

GLORY—PEACE—GOOD-WILL.

It is no accident that in the message of the angels these three words stand out so clearly, for in them are set forth the aim of every complete life, the condition under which it may be realized, and the nature of its many activities. No life can be fruitful which is self-centred, for the centre of creation and progress—the source of all beauty, truth and holiness—is God. The aim of existence is more than the exaltation of self, it is the worship and adoration of the Eternal—the All-perfect. It follows that the condition of a perfect life is union with Him in thought and wish and deed. Herein is peace. And when peace is translated into human action there is spelled out the story of good-will—the story that properly began when He of whom the angels sang went about doing good, the story that has been told so often since in consecrated lives and loving service.

THE WESTERN HOME.

This much for a sermon. Now for a little talk about ourselves. What about our Western homes? Are they to conform to this ideal? Shall we write over the doors the words Glory, Peace, and Good-will?

Reverence is no idle abstraction, but fundamental human feeling. If in looking about us we can discern a tendency among young and old to treat with levity all things sacred, and if we can observe a decrease in filial piety and in the regard for age and rightful authority we should well take heed. Every effect has its cause, and if there is a growing feeling of irreverence the cause is not difficult to seek. As a rule, people and institutions receive all the respect to which they are entitled. If parents are held in light esteem by their children it is because they are not worthy of honor. The man who spends all his evenings away from home, and the woman who gives all her afternoons to pink teas, or who is so engrossed in work as not to have a moment for sympathetic communion with her children, need expect nothing more than that the home will be characterized by irreverence. So, too, will it be in the matter of peace and good-will. It is the parents who set the pace. If their first concern is the highest welfare of the children, and if this is shown in wise and loving deeds, there will be a sure return, for parental love is a seed which, cast upon the waters, is certain to yield in its time an abundant harvest.

CHRISTMAS GIVING.

For the home, this particular season has its special opportunities. Parents may win the hearts of their children by making the day one of real childish enjoyment. This is, after all, what the day should mean. And children, by giving to each other may learn the lesson that all true pleasure is in the giving. The question on Christmas morning is not "What did I get?" but "What was I able to give?" It is not a little thing on earth this good-will which expresses itself in giving—here, there and everywhere. It is the most royal custom in the whole world, and everybody proves his kingly instincts by his deeds at such a time as this. Custom has closed the gates to giving at other seasons of the year, but now, just for one day, no offence will be taken if heart speaks to heart. Nor is it necessary that a gift be either useless or extravagant. People always show their good sense by being practical. For some children a warm pair of mittens is better than a mechanical toy, for some parents, a ton of coal is better than a flimsy comforter. And even if there be no expenditure of money at all, there is nothing kinder and better than a little personal note expressing love and good-will. But whatever form an interchange of greetings may assume, the season should not pass

without something being said or done to make life better, sweeter and more unselfish. May the spirit of giving get into every home in the West this year, so that none will be forgotten—and as the good-will is shown, may there come into hearts that peace which passeth knowledge, and which leads to the glorification of Him who gave His only Son on that first Christmas morn.

MECHANICAL GIVING.

In connection with this Christmas giving has grown up a practice that has become intolerable. It is the practice of reducing Christmas giving to a business. There is no giving at all unless the heart is in it—"Not what we give but what we share; for the gift without the giver is bare." Nothing is more unbearable than this—that we should write out a duty list and then rush to a departmental store and fill in the blanks in a busy half hour, and come forth with "There, thank goodness, I'm through with it!"

The mention of departmental stores and Christmas shopping calls forth the suggestion that a proper practice during this season would have some regard for the shop girls. Why not begin shopping, if shopping must be done, a month ahead of time, so that the holiday season may not mean the labor season for those who stand behind the counters?

THE CHRISTMAS SPIRIT IN BUSINESS.

But good-will must get into our business as well as into our homes. The only power that can ever finally adjust the difficulties between labor and capital, employer and employee, producer and consumer, plutocrat and common people, is the power of true, Christian conduct. Not preaching and not praying, but true Christian living will put things right in this old world. Does anyone think that if a magnate robs the people for three hundred and sixty-four days in the year—corrupting parliaments and constituencies—he can set matters right by a few cheap gifts to the office boys at Christmas? Does anyone think that an exchange of gifts—calendars on the one hand and cigars on the other—will make it right between employers and employees? Genuine good-will is based on love and justice. Without these there is no real Christianity. He was not one of the richest men in Winnipeg, but one of the noblest, who, when asked to join a merger, announced that he was living to serve his God, but that he was in business simply to pay expenses. He had got measurably close to the meaning of the angels' message. It is no wonder that he was of all public spirits first in peace and in good-will. After all, why should there be bitterness and animosity over that which is transient?

THE CHRISTMAS SPIRIT IN LEGISLATION.

But surely it is over our legislative halls that the words of the angels' song require to be written. Human law should be patterned after the divine, and should make for peace and good-will. There are signs which indicate that the end of gross misrule is approaching. We can never have peace and good-will so long as there is class legislation, so long as a favored few are living on the masses, so long as one young man can spend three hundred thousand dollars in a year, of money donated by the government, while thousands of souls, much more deserving, are living in absolute want. Such things were never intended in Christian civilization, and the civilization that will survive is that in which Christian models are adopted. So we must get into the habit of sending to parliament men who

are imbued with the spirit of honesty and justice—men who know not fear, except the fear of doing wrong. It is not cleverness and acumen but good old-fashioned morality that is demanded. So we shall do well to look around in every constituency and find men who, in their personal lives and in their business associations are above reproach, men whom the lust of office will not kill, men who love the common good and who place right and honor above national gain. Then, and then only, shall we get laws worthy of a great people, and we shall become a great people only as we subscribe to worthy laws.

CHRISTMAS VISITING.

Some of our Western people are going East for vacation. May they have a pleasant and profitable time. There is one thing they should do while they are away. They should get to know our own East—the Canadian East. It is not the East of ten years ago, but it has grown because we have grown. It is part of ourselves, and to it we must look. That hundreds should come westward every year to spy the land is good. We are not ashamed to display our wares. The other half of the courtesy is equally important. We must visit the older provinces and know what they mean to us.

TECHNICAL EDUCATION.

The Dominion Commission on Technical Education is visiting the West. They have an important work to perform. We require schools for general culture, but we require also vocational schools. The two can be combined and should be combined in secondary education. There should be no vocational education at all during the elementary school period. The scholars are too ignorant, too miniature to profit by such instruction as they might receive. For them to learn a trade before fifteen would be to doom them to low-grade industry for life. In universities, technical schools should parallel the ordinary courses. A university is only half organized which does not operate technical schools.

BI-LINGUAL SCHOOLS.

This Bishop Fallon incident may lead to some revision of our methods of doing things. It has been assumed that the best way to teach a foreign born child to speak English is to give him for teacher one who speaks his mother tongue. This is a mistake. The best thing possible is to give him an English teacher and to conduct all the exercises in English. If the idea is to teach the child to speak French, he should have a French teacher, if German, a German teacher. Now, it is evident that the language of Canada must be English. If some do not agree to this, then they had better get to know it as soon as possible. As for the West, there is only one feeling in the matter. Therefore it is the duty of all school administrators to encourage the appointment of English teachers in every district in the West, and to discourage the employment of those who are not skilled in the language. These words are spoken not on behalf of the English language but on behalf of the foreign-born children, or those who do not speak English, because they should suffer no handicap in the race of life. Any attempt to perpetuate bilingual schools is an attempt to perpetuate divisions within the commonwealth. The sooner they go, the better for the state and the individuals chiefly concerned. As a matter of fact, it is doubtful if such schools were ever established on educational grounds. Their encouragement has been a piece of mistaken political diplomacy.