money to our Hon. Treasurer, Major-General W. E. Hodgins, C.M.G., Ottawa, or directly to Col. Almond in London.

Readers of the "Canadian Churchman" will remember that a full account and balance sheet of the money sent to the Chaplain Services more than a year ago has already been published in your columns.

Believe me,

Yours very faithfully,

JOHN CHARLES ROPER,

Bishop of Ottawa.

In accordance with the Bishop of Ottawa's request we gladly open a subscription list in this journal. All monies will be acknowledged in our columns and forwarded at once.—Editor.

Letters of a Prairie Parson

Dear Miss Fortune,—

I was sorry to hear that you are leaving your school. You have been very happy there, I know, and your pupils shared your happiness. I quite understand the situation. It is only too common out here in the West. We once had a teacher who stayed two years! That was quite a record. Sometimes we have as many as three in one year.

Some day, when people have nothing else to think about, they may turn their attention to the iniquities of rural education. I hope they will begin with the trustees. No doubt there are schools where the trustees are intelligent, public-spirited men, and no doubt there are schools where the trustees are ignorant gossips. The system of management by trustees is bad. I am not saying this to console you. I have felt it to be so ever since I made its acquaintance. Neither teachers nor children get a fair chance. Let me explain:—

Hawkins, Heeley and Hodge are the trustees of Molemound School. They meet and appoint a new teacher. She arrives, and is taken to Mrs. Grouch's to board. Everything goes well at school for a few weeks. Then Tommy Hawkins comes home with a tale of woe and receives a sympathetic hearing. Mr. Hawkins speaks his mind in the presence of Tommy. Tommy realizes that it pays to tell tales.

A month later Mrs. Grouch and Mrs. Heeley "fall out" at a Ladies Guild meeting. They are not "on speaking terms." In some mysterious way the teacher comes under the cloud of Mrs. Heeley's displeasure. Then Mrs. Heeley discovers that her dear girl was kept back in Grade III, while Mrs. Grouch's girl went into Grade IV. She is sure their Sarah "is a good sight quicker at books than Gertie Grouch! That comes of boarding the school marm," she says. Messrs. Heeley and Hawkins proceed to make things unpleasant for the teacher.

She has been in the district for three months, and all the bachelors have shown her much friendly attention, amongst them Hodge's son, Ephraim. "Efe" goes to a dance. His sleigh bells echo merrily the joy of his heart—joy that is born of hope. She has every dance booked up when he gets there. The teacher's career at Molemound is doomed. Hodge, Heeley and Hawkins, encouraged by Mrs. Hodge, Mrs. Heeley and Mrs. Hawkins, were sure it was time they had a change. The climax was reached when Mrs. Grouch's pigs broke into Hawkins' garden. The teacher applied for another school.

The trustee system is too local. What is needed is a Central School Board with representatives from each school district, away from the atmosphere of petty spite. With a change of teacher every few months, with an overcrowded curriculum, with an irregular attendance owing to weather or work on the farm, what chance has either the teacher or the child?

Don't you think, too, that it is time we made a definite attempt to get the Bible in all schools in Canada? I believe that not two per cent. of the children out here could tell you whether the Book of Ezekiel is in the Old Testament or the New. For four years I have been teaching Scripture in day schools for the one half-hour a week that the law allows—just simple Bible stories. I find the children very attentive and quick to learn. Most of them come to the Bible with minds absolutely free from any knowledge of it. Their answers to questions are refreshingly original. But is it not a disgrace to the living God that His word should be set aside, that in each generation ignorance of His Divine truth should increase, because of the worldliness of our national leaders, or because of the petty fears of organized Christianity. Here is a chance for the Protestant Churches to show unity of spirit.

Does the minister in your district ever visit the school for a Scripture lesson? Most teachers welcome such visits, and find them a real influence for good. But at best such teaching is very fragmentary. It would be far better if Bible reading, even without teaching, were compulsory for at least half an hour a day. Why could we not have a yearly course of Bible readings for day schools drawn up by the leaders of the International Sunday School Movement, and submitted to every Department of Education?

Yours sincerely,

K. Anon.

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" listened to a useful discussion on the training of the clergy a few days ago. Many excellent things were said concerning the course of study and the conduct of theological colleges. He would have liked to have heard emphasis placed on one or two aspects of the subject that were more or less overlooked. From the intellectual side it seems to the writer to be all important that a definite effort should be made to develop individual thinking and research. The atmosphere of the classroom ought to be the searching and thinking out to a definite conclusion and conviction the subject under consideration. That habit of mind that is not satisfied with the presentation of a case until its evidence, its reasoning and its appeal to the judgment and conscience is made clear should be encouraged. It is the real equipment that makes for sound judgment and the facing of all sorts of problems that an active life presents. It affects a man's reward in subsequent reading; it keeps him from preaching and speaking on subjects that he doesn't understand, and have brought no living message to him. It gives him confidence in facing new problems and makes him a more trustworthy guide to those who look to him for leadership. It isn't a question of books or authors or subjects, it is a question of a mental attitude. Any subject may be the medium for developing that atmosphere. It is the habit of intellectual alertness and intellectual honesty. It is surprising how many slip into the habit of surface thinking and the following of the path of easiest and most frequented travel. The underground route may reach the same objective as the surface course, but the discipline and moral effect makes all the difference in the world.

Another aspect of this subject is the spirit and judgment of the young men in training for the ministry. These are the humanities of his course. Are our young men to be set out to redeem a lost world, or to improve and remake an imperfect world? Are we to be perfectly frank with them and tell them just what they must do and attain, to have the Church's highest official approval as evidenced by progress and promotion, or shall we continue to tell them to plough their lonely furrows in the holy ideals of their calling? Are we not conscious that the lofty ideals for fruitful service given in the classroom and ordination sermons, do not jibe with the official experience that comes later. If the theory of service be wrong, why should we not be bold enough to modify it to bring it into harmony with practice and experience? Does real downright honesty of thought and purpose help or hinder a man in his ministerial work? Isn't it far better that we should quite plainly discuss these problems with the candidate for the ministry and give him the real mind of the church? The results that the Church really desires and is willing and ready to recognize should be clearly set before him that he may have a fair chance from the outset to win her favour. It is no worldly commendation, but that of the representative of the heavenly will.

Before the laymen's plans for a Primate of All Canada, free from diocesan duties, goes too far, it would be well to think the matter over very carefully. That he should be very largely free to attend to the business of the Church as a whole, would seem wise and reasonable, but that he should be wholly detached from the functions of a diocesan Bishop would be very unfortunate. The office of a Bishop is essentially spiritual, and to make the chief Bishop the mere business head of the Church would be a grievous mistake. It would give him the status in the eyes of the Church of a superintendent or a sort of gilded ecclesiastical drummer. This office should be definitely attached to a primatial See, no matter how small, when the functions of chief pastor is laid upon him. It is only thus that his spiritual power can be retained, and his vital sympathy with his brethren continued as a living and inspiring force.

The place of Sir Wilfrid Laurier in the public life of Canada has been discussed from many points of view and it is now needless to say many things that one would take pleasure in setting down in an estimate of his work and worth. His heart was apparently set upon harmonizing the divergent ideals of the two great races in Canada. How far he succeeded it is difficult to say.

At the close of his life they appear to be further apart than ever. Whether a different course in the last five years could have improved the situation, or not, is only a matter of speculation. Had he alienated the sympathy of his followers in Quebec and secured no compensating influence elsewhere, possibly conditions would be even worse. That he earnestly desired harmony and goodwill is apparent, but his success may be doubted by many. If he failed, the path of an English-speaking leader will be difficult indeed.

The loss to Canada in the passing of Sir Wilfrid may be indicated in many ways, but the one that the writer wishes to emphasize just now, is his place as a Canadian gentleman. He was born and brought up in one of the back-lying districts of Quebec and yet from his boyhood he seems to have borne himself as a prince among his companions, as well as in the public eye. His courtly bearing, his gracious fellowship, his scholarly utterance, his brilliant wit marked him for distinction in any company. He hadn't one manner for the Courts of Europe, where he was gladly received, and another for the little hamlet of his birth. He was the same man everywhere. He made courtesy and distinction the most natural and normal thing imaginable among ploughmen and artisans, and he carried the same atmosphere into the halls of parliament and the assemblies of notable men and women. To him a man was a man whatever his calling or circumstances, and the man within him never forgot what was due to manhood. What it has meant to the boyhood and youth of our nation to have a gentleman, a knight of ideal legendary grace, occupying the highest positions in his country, it is impossible to estimate. It is certain, however, that Laurier, the man, the gentleman, the King Arthur of Canadian gallantry, is not the least revered and useful aspect of his life. When English-speaking citizens affect to deplore the education of Quebec, let them beware. The graces of manner, the brilliancy of speech and conversation carried almost to perfection in Laurier, are not rare in a high but lesser degree among his compatriots. These things come not by accident, and the source of their coming will repay enquiry.

The latest publication of the Anglican Social Service Council has some excellent suggestions and comments on the necessity of social centres for men. The exit of the saloon, which was not only a drinking place, but a Mecca for hearing and expounding the latest news and gossip, makes these new centres all the more imperative. There is one thing that has always to be borne in mind in well-meant efforts on behalf of the working and natural man. He doesn't like to have too much done for him. He resents a lot of talk of societies and churches and organizations, planning and fussing to do him good. He much prefers to do his own "uplifting," and ordering his own social environment. In arranging for these excellent provisions for his comfort and enjoyment, there ought to be the utmost care to make them possible and easy rather than to do them. The writer listened to a company of returned soldiers discussing this very point a few evenings ago, when good citizens were offering to provide them with club rooms. The sentiment very emphatically expressed, was to the effect that they wouldn't accept anything, no matter how comfortable and elaborate, that had "strings to it." They preferred any kind of a "dugout" that they could call their very own, rather than have rules and regulations imposed upon them. In this they are right. The fundamental instinct of a man is that he insists upon being trusted. In efforts such as are suggested, it is better to make a straight gift, offer your services if required, but trust the men to make wise use of what is placed at their disposal. The writer's experience is that workmen are generally more careful about their club regulations than men in higher positions. At all events, outside influence is not welcomed, and it would be well to start with that assumption.

With child-like confidence we await, undisturbed, our Father's answer to our prayers, knowing He will give us that which with fuller knowledge we should ourselves seek.—Bishop Westcott.

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

The Bible Lesson

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

First Sunday in Lent, March 9th, 1919.

Subject: The Temptation of Our Lord, St. Matt. 4:1-11.

THIS is a special lesson appropriate to the first Sunday in Lent. The passage chosen is the Gospel appointed for that Sunday. The subject is Temptation. Our Lord's example in temptation is set before us, showing how he met and vanquished the tempter. The memory verse, Heb. 4:15, indicates that our temptations are like those which our Lord met. It also tells us of His sympathy, and points us to His example, assuring us that, as our High Priest, He is ready to help us.

1. The reality of our Lord's temptation. Our Lord did not banish the tempter by His Divine power, but met him in the struggle of temptation. It was a real conflict. It came just as our Lord was entering upon His ministry. The severity of it is shown by the description of the repeated attacks made by the tempter, and by the exhausted condition of our Lord at the end. "Angels came and ministered to Him" after He had suffered in the conflict. Each of the three forms of temptation pressed upon our Lord in the wilderness had to do with His Messiahship. Jesus had to decide and to reject the plans urged by the tempter. By such decision and rejection He overcame and banished the tempter.

2. The nature of the Temptation. It is to be remembered that temptation is a universal human experience. Our Lord as the representative man could not escape from it. He was led by the Spirit, after the great outpouring of the Spirit at His baptism, to be tempted. The Devil brought the temptation to bear upon Jesus, but only by that Divine permission which, for a time, allows evil to have its place in the world. This is a great mystery which we do not understand, but we know the fact that temptation is common to all, and that Jesus, as our representative, met it as we must do.

Temptation is not a sin. Sin begins when men yield to the Tempter. Jesus was tempted, yet was without sin. There was not the slightest yielding on His part to the power of the Enemy but stout resistance from the beginning to the end.

There is nothing in this passage of Scripture to show that the Devil appeared to Jesus as a great black-winged demon. Christian Art has so represented him to our imagination, and quite truly when we consider that it desires to show his real character. But the Tempter, came to Jesus, as he does to us, suggesting and urging something which he presented as a better way of attaining the end desired. Satan has the power of appearing in attractive form, even as an angel of light, or of coming, as he usually does, without external form. He is the adversary, spiritual and invisible, but not less real on that account.

3. The three temptations. The first of these appealed to the physical need of Jesus, "Command that these stones be made bread." By this the Devil suggested that Jesus might satisfy His hunger, and at the same time prove that He was the Son of God.

The second, as recorded by St. Matthew, was an appeal to test God's protection, "Cast thyself down, for it is written, He shall give His angels charge over thee." Involved in this was also the suggestion that the Jews would acknowledge Jesus as their Messiah if He came down unhurt from a pinnacle of the Temple.

The third temptation spread before Jesus the kingdoms of the world, and the glory of them. These kingdoms Jesus came to win to a spiritual allegiance. The Devil promised that they should be His without the necessity of following the hard way of the Cross, "All these things will I give thee if thou wilt fall down and worship me."

4. How our Lord met the Temptations. (1) He had the will to resist. He did not for a moment relax His opposition to the Tempter. Knowing what the will of God was Jesus would listen to no other voice enticing Him to follow another way than that which God had shown Him. (2) He used the Holy Scriptures as the Sword of the Spirit in His combat with Satan. (3) He had the same source of power open to Him as we have—viz., communion with God for strength and help. While this is not specifically mentioned here we know that His constant habit was that of communion with the Father. (4) He, therefore, withstood these temptations in the power of His Human Nature, drawing strength from the same sources which are open to us.

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Canadian Churchman

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Correspondence

COMMUNION VESSELS WANTED.

Sir,—Would any parish possessing
a second set of Communion vessels
for which they have no special need
very kindly donate the same for use
in an outlying country district, where
the people are extremely scattered,
their financial resources low? They
have no Communion set at all now.
The same will be gratefully acknow-
ledged by

Charles E. Emerson,
Havelock, Ont.

PALESTINE A BRITISH PRO- TECTORATE?

RESULTS OF POSTCARD SYMPOSIUM.

Considerable difference of opinion
is evidenced in the answers this
month to the question asked. The fol-
lowing answer is judged the best re-
ceived:—

Let Palestine be a Jewish state
under British protection.

This plan will be for the good of
the Jews and for the good of the
world.

1. A sore of long standing will be
healed and a danger removed.

2. No race can have its own full
development or make its full contri-
bution to the welfare of mankind un-
less it has a home, an organic centre
for the aspirations and activities of
its people.

This plan is practicable.

1. British protection is most cer-
tain to be unselfish.

2. The Jews have the wealth to re-
deem the soil and the wisdom to de-
vise a polity, grand, simple and just,
based on the principle of government
by right, not by might.

This plan is the ideal. "The soul of
Judaism is not dead."

J. H. H. C.

Will J. H. H. C. please send to the
office the name of the book he de-
sires?

The following are printed, as show-
ing some of the various standpoints
of our readers:—

In any attempt to forecast the
future political condition of Palestine
some definite factors to be considered
are:—

1. The central position of Palestine
between Egypt and Mesopotamia, an
all-British route to India and Aus-
tralia.

2. The important railway, commer-
cial and educational interests of Great
Britain in Palestine.

3. The very large population of
Greek and Syrian Christians, long
resident in Jerusalem and other
cities, who are quite opposed to Jew-
ish government and prefer British
rule to any other.

4. The political ambition of the
Zionist movement, eventually to ac-
quire all the Land of Promise from
Egypt to the "great river" (Eu-
phrates) and restore the Kingdom of
David.

Bearing in mind these factors, a
British Protectorate is desirable.

An answer to the questions in the
"Canadian Churchman" for January
16th, 1919:—

The questions in the "Canadian
Churchman" are very suggestive and
quite appropriate to the present time.
The Prophecies may be spiritualized,
but we ought to look for the literal
fulfillment, expecting God to do as
He says (Is. 46:10, 11).

Now, if a number of promises are
made to a certain nation (named)
which have not been carried out in
the history of any other nation, and
if we find a number of them are being
literally and simultaneously fulfilled
in the career of one, we may conclude
this must be the nation designated.
(Promises to "Israel" and the
career and condition of the British
Empire to-day.) Look at Ezek. 25:14
(the British flag floats over Jerusalem
and British forces only engaged in
this campaign), and compare St.
Luke 21:24; also Gen. 15:18. Eng-
land occupies these points and the
land between. Therefore, we may ex-
pect England to take charge of and
possess Palestine, assuring the "Jew"
(as part of greater Israel) a safe
and sure occupation of the land of
their fathers in connection with
Israel representatively (Jer. 3:14, 18;
Ezek. 37:15, 22). His preparation for
important events in prophecy. Lack
of space prevents amplification.

H. A. M.

1. No. For the Lord has given it
to the Jews.

2. No. Let us trust, and let the
Jews trust to the Lord's protection.
He has promised.

3. No. The same reason: God is
always true to His word.

4. The only suggestion is, let us en-
deavour to carry out the known will
and purpose of God.

A. L. H.

EDMONTON NOTES.

The induction of Rev. R. T. Ingram
Johnson as honorary canon took place
in All Saints' Pro-Cathedral on Feb-
ruary 2nd.

The Anglican Sunday School Asso-
ciation on February 11th, listened to
a most impressive address by the Rev.
Edward Ahenakew, his subject being
"The Ancient Religion of the Cree In-
dians."

Rev. Canon McKim, Rector of
Christ Church, was elected President
of the Northern Alberta Auxiliary of
the Bible Society at the last annual
meeting.

Captain the Rev. Comyn-Ching, who
has been acting as military secretary
of the Edmonton Y.M.C.A., has ac-
cepted the rectorship of Revelstoke,
and left for his new field of labour
during the last week in February.

Mrs. E. L. Lang has arrived from
England to join her husband Rev.
(Capt.) Lang, Chaplain to Returned
Soldiers in the city of Edmonton.

Without earnestness no man is ever
great, or does really great things.
He may be the cleverest of men;
he may be brilliant, entertaining,
popular; but he will want weight.
No soul-moving picture was ever
painted that had not in it depth of
shadow.

Assyrian Christians at Peace Conference

THE latest news just brought to
Canada indicates that unless
the cause of Assyrians and
Armenians living in Persia on Turk-
ish border, is taken up, together with
that of the Christians in Turkey,
there will be no Christians left in
those parts.

The report sent by the Assyrian
Central Committee at Hamadan,
brought by President Judson, of Chi-
cago University, who has just return-
ed from the Near East, where he was
President of the Relief Commission,
was addressed to the Assyrians in
this country. It makes clear the fol-
lowing points:—

First, that Assyrians, assisted by
Armenians, under the leadership of a
handful of British and Russian offi-
cers, fought twelve battles from Feb-
ruary to July of last year, and all of
which they were victorious and so
kept back the Turks, Kurds and Per-
sians from menacing British interests
in Persia and Mesopotamia.

Secondly, that on August 1st, 1918,
some 70,000 men, women and children
fled from their homes, travelling from
25 to 40 miles toward Hamadan, Ker-
mansha and Bagdad. Of these, 15 per
cent. are reported perished, being
either killed by the enemy, taken cap-
tive, or by exhaustion, and that the
remnants are being cared for by Brit-
ish and American generosity.

Thirdly, that of the 5,000 who re-
mained in Urumia and Salmas, 600 of
them were murdered by Persian Mos-
lems, who killed them with daggers or
crushed their heads with clubs.
Among the murdered was Monseigneur
Sontag, the head of the French Mis-
sion, and two Americans one of whom
was murdered while sick in bed.

Fourthly, that many of the women
were carried captive and that num-
bers of children under nine had died
of starvation, and that some 2,000
Christians still remained, but who
were destitute and in need of imme-
diate help.

The Assyrians have asked Mr. Paul
Shimmon, the personal representative
of the Assyrian Patriarch, to proceed
to Paris at once and begin representa-
tions, awaiting arrival of other dele-
gates from the East.

These Christians are passionately
fond of their ruined homes and wish
to return, and they also ask that their
captive women and girls should be
restored to them. The Committee in
Hamadan is headed by the Rev. E. O.
Eshoo, a graduate of Knox College,
Toronto, and a naturalized Canadian
subject. The report of the Commit-
tee, which was handed to the Allied
Ambassadors in Teheran, Persia,
makes it plain that the Persians are
planning that the Christians should
not return to their home, but be trans-
planted elsewhere, to which the
Christians strenuously object.

Mr. Shimmon is ready to proceed
to Paris at once, as the Arch-
bishop of Canterbury also has pro-
posed his name to the British Foreign
Office as a delegate, but funds to the
extent of \$10,000 are needed for other
delegates and for necessary items,
such as telegrams, printing of reports,
etc. Each word by cable from Per-
sia costs 94 cents.

The late Theodore Roosevelt don-
ated the first \$1,000 for this object,
and the money has been sent to the
Archbishop of Canterbury. Mr. Shim-
mon now appeals to the Canadian
Churchmen to help him save the re-
mnants of his people. The dioceses
of Montreal and Niagara have already
taken steps to assist in this matter,
and it is hoped that others will follow
these and co-operate, as the Bishop
of Huron and others are doing. Funds
for this purpose should be sent to the
treasurer of the M.S.C.C., and should
be marked especially for "Delegation
to Paris."

A.L.M.M. Banquet at Toronto

EVERY man a live wire in order
to make every congregation a
power-house," was the call to
service addressed to 300 men of the
Anglican Laymen's Missionary Move-
ment, in St. James' Parish House,
Toronto, by the Rev. Canon Norman
L. Tucker, at their annual supper.
Mr. W. D. Gwynne presided. "The
Place of the Laymen in the Work of
the Church," was the title of his ad-
dress. Canada, he said, had proved
its nationhood on the battlefields of
France and Flanders; the influence
of that proof had been felt through-
out the world, and was even now a
factor in the Peace Conference. But
a period of reconstruction faced the
country, which would make great de-
mands on the quality of its citizenship
and institutions. Men must rally
round the old institutions that the
early pioneers had established, as the
foundation of national life, the family,
the very core of social life, an insti-
tution as Divine as the Church itself.
The preservation of the family ideal
meant that Canada would be popu-
lated with citizens influenced by an-
cestry.

"We must see that the best part of
our land is not given over to aliens;
a problem in time of peace, and a
danger in time of war." The country
must be protected against an influx
from the slums and purlieus of Eur-
ope."

But in the midst of all social in-
stitutions stood the Church, "The soul
of the nation, the placé where high
resolves are formed." It was on the
value of the Church as a refining in-
fluence in the social life of the coun-
try that his appeal, his call to ser-
vice, was based.

The Bishop of Toronto enthusias-
tically supported the Every-Member
Canvass, and emphasized the strate-
gic importance of the service laymen
must render.

Rev. Dr. W. E. Taylor pointed out
that the requirements are \$100,000
for outside giving and \$600,000 for
the internal management of the
Church. He hoped the representatives
of the 55 Anglican churches in the
city would unite in making this a
composite campaign for raising the
whole budget.

The following resolution was pass-
ed by the meeting and signed by the
Bishop and chairman:—

"That this meeting of the Ang-
lican Laymen of the city of Tor-
onto, assembled in annual con-
ference, desires to place on record
its sense of loss which the Do-
minion has sustained in the death
of the Rt. Hon. Sir Wilfrid
Laurier, a statesman of outstand-
ing qualities who rendered bril-
liant service to his country
through many years of its politi-
cal history.

"This meeting desires to ex-
press to Lady Laurier its heart-
felt sympathy with her in the
death of her illustrious life part-
ner, and expresses the prayer
that she may be supported and
comforted by the Blessed Spirit
of God."

DEDICATIONS AT RADVILLE.

At the dedication service of St.
Ethelreda's Church, Radville, the
Bishop of Qu'Appelle unveiled a beau-
tiful memorial tablet, donated by the
congregation in memory of Harold A.
J. Lackey (son of the Incumbent),
who gave his life at Vimy Ridge
(April 28th, 1918). A marble font
was donated by the Parochial and
Diocesan W.A. in memory of Mrs.
(Rev.) I. H. Lackey, who died March
10th, 1918. Being delayed in transit,
it did not arrive in time for the special
service. Seven candidates were con-
firmed at the service.

Preferments

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Preferments and Appointments

Overing, Rev. R. Y., Rector of St. Mary's, Montreal, to be Rural Dean of Montreal East.

Flanagan, Rev. J. L., Rector of the Church of the Ascension, Outremont, Montreal, to be an honorary Canon of Christ Church Cathedral, Montreal.

Robinson, Rev. William, Clerical Secretary of Montreal Diocesan Synod, to be Archdeacon of Clarendon. (Diocese of Montreal.)

Trickett, Rev. W. H., formerly Rector of St. John the Evangelist, Sault Ste. Marie, Ont., to be Rector of St. Paul's, Fort William, Ont. (Diocese of Algoma.)

All Over the Dominion

Archdeacon Perry recently spoke on Premier Lloyd George at the St. James' Men's Club at Guelph, Ont.

The Red Cross Society of St. Anne's, Toronto, gave \$3,000 each year during the war for Red Cross work.

A Men's Club has been formed at St. James' Church, Stratford, to promote the interests of the parish in every possible way.

An anonymous contribution has been received by Rev. H. T. Archbold, Rector of St. James', Victoria, B.C., to cover the expenses of overhauling the church organ.

The prize-winners of All Saints' Sunday School, Hamilton, gave up their prizes so that the money might be invested in S.S.W.M.F. bonds. The school has contributed \$300.

A congregational reunion and reception to twenty returned men of the parish was held on February 18th in the parish hall of St. Luke's Church, Hamilton. The supper was provided by the ladies of the W.A.

The Bishop of Toronto, on February 16th, visited the parish of Roche's Point, Sharon and Holland Landing. The rite of Confirmation was administered at Roche's Point and at Sharon. The Bishop preached at Holland Landing in the evening.

The Bishop of Huron visited Trinity Church, Fordwich, to open the recently constructed church basement. The services on the Sunday were crowded. On the Monday, \$134 was the proceeds of a supper and concert given by the ladies of the congregation. Rev. P. G. Powell is the Rector.

Archbishop Matheson preached at the thirty-fifth anniversary of All Saints' Church, Winnipeg, on February 16th. At the continued services on February 23rd, Rev. G. F. Davidson, of Regina, was the preacher, and next Sunday the Bishop of Ottawa will preach.

The Rector and wardens of St. Paul's Church, Halifax, have circularized the congregation to find whether, as a war memorial, they prefer an enlargement of the chancel, a chime of bells, an echo organ, memorial windows or an endowment fund for St. Paul's own missionary.

A memorial service for forty-two members of St. Paul's, Stratford, who fell in the war, was held on February 16th. The Rector, Rev. S. A. Macdonell, preached. There was dedi-

Memorial Font—St. Paul's Church Toronto.

THE new memorial font recently dedicated in St. Paul's Church, Toronto, has been under design and construction for more than a year and a half, under the direction of Mr. E. J. Lennox, the architect of the church. It has been given by Mrs. J. F. W. Ross, a member of the congregation, in memory of her little son who died some years ago.

In elaboration of design, in originality of conception, in ingenuity of

stone was chosen rather than marble, in order to harmonize with the interior of the church.

The sculptured group of fifteen figures represents our Lord blessing the little children. All are cut out of the solid stone. The central figure is that of Christ in the attitude of standing and blessing a little child, while around Him are other children and mothers at the four corners, either carrying infants in their arms



Courtesy of Mail & Empire.

construction and in magnitude of dimensions it is unique on this continent. The font stands about eight feet high and covers a base of six feet by five feet. It has been cut out of selected Indiana limestone. It weighs about five tons. The canopy stone top alone weighs 800 pounds. This canopy cover has been constructed with such perfect mechanism that it can be easily rolled backward or forward, so as to uncover one or other of the two baptismal bowls at each end of the font. The material of

or offering them to Jesus to be blessed. The fifteen figures are so adjusted in the space available that they blend together and yet show marked variety of individual treatment. The sculpture and carved work has been done by Mr. Ira Lake of Buffalo, among whose previous works may be mentioned the life-size stone reproduction of Da Vinci's "Last Supper" in St. Bartholomew's Church and of Raphael's "Transfiguration" in the Church of the Transfiguration, New York.

cated a font cover in memory of George Bingham Bloxam, and a Litany desk, in memory of James Frederick Herod.

The Rev. R. J. Renison is delivering a course of Sunday evening sermons at the Church of the Ascension, Hamilton, at the present time. His subjects are: "As Tommy Sees Us," "The Aims of Labour," "Woman and the Future," "England America," "The Vatican and Democracy," "The Vision of Church Unity" and "The League of Nations."

F. N. Stapleford, General Secretary of the Neighbourhood Workers' Association, Toronto, spoke on "Organizing Toronto's Social Forces and the Federation's Financial Campaign," and Judge E. W. Boyd, Toronto, on "The Work of the Juvenile Court," at a meeting of the Anglican Service League at Toronto on February 14th.

The figures of the total amount raised in St. Paul's parish, Blood Reserve, Alberta, during the year 1918 are: Synod assessment, \$130; stipend, \$240; Bishop's special appeal, \$100;

parish expenses, \$50; M.S.C.C. Victory bond, \$50. Total raised, \$570. The most raised in the parish during the year before Rev. S. Middleton, the present Principal, took charge was \$57.

At the annual meeting of the Toronto Sunday School Association, Major (Rev.) R. Macnamara spoke on "The Boys of the Church in the Trenches." Mr. John Keir, the secretary, announced that the schools had given \$16,937.50 for missions in the year. Bishop Sweeney, the President, said: "We have much machinery for touching the lives of young people, but what is needed is the outpouring of God's Holy Spirit."

The Women's Patriotic Society of All Saints' Church, Windsor, Ont., has disbanded. The total amount of money raised and expended in the four years' work was \$22,301.65, of which \$2,825 went to the prisoners of war fund and \$2,755.28 for "smokes" for the men at the front, while the balance was spent for Red Cross and other kindred objects. One thousand two hundred and seventy-five pairs of hand-knitted socks, 17,904 hospital articles and 800 cheer boxes helped to make up the total of work done.

A beautiful reredos, presented to St. David's Church, London, Ont., in memory of John Harding, who was killed in action in France on Palm Sunday, March 24th, 1918, was dedicated by the Bishop of Huron on February 13th. The reredos is of quartered oak, and makes a handsome adjunct to the Holy Table, itself a memorial to the loyalty and devotion of the men of the parish. Pte. Harding enlisted in October, 1915, with the Canadian Mounted Rifles, and was later transferred to the Borden Motor Machine Gun Battery, with which he served in France until his death. His only brother is still with the Canadian forces overseas.

Brotherhood

The Chairman of the Dominion Council, Mr. Evelyn Macrae, has sent out a general appeal to the members of the Brotherhood in Canada. After mentioning the resolution of the House of Bishops last September, and the response of the Brotherhood Assembly, he writes:—

"To The Clergy.—May we, therefore, very respectfully and very earnestly ask you, Do you need men to work among your men: to visit the returned and returning soldiers in home and hospital, to bring men to Church and its many services, to encourage your boys to enlist in Christ's army, to urge upon your young men the vision of service in the sacred ministry, to make Prayer and Service a living factor in your Parish, and to aid in the promotion of Family Worship as a factor in the home life of your people? All these are possible if the Clergy will but so use a Chapter of the Brotherhood of St. Andrew.

"To Churchmen and Brotherhood Members.—May we in turn ask you, the men of the Church, to consider this question most earnestly and sincerely, and see if you cannot aid your Rector to forward the work in your parish in any or all of the above ways for the Master, or in the many other ways too numerous even to suggest? Will you not at once see him and talk over the matter and arrange for the immediate revival of your Chapter or the formation of a new Chapter, if none has existed in the past? What about a Junior Chapter also?"

The Toronto Local Assembly is holding a meeting next Monday, March 3rd, at 8 p.m., at St. Stephen's Church House.

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The Churchwoman

TORONTO DIOCESAN W.A.

On February 6th, at 5 p.m., there was a large meeting in St. James' Parish Hall. It was the annual evening meeting of Toronto Diocesan W.A., held at this unusual hour in order that members of the Girls' Branches, otherwise engaged during the day, might have the opportunity of attending. The good tea and coffee, and the kind hospitality of the St. James' Branches undoubtedly contributed towards the success of the evening; the happy combination in our officers of business ability and spiritual mindedness proved very attractive to many of the girls, and a suggestion was made that another such meeting should be arranged for before the close of the year. One pleasant incident was a short speech of thanks by Mrs. Donaldson, after being presented with a Dominion life-membership by members of the Toronto Board, on leaving it to accept the arduous position of Dominion treasurer. Seven have become life-members of the Toronto W.A., and one well-known member, Mrs. W. T. Boyd, has been called away to "a higher service." Mrs. Daniel has been appointed to the position of Miss Selby, who has lately resigned. The treasurer's receipts were \$4,039.66, and the Dorcas receipts \$138.13; the expenditure being \$177.84 and \$193.31, respectively. Twenty-eight bales have been sent out, and 6 parcels, valued at \$35 by the Juniors, whose secretary-treasurer reported \$154.54 received and \$19.03 expended. The Babies' Branch received 18 new members, and \$60.07. The secretary of literature reports receipts of \$214.31, during 2 months, and an expenditure of \$57.46; 61 books and 9 magazines taken out, and the handing on, which involves considerable labour, of 80 good magazines to readers far from libraries who appreciate the gift. Mrs. L. Carlisle, of 73 Bernard Ave., is in charge of this department, and very anxious to enlarge it. She will be very glad to give information about the working of the plan.

One hundred and fifty dollars of the E.C.D.F. (\$274.07) was sent as a special grant for two children of a worker in an Indian school, Athabasca, and the remainder to the Yukon for repairs to Moosehide Mission house.

Rev. (Capt.) Skey, whose subject was "Christ, the Redeemer, as the ideal man," showed that the ideal man should live a life (1) of prayer; (2) of obedience; (3) of unselfish love to God and man. "Love is what this big world wants to-day." Miss Jessie Wade, on furlough from Fukhien, China, told of China's great need and our opportunities and (consequent) responsibilities at the present time; 1,557 walled cities are still untouched by Christianity, as well as countless smaller towns and villages. In that district, foot-binding and infanticide are still commonly practised; and idols and idol-shrines, temples and processions abound. But there is a brighter side. The mission has a blind school, a leper asylum, hospitals, girls' schools, a kindergarten and, not least, the "Bird's Nest," a happy home for the rescue and training of the "not-wanted" baby girls.

NIAGARA DIOCESAN W.A.

The Niagara Diocesan Board of the W.A. met on February 5th in St. Thomas' Church schoolroom. The attendance was large, delegates from the Girls' Branches also being present. The Rector, Rev. W. P. Robertson opened the meeting and gave the devotional meditation on "Christ the Redeemer and Ideal Man." Mrs. Leather, the Diocesan president, took

the chair. Mrs. Wissler, of Elora, was welcomed as a life member. Mrs. Houston, Diocesan organizing secretary, reported the reorganizing of St. Luke's, Burlington, Girls' Branch, with Miss Dynes as president. Six bales, costing \$144.78, were sent out by the Dorcas department. The Juniors contributed \$39 towards several of their funds. The E.C.D.F. amounts at present to \$133. Fifteen "Little Helpers" have been added to the Babies' Branch. Mrs. O. S. Clarke, Diocesan secretary, read her annual letter to the Babies. The Diocesan treasurer reported receipts \$639; expenditure, 759.75. Mrs. Hobson hopes that the branches will send in all moneys for pledge fund as soon as possible. It was most interesting to hear that Niagara's first pledge was for \$50. This year the pledges (Diocesan and Dominion) amount to \$4,600. The "Leaflet" circulation is 1,796, an increase of 24 for the month.

The literature committee will hold an "Institute" on February 25-28. The study is "Jesus Christ and the World's Religions," and will take the form of addresses. Rev. F. S. Ford will speak on the "Faiths of India," Miss Cartwright on "Japan," Rev. Dr. W. E. Taylor on "China," and Miss Thomas on "Islam." Rev. C. E. Riley will conduct the Bible Study Missionary Lessons from the Word of Truth, taking the teaching from Genesis, Exodus, the Acts and the Synoptic Gospels. In the unavoidable absence of Mrs. Stringer, of the Yukon, her daughter, Miss Stringer, took her place, and delighted the audience. She aroused deep interest by her vivid descriptions of experiences, life and usages among the Indians and Eskimos in the far North. Miss Stringer impressed her hearers by instances of the power of the Gospel to change the lives of the Eskimos. Various interesting curios of Eskimo manufacture were shown.

A standing resolution of sympathy was passed to the family of the late Mrs. Twiss, of Woodburn, and with the Branch there of which she was president.

OTTAWA DIOCESAN W.A.

At the meeting on February 10th of the Ottawa Diocesan Woman's Auxiliary held in Lauder Hall, Ottawa, very touching reference was made by the president, Miss Annie Low, and also by Miss Wicksteed, to the death of Mrs. W. H. Muckleston in Montreal, recently. The deceased lady was one of the original six members of the W.A. in Canada, who were responsible for its formation. Mrs. Muckleston held office as vice-president of the Ottawa Diocesan W.A. for some years, and was a life member of both the diocesan and general boards. \$32 each were voted to two appeals, from the Extra-Cent-a-Day Fund, these objects being the Parsonage Fund in the diocese of Moosonee, and the West Coast and Northern Mission in the diocese of Columbia. Miss Mabel Pinhey, of March, Ont., has been added to the list of diocesan life members. Five bales of supplies were sent out during the month, these valued at \$336.29. The Dorcas secretary also reported that her receipts were \$45. The Extra-Cent-a-Day Fund receipts were \$63.21, and the treasurer reported the total receipts for the month to be \$542.15, while the expenditure amounted to \$868.01. A thankoffering for peace and victory of \$50 was handed to the treasurer by a member of St. Matthew's parish. A new branch of the Woman's Auxiliary was organized at Cobden. The circulation of the "Leaflet" is now 1,572, and the receipts in this department since December 1st were \$51. Eighty-five new members have been added to the Babies' Branch. A new babies' organization was formed at Almonte with a membership of forty. Rev. R. H. Archer conducted the devotions.

NEW WESTMINSTER W.A.

The monthly Board meeting of New Westminster Diocesan W.A. was held in the Parish Hall of St. James' Church on February 4th. The treasurer reported a balance of \$799.13. The secretary-treasurer of the "Leaflet" reported a balance of \$17.45 and two new subscribers. The literature secretary reported sales of literature amounting to \$3.19, and the sum of \$10.92, which she had received for the Blind School at Palamcottah, India. The librarian reported on the opening of the library and the W.A. rooms, and it was decided to hold a shower tea, for the furnishing of the room, on Friday, February 21st.

A most interesting lecture on "Christianity and its Message to Primitive Races" was given by the Rev. S. S. Osterhout, Ph.D., who for many years worked among the Indians of Northern B.C. The Dorcas secretary appealed for nightgowns for the Indian Hospital at Alert Bay. The church furnishings convener asked if any church had hangings, preferably red, that they could spare for the church at Terrace, in the Yukon. It was proposed that each Branch should send representatives to the Social Service, Japanese and Chinese Committees, so that they might be kept closely in touch with the mission work being done in Vancouver.

The assessment of the Branches for the Indian Endowment Fund has been based on an average of 50 cents per senior member, and it is expected that the amount will speedily be raised.

The noon-hour address was given by the Rev. H. A. Collins. He appealed to mothers to bring the ideal of a life consecrated to the service of God before their children, while they were still young. He pointed out the need of a Canadian ministry for the Canadian Church.

It was decided to ask the committee of the Citizenship Movement for permission to co-operate with them. Four members were appointed in connection with this as an education committee for the W.A.

Mrs. Barnett, a member of St. James' Branch, was made a life member by her father, in memory of her mother, who was for twenty years an earnest worker in the W.A., and whose gold cross she is now able to wear. The E.C.D.F., amounting to \$38.17, was voted to the appeal of the Rev. F. W. C. Kennedy for a stove for the Holy Cross Mission. Miss Hilliard, of the Rupert's Land diocese, spoke of the work of the Girls' Branches in Winnipeg.

The Chinese convener said that the Chinese New Year festivities had interfered, except in the case of children of Christian parents, with the attendance at the kindergarten. The fund for the Chinese Preaching Hall is growing slowly but steadily.

TORONTO MOTHERS' UNION.

Address by Mr. T. M. Porter. At a meeting of the Interparochial Branch of the Mothers' Union held in St. James' Parish House, Toronto, on February 10th, Mr. T. M. Porter, of the University Schools, said in part: "There is a spark of the Divine in every boy. If he can see right he will do right. Every boy loves machinery, therefore teach him the marvellous mechanism of the body, show its wonderful powers and their interdependence on each other, and he will see God. Explain that the greatest difference between the animals and man lies in the brain, that wonderful organ, so intricate, so delicate, and so admirably protected by its position in the human frame. Realize that the springs of action are in childhood, and therefore any impression made upon the brain whether of hearing, sight, taste, smell or feeling, will demand reproduction at a future time. Teach boys that when evil pre-

Ladies of the

W.A.

Has your effort been according to your need, in our subscription campaign?

If so, some branches must truly have had "real" need, for they have done splendidly.

Is the need of your branch "real" or "imaginary"?

Let your efforts answer.

"Won't you help"?

The Canadian Churchman.

sents itself in either form, to immediately drive the foul story, picture, or whatever it may be from the brain, and think of something different, thus registering a clean memory. "For as a man thinketh so is he." To give boys a reason for their actions, is to appeal to their higher nature and will achieve results such as can never be gained by mere commands. To prove to a boy that to slouch is not giving his spinal cord a chance will make him think of its construction and its relation to his brain. Let boys be taught to reverence their mother, as the one who has made the greatest sacrifice for them, next to Christ Himself—and also their sisters, and it will follow that for the sake of these they will respect all women."

Nova Scotia Notes

The Ministerial Association of Halifax and Dartmouth, of which the Archbishop of Nova Scotia is president, have decided to make a united effort at religious revival in the community. They have resolved that Lent (March 5th to April 20th), should be adopted as a period of devotion and spiritual uplift. The plan proposed is the following: (1) A joint appeal, signed by the representatives of all denominations, both Protestant and Roman, in Halifax and Dartmouth, will be issued, calling upon all to do their part in making the effort as universal as it is hoped it may be effective. (2) A publicity and finance committee composed of leading laymen shall be invited to take in hand the work of keeping the public informed from day to day what is being done, and stirring up their interest in it as a definite undertaking by the Christian Churches for the purpose of making religion a reality in the lives of the people. (3) During the first five weeks of this period, all churches shall have their Wednesday evening services of a special character and arrange as each denomination may see fit. The Friday evenings will have addresses on the same subjects in all churches. A series adopted for this purpose is: First Friday, Family Life; second, Child Life; third, Church Life; fourth, Business Life; fifth, Public Life. During Holy Week all churches will have special services of devotion every day as they may see fit to arrange. In addition, it is proposed to hold a midday service at 12.30 at some central church. It is also proposed that the Ministerial Association shall meet every Monday at 11 o'clock for a brief period of devotion. Good Friday is to be made a deeply solemn day, and all will be exhorted to live as far as possible in contemplation of the Crucified Christ and all which that means to them.

Religious education, the war service commission's work, and the problem of candidates for the ministry, were the questions discussed by the Halifax Clericus at their annual meeting at Archbishop Worrell's residence.

Archdeacon Ar the Place of Poet referring to the on a recent Sunday Dean Liwyd r at the Cathedral that it was "far alise the capture time as they w government. Al strong factor wi reckon—the race onfield once sai much unsuccessf the failure to-re stinct. But the of dealing justly and unrepentant

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Archdeacon Armitage preached on the Place of Poetry in Religious Life, referring to the Lowell celebration on a recent Sunday.

Dean Llwyd reminded his hearers at the Cathedral on Peace Sunday that it was "far wiser to internationalize the captured colonies until such time as they were capable of self-government. Also there is another strong factor with which they must reckon—the race instinct. Lord Beaconsfield once said that the reason for much unsuccessful statesmanship was the failure to recognize the racial instinct. But the greatest task is that of dealing justly with an unashamed and unrepentant enemy. Beaten, it

is true, but showing no signs of sorrow for the horrors committed during the war."

NEW CHURCH FOR ST. MARK'S, HALIFAX.

Work is well under way on the building which is being generously given to the congregation of St. Mark's by Thomas Robinson, a loyal member of the congregation, for use as a place of worship until the new church building can be erected. Major Lemoine, the Rector, is in charge of the Port Chaplain duties, and a locum tenens is expected to carry on the work for six months.

brethren.' Each must do justly to the other, 'to do to others as ye would that they should do to you.' The application of this fundamental principle of Christ's teaching, which is equally obligatory upon both, would soon settle all disputes.

"Then the Church must fearlessly and impartially condemn injustice and wrong upon whichever side it is found. There are selfish employers, and selfish employees. There are leaders of capital who are unreasonable and evil; there are leaders of labour who are equally unreasonable and evil. The Church must not be on the side of capital or of labour. She must always be on the side of right, and against wrong. The Church must be on the side of justice and right in every dispute.

"The whole strength of the Church's organization must be thrown upon the side of justice and right, and we must work untiringly to secure just treatment of all workers, adequate reward for labour both for men and women; the removal of all abuses, the betterment of the conditions under which labour is conducted and the prevention of child labour which has done so much to weaken the moral character of our people.

"There is no more important question before our country and the Church cannot be indifferent to the struggle. She must be fearlessly found working with those who desire the prosperity and moral advancement of the great mass of our people."

The Bishop spoke of the work of the War Commission of our Church. He commended the services of the Committee of Sixteen, and pressed on the Synod the problems of compulsory education and housing.

He congratulated the diocese on the increased giving.

"During the past year the people have broken all records in their voluntary offerings. We have had the joy of meeting our apportionment to M.S.C.C. in full, and have also raised our Diocesan Funds, so that our esteemed treasurer feels it is safe, and the executive committee have endorsed his recommendation to ask the Synod to increase the canonical stipends of the missionary clergy to \$900, \$1,000, and also to give for 1919 a bonus of \$100 to all clergy whose stipends are under \$1,100, or of such proportion as would make their stipends up to that amount." He outlined the Forward Movement of the Church which will be inaugurated next autumn, and expressed the opinion that the effect of this on the religious life of our Church will be magnificent. The Churches, working in close touch with each other, may arouse the whole religious world in Canada as never before. It is a soul stirring thought, that as the members of those various commissions have worked together for patriotic purposes during the war, so now

they are striving together for the work of Christ in their several communions.

He announced that there were 141 clergy on the roll at the last Synod meeting. Three have been removed by death, and eight by transfer to other places; three have been added by ordination, and eight received from other dioceses, so that the roll now stands at 144. He had held 93 Confirmation services and confirmed 423 men and boys, 581 women and girls, making a total of 1,004 for the year.

The annual Synod sermon preached on the previous evening in Christ Church Cathedral by Bishop Darlington, of Harrisburg, Pa., had a special reference to the consecration, ten years ago, of Bishop Farthing. Bishop Darlington drew a parallel between the Israelites placing memorial stones on the banks of the Jordan after their passage over the river and the soldiers coming back from victory with their rifles on their shoulders. These should be kept throughout all North America as a memorial of the great principles for which the soldiers had fought, and in commemoration of the victory gained.

RECOMMENDATIONS ADOPTED.

The following recommendations were unanimously adopted at the business sessions:—

"That in the mind of this Synod the recognition by the authorities of commercialized vice as a necessary evil, is wrong and contrary to the highest interests of the community; that regulation and supervision can never control the evil; and that the only sound policy is that of repression, which must include preventive and reformative measures as well as those of law enforcement; and that a copy of this resolution be forwarded to the civic and provincial authorities."

"Hearty co-operation in the effort to secure compulsory education and the building up of a sound public opinion behind it.

"Hearty co-operation with those organizations that are striving to induce a stronger and more enforceable law against child labour, and at the same time solve the definite and difficult economic problems that sometimes are behind the practice of child labour.

"That the clergy and laity undertake to study the points at issue between capital and labour, that they may be better enabled to interpret the needs and aims of the one class to the other.

"That, as a first step towards this end, the members of the Church be urged to read the important report just issued by the Archbishops' Committee, on Christianity and industrial problems."

After a discussion regarding the treatment being meted out to Jews in Poland, the following resolution was

MONTREAL DIOCESAN SYNOD

A STIRRING challenge to take up the task of Social Service was the Charge of the Bishop of Montreal at the sixtieth session of the Synod on February 11th.

"With deep thankfulness for the blessings and encouragements of the past, the Church must with unswerving faith in her Lord, and with full hope of victory through Him, resolutely face the future with readiness to meet the changing order. We are in the midst of the greatest revolution in the world's history. Formerly revolutions were local, and those at a distance were not directly or immediately affected. Modern means of communication and transportation have made the distant parts of the world our neighbours. There is an unrest everywhere. We all feel as if everything around us were inflammable, and the application of a match would set the whole mass ablaze.

"To meet this condition the first requisite is a stable government. We see the horrors which have resulted from instability of government as we cast our eye over Europe. Never did we need statesmen more, and politicians less, than we do to-day. The times are too serious to play games of chance with fate. To play the game of politics would be fatal.

"There is a growing spirit of earnestness abroad, which demands that justice and righteousness shall prevail in all relations of our modern life. To achieve this we require a government in full sympathy with these ideals, that will work fearlessly and wisely to firmly establish them. No government can achieve unless it is strong in its rule, and in the confidence of the people from whom it gets its authority. The Church's work is to bear witness to these great principles which are Christ's. In the main she has been faithful to her trust, but men's hearts and minds were so set upon the acquisition of wealth, that the voice of the prophet who called them to spiritual realities seemed like a voice crying in the wilderness of impracticability, and was unheeded. Christ had been banished from international diplomacy, from political and commercial activities; and His principles of justice, righteousness and brotherly love being ignored, the world is suffering this present agony. This is one of those decisive epochs in history when the world must make a great choice, and the future of her happiness or woe depends on the choice she makes.

CHRISTIAN UNITY.

"The purpose of our work is the triumph of Christ and His righteousness. To secure this we must be ready to co-operate heartily (insofar as we can do so without compromising our principles and truths) with all forces which make for righteousness, and especially with those Christian Communions which believe in and own allegiance to, the Incarnate Son of God. I freely confess that co-operation does not satisfy the craving of any soul; nothing short of the realiza-

tion of that union for which our dear Lord prayed can quench the thirst of the Christian soul. When one sees the forces of evil mobilizing their power to ravage the world, one's heart cries out for the armies of Christ to close up their ranks and unite against evil. For this end we must constantly pray.

"The Bishops of our Canadian Church are arranging "conversations" with certain leaders of other Communions in various centres, seeking thereby to find a way of approach. It is my hope in the very near future, to begin these here. The union of even the non-Roman communions would be the greatest strength to the Church of Christ in its deathless fight with evil. May we live long enough 'to see that day and be glad.' Let me, however, give a warning against independent and individual actions which may compromise the Church in the parishes, and may commit her to a line of action which others could not follow.

WHAT ABOUT PROHIBITION?

"Though not in theory a prohibitionist, I have advocated it as a war measure; because I was convinced that under our system we could not put our full force into the war until we got it. The great preponderance of evidence from those provinces where it has been in force convince us that its results have been beneficial. Since the majority of the people have declared for it, showing that they are willing to forego their own liberty, I am now firmly of opinion that it is the course of wisdom to support the law and its strict enforcement.

"Consequently, I joined a deputation to wait on the Provincial Premier to urge upon him the necessity of enacting legislation to strictly enforce the law, which comes into operation in this province on the 1st May next. The Premier has promised to bring in an Act providing measures which will make the law really effective. I have also signed a petition to the Dominion government asking them to bring in an Act to make effective their Order-in-Council giving Dominion-wide prohibition, until the people have, by a plebiscite, expressed their opinion upon the whole question. Carping criticism of the motives and actions of those whose effort is to enforce law are apt to play into the hands of the enemy and to strengthen him. Give whatever law is introduced a fair and honest trial, and if we find that it is not effective, we can point out the defects to the government, asking for remedial action. The government has a difficult task before it in enforcing prohibition in this city; and everyone who desires to see a sober and law abiding community must give it whole-hearted support, and, if need be, sympathetic counsel.

CAPITAL AND LABOUR.

"The Church must faithfully deliver her message to both employer and employee, and tell each: 'Sirs, ye are

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adopted: "That the Anglican Synod of the diocese of Montreal, now in session, having learned of the shocking cruelties recently perpetrated on Jews in Poland, express their sympathy with the sufferers, and desire to place on record a protest against such outrageous treatment, and hereby petition the Prime Minister of Canada to present that protest to the Polish Government."

The question of the change in name of the Church was definitely laid over until next Synod.

Great applause arose when it was stated by Ven. Archdeacon Robinson that it had been determined that the smallest stipend paid any clergyman during 1919 should be at the least \$1,200 a year.

CHILD LABOUR.

The Rev. J. E. Fee, in presenting the report on Social Service, on behalf of the Rev. R. Y. Overing, said that "enquiries made of those in close touch with the situation tend to show that there is a large number of young children of both sexes engaged in various occupations in the city of Montreal. Recently, it has been reported, and, we understand, proved, that little girls have been employed as messengers. In our judgment, this is a most dangerous and unwise practice and one which ought to be promptly and decisively dealt with."

"The Child Labour Law of the Province of Quebec is described by the head of one of the active organizations against the employment of children in this city, as being in its provisions 'unenforceable.' The protection of the certificate of the child's age is such as to render it largely worthless, and the test of literacy of those between 14 and 16 years is altogether inadequate and has no value. The law against child labour is limited in its scope, inasmuch as it only applies to factories. It still leaves open the exploitation of the child in other lines of occupation."

Rev. Canon Horsey thought that the remedy for all industrial unrest lay in the practical application of Christian principles in every-day affairs. With better men, would come better times.

Speaking as a working man, Mr. George Wilkinson presented the other side of the question, and pointed out that great industries were founded rather for personal gain than for the betterment of the workers and have evolved the trust, the great corporation that deals mechanically with its workers, bettering their condition only when they themselves increase the quantity and quality of their produce, a thing that very often made a slave out of a man. The speaker thought that the clergy have lost the confidence of the "under-dog" in the labour world, and it was up to the clergy, by organizations of men, to

put themselves in entire sympathy and active co-operation with the men.

PRaise AND CENSURE.

The Sunday School Commission brought in a report that showed the condition of the schools throughout the diocese to be good, and the attendance, in most cases, to be such as to tax the capacity of the school-rooms. In this connection, several phases of Social Service work were discussed, particularly as it affects the growing boy and the young girl, and it was emphasized that well-trained teachers were an absolute necessity.

The Commission was warmly praised by all for some things that it has done, but it was severely censured for failure in the chief purpose of its existence, teaching the Sunday School children. It was charged that after ten years' patient waiting the Church has not yet got from them any manual or any lesson to teach to the children. One speaker said he had to get his manual from the States; another, that he only kept from doing so through loyalty to the General Synod. The Bishop warned the Commission of the risk of losing its constituents. The discussion closed by an unanimous resolution of the Synod demanding immediate action in this matter.

The report of the treasurer, E. C. Pratt, was read, and indicated that the finances of the Church were flourishing. The Synod administered \$1,272,165, which is quite an increase over last year. Collections increased by \$3,000. The Synod has cash in the bank and on hand to the amount of \$10,793.62, and its property holdings amount to \$89,872.46. The bulk of the revenue is made up in mortgage loans to the amount of \$1,137,161.

A cable of greeting from the Khaki Theological College, Ripon, England, sent by the Rev. Canon Rexford, stating "All well," was greeted with applause.

EXECUTIVE COMMITTEE'S REPORT.

The report of the executive committee, dealing with the grants for the year 1919, to the various country churches; the grant to the Bishop of \$3,000 for the Curate Fund, and the grant to the Bishop of \$5,000 for Church Extension on the Island of Montreal and on the south shore of the St. Lawrence, was adopted without discussion. Reciprocity in beneficiary funds with the diocese of Algoma was approved of, and a further recommendation that the sum of \$500 be placed to the credit of the Widows' and Orphans' Fund Revenue Account and that \$6,000 be placed to the credit of the Mission Fund Revenue Account, with the recommendation that a bonus of \$100 be paid for the year 1919 to all clergy whose stipends are less than \$1,000; provided that such bonus shall not in any case

bring stipend up to more than \$1,100, was adopted.

Canon Gould gave an address on missionary work among the Eskimos and Indians in the Great North of the Mackenzie River.

The election of officers resulted as follows:—

Executive Committee.—Revs. A. C. Asch, Canon Carmichael, Rural Dean Charters, Dean Lewis Evans, J. E. Fee, Canon J. L. Flanagan, Canon Horsey, Rural Dean Lackey, W. P. R. Lewis, Archdeacon Longhurst, Rural Dean Moore, Rural Dean Naylor, Rural Dean Overing, Archdeacon Paterson Smyth, Canon Rexford, D. B. Rogers, Rural Dean Sanders, Canon Shatford, Dr. H. Symonds, Canon Willis, Messrs. Dean Adams, Prof. H. F. Armstrong, W. L. Bond, K.C., J. G. Brock, R. H. Buchanan, W. S. Campbell, Sir John Carson, Dr. L. H. Davidson, J. M. Fisk, Hon. G. G. Foster, A. B. Haycock, Lieut.-Col. F. W. Hibbard, Edgar Judge, Dr. Lansing Lewis, H. B. Mackenzie, E. Goff Penny, W. H. Robinson, A. P. Tippet, P. J. Turner and A. P. Willis.

General Synod.—Revs. Dr. Abbot-Smith, Dean Evans, Archdeacon Paterson Smyth, Canon Horsey, Canon Willis, Archdeacon Robinson, Canon Rexford, Rural Dean Moore, Messrs. Prof. F. H. Armstrong, J. G. Brock, W. S. Campbell, Dr. L. H. Davidson, A. B. Haycock, Dr. Lansing Lewis, A. P. Tippet and A. P. Willis.

WORLD CITIZENSHIP.

(Continued from page 132.)

prayer and always approach their shrines with petitions. As we have said before, it all shows the ineradicable demand of the human heart for a genuine religion with a personal deity with whom man may communicate.

Of Shintoism one need say little here. It is the modern representative of the ancient primitive animism and nature worship of Japan. In its best form it seems to have approached a monotheism with the sun as the chief deity. But probably the belief in, and fear of, spirits, was at all times the real religion of the people. In its later forms Shintoism is to a marked degree an emotional and glorified patriotism which still tolerates much of its ancient animistic beliefs and practices. Shintoism has produced no really great teachers. Its literature is unattractive and prosaic, and much of it is but a jumble of nature myths of a very primitive order.

To pass from the thought and worship of any of these systems to Christianity is to pass from darkness, or at the best a glimmering twilight, out into the light of a comparatively clear day. Of course, Christianity itself cannot be described in a single word. There are Christians and Christians. However, any religion must be judged by the best rather than the worst it produces, and taking Christianity at its best in thought and life, above all taking it as expressed in the mind and ministry of Jesus Christ it does not suffer by comparison with any other religion whether that other religion be taken as a conception of God, a mode of worship, or an ideal of life.

She Refused It

"Here's something as good," said the clerk in the store. Said the lady: "I think I have heard that before; pray keep your advice; pray keep yourself calm; what I want is Campana's Italian Balm." This was a sagacious woman. She wouldn't be put off with an inferior substitute; she insisted on having the best toilet preparation on the market. E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

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THE MISSIONARY ON FURLOUGH AS AN ASSET OF THE CHURCH.

(Continued from page 132.)

minds fully made up. These men more often than not have been fired by the spirit of some missionary with whom they have come into more or less close contact through reading or in person and their purpose once born has been encouraged by a sympathetic Rector. Nevertheless the Theological Colleges form a most fruitful and natural recruiting ground for candidates for the Foreign Service of the Church. The faculty for hero worship dies hard and none among us for all his critical attitude towards his seniors worships his heroes more ardently than the undergraduate.

Here again in the Theological College a mere intellectual assent to the validity of the Foreign Missionary claim is not a sufficiently strong motive to cause a young man to arise and say 'Here am I, send me.' Little more than that intellectual acquiescence can be achieved even by a series of classes on Christianity's responsibility to the non-Christian peoples of the world conducted by one of the College staff, himself but a student of the subject in the abstract. The acquiescence may however be transformed into active decision by the direct influence of the consecrated and enthused personality of a missionary upon the students.

In some of the Theological Colleges a Missionary has only been allowed to penetrate as far as to deliver a sermon of fifteen or twenty minutes duration at Morning Chapel once or twice in the year or less. Some appreciable result might be achieved if a Returned Missionary, preferably a young man chosen for this special qualifications to do this work, were invited to take a course of three or four lectures and to conduct a number of Round Table Conferences among the students while living himself in College for a week. This effort would call for a degree of self sacrifice on the part of the Diocese and the College as it would sanction a definite attempt to enlist for Foreign Service some of the best men the College was producing, but it would not be too much to ask.

In this hour when the lessons of self-denying and large-hearted giving taught by the war are still fresh in the experience of the people, an opportunity for raising the tone of Missionary giving, both in money and men is here which will surely pass. So much is lost by indefiniteness and the Foreign Missionary cause within our parishes and colleges has not escaped the readiness with which we have so often been content to let things go at loose ends.

This cause no less than any other should share to the full the Church's steadily growing demand for efficiency in all branches of her activities. It may easily become habitual to shift the responsibility in all matters missionary on to the shoulders of the M.S.C.C., but the truth is that that body is necessarily guided in its policy to a very great extent by the degree of co-operation experience teaches it that it may count upon receiving from the Churches. In other words the problem of a wider and more systematic use of the returned missionary in the task of deepening missionary interest is one for the Church as a whole.

To talk much of one's sorrows to Him "who heareth in secret," makes one strong and calm.

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Bishop:
by I. T. T
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IV.—(Continued)

TODE MEETS THE BISHOP.

WHEN the service was over, Tode watched the long line of choir boys pass slowly out, and his eyes followed the tall figure of the Bishop till it disappeared from his wistful gaze. Then he looked about upon the kneeling congregation, wondering if the people were going to stay there all day. The Bishop was gone, the music had ceased, and Tode did not want to stay any longer. He slipped silently out of the pew and left the church.

That evening he wandered off by himself, avoiding the Sunday gathering-places of the boys, and thinking over the new experiences of the afternoon. The words the Bishop had repeated so often sung themselves over and over in his ears.

"Ye are not your own. Ye are bought with a price."

"Don't mean me, anyhow," he thought, "cause I b'long ter myself, sure 'nough. Nobody ever bought me 't ever I heard of. Wonder who that Jesus is he talked about so much. I wish—I wish he'd talk ter me—that Bishop."

All the strange happiness that had filled his heart during the service in the church was gone now. He did not feel happy at all. On the contrary, he felt wretched and utterly miser-

able. He had begun to have a distinct pride and satisfaction in himself lately, since he had stopped lying and stealing, and had set up in business for himself, and especially since Mrs. Hunt had begun to look upon him with more favour, as he knew she had—but somehow now all this seemed worthless. Although he had not understood the Bishop's sermon, it seemed to have unsettled Tode's mind, and awakened a vague, miserable dissatisfaction with himself. He was not used to such feelings. He didn't like them, and he grew cross and ugly when he found himself unable to shake them off.

He had wandered to the quiet corner of the wharf, where he and Nan and Little Brother had spent the first hours of their acquaintance, and he stood leaning against that same post, looking gloomily down into the water, when a lean, rough dog crept slowly toward him, wagging his stumpy tail and looking into the boy's face with eyes that pleaded for a friendly word. Generally, Tode would have responded to the mute appeal, but now he felt so miserable himself that he longed to make somebody or something else miserable, too, so, instead of a pat, he gave the dog a kick that sent it limping off with a yelp of pain and remonstrance. He had made another creature as miserable as himself, but somehow it didn't seem to lessen his own wretchedness. Indeed, he couldn't help feeling that he had done a mean, cowardly thing, and Tode never liked to feel himself a coward. He looked after the dog. It had crawled into a corner and was licking the injured paw. Tode walked toward the poor creature that looked at him suspiciously, yet with a faint little wag of its tail, as showing its readiness to forgive and forget, while

at the same time ready to run if more abuse threatened.

Tode stooped and called, "Come here, sir!" and, after a moment's hesitation, the dog crept slowly toward him with a low whine, still keeping his bright eyes fastened on the boy's.

"Poor old fellow," Tode said, gently, patting the dog's rough head. "Is it hurt? Let me see." He felt of the leg, the dog standing quietly beside him.

"Tain't broken. It'll be all right pretty soon. What's your name?" Tode said, and the dog rubbed his head against the boy's knee and tried to say with his eloquent eyes what his dumb lips could not utter.

"Got none—ye mean? You're a street dog—like me," the boy added. "Well, guess I'll go home an' get some supper," and he walked slowly away and presently forgot all about the dog.

He had lately hired a tiny garret room where he slept and kept his supplies when his stand was closed. He went there now and ate his lonely supper. It had never before seemed lonely to him, but somehow to-night it did. He hurried down the food and started to go out again. As he opened his door, he heard a faint sound, and something moved on the dark landing.

"Who's there?" he called, sharply. A low whine answered him, and from out the gloom two eyes gleamed and glittered. Tode peered into the shadow, then he laughed.

"So it's you, is it? You must have tagged me home. Come in here then if you want to," and he flung the door wide open and stepped back into the room.

Then out of the shadows of the dark landing the dog came slowly and wearily, ready to turn and slink off if he met no welcome, but Tode was in the mood when even a strange dog was better than his own company. He fed the half-starved creature with some stale sandwiches, and then talked to him and tried to teach him some tricks until, to his own surprise, he heard the city clocks striking nine, and the long, lonely evening he had dreaded was gone.

"Well, now, you're a heap o' company," he said to the dog. "I've a good mind ter keep ye. Say, d'ye want ter stay, ol' feller?"

The dog wagged his abbreviated tail, licked Tode's fingers, and rubbed his head against the ragged trousers of his new friend.

"Ye do, hey! Well, I'll keep ye ter-night, anyhow. Le' see, what'll I call ye? You've got ter have a name. S'posin' I call ye Tag. That do—hey, Tag?"

The dog gave a quick, short bark and limped gaily about the boy's feet.

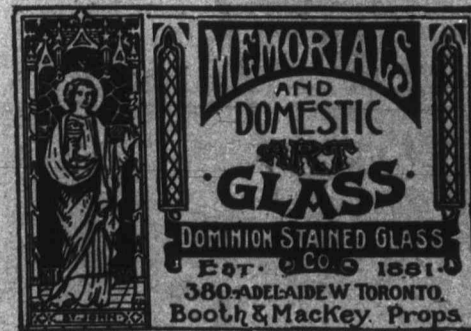
"All right—we'll call ye Tag, then. Now then, there's yer bed," and he threw into a corner an old piece of carpet that he had picked up on a vacant lot. The dog understood and settled himself with a long, contented sigh, as if he would have said:—

"At last I've found a master and a home."

In a day or two Tag's lameness disappeared, and his devotion to his new master was unbounded. Tode found him useful, too, for he kept vigilant watch when the boy was busy at his stand, and suffered no thievish fingers to snatch anything when Tode's eyes and fingers were too busy for him to be on the lookout. The dog was such a loving, intelligent little creature, that he quickly won his way into Nan's heart, and he evidently considered himself the guardian of Little Brother from the first day that he saw Tode and the child together. Some dogs have a way of reading hearts, and Tag knew within two minutes that Tode loved every lock on Little Brother's sunny head.

A few days after that Sabbath that the boy was never to forget, he went to see Nan and the baby, and in the course of his visit, remarked,

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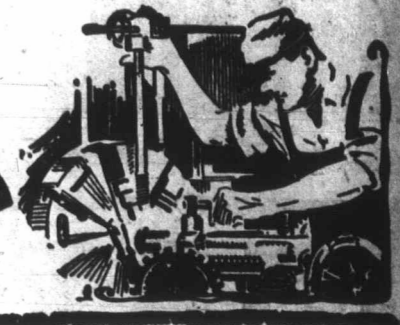
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War to Peace



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THE war-work of the Churches in Canada has been magnificent. In the work of recruiting, in giving chaplains, in giving support to Y.M.C.A., Red Cross and Chaplains' Funds, in sending millions of comforts and Christmas parcels to the soldiers, in furnishing hospital equipment, in keeping in touch with those the soldiers left behind, Churches of Canada have a proud record of loyalty.

But their war-work is not yet ended! It is not ended till every soldier now overseas has returned to Canada, has settled down to home life, has obtained steady employment, has taken up his old interests, has renewed old friendships and ties.

The men who are coming back to civil life are men who have gained a broader vision of things that matter.

While facing war's hazards, while hourly risking life and all that life meant, the soldier's mind has pondered the deepest thoughts. He has found in the chaplains over there men who gave him hope and encouragement, men whom he could admire.



In short, the returned men will bring into Christian life and religion a new seriousness, a new earnest seeking after truth.

Each individual unit of the Church, each member of the Church, will therefore see that the returned man receives a warm welcome. He should be encouraged to renew his association with the Church. He should be introduced to as many new friends as possible.

This Committee is giving every returning soldier a handbook containing the "Welcome Home" message of the Churches. This initial written greeting at the port must be followed up by a lasting personal welcome at home.

The Repatriation Committee

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"Nan, I seen the bishop last Sunday."

"What bishop?" inquired Nan. "The one that talked at the big, stone church—St. Mark's, they call it."

"I wonder't they let you in, if you wore them ragged duds," remarked Mrs. Hunt.

"The bishop asked me to go in an' he took me in himself," retorted Tode, defiantly.

"For the land's sake," exclaimed Mrs. Hunt. "He must be a queer kind of a bishop!"

"A splendid kind of a bishop, I should think," put in Nan, and the boy responded quickly.

"He is so! I never see a man like him."

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"Never see a man like him? What d'ye mean, Tode?" questioned Mrs. Hunt.

Tode looked at her as he answered slowly, "He's a great big man—looks like a king—an' his eyes look right through a feller, but they don't hurt. They ain't sharp. They're soft, an'—an—I guess they look like a mother's eyes would. I d'know much 'bout mothers, 'cause I never had one, but I should think they'd look like his do. I tell ye," Tode faced Mrs. Hunt and spoke earnestly, "a feller'd do 'most anything that that bishop asked him to—couldn't help it."

Mrs. Hunt stared in amazement at the boy. His eyes were glowing and in his voice there was a ring of deep feeling that she had never before heard in it. It made her vaguely uncomfortable. Her Dick had never spoken so about any bishop, nor indeed, about anybody else, and here was this rough street boy whom she considered quite unfit to associate with Dick—and the bishop himself had taken him into church.

Mrs. Hunt spoke somewhat sharply. "Well, I must say you were a queer-lookin' one to set in a pew in a church like St. Mark's."

Nan looked distressed, and Tode glanced uneasily at his garments. They certainly were about as bad as they could be. Even pins and twine could not hold them together much longer.

"Tode," Mrs. Hunt went on, "I think it's high time you got yourself some better clothes. Dear knows, you need 'em if ever a boy did, an' certainly you must have money 'nough now."

"Spect I have. I never thought about it," replied Tode.

"Well, you'd better think about it, an' 'tend to it right away. 'F you're goin' to church with bishops you'd ought to look respectable, anyhow."

Something in the tone and emphasis with which Mrs. Hunt spoke brought the color into Tode's brown cheeks, while Nan looked at the good woman in surprise and dismay. She did not know how troubled was the mother's heart over her own boy lately, as she saw him growing rough and careless, and that it seemed to her hard that this waif of the streets should be going up while her Dick went down.

Tode thought over what had been said, and the result was that the next time he appeared he was so changed that the good woman looked twice before she recognized him. His clothes had been purchased at a secondhand store, and they might have fitted better than they did, but they were a vast improvement on what he had worn before. He had scrubbed his face as well as his hands this time, and had combed his rough hair as well as he could with the broken bit of comb which was all he possessed in the way of toilet appliances. It is no easy matter for a boy to keep himself well washed and brushed with no face cloth or towel or brush, and no wash basin save the public sink. Tode had done his best however, and Nan looked at him in pleased surprise.

"You do look nice, Tode," she said, and the boy's face brightened with satisfaction.

(To be continued.)

The annual meeting of St. Alban's, Beamsville W.A., held last week, showed excellent progress made during the year. The Branch, in addition to making up its pledge fund, has provided an outfit for a boy, part outfit for a girl and, in addition, a 100-lb. bale for the Sarcee Home. A Mission Study class was quite a successful feature of the year's work. The special object of intercession for this year, is the work of the Bishop of Mackenzie River, thus carrying out the "prayer partner" idea.

Boys and Girls

Dear Cousins,—

I have already had some of your answers for the Text-Completing Competition, and I see that one or two people have found it quite hard. Jean Matthews says she had to read St. Mark through about five times before she got them all. I had to read it through once myself to get them all, and I know how long it took me, so I understand how some of you must have worked. And Jean sends me a type-written letter, too; I wonder if she did it all herself, or if her sister Elinor did it for her? It's very business-like, and beautifully done.

Again I am very glad to have answers and letters from new cousins, and I am beginning to wonder how many more I'll have this time next week. I am printing one letter this week: it's from Dorothy Pyburne, who says she'd like to write to Ruth Gardner at Bobcaygeon. Well, Ruth, it's up to you, it seems. Read the letter, and then tell me if you will. Supposing you did—and I hope you both do—wouldn't it be fun if you met each other one day? Here I am introducing you to each other in the "Churchman," a new way of doing it.

I went into a great big office to-day where I'd never been before, and a very important office it is, too. It has long corridors paved with marble, and great wide staircases, and elevators, and I don't know what. So I went up halls and down halls and all over the place looking for the room I wanted, and in one hall there were doors all along one side; one door was open and I looked in; there it was, a great big safe—you know what a safe is—with a heavy, thick door, only the place was as big as a room, and inside it sat some men working away at dusty old papers by a yellow light, as though they'd forgotten there ever was such a thing as sunshine in the world.

I hurried away from them, for I had a sort of feeling that if I stopped to look much longer, some magician or wizard or something would push me in, too, and shut the door on me, so I'd never get out again. You don't know how thankful I was that my office isn't like that; anyhow, even if I'm not outside, I can see outside, and hear the wind and watch the sunshine and the clouds. But how I wish and hope that none of you will have to work in a queer place like that. It made me long for the country right away; it's hard work enough, living on a farm, but I'd a heap rather do that than work among papers and things all day. Wouldn't you?

Now I must stop and leave room for Dorothy's letter. I told you it's quite long, didn't I?

Your affectionate

Cousin Mike.

DOROTHY PYBURNE'S LETTER.

Coboconk.

February 6th, 1919.

Dear Cousin Mike,—

I am a new-comer, but I have read the children's part for years. I read a lot, and mother says I must be careful, or I will become a book-worm. I have to wear glasses now. I am not a very good writer, but hope to get a prize sometime. I am a better reader than a writer.

My grandfather was the parson here; we lived with him. He died four years ago. We may move away sometime so I can go to High School. I am in the Junior Fourth book, and I am going to study hard.

I have one brother and no sisters. I would like to correspond with Ruth Gardner, if she will write first. I have been in Bobcaygeon once. In



the 6th text, I couldn't find "now," but I found "new." I put a x beside it.

I must write my competition now, so I will close. If I am writing too long a letter I am sorry.

From your loving Cousin,
Dorothy Pyburne.

The Canadian Government is about to award to the widows and mothers of soldiers who were killed or who lost their lives during the war, a silver cross which is to be worn on a purple ribbon round about the neck.

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Mrs. Stephen G. Thwaites, Box 205, Jordan, Ont., writes: "My brother had a bad case of eczema on his legs. He was troubled nearly all one fall and winter with it, and could not work for days at a time. He tried different salves and ointments, but none cured him. One day he tried Dr. Chase's Ointment, and it gave almost instant relief. He continued its use, but had not quite finished the second box when he was cured. It is now about five years since then, and it has never returned. We certainly can recommend Dr. Chase's Ointment, and are very grateful for my brother's cure."

(Rev. S. F. Coffman, Vineland, Ont., states: "This is to certify that I know Mrs. Thwaites and the party to whom she refers, and her statements are correct.")

Mr. J. E. Jones, 228 University Avenue, Kingston, Ont., writes: "I had eczema in my hand for about five years. I tried a great many remedies, but found that while some of them checked it, none cured it permanently. Finally I tried Dr. Chase's Ointment, and in six weeks my hand was completely better. I would not do without a box of Dr. Chase's Ointment in the house, if it cost \$2 a box. I am giving my name to this firm so that it will get to those who suffer as I did."

Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmanson, Bates and Co., Limited, Toronto. Substitutes will only disappoint you. Insist on getting what you ask for.

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A FATHER'S LAMENT.

I've got a letter, parson, from my son
'way out west,
An' my ol' heart is heavy as an anvil
in my breast,
To think the boy whose futur' I had
once so proudly planned
Should wander from the path o' right
an' come to sich an end.

His letters come so seldom that we
somehow sort o' knowed
That Billy was a-trampin' in a mighty
rocky road,
But never once imagined he would bow
my head in shame,
An' in the dust'd waller his ol' daddy's
honored name.

He writes from out in Denver, an' the
letter's mighty short—
I just can't tell his mother; it'd break
her poor ol' heart.
An' so I reckoned, parson, you might
break the news to her:
Bill's in the legislatur', but he doesn't
say what fur.

—James Barton Adams.

WHICH?

If he's wealthy and prominent and you stand in awe of him, call him "Father." If he sits in his shirt-sleeves and suspenders at ball games and picnics, call him "Pop." If he wheels the baby carriage and carries bundles meekly, call him "Papa," with the accent on the first syllable. If he belongs to a literary circle and writes cultured papers, or if he is a reformer in politics and forgets to vote, call him "Papa," with the accent on the last syllable. If, however, he makes a pal of you when you're good, and is too wise to let you pull the wool over his loving eyes when you're not; if, moreover, you're sure no other fellow you know has quite so fine a father, you may call him "Dad," but not otherwise.—H. C. Chatfield-Taylor.

—Canadian Boy Builder.

A UNITARIAN SUBSTITUTE FOR BAPTISM.

(Names withheld.)

A New England daily contained the following: "At the Unitarian Church, Sunday, the baby daughter, Elizabeth, of Mr. and Mrs. W., principal of the W. High School, was given recognition as a member of the religious community. In place of the christening water a rosebud was handed to the little one by the minister as a type of her unfolding life."

Twenty Rhodes Scholars and ex-Scholars lost their lives in the war during 1918, including 6 South Africans, 2 Australians and 1 Canadian. Military honors were awarded to 28 including 7 South Africans, 9 Australians and 9 Canadians.

In the course of his remarks to the Legislature Council at Delhi, the Viceroy of India, Lord Chelmsford, said that India's contributions to the Allies during the war included 21,000,000 sterling worth of hides, 200,000 tons of railway sleepers, 1,800 miles of railway track, 299 locomotives, 5,800 vehicles, 42,000,000 articles of military clothing, 1,250,000 combatants and non-combatants.

The more you pray the less you will gossip. Prayer is a great cure for a loose tongue.

My father convinced me that nothing was useful which was not honest.—Benjamin Franklin.

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