



### 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who thinks of the physical in man as an equally tight compartment without any inlet from the spiritual is also clearly out of date.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."

### 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, Efrem 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

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