

personal influences, and at the same time give him scope for developing a true and right independence."

This is a timely and significant statement which has application to many other places besides China. Missionaries abroad, and perhaps also clergy at home, are too apt to forget that even an Apostle says, "Not for that we have dominion over your faith, but are helpers of your joy."

The Cinema Peril

Last year the "Miracle" play caused great concern and grief to the Christian conscience of England, and yet it is now to be followed by something infinitely worse, an exhibition of moving pictures, "From Manger to Cross," representing scenes in the Life of our Lord. The prospectus says that these scenes include incidents connected with the last days of our Lord's earthly life, and of one picture, "The Agony in the Garden," we are told that "it was photographed in the Garden of Gethsemane, at present owned by some Franciscan monks who did all in their power to help the actors." A great gathering of clergy, ministers, members of parliament, and others, was arranged the other evening to witness the show, which is a speculation of American origin, and is said to have cost no less than \$100,000. The commercialism alone is objectionable, but the turning of sacred history into a dramatic show as a money-making entertainment is nothing short of horrible, and we are astonished that any clergyman of our Church, or indeed, any Christian at all, could attend such an exhibition. We are, at any rate, glad to learn that strong disapproval of the scenes witnessed has come from many of those who attended the gathering. Reverence for our holy religion and for the sacredness of our Lord's Person should have prevented the realities of the Gospel from being introduced into the arena of fiction. It is a thousand pities that something could not have been done to prevent the exhibition of these films, and we earnestly hope that public opinion in Canada will prevent anything of the sort from being reproduced over here.

Week Evening Meeting

It is well known that in connection with the modern idea of the institutional Church a strong opinion is expressed in favour of the Church providing for various needs by means of week evening meetings. It is urged in support of this that as saloons and places of entertainment are open every night, it is imperative for the Church to provide counter-attractions, and give opportunities for social and other gatherings, especially to those who live in boarding houses and are away from home influences. While there is, of course, much truth in these contentions, there is also something to be said on the other side, which needs careful notice. At a recent conference a clergyman spoke as follows:—

We have so multiplied meetings and organizations, that many loyal workers have scarcely an evening a week left for the cultivation of the society of their own families.

It is a very important question whether the Church, in its desire to provide a variety of meetings, is not really hurting the influence of the home, because not merely are workers taken away from family life, but young people who are still living at home, are found at Church meetings instead of under the quiet influences of what is after all the primary power of life—the home. While, therefore, it is possible to say a great deal in support of both contentions, it is essential that the Church should do its utmost to foster the life of the home.

A Welcome Departure

The gratifying announcement was made last week at the Toronto Diocesan Mission Board that an official is to be appointed, who will devote his

whole time to the work of moral and social reform. This is good news, especially for those who have felt that our Church ought not to be behind other Churches in this very important and pressing work. Only the other day a young clergyman had occasion to make enquiries in regard to the work of the Anglican Church for moral reform, and he could not obtain any satisfactory information or material in the form of literature, but on application at the office of the Presbyterian Church, he was at once provided with a large number of valuable booklets, dealing with various aspects of these grave issues. We hope, however, that the appointment for the Diocese of Toronto will only be the preliminary step towards action for the whole Dominion on the part of our General Synod. The matter is too serious and the issues too many to be limited to any one Diocese, and we must take action that will enable us to deal with the entire field. Such an effort on behalf of our country will do almost more than anything else to show the people of Canada the genuine interest of the Anglican Church in all questions of social and moral welfare.

"THAT BLESSED HOPE"

One of the greatest privileges and blessings of the Christian Year is the opportunity afforded by the Advent Season to call attention to the Coming of the Lord. Although Sunday by Sunday we testify that "From thence He shall come to judge the quick and the dead," yet the weeks of Advent provide for an additional emphasis on one of the profoundest truths of Holy Scripture. The Second Advent is the culminating point of the revelation of the Word Incarnate, the Second Person of the Blessed Trinity. His Pre-existence, His Incarnation, His Death, His Resurrection, His Ascension—all find their fitting climax in His coming again. And yet a truth so prominent in the New Testament calls for far more attention than is involved in the occasion provided by one month in the year. It has been computed that there are over three hundred references in the New Testament to the Lord's Coming, and if this is so, it must mean that the subject is one of the greatest possible importance, for a truth so prominent cannot be otherwise than vital and essential. We see it treated in almost every book in the New Testament, and in a remarkable variety of aspects. It was announced by our Lord in the Gospels, it was taught by the Apostles in their preaching and writings, and it is anticipated in the Apocalypse. Nor must any difference of interpretation prevent us from teaching and emphasizing this definite truth. As the late Archbishop Benson once said, "He will come at some time; He may come at any time."

And when we recall and realize the truths connected with the Coming we are enabled to see still more clearly the place and power of the doctrine in Christianity. It is the one hope set before the Church in the New Testament. The Christian does not, or should not, contemplate death, for this is never put before our eyes as the goal of the Gospel. We are only too apt to forget this, especially in view of some of our familiar hymns, and we are thereby led to regard death as inevitable and the Coming of Christ as possible and contingent only. But the New Testament reverses this order and teaches that while death may come the Lord will come. "The sky, not the grave, is our goal." With this hope of the Church Militant is associated the thought of the resurrection of the dead in Christ and the reunion of these with living believers (1 Thess. iv.). Could anything be more comforting and inspiring than this blessed assurance? How often people have been led astray by what is sometimes called "the larger hope" instead of concentrating attention on what the New Testament calls "that blessed hope." The latter is

the great preservative against any errors connected with the former, and it is only when the hope of the Lord's Coming recedes from the view that the minds of men become involved in speculation and impossible ideas concerning future life. Then again, the Coming of the Lord is associated with the reward of the believer. The people of God are now labouring in view of the Day of Christ, and with that event will come the recognition of their service as they stand before their Master to receive the rewards of grace according to work. To the weary toiler filled with disappointment at apparent fruitlessness the assurance of the Lord's coming brings inspiration, hope, and cheer.

In the light of these profound and yet practical truths it is easy to see what an incentive to holiness and earnestness is the teaching of the New Testament concerning the Coming of the Lord. "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." In view of all that is to happen in connection with that wonderful event we can readily appreciate the force of the Apostle's question, "What manner of persons ought ye to be in all holy conversation and godliness?" There is perhaps nothing set before us so definitely as an incentive to hope, to holiness, to progress, and to strenuous effort, as the fact of the Advent of our Master. Let no one say that it is a speculative and imaginative doctrine. It is nothing of the kind, but one of the most severely practical of all the truths included in the revelation of Christ. If only clergy and people preach and live this doctrine of the imminent Coming of the Lord Jesus it would make a profound difference in the Christian life and service of our Churches. In view of the present state of the world with its apparently increasing indifference to God and vital godliness it ought to be obvious that the aim and purpose of the Church in the present dispensation is not to convert the world. Indeed, if this were the goal of the present order of things, Christian workers might well stand appalled and overwhelmed with despair as they realize how comparatively little has been done during the ages of the Church. But if, instead of this vain hope, we understand that the present dispensation is intended, as St. James said, "to take out a people for His Name," and that this is to be done in the light of the Coming of the Lord for His own people, the Body of Christ, it will make a marvellous difference to the spirit in which we prosecute our task. It will crown our faith and love with that hope which is essential to the full, true, spiritual life. Let us therefore take advantage of this Advent season to proclaim once again the solemn and yet glad truth of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

OUT OF FASHION.

(Baltimore Sun.)

(God is out of fashion.—G. Bernard Shaw.)

God is out of fashion? Then let me go
Where styles don't change in religion so!
God out of fashion? Then love is, too,
And the simple sweetness of life lived true.
To joy and honour and grace and truth
And the morning of beauty and deathless youth!

God out of fashion? Then let me smile
In a land where they do not change the style!
God out of fashion? Then truth is dead,
And barren ways are the ways men tread.
And lips are ashen, and men turned brute
Are eating the salt of the dead sea fruit!

God out of fashion? Oh, no! Not yet,
Though bumptious creatures sometimes forget
That laws eternal and plans sublime
Remain unchanged through the changing time;
And when they are dust in a rolling clod
Men's souls will still raiment themselves in
God!

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