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Canadian Churchman

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CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA

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THURSDAY, JANUARY 2nd, 1919.

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Personal & General

The Bishop of Toronto preached in St. Alban's Cathedral last Sunday morning, and at the Church of the Redeemer in the evening.

We congratulate the "Mission World" on their December issue, a "Jewish Number." Many people know little and care less about the Jews.

Rev. O. Glyn Lloyd, Grand Valley, Ont., has just returned from Montreal, having successfully undergone a serious operation. He began duties again last Sunday.

The customary pre-war New Year's Day reception at Toronto was revived once more, and the Bishop of Toronto and Mrs. Sweeny, assisted by Bishop and Mrs. Reeve, received on New Year's Day.

Mrs. A. J. Broughall, of Toronto, received a cable on Dec. 27th from England announcing the safe arrival of her grandson, Flight Lieutenant Seaton Broughall, from imprisonment in Schweidnitz, Silesia.

The Rev. J. W. Dennis, who has been Rector of Chambly for the past sixteen years, was superannuated at the last meeting of the Executive Committee. He will reside in the United States with his son.

Lieuts. Chas. Glover and F. C. Noxon, students at Wycliffe College, Toronto, who have been prisoners of war in Germany, have both reached England safely. Lieut. Noxon is expected in Canada very soon.

The death occurred at Windsor on December 21st of Emma Susan, widow of Hon. A. G. Jones, formerly lieutenant governor of Nova Scotia. Mrs. Jones, who had been a resident of Windsor for several years, had been in poor health for the past two years.

Lieut. B. Meen, of Toronto, who went overseas with the 235th Battalion and was transferred to the 19th, arrived home on Dec. 16th. He was wounded on August 8th at Amiens, the bullet passing through his left arm, fortunately just above the elbow. Fourteen of his sixteen fellow officers were casualties in that engagement, four of whom were killed.

Lieut. R. T. E. Hicks-Lyne, of the 75th Battalion, has been awarded the Military Cross for gallantry. Lieut. Hicks-Lyne left Toronto in October, 1916, with the 166th Q.O.R.'s Battalion, and was transferred to the 75th. He was wounded on September 30th last, the day after he was awarded the Military Cross. His mother, Mrs. Hicks-Lyne, is a member of St. Paul's Church.

Rev. W. F. Wrixon, Incumbent of the Church of the Good Shepherd, Weybridge, was married to Miss Esther Murray, daughter of the late Mr. and Mrs. Robert Watson, of Glasgow, Scotland, at Christ's Church, Bolton, Ont., on December 23rd, the Rev. P. N. Knight officiating. The Rev. W. F. Wrixon is the younger son of Mr. and Mrs. T. H. Wrixon, of Bournemouth, Hants, England.

Lieut. Edward C. J. McCracken, R.A.F., has cabled his parents, Rev. and Mrs. J. C. McCracken, of Blenheim, of his safe arrival in England from the Prussian prison camp of Holzminden. Since his capture by the Germans last August, the young

lieutenant was in four prison camps, Karlsruhe, Lanshutt, Inglesadt and Holzminden. Lieut. McCracken enlisted two years ago, receiving his training in England, and did duty in the East Coast Guard before going to France. He was captured on the 13th August last.

Lieut. Samuel Coucher Steele, of Ottawa, and Miss Celestina Geen, Belleville, were married at Christ Church, Belleville, on December 26th. The officiating clergymen were the Rev. A. L. Geen, father of the bride, and her uncle, the Rev. Canon Forneri, of Kingston. The marriage was of a semi-military character, the bride and bridegroom both having seen service in France with the original first divisions, the one as a Nursing Sister of three years' standing in France and Belgium, the other as an officer of the First Ammunition Park. Lieut. Steele is also a veteran of the South African War, and is a nephew of Gen. Sir Sam Steele.

A widespread interest is evinced throughout Canada in the news of the betrothal of H.R.H. the Princess Patricia of Connaught to Commander Alexander Ramsay, D.S.O., brother of the Earl of Dalhousie. Commander Ramsay is very well known in Ottawa. He accompanied the Duke and Duchess of Connaught to Canada as one of the three A.D.C.'s, when in 1911 the Duke assumed office as governor-general. At the outbreak of war Commander Ramsay returned to duty in the navy, and saw active service in Gallipoli. For his work there he was awarded the D.S.O. Commander Ramsay is the only one of the original A.D.C.'s to the Duke of Connaught left alive. The others, Capt. Long and Capt. Buller, were both killed in the war. Commander Ramsay was born in 1881.

Rev. P. T. R. Kirk, formerly Vicar of St. Mary's, Peckham, and at present Chaplain to the Forces, has accepted the secretaryship of the Navy Mission in England. Mr. Kirk is a forceful and direct preacher, a most successful organizer, and a "great fund-raiser." During the five years he was at Peckham he raised about £20,000 for parochial purposes. Mr. Kirk has been out in Mesopotamia and Egypt for two years, and during this year has been Chaplain at various military camps. For several years the Navy Mission has been doing a splendid work among a difficult class of men. In the days of "Reconstruction" there ought to be a wide field of usefulness for this organization. The Church Camp Mission in Canada is a branch of this organization.

Capt. A. Ketterson has been serving as chaplain at the Military Orthopaedic Hospital, Toronto, for the past three months. He is a graduate of Trinity College, and was ordained in 1911 to Rothsay, Ont. He enlisted with the 80th Battalion in 1915. He was through the big "shows" of Vimy, Lens, Passchendaele and Cambrai. For 18 months he was senior chaplain of the Sixth Infantry Brigade. His book, "On Active Service," which was previously mentioned in our columns, is meeting with much favorable comment. It appeals particularly to those who have friends among the Canadian officers. It contains watchwords or mottoes from officers all over Canada. 30 Canadian Generals, 150 M.C.'s, 100 D.S.O.'s have contributed. 75 of the 750 who wrote for the book have paid the supreme sacrifice. Capt. Ketterson is devoting the profits from the sale of the book to the foundation of bursaries in the Universities of Eastern and Western Canada, for the sons of officers and men who have fallen in the Great War.

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Canadian Churchman

Toronto, January 2nd, 1919.

A Happy New Year To You All

Editorial

THE visit of PRESIDENT WILSON to Great Britain as the guest of THE KING gives a fortunate opportunity for the expression of the present goodwill and co-operation between the two democracies. It is Great Britain's answer to the "British Empire Day" recently held in the United States of America. The world's future looks better with such a solid basis of friendship between the Anglo-Saxon nations as their alliance in this war has furnished.

* * * * *

HUMILIATION and thankfulness mingle in our reading of the protest of the Chinese against the attempt of the brewers of a "Christian" country to exploit China:—

"We have no desire to drive out the opium fiend only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of Western bacchanalianism. Why do not the Westerners come to teach us better manners than indulging in opium, cigarettes and intoxicants?"

God be thanked, that the Chinese have sufficient moral stamina to raise their voice against this curse. How utterly humiliating it is, in the first place, that they have seen in "Christian" nations the exhibition of "bacchanalianism" which warns them, and, in the second place, how degrading it is that members of a "Christian" nation would plan such an exploiting. The complaint against cigarettes is understood when you consider that the "slogan" of one tobacco company of a "Christian" country is, "A cigarette in mouth of every man, woman and child in China."

* * * * *

WE have every reason to congratulate ourselves on the splendid spirit of our Sunday Schools, which is carrying the SUNDAY SCHOOL WAR MEMORIAL FUND to a successful finish. Fifty thousand dollars was the mark set, and it is almost reached. Five hundred Sunday Schools have been heard from. There are still one thousand more. The influenza epidemic, which struck Western Canada some weeks later than Eastern Canada, has delayed but not obliterated the scheme. The S.S.W.M.F. spirit is infectious. In one parish it was thought at first that \$50 was the limit. The total has reached \$300, and there is still more to come.

The whole-hearted co-operation of Rectors, superintendents and teachers has made the matter a success. The fund will be a memorial not only to our fallen heroes, but also to the splendid work and spirit of our Sunday Schools.

The scheme originated with REV. C. SADDINGTON, Rector of Almonte, Ont. In a letter

to CANON GOULD last August he suggested the purchase of War Savings Stamps to provide a memorial for the fallen, and the giving of the principal to the M.S.C.C. as an endowment fund for the Indian and Eskimo work. The Executive of the M.S.C.C. considered it would be wise to inaugurate the scheme in conjunction with the Victory Loan campaign. REV. DR. W. E. TAYLOR, Secretary of the Anglican Laymen's Missionary Movement, worked out the details arranging about the memorial shields and preparing such excellent literature that when the Sunday Schools of other Christian communions took the matter up they paid him the compliment of copying the literature. MR. R. A. WILLIAMS, Office Secretary, M.S.C.C., has done a great deal of the detail which does not show, but which is absolutely essential to the success of the matter, by looking after the receipts and correspondence, which have been voluminous.

* * * * *

A BASIS OF UNION.

EPISCOPACY in a "modified" form is suggested as the basis of a united Church by the sub-committee of the Archbishops of Canterbury and York's Committees on the World Conference on Faith and Order. The full significance of this is apparent only when it is remembered that the report is signed by the Bishop of Bath and Wells (Dr. Kennion), chairman; the Bishops of Winchester (Dr. Talbot) and Oxford (Dr. Gore), Revs. H. L. Goudge, Principal of Ely Theological College, Wm. Temple, Tissington Tatlow and Mr. Eugène Stock, representing the Church of England; Professor W. T. Davison and Dr. Scott Lidgett, representing Wesleyan Methodism; Dr. A. E. Garvie and Dr. W. B. Selbie, the Congregationalists; and by Rev. J. H. Shakespeare, ex-President of the Baptist Union, and H. G. Wood, Warden of the Woodbrook Settlement. The complete report appears elsewhere in this issue. The Moderator of the Church of Scotland has intimated that such would not be an impossible condition for Presbyterians.

We wish that the Anglican Church as a whole could give effect to such a proposal. The obstacle which appears on the threshold is the theory of the episcopate. Some of us insist that episcopacy is necessary to the very being, the *esse* of the Church, while others of us hold that episcopacy is necessary for the well-being, the *bene esse* of the Church. Can we not follow the line of our own Prayer Book, which provides for episcopal consecration and government, but does not state any particular theory of the episcopacy? The task will really be for those who hold to the first position above noted. Episcopacy in a modified form on the lines suggested might seem to infringe on their position, implicitly, though not explicitly. But the *fact* of the

episcopate would remain and be fundamental to the Church organization. The succession would be provided for. Further union with the Eastern Churches would not be hampered. The contribution that each Communion has to make to the whole would not be impaired.

This proposal lays a weighty responsibility on all Anglicans. It would be easy to close the question by insisting that the office and a particular theory go together. But, in the first place, that is not the genius of the Anglican Church. She accepts a fact, and allows different and differing interpretations. We would not surely say that the theory was more important than the fact. In the second place, if there be any serious disposition to consider such a proposal by the other Christian communions, by fastening a theory to a fact we should be in danger of repeating the mistake of our forebears when they could not find room for John Wesley's preachers in the life of the Church. We must not increase the rent in Christ's garment.

At this stage we need frank and careful discussion. There is not much help in discussion which is satisfied with maintaining an inflexible attitude. Little would be gained by canvassing again the whole ground of the Church and Ministry. The position of Hooker, Hatch, Lightfoot and Gwatkin is well known. The position of Dr. Gore is well known, too. From this report he evidently does not think that this theory is necessarily wedded to the fact. Let us give ourselves to prayerful consideration of this particular point.

Our divisions are caused by our statements of formal belief and external organizations. We have the opportunity here of removing to a great extent the difficulty of the latter. That in itself will help with the solution of the former.

The Christian world is strangely stirred on the whole matter. In the light of the great issues of life and death which we have faced, whether here or "over there," things appear in their true perspective. Our eyes are being opened by the Spirit of God to catch a vision of the undivided Church. God grant that we may not be found wanting in our day of opportunity!

UNITY OF CHRISTIANS.

DO not forget that the House of Bishops has asked the Church in Canada "to recognize and observe with due solemnity as a period of prayer upon the subject of the unity of Christians the days January 18th to 25th, inclusive, being the days recommended by the General Commission on Faith and Order."

The Christian Year

The Culture of Conscience

(FIRST SUNDAY AFTER EPIPHANY)

EPIPHANY is the revelation of Christ in His Divine life, not only to Gentiles, but also to Jews. If the Magi were brought to Him by the leading of a star, and were prompted to offer adoring gifts from the great world beyond, as a symbol of the universal destiny of the Gospel; His own fellow countrymen were also, not long afterwards, astounded by the understanding and answers of One, who, according to accepted standards had never learned.

The supernatural character of Christ's life, thus early revealed, was the earnest of His authority to direct the conscience of mankind which no human being, however gifted or inspired, could do. Before Him and beside Him all religions directed life upon the principle of rule and precept. Jesus uncovered the culture of conscience by which life should be directed as from a consecrated centre issuing in consecrated service. He came as the infallible guide, because His knowledge was of the heavenly order, and was a perfect revelation of the mind and will of God. When we pray "that we may perceive and know what things we ought to do," we really pray that we may not only know the teaching of Him, who is "the Way, the Truth and the Life," but also that we may have Him within our life and conscience. This is only possible of One whose manifestation revealed a superhuman personality.

We sometimes hear people debating as to whether or not the doing of certain things is sin; as if there were place for doubt as to the bearing of Christian ethics upon life. We must always remember that Jesus knew human life, to assure us of which He became incarnate, and that He made full allowance for all its necessary development in temperate pleasures and restrained enjoyments, as well as prayer and labour. We will always be safely directed as to what is sinful if we make the words of the Collect our own prayer. By them we are reminded that we are best directed in the spirit of Christ if we pray positively to be shown what things we ought to do, rather than negatively what things we ought not to do.

Conscience is not always an unerring guide. Unless its rebukes and sanctions are constantly observed, it fails to react in the terms of Christ. Our conscience will bear witness if we sincerely pray for heavenly direction. It is a prayer which is certain to be answered. "Be not conformed to this world, but be transformed by the renewing of your mind.

But knowledge is not sufficient. The failure of men to witness for God is not so much due to a want of knowledge as it is to the absence of desire to interpret knowledge in terms of conduct. Christian life fails where knowledge is not put into action. This again is because we do not know Christ in the right way. There is a sufficient provision of "grace and power faithfully to fulfil the same," if we have the right knowledge. The manifestation of Christ in His supernatural character is the warrant and earnest of power and grace. The answer He gave to His parents on the great day of His first public appearance as a boy, should ever be kept in the background of our mind: "Wist ye not that I must be in my Father's house?"

A PRAYER BEFORE BIBLE STUDY.

O gracious Lord and most merciful Father, who hast vouchsafed unto us the rich and precious jewel of Thy Holy Word, assist us by Thy Spirit that it may be written in our hearts to our everlasting comfort, to reprove us, to renew us according to Thine Own Image, to build us up and edify us unto the perfect building of Thy Church, to sanctify us and endue us with all heavenly virtues, through Jesus Christ our Lord. Amen.

Some people so blind their eyes with tears for yesterday's faults, that they stumble all through to-day.—Ex.

TOWARDS CHRISTIAN UNITY

Archbishops of Canterbury and York's Sub-committee
with Free Church Representatives.

Interim Report of a Sub-Committee Appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Church's Commissions, in Connection with the Proposed World Conference on Faith and Order.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realized, we desire to set aside for the present the abstract discussion of the origin of the episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the episcopal and non-episcopal communions nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied. In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realized, it is imperative that the episcopal and non-episcopal communions shall approach one another not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:—

1. That continuity with the historic episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should reassume a constitutional form, both as regards the method of the election of the Bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy and it so remains in many episcopal communions to-day.

3. That acceptance of the fact of episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves but of value to the Church as a whole. Accordingly we hope and desire that each of these communions would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting Communions would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is Christ's visible organ and instrument in the world, in which the spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed) G. W. Bath and Well: (chairman), E. Winton: (Dr. Talbot), C. Oxon: (Dr. Gore), W. T. Davidson, A. E. Garvie, H. L. Goudge, J. Scott Lidgett, W. B. Selbie, J. H. Shakespeare, Eugene Stock, William Temple, Tissington Tatlow (hon. sec.), H. G. Wood. March, 1918.

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THE PRUSSIAN SPIRIT

CORPORAL E. L. WASSON
(A Prisoner in Germany for Two Years.)

NOTHING in the whole history of mankind is more strange than the case of Germany to-day. On account of the atrocities she has committed during the last four-and-a-half years she stands anathematised by the whole of the civilized world.

In Germany, as we knew her before the war, we saw a nation made up of a people highly civilized, highly educated; where it was considered a privilege to study in nearly every branch of science or philosophy. Some of our most prosperous citizens in Canada and America were Germans. In Palestine, one of the most flourishing colonies was made up almost entirely of Germans. Yet, in the light of the future and the problems of reconstruction which lie before us, we must, as Christian men and women, endeavour to find a solution for the problem, of how these people could commit crimes, which exceeded even our imagination.

Three years ago, before going overseas, I had heard a good deal of the German atrocities in Belgium and the north of France. These had been accounted for in various ways, one of which was that the Germans had committed a good many of the crimes while under the influence of the wine found in the Belgian cellars, but when, in the fall of 1915 I arrived in France and began to see for myself the horrors of a modern war as carried on by Germany, and when, in 1916, I was unfortunate enough to have been made a prisoner in the third battle of Ypres, and went to Germany, and saw there a systematic brutality meted out to men who were helpless in their hands, which could not be accounted for by Belgian wine, I saw that I must face the problem of how to account for all this, or give up a belief in the love and fatherhood of God.

Such a state of affairs was made not only possible but probable by a German people under the influence of Prussia. We know that a man's actions are governed by his thoughts. In fact, his whole outlook upon life, upon his fellowmen, his very character, is based upon his education. When in 1870 Germany won her first great victory, the Hohenzollern was raised in the eyes of his people and he, in turn, saw how Germany might become a great and powerful European nation. The German empire was made up of people who were not original. They were not even what we might term a clever people. In fact, I know of no better word to describe them than that of "pluggers." Once given an idea they would work upon that idea and bring it to a certain state of perfection. The system of trench warfare which they launched upon Europe in the summer of 1914 was not an idea which had its origin in Germany, but an idea which had been taken from a Russian military writer, and brought to such a state of perfection by Germany that after four years of war we have not been able to compete with it. Only when we succeeded in getting the Germans out of their trenches were we able to crush them. Prussianism as we see it in Germany to-day seems to me nothing more than an exaggeration of the theory propounded years ago by Darwin, the great scientist, a theory based upon the struggle for existence or the survival of the fittest. By a system of plugging, the German people gradually developed into a nation of specialists, but here it is important to note that their intellectual growth was along material lines only, without the softening influence of the spirit of Christianity.

It was out of such a growth that the idea of world domination gradually arose, and at the same time Germany began to look with contempt upon the outside world. She became egotistical and saw in herself a right and proper people to rule and dominate the rest of the world. When the Hohenzollern saw this possibility of world-domination, he began to foster that very spirit

of contempt and hatred. He saw in England his one arch-enemy, and so every boy in school was taught to look upon England as a murderer and a robber, who had obtained her colonies through a system of murder and robbery. The feeling of contempt for the outside world was also fostered by a system of education.

In 1916 I went with 40 other Canadians to Stuttgart in Wurtemberg, and shortly after our arrival in the hospital, a number of German officers came around to have a look at us. One officer stopped opposite to the bed where I was lying, and after looking at me for some time said, "Are you a Canadian?" I replied, "I am." He said, "Can you tell me how you are a Canadian and a white man?" I asked him what he thought I should be. "Why," he said, "Canadians are not white men, they are Indians," and it was not until after my return to Canada that I happened to see in a book where children had been taught in German schools that the North American continent was inhabited by three tribes of people, Indians, Negroes and Germans, the latter comprising the Americans. In the summer of 1917 I also saw in one of the German prison camps a map of Canada which was shaded in black to show the heathen area, and in white to show the Christian area. It was all black except a strip on the Labrador coast.

The boys in the schools were taught that it would be a grand and glorious thing when they arrived at manhood to conquer England for their Emperor. (War in turn was eulogized.) The people were taught that the only way to peace lay through the bloody paths of warfare. It was only on the battlefield that men could attain and keep that fighting edge necessary in the daily routine of life.

So there gradually came into being the German creed of "Might is Right," having as its basis the Darwinian theory of the survival of the fittest. Germany through a system of mis-education, had developed, not, into a nation made up of citizens possessing individual freedom of thought and action; but a gigantic machine, devoid of all feelings of human sympathy and love, of which each citizen formed but a part. This was a fact, which during my stay in Germany, impressed itself very deeply upon my mind. The Hohenzollern Dynasty had played a deep game, and to use the exact words of a Prussian officer, had brought the German people to that state where, "they practically thought as they were wanted to think."

And so, Germany having prepared for her mad spring at the throat of Europe, waited and watched for her opportunity. That opportunity came in the Serbian assassination, which was not the cause of the war, but the opportunity for Germany to make her spring. The two great forces stood opposed to one another. Justice and right on one side, and Prussian might on the other. Germany was thoroughly organized, and determined to utilize every means in her power to accomplish the end in view, regardless of all laws of humanity or of nations. Human life did not count. Germany treated war purely as a science, and in the light of that, anything was justifiable that might accomplish the end in view.

TREATMENT OF PRISONERS.

This seems to me the only way of explaining the treatment meted out to prisoners of war who lay helpless in their hands. It was in that treatment that the true nature of the Prussian spirit was revealed. Human love and sympathy seemed dead. In the early summer of 1916 I saw our own men gradually wasting away each day, until at last they gradually succumbed to their wounds, while the Germans stood by laughing and jeering at them because they had dared to come and fight against a proud and arrogant Germany.

In the summer of 1917 I saw over 300 men who came back from working behind the lines, men worn and wasted to a mere shadow as a result of the treatment that they had received behind the German line. They had been taken unwounded and kept there to work until they had either died or were unable to stand. They had been stripped of all clothing and then given an old pair of trousers and a tunic, a pair of wooden clogs with straw in them, and if they could obtain a rag to wrap around their feet, all was well and good, and in such a state they were made to work within the zone of our own shell-fire from early morning till late at night, with little or no food. Conditions were so bad that men had inflicted wounds upon themselves in order that they might be sent back to a prison camp, which, even though bad, was better than the conditions under which they were compelled to live. I know of one case in which a man had put a pick through his foot, another man had cut his toes off, and a third had had a comrade break his arm, all in order that they might be sent away from that "hell on earth." One of these men told me that it was a common thing for them to waken up in the morning and find some of their comrades dead. I saw a party of these men lined up to be taken back again to the lines after they had been in the hospital for about three months. Two of them were hardly able to walk, yet they were compelled to go. The party had not been out more than fifteen or twenty minutes when these two were practically carried back and thrown into beds as though they were mere dogs. The following day they both died. Shortly after my return, in the summer of 1917, to the prison hospital, I sat for three days and nights by the bedside of a young Scotchman who, after intense suffering, died. The result of treatment received at the hands of a Prussian officer.

That spirit of contempt and hatred which had been fostered by Prussia was also brought out in the treatment of prisoners. In one town in Germany where a number of our men were marching through the streets on their way to a prison camp, society ladies who were lined up along the streets spat upon them and prodded them in the face with umbrellas.

The Germans hated the English, but for the Canadians they had a super-hatred. They attributed all kinds of crimes to us. In Canada we had been issued with a knife having a sort of long spike arrangement on it. The Germans told us that we used these to dig out the eyes of Germans when we took them prisoners.

PRISON TORTURES.

In the camps as well as on the battle field two forces stood opposed to one another, the spirit of the Englishman and the spirit of Prussia. The German failed to understand that spirit of freedom and independence possessed by English prisoners, the spirit which had been cultivated by their early teachings and environment, and failing to understand that spirit he sought by a system of punishments to crush it. When one form of punishment failed, he tried another. Men were put into dark cells with a bit of dry bread and water each day, where they were kept for any time varying from a week to six months. Other forms of punishment were tried in order to crush the spirit of our men. Men were tied to an upright post and kept there from 24 to 48 hours in all kinds of weather and without food, and to add to their torment, the food was brought and placed at their feet where they could not reach it. They were also put in small barbed-wire cages where they could neither sit nor lie and kept there for from one to two days without food, but as Carlisle has said, "An Englishman is at his best when at the end of a long day of bitter defeat," and even though our men suffered and died, that spirit of freedom and independence was not crushed. It was the British spirit which won both in the prison camps and on the field of battle, on the sea and in the air, and to-day we see the result. One of the proudest nations in Europe has been brought to her feet and has been compelled to submit to terms as humiliating as they are just, but even though Germany as a military power is crushed, the danger is not yet passed. That Prussian spirit is not dead. In the light of this what is the message to you and

(Continued on page 8.)

Jesmond Dene's Correspondence

SHOULD CHURCHES BE CLOSED?

WE were talking about the coming of peace; the new year; the future. Then, going from one point to another, we began to speak of the upsetting—shall I say interference?—with Church routine, due to authority acting upon such events as the epidemic and the coal shortage.

"I can't help feeling these orders are due to a half-unconscious sense that, after all, it's not so very important. 'Business is business, movies must not stop, but Church represents a sort of superstitious survival. If prayer is anything—which we're not sure about—surely it's just as good out-of-doors, or in your own room.' This is the unspoken train of thought, I think. But apply this to doing other things, alone, in any old place, at any old time. Think how you gain, just in the sense of fellowship, in what you do with others, not to speak of the influence of the right time and the right place.

"How can you expect to pray alone as well as you can with others, to pray anywhere, as well as in the place which God has chosen. Just think of the influence of atmosphere in church—coming from the presence of God, according to His promise, and from the acts of grace and all the prayers that keep going up. How can you have all that in your own room, or even out-of-doors, glorious as it is with the suggestion of God in nature?

"Then think how we need the chance of quiet and retirement. At home, baby comes running in, the darling; Dick and Molly are knocking at the door; one hundred and one demands and interruptions. If you can drop into church for five minutes on your way with the family order for the grocer, and say a prayer, or just lift up your heart to God, His power flows into you. It's just like opening your windows to the sun and letting it flood in on you. You may say people don't use church that way. Well, some do, and more would if they had the chance. When we stop services—for whatever cause—and keep churches shut up, it's almost as if we put out a sign to say: 'After all, we don't believe in it. There's not much in it. It's really the greatest Great Illusion'—which, of course, it is, if there's nothing in it.

"During the war, we've had days of prayer; New Year's Day and others. Now here is a New Year's Day, beginning the first year for *free*, free from war. We ought never to stop giving thanks to God for this mighty deliverance. I believe, too, that at no time during the war, have we ever needed the strength and inspiration of religion as much as we do now. The reaction that has come with the end of the fighting; the relaxation of the strain; the tendency to give way in all sorts of little things; the very removal of the external danger is making it harder, already, to work together. Bonds forged in the fires of danger show signs of slackening. We seem to have less strength than we had.

"Then there are the terrific problems of peace; demobilization; settlement of industry; guidance and control of the evolutionary movements; establishments of the freed lands on sure foundations; all the future tasks to which God is calling us; the trust from our men to make the world worthy of their sacrifices. Who is sufficient for these things?

"The problem of reconstruction is a spiritual problem," said Councillor Peter Wright, a few days ago. 'The Gospel of the Nazarene is the only possible solution of the problems of the human race to-day.' 'The fighting man is not going to put off his spiritual armour,' said Lieutenant Coningsby Dawson to the Canadian Club, both men of action speaking as prophets.

"How are we to build a new world? . . . 'The earth was without form and void; and darkness was upon the face of the deep.' And then:

(Continued on page 8.)

Christmas Sermon at Mons

Canon Shatford, of Montreal, preaches to Canadians

AN echo of the Christmas celebration in Mons was heard in the Church of St. James' the Apostle, Montreal, at the choral celebration of Holy Communion held on December 25th, when the Rev. F. L. Whitley read to the congregation the address which Major the Rev. Canon A. P. Shatford was delivering to the Canadian troops in the last city that was captured by the Canadians before the signing of the armistice.

The theme on which the address was based was mercy, and Canon Shatford expressed his belief that the mercy that would be shown by the conquerors would bring about a peace that would mean a new birth of humanity, and a fresh era for the world. The exhibition of mercy which dominated the fighting men had been one of the sweet revelations of the war. There had been nothing of unholy revenge in their hearts, nor any manifestation of cruelty. One has been moved to tears and admiration by their generous attitude towards prisoners. And a liberal clemency towards the enemy has frequently been shown where it was little deserved. Big, tender-hearted children our soldiers have been in the hour of their victory.

Canon Shatford said there need be no misgiving about the terms of peace, for the history of the British Empire was one long exemplification of mercy towards the conquered. As an instance of this, he mentioned that, when Britain conquered Canada she had shown a wonderful magnanimity towards the French as exemplified in the British North America Act, while her treatment of South Africa after the last war, was such that General Smuts and Botha with all their followers had stood beside the Empire in the present struggle. There were some people who were a little afraid that the Empire might be too generous at the present time, and that it was a good thing that France and America would be at the peace table, because England in her large-heartedness would yield too much. There was every truth in the statement that Germany's best friend at the conference table would be England. Had we ever lost by excessive generosity? Was there anything to be gained by continuing the bitterness and hardness of fighting days?

"Truth is an attitude necessary to a well-balanced peace," said Canon Shatford. "Mercy that is not based on truth would be immoral; truth untempered by mercy would be hard and bitter, leaving behind a sense of injury that would exist for years. Because Germany showed no mercy in 1870 in the matter of Alsace-Lorraine, France was never really at peace with her old foe. We have fought for truth through all the weary fifty months and at last it has prevailed. We dare not now, by any mistaken sense of mercy, fail to reap the fruits of victory. Our peace must be based on the truest interests of all mankind. There must not be a partial vision of truth, one that seeks merely the good of one nation. The whole world has been involved in the struggle and the whole world must be kept in view when the terms of peace are made. If the interests of one clash with the interests of all, then the one must be ready to forego its rights. There is no higher surrender on earth than the yielding up of what is our right in order to secure the larger good.

"A peace not built upon the foundation of righteousness is unthinkable. Righteousness is the capacity and responsibility of doing right. And when we speak of right, it must be large enough to cover the interests of all. Every consideration of right and justice demands the fullest reparation for wrongs done. You are putting a premium on crime by letting the criminal go unpunished. The world must be taught that offenders against the law of righteousness cannot escape the consequences of their deeds. Horrors unspeakable have been perpetrated in this war—the perpetrators must be brought strictly to account."

God hath made man upright; but they have sought out many inventions.—Ecclesiastics.

Social Service Notes and News

THE situation with regard to prohibition in the Dominion is becoming more and more interesting, and promises to assume in the near future the proportions of a first-class political issue. Reports as to the success of attempts to enforce the laws in the various provinces are coming in, and they bear out very remarkably the conclusions reached by the Council for Social Service eighteen months ago. In one of the provinces, at least, the law seems to be administered with a laxity that turns it almost into a farce. This is a most unmitigated evil, for a law badly administered is far worse than no law at all, since it brings the whole conception of authority and public administration into disrepute. It is interesting to note that the United Farmers of Ontario at their recent convention in Toronto passed a resolution warmly favouring the permanent retention of the prohibition laws in the Dominion.

The "London Times" announced in a recent issue that the notorious regulation 40D, was about to be withdrawn, as it has proved utterly unworkable. So ends in England a curious experiment, and its failure may well serve as a warning to the over-zealous.

The Committee of Sixteen which has been causing such a stir in Montreal is making arrangements to continue its work, and a vigorous campaign for systematic dealing with the evil is planned. This is splendid,—so many of such efforts die away after the first blow has been struck and no permanent good is done. As an instance of the persistence with which the keepers of disorderly houses stick to their business, it is reported that profiting by the police strike in Montreal, all the houses recently raided and shut, opened again. The fact is the fight against vice is a long, hard one. Intermittent flares up are no good at all and it takes men of the courage and persistence of those in charge of the campaign in Montreal to do any real and lasting good.

For many years the London journal "Truth," maintained a pillory for magistrates, in which country J.P.'s, guilty of giving a man ten days in gaol for nearly beating his wife to death, and another man two years for poaching a rabbit, were dealt with very faithfully and scathingly. I do not wish to emulate the lamented Mr. Labouchere, but I am often very puzzled by the sentences given by our Canadian judges. Recently, a man was given ten years for forging a cheque, while another man, convicted of a particularly gross crime against morality, was given two years. If the judges in cases like these are merely following the law, then the law is a bad one. If they are following their own estimate, then they are bad judges. We have to get away from the old ideas of the common law as to the sanctity of property. A man who steals is liable to the most terrific penalties, because he has laid hands on that most sacred of all things, private property. But if he has made a horrible beast of himself, that is a much less heinous offence.

I was very sorry to see the announcement of the death in England of Mr. J. St. George Heath, a young man of the very greatest promise as a social worker. He had been for some years warden of Toynbee Hall, and had since the war given the government most valuable assistance in social matters in England. He was one of those who recognized that all social work must have a religious content to be of any value to humankind. He was a worthy follower of the great tradition of Canon Barnett and Arnold Toynbee, and his loss is a grievous one.—H. M.

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From Week to Week

THE prohibitory legislation, dealing with the sale of intoxicants, has been a wonderful blessing to this country. Its beneficial effects have been visible, we may venture to say, in every town, hamlet and city in the eight provinces where it has been in operation for two years or thereabouts. Sobriety has taken the place of habitual drunkenness in a very large element of our citizenship. The influence of the saloon-keeper has markedly waned as a political and even social leader in the country. Men of consequence in professions and business life, who were more or less his creatures, walk upright today with a new manliness in their tread that is more becoming to their positions and their manhood. Homes that were disordered and slovenly have been tidied up and made meet for human habitation. The reproach of carelessness and ineptitude, so long borne in silence by housewives, has been shown to be false and unjust. Business has prospered, savings have increased and to all appearance happiness has been greatly augmented. This has avowedly been a war measure, but what is good in time of war can hardly be deemed a curse in time of peace. Certainly officers in charge of men in the army welcomed the legislation, for it saved them untold trouble. It saved the rank and reputation of many an O.C., for without it they would have been quite incapable of keeping their command. Forces are now at work, however, that are bent on bringing back the old regime. They do not tell us that they want to make fortunes out of the manufacture and comfortable livings out of the sale of liquor. That would be too frank and prosaic, but they cheer us mightily with their solicitude for our comfort and freedom and manhood and a lot of stuff like that. Will they succeed?

"Spectator" is whole-heartedly in favour of our people determining what they shall have and what they shall forbid. If those in favour of prohibition are unable to persuade their neighbours to their point of view they must submit gracefully to the popular will, and try to think that the many are better judges of public policy than the few. Their right to go on convincing, however, is indisputable. There are, in the judgment of the writer, one or two weak points in the position of many who advocate prohibition that ought to be frankly faced. The first is the attempt to make the drinking of a glass of intoxicants essentially and universally a sin. They grope through the Bible for texts to sustain their point. If man had never abused the use of wine no one would have ever thought of such a quest. However, it is unnecessary to dwell upon this point as the readers of "Spectator" are not given to that particular type of argument. It should be discouraged in every way, for at best it is fanciful and makes no appeal to reasonable people today.

There is another feature of the situation that gives the writer much anxiety, and it ought to be faced squarely. All over the country there seems to be arising to the surface an alarming number of liars, perjurers and sneaks of every kind who think it not criminal to evade the law. Thousands of people are feigning sickness that only a horn of Scotch can cure. Hundreds of doctors have revised their pathology, to meet the new epidemic. Liquor is shipped in baled hay, carloads of rags, oil cans, tea chests, and by many other human devices. It is dropped at railway stations and wayside trysts, addressed to fictitious persons, and when discovered everybody denies any knowledge of it. It is breeding a new type of thief, for to loot the contents of a cellar is now a type of heroism and adventure rather than a crime. It looks as though the authorities were too complacent at the outset, and to-day the violation of the law has got beyond them. This is an extremely serious matter, and we who are responsible for the law must take thought thereof.

The situation comes down to this, in reducing drunkenness it would appear that we have opened the doors to lying, false swearing, theft, and widespread sneaking. A drunkard may be an honourable man, but a liar and a sneak can be nothing but dishonourable whether drunk or sober. It is all very well to say that a test such as we are considering does not create a characteristic, it only reveals what is there all the time. That may be so, for the most part, but lawlessness that is not received with popular disapproval may soon become a national vice. The whole morale of the country is in a fair way to become corrupted in its most manly instincts. If we replace drunkards with cads and crooks wherein is the value of our reformation? If this latter state is a necessary corollary of prohibition many

of us would not hesitate in the choice we would make. It is because we believe there is no such necessity for national degeneration, or because we feel confident that if such an outbreak of moral turpitude follows prohibition it will be but a passing phase of our national life that we could look upon such things with any degree of equanimity. The outbreak of lawlessness may be but the natural sequence of the infection that has so long been enthroned in our national system, and will pass with the passing of its genesis. At all events one thing is certain; unless the will of the people is not only strongly and decisively expressed, but equally strongly carried into effect, the national character of Canada will suffer irreparable damage.

One wonders if any serious attempt has ever been made, in England, to bring to the minds and understanding of the German prisoners of war and the interned civilians of the Fatherland, the British ideals of culture, of honour and of manliness. Perhaps it is too much to hope that minds so dwarfed and twisted as revealed in this war, and more particularly in defeat, could possibly be reconstituted by any external influence, but at least our conscience should be cleared by the knowledge of a sincere effort. Three or four hundred thousand men form an ample basis for a little missionary work. No naked tribes in torrid Africa, or skin-clad natives of the Arctic Seas, stand more in need of enlightenment regarding the rudiments of decency and civilization than they. They are away from the censoring hand of a tyrannous government, and nothing stands between the missionary and the heathen except a perverse will. If German commanders were at liberty to club our defenceless boys when under their hand there could be no law to forbid the presentation of British ideals to those under our hand. For the most part the seed would fall by the wayside or on stony ground, but it would be strange if some good soil could not be found in that great desert of Kultur. It is not yet too late to make the effort. The principles of democratic government the rights of humanity to freedom, the power of an uncensored press, the futility of world-conquest or attempts thereat, and a hundred other elementary lessons might, with profit—possibly—be placed before them. Of course we may lead a horse to water, etc., still let us hope that there are some Germans who desire to drink at the well of truth. A goodly number of Germans returning with their eyes opened might furnish an important leaven in the years to come.

The more "Spectator" thinks of the possibilities of a great endowment for the promotion of finished scholarship, the more important and attractive it seems. Out of the unspent balances of war organizations that are about to finish their work, the capital sum would be available. Throughout this land the special gifts of brilliant youth lie waiting the opportunity to climb the ladder of their intellectual ambitions, or drink deep of the well of truth. The schemes already outlined would bring gift and opportunity together. The principle of selective education has had little chance to operate in this country, and many who ought to be leading in the higher paths of learning and culture have been forced to serve in positions that the ordinary citizen could fill quite as well as they. The scholarships of which the writer has spoken, would stimulate the brilliant minds of every school and university in the country, and eventually lead to the realization of dreams that would be most potent influences in the broadening and deepening of Canadian life. They would be the starting point of a new era in the intellectual power of our country, the birth of a new spirit and the foundation of a great achievement. Every minister of education, every principal of our Canadian universities, ought to help to bring this great thing to pass. This scheme has already been laid before the government of Canada, and there is reason to hope that it will not lightly be set aside. Let not the war balances be frittered away in temporary schemes of doubtful wisdom, but let us have them consolidated into a great foundation that will secure for us scholars from our own sons and daughters who will lead our country in the great days ahead in paths of sound learning and broader culture.

"Spectator."

If you have a friend worth loving
Love him, yea, and let him know that you love him
Ere life's evening tinge his brow
With sunset glow.
Why should kind words ne'er be said
Of a friend till he is dead?

The Bible Lesson

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

1st Sunday after Epiphany, January 12th, 1919.
Subject: Almsgiving, Acts 4:32-5:11.

IN chapter 2:41-47 we have given to us a picture of the common life of the Christians of Jerusalem. They recognized from the beginning that they belonged to the beloved community. In that community there was not only willingness, but even eagerness, to share with one another the things which they possessed. In the passage for to-day's study we have a later picture of the community life.

1. The Beloved Community, which in chapter 5 is first called "The Church," was not the first attempt at the experiment of community life. It had been the dream of Plato in his vision of the Ideal Republic, and, among the Jews, the sect known as the Essenes had established small communities which shared common meals and had a common purse. Our Lord and His Apostles had something of the kind. At least they had a common purse. The great unity of the Apostolic Church was, however, not in its possessions, but in its spirit and purpose. "They were of one heart and one soul," and they were witnesses for Christ declaring the truth of the Resurrection. In spirit, in purpose and in grace they had all things common, as well as the matter of sharing their possessions.

2. Barnabas as a type. Barnabas is chosen as an illustration, perhaps the most notable that could be cited, of the spirit that prevailed in the beloved community. Others, also, made individual sacrifices for the benefit of the Brotherhood. There was, however, nothing compulsory about such actions. (1) The sale of property and the giving of the money was absolutely voluntary. No one demanded it. Every man who did it did so of his own free will. (2) It was not absolutely universal. Mary, the mother of Mark, undoubtedly belonged to the community, but she is described as owning a house (12:12). She was a near relative of Barnabas (Col. 4:10), but she did not sell all her possessions. Nor are we told that Barnabas sold all. He sold a field and gave the price of it. It was a generous gift and a fine example of the spirit of the Apostolic Church.

3. A Discordant Note. As Barnabas was a type of the general spirit that animated the early Church, so Ananias and Sapphira are mentioned as showing that, even in the beloved community, perfection had not been attained. Judas among the Apostles had proved a traitor and, in the Church of the Apostles' days, there were blemishes in the fair life of the community. Ananias and Sapphira were guilty of selfishness, hypocrisy and lying as well as disregard for the Holy Presence of God in the midst of the community.

(1) The least of their faults was selfishness. They pretended to be as liberal as Barnabas and, from the tenor of the narrative, we understand that they represented themselves as making a complete gift of the possessions which they sold. While thus pretending, they were looking after their own interests. Their selfishness brought other and worse sins in its train.

(2) Hypocrisy. We have seen that they were under no compulsion to sell their land and to give the price of it. St. Peter says, in verse 4, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" They were quite free to do what they willed with their own. They might have given part of it, and said that they were giving part, without any blame attaching to them. Instead of that they professed to give all while they were holding back part for themselves. It was hypocrisy to win the applause of men.

(3) Lying. A spoken lie is no worse than an acted lie: Ananias acted one. We do not know what words he used. Sapphira told the lie by word of mouth. The fault of the one was as great as that of the other. They both suffered the same penalty for their sin.

4. All sin is sin against God. We often forget that fact. We think of sin as being against our neighbor or as against the community. St. Peter is very emphatic in stating that these people sinned against God. "Thou hast not lied unto men but unto God." Sin not only mars the harmony of the beloved community, but it is an offense against God Himself.

In the complex life of to-day, with the Church spread over the whole world, we cannot live the community life as did the Christians of Jerusalem, nor is it desirable. It did not long continue as the general practice of the Church. What we should seek is to have the spirit of those days and be on our guard against sin, for all sin is against God.

The Motive in Missionary Giving

by Mrs. CAMERON WALLER

OLIVE MARSDEN flung down her pen and closed her note book. "I wonder what possessed Mrs. Chester to ask me to write the paper on 'Motive in Missionary Giving?' I have not said one solitary thing that can be the slightest help to anyone. It needs life and it needs reality, and it's only just words, words. And I did pray over it! Well, it's done anyway, and I think I must get a breath of air into my lungs and brain—before I go to Violet." And Olive, donning hat and coat, descended to the street, where the first person she met was her friend, Mrs. Bernard.

"Good morning, Olive; you are not in a hurry, are you? Come and help to choose my winter coat," said Mrs. Bernard, as the two turned to walk along together.

"At your service, Mrs. Bernard," said Olive, cheerfully. "Where shall we go?"

"Oh, to Baxter and Clarke's first, and mind you support me in all the faults I find with the coats."

"I shall be truly loyal," laughed Olive, as they entered the large departmental store and made their way to where the coats were displayed.

Among such an assortment it seemed strange that Mrs. Bernard could find nothing to suit her.

"Well, that fifty dollar one is the best," she said finally, "but really you know in war time I can't afford so much. It is stylish, of course, but with my new suit and hat — No, I think I must do with something less expensive. I am sorry to have given you so much trouble, Miss Brett, but in these times one must cut one's coat according to one's cloth, which means here, 'buy your coat according to your purse.'" And laughing heartily at her own witticism, Mrs. Bernard led the way from the shop.

"I didn't think they were so dear at all," ventured Olive.

"My dear, I didn't like them. I didn't want to buy any of them, and you must have some excuse. Now, here is Allen's; let us see what they have."

And Allen had a coat that Mrs. Bernard promptly fell in love with. "The very thing, Olive; if I had had it made to order, it could not have suited me better. Sixty-five dollars? Well, one can always give a little more when a thing is exactly what one wants. Send it up please. You see, my dear," she continued, as she and Olive went leisurely along the street, "One's expenditure is all a matter of adjustment. I didn't care enough for that fifty dollar coat to adjust for it, but for this one,—well, perhaps I can do without new bedroom curtains or a dining room hearth rug till Christmas, and so adjust the expenses. Whenever I look at my shabby curtains, I will just think of my new coat. Isn't that a good way? Oh, come in here, Olive, I must order my canning tomatoes."

Ten minutes later the two paused at Mrs. Bernard's door.

"Shall we meet at the Auxiliary this afternoon?" asked Olive.

"Why, it's Thursday, to be sure. No, I'm afraid not. You see I have all these tomatoes to see to. We can't neglect home duties for outside things, can we, dear?"

"That's too bad. I was hoping for your criticism on my paper on 'Motive in Missionary Giving!'"

"You must give it to me to read, dear. Come to dinner to-night and bring it." But before Olive could reply Mrs. Bernard was hailed from a car which drew up quickly at their side.

"What luck not to miss you," cried a voice. "Get right in here, Mrs. Bernard; I'm going out to the Country Club to Mrs. Dashwood's luncheon party. She asked me to bring a friend to make eight. Then I'll motor you to the Worthington's tea—I suppose you are going—and home in good time for dinner."

"O, I'd love to go," cried Mrs. Bernard delightedly. "If you had come five minutes sooner I should have been out, but I must change my dress —"

"Well, I'll be back in ten minutes for you." And the car sped away, and Mrs. Bernard turned hurriedly to Olive.

"Goodbye dear. You've been an immense help. This is quite a treat. Don't forget about dinner."

"But what about your tomatoes?" queried Olive, mischievously; "the home, you know, before outside."

"I really think it will be better to do them in the morning; there will be no interruptions. I am not even sure they will be delivered in time to do them to-day. But I must go," and reiterating, "to-night at seven," Mrs. Bernard ran hastily into her house.

With a little smile Olive went on to Mrs. Baker's, where she was to lunch, and found that young matron deep in the mysteries of children's frocks.

"Where have you been this morning?" she asked, as she held out a small garment, critically, to note the effect of her work. "I thought I saw you marching along with Mrs. Bernard in a business-like way."

"Yes, we have been choosing her winter coat. Baxter and Clarke have some quite nice ones at a reasonable price. Can I also be of assistance to you in that line?"

"My dear, I can't get one at all this year. I have made up my mind Gwen must have a white fur coat and hat. She is just the age now, and will look too sweet for words. I can't possibly afford both. Even Harold acknowledges that."

"But your old coat is quite shabby, Violet," said Olive, who had a purpose in uttering what seemed rather an unkind speech.

"What is a shabby coat—shabbier than mine even—against a sweet pet of a mother's darling in white fur? Who will look at my coat when I am leading my bonnie wee white rabbit?"

"It's quite a sacrifice for you," went on Olive. "Sacrifice! Why there's no such a word in a mother's vocabulary. It's perfectly grand to think I can get her such a lovely outfit at the cost of only a new coat. Look at poor Mrs. Turner, her Phyllis is quite pretty too, and she has to pinch in all sorts of ways to get her a coat at all!"

"I suppose Mrs. Turner does not grudge the purchasing either," said Olive meditatively.

"Of course not, if she only pinches herself. Sometimes I'm afraid she pinches Mr. Turner, too, and of course that's not right unless it's necessary for something more important."

"Then there is no real sacrifice when one loves," said Olive.

"Certainly not. How funny you are, Olive. What are you thinking about?"

"I am thinking that I shall write either a codicil or a preface to the paper I am to read at the W.A. to-day."

"Oh, yes, I am looking forward to hearing it." "But what about Gwen? I thought your new maid insisted on having Thursdays?"

"I have bribed her to take Fridays by promising to lunch downtown with Harold that day so she can get out early. It was diplomacy asking you to-day, Olive. We will linger over lunch and she will contrast favourably her early freedom to-morrow with the lateness of to-day."

Olive laughed.

"Well you must give me fifteen minutes to write my preface," she remarked, and then the gong sounded and they went into luncheon.

And so it came about that when Olive Marsden stood up to read her paper on "Motive in Missionary Giving," she began in these words:—

"Since writing this paper I have received two very illuminating ideas from everyday life upon my subject, which should be helps to us in considering it. The first is that the amounts of our giving are matters of adjustment. We have all of us a certain amount of money and of time, and our spending on this or that is determined by the strength of our motive. If we want a thing very much, we adjust our other expenditure so that we may get it. If we want to go any where very much, we adjust our other occupations so as to enable us to go. So if we really want to give our money to the missionary cause, and our time to work for God, we will adjust our other expenditure and pursuits so as to do so. There must be the real motive first."

"Then the other thing I learned was that if the motive which governs our giving either of money or time is love, there is no question of deprivation or sacrifice in regard to other ways in which we can spend time or money. So that what we want is the love of Christ in our hearts so that when His work is concerned it is not 'how much must I give?' but 'how much can I give?' Not 'how can I do without this?' but 'I am so glad I can do without it.'"

"Among the everyday decisions of life there are more 'won'ts' than 'can'ts' 'I would rather go here than there.' 'I would rather buy this than that.' So it is our will that must be given up to Christ, and then I think all our giving and working will fall into its right place and right proportions."

"I really don't think the rest of my paper is any good," added Olive; it's rather what I thought I ought to say, or what other people said and thought; and I am sure an ounce of what I have found out for myself is worth a pound of second-hand sentiments. I prayed about it, you know. I am sure I got the answer at the very last. I'm sorry it's so short ladies, but I'll read something to make up, if you like."

And Olive sat down, wondering how she had dared say so much, and thinking how badly she had said it.

The immediate result of Olive's address, if address it could be called, was:—

That Mrs. Ritchie decided not to choose Thursday for her luncheon parties, and to miss the W.A. meeting.

That Mrs. Galton thought she would tell Tom and Louisa not to invite their friends for Wednesday evenings, so that those who wished to go to Wednesday evening service could do so.

And that Mrs. Manning made up her mind not to say again she could not afford to give to a missionary appeal when she contemplated spending twenty-five dollars on a hat.

"I'll be honest, anyway," she said to herself, "and say outright that I prefer to give my money for the hat rather than for the missionaries. But do I?" she added. "Would I really rather have the hat than help to carry out my Master's last command, supposing I can't do both?"

And when the next appeal came and there was an urgent request for funds to build a school for Chinese girls, there were three crisp five dollar notes on the plate which the treasurer could not account for. And one or two people remarked that Mrs. Manning's new hat was not quite in her usual style, and could not possibly have cost more than ten dollars.

Jesmond Dene's Correspondence

(Continued from page 6.)

"The Spirit of God moved upon the face of the waters. And God said, let there be light!"

"Is it not to be like that again to-day? 'Send forth Thy Spirit, O Lord, and they shall be made, and Thou shalt renew the face of the earth.' People say prayer is not confined to church. No, thank God. But Church means nothing unless she is helping people to pray, and giving them opportunity to pray. No one will open the windows of the soul better if the churches are shut. We must face the New Year and its problems on our knees—before God. If 'the problem is spiritual,' this is how we must seek the solution."

The Prussian Spirit

(Continued from page 5.)

me as members of the Christian Church? The answer is found in the very cause of this war, which was a direct result of over-emphasis on material things to the crowding out of those spiritual. This war has proved one of the greatest apologetics Christianity has ever had. Science has failed. Its amazing resources have been used not for the uplifting of humanity but for its destruction. Socialism, as we see it in Russia to-day, has failed. Diplomacy failed to prevent this war, but has Christianity?

Four years of bitter-experience has taught us that the way to a lasting and permanent peace lies not through the paths of a bloody warfare but through the teachings and principles of Christ. Justice must be meted out to those who are guilty of the crime of this war, but for us as members of the Christian Church, there is a greater and better work to do than the fostering of the spirit of hatred. Our freedom from the yoke of Prussia has been won at the cost of untold sorrow and suffering. But the sword has done its work and there now lies before us a greater and even more important duty, not only in the healing of a torn and bleeding world, but also in the founding of a kingdom, not bound together in a material way only, but with the mystic bonds of love.

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Correspondence

THE INTERCHANGE OF MINISTERS.

[Abridged.]

Sir,—The letters of his Grace the Archbishop of Caledonia are published, I presume, in your paper with the object of exciting thought and inviting comment. Christian union is the chief desire of every sincere Christian, for the discord in Christendom well-nigh breaks the heart, not only of the clergy but also of the zealous laity. It is the one paramount defect retarding to-day the campaign of Christ on earth; and as such it is "the problem" upon which all Christian thought, study, prayer and scholarship are concentrated.

No one, therefore, can read his Grace's letters without sympathy for him in the unmentioned suffering that prompted them, and also in the difficulties of his administrations—difficulties which are necessarily magnified in pioneer spheres of labour such as his. What, however, has chiefly to be "ever had in remembrance," as we seek for the solution of this appalling problem, is the welfare of the whole. Especially is this necessary when we pass from theory to practice (as suggested in the letter published in your issue of December 5th), for "an act" is the acceptance of a "theory" and the establishment of such theory as valid truth. The more we realize the sin of division, the better we comprehend the difficulties of the problem, not only the greater will be our desires and efforts to heal this disease, but the greater also our fear and care, lest any thought, word and, most of all, act, should do harm to the cause we have at heart. Mutual respect and charitable considerations warn us to be careful lest our efforts, from the best of motives, defeat their own ends; and, by irritating other Christians, equally sincere, postpone the dawn of peace.

Furthermore (and more directly) past "sectional" attempts at union have taught us that the solution does not lie in that direction. It is a problem for the whole, and not for a limb, or limbs. Such experiments compromise rather than assist the church, and are liable to give the public an idea that the particular section is more Christian than the whole. A result which camouflages those principles which it is the business of the whole to guard. In considering reunion, therefore, our efforts are ever to

be directed so that they shall embrace the whole of Christ's flock. Christendom is world-wide. Reunion is not complete until east and west are "one in Christ Jesus." In the east are hundreds of millions of "orthodox" Christians, knowing nothing of Papist or Protestant, simply Primitive Catholic Christians. All these are children of Jesus, and reunion is only "a word" until all are one in Him.

Turning to the "practical" suggestion of his Grace, we may be disappointed to discover that it appears "impracticable." The principle at issue is not one mode of ordination out of two or more methods, but the principle of ordination itself. Here, in the problem then, is a fundamental difficulty. Two positions conflict. The Anglican position is based on the Catholic principle of a theocratic origin, whereas the Nonconformist position assumes a congregational origin for the ministry. These cannot be compromised because each proposition is either true or not true.

Union can only ensue after the surrender of the one or the other. To ask, therefore, a Nonconformist minister to accept episcopal ordination, is to ask him (until he accepts the theocratic basis) to act as if his principle did not matter. For him to acquiesce would be "surrender." For him to accept theocratic ordination would be a change. He would become a Catholic minister. Henceforward, if he were an honest man, his position would involve him in untold difficulties were he to continue to act as a Nonconformist minister at one time, and as a Catholic minister at another.

F. E. Perrin.

North Lonsdale, B.C.

PROPHECY.

Sir,—I notice that some of your correspondents are enquiring for the address of the Rev. Walter Wynn. He is a Baptist preacher, and is at present in charge of Sandy Lane Baptist Church, Bradford, Yorks. About fourteen years ago he was engaged by the General Baptist Church of Chesham, Buckinghamshire, a small town of 10,000 inhabitants, 30 miles north-west of London, but through some dispute with the elders or deacons of this church he separated from them and built a new church which he named the United Free Church, which was intended to be non-sectarian. Practically the entire congregation of the General Baptist Church, which numbered about 1,000, left this organization and assisted Rev. Walter Wynn to build his new church. He came to Chesham from Bradford, Yorks, and on account of being run down has returned there for a few months, but has promised his people at Chesham to return to them next year. In addition to preaching, he is editor of "The Young Man and Woman," a magazine published in London, Eng. He has also written the following books: "The Bible and the War," price 1/3. Publishers, Messrs. J. G. Hammond and Company, Limited, Moor Street, Birmingham, England. "Revelation, in the Light of the War," and "Secrets of Success in Life," price 1/6 each. Publishers, Hodder and Stoughton.

Sincerely yours,

R. Wheeler.

NEW CHURCH PROJECTED AT OTTAWA.

The Women's Guild of Holy Trinity Church, Ottawa East, is delighted with the result of the sale of work recently held, the proceeds amounting to \$483. This money will go towards the building fund of the new church, for which property has been secured, and on which the work of building operations will be commenced early next spring.

The Dioceses of the Canadian Church

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The War's Aftermath

Monday, Dec. 23rd.—Russian dead in war were 1,700,000, Italian dead 500,000. Bolshevik troops march towards German frontier. Bulgars and Greeks clash.

Tuesday, Dec. 24th.—Polish army at Danzig to resist Bolshevik invasion. Admiral Jellicoe to visit Overseas Dominions during the coming year. Anzac soldiers to remain in Europe for a year.

Wednesday, Dec. 25th.—Commissary of German people fixes responsibility for the war.

Thursday, Dec. 26th.—Allies decide not to intervene in Russia. Leaders agreed on fundamentals of world's peace.

Friday, Dec. 27th.—President Wilson welcomed in London. Fighting between soldiers and sailors in Berlin. One hundred and twenty persons, the representatives of 27 countries, are to sit at the Peace Conference.

Saturday, Dec. 28th.—President Wilson entertained at Buckingham Palace by the King.

DIOCESE OF HURON.

The home of Dr. and Mrs. Bryan St. Mary's, Ont., was the scene of a happy event on December 18th, when the W.A. of St. James' Church met to honor Miss Edith Taylor, who is leaving St. Mary's to take a position in Hamilton. Miss Taylor, daughter of the late Rector, Rev. W. J. Taylor, has been actively associated with this society, and her untiring efforts for the Church and its people have endeared her to every member of the congregation. Rev. (Capt.) C. K. Masters, M.A., B.D., the Rector, acted as chairman. The address was read by Mrs. W. J. Mills, and the presentation on behalf of the society was made by Mrs. C. L. Worsley, of a life membership pin and purse of gold. Miss Taylor spoke feelingly of her long and happy connection with St. James' Church, and expressed her thanks to the Women's Auxiliary.

Church News

Preferments, Appointments and Inductions.

Chapman, Rev. J., Incumbent of Thedford, to be Curate of All Saints', Windsor, Ont. (Diocese of Huron.)

Dymond, Rev. E. G., Rector of Wingham, to be Rector of Courtright.

Wright, Rev. Prof. T. G. A., M.A., B.D., Huron College, in charge of Trinity Church, Chelsea Green, London.

ORDINATION SERVICE AT TORONTO.

Last Sunday at St. Alban's Cathedral, the Bishop of Toronto advanced Rev. Sextus Stiles, to the priesthood. Mr. Stiles has been Curate at the Church of the Epiphany, Toronto, for the past year, and continues in the same position. The ordination sermon was preached by Dr. W. T. Hallam.

ORDINATION AT CALGARY.

The Bishop of Calgary, on St. Thomas' Day, ordained to the Diaconate Mr. Wilfrid Carter Marsh, who has been working very acceptably as a stipendiary lay reader, in the Cochrane Mission. Rev. Canon Hayes presented the candidate and preached the sermon.

ORDINATION AT PRINCE RUPERT

On Sunday, December 15th, Rev. Walter A. Gray, B.A., of Ocean Falls, was advanced to the Priesthood in St. Andrew's Church, Prince Rupert. He is a graduate of the University of Saskatchewan and also of Emmanuel College, and an honorably discharged soldier. On November 21st, a Japanese Mission was opened in Prince Rupert in charge of Z. Higashi, a catechist recommended by Bishop McKim, of Japan.

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CONFERENCE OF WORLD EVANGELISM.

The Moody Bible Institute, of Chicago, has announced a great conference on World Evangelism and Vital Christianity after the war, to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted forward movement of world-wide scope will be launched. The emphasis will be on Bible study, prayer, missions, church efficiency, personal work and the devotional life.

WINDOW UNVEILED AT ST. JUDE'S, TORONTO.

This church has been further beautified by the installation of a stained-glass window. It is the gift of Mr. and Mrs. James Denison, of Preston Springs, and was dedicated on December 15th, to the memory of Mrs. Denison's mother, the late Mary Margaret Punchard, a former member of the church, whose death took place about nine months ago. The window has been placed on the south side of the church, and is a splendid piece of workmanship. It is a reproduction of Holman Hunt's famous painting, "The Light of the World." The dedication was performed by Bishop Sweeney, and the Rector, Rev. J. L. O. Roberts, and the Rev. J. Hughes Jones, Rector of Weston, took part in the service, preceding which Mr. H. W. Freeman gave an organ recital, the three new stops which have been added to it being used for the first time. They have been donated by Mr. George Edwards, and by their addition the organ is now complete.

ST. JOHN'S ANNIVERSARY, LONDON.

The forty-third anniversary of St. John's Church, London Township (Rector, Archdeacon Richardson), was duly celebrated by two special services on December 15th. In the course of the morning service two splendid flags were displayed, a Union Jack and a Canadian ensign, the gift of St. John's Guild, in memory of those of the congregation who had joined the colours during the war. The morning preacher was Rev. W. L. Armitage, Rector of St. James' Church. He reviewed the history of the ancient parish of St. John's—nearly 100 years old—with its early visits from travelling missionaries, Rev. A. McIntosh and others, its first and second church buildings in 1825 and 1875, its organization as a parish under Rev. Benjamin Cronyn, afterward first Bishop of Huron, in 1836, who was succeeded by Ven. Archdeacon Brough, then Archdeacon Marsh and later by Ven. Archdeacon Richardson, who has nearly completed 20 years as Rector. In the evening Rev. (Capt.) Morton, Chaplain of No. 1 Military District, preached on Church democracy, or "Trees of Righteousness."

CHINESE CONFIRMATION SER- VICE AT VANCOUVER.

A most interesting and unique occasion was the special service held in the Chinese Mission, when Bishop Schofield, of Victoria, administered the Apostolic Sacrament of Confirmation. This is the first occasion upon which a Confirmation service has been taken in Canada in the Chinese

language. A large congregation attended and listened with great attention to the address given in English by the Bishop. It was translated into Cantonese, clause by clause, by the Cantonese deacon. The church had been tastefully decorated with flowers by the Woman's Auxiliary of the Diocese of New Westminster. There was a large congregation.

ANGLICAN CHOIR UNION.

An organization of particular importance and of special interest to the members of the Anglican Church in London, Ont., is the London Anglican Church Choir Union, which was formed at a recent meeting in Cronyn Hall. The choir union has been inaugurated under the auspices of the Anglican clergy of the city and has as its object the formation of a festival choir which will sing the thanksgiving services in St. Paul's Cathedral on the occasion of the actual signing of the peace treaties, and which will remain as a permanent organization for the raising of the ideals and musical standing of the various choirs comprising the union. A festival service of the English cathedral music will be given in the fall of each year in St. Paul's Cathedral. The Bishop of Huron and the Rev. Canon Tucker, are honorary presidents of the association. Mr. Chas. E. Percy, organist of St. James' Church, South London, was elected president.

APPRECIATION OF THE MIS- SIONARY AT MISSANABIE, ONT.

Two Christmas services were held in All Saints' Church, Missanabie, diocese of Algoma, on Tuesday, December 24th. The attendance was remarkably good, and all the communicants were present. The Indians are proud of their little church, to which they are unceasingly devoted. They had taken much trouble to decorate it for the occasion. Their offerings to the clergyman, Rev. C. C. Simpson, were over \$12.

Two services were held in All Saints' Church, White River, on Christmas Day. The members and friends of the church presented their clergyman, Rev. C. C. Simpson, with the sum of nearly \$90.

Evensong was said in the home of Mr. F. J. Beggs on Christmas Day. Celebration was conducted there the following day. Handsome gifts were given to Rev. and Mrs. Simpson.

CONFIRMATION AT HOLY TRINITY, TORONTO.

On December 19th, the Rev. L. Ralph Sherman, Rector of the Church of the Holy Trinity, Toronto, presented eleven boys and men and fifteen girls and women to the Bishop of Toronto for Confirmation, and one candidate was received into the Church. The Bishop's address was based on five words occurring in the Epistle for next Sunday, "The Lord is at hand."

CHRIST CHURCH, SCARBOROUGH, BURNED.

Christ Church, the historic church of Scarborough, which for 63 years has topped a high hill on the Kingston Road, near Toronto, was destroyed by fire on Christmas Day. The church is said to be the second oldest in the township, and was one of Scarborough's oldest landmarks. The building was valued at \$7,000. It is believed that the fire was due to the furnace becoming overheated. The fire was soon discovered and a bucket brigade tried unsuccessfully for some time to make headway against the flames. The frame structure burned rapidly. There was some insurance.

Memorial to Three Sons, St. Matthew's, Quebec

The Bishop of Quebec on December 22nd at St. Matthew's Church, dedicated a memorial tablet to the memory of the three sons of Mr. Edwin Pope—Charles, Henry and Ernest—who were killed in action in Belgium. Charles was killed while serving with the P.P.C.L.I., Henry while serving with the 16th Battalion, and Ernest while serving with the 7th. The dedication took place after the Holy Communion service. The honour which three sons fallen in the fight for world righteousness brings upon the family name is imperishable, but to few families in Canada, we hope, has come the suffering from the loss of three sons in the war.

JUBILEE SERVICES AT WAT- FORD, ONT.

At the Jubilee services held a short time ago in this church, the Bishop of Huron consecrated the church. The first Church of England services were held in Watford in the year 1867 in a public hall over Stickle's store, and were conducted by the Rev. John Gibson, Rector of Warwick. The following year, 1868, the first church was built, at a cost of \$5,000. Through the efforts of the next Rector, Rev. Robt. Fletcher, the church was nearly freed from debt, many friends in England assisting. The Rev. P. E. Hyland was Rector for seven years and in the year 1886 Watford and Brooke became the parish, with the Rev. Geo. W. Wye as Rector. During the short rectorship of Rev. Arthur Murphy extensive repairs were made to the church fabric. The Rev. Jas. Thompson became Rector in 1890 and was instrumental in having the present large rectory built. The Rev. Canon Downie assumed charge in 1893 and the present St. James' Church was built under his direction. The present Rector (Rev. S. P. Irwin) was appointed in 1905. A new brick church was built at Sutorville during the next year. In September, 1912, the corner-stone of the new Trinity Church was laid by Bishop Williams and duly opened by him in March, 1913.

AN ORGANIST'S CHRISTMAS BOX.

At the close of the mid-day service on Christmas Day, the organist and choirmaster of St. Matthias' Church, Montreal, Mr. C. V. Frayn, was presented with a purse of gold in appreciation of his services to the church.

ANNIVERSARY SERVICES AT LONDON.

Bishop Cronyn Memorial Church, London, celebrated its 45th anniversary on December 15th, with special services. Rev. Canon Tucker, Rector of St. Paul's Cathedral, was the preacher at the former service. "The distinguishing feature of the Gospel," declared Canon Tucker, "is that the most sinful may, through the blood of the New Testament and the sanctifying grace of the Holy Ghost, gain salvation." He briefly sketched ancient, classical and modern history to show that in every great nation which has ascended to the height of world supremacy the coming of sin has meant the beginning of the fall of the empire. The most recent instance dealt with was that of the German nation, which Canon Tucker described as "the greatest manifestation of human power in history." "There," he said, "was a whole nation of seventy million people trained for war. In August, 1914, the Kaiser launched the

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war. Six months ago men were asking, 'Can there be a God? If it is possible that a nation with so many atrocities at its back can go on, then we refuse to believe in a God!' But wait. Even at the Marne, when the German was ready to reach out and grasp Paris, and at the Somme, where he was ready to take the channel ports, the arm of God reached out and we have never found our Bible so true as it is to-day, so up-to-date. To-day we see armies giving up their guns. Admirals are surrendering their dreadnaughts, and admiralties are handing over their submarines. Can anything more complete be imagined? The downfall of Germany and her allies is the greatest in history. God watches over His people and the Church is His witness." Referring to the Cronyn Memorial Church anniversary, he said, "This church was built not only in memory of one of the first Bishops of the Diocese of Huron, but also in memory of one of the finest impulses in history." The Rector, Rev. G. Quinton Warner, preached at the evening service.

RIDLEY COLLEGE, ST. CATHAR- INES, MEMORIAL.

Members of the Ridley College Old Boys' Association, at a dinner at the Granite Club, Toronto, on December 20th, decided to erect a memorial chapel to their 55 colleagues who were killed during the war. On behalf of the Association, Major A. C. Snively made a presentation to Mr. H. G. Williams, who for the past 27 years has been the Headmaster of the Lower School.

INSURANCE ON CHURCH BUILDINGS.

The Bishop of Niagara has issued a letter calling attention to Church Insurance. "In some Parishes the amount of insurance seems to be far too small in proportion to the value of the buildings, so that in case the latter should unfortunately be destroyed by fire, the Parish would be quite unable to replace them without an appeal to the Church people of the diocese."

ST. NICHOLAS' CHURCH, BIRCH- CLIFF.

A successful bazaar was held in the parish hall of this church, Rev. C. E. Luce, Rector, on December 7th. In the afternoon the proceedings were opened with the Doxology and the National Anthem, followed by brief prayer, after which Mrs. Blackey made a short address and declared the bazaar open. After tea her husband came in with a huge bale of Christmas gifts for all the children present, and many others, too. Dressed as Santa Claus he gave these away most generously. An unexpected feature of the evening was a quiet gift handed in by a member of the congregation of a hundred-dollar Victory Bond to augment the Sunday School Bond now being subscribed for, thus bringing up the total for the M.S.C.C. to \$150. The financial results of the event as regards the work-stalls and refreshment-stalls were most satisfactory.

YES OR NO!

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IN MEMORIAM.

Rev. S. A. Lawrence.

The diocese of Toronto has just suffered the sad loss of one of its most esteemed and devoted parish clergy in the person of the Rev. S. A. Lawrence, Rector of Trinity Church, Thornhill, who, on December 14th, passed away at the General Hospital, Toronto, in his 54th year. He was born at Bradford, and after receiving a usual early education graduated from Trinity College, Toronto, and was ordained deacon in 1897, and priest in 1900 by the Bishop of the diocese. After spending a year as missionary at Minden and Stanhope he was appointed, in 1898, Incumbent of Markham, where he continued until 1905, when he went out west to Pincher Creek, in the diocese of Calgary, in the hope that the more bracing atmosphere of the Province of Alberta would restore his health which was beginning to fail.

Feeling somewhat better he returned to the diocese in 1907 and became incumbent of Elmvale and Waverley. His stay there, owing to ill health, was but short, but long enough to win the hearts of all the people to whom he ministered, as, indeed, was the case wherever he lived and laboured. In 1910, after a period of rest, as soon as he was strong enough to do so, he took up the work at Kinmount and Burnt River, but it was too great a tax upon his strength, and in 1912 he was appointed assistant Curate at St. Mary the Virgin, Toronto, with charge of St. Hilda, Fairbank. Later on, in the same year, he was asked to take charge of Thornhill and Richmond Hill as Incumbent of Trinity Church and St. Mary's, and in a little over two years of most faithful, successful, and acceptable services, in 1915, he had the joy of seeing the former parish become self-supporting, and he was appointed its first Rector.

He was a monument of "patient continuance in well doing" in spite of constant pain, suffering, and weakness, and his devotion to his Master's work under such heavy handicap was the admiration, not only of his parishioners, but others also who knew him, or knew of him. Such a life cannot fail to give point and emphasis to the words of Holy Writ, "he being dead, yet speaketh."

The Bishop of Toronto preached at the Memorial Service for Mr. Lawrence last Sunday.

EDMONTON NOTES.

The Edmonton Sunday School Association held a meeting in All Saints' school room on December 10th, and appointed a committee to make arrangements for a teacher training class to begin work early in the new year.

The Rev. T. W. Scott, L.Th., whose induction as Rector of St. Peter's in succession to the late Captain, the Rev. W. H. Davis, took place on Sunday, December 7th, has been appointed by the Bishop, secretary of the Diocesan Sunday School Association.

A meeting of the Anglican Men's Club of Edmonton was held in All Saints' school room on December 17th, when the question of child welfare was discussed. It is the intention of the Club to present a bill to the Alberta Legislature at an early date. An excellent address was given on the returned soldiers' question by Captain, the Rev. L. H. Lang, chaplain to the returned soldiers of the Anglican commission.

The Rev. F. E. Mercer, Incumbent of St. Michael's and all Angels' parish; has been re-elected as secretary of the Edmonton branch of the Dominion Labour Association.

The Right Reverend Henry Allen Gray, D.D., first Bishop of the Diocese of Edmonton, was married on December 19th to Miss Georgina Wibby, daughter of the late J. M. M. and Mrs. Wibby, of Toronto.

The ceremony, which took place in St. Matthew's Church, Winnipeg, was performed by His Grace, Archbishop Matheson, Primate of all Canada, assisted by the rector, the Rev. Canon E. B. McElheran. The wedding was a very quiet one, only a few of the intimate friends of the bride and bridegroom being present.

The bride is a graduate of the Deaconess' Home, Toronto, and came to Edmonton four years ago. Up to last September she served as deaconess in All Saints' parish, and has done excellent work. Her work among girls rivals that of Bishop Gray among boys, and the diocese of Edmonton is fortunate in having in its chief pastor and his popular helper a wonderful power for good in the upbuilding of character among those who will soon take the leading place in the life of the Church and the community at large. Bishop and Mrs. Gray returned to Edmonton shortly before Christmas.

ALL SAINTS', HAMILTON.

All Saints' church choir has received a touching evidence of the devotion of a former member who fell early in the war. Albert Gibbs was a most valuable choirman and a devout and regular communicant of the church. He early enlisted in the 48th Highlanders, and fell in the second battle of Ypres. Before he went he made his will, by which he left fifty dollars to the choir fund of All Saints' Church, and a like sum to the city hospital. At a recent practice, Archdeacon Forneret paid a warm and deserved tribute to the high character and valuable services of the first member of the parish to lay down his life in the war.

VANCOUVER BIBLE TRAINING SCHOOL.

With the end of the year the Vancouver Bible Training School successfully concluded its first term. The spring term will be from January to May. It is an inter-denominational School, under the principalship of Rev. Prof. Walter Ellis, M.A., B.D., of Latimer Hall. The design of the School is the training of consecrated men and women as Sunday School workers, ministers' assistants, and as city, home and foreign missionaries. It aims to furnish a thorough and systematic training in the knowledge and use of the English Bible, and to send forth workers with an intense love for souls, and a full realization of the presence and power of the Holy Spirit in their life and service. There is a staff of three teachers who give lectures on all subjects connected with the English Bible and practical Christian work. It is not a theological college, and so does not profess to train its students for the ministry. One fundamental requirement for entrance is a living faith in the Lord Jesus Christ. The success of the School is evidenced by the fact that it opened with sixty students.

The School meets in the building of the Christian Institute. This Institute is a remarkable outgrowth of Christian effort. For some years various groups of people had been meeting regularly to seek God's blessing on Vancouver. They had a two-fold objective—the deepening of the spiritual life of Christian people, and the development of Evangelism, in and about the city.

The first effort made was the organization of a series of meetings at the China Inland Mission as a sort of "Keswick"; and the second was the very important Tabernacle campaign of the summer of 1917. When the campaign was over three meetings were in existence—the Men's Noon Prayer Meeting, the Girls' Corner Club, and the Thursday Evening

Meeting for Bible Study and Christian Fellowship. The present Christian Institute represents the year's outgrowth from these first beginnings.

The Men's Noon-hour Prayer Meeting has been held daily (Monday to Friday) throughout the year.

The Young Women's Corner Club is probably unequalled anywhere in the Pacific north west. There has been an average attendance of 175 at the forty-four meetings. The total enrollment is over 400. A great deal of assistance is needed to carry on this work; and to furnish it about 300 women from various churches and religious organizations of the city are enlisted. Its budget is \$1,000 a year.

The work of the nine Bible women is an important feature of the Institute. The Bible Study and Fellowship Meeting is a weekly gathering of eighty people. The Sunday School Teachers' Preparation Class has an average attendance of 75. Professor Ellis is the teacher.

ST. MATTHEW'S, OTTAWA.

The bazaar under the auspices of St. Anna's Guild, which was held last month, was one of the most successful in the history of the parish. The net receipts amounted to over \$625. A Men's Club has been organized. Over ninety were present at the first meeting, when a most interesting address was delivered by the Hon. Martin Burrill. Mr. Charles Compton, editor of "The Mirror," is the president. A very deep interest is manifested by the men generally. St. Matthew's had about 180 men overseas, 16 of whom made the great sacrifice, and now a movement is on foot to erect to their memory a stained glass window in the east end of the church, whilst another window will be placed in the west end as a thank-offering for the return of those who will come home.

The children of the Kindergarten S. School had their festival on Christmas eve. The older children will have their festival on Jan. 7th. The Senior School is purchasing \$300 worth of Victory bonds for the Sunday School War Memorial Fund. The Christmas services were bright and hearty, the large congregations were present at 7, 8.15 and 10.30. Over 600 were guests at the Sacred Feast of the Prince of Peace. The church was beautifully decorated. The choir, under the direction of Mr. W. H. Payer, organist and choirmaster, rendered appropriate Christmas music. The Rector, G. S. Anderson, and the Curate, Gerald C. Clarke, were assisted at the services by the Rev. Dr. Peck and the Rev. Mark Malbert.

THE NEW RECTOR OF WINDSOR, NOVA SCOTIA.

Rev. Charles Paterson Smyth, M.A., D.D., has been appointed Rector of Windsor, Nova Scotia, in succession to Archdeacon Martell. He is a son of Archdeacon Paterson Smyth, of Montreal. He was educated at Trent College School, Derbyshire, England, and matriculated into Dublin University with first place. Then he came to McGill University, from which he graduated in 1910 with first class honors and the Chapman Gold Medal in Classics. He came to Trinity College, Toronto, for two years' theology. He received his M.A. (in Hebrew) from the University of Toronto in 1913, and B.D. from the General Synod Examining Board in 1916. at Trinity. He was ordained deacon in 1912 (priest in 1913) and was assistant curate at St. Alban's Cathedral from 1912 to 1914; at Grace Church, Brantford, 1914 to 1917; during the last two years as Vicar of St. Philip's, Toronto. He has shown preaching abilities much above the

average. He is going to Windsor to be Rector of Christ's Church and lecturer on the staff of King's College.

THE LATE MRS. GALLWEY.

Mrs. Gallwey died in Ottawa after a short illness, though her health had been failing for some months. It means a very great sorrow to many friends, her beautiful character, wonderful personality, and brilliant intellect to the very last marking her as most unusual. Born in Malta, 78 years ago, Mrs. Gallwey, whose maiden name was Charlotte Elizabeth Munro Moore, was the only child of the late Col. William Macleod Moore, by his first marriage, and she was married at an early age to Captain (afterwards Colonel) William Blood Gallwey, of the Royal Irish Constabulary, in Ottawa, Col. Moore being then in command of the forces in Canada. The marriage, which was the first military wedding in Canada, took place in old Christ Church from the military barracks, then situated on Parliament Hill. Left a widow with two young children, Mrs. Gallwey was one of the first women to receive an appointment in the civil service, and she has remained in the same post in the finance department, until a few weeks ago and was a most valuable clerk.

She was a faithful attendant at the Church of St. Alban the Martyr, the Rector, the Rev. T. J. Siles, ministering to her in her last hours. The remains were taken to Montreal by Mr. Charles Stuart, of the Royal Northwest Mounted Police department, a lifelong friend of the family, and the Rev. Dr. Davidson, of the Church of St. John the Evangelist in Montreal, held the service of committal at the grave.

YUKON.

The W.A. branches of the diocese of Yukon have purchased a stained glass window to be placed in St. Saviour's Church, Carcross, in memory of the late Mrs. Bompas, wife of the "Apostle of the North."

HURON DIOCESAN BUDGET SCHEME.

The Executive Committee of the Diocese of Huron at a recent meeting held in London, presented a budget scheme for extra parochial collection, comprising estimates of \$60,000 in behalf of the Missionary Society, work amongst the Jews, social service, chaplain huts, for chaplains at Gravenhurst Sanatorium, returned soldiers, work in the Sunday Schools, widows and orphans, missionary funds in the diocese and parsonage for the Indian minister at Walpole Island and for Huron College.

A commissioner was authorized to canvass the parish of Glencoe and Appin and to look into the question of extending the church in Owen Sound. St. Luke's Church, Yarmouth Heights, at St. Thomas, has been constituted an independent parish, in charge of Rev. Arthur T. Lawson, formerly of South London.

The following committee was appointed to deal with the immigration problem: Rev. W. J. Doherty (convener), Rev. Dr. Tucker, Rev. W. F. Brownlee, Rev. S. P. Irwin, Rev. R. Perdue, and Messrs. W. Cockshutt, Dr. M. Wilson, K.C., His Honor Judge Ermatinger and John Ransford.

Permission was granted to Rev. A. Carlisle to build a mission in connection with All Saints' Parish at Windsor.

Rev. A. B. Ashby, chaplain to the returned soldiers, presented his report covering his work amongst the soldiers for the last six months.

It was also announced that owing to the "flu" the books of the Synod will be left open until January 10, 1919.

THE SITUATION AT COCHRANE.

In July, 1916, Cochrane was almost wiped out by the great Northern Ontario forest fire. Its business section was entirely demolished and intense depression was to be found everywhere. At that time an appeal was made to readers of the "Canadian Churchman" to help the Church in Cochrane and the surrounding district in its hour of agony. The result of the appeal as far as Cochrane was concerned, was that a new rectory was built on the ruins of the old fire-destroyed one, and the parishioners were encouraged to lift up their hearts and go forward. Two years have hardly elapsed since the rectory was ready for occupation. Perhaps readers of the "Canadian Churchman," and especially those who subscribed to the fire relief fund, will be interested to hear how the situation is to-day. The town has largely recovered its old time activity, but with many changed features. The elaborate hotels destroyed in 1916 have not been replaced, and the ruins of them and several other stores and residences remain. But the two banks, Imperial and Ottawa, have been rebuilt and the C.G. and T. and N.O. Railways have enlarged their offices and shops and built several new residences for their employees. The hotels and boarding houses are almost entirely owned and managed by foreigners, Chinese, French, Norwegian, Italian and Syrian. So great is the foreign element in Cochrane and its district that the Chief of Police remarked recently to the writer: "A fellow almost needs to know every language there is in order to be a constable in this country." The present sentiment in Cochrane amongst the English-speaking community is of a mixed character. There is a renewed depression due to a very wet season with its consequent ruin of hay, garden stuff, etc., and the hold up of wood cutting, so that there is almost a fuel famine, and also the influenza epidemic, which, while it has passed comparatively lightly over us, has removed some of our very few prominent and public-spirited citizens. Among these was Mr. W. A. Cowan, general superintendent of the C.G. Railways, Eastern Section, who died rather suddenly on November 17th. This depression is quite general, but it is relieved by the confident hope, shared by many, that with the end of the war, Northern Ontario will enter upon its long-delayed heritage of recognition and development. A large immigration of farmer-settlers is expected and Cochrane should be their market town. Railway construction and extension is also most probable, and the day seems to be not far distant when the Bishop and missionaries of Mooseonee will travel by train from Cochrane to James Bay instead of, as now, by canoe, snowshoe and dog-train. Meanwhile, we are "marking time." The church's congregation is always changing. Stability is impossible as yet. Even the oldest residents have not "taken root," as it were, in Cochrane. No one speaks of the place as "home." The people ship their dead away to the south-east or west, where all that they value is, and "where their treasure is there are their hearts"—not here. Our Church work in Cochrane is essentially home-building, and there is no work more important or more difficult.

CHURCH IS ROBBED FOR CHRISTMAS TREES.

Although no scarcity in the supply of Christmas trees had been reported, several of the ornamental firs on St. George's Church grounds, St. Catharines, were cut down and taken away Christmas Eve. The churchwardens have enlisted the aid of the police and have offered a reward for the apprehension of the vandals.

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"I will do it to-morrow" might appropriately be given as the excuse why some of the most important actions of our lives have been put off until too late. Your Will, to be valid, must be made while you are in mental and physical health, so before an evil day may chance, to come, Make Your Will. In appointing an Executor, consider the efficiency of this Corporation, with 36 years' experience. The charges are no more, often less, than when the Executor is some private individual.

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Canada's Day at Witley Church, England

Friday, December 6th, was a great day in the little Surrey village of Witley. The old village church of All Saints has often been filled on a Sunday evening with Canadians from the camp, and four of the battalions have deposited their colours in it for safe custody. Last spring some men of the 134th Battalion started the idea of placing some memorial in the church as a token of the good will, which has existed, between them and the villagers. The idea caught on, officers and men worked together, Lt.-Col. Frank Day, of the 185th Battalion, Cape Breton Highlanders, taking the lead, and £77 was collected, and some oak-panelling has been placed all along the south wall of the nave. This is the oldest wall in the church, and was built before 1050 A.D., in Anglo-Saxon days, when Edward the Confessor was king. It will bear an inscription as follows:—"To the Glory of God. This oak-panelling was placed in this ancient church of the Motherland by Canadians in Witley Camp, 1918. United by loyalty in sacrifice and faith." On December 6th this gift, of which Witley is very proud, was dedicated by the Right Reverend Edward Talbot, Bishop of Winchester, in the presence of the Hon. C. J. Doherty, Minister of Justice, who took the place of Sir Robert L. Borden, who was prevented at the last moment from being present, and of Brig.-Gen. Hill, G.O.C. Witley Camp, and some 300 officers and men, and of many of the people of Witley. After the Vicar, the Rev. E. J. Newill, had given the story of the gift, the congregation sang "O Canada," to the music of a military band. The Bishop then made the dedication in the following words:—

"In the faith of Jesus Christ, we dedicate this oak-panelling to the Glory of God, in token of the good will of the soldiers of Canada, who, united by a common loyalty, came from far to share in the burden of war, and in the glory of upholding the cause of righteousness, liberty and justice. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Then followed a prayer for the fallen:—"We give Thee thanks, O Lord, Father Almighty, Eternal God, for all those Thy servants, who waxed valiant in fight and wrought righteousness, and counting not their life dear unto themselves laid it down for their friends; especially we remember those who contributed to this gift, and all others who, as they prepared themselves for war, have joined in worship in this village church. And we pray Thee that having fought a good fight, and finished their course with joy, they may rejoice evermore with those who have come out of great tribulation, and having washed their robes in the Blood of the Lamb may stand before Thy throne, and serve Thee day and night forever; through Jesus Christ our Lord. Amen." There was also a prayer for peace and for the Empire, and the following:—"O God of our fathers, be with us still, and make of our great nation a wise and understanding people, walking humbly in Thy faith and fear. Remember, O Lord, what Thou hast wrought in us, and not what we deserve, and as Thou has called us to Thy service, make us worthy of our calling. For Jesus Christ His sake. Amen.

The Bishop in his address expressed his pleasure at dedicating this gift of Canadian good will, which Witley in

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particular, and the diocese as a whole, would be proud to possess through the years to come. He spoke of deeper things, remarking how out of the evil and horror of the war had come certain splendid things of sacrifice and heroism and a firmer faith in righteousness and liberty. But the one thing which he specially emphasized was fellowship—the Apostle's word, fellowship in the Gospel. We are all one in Christ. It was one of the bright things which stood out in the past years of war, fellowship, good comradeship, brotherhood. It was also the first key word of hope in the future. Unless we understood our oneness before God, unless we kept alive the ideal of fellowship and brotherhood, one with another, nation with nation, there can be no real meaning in life. That ideal must preserve us from the jealousies, antipathies, misunderstandings and bitterness out of which war comes.

RURAL DEANERY OF HALIFAX.

The Rural Deanery of Halifax met on December 19th, at the Church of England Institute, Rural Dean Cunningham in the chair. The missionary apportionment of this year was accepted on a basis of 10 per cent. advance over 1918. Rural Dean Cunningham having fulfilled the term of office, and declining re-election, the Rev. Lewis J. Donaldson, of Trinity Church, was unanimously elected Rural Dean of Halifax. The Rev. S. H. Prince continues in office as secretary.

CHRISTMAS STORY IN A CHINESE THEATRE.

Twelve hundred Chinese crowded into a Chinese theatre in Chinatown, Vancouver, on Sunday evening, December 22, 1918, and made an imposing spectacle. The purpose of the meeting was to bring to the non-Christian Chinese a message from the Christian Church regarding Christmas. There were many Chinese speakers. Rev. Limyuen, the Chinese clergyman in charge of the Vancouver Mission, opened the meeting with prayer. Rev. N. L. Ward, superintendent of Chinese missions in British Columbia, addressed the large gathering in the Cantonese dialect. The subject of his address was "Peace in Europe, Peace Between North and South China, and Peace on Earth, Good-will Towards Men." Many Chinese hymns were sung. Mr. Ward was the only European on the platform.

ST. PAUL'S, HALIFAX.

At the annual meeting of St. Paul's Sunday School, held recently, reports showed an enrollment of 707. The Chinese department enrolled 24 teachers and 41 scholars. The home department had 104 on the roll. The kindergarten, or junior primary, had a total of 147. The Sunday School has entered upon its 135th year.

WAR MEMORIAL AT TILSONBURG.

The congregation of St. John's Church, Tilsonburg, has placed in the church a handsome oak pulpit and chancel screen in memory of those members of the congregation who have fallen, serving in the great war. The dedication took place on December 5th, when Rev. Dr. Tucker, of London, was the preacher. The church has lost 10 members in the war and scores have enlisted. The names of those who are to be commemorated will be inscribed on brass plates to be affixed to the pieces of furniture. Rev. T. B. Howard, B.A., is the Rector.

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Subscribers' tickets, which may now be secured from members of the chorus, at the music stores and at Massey Hall, will be exchanged for reserved seat coupons as follows:

\$2.00 Tickets, Jan. 16; \$1.50 Tickets, Jan. 17; \$1.00 Tickets, Jan. 18.

Sunday School War Memorial Nears Its Objective

A SPLENDID RECORD

On going to press, the Sunday School War Memorial has received reports from 490 schools, which have contributed to date the magnificent total of over \$45,000. In addition to this, several thousand dollars is in sight which has been secured by schools which have not yet reported to the treasurer of M.S.C.C. In a statement to the *Canadian Churchman*, Dr. W. E. Taylor said that therefore the first objective of \$50,000 has practically been secured. This is particularly gratifying, as the original aim was to obtain this amount by Christmas. For a time it seemed as if the influenza epidemic would make this an impossibility. The Sunday Schools are to be most heartily congratulated on their truly splendid achievement.

All schools which have not yet organized are requested to do so, and to report the amount of their contribution at the earliest opportunity. If the remaining one thousand schools do their share, the schools will go far beyond their goal.

Mistakes of Animals

Some curious cases of failure of instinct in animals are described in "Chambers' Journal" by Mr. F. G. Aflalo, who regards "instinct" as including some measure of reasoning and power of observation. Mr. Aflalo mentions a dog which, with a stick crosswise in its mouth, wanted to get through a hedge. Instead of laying down the stick and pulling it through the hedge after him, the dog actually took the trouble to tear a gap wide enough to admit him, stick and all. Another case is of a dog who, on hearing his master's whistle, deliberately walked out of the window, falling twenty feet, though he was used to running up and down stairs. Even insects blunder. Wasps providently stock spiders, as food for their offspring, when they lay their eggs; but one too tidy mother, having taken possession of three small vials, stocked her spiders in the middle one and laid her eggs in the others—so the little wasps starved in sight of plenty. Mr. Aflalo mentioned two proverbial examples of stupidity of this sort. The moth's "desire for flame," he says, is now regarded by authorities as a case of sex attraction—the male moth mistaking the flame for a green luminosity of the female. Then there is the historic ostrich with its head in the sand. A mere fable! All the ostrich does is to get as low down as it can when it scents danger—quite a sensible thing to do.

The Influenza Plague Among the Saskatchewan Indians

HEART-RENDING DETAILS

Now that the influenza plague has abated, it may be well to look round to estimate the extent of the havoc wrought among our Indian fellow-countrymen, and to try to understand more of their trials.

In the Battleford district the attack has been severe and the sufferings great. When news of the epidemic on the Reserves came, Dr. Millar, the tireless, though only lately recovered from a very severe illness, started off to see what could be done. Canon and Mrs. Matheson accompanied him in the twenty-five mile run to Red Pheasants' Reserve. They were met by farm instructor Pink, who has been indefatigable in visiting, cheering and helping the sick on that Reserve. Every house was visited and very sad scenes of suffering met them. There had been about nineteen deaths, mostly children and old people; so many more were ill that *there were not enough men left to dig graves*, a long shallow trench had been made into which the coffins were put till such time as proper services could be held. In one family there had been five deaths; medicines and cheer were administered to all and the sufferers were very grateful.

Sweet Grass was next visited, with a run of fifty miles there and back. Here also medicines and other necessities were distributed to the sick and needy. There were four deaths, but the epidemic was not so severe here, so there were fewer scenes of sadness and suffering.

On Poundmaker's Reserve there were eleven deaths. After a run of forty-five miles from Battleford to Little Pines, the Doctor and Canon Matheson were pleased to find only a few mild cases of illness and no deaths. Our missionary there was still keeping his day school open. The next day the same kind friends visited the Stonies, where a similar state was found, many sick cases and greater poverty. They took with them medicines, a sack of rice and also a large can of milk, and five loaves of bread, which had been given for "flu" sufferers.

One young man, Grey Hat, was dying, others seriously ill. There are still heathens on this Reserve, but they are generally thankful for Christian sympathy. One old woman seemed suspicious that day, but when a second visit was made the following day, there was no shadow of opposition. On the second day the young man was not only dead, but his house had been entirely pulled down, only a few logs lying around showed where it had stood. Old Grey Hat was also gone, but his family had contented themselves with pulling up the floor and had left the walls standing. Five loaves among fifteen sick families did not go very far, but the touch of sympathy comforted. Arrangements were also made that each family should receive beef to make broth. The trip to Moosimin was very tiring; there was the run out of thirty-five miles and then the house to house visitation, scrambling up and down steep hills which the car could not negotiate, the sadness and sickness in so many homes, the strong appeal to sympathy and the feeling of helplessness in the face of much suffering. Things were bad there, but the practical sympathy and prayerful help of the visitors cheered the suffering ones. Medicines were given out, and all that could be done was done in the way of comfort. A short service was held in each house. There had been five deaths on this reserve.

The Doctor and Canon Matheson had their longest run to Thunderchild's, eighty miles by car. Here again there was much sickness; there had been fifteen deaths. Every house was visited—such relief as could be given was given, and then the physician had to return to his patients in Battleford. The Chief here asked the Canon to stay over the night, as his services were good for the Indians. So on the Saturday, and again on the Sunday, the Canon visited every house, holding a short service in each one; strengthening the Christians and showing the Light to the pagans. Mrs. Brown is field matron on this reserve, and as there is no missionary in charge, she had conducted a little service in each house where they had lost one of the family.

Onion Lake, not in this district, but further west, has suffered severely. The "flu" first attacked the Roman Mission, where two sisters and seven children died; then it went through out the district.

The Indian agent, driving back from Lloydminster, looked into a tent with no sign of life and found *five Indians lying dead*. Frog Lake, Island Lake, and the whole country round, has suffered. Mr. Ahenakew, the missionary in charge, has had a very sad and hard time in visiting and nursing the sick, by night and by day. Only in this intimate work can the full extent of the trouble be realized. Whilst Mr. Ahenakew was at work in the Onion Lake district, he was invited to visit Island Lake, from which no word had come. He and the driver started off, and when near they saw an empty house—no sign of life, but only some quilts strewn around. They hurried on, soon reaching two tepees with a thin trail of smoke. Here they were met by James Little Hunter, thin and wild-eyed, broken down with sorrow as he told that *half of his people were dead*, and begged Mr. Ahenakew not to come too near lest he also should take it and die. Mr. Ahenakew assured him that he had no fear, he had been working among the dying and dead for two weeks, night and day, so he went into the tents. They were full of men lying between life and death, starving and wracked with terrible coughs. James had lost his wife, daughter and grandchildren, and Sugar's family had been wiped out. A camp was made near and James joined them. Whilst there a girl came in to say that her sister's baby was dead and she did not know what to do. The old man gently said, "My daughter, God is pleased to punish us." After supper they went to the dying woman who was fighting terribly for breath; they did what they could and had prayers with her before she passed away. Then Mr. Ahenakew comforted those left behind and gave them a message which he felt impelled to pass on, to the effect that now it was finished and God would not take away any more. In the morning the visitors pushed on to the next place; here they passed a very comfortable looking house, warm and cozy, but with no sign of life. The man and his wife were both dead. They found the few left living together, Little Tree and his people. One old man had died; he left his tent to get wood, it is supposed, probably lay down to rest and was found frozen, having tried to make a fire with his blanket.

From Cold Lake the report came in that there were sixty-seven deaths among the Chippewayans; this number not officially confirmed, but the

epidemic was very bad. Probably 20% deaths in the whole agency. Seven girls in our Onion Lake School were ill—five had recovered when the last letters came in.

Imagine the depth of the dreariness of all this! These few people, sick and suffering, many miles away from all help, in the cold, silence and darkness, silence and deadness of nature, which in health casts a gloom over the spirit, and then think how this plague has spread over the whole land till we hear of whole tribes being almost wiped out. One old Indian said that he had lived through a smallpox plague, but that this was more deadly. Let us strive after "sanctified imagination," that as we visualize what is taking place among our fellow Canadians we may bear them on our hearts at the Throne of Grace that they may receive all the help and comfort which we cannot give.

Mormonism Unchanged

By James S. Martin

RESPONSIBILITY for polygamy was disavowed and new polygamists denounced by the Mormon prophet and president, Joseph F. Smith, and two of his associates, Charles W. Penrose and Heber J. Grant, at the General Conference of the Church of Latter Day Saints (Mormon) held in Salt Lake City in October last. But alas! each of these men is himself a confessed polygamist.

Joseph F. Smith, a few years ago, boasted on the witness stand that he had, since the Manifesto, lived, and was then living, with five wives and was the father of forty-two children. He still lives openly with four of these wives, one since having died.

Charles W. Penrose has practised polygamy for nearly sixty years.

Heber J. Grant is the man who objected to the fulfilment of the pledge made to his country by the Mormon Church to give up polygamy on the grounds that he had but three wives; and no one of them had yet borne him a son. He is the man who made an offensive address before the young men and women of the State University of Utah in which he deplored the fact that he did not have enough wives.

These are the three men who now denounce the practisers of polygamy in the Mormon Church. These are the very ones who by precept and example have been encouraging the practice among their followers through the twenty-eight years since the church made its covenant with the U.S.A. government to give up polygamy. What credibility can be placed in their disavowal.

Polygamy appears to be rampant in the Mormon Church. The Mormon Prophet Smith said at the recent conference: "Such marriages (polygamous) as have been performed unlawfully and contrary to the order of the church are null and void in the sight of God and man." This is an admission of the prevalence of such marriages.

It is useless for the Mormon authorities to disclaim responsibility for the practice of polygamy, as long as they retain the explicit teaching of it in their "Doctrine and Covenants," their book of highest authority. Section 132 of the book contains these words: "If any man espouse a virgin and desire to espouse another . . . then is he justified; and if he have ten virgins given unto him by this law . . . they belong to him and they are given unto him, . . . therefore, is he justified."

Taking into consideration the insincerity of the "prophets" and the fact that the doctrine of their church commands polygamy, it seems only a fair assumption that these declarations against it are for some other purpose than to instruct their followers.

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The Clergyman's Place in the Sick Chamber.

ARCHBISHOP DUVERNET, writing to the Vancouver "World" on this subject, says:—

Co-operation is the keynote of today. Instead of estrangement between those who are working for a common cause, the present crisis calls for a hearty co-operation between such and a wise co-ordination of their efforts. This is especially true of those who belong to the social service class—clergymen and medical practitioners. Both are working for the welfare of mankind. Clergymen, we say, are working for the spiritual welfare, and doctors for the physical welfare of man, but the truth is, man is a unit, and it is impossible to work for his highest welfare without in every case taking into consideration his whole being—body, mind and spirit.

The separate compartment system so much in vogue in the past is now thoroughly discredited. The clergyman who thinks of the spiritual in man as an absolutely tight compartment from which there is no flow into the physical is manifestly behind the age, and the doctor who thinks of the physical in man as an equally tight compartment without any inlet from the spiritual is also clearly out of date.

The spirit of man affects his mind, and the mind of man affects his body. The converse is also true—the body of man affects his mind and the mind of man affects his spirit.

It follows from this that both the clergyman and the doctor should meet on the common ground of the mind of man if they are truly to co-operate in working for the highest welfare of mankind, "a sound mind in a sound body."

It is estimated that three-quarters of the ailments afflicting men, women and children have a mental, or at least a semi-mental cause. This is an age of great nervous strain. While fully recognizing the value of physical remedies, it is downright folly, amounting to criminality, to neglect at the same time mental remedies. Medicine, massage, electricity and rest have their proper place in assisting nature, but "the spirit of life in Christ Jesus," which emanates from God, is the source of all true vitality, and the disharmonies of the mind which are at the root of the physical disease can never be cured by anything less than mental treatment.

The peace of God in the soul of man is the most powerful of all remedial forces at work in the constitution of man.

The old-fashioned idea that the clergyman is attending the sick only to prepare them for death should be exploded. He is attending them to help them physically as well as spiritually through his ministry to the mind. In my experience in sick visiting I have known a patient tossing about with fever fall into a restful sleep after prayer and the repetition of such a text of Scripture as this: "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee."

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The Fulfilment of Prophecy

Archdeacon Armitage preached in St. Paul's Church, Halifax, on the Sunday evenings during Advent, a series of sermons on prophetic subjects, and tracing the light thrown by the Bible on the events caused by the great war. The Decline and Fall of Turkey, was his first subject.

The Archdeacon's text was 1st Kings 22: 14, "And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak." The prophets were spokesmen for God, interpreters of His divine mind and will. They were like watchmen on the mountain peaks of the world, friends of God who held close communion with Him, and announced His purposes to mankind. The function of the prophet was at least two-fold. They taught the people to read the signs of the times, so that they might understand their message in the living present. They were also foretellers who predicted future events, and foretold long centuries before things hidden from the eyes of men, but connected with God's kingdom which would surely come to pass. David, for instance, as Peter declared, (Acts 2: 21) being a prophet foresaw the kingship of Christ, and His resurrection life. And God showed by the mouth of His prophets, that Christ should suffer, that the heavens would receive Him, "until the times of restitution of all things." (Acts 3: 18, 21.)

There are several very remarkable prophecies concerning the Turkish Empire which have been fulfilled before our very eyes. In the Book of Daniel, the 8th chapter and the 9th verse, there is a vision given to this man of God, which appears to picture the rise, reign and decline of the Turkish power. "Out of them came a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant (or glorious) land." This "Little Horn" arises as the prophet foresees, out of the head of the goat, who represents the king of Greece, and the meaning apparently is that a great power will rise out of the geographical and other conditions of the Greek empire of Alexander the Great. It is to be mighty, but not in its own power, its policy is to be one of craft, and he is to destroy the mighty and the holy people. But Daniel hears what the end is to be: "He shall be broken without hand." (8: 25). "He shall come to his end, and none shall help him," (11: 45) St. John also saw in vision the end of the Turkish Empire. (Rev. 21: 12) "And the sixth angel poured out his vial upon the great river Eu-

phrates; and the waters thereof were dried up."

The growth of the Turkish Empire was truly marvellous. Almost within the compass of a single century, it swept the east into its net, and seized as well a large portion of Europe. It took Arabia, Palestine, Syria, Asia Minor, Persia, Armenia, part of India, Egypt, Numidia, Tripoli, Tunis, Barbary States, Morocco, African coast, Spain, Sicily, Cyprus, Sardinia, and made Bagdad its capital. There arose four kingdoms of the Turks bordering on the River Euphrates, one at Bagdad, a second at Damascus, a third at Aleppo, and a fourth at Iconium.

This once mighty Empire has literally dried up, by a process exactly alike that of the shrinking of a river, has been slowly going on for three centuries, but in our day we can see its power destroyed, broken without hand, and with none to help him. The kingdoms and nations and people brought under its sway, have one by one been released from its despotic power. The past saw the breaking away of Spain, and Sicily, and Greece, and Egypt, and Servia, and Roumania, and Bulgaria, and all north Africa; while the present has witnessed the taking of Mesopotamia, of Palestine, of Asia Minor, and to-day the British are in possession of Constantinople itself.

France holds Morocco, Algiers and Tunis; Italy has Tripoli, while Great Britain has Egypt, Mesopotamia and Palestine.

The Promised Land is, however, the central land of prophecy. It embraces far more than Palestine, the Judæa and Samaria and Galilee of our thoughts. For when God made His covenant with Abraham, it was a Land of Promise from the river of Egypt to the great river Euphrates (Gen. 15: 18.) And this embraces almost a continent, extending from Armenia and Persia, to the Soudan and German East Africa, comprising ancient Babylonia, Mesopotamia, East Africa, the Soudan, Abyssinia, Nubia, Egypt, Arabia, Palestine, Syria, and the country around the Persian Gulf.

This glorious land is to be the home of God's people. It is the central portion of the earth's surface. Jerusalem is destined to be its central city. It has always occupied the central place in religion. There God revealed Himself of old. It contains the hallowed spot on which the Saviour of the world was crucified for the salvation of the world. It is yet to become in the fullness of time the joy of the whole earth.

essential between the physician of the body and the physician of the soul.

DEATH OF THE BURMESE HERMIT.

We have on several occasions referred to the very remarkable influence exerted upon Burmese Buddhists by Ye Chan, who had been for many years a Buddhist hermit, and was baptised as a Christian eight years ago. We much regret to hear of his death, which was hastened by an accident, the effects of which he was unable to get rid of owing to the reduced state of his health, consequent upon his ascetic habits. Although only a hundred of his followers have so far become Christians, his influence has been deep and wide, and his works will follow him. The conversion of Burma to the Christian faith, which we confidently anticipate, will, we believe, eventually result from the labours of Ye Chan and of others who will follow in his steps.—Church of Ireland Gazette.

MENTION "THE CANADIAN CHURCHMAN."

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The National Chorus

First among the sterling musical attractions of the New Year, and one that always commends itself to the higher class of critics, is the annual concert of the National Chorus, which is now concluding its sixteenth season under the direction of Dr. Albert Ham, F.R.C.O. The National Chorus has always been distinguished for its strong Imperial tone, and during the duration of the war, it was always to the fore in national patriotic work. Losing a large percentage of its members through enlistments for service, it carried on with complete success and was a prominent factor in forwarding the work of recruiting and stimulating Red Cross activity.

As has always been the case, Dr. Ham has drawn largely from the works of British composers for his programme, and Elgar again figures prominently. His composition, "Fringes of the Fleet," of which the words were written by Rudyard Kipling, is a stirring tribute to the great British navy, and the note of victory will also be sounded in other selections throughout the programme.

The engagement of the great Russian artist, Efreim Zimbalist, will also serve to render this season's concert a notable one. Since his debut in New York in 1911, he has come to be considered as one of the world's greatest violinists and already has a large following in Toronto.

The members of the chorus have exchange tickets which may be turned in at Massey Hall for reserved seats in advance of the regular sale and, in view of the large demand assured, advantage should be taken of this arrangement.

An Old Recipe For a New Complexion

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

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On November 4
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BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.

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A DISGUSTED CAT.

Dandy is the name of a very large and handsome cat belonging to a lady living near Boston. Dandy is really very clever, but he had an experience recently that came near branding him as exceedingly stupid, and he was very much "cut up" over it. An exchange tells the story.

His mistress has a little boy of five years, for whom she had bought one of those clever imitation cats stamped on cloth and stuffed with wool or cotton.

Dandy did not happen to be around when the cotton cat arrived, and after playing with it for a little while the child left it on the windowsill. It sat there, looking from the street wonderfully like a cat.

The lady was sitting by this window sewing, and presently she saw Dandy come into the yard. He glanced up at the window, and was instantly transformed from a dignified, well-behaved cat to a jealous, snarling demon.

The servant girl, who opened the kitchen door in response to his imperative meows, said that he shot by her with the rapidity of lightning, and seemed to clear all of the back stairs at a single bound on his way to the sitting-room.

Into this room he dashed, his yellow eyes aglow with jealous rage, his throat emitting snarls. He leaped fiercely upon the dummy cat and fell with it to the floor.

Dandy's demeanor, when he saw how he had been deceived, was very funny. He walked round and round the cotton cat, amazement and disgust expressed in one prolonged meow, followed by another and another. Then he stood still, with his head twisted in a way too ludicrous to be described.

Finally, he shot out of the room as swiftly as he had entered it, and was seen no more for four days and nights—an unheard-of proceeding in his life. It probably took all that time for him to recover from the shame and disgust his feelings had sustained.

When he finally returned he utterly ignored the object of his foolish rage, showing greater wisdom in this respect than men and women often show when enraged and mortified.

DEATH

On November 4th, 1918, at the London General Hospital, Chelsea, Second Lieutenant Robert Stewart White, R.F.A., elder son of the Bishop of Honan and Mrs. White, aged 29 years, from pneumonia.

Boys and Girls

Dear Cousins,—Santa Claus is responsible for a great deal—mostly the happiness of small people round about Christmas time, but I have a suspicion that this time he is responsible for something else—and that is, the rather few answers I received to our Help Competition. There were several, that is true, and some people told me they thought it was rather hard, which may account for it perhaps; but it never occurred to me that you minded hard things much—I thought you liked them! But I suppose Christmas is such an exciting time anyway, that one must forgive one's cousins if Help Competitions and such things don't seem very interesting.

Paul Gardner writes and tells me about his examinations; how on earth did you ever do so well in your algebra, boy? I never did so well as that in algebra in my life, and my geometry —!!! I wonder they ever had any patience to go on, though I really worked hard. But I used to do better than you in literature, so I don't mind so much.

I had letters from more new cousins, too, which is what I like more than anything; two of the answers also come from two little sisters who say they are both nine years old. Tell me this minute, Kate and Florence, are you twins, because if you are, you're the first twin-cousins I've ever had. And it's you, Kate, who have won the prize! Another new cousin to do it. To go back to Kate's answer; her texts were all short, but they were so good, especially the first four: I wish I had space to print them all, but I'm afraid there isn't room, as the new competition is rather long. It's an old friend this time—A Text-hunting Competition, and I suppose you will all get busy when you see it. It's about the easiest kind of a competition, I think, though there are plenty of catches in it too, so you must look out.

You are all wondering what Santa is going to bring, I expect; for one thing, I guess you all want a good fall of snow, else what use will there be for that sled you asked him for when you wrote the letter and sent it flying up the chimney? Christmas and no snow is a queer kind of arrangement—like a party without any cake, isn't it? But you should see our Christmas tree that we have! And the children don't know a thing about it. We've got to dress it up to-morrow and manage somehow so that nobody will suspect at all, and how to do it I do not know. Mrs. Cousin Mike will have to manage it somehow—she's a clever person, and I suppose she'll do it, but I couldn't—especially as there isn't any snow! If there were some, then I could pack them all off and tell them to play in it and not dare to come near the house till I sent for them,—but as it is . . . well, I'll leave it to other people!

Many thanks for the merry Christmas wishes from all of you; if you were here, I should probably shake hands with you very hard and say, "Same to you, same to you." I might even kiss you, only some of you mightn't like it. But anyway, since I can't do either, I'll shout very loud from the office: Happy New Year, Everybody!! Did you hear me?

Your affectionate Cousin Mike.

RESULTS OF "HELP COMPETITION."

Prize awarded to Kate Maxwell, age 9, 88 Keewatin Avenue, Toronto.

Highly commended in order of merit:

- 1. Alfreda Hall, age 11, 290 Shel-drake Boulevard, Toronto.

- 2. Helen Robinson, age 11, The Rectory, Stanley, N.B.
- 3. Ruth Gardner, age 10, Bobcay-geon, Ontario.
- 4. Paul Gardner, age 12, Bobcay-geon, Ontario.

TEXT-HUNTING COMPETITION.

Where, in the Book of Isaiah, are the following texts found:—

- 1. Learn to do well.
 - 2. Come ye and let us walk in the light of the Lord.
 - 3. None shall slumber nor sleep.
 - 4. For God is with us.
 - 5. The earth shall be full of the knowledge of the Lord as the waters cover the sea.
 - 6. The whole earth is at rest and is quiet.
 - 7. Two or three berries in the uppermost part of the bough.
 - 8. A possession for the bittern and pools of water.
 - 9. He shall smite and heal it.
 - 10. I will commit thy government into his hand.
 - 11. He will swallow up death in victory.
 - 12. He that believeth shall not make haste.
 - 13. Lord, Thou wilt ordain peace for us.
 - 14. The terrible one is brought to nought.
 - 15. Thine eyes shall see thy teachers.
 - 16. Sorrow and sighing shall flee away.
 - 17. The fear of the Lord is his treasure.
 - 18. They were as the grass of the field.
 - 19. In all these things is the life of my spirit.
 - 20. He shall gather the lambs with His arm.
 - 21. Fear not, for I am with thee.
 - 22. Sing unto the Lord a new song.
 - 23. Thou art a God that hides Thyself.
 - 24. From that time that it was, there am I.
 - 25. That thou mayest say to the prisoners, Go.
 - 26. They all shall wax old as a garment.
 - 27. How beautiful upon the mountains are the feet of him that bringeth glad tidings.
 - 28. A leader and commander to the people.
 - 29. And the Lord shall guide thee continually.
 - 30. The angel of his presence saved them.
- Last day for receiving answers is Thursday, January 16th.
Don't forget to write your age.

A CALL TO THEE.

By Fred Scott Shepard.

A call to thee is coming,
O Church of Christ, awake!
The hearts of men are burdened—
Their sins they would forsake;
Go forth with Christ's evangel—
His Gospel to them take.

A call to thee is coming,
O Church of Christ, arise!
The world with sorrow groaneth—
For peace and comfort sighs;
Proclaim God's tender mercy,
And say, "Lift up thine eyes!"

A call to thee is coming,
O Church of Christ, behold!
The Master standeth, waiting
For thee, do not withhold
Thine utmost, loyal service—
Its price is far untold.

Be faithful to thy mission,
The love of God proclaim—
The suffering love that brought us
Salvation through His name;
O Church of Christ, be faithful,
Lest failure be thy shame!

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THE VOWEL GAME.

"Now," said Charlie, when everybody was gathered around the table, "let's play the vowel game father told us he used to play when he was a boy."

"How do you play it?" asked everyone at once.

"It's very easy," replied Charlie, distributing pencils among the family group. "You take the five regular vowels, a, e, i, o, u, and, beginning with the first letter, each player writes as long a sentence as he can, using no vowel except a in any word, but repeating that letter as often as he wishes."

"I don't quite understand," said Cousin Lucy. "Please give us an example."

"You'll have to give me a few minutes' grace, then," laughed Charlie, taking his pencil and paper. "Suppose I take a." He wrote industriously for a few minutes, and then read the result aloud:—

"A man at Panama has a cat that can catch all bad ants, rats and bats at Nathan's pantry and barn."

"You see," continued Charlie, "you may give the players five minutes, or any time you agree on beforehand, to make up the sentence. When the time is up, the sentences are read, and the one having the longest sentence of good, plain, commonplace English has gained the first point. You go on this way for each of the five vowels, and when all the sentences are read and compared, the person who has gained the most points wins the game."—Selected.

THE NEW YEAR

is a good time to make sure your subscription to this paper is paid up. Ask your address label. It tells.

Brain Fag

You are mentally tired. The strain has been continuous. The supply of nerve force is running low.

You cannot leave for a long rest in the country, and it is therefore necessary that you have assistance where you are. Help awaits you in the form of Dr. Chase's Nerve Food.

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 Wed., Jan. 8th from Miss Stuart.

A Freakish House

If you want to see one of the funniest houses that was ever built, go to Yokohama, Japan, and there, upon a high bluff, you will see a grand house (quite grand and costly enough to have been built for a prince), which belongs to a wealthy Englishman who at one time went to live in Japan. The curious thing about this house is that on the eaves the Englishman placed gargoyles—funny figures, with hideous faces, which grinned and smirked at all who passed by. One day some of the servants in the house across the street became very ill, and instead of going to a doctor they asked the advice of a Buddhist priest. The more ignorant a person, the more superstitious he is, as a general rule. These servants were very superstitious; and the priest knew that he could fool them all he liked. Now he was at his wit's end; he really did not know how to cure them; but, of course, he was not going to admit that. So he told them their illness was caused by an evil spirit who lived in those figures on the house opposite. The poor servants rushed to the Englishman and demanded that he take down the faces ornamenting his house, but this the Englishman refused to do, for he knew it was all nonsense and did not wish to spoil his house.

Not knowing where to turn, the servants again sought the priest for advice. This wise man thought a long time, then he told them to put a cannon on the roof of their own house. The cannon, he said, should point directly at the figures, and this would so cow the evil spirit that he would not dare move again. Whether the servants recovered we do not know, but there, to be sure, you will see to this day the ridiculous, grinning figures on the house of the Englishman, and on the house opposite that same cannon, looking straight at them.—Pittsburgh Christian Advocate.

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MISS KNOX, PRINCIPAL, TORONTO. TERM OPENS JAN. 8TH.

Animals' Ears

If you ever see a rabbit running, notice its ears, and you will see that they are laid back flat on its neck. That is not a chance position, nor is it due to the weight of the ears; it is a provision of nature for the little animal's protection. It is one of the hunted, you see, and not one of the hunters.

It is different with the fox and the wolf; their ears as they run are thrust sharply forward, for they are of the hunters. As the rabbit must run away to escape danger, its enemies are always behind it, and, therefore, nature has given it large ears to catch every sound and the habit of throwing them back, because its danger comes from that direction. As the fox and the wolf must run after their prey, nature has given them the habit of thrusting their ears forward.

Just how careful nature is in these matters and how she suits conditions to surroundings may be seen in the jackrabbit of the Western prairies. It is the natural prey of the wolf, and, as it is in more danger than our rabbits are, its ears have been made a good deal larger and longer, the better to hear the sounds made by its enemy.

You have seen a horse thrust his ears forward quickly when anything startles him; that is his instinctive movement to catch every sound of a threatening nature. A dog raises his ears in a similar way.

How wisely God has adapted each animal's body to the kind of life it is to live.—Exchange.

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