

Canadian Churchman

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Vol. 43.

THURSDAY, DECEMBER 14th, 1916.

No. 50.

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THIS WEEK

- Christian Year _____
- From Week to Week _____ "Spectator"
- The Advent Hope _____ Rev. W. J. Southam
- Ideals _____ Mrs. McElheran
- The Bible Lesson _____ Rev. Canon Howard, M.A.

NEXT WEEK

- Christmas Sermon _____ Dr. Cody

The Significance of Xmas

finds expression in the giving of some token of appreciation. During the past few days the thought of what best to give has no doubt been foremost in your mind. Have you considered a Monthly Income Policy? If anything should happen to you before the anniversary of another festive season, your loved ones would not be forgotten, as a policy of this kind guarantees your beneficiary a monthly income for life, or twenty years certain. Thus your memory would be kept green by those you love, long after you had passed away. Let us tell you more about it.

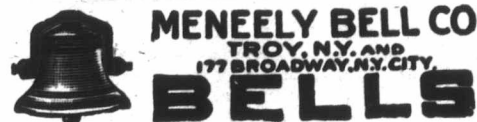


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Personal & General

The day of National Prayer appointed by the Archbishops of Canterbury and York is December 31st, not 26th, as stated in the "Churchman," of November 30th. We regret the misprint.

The Church Book Room announces the arrival of Mowbray's Churchman's Almanac, the Church lectionary pad, and an assortment of calendars.

The organization of the clerical Patriotic League of Norfolk has been completed. The Rev. A. B. Farney, the Rector of Simcoe, has been elected secretary.

Captain the Rev. C. K. Masters, who has been for a considerable period of time at the front, has returned to Canada on two months' leave of absence.

The Rev. E. C. Jennings, late Rector of Benheim, assumed charge of St. John's, Brantford, on December 3rd, and he preached at both the morning and the evening services.

Dr. Gough, Canon and Vicar of Newcastle-on-Tyne, was lately presented with an illuminated address and a sum of £250 on the occasion of his leaving Newcastle, where he has been for the past twenty-five years, for Weymouth.

Owing to his wife's illness, the Rev. B. N. de Foe Wagner, the Rector of Alliston, has been obliged to leave his parish for a time, and in the meanwhile the duty on Sunday is being taken by the Rev. P. W. A. Roberts, Curate of St. Luke's Church, Toronto.

Dean Grosvenor, of the Cathedral of St. John the Divine, New York City, died suddenly on Saturday last, the 9th inst. He was noted as a preacher and leader in the Church in the United States, and his death is a serious loss. He has visited Canada several times, and was expected to visit Hamilton, Ont., within the next few weeks.

News has been received in Canada of the death of the Rev. John Herbert Light, A.K.C., Vicar of Marlton, Bucks, England, aged 58 years. One of his sons is resident in Canada. The deceased clergyman was the grand nephew of the late Colonel William Light, of Woodstock, Ont. An interesting fact in connection with the latter gentleman is that he was the original of Thackeray's character, Colonel Newcombe.

In the album presented to the Kitchener Memorial Fund by Mrs. Ian Malcolm, the quotation contributed above his "boldly written signature" by Sir David Beatty is as follows:—

"Grant that with zeal and skill this day I do commandest me to do; What me to do behoves, what Thou commandest me to do; And when I do it, grant me good success in it."

The funeral of the late Senator J. K. Kerr, K.C., took place from "Rathnally" to St. James' Cathedral, and from thence to St. James' Cemetery, where his body was interred in the family plot. A private public weal.

Dr. Albert Ham, organist and director of the choir of St. James' Cathedral, Toronto, entered upon his twentieth year in that capacity on the 15th of November last. The effect of his zeal and broad musical-ship is evidenced in the commanding position the choir has assumed among similar organizations of the country. At the present time the choral service of St. James' is universally conceded to be among the most beautiful and inspirational of all the churches of Canada. Outside of the St. James' connection, Dr. Ham has proven a highly valuable citizen. His position as president of the Empire Club during the past year and conductor of the National Chorus and president of the Guild of Organists, as well as his services in connection with the University of Toronto, attest his activity in matters that pertain to the public weal.

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

November 16th was a fourfold anniversary in the annals of the Diocese of Canterbury. St. Augustine, its first Archbishop, was consecrated at Arles on November 16th, A.D. 597. The learned Archbishop Fillic Edmund of Abingdon, the Primate died on November 16th, 1005. St. Henry III, persecuted and sent into exile, died on November 16th, 1240. Walter Reynolds, the favourite of Edward II, and the most worthless of medieval Primates, died on November 16th, 1327.

The dowager Duchess Augusta Caroline of Mecklenburg died on the 9th inst. She was the oldest Princess in the world, and her age was 94. The deceased Princess was a daughter of the Duke of Cambridge, a cousin of Queen Victoria, and the only surviving granddaughther of George III.

The body of the late Major Meredith, of the 95th Battalion, C.E.F., who died recently in London, England, and was brought to Toronto for burial, and the funeral took place from St. James' Cathedral on Wednesday of this week. An extremely sad circumstance in connection with the death of Major Meredith is that his widow is a sister of Mrs. Darling, whose husband, Capt. Clifford Darling, was the first officer from overseas to be given a military funeral in Toronto. Mrs. Meredith and Mrs. Darling are daughters of Mr. I. F. Hellmuth K.C., son of the late Bishop Hellmuth.

No more Chaplains are to leave Canada with the expeditionary forces, according to orders which have been sent out from Ottawa to the general officers commanding the various military districts. This means not only that no more Chaplains will be given commissions for the present, but that those already holding commissions in battalions or other units now in Canadian training camps will not be permitted to cross the Atlantic with their units. The reason is that there are already overseas more Chaplains than are required for the troops at the front or in hospitals and training camps. The order probably will be in force until the end of the war, unless the strength of the forces is greatly increased.

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December 14, 1916.

Canadian Churchman

Toronto, December 14th, 1916

The Christian Year

The Fourth Sunday in Advent, December 24th.
Christmas Day.

"What if He had not come?" Endeavour to estimate something of the triumphant significance of Christmas, by considering what life would mean to you and to the world if the Christ-Child had never been born at Bethlehem. "What if He had not come?"

"If He had never come," all the vast network of organizations for the relief of suffering, the care of needy, the protection of weakness, which now we see around us, would have been conspicuous only by its absence. We should have scanned our streets, but never have set eyes upon a Hospital. War, with all its unspeakable misery, would have had no mitigating Red Cross. Medical Science itself, without the stimulating impulse of Christianity, would probably still have been more truly called Medical Ignorance. Witness the present state of medicine in non-Christian lands.

"If He had never come," tyranny and oppression of the weak would have ruled, rampant throughout the world. Social injustice would have been more unretrievably oppressive, slavery would still have made life intolerable for millions, the horrors of war would have been more unrestrained in sheer frightfulness than even at present. The world would have been, in very deed, lying in the Evil One.

"If He had never come," the Riddle of the Universe would have been never read—the mysterious and awful silence of God would not have been broken. Nature, red in tooth and claw, would have scourged existence along its path of suffering; man's inhumanity to man would have left its ghastly trail of bleaching bones; millions of sentient beings would have passed in to the dim unknown without God and without hope; the world would have been the stage of a tragedy—and of a tragedy unrelieved by any certain ray of light—acted out at best beneath a bewildering starlight of myth and unsatisfied aspiration and philosophy.

But He has come! Christ is born at Bethlehem. God hath spoken to us in His Son. "The Word became flesh and dwelt among us; and we beheld His glory." In Him we have seen the Father, and it sufficeth us. For, though the world is indeed surcharged with suffering, and War still stalks along his deadly way, yet the Riddle of the Universe is solved. Behind the mysterious screen of things, within the curtain of enigma which shrouds the heart of this baffling scheme of being, beyond the dim unknown, beats a Heart of Love—a Heart which yearns and suffers with the souls that He has made, a Heart which has plumbed the depths of sacrifice to achieve the unfolding plan of His eternal purpose.

Christ has come! The Holy Child was born at Bethlehem. But He has passed again, victorious over death, back into the Unseen, home to the bosom of the Father, whom He has revealed. And His purpose for the world is still far from fulfilled. There is not yet peace on earth and good-will among men. But He has sent His Spirit to dwell within His Church. In her He is still incarnate. By her He may still work out His purpose. And we are members of His Church. He relies on us. As we thank Him for all that Christmas means, let us remember that it is ours to help to fulfil

(Continued on page 792.)

Editorial Notes

The Political Crisis in England.

It is easy to find fault and it is easy to say what ought, or ought not, to have been done when one is on the outside looking on. Still, we cannot help regretting that the Mother Parliament of the Empire should at such a time as this be faced with a political crisis. Our only consolation is that it is not due to any difference of opinion regarding the justice of our cause or to any desire to slacken the efforts being made to win the war as speedily as possible. It is impossible for Canadians at this distance to grasp fully the significance of the events that have taken place, but there was evidently a very serious difference of opinion as to the best course to pursue in accomplishing this end. The success of the enemy in Roumania combined with the situation in Greece, are enough to cause any government great anxiety. The moral effect of the taking of Roumania must be very great and will tend to lengthen the war considerably. If Great Britain has an abundance of supplies and of men it would seem the part of wisdom to take more aggressive action in the Balkans, and it is easy to see how a cleavage could arise between ex-Premier Asquith and Premier Lloyd George on a question of this kind, especially after the Gallipoli experience. The cautious Englishman and impetuous Welshman have heretofore worked well together. Each seemed in many respects the counterpart of the other and there can be no doubt regarding the whole-hearted desire of each to serve the best interests of the Empire. This desire will not be diminished through their decision to part company and we can only hope that the new government will be able to grapple more effectively than the old with the problems that lie before it.

* * * * *

Our French-Canadian Citizens.

To class all French-speaking people in Canada as disloyal is manifestly unfair. Large numbers of them are thoroughly loyal to the Empire and many of them have laid down their lives in its defence in South Africa and in Europe. That there is an element, and we fear a growing element, among the French-Canadians that is disloyal is undoubtedly true and the sooner this fact and its seriousness is recognized the better for Canada. That a band of young men from a leading educational centre should have the boldness to apparently deliberately attempt to break up a meeting called in the interests of the defence of the Empire is not a matter to be treated lightly. It is far more serious than many may realize, and should be clear proof that there is an influence at work that is poisoning the minds of hundreds of young French-Canadians. It is not a difficult matter to tell where this influence comes from and if it is persisted in it can mean only one thing, namely, trouble of the most serious character. Those who are behind it know well what they are doing in working through the student class, young men who will before many years pass, be the political leaders in the province of Quebec. Why they are doing it is hard to understand. One can only hope that better counsels will prevail and that other and saner leaders will display a higher sense of honour and a greater desire to draw together in a spirit of harmony and good-will the two great nationalities in Canada.

The United States and the War.

We have hesitated to say anything on this subject heretofore, but after the article that appeared in the Churchman of New York a couple of weeks ago we need scarcely hesitate any longer. We do not think that it would have helped the cause of the Allies very materially had the United States declared war on Germany, but we do think that to place the sinking of inoffensive ships with hundreds of innocent women and children on board, on practically the same level as the interference with commercial shipping is unworthy of any Christian nation. The United States is in very real danger of losing the respect of every other civilized nation, whether of the Allies or of the enemy. The article referred to above states that the total war profits of the United States "are conservatively reckoned to be \$2,400,000,000," and their war charities \$34,000,000. They have given \$12,000,000 for the relief of Belgium as compared with \$238,000,000 sent to the United States by England and France to buy food and clothes for that unfortunate nation. Out of this latter sum the United States made a profit of over \$47,000,000, or nearly four times as much as its total contribution. In other words, it in reality gave nothing and made a profit out of Belgium's need, of \$35,000,000. We are reminded of the words of the late Jacob Riis about one "man's greed that fattens on his neighbour's need," and we are reminded also of those other words, "What shall it profit a man if he gain the whole world and lose his own soul." The danger that faces the United States as a nation, as it faces individuals here and there even in our own land, is that she may lose not only the respect of other nations but her own self-respect. She may be "too proud to fight," but she is evidently not too proud to reap profit from those who are the innocent victims of war. We are convinced though that thousands of people in the United States are heartily ashamed of the situation and would gladly have it otherwise.

* * * * *

The Church and the Y.M.C.A.

The Y.M.C.A. will be a greater force after the war than it was before. This is inevitable as one result of its active share in the war and the experience through which so many of its members and leaders are passing to-day. It will, moreover, receive greater recognition from men of very divergent views on religious matters. The attitude of the Church of England towards it in the past has not always been entirely sympathetic, although large numbers of its supporters, both among clergy and laymen, are and have been Anglicans. Its influence in shaping the lives of large numbers of boys and young men must be recognized and it seems the part of wisdom for Churchmen to make their influence felt, not by holding aloof and looking for flaws, but by taking an active share in its activities. Nor is it merely a question of joining in the work in order to safeguard the interests of our own boys and young men. The Y.M.C.A. has within its reach tremendous possibilities for good and should not be allowed to become an end in itself, one more in the long list of denominations. By surrounding young men with a Christian atmosphere and at the same time providing them with opportunities for recreation and social intercourse, it is doing a most valuable piece of work, a work that cannot be done as well, and need not be done, by any one denomination by itself.

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Meditations on the Lord's Supper

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

MEDITATION No. 6.

The Promises of the Holy Spirit.

READ ST. JOHN 14:15-31.

At the Lord's Supper the Promises of the Holy Spirit were given in a fulness and with explanations unheard of before. The Holy Communion, therefore, gives us an opportunity of claiming by Faith the fulfilment of those promises. It is the time and place to receive the fulness and refilling of the Holy Ghost.

(1) The Holy Spirit is given to compensate for the withdrawal of the visible Presence of Jesus Christ. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." (16:7.)

(2) The Holy Spirit is given in answer to the prayers of Jesus Christ (14:6) and He will abide with us forever.

(3) The coming of the Holy Spirit includes the Father and the Son. He comes to us that we may not be orphans (14:18) and yet Jesus says, "I will come to you," and He explains this by saying, "In that day ye shall know that I am in My Father and ye in Me and I in you." At the Holy Communion we come to meet God through Jesus Christ and He comes to dwell in our hearts by His Holy Spirit.

(4) The indwelling of God the Holy Ghost is a privilege which belongs to the Disciples of Jesus Christ and does not belong to the world. The world cannot receive Him because it seeth Him not, neither knoweth Him. He has a work to do in the world which will be dealt with later, but the point here to be pressed is that the indwelling of God the Holy Ghost is reserved for members of Christ. In days when so little distinction seems to be made between the Church and the world is it not worth while to remember that the indwelling of God the Holy Ghost is the great privilege of the faithful, that His coming is especially associated with the Holy Communion, that those who absent themselves habitually from the Lord's Supper are losing a great opportunity of renewing their Spiritual life?

(5) The coming of God the Holy Ghost after the Ascension is different to His Coming and Presence before that event. In verse 17 we read He dwelleth with you and shall be in you. Before Pentecost the influence of God the Holy Ghost on men was apparently exerted as the influence of a companion. He dwelleth with you. Companionship may be temporarily interrupted. People may dwell together even in the same house and see very little of each other. By such an analogy we can perhaps understand something of the manner in which God the Holy Ghost worked among men. He came upon Samson and Saul and David and at times departed from them. Since the Ascension, the exaltation of the God-Man to the Throne, the Holy Spirit proceeds from the Father through the Son and comes to dwell in men's hearts. Companions may be separated, but He who comes into the heart is to abide forever. The mystery here unfolded is too profound for us to solve entirely, but one is led to the thought that by the Atonement something was actually done which altered the relation of man to God forever, and by the Ascension of the God-Man it was made possible for God the Holy Ghost to come to men in a way unknown before. The Communion being "the continual remembrance of the Sacrifice of the Death of Christ," is the fitting time and place to receive this great benefit of the Passion of Christ the Indwelling of the Holy Ghost.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

The war situation must soon, presumably, take a turn for the better. It certainly now is about as bad as it possibly can be for the Allies, and any change will perforce be an improvement. If the censorship of the press were exercised with reasonable honesty and the public given something approaching a true statement of affairs as they proceed, the pressure that is ultimately brought to bear upon our governments would be exercised in time to save the Empire from some at least of our humiliation. One of the great shocks that has been experienced by Canadians in this war is not defeat, for that for the first few years of our wars is the normal experience of Britons. It is called the policy of "muddling along," a policy to which our Imperial statesmen are irrevocably devoted. The thing that has taken our breath away and left us without any real grip of things is the growing sense of the unreliability of our official news from the front. A German raid, for example, is made upon our shipping in the English Channel and the German Government announces that eleven craft of one kind and another has been sent to the bottom. The British official statement declares that the extent of the damage done is the sinking of two destroyers and an empty transport. Several days later the head of the Admiralty reluctantly admits that six more vessels were put down during that raid, and we still await the acknowledgment of the destruction of the other two. It is humiliating beyond words to have to look to a people of the "scrap of paper" ethics for an accurate statement of an engagement. We have been fed up on the Allies' supremacy of the air, of the conquest of the submarine menace, of the balance of man power in our favour, of the effectiveness of the German blockade, of the commercial strangulation of our foe, of a mysterious and triumphant march to be made upon Constantinople. And where are we? Canada is said to have enlisted more than 350,000 men, yet only about 150,000 of them have thus far reached the fighting line. A fifth division that was gayly placed in action has melted away because there were no reinforcements; and another division, we are informed, is likely to encounter the same fate for the same reason. One fain would enquire where are the remaining 200,000 Canadians who have been wearing the King's uniform and drawing the King's pay? England is in the midst of a political mess. One can easily read between the lines that the old party rivalries are still stronger than the determination to defeat a common foe. The mud on the western front is said to make progress impossible while our enemy is driving our Allies back through the mud and snow of Roumania at the rate of fifteen or twenty miles a day. A hundred thousand tons of shipping is wiped off the seas in a month and the head of the Admiralty would comfort us with a nice calculation of percentages. Air raids are periodically made upon England and we are expected to believe that all the bombs fall upon vacant lots in the great metropolis or in open fields of an unlighted country. Greece has no liking to espouse what she believes to be a failing cause and plunge her citizens into the regulation tyrannies of a Teutonic invasion. The Deputies of France and the members of the Duma of Russia are holding secret sessions to devise means of staying an enemy's progress that cannot further be concealed. It is time, high time, that the people of Canada and the British Empire should squarely face the facts.

The day of the two-inch headlines for some trifling victory by the Serbian army, and an obscure reference to a disastrous retrograde movement of Russian troops is past. It is no longer patriotic, if indeed it ever was. The one great need is strong, sure leadership. Men of Britain, men of Canada, awake, awake! Forget all else until this war be ended and this tyranny be overpast.

* * * * *

The appointment of the Right Hon. A. J. Balfour as Foreign Secretary in the new Cabinet must fill Canadians with apprehension. The diplomacy required at the British Foreign Office to-day is that of the stern, straight character. If we were looking for a man who could justify any course, and justify it at its best, who could make an ordinary every-day blunder look like an inspiration of genius, who could tie up his opponents in a web of dialectical dilemmas, we would call in Mr. Balfour at once and he would proudly do all, and more than all, that could possibly be expected of him. To-day, however, we need a man who can make up his mind and act with force and promptness. That is exactly what Mr. Balfour's history seems to indicate is quite impossible for him to do. He is essentially a philosopher and a metaphysician. He must argue the side of his opponent and he grows so enthusiastic over the opponent's point of view that it is extremely difficult for him to tell which is his own. Just now, we feel that the King of Greece and the Kaiser of Germany require no one on this side of the conflict to plead their cause or to be specially delicate about balancing arguments. The point is to see the right thing to do, and do it without first exhausting a metaphysician's repertoire. Has the cloak of Palmerston or Chamberlain fallen upon no one in these days of mighty deeds? Could such an one be thrust into an office of so supreme importance? Should the British Empire fail to act as and when it ought, who can guarantee that a member of the Entente will not step out of this struggle by making its own terms with the enemy?

* * *

THE CHRISTIAN YEAR.

(Continued from page 791.)

the Christmas purpose,—ours, energized by His Spirit, to

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

* * *

He that knows most, grieves most for wasted time.—Dante.

* * * * *

God keeps the stars burning all night when there is no one to look at them.

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A moment's silent recollectedness will often bring us to a wiser counsel, a holier way of doing things.—E. J. G. Forse.

* * * * *

Long though my task may be,
Cometh the end.
God 'tis that helpeth me,
His is the work, and He
New strength will lend.

The Advent Hope: Its Practical Value

By Rev. WALTER J. SOUTHAM, Rector of All Saints' Church, Toronto.

[Suggested references:—Matt. 16: 26-7, 24: 42-4, 25: 19-21; Philip. 3: 20-21, 4: 5; 1 Thess. 5: 2-6; Titus 2: 11-13; Hebrews 10: 36-37; James 5: 7-8; 1 Peter 4: 13.]

LET me in a word state what is meant by the Advent Hope, viz., The Personal Pre-Millennial Imminent Return of the Lord Jesus Christ—first, for His people at the Rapture, then with His saints at the Revelation, when He comes to usher in the Millennial Reign. This hope links us up with the Apostles and Saints of the New Testament period, and with the Church of the first three centuries. Thank God for the revival of that Hope in these latter days.

(1) **Is it of Practical Value?** This is the question sometimes asked by, shall we say, some who have not given the subject much thought. If I am to live my life in the immanency of Christ's coming will that not disorganize my life? How can I plan, in fact is it right to plan for the future? If the Lord is liable to come to-night why not sit down by the window and wait for Him?

It is a fact moreover that some sincere but misguided souls have actually done this, but in nearly every case this is because men have been foolish enough to set a date for Christ's coming, and so they have lost both the Scriptural conception of and attitude towards this truth.

We know that the Master has stated very definitely what our attitude is to be, but it is well that we should emphasize the lesson set forth by contrast with the mistaken notion referred to.

(2) While truth is absolute, truths are relative, and this blessed truth concerning the Second Coming holds its rightful place in the whole body of truth.

He Who said by His inspired messenger, "This same Jesus which is taken up from you into heaven shall so come in like manner, as ye have seen Him go," also said, "If a man will not work neither shall he eat." "Be diligent in business." He Who told His messenger to say, "Our citizenship is in heaven, whence also we look for the Saviour," also said, "He that provideth not for His own, especially they of His own household, hath denied the faith and is worse than an infidel." This means planning.

Of course, this truth will affect our plans, for we shall plan as those who belong to and look for the Coming One. But what is more important, it will affect our motives and spirit of both life and service.

(3) **The Divine Purpose** is that every truth is to have a practical bearing on life. And that is emphatically true in connection with the blessed hope. It is not a commodity to be stored, but a power to be put into circulation and to affect the daily life.

The Divine intention stands out in nearly every reference to the Second Coming in the New Testament. It is intended to be a practical sanctifying force in the Christian life. It calls us to watchfulness, sobriety, fidelity, moderation, patience, submission to self-sacrificing service. It tells us of our heavenly citizenship, and calls us to live the separated, other-worldly life. Here, then, is a power already in existence. We do not create it but we must discover, appropriate and use it.

For centuries the mighty volume of water has been pouring over Niagara Falls, but it is only within the last twenty years that men have utilized that force for the practical benefit of humanity. And now it is lighting our streets and homes, running our cars, and doing a hundred and one other things. The power was there. It needed to be applied. So with regard to the power of Christ and that of His Second Coming.

As we consider the Divine purpose concerning the advent hope, let us with prayerful sincerity ask the question,—Is the Divine purpose being fulfilled in my life? Is the blessed hope a practical factor? Consider, then, the practical value of this hope.

I.—The blessed hope itself of seeing Him "Who loved us and gave Himself for us," should be an unspeakable joy and a purifying influence. Apart from every other consideration the prospects of seeing Him face to face in His fulness of glory which even the departed saints who are with Christ do not yet see.

Are we not at times absorbed with the details of His Coming—with what He is going to do—with the mighty transformations that He will work—with the gifts He will bring us, that we almost lose the inspiration that should be ours because of the simple, blessed and glorious fact that we shall see Him? I heard somewhere the story of a father who was frequently away from home and whenever he returned he brought a present for his child whom he loved dearly. As soon as he arrived home the question would be, "Daddy, what have you brought me?" Ultimately it seemed as though she thought more of the present than her father. And so on returning from his next visit he did not bring a present, and when the usual question was asked, the father said, "I have just brought you myself." This was enough. The child realized her mistake she had been making, thinking more of the gifts than the father's presence. So, not the gifts but the Giver, not the presents but the presence of the Master is what we long for. "In Thy Presence is fulness of joy."

"I shall see the King in His beauty
In the land not far away,
When the shadows at length have lifted
And the darkness has turned to day."

The blessed hope is of practical value because:—

II.—It makes the **spiritual presence** of Christ more **real to-day**.

"Lo, I am with you all the days." Who says this? Why, He Who was manifest in the flesh, and Who said, "I go away . . . but I will come again." It is not an impersonal, intangible force that is present with me to-day, but the spiritual presence of One Who did reveal Himself and will reveal Himself again. The fact, then, that Christ is coming back makes His presence to-day more real, and surely that is intensely practical to be able to say because of His coming that His presence now is—

"More real, more intimately nigh,
Than even the dearest earthly tie."

III.—This hope is practical because it helps to true **Scriptural orthodoxy**. It helps me to understand better and accept the other facts concerning the Person and work of Christ. It is a rare thing to find a believer who has accepted and appropriated this blessed hope, who does not believe in the inspiration of the Bible, the Deity of Jesus Christ, the Virgin Birth, the Atonement, Justification by Faith, the real Resurrection of Christ, the missionary obligation. This hope rounds out and completes the system of Divine truth and makes the other truths intelligible, and, shall I say, more credible.

IV.—This hope is practical, because it is the **key to the understanding of the Bible**. Some of you may remember an incident that Dr. Simpson mentions, as an illustration of this point. Dr. Simpson tells of having visited a cathedral in Europe, on the ceiling of which the most famous painter of past centuries had patiently employed his brush. Upon entering the building his eyes sought the ceiling, and he saw what seemed a bewildering colour of incoherent daubing. He looked long and earnestly, but no figure appeared, not a design was evident. The old sexton was passing by and the visitor expressed to him his disappointment, whereupon he smiled, and said, "No wonder, sir! you have no fit position from which to view this work of art. Come with me." And he led him to a place in the cathedral where the artist of all the centuries had evidently stood and bethought his design, and to which he had returned again and again as he wrought them into being. And lo, the visitor saw such a masterpiece as to bring tears to his eyes, and he bowed his head with gratitude to the God Who had granted to one of His fellow-servants such genius. And what that position was to the study of the fresco painting the pre-millennial position is to the understanding of the Word of God. It is necessary to the understanding of the doctrines, ordinances, promises and types of the Bible. The Bible becomes a new book in the light of the Second Coming. This is the universal testimony of those who make the wonderful discovery of the blessed hope. Is there anything more practical than that. The purpose, trend and object of the book be-

come intelligible in the light of the objective fact of the Lord's return.

V.—This hope is practical because it defines **missionary work**, and is the **great incentive** to all Christian service. This is the exact opposite of what we often hear said, viz.:—"Such a doctrine discourages work and missions." Just the reverse is true. It is of the very essence of the blessed hope to wait, watch and work for the coming of the King. One is safe in saying that the great majority of missionaries accept this hope. In stating that this truth defines missionary work, I mean that it shows the Master's plan, viz., not the conversion of the world, but its evangelization in this generation. The very things that discourage the worker who looks for the conversion of the world, encourage the worker who looks for the evangelization of the world in this dispensation and its conversion under the personal reign of Christ.

Some years ago a young missionary went out to his field filled with high hopes, looking for the conversion of the world. He became discouraged and returned home. There he got into touch with those who believed in the blessed hope; he accepted the truth and went back to his field a new man, with a new vision of the Coming One, a new plan, a new conception of his own relation in the world, viz., that of a herald or witness, a new **incentive**, to work as never before, a new **objective**—the personal return of the King. Can you conceive of any truth more practical than this, that so relates itself to the supreme business for which we have been called and separated.

VI.—Is not the practical value of the blessed hope seen in relation to the **present international conflict**? We all recognize that war is of the devil, that it was conceived in hell, but brought forth through human instrumentality. Well may we cry in the spirit of the Master, "Woe, woe, to the human causes of this diabolical conflict." Oh the awful sacrifice of life and money, the broken hearts, the bereaved homes, the shattered bodies, the cry of the widow and fatherless. We hear of Christian people whose faith is destroyed, asking the question, "Is God dead?" A friend of mine said to me in effect, "My conception and grip of Christ and Christianity is not sufficient to account for or to explain the present awful conflict and problem, or to bring the comfort I long for." Surely there is something wrong with such a conception. Some people tell us that Christianity has failed. If Christ fails us at this present juncture there is nothing between us and black despair. **But Christ has not failed!!!** Here, then, comes to our aid the comfort and steadying influence of the **Blessed hope**. Has not the Master told us that "there shall be wars and rumours of wars, nation rising against nation, and Kingdom against Kingdom," and that this is to be a characteristic of this age right down to the end of it? And as the end draws near, so the shadows shall deepen. We know, moreover, that Christianity has not failed because it has not been applied. Here is a sick man, the doctor comes, diagnoses the case, prescribes the remedy. The patient admires the physician, talks about, but does not take the remedy, and then pronounces the doctor a failure. Men have admired Christ, talked about His message, but have never fairly applied His remedy. We have learned at last that civilization has failed, and civilization without Christ is bound to fail; educated, scientific, cultured, aesthetic though it may be.

Arbitration has failed, for the past twenty-three years; a slogan of Kings, Emperors, Presidents, statesmen, literary men and smaller folk. Let us have arbitration; let us do all we can in God's name to prevent war, but let us never lose sight of the fact that while tribunals of international arbitration may prevent some wars, they do not get down to the root of the problem. War is a heart disease, not a mere skin disease. War is one of the many expressions of sin; one of the results of the more awful and wore deadly war against God. Every life in which Christ is not Saviour and Lord is at war with God, and every nation which does not recognize Jesus Christ as Supreme Lord of its national life and policy and action is at war with God. Only Christ can bring men and nations into peace with God and with one another. The real solution of the problem, the real remedy for the disease is not agreements, but Christ. Christ received as Saviour and Lord by individuals and nations. The blessed hope gives us the ultimate and fundamental solution to the problem of war.

As we stand to-day amid the ruins of a fallen civilization, amid wars and rumours of wars, let us appropriate the practical steadying, glorious influence of the advent hope. Let our hearts be lifted up above the smoke of battle, and

(Continued on page 800.)

NEW BOOKS

The Dictionary of the Apostolic Church.

Dictionary of the Apostolic Church, edited by James Hastings, D.D. Vol. 1. Charles Scribner's Sons, Toronto. (729 pp.; \$6.00 net.) Sold by subscription only.

Biblical and historical students have been placed under another heavy obligation to Dr. James Hastings by his editing of this new dictionary. With the Dictionary of Christ and the Gospels it will form a complete treatment of the New Testament. It breaks a great deal of entirely different ground from the Dictionary of the Bible, for Dr. Hastings has included the writings and times of the Apostolic Fathers and the apocalyptic literature.

There are articles by some of the contributors to former dictionaries, including Dr. Sanday, Dr. Plummer, Dr. Allen, Dr. Burkitt, Dr. Garvie, Dr. Moffatt and others, but one is struck by the number of contributors who make their first appearance in this volume. Forty-eight writers from England, twenty-three from Scotland, two from Ireland, one from Wales, nine from United States of America, five from Canada, one from Australia, one from France and five from Germany make up this first volume, for scholarship is truly catholic. There are seven copyright articles: Dr. Kirsopp Lake on the Acts of the Apostles, the Apocryphal Acts and St. Luke; Prof. Platt on Atonement; Dr. W. Sanday on Inspiration and Revelation; W. Montgomery on the Epistle of James; Prof. Peake on the Epistle of Jude. Dr. Kirsopp Lake's name suggests the extreme wing of the radical school, and he makes a strange companion for Dr. Pierre Batiffol (a Roman Catholic scholar in France), who writes a long article on Ignatius, but Dr. Hastings has induced the leopard to lie down with the kid. Regarding the authorship of the Acts Dr. Lake finds that the Lucan authorship is the most reasonable because the argument from literary affinities between the "we-clauses" and the rest of the Acts remains unshaken. Indeed the general conservative tone of the whole volume is noteworthy. It shows how far scholarship has travelled back again in the last twenty-five years.

Dr. Alfred Plummer writes in his usual able style on ecclesiastical topics:—Church, Apostle, Bishop, etc. He frankly states that "we do not know with sufficient accuracy what the organization of the primitive church was, so we can scarcely be expected to imitate it." Dr. A. J. McLean, Bishop of Moray, Ross and Caithness, writes a long article on Baptism. He considers that the word "baptize" usually, but not invariably, means "immerse."

The Apocalyptic ideas and books are thoroughly treated. Dr. L. A. Muirhead, author of the Eschatology of Jesus, writes on the Apocalypse. He favours the Domitian date and the historical interpretation. Dr. F. C. Burkitt writes on the Apocalypse of Baruch, the Book of Enoch, the Ascension of Isaiah, and the Assumption of Moses, 2 Esdras are also covered. Dr. H. F. Hamilton, of Ottawa, writes on the Epistle of Barnabas. Rev. E. C. Denick, of St. Aidan's College, writes on the general subject of Eschatology.

A pathetic interest attaches to the article on Hellenistic and Biblical Greek by Dr. Albert Thumb, of the University of Strassburg. He had made extensive studies in Greek grammar and this article was one of the last labours he completed before his death. Dr. von Dobschutz, of the University of Breslau, writes on Hellenism. Some of us had the opportunity of hearing him read a very similar paper on the Hellenism of St. Paul on his last visit before the war.

Principal Garvie writes on Evil, the Fall, and Good from the Ritschlian standpoint. The Pauline circle of ideas are treated in articles on Justification and Grace by Rev. A. S. Martin, and others; the Johannine circle of Light, Darkness, Life, etc., in articles by Dr. J. C. Lambert. A range of practical topics on such subjects as Expediency, Liberty, etc., is well exploited. Dr. Olag Moe, of the University of Christiania, writes an exhaustive article on Law. Prof. W. F. Lofthouse, a writer on ethical topics, deals with Forgiveness, Conversion and allied subjects.

Prof. Anderson Scott contributes a twenty-page article on the Christology of the New Testament. He gives a full and thorough review of the Pauline conception, and a careful statement of the Johannine. He gives no quarter to a "reduced Christology." Prof. Adolf von Schlatter, of the University of Tübingen, writing on "the Holy Spirit," emphasizes the fact that "the doctrine of the Holy Spirit is more than a theological inference from the character of God or of Christ, and is not a mere hope derived from the utterances of Scripture or Jesus, but expresses for the religious

CANADIANS ON LEAVE
IN LONDON

LETTER III.

By JOSEPH FREEMAN TUPPER.

Special Correspondent

SEVEN hundred men make up a large party, yet that many often sit down to lunch at one restaurant, after spending the morning sight-seeing, on the first day's visit to London. They fare sumptuously, every one, and wonder how such a high-class, three-course dinner can be served for only thirty-five cents.

The afternoon is commenced by going to see Whitechapel, Petticoat Lane and the Jewish quarters. These poorer sections of this great city make one feel thankful for the green fields and golden opportunities of Canada for all in our land who are willing to obey the Divine injunction to work six days out of every seven.

Bishop Watts Dichfield, who has laboured faithfully and done splendid work in the East End of London, says that he prefers the children of the East End to any in London. As an illustration of their business instinct and natural cleverness the Bishop tells a good story of how one of these urchins was out selling papers. As the sports and business men passed the lad kept shouting, "All the latest winners in the horse race." Suddenly a clergyman came up, and quick as a flash the youth called out, "Orrible fire in Jerusalem." Needless to say that chap made good.

A drive is taken over the famous London bridge and back over the Tower bridge, which is one of the most wonderful engineering accomplishments in the world. Quite often it is the good fortune of spectators to see the bridge raised to allow shipping to pass through.

London Tower, at once a reminder of its history as a fortress, the home of Royalty and the scene of murders, punishments and executions, is reached about 3.30 p.m., where the rest of the afternoon is spent. The Yeomen of the Guard wear quaint Elizabethan costumes.

It is unnecessary to dwell upon the history or the contents of this famous place. The room where the two little princes were murdered would seem to appear to-day as it did when ruffian hands committed the foul deed. The dungeon where Sir

(Continued on page 801.)

consciousness of the primitive Church something that it had actually experienced, and so the doctrine possesses the certitude of historical fact."

Gnosticism, Ebionism, Essenes and kindred subjects are treated by Rev. W. M. Niven, of the University of Aberdeen. He closes his article on Gnosticism by this summary:—"The Gnostics led the way in some developments of worship which found a permanent place in the Catholic Church. Probably it also led the way to the magical conception of Sacraments which became so prominent. The clearness with which the false character of Gnosticism was perceived and the successful struggle against it are among the most remarkable and praiseworthy things in the history of the Church." Dr. Vos, of Princeton University, handles Goodness, Joy, Love and kindred subjects in illuminating fashion. Dr. Zenos, of Chicago, contributes a unique article on "Dates." For about twenty pages he discusses all the pivotal and disputed points of New Testament chronology in such systematic manner as will be welcomed by the student.

Concerning the Didache, Rev. H. Watt comes to the conclusion that it is not a "tendency" writing, but is in the main current of a Church life which had its roots in the New Testament, but had grown to something different.

The Bishop of Ossory, Dr. J. H. Bernard, in an article on "The Descent into Hades," gives illustrative quotations from extra-canonical books to show the close connection between the folklore of the Descent into Hades with the folklore of baptism. "The juxtaposition of the two thoughts—the ministry of Christ in Hades and the efficacy of baptism—in 1 Peter 3: 19 is remarkable and deserves closer examination." He concludes that the clause in our Creeds is useful in testifying to the perfect humanity of Christ, but the New Testament gives us explicit sanction to the idea of the conquest of the powers of the under-world and the deliverance of imprisoned souls by Christ's descent into Hades. This belief was established in the second and third centuries, and grew out of the Old Testament phrases about the redemption from Sheol.

The Church Abroad

Ten miles south of Honan, China, there is a small gorge known as the Dragon's Gateway. Here along the bank of a river for a quarter of a mile carved into the hillside in seemingly inaccessible places are the famous rock caves and temples of the "Long Men." Thousands of idols of every conceivable size, shape, and posture have been hewn out or carved in relief. Years of labour, hundreds of workmen, and treasure which would be valued at thousands of pounds sterling, must have been expended to form these large caves and the massive idols, some of which are fully forty-five feet high. Some 15,000 three-inch Buddhas, carved in even rows, cover one whole side of a cave temple. The greater number of the smaller images have been broken and defaced, and most of the caves and shrines are in ruins, as the effect of the weather and of neglect. The wonder of it all remains as evidence of a bygone age of religious zeal which has faded away, and as proof of the unsatisfying nature of such religion.

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THE C.M.S. ANNUAL REPORT.

The full report of the Church Missionary Society is later than usual in publication and smaller in bulk. It has lost nothing, however, in the width of its interest, the power of its sympathy, or the strength of its appeal. It is worthy of the best traditions of the Society. It is an inspiration to read it.

The story of the year's work is one of remarkable progress. It is not always shown in the statistics of the various missions, it is none the less real. The truer test is in the growth in grace of the converts. This cannot be measured by figures. From almost every field of service comes unmistakable evidence of a deepening of spiritual life.

The young Persian nurse who said that perhaps God was letting the hospital at Ispahan be closed "that we may have more time to pray" was but giving expression to the longing desire, of which so many converts are conscious, for closer communion with God. "Sometimes at night," she added, "I have been ashamed to look up into the face of the Lord Jesus because I have spoken so little to Him to-day."

Then there is the case of the Hindu religious student who said in regard to the war that "it is not Christianity or Christ that has failed, but Christian nations who have failed to follow Christ." Or the pathetic plea of the villagers in the Bhil district in India: "We are in error, but we do not know how to get right. We worship stones because we know of no other way of worshipping God; you have knowledge; stay and teach us, and we will reform."

"He is counting on you"—
He has need of your life
In the thick of the strife:
For that weak one may fall
If you fail at His call,
He is counting on you,
If you fail Him—
What then?

"He is counting on you"—
On your silver and gold,
On that treasure you hold:
On that treasure still kept,
Though the doubt o'er you swept,
"Is this gold not all Mine?"
("Lord, I knew it was *Thine*.")
He is counting on you,
If you fail Him—
What then?

"He is counting on you"—
On a woe that will share
In His burden of prayer,
For the souls He has bought
With His life-blood: and sought
Through His sorrow and pain,
To win "Home" yet again.
He is counting on you,
If you fail Him—
What then?

"He is counting on you"—
On life, money, and prayers;
And "the day shall declare,"
If you let Him have all
In response to His call;
Or if He in that day,
To your sorrow must say,
"I had counted on you,
But you failed Me"—
What then?

Church Abroad

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ANNUAL REPORT.

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What then?

IDEALS

An Address by MRS. R. B. McELHERAN,
Winnipeg, to the Girls of St. Alban's
College, Prince Albert, Sask.

I HAVE decided to talk to you about some lines that haunted me as a child, though it was only many years later that I really understood them. The lines are from a poem called "Longing" by Lowell:—

"Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are,
For one transcendent moment,
Before the Present, poor and bare,
Can make its sneering comment."

Which of us has not experienced this longing for that which is not, but which might be? This mood has rightly been called "beautiful," for every time our minds dwell on those longings we raise ourselves to their level for a moment.

Have you ever seriously considered these longings and their value? You will find they recur, and in course of time become part of our lives, and then they are transformed from mere longings into ideals. Now ideals require very careful consideration. To begin with, we must not content ourselves with setting up a beautiful ideal, and then spending the rest of our lives admiring it. Longing and striving we must always associate together, and always connect the ideal with what might be the real, if earnestly striven for. Further, ideals need continual readjustment and regulation or else they become distorted. Let me make this clearer by a simple illustration. You have all seen at some time a beautiful flowering geranium growing in a window. Now, suppose that plant is left always in the same position, what happens? All the flowers turn towards the light, and a beautiful plant is seen from the street. But look behind that plant and what do you see? No flowers, leaves, or beauty, only ungainly stalk. The geranium illustrates what happens to our longings or ideals—if we do not watch them carefully and readjust them from time to time, they grow distorted and out of proportion, and much of their beauty and utility are lost.

These ideals which we all have and which we can strive to make actual by bringing them from the realm of the ideal to that of the real, can be classified under three heads.

I believe that we all have somewhere a religious ideal, a national ideal, and a personal ideal.

The most universal of these ideals is the religious ideal, which finds its expression in Christianity.

At the outbreak of the present great war we heard on all sides that this ideal had failed, and that the great two thousand years of war that Christianity has waged against sin, oppression and wrong had proved of no avail. Has it?

Before the war our religious ideal found its expression in the doctrine of love and the brotherhood of man, and we sought to realize it by Hague conventions, peace conferences and national alliances. We dreamed of the evangelization of the world in our own generation, and the dawn of a universal peace. Have we abandoned these aspirations? Far from it. Now supremely we realize their worth, and at the same time the inadequacy of our methods to realize them.

Love and service have failed, but in the service of our exalted ideal new weapons are forthcoming. Not mere love, but "greater love" that lays down life itself for the ideal, not mere service, but service linked with sacrifice. At this very moment our men are proving to the world that the Christian ideal persists and will persist while they have strength to battle for it.

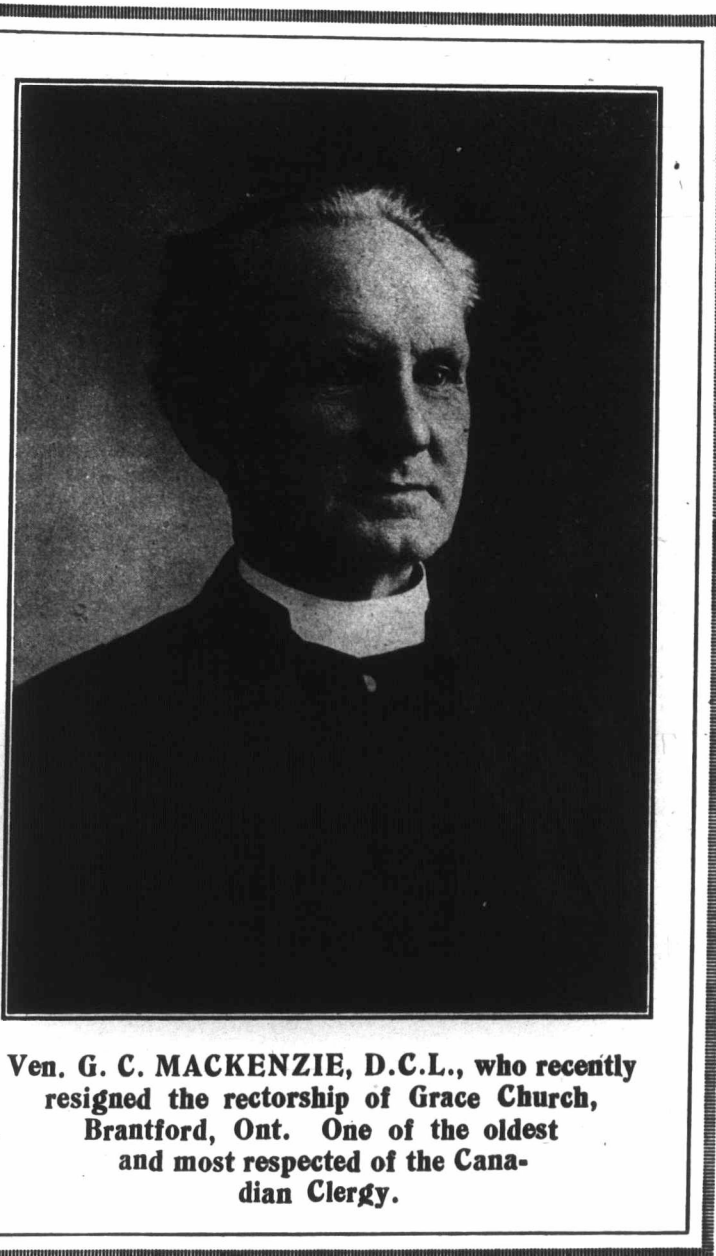
Women and girls before me to-night, are you doing something for the realization of your Christian ideal? Are you connected in any way with some branch of Christ's Church? Are you working and sacrificing yourselves like the men

of our nation for the attainment of this lofty ideal? Let us join in this great fight, and let us not be easily satisfied by our own poor, puny efforts. Let us be satisfied only when we have done not our best, but God's best, through God working in us.

Then there is our National ideal. Cicero has said, "We are not born for ourselves but for our country." Were you born for Canada or merely for your own selfish pleasure? I think you will all admit that you were born for Canada. It is this feeling of responsibility to one's country that creates the patriot, the guardian of the National ideal.

Like our religious ideal, this ideal has required reconsideration during the past three years.

Before the war the patriot strove to make his country a land of perpetual peace, steady progress and prosperity. The war has forced him to choose between this ideal of national prosperity and the higher ideal of national morality. A nation of patriots has made the higher choice, and the patriotism of to-day finds expression in willing-



Ven. G. C. MACKENZIE, D.C.L., who recently resigned the rectorship of Grace Church, Brantford, Ont. One of the oldest and most respected of the Canadian Clergy.

ness to work for our country, to fight for our country, and, if need be, to die for our country. At the beginning of the war I heard a woman declare that she would never let her two sons fight in this awful war; rather than lose them she would see the flag of Germany waving over Canada, and she added that it was not such a bad flag after all. I met that same woman the other day and noticed that on her coat she was wearing the badges of the regiments in which her two sons were serving their country. She had risen to the higher ideal. Have we?

Is there one woman or girl before me to-night who is using her influence to keep one single man from upholding his National Ideal? As women our patriotism lies not only in the sacrifice of those whom we love, but in self-denial and in service.

Do you realize what our sisters in the Old Land are doing? A hundred thousand girls in England are working to-day who have never worked before, in munition factories, in hospitals, driving street cars and omnibuses, and mending soldiers' clothes. Are we doing our bit? The country calls for economy, every dollar saved brings the end nearer. Can you save a few cents more? Can you deny yourself some pleasure or some new article of

(Continued on page 802.)

AFTERWARDS

From a letter from the Archbishops of Canterbury and York on the National Mission.

DURING these closing months of the year the Message of the National Mission of Repentance and Hope has been, and is being, delivered in city, town, and village throughout the land. There is already evidence from all parts of the country that the Church has been really moved by the call of an inexpressibly solemn time, and that the heart of the people is open to receive the Message which is being spoken in Christ's name. These signs of a deep desire, both in Church and nation, to rise to the height of a great occasion bid us thank God and take courage.

NOT THE END, BUT A BEGINNING.

But there is a danger lest it should be thought that the Mission will be over when its Message has been delivered. The truth is that only then will the main work of the Mission begin. Were it to end in December, 1916, it would be a failure. It will fulfil its purpose only if January, 1917, finds us girding up the loins of our mind for a new start. Therefore, even before the Message has been fully delivered, we feel bound to guard against the dangers of any time of reaction, listlessness, or uncertainty. The work of the National Mission will not have been accomplished until the National Church stands as the living witness that the leaven of Christianity has indeed penetrated every department of our national life. We look forward to a time when the Kingdom of God shall be in actual truth the goal of all effort and desire, and the thought of the Kingdom of God the controlling thought in our minds. We look forward to a time when the particular interests of the various sections of the community shall be harmonized in service for the good of all, and the Christian law of fellowship and mutual help shall visibly govern the whole operation of our social system, whether it be viewed in its moral, political, or economic aspect. The vision is yet for many days, yet we dare believe that its fulfilment is not unattainable if we seize the opportunity of the present to start afresh. And if we would assure our progress towards our goal we must, even as we continue to pass on from stage to stage, constantly find guidance for our next advance in securing and surveying the gains which are already ours. Even now the lessons which the Mission has taught us with new clearness and force seem to indicate some of the lines along which our immediate move forward must be directed.

QUESTIONS RAISED.

Have we not learned, for example, through the eagerness of our desire to present the Christian Faith as the one sure foundation for the upbuilding of our national life, how many thousands of professing Christians and Churchmen there are who have a wholly inadequate understanding of its depth and range, and how urgent, therefore, is the need of reviving and perfecting the ministry of teaching? Have we not realized that if the Church's public worship is to attract and uplift the people of the land there must be more freedom of adaptation to meet the needs and desires of their actual lives; and that the Holy Communion must regain its rightful place in our hearts as the true centre of Christian fellowship and worship? Has not our experience of the results of the united effort of the Church taught us that new life and hope can spring up in the most lonely or the most hard-pressed parishes? Have we not been made to realize more keenly than ever abuses and anomalies in the outward structure of the Church's life which not only distress ourselves but also perplex or offend the conscience of those whom we most desire to draw into our fellowship? Has not the very Message of the Mission brought home to us how much more clear, courageous, and sustained must be the corporate witness and warfare of the Church

(Continued on page 803.)

THE FIERY TOTEM

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

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

CHAPTER VI. (Continued.)

Ranged in a semicircle before the tent was a crowd of braves and warriors—all arrayed in the picturesque garb that was unspoiled by any touch of Saxon attire, such as is commonly seen among redskins of the present day. Except that the old-time bows and arrows were replaced by more modern muzzle-loaders, there was nothing to suggest any association with white men and white men's tastes.

But it was not so much the background of natives that impressed the Englishmen. Their admiration was called to the central figure. He was an Indian of enormous size—tall, squarely built, and equally proportioned. His head was surmounted with a turban of black fox decorated with eagle feathers that were continued like a wing right down his back and nearly touched the ground. His black hair was threaded with many coloured beads, some of which resembled (and actually were proved to be) nuggets of pure gold. Necklaces of beads and animals' teeth hung in many strands upon the breast of his deer-skin shirt. Leggings and moccasins were a mass of beads, feathers, and porcupines' quills woven in intricately fantastic designs. And, over all, there hung in graceful folds an ermine robe of spotless white.

This was the great chief of the Dakotahs. Mighty Hand was his name, and that hand was famed for its deeds of valour as equally for its deeds of kindness. He was sole monarch of a mighty branch-tribe of the Dakotahs that had long been separated from its renegade brethren, preferring to maintain the old life in the forest and on the prairie rather than a workhouse existence in a Government Reserve. He led his people far from the haunts of white men, and his life was only harmful to the game that supplied his people's needs. Powder and other necessities he obtained from frontier trading-stations. But he was known as a man of peace and a man of spotless honour. Hence his irregular life and failure to comply with Government Reserve regulations had been hitherto winked at by the officials.

When the Englishmen issued from the tent, this chief was standing before them in a majestic attitude that at once proclaimed his royal blood. He was unarmed. This was a courtesy to the strangers.

At the chief's right side stood Swift Arrow; at the left was a figure that formed a weird contrast to the other two. This one was lean, bent, and twisted like a gnarled tree that had been starved and warped in the forest. His dress was alike native, but the grotesque ornaments of animals' skulls, tails, dried monkeys' hands, and other gruesome relics gave the wearer an appearance that was repulsive to Saxon eyes. This freak of figure and dress was Thunder-maker, the great Medicine Man of the tribe. Without his presence no state convocation was complete; without his opinion no tribal law or ruling was ever decided.

It must not be thought that the time we have occupied in describing these several features was similarly occupied by the Englishmen in minute observation. Not at all. Arnold immediately recognizing the bear's ag of

the chief, promptly addressed him in English, which Mighty Hand could understand—judging from his first salutation.

"The white brothers of the redmen are gladdened by this visit of the great chief," he said. "The white brothers have been in great danger from rushing waters—danger from which the great chief's braves snatched them. They are grateful that their lives have been saved, and they are glad to meet the chief and thank him for what was done."

The Indian listened in silence, and, at the pause that followed, he returned in deep tones, as if he were repeating a lesson that he had learnt by heart—

"Out from the silver waters, when the moon is round, they shall come. They shall be pale-face, and they shall look like men."

This was certainly a puzzling rejoinder! To neither of the captives did it convey any knowledge. Arnold, however, deemed that the best course would be to assume no impression that he and his friend were regarded as prisoners.

"The chief speaks well," he returned. "But his tongue deceives him when he says that we look like men. Pale-faces we are. But we are friends to the redman. We would smoke the peace-pipe with him. But we are far from our camp. At our tents are our young sons, who are awaiting our return with anxious hearts. Perhaps the great chief has also a son! He will know, then, how heavy would be the heart of his papoose if the chief were long absent from his teepee. We therefore beg that the chief will hasten the peace-pipe. Afterwards he will lend a brave to guide the white brothers back to their camp-ground."

While Arnold spoke there was silence among the Indians, and it was obvious, from the chief's face, that his mind was disturbed with indecision.

"Mighty Hand has listened to the words of the pale-face," the chief said. "The white man's words flow as music, but—out from the silver waters, when the moon is round—"

The speaker's voice faded into thoughtfulness, and Holden whispered to his companion—

"What is the fellow driving at? What does he mean by 'out from the silver waters'? Of course we came out from waters, but what has that to do with the moon, I wonder?"

"I can't think, unless—yes, I believe I've got it! It's full moon about this time, Holden. There's some Indian superstition, I imagine, about full moon and people being rescued from the water—"

"It sounds like that from the way he speaks. You remember Swift Arrow said much the same thing."

"Then depend upon it we've hit the mark. In some way we've got mixed up with a legend or superstition."

Mighty Hand had been consulting with Swift Arrow while the Englishmen had been quietly summing up the situation, but now he again faced the captives.

"Mighty Hand has lived long and seen many wonders and much great medicine. But to-day there is a cloud in his mind. He understands but darkly. It would be a shame that Mighty Hand should bring water to the eyes of his white brother's papoose, but who can say if the Fiery Totem be not calling this day? Behold!"

As he spoke the chief tore open his deerskin shirt, and when the Englishmen bent forward in curiosity they saw—upon the naked breast—the figure of a serpent tattooed in gold and red so cunningly that it seemed as though a living reptile were there resting—a reptile moulded from burning flames, with head raised in the attitude of striking.

(Continued on page 803.)

Prayer Book Studies

By the Rev. Dyson Hague.

THE COMPILATION COMMITTEE.

IN our last study we saw that there had flashed before the eyes of Archbishop Cranmer, in the latter part of the reign of Henry the Eighth, a superb and splendid vision. It was the idea that all God's people should join together in God's Church in one common, uniform service, and that the Anglican service should be one in which all the people in the Church should pray "the same petitions with one sound of the heart and with one accord." It was only a thought at first, but it was a thought-germ from which grew in God's time and God's way the wonderful work of a reconstructed National Church, a form of Church service in which the worship of millions has been conducted for centuries in every part of the greatest Empire in the world. The details of the progress of this ideal are hidden in the mazes of ecclesiastical history. All we know is that, little by little, in spite of the chaotic disturbances of the day, the most tantalizing ecclesiastical unsettlements, the resolve to secure a Prayer Book for England's Church and people moved slowly and steadily forward.

Some time in 1548, probably in the early summer, the Government promised a new Prayer Book, "a uniform, quiet and godly order, rite and fashion of Common and open Prayer and administrations of the Sacraments." Common and open Prayer! Think of it! Think of the excitement throughout England, and of the light that must have sparkled in a myriad eyes, as the hopes and fears of many years of longing seem at last so near completion. In the Universities and in London, the interest is profound. The Government then appointed a Prayer Book Compilation Committee. The King's Highness, on the advice of the Protector and the Council (which probably meant Cranmer), appointed the Archbishop and certain of the most learned and discreet Bishops, and other learned men, to go to work and compile a new Prayer Book, their only authorizations being that they were to see to it that whatever they drew up was in accord with the teaching of the Bible, and also with the usages of the primitive Church. That is, they were to leap over the erring ages of medievalism, and go straight back to the fountains, pure and undefiled of Apostolic Truth. The personnel of this first Compilation Committee of the Prayer Book is one of the mysteries of English Church History. Fuller was the first Church historian to suggest a list of names, and Heylin, Burnet, Strype and Soames seem to follow his lead with various conjectures and suggestions. (Gasquet, 138-146.) The only thing positively certain is that the Chairman of the Compilation Committee was Thomas Cranmer, Archbishop of Canterbury, and that wherever he sat, was beyond all peradventure the head of the table. It is probable, in fact more than probable, that the men who sat next to him, and swayed the procedures with their influence were Ridley, Bishop of Rochester, Holbeach, Bishop of Lincoln, Taylor, Dean and afterwards Bishop of Lincoln, and Cox, King's Almoner and Bishop of Ely. All of them men who favoured the principles of the Reformation. It is probable, further, in fact almost certain, that the other members of the Committee were Thirlby, Bishop of Westminster, Skyp, Bishop of Hereford, Day, Bishop of Winchester, Dean Robertson and Dr. Redmayne, all of them favouring the teaching of Rome, and that, before many sessions, the Romish members of the Committee

withdrew, and left the work to Cranmer and his reforming associates. The Committee began their work at old Windsor Castle. There in that historic seat of England's kings, the Committee convened for the first time in September, 1548, probably on the 22nd or 23rd, as King Edward VI. was there on those days. Seven years later, in September, 1555, Archbishop Cranmer, soon to be burnt at the stake as a martyr for the principles of our Prayer Book, wrote a letter to Queen Mary, in which as a mere parenthesis he throws the only ray of light that up-to-date scholarship has discovered with regard to the work of that famous Committee. He was defending the introduction of English in Divine Service, and shows that it was by God's will and commandment, 1 Cor. 14: 15-19. And as he went on in his pleading in stately and eloquent language, he told Queen Mary in a reminiscent sentence of the meeting of the Commission appointed by her brother, King Edward VI.: "When a good number of the best learned men reputed within this realm, some favouring the old, some the new learning, as they term it (where, indeed, that which they call the old is the new, and that which they call the new is indeed the old); but when a great number of such learned men of both sorts were gathered together at Windsor, for the reformation of the service of the Church, it was agreed by both, without controversy (not one saying contrary), that the service of the Church ought to be in the mother-tongue, and that St. Paul in the fourteenth chapter to the Corinthians was to be so understood." That's all. That and nothing more! So, if any Churchman expects to be told how this body of representative Anglicans met session after session and proceeded with their work, and of the suggestions made, and motions moved and amendments carried; how Bishop Ridley moved this and Bishop Holbeach seconded it, and Bishop Thirlby moved an amendment, and Dean Robertson seconded it, then all that can be said is, he will be sadly disappointed. For the very names of the Committee are still a matter of uncertainty, and as to the procedure of the Committee, nothing so far has been positively ascertained. All that is known is that Cranmer was one of the compilers, if not the compiler, that the Committee met for their "godly and learned conferences" in Windsor, and also in Chertsey Abbey, that they produced the First Prayer Book in 1549, and that the same Committee with more enlightened, scriptural views, sat again as a Committee for the Revision of the Prayer Book, and in 1552 reproduced the Book of Common Prayer, which is substantially the Prayer Book as we have it to-day. One interesting fact is brought out in the Original Letters of the Parker Society. It is that during the days of the session of the Prayer Book Committee, Coverdale was staying at Windsor Castle, with Archbishop Cranmer (Orig. Lett. i. 32). Good old Myles Coverdale! Scholar, Scripturist, Bishop, translator of the first entire Bible in English, to whose native genius we are indebted for the version of the Psalms in our Book of Common Prayer (Dowden, Workmanship of the Prayer Book, 175-185). Who knows, who can tell, how much we Churchmen owe to-day to that grand old champion of the Bible and of the truth of God, of whom Dr. Driver said that he perfected a style of Bible-translation, which, while the English language remains, will not, in its general features, be readily excelled.

The Bishop of Gloucester, Dr. Gibson, has given up his Palace at Gloucester as a hospital for wounded soldiers. The space thus provided will accommodate 110 beds.

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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.

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.

Fourth Sunday in Advent.

- Holy Communion: 232, 234, 237, 243.
- Processional: 59, 64, 432, 476.
- Children: 66, 707, 719, 727.
- Offertory: 80, 325, 486, 564.
- General: 108, 395, 668, 780.

The Bible Lesson

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

4th Sunday in Advent, 24th December
St. Luke, 2: 1-14.

INTRODUCTION.

THE Gospel according to St. Luke has been described as "the most beautiful book in the world." St. Matthew tells about the birth of Jesus (St. Matt. 1: 18-25), but not so fully or so beautifully as does St. Luke.

You get the Christmas atmosphere in St. Luke's story. The "Good-News" idea is brought out. Good tidings of great joy are proclaimed for all people.

Christmas is particularly a home festival. Families try to gather at the old home. Greetings and gifts are sent to friends. Children are made happy in every possible way. This has grown to be universal throughout Christian lands.

Now, why is all this so? It is because God has given to us the great Gift of His love. He gave us Jesus as our Saviour. If you trace it back you will see that this is the reason for all the joy and rejoicing at Christmastide. "Unto you is born a Saviour, which is Christ the Lord."

THE LESSON.

There are four things to consider in the lesson.

1. Bethlehem was the birthplace of Jesus.

Mary and Joseph had been living in Galilee, but came up to Bethlehem because of the census or enrollment that was being made. Bethlehem was the old city of David, and, according to prophecy, the new King was to be

born there (Micah 5: 2; St. Matt. 2: 5, 6).

Augustus, the Roman Emperor, known as Caesar (as the German Emperors are called Kaiser), had ordered this enrollment for the whole Empire. It was a registration, no doubt with a view to taxation, and was carried out in Judea, as described by St. Luke. As a concession to Jewish prejudice the registration was made at certain centres where people gathered according to their lineage or family. Generally, throughout the Empire, the registration was made according to the place of residence. Thus the acts of government brought it about that, under the guidance of God's Providence, Jesus was born in Bethlehem, the city of David. It is a good illustration that God rules. For the spiritual teaching of Bethlehem see Bishop Brooks' beautiful poem, "Oh, Little Town of Bethlehem" (No. 80 in our Hymn Book).

2. *The Nativity or Birth of Christ.*
Christian art and Christian hymns dwell strongly on the fact that Jesus was born in a stable and cradled in a manger. "There was no room for them in the inn." This lowliness only serves to show by contrast the greatness and glory of the event itself. The long-expected King had come. "He came unto His own, and His own received Him not."

The people of Bethlehem little dreamed of the stupendous event that was happening in their midst. How could they know that this Child would interest and influence every country and every succeeding age in the world's long history?

As the women of Bethlehem met at the well they probably told each other about the young mother and the little babe so poorly sheltered, but their kindly interest or sympathy could not penetrate so deep a mystery as surrounded that manger of Bethlehem.

3. *The Message of the Angel.*

Far different was it with the great angel whom God sent to announce the Birth of Christ. He knew that God had come to dwell with men. He brought the Good Tidings to the shepherds—Good Tidings of Great Joy for them and for all people. These good tidings are for us as well and for all the world which, to-day, so greatly needs to know the joy that comes from the presence of a living Saviour.

The missionary aspect of Christmas lies in the responsibility we have of making this joy known to all.

4. *The Shepherds.*

These humble men were greatly favoured. To them was made the first announcement of the meaning of the Birth of Jesus. They saw the Glory of the Lord that shone round about them. They heard the choir of angels sing "Glory to God in the highest and on earth peace among men, in whom He is well pleased." This hymn, in an expanded form, is used constantly in the Communion Service of the Church.

Valuable truths to remember:—

1. Jesus is our Saviour.
2. He comes to the lowly as well as to the great with His saving power. To receive Him all of us must have humble and contrite hearts.
3. His presence brings Joy and Peace.
4. Christmas derives its meaning and its customs from the great Gift of God. "The Father sent the Son to be the Saviour of the world."

The colours of the 156th Battalion (Leeds and Grenville), which were the gift of the people of those two counties, were lately deposited for safekeeping during the war on the steps of General Wolfe's memorial in Westminster Abbey. The Dean of Westminster performed the ceremony.

"Why Study the Bible?" Progress of the War

WHY study the Bible? This theme was the subject of a very illuminating address delivered in Toronto last Tuesday evening by the Rev. Dr. Gray, of Chicago, under the auspices of the Bible League of Canada. Dr. Gray prefaced his remarks with this statement: "I am going to let God answer that question." Accordingly, he directed the attention of his large audience to the third and fourth chapters of 2 Timothy.

The first reason for Bible study, which we find in chapter 3: 15, is fundamental: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." We study the Bible to find the way of approach to God. The Bible is the only Book in the world which shows to men the way of salvation. In no other writing can this be found. Therefore, the primary reason for studying the Bible is that we may be made "wise unto salvation." The Scriptures teach that salvation is a present possession; "He that heareth My word and believeth on Him that sent Me hath everlasting life."

The young Timothy had received a good training in his Bible from his mother and his grandmother. This "nursery faith," which we are so often inclined to deprecate, is the very thing which St. Paul commends in Timothy: "But continue thou in the things which thou hast learned." It is more of this intelligent, yet simple faith in Christ that we need to-day.

We study the Bible to find the way of salvation. But taking Christ into our lives as a personal Saviour is only the commencement of the Christian life and we find there is more need for study of God's Word than ever before. If we are to be obedient to God's will for us, if we are to live Christ-like, sanctified lives, we must study the Bible. It must be our spiritual food upon which we are to grow into Christian maturity. We must study the Word because the Holy Spirit in sanctifying us operates through the Word itself: "Sanctify them through Thy truth, Thy Word is truth." The word "sanctify" has a two-fold meaning: (1) to set aside for a holy use; (2) to make intrinsically clean. One might illustrate the double meaning in this way: A man sets aside a dollar bill for a charitable fund, that is, he sanctifies it. But supposing the bill in question were soiled and dirty and he took it to a bank-note company who put it through a certain process bringing it out as crisp and clean as when it was new—this would be sanctifying it in the second sense, that is, making it intrinsically clean. It is the office of the Holy Spirit to act upon our lives through the instrumentality of the Word of God and make us intrinsically clean. "Now ye are clean through the Word." Hence the imperative need of the Christian studying the Scriptures.

If one's spiritual life is genuine, it will manifest itself in definite Christian service. A great deal of emphasis to-day is being placed on social service, and rightly so, for it is doing a splendid work in improving homes, schools and factories.

We are called to a higher form of social service, that to which St. Paul referred when he exhorted Timothy to "preach the Word," to "do the work of an Evangelist." This distinctively Christian work devolves upon us all. What God needs to-day is an atmosphere in which His name can be heard and His Word preached. It is for us to create this atmosphere by living a Christ-like life. The responsibility for winning souls and spread-

December 5th.—Tuesday—Roumanians still retiring. Greek situation critical. Weather conditions cause delay on Western front.

December 6th.—Wednesday—Premier Asquith resigns. Bonar Law asked to take control.

December 7th.—Thursday—Bucharest falls and is occupied by enemy. Roumanian army escapes. Bonar Law declines and Lloyd George accepts task of forming new ministry.

December 8th.—Friday—Allies to blockade Greece. Enemy captures valuable oil regions in Roumania.

December 9th.—Saturday—Greek situation remains critical. German troops reinforce Bulgarians north-east of Monastir.

December 11th.—Monday—Lloyd George's Cabinet announced. It includes a War Council of five members: Lloyd George, Earl Curzon, Arthur Henderson, Lord Milner and Bonar Law. Roumanians reform and attack enemy. Russians continue attacks in Carpathians.

ing Christ's Kingdom among men and women rests upon us all, both pastor and people. Best of all it is a work which we can all do. Some may have more openings for speaking to people about Christ than others, but how many opportunities we all let slip? We often have to make our opportunities. "The sword of the Spirit is the Word of God." If we are to be good soldiers of Jesus Christ and fight acceptably we must be trained in the use of our weapon—"the Word of God." Hence the need of Bible study. We must study the Bible to find the way of salvation. We must study the Bible to find God's will concerning us and to grow in grace. Finally, we must study the Bible if we are to become proficient in the highest and most distinctively Christian service there is—the winning of souls for Christ.

The Churchwoman

Toronto Diocesan W.A.—The December Board meeting was held in St. Matthew's Parish Hall and was very well attended. Miss Cartwright was in the chair, and Mrs. Warren, wife of the Rector of the parish, gave a few kinds words of welcome. \$927.20 was received by the treasurer during the past month, and \$485.42 expended; \$383.66 received; and \$266.92 expended, by the Dorcas secretary-treasurer; \$66.37 received, and \$51.10 expended by the Junior secretary; \$133.34 received by the literature secretary; and \$96.85 by the P.M.C. treasurer. The E.C.D.F. amounted to \$250.80; \$100 was voted towards an addition to the teachers' house at Fort Vermilion, Athabasca, and the remainder towards much-

The Canadian Churchman Free

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and left the work to Cran-
l his reforming associates.
nmittee began their work at
lsor Castle. There in that
seat of England's kings,
mittee convened for the first
September, 1548, probably on
or 23rd, as King Edward
there on those days. Seven
er, in September, 1555, Arch-
ranmer, soon to be burnt at
as a martyr for the prin-
our Prayer Book, wrote a
Queen Mary, in which as a
enthesi he throws the only
ght that up-to-date scholar-
discovered with regard to
of that famous Committee.
defending the introduction of
n Divine Service, and shows
as by God's will and com-
t, 1 Cor. 14: 15-19. And as
n in his pleading in stately
language, he told Queen
reminiscent sentence of the
f the Commission appointed
other, King Edward VI.:
good number of the best
en reputed within this realm,
uring the old, some the new
as they term it (where, in-
which they call the old is
nd that which they call the
deed the old); but when a
ber of such learned men of
were gathered together at
for the reformation of the
the Church, it was agreed
ithout controversy (not one
trary), that the service of
ought to be in the mother-
d that St. Paul in the four-
peter to the Corinthians was
nderstanden." That's all
nothing more! So, if any
1 expects to be told how
of representative Anglicans
n after session and pro-
h their work, and of the
s made, and motions moved
ments carried; how Bishop
ved this and Bishop Hol-
ded it, and Bishop Thirby
amendment, and Dean
seconded it, then all that
d is, he will be sadly dis-
For the very names of the
are still a matter of un-
nd as to the procedure of
ittee, nothing so far has
vely ascertained. All that
; that Cranmer was one of
ers, if not the compiler,
Committee met for their
l learned conferences" in
rd also in Chertsey Abbey,
roduced the First Prayer
9, and that the same Com-
more enlightened, scrip-
sat again as a Committee
ision of the Prayer Book,
reproduced the Book of
ayer, which is substan-
ayer Book as we have it
interesting fact is brought
Original Letters of the
ety. It is that during the
session of the Prayer Book
Coverdale was staying at
astle, with Archbishop
rig. Lett. i. 32). Good
overdale! Scholar, Scrip-
op, translator of the first
in English, to whose
s we are indebted for the
ne Psalms in our Book of
ayer (Dowden. Work-
the Prayer Book, 175-
knows, who can tell, how
hurchmen owe to-day to
ld champion of the Bible
truth of God, of whom
said that he perfected a
-translation, which, while
language remains, will
neral features, be readily

op of Gloucester, Dr.
given up his Palace at
s a hospital for wounded
e space thus provided
date 110 beds.

needed repairs to the Mission house at Shulus, Cariboo diocese. There are 4 new life-members, and 83 new members of the Babies' Branch, 4 new Junior Branches, and 1 re-organized. A new branch of work proposed by the literature department is the collection of magazines and other good literature and the sending of it on to clergy and others who are short of reading matter. Rev. Mr. Broughall conducted the noon-day prayers and gave an illuminating address on "The Hindrances to the full maturing of the Seed" in the parable of the Sower. Mrs. Rac. Miss Minty and Miss Summerhayes each gave a very short account of a week's tour in the diocese, during which they had visited 43 branches and had addressed at least 375 members. This, they hoped, was but the beginning of a system of visiting which cannot fail to be of great benefit to the officers, as well as the branches visited, by promoting mutual understanding. Miss Archer, of Japan, spoke very forcibly of "the services of faithful women," the need of such women in the Mission fields, and the necessity of "the living Christ" in us wherever we may be. About 80 per cent. (about 58 millions) of the Japanese have never come in touch with Christ or Christianity and she ended with a plea for many more workers. Mrs. Cummings gave a short address, urging every woman present to do all in her power to send men to the front and to induce other women to do the same, and in closing Miss Cartwright reminded all that the happiness of Christmas consists in a realization of its message, "God with us," a message which we need now more than ever.

Church News

Preferments, Appointments, and Inductions.

Wright, Rev. John de Pencier, Rector of Lyn, to be Rector of St. Luke's, Kingston. (Diocese of Ontario.)

Jennings, Rev. E. C., inducted Rector of St. John's, Brantford. (Diocese of Huron.)

Fotheringham, Rev. J. B., Rector of St. George's, Goderich, to be Rector of Grace Church, Brantford. (Diocese of Huron.)

Sale of Work.

At the annual sale of work held under the auspices of the Ladies' Guild of St. Thomas' Church, Granton, in the diocese of Huron, on Wednesday, November 22nd, the total receipts amounted to the sum of \$176.08.

Successful Mission.

A successful ten-days' Mission was held in the parish of Upham, diocese of Fredericton. The Rev. R. P. McKim, Rector of St. Luke's Church, St. John, N.B., was the missionary and large congregations attended the various services. That the labours of the missionary were fruitful was shown by those who came forward each night to the chancel to make public confession of their Saviour, and also by the many requests for prayer that were sent in.

Consecration of Bishop Schofield.

The Right Rev. Charles de Veber Schofield, fifth Bishop of the diocese of (British) Columbia, was consecrated in Christ Church Cathedral, Victoria, B.C., on Thursday, November 30th. A large congregation of visiting Bishops, clergy and laity was present. The Most Rev. F. H. Du-

Vernet, Bishop of Caledonia and Metropolitan of the Province, officiated. Assisting him were Bishops Roper, of Ottawa, Doull, of Kootenay, Wells, lately Bishop of Spokane, Keator, of Olympia, and Robins, of Athabasca. The sermon was preached by the Bishop of Athabasca on the text: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," 2 Timothy 1, 7. After referring to the circumstances under which St. Paul wrote these words, and to the present anxiety throughout the Empire, the speaker emphasized some of the essential qualities of a Bishop. The heart and mind must be fixed on immortality. The influence for good must extend alike from the smallest Mission district to the largest and most influential church. The mind must also be given to the problems of civil life. But it was not in the field of ethics and politics that a Bishop would find his chief sphere. His efforts must be concentrated in the firm establishment of the Christian faith. There would probably be times of loneliness when the need of companionship, human and Divine, would be felt. But as a member of the body of the Church of Christ, consecrated to its work, he must live. Exalted to rule he must excel in self-subordination. He must be the most faithful of the servants of the Lord. In service he would find the fuller consciousness of liberty. The character of a diocese would reflect the reality of holiness in the life of the Bishop. "Europe is devastated by war of terrible magnitude," continued the preacher. "We pray Almighty God to crown our armies with victory that we may have grace rightly to use the conquest that is given. But what afterwards? The younger generation cannot be as the older. Science and commerce, languages and literature, will change. They will bear witness to the fires of that which has past. And what of religion? Knowledge shall be increased. It is the part of the church to see that the earth be filled with the glory of God. We must think more deeply of the existence beyond. Men consecrated to such high office as Bishop should be able to proclaim in no uncertain voice the Message of the

Word." The consecration service was followed in the evening by the enthronement of the new Bishop. The preacher at this service was the Right Rev. A. J. Doull, Bishop of Kootenay.

Presentation to the Rector of Beaverton, Ont.

At the morning service, Sunday, December 3rd, in St. Paul's Church, Beaverton, Ont., the Rector, Rev. A. C. Cummer, was presented with a sterling silver Communion service set, to be used in his work as Chaplain of the 182nd Overseas Battalion, C.E.F. The following is the address presented:—

"Dear Sir,—We the members of St. Paul's Church, Beaverton, upon your appointment as Chaplain of the 182nd Battalion, desire to express to you our appreciation and esteem as Rector of this parish. We therefore would ask you to accept this Communion pocket service, trusting it will be of use to you in your clerical duties as Chaplain of the 182nd Battalion. May Providence protect you from all perils and dangers and permit you to return safely to us as our spiritual adviser. Wishing you and Mrs. Cummer all happiness and God's blessings. Signed on behalf of the congregation, C. A. Paterson, Ed. Gardiner, wardens. Beaverton, 3rd Dec., 1916."

Advent Course of Sermons.

The Rev. Professor W. H. Griffith-Thomas, D.D., has been giving a special course of sermons on the Sunday evenings during Advent in the Church of the Redeemer, Toronto. His general subject is, "Realities untouched by the War," and the special subjects for each Sunday evening are as follows: December 3rd, Christ; December 10th, The Bible; December 17th, Grace; and December 24th, Heaven.

The Rev. E. J. Peck Returns.

The Rev. E. J. Peck, the veteran missionary to the Eskimos of Hudson's Bay and Baffin Land, has returned safely from a nine weeks' visit to the Missions at Lake Harbour, Wakeham Bay and Ungava Bay. He was rejoiced to find that the Eskimo Catechists at Lake Harbour have proved most faithful men, and the Hudson's Bay Company's officers speak of their labours and influence with much appreciation.

A Prosperous Parish.

St. Paul's Church, Thedford, in the diocese of Huron, has made considerable progress during the past 18 months, under the rectorship of the Rev. Wm. Ashe-Everest. The grounds have been improved by lawns and cement sidewalks and a debt has been paid off. The church was consecrated on September 3rd. On December 3rd a bazaar was held under the auspices of the Ladies' Guild, at which the sum of \$93 was realized.

Men's Meetings in Barrie.

The ministers of the different denominations of the town of Barrie, Ont., have arranged for a series of Sunday afternoon meetings for men only during the winter months. The first of these was held on Sunday, December 3rd, when the Rev. H. D. Raymond was the speaker. There was a large attendance of men, including many soldiers, and the singing was led by the military band. At the next meeting the Rev. Dr. Hallam, of Toronto, will give an address on "The Bible: A Man's Book."

Improvements in St. John's Church, Port Arthur.

A number of changes and improvements have been undertaken recently in St. John's Church, Port Arthur. The roof has been reshingled, and other repairs made to the fabric. A new electrical lighting system is being installed this week, the former equipment having been declared defective by the underwriters. The interior of the church is being redecorated, and the new memorial pulpit is expected shortly. Improvements have also been made in the Parish Hall and Sunday School equipment. It is very gratifying to know that with all these additional expenditures, the parish has paid its full apportionment of \$380 to the M.S.C.C. At a vestry meeting held on Monday, December 4th, a committee of seven was appointed to consider nominations from the Archbishop of Algoma for the rectorship, which is vacant through the resignation of Canon Hedley, who is acting as Chaplain with the 9th Brigade.

St. Mark's Hall, Vancouver. Semi-Annual Meetings.

The semi-annual meetings of the Council and Committees of St. Mark's Hall, 1249 Davie St., Vancouver, B.C., were held on Tuesday, November 28th, followed by the usual public meeting in the evening of the same day. A. McC. Greery, Esq., presided at the latter, as chairman of the Council. Present on the platform were the Bishop of Kootenay, Rev. Dr. Gould, General Secretary of the M.S.C.C., Archdeacon Heathcote, the Rev. Dean Ellis, the Principal, Registrar and Bursar of the Hall. Regrets for unavoidable absence were read from the Bishop of Athabasca, the Very Rev. Dean (now Bishop) of Columbia, the Ven. Archdeacon Greene, of Kelowna, and the Rev. W. H. Simpson, of Trail, B.C. A large gathering faced the platform. The Principal, Rev. Dr. Seager, referred to the fact that the Council, at its session in the afternoon, had placed on record in a formal way, its regret at the death of the late Bishop Scriven. The Bishop, as Archdeacon of Vancouver Island, had been one of the original founders of the Hall and always its constant friend. The present Bishop of Columbia, the Right Rev. Charles De Veber Schofield, was also a member of the Council of the Hall, while the Bishop of Kootenay, as Dean of Columbia, had been one of the founders and was still a valued member of the Council. The Principal referred to the large proportion of students in-listed and read extracts from cheerful and humorous letters received from one of the students who had been wounded and who wrote from his hospital bed. He expressed warm appreciation of these men left behind as students, who were pursuing their work with great restraint and sacrifice. The Dean of the Hall reported 13 students at the front, six still in residence and two non-resident. The Rev. Dr. Gould, who happened to be in Vancouver, gave a magnificent address on "The Nearer East and its Relation to the War." He showed, with a wealth of illustration and eloquence how the machinations of the Germans to foment a Holy War against the British had been frustrated, not only by the racial antipathies of Turkish and Arabian Mohammedans, but chiefly by the respect and confidence inspired in the Mohammedan world by British administration. The Archdeacon of Columbia, the Ven. F. C. C. Heathcote, spoke of the work of the students in the various parishes in appreciative terms. The Bishop of Kootenay brought the meeting to a close. His Lordship spoke of developments after the war, urging parents to bring the claims of the ministry before their



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ments in St. John's Church, Port Arthur.

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Hall, Vancouver. Semi- nual Meetings.

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sons, and emphasizing the need for the laity of the church to see that the clergy were paid a living wage.

Calgary Notes.

The Bishop of Calgary has urgently invited the Ven. Archdeacon Dewdney to accept the Archdeaconry of Calgary, in addition to that of Red Deer, and the Archdeacon has agreed to do so, and at the Bishop's earnest request, to return to his old residence near Calgary in the spring. The Archdeacon, who is a graduate of the University of Oxford, was Curate of St. Matthew's, Ponder's End, 1896-1898, St. Mark's, Dalston, 1898-1901, Vicar of St. Paul's, Winchmore Hill, 1901-1908, and Chaplain to Northern Hospital, Winchmore Hill, 1901-1909, all in the diocese of London, England. He has been a highly valued honorary worker in the diocese of Calgary since the spring of 1909. He is one of the Bishop's Chaplains and chief missionary in the diocese.

The Bishop ordained Joseph Price Owen, Assistant Principal of the Victoria Home, Peigan Reserve, to the diaconate on St. Andrew's Day, and in the afternoon he confirmed 10 Indians, mostly pupils of the School.

Fiftieth Anniversary of St. Mark's, Halifax.

In company with Trinity Church, St. Mark's, Halifax, celebrated its 50th anniversary on the 4th inst. The Rev. Canon Wilson was the special preacher on Sunday morning, the 3rd, and Archbishop Worrell in the evening. A large number of naval and military officers attended the evening service and the Chaplain of one of the warships took part in the services. The Rector is the Rev. N. Lemoine.

Gift to Trinity Church, Halifax.

Four silver collection plates have been presented to Trinity Church, Halifax, in memory of the late John Hatch for many years an active supporter of the church. The presentation was announced at the public meeting held in St. Paul's Hall in connection with the 50th anniversary of Trinity Church.

Fiftieth Anniversary of Trinity Church, Halifax.

Trinity Church, Halifax, celebrated its 50th anniversary on Monday, the 4th inst. The services on the preceding day were of a special character and on Saturday evening Dean Lwyd conducted a "Quiet Hour," taking as the subject of his address, "The Parable of the Talents." Associated with the celebration is the initiation of a movement to pay off the mortgage debt of \$3,400. At the Sunday services Archbishop Worrell preached in the morning and Archdeacon Martell addressed the Sunday School in the afternoon and preached in the evening. After the sermon in the evening the Rector of the church, Rev. L. J. Donaldson, made feeling reference to the death of the oldest member of the parish, Mr. Shaffer.

HE GOT A CALL

Dearest Hubby,—“When you go out of town again, please leave my Campana's Italian Balm at home, as I need it for my hands and face, these cold, windy days. If you want it for your old shaving, buy a bottle for yourself, stingy.”—Cecelia.

Correspondence

APPRECIATION OF THE CANADIAN CHURCHMAN.

Sir,—I have taken the "Canadian Churchman" for a good many years and I do not think I remember three numbers which I have appreciated as much as the last three. As to articles, I refer particularly to Dr. Symonds' address. But the whole tone of the Church has undergone a change in the past year that is reflected in the preaching of her leaders.

As to the paper itself, I commend the way the church news is presented. Although I have been a member of parishes in three large Canadian cities and know a great many Churchmen throughout Canada, I invariably "skipped" the church news in its old form. The church news interests only those in the parish or those who have lived in the parish, or who have some personal connection. For these the local newspapers can do the work better than a journal which circulates all over Canada and which must deal with things at least by provinces and dioceses. There are so many tremendous questions which concern the whole Church and its very life that, speaking for myself, I do not think we can waste the time or the space to discuss the affairs of any one parish, however important those affairs may be to that parish.

Does the average Churchman, lay and clerical, realize that the whole Church is in the melting pot and that how she stands the test during and after this war will determine the measure of her life and influence for the next 100 years? It is because I believe the "Canadian Churchman" and Canadian Church leaders have become seized of this, that makes me believe the recent issues of the "Canadian Churchmen" have been among the best in its history.

Central Canadian.

THE COMMUNION SERVICE AND MORNING PRAYER.

Sir,—I am in sympathy with "Observer's" letter published in your issue of November 30th, in wishing the above subject thoroughly discussed. I feel also the force of his warning against allowing Scripture reading and teaching to be in any degree minimized.

But I am reminded of an answer given by Bishop Westcott, of Durham, to a young man who came to consult him. The young man said: "I met a man to-day who was cruelly treating his donkey. Ought I to have bought the donkey or to have knocked the man down." The Bishop replied: "I should like to ask first, was there not a third course open?"

Is it necessary to think that Morning Prayer must be abandoned, or lose all its value and educational influence, because the Holy Communion service is given a more important place in the Christian's Sunday worship?

I would throw out some questions. How old is the present form of Morning Prayer? When is a sermon ordered to be preached? Is it not generally allowed that it requires not only intellectual training but considerable Bible, and even theological, training to properly appreciate the service of Morning Prayer as arranged? Isn't it possible to have on the same morning some such passages for reading as the grand poem or song of Deborah from the Old Testament, a Psalm with imprecations or difficulties—e.g., "Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is

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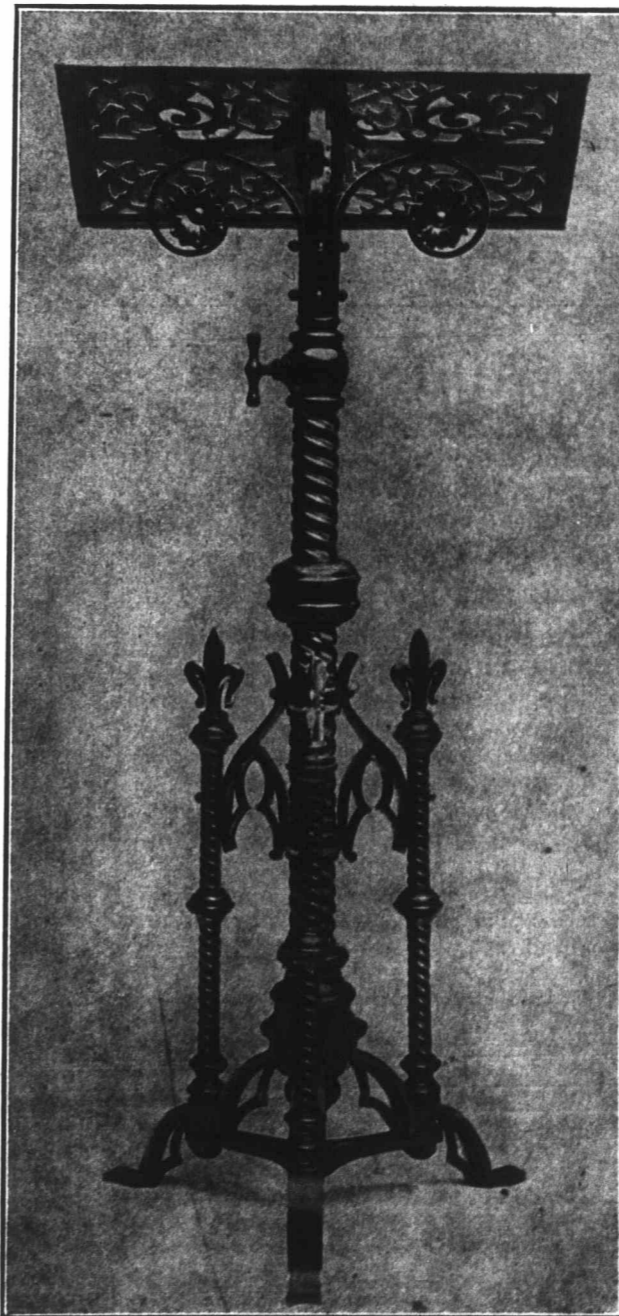
raw"; a difficult passage from the Gospels—e.g., "Whosoever shall say thou fool shall be in danger of hell fire"; or some difficult passage from the Epistles? What is gained by the average person on these occasions? How many years go by without any teaching from the pulpit on these difficulties?

Are all the prayers simple? Compare with this the straight-forward teaching of the Communion service—Commandments, Epistle and Gospel, sermon, in addition to the substance of its prayers and thanksgivings?

Isn't it possible that we need to get back to the idea of having more frequent services—a time for Morning

Prayer, a time for the Litany, a time for the Holy Communion? Is it wise, fair to the people, or right to ask them to come to partake of the Holy Communion after a full Morning Prayer service?

How many clergymen have failed, in parishes among the poor, to get their people to take an intelligent interest in the worship of the Church, when they have adopted the plan of giving them the Holy Communion service with sermon and hymns at a different time to Morning Prayer? Isn't the Holy Communion, with four hymns and sermon, long enough? How many men can teach in the same number of minutes as much as one of



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DIVIDEND No. 82

Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending December 30th, 1916, being at the rate of ten per cent. (10%) per annum, and that the same will be payable on and after the 2nd of January, 1917.

The Transfer Books of the Corporation will be closed from Wednesday, the 20th December, to Saturday, the 30th, both days inclusive.

By order of the Board,

A. D. LANGMUIR,
General Manager.

Toronto, December 5th, 1916.

our best hymns does? Isn't it a fact that "the Disciples of Christ," or "Christian Church," pride themselves on observing the early Christian custom of administering the Communion at their principal service every Lord's Day?

How often has each clergyman of a country church, or church in poor city district, felt that "Morning Prayer," as able to be rendered, was unattractive and unsuitable to the people before him? Is not a moderate and dignified ritual, as used at the Holy Communion, helpful as rivetting attention, and educative, if the people are wise enough to ask the meaning of every piece of ritual used? In this connection I have just met with the following words in a book on literature: "The organs of sight have been the direct media through which innumerable generations of mankind have received all the knowledge and culture which they ever possessed." The popularity of lantern slides for schools and even some congregations, is a point in question. I hope these questions may serve to call forth from others words of wisdom and statements of experience.

"Observer No. 2."

CLERICAL STIPENDS.

Sir,—In your edition of December 7th, writing upon the subject of "Clerical Stipends," "I.D.P." writes without sufficient knowledge of his facts; and he rather unjustly lays the blame for the smallness of the missionary stipends upon the Bishop, who has done more than anyone else to increase them, and to lighten the burden of the missionary clergy in various ways.

Permit me to say that in the Mission field of Toronto diocese:—

5 clergy receive \$1,200 each	
2	1,000 "
1	950 "
1	940 "
13	900 "
1	850 "
2	825 "
6	800 "
1	750 "
1	735 "

The two last named have had their stipends augmented sufficiently to place them upon an equal standing with the others of their class, so that the smallness of their stipends is more apparent than real.

The Mission Board revises the list of stipends yearly, and throughout the year endeavours to have them increased wherever possible. And the Bishop secures every opportunity to urge upon the representatives of the self-supporting parishes to pay adequate stipends. And he has met with much success.

On the adverse side of this argument I admit that we start the deacons at \$700, and they do not reach the \$900 until they have been in the diocese more than three years. And I must say that in view of the present high cost of living it is extremely difficult for our clergy to live upon \$900. For this cogent reason, I respectfully say to clergy and laity, "Give the Mission Board the money," and see what we will do.

G. Warren.

December 9th, 1916.

SUBSTITUTE FOR "VENITE."

Sir,—I have had several letters asking me about music for the substitute for the "Venite," to be sung at Christmas. The canticle is, I am sure, intended to be sung to a chant, as is the "Venite." I have never heard of the "Venite" being sung to anything but a chant (usually a single one), and I would suppose that a substitute should be treated in the same way. My advice is to sing it to a very familiar chant, as the words are unfamiliar in that connection, and some of them, perhaps, not easily chanted. Could we not adopt some method of letting people know that we are singing a substitute for "Venite," and where it will be found? The value of the substitute is lost unless people can find it. If clergy object to "interrupting" the service with an explanation, it might be explained on the Sunday before. If these substitutes are of value, would it not be helpful if they could be used on the Sundays after the Festival (Christmas, Easter and Ascension)?

F. G. Plummer.

THE ADVENT HOPE: ITS PRACTICAL VALUE.

(Continued from page 793.)

our hopes centred on Jesus Christ, the Coming King, the Prince of Peace. Soon He will come and bring this evil age to an end, and make wars to cease in all the world, and by His own personal conquest establish peace on earth and give to us the true civilization, which is Christ-made and Christ-centred, and the brotherhood of the nations shall be realized, because men and nations shall be reconciled to God through Christ, Who shall reign as King of Righteousness and Prince of Peace. Then shall be fulfilled the ancient prophecy, "They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

VII.—This hope is practical, because it shows **our right relationship to the world and in the world.** "Let your loins be girded about and your lamps burning, and ye yourselves like unto men that wait for their Lord." "Our citizenship is in heaven, whence also we look for the Saviour." In the light of this Hope we are pilgrims, living a **separated, simple, serving** life. Is this true?

VIII.—This Hope is practical, because it **lights up all the circumstances of life.** The problem of wealth, of poverty, of friendship, of recreation, of business, of service. The experiences of life—joy, sorrow, weakness. It helps us to be just and

St. Augustine

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Please send me your New Season's Style Book, 72 pattern pieces of cloth. I am thinking of buying a suit—overcoat.*

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loving. It explains the past, it cheers the present, it promises perfection for the future. It stimulates to holy living and high endeavour.
At the end of a long point of land extending into a beautiful lake in Switzerland, far from the beaten track of tourists, a traveller came upon a beautiful villa. He knocked at the garden gate, and an aged gardener undid its heavy fastenings and bade the visitor enter. The old man seemed glad to see him and showed him around the beautiful garden. "How long have you been here?" was the question. "Twenty-four years." "And how often has your master been here meanwhile?" "Four times only." "When was he here last?" "Twelve years ago." "He writes often?" "Never once." "From whom do you receive your pay?" "His agent in Maitland." "But he comes here often?" "Never once." "Who does come, then?" "I am almost always alone—it is very seldom that even a stranger comes." "Yet you have your garden in such perfect order and everything flourishing as if you were expecting your master's coming to-morrow?" "As if he were coming to-day, sir, to-day."
"Everyone that hath this Hope in Him purifieth himself, even as He is pure." May this Blessed Hope be a practical, purifying influence in every heart, and may we pray in all sincerity:—
"Lord, help me to live my life in the light of Thy Coming. Let me conduct my business, follow my profession or calling, regulate my home life, my recreation and amusements, my reading, thinking and doing as one who is looking for my Master's return. Cleanse me from every sin by Thy precious Blood, and grant that my life and service may be found unto praise, and honour and glory at His appearing and His Kingdom."

details. Your knowledge of the city must do that.
A good supper awaits and in the evening nearly every one goes to one of the many first-class entertainments, where the performances are given a tinge of war time appropriateness, without lacking in humour to refresh those who are weary from work or tired of play.

CANADIANS ON LEAVE IN LONDON.

(Continued from page 794.)
Walter Raleigh was confined and the walk where he was allowed to exercise are practically unchanged. The spot where a beautiful Queen was executed by order of her Royal husband amidst the surroundings that a short time previous dazzled in splendour and rang with exultation to welcome her as a bride, receives the kisses of the bountiful sunshine as in the days of yore. Time cannot erase the story that this place with all its varied history has to tell.
Within the Tower are many relics of by-gone days such as the armour worn by different kings, the executioner's axe and block, etc. Here too are kept, as if in contrast to the regrettable associations, the Crown jewels. These alone are worth going to London to see.
St. John's Chapel, built by William the Conqueror, and where he worshipped, is visited and many tarry to contemplate on how stricken souls in high worldly estate knelt here to ask for pardon and to seek peace that they might at last go to Heaven, saved by His precious Blood.
Curfew tolls every afternoon at five minutes of five, not for the original purpose, but as a signal that it is time for visitors to leave the premises for the day.
A singular custom that is still kept is that of giving over the keys. Every night the keys are collected by the chief warden and handed over by him to the Governor of the Tower.
You can gather from what I have written that the first day of sight-seeing for Canadians on leave in London is a strenuous one. It has not been possible to enter into all the

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Scripture Gift Mission
Roumania and the Gospel.
The Scripture Gift Mission for quite nine months has been very actively engaged in printing and circulating Scriptures in Roumania amongst their troops, and many letters are received from the commanders of the Roumanian army corps thanking them for their very welcome gift to the soldiers under their command. Letters have also been received from the military colleges and the Red Cross establishments, all saying how delighted they are to

receive attractive little Gospels issued by the Mission. An acknowledgment has also been sent to us from the Minister of Religion and Instruction, so that it can be seen that this effort of the Scripture Gift Mission has been especially favoured. A Royal Princess has taken the matter up very keenly and is doing her utmost to get the Gospels into the hands of as many soldiers as possible.
The work in all the fields—France, Russia, Italy, Roumania, Portugal, China, Japan, Africa, etc.—is being carried forward vigorously, and the earnest prayers of the Lord's people are asked.
Should any feel led to give towards this fruitful work \$1 will provide approximately 100 Gospels in any language; \$100 will provide 10,000 Gospels and \$1,000 will provide 100,000 Gospels, or one-tenth as many complete Testaments in English.
The Editor will be delighted to receive any gifts, or they may be sent to the Chairman, the Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

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Christmas is the one time of all the year when music should be in every home.

Think of the surprise, the gratefulness and the joy of your daughter when on Christmas morning she discovers a beautiful

Williams Piano

ENDORSED BY GREAT MUSICIANS

standing there in all its beauty—waiting for Her. Oh the joy of it! Can you think of any gift that is so certain to inspire the sentiments of joy and gratitude from those little cherubs of yours?

Make this Christmas the happiest you have ever known through the inestimable gift of the piano which was used by Queen Victoria in Windsor Castle—The Williams.

This famous piano is moderate in price, and terms are made convenient. Simply fill in the coupon below for beautiful illustration of this lifetime gift, and mail it TO-NIGHT.

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Gentlemen:—
I want to brighten my home and children with the gift of music. Please mail me your beautiful pictures of pianos.

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CHATS WITH YOUNG MEN.

AN IDEAL.

I wish I were as big a man,
As big a man,
As bright a man,
I wish I were as right a man in all
this earthly show,
As broad and high and long a man,
As strong a man,
As pretty near divine a man as one I
used to know.

I wish I were as grave a man,
As brave a man,
As keen a man,
As learned and serene a man, as fair
to friend and foe.
I wish I owned sagaciousness
And graciousness
As should a man
Who hopes to be as good a man as
one I used to know.

I'd be a creature glorious,
Victorious,
A wonder-man,
Not just—as—now—a blunder man
whose ways and thoughts are
slow,
If could I only be the man
One half of one degree the man,
I used to think my father was, when
I was ten or so.

—Berton Braley, in "McClure's
Magazine."

MUSIC AND CHRISTMAS.

If we can believe the sad but enchanting tale of the "Pied Piper of Hamelin," it was through the wistful power of music that the people of that famous town long ago lost their little children. With never a backward look, that lovely company of babes, following the sweet, sweet strains of the piper-man, passed through the little, green door into the mountain, to remain there evermore—evermore free from contact with the mundane and the material. And why should we not believe this story? Truly, almost all of us have felt that strange, irresistible power of music, which draws us away from the things we see and touch into the realms of the world invisible. There is something of the nature of the mystical in this compelling quality, possessed by sound made beautiful. A clergyman, once writing about his work, remarked that the parish hall piano had done more to keep his young men off the luring streets than had all his sermons put together. This is a statement which should not be laughingly cast aside. It contains a deep and comforting truth, namely, that all men have something noble within them which responds to its beautiful equivalent, music, so that sinners who listen indifferently to argument and exhortation are carried by its persuasive powers into a country where beauty and high endeavour reign supreme.

At Christmas-time sinners and saints alike are even more readily led to that bright land, far away from this sinful world, and rightly so. Did not the voice of angels herald the coming of Him Who was to set us all free from the trammels of the corruptible flesh? The intense sweetness and gladness of that first Christmas song has endured through the ages, and has flowered in the beautiful Christmas carols, without which Christmas would seem strangely barren and savourless. The lullabies, too, which our mothers sang to us, no doubt owe some of their soothing melody to mother-thoughts of Mary, who, long ago, crooned her Baby to sleep in the lowly manger.

There is always music in our hearts at this time of year, and poor, indeed, is the home where there is no mode of expression for that welling song. Such a dwelling hardly merits the name of home. It is only bricks and mortar slapped together, infused with no breath of life. A musical home, on the contrary, is a radiant centre of life and interest and contentment. Even to sad homes, this shadowed Christmas, there is solace in the power which music possesses of reuniting spirits, causing, as it does, Time and "the wall between" to crumble and disappear. Thus we can be with those we love in very deed, if not in body. It is then that our memories are no longer prison-houses of unavailing and bitter yearning. They become, instead, sweet and wondrously comforting treasures.

To the very young, who live their lives more or less unclouded by the European tragedy, music, this Christmas-tide, means happiness, caught and clasped, a veritable Blue Bird. It means dreams of a glad to-morrow. It means good resolutions strengthened. It means an unconscious growth of the finer qualities, and, best of all, perhaps, it means the Christmas spirit of dance and song and love and joy. Probably one of the finest gifts the little child receives at Christmas is this spirit, combined with its partner, the desire himself to be able to produce a "concord of sweet sounds." With such an aspiration, an avenue of joy for himself and others is opened which nevermore will close. "To be pleased and to give pleasure"—is there any happier ideal?

IDEALS.

(Continued from page 795.)

dress in order to help towards the realization of your ideal? The country calls for your time. Are you spending your spare time in trifling and frivolity, or are you working for our men in the field? The country calls for prayer. Do you support the services of intercession advocated by the Government? The future of the Empire is in the hands of the women of to-day, the women of the colonies, the women of Canada, and that means you and me. It is a tremendous responsibility. Let us be true to a high ideal and worthy of a great trust.

Now I come to the last of our ideals, the Personal ideal, which finds expression in our standard of life and in our own personal character. Some one once said: "What you are is talking so loudly that I cannot hear what you say," and remember what we are is infinitely more important than what we say or what we do.

To realize and express your personal ideal, you require character, and you can acquire it here in your school. You are here to be educated and the end of all true education is the formation of character. Herbert Spencer gave as his test of education this question: "Can you do what you ought to when you ought whether you want to or not?" Can you? If so, your education is well advanced, because your character is well formed. Remember, when you have left school your education will be measured and

your school judged, not by the number of prizes you have taken, not by your success in athletics, but by the way in which you face and grapple with the problems of life. I have said character is necessary for the expression of our personal ideals, but we must be sure our ideals are worthy. Like our religious and national ideals, they require readjustment, expansion and elevation.

At this point I would like to say a word to the parents present this evening. Do you know your girls' longings and ideals? Do you realize how they are moulding her character? Do you care?

What is your aim with regard to her education? Is it the building up of a well-balanced, self-reliant character, or the production of an attractive exterior? Now, girls, though parents and teachers can help you, the building up of your character rests in your own hands, the responsibility is yours.

To each of you there opens up the high way and the low way, and, unless you would spend your life in aimless drifting, you must choose between them. Choose now and set your face as flint towards the realization of a high ideal. Speaking of flints reminds me of a man who said most people failed in the realization of their aims because they set their faces not like flints but like puddings! Don't do that. Press with determination towards your ideal.

Although no girl here can do everything, each girl here can do something and the value of the individual is emphasized by God Himself in His message

One Practical Present

Here are Two O-Cedar Mops

Either of them will make a most acceptable gift for any woman who takes a pride in her own housework.

Think how this woman will appreciate a Mop—and your originality and thought which suggested it—when she views the heap of useless trumpery presents she is sure to get this Christmas.

75c. and \$1.50

\$1.00 and \$1.50

An O-Cedar Mop lightens housework. Thoroughly efficient itself to do the work at long distance—its long handle banishes forever the back-breaking bending.

Make Some Woman Happy with a "Practical Present."

Have You Tried O-Cedar Polish

Thousands of women, all over the continent, feel that they couldn't keep house without it.

O-Cedar Polish quickly cleans every speck of dust and grime from fine furniture, and imparts to this clean surface a hard, lustrous finish as gleaming as glass. In short—it cleans as it polishes. Dampen a cheesecloth duster with equal parts of water and O-Cedar Polish. Shine up with a soft, dry cloth.

25c. to \$3.00 sizes at all dealers

Channell Chemical Co., Limited, 369 Spadina Ave. Toronto.

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Est. 1879
A simple, safe and effective treatment avoiding
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haled with every breath,
makes breathing easy,
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More beauty and
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cannot be imagined
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The most luxurious
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Ask for Catalogue and Special Donation
Plan No. 70. Bstd. 1858. BELLS for
Churches are DUTY FREE. The C. S.
Bell Company, Hillsboro, Ohio, U.S.A.

to His servant Jeremiah: "Run ye to
and fro through the streets of Jeru-
salem and see now, and know, and
seek if ye can find a man. If there
be any one that executeth judgment
and seeketh the truth and I will pardon
the city." One man a ransom in
God's sight for a whole city! This
is the thought that I would bring
before you, your responsibility in the
building up of your own character.
The high way and the low way are
before you, girls, and remember your
choice will determine all your future
life. Let the spirit of this "School
Song" be yours:—

"Lives are in the making here,
Hearts are in the waking here,
Mighty undertaking here,
Up and on.

We are arming for the fight,
Pressing on with all our might,
Pluming wings for higher flight,
Up and on.

Ever onward to the fight,
Ever upward to the light,
Ever true to God and right,
Up and on."

THE FIERY TOTEM.

(Continued from page 796.)

The men gave a gasp of wonder
and surprise, and at the same instant
the Medicine Man jumped forward,
pointed a finger towards the sign, and
turned with an evil grin towards the
strangers.

"The totem of the Serpent Daco-
tahs!" he hissed through his teeth.
"Can the pale-face look upon it with-
out fear? Can they not feel the
poison-tooth break the covering of
their flesh?"

At this strange attack Arnold
laughed aloud, and Holden smiled as
he said—

"The white men are not cowards!
They do not shrink before a figure of
paint!"

The Medicine Man threw up his
arms in a transport of rage.

"They laugh! The white men
smile at the sacred totem!" he cried
in a wild appeal to the sympathies of
the people, who began to respond with
disapproving murmurs. "Shall it be
that the fiery serpent hear laughing
tongues while the hands of the Daco-
tahs are idle? Who are they that
dare to revile our sacred sign with
mocking eyes and tongues?"

Matters were beginning to assume
a serious aspect towards the strang-
ers, for evidently the Medicine Man
was one whose lead was followed by
his people, and who knew well how to
play upon their weaknesses. So
Arnold hastened to try and pacify the
anger that he had inadvertently
roused.

"My red brother mistakes," he
said, addressing Thunder-maker.
"The white man's laughter was at the
suggestion of fear. We are brave men
who fear nothing. But we did no
insult to the totem of the Daco-
tahs—"

"Dogs!" exclaimed the furious In-
dian. "Dogs! The fiery totem has
been defiled. Revenge, my brothers!
Revenge! lest the names Dacotah and
Mighty Hand become things for jeers
and laughter in the women's tents!"
(To be continued.)

AFTERWARDS.

(Continued from page 795.)

against the sins which stain our na-
tional life, how great is the call to
commend the Spirit of Christ as the
Spirit by which the problems of our
industrial life can be most surely
solved?

One Tea-spoon-ful



of "SALADA" for every two cups—boiling
water—and five minutes' infusion will produce
a most delicious and invigorating beverage.

SEND FOR A TRIAL PACKET
Mail us a postal saying
how much you now pay
for ordinary tea, and the
blend you prefer—Black,
Mixed or Green.
"SALADA," TORONTO.

FIVE COMMITTEES TO BE APPOINTED.

Many other questions have been
raised, many other hopes stirred, by
our National Mission. But the sub-
jects which we have mentioned seem
to us to call for the special attention
of the Church. We hope that in every
parish men and women will meet to
pray and think and plan. In order
that these aspirations and discussions
may have useful suggestion and guid-
ance, we propose to appoint five Com-
mittees of Enquiry to report to us
upon the following Terms of Refer-
ence:—

1. A committee to consider and re-
port upon methods by which the teach-
ing office of the Church can be more
effectively exercised.

2. A committee to consider and re-
port upon ways in which the public
worship of the Church can be more
directly related to the felt needs of
actual life at the present time. It is
desired that this committee should pay
special attention: (a) To recent re-
ports of convocation and its com-
mittees on the Revision of the Prayer
Book; (b) to opinions and desires ex-
pressed by Chaplains in the Navy and
in the Army.

3. A committee to consider and re-
port upon the facts and lessons which
the experience of the National Mission
has brought to light as to the evangel-
istic work of the Church at home, and
the best methods of improving and ex-
tending it.

4. A committee to consider and re-
port upon the following questions:—

(i.) What matters in the existing ad-
ministrative system of the Church, in-
cluding patronage and endowments,
seem to them to hinder the spiritual
work of the Church; and (ii.) How
can the reform or the removal of such
hindrances be most effectively pro-
moted?

5. A committee to consider and re-
port upon the ways in which the
Church may best commend the teach-
ing of Christ to those who are seeking
to solve the problems of industrial life.

There is nothing more gratifying
than the manner in which the school
children of the world have responded
to the appeal of their little brothers
and sisters in Belgium—those count-
less hundreds of wan, little creatures,
wavering between the cheery nature
of the child and the listlessness that
comes of starvation. The school chil-
dren of New Zealand recently sent
\$27,000 to the Lord Mayor of Lon-
don to be turned over to the Belgian
Relief Fund for the benefit of their
youthful Belgian comrades. School
children in other parts of the earth
are responding in a similar way, to
the end that many a starving Belgian
tot has been saved from death through
the sacrifice of some delicacy by the
children elsewhere.

**Children Had Eczema
Doctors Failed to Cure**

Two Letters Which Prove the Efficiency of Dr. Chase's Ointment as a Cure for Eczema

Fortunate are the mothers who
know the virtues of Dr. Chase's Oint-
ment, for there is no treatment so
suitable for use after the bath to re-
lieve irritation and chafing and to
thereby prevent eczema and similar
skin diseases.

Mrs. W. L. Barnes, Timmins, Ont.,
writes:—"I want to tell you about
the case of my little boy, who had baby
eczema when he was three months
old. It started on the top of his head,
on his forehead and around his ears.
The doctors failed to do him any good,
so I tried Dr. Chase's Ointment on the
recommendation of a friend, and in a
month's time the child was entirely
free of this disagreeable skin disease.
He is now four years old, and has
never had any further trouble from
ailments of this kind. I also have
great faith in Dr. Chase's Nerve Food,
and believe that it cannot be beaten
as a restorative for pale, nervous
women."

Mrs. George McNair, River Charles,
N.B., writes:—"We use Dr. Chase's
Ointment in our home, and would not
wish for anything better for cuts,
burns and bruises. A few years ago
a friend of mine, whose baby was
terribly afflicted with eczema had her
child treated by their own family phy-
sician, but the little one got no better.
They tried several remedies, but they
all proved useless in this case. Upon
the advice of a neighbour they got Dr.
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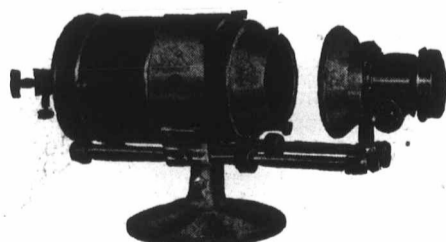
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