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obscure and which will involve the displacement, and in some cases the reversal of usages, and principles and practices once generally regarded as self evident and universal obligation. This is undoubtedly the general impression among people who can spare an occasional half hour to the consideration of the wider problems of the times. And undoubtedly there is much to warrant such a view. The appearance of coming change is everywhere manifest. In the social, political, industrial, and, we may add, in the ecclesiastical world, whatever uncertainty there may be, the one certainty remains that things will not continue, in outward semblance, as they are. A change or changes are coming, in fact have prospectively already come, for while old forms and formulas may still linger, the spirit that animated and vitalized them has evaporated, or all but evaporated, and like a tenantless dwelling they are doomed to decay and perish, nay, have already begun to decay. And so the hearts of many are failing them. In spite, however, of the anxious, trying and critical character of the times, we do not share the apprehensions so widely indulged by many thoughtful people. For if there is one predominating feature of the present situation, it is the moral inspiration and purpose of every modern movement. Mankind is discontented with present conditions, and therefore desires to better them, and to better them be it noted, in the interests of no particular class, but in that of humanity as a whole, or at all events, of the many. The wildest, crudest, fiercest innovator, whatever may be his methods, certainly aims, or professes to aim at attaining the greatest good for the greatest number. We may differ from him in regard to his methods, we may regard them with disapproval, or even with horror, we may consider the cure worse than the disease, but the fact cannot be ignored that the innovator, or revolutionist of to-day is actuated by motives in themselves just and righteous. The Bishop of London, preaching on the Labour Question before the recent English Church Congress, made a statement, which at the time aroused much comment and not a little hostile criticism. He said that the Labour Movement in England to-day was essentially a Christian one. In spite of its extravagances and abuses and excesses, it was inspired by Christian principles. This statement staggered some people, but it bears a closer examination. Many wrongs and crimes have been perpetrated in the cause of Labour, and many blunders, but the end aimed at is undeniably a righteous one. The same may be said of other modern movements. They are inspired by a moral aim. They do seek in their own way to uplift humanity, to remove social barriers, to alleviate unmerited suffering, to relieve the strain of living, to promote equality, to realize in other words the principles of Christian brotherhood. Many of these movements, of course, are not avowedly Christian, sometimes they are professedly anti-Christian. Nevertheless, when rightly understood, they are profoundly, if unconsciously, religious. Their aim, whatever the means employed, is always a moral one and embodies the righting of some manifest wrong, and the promotion of human happiness. This fact is most reassuring. The spirit of Christ is moving on the troubled waters. The discontent and unrest of the age is inspired, not as might and does appear to some by greed and selfishness and blind envy, but by the determination to find a more equitable mode of life, and the readjustment of human relations on a moral basis. Surely we can trust God to overrule so much moral enthusiasm to the final gain of humanity, and school ourselves to face the future with its tremendous problems in quietness and confidence. In this spirit of unfaltering faith in the ultimate triumph of truth and righteousness we cordially wish all our readers a Happy New Year.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

About a year or so ago "Spectator" was invited to address a group of church workers interested in a Christian Mission to Jews. He ventured to suggest that it was a mistake to approach the Jews with the Christian evangel in the spirit of apology, to proclaim that the Jew was the chosen of God, and that the divine plan included a special place both in heaven and on earth for the Hebrew, to affirm that to be kind to the Jew in the lower flat brought some special blessing that was not forthcoming if the same act for the same need, were extended to the Christian upstairs. It is because all are sinners and all need divine forgiveness and divine sustenance through Christ, that Jew and Gentile must approach the Father, not because of their privileges, but because of their needs. It is on account of the largeness and fullness of God's love for all the children of men, that the Jew must be included in the evangelization of the world. All this was received with something like consternation while the conventional presentation of the subject was welcomed with the warmest approval. A few weeks ago "Spectator" was interested to hear a Jewish clergyman, a priest of the Anglican Church deprecating the constant reference to the Jews as God's "chosen people," and thus ministering to their vanity. His point appeared to be that it was the wrong angle of approach by which to bring the Gospel of Christ to the Jew. It would seem to us to be simply fundamental that the Jew should take his place with all other sinners at the foot of the cross. If there is any hope of making any deep and broad impression upon the Hebrew mind and heart in our opinion it will not be accomplished by essays and arguments about the Hebrew Scriptures, but by an unfolding of the hungering and thirsting of human hearts and the possibility of Christ alone furnishing the bread of life and the living water.

The spirit of Mr. Brewer's letter in the last issue of the "Churchman" is exactly the spirit which will do most to call forth light upon the great question of Prayer Book Revision. It is the spirit of setting forth one's opinion clearly and definitely and seeking the views and opinions of others by means of which the original opinion may be modified. This is not the time for decisions and the closing of questions bearing upon this subject, but the occasion for enquiry, research, meditation, the facing of problems and the contributing of what we can towards their solution, and seeking the further contributions of others. It is letters of just that spirit that "Spectator" has hoped to call out as he has from time to time raised all sorts of questions regarding our liturgy. Our readers will remember that the

special point under consideration, was what is the special objection of morning and evening prayer, what is the climax in each case? This question was raised because it appeared to "Spectator" that if any alteration is to be made in our services it must be an alteration which will fit in with a recognized plan or purpose. Whether he is right or wrong in this assumption is, of course, a question concerning which diversity of opinion may exist. To go a step further and decide what is the special objection of the existing services and why they are so, is a still more difficult problem, but if we wish to add or subtract must we not know what we are aiming at lest the results of our labours be to carry our hearts hither and thither without a definite resting place? Mr. Brewer raises the point which was also raised by a very dear friend in a private letter a couple of weeks ago, namely, the assigning of the Gospel canticles as the keys to the services, because of their places in the Services of the Hours of which Matins and Evensong are composites or amalgams. This at once raises the question, can the force or significance of any given portion of Morning Prayer, we will say, be determined by its original position in Prime or Lauds? The fusion of two elements does not result in the reproduction of the characteristics of the original constituents. Hydrogen and oxygen have their own qualities which are quite different from those of the water, resulting from their proper fusion. Is then the interpretation of our service to be entirely conditioned by the interpretation of elementary services from which it sprung? Or have we not ultimately to judge the service as it stands and recognize that elements brought into new relationships possess their own peculiar value and produce their own peculiar effects. "Spectator" does not undervalue the advantages of historical interpretations, but every service destined for the use of men ought to carry its own interpretation on its face. Let us have the roots of our devotion embedded as deep down in the history of the generations as may be, but let also what is on the surface be manifestly intelligible to those who may behold it. When "Spectator" indicated the creed as the climax of the service it appeared to him that the wave of devotion seemed to break at that point. It is not a manifest and continuous upward movement, but rather a series of undulations, the crest of the last one being the creed. We would like to ask, is the Te Deum what we profess it to be, the Church's greatest hymn of praise? If so, why should it come after the Old Testament lesson rather than the New? Would not the movement be more regularly forward and upward if placed after the second lesson? Of this, however, we may have more to say at another time. "Spectator."

AN ADDRESS BY THE BISHOP-COADIUTOR OF JAMAICA.

At a recent Convention of the members of the Brotherhood of St. Andrew, which was held in Spanish Town, Jamaica, there were 165 present. A special Corporate Communion was held in the cathedral, and it was a deeply impressive service. The Archbishop celebrated, about 150 men must have communicated, and the address was, as on previous occasions, delivered by the Coadjutor Bishop, who took as his subject, "God's Warrior," having dealt last year with "God's Witnesses," and the previous year with "God's Workmen." Bishop Joscelyne based his address on the words, "Finally, my brethren, be strengthened in the Lord" (Ephesians 6:10 (R.V.)). Twice over does St. Paul liken the Christian man to a soldier, here and in his last letter of all, the Second letter to Timothy; here it is "be strong in the Lord;" there it is "a good soldier of Jesus Christ." Here it is "Put on the whole armour of God;" there it is, "No man on active service entangleth himself with the affairs of this life." And so to-day we take the thought put into our minds by the Epistle of the week, and we find out as Brotherhood men, enrolled in an army of peace, and yet engaged in a perpetual war, what the great missionary of the Gentiles has to tell us about our life as soldiers.

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