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# Canadian Churchman

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The National Church of England Weekly

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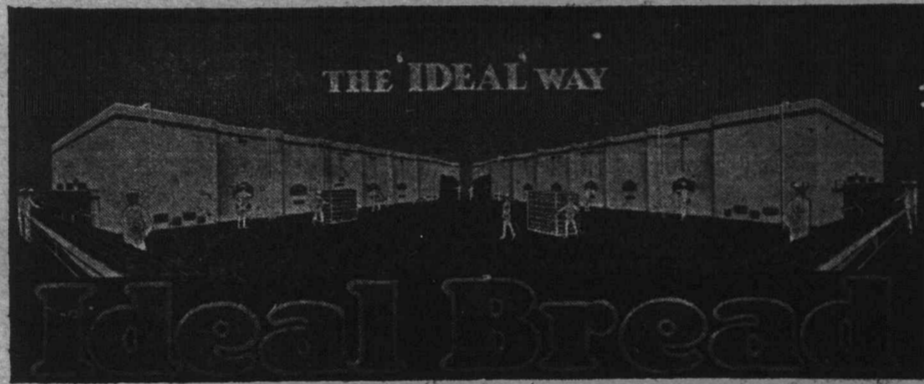
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## Personal & General

Field Marshal Sir Evelyn Wood died in England on December 1st, aged 80.

Mr. F. Ottaway has been appointed to succeed Mr. F. L. McGachin as organist of All Saints', Collingwood.

Dr. Roper, the Bishop of Ottawa, has been appointed Warden of the Sisterhood of St. John the Divine, Toronto.

Lieut.-Cols. Colin Harbottle and Herbert Molson have been gazetted Companions of the Order of St. Michael and St. George.

The Bishop of Niagara has been visiting small towns and rural parishes of his diocese during the past six weeks.

The Imperial Munition Board expended in Canada on behalf of the Imperial Government during the war the sum of one billion dollars.

The Rev. L. J. Donaldson, Rector of Trinity, Halifax, left this month on a visit to California, accompanied by Mrs. Donaldson and their two sons.

Rev. Professor E. A. McIntyre was the preacher at the anniversary services at St. Paul's, Lindsay, recently. \$1,500 was the amount raised for special purposes on the day.

Sir William Osler, the Regius Professor of Medicine at Oxford University, who has been ill for some time past, is, by latest reports, slightly improved in health.

Canon Morley, of Toronto, has published the 1920 edition of his church calendar. It contains the Church Lessons and some attractive devotional quotations.

Mr. and Mrs. Thomas Fisher, Port Arthur, Ont., announce the engagement of their only daughter, Nellie, to the Rev. Owen Lacey Jull, L.S.T., assistant priest of St. John's Church, Port Arthur, Ont.

Rev. W. L. Baynes-Reed, D.S.O., Rector of St. John's Church, Norway, Toronto, who has been confined to his home through influenza for the past week, is now convalescent and will resume his duties shortly.

Archbishop Worrell and Rev. Dr. Hague were the special preachers at the 150th anniversary of St. Paul's, Charlottetown. Dr. Hague gave an address to a crowded Men's Banquet on the following Monday.

The Hon. J. Wanamaker, of Philadelphia, who was lately elected Chairman of the Executive Committee of the World's Sunday School Association, has been actively engaged in Sunday School work for 72 years.

The Rev. S. J. Woodroffe, Rector of Cornwallis, has been unanimously elected to the Parish of Coxheath. He is well known in Cape Breton, having been curate of St. George's and the first Rector of Christ Church.

The New York Bible Society observed its 110th anniversary on December 7th, when the anniversary service was held in the Cathedral of St. John the Divine. General Pershing was present at the service.

The steeple of St. Paul's, Port Dover, Ont., was badly damaged during the great storm of November 29th, and it may be found necessary to tear it down. For many years it has been used as a landmark by sailors on Lake Erie.

The M.S.C.C. Church Calendar for 1920 has a significant picture of the consecration of the first Anglican Chinese Bishop. The Canadian Lectionary is used throughout. It is put out in sheet-form and pad-form convenient for the lectern.

At the close of the Inter-Church Forward Movement convention in Winnipeg, the Archbishop of Rupert's Land appealed to the clergy to preach a simpler and straighter Gospel mes-

sage and to laity to bring religion more into the homes.

The Protestant churches of Orangeville, Ont., united in the Forward Movement and took the Opera House for a week, when afternoon and evening meetings were held. Full houses heard the different speakers, who included Rev. Lawrence Skey, of St. Anne's, Toronto.

The Forward Movement in Ottawa was launched on December 9th, at a luncheon given by Sir Henry Egan at the Chateau Laurier. Among the speakers were Rev. Canon Gould, the Duke of Devonshire, and the Bishop of Ottawa. Mr. J. F. Orde, K.C., acted as chairman.

The Anglican Forward Movement was launched in Kingston on December 9th at a mass meeting in St. James' Church. Bishop Bidwell presided, and introduced G. B. Nicholson, M.P., for the district of Algoma, a prominent member of the Church, who gave a most inspiring address.

Many throughout the Dominion will be relieved to learn that Judge Savary, of Annapolis, has so far recovered from his recent serious illness, that his son, Rev. T. W. Savary, of Kingston, has returned to Kingston. The Judge is in his eighty-eighth year, and is looking forward to the next session of the General Synod, of which body he is a familiar figure.

At the Advent ordination held by the Bishop of Niagara in St. George's Church, Hamilton, the Rev. G. Napier Smith, B.A., was advanced to the priesthood. Archdeacon Perry, of Hamilton, preached the sermon from Acts 9:15. The Rev. G. Napier Smith has already spent some time in the Language School at Peking, and will soon return to China to work with Bishop White. He went overseas with a Chinese labour battalion. St. George's Church, Hamilton, guarantees his stipend.

That Queen Mary has been pleased to accept the Indian name of "Canon-Ronh-Nwa" from the women of the Six Nations Indians, whose reserve is near Brantford, is the information received here from Ottawa. The name given is the Indian name of Mrs. Helen Hill, president of the Six Nations Women's Patriotic League. The Queen also extended her gracious thanks for the address sent to her by the Indian women, and presented to the Prince of Wales on the occasion of the visit of the Prince at Brantford on October 20th last.

At a meeting of the Executive Committee of the Synod of the Diocese of Rupert's Land, held in Winnipeg recently, it was decided to at once proceed with an increase of stipend for the clergy, the minimum being raised from \$1,200 to \$1,500. The increase proposed is \$100 a year for three years, at the end of which time the \$1,500 will have been attained. Parishes, however, will be asked to make the increase more rapidly where local conditions warrant it. It was also decided to place clergymen in Indian missions on the same footing as regards stipends as the other clergy of the diocese at the present time. This change will go into effect on January 1.

At Mulgrave, Guysboro County, Nova Scotia, there passed away on November 24th Mrs. William Reeves. She had been a great sufferer for over four months, and was eighty-four years of age. All her life she had been strongly identified with the work of the Church, and ever strove to follow in the footsteps of the Blessed Master. The funeral service was conducted on November 26th, by Rev. B. P. Colclough, Rector of Arichat—there being at the present time no incumbent at Mulgrave. She leaves three sons, Fred and Henry of Mulgrave, Edward of Pictou, N.S., and one daughter Annie at home. The family have the sincere sympathy of their many friends.

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# Canadian Churchman

Toronto, December 18th, 1919.

## Editorial

### The Word Became Flesh

MERRIMENT, gift-making, and good cheer are characteristic of Christmastide. But they are not particularly Christian marks. Long before the birthday of Christ was celebrated on the winter solstice, the pagan world of ancient Rome spent the day in carnival and carousal that degenerated into libertinism. They celebrated the turn in the course of the sun when the dark, winter season was half over and the sun would return in increasing strength. The Christians supplanted that idea and its celebration by dedicating the day to the Birth of JESUS CHRIST. Then gifts and merriment took on a new meaning. They spoke not of the sun, but of the Light of Lights that lighteth every man coming into the world, and under His auspices the feast was purged and the merriment was pure.

Some people might just as well be celebrating the winter solstice to-day for all the thought they give to Jesus Christ. For them Christmastide is a time of carnival and carousal. Christmas Day is marked chiefly by the indulgence to repletion in expensive viands. Of the Saviour born to a sinful world there is no thought—indeed, the suggestion of such a thing as sin and the necessity of a Saviour would be laughed from the board.

And some of us Christians do not do a great deal better. How many fathers or mothers snatch a moment from the busy day and tell the children wearied with their play what is the real meaning of Christmas Day? If we have in our minds the thought of Christ's coming, how much deeper the joy is, and how the very greeting, "A Happy Christmas!" is filled with a new world of meaning.

The most stupendous event of all history is what we celebrate. The Word became Flesh. God became Incarnate. The Infinite dwelt in the finite. This is one of the fundamental truths of the Christian faith. We have no place for a "low Christology." We do not find that Deity was something ascribed to Jesus only after a long process of years. In the very earliest letter of St. Paul which we have he speaks of "the Lord Jesus Christ, being His Son from heaven whom He raised from the dead." There is a full ascription of honours there.

Christianity is Christ, and the central point in the estimate of Christ is that He is super-human. The teaching of His deity is like a watershed. To the one side flow the doctrines which attempt to state His deity, and to the other side, those which do not. As in St. John's day, so in ours. The spirits can be tested by whether they confess Jesus Christ has come in the flesh or not. That is a touchstone for all the 'isms and 'asms of the day.

Christ is human. Perfectly so. Any statement regarding Him which obscures that is faulty. Here is where the crudity of some attempts lie. But after we have extolled His virtue, wisdom, courage and love, we have not filled in all the lines of the New Testament picture of Christ. He is human, and something more. Any statements which obscure that something more are faulty. That something more is Deity.

There is no doubt about it. The Gospels teach the Virgin Birth of Jesus Christ. To say otherwise is inexcusable. Anyone who suggests that because Jesus and His Apostles did not use the Virgin Birth as a proof of His Deity, therefore it may be regarded as an accretion, a later addition, not a fact, but a pious fiction, is getting sadly out of touch with the necessities of the Evangel. Even to-day we do not advance the Virgin Birth as a proof of Christ's Deity. It is the Deity of Christ abundantly proved on other counts that makes for us the Virgin Birth a consistent mode of Incarnation.

What additional thought or inference does the Virgin Birth give us? Not many of us think of the cutting off of a "sinful entail," the inheriting of sinful tendencies. Because we realize that these would come from a mother as well as from a father. Along that line of thought we can see the logicalness of the idea of the Immaculate Conception of the Virgin Mary which was invented to cover just that point. But sheer logic would drive us on to a succession of Immaculate Conceptions to prepare a Vessel for the Incarnation. A sinless conception must be *superhuman* even where there be only a mother concerned.

The point brought out by DR. W. E. ORCHARD in a new volume of sermons entitled THE THEOLOGY OF JESUS, is that the Virgin Birth teaches us the inviolability of human personality. When God planned to save humanity He could not begin by destroying a human personality. That is exactly what He would have done if the Word, Who is pre-existent, had come down into an ordinary man. For the ordinary method of generation produces a new person. And we should have had two persons, entailing a dual personality, or else the one person would have had to be destroyed, or suppressed, or absorbed by the other. That is just what Nestorianism was condemned for and that is the doctrine favoured by modern theosophy.

For a real Incarnation the Divine Person must live a truly human life, so that, while the person is absolutely Divine, the life is a truly human achievement. The Virgin Birth, therefore, puts upon human personality the highest possible seal.

### Forward Movement Prayer.

ALMIGHTY and Everlasting God, Who hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world, we humbly beseech Thee to prosper the present undertaking of Thy people through the Forward Movement for the good of Thy Church and for the advancement of Thy Kingdom. Strengthen us, we beseech Thee, O Lord, with Thy Holy Spirit, and daily increase in us Thy manifold gifts of grace. Enlarge our faith and fill us with a hearty desire to do Thy will. We beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with love and zeal. And grant that all that we do may be so ordered by Thy governance that Thy blessing may rest upon our endeavours, to the glory of Thy Holy Name; through Jesus Christ, our Lord. Amen.

## The Christian Year

### The Spirit of Christmas

(FIRST SUNDAY AFTER CHRISTMAS.)

"Christians, awake, salute the happy morn,  
Whereon the Saviour of the world was born."

THE spirit of Christmas is felt universally in the Christian world. It has a unique sentiment attached to it. It touches childhood and old age alike. It brightens the lot of the weary and cheers the heart of the sad. It links up the past with the present, and lightens the hope of the future. Old memories crowd back upon us; memories with which were associated the mystery and charm of childhood, and mingling with them in glad confusion are the recollections of later days when the buoyancy of youth reached keenly to the joyous emotion of happy gatherings and reunions. To many there comes a touch of sadness, because life is so different to what it once was. Dear ones who shared our blessed joys are no longer seen amongst us. But the bitter poignancy to which such sense of loss gives rise is toned and hallowed by the sacred associations of Heaven's sweetest gifts and blessings. Memories that bless and burn are shot through with that glorious light that never shone on land or sea, the light of the Eastern Star which, rising in the midst of Heaven's undying glory, floods with celestial light the inner soul of twice-born men.

"To you, in David's town, this day  
Is born of David's line  
A Saviour who is Christ the Lord;  
And this shall be the sign."

#### THE HEAVENLY BABE.

The old story of God's gift to the world is told at Christmas time, in hut and hovel, in chapel and sanctuary, in fane and castle, from ice-locked land to coral strand, in every language under the sun. It is made intelligible to the child in the immortal mythical visitor whose mystery symbolizes the gracious gift of one who gives out of the abundance of His loving store. It speaks to the heart of philosopher and sage, and of him who is bowed with age, in terms so simple, so natural and so divinely sweet, as to touch the deepest and truest in human nature: the fount of loving tears and holy joy.

"And they who do their souls no wrong,  
But keep at eve the faith of morn,  
Shall daily hear the Angel's song:  
"To-day the Prince of Peace is born.'"

The music of the Christmas season has sounded down the ages, mingled with the far-off strains of many voices. Sights and sounds of mellowed majesty combine to make the glad refrain. The shepherds live again before our eyes. We can hear the voices their flocks have come to know so well. The wise men are following with eager faithfulness the guiding star. The manger cradle, where adoring ones assemble, emerges from the midst of many taxpayers in the little village of Bethlehem. The heavenly host sing again the music song which has thrilled the heart of many generations:—

"Glory to God in the Highest,  
And on earth peace, good will among men."

"Like Him be true, like Him be pure,  
Like Him be full of love.  
Seek not thine own, and so secure  
Thine own that is above."

## A STUDENT'S WEEK OF PRAYER

By E. M. KNOX

Principal of Havergal College.

Author of "Bible Lessons on Genesis, Exodus, the Acts of the Apostles," "The Girl of the New Day."

(Continued from issue of December 4th.)

### THURSDAY MORNING.

**ALMIGHTY GOD**, the light returns and brings its daily round of duties. Make me humble enough to do small things gladly for Thee, alert and brave enough to undertake greater things if Thou shouldst choose them. I long to recognize Thy voice wherever and whenever I may hear it. Keep me from putting any obstacle in the way of Thy kind and loving hand. I have faults, help me to see them and strive against them, instead of idly thinking and dwelling upon the faults of others. Thou knowest me through and through, far better than I know myself. I trust Thee and listen to Thy voice. I will walk patiently step by step, content to wait for the time when Thou presently wilt make plain the meaning of all that puzzles and confuses me. Through Jesus Christ our Lord. Amen.

**MOST MERCIFUL FATHER**, who wilt forgive and put far away the sins of all who repent and turn to Thee, free me from the evil which at times hangs heavy over me and would hide the sunshine of Thy face. Especially put away from me all bitterness and unkindness. Let the words of my mouth and the imaginations of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

### THURSDAY EVENING.

**ALMIGHTY FATHER**, give me grace to cast away the works of darkness and to put on the armour of light. Enable me as Thy faithful soldier and servant to resist temptation and having done all to stand. By the power of Thy Holy Spirit help me to be loyally true, and to make known Thy love in my daily calling to those around me, and to others far away, according to my opportunity. Teach me day by day what Thou wouldst have me do. Show me how by my prayers, my gifts and my daily living, I may set forward Thy glory and hasten the coming of Thy Kingdom. Through Jesus Christ my Lord. Amen.

**ALMIGHTY FATHER**, it is not night if Thou be near. Look down in mercy upon all whom I love, especially all now absent from me. Give Thine angels charge over them and over me, to keep us in all our ways. If it be Thy holy will bring us soon together again, but if our callings still lie far apart, draw us daily nearer Thee, looking for the time when in Thy heavenly home we shall rejoice with Thee forever. Through Jesus Christ our Lord. Amen.

### FRIDAY MORNING.

**THOU SAVIOUR OF THE WORLD**, Who hast loved Thine own even unto the end, Thou Saviour Whose hands of mercy and pity were outstretched upon the Cross for us, save us, and help us, we humbly beseech Thee, O Lord. Grant that we may lose our lives to save them for Thee, that we may sacrifice to conquer for Thee. We offer ourselves, body, soul and spirit, a living sacrifice in Thy service. Cast out the lurking love of sin, the wayward will, the anxious doubt, which too often hinders and paralyzes us. Prepare us at Thy will for work in the mission field or at home. Thy vows are upon us, O Christ, help us to be content to press forward, unmoved by idle criticism, so long as Thou knowest the way that we tread, joyous so long as Thy love is over our head. Amen.

(To be Continued.)

## THE CREED OF THE CHURCH

BELIEF AND CREED. By Frederic Henry Chase, D.D.

THE CREEDS AND MODERN THOUGHT. By Charles Harris, D.D. (S.P.C.K., 1919).

Reviewed by Rev. E. C. Cayley, D.D.

**THESE** two books are written to defend the Creed against the evident desire of the Modernists to restate the Creed in accordance with the supposed claims of Modern thought. Of these Modernists, Dr. Bethune-Baker is an outstanding representative. At the outset, I wish to state that I am deeply impressed with the personal loyalty and splendid faith of Dr. Bethune-Baker regarding the essential Articles of the Christian Creed—belief in the Incarnation and the Resurrection. At the same time, I think that his attitude to the Creed as a whole is perverse and not at all what might be expected from one who has given his life to a study of the history of Creeds. He knows the purpose of Creeds and the part played by them in the long conflict with hostile and destructive conceptions. He must realize that the necessary brevity of Creeds forbids their containing a full "emotional" setting forth of all the vital convictions of Christian faith. Moreover, he seems obsessed with the idea that the whole setting and atmosphere of the Creed, because drawn up in pre-Copernican days, is hopelessly obsolete. It is rather startling to be told that the simple language of the Apostles' Creed is saturated with Ptolemaic conceptions. An examination of the Creed, clause by clause, does not support this view. Though living in the days of the Ptolemaic astronomy, the writers of the Creed disclose this fact by the use of two phrases, and two phrases only. But inasmuch as our poets and men of letters think and speak in the same way to-day, it might be plausibly urged that our Fathers used the words "descended" and "ascended" without any theory of the universe in their minds at all. I don't think common sense will allow that Dr. Bethune-Baker has made out his case against the Apostles' Creed, on the ground that it is obsolete because pre-Copernican.

The decks must be cleared of another Modernist irrelevancy before we can get to close quarters in settling our real differences. I refer to the way in which the Modernists are pressing the analogical argument. Their argument against the upholders of tradition runs as follows: "You claim to interpret certain articles of the Creed in a non-literal sense. We make a similar claim regarding the interpretation of other articles." This seems fair enough until we examine the contention in actual terms. The traditionalists claim to be making use of metaphorical language when they say "descended into Hell," "ascended into Heaven," and "sitteth on the right hand of God." Why? Because they are dealing with supersensible spheres of existence. And in such case the only language that can be used is language which employs metaphor. This is universally true and is in accordance with common usage. The Modernists claim that they are only doing the same thing when they claim that they may interpret the articles "born of the Virgin Mary," and "the third day He arose again from the dead," in a similar way. But the cases are quite different. In the case of these latter articles we are dealing with the tangible and the visible in the sphere of sense. These two articles refer to alleged facts of history. They are either true as actual happenings or they are not. In the one case the traditionalists "interpret" to explain the meaning of the Creed as our Fathers understood it. In the other, the Modernists "interpret" to explain away the meaning of the Creed as our Fathers understood it. When the Modernists give up this misuse of the argument from analogy, the plain man will have more confidence in the strength of their case, as well as in their logical acumen, if not in their intellectual integrity.

As the Bishop of Ely puts it, the Modernist maintains that there is a real analogy between a man saying of our Lord that He "sitteth at the right hand of God," without believing that God the Father Almighty has a human body, and a man saying of our Lord that He "was conceived

by the Holy Ghost, born of the Virgin Mary," without believing that our Lord was born of a Virgin. There is no real analogy and it does not redound to the credit of the Modernists to have allowed themselves to make use of such an argument. They have impaled themselves on the horns of a rather awkward dilemma. If they continue to press this argument, the Church will question either their powers of reasoning or their honesty.

The argument from analogy in the case of the Athanasian Creed, is, for debating purposes, more telling, but neither in this case can the argument of the Modernists stand. Those who try to gloss over the plain meaning of the "minatory" clauses have no case against the Modernists, who propose to gloss over clauses in other Creeds. But already whole Churches have abandoned these clauses because they do not reflect the real and complete mind of the Scriptures. But the Church is not proposing to abandon its belief in the Virgin Birth and the resurrection of the body, because it is persuaded that these articles do reflect the mind of the Scriptures. If the Modernists can show that these two articles are contrary to reason, or that they are contrary to Scripture, sooner or later they will go the way of the "minatory" clauses. This the Modernists have not yet done.

In brief, the Modernists must come out into the open and show that the articles they object to are unscriptural. All our formularies, pre-Copernican or not, and our ordination vows, make the Scriptures the final test. If, and already there are signs of this, the Modernists are going behind the Scriptures and intend to maintain that the Scriptures are mistaken in teaching us to believe in Miracles, the Virgin Birth and the resurrection of the body, they will have to face the full force of Butler's argument, where Butler has not been overthrown, that we are not judges beforehand—apart, i.e., from revelation—of such questions as the powers of the Son of Man, the mode of His birth, or the nature of the resurrection body.

Dr. Chase has no difficulty in showing that Canon Glazebrook—a representative Modernist—has failed to do justice to St. Paul's teaching about the resurrection of the body. In this teaching two things stand out quite clearly. The resurrection body will be a spiritual body, and it will in some way be related to the body of this life—of which the doctrine of Transubstantiation is not necessarily an illustration. When the Modernists talk of modern science being opposed to such an undefined conception, they are not convincing. What does science know of these things? When, then, we ask the Modernists for evidence against miracles, the Virgin Birth and the resurrection of the Body, we are met with vague generalities about modern science, the Copernican revolution and the "possibility" of the disciples having been mistaken.

The logical equivocation of Dr. Bethune-Baker—in many ways the ablest of all the Modernists—regarding miracle, is apparent to any close student of his "Faith of the Apostles' Creed." The important passages may be found on pages xii-xiii, xxxi, and 18-21. Speaking of the narratives of miracles in general, he says: "No kind of literary criticism can eliminate these narratives from the Gospel history." Again, "They witness to the impression which our Lord actually produced." Again, "And the personality, the character and life, that gradually grows up before the reader, as the cumulative effect of the various narratives is known to be no imaginative creation." Again, "It is only the close student of the narratives of the miracles to whom is disclosed, in all its strength and grace, in all its human sympathy and superhuman power, the full significance of the Person of whom such traditions could be told—traditions instinct with actual experience of His insight into the needs

(Continued on page 825.)

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# The Virgin Birth of Our Lord

Archdeacon J. PATERSON SMYTH, LL.D., Montreal

*I believe in Jesus Christ His Only Son Our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary.*

**T**HIS is no controversial sermon. I desire but to offer you some instruction on a subject that is at present causing doubt and uneasiness.

I.

And my first instruction is this: "Thou shalt not bear false witness against thy neighbour." While protesting strongly against any suggestion of doubt about the Virgin Birth, I protest still more strongly against the slanderous suggestion that men who express doubt on this subject must necessarily be unsound on the Divinity of our Lord. It is a common device, a mean, ungenerous device in religious controversy to attribute evil to men because they differ from you; to impute beliefs or disbeliefs which they have never entertained, and which they themselves and their brethren for them would indignantly repudiate. Blame as you will, but be just and fair. It is a case of men questioning the Virgin Birth, while claiming that it does not affect belief in Christ's Divinity.

But having said this, let me emphatically add, that whoso claims this, makes a grievous mistake. In the long run it must affect belief in the Divinity. It was not for nothing that the Church placed this fact so prominently in her Creeds. I hope to show you here what history has taught, that whosoever loosens men's belief in the Virgin Birth of the Lord is loosening the keystone in the doctrine of the Incarnation.

II.

It is difficult to deal briefly with this large subject. Let me try, first, to put before you the historical position indicating how this doctrine was placed in the Creeds; second, to deal with objections and doubts; and third, to emphasize the vital importance of keeping this teaching embedded in the faith.

First the historical position. During the lifetime of our Lord the question was never thought of amongst the disciples. Until they had realized the Deity of Christ such a thing would have seemed absurd, preposterous, incredible. The holy reticence of the Virgin Mother, who "kept all these things and pondered them in her heart," leads us to believe that the story was not divulged, except perhaps to a very small circle of intimates. How could it be? Think of the delicacy and natural reserve on such a subject, at a time when Jesus was only regarded as man. With our solemn reverence for the mystery of the Incarnation, it is hard to think ourselves back into the position. But history brings us sharply down to earth telling the coarse slanders suggested later by the enemies of Christianity. Could the Blessed Mother herself ever forget that awful day when even Joseph her espoused husband had doubted her? Until, in later days, she realized Christ's Deity and the stupendous meaning of that Virgin Birth, how could she reveal to a suspicious world an experience that must seem to them unmeaning and impossible?

Always remember that Jesus was received by the disciples only as a man. That was evidently the Divine purpose. Jesus so willed it. As a man He won their affection, admiration and reverence; gradually their feelings deepened into wonder and awe—into perplexity and suspense. They did not know what to think. And He did not help them; He kept the Divine secret. Even when they caught glimpses of it, He forbade them to speak; even after the Transfiguration He bade them keep silence till "the Son of Man be risen from the dead." It was only as the end drew near that He began to reveal Himself. "Ye believe in God, believe also in me"; "I and my Father are one"; "The Holy Ghost whom I will send from the Father"; "One day I am coming to judge the quick and the dead."

But it was not until after the Resurrection, and the mysterious Forty Days, and the Ascension into heaven, and the coming of the Holy Ghost, that the stupendous revelation dawned fully upon them, and with adoring awe they realized Who had been with them all those wondrous three years in Palestine, as they wrote: "The Word was made Flesh and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father."

This, mark you, was quite irrespective of any Virgin Birth. Most of them knew nothing about it, and if they had never heard of anything earlier than they knew, their belief would be unshaken. "We know that the Son of God is come." But think what a delightful confirmation and rounding off of their belief when the long-guarded secret at length was revealed in the atmosphere thus fitted to receive it. It would have had no meaning before. Now its significance was apparent. It cleared away perplexities from the mystery of the Divinity. It fitted into the Incarnation as the key fits into the lock; as the lost piece fits into the broken puzzle.

It came, of course, from the Virgin Mother direct, or through her intimate circle, probably St. John and the holy women her companions. We know nothing of its first announcement. We know nothing of the evidence which satisfied the Church. We know that "Mary the Mother of Jesus was with the brethren." We know that in a few years the knowledge was all over Palestine; that after it had lived some years in the oral traditions, it was written down by St. Matthew and more fully by St. Luke, that the Church sent out these Gospels as expressing her belief and incorporated that belief into her very earliest Creeds. Here is the Roman baptismal creed about the year 100: "Born of the Holy Ghost from the Virgin Mary." And in all the ages since, unchanging, unwavering, she has made it her central sole statement of the Incarnation in her Creeds. To this very day in every part of the world, in every branch of the Church, she bids her children keep reciting this their belief in the Incarnation. "In Jesus Christ His only Son our Lord who was conceived by the Holy Ghost, born of the Virgin Mary."

Keep things in their right order as they happened to the disciples. First had to come the overwhelming conviction of the Deity of Christ. Only when men recognize this could the question of the Virgin Birth be discussed at all. Without this it would have no significance. Only when they were worshipping the ascended Christ as God, could the full conviction and full significance come of the Divine secret of Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that Holy One that shall be born of thee shall be called the Son of God." Then, as I have said, it fitted in like the key to the lock, like the missing piece of a puzzle rounding off and making conceivable the fact of His Divinity.

III.

When was it made public? Not after 100 years when legends might have had time to grow. No. Just after the Resurrection. Professor Harnack, the greatest authority for this period, himself admits: It was the common property of Christians everywhere about the end of the first century, and therefore must be ascribed in Palestine to the first decades after the Resurrection.

What is the evidence for it? The only possible evidence for any historical fact after 2,000 years is that the men of that day, the only ones in a position to judge the evidence, believed it and put it forth as an authoritative statement about their Lord. And that they certainly did.

The very fact that St. Matthew and St. Luke wrote it down as their account of the Church's belief and that the Church accepted and put forth these Gospels as a true account of her belief, should be sufficient to show this. It is extraordinary how people miss this point. To read

(Continued on page 825.)

# When You Come to Think of It

By DOWNEASTER

**T**HE Sunday of our fathers meant quiescence of body and mind, a complete shutting down of the machinery, and of wear and tear, and the turning of the mind into an entirely new channel. And then, so imperious are the claims of modern business that, apart from the burdensome work of pleasure-seeking, a man's work often follows him into the Lord's Day. Thousands of men who, not so many years ago, would have shuddered at the very thought of doing any but absolutely necessary work on Sunday, now do work as a matter of convenience on Sunday, and, indeed, often deliberately lay it over for that day. When last in the United States, I was shown a house that a man had built on Sundays. I know many business men who habitually assign certain kinds of office work to Sunday. In many of our chartered banks arrears of work are left over for the same day. Whether or not this is prevalent in our government offices I cannot say. But I greatly fear that Sunday here in Canada is rapidly losing its religious character with thousands of our young, aye, and middle-aged people. And the price we are paying for this is everywhere evident.

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It is easy to attack and hold up to scorn the inconsistencies, failings and shortcomings of the average person or Church member, but what of the fellow who, in nine cases out of ten, does the criticizing? What about the superior-minded novelist, or essayist, or journalist, who loves to spread himself on this well-worn topic? Has he any more excellent way to suggest, or, having it to suggest, is he following up his precepts by example? Does he, on an average, make one honest attempt per calendar month to practise what he preaches? What percentage of these stern critics, with their exalted standards and searching tests and burning zeal for the true and the good, and searing contempt for religious people's derelictions, ever make a pretence of showing us how the thing is done? And what of our politicians who so eloquently descant upon and denounce our sectarian differences and extol the spirit of sweet reasonableness—these politicians, with their trumpetry, and sometimes avowedly farcical party divisions—what, I ask, about them and their sordid squabbles? The Churches have united over and over again—indeed, are doing it every day—on some great moral or patriotic issue. How often have the politicians done this? So far as I can remember, twice in sixty years, once for Confederation and once during the great war. The Pharisee who binds burdens heavy to be borne, which he would not touch with his little finger, is in great force in these days of free speech. Most of them, of course, are doing it unconsciously, and many with a fine glow of honest self-approbation, but none the less is it an odious and contemptible practice, and in need of being continually shown up.

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Over sixty years ago George Eliot wrote these words in "Adam Bede": "Ingenious philosophers tell you, perhaps, that the great work of the steam engine is to create leisure for mankind. Do not believe them. It only creates a vacuum for eager thought to rush in. Even idleness is eager now—eager for amusement, prone to excursion trains and museums, periodical literature and exciting novels, prone even to scientific theorizing and cursory peeps through microscopes." As someone said of the present age, with its "time-saving" inventions: "What do we do with the time when we have saved it? We are like people who make money only to reinvest it. We won't spend and enjoy it." We look back to George Eliot's days as times of stagnation and somnolence in spite of the steam engine. Those were the leisurely, sleepy days. I wonder how our grandsons will regard us who bewail our lost leisure, with our telephones, wireless, aeroplanes, and so forth, which seem to us the very last word in rapidity of life and living. Will we seem as slow to them as do our grandfathers to us and as George Eliot's did to her? Speaking of Leisure further on, she says: "Old Leisure was quite a different person, and read only one newspaper, innocent of leaders, and was free from that periodicity of sensations we call pastime. He was a contemplative, stout gentleman, of excellent digestion—of quiet perceptions, unobsessed by hypotheses, happy in his inability to know the causes of things, preferring the things themselves."

## From Week to Week

"Spectator's" Discussion of Topics of Interest to Churchmen.

WOULDN'T it be a good idea for the new Premier and the Government of Ontario to take a little holiday in the matter of enunciating the high and lofty principles that are burning within them, ready to find expression in suitable legislation? The people of the province are quite prepared to give them every opportunity to show their mettle, when the time comes for action. Few governments have come into power with more widespread sympathy from the public than this one, regardless of whether men voted for its personnel or not. It seems hardly necessary, therefore, to spend time persuading our citizens to be ready to receive the good things coming. The public was very glad to hear something of the general principles that animate the mind of the new Premier, and to be assured that the interests of the farmers didn't constitute the whole horizon of the new government. The feeling begins to grow that this has been amply accomplished already, and that further reiteration and enlargement of the thesis tends to make men scrutinize more carefully the things that shall actually happen. There is nothing particularly inspiring, or indicative of the millennium, for example, in approaching the enemy and asking him to exchange a seat for a consideration. There is nothing particularly reassuring in the vehement denial of any knowledge of such clumsy attempts at political barter. Are not these things always arranged, so that the man at the top can say: "I know nothing about it"? Nevertheless, with public warning flowing in upon him from all sides, one would think that Mr. Drury ought to be in a fairly good position to know where to look for the trouble that is so repugnant to him. A very unwise friend of the Premier introduced him, not long ago, to a large audience, as "the Christian Premier of Ontario." It could hardly have been implied that all his predecessors were pagans, for everyone remembers with what a shower of Scripture and lofty poetry the late Sir George Ross made his exit from political power. Everyone is prepared to give the government recently installed every opportunity to express itself at its best. Its genuine success will rejoice the hearts of all men of goodwill. To all, however, that have a true, deep interest in the genuine, spiritual development of our people, it is a matter of the utmost concern that religion should be most humbly and honestly handled. It is a thousand times better to live above one's professions than to profess beyond one's practice. The one thing that sound-hearted people detest is cant. It is by such things as these that the Church of God is being judged.

The President of a great University in addressing an audience of high school boys and girls a few evenings ago, eulogized Canada as a wonderful country to live in. He dwelt upon its beauty of scenery, its resources of material power and above all upon its quality of citizens, particularly as that quality was revealed by the men of the Canadian Corps in France, and by the men and women that worked unceasingly on Canadian soil to sustain these soldiers in their marvellous achievements. He stepped aside for a moment to deprecate the "vilification" that had been poured out upon the worthy head of one of those patriots who had been a prince among the servants of the state, in those glorious and arduous days. He referred, of course, to that individual that gathered in profits that were pronounced fit only for Hades, and a title that was intended to remain a family inheritance, till time shall be no more. The great President, speaking to these young people, who hung upon his words, omitted to explain that public wrath in this instance showed no lack of appreciation of public service to the State. The tumult of indignation was not engendered chiefly, even, by the acknowledged process of increasing the avoirdupois of his goods without a semblance of benefit to the purchaser. It arose in protest to the oft-repeated expression of lofty principles of duty and sacrifice that must dominate our efforts for our soldiers and the State, when at the same time he was filling the food of those very soldiers with useless brines that returned to him in gold. The practical ethics of business may possibly be, "It is my business to get the better of you, and it is yours to see that I don't." One can understand that kind of ethics, low though it be, if it be mutually accepted. It is an entirely different matter to preach the duty of "love and service," and while your customer is listening with awe to your noble sentiments, to relieve him of his money. The public instinct was sound in thus condemning such methods, with special indignation. They did incurable harm to the most sacred sentiments of

humanity. No amount of presidential deflection of attention from the point at issue will wash out that stain. Nor can one feel that the head of a University is profitably employed in instilling into young minds the suggestion that such matters are of little consequence and can easily be atoned for by special activity in other directions. Will the country gain anything by being taught to be complacent in such matters? Again we assert: sound-hearted people detest cant.

What extraordinary power for reform lies with the writer of fiction! Bookstalls, these days, are flooded with volumes that have solved almost every possible social problem that has worried humanity through the ages, and solved these with the utmost ease. At the date of the going to press of these books, the "solution" is working with smoothness and efficiency. Every prediction is fulfilled, every anticipation of the author is more than realized. Human nature invariably responds to the appeal that is made by the sound thinkers and gracious workers that move so gracefully and so purposefully through their pages. Peace and abundance, righteousness and pity, kiss each other with resounding exuberance, and perfidy vanishes to be seen no more. Here is an author that can rectify the faith, purify the Church, illumine the hearts of his fanciful world in a few, deft swings of his trusty pen. There is another that puts us to shame with all our mincing and pother about labour troubles. The rich are made poor but happy. The poor are made rich and happier still. The idle champ the bit for useful employment and the energetic bask in the sunshine of repose. Employer and employee don overalls together, and when the whistle blows in the early afternoon they dress for the tea garden and sip their wines in mutual fellowship. Servants and mistresses fall upon one another's necks and beg to be permitted to relieve each other of the disagreeable duties. Merchants insist upon telling the faults of their goods and concealing their virtues. Not long ago, a book reformed and renewed the whole of England by the simple process of using the Prayer Book from cover to cover, just as it is written. Every service, every rubric, every prayer was used just as directed. Many shook their heads, many vociferously protested, but it worked, and England is presumably still building churches to accommodate the numberless throngs that seek the sanctuary. How simple is the supplanting of charity by even-handed justice, of the infusing of unadulterated, self-effacing patriotism into statesmen, few can realize until he has read the modern novel. And then there are the volcanic fires of human passion, consuming and blighting every good impulse that germinates in the human heart. What of them? Why bless you, they run clear through the book to the last chapter, when a secret switch is turned and they become the incandescent radiance of virtue. There isn't a thing you can't do in books. If a slouchy looking youth with red hair and watery eye happens into the home, despise him not. He will begin to do surprising things in the fifth chapter. You hold your breath in amazement at his achievements in the twenty-fifth, and he marries, of course, the heiress to the ancient estates of the noble house of Doolittle in the thirty-fifth and last. And then there is that frivolous butterfly, all dimples and brown hair, tall, graceful, pliable as to the mouth with just a suggestion of something else at the corners. She has eyes to fascinate human moths, but the discerning can, at rare intervals, catch a flash of something more purposeful, shot forth from the blue depths. Keep your eye fastened on her, for she is the damsel that starts things, quiets the tumults of labour, sets the Church out on a new path of glory, or relegates it to a plaything of the past. Oh, it's wonderful what you can do in books, and some of our modern reformers are living in books and the book world.

SPECTATOR.

The face of Christmas glows all the brighter for the cold. The heart warms as the frost increases. Estrangements which have embittered the whole year melt in to-night's hospitable smile. Friend lives in the mind of friend. There is more charity at this time than at any other. . . . The Master's words, "The poor ye have always with you," wear at this time a deep significance. For at least one night in each year over all Christendom there is brotherhood. And good men, sitting amongst their families, or by a solitary fire, when they remember the light that shone on the Bethlehem plains eighteen hundred years ago, . . . the song, "Peace on earth and good-will toward men," which for the first time hallowed the midnight air—pray for that strain's fulfilment, that battle and strife may vex the nations no more, that not only on Christmas Eve, but the whole year round, men shall be brethren, owning one Father in heaven.—Alexander Smith.

## The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

First Sunday after Christmas, Dec. 28th, 1919.

Subject:

The Presentation in the Temple, St. Luke 2:21-39.

1. His Name Was Called Jesus.—At the naming of John the Baptist there was a good deal of disputing among friends and kinsmen as to what his name should be. The naming of Jesus is but briefly mentioned. The name "Jesus" is our Lord's human name. It was not an uncommon name at the time of His birth. It is a name with a meaning, and in our Lord's case had a special significance. Jesus is a Greek form of the name Joshua, which means, "The salvation of Jehovah." In Acts 7:45 and Heb. 4:8 "Jesus" is used for "Joshua." There are many things in the life and work of Joshua which are types of the life and work of Jesus. St. Matt. 1:21 gives the reason for the name, "For it is He that shall save His people from their sins." An interesting and instructive study, which lies beyond the scope of this lesson, might be made by considering the different names and titles of our Lord: Jesus, Christ, Lord, Saviour, Son of Man, etc.

2. The Presentation in the Temple.—The commemoration of this event in the services of the Church takes place on the second day of February, when the passage used for this lesson is appointed as the Gospel for the day. The ceremonial purification of the Mother and the Presentation of the Firstborn are the two prevailing thoughts in services of that day. This dedication of the Firstborn, and of the Firstfruits of all kinds to the service of God was laid down as an obligation in the Law of Moses. It was a beautiful custom, reminding the people of Israel that all they received came from God, and that they were the stewards of that which belonged to God.

The Presentation of the Child Jesus in the Temple has taken hold of the devout imagination of the Church and is enshrined in some of the greatest works of Christian art.

3. The aged Simeon was one of those devout men, who, like Joseph of Arimathea, "waited for the Kingdom of God." Prayer for the Advent of the Messiah was daily used among devout Jews. "May I see the consolation of Israel" was a common formula in which they expressed their hope. An ancient legend says that Simeon had stumbled at the promise of Is. 7:14, but he received a Divine intimation that he should not die until he had seen it fulfilled. This is supported, in part at least, by the statement of verse 26.

4. The Nunc Dimittis is the inspired, poetic expression of his realization that the promise was fulfilled. We have already noted how rich this second chapter of St. Luke is in Christian hymnology. The Nunc Dimittis has been used as part of Christian evening worship since the fifth century. In this rapturous Psalm there is not only the expression of joy and peace in realization of the Salvation of God now revealed to one believer, but also there is the wider outlook upon its meaning to mankind. "The Light of the Gentiles" and "The Glory of Israel" are recognized by this aged seer, and they are expressed in language which the Church has learned to love.

Simeon, also in prophetic language, spoke of the attitude of men towards Jesus Christ, and indicated that their attitude involves their rising or falling. How many Pharisees, Herodians and unbelievers fell because of their attitude towards Him! Many, also, holy and humble men rose to the greatest heights of faith and love and service. There were those, too, who fell, but afterwards rose, as, for instance, Peter and the dying thief. It is so still. Men rise or fall according to their attitude to Jesus Christ. "What think ye of Christ?" is still the all-important question in the twentieth century as it was in the first.

5. Anna, the prophetess, also added her testimony of recognition, and proclaimed to devout persons who were looking for the redemption of Israel that the day of visitation had come. Surely the lesson is that the devout and prayerful ones who are expecting great things from God are never disappointed in their hopes. Simeon and Anna, perhaps, had no idea as to how their prayers and expectations were to be fulfilled, but God rewarded them and gave them grace to see His salvation when it was revealed in the gift of His only begotten Son.

The meeting Forward Mov recently wer and the ins speakers liste tion. Truly the whole f throughout th to the att Dr. Westga of Anglicans, sibilities of a black people Dean Tuel Trinity on A and at All S The reunio semi-annual was held in December 2n ance was pa cent. of the being present A Laymen' Christ Church at which Mr. diocese of At teresting add of the Laity. The Rev. ducted as Rec Saskatchewan Canon Johnse

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## DIOCESAN NEWS.

### EDMONTON NOTES.

The meetings of the Inter-Church Forward Movement, which were held recently were very well attended and the inspiring messages of the speakers listened to with deep attention. Truly might it be said that the whole force of the Churches throughout the Province are advancing to the attack.

Dr. Westgate addressed a meeting of Anglicans, vividly showing the possibilities of a white evil in the great black people of East Africa.

Dean Tucker preached at Holy Trinity on Advent Sunday morning and at All Saints' in the evening.

The reunion of Mission men and semi-annual Archdeaconry meeting was held in the Mission House on December 2nd and 3rd. The attendance was particularly good, 98 per cent. of the clergy of the diocese being present.

A Laymen's conference was held in Christ Church schoolhouse on the 4th, at which Mr. Bury, chancellor of the diocese of Athabasca, gave a most interesting address on the "Priesthood of the Laity."

The Rev. D. Pierce-Jones was inducted as Rector of St. George's, Fort Saskatchewan, on Advent Sunday, by Canon Johnson.

### QUEBEC NOTES.

The Bishop of Mackenzie River preached on a Sunday recently in the Cathedral of the Holy Trinity, Quebec, in the morning, and in Trinity Church in the evening, on the Anglican Forward Movement and made a strong appeal on behalf of the missionary work of the Church.

Mr. G. B. Nicholson, M.P., of Chapeau, and Sir William Price, of the city of Quebec, addressed a large assembly of churchmen and churchwomen in the Cathedral Church Hall, Quebec, recently, on the origin, aims and objects of the Anglican Forward Movement. The meeting was presided over by the Bishop of the diocese.

A banquet to the returned men from overseas was given by the congregation of St. Matthew's, Quebec, at the Kent House, Montmorency Falls, recently, when about one hundred men were present. The speakers of the evening were the Bishop of the diocese, Canon Scott, Rev. A. R. Kelley, Rev. E. R. Roy, Rev. A. G. Wilken and Mr. E. T. D. Chambers. The banquet was presided over by Mr. A. J. Teakle, people's warden of the congregation.

Opportunately on the ninety-fourth anniversary of Trinity Church, Quebec, the new Rector, Rev. J. H. Barnes, formerly of Campbellton, N.B., and Church of the Epiphany, Toronto, was instituted and inducted by the Lord Bishop of Quebec in succession to Rev. A. R. Beverley, now of Barrie, Ont. The anniversary services, both morning and evening, were marked by a strong spirit of devotion and optimism. After the Laymen's Missionary Banquet on the following night, at which the Anglican clergy of Quebec and ministers of other communions were present, it was announced that the congregation had raised over \$750 for missions alone.

### ATHABASCA NOTES.

Regret is felt that the Bishop of Athabasca is delayed from returning to the diocese owing to illness. He writes from Devonshire, England, saying that the doctors have ordered a prolonged rest during this winter. It will be remembered that his lordship has been in England for some time engaged in deputation work in connection with the Canadian Indian and Eskimo endowment scheme, as

next year the Church Missionary Society look to Canada to take over entirely these two branches of native work.

The Rev. S. B. Baron, for five years in charge of the Athabasca district, was obliged to return to England this summer. He reports his safe arrival in the Old Country, but says that he finds it hard to settle down there after free and happy years in the Canadian North West.

The arrival of Miss Moxon and Miss Masters from England is reported. These two ladies are on their way to join the Ven. Archdeacon White at the Indian Boarding School, Wabasca. This Mission is situated over 200 miles north of Edmonton. The nearest railway station is Athabasca Landing. From Athabasca they will have to go via trail over the snows, crossing frozen lakes and stopping one or two nights on the way at Indian rest houses.

The Rev. J. A. Burness, formerly of Liverpool, England, is expected to join the Mission staff in the spring. Mr. Burness would have been out here a year or two ago if the war had not prevented him.

Two ladies are required for work in the Indian schools of the diocese, one at Grouard and the other at Whitefish Lake, 40 miles north of that place. Volunteers are asked and full particulars can be had from the Rev. W. Minshaw, Peace River. Several capable priests are also wanted for one or two country districts. Men of zeal for pioneer work will be gladly welcomed.

It is fully expected that next spring will see a great influx of farmers into the diocese from England and the United States, to say nothing about those who may come from the east. The diocesan secretary, the Rev. W. Minshaw, will do his best to advise anyone who cares to make inquiry as to the Peace River country, but perhaps applicants would be good enough to send a stamp to cover their inquiries. The climate in winter though often wintry is enlivened by Pacific Chinooks.

Prayers for the work of the diocese in the Bishop's absence are asked.

### EASTERN SOCIAL WELFARE CONGRESS.

Under the joint auspices of the Social Service Council of Canada and the Social Service Councils of Prince Edward Island, Cape Breton and Newfoundland, three successful Social Welfare Congresses were recently held at Charlottetown, P.E.I., at Sydney, Cape Breton, and St. John's, Newfoundland, respectively. The visiting speakers were Rev. Dr. J. G. Shearer, General Secretary of the Social Service Council of Canada, Rev. Canon Vernon, General Secretary of the Council for Social Service of the Church of England in Canada, Rev. Clyde L. Armitage, representative of the Industrial Relationships Department of the Inter-Church World Movement at Washington, D.C., and Dr. Clarence M. Hincks, Associate Medical Director and Secretary of the Canadian National Committee for Mental Hygiene. At each Congress a number of excellent addresses were also given by local speakers.

Dr. Hincks gave admirable addresses on the problem of the mentally defective and on venereal diseases, Mr. Armitage on the problems of industrial life, Canon Vernon on "The Consecration of Child Life" and on "The Church and Social Service," Dr. Shearer on the work of the Canadian Social Service Council and "The Ideals of the New Day." At each Congress special emphasis was given to the outstanding local problems, in

Prince Edward Island to the salaries of the school teachers and the need of an industrial farm; at Sydney to industrial matters and child welfare; at St. John's, Newfoundland, to housing and sanitation. In each place the Church of England clergy and people took an active interest. At Charlottetown Canon Simpson was the honorary president, and Rev. H. D. Raymond was elected as vice-president; at St. John's, Newfoundland, the Bishop is an honorary president, Canon Bolt one of the vice-presidents, while Mr. Henry Mott, superintendent of St. Thomas' Sunday School, became the new secretary of the Social Service Council of Newfoundland. In addition to taking part in the Congresses Canon Vernon preached on the Social Service work of the Church at St. Peter's Cathedral and St. Paul's Church, Charlottetown, at the Cathedral at St. John's, Newfoundland, at Christ Church, Sydney, and at St. John's, North Sydney.

### PREFERMENTS & APPOINTMENTS

Nie, Rev. R. F., Rector of Beamsville, to be Rector of Hamilton Beach. Wilkinson, Rev. H. H., Rector of Harriston, to be Rector of Beamsville.

Weaver, Rev. R. L., Rector of Homer, McNab and Virgil, to be Rector of Harriston. (Diocese of Niagara.)

## A Perilous Journey from Herschel Island

WRITING to a friend, Rev. W. H. Fry gives the following account of his last journey out from Herschel Island. Four years ago Mr. Fry took his bride to the Mission station. He has been compelled to leave on account of nervous breakdown:—

"Since May 2nd, when we left Herschel Island by dog sled, we have done our best to get out of the Arctic and to make our way home.

"We tried to meet Bishop Lucas at McPherson, but ice conditions prevented us from seeing him and from connecting up with the Mackenzie River steamer, in order to get home via the Mackenzie route. Thus we were forced to go back to the island and await a ship. We passed through some very trying experiences, and we seemed shut in the country with no food or fuel, and no chance to buy a pound of anything. Things looked blue for us. We had waited at Herschel Island until an almost impossible date and still there was no ship bringing provisions and making for us a way of escape from the country.

"At last we gave up hope of seeing a ship and left the island in an Eskimo boat for McPherson, where we thought the missionary (Rev. Mr. Reid) might be able to help us. However, soon after we started, the wind gave out and without making any progress we tossed about on the waves. Then in the darkness, while we were tossing about 8-10 miles from the island, one of the men saw a light. This could be nothing but the light at the masthead of a ship. So we went back to the island as fast as we could and made arrangements to be taken to Nome.

"The boat was a little ten-ton boat, and the accommodation was very small indeed. We had no place to stand and not enough room anywhere to stretch out or sleep, except in a huddled position. It was one of the hardest trips I have ever had. We came very nearly losing our lives on two occasions. Once when the boat struck a shoal and the bottom was nearly knocked out of her as she pounded on the shoal in the breakers. When we first struck the man at the wheel yelled out: 'My God, we're drowning.' My wife grasped a child

## CHRIST WAS BORN ON CHRISTMAS DAY.

A Christmas Hymn. Tune, Mendelssohn 7s.

By Rev. Addison Berg Collins, D.D.

Speed the message on its way,  
Christ was born on Christmas Day,  
Left His throne and came to earth,  
Angels heralded His birth,  
As they sang o'er Judah's hill—  
"Peace on earth—to men good-will";  
Swell the chorus of the sky—  
"Glory be to God Most High";  
Speed the message on its way,  
Christ was born on Christmas Day.

He whom men and angels praise,  
Lord of lords, Ancient of Days,  
Came to rescue and to save  
Man from darkness and the grave,  
Came to set the captive free,  
And awake earth's jubilee;  
Hail Him King—our lives to bless,  
Jesus Christ our righteousness;—  
Speed the message on its way,  
Christ was born on Christmas Day.

Tell the story o'er and o'er,  
Spread the news from shore to shore,—  
"For the weary there is rest,"  
And in Christ mankind is blest;  
"Tidings of great joy," 'tis true,  
Love Incarnate, man may view—  
"He is Saviour, Christ the Lord,"  
Owned on earth, in heaven adored;—  
Speed the message on its way,  
Christ was born on Christmas Day.

in each arm and I went on deck. All the men were down in the fore cabin, swearing for the most part, and the captain stood in the companion-way. I asked him what had happened, and I learned that 'we might creep off, but if not, we are doomed. She will pound to pieces.' I then made my way back to the after cabin where my wife and the two children were, and as the seas came right over the boat drenching me through and through, I thought 'the end has come. How will we meet it?' My wife heard the man at the wheel yell and heard the terrifying pounding of the boat. She was shaking with fright, and all of us were very much afraid. But I am glad to say that in the face of death we were calm. I saw some life belts and tried to think out a plan of escape, but saw no hope, for the wind was off shore and I knew an hour or so in that icy sea would be the end.

"Well, after a nerve-wracking experience of what length I don't know, we did creep off that shoal, then we kept well out to sea, sailing before a gale of wind which increased in violence until the boat 'broached' (i.e., turned over on her side with the masts nearly touching the water). Again God helped us, for after a while, the boat righted herself. The captain then 'hove to' and we drifted for three days and three nights. The storm lasted for a week. We never ate anything or drank anything but half salt water during that time, but fed the two children on raw reindeer meat. At times the boat was dangerously full of water. The seas would break over her and pour in on top of us, so that there was not a dry thing in the boat. How we survived the experience only God knows. We were emaciated looking people when we landed at Nome, but good food and comfortable lodging soon worked wonders in our appearance. From Nome to Seattle we journeyed in a large freighter and then across the continent by rail."

Nothing exposes religion more to the reproaches of its enemies than the worldliness and hard-heartedness of the professors of it.—Matthew Henry.

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in Canada

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## Correspondence

### THE BISHOP OF KOOTENAY'S REPLY.

Sir,—The letter which you published on November 20th from Canon Shatford and Dr. Symonds is not one which calls for any reply from myself. The general tone, the evasion of the real point of discussion, the manifest (though I believe unintentional) distortion of my sermon, the employment of phrases and expressions to indicate my supposed attitude towards "Liberal" theologians, expressions which by no ingenuity can be discovered in the sermon itself and which I absolutely repudiate, all are so clear and patent, that I can safely trust the fairmindedness of your readers to judge between myself and the two distinguished clergymen who have protested against my utterances.

The issues at stake, however, are so far reaching and tremendous that they must not be allowed to become obscured by the introduction of the personal element, or lost sight of in the discussion of the merits or demerits of any writer or group of writers.

Your kind offer to open the pages of "The Canadian Churchman" for an answer to the questions which I addressed to Canon Shatford and Dr. Symonds will, without doubt, be taken advantage of by them, and their contributions to the elucidation of the problems connected with the restatement of the facts of the Creed will be awaited with much interest, not unmixed with anxiety.

But in order to secure for these momentous subjects a plain, fearless discussion upon their merits, untrammelled by any subordinate questions or points of dispute, it is, for the present at least, necessary for me to remain silent.

Alexander J. Kootenay,  
Vernon, B.C.

### AN ACKNOWLEDGMENT

Sir,—Re my appeal for aged clergyman in your last issue, I beg to acknowledge with many thanks the following donations:—Mrs. S. C., \$10; E. A. H., \$3; D. G. H., \$10; A. H. R., \$5. May I urge once more—in view of approaching winter especially—this case, and the real need thereof.

H. Reginald Bigg.

### CATHOLIC AND PROTESTANT.

Sir,—The liberty of the press is a fine thing, but I wish it had its limitations. So many things are better left unsaid—so many things are uselessly and uncharitably mischievous. Why, for instance, should the secretary of the General Synod, of all men, throw this everlastingly disputatious subject into the arena of controversy, and why should you feel obliged to publish his letter? Will it do any good? Will it accomplish an atom of change? No; nothing but unfriendly feeling, more or less pronounced. Added to that, the Rev. Mr. Ingles makes a statement which is manifestly contrary to fact.

Since he acknowledges that he is "utterly opposed to the methods adopted by General Synod" he ought either to resign his secretaryship or maintain a suitable silence. To say that Anglicans, by associating with Presbyterians, Methodists, Congregationalists and Baptists, "will be weakened in power and influence" is stating the exact opposite of what is known to be a fact. Who are we that we should exalt ourselves over our Christian brethren, and where is the evidence of Christian spirit? O tempora, O mores.

To any member of the other Protestant communions—of which we most positively are one, who may see the said most unfortunate letter, I offer, on behalf of the Protestant Episcopal Church of Canada, our sincere and humble apology for the discourtesy of one of our office-bearers. It is we who suffer, not you. In Montreal the students of four Protestant communions, including the Anglican, attend college together, and according to the testimony of these men, "greatly to our advantage and in no way affecting our own theological connections."

The word "Catholic" in its technical sense means "universal, including all mankind." But in its modern and generally accepted sense it means "pertaining to the Church of Rome." The word "Protestant" was originally given to "the members of those bodies of Christians who protested against the spiritual supremacy of the Church of Rome," of which the Church of England was one. But today, though we have ceased protesting and believe that the Church of Rome has as much right to go her way as the Church of England has to follow hers, the world has not altered our name—Protestant—but given it its modern signification, namely, that branch of the Christian Church which is represented by such communions as the Baptist, Methodist, Presbyterian and Anglican. Mr. Ingles acknowledges that the title "Catholic" is not accorded him by either governments, armies, municipalities, schools, hospitals, charitable institutions, churches, or the world at large.

With every respect for my fellow-citizens of the Catholic faith I am, every inch of me, a Protestant of the communion designated. Anglican.

Sir,—I am requested to send to you for your columns, with regard to Archdeacon Ingles' appeal, the resolution which follows:—

Resolved, "That the Rural Deanery of Nipissing assembled at North Bay, Ont., having before it the letter of Archdeacon Ingles published in the 'Canadian Churchman' of November 20th, heartily responds to his appeal. While disclaiming absolutely any intention of depriving the religious bodies referred to of the just praise due to them for their good works, we feel we must emphatically take exception to any general classification of the Church of England with Protestantism in its popular sense. We feel also that we must more consistently assert the fact that the Church of England in Canada is an integral part of the Church Catholic whose faith she has always confessed."

This resolution was unanimously carried.  
C. W. Balfour.

### SOLEMN DECLARATION.

Sir,—There is a curious error in the text of the Solemn Declaration of the General Synod appended to Archdeacon Ingles' letter published in your issue of the 4th instant. Included in the last paragraph of the Declaration is supposed to be an exact quotation of the title-page of the Book of Common Prayer, but if anyone will compare the Archdeacon's version with a printed Prayer Book he will find that the word "pointed" has been transformed into "appointed." The last-mentioned word has either no meaning at all in its context, or a meaning entirely different from the original word. "Pointed" of course, means "punctuated," and refers to the colon which marks the division of each verse of the Psalms into two parts for the purpose of the chant. This mistake does not occur in the Solemn Declaration as originally adopted in 1893, or in the journals of the next following four sessions of the General Synod. Curiously enough, it makes its appearance for the first time in the journal of the sixth session (1911), contemporaneously with the Archdeacon's advent as clerical secretary, and has been perpetuated in subsequent journals. Thus what was doubtless born as the clerical error of a lay printer has become, by adoption, the common error of the clerical and lay secretaries of the General Synod. The secretaries of the Provincial Synod of Ontario were apparently so enamoured of the error that they have also adopted it, so that it is amply provided with foster fathers.

John D. Falconbridge.

### REPORT OF THE NATIONAL INDUSTRIAL CONFERENCE AT OTTAWA.

Sir,—I have been in correspondence with the Deputy Minister of Labour as to the circulation of the findings of the National Industrial Conference at Ottawa. The Department of Labour cannot undertake to send the official report to every clergyman, but will gladly forward a copy on request. May I therefore use your columns to suggest to any of our clergy and people who are specially interested in the important matter of Industrial Problems that they shall send a card to Mr. F. A. Acland, Deputy Minister of Labour, Ottawa, asking that a copy of the official report of the National Industrial Conference at Ottawa should be mailed to them?

C. W. Vernon.

### CHILDREN'S SERVICES.

Sir,—After reading the words of "Old Age" regarding children's services, I felt that I must write and thank you for the admirable way in which you touched the vital spot of Church attendance for children. I am sure every father or mother who has sat through a morning service with two or three active children would gladly welcome some change in the way of a children's prayer, a hymn for children, or a few words from the Rector to the children. "Old Age" admits that the service is quite sufficient without a sermon. Why then can not such people let the little ones have five or ten minutes of the time, so that the whole service will not be so deadly dull for them. Some grown-ups may be able to go through Morning Prayer and the Litany with uplifted hearts, and not be tired, but not the little ones. It is impossible. Children do not like twaddle any more than grown-ups, and it takes a somewhat clever man to give a short, simple Gospel talk, but it pays to try. The one aim of a preacher is, of course, to bring people to a knowledge of salvation in Jesus Christ. Is not

his mission a failure unless his people get back to the simple truths which can be understood even by children? We need more joy in our worship and daily life, and we need children among us to help us fulfil our Lord's condition as to being fit for the Kingdom. Repelling the children by a joyless sort of worship will never make healthy, happy Christians, nor will such a service bring in the young people.

Children's Friend.

### A CLERGYMAN PAID.

Sir,—I am "Clergyman," who wrote the letter so signed on "Payment of the Clergy," in your issue of November 13th.

I have now a different report to make, as far as my own parish is concerned. Since writing that letter, the parish has been patiently and thoroughly canvassed by an Archdeacon who was appointed by the Bishop as commissioner for the purpose. The Archdeacon spent several days, working morning, afternoon and evening, from house to house, in all three parts of the parish. In this he was assisted by a churchwarden, who gave time to the effort; and when the churchwarden could not go, he was accompanied by the Rector.

The Archdeacon dealt with the matter in a manner worthy of his high office in the Church. It was not a begging for the minister's stipend, but a patient reasoning and persuading with each individual approached to increase his interest in the Church, and to manifest his interest both by attending its services and by contributing adequately to its support. Due credit was always given for the interest and support already shown. The financial support was for the whole work of the local church, including the minister's stipend, and not for the minister's stipend only. The method advocated was the duplex envelope, and the promise of a certain weekly offering. In one part of the parish, the parishioners paid down lump sums, preferring that method. The result was that there is a promise of finance for local church needs, as indicated above, of some two and one-half times the amount contributed heretofore. The results were utterly astonishing to the Rector, and to the vestry, and, I think, to the Archdeacon as well.

The work was not carried on without prayer for God's help and blessing beforehand, nor without faith, patience, diligence, kindness, reasonableness and perseverance in effort. The promises were purely voluntary under a sense of the reasonableness of the request, and the dutifulness of compliance therewith. The response was general, and the whole canvass reflects great credit upon both canvasser and congregation. I write thus fully concerning this, in hope that it may be an inspiration to more work of this character; and a relieving of the needs of those clergymen who feel the burden of the present expense. Such a canvass, carried on in such a spirit, and with aims beyond the obtaining of money, and having the blessing of God, must result in great future good to the parish, as well as bettering the circumstances of the clergy. The keynote of the canvass was: "We seek your financial support, but we seek you rather than your means." When people really feel that the financial aims are secondary in the mind of the canvasser, and that their personal good is desired rather than their money offerings, the money offerings will be freely given in almost every instance.

An archidiaconal supervision of a portion of a diocese for the well-being of the people, the good of the Church and the help of the ministry, under the authority of the Bishop, such as has been conducted here and

in other parish and probably would tremor value of the greatly advanced sponsiveness of ed. No man is carried on this and, perhaps, Nov. 14, 19

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in other parishes by this Archdeacon, and probably other Archdeacons, would tremendously enhance the value of the Archidiaconate, and greatly advance the interest and responsiveness of the parishes so visited. No man in the parish could have carried on this work so successfully, and, perhaps, but few out of it.

Nov. 14, 1919. Clergyman.

### WHEN HE COMES.

[The following hymn has been known as a camp-meeting song of the negroes on one of the West Indian Islands. It was given a world-wide circulation by one of the leading English journals, and was quoted at the end of the evening sermon on the first Sunday in Advent by one of the Toronto clergy.]

There's a King and Captain high,  
Who'll be comin' by-and-by,  
And He'll find me hoein' cotton when  
He comes!  
You will hear His legions chargin' in  
the thunders of the sky,  
And He'll find me hoein' cotton when  
He comes.  
When He comes, when He comes,  
All the dead will rise in answer to  
His drums;  
While the fires of His encampment  
star the firmament on high  
And the heavens are rolled asunder,  
when He comes!

There's a Man they thrust aside, Who  
was tortured 'till He died,  
And He'll find me hoein' cotton when  
He comes!  
He was hated and rejected, He was  
scourged and crucified,  
But He'll find me hoein' cotton when  
He comes!  
When He comes, when He comes,  
He'll be ringed with saints and  
angels, when He comes;  
They'll be shouting out hosannas to  
the Man that men denied,  
And I'll kneel among my cotton, when  
He comes.

### RIPON REUNION OF KHAKI THEOLOGICAL STUDENTS.

RECENTLY there assembled in Elm Street Methodist Church, Toronto, a unique gathering of men who, bound by one common bond, had studied together in the Khaki Theological College at Ripon.

The party numbered twenty-four, most of whom were studying in the various colleges affiliated with Toronto University. Amongst the happy gathering, also, were Prof. R. E. Welsh, M.A., D.D., of Montreal, and Thos. Eakin, M.A., Ph.D., of St. Andrew's Church, Toronto, who represented the teaching staff of the Theological Faculty.

The reunion opened with a supper, provided by the ladies of the church. After supper the assembly adjourned to the music room.

Mr. Roy D. Mess, president of the society, and a student in Huron College, London, Ontario, took the chair. In his opening remarks he dwelt upon the unity that had existed amongst the men and emphasized the great benefits derived from this spirit of real brotherhood.

Mr. J. Unsworth, secretary of the society, then read letters of regret at non-attendance, from Dean E. I. Rexford, M.A., LL.D.; Prof. W. A. Gifford, B.A., Th.D.; Prof. W. H. Greaves and Mr. R. H. Parkes, who wrote on behalf of the Ripon boys now studying in the various theological colleges affiliated with McGill University.

Dr. Welsh gave an inspiring and interesting address. Remarking on the fellowship amongst the boys, he stated that we were bound together, not by ropes of sand, but by hoops of

steel. He pointed out that the Khaki Theological College aided the men in reviving studious interest and also saved a number of men for the ministry. Speaking on the present-day tendency to eliminate religion from education Dr. Welsh stated that if education is entirely secular, it becomes simply a means for making money, rather than for character building. In conclusion he made an eloquent appeal for religious education, increased fellowship in the Church, and a restatement regarding moral values.

Dr. Eakin gave a splendid talk, which was greatly appreciated by all. He pointed out that a professor can often learn as much from the student as the student can learn from the professor. Referring to the "social madness" which was so much in evidence at the present time, he deprecated the willingness of so many to lay all the blame on the Church.

He remarked it was easy to criticize, but had the critic a real strong programme to offer?

Messrs. A. E. Baker and J. Oliver then spoke on behalf of Victoria College; Mr. T. B. Butler, of Wycliffe College; Mr. Coghill, of Knox College; Mr. O. E. Broughton, of McMaster College; and Mr. A. E. Maeder on behalf of the out-of-town students.

A hearty vote of thanks was proposed by Mr. W. J. Houston, and seconded by Mr. J. E. Bott, to the ladies of Elm Street Methodist Church, for all their kindness.

During the evening musical numbers were rendered by Miss Kingsmale, Mr. F. Sherlock, Mr. H. F. Saunders and Mr. J. Unsworth, all of which were much enjoyed.

The happy event broke up with college yells, all expressing a hope that a similar reunion might be arranged at some future, but not too far distant, date.

and urged that spiritual aims should be definite. The laity must not only attend but do service and must come out openly as Christian men. Prayer was of first importance. Let them also tackle labour and social problems.

The Rev. Dr. T. B. R. Westgate followed with an appeal to drop the status of the nominal Christian and to become vitalized into reality. Too many Christians are of the wheelbarrow type and need pushing, or of the rocking-horse type, apparently riding, but not going forward. He illustrated the need for direct action by comparison with missionary experience amongst East Africans and Eskimos. Rev. A. W. Woods, D.S.O. and Rev. Canon Murray, as Chaplains from the front urged action in place of lethargy. The honorary secretary of the joint temporary committee outlined the events leading to the meeting. Other laymen and clergy spoke, but a fog of words seemed to obscure the meaning of a quite definite resolution offered independently by the chairman and secretary of the temporary joint committee, which resolution reads as follows:—

"Whereas, this meeting of Anglican laymen, while fully recognizing the status and value of the Brotherhood of St. Andrew and the C.E.M.S. as agents in the spiritual work of the Church, feels the need of some representative body of clergy and laity, which shall assist and unify the spiritual aspirations of Anglican laymen wherever possible and without interference with existing organizations, Be it Resolved that this meeting recommends the appointment now, as an experiment for one year only (as from December 1st, 1919), of a committee of not less than ten clergy and laity to be called the 'Winnipeg Anglican Advisory Committee on Lay Work,' with power to add to its number."

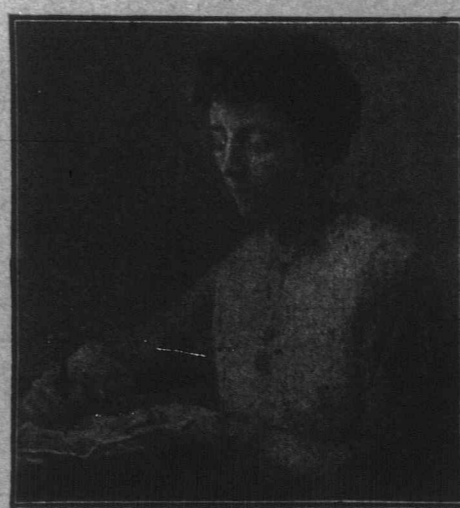
To facilitate the formation of this Advisory Committee, certain names were suggested on a blackboard merely as a basis for nomination. But the suggestion did not please the house, which decided to place the task of selection back upon the joint temporary committee. On Tuesday, November 18, the joint temporary committee, after offering prayer for guidance, took up this task with the added advantage of having a list of the laity and "parishes" represented on November 5. The welcome assistance of the Rural Dean of Winnipeg, Rev. Canon McElheran, was enlisted on this occasion and, after very careful discussion and selection, the following were chosen to serve on the "Winnipeg Anglican Advisory Committee on Lay Work": Revs. P. Heywood (St. Martin's), Gilbert Williams (St. Patrick's) and W. A. Wallace (St. Thomas); and Messrs. R. Brewer (St. John's), A. Collicut (St. Anne's), Neil Cook (St. Patrick's), J. Everitt (St. Michael's), Harold Edwards (St. Luke's), S. E. Harris (Holy Trinity), F. H. Judd (St. Matthew's), G. Richards (St. James'), L. B. Robinson (All Saints'), L. D. Smith (St. Peter's), W. W. Scoville (St. Stephen's), Barton Smythe (St. Cuthbert's), J. Wilkinson (St. Thomas), T. W. Wright (St. Alban's). It was also desired that Rev. Canon McElheran, as Rural Dean; and Rev. W. S. Loucks, as director of the Forward Movement in the diocese, should be "ex-officio" members. Indeed, it is likely that by virtue of the "power to add," this committee will deliberately enlarge itself in order to include laymen who have been overlooked, but whose ability and willingness to serve make them desirable. Division of labour by sub-committees will overcome the objection of unwieldiness. In any case this committee is an experiment of faith which will be worth watching, and after a year's experiment, may evolve something better than itself. Its

(Continued on page 825.)



MISS MARSHALL SAUNDERS.

Her latest book, "Golden Dicky" (McClelland & Stewart), adds another triumph to her animal stories, and Dicky the canary takes its place in the real world of interest and pathos with Beautiful Joe and Miss Saunders' other friends.



L. M. MONTGOMERY.

Every reader is acquainted with some of the Prince Edward Island friends of L. M. Montgomery (Mrs. Ewan MacDonald). "Anne of Green Gables," her home, her dreams and now her children have added to the pleasurable profit of many an hour. "Rainbow Valley" (McClelland & Stewart) is the latest one of the company.

## Winnipeg Laymen Organize


DURING the past summer and fall, since the strike in Winnipeg, there has been moving a desire to pull together the lay agencies for the work of the Church, the true spiritual work thereof, which resulted in a joint conference early in the fall, of the Brotherhood of St. Andrew and the C.E.M.S. This conference appointed a joint temporary committee to ascertain if there could be any means devised for the co-operation of laymen interested in the spiritual work of the Church in Winnipeg and to report as it saw fit. As a matter of historic interest the names included in this committee may well be stated here: Revs. W. S. Loucks (All Saints'), Percy Heywood (St. Martin's), Gilbert Williams (St. Patrick's); and Messrs. C. E. Cooke (St. Peter's), W. A. Cowperthwaite (Holy Trinity), J. M. Hargreaves (St. Matthew's), A. C. Swindell (St. John's), A. N. Offer (Christ Church), T. W. Wright, honorary secretary (St. Alban's) and Dr. H. M. Speechly, chairman (St. Matthew's). This secured a fair representation of both the C.E.M.S. and the B.S.A. Neither the one nor the other organization could be said to represent the Anglican laymen of Winnipeg, but perfect cordiality prevailed between them, and it was felt that any split would be disastrous. This committee, however, found that there was no immediate likelihood of any kind of amalgamation between the two bodies,

which exist in only a very few of the twenty-six "parishes" in Winnipeg, counting each mission church as a unit. Thus any attempt to ascertain lay opinion or to focus lay effort in the city is impossible without prolonged and tedious process. Accordingly in the terms of the following resolution the joint temporary committee resolved to report: "That a committee, fully representative of the lay strength of the Anglican Church in Winnipeg, be appointed for a period of one year, commissioned to promote the mobilization of the whole lay power of the Church in the various parishes of Winnipeg, so that the Church may bear true witness before the world more effectively." It was then arranged after consultation with the Archbishop of Rupert's Land, that an energetic effort should be made to assemble as large a number of laity as possible under the Primate's chairmanship on the evening of November 5. Accordingly, two Sundays previously all the Anglican clergymen and congregations were advised by letter and handbills of this meeting. Considering that no meal was provided it was satisfactory to count just under 100 laity with a sprinkling of clergy in Trinity Hall on an evening in November, representing 19 of the 26 "parishes." The Primate made an earnest appeal for co-operation of the laity. He pointed out that since the war the present machinery, however excellent, was largely static

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At St. George's Cathedral, Kingston, Ont., on November 30th, a tablet in memory of the late Lieutenant Norton Taylor of the 21st Battalion was unveiled. Dean Starr officiated.

The Vancouver Sunday School Association held a conference in Christ Church Schoolroom, Vancouver, B.C., on November 27th, 1919. The speakers were Rev. A. H. Sovereign and Rev. Rural Dean Webb, D.D. The Bishop of the Diocese was in the chair.

The fiftieth anniversary of St. James' Church, Ingersoll, was fittingly observed on November 30th. The Very Rev. Archdeacon J. B. Richardson, D.D., of London, preached in the morning, while at the evening service the Bishop of Huron preached. There was a good attendance despite unfavorable weather.

Recently, a memorial service was held in St. Luke's Church, Rosemont, Ont. Two returned men of the congregation unveiled a white marble baptismal font, bearing the names of six of their number who had paid the supreme sacrifice. The Rector, Rev. G. L. Gray, B.A., read the dedicatory prayers.

The Bishop of Toronto lately visited the Parishes of Perrytown, Gore's Landing and Norwood, holding Confirmations. He preached in St. Alban's Cathedral last Sunday morning in connection with the Anglican Forward Movement, and in St. Monica's Sunday afternoon in connection with the dedication of the organ.

Very successful organizing suppers for men in connection with the A.F.M. have been held in Hagersville, Fort Erie, and Niagara Falls. Archdeacon Perry spoke as organizing secretary of the diocese at Niagara Falls, Lt. Col. McCulloch, of Hamilton, also spoke. Much enthusiasm is being manifested throughout the diocese of Niagara on behalf of the Anglican Forward Movement.

A handsome brass tablet was unveiled and dedicated to the memory of Capt. Stearne Tighe Edwards, D.S.C., R.A.F., at the evening service in St. James' Church, Carleton Place, on December 7th. The dedication service was read by the Rector, Rev. Canon Elliott and the tablet was unveiled by Capt. A. Roy Brown, D.S.C., who came from Toronto to be present at the ceremony.

The Lord Bishop of Niagara dedicated a beautiful altar and reredos at St. Luke's Church, Hamilton, on November 30th. The gift is given by the parishioners to the glory of God and in memory of the late esteemed Rector, Rev. E. N. R. Burns. The Bishop addressed a very large congregation and spoke of the faithfulness and devotion of the Priest who had worked for fifteen years in the parish.

The congregation of Christ Church, Woodbridge, Ont., in memory of their late Rector, Rev. Wm. Evans, have presented to the Church the following memorials: two brass offertory plates, an alms basin, a brass altar desk, and a new Bible for the lectern. The above are engraved, "To the glory of God, and in memory of Rev. Wm. Evans, L.Th., Rector of this parish 1911-1918. Christ Church, Woodbridge."

On November 30th, at the Church of the Ascension, Montreal, the Bishop of Montreal dedicated a window to the memory of a former member of the congregation who fell during the war, Capt. T. C. Beagley, M. Sc., McGill and Diocesan Theological College. It is expected that the large memorial window subscribed by the congregation as a memorial to all the members of the congregation who fell during the war will be in place before Christmas.

The Rev. Charles Darling, of St. Mary Magdalene's Church, Toronto, has presented to Christ Church, Ilfracombe, a richly gilded iron cross, in memory of his son, the late Oswald Darling of the Princess Patricia's Regiment, and who having been severely wounded at Vimy Ridge, was afterwards killed on the night of September 28, 1918, in front of Cambrai. Oswald was a frequent visitor at Ilfracombe, and loved the beautiful lake, and its surroundings. A brass tablet inside the Church records the reason for his parents putting up the cross, which now stands on the top of the spire.

Especially interesting reports of the various branches were presented on December 4th, at the Ottawa Deanery conference of the W.A., held in the parish hall of St. Alban's Church, Ottawa. Miss Annie Low, the diocesan president, was in the chair, and Mrs. James Lawler, who has been secretary for several years, presented the report. The resignation of Mrs. Lawler was received with regret, and a successor to her will be appointed by the Executive. Rev. A. H. Whalley, Rector of St. Alban's, led the devotions. Mrs. Lawler stated that there are now forty-eight branches in this deanery including fourteen W.A.; eleven G.A.; twelve J.A., and twelve Babies' branches. The total revenue was \$6,927, which is an increase of \$1,150 over last year. The Girls' Auxiliary members met in the evening.

A meeting was held on December 4th, in the schoolroom of St. James' Church, London South, which was attended by 40 men of the parish, who met to form a men's club. This club is the outcome of a desire which was expressed at a recent reception to the returned soldiers of the parish, given by the men of St. James' Church. At that reception both the officers of the church and the returned soldiers advanced the opinion that a club for the men of the parish was an urgent necessity. On December 5th, the first definite steps were taken and the officers of the club appointed. With the Rector, the Rev. W. Leslie Armtage, the Hon. C. S. Hyman and Mr. John Dillon as honorary presidents, Mr. J. Dawson was appointed president, and the vice-presidents are Mr. A. O. Hunt and Mr. C. S. Manuel, Major T. C. Lamb was appointed secretary-treasurer. In addition to these officers, an executive committee of six was formed. The club members will meet every Friday evening in the schoolhouse, and programmes will be arranged by the officers for each evening. Next Friday will be the first open meeting. One of the first responsibilities of the club will be the arrangements for a lecture to be given by Rev. F. Hirst entitled, "With Allenby in Palestine." This lecture is to be given on December 18th.

Under the auspices of the federation of Women's Mission Boards of Canada, a Dominion-wide service of prayer is to be observed on January 9th, 1920. The initial committee meeting to make arrangements for the mass-meeting in Winnipeg was held Wednesday afternoon in the vestry of Westminster Church, with Mrs. A. D. MacKay, provincial president of the Presbyterian W.M.S., in the chair. Associated with her were Mrs. R. B. McElheran, representing the Anglicans; Mrs. A. Maxwell, the Baptists; Mrs. S. Williams, the Congregationalists; and Mrs. G. N. Jackson, the Methodists; while Mrs. T. Laidlaw acted as secretary. The project received unanimous and enthusiastic support, and every effort will be made to secure a large attendance of the women of the various churches. Fuller announcements of time and place will follow.

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### The Churchwoman

W.A. INSTITUTE, TORONTO.

A MISSIONARY institute was held at All Saints' Church early in this month. It was arranged by Miss Mary Minty, Dominion literature secretary, and Miss Charlotte Trees, the newly appointed secretary for Toronto. Over one hundred registered for the mission study classes, which were led by Miss Mary Dalton, of St. Paul's; Miss Bate, of St. Mary's, and Mrs. W. T. Hallam, of the Church of the Redeemer. Deep interest was shown in all the classes in the mission field of India, so ably described by Rev. E. S. Holland in the study book, THE GOAL OF INDIA. After each study period, from 7.30 to 8.30 o'clock, a short talk was given on Social Service work. Miss Harriet MacCollum, directress of St. Faith's Home for Girls, spoke on the responsibility of the churches towards the young girls in its midst who have gone astray. Each member instead of turning a cold shoulder should stretch out a loving hand of welcome to these sisters.

The Rev. R. M. Millman, missionary from Japan, recently home on furlough, spoke of ways and means for such work in a missionary's life. Social service goes hand-in-hand with the every-day work of a foreign missionary. Sometimes it is getting the children's hands and faces clean before beginning their Sunday School teaching, sometimes it is giving a lesson on ventilation, cleanliness, and proper care of the body, at other times it is helping some victim of tuberculosis, who has been driven from home, for this disease is the most dreaded in Japan, and it is spreading through the whole country.

The last address was by Miss Cartwright, diocesan president, who showed how all true social service work must be spiritual. Realizing that the body is the temple of the soul, it is the Church's work to reach the souls of unfortunates by looking after their material welfare, and by showing them how important it is to keep their bodies pure. Our Saviour went about doing good, healing all manner of diseases. After hearing these splendid addresses, and after close study of the ways in which the missionaries have been able to lead many to the light of our precious gospel, one felt that a true disciple can not get away from both obligations, helping those around us who are less fortunate than ourselves, and working increasingly for the spread of the Gospel in those lands which know not our Saviour's love. Two commandments He has given: "Love thy neighbour as thyself;" and "Go ye into all the world and preach the Gospel."

#### DIOCESE OF NEW WESTMINSTER.

At the monthly meeting of W.A. of New Westminster held in Christ Church Parish Hall recently, the opening address was given by the Rev. C. C. Owen, who showed that the spirit of sacrifice was the spirit of the Master, and that each day must be lived for others and not for self. Miss Pelky, sister of Mrs. Sillibor, was welcomed as a new life member. The treasurer reported a balance of \$220.78, and said that another Victory Bond had been bought with the money in the Memorial Fund. It was with regret that the resignation of Mrs. Swainson, our competent librarian, was announced. Mrs. Heathcote, wife of Archdeacon Heathcote, has kindly consented to take her place. The Chinese convener reported that on December 12th Mrs. Chen, our Chinese lady worker, her daughter, May, and Margaret, the daughter of the Deacon, the Rev. George Tim Yuen, are to be confirmed. \$30 has been given during the month for the blind school at Palamcottah. The

literature secretary reported good attendances at the lecture and study classes. Mrs. Balfour has kindly undertaken the work of the Magazine Club. As there were no appeals it was decided to vote part of the E.C.D. money for the purchasing of a small duplicating machine to facilitate the work of the board. Miss Moffitt, a member of one of the Girls' Branches, will be responsible for purchasing and working the machine.

#### COLUMBIA W.A.

The first semi-annual meeting of the Diocesan Board was held on Friday, November 21st at St. Paul's, Esquimalt, where the Rector, Rev. Baugh-Allen welcomed the members, and gave the Noon Hour address. Reports of 17 Senior and eight Girls' Branches were read by their representatives, showing conditions that give much promise, and progress being made. At the afternoon session Mrs. Schofield presented Life Memberships on the Diocesan Board to Mrs. Coagdaripe, of St. Saviour's Branch, and to Mrs. McElfrish, Treasurer of St. Mark's W. A., from their respective branches, in appreciation of many years of loving and faithful service. A most interesting and instructive address was given by Mrs. McCrea, on the work being done among the Sikhs of British Columbia, by the Presbyterian Church. There are, at present, about twelve hundred of these East Indians in British Columbia, of whom 90 per cent. are Sikhs, who have a very high standard of morals, and are a likeable and attractive people, with great possibilities in them, for devotion to religion is their chief characteristic. A standing vote of sympathy was passed to Rev. Mr. Cooper, and Miss Hilda Robinson in their great loss in the death of Mrs. Cooper Robinson, who is well known to many in Victoria. At the suggestion of Mrs. Luxton a resolution was carried unanimously that the Executive of the Church's Forward Movement be asked to secure a well-prepared number of the "Mission World" in February next and distribute free copies in all Church families, as part of the distribution of Forward Movement literature, to enlist interest in the missionary work of the Church. The Bishop of Columbia will recommend the resolution to the committee.

Announcement of arrangements for a continuous Chain of Intercession for missions to be kept during St. Andrew's Day, November 30th, and for a Quiet Day on December 2nd to be held at Christ Church Cathedral under Dr. W. W. Craig, of Vancouver, was made at the meeting; the Quiet Day is for all Churchwomen. Delegates were chosen to attend the Inter-Church Forward Movement Conference in Vancouver, on December 4th, when Dean Tucker and Dr. Westcott will be the speakers. Mrs. Schofield urged all members to take a real interest in the Child Welfare Exhibition that is to be shown in Victoria during next week, under the Rev. Hugh Dobson, with lecturers on special subjects. The work has a true Christian spirit behind it. Many matters of interest were brought out by the reports of officers, the literature secretary giving an outline of two new books added to the W. A. Library: "The Ministry of Healing" and "The Red Indians of the Plains," both worthy of careful reading. The Dorcas secretary made a special appeal for Christmas gifts for the Industrial Schools at Alert Bay, and for Rev. J. Antle's Travelling Christmas Tree, and the three hospitals of the Columbia Coast Mission. The United Thankoffering secretary announced 25 new members of the Girls' Branch at Alert Bay. The Prayer Partner secretary spoke of a lonely worker in the Far North, Miss Martin, at Selkirk, who would greatly appreciate letters and prayers for her work. The "Oriental" secretary reported the

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first Chinese conference, held on November 17th in the Anglican Mission, at which representatives from all the Chinese societies were present and took part in the proceedings which were conducted by Rev. N. L. Ward, and in the Chinese language with one exception. A report was written in English, composed by a Chinese youth named Charlie Lim, whose mother and the other members of her family were baptized about three years ago, and are now in China witnessing to the truth of the Gospel in the Canton Mission. The report which was read to the meeting, was as follows:—

"Ladies and Gentlemen,  
"Our Mission is established in Victoria now about forty-two years. The principal works that we have been carrying on, all along, are of two classes, the first and principal work is preaching of the Gospel of Jesus Christ our Lord, and leading man unto God. Our second work is maintenance of an English Night School

with the purpose of educating our Chinese immigrants who are illiterate of the English language. The benefits which our fellow-countrymen received from these works are immeasurable indeed. But who is the Benefactor? Not this Mission by any means. It is rather our Mother Church, as from the beginning of this (Anglican) Mission till this day all manners of conduct, regulations, and so forth are made under the direction of the Mother Church, all expenses are defrayed by our Mother Church, otherwise our Mission could not have been established, much less could it be maintained and be so prosperous. Because of the great help of our Mother Church, we who were dead in sin, are now resurrected, through the grace of God, who gave his only begotten Son to die for our redemption, and those of us who were ignorant got wisdom. Not even until the end of our lives will we forget the great love of our Mother Church for us. We open this conference with two

objects in view, the greatest of which is to memorize ourselves of the love of our Mother Church for us; and the second is that because we Chinese who are converted into the truth of Christ, every day get more enlightened and understanding by the value of mutual help. The profession of this conference is but a very insignificant manifestation, and by no means measurable to the great love which the Mother Church has bestowed upon us, but that which is conceived in our inmost hearts and also our intentions are most sincere."

The young writer of this deeply spiritual report is under preparation for confirmation by Bishop Schofield on December 7th. On November 2nd two young Chinese men were baptized by Rev. N. L. Ward, and also the infant child of the Catechist. It was noted that the offering at the Chinese conference for the Forward Movement amounted to \$65.00. The Leaflet secretary in her report told of the short visit in Victoria of Rev. H. H. Corey and his wife with the adopted Eskimo baby who sailed for Japan early in the month. Miss Florence Spencer and her brother are still in the East and could not return to Japan this winter. The December Board meeting is to be held at St. Barnabas' Schools (D.V.) on December 19th.

## Brotherhood

### THE BROTHERHOOD OF ST. ANDREW.

The new Dominion Council of the Brotherhood of St. Andrew elected at the Detroit Convention which held its first meeting at the Church of the Epiphany, Toronto, on November 5th, wishes to make the following announcement to the Church in Canada:—

That in view of the strong representations from the House of Bishops and also from both clergy and laity the Brotherhood of St. Andrew has decided to at once reopen their head office and to resume all former activities. The Dominion Council is very glad to report that they have arranged with Mr. Evelyn Macrae to carry on the work until the "Anglican Forward Movement" campaign is completed. Mr. Macrae, for the past three years, has not only been chairman of the Dominion Executive but also has carried on the secretarial work of the Brotherhood at great cost of both time and energy. All communications, orders for supplies, etc., should be sent to Mr. Macrae, 8 Sheppard Street, Toronto. We acknowledge with deep thankfulness to Almighty God His guiding hand in all our plans and decisions, and earnestly ask the prayers of all Churchmen throughout the Dominion for the Brotherhood of St. Andrew, its future work in the fulfilment of its objective of "Prayer and Service," and the "Extension of Christ's Kingdom among men." We strongly ask the clergy to form or revive chapters in their parishes, not that the men may be entertained, but that they may "serve and assist" the clergy in men's work in their community.

Trinity College.—This Chapter is now in a strong position, and under Mr. Arnold Hoath as director, will give a good account of itself this winter. The Chapter entertained the Dominion Chairman of the Executive, Mr. Evelyn Macrae, at dinner last week, after which Mr. Macrae gave the men a complete and full resumé of the work from Newfoundland to British Columbia, and also of the Detroit Convention. A warm vote of thanks was passed and an urgent invitation to come soon again extended.

Good-nature is the beauty of the mind, and, like personal beauty, wins almost without anything else,—sometimes, indeed, in spite of positive deficiencies.—Jonas Hanway.

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Mr. Gerald Fitzgibbon, K.C., has been appointed Chancellor of the United Diocese of Ossory, Ferns, and Leighlin, Ireland.

Canon Ayles, the Senior Canon of York Minster, has resigned the Rectory of St. Clement's, York, after a period of 48 years' service in that parish.

Dr. Pearce, the Bishop of Worcester, has become the Worshipful Master of a Free Masons' Lodge in his diocese. The lodge is a new one, recently instituted at Malvern.

A churchyard pulpit, a chapel in the crypt, and an illuminated cross on the steeple are features in the war-memorial proposed for St. Martin-in-the-Fields, Trafalgar Square, London.

The Dean of Manchester, Dr. Swayne, has been appointed Bishop of Lincoln in succession to the late Dr. Lee Hicks. The Bishop Designate graduated from New College, Oxford, in 1884.

### WINNIPEG LAYMEN ORGANIZE.

(Continued from page 821.)

watchword is "to assist and unify without interference." What of its objective? It may be forecast that the findings of the recent city survey of Winnipeg will give the Advisory Committee its first and immediate task. Then it may form sub-committees to report on and develop activity in Home and Foreign Missions, especially our Indian and Eskimo work; the visitation of the sick, needy, orphans and prisoners; future immigration problems; evangelism by theatre services and in the parks; corporate action in Communion, church attendance, or in the development of an Anglican Club. Before this appears in print the Advisory Committee will have been in action.

### THE CREED OF THE CHURCH.

(Continued from page 816.)

of the men among whom He moved and of His power to satisfy those needs." Side by side with these reflections we read with increasing amazement: "Exactly how the impression was produced, matters as little to us as the question whether Greek or Aramaic was the ordinary vehicle of His thought and teaching." And again, "The question whether the narratives give an exact account of the way in which things happened or were done, or not, becomes a question of merely scientific or antiquarian interests." And again, "The question whether our Lord actually wrought such miracles, or not, is one that might well be allowed a little rest."

Suppose we carry these reasonings a little further and apply them to the two miracles on which Dr. Bethune-Baker bases his own faith, then we have the following: "The Apostles got the impression that Jesus was the Son of God, and appeared to them alive after His death, but whether these things really were so, or not, matters nothing to religion." This Modernist tendency to belittle the part played by miracles in creating faith reminds us of an episode that took place in Paris on Armistice Day. One of the allied nations arranged a procession which moved through Paris following a banner inscribed with a legend equivalent to "We won the war." Paris was aghast until the battered veterans of France organized a procession to follow in the wake of the first, under a banner inscribed, "We helped." By the evening the leading procession dwindled away—discomfited. A little humour often

helps in the putting away of childish things.

"Can theology be progressive while the Faith remains unchanged?" This question Dr. Harris, in his brilliant lecture, read at Oxford before the Nicene and Origen Societies, answers in the affirmative. His conclusion is this: "I incline, therefore, to believe, in spite of the present unsettlement of opinion in Oxford and elsewhere, that the modern world, so far as it remains Christian, will continue to accept the traditional creeds of the Church in their strict traditional sense. There will be endless progress in theology, the result both of internal development and of the appropriation of new and valuable ideas from outside; but the whole development will continue to be true to type. Every stage of the process will be controlled in the future, as it has been in the past, by the original deposit of faith, which has not changed yet, and, as I believe, never will change." This conclusion indicates the lines of thought developed in the lecture before a critical audience whose criticism and comments are referred to in the notes.

### THE VIRGIN BIRTH OF OUR LORD.

(Continued from page 817.)

the arguments against the Virgin Birth, one would think that St. Matthew and St. Luke were the only witnesses, as if they were writing some theories of their own which they wanted the Church to believe. Will you realize this fact—that they were only writing down the Church's beliefs. Grip on to this fact and learn it by heart. *The Church did not believe the Virgin Birth because it was put into these Gospels, but it was put into these Gospels because the Church believed it. St. Matthew and St. Luke have the whole Church behind them.*

### IV.

If people would remember this and keep their heads and keep their common sense, we should have less talk about this wonderful objection, the chief difficulty of Christian doubters, that the other New Testament writers do not witness to the Virgin Birth.

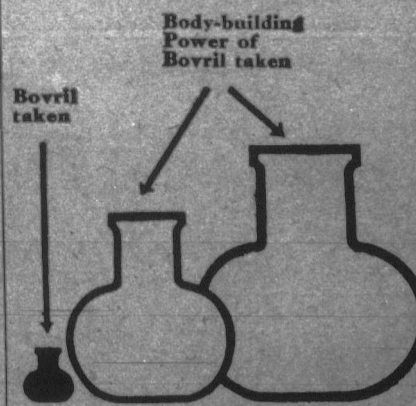
Let me deal with this now. Never mind infidel objections for the moment. This is the most formidable difficulty put forward by Christian doubters. St. Mark does not mention the Virgin Birth. Neither does St. John. Nor St. Paul in his many voluminous epistles. Does not this suggest that they did not believe it? The objection looks serious until you consider it.

First keep clearly in mind that the Church's accepting St. Matthew and St. Luke as a correct statement of her teaching is evidence of the widespread belief on this subject. Why then did not St. Mark record it? Open his book and you will see that he is only telling of the public life of Jesus. He starts off with the Baptism and the Mission to Galilee. He never touches anything earlier, while St. Luke aims as he says to teach "all things from the very first." You can hardly use Mark as a witness on either side.

Why did not St. John mention it? I don't know. But keep in mind that he must have been familiar with the Gospels of St. Matthew and St. Luke, that he knew in any case that the Virgin Birth was in his lifetime everywhere accepted in the Church—that his purpose was to supplement the other Gospels, to write only that which was not written already. This was written already. If that is not sufficient answer take notice of this that St. John is looking at Christ's birth from the side of Heaven not of earth. He, too, writes about the

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birth of Christ, but instead of telling that Jesus was born in Bethlehem of Judea he tells how Jesus came down from the higher world. This is his preface telling of Christ's birth corresponding to the prefaces of St. Matthew and St. Luke. "In the beginning was the Word and the Word

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was with God and the Word was God. And the Word became flesh and tabernacled amongst us and we beheld his glory." Does it seem to you reading that that St. John was opposed to the Church's belief in his day? As for St. Paul. Why cannot people remember that we have no record at all of his story of the Life of Christ which was the constant everyday preaching of himself and all the apostles. He had his regular course of teaching on Christ's life. "My Gospel," he calls it, "how Jesus Christ rose from the dead according to my Gospel."

We have no record of that Gospel, that life of Christ which he daily preached. Therefore, if you think he did not preach in it the Virgin Birth no one can contradict you. But here is a vitally remarkable fact. If

St. Paul did not write a Gospel, St. Luke his disciple and close companion did write a Gospel, while he was in St. Paul's company. All the years that he was in close touch with St. Paul, he had two manuscripts in hand, one a diary of the life of St. Paul, to be afterwards published as the Acts of the Apostles. Another much more precious and important, to be published first, a Life of his blessed Lord. It was believed that St. Paul had chosen him to do it. That St. Paul was his collaborator; that it was St. Paul's teaching; the early Church called it St. Paul's Gospel. Here are two fathers of the 2nd century—Irenaeus in Gaul, says, "Luke put down in a book the Gospel preached by Paul"; Tertullian, in Africa, says, "Luke's digest was usually ascribed to Paul." And this is the Gospel that gives such special prominence to the Virgin Birth of Jesus!

In the face of such facts surely the silence of the Epistles is not important. The Epistles scarcely ever touch the life of Christ. They were special letters on special occasions, mainly to deal with current controversial questions. Evidently this question did not come up for discussion. Probably because nobody disputed it.

I have here put before you the chief difficulty of Christian doubters, the silences of the New Testament. Judge if it is serious enough to disturb the Creeds. Infidels, of course, make short work of the whole question. "Virgin births do not happen in human experience." Granted. But Christs do not happen either. What the Bible asserts is that both happened once and that one belongs to the other. It does not convince the infidel, but it breaks the point of his argument with Christian men. We are not arguing with infidels. For men who do not believe in the Deity of Christ, this question can have no meaning or credibility.

V.

Now for our last point, the importance of keeping this teaching embedded in our Christian faith. Some Christian men—very few in number—in England, Germany and Canada, have asked that for the relief of honest doubters the statement be removed from the Creeds, "conceived by the Holy Ghost, born of the Virgin Mary."

The questioning of the Virgin Birth is no new thing. It is as old as the Church, as old as the heretic Cereus, the opponent of St. John. It has come up at various times. It has come up in our day. But with this difference. In early days all the challenge came from outside, from men who disbelieved the Deity of Christ. The two ideas, the Deity of Christ and the Virgin Birth went together. Men accepted both together or denied both together. In our day has come the attempt to separate them. Some men who are believers in the

Deity of the Lord claim that the Virgin Birth be left an open question.

It is a kindly attempt for the sake of the doubter to make the Christian Creed easy to believe. But you cannot make the Christian Creed easy to believe. The Christian Creed can never be made easy to believe. It is the most tremendous, the most incredible thing in the whole universe to believe. That God became man! That the Word became Flesh!

Make belief easy! Nay, the serious thing is that this doubt will make belief infinitely hard, instead of easy. For surely some day your thinker must think back to ask himself, How did God become man? All deep thinkers must face that and try to solve it. Here is an old heresy which denied the Virgin Birth, and this was its best attempt to solve its question. "The heavenly person Christ descended from high heaven in the 15th year of Tiberius Caesar and united himself to the human person Jesus who was at that time about 30 years old." How does that strike you as a guess to replace the Virgin Birth? That was the best they could do and other heretics tried and did no better. Try if you can do any better, believing the Incarnation, while denying the Virgin Birth. What is the sense in talking thus of making belief easy?

We are told that God could as easily accomplish the Incarnation, if Jesus were the child of Joseph and Mary. Granted. With God all things are possible. But why not the Virgin Birth, which the evidence points to? *It might be as easy for God thus to accomplish the Incarnation. But would it be as easy for us to believe it?* Why do we want liberty to make silly guesses for ourselves as to what God might have done. Why not accept that which the Church and the Bible assert that *God has done*—and which fits unto the Incarnation as the key fits the lock?

No. Both doctrines must stand or fall together. All experience shows it. Take for example this instance which I learned of lately where Schendel, a great German theologian, who taught the Incarnation denied the fact of the Virgin Birth. But his pupils in the end kept both doctrines together, accepting or denying them together. One set as they grew more deeply into the thought of Christ's Deity felt compelled to keep the Virgin Birth beside it. The other set rejected the two together and became Unitarians.

That is the conclusion to which experience points. Both will ultimately go together. Firmly hold them both. Halfway houses, halfway positions only lead to a minimized Christianity and are never safe.

VI.

Now I have done. You have had enough of theology for one day. As

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I close I bid you turn from theological discussions about our Lord to the personal thought of that dear Lord Himself. Think with wondering, adoring awe of the mystery of the Incarnation—that the Word became Flesh—that God became man—that He who stoops to love us and whom we try to love is the Christ the Eternal Son of God, whose goings forth have been from of old, from everlasting—And—Christmas is coming. As you think of the Christ-child in the dear old Christmas story, rest happy and peaceful in the simple old faith. Nothing has happened or can happen to disturb it. What the old Church has been saying for 2000 years, she will keep on saying till there are years no longer. I believe in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary.

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## Boys and Girls

### GRANDMA'S STORY.

Lillian E. Yorke.

"Oh, dear," sighed little Elsie, as she leaned against the window. "Uncle Fred thinks cows are the only things amusing on the place. I just hate the old things. I don't believe there ever was a cow who did anything really wonderful."

It had suddenly started to rain just as Elsie was ready to go down to the big meadow for hay, with Grandpa. She saw Uncle Fred bringing the cows home and she vented her angry thoughts on him.

Grandma, who was in the kitchen, heard her and said: "I wonder what little girl would like to hear a story about a cow who one time saved my life."

Elsie immediately forgot the rain. Running to Grandma and climbing up into her lap, she begged for the story. And this is what Grandma told her.

"When I was a little girl, about ten years old, we lived on a farm close beside the shore. A river ran by the place and when the tide was in the water was very deep. When the tide

was out, one could easily walk across. Our cows were pastured on the other side of this river, and the only way to get to them at high water was by going a mile up stream, where the tide didn't reach.

"One fine afternoon, when all our men folk were busy in the hay field, Mother said to me: 'Susan, do you think you can bring the cows home to-day? If you go now you can easily get back again before the tide.' Of course I was delighted with the idea of going alone after the cows, so calling Rover I started.

"I reached the pasture all right, but the cows didn't want to come home so early, and it took me quite a while to get them together and started on the way home. When we reached the river, the tide was coming. But I thought the water would not be very deep and we would soon be across, so I started in after the cows. When we got half-way over, the cows had to swim. I lost my footing and fell. Fortunately, I fell near old Brindle. Reaching up I caught hold of her tail. She swam ashore with me. I was terribly frightened, but soon got over that. The water was warm, so I did not take cold. After that you may be sure old Brindle got the nicest

turnips and carrots that I could carry to her. We kept her for a long time."

Elsie, who had been listening very earnestly, discovered that the rain was over and the sun was shining. Kissing Grandma and thanking her for the story, she ran out of doors to tell Uncle Fred that she had changed her opinion of cows.

### "MAKING FACES."

I SUPPOSE if we could each one of us make our own faces, we should choose to be very beautiful, indeed! We should have lovely eyes, and a charming mouth, and just the sort of nose that we admire the most. But we cannot make our own faces, can we? Well, there is a sense in which we cannot, but there is also a sense in which we can. Let me tell you a story.

There was once a very clever Italian artist named Leonardo da Vinci. One day he began to paint a picture of "The Lord's Supper." Perhaps some of you have seen reproductions of it, but unless you have visited Italy you have not seen the original.

Leonardo da Vinci had painted all but two of the faces for his picture—the face of our Lord and the face of Judas. He could not find anyone with a face beautiful enough to be painted to represent the most beautiful character that ever lived in the world. He walked about the streets of Rome looking eagerly for some face that was innocent enough, and pure enough, and strong enough and kind enough, for him to dare to let it represent the Lord. At last, one day, he saw coming down the road a young man, with a frank, open face, with fearlessness in his eyes and an expression that was truly wonderful. The artist stopped him, and asked if he would come to his studio and sit to him for a portrait. The young man agreed to go. He went again and again, while the artist painted away until this particular face in the picture was finished. Then he called the young man over to his easel and showed it to him.

As the young man looked at it, the tears came into his eyes. "I did not know I was being painted for the Christ!" he said.

The young man went away, and the artist lost sight of him. Years passed. He painted other pictures, but this particular one remained unfinished. There was only one face left to add. It was the face of Judas.

Leonardo da Vinci was living in Milan now, and he was tramping about looking for some one with a face evil enough to be painted as the man who betrayed our Lord. And one day he found a man slinking along down a side street, with a face full of cunning and greed, and really dreadful to look at. The artist stopped him and asked him if he would come to his studio to be painted, and the man agreed to go. All the while da Vinci was painting this man's face he felt a curious feeling of revulsion against him; he did not quite know why.

When it came to the last sitting, the man asked: "May I look at your picture, sir?"

The artist hesitated. He scarcely liked the man to know that he had painted him as Judas, but at last he said:—

"Yes, you may see it if you like."

The man came over to the artist's side and looked at the picture for a long time without saying a word. Then he looked into the artist's face and he said:—

"Don't you remember me?"

"I do not think I ever saw you before till you came here," da Vinci replied.

"Yes," said the man, "you have seen me before. I came to your studio in Rome when I was only eighteen. You painted me then for the Christ, and now you have painted me for



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Judas. And I am a Judas, for I have betrayed my Lord!"

What had made this man's face change so terribly! It was sin. He had done wrong, he had led a wicked life, he had learnt to drink and to gamble, and to do many terrible things. And the sin in his heart and his life had been writing itself on his face all the time.

Will you try to remember that what you are inside, what your character is, does show on your face? If you see a little girl who has nearly always a pouting mouth and an angry look in her eyes, you know she cannot be a very pleasant, happy little girl. Her



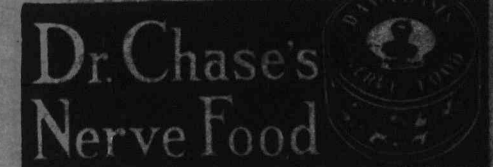
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