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The marriage of Mabel Winifred Dehaney, Mountain View, took place Ruffin, Essex, England, to John T. on June 12th.

Sunday Services in Churches

St. Andrew's—Rev. John W. Stephen, minister. Services 11 a.m. and 7 p.m. conducted by the minister. Strangers cordially invited. Sunday School 3 p.m.

St. Paul's—Holy Communion, 11 a.m. Preacher, Canon Fitzgerald, M.A. Sunday school, 3 p.m.; Evening prayer, 7 o'clock. Preacher, Rev. Canon Fitzgerald, M.A.

W.C.T.U.—The regular meeting of the Woman's Christian Temperance Union will be held in the Y.M.C.A. parlors, Johnson street, on Tuesday, June 19th, at 3.30 p.m. All ladies welcome.

St. George's Cathedral—Third Sunday after Trinity. 8 a.m., holy communion; 11 a.m., holy communion. Preacher, the dean. 3 p.m., Sunday schools; 4 p.m., holy baptism; 7 p.m., evensong. Preacher, Rev. W. E. Kidd.

The Salvation Army—On Sunday, June 17th, at 2.45 p.m., we shall begin our open air services in the City Park (weather permitting). Music by band and songsters. We shall be pleased to see you there.

Sydenham street Methodist church Public worship and sermon, 11 a.m. and 7 p.m. The minister will preach Sunday school, 2.45 p.m.; class meeting, 9.45 a.m. (Flower Sunday, June 24th) Welcome. R. H. Bell, minister.

Chalmers—Rev. Dr. R. J. Wilson, minister. Services, 11 a.m. and 7 p.m. Dr. Wilson will preach. Sunday school and Bible class, 3 p.m. Macgillivray Mission Band, Monday, 4.15 p.m. Strangers cordially invited to all the services.

Calvary Congregational Church—Corner Chalmers and Bagot streets. Pastor, Rev. A. F. Brown, 144 Barrie street. Phone 1806w. Sunday, 11 a.m.; 3 p.m., Sunday school; 7 p.m., Monday, 8 p.m., Christian Endeavor; Wednesday, 8 p.m., prayer meeting.

Bethel Church, corner Barrie and Johnson streets—Pastor, A. Sidney Duncan. Services, 11 a.m. and 7 p.m. Choir assisted by Dr. Hafner and male quartette. Sunday school, 2.45 p.m.; Christian Endeavor service, Monday, 8 p.m.; Prayer meeting, Wednesday, 8 p.m.

St. Lake's church, Nelson street, Rev. J. dePancier Wright, M.A., B.D., rector. Third Sunday after Trinity. 8 a.m., holy communion; 11 a.m. morning prayer; 2.30 Sunday school and Bible classes; 4 p.m.

holy baptism; 7 p.m. evening prayer. Seats free. Visitors and strangers welcome.

Cooke's Church, Brock street—Rev. T. J. S. Ferguson, minister. Public worship and meditation, morning and evening, 11 a.m., "The Infusion of Real Life. How?" 3 p.m. Sunday school; 7 p.m., "Do this in Remembrance of Me. Why?" The Master's Memorial on June 24th, a.m. All are welcome.

Princess Street Methodist Church—Rev. John A. Waddell, minister. Services, 11 a.m. and 7 p.m. The minister at both services. Men's choir at the evening service. Sunday school 2.45 p.m.; Epworth League, Monday, 8 p.m.; prayer meeting, Wednesday, 8 p.m. Strangers and visitors cordially welcomed.

Queen Street Methodist Church—Rev. Dr. W. S. Lennon, minister. 11 a.m., sermon by Rev. G. S. Buckingham, M.A., Ottawa, on the "Daily Vacation Bible School Movement." 7 p.m., sermon by the pastor, "The Joy of the Godly Life." Solo by Mr. Gask. 3 p.m., Sunday school and adult Bible classes. You are invited. Seats free.

First Baptist Church, Sydenham and Johnson streets—Rev. J. S. LaFlair, pastor. 11 a.m., children's day, and flower Sunday service. Special programs. The pastor will give a brief talk about "Weeds." Bible school meets at 10.45 a.m. and joins in the morning service, 7 p.m. Rev. G. S. Buckingham, M.A., of Ottawa, will preach.

First Church of Christ, Scientist, 95 Johnson street—Services, 11 a.m. and 7 p.m. Subject: "God, the Preserver of Man." Sunday school, 9.45 a.m. Wednesday 8 p.m., testimonial meeting. Public reading room open every afternoon except Sunday and holidays, from 3 to 5 p.m., and on Thursday and Saturday evenings from 7.30 to 9.30 p.m. All are cordially invited to the services and to the reading room.

St. James' Church, corner Union and Barrie streets—T. W. Savary, rector, the rectory, 153 Barrie street. Third Sunday after Trinity. 11 a.m. morning prayer and holy communion. Sermon subject, "The End is at Hand." (studies in 1st Ep. of Peter). 3 p.m. Sunday school; 7 p.m. evening prayer and sermon.

"The Soldier Governor's Appeal for National Righteousness." After the evening service an opportunity will be given to meet the retiring and incoming organists.

THE TIE THAT BINDS

By the Rev. Charles Steizie.

By the Rev. Charles Steizie. It wasn't altogether fair to the Socialist who said that all sin is due to poverty, to reply that if this were true, then all the capitalists would be saints. The Socialist had over-emphasized his philosophy, and there is a measure of truth in the reply that he received, but, actually, the rich are also suffering from the poverty of the poor in that they cannot live the right kind of lives while their brothers aren't getting a square deal. It is an axiom that "no man liveth unto himself." It is futile to try to cut oneself off from the affairs of men, no matter how far removed they may appear to be. This cannot long be a good world for any of us to live in, if it isn't a good world for all of us to live in.

No doubt God himself decreed it, for this truth is constantly being forced home upon us. The carefully nurtured little daughter who died of an infectious disease lost her life because the negro nurse came in daily from the alley in the negro quarters and brought the disease with her. One way to handle cases of this sort is to keep the negro nurse out of the white man's home, but a better and more reliable way would be to keep the disease out of the negro woman's home. Then it is likely that it will be kept out of the white man's home, too.

There's an old, old Bible story that most of us learned when we were children. It is about Joseph and his brethren. You will recall that Joseph had been made a mighty man in Egypt. When the famine came his brothers were sent to Egypt to buy corn. In the development of that incident Joseph declared to his brothers who failed to recognize him that he "would not see their faces" unless their younger brother were with them. This is a good story to use as a text. We cannot make out our cases before the tribunal of social and economic justice unless we bring our brothers with us. No man can stand alone—he cannot even be religious alone—there must be a God and a neighbor.

It's going to take a long time for some of us to learn this truth. It isn't a very pleasant truth to have forced upon us, but it's a mighty, splitting truth when it bursts upon us in all its significance. No, poverty isn't the cause of all sin, as my Socialist friend insisted. It sometimes has a lot to do with it, but there are many other important considerations. But there's one thing that's everlastingly certain—brotherhood will cure more sin than riches. There never can be real brotherhood when there are great extremes of poverty and wealth. Some times riches are the cause of much sin, just as poverty may cause it in other cases. "Give me neither poverty nor riches," said the wise man of the Bible. Even so saw the blighting effect of these extremes.

"Brother," is an open sesame to every heart. Tolstoy, travelling along the roadside replied with sorrow that he had no coin to give the beggar who pleaded for charity, but Tolstoy called him "brother," and when the great man passed that way an hour later, he saw that the smile he had kindled by this magic word was still upon the beggar's face.

There is a real revival going on in a certain Canadian Methodist Church. This revival was not begun in the usual fashion, with organized prayer circles preceding the evangelist's coming, and with a corps of trained personal workers, big choirs, organized ushers, finance committee and a committee of the tabernacle. There was nothing of this before the revival began, nor during its progress, and there's nothing of the sort going on now.

This is the way that the revival began: One Sunday morning the minister had been preaching for about ten minutes when he suddenly stopped. "I can't preach, brethren," he said, "I'm thinking of that woman that I saw yesterday with the balliff in her house because she could not pay the rent." And he sat down.

Instinctively the ushers took the collection plates and passed them through the congregation. Then the preacher continued his sermon. But in five minutes he stopped again. "Brethren," he said, "I'm thinking it would be a good thing to take enough off the plates to get that balliff out of the house." And the ushers took the hint. After that the minister had great "freedom" in his speech. He

No remedy can cure all ailments of the human body, but an immense number of people suffer fromaches, pains and disease symptoms when their real trouble is lack of iron in the blood. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron your food merely passes through you without doing you any good; you don't get the strength out of it. There is one universally known tonic that has helped thousands because it contains iron like the iron in fresh vegetables and like the iron in your blood.

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spoke with power. He stirred his hearers as he had never done before. Rather unusual, wasn't it? But wouldn't it be great if some churches had their formal preaching services broken into once in a while so that something would actually happen? What if some folks are jarred because the well-oiled order of service is jolted? Some of us are so tied up to forms and ceremonies that we'd have a panic in our churches if anything really spontaneous would happen, no matter how good it might be.

There are today a hundred men and women in that Canadian church who are vitally interested in the work of the church. They are ready to sacrifice if need be to make things go. They are concerned about the everyday problems of the people as well as their spiritual perplexities. This is a revival which goes on week by week—it isn't limited to the period during which the evangelist is in town. It's a kind of a revival, too, that may be started in any church.

Some of us fail to get started in service for others because we believe that the average person whom we might help will prove to be ungrateful. This may be true, but if the work done by Jesus had ceased as soon as men failed to appreciate it, it would never have been begun. From the time that he was born in a manger until he died on a cross, Jesus was unappreciated.

There is probably no field in which work is so soon forgotten as in the field of social service. The physician who gives himself to the healing of the body knows how true this is. The social worker who fights for better sanitary conditions realizes it. The labor leaders who struggle to secure better wages and shorter hours for the people have faced disappointment in this respect. While men are suffering and need help they are ready to bow before those who have the power to help them. When they find relief they go their way, often without so much as saying "Thank you." This does not mean that they were insincere in the first instance, nor that they are actually ungrateful—they simply forget.

Churches engaged in social work are sometimes disappointed because those whom they assist do not come back and unite with the church. But frequently those assisted fail to come back, not because they are ungrateful, but because they fear that everybody in that particular church knows about their previous misfortune, and so they prefer to go to another church and begin with a feeling of self-respect.

But whatever the reason, and no matter how infrequently people come back and acknowledge their indebtedness, there's only one way for the man or woman who helped, and that's Jesus' way. He did not cease healing the sick or feeding the hungry because men failed to be polite. And after all, when you have reckoned up all the times that people have been ungrateful, you will probably find a few times in your own life when you, too, forgot to return and express appreciation. This should make all of us more sympathetic toward the nine lepers who failed to come back to thank Jesus.



EX-PREMIER ARTHUR MEIGHEN Who this week made a vigorous defence of the Canadian government Merchant Marine in the Commons. He scented a lack of desire to make the Canadian fleet a paying concern. He declared the fleet an essential complement to the National Railways.

A Remarkable Record

Boston Globe. "My name is W. W. Ransom. My ancestor, W. W. Ransom, was discharged from the Revolutionary army, at Philadelphia, in 1777. His son, W. W. Ransom, was discharged from the army at Sacket Harbor, N. Y., in 1812 after that war. His son, W. W. Ransom, was discharged from the army at Fortress Monroe in 1865 after the Civil War. His son, W. W. Ransom, was discharged from the army at Philadelphia in 1898 after the Spanish American war. His son, W. W. Ransom, and two brothers were discharged from the army in 1919 after the World War. Now," continued the old gentleman, "I am mighty glad to visit New England and the old South Meeting House and to see for myself the hallowed places where so many of our old folks, in the olden times, started in business."

To Wipe Out Factionalism. New York, June 15.—Irish-Americans, free state and republican sympathizers, and of both Protestant and Roman Catholic faiths, organized last night an American Fraternity of the Sons of Erin, and pledged themselves to do all they could to wipe out factionalism in this country.

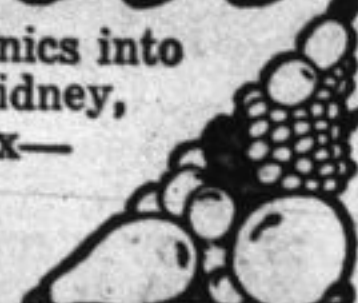
Miss Isabella Law, Glasgow, Scotland; Miss Marlon McLean, Morewood, Ont., and Miss Catherine Broderick, Perth; composed the graduating class at the training school for nurses at the Ontario hospital, Brockville.

Chief of Police William J. Weir, Spokane, Washington, a former Belleville resident, has retired into private life at Spokane after thirty one years' service.

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John Edward Cummins, con of Mrs. E. Cummins, and Miss Alice Osbourne, both of Belleville, were united in marriage on Thursday. The Hastings County Council has voted \$30,000 for the building of bridges in the county. Fine roads are proposed everywhere.