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Vol. 43.

THURSDAY, DECEMBER 7th, 1916.

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THIS WEEK

Christian Year _____
Comments on Matters of Interest _____ "Spectator"
When is Christ Coming? _____ Rev. Canon Howitt
The Juvenile Court _____ F. J. Billiarde
Canadians on Leave in London _____ Joseph Freeman Tupper
The Bible Lesson _____ Rev. Canon Howard, M.A.

NEXT WEEK

Some Effects of Christ's Coming _____ Rev. W. J. Southam

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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Personal & General

The Rev. F. S. Guy Warman, D.D., was inducted as Vicar of Bradford, England, on Saturday, November 11th. * * * *

The Bishop of Kingston, Right Rev. E. J. Bidwell, is to receive the honorary degree of D.D. from the University of Oxford. * * * *

Miss Archer, of the M.S.C.C. Japan staff, is doing deputation work in Canada under the direction of the Woman's Auxiliary. * * * *

The Right Rev. C. de V. Schofield was consecrated Bishop of the diocese of Columbia on St. Andrew's Day, November 30th. * * * *

The Rev. Noel Wilcox, Rector of Dartmouth, N.S., who recently underwent an operation for appendicitis, is progressing favourably. * * * *

Captain the Rev. E. T. Burgess Browne, Chaplain of the 166th Batt. C.E.F., has been detailed for duty at the hospital at Shoreham in Sussex. * * * *

Bishop Millsbaugh, who has been Bishop of Kansas since 1895, died lately. He is succeeded in the Bishopric by the Right Rev. James Wise, who was consecrated Coadjutor-Bishop less than a month ago. * * * *

The Hon. J. K. Kerr, Senator, and a member of the Church of England, died in Toronto on Monday last. He was a member of St. James' Cathedral, and was one of the founders of Haverlag College. * * * *

Word has been received by the Rev. H. P. Westgate, Rector of Sandwich, Ont., that his brother, Rev. T. B. R. Westgate, D.D., expects to spend Christmas with his family in Ireland and that they will sail for Canada as soon as possible afterwards. * * * *

The Rev. T. B. Jehu, lately Wesleyan Minister at Tyldesley, Lancashire, is studying at the Theological College at Salisbury, and he hopes to be ordained at the Lent Ordination by the Bishop of London. Mr. Jehu has been in the Wesleyan ministry for thirteen years. * * * *

Mr. George Romans, formerly of Londonderry, Nova Scotia, but for the past two years a resident of Halifax, passed away on November 22nd, at the good old age of 78 years. Mr. Romans was, throughout his long life, a consistent and earnest member of the Church of England. * * * *

The celebration of the bicentenary of the opening of St. Peter's Church, Albany, N.Y., began on Sunday, November 19th, with a corporate Communion of the parishioners. The celebration was kept up throughout the octave. The Land Patent bears the seal of Queen Anne and the date 1714. * * * *

Dr. W. G. Alcock, M.V.O., Organist to H.M. Chapels Royal and assistant organist of Westminster Abbey, has been offered and has accepted the post of organist of Salisbury Cathedral. Dr. Alcock has been for the past twenty years assistant organist to Sir Frederick Bridge at Westminster Abbey. * * * *

The parishioners of St. James' Church, Hamilton, have shown their appreciation of the faithful work of their Rector, Rev. G. W. Tebbs, and his wife. At a recent church sale Mrs. Tebbs was presented with a beautiful

gift of cut glass and Mr. Tebbs with an oil painting of himself, done by a member of the congregation. * * * *

The late Baron Llangattock left a sum of £100,000, which money is to be held in trust for the benefit of the Church in Wales. This sum will be paid to the Central Board of Finance. This Board has already accepted bequests amounting to over £10,000 for the same purpose. The deceased peer died recently from wounds received in action. * * * *

Mr. W. N. Ferguson, K.C., and Mr. Hugh Edward Rose, K.C., have been appointed judges of the High Court of Ontario. Both of these gentlemen belong to the Church of England. The former is a member of the congregation of the Church of the Redeemer, Toronto, and the latter is a member of St. Thomas' congregation, Toronto. * * * *

An important ruling by the Roman Catholic Archbishop of Chicago has just been made which is that every priest he ordains must pledge himself to total abstinence for a period of five years. The Archbishop says: "If the young priests keep the total abstinence for five years it is easy to see that they are likely to continue to do so for the remainder of their lives." * * * *

It is proposed to place a public memorial clock in the Central square of Hampstead Garden Suburb in London to the memory of the late Canon Barnett, the Founder of Toynbee Hall, Whitechapel, and in whose memory the church of St. Jude-upon-the-Hill in the Hampstead Garden Suburb has been erected. This church recently celebrated its eighth anniversary. * * * *

A Celtic cross of Cornish granite, which has been placed in the churchyard of St. George's, Deal, England, in memory of Sub-Lieutenant A. W. St. Clair Tisdall, V.C., son of the Vicar of the parish, was lately unveiled by the Chaplain-General Bishop Taylor-Smith. The young officer was killed on the occasion of the landing on the troops on Gallipoli Peninsula. * * * *

The Rev. H. M. Gwatkin, Dixie Professor in Ecclesiastical History in the University of Cambridge, died lately, aged 72. The deceased clergyman could boast of First Classes in Four Triposes—namely, Mathematics, Classics, Moral Science and Theology. He was elected Dixie Professor of Ecclesiastical History in 1891 and he was the author of numerous works. He was a Fellow of Emmanuel College. * * * *

News has been received of the death of Lieutenant Bruce Hosmer Acton Burrows, who was killed in action in France on November 26th. He was the younger son of Mr. Acton Burrows, of Toronto, and a member of the congregation of St. Thomas' Church, in that city. He was born in Winnipeg in 1893 and he went overseas in March last, going over to France in the following August with the Engineers. * * * *

The Rev. C. N. B. Beamish, Principal of St. Thomas' School, Sarawak, has been nominated to the See of Laberan and Sarawak, in succession to the Right Rev. W. R. Mounsey, who has resigned. The Bishop-Designate was educated at Cambridge and Wycliffe Hall, Oxford, and he was ordained in 1907. From 1907 to 1910 he was a member of the Winchester Diocesan Mission Staff and in January, 1911, he went out to Sarawak as Chaplain to St. Thomas' School. In December, 1913, he became Principal of the School. * * * *

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The Christian Year

The Third Sunday in Advent, December 17th.

"The Christian Ministry"—what thoughts of boundless opportunity and uplifting responsibility the words should suggest. There is no single class of men to whom are granted such possibilities of moulding the thought and raising the spiritual tone and character of the community. The clergy possess a unique right of entry and welcome to the homes of the people; to them is entrusted the religious education of the children; it is they who are called in to share the deepest joys and sorrows of human life; and it is they who, last but not least, wield the immense potential power of the Christian Pulpit Sunday by Sunday in countless Churches throughout the world.

"The Christian Ministry"—such is its strategic position at the very centre of the springs of life. Has it, in fact, realized the results and accomplished the service which such an opportunity suggests? The answer must be that while much has been done, more has been left undone. "The ministry" which has been "received in the Lord" has certainly not been "fulfilled." The fruit, if "thirty-fold," has by no means reached the divine intention of "an hundredfold."

Consider the cause of this comparative failure, as far as that cause lies within the power of the Ministry itself. The hardness and intractability of the field to be worked, and all other outside causes and recalcitrancies do not come within the purview of our Sunday's meditation.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Here St. Paul paints the inspired ideal of the Ministry. All failure for which the Ministry is itself responsible, arises from the departure of the Ministry from its own sublime ideal. And what is that ideal? The apostolic words suggest the ideal, first for the man himself, who is called to the Ministry; and then, of his work. "Ministers of Christ"! The Greek word translated "ministers," while it had come to mean simply the servant or underling of some higher official, suggests, at least, its original sense of an "under-rower"—a man who, toiling at the oars of an ancient ship, took his orders, his time, and his swing from another. Transfer this conception to the spiritual sphere. "A Minister of Christ"—a man who takes not only every command, but the very rhythm of his being, from his peerless Master. "Ministers of Christ"—men whose lives are vibrant with the music and the motion and the melody of heaven! With what magic potency would such woo the world for Jesus! How incomparable the dynamic of that celestial lure!

"And stewards of the mysteries of God"—there we read the inclusive ideal for the sacred work. "Stewards"—men entrusted with a wondrous wealth that they may distribute it to those in need. And that wealth—"The mysteries of God." A "mystery" means, as is well known, in St. Paul's writings, a "Secret of God," which man by himself could never have known, but which has, by the Divine grace, been revealed. And that "Secret of God" is just Jesus—Christ, (see Colossians 2:2 R.V.)—the Word Incarnate, who in the fulness of time came forth from the Divine silence, for us men and for our salvation. "Stewards of the mysteries of God"—men

Editorial Notes

The Big Brother Movement.

The figures given by the Rev. T. G. Wallace in his letter re the Big Brother Movement should set members of the Church thinking. They emphasize what we have referred to already in these columns,—the need of greater effort on behalf of our boys. The large number of fathers at the front means a large number of boys without the control and discipline that only fathers can exert and the fact that the Church of England has provided a larger percentage of men than other Communion means, of course, a larger percentage of Church of England boys to be cared for. The Big Brother Movement works in co-operation with the Juvenile Courts and aims at being preventative as well as corrective. The Big Brother becomes the friend of the boy; visits his home, assists him in his work, in his games, and in every way in his power endeavours to lead him to form right habits and right ideals.

Communion Service and Morning Prayer.

A correspondent in last week's issue expressed regret that more had not been said in these columns regarding "live problems of to-day," and the question of substituting the Holy Communion service for Morning Prayer was referred to as one of these live problems. We must confess, however, that we cannot see exactly what great good is to be gained by a discussion of the subject. Considerable correspondence has been running in some of the Church papers in England on this question and it may possibly be a live problem there. It is possible, also, that it may become a problem here, but we earnestly hope not. The main difficulty we are facing is not the relative importance of this or that Church service, but the indifference on the part of large numbers of even Church members to any service whatever. To substitute the Holy Communion Service for Morning Prayer and eliminate the latter entirely, even once a month, will not, we are convinced, bring more people to Church. Much of the difficulty of the past has arisen from the fact that in some cases three full services, Morning Prayer, Litany, and Holy Communion, were held in succession.

commissioned to preach and to live Jesus Christ, and His redeeming and sanctifying work; men ordained and set apart by the Divine will "to know nothing but Jesus Christ and Him crucified," with all the boundless implications of that supreme fact; men, briefly, whose highest privilege it is to mediate to hungry hearts that divine Gospel which so marvellously meets the deepest cravings of the human spirit, and which opens channels down which can flow the regenerating dynamic of the Spirit of God. "Stewards of the mysteries of God"—men, who deal with the unfathomed depths of personality, and who so have their hands upon those unseen roots from which grow the spreading trees of the visible and social life.

"Stewards of the mysteries of God"! How far is this ideal actually descriptive of the work of our modern Ministry? Visit many a Church, listen to the sermon, and then fill in your description of the preacher. "A Steward of"—what? A most ingenious "steward of a popular topic"—so you would often have to

In the majority of cases the Litany was omitted but the full Morning Prayer taken. The custom of having a shortened form of Morning Prayer at the regular hour, followed by Holy Communion, has been growing in favour, and is, we believe, perfectly satisfactory to the vast majority. The Church is facing big problems that will tax to the utmost its united strength and to agitate changes in the hours of our services and to argue that this or that particular service is older or more important than others will result in taking people's minds away from the great questions, and will not produce the results hoped for. We sincerely trust, therefore, that the leaders in the Church will discourage any such tendencies no matter where they come from.

* * * * *

"Give Us His Name."

One of the sanest methods in recruiting yet devised is that being employed by at least one Ontario battalion of asking people to send them names of eligible men who will be called upon. Apart from conscription, there seems to be only one way to get men to realize their duty. They must be made to feel that the reason they give for not enlisting meets with the approval not only of their own consciences, which are in many cases almost negligible quantities, but of their fellow men as well. Public opinion is always a powerful influence and when men find that, in the opinion of those who know them, it is their duty to change their place of abode, many of them will begin to consider the matter more seriously. When there is combined with this a personal interview by men who have already donned the King's uniform, a man who has a spark of self-respect or patriotism left in him must feel very uncomfortable until he has at least made the effort to enlist. It will, on the other hand, give him an opportunity of clearing himself of suspicion in case he has adequate reasons for not going. The system of indiscriminate button-holing of men on the streets is degrading to the whole cause. There are hundreds of men here yet who ought to go, but there are hundreds of others who would have gone in the early days of the war had it been possible for them to go, and they naturally resent being held up on a street corner by an eleventh-hour recruit who should be at the front.

write. Or an eager "steward of a popular patriotism," or a steward of some "ecclesiastical polemic," or of "socialism," or "internationalism," or of some other admirable thing—admirable on the platform or in the press, admirable also in Church, as the social expression of the Christian ethic, but out of place as the dominant and controlling message of the Pulpit. For the only way in which to realize these ideals for outward society is to purify, regenerate, uplift the inner life of men. And that can only be done by a proclamation of "the mysteries of God," even the "grace of our Lord Jesus Christ, and the love of the Father, and the fellowship of the Holy Ghost." The preaching which searches the conscience, which convicts of sin, which turns "the hearts of the disobedient to the wisdom of the just" by the mighty power of the Spirit, which uplifts Jesus as Saviour and Lord—this is the preaching which, by moving the individual, moves the world, and so prepares and makes ready the way for the Coming of the King.

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Meditations on the Lord's Supper

Rev. C. Cameron Waller, D.D., London, Ont.

MEDITATION No. 5.

QUESTIONS CONTAINED. ST. JOHN 14:8-23.

Philip saith unto Him, "Lord, show us the Father and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father."

This remark or difficulty of Philip arises out of the words to St. Thomas: "The abiding places are in the Father's House. Thither are we to go by Jesus Christ. Through Him is the way to God the Father." Philip in effect says: "Reveal God to us." But that was just what Jesus came to do. All His words and His actions were God's. This truth is prominent in the teaching recorded in St. John. "The Son can do nothing of Himself but what He seeth the Father do." "I have given them Thy words." "No man hath seen God at any time. The only begotten Son which is in the bosom of the Father He hath declared Him." One of the four great covenant promises sealed to us in the Holy Communion is, "They shall all know Me from the least even to the greatest." At present this knowledge is only partial. But the knowledge of God is pledged to us in the covenant (Hebrews 8:11) and the Cup is the New Covenant. (St. Luke 22:20.) Here, then, we come to the Lord's Table to receive that supernatural revelation of God which Jesus only can give. The knowledge described is surely experimental. It is not opinion; it is not theory; it is experience. "I know whom I have believed." I know the sense of sin forgiven. I know the sense of the Presence of Jesus Christ. I know His Divine Power to keep, to calm, to sustain. It may be only very partial and very dim. But it is experimental knowledge. Philip was one of the Disciples whom Jesus Himself found and called. Philip did not first choose Jesus—Jesus chose Philip. Has He not so ordered things in the world that we have been brought to the knowledge of Him when many in heathen lands have not had the opportunity? Because He has so begun with us may we not believe that He will perfect that which He has begun, and when we enter the abiding places and meet Him face to face we shall know fully, as St. Paul says in I. Cor. 13:12.

At the Lord's table He manifests Himself to His disciples. This raised another question. Judas saith unto Him (not Iscariot), "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?"

Jesus answered and saith unto him: "If a man love Me, he will keep My words; and My Father will love him and We will come unto him and make Our abode with him." One of Jesus' words is to come to His Table. "Do this in remembrance of Me." In obedience we come to Him and He comes to us and gives us that foretaste of the abiding places in the Father's House, by making His abiding place in our Hearts—Hearts which He has cleansed so that they may be abiding places, and by His Spirit He comes with the Father and dwells in us. Of this the world knows nothing.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

Spectator's Discussion of Topics of Interest to Churchmen.

The appearance and tentative authorization of the Revised Book of Common Prayer is an occasion of uncommon interest and importance to Churchmen in this Dominion. It will, we believe, mark what in years to come, will be reckoned a new birth of the Church in Canada. It is the very first attempt of the members of the Canadian Church to compile or adjust for themselves a common liturgy to be used in the normal services of public worship. The task that appeared to many of our wisest leaders to be far beyond the capabilities of our poor ecclesiastical attainments seems in the book that has been submitted to the Church public for approval or criticism, or both, not only possible of attainment but a normal undertaking by any people capable of using a liturgy with edification. There is not intended in these words to be a complete approval of all that has been done or left undone, but the book that has emerged is a standing demonstration that it is possible to improve and modify even a book of public devotions and rites without any violent dislocation with the past, or the casting away of the precious heritage of worship that is ours. Those who trembled at the thought of change, those who in minatory words cried "hands off the Prayer Book"; those who besought the Church to allow them to live out their days in peace before the old book was subjected to the uncertain hands of revisers, can now see what important improvements may be made by the gentlest of hands and most timid of reconstructionists. The fact that every member of the Church from the Atlantic to the Pacific can find in the new book almost every word that has appealed to him from childhood and yet is conscious of a new freedom, and possessed of a new breadth of outlook that was absent from the book with which he had been so long familiar, cannot fail to be reassuring. It will do more than that. It will set thousands of minds and hearts of goodwill at work to still further enrich that treasury of devotion and worship before it takes its final form in the canons of the Church. The invitation that has gone out from all the Bishops to all the members of the Church to study carefully the new book and indicate any improvement that may seem good in their eyes, ought to bear fruit in the more complete adjustment of the outward expression, to the inward spiritual needs of our people.

This partial consummation of a great effort has been long in coming. In clerical conferences and alumni foregatherings for the past quarter of a century at least the subject of revision has been a live topic of discussion among the younger clergy. As the younger men passed into the ranks of seniors, expanding wisdom taught them that it was not a safe subject to meddle with and its consideration was usually left behind with their youth. Among Spectator's earliest contributions to the public press was an article in the Montreal Gazette at the time of a meeting of the Provincial Synod of Canada in that city. It was on the subject of Prayer Book revision. At that meeting Charles Jenkins pleaded with successful power for the formation of a General Synod which would handle the questions applicable to the whole Church in Canada. He illustrated his argument by a reference to Prayer Book revision which he charitably declared had been set forth in an able article in the Gazette that morning. With varying vicissitudes its advocacy has progressed. After

the meeting of General Synod held in the city of Quebec in 1905, the late Frank Wootten, then proprietor of the Canadian Churchman, wrote to Spectator, who had kept up a steady fire on the subject for several months, stating that he thought, after listening to the debate on the subject, and observing the adverse vote, that Prayer Book revision was a dead issue. From this Spectator vigorously dissented. He was convinced that the leaders of the Church wanted revision but they had a singular shyness about saying so in public. Men had talked so long about the "incomparable" and "matchless" Prayer Book that they felt themselves in a rather awkward position to advocate the improvement of what they had declared to be practically perfect. Even when order was finally taken for revision in 1911 many seemed to think that they had only voted for a Committee to make suggestions about revision and not to revise. However, one big decisive step has been taken and the writer will be greatly surprised if much more thorough revision is not demanded in the not distant future.

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The most obvious improvements to be noted in a summary glance at this new book are the introduction of the name Canada on the fly leaf, the sequence of lections in both Old and New Testaments for Sundays and during Lent, the authority for varying combinations of services, the enrichment of opening sentences and anthems for great festivals, special prayers for varying occasions, new suffrages in the Litany, permissive selections of the Psalms, new occasional offices, etc. The new Prayer Book will have a new meaning and value, for it bears the name of Canada upon its initial page. Since men of the British Isles set foot in this country we have been worshipping with a borrowed book, and now we shall have one of our very own. It is a declaration of our faith, a faith that trusts the guiding of the Holy Spirit in this branch of the Church of God. It is also a declaration of our willingness to do our part to meet the spiritual needs of our own people. Having said this much in general approval of the work that is done, Spectator will not deem it necessary for him to approve in detail all the admirable and obvious things that have been done. What the revision committee and the Church want, presumably, is help, not eulogy. From time to time he will analyze the weak points of the revised book and do his best to give an alternative that may or may not be acceptable to the Church. It is only, of course, by a free, frank setting down of our opinions, now before the final step is taken, that we can really help towards the perfection of the Book. After it is fully authorized it will be the duty of this generation of churchmen at least, to stand by it. Hence the necessity of perfecting it now. "SPECTATOR."

* * *

CHILDREN'S COMPETITION.

In order to stimulate greater knowledge of the Bible and of Church history among the children of the Church we are starting with this number a competition for boys and girls. The character of the competition will change from time to time and prizes will be given to those sending in the neatest and most accurate answers. Reasonable time will be allowed for answers to be sent in so as to enable children in more distant parts to share in the competition. We trust that the parents and other adult readers of the Churchman will assist in making this of real value to the children. Our chief aim is not amusement but instruction, but we can very well afford to combine the two.

WHEN IS CHRIST COMING?

By the REV. CANON HOWITT

["Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. . . . Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that Summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—St. Luke 21: 24-31.]

When is Christ coming? As we ask the question, immediately there comes to our mind the emphatic statement of Christ Himself: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." And this statement is absolutely true. We may reason then, that further discussion of the question is useless, and this is the attitude that many students of God's Word take. But is it, after all, the right attitude? Does not the Word bid the faithful Christian watch? Did not our Lord give unmistakable signs by which His advent might be foretold? And did He not upbraid the Pharisees and the Sadducees of old, for not discerning the signs of their times? St. Matt. 16: 3. Did He not say: "There shall be great tribulation. . . . And immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Surely these are signs by which the time, if not the very day and hour, of the Lord's return, may be infallibly known.

How, then, are we to reconcile the two apparently contradictory statements? The time of Christ's coming unknown, the time well known. The solution is to be found, I believe, in "rightly dividing the Word of Truth," and so discerning the two phases of our Lord's return. The Scriptures foretell that Christ will, first of all, come for His saints. This coming will be "in a moment, in the twinkling of an eye" (1 Cor. 15: 52), and so instantaneous and possibly secret. St. Paul describes it in 1 Thess. 4: 16-17, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

After an interval, perhaps of three-and-a-half, or possibly of seven years, Christ will return with His saints to earth to reign. This phase of His coming will be seen and known of all men. "As the lightning cometh out of the East, and shineth unto the West, so shall also the coming of the Son of man be." Then, "every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so. Amen." (Rev. 1: 7; St. Matt. 26: 64.)

Now it was to the first of these phases that our Lord referred when He said: "Of that day and hour knoweth no man." But the first phase must precede the second. Christ cannot come with His saints, until He has first come for them. When, therefore, we see unmistakable signs that Christ's manifest coming with His saints is drawing near, we must infer that the still earlier event, His coming for His saints, is imminent indeed. This is exactly what is perceptible at the present time, and it is in this way that we may "see the day approaching." Heb. 10: 25.

Let us examine, then, some of these God-given signs by which we may know assuredly that "the coming of the Lord draweth nigh." Three such signs are referred to in the text.

1. The fulfilment of the Times of the Gentiles. —"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." By "the Times of the Gen-

tiles," we understand the period during which God's ancient people, Israel, was to be under Gentile domination, and their land possessed by Gentile powers. The Hebrew monarchy came to an end in B.C. 606, when Zedekiah, the last King of Judah, was deposed, and he and his people carried into exile in Babylonia. Jerusalem then fell into the hands of the conquerors, and it has remained in Gentile possession from that day to this. During all the intervening centuries, the Jews have made no serious attempt to restore their kingdom, or to regain possession of their land. But what do we see to-day? A new national spirit possessing Israelites everywhere, and a deliberate attempt being made on their part to possess themselves of their land once more. Jews, the world over, are arranging, when this present awful world conflict is ended, to petition the victorious powers to re-establish them as a nation in their own land. Can anyone doubt, therefore, that this present war will see the unspeakable Turk dispossessed of Palestine, and its rightful owners again in possession. Now, our blessed Lord says: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled . . . and then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass (as they surely are doing to-day), then look up, and lift up your heads, for your redemption draweth nigh."

2. Israel's national revival.—"Behold the fig tree." By the fig tree is symbolized the Israelite nation. "As the days of a tree are the days of my people." (Isa. 65: 22.) God has been pleased to make use of three trees by which to designate His earthly people during their entire history.

The vine represents them from their inception as a nation, to the first coming of Christ. It typified them as the *privileged* people of God. (Isa. 5: 1-7; Jer. 2: 21.) The fig tree prefigured their history from the first to the second Advent. It typified *profession* without reality (Gen. 3: 7), and thus foreshadowed Israel's moral condition from our Lord's time to the present day. (Matt. 15: 8-9, 23: 37-39.) The olive, the symbol of *productiveness*, typifies Israel's future blessedness under the benign rule of Jesus, when He comes (Rom. 11: 12-21; St. Luke 1: 32-33; Jer. 23: 3-8). It is deeply interesting to study what is said of the fig tree in the Gospels. In the parable of St. Luke 13: 6, Christ is represented as the certain man who had a fig tree planted in his vineyard to which He comes for three years seeking fruit, but finding none, He orders it to be cut down. The dresser of the vineyard, who doubtless represents the Holy Spirit, pleads that it may be spared a little longer. So it was not until Israel had rejected the Lord Jesus, and resisted the Holy Spirit's testimony to Him, that it in turn was rejected by God (Acts 7: 51-53). In St. Matt. 21: 19 we have the cursing of the fig tree. Our Lord's words on that occasion are deeply significant, as foretelling the duration of Israel's rejection. "Let no fruit grow on thee to the age." Not until the new, the millennial age, is brought in by Christ's return, will Israel become fruitful once more. Our text refers to the approach of this very period. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." We have seen how Israel is already showing wonderful signs of national revival; "so," says our blessed Lord, "when ye see these things come to pass know that the kingdom of God is nigh at hand."

3. The revival of the nations.—"Behold . . . all the trees." If the fig tree represents the nation of Israel, then "all the trees" must represent other nations. But what nations? Not all the nations of the world, but all the nations that come within the purview of the prophetic Scriptures. The nations that went to make up those great Gentile empires which conquered and dispersed Israel, and trod Jerusalem under their feet—Babylonia, Medo-Persia, Graecia and Rome. These nations, as the prophecies show, are, like Israel, to revive again before the advent of Christ to reign. (Dan. 2: 34-35, 7: 1-7, 13-14; Rev. 13: 1-2, 17: 8). Now this is exactly what we see taking place to-day. Within the past century two of the old empires, Greece and Rome, have had at least a partial resuscitation. Babylonia, too, by the recent introduction of railways, and the reconstruction of its ancient irrigation canals, is about to take on a new lease of life, and doubtless the ancient city of Babylon will once more arise to greatness upon its former ruins. More wonderful still is the reassembling of the long separated portions of the old Roman Empire. The present conflict has already done much to bring this about, and will doubtless accomplish much more before it ends. Already it has drawn together the countries that formed the great west-

ern province of the Roman empire—England, France, Belgium, Spain and Portugal, Italy and Greece, and bound them closely to one another. But it is truly wonderful to see how its eastern province, which has been so long separated, is again coming within the sphere of its power, and will doubtless soon form a great whole. In 1864 Algeria came to France, likewise Morocco in 1911. Tripoli came to Italy in 1912, and Egypt to England in 1914. It only remains for the Turk to be driven from his present usurped territory in Palestine, Asia Minor, and Turkey, and we may soon see Rome's eastern province entirely restored. "Now," says our blessed Lord, "when ye see these things come to pass, know ye that the kingdom of heaven is nigh at hand."

We learn, then, that if we would know the time of our Lord's return, we must look at God's clock, which is Israel, round it all the portents cluster, and to it all the signs have been given. We have only to see how He is preparing both His people, and their land for the return of their King, to realize how very near the Lord's coming must be.

So we answer the question with which we began by saying that, while we may not, indeed cannot tell, the day nor the hour when Christ will come, we are assured, by the ever accumulating signs of the times, that His coming is ever imminent, that it must be very near, and may occur at any moment.

What then is our urgent duty in view of these facts? Surely this—to take to heart and at once act upon our blessed Lord's solemn injunction: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is
breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

O joy! O delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds, with our Lord, into
glory,
When Jesus receives "His own."

And that that "joy" and "delight" may be ours
may we also say:—

So I am watching and waiting each moment of
the day,
If it be morn or evening when He calleth me
away;
And it makes the day grow brighter, and its trials
easier borne,
When I am saying every moment, "To-day the
Lord may come."

THE DAY OF THE LORD.

Our absent Lord will come again one day
And we shall see His blessed face;
His ransomed saints He comes to call away,
And they His voice shall heed apace,
Shall then, transfigured, in His image shine,
Irradiant in His glorious light Divine.

It may be very soon that coming day
Shall dawn upon His waiting Bride;
The Bridegroom cometh! herald angels say,
On gorgeous cloud behold Him ride;
Rise, raptured Church, to meet Him in the air,
And join in happiness beyond compare!

How long, O Lord, how long ere comes that day,
That golden day so long foretold,
When o'er the earth shall shine Thy glory's ray,
And sorrow's shade forever back be rolled;
When we shall know and see Thee face to face,
And glorify Thy love and sovereign grace.

Oh hasten, Lord, Oh hasten on that anxious day;
Thy Kingdom stablish here on earth,
That so the morning stars' primeval lay,
And that which told Thy lowly birth,
Again around this sorrowing world be rolled,
As rests Thy ransomed flock within the fold.

Oh! let us, faithful, wait that gladsome day
When ends the reign of sin and death,
When sorrow's bitter tears are wiped away,
And life no more is but a breath,
But evermore in bliss with Christ to be,
With Him at home to dwell eternally.

H. A. Thomas.

Waterloo, Ontario, 24th Novembe 1916.

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NEW BOOKS

Simple Answers to Great Questions.

By the Right Rev. H. Russel Wakefield, Bishop of Birmingham. Longmans, Green & Co., New York. (79 pp.; 50 cents.)

On the subjects of Religion, God, Christ, Holy Ghost, the Bible and Life, the Bishop writes short papers in popular language and style. Comparatively few writers combine any depth of treatment with brevity and popularity. The preface says, "the book makes no claim to learning." It is the Bishop's aim to state matters as they would appeal to the man on the street.

The Ultimate Belief.

By A. Clutton Brock. E. P. Dutton & Co., New York. (132 pp.; \$1.00 net.)

The Germans have been industrious, obedient and self-sacrificing. How then can you account for their being led into the awful crimes of the last two years? That is the question Mr. Brock discusses in one of the most thoughtful books that have dealt with fundamental principles raised by the war. It is, Mr. Brock says, because the Germans teach in their schools a certain body of doctrine which most of them accept. They must do everything for the sake of Germany. They must be good, obedient, efficient, industrious, all for the sake of Germany. This gives them unity and a great fanatical strength. Mr. Owen Wister in "Pentecost of Calamity" tells how he was impressed before the war by the orderly energy, contentment and public spirit of the Germans. How was it possible for them to practise such high virtues and yet to pervert them all in a moment? It was possible because they had a wrong philosophy. Nothing is so dangerous, Mr. Brock says, to the mind of man as a false absolute, and the false absolute of the Germans is Germany. But what are we teaching to the young as our philosophy, and what is our absolute? We need to know and state it clearly if we are to keep our minds free from the contagion of their ideas. Yet we teach practically no philosophy at all, says Mr. Brock. "Religion without a philosophy is mythology." We teach a boy to be honest, to love God. Why should he be honest? Why ought he to love God? "The great defect of English thought is that we are always apt to think of everything in terms of something else, and to believe that we have explained when we have thought of it in terms of something else. When we say honesty is the best policy, we commend honesty as expediency. But honesty is not expediency but a moral quality, simply itself, and to be desired for itself. What a boy must be taught is that there is a spirit within him which desires honesty for its own sake and not for any other reason whatever." The philosophy of the spirit must be insisted on, that is, Right for Right's sake, truth for truth's sake, and beauty for beauty's sake. Any other idea is productive only of "commercial morality," the outcome of a system of rewards and punishments. Principles, not rules, are the expression of such fundamentals. Rules are only to prevent a person making himself inconvenient. With such an emphasis of teaching we should have less philistinism, aestheticism or morality being misunderstood as mere conventions. That is the burden of Mr. Brock's book. If the Germans had been taught what are the true absolutes, they would never have made a false absolute of Germany. They have made a state that is a danger to the world because the aim of that state is wrong, but our State is aimless. The Germans value Germany above all things; but what are we taught to value above all things? Our whole society suffers from a lack of values. The German defiance to the whole philosophy of the spirit has awakened in us a sense of the moral absolute. There is hope in our discontent and bewilderment. It seems to us that Mr. Brock has not allowed enough for the atmosphere of the moral absolute unconsciously produced. For instance, "play the game," is the attitude to life of the majority of men, although they have never expressed it in philosophical parlance.

Jessie Alexander has written a volume of her Platform Sketches (McClelland, Goodchild and Stewart. 230 pp.; \$1.00) which many will be glad to get, not only for the memory of her excellent work, but for the quality of the selections themselves. Beside numerous adapted pieces the book contains twelve original sketches by Jessie Alexander.

CANADIANS ON LEAVE
IN LONDON

LETTER II.

By JOSEPH FREEMAN TUPPER,

Special Correspondent

TO tell of the programme of the forenoon of the first day of sight-seeing in London is the purpose of this article.

After breakfast the brakes leave different parts of the city and meet at an appointed place, thence a drive is taken through the residential streets of the city. Among the points of interest passed are Hyde Park, Albert Memorial, Victoria and Albert Museum, Science and Art Museum, Imperial Institute, Buckingham Palace and the Queen Victoria Memorial. Much interest is always manifested in the gates given by Canada to the latter.

Westminster Abbey is reached about 10.30 o'clock. There the Dean's verger, and quite often the Dean himself shows the boys about. On one occasion a Methodist Chaplain mistaking Dr. Ryle to be the verger was about to offer him half a crown for his trouble. It is safe to say that it is not often the Dean of Westminster Abbey is remembered in this way.

Westminster Abbey is such a wonderful place that it is fortunate its associations and treasures have been sufficiently read about to make it unnecessary to attempt to describe the pleasure in store for those who visit this sacred edifice. Cromwell, Livingstone, kings and others who have served humanity, lie here. Within these walls the rulers of the mighty British Empire are crowned. No thinking person can enter here without feeling they are on sacred ground. Master minds have planned and skilled hands have carried out everything in connection with the place. It is like watching a beautiful stretch of scenery made yet more magnificent by the glories of the western sky at sunset. It is grand, wonderful, indescribable, yet cast about with some touch of responsive nearness that makes the atmosphere homelike and gives one a feeling of peaceful grandeur and rest that ordinary places know not of. No wonder people come here to pray. "This is none other than the house of God. This is the gate of Heaven."

One thing in the Abbey of peculiar interest to Canadians is the magnificent memorial to General Wolfe. On this memorial the Canadian battalions deposit their colours before proceeding to France.

The Houses of Parliament are visited where an M.P. generally shows the boys about. Quite often a debate is on. One day a party listened to a Scottish Church appeal in the House of Lords. In front of the Parliament buildings is a statue of the great Oliver Cromwell, with a sword in the left hand and the Bible in the right.

At White Hall the boys see the famous Horse Guards and thence pass the War office and Admiralty office via Victoria embankment to St. Paul's Cathedral. Time is spent in the crypt, the main body, the whispering gallery and the dome. Here is seen the original of the famous painting, "The Light of the World." Here rest Lord Roberts, Wolseley, Nelson, Wellington, and many others of whom time would fail to tell. There is a space between the tombs of Roberts and Wolseley which was left for Kitchener. The space is vacant but the memory of Kitchener will be perpetuated unto all generations. At the entrance to the Crypt is a bust of Sir John A. Macdonald, on which are inscribed his famous words, "A British subject I was born, a British subject I have lived, and a British subject I shall die." St. Paul's, as all Churchmen know, is the largest Protestant church in the world.

The boys have gone to mid-day lunch.

* * *

"When this terrible conflict is over, a wave of materialism will sweep over the land. Nothing will count but machinery and output. . . . But that is not all. There is nothing more fatal to a people than that it should narrow its vision to the material needs of the hour. National ideals without imagination are but as the thistles of the wilderness, fit neither for food nor fuel: a nation that depends upon them must perish. We shall need at the end of the war better workshops, but we shall also need more than ever every institution that will exalt the vision of the people above and beyond the workshop and the counting house; we shall need every national tradition that will remind them that men cannot live by bread alone."—Lloyd George.

In the Mission Fields

PROFESSOR HENRY C. ADAMS, of the University of Michigan, who is now an adviser of the Chinese Government at Peking, made this statement the other day:—

"When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."—The Churchman.

* * *

Religion in business finds some splendid exponents in Japan. In Yokohama is the Yamato silk store. Its proprietor is a Christian and trustee of the orphanage which sheltered him as a lad. A prayer service is held every morning for the forty clerks in the store.—Ibid.

* * *

The Fukui Printing Company is one of the largest printing houses in Japan, employing almost 1,000 persons. A religious service is held daily before work begins. The Gunsei Silk Company of Ayabe has eleven factories with 2,000 workers, the entire product of which is taken by Skinner's Sons of Holyoke, Mass. Years ago Mr. Hatano, the head of the company, strayed into a Christian meeting, a broken prodigal, sick and penniless. Becoming a Christian, he began raising cocoons to support himself and his family, and become an expert in the business.—Ibid.

* * *

The founder of a dentifrice company in Tokyo came of a Buddhist family who were distillers of "sake," the Japanese intoxicant. He became an active worker for temperance and the Church. The company provides night schools, dormitories, lectures, savings accounts and aid for the sick among its employees.—Ibid.

* * *

Mr. Nakatsu of Kumamoto employs 120 mechanics in a foundry, where he has started a public library, with the first circulating loan department ever opened in Japan.

These are a few indications of the change since 1870, when a Japanese died in prison for having taught the language to a Christian missionary, and when this edict was posted on the notice-boards through the empire: "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers and rewards will be given."—Ibid.

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The Central Board of Missions in England, with the sanction of the Archbishops of Canterbury and York, is arranging for a special missionary effort throughout the Church next Lent.

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"If ever our prayers for missionary work were needed, it is now." Archbishops of Canterbury and York in the "Call to Prayer."

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The Diocese of Saskatchewan has now some fifty-eight clergy as compared with eighty three years ago.

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During the last ten years the Colonial and Continental Church Society of England has contributed the sum of £101,142 to work in Canada, north and west of the Great Lakes. During the same period £3,942 was given to dioceses in Eastern Canada.

* * *

The Rev. S. M. Stewart, writing to the C. & C.C.S. from Ungava, says:—"When our people halt on the trail to examine the trees or to boil their kettle, I go from tree to tree, and on the barked surface of these I print in syllabic character with copying-ink pencil pointed questions and suitable texts. Thus:

"Jesus died for thee. Do you fear death?"
"Believe on the Lord Jesus Christ and thou shalt be saved."

When these writings are seen the comatic [sledge] is as a rule stopped, and the elder sends the younger to decipher the message, while he keeps back the dogs. Returning, the younger is asked what is written, and he replies: "Jesus died for thee; are you afraid to die?"

Questions such as these come home sometimes with startling effect as they are read in the solitude of this lone land.

Mission Fields

FRY C. ADAMS, of the Michigan, who is now an agent for the Chinese Government at Peking, writes on the other day:—
 "I did not think of foreign missionaries, but to the missionaries. I shall put everything I can do to missionary collection of men and women and are at service to the people of man."

 finds some splendid examples in Yokohama is the Yamato factory which is a Christian and which sheltered him as a store is held every morning for free.—Ibid.

 Company is one of the largest in Japan, employing about 10,000. A religious service is held every day. The Gunsei Silk Company even factories with 2,000 looms, of which is taken by the State, Mass. Years ago Mr. [Name] strayed into a broken prodigal, sick and dying Christian, he began raising himself and his family, and the business.—Ibid.

 distillery company in Tokyo owned by a family who were distillers of opium. He became an agent and the Church. Night schools, dormitories, and aid for the sick.—Ibid.

 Yamato employs 120 men where he has started a first circulating loan depository.

indications of the change in Chinese died in prison for age to a Christian misanthrope was posted on the wall: "The evil sect is prohibited. Suspicious persons are to be reported to the proper officers."—Ibid.

 missions in England, with special of Canterbury and special missionary effort at Lent.

 missionary work were the bishops of Canterbury Prayer."

 Chewan has now some 800 are with eighty three

 ars the Colonial and of England has 42 to work in Canada, at Lakes. During the given to dioceses in

 writing to the C. & S.:—"When our people cut the trees or to boil to tree, and on the print in syllabic characters pointed questions

 you fear death?" Jesus Christ and thou

 re seen the comatose, and the elder sends a message, while he is burning, the younger said he replies: "Jesus to die?"
 come home sometimes are read in the soli-

The Juvenile Court in Canada

F. J. Billiardé, Winnipeg, Man.

IN dealing with the subject of the Juvenile Court in Canada it is well at the outset to consider the chronological order of the development of this movement.

The Juvenile Act, under which the Juvenile Court operates, had its origin in a law passed in the State of Massachusetts in 1863; but while the origin of the law sprang from the United States, strange to say, the first country to establish a Juvenile Court was South Australia, which began to introduce Juvenile Courts as early as 1890. Then came the Juvenile Court of Chicago, established in 1899, 9 years after that of South Australia. Ontario had a Children's Court as early as 1894, but this must not be confounded with the Juvenile Court.

The Ontario Court had neither the power nor the legislation behind it which belongs to the present-day Juvenile Court: indeed, it could not have had, seeing that the Canadian Juvenile Act was not passed till July, 1908, and, under that Act, Manitoba was the first Canadian Province—and Winnipeg was the first Canadian city—to establish a properly constituted Juvenile Court which it did in February, 1909. Since then, Courts have sprung up in Vancouver, Montreal, Toronto and have either been established or are being established in most of the important cities throughout the Dominion.

It is meet at this stage of our review to mention that the man primarily responsible for having the Juvenile Act placed on the Statute Books of Canada was Mr. W. L. Scott, one time President of the Children's Aid Society of Ottawa. Mainly through the unceasing and untiring efforts of Mr. W. L. Scott, this beneficial piece of legislation became law and the Juvenile Bill became an Act on the 16th day of June, 1908. No doubt, in years to come, the date of the passing of this Bill, or Act as it is now, and the name of the man who so nobly fought for it and stuck to his guns until it became law, will be looked back upon with pride and affection by social workers and philanthropists and all having the welfare of the Dominion at heart throughout the length and breadth of Canada.

The agitation for the application and proclamation of the Act, in so far as the city of Winnipeg was concerned, was carried on by the late Hon. T. M. Daly, then police magistrate of Winnipeg; the late Hon. Colin Campbell and the writer. A good deal of preliminary educational work had to be done: meetings were addressed, the Act was explained, its scope and usefulness detailed, and finally the Hon. Mr. Daly and the writer were constituted a deputation to wait upon the Attorney-General and ask that the Act be proclaimed in and for the city of Winnipeg. To this deputation the late Mr. Colin Campbell, then Attorney-General, replied by promising that he would see to it that Winnipeg should be the first Canadian city to have a Juvenile Court. How he kept his promise is now a matter of record.

Since the Court was inaugurated in this city, we have dealt with juvenile delinquents to the number, approximately, of three thousand. That is to say, children dealt with in the Court itself. Outside the Court we have, I believe, dealt with another two thousand five hundred cases.

The Juvenile Court was introduced with rosy views and optimistic ideals as to its ultimate success. Before its inauguration, children guilty of petty crime were dealt with in the Police Court along with the riff-raff that is usually found in such places. If, for any cause, a boy or a girl had to be detained, the only place in which they could be locked up was the ordinary police cell. If the accommodation at the police station was taxed, the child or children would have to occupy a cell in which there were already a number of adults. "A propos" of this, I wish to say that the police have at all times manifested a large amount of commonsense and a very great deal of kindness in dealing with children's cases and never, to my knowledge, have they placed a child in a cell with an adult when they had room; but, of course, circumstances were sometimes against them, and then they could not help themselves.

The futility of endeavouring to uplift children from paths leading to delinquency and crime under such conditions will at once be apparent and it was this which led to the inauguration of

the Juvenile Court. Under the old system, the child was placed in the same cell with the adult criminal; he was tried in the same Court by the same machinery, according to the same law and the associations and environment surrounding him were such as are familiar to any visitor to any ordinary police court. It is hardly necessary for me to say how entirely and altogether detrimental such conditions were to the child's welfare, and detrimental in ways that were not apparent to the casual observer. For instance, the police were inclined to deal leniently with offenders who really should have appeared before some other Court. But they hesitated to bring a child into the ordinary police court; hence a boy might be warned time and again by policemen until their warnings began to be looked upon with contempt by the boy. This attitude could have but one ending, the boy goes from petty theft to petty theft until at last he succeeds in committing some serious offence which places him in line for a sentence to the Industrial School for a period of years, or to a Reformatory.

On the other hand, if a child was brought before the magistrate, the magistrate was faced with two alternatives—he could either send such a child to a reformatory institution or release him under suspended sentence. In most cases a child

moralizing influences on the child's mind. Had we progressed no further than the change of quarters more suitable for detaining children and in the change of Court room, we would have taken a long step in advance on the right road.

In the Court room where children's cases are tried, there is no audience. Go into any Court in the Dominion in any large city and the first thing that will strike you is the number of toughs and bums (to use a common expression) congregated there to listen with morbid curiosity to the details of each case. In the Juvenile Court, the child is surrounded only by those who have a right to be present—the parents, the police officer, the Judge of the Court and his assistants. The child, so far as the Judge is concerned, is confronted by a sympathetic, friendly man, who seems to be very curious about his home life, his habits, his school, attendance, playmates and all the factors that enter into the child's environment. He is exhorted to tell the truth and not to be afraid. He is dealt with wisely and firmly, but sympathetically, and if he has a good home, it is a hundred chances to one that he will never reappear in the Juvenile Court. If he is released and there seems to be some doubt as to the strength of the parental control, he is placed under the care of an efficient probation officer who reports to the Court concerning the child's progress from time to time.

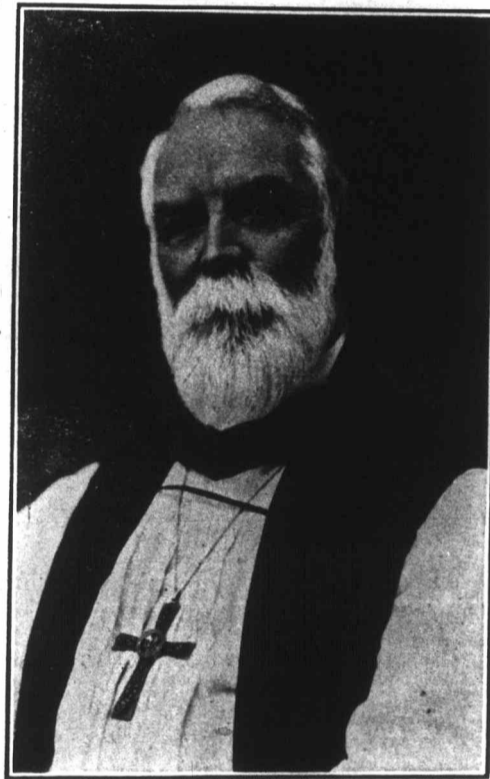
Eighty per cent. of the children at least—perhaps more—can be restrained and protected by the wise use of probationary methods. I say this without fear of contradiction after eight years' experience of the Juvenile Court work in our city. Since the Juvenile Court has been established there have been fewer commitments to industrial schools and institutions. In passing, it is well to note what this means to the taxpayer. A child dealt with and saved from a life of crime by Juvenile Court methods will cost approximately about one-seventh of what it takes to train a child through detention in a reformatory institution. Looked at from a mere mercenary viewpoint, the Juvenile Court proves far superior to any other method of dealing with children so far devised and, talking of the mercenary standard by which to judge, since 1910, 2,306 children have been dealt with by the Juvenile Court; at least 90 per cent. of these children have been saved to a life of useful citizenship. I would like any reader of this article to inform me of the value this represents to the State in dollars and cents; or, on the other hand, the loss represented to the State in dollars and cents, if through lack of a Juvenile Court, these children had been dealt with through institutional channels.

I have been asked to compress this article into as small a compass as possible; the subject is too large to be dealt with adequately in a short article, and I only endeavour to give the reader a very brief outline of what has been accomplished.

I may say, in summing up, that many years' work among juveniles and in the Juvenile Court especially has impressed upon my mind very clearly the fact that in the majority of cases, it is not so much the child that the Court deals with as it is with the family. It can at once be seen how large and complex is the problem with which the Court deals, embracing as it does and must do, every factor which is to influence or contribute to the formation of the child's character, which is after all only another way of expressing the child's destiny. Economic pressure, grinding poverty, the unfamiliarity of great cities with the needs of childhood, the cupidity of many parents and employers of child labour, marital unhappiness, parental ignorance and incapacity, wife desertion, orphan children, the many shortcomings of school systems, child labour, lack of adequate playing facilities in tenement localities—these are a few of the fundamental factors with which every Juvenile Court is faced.

It must not be surmised from my observations in this brief article that I mean to say in effect that the Juvenile Court is the only panacea for all Juvenile delinquency, or that it will entirely eliminate juvenile crime; this, however, I do say, it will do a work which is entirely beyond and out of the power of the ordinary criminal courts to do; it will show good results at least 80 per cent. better than those obtained by the ordinary criminal machinery, but it must not, as I have already stated, be regarded as a "cure-all." No human agency or organization, no statute yet devised or to be devised will ever eliminate entirely from our midst problems such as those connected with juvenile delinquency, but the Juvenile Court can say with truthfulness and without boastfulness that it is so far the finest instrument yet established by humanity for dealing with delinquent or neglected children.

(Continued on page 787.)



RT. REV. W. D. REEVE,
 Assistant Bishop of Toronto, who celebrated
 the 25th Anniversary of his consecration on November 29th.

(See p. 783)

would be released under suspended sentence and I feel safe in saying that 50 per cent. of the children so released eventually found their way to a reformatory institution. Why? Because there was no officer whose duty it was to supervise his conduct during the suspension of the sentence; in other words, he walked out of the Court without any supervision, and, naturally, after a time when the first fright had worn away, fell back into the old groove, the last stage being worse than the first. However, all this is now changed.

The child here in Winnipeg has its own special Court, its own special Detention Home; children under 16 years of age when arrested are brought to the Detention Home if it is found necessary to hold them there, they are not sent to the police station. In the Detention Home they have a clean, home-like residence, good plain food and a sufficiency of it, careful supervision, proper sleeping accommodation and every precaution is taken to safeguard both their health and morals. There is nothing to frighten or terrify a child in the surroundings of the Detention Home: huge bolts and locks and bars are not in evidence. In fact, some people are inclined to think that we treat the children too well and house them too comfortably in our Detention Home and in this connection, I want to say that I, personally, consider nothing too good for the child, critics notwithstanding. Contrast this with a terrified child brought to the police station and placed in the conventional cell with all its degrading and de-

THE FIERY TOTEM

A Tale of Adventure in the Canadian North-West, For Boys

By ARGYLL SAXBY, M.A., F.R.G.S.

CHAPTER V. (Continued.)

Once more the boys pressed forward; but, although they continued the march for quite another hour, apparently they were as far off as ever from the river, for they neither sighted water nor came within hearing distance of the object of their search.

Again they stopped and faced one another with perplexed expressions.

"I'll tell you what it is, old man—we've missed the way," said Alf.

But Bob was never ready to admit defeat of any sort.

"Nonsense," he said. "We've kept a fairly straight course."

"Or thought we have. To my mind, if we'd kept straight on we ought to have reached the river by this time. As it is, there is no sign of it."

"That's true. Except for being free from the brushwood, we might almost be where we started. It looks much the same—no slope or any other sign to suggest that we are nearer to the water."

"What's to be done?"

"I see nothing for it but to go back again and follow the river, as we were doing in the first place. We were fools to think of taking short cuts. The other way may have seemed longer, but it would have been a deal shorter in the long-run."

Both the boys were feeling rather fagged by this time, for their trudge had been of an exceptionally fatiguing nature. But each kept the thought to himself, and cheerfully stepped out with the intention of retracing his steps. It was a disappointment and irksome enough; yet there was no help for it, and the situation had to be faced pluckily.

But all the best intentions seemed to go wrong that day, and it did not take an hour's marching before Bob stopped and turned to his chum with a crestfallen countenance.

"Look here, old man, I don't know what you're thinking, but my own opinion is—"

"That we've missed the path; that we are lost—"

"I'm afraid that is the truth of it. You see, we've never come to any of the places that we had to clear with the tomahawk."

"Then what's to be done?" Alf questioned.

Arnold took out his watch and looked at it.

"What's to be done? Grub. That's the first thing. After that we can make fresh plans. It's noon now, and we can do nothing while we're hungry. Besides—well, to tell the truth, I'm feeling a little tired."

"I, too," responded Alf, with a faint smile. "I didn't want to say so while I thought you wished to go on—"

"Just my own idea," Bob returned, with a slight laugh, as he lowered himself to a soft place under the shadow of a large maple. "So we'll rest here and have a bite. We'll feel better afterwards."

The little camp was made, and a meal was enjoyed from the contents of Bob's haversack—biscuits and cold venison. Neither of the lads thought it was worth while to trouble about shooting and cooking a meal just then. They would reserve that till night, in the event of their not being able to find Crane Creek again.

After a considerable rest, the march was resumed for the third time. On

this occasion, however, the process was varied. Their first purpose was, of course, to find the path by which they had come; so at Bob's suggestion they carefully proceeded to walk in a circle—checking the route by notching the trees, and taking wider courses each time a circuit was completed.

But even these means were ineffective. Circle after circle was made, and still the earlier track was undiscovered. All the afternoon was thus occupied, and, when evening came, the boys were footsore and weary—glad to throw themselves down on the first piece of springy grass, too tired even to trouble about preparing food.

The disappointment was beyond words. They had started out in the morning full of cheerful hopes of being able to render aid to their parents who (they felt sure) were in need of assistance. And now, not only was this purpose frustrated, but they themselves were in that terrible plight of being lost in the backwoods—a hundred miles or more from the haunts of white men with nothing but plucky hearts to help them, and limited ammunition to supply bodily needs.

The sun passed over their heads and sunk somewhere beyond the forest. They could not tell where it vanished, for the camp was amid such dense surroundings that they could hardly see beyond a hundred yards through the branches.

With dusk, and after a sparse meal, it was decided to light a fire, more for the sake of the cheering sight than the need for warmth.

Bob was the first to rise, and as he stood upright he was heard to give vent to a decided—

"Bother it!"

"What's the matter?" grunted Alf, as he also proceeded to rise.

"Matter?" repeated his chum.

"Nothing; only I have stuck my head into a cloud of moths—big ones and little ones. There seems to be a regular party going on under this tree."

"It's that luminous patch in the tree that we've been sitting under," said Holden, at the same time drawing his friend's attention to what looked like a patch of light on the trunk of the maple about five feet from the ground.

"That's curious," remarked Bob, bending forward to examine the spot.

"I wonder what it can be? It looks like the light on one of those luminous match-boxes that are made so that you can see them in the dark."

"They say that rotten wood sometimes has that effect—"

"But this tree is quite sound. And see! There's another the same on that tree to the right!"

It was certainly strange, and the boys picked up their guns and sauntered over to examine the next trunk, on which they found the same peculiar light attracting an equally numerous lot of moths of many descriptions.

"There's another!" exclaimed Alf, pointing ahead of him.

"And another!"

"And another!"

By this time the boys were quite excited by their discovery, and when Alf suddenly drew attention to the further discovery that the marked trees were almost in a straight line, their excitement was still further stirred.

"It's the strangest thing I ever heard of—in the natural history way," the younger lad said. "To find all these trees marked on the same side, and all in a straight line—why, it would puzzle the brains of anybody to explain it!"

Without any decided plan, and more out of curiosity than from any other motive, the chums proceeded from one tree to another, examining each as they reached it, and marvelling all the time at what they decided as being one of the most remarkable freaks of nature that they had ever heard about.

(Continued on page 786.)

Prayer Book Studies

By the Rev. Dyson Hague.

A GREAT CHURCH OF ENGLAND IDEAL.

WHEN Archbishop Cranmer first began to see visions and to dream dreams of a transformed Anglicanism, one of his first thoughts was the restoration of the rights of the laity. As far as the daily services went, they practically had had no rights at all. Probably not one man or woman in fifty ever dreamed of attending them, for Matins was usually sung between midnight and one o'clock in the morning by ecclesiastics and choristers, when all honest people should be in bed, and the Masses were celebrated from 5 a.m. to 11, when the average man and woman would be doing his daily work. (See that remarkable work on the Prayer Book by Dom Gasquet, pp. 9, 10, 11, 55.) Even when they did go on Sunday to the Mass, the only service that the laity attended, the service was, of course, in Latin, and, as the Prayer Book says, it was a service "which they understood not; they heard with their ears only, and their heart, spirit, and mind have not been edified thereby." The people for centuries in the Church of England had got into the habit of standing and staring, of kneeling and gazing, and nobody ever thought of taking the slightest part in the service, unless a vested assistant or a member of the choir. (Go to the nearest Roman Catholic church anywhere, any day, and witness the performance of the Mass to understand the situation from the standpoint of Archbishop Cranmer when he first began the work of Prayer Book compilation in 1543-1547.) Few things seem to have come with a more bewildering revelation to our reforming Bishops than the unbelievable wrong that had been done to England's people for centuries by this withholding of their spiritual rights, and the first great effect of the working of God's Spirit through God's Word on their hearts was their feeling very keenly that in the worship of the Church things were utterly wrong! Slowly, but surely, they arrived at the conviction that Church people, praying in an unknown tongue, and not understanding what they were praying about or praying for, and gazing about instead of joining intelligently in the service, was not what God wanted at all. The passage in 1 Cor. 14: 15-19 probably brought their convictions to a head, and generated the great resolve that they would not rest till all the people in England's Church had equal rights, and services and prayers in which all could join. (See Article XXIV.) And so there came—when and how nobody knows—the Grand Anglican Ideal of Common Prayer. Sometimes, as I have let my imagination wander through the fields of history, I have thought that one day as the great Archbishop sat studying in the Library at Lambeth Palace, he held in his hand one of his favourite works amongst the Primitive Fathers, the First Apology of the great Flavius Justin, known better to us by Tertullian's surname, Justin Martyr. He was reading about the way the early Christians used to gather on Sunday for Divine worship, and as he read his eye caught one or two sentences, at which he gazed with a sudden and intense interest. "We offer up common prayers." The whole body of the people who are present join in with one voice in saying the Amen." (Just. Mart. Apol. I., 67-65.) "Common Prayers"? "Common Prayers"? "All the people join." Why, that's the very thing we want to-day in the Church of England! And I think that, then and there,

there flashed before the eye of the illustrious Primate, who was to give to England's Church and people for centuries its form of worship, the glorious idea of united prayer by young and old in the services of the Church. And then and there, too, I love to think, there was born in him the stern resolve that he would never, never give up until all the people of England were enabled to worship God in a glorious communion of young and old, people and minister alike, in prayer and praise before God. Now, somewhere about that time, in the Providence of God, the War clouds began to hover over England. War was declared by the King with Scotland in the north and France to the south, and things were in a terrible state. Troubles multiplied. The hearts of the people were sad and sore. The King himself was deeply moved. He felt, in the spirit of Ps. 60: 11, 12, that the help and remedy far exceeded the power of any man. He asked Cranmer (or perhaps Cranmer asked him—it's hard to say which—see Parker Society Cranmer's Works, p. 494, Note 1) that the people might have some prayers in our native English tongue, and understand and use the same. The result was what Bishop Dowden finely calls the first beginning of our priceless English Prayer Book, the Litany. It came out in 1544, the year of the great war, and before the clergyman began the glorious first petition: "O God, the Father of heaven, have mercy upon us, miserable sinners," he had to give the people a little talk about prayer. It is one of the most delicious things you could read. "Good Christian people," he said, "we are here at this time gathered together to make our Common Prayer to our Heavenly Father. Two things concerning prayer are specially to be learned. The first is, to know for what things we ought to make our request; the second is, in what wise we should make our prayer." And then, after a most spiritual series of suggestions, he says in words that seem so quaint to-day: "Finally, we must beware in our prayer of that common pestilent infection and venomous poison of all good prayer, that is to say, when our mouth prayeth, and our hearts pray not, of the which the prophet Esay complaineth sore." (Private Prayers, Queen Eliz., Park. Soc., p. 565.) This, then, was the motto on the banner of the Church of England when it first flung out at the Reformation: Common Prayer! This was the first plank in the Reformation Settlement. "We gather together to make our Common Prayer to our Heavenly Father." And the very first rubric in the new service of the Church of England, in 1544, declared that "IT SHALL BE EVERY CHRISTIAN MAN'S PART REVERENTLY TO USE THE SAME" (Ibid., p. 570).

After nearly three hundred and seventy-five years that principle still stands. It is the glory and distinction of our Church. For it is the unique claim of the Church of England that she has not only recognized the right of the people to participate in the public worship of God, but that she alone has made this participation an accomplished fact by providing for the co-operation of the people in all her services. With us the people do not sit or bend to listen to a minister praying (often in wonderment as to what he is going to say next), but in common prayer (Matt. 18, 19). The priesthood of the laity offer with the clergyman their united worship. If by impossible musical services, in which none but the choir can join (never intended for parish churches, as Bishop Gore so vehemently declared), the people have their rights infringed on, it is for the clergyman and the choir-master, as representatives of the people, to endeavour to secure once more and safeguard the people's birthright.

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Second Sunday in Advent.

Holy Communion: 236, 237, 240, 251.
 Processional: 224, 381, 406, 646.
 Children: 685, 689, 709, 733.
 Offertory: 70, 307, 580, 648.
 General: 66, 69, 343, 527.

Third Sunday in Advent.

Holy Communion: 238, 252, 395, 484.
 Processional: 362, 397, 482, 650.
 Children: 707, 716, 718, 720.
 Offertory: 55, 59, 207, 404.
 General: 56, 58, 63, 390.

The Bible Lesson

Rev. Canon Howard, M.A.,
 Chatham, Ont.

Third Sunday in Advent, 17th December

Malachi 3: 1-12.

MALACHI ONE OF THE MINOR PROPHETS.

TWO weeks ago we had a lesson from Isaiah, one of the major prophets. To-day our lesson is from Malachi, one of the minor prophets. They are called "minor," not because their prophecies are less important, but because they are brief in comparison with the greater or larger books of Isaiah, Jeremiah, Ezekiel and Daniel.

THE DATE OF HIS PROPHECY.

The prophecy of Malachi belongs to the period after the return from the Captivity of Babylon and after the rebuilding of the Temple at Jerusalem. The date is about 445 B.C.

TWO ASPECTS OF PROPHECY.

The lesson illustrates two distinct phases of prophecy: one, the foretelling of events; the other, the forthtelling of God's Will. All prophecy was not about the future. A large part of it was the exercise of the preaching office of the Church. A preacher of the Truth is, in that sense, a prophet. Verses 1-6 deal largely with coming events; verses 7-12 give practical directions about Repentance, right conduct and God's reward.

THE FUTURE.

What does Malachi say about the future? He says:—

1. That God will send His messenger to prepare His way.

2. That God will come Himself.
3. That God will judge between the evil and the good.

If you read Mal. 2: 17 you will see that people were perplexed by a question which has puzzled many in all ages, viz.: Why are the wicked, apparently, so greatly blest? It had puzzled others (see Ps. 37 and Ps. 73), and sometimes it disturbs our own thoughts.

Many people in Malachi's day made an accusation against God, saying that the wicked were the favoured of heaven, and that God did not judge between good and evil.

1. Malachi replied that God would send His messenger. Indeed, Malachi himself was one of God's messengers, as His name implies. He bore witness for God, and assured the people that God did not approve or sanction evil in national or private life, and that God would judge. He also points out that these accusers against God are not faultless themselves. His words are amply fulfilled in the coming of John the Baptist, who preached Righteousness, Judgment, and the Coming of the Lord and the Kingdom (St. Matt. 3: 1-3).

2. Malachi, also, replied that the Lord would come, which was literally fulfilled in the coming of our Saviour in the first Advent (St. Mark 1: 14, 15).

3. Malachi, further, pointed out that the Lord's presence would bring Judgment. He likens Him to a refiner, who separates the dross from the silver. Judgment is a separation. When Christ came, people like Peter, James, John, Mary and many others were on His side. They believed in Him and stood by Him. Others, like Judas, many of the Priests and Pharisees, were against Him, hated Him, and did not believe. They judged themselves unworthy of Eternal Life. There was judgment in Christ's coming.

LESSONS FOR OUR OWN TIME.

1. God still has His messengers. Our clergy are messengers of God. They have a prophetic office—to preach the Word. We pray for them and their work in the Collect for to-day. You, also, may be a messenger by a life of faith and obedience to Christ. We hope that some of our boys may become official messengers in the Church by entering the sacred ministry, and that some of our girls may be messengers by becoming missionaries.

2. The Lord is coming again. If we have this truth kept alive in our hearts it will influence all our life for good (St. John, first Ep. 3: 3).

3. Christ will come to judge. His presence will make clear the difference between the evil and the good; between the unbelieving and the faithful. This judgment is even now going on. That day will declare it. We shall not be tried at the last day like prisoners in a court of justice. The judgment which is going on now in our life will then be made manifest (St. John 5: 24; 1 Cor. 3: 11-13; 1 Peter 1: 7).

THE PRESENT NEED—REPENTANCE.

In verses 7-12 Malachi preaches repentance and return to God. Repentance is not being sorry for the result of sins, like Esau (Gen. 27: 38), but it is a real turning away from sin, so that one has a new outlook upon life, looking at things from God's point of view. Peter's case is a good example of true repentance. He was repentant, not because he wept, but because faith and love prevailed in his life (St. Luke 22: 61-62; St. John 21: 17; St. Luke 22: 31-32). Repentance and faith are still required. (See answer to the Catechism question, "What is required of persons to be baptized?")

Repentance has practical results. Malachi told them that they must show repentance by doing duties

How to Study St. John's Gospel

Rev. C. C. WALLER, D.D., Huron College
 London, Ontario.

AS the following notes are especially intended to help Sunday School teachers during the first half of 1917, no reference is made to study of the original in Greek, nor to critical problems, such as authorship and authenticity:—

1. Definitely ask God to give you His Holy Spirit and to open your understanding, that you may understand His message (St. John 20: 31 and 1 Cor. 12: 3).

2. Read the Gospel straight through at one time, just as you would read any chapter of an ordinary book for the first time. If you can get some friend to read it aloud in the Authorized Version while you follow in the Revised Version, or vice versa, it may be a help. But the point is that you should allow the whole book to speak afresh for itself without any preconceived ideas of any special plan or purpose beyond the fundamental one that it contains God's message, and one of inestimable value. Note the impressions that such a reading gives and follow them up for yourself.

3. In chapter 20: 30, 31 the author states the purpose of his book. Make sure you understand what that purpose is, and then go over the whole book, seeing how he follows it out. Make your own notes of this.

4. When you have done this for yourself, it might help you to take the writer's "Chart" of St. John ("Church Record," 5 cents, or Sunday School Commission, Confederation Life Building, Toronto) and compare notes. You may discover an omission in the chart among "the Recorded Confessions that Jesus is the Christ, the Son of God."

5. Read the stories of the eight signs which Jesus did in the light of St. John's purpose in recording them and see how they illustrate it.

6. Make your own brief analysis of the contents of each chapter. When done, compare it with that on the Chart.

7. The facts and discourses are selected from many others which Jesus gave. How does the Gospel fit in with the Life of our Lord as given in the other Gospels? (See Diagram of our Lord's Ministry, in seven sections, by the author, first published in the "Canadian Churchman," now obtainable for 5 cents from him.)

8. The purpose of the Gospel is that believers may have "life." How does St. John explain life? What was the effect of "believing" on the individuals who are mentioned? Have we the same results in our lives? Accept and claim each of the blessings for yourself as you discover them in the record.

9. The central figure of the Gospel is a Living Person. Make a list of all the points that you can find about

Progress of the War

November 28th.—Tuesday—Roumanians continue to fall back towards Bucharest, and lose considerable war material. Serbs and French take more ground.

November 29th.—Wednesday—Two Zeppelins shot down in England. American steamer Chemung sunk by German submarine. Naval raid on East Coast of England, and British trawler reported missing.

November 30th.—Thursday—Sir John Jellicoe appointed First Sea Lord of the Admiralty and Sir David Beatty Commander of the British Fleet. Russia begins an offensive in the Carpathians.

December 1st.—Friday—Von Mackensen within 14 miles of Bucharest. Russians gain considerable ground. Allies and Greeks clash in Athens.

December 2nd.—Saturday—Russians gain more ground in Carpathians and also reinforce Roumanians who prepare to protect Bucharest.

December 4th.—Monday—Roumanians and Russians drive back Von Mackensen and capture 26 guns. Greek King yields partially after fighting has taken place in Athens.

Him, e.g., He is Light, He is the Lamb of God, the Vine, the Shepherd, etc. Bring yourself into relation with Him in these points.

10. The discourses may be studied separately. They are the teaching of Jesus about Himself. Make your own analysis of each of them. Try to find out what the Speaker was aiming at in each case, whether the difficulties of those whom He addressed are not also our difficulties. The chart of these may help you.

These suggestions are not exhaustive. Let no one refrain from trying for lack of learning. The Gospel is written in short words and simple language. The method urged is that you should see for yourself what the Gospel teaches and let it teach you. Making notes helps to clear the mind. No commentary or chart or help is as good as the book itself explaining itself. See what St. John says and what he tells us Jesus Christ says. Probably the woman of Samaria and the blind beggar were less educated than any of us. Martha and Mary and Lazarus were just as much ordinary people as most of us. We have no reason to think any of the disciples had a college training, though the Jews had a good deal of general education. See what the Bible says for yourself. Any help which comes between you and the Bible and keeps you from reading it may prove a hindrance.

which they had left undone. Paying the tithe seems like a mechanical thing, but Malachi told them to do it. It would show honour to God and denial of self. Many people to-day give a tenth of their income for the work of the Church and other good causes, and they find that they are blessed in their deed. All of us should set aside a portion of our income for God's service, and we should increase it as our income increases. To have grace to do a plain duty like that indicates, even to ourselves, the disposition of our hearts. Duty, Service, Obedience, are not only a state of feeling, but they require doing (St. James 1: 22).

"Return unto Me and I will return unto you, saith the Lord." How shall we return? By believing? Yes. By asking forgiveness? Yes. But also by definitely and constantly doing what is right and by giving our help in service or in money to forward God's work in the world.

"I live for those that love me, for those that know me true, For the heaven that smiles above me, and awaits my spirit, too, For the cause that needs assistance, for the wrongs that need resistance, For the future in the distance and the good that I can do."

Church News

Preferments, Appointments, and Inductions.

Hatter, Rev. W. J., to be Rector of St. Alban's Church, Oak Lake, Man. (Diocese of Rupert's Land.)

Fire at All Saints', Montreal.

On the evening of the 25th ult., a fire broke out in the basement of this church which burned through the basement ceiling into the body of the church and so badly damaged the interior of the church itself that it will not be possible to hold any services therein for some weeks to come. The origin of the fire is unknown. The electric light wiring, water pipes and heating apparatus have been completely destroyed. It is impossible at the present time to correctly estimate the loss. Until the necessary repairs are made the congregation will worship in the Parish Hall.

Prize Day at St. Clement's, Eglinton.

The annual prize-giving of St. Clement's College, Eglinton, Toronto, took place on November 29th. Owing to the death of the late Dr. Powell, the founder of the College, as also on account of the "Old Boys" who have been killed in the war, the proceedings were of a very quiet nature, only the immediate relatives of the boys being present. The prizes were distributed by the Rev. A. K. Griffin, Principal of the College, Rev. A. Hall and the Rev. A. J. Fidler, Rector of the parish.

Prizes Presented.

Two hundred and fifty boys, together with some fifty other persons, attended the annual presentation banquet of the Boys' Union Athletic Association of West Toronto, in St. John's Parish Hall. The Rev. T. Beverley Smith, Rector of St. John's, presided and the Rev. Dr. R. H. Abraham gave an inspiring address on the subject, "Men Wanted," in which he skilfully led from the physical to the moral and spiritual ideal. The Doctor proved himself a true admirer of the boy by his congenial and jovial manner. Toasts were drunk to the King, to Canada, and to the popular Rector of St. John's. After the presentation of prizes, Master Robert Cathcart, Canada's greatest boy soprano, delighted the audience with his wonderful singing. This organization is part of the great movement to conserve the boy life of Canada.

New Prayer Book Used.

At a Confirmation service held in Listowel, diocese of Huron, the new Prayer Book was used in the church for the first time. Twenty-six candidates were presented by the Rector, Rev. W. H. Dunbar.

Chaplains from the Yukon at the Front.

Among the present and former clergy of the diocese of Yukon serving as Chaplains are Revs. C. Reed and Rev. J. M. Comyn-Ching, now of the diocese of Kootenay. The Rev. F. H. Buck is at present in training in British Columbia as a private. Two sons of the Rev. J. Hawksley, two sons of the Rev. W. G. Blackwell, now of the diocese of Huron, two sons of the late Archdeacon McDonald, and a son of Rev. B. Totty are all at the front.

Effort to Increase Stipends of Clergy Enthusiastically Supported.

At a largely attended and enthusiastic meeting of the representative laymen of the Church of England in Halifax and Dartmouth, held at the call of Archbishop Worrell, the effort undertaken to increase the stipends of the underpaid clergy of the country parishes and Missions of the diocese, was heartily endorsed. The Archbishop presided and in an earnest and practical speech laid before the meeting the urgent need of increasing the stipends of the clergy—not only for the sake of these faithful ministers of the Gospel themselves, but in the interest of the work of the Church. The leading laymen of all the parishes of the city and Dartmouth were present, and the meeting was a splendid demonstration of the fact that the laymen of the Church of all schools of thought and of all congregations are solidly united in following the practical business-like and yet consecrated zeal of the Archbishop in the various projects he undertakes for furthering the cause of the Church. After the Archbishop had spoken, brief remarks heartily endorsing the proposals of the Archbishop and the Diocesan Mission Board, were made by Dr. Bennett, Dr. M. A. B. Smith, D. M. Owen, Mr. Justice Harris, Controller G. F. Harris, Dr. J. Walter Allison, A. H. Whitman, A. B. Wiswell, S. R. Cossey, Thomas Brown, F. J. Harding and others. Canon Vernon, who has been appointed organizing secretary of the Diocesan Mission Board, also briefly explained some of the details of the Board's proposal. It was decided to open up a subscription list at once, whereupon about \$2,000 a year for five years was subscribed on the spot, Dr. J. Walter Allison and Mr. Justice Harris leading off with subscriptions of \$500 a year each. It is hoped that at least \$10,000 a year will be speedily subscribed for this important fund.

A Faithful Churchwoman Laid to Rest.

Mrs. Mary Jane Simpson, of Clandeboye, Ont., mother of the Rev. Christopher Simpson, missionary at White River, Ont., in the diocese of Algoma, was laid to rest on Saturday, November 25th, at the good old age of seventy-six. Mr. Simpson says that his earliest impressions of the Church were derived from his parents who not only attended Divine service regularly but read their Prayer Book daily throughout their lives. The present generation of parents might well follow such an example.

Anniversary Services at Lindsay, Ont.

At the 31st anniversary of the opening of St. Paul's Church, Lindsay (November 26th), the Rev. Canon Hague, of Toronto, gave impressive addresses on "What mean ye by this service?" and "I am not ashamed of the Gospel of Christ." The services were inspiring and we trust much blessed of God. The offertory for the reduction of the church indebtedness amounted to \$610. At the very pleasant congregational reunion the next evening, the Rev. H. G. Kingstone, a former Curate, and Rural Dean Kidd brought hearty greetings and words of cheer.

Centennial of St. John's, York Mills, Ontario.

A special service was held in this church on the evening of November 30th, at which the centennial of its founding was celebrated. The Bishop of the diocese, Right Rev. J. F. Sweeny, was the special preacher. On Sunday morning and evening last the special preachers were Rev. T. W.

Patterson, Rector of Christ Church, Deer Park, and the Right Rev. W. D. Reeve, the Assistant Bishop of Toronto. The following is a synopsis of the history of the parish: "In the summer of 1812, Rev. John Strachan became the Rector of St. James' Church in York, now Toronto, which had a population of about 1,000, and began to hold missionary services once a month at York Mills in a small log house near the site of the present church. In 1816 Joseph Sheppard and his wife donated three acres of land for a church and burying ground and the corner-stone of an oblong frame building was laid by Governor Gore. In 1824 it was placed under the charge of a missionary and in 1830 the Rev. Chas. Matthews, of Upper Canada College, was given charge. He was followed in 1840 by the Rev. T. H. M. Bartlett, who became the first Rector, the second in the township of York. In 1841 a rectory was built and in 1843 the corner-stone of the present church was laid at a service

at which Dr. Strachan, who had been consecrated Bishop in 1839, administered the rite of Confirmation. The new church was built of burnt brick in simple Gothic style with lancet windows and a tower. On Tuesday, June 11, 1844, the edifice was opened for Divine service by the Bishop. At that time Rev. A. Sanson was Rector. His successors have been Revs. Mitchele, Saunders, Robarts, Langtry, Webb, Trew, Osler and the present Incumbent, Rev. Richard Ashcroft, who was appointed in 1900.

Every Eligible Man in Khaki.

Trinity Church, Brantford, boasts the proud record of having every eligible man of its congregation in khaki. The Rector, the Rev. S. E. McKegney, is Chaplain of the 215th Battalion. Several men of the congregation have been invalided home, others have been wounded, and six have made the supreme sacrifice.

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In Memory of Faithful Laymen.

Two tablets were recently unveiled in St. Matthew's Church, Toronto, in memory of the late John A. Ewan and John B. Vick. The ceremony was performed by Hon. Lieut.-Col. Noel Marshall, who was for many years associated with these men in the work of the Church. The sermon was preached by the Rev. J. Scott Howard, a former Rector of St. Matthew's. The late Mr. Vick was for 38 years a member of St. Matthew's congregation, and superintended the erection of the church building.

Father Sought for Son's Body.

A pathetic incident in connection with the war was told recently by a wounded officer. A son of Canon Scott, Rector of St. Matthew's Church, Quebec, lost his life in the first attack on the famous Regina trench, and was buried hurriedly with numbers of others who fell at the same time. Later on when the trench had been captured, Canon Scott visited this part of the line and night after night he dug among the hastily made graves, refusing the help of officers who were already overwhelmed with their own work. At last he found the body and with fatherly tenderness carried it back to a quiet resting place behind the lines. There with his own hands he laid his son to rest and erecting a cross to mark the spot, offered up a prayer to the great God of battles.

Music for Christmas Anthem.

A correspondent writes that clergy are asking for good settings for the new Christmas anthem authorized in the new Prayer Book.

A Heavy Blow.

At the Church of the Herald Angels, South Lake, in the diocese of Ontario, a special memorial service was held recently for three members of the family of one of the Churchwardens, who were killed at the front.

Confirmation Services at Stratford.

The Bishop of Huron confirmed fifty candidates in Stratford on Sunday, November 26th, twenty at St. James' and thirty at St. Paul's. The Rectors of both churches have been ill during the past summer, but we are pleased to know that they are recovering their usual good health.

Leonard Dixon's Work in Mesopotamia.

A co-worker of the Rev. Leonard Dixon, son of the Rev. Canon Dixon, of Toronto, in an address at a meeting in Simla, India, presided over by the Viceroy, described Mr. Dixon's work in connection with the Y.M.C.A. in Mesopotamia as follows: Just about a year ago a young Canadian set out from Bombay for Basra to see what could be done. He had practically no capital, no assistance, no place to lay his head, no roof to call his own. Finding that the desert waste weighed on many of the men he took the offensive at once. Having secured one corner of a bamboo hut he commenced operations. He visited hospitals and cheered the sick and wounded, boarded ships and gave entertainments there, lectures, services and sing-songs; organized football and hockey games, and when he left, the work was running in the grandest way. Having wired for help he moved to Amara. Securing a mud building he made it into an institute and it is now one of the best in Mesopotamia. Now work is to be found in 19 distinct

centres; and there are 46 secretaries at work—a record of growth over just about 11 months.

Encouraging Report from a North-West Mission.

On Sunday, October 29th, Harvest Thanksgiving services were held in St. John's Mission Church, Wabasca, in the diocese of Athabasca. The church was appropriately decorated with vegetables, grain and house plants, grown in the settlement, also with mottoes, one of which was in the Cree language. The morning service was entirely in Cree. The church was full, some even sitting on the floor. At this service there was also a Baptism. The mother, with her infant, had travelled 15 miles the day previous on horseback in order to be present at the service. In the afternoon an English service was held, when a goodly number were present. Holy Communion was celebrated at both these services, and several communicated at each service. The day concluded with a service of song at 7 in the evening, when hymns were sung, alternately in Cree and English. Again, there was a full church with very hearty singing. The offertories for the day amounted to \$12.20. Our Indian Boarding School in connection with this Mission has a good attendance this year. There are 21 boarders and 16 day scholars. We are responsible, not only for the feeding of the 21 boarding children, but also for their health and clothing. The clothing is supplied entirely by various branches of the W.A., whose unselfish and devoted labours, ceaselessly carried on even during this time of stress and warfare, make it possible for us to keep up the school, and receive these children for teaching and instruction, that they may be given a chance to become worthy citizens of Canada, and better still that they may be won for Christ. The Government is so pleased with the progress of the scholars that they are sending us up-to-date school desks. We ask all interested to pray God to continue to bless the work.

Consecration of St. Thomas' Church, Owen Sound.

St. Thomas' Church, Owen Sound, in the diocese of Huron, was consecrated by the Bishop of Huron, Rt. Rev. David Williams, assisted by Rev. Rural Dean Adamson, of Paris, on Sunday, November 5th. The first services were held here in 1893 by the late Rev. J. E. Graham, a missionary from the North West, who died in 1895. He was followed by the Rev. R. J. Seton-Adamson, now Rector of Paris, who was in charge from 1895 to 1897, services being held in the old school-house and in the Orange Hall. An unused church building at St. Vincent was presented to the congregation by the diocese. The Rev. Jeffery Hill had charge from 1897 to 1899, and was followed by Rev. G. M. Franklin, during whose pastorate the present church was built. The Rev. W. J. Connor was in charge from 1906 to 1911, and the Rev. Francis Ryan from 1912 to 1914 when the present Rector, the Rev. C. L. Langford, began his very successful ministry. Many improvements have been made in the building, and the parish is now in a very satisfactory condition.

The Reward of Labour.

Dr. Silcox, of the Normal School, Stratford, Ont., in an address at the Waterloo Annual Deanery Meeting at Preston, Ont., on November 21st, stated that "the reward of labour is not rest, nor pecuniary recompense, nor immunity from toil, but power to do more effective work." He con-

tended that in the fourth commandment the emphasis should be placed not so much on the "rest" of the Seventh day as on the work of the six days, and advised all teachers to observe this commandment in the preparation of their Sunday School lessons.

Memorial Service at Thorold.

On Sunday morning 10th December a memorial service will be held in St. John's Church, Thorold, in memory of nine young men who have made the supreme sacrifice. One hundred and twenty-two men from this church have joined the colours—most of them are in France.

Copy of Illuminated Address to Bishop Reeve.

To the Right Reverend WILLIAM DAY REEVE, D.D., Assistant Bishop in the Diocese of Toronto and formerly Bishop of Mackenzie River.

Dear Bishop Reeve:

On this day, the twenty-fifth anniversary of your consecration as a Bishop, we, the members of the Rural Deanery of Toronto, desire to offer you our heartfelt congratulations, to express our sense of the signal service you have rendered to the whole church, and to voice the hope that by God's good hand upon you, you may be spared in health and happiness for many years of active work.

We recall the fact that since you first came to Canada in 1869, from the C.M.S. College at Islington, you, during thirty-eight years, spent yourself for Christ's sake in evangelizing, edifying and civilizing the Indians of our far North West. Your name will always be linked with the names of your fellow-workers, Bishop Bompas and Archdeacon McDonald, as that of a pioneer of the Gospel in the lone lands of the North. As Missionary, as Chaplain to Bishop Bompas, as Archdeacon of Chipewyan, you toiled in the vast basin of the Mackenzie River. At last, after Bishop Bompas moved on to the mere remote Yukon, you on November 20th, 1891, in Holy Trinity Church, Winnipeg, were consecrated as his successor in the diocese of Mackenzie River. From 1903 till your resignation in 1907, you also administered the diocese of Athabasca.

As a missionary Bishop you have become one of the heroes of the Church. We remember your long and perilous journeys on land and on water, by canoe, by dogsleigh, by snowshoe; your isolated life amid the winter darkness and the bitter cold; your visit with Stringer and Whittaker to Herschel Island in the Arctic Ocean; your unique experience in holding the first ordination of a native within the Arctic circle; your translation of the Gospels into the Slavi dialect; your persistent and successful efforts to raise an Episcopal Endowment Fund; and above all, the direct and indirect results of your own life and teaching. The whole Canadian Church, indeed, the whole Anglican Communion, salutes you, and rejoices in your Apostolic labours in the North.

After nearly forty years spent, as Bishop Bompas expressed it, in a "land of retirement and rest which offers considerable attraction to a contemplative and sedate mind," you came to render episcopal assistance in this diocese.

To-day we wish to tell you how highly we esteem you in the Lord for your work's sake and for your own sake. Your goodness, kindness, courtesy, unaffected simplicity of character, and your patriarchal presence, have won our respect and affection. And withal we see in you a living embodiment of the Missionary Idea and

a constant reminder of our Christian duty towards the aborigines of this Dominion.

May God's rich blessing rest on you and yours all your days. Toronto, November 29th, 1916.

Missionary Evening.

The next meeting of the Sunday School Association of the Deanery of Toronto will be held in the Church of the Redeemer School House, at 8 p.m., on Monday, December 11th, 1916, and will consist of an illustrated lantern lecture on "Our National Heritage," by Mr. R. W. Allin.

S.S. Examinations.

The annual examinations for Sunday School scholars, conducted by the Sunday School Commission of the Church of England in Canada, were held on Saturday, December 2nd.

Presentation to All Saints', Halifax.

The Misses Bullock, sisters of the late Canon Bullock, of Halifax, have presented All Saints' Cathedral with the Communion vessels that formerly belonged to their brother.

Movements of Chaplains.

Captain Chaplain Alfred W. Buckland, late of the 49th Battalion, preached a memorial sermon in memory of the Canadian soldiers who have fallen in the service of their country, in St. Margaret's Church, Westminster, recently, a very large congregation being present. Captain Buckland also accompanied the head of the Imperial Chaplain Service, Bishop Taylor-Smith, on a visit to several large Canadian camps for the purpose of speaking to the men.

Major Wells, Senior Chaplain at Shorncliffe, Captain Green, of the 223rd Battalion, of Toronto, Capt. A. Ambrose, Senior Chaplain, Bramshott, Capt. Alfred W. Buckland, were appointed by Colonel Stacey, Chief Director of Canadian Chaplain Service, to visit the large military centres in England and to hold special services among the Canadian troops in connection with the National Mission. These services have been attended by hundreds of men and have been the means under God's blessing of doing much good.

Colonel John Almond, Senior Chaplain in France, was a recent visitor in London.

Major Starr, Dean of Ontario, has been appointed Chaplain to the Canadian Convalescent Hospital at Uxbridge.

Senior Chaplains the Rev. G. A. Wells has been appointed to Brighton, the Rev. J. Pringle to Shoreham, the Rev. C. C. Owen to Hastings, and the Rev. W. H. Moorhead to Seaford.

Chaplains the Revs. W. T. Suckling and F. F. Stephenson are taking duty at Shoreham.

Chaplain the Rev. Canon J. O. Murray, of Winnipeg, has been detailed for duty at the Canadian Convalescent Hospital at Epsom.

The Rev. H. Earle, M.A., Curate of Port Credit, Ont., has been appointed Chaplain of the 255th Battalion C.E.F.

Donation from the King.

The King has given a donation towards the expenses of the hut which is being erected by the Church Army on his Majesty's estate for the use of the Canadian lumbermen who are working in Windsor Forest.

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Message from the Bishop of Montreal to the Members of the Church in his Diocese.

My dear Brethren,—

The Church and the world face the greatest crisis in history. Thousands of the noblest of our sons have gone to fight that righteousness, justice and liberty may prevail among the nations. In this great conflict for right many of them have made the supreme sacrifice, all of them are ready, if need be, to die. Shall our sons be the only ones who make sacrifices? If they are facing death for the great principles of our Christian life, we at home should live for them. As they fight on the battle fields of Europe, we must fight for the same great principles on the battle fields of Canada. Is the righteousness revealed and taught by our Lord Jesus Christ prevailing throughout our Canadian life? A low standard of morality is too evident. When we have seen the Eternal Son of God take our manhood into His Godhead, and the Holy Ghost given to make each body His temple, we can realize the sacredness and dignity of the human body. How terribly it is being defiled is only too evident in the streets of Montreal and in the records of our social life. Selfishness, not love, inspires much of our commercial life, and a sordid quest of gold has lowered the high ideals of which we once boasted, and is degrading the spiritual life of many. No German power more truly menaces our liberty than a subsidized press and a corrupted political life. Lately, I have been making enquiries from men in a position to know and they tell me that the danger is great and real. We in Montreal can readily understand this. The moral and spiritual condition of our Canadian life, while it may be as high as that of any other nation, is far from what any of us would like

to see it. Now when the Church at this Advent season sounds forth the warning of Christ's coming again to judge the living and the dead, it behoves each member of His Body, the Church, to "cast off the works of darkness and put upon him the armour of light," and by personal penitence and amendment of life, go forth in His Name "to prepare the way of the Lord," by working to remove the evils, the injustice and corruptions from our land, and setting up in reality the righteousness, justice and liberty that are Christ's. To usher in a better state of things means increasing effort and sacrifice on the part of the whole Church; and I call upon you one and all, for the sake of our country, for the sake of our children's future, for the very love of Christ our Saviour, to awake out of the indifference and lethargy into which so many have drifted and return with all the heart to God and consecrate your lives to His service, determined to live for Him and make this Dominion the Dominion of Christ. Many point out the weakness and faults of the Church, and tell us that the Church is impotent to meet the needs of this age. The need of our age is just that of every age, the need of that Divine life of righteousness which we find in Christ alone. The Church is the only moral and spiritual force which can bring His life to the world, for the Church is His body; but this can only be done through the members of that body, the Church. The reason the Church is impotent is because so many of the members are worldly, absorbed in material pursuits, selfishly seeking their own pleasures and comforts, and unwilling to make any sacrifices for Christ and their fellow-men. The duty of the Christian is not fulfilled when he gives money to the Church. His responsibility is to live the life that Christ would have him live, to obey Christ absolutely in every relation of life, to put his obedience to Christ first and foremost, over his home, his business, his politics. You are a member of the Church, may I ask, are you so living? If not, then you are the explanation of the Church's impotency. How can we expect the Church to be a living, spiritual, moral and regenerating power in the world when thousands of the members upon whom the responsibility for Christ's life and work rest, are indolently sleeping in their beds on Sunday morning when the Church meets to worship her Lord; when others are selfishly seeking their own pleasure on the golf links and in motor trips, neglecting the worship of God in which alone they could find strength for their souls; while others are busy entertaining their friends on Sunday evening and never darken the doors of the House of God! True it is that the Church is not showing the power she ought in this world crisis; the responsibility for this rests upon those who neglect the worship of God, and take no part in her real spiritual work, which is to set up the kingdom of Christ's righteousness upon earth, and to bring the sinner and the outcast into it. Christ is just as able to save to-day as ever He was, and a whole-hearted return to Christ can alone save this Dominion from calamity. Therefore I call upon each one to reconsecrate his life to Christ for service, and as a member of His living body to be a lover and worshipper of God, to be a lover of his fellow-men, to be a worker together with Christ; then, and not until then, will the worship of the Church be a joy, a privilege and a help, and the Church will be a mighty power in cleansing this Dominion and uplifting its people, and in preparing for the great day of the Lord's return in glory and power and judgment.

Yours in Christ,
John Montreal.

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Correspondence

OLD HYMN BOOKS IN CHURCH PEWS.

Sir,—Now that the Book of Common Praise has been so generally adapted by the Church I desire to offer a suggestion. In the large city church which I attend the pews are rented and hymn books and prayer books remain in the book racks month after month and year after year. A great many strangers attend this church, and especially when they are non-churchmen, or from Great Britain or the United States they are confused when they take up a hymn book and fail to find the hymn the congregation is singing. This is also true of many other churches I have been in during the last five years in my travels about Canada. Would it not be well for the clergy to ask all members to take home any old hymnals, which for any reason they desired to keep, and then to remove all other hymn books, save the Book of Common Praise from the pews. No hymnals at all are preferable to wrong ones, as these latter deceive both the visitor and the sidesman into believing that the pews are plentifully supplied with hymnals. Personally, I try to overcome this difficulty as well as I can, but I feel a general movement would be still better.

Welcomer of Visitors.

BIG BROTHER MOVEMENT.

Sir,—The board of directors of the Big Brother Movement (on which the Church of England is represented) is anxious to secure a greater interest on the part of our Church in this work. There is no more appropriate or more telling field for Christian activity than the saving of the boy and the girl, and we should be glad, even anxious, to take our share, and more than our share, of this activity. Apart from the splendid returns such a field offers, there is the argument from figures, which should be specially convincing to us. In the figures before me for the month of October, 1916, the Church of England leads with 41 boys before the Juvenile Court Commissioner for the first time. The Roman Catholics, for example, had 18, yet they cared for 32 by their Big Brothers as compared with 22 cared for by us. These figures do not always bear the same proportion, but I think it is conceded that we usually have a good lead in the matter of juvenile delinquency. Bear in mind these boys are not necessarily bad boys. They are boys with a handicap, and in some cases just now that handicap is the absence of the father on the fighting-line and the mother's inability to control a

strong, healthy boy. This is one of the Church's big opportunities. The same thing is true of the work done by the Big Sisters.

What is needed? Simply a plain sense of Christian duty. This is true missionary work, and it has the advantage of being at home, within reach of us all. In large cities, where the Big Brother (and Big Sister) work is organized, give it your support, not only by money, but by personal effort. Every congregation needs its Big Brothers, who are prepared to take the little brother under their wing and help him. And work like this can be done where there is no organization. The country can co-operate, for good homes are frequently required for boys whose handicap in the city is liable to be too great. Farmers can take a boy for a year or two, or permanently if advisable. In the case of an institution (like, for example, our own St. Faith's Home for Girls), farmers can also help by gifts of produce. The leaders in this work are looking to the clergy to help them by drawing the attention of their people to these things. The efficient secretary of the Big Brother Movement in Toronto is Mr. J. Maughan, a Churchman. His office is in the City Hall, Toronto, and he will be glad to receive offers of help and give further information.

T. G. Wallace.

PREFERMENTS AND APPOINTMENTS.

Sir,—I have felt constrained for some time to write concerning the matter of preferments and appointments to parishes. There seems to be an impression amongst many of the younger men in the ministry that they are being wasted in the rural parishes, and that the man who cannot capture a town or city parish is a failure and a back number.

To secure the desired end all kinds of wires are pulled and the Church is lowered to the level of politics. Violence is done to the office as well as to the character of him who holds it. Even laymen who lend themselves to boom the candidature of such an one lose in regard for him and the office in the end.

One altogether too common practice, and a lowering one indeed, is "preaching for a call." However veiled the practice may be there is no doubt it is going on. The man who will not stoop to these methods is often left behind, although he may have sincerity, seniority and capability on his side.

It is surely a great privilege to minister for Jesus Christ and His Church anywhere, and for the man whose heart is in his work, the concession lines have many attractions not to be found in the city or town.

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ENTS AND APPOINTMENTS.

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the politician in orders should be denied preferment, and it would be well if the Bishops would veto the chances of anyone who stoops to the above-mentioned methods. At Synods similar canvassing and pulling of wires goes on to secure appointments to General Synod and to important committees, and again the rural parish is ignored. I am informed that at the last session of the General Synod there was only one clerical delegate from a rural parish in the whole of Canada. He is reported to have been a very live one. Are all the wisdom and good judgment centred in the towns and cities? The weak compromise in the matter of the Athanasian Creed at that session is an evidence we believe that they are not.

Hoping for a reformation and thanking you for space.
George Code.
The Rectory,
North Augusta, November 14th.


A CALL TO REPENTANCE.

Sir,—It is difficult to understand, in this time of our Empire's great need, why there has been no concerted action on the part of the Christian Churches in Canada to call for a season of repentance and humiliation before God. Surely this is also a time for our Government to act, why should not the churches approach the Government to appoint a day for this purpose. If we believe that God rules the course of this world, we must conclude that this awful scourge has been allowed to come for a purpose, and it behooves us, individually and nationally, to examine ourselves before God. Trusting you will use the influence of your paper to try and bring this about.
Chas. H. Anderson.

CLERICAL STIPENDS.

Sir,—I was very much interested in reading the letter signed "J. E. W." in a recent issue, and it seems to me that he has partly opened up a discussion which ought to have a wider publicity than even your magazine can give. It seems a scandalous thing that our Church cannot produce a committee of men as good as those of two generations ago who will discuss to a conclusion the question of clerical stipends. The matter must have been gone into very thoroughly in the early days of our Church in Canada, but it has been allowed to drift ever since.
To get to the root of the matter we must ask, with whom does the fault lie? and we would say without hesitation, with the Bishops. I look, for example, at our own diocese and found that our Bishop pays his men six to eight hundred dollars in mission parishes. It is notable that if one of these parishes became self-supporting they will feel it reasonable to support their minister at the same salary which the Bishop has heretofore considered enough, and the people in such a parish do not feel that it is necessary for them to pay more. The question will, of course, be disposed of by the Bishops that out of a limited sum of money they can only pay a certain salary, but I would suggest that the work of the Church would be carried on more effectively by employing five men at \$800 a year rather than by employing eight men at \$500. At the present it would be most helpful if the Bishops would first of all set about the work of revising clerical stipends, because they would find that the rank and file of the clergy would be more able to do the work put upon them. The writer of the previous letter rightly calls attention to the rise in prices, but he omits what seems to me to be another factor in the case, because there are so many things that were ob-

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We are bound to succeed if we all do our bit. We are endeavouring to do ours at the Walker House, and The Hotel Carlo-Rite, "The House of Plenty," "The House of Comfort," by providing your evening meals, your Sunday noon dinner, and your Sunday evening dinner, at a price that is within the reach of all, thereby easing the burden of the women folks at home.
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tainable by the average man ten years ago which are so out of the question now that they are not even put on his list now.
J. D. P.

WESTERN HOSPITAL—CHRISTMAS DAY.

Sir,—May I use your columns to make an appeal to Church men and women to come to assist in the singing at the services in the wards of the Western Hospital on Christmas Day? I would be glad to receive, as soon as possible, the names of those who will come. The services will begin at 10.30 a.m. and continue until noon. Those assisting are requested to meet in the Reception Room of the hospital on the right of the main entrance, not later than 10.20 a.m.
Chas. L. Ingles.
408 Brunswick Ave., Toronto.

A NATIONAL MISSION.

Sir,—Allow me to endorse most heartily the letters which appeared in your columns some weeks ago concerning a Mission of Repentance. I have been waiting in hopes that an abler pen than mine would take up the matter. It is so greatly needed. But how is it to be brought about? Ever since the war began, even in the two Lents which have since intervened, the note of penitence has been noticeably lacking in our services. We have been surfeited with praise and gratulation on our noble traditions, our glorious history, our magnificent courage, our unequalled heroism, sacrifice and generosity. Our attention has been focussed on the foe in the field, ignoring the enemies nearer home: pride, lust, greed, commercialism, materialism, secularism, the slaughter of thousands of lives through inefficiency, incompetence, and inepti-

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tude in high places; the robbing of the poor; the mastering pursuit of money, power, and pleasure. These foes are strongly entrenched in our midst. Yet we heed them not. We pursue our placid way, complacently taking for granted that God is on our side. But, as an Empire, as a Nation, as a Dominion, as individuals, are we wholly and unreservedly on His side fighting against sin, and striving for His honour and glory?

A. Q. L.

REVISION OF THE PSALTER.

Sir,—It is to be hoped that before the Revised Prayer Book is finally accepted the new English revised Psalter, the work of a committee appointed by the Archbishop of Canterbury, will be carefully considered, and if adopted in England adopted also here.

By the way, has any one in discussing modern revisions of the Prayer Book questioned the utility of having the whole Psalter read through "once every month"? Would it not really be enough to read it through once every two months? Would it not make the service less burdensome and therefore more edifying?

And would it not, on the days when the tedious and prolix and to many unedifying Athanasian Creed is ordered to be read, be better to have the Nicene Creed read in its place, meanwhile placing the Athanasian Creed as a fundamental article of our Faith immediately before the "Articles of Religion"?

A. W. Savary.

Annapolis Royal, N.S.

ACKNOWLEDGMENT.

MOOSONEE RELIEF FUND.

Acknowledged previously	\$1,829.42
St. Paul's Church, Brockville	24.00
Rev. T. G. Wright, London	15.00
Total received	\$1,868.42
Amount asked for	\$2,500.00

THE FIERY TOTEM.

(Continued from page 780.)

Then they became aware of a strange sound that reached them from no great distance through the trees. It was a most remarkable sound—not that of any animal with which they were familiar; indeed, it was not a sound that suggested any beast or bird.

"What on earth is it? questioned Alf, as the weird wail sighed through the forest.

"It sounds like a harmonium in distress!" replied Bob, with a slight laugh. And even as he spoke the wail was repeated, though this time could be distinctly heard the voice of some person struggling to articulate to some musical accompaniment the words—

"Roal Brittany! Brittany roal waves! Britons ne-vaire—ne-vaire—ne-vaire Shall be sla-aves!"

CHAPTER VI.

The Medicine Man.

DURING the march through the woods the Indians were not communicative. Once or twice Arnold attempted to draw Swift Arrow into conversation, but the old man merely listened in solemn silence. He refused even to respond to direct questions.

Eventually a clearing was reached where a large number of teepees

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were pitched. It was quite a wigwam village, and thence the two captives were escorted to a tent that stood among many others. They were politely requested to enter, and, on obeying, they found that the teepee was otherwise empty. Several men were posted on guard at a little distance from the entrance, while Swift Arrow departed with the rest of his brethren.

"There's no doubt but that we are prisoners," remarked Arnold, as he sat down upon a buffalo hide, preparing to make the best of things and take his ease while he might.

"The whole affair is a puzzle," said his companion. "Why on earth they should take us prisoners passes my comprehension. It can't be that they regard us as enemies. They would not have been so polite and considerate if that had been their thought."

"That's just it," laughed Arnold, who, like his son, had the gift for worrying little until he knew exactly what to worry about. "That's just what surprises me. We are treated as prisoners, and not as prisoners. My impression is that we are regarded with more fear than anger."

The time allowed for speculation was soon curtailed by the sound of many voices approaching the tent, though presently there was silence, and a loud voice called to those within—

"The eyes of Mighty Hand would gladly rest on the sight of the White Men."

"He means us," commented Arnold, rising from the couch of fur. "He's too polite to enter the teepee uninvited."

"By all means let his eyes rest upon us," laughed Holden.

The two men then advanced, while one threw open the flap of the tent. And the picture that met their eyes was one that struck the strangers with admiration, for it seemed to throw the years back to the days when the Indian ruled the prairie—the days that knew the youth of Ballantyne and the prime of Fenimore Cooper.

(To be continued.)

GOD'S VICTORS.

God's battles are forever won,
Though oft His warriors bite the dust;
Triumphant in their death they lie,
Who fail in warfare just.

The final issue standeth sure,
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat.
Thomas Curtis Clark, in "Sunday School Times."

The joys that are bought with money are worth nothing compared with the joys that, though sweet and gentle and unassuming, are yet deep, enduring, and quieting; the joys that enlarge the heart instead of diminishing it, and which we too often pass by—somewhat in the manner of those peasants whom one sees in an ecstasy over the fireworks at some fete, and who pay not the smallest attention to the splendour of a summer night.—Sabatier.

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THE JUVENILE COURT IN CANADA.

(Continued from page 779.)

It is a source of great satisfaction to me personally to point out that, since 1910, although we have dealt with 2,306 children through the medium of the Court, and with 2,346 children through the agency of our probation officers outside of the Court, in all that time we have sent but 156 children to the Reformatory or to reformative institutions. The remainder were dealt with successfully by probationary methods.

I am indeed glad to say that I have cause to believe that Juvenile Courts will soon be in operation in other parts of the Province of Manitoba outside of the city of Winnipeg, and I am glad to add that our present Minister of Education, the Hon. Dr. Thornton, is taking a keen interest in this phase of his departmental work and is contributing to its success by helping to the utmost of his power the officials connected with it.

I have not mentioned the noble work done under the Children's Protection Act by various societies in this Province. I do not undervalue or underestimate that work and lack of space is my sole reason for not referring fully to the magnificent work they are doing.

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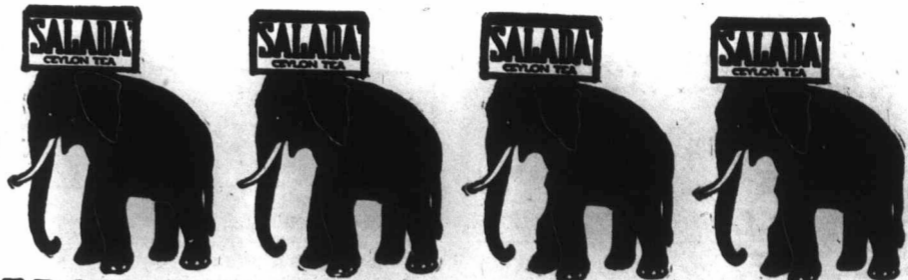
A prize will be sent to the boy or girl sending in the best answers to the following. Write on one side of your paper only. Address your letter to the Editor of the "Canadian Churchman," 613 Continental Life Building, Toronto:—

Where are the following texts found in Genesis, put Chapter and verse:—

1. "The three baskets are three days."
2. "Isaac went out to meditate in the field."
3. "God saw that it was good."
4. "God will surely visit you and ye shall carry up my bones."
5. "He will make a help meet for him."
6. "His hands were made strong by the hands of the mighty God of Jacob."
7. "Am I my brother's keeper?"
8. "Judah is a lion's whelp."
9. "Enoch walked with God and he was not for God took him."
10. "The angel which redeemed me from all evil bless the lads."
11. "The dove found no rest."
12. "Joseph my son is yet alive."
13. "The imagination of man's heart is evil."
14. "A little balm and a little honey."
15. "If thou wilt take the left hand then I will go to the right."
16. "Bow thy knee."
17. "Thou God seest me."
18. "Shall not the Judge of all the earth do right?"
19. "I do remember my faults this day."
20. "The water was spent in the bottle."
21. "The Lord watch between me and thee."
22. "God will be with me and will keep me."
23. "He took of the stones of that place."
24. "Here am I. Who art thou, my son?"
25. "The man took a golden earring."
26. "Lay not thine hand upon the lad."
27. "Bless me, even me also, my father."
28. "Behold, I have heard that there is corn in Egypt."
29. "God be gracious unto thee, my son."
30. "And he comforted them and spake kindly unto them."
31. "Escape to the mountain lest thou be consumed."

THE BLACK MARKS

Little Ethel had been told that she must not make pencil marks in her father's books, and she was so obedient that her father often lent his pencil to her. One day, however, she grew tired of scribbling on pieces of paper, and thought she would just make a little mark on the edge of the page. So she made a little mark



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in one of the books on the table, and the little mark made her want to make a big mark, until pretty soon she was scribbling all over the reading. Suddenly she thought of her father, and tried to rub out the marks with the eraser on the end of the pencil; but that only made long, black streaks and mussed up the paper.

"O, dear, I can't unwrite these marks!" cried little Ethel, and she rubbed with the eraser until she rubbed a little hole in the paper.

Just then her father came into the room, and he told her that the black marks on the white paper were like the marks of naughty words and actions in little girls' hearts. The right way is to be obedient and not make the black marks; for after they are made it is very, very hard to rub them out again.—Shepherd's Arms.

DO—SAY

Two brothers once lived down this way, And one was Do and one was Say. If streets were dirty, taxes high, Or schools too crowded, Say would cry, "Oh! what a town!" but Brother Do Would set to work to make things new,

And while Do worked, Say still would cry, "He does it wrong. I know that I Could do it right." So all the day Was heard the clack of Brother Say. But this one fact from none was hid, Say always talked, Do always did.

TWO WAYS OF LOOK- ING AT IT

"The hardest thing I have to do," said Johnnie with a pout, "Is to look pleasant when there's not a thing to smile about." "The hardest thing for me to do," said Teddy with a smile, "Is to be cross and out of sorts, and fretting all the while. I'd rather smile when things go wrong, than cry, for don't you see, A smile is worth a dozen frowns, for you, as well as me. A smile will quickly drive away ill humour from the face, And call good nature in a trice to come and fill its place. And so I never sulk; somehow, I think it is a sin." "I guess you're right, I'll try your way," said Johnnie, with a grin.

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