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No. 52.

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CONTENTS

Editorial—The Worth of Human Life	
The Christian Year	
A Student's Week of Prayer	Miss E. M. Knox
Wide Open Doors	
The Christmas Spirit	Jesmond Dene
Letters of a Prairie Parson	
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard, M.A.

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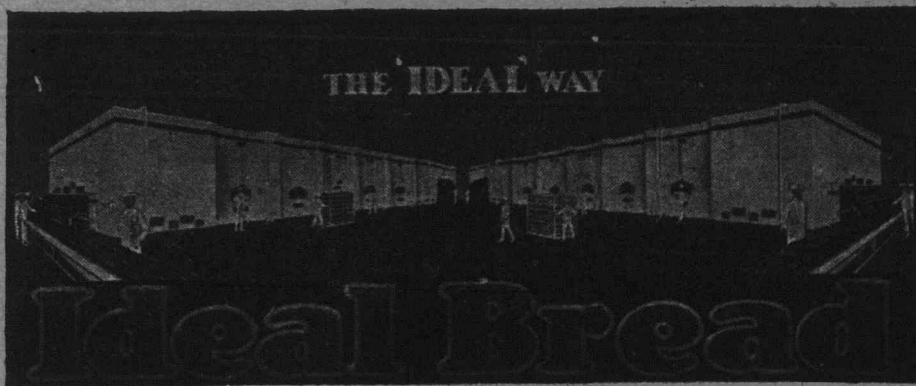
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Personal & General

A dinner was given at the Ritz-Carlton, Montreal, on December 11th in honour of Colonel Canon J. M. Almond, C.M.G., C.B.E.

The Archbishop of Melbourne, the Most Rev. Henry Lowther Clarke, D.D., intends to resign his See next year on his 70th birthday.

There passed away at St. John's Hospital, Toronto, on December 18th, Elizabeth Salome, eldest daughter of the late Allan Maclean-Howard.

Mrs. J. M. Almond, the wife of the Rector of Trinity, Montreal, has been elected 1st Vice-President of the Women's Art Society in that city.

The Rev. G. W. Wallace, Rector of St. Thomas' Church, Weston, Ont., has been appointed organizer of the Christian Men's Brotherhood Federation in Manitoba.

The Very Rev. John Paine Sargent, D.D., Dean of Qu'Appelle Cathedral, died December 10th, at the General Hospital, Regina, aged 80. He came to Manitoba in 1880 as a missionary priest.

The Passion Play at Ober-Ammergau, Bavaria, will be performed in 1921. Seventy of those who took part in the last presentation of the play are dead, victims of the war. Nineteen members of the orchestra also died during the war.

The 193rd anniversary of the birth of General Wolfe was celebrated at Westerham, Kent, General Wolfe's birthplace, recently, by the usual dinner. Sir George Perley, the Canadian High Commissioner, was one of those present.

The Bishop of Ontario and Dean Starr were appointed a special committee by the Anglican War Service Commission to prepare a bulletin on "The Church and the Returned Man," which will be issued by the Council for Social Service.

Captain Sir John Alcock, K.B.E., the first to make a non-stop aeroplane flight across the Atlantic, died in the hospital, Rouen, France, on December 19th, as the result of injuries he received in Normandy on the preceding day. He suffered from a fractured skull and he died without recovering consciousness.

The Bishop of Chelmsford and the Rev. E. C. Earp, C.F., of Regina, Sask., were two of the principal speakers at the annual meeting of the C.C.S. which was held in London recently. The Rev. H. Alderwood, of Edmonton, who also spoke, has decided not to accept the post of Superintendent of the Industrial Christian Fellowship which the English Committee offered him, but will stay with the C.C.S.

On the eve of his marriage, which was to have taken place in Christ Church Cathedral, December 15th, at eight o'clock, Rev. Harold Hamilton, D.D., son of the late Archbishop and Mrs. Charles Hamilton, was stricken with paralysis, and passed away at the residence of his brother-in-law and sister, Rev. and Mrs. Lenox I. Smith, on December 20th. Rev. Dr. Hamilton was to have married Miss Margaret West of Bromley, Kent, England, and had planned to spend the remainder of the winter in California.

Among the arrivals at Halifax, via S.S. "Carmania" on December 13th was Lieut. A. C. L. Adams, only son of Rev. and Mrs. A. A. Adams, of Edmonton, Alta., who is returning home after three and a half years' service, the last year having been spent in India, with the Imperial Army. Lieut. Adams enlisted with the 196th University Battalion in Edmonton, where he was studying law, and after a few days spent in Toronto, North Bay, Port Arthur and Winnipeg, will resume his law studies again in Edmonton.

A great cross some 25 feet high is to be erected outside St. Peter's Cathedral, Adelaide, as the Cathedral War Memorial to the memory of all the men and women from South Australia, living and departed, who served in the Great War. The cost of the memorial will be about £800. 34,000 soldiers enlisted and many sailors; 276 nurses offered; and many men and women left the State to engage in war work, of whom no record has been kept; 5,856 lives were laid down. This memorial is to commemorate them all.

The death occurred on December 11th at Holland, Man., of Rev. M. Hewitt, M.A., B.D. He began his work as a school teacher at Middlechurch where he came under the influence of Archbishop Matheson. Later, he entered St. John's College and he took degrees in mathematics and theology. For a time he was principal of a city school. He was then appointed incumbent of Manitou missionary district which was at that time a large district. Afterwards he became Rector at Souris where he remained until his retirement, on account of ill-health. Since that time he has been engaged in newspaper work in Holland, Man.. He was prominent in the Church Council and one of the rural deans of the diocese. He leaves besides his widow two sons and one daughter.

The funeral of the late Wm. Albert Sherwood, A.R.C.A., took place on December 8th to Mount Pleasant Cemetery, Toronto. The late Mr. Sherwood was very widely known. The service was conducted by the Rev. Roy Melville, Curate of St. Stephen's Church, Toronto. The pall-bearers were Mr. E. J. Lennox, Capt. Melville, Mr. F. M. Bell-Smith, Dr. J. N. E. Brown, Dr. J. F. Wren, Mr. T. M. Dudgeon and Messrs. Kirvan and Somerville. Three brothers of the late Mr. Sherwood attended the funeral, as did Mr. Robert H. Holmes, President of the Ontario Society of Artists. The late Mr. Sherwood died in the General Hospital, Toronto, on December 5th, after a two days' illness from an attack of blood-poisoning.

Rev. Canon William Craig, Rector of the Church of St. John the Evangelist and one of the best known clergymen in the diocese of Huron, died December 17th after an illness of only a few days. The late Canon Craig was in his 74th year and preached in his church as usual last Sunday evening, and only a week ago was present at a farewell dinner tendered Prof. T. G. A. Wright, of Huron College, when he was one of the principal speakers. The late Canon Craig had been Rector of the Church of St. John the Evangelist for the past seven or eight years, coming here from Petrolia, where he had been stationed for some 15 years. He was born near Barrie, the son of a farmer, and was of Irish descent. He was a graduate of Huron College, this city, from which institution he received his B.D. degree, and was ordained as a priest in 1872. His first charge was at Woodstock, where he was curate of St. Paul's Church (now Old St. Paul's). From Woodstock he went to Seaford; and later to Montreal, as Rector of Trinity Church. He afterwards went to Clinton and then to Petrolia. His active ministry covered over 40 years. He was created a Canon of St. Paul's Cathedral by the late Bishop Baldwin in 1903. Canon Craig was prominent in the executive work of the Diocese of Huron and was a member of the executive committee for several years. Archdeacon Richardson, who had known him intimately for many years said: "He was scholarly and was a born ecclesiastic. He was well informed on all questions before the church. He was devotedly interested in all good work. He was most painstaking and conscientious in his pastoral duties and in his whole life. He was universally beloved by both clergy and laity, and I cannot speak too highly of him."

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Canadian Churchman

Toronto, December 25th, 1919.

Editorial

The Worth of Human Life

THE game is worth the candle. Life is worth the living. At the first Christmastide when human life was shown in its true dignity, it gathered a meaning which rose above the cynicism and despair of the age. Childhood, youth and manhood were lived in worth-while terms. As the Gospel of God became known it has not been necessary for men of the Christian era to imagine an ideal and example. We have both in the incarnate life of our Lord and Saviour JESUS CHRIST.

Not in some imaginary place was this life revealing the true dignity of human life. It was lived with real people, in a real home, in a real village. In other words, Jesus lived in just the surroundings which we find so imperfect that we blame on them the most of our failures and sins. Jesus passed as the son of a village carpenter, not at all a poor man, for the carpenter received about five times the wages of a labourer. In some Syrian villages the carpenters were next in prominence with landed folk and rich men. Working at a trade which would amply supply His frugal needs, contribute to the support of the home and leave something, no doubt, for the exercise of benevolence, Jesus stayed in the home at Nazareth until He approached His thirtieth year—the time of ripening manhood.

How humiliating it is for many of us to realize that we show our frayed edges of nerves and temper most of all in that sacred ground, the home. We let loose the tongue which taunts and stings, we forget the graces of speech and conduct. To strangers we show what we would like to be. To our own we show what we are. Unfortunately it is at home in our unguarded hours that we are developing the basic elements of our personality. Sooner or later the crust of conventionality will break. Although Jesus lived in imperfect surroundings just as we, He grew in favour with both God and man. There was so little of the obtrusive and assertive about Him that when He began to preach the people said: "Isn't this the carpenter's son?", although they bore witness to the words of grace that He spoke.

Handicapped by our limitations in work and position is the excuse we are constantly giving to ourselves and others for our continual shortcomings. You know the usual line of complaints: "Misunderstood by our friends, slandered by our enemies, born just a bit too late or a bit too early, anyway the times are out of joint." Did it ever strike you that those are the things our Lord had to contend against? He was misunderstood by His friends, called "a devil" by His enemies, accused of laxity in religion. He came to a nation which had an inadequate idea of God and His ways, and in spite of it all He held on to the Will of God for Him—a perfect life manifesting the love of God.

Not in the easy places was that Love most clearly manifested, but in the hard places, the places of strictest limitation, of fiercest enmity, of grossest misunderstanding. How that transfigures our life and how utterly contrary to our

conception of life. To see in the very difficulties of our position, in our very temptations, our chances for rendering notable service to God. Here is the light on dark places, the grief and tribulations. Not complaints but an answering challenge to self and conditions will be the response of the man who has seen the true dignity of human life in Christ.

A life crowded with service is the ideal of any man with red blood in his veins. Life at the high-water mark of service was shown in our Saviour. He never refused an appeal for help and He sought out those who needed help. He did not save Himself for the spectacular service which would be in the eye of the public. It made no difference whether it were a man in an upper room, a woman on a well curb, or a crowd on the hillside or lake shore, He gave to each occasion His best. He realized human life as the most precious gift of God, and its complete satisfaction only in company with God.

You can tell what kind of a man you are dealing with when you watch his attitude to those who are in no position to demand or command his attention. Observe Jesus' attitude to the out-cast and the taxgatherer. He won them. The perfection of life as He portrayed it was a winning thing. Holiness as the Pharisees portrayed it was a forbidding thing. Christ never despaired of any man He met. He never taught that man was utterly depraved and altogether removed from righteousness. He felt that there was something in man to which the love of God could appeal.

A success, would you call the Incarnate life of Christ? He won no prosperity, no popularity. Judged by the tests of our every-day world His life was a failure. Yet it was such a failure that it judges the successes of our world and exposes their emptiness. Christ's earthly life was the true success. He served even to sacrifice. He revealed God to us, He was the way to the Father, by the life which He lived and the death which He died.

A half-heathen idea that Christianity is an accident insurance policy still hangs around some people's minds. The Jews in Jesus' time had that idea. They told Him about the men who were killed by the accident at Siloam, and evidently expected Him to admit that these men were killed on account of their sins. Jesus never said that any man who loved the Father and was obedient to His will would be guaranteed immunity from the changes and chances of this mortal life. To quote at once one supreme instance: Jesus lived in perfect accord with the Father, yet He was exposed to temptation, slander, maltreatment, and death.

This leads us to the true view of life. Not *what* but *how* is the test of life. It is in the incarnation that we see Life in perfection, at its highest, fullest terms. The imperfectness of its environment but served to bring out its true dignity.

"Hee professed alwayes to love and seeke Peace: and it was his usuall Preface in his Treaties, that when Christ came into the world, Peace was sung, and when Hee went out of the world, Peace was bequeathed."

Bacon's Henry VII.

The Christian Year

(THE SECOND SUNDAY AFTER CHRISTMAS)

Let us go even to Bethlehem.

THE shepherds rejoiced, and well they might. They saw God reconciled. The Child had come to open a channel for the outflow of His love towards His exiled sons and daughters. The Father and the children long sundered, are drawn together again.

Far behind them they saw faith satisfied. Holy men and women of old, century after century, were looking and waiting for the Child. He was the Centre of their hopes, the Desire of their souls. They greeted Him from afar. And now their trust was rewarded.

Deep within them they saw a heart at rest. They carried about a nature, diseased, hopeless to recover itself, wearied with going to many physicians. But the Child was to be the Lord their Healer. He would forgive their infirmities. He would end their quest. He would redeem their lives from destruction.

Once before they saw heaven filled with guests. The Child was to open the gates of pearl. In the New Jerusalem they would gather, as at the Passover they had gathered at the old Jerusalem, but how infinitely more countless and how infinitely more blessed.

Do I rejoice with the shepherds of the Judean fields? There were many who did not. For

"Men of grave and moral word,
With consciences defiled,
Said, 'Let the old truth still be heard;
We want no Child.'"

Better will it be for me to rank myself with the babes than with the wise and prudent.

An Appeal for the Near East

The Bishop of Toronto has sent out to his Clergy a Pastoral Letter with regard to a communication from the Archbishops both of England and Canada, urging that an appeal be made on Sunday next, the 28th (Holy Innocents' Day), for contributions in aid of the famine-stricken areas in the Near East, and especially for children. The Pope is interesting himself in the matter, as also are the Free Churches of England, and the same laudable object is being taken up in the Churches of the United States. The following extract is from a letter in the American Press over the signature of ex-President Taft and others:—

"Another little child has shrivelled up and died;

"The mother, creeping back, gaunt and cold, from the desert, has put down the thin little bones with those that strew the road, so-many-miles, and has sunk beside them.

"Only a little child, and a mother, out on the bleak Armenian road—but what is that Vision hovering there—and what is that Voice the cold winds bear to the ears of our souls,—'I was hungry and ye gave me no meat, I was naked and ye clothed me not?'"

Surely, no more suitable way of commemorating the Birthday of the Christ Child can present itself than this opportunity of relieving the want, and thus saving the lives of "these little ones" for whom He became Incarnate.

A STUDENT'S WEEK OF PRAYER

By E. M. KNOX

Principal of Havergal College.

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

(Continued from last week.)

ALMIGHTY GOD, Who hast bidden us serve Thee with a perfect heart and with a willing mind, in the urgency of our duty let us hear Thy voice saying "Fear not for I am with Thee." Make us realize that Thou hast a message for every one of us regarding our daily life at home, in the street, and at work. Grant that wherever that work may lead us we may be swift to hear, slow to retort, slow to wrath. Help us to toil gladly, rejoicing in Thy presence and in the work which Thou hast allotted us. Through Jesus Christ our Lord. Amen.

FRIDAY EVENING.

ALMIGHTY AND EVERLASTING GOD, Who art always more ready to hear than we to pray, I turn to Thee in Thy great love this night. I know only too well that I have sinned against Thee in thought, word and deed, and I fear, but for Thy eternal promise which rings out over land and sea, "Him that cometh unto me I will in no wise cast out." Remembering that promise, Father, I come. Thou wilt not cast me out. My faith is weak, doubts and fears too often draw me away from Thee, but Thou wilt not let me go. Lord, I believe, help Thou mine unbelief. Let the sunshine of Thy love dispel the lingering evil in my heart. Through Jesus Christ my Lord. Amen.

○ THOU TRUE LIGHT, that lightest every man that cometh into the world, touch my heart and lighten my understanding. Thou art pure; teach me to hate all profane books and evil talk, and above all, any moment in which an impure thought has clouded my mind and threatened to separate my soul from Thee. Thou art Love; keep me from murmuring at my lot in life or coveting gifts which Thou hast seen fit to withhold. Thou art Truth; teach me to hate every kind of underhand dealing and to strive to lead a purer, truer life. Through Jesus Christ our Lord. Amen.

SATURDAY MORNING.

ALMIGHTY GOD, Whose truth unchanged has ever stood, and Who savest those who on Thee call, cast about us this day, we beseech Thee, a fence which the Evil One cannot pass. Clothe us with the armour which his darts cannot pierce. Enable us to work diligently and faithfully, not with eye service but in singleness of heart, remembering that without Thee we can do nothing, and that in Thy fear is the beginning of wisdom. Thou art our Judge, and to Thee we look and to Thee only in all our saying and doing. We ask this for Christ's sake. Amen.

ALMIGHTY FATHER, Who hast promised that Thou wilt keep him in perfect peace whose mind is stayed on Thee, grant me Thy peace, the peace of sin forgiven. Grant me a calm and quiet trust in Thee and a stern mastery of my own will. In the midst of anxiety keep me from self, in stress of work from speaking impatiently, in difficulty, from having no time for the needs and interests of others. With a heart at leisure from itself may I soothe and sympathize. At peace with Thee may I be at peace with all around me. Through Jesus Christ our Lord. Amen.

(To be Continued.)

What Is a Symbol?

IF we regard the Creed from a historical viewpoint, there can be no doubt that its primary purpose was that of a symbol. It was usually called by the earlier writers the Christian's symbol, or the Christian symbol. What is a symbol? The Latin word *symbolum* is derived from the Greek word *symbolon* which meant a sign by which one might know a thing, or a place, or a person. For instance, you could tell a shoemaker's shop by the symbol of the shoe, or a barber's shop by the symbol of the pole. In the old times you could tell a Roman, as to-day you can tell a Briton, by the flag. The flag is a symbol. So in the early Christian Church, the Creed was a symbol, that is, a short summary in a few sentences, of the main constituents of the Christian belief put together as the sign of a distinctive position, and it was used in the same way as a watchword whereby the soldiers of one camp were known from their enemies. Even to-day that use is not unknown. Not long ago in India a man stopped at a village where there were some Christians, and asked them to take him in and give him some hospitality. He said he was of their faith. To prove whether this was true, what do you think they did? They gave him the Apostles' Creed to repeat! So the Creed became once more a symbol, a sign, or a watchword. To-day, it is the same. The Creed was, and is intended to be doctrinally inexorable. Each successive article was designed to be the basis and bulwark of some distinctive article of the Christian faith. No amount of ingenious definition, or German hyper-critical casuistry can get over the unequivocal dogmatic definiteness of each successive article of the Creed. And there are three striking things about its public use. It is to be said standing. It is to be said audibly. It is to be said in the first person. That is, not *we* believe, but *I* believe. In the Old English it used to be *I* believe *into* God, *I* believe *into* Jesus Christ, as if it meant, by this *I* live, this is the dynamic essence of life. The just shall live by faith. It is a glorious thing for Churchmen to say twice every Sunday, "I believe in God the Father; I believe in God the Son; I believe in God the Holy Ghost," but at the same time no Churchman can ever forget what St. Paul so solemnly said (1 Cor. 12: 3): "That no man can say that Jesus is the Lord but by, or rather in, the Holy Ghost."

A HYMN FOR THESE TIMES.

"Thy Kingdom come; Thy Will be done."—
Matt. 6: 10. Tune 671.

Father, to Thee we turn,
For Thee our spirits yearn,
O, help us now to learn,
And do Thy will.

Blest Saviour, in her need,
Thy Church's welfare speed,
And give her grace to heed
Thy word and will.

O, bid her forward go,
Thy truth and love to show,
That all the earth may know
Thy blessed will.

From East to Western shore,
Rich gifts and graces pour,
That men may love Thee more,
Through good and ill.

Bid strife and discord cease,
Bring in Thy reign of peace,
Make righteousness increase,
Thy word fulfil.

Great Spirit, hear our prayer,
Enfold us in Thy care,
And shed forth, everywhere,
Peace and goodwill.

BISHOP REEVE.

Wide Open Doors

INDIA *Reborn in Christ*, the last chapter of Holland's "Goal of India," gives a brief but full summary of the Outlook for the Christian Missions.

"There is a type of mind to which no facts are solid that cannot be expressed in figures, who wants to know how many missionaries it takes to make a convert. We are baptizing in India at the present time, at the rate of 350 converts a day. There are twice as many converts each month as there are foreign missionaries. But counting of heads tells us nothing about hearts. The conversion of an Indian St. Paul would mean much more for the coming of the Kingdom in that land than the baptism of 10,000,000 of the ordinary sort.

It is of more significance to notice *how* and *where* the Church of Christ has taken root in INDIA. First the native states of TRAVANCORE and COCHIN. Here the Syrian Churches have been planted for 15 centuries, and Christianity has become indigenous. The Christians form a quarter of the population of Travancore.

Eastward from Travancore lies the civil district of TINNEVELLY, where the Anglican Missions have a church with over 100,000 members and Christians form one-tenth of the population. This Church maintains an important and growing mission in the Telegu country, under Bishop Azariah, the first Indian to be raised to the Anglican Episcopate. (Miss Emmett, sister of the Rev. E. G. Emmett, of Dunnville, Ontario, is a teacher in the Telegu Mission School.) In 1911, there were 342,000 Christians in this area.

Further north again among the aborigines of the hills of CHOTA NAGPUR are a quarter of a million Christians, the fruit of the work of the German Lutheran Mission. In the north-east, among the tribesmen of ASSAM, the *Welsh Mission* has had great success.

Turn westward to DELHI, and you are at the centre of a mass movement towards Christianity from amongst the out castes. The Methodist Episcopal Church has nearly 300,000 in this area.

There is a similar movement in the PUNJAB. There are to-day nearly a quarter of a million Indian Christians, in a province where fifteen years ago there were 35,000.

Yet only a fringe of India's millions have been touched. Seventy-two per cent. have never been evangelized in any way. We may thank God for the progress that missions have made in India, but let us not delude ourselves with the idea that the Gospel has been preached to India. N.E.T.

CENTRES OF CHRISTIAN LIBERTY.

"Tides and currents of new thought and life are sweeping through India. The problem is baffling. With nine-tenths of the people in blank illiteracy, and India divided among a dozen faiths, 147 languages, as many races, and over 2,000 different castes, the educated leaders are demanding self-government and home rule. India must now face the terrible strain of responsible government under present-day conditions. Her hope will lie largely in the Christian colleges. Thank God for these centres of Christian liberty in the darkness of illiteracy, superstition, idolatry and poverty.

FOR THE LOWEST AND THE HIGHEST.

"The outlook for Christianity is bright. Never was the opportunity so great as it is among the Outcastes to-day. The movement is steadily spreading to the Sudras, the lowest caste in South India. Among the educated, individuals still come out for Jesus. One young man, born a Jain, had passed into the Brahma Samaj and had become one of their missionaries. He has now given up all for Christ. He is one of the finest converts I have ever met. Christ will yet conquer in India."—Dr. J. N. Farquhar.

"BECKET," says Froude, "towards the end, was probably weary of the strife, and may have felt that he would serve his cause more effectually by death than by life. On Christmas Day he preached in the Cathedral on the text, *Peace to men of goodwill*. There was no peace, he said, except to men of goodwill."

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The Christmas Spirit

JESMOND DENE

IT was Christmas Eve, between the lights. I was sitting over the fire companying with my thoughts, and they were not very seasonable ones. I thought of the past five Christmases; of the hopes and fears and then the trembling joy with which we had all waited for the return of peace. And now it seemed as if peace itself was likely to prove only another name for reaction.

There was a trembling of the failing light; a figure stood there, whether man or woman you could hardly tell; gentle and gracious, active and strong. He was dressed in a garment of some gray soft texture, which seemed to cling to his form in repose, but to flow in spreading graceful lines when he was in motion. A gold thread was woven in the stuff and it flashed out an occasional gleam as it caught the firelight. The hair curled close to the head and the whole being suggested vitality and serviceableness.

"The Christmas Spirit!" I thought, and answering, though I had not spoken, he said: "Yes! I am he. And why are you so sad?" "Many, I think, are sad," I replied. "They are disillusioned, sore with the disappointment of unrealized hopes. Many are trying to drown their memories in pleasure; 'on with the dance! let joy be unconfined!' they cry. Many are weeping by the cross where the world's youth has been slain, or over the graves where their bodies are resting. Others grieve over the decline of the noble spirit we knew in the stress of war; others over the actual troubles of the moment. In the old lands which bore all the worst of the war's burdens, we see such desperate misery; the cry of the children rings in our ears; there is darkness still and many hearts are failing them for fear. Spirits of disorder are hard at work sowing jealousy, depression, discord, anarchy; trying to cast a horizontal cleavage right across the human race, and create a chaos in which evil thoughts and passions and the evil deeds that are born of them, will flourish and abound more than ever. That is what I see."

"I know," he said. "You need me more than ever, all of you. For I come to make men to be of one mind in an house, even if only for a day. To be friendly, and helpful, and kind, and to think of others—in a wider way than ordinarily—even for a day. It does put something into the whole year that is good, and that helps people through the year that lies ahead."

"But remember what makes me possible, and what brings me here every Christmas." And as he said it, the light leapt in his eyes. "You know what gives me my being. It was this night, this holy night, when the Child was born. If you take Him out of the world, persuade men it never happened, destroy their faith in it, you will kill me too, of course. I have no life apart from God's Christmas gift of the Christ Child. People deceive themselves so about God. They think Him arbitrary, tyrannical, capricious, uncaring. But Christmas makes us all stop and think how it all came about—in God our Father's love in giving us that Christmas gift."

"Nearly all Christmas gifts are temporary. We enjoy them at first, and for a time, but they wear out, become useless, or we tire of them or outgrow them. But this gift—the Child, the Wonderful One—you can never get to the end of the wonder of it or come to a full understanding of it—Emmanuel, God with us. . . . People can't understand? No. Some even feel it's too good to be true. They won't believe it just because,

In the story had been found

Too much love. How could God love so? They won't trust their own better selves. They think 'the creature can surpass the Creator' in loving, and while

"They find love so full in their nature, God's ultimate gift, They doubt His own love can compete with it; here the parts shift."

"How can we created beings hope to understand the ways of God? If we could search the heights and depths, investigate, classify, explain it all—what then? No. I think we must just fall down and worship, like the Wise Men, and they were types of the thinkers and scholars of the ages. That was all even they could do, with all their wisdom. We cannot understand indeed, but yet doesn't it satisfy our hearts? All that God could do in creation—power, wisdom, energy—that doesn't really draw us or satisfy us. Mere power is the thing of all in the world that repels most. We need 'the All Great to be the All Loving too;' we need 'a human voice through the thunder.' What draws us, overcomes us, holds us, is God stooping to us, pitching His tent among us, clothing Himself with flesh and abiding with us.

"People are often coaxing me to separate myself from my Master. They talk about the 'Christian atmosphere' and the 'Christian spirit,' as if it were a sort of time spirit, but there really is nothing in it apart from God's gift of Himself in Christ. If He is cast out, dethroned, disowned, the Christian spirit will follow. I am only a small manifestation of it. I think, perhaps, I help a little to get people to think and understand and love Him, but without Him I should be nothing, a vanishing mist, just one more beautiful little illusion gone after the others. People sometimes do persuade themselves that they've succeeded in separating me from Him. But no. It is the power of God made man that gives me, little thing as I am, any influence I have in the world.

"Christmas stands for the great act of Divine giving. Think of God coming down from above into the world, with all the sin and horror and suffering, the quarrels and wars. The Father sending the Son. Oh! you know now a little of what that means—the Father sending Him forth, the Son flinging Himself into the arena. . . . There are some people to whom Christmas is just the afterglow of a faith that has departed, or the reflected glow of others' faith. They make a good deal of Christmas without thinking anything of what it stands for. They say the world is absorbing the Christian spirit, and that soon the Faith will be outgrown, unnecessary. But just look at the bitterness, and quarrelsomeness, and selfishness, since the war. It's as if everything were falling apart again; not as if we were 'absorbing the Christian spirit' very well. Yet, wherever you see men working, as you do in all sorts of ways and places, to make things better; being helpful, unselfish; giving themselves to others, it's really because of the one thing, God's Christmas gift. It's the Divine Spirit in man, answering to the Divine gift to man of God Himself.

"I don't wander into these regions of thought very often. My sphere is the practical, but even the children's Christmas depends on the Child, the Son of Mary, Who was and is God. 'Why doesn't everyone believe it?' Well, for one thing, we haven't got enough of the Divine spirit of giving in ourselves. We, you, all who believe it, have to become incarnate in other lives; clothing yourselves with them, as it were, with their troubles and failings and longings; getting right down into those lives; setting yourselves aside and bearing a part of their weakness. That's the missionary's work. You've heard men say they think in Japanese or in Swahili. That is one form of it, such close identification that you get to be in a way one with the people you try to help. We need that spirit right through everything. If enough Christians would make the sacrifice, which of course it is, I do not say they would convince everyone at once, or very quickly, but they would really be leading the way to peace on earth, because they would be helping men to give glory to God in the mystery of the Holy Incarnation."

Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Oh, strive to enter into something of that large, celestial charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever.

F. W. ROBERTSON.

Letters of a Prairie Parson

DEAR Jack:—When I was a boy I hated meat sandwiches. I attended school about twelve miles from home, so I had to take them often. Mother used to say I was having my golden days, but I did not agree; I wondered what they were having for dinner at home.

I suppose if each of us could start the race of life again under the same circumstances, but with the wisdom, we might do better than we have done, and value things differently—meat sandwiches, for instance. On the whole, I am content to keep venturing into the unknown. I am willing, though, to give sober advice free of charge, to those who started in the race a few years after me. It is at worst a harmless pastime.

I am glad you are thinking of entering a theological college. I remember doing the same thing. The white-haired janitor, with reverent grace, showed me into the museum!

But I must not bore you with frivolous recollections. I want to tell you what a different sense of values I would have now, after a little practical experience, if I were back in College. If what I say is characterized by the enthusiasm of youth, rather than the deep thoughtfulness of ripe experience, I must apologize for being young and hope that my immature judgment may be counterbalanced by the counsel of some wise old patriarch.

I would spend more time alone in the open air, away from all books and all the associations of College life, in God's open air, free to think of Him and of the greatness of the work He called me to do.

I remember being alone one day on one of the hills overlooking the city of Montreal. There, with the sounds of the city coming faintly from below, I felt the need of this hurrying world for the strong fellowship of the living God. The times before and since, when I have felt most the men's need and the longing love of God, have been in the open air alone, often under the stars. Was it not so with Jesus and with St. Paul?

Whether College life is crowded with duties or not, at all costs one should take time to be alone with God. I don't mean only time in the morning and evening for prayer, though I remember how often that was very rushed, but I mean a whole day now and again away from the sights and sounds of College.

The most important factor in the success or failure of a minister is not his knowledge or eloquence, but his personality. I think the great aim of College life should be to develop men of strong personality, men of power, because real men of God. The man who is not seeking earnestly to be a manly man of God as he goes through College, but scrapes through his exams and fools his time away, should be kicked out. Perhaps, if some of us had met with that healthy treatment, we, and the whole Church, would be more worthy of God. So few men offer themselves for the ministry that the "powers that be" have not the heart or the courage to reject a good many of those who do. Perhaps, if more were rejected, more would offer. At least, the sample would be better.

Altogether too much emphasis is placed on examinations. (Show this letter to any student-slackers of your acquaintance, and see their grateful grin!) Even those of us who were not brilliant in College, but who plugged steadily, crammed in a lot of stuff that was forgotten before the exams were over. I know that most of the professors realized this, and made their examinations, as far as they could, tests of independent thought. It must be difficult to set a fair examination paper that gives a crammer a nasty jolt, and yet rewards the faithful student and the independent thinker.

Generally speaking, is it not true, not only in College, but outside of it, that a man's value is too often measured by what he knows, rather

(Continued on page 840.)

From Week to Week

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

"SPECTATOR" would like to take up a few aspects of the "Christian Men's Brotherhood Federation" which is just now being organized in Canada with singular vigor. His purpose in discussing this subject is to invite his readers to calmly look into the whole matter before committing themselves as promoters. In a movement of this kind there must be a reasoned appreciation of what is aimed at, what are the methods employed, and what will be the probable outcome. The Anglican Church occupies a unique position in the public confidence for its stability, reasonableness, and unemotional consideration of those things that pertain to the public welfare of our people. It is true that of late years an element in our Church has not been averse to keeping step with other communions that have shown a willingness to adopt more or less fantastic schemes, which fill the horizon for a time and then pass out of existence leaving no permanent benefit behind. In many cases these movements go up like a rocket and down like a stick, and while they that have tasted of the cup of disappointment are wiser and more cautious, there are always others to press forward when a new scheme is put forth. There are, of course, undertakings that have only a fugitive purpose and are intended only to meet a passing need, and their passing is wholly normal. There are others that are planned on a much more extended basis. They necessarily introduce a modification or a readjustment of the ecclesiastical fabric that has functioned for ages. The passing of such schemes cannot leave the Church that has adopted them, just where it was. It leaves a mark that may be indelible. It may shake confidence that can never be fully restored. If we are to keep faith with the public that looks to us for sound judgment, we can't trifle with that confidence. Our support will naturally be sought, because it is supposed to carry weight. Nothing but a conviction that the proposed movement or organization is sound in object and method, and under present and future conditions is likely to be fruitful in the promotion of the work of the Master, should tempt us to rush into untested experiments, however appealing they may be to untrained minds.

The precise purpose of this "Christian Men's Brotherhood" is not very easy to ascertain or define. It sets forth its purposes, but they are difficult to co-ordinate and visualize. Its name would indicate a very elementary and a very essential ideal of discipleship, and yet the detailed plans carry us far beyond such a simple and yet difficult ideal. It gives as its purposes "study, fellowship, and service." It says that it "represents the vigor and manhood, the initiative and aggressiveness of the Church." "It seeks to enlist and train men for fruitful service in the Church, and community and nation. It seeks to strengthen and vitalize the whole life, thought and activity of the Church, and to assist in sane forms of evangelism, etc., etc." "It is an incorporated body under a Dominion charter." It lays down the functions of the Church as follows: "The Church should determine what the ideals, the motives and the conscience of men should do. It should interpret the inner meaning and the larger significance of all the movements of the world." "No Church can develop an adequate community programme without co-operation with other churches." When we remember that this is a layman's "body under a Dominion charter," we will observe that there is no marked evidence of humility in telling us just what is the essence and function of the Church. What is more, each and every communion generalized under the title "The Church," is pretty definitely told that this "body with a Dominion charter" will show the way. In a conversation with a very positive and aggressive "field secretary," a few days ago, the writer was plainly told that unless the work of "the Church" is "carried on as we propose," the laity will rise up and take matters in their own hands, and the Church (five or six communions), will be left high and dry. That was supposed to be an argument that no one could resist. This didn't impress the writer half as much as another presentation of the case. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always even unto the end of the world. Amen." I need not comment upon the

guarded promise of assistance to the Church "in sane forms of aggressive evangelism." There is wisely no committal in regard to insane forms. Nor is it prudent to attempt to interpret that function of the Church that "should determine what the ideals, the motives and the conscience of men should do." One wonders what the dear Martin Luther would say to that? These excursions into theology and ecclesiology by certain laymen are really only preliminary to what is manifestly the real object of the Brotherhood, namely, "to develop their activity in all that relates to social, civic and industrial life," (article two, suggested Constitution—Aims and Objects—Kent Building, Toronto, Ont.). One has visions of a convenient organization, ready-made, through which referenda, race-track legislation, victory loans, labor enactments, petitions to parliament, general elections, all of which will be classed as great moral issues, may be promoted. It is useless for individual speakers to assure us that no such thought is in the mind of the Brotherhood. The stage is set for these things, and what the officers of to-day may protest the officers of tomorrow may perform. That Dominion Charter looks like business, and the spirit of the men who wrote those "aims and objects" will not be at all backward in coming forward to assert themselves.

* * * * *

"Spectator's" point in analysing this "Christian Men's Brotherhood," is a very serious one indeed. Here is an incorporated body carrying on a propaganda of a most aggressive nature. It has set out on a kind of "world-power or downfall" spirit. It has not been content to try out its plans of conquest or its blessings for humanity in a circumscribed area, like the city of Toronto, nor waited for a reasonable time, say three or four years to see the results, but sends its agents and missionaries at once into every corner of the Dominion, so that all may stand or fall together. Is the Anglican Church to be swept into this new incorporated body with a paid staff, without due consideration? Have those in authority in our Church been consulted, and have they given their approval, or is the responsibility thrown upon the shoulders of individual priests to promote or reject it in their several parishes? The writer submits that here is a situation where the corporate and official leadership of the Bishops is needed if ever they are to assume responsibility for the policy of the Church over which they preside. No individual priest should be left without guidance on such a serious question. If constituted authority says fall in line, very well, the responsibility is not that of the priest. If it says refrain, he can point to his orders from headquarters. "Spectator" feels that in the hands of wise men some of the objects of the Brotherhood might be usefully undertaken, but he is convinced that the type of men who have conceived and inaugurated this organization is the well-known type that places an inordinate emphasis on legislation as a regenerating force, and measures spiritual development by the number of big things it can point to as the apparent result of its labor. They want to sweep men into the Church by convincing them that they will be lonely if they stay out. In this atmosphere there is no place for Anglican ideals. We shall be hustled along by an organization whose promoters are ecclesiastical opportunists, bound by no historic principles. We should be surprised if Presbyterianism is happy in this company. It would seem to the writer that some kind of entente ought to be arranged by Anglicans with the Presbyterian Church of Canada, for both communions possess reverence for sound learning and Church traditions, and are not easily moved by doubtful schemes to attain results in a hurry. They are faced at this moment by a "flyer" in ecclesiastical "big business." The Brotherhood looks like a "holding company" or a "pool" in spiritual interests. The Kingdom of God is to be won not by humble and contrite hearts, but by my might and by my power, saith the C.M.B.F.

"Spectator."

* * *

Remember that worry, anxiety and impetuosity never accomplish efficient, constructive results.

Remember that you do not need to become excited to be a success. You need to become earnest.

Remember that when things go all wrong, then is the time to sit quietly and get hold of yourself. Do not try to do anything until you have quieted your mind.

Remember that God works in harmony and peace. His peace is with you always, but you must stop your turbulent flood of thoughts and realize it.

Selected.

The Bible Lesson

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

Second Sunday after Christmas, Jan. 4th, 1920.

Subject: The Visit of the Wise Men,
St. Matt. 2: 1-12.

1. Searching for a King. We cannot help being impressed by the fact that they took much trouble to prosecute their search. Travel in those days was difficult, and the journey was great. In some way they connected the appearance of a star with the birth of a king of the Jews. They were not Jews themselves but, perhaps, had learned from Jews of the dispersion, concerning their expectation of the Messiah King. It is less probable that they knew of the prophecy of Balaam, "A star shall rise out of Jacob" but, undoubtedly, Divine guidance in some way led them to associate the ideas of the star and the King. They may not even have realized that they were being guided by Divine Providence until after they had left Herod. We do not always know such guidance ourselves until we are able to look back over the past. These men were perhaps very ignorant of God, but they were true seekers, and as such God helped them.

On arriving in the country of the Jews they simply followed the course which their wisdom suggested. They went to the capital city, Jerusalem, and made inquiry there. Perhaps they called upon Herod. At any rate he heard of their search and began to make inquiry himself. The chief priests and scribes were called. The Scriptures were examined and Bethlehem was pointed out as being designated by prophecy as the place for the birth of the Messiah.

Without pausing to contrast the difference in spirit between Herod's search and that of the Magi, let us note the sequence or progress of their seeking. Here is the order as they followed it—a star; a prompting in their own spirit connecting it with the birth of a King; their journey to Judea; arrival at the capital; application to Herod; consultation of priests and scribes; reference to the Holy Scriptures; Bethlehem indicated by the Scriptures and by the miraculous appearing of a star to guide them. Is it not a blending of Divine guidance and the practical use of those means which were at hand to aid them? This gives us a useful lesson for ourselves today—to be in earnest, to look for Divine guidance and to use the means God has provided.

2. Herod was troubled and baffled. There was much in Herod's life to make him uneasy. The visit of the Magi and their suggestion of the birth of a King caused him great disturbance. He was very much in earnest to find this King and used the means at hand—priests and Scriptures—but with an evil purpose. There is nothing more sad than knowing the right means and trying to use them for a wrong end. God would not permit him to succeed. There were some things Herod knew better than the Magi. He could consult the priests and the men who were well instructed in the Scriptures and he, no doubt, believed that priests and scriptures could help. He failed because he was not a "man of good will." The Christmas message of Peace he could not, therefore, know. All his priests and scribes and scriptures and authority were of no avail to find the King. Yet "men of good will" like the shepherds and the Magi found the way open and came to worship.

3. The Magi rewarded. Their long journey ended in the triumph of their faith, patience and hope. Few scenes have more strongly appealed to the imagination of Christian minds than that which we call the "Adoration of the Magi." This passage of surpassing beauty from the pen of St. Matthew has made it live. Christian art has helped to enshrine it in our memory and Christian literature has loved to dwell upon it, as upon many things connected with this unique event.

The Magi not only worshipped but presented their symbolic gifts in true Oriental fashion. Gold, frankincense and myrrh may be said to symbolize Royalty, Divinity and Sacrifice. They gave their gifts as part of their homage. And we are taught that giving is part of worship. Our gifts will only be worthy when we realize that. Also, they are only acceptable to God when given in such a spirit.

4. The Epiphany, or manifestation of Christ to the Gentiles, had its beginning in the experience of these wise men. It is our duty to help make Him manifest to all mankind.

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A JERUSALEM-BETHLEHEM TRIP

Rev. J. B. ELLIOTT, Belfast, Ireland

HOW true it is, that, when one least expects it, the unexpected always happens—and certainly on active service. Thus it happened on April 5th, 1918.

Starting out for a necessary visit to the dentist at Ramallah, I found he was "out." Lucky for me, because it meant that I was able to continue my journey, and arrived in the Holy City by means of a lorry. I could hardly believe my luck. I knew that if I had left my visit till the following week, my chances of seeing Jerusalem would be decidedly slim. Also, with the prospects of the Division being sent to France, I might have found the 117th Brigade far afield on the way to Alexandria.

It took just one hour for the lorry to cover the ten miles from Ramallah to Jerusalem. Dozens of lorries were coming and going along this famous high road between the Holy City and the ancient Shechem. It is locally known as the Jerusalem-Nablus road.

On arriving in the Holy City a military policeman advised my reporting at the Governor's Residence, which I did. I learnt that passes into the city were quite unnecessary. So the next thing to do was to book a bed for the night, in one of the only at all suitable hotels. I got a very clean room in the New Grand Hotel, and thought myself lucky, as there were many officers in the city. My last meal had been a scrap-meal at Ramallah, so an early tea was very welcome. The light was going, so I thought it wise to get a guide-book, and see as much as I could before sundown. As in Canada, there is no twilight in the East. I got a 25-piastre guide-book at Cook's & Co. I might have been shopping at the firm's office in College Green in Dublin. Off again.

Leaving the city by the Jaffa Gate—associated with which is the broken-wall-Kaiser episode, I started for Caiaphas' palace. The Tower of David is to be seen on the right—from the hotel. "The tower was standing here when our Saviour was a visitor in Jerusalem, and His shadow may have rested upon it as He walked in Zion." Passing down Zion Street, we saw Zion Gate, or the Gate of David, on the summit of the ridge of Zion. Close beside this is the Armenian Convent. Inside the grounds is the Church of St. James, where the Apostle was beheaded. (Acts 12:2.)

Next we visited the Palace of Caiaphas. We were shown the spot where St. Peter is supposed to have stood when he denied our Lord. A small pillar is shown where the actual cock is said to have crowed. A little south of the palace is a mosque, where is to be seen the Tomb of David. (1 Kings 11:43.) The tomb is in a small room adjoining the very awe-inspiring Coenaculum. The Coenaculum, or Chamber of the Last Supper, was to me one of the most lasting impressions gained while in Jerusalem. We were shown the actual spot where the table is said to have stood. The room is truly "an Upper Chamber" of St. Mark 14:15.

From the Dung Gate, where all the refuse of the city was thrown out for centuries, we could see below us the Village of Siloam. The Pool is said to be there, but travellers learn to their disappointment that the old hymn of Heber's, "By Cool Siloam's Shady Rill," is not now a fact. I was sorry not to be able to get down to the village, but time would not allow. I had only 24 hours to do all the sightseeing I wanted to do.

Next we headed for the famous Mosque of Omar. I was very lucky to be able to see the interior, and it is indeed a dome of massive beauty. It stands where once stood the old temple designed by David and exe-

cuted by Solomon. It was rebuilt and restored by Zerubbabel and Herod. "It stands on the summit of Mt. Moriah—tradition says on the very spot where Ornan had his thrashing floor—where Abraham offered up Isaac—where David interceded for the plague-stricken people—and where the Jewish temple—the glory of Israel stood. No one can stand before this magnificent building with its coloured tiles and marbles glistening in the sunlight, as once the "goodly stones of the temple" shone before the eyes of the Disciples, and not be moved with a strong emotion. One's thoughts rush away to the past, when psalmists wrote and patriots sung of the temple's glory. "Hither the tribes came up"; here shone forth the Light of Shek-mah; here was the centre of the religious, the poetical and the political life of God's chosen nation. And then one thinks of the defeats and the disasters consequent upon disobedience; how glory after glory vanished, until alien powers desolated and utterly destroyed the holy place. One thinks of devout Jews in every land, oppressed and burdened, turning towards this sacred site, and remembering it with tears, as they pray for restoration to their land. Above all, the Christian thinks of the little Child presented in its court by the Holy Mother; of the Youth, asking and answering questions; the Divine Man "teaching and preaching the things concerning Himself."

The sacred rock, where Isaac was brought to be offered up, is beneath the dome.

The next object of interest was the Garden of Gethsemane, on the western slope of Olivet, near the brook Kidron, which runs between the garden and the city. The sacredness of all this area is very real. I went into the garden and ruthlessly picked some sprigs of spruce and cedar. It is all very hallowed, but the frequent building of churches and chapels right on top of the various holy places ruins the effect. "Over there in Jerusalem His Body was crucified; but here was the scene of the crucifixion of His Soul. There the letter of the law was executed, but here the awful weight of its spirit was borne. There He drank the dregs of sorrow, but here the 'full cup' was wrung out of Him." The rain fell as I went up the side of the Mount of Olives, but, nothing deterred, I kept on going, and the evening turned out fine. The German buildings at the top of the hill are unpleasant to think of—let alone gaze upon. I did not waste a moment looking at them. Passing round the crest of the hill, I struck out for Bethany. It was too far to reach, the evening shadows being upon me. One thought of Mary and Martha and Lazarus. (St. John 11.) Half a mile from the village, I had reluctantly to retrace my steps, as night was upon me.

Wending down the mountain side, a strange sight appeared: hundreds of cattle, camels and donkeys, being driven by refugees from Es Salt. They were a pitiable sight, but they would be 100 per cent. worse off if they were still in the hands of the Turk. I examined the brook Kidron on the way back to the city, but it, like the Pool of Siloam, is quite dried up.

And so to bed at the New Grand.

Bethlehem.

I slept most soundly, in spite of a medley of the weirdest sounds during the early part of the night. Up at 6 a.m., I had an excellent breakfast, in spite of the shortage of food, and headed off for Bethlehem, six miles due south. Next to Jerusalem,

I wanted most of all to see the beautiful little village where the Saviour of the world was born. No lorries were to be seen en route, till I got within about three miles of Bethlehem, and then I was passed by a "Thornycroft" heading for Hebron. I got a mile lift at any rate. I overtook a party of Indians—Ambulance Section—who were also on their way to see the village of the Nativity.

The valley of Rephaim lies between Jerusalem and Bethlehem. It is of interest to note that this valley is the boundary line between Judah and Benjamin, where the Philistines were defeated by David. (2 Sam. 22:12, 13.)

On the left-hand side of the road, about half-way to Bethlehem, one sees the Well of the Magi, where the Wise Men are said to have refreshed themselves while in doubt after leaving Herod. Further on, one can see a depression in the wall opposite the gate of the Greek Convent. These are said to have been made by Elijah when fleeing from Jezebel.

About two miles from Bethlehem is Rachel's Tomb—a small, modern building with a dome. The pathetic story of her dying in giving birth to Benjamin is well known. (Gen. 25.) She had travelled—probably by camel, or donkey, all the way from Beiten—the Bible Bethel, 16 miles in the Ephraim direction. It made one realize what travelling was in the olden days, even for strong, healthy men.

The approach to Bethlehem is most picturesque. On the right is the village of Beit Jala. One's mind was filled at once, on seeing Bethlehem, with the Old Testament stories of David, Ruth and others. I made at once for the Church of the Holy Nativity, where all that is sacred and holy in connection with the Birth of Christ is to be found. I got hold of an intelligent little Greek boy, and took him as my guide. He was quite useful, as he could speak English fluently. The church is a very solid structure. The roof was pillaged recently for lead by the Turks. The mosaics on the walls and the magnificent candlesticks—10 feet high—were the chief interests in the main building. Of course, the special spot of interest is the Grotto of the Nativity, which is a cave in the rock, over and around which the church and convent buildings are raised. The Greek boy led me down countless steps in the pitch dark, save for the dim light of a wax torch. As one's eyes got used to the darkness, the outline of a British soldier, on guard, could be seen. It gave me a shiver to think that this was necessary. But when one thinks of the regime of the Turk, and the annual fights that took place between the different nations, the marvel is that there were so few of the military to keep the peace. A great tribute to Allenby. The manger is marked by a beautiful 14-pointed silver star. Over the hollow in the wall—which is really what the manger is—is the inscription: "Hic De Virgine Maria Jesus Christus Natus Est." On the far side of the cave is a small chapel which marks the spot where the cradle rested. The glint of the soldier's bayonet in the dark gave one a shudder as one thought of the sacredness of the spot.

Two spots of interest remained to be seen in Bethlehem—the Well of David and the Milk Grotto. This grotto commemorates the spot where the mother of Jesus is said to have stayed for a period of time before the flight into Egypt. Small white sandstone souvenirs are to be had here, with an impression of the Virgin and Child on the obverse, and a cross on the reverse. The Well of David, just outside the city, is a very interesting sight, especially as it is a typical Eastern well. I picked a piece of maidenhair fern from the mouth of the well, and took a photograph of it, but, unfortunately, it was a failure. One more, and really beautiful sight, was the distant view

of the Shepherd's Field. About three-quarters of a mile from the village, we could see it, snuggling in the valley, beneath which lay the Valley of the Jordan. Phillips Brooks' grand Christmas hymn, "O Little Town of Bethlehem," seemed to ring in one's ears. I think he must have really seen the whole setting.

Now began a hurried return to Jerusalem. In vain I looked out for a lorry. But perhaps it did one good to have to walk the six miles, especially when one passed dozens of the Es Salt refugees straggling along the road—a truly sorry sight. Just before reaching the city, the mundane had to be thought of, and the ration dump was the immediate objective. The Sergeant in charge gave me two fine loaves of bread and three-quarters of a pound of cheddar cheese. Luckily, the hotel had been able to provide the necessary bread for the previous meals. After lunch at the New Grand Hotel, I felt that I would not have completed my trip and have "done" Jerusalem properly without seeing the Church of the Holy Sepulchre. But oh, it's a medley of strange antiquities! It reminded me more of a religious museum than anything else. Still, I did it, and saw the supposed New Tomb, and all the vying of religious bodies—Greek, Armenian, Copt, Syrian, Russian, Roman Catholic and Protestant. I cleared out quickly. I learnt a lesson—that our Churches at home must get together and give a true Christian lead to these sadly misguided bodies in the East. One could not help being deeply struck with the devotion of pilgrims to the church, and very especially of the Es Salt refugees, who probably were seeing the Holy City for the first time in their lives. It made one feel the oneness of us all, coming from different parts of the world even though of very different faiths, yet primarily Christian.

Leaving the church we passed through the Gate of Stephen, which commemorates the actual spot where he was stoned, and headed for Gordon's Calvary. It is nothing more than a rugged knoll, where are buried a number of Moslems. Jeremiah's Grotto is immediately beneath the Calvary site. Scholars of all schools of thought are agreed that what is commonly called "Gordon's Calvary" is the true, authentic Crucifixion spot of our Lord and the two thieves. General Gordon, a deep Bible student, as well as a great Christian soldier, made a great study of this subject many years ago. And yet to-day, thousands from all parts of the world "swallow"—to use rather an unkind word—the commonly accepted tradition that Christ was crucified, buried, etc., in that part of Jerusalem which is covered by the Church of the Holy Sepulchre. Mrs. Alexander's hymn, "There is a Green Hill Far Away, Outside a City Wall," seems to tally with the theory of Gordon, and, what is more important, it fits in with Holy Writ. The garden is well laid out and cared for. In passing it may be of interest to state that one of my C.O.'s, Lieut.-Col. Robertson, D.S.O., of the 44th Brigade R.F.A., obtained the right of becoming custodian of the garden. When he first arrived in Jerusalem, he was so struck by the lack of care taken of this sacred part that he at once offered his services to the American Consul. By paying down £25, he has the privilege of this custodianship. A Jewish woman showed me the new tomb. On being asked what she was, she replied: "Yes, I am a Jewess—a Carian Jewess. You see we don't believe in the Talmud. I really ought to be a Christian. I ought to be better than I am—for I know better." A strange confession from one of a race which thinks Christians quite astray in their beliefs.

A rapid survey of the beautiful St. George's Collegiate Church was my next and last inspection. One cannot

(Continued on page 841.)

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Correspondence

IS IT THE CHURCH'S BUSINESS?

Sir,—I am much interested in a letter in your issue of November 27th, headed, "Is it the Church's Business?" May I remark upon one paragraph? "A strong plea is put in, on behalf of the returned soldiers, who need, it is said, after the years of privation, pain and sacrifice, the stimulus of pleasure, and the necessity is urged of the Church coming to the viewpoint of the soldier in this matter." Is it not much more important to come to the viewpoint of the Master? He calls His people to be separate from the world, Matt. 6:24; 2 Cor. 6:14-18. I think too highly of our returned soldiers to believe that they crave empty pleasures, such as dancing and card playing; they would be much more attracted by sterling piety and unselfishness. It seems strange to me that one hears so very seldom a sermon on the joys of the Christian life, see Neh. 8:10, surely that would be attractive to both young and old. In Numbers and Deuteronomy what prominence is given to rejoicing in God, and in Deut. 28:47 sorrow was brought upon God's people because they did not rejoice. Though an old woman now of more than 75, I can remember vividly the joy when at seventeen or eighteen I gave up dancing and worldly amusements and decided to follow God fully. Can you not induce some of our clergy to dwell on the joy God gives now and here to His children? I cannot but believe this would be attractive to many.

An Old Disciple.

Sir,—I would like to express agreement with the opinion that the Church could make no greater mistake than to enter into competition with the dance hall and the picture show. Nor can we regard a euchre party or a dance as a means of grace. We shall never get people into church by means of euchre parties and dances. But is this any reason why the Church should not enter into these things? Is it not the Church's business to be interested in everything of interest in the life of her children? Is not the Church's detachment from the every-day life and interests of her people—their work, business, pleasures, recreations and amusements—more likely to send young people to dance halls and other places

than the social evening in the parish hall? Everybody is glad that the "bar" is done away with, but is there not a feeling in many of our young men that the Church is stronger on "prohibitions" than it is in providing opportunities for wholesome, social intercourse and intimacies, and for enjoyable and, may we not say necessary recreations?

What is the Church in Toronto doing for the thousands of young men and women living in boarding houses and lodgings? No wonder the dance halls, movies, and other places are so full, and some of our churches not so well filled. If the Church and Churchmen would open their parish rooms and their homes for sane, sensible amusements—not with any scheme of moral and social uplift, or as an indirect method of getting people to church, but with the simple objects of being sympathetically interested in everything our people are interested in and helping our young people to have a good time in a wholesome way, we should not only be doing the right and sensible thing, but we should gain ears willing to listen to us when we want to talk about these things. The parent who is fortunate enough to have his youngsters around him at home and lets them and their friends dance and jazz and play euchre to their hearts' content, may lose a little rest, but he will grow old slowly and won't need to worry about the dance halls. Moreover, he will find his young people quite interested in their home, and quite serious in matters of importance. And if the Church would more fully realize her parental relationship to her children she would win their respect and love, and they would be a great source of strength to her in her serious work of preparing the world for the coming of the King.

Father of Seven.

CHILDREN'S SERVICES.

Sir,—What a pity "Old Age" seemed to lose the point of your splendid editorial on children's sermons! I am thankful I haven't a congregation of "old agers," although many are over sixty. After all, the Christian life is eternal youth. Let us be young in spirit and childlike in thought and speech. The whole trouble with the Church to-day is that she has grown old and out-of-date through her clergy and laity. The children and young people are positively bored by the services and by the "don'ts" of the "old agers." The Prayer Book services may be inspired, but only too often they are rendered by the mere saying of so many words. We know the Bible is inspired, and even it is often read to no advantage. The children in the Church cannot understand the Church services. They can understand the simple explanation of the Word of God. Our Lord's desire for us as His servants is found in His words to Peter, "Feed my lambs." That does not mean only to train children to reverence the Church service and to attend a Church service. We do not find any definite reference in the New Testament to any liturgical service, but we do find on every page the preaching of the Word, the feeding of the flock.

The days have gone when parents bring their children to church, or if they come themselves they leave the children at home. Many a time have I welcomed some part of the service when, as a lad, I could bow my head (an attitude of reverence) and doze until the last "Amen" was said. So to-day, if children do come to church it is only a time to put up with until they are older and can stay away. Our Lord's example is enough for me to make a place for children in the morning service. The baptismal exhortation reads, "And that he may know these things the better, ye shall call upon him to hear sermons." Poor

child! I have always had a hymn, prayer and sermon for the children every Sunday morning at the regular service. The sermon is always holding up our Saviour and contains a little memory story. I love to think of the children in church. I love to think of our Lord and the way He will welcome those children into the Heavenly Home. I often think a minister is losing a great opportunity by not speaking to his children in the Church. "Old Age" makes me think of the disciples, as they would drive the children away when Jesus desired that they should come to Him. A minister can always speak very plainly to the children. Possibly the congregation find it is too plain, as often the sermon fits them and exposes to them their own wickedness.

A large number of ministers to-day are giving a place in one service during the Sunday to children, and they find it is a means of teaching both old and young. In fact, many of the grown-ups come to hear the children's sermon.

A. Norman Barclay.

Hamilton.

AN ACKNOWLEDGMENT.

Sir,—I desire to acknowledge with thanks receipt of a parcel of books for prairie library from an anonymous reader of the "Canadian Churchman."

H. L. Nobbs.

Hanna, Alta.

THE JESUS OF HISTORY.

Sir,—I am grateful to the Rev. A. E. Bruce for drawing the attention of your readers to the above book, as it gives me the opportunity of explaining why I consider it a good one for the purpose for which I recommended it.

Let me state, at the outset, that I think it is extremely important that the Christian Church should fully believe and teach, as a deep-souled conviction, that Jesus is the only begotten Son of God, the Word Who became Flesh and dwelt among us, with all that this involves. How, then, could I recommend a book which does not state the author's unequivocal belief in these things as indisputable facts?

In answering this may I point out:—

1. That the book embodies a series of lectures delivered to non-Christian native students of India who would not accept the authority of the Bible.
2. That accordingly Prof. Glover assumed nothing, but wisely sought to carry his audience with him, step by step, and studied with them the story of Jesus, chiefly that of the synoptic Gospels, not as an inspired record, but simply as a matter of history.
3. He then carried the study further on the same historical lines down through the centuries of Christendom and traced the enormous influence of Jesus on the human race.
4. He then presented to his hearers the challenge to account for these cumulative series of tremendous facts, which every fair-minded man with sufficient knowledge would admit to be facts.
5. He rightly emphasized the gravity of sin, the fact that it must inevitably separate human sinners from God, and the need, therefore, for man's reconciliation to God, which he claimed in the following words, that Jesus, as the Lamb of God, had accomplished: "For, as we survey the centuries, we find that the Lamb of God has taken away the sins of the world to a degree that no one can imagine who has not studied the ancient world. Those who know the heathen world intimately will know best the difference He has made. All this new life, this new joy, this new victory over death and sin is attached

to the living and victorious Son of God" (pp. 179, 180).

In view of this and similar passages, it is not easy to see how Mr. Bruce could rightly form his opinion that "His 'Jesus of History' is simply a good man with Whom God dwelt, and his panacea for the ills of humanity is social betterment, civic, state, hygiene, etc."

From the glowing commendation of the foreword to the book, written by the Archbishop of Canterbury, he evidently would not agree with Mr. Bruce that "The Jesus of History" is "an out-and-out heretical book," and "calculated to destroy the Catholic and Apostolic Faith in Christ as God."

I am far more apprehensive that the unbelief of lukewarm Christians, who say the Creed Sunday by Sunday without its truths transforming their lives, should "destroy the Catholic and Apostolic Faith in Christ as God" than that the earnest endeavour to follow, as a personal experience, the Truth as it is in Jesus, even though it may be only partially grasped by the seeker, should do so. I recommended Prof. Glover's book, not as an exposition of what Christ and His religion were, but as an intensely interesting and enlightening answer to the question, What has Christianity done for the human race?

Prof. Glover is an original and bold thinker, and, as such, it would be strange if we agreed with all his conclusions. He claims by no means to have said the last word, and holds that there is more in Jesus than we have yet discovered. He emphasizes the most important truth that it is only what we discover as a personal experience that we really believe and know. Much of our so-called belief to-day is no more than a mild acceptance of certain truths about Christ which we do not know by experience, and which, therefore, are not a power in our lives.

I am quite willing to admit that it is open to question whether I was wise to recommend a book whose author holds a view of Biblical inspiration which, though held by many in our Church to-day, I strongly deprecate, and which, I believe, has led to much lack of faith. But the very fact that the author does hold this view makes his evidence on the question as to what Christianity has done for the human race all the more weighty, especially to Jews and other unbelievers in Jesus Christ as the Son of God and the Saviour of the world.

I, therefore, consider the book a most valuable one to lead modern, educated Jews, great numbers of whom are Agnostic or Unitarian, to a serious consideration of Jesus, starting with ordinary historical premises which fair-minded Jews would admit, and bringing them to face the issue. If they will honestly face these historical facts and follow Him thus far experimentally, the Holy Spirit will lead them on from faith to faith. But they are only likely to do this when they first see love, joy, peace, etc., the fruits of the Spirit, in our lives. They will see these fruits in us if our faith in Christ is real.

The correspondence with the "Canadian Jewish Chronicle," to which Mr. Bruce referred, has been printed as a pamphlet entitled, "Has Christianity Failed?—A Jewish Viewpoint," and can be obtained from the Upper Canada Tract Society. Bishop Ryle's tract, "The True Church," which I sent to the editor of the "Canadian Jewish Chronicle," to explain my conception of a true Christian, contains much for us to read, learn and inwardly digest to-day. It can be obtained from the "Evangelical Publishers," 858 College St., and elsewhere. I shall be delighted to hear of any book embodying the excellent features of "The Jesus of History," without the drawback referred to above.

D. B. Langford.

Toronto, Ont.

Sir,—Among the Presbyterians is one entitled "Objective," written by an Anglican to mandment. pamphlet, as one long for gard to the A.F.M. It is mittee to issue would help d may exist o objective. I pamphlet got for the A.F. pay the exp

Sir,—There Canada that carries with towards the are faced w It may, the say that Brotherhood sent. The eration (w affiliated) h the half mil children in 50 per cent French Red to the refu sixty delega United Stat hood Congre to visit the report is a

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FORWARD MOVEMENT.

Sir,—Among the publications of the Presbyterian Forward Movement is one entitled, "The Financial Objective," which almost provokes an Anglican to disobey the tenth commandment. The definiteness of this pamphlet, as well as the detail, makes one long for something similar in regard to the financial objective of the A.F.M. It is not too late for our committee to issue such a booklet, and it would help dispel any haziness which may exist concerning our financial objective. I am confident that a pamphlet gotten out on similar lines for the A.F.M. would more than repay the expense involved.

An Interested One.

CHRISTIAN MEN'S BROTHERHOOD.

A Christian's Appeal.

Sir,—There is a growing feeling in Canada that our present prosperity carries with it a great responsibility towards the millions in Europe who are faced with starvation this winter. It may, therefore, be of interest to say that through the Canadian Brotherhood Federation relief is being sent. The World Brotherhood Federation (with which the C.B.F. is affiliated) has undertaken the care of the half million fatherless and orphan children in Serbia, and is also bearing 50 per cent. of the expenses of the French Red Cross in supplying relief to the refugees. In September last sixty delegates from Canada and the United States to the World Brotherhood Congress in London were invited to visit the war regions. Part of their report is as follows:—

"We saw scenes of desolation such as cannot be described. Old men, women and children are valiantly attempting to begin anew their lives in the regions that the enemy has destroyed. Our hearts have bled at their dire extremity, and we thank God that through the Brotherhood relief is being sent.

"We know that when more men and women from this country visit these regions they will be impelled to alleviate the suffering, but without waiting until then and before the full force of winter comes, we would request them to support the work of the Brotherhood in the places that unbrotherly enmity has laid waste."

At this Christmas season thousands of dollars are being spent in presents. May we suggest that it would be in the nature of a gift to Him Who gave such gifts to men to send a donation to help these hungry and homeless ones, among whom are so many children for whom in the world there seems to be "no room?"

Thos. Howell,
General Secretary.
J. O. McCarthy,
General Treasurer.

REINDEER FOR JAMES' BAY DISTRICT.

Sir,—In "The Canadian Churchman" under date of July 31st, 1919, appear some caustic remarks and criticisms of the plan to assist Dr. Walton in the securing of a herd of reindeer for the east side of Hudson Bay.

We are indebted to Rev. Canon S. Gould for the proofs submitted that the plan of the company is not feasible because of a few natural obstacles, and therefore that the purpose of the company to assist Rev. W. G. Walton in securing a small herd of reindeer from Alaska cannot be carried out. He has shown that because the thing has never been done before that it cannot be done at all. He is mistaken when he says that a land drive of 1,500 miles is involved

and when he volunteers the information that because there are a few flies at the Mackenzie delta the reindeer will all be eaten alive.

Did you ever hear of mosquitoes in Alaska? Has it ever occurred to your readers that thousands of miles of trackless wilderness are traversed in Alaska every winter by means of reindeer teams and that we never made the statement "that the journey must be carried out in the brief Arctic summer."

Now with all deference we wish to make this positive statement concerning the supplying of at least 100 head of reindeer for Mr. Walton's Mission—that the North American Reindeer Company has agreed to deliver at Nelson or Churchill on Hudson Bay 100 head of domestic reindeer for Mr. Walton (which the Canadian Government have agreed to transport across the bay free of charge at our request) and further that we are going to see that these reindeer are delivered at Nelson or Churchill if we have to bring them from Alaska one at a time.

When Canadian clergymen and others are willing to put their shoulder to the wheel and help with our plans to establish in the far north the same industry in Canada as has meant the salvation of the native races of Alaska and the greatest boon ever conferred on all of the people of Alaska, we will welcome their criticism of our plans and purposes. In the meantime it may be as well to remember that the same spirit of opposition and criticism was manifested by people in this country when Dr. Sheldon Jackson first proposed the introduction of reindeer into Alaska.

The North American Reindeer Company is not aware of having had any assistance from "The Canadian Churchman" or from Rev. Canon S. Gould in aiding it in starting this industry that means a Godsend to the natives and Missionaries of the North as well as others vitally interested.

We have, however, the hearty approval and goodwill of many who, like Mr. Walton, Dr. Grenfell and others, are willing to leave the comforts of metropolitan homes and spend the best of their lives in the wilderness for the uplift of people in need.

While the North American Reindeer Company is organized for commercial purposes and plans on making a legitimate return for the risk and delay incident to the establishing of a new industry, we are not by any means deaf to the dire needs of the people of the far north as some of our self-appointed critics appear to be.

George B. Seiter,
Vice-President,
North American Reindeer Company.

ONE HUNDRED AND FIFTY YEARS OF CHURCH LIFE.

Sir,—I was greatly interested in reading in your journal Dr. Warburton's carefully written account of the Church in Charlottetown. He refers to the visit of the Right Rev. Charles Inglis, first Bishop of Nova Scotia, to Prince Edward Island, and says that a private diary is the only extant record of that event. I would like to point out that there is also a detailed report in English in the Quebec Gazette for the eleventh of June, 1789, the same report appearing in French in the following week's issue. We are here informed that the frigate "Dido," in command of Charles Sandys, arrived at Charlottetown on Sunday, the seventeenth of May, 1789, and that the following day Majors Lyons and Gray came aboard to call upon Bishop Inglis, and escorted him to the Governor's residence, where he was the guest of honour. On Tuesday he convened a vestry meeting, and expressed his surprise that a church had not been erected in the town; as the result a building fund was started, the Governor contributing fifty pounds. On Thursday the

Rector (Theophilus Desbrisay) and Wardens (Perry and Patterson) and members of the vestry waited on the Bishop and presented him with an address of welcome, in which they deprecated the poor condition of the church and promised to improve matters and have a place of worship built. The Bishop in his reply thanked them for their words, urged them to persevere in their task, and concluded with this benediction: "May the kingdom of the Redeemer flourish in this island, and may the mild spirit of His gospel, with the fair fruits of peace, brotherly love and practice of true religion, extensively prevail and distinguish its inhabitants." On Sunday (24th May) the Bishop preached at a service, which was held in the house of one of the wardens, and in the evening embarked on the "Dido," which sailed the next day for Québec. This frigate was the first to bring news to Canada of King George the Third's recovery from insanity, and forms of thanksgiving were used by the Bishop at all services.

Sydenham Lindsay.

Valleyfield.

DR. PAUL V. HELLIWELL WRITES FROM LIN CHING.

"To-day has been a great day here in our local church circles, and not only for the members of this station, but for all our members within a wide radius, as this is the annual festival of reception of new members into the Church, of partaking of the Holy Communion, which, with us here, is not a very frequent event, but of the greater solemnity on that account, and so altogether a day of congregating of Church members from considerable distances. This event is always preceded by a station class to which the prospective members come, to live for two weeks, learning the Gospel before they are even enrolled, when if they pass an oral examination, they are permitted to make their declaration of faith before the assembled congregation; then after passing through a period of further testing (6 months in length), they are obliged to come to another station class before they are baptized.

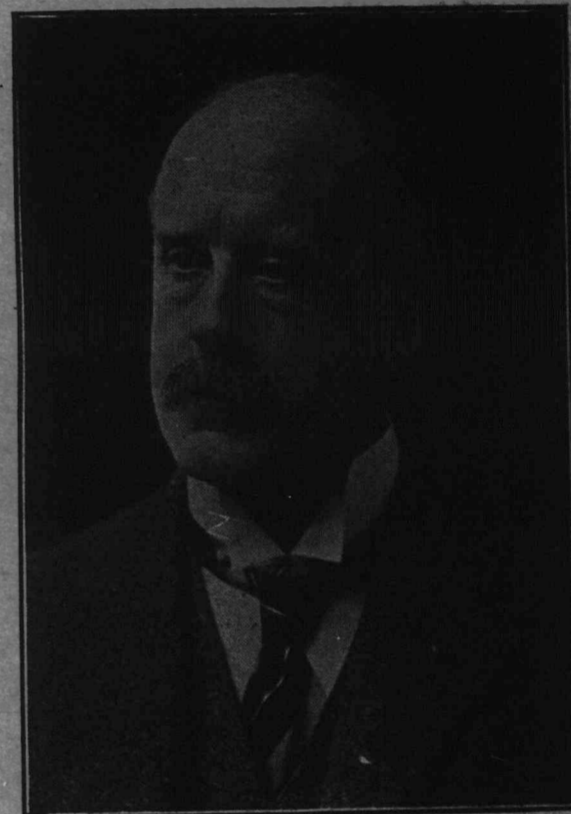
"There have been about 40 in attendance at this station class, of which 4 men and about 7 women were baptized, with about 30 men (including 10 school boys) received into the probation class. These last figures may include some who belonged to this station and were prepared separately. The services of to-day were certainly inspiring in both their numbers and their apparent earnestness, for there was a greater measure of the latter than I have yet seen in a Chinese congregation, and this seems to me to mean a good deal, as it is one of the last things that they seem to learn. Of course, their old native religious festivals are absolutely devoid of any reverence, being rather big market days than anything else.

"Last night we had a packed hall to listen to an illustrated lecture on the life of Christ, and again there was a noticeable lack of that confusion which I have seen at such affairs in the south. This morning's service was indeed inspiring, with the packed church, mostly being evidently accustomed members, able to take a good part in the service, singing loud and feelingly to the leading of the organ and a good cornet. There were also part-songs by the various schools creditably rendered, concluded by a good sermon from Mr. Eastman.

"This afternoon, we had the meeting for the reception of new members, at which we again had songs by the schools, and concluded with the big

Communion, at which they used separate cups, handed out on little trays, and all was managed very reverently and with a minimum of the gaping curiosity which has to me so far figured similar services in the south. There was one old woman admitted to-day, who heard the 'good news' in rather a unique way. Some years ago, when Mr. Ellis was on tour in the country, he gave out a slip of paper with a verse on it to her as he passed along the road. The verse read 'God is love,' but they, in their ignorance, pinned it up on the wall and burned incense to it for some time, during which she sent her men into town to find the preaching chapel, but on their first and second visits, they failed to find it. However, at last they succeeded and learned more of 'The Way' (as the Chinese has it), so that finally she has been in to this station class to study and will be received into the Church. So is some of the seed which falls by the wayside brought to fruition in God's good time.

"Of course, among these ignorant, superstition-filled old folks, there are bound to be many inaccuracies of belief and practice and one is ever ready to wonder if they will ever grasp the true significance of the vital things. The women are so prone to think that being saved means to be



MR. EVELYN MACRAE,
Who has been appointed as Lay Organizer
for the Anglican Forward Move-
ment in Toronto.

saved from 'sickness,' and others, who have learned to read, are apt to give their less fortunate sisters to believe that ability to read the 'Holy Books' constitutes salvation. So we are glad to turn in relief to the students in our schools, whose young minds can be moulded in something of a Christian pattern—and they are, indeed, the hope of China. It is splendid to see the changed attitude of this conservative class toward the Christ.

"We are getting the hospital running nicely now and hope soon to be able to send a doctor out to hold week-clinics in some of the surrounding towns."

PREFERMENTS & APPOINTMENTS

Moulton, Rev. W. B., L.Th., Rector of Clinton, Ont., to be Rector of Huntingford, Ont. (Diocese of Huron.)

BIRTH

HESKETH—At the Rectory Bay du Vin, N.B., on Dec. 4th, 1919, to Rev. and Mrs. H. Hesketh, a daughter, Mary Elizabeth.

All Over the Dominion

Rev. Dr. Renison was the speaker at the Canadian Club, Guelph, Ont., on December 17th.

In St. Barnabas' Church, Chester, Ont., the Bishop of Toronto held Confirmation on December 21st.

The Journal of the Fourth Session of the Provincial Synod of Ontario held last September has just been published.

A memorial shield in tribute to the men at one time members of St. George's Sunday School, Ottawa, killed in the war, was unveiled on December 7th, the Bishop of Ottawa officiating.

Twenty-three candidates including seven men returned from overseas, were confirmed by the Bishop of Toronto, at Holy Trinity Church, Toronto, on December 17th.

A Forward Mission was held at the Church of St. John the Divine, North Bay, Ont., during the first week of December, by the Rector, the Rev. C. Wilfred Balfour, B.A.

The memorial window in connection with the forty-five soldier members of St. Matthew's Church, Toronto, killed in action, will be unveiled on January 11th by the Bishop of Toronto.

The women of Trinity Church, Galt, Ont., have accomplished in one year the task they undertook of paying off an old floating debt of \$2,800, principal and interest, by bazaars, garden parties and monthly subscriptions.

A memorial service in honour of Canadian nurses who lost their lives during the war was held in St. Matthew's Church, Winnipeg, December 7th. The Rector, Canon McElheran, preached.

A mass meeting for the purpose of discussing the Anglican Forward Movement was held in the Parish Hall of Christ's Church Cathedral, Hamilton, Ont., December 15th. W. F. Cockshutt, M.P., of Brantford was the principal speaker.

A memorial window to the late Mrs. Sweatman, and also a tablet memorial of the late Ambrose Goodman and his son, who made the supreme sacrifice at the front, was dedicated by the Bishop of Toronto, at St. Alban's Cathedral, on December 14th.

The Bishop of Huron visited the parish of Trinity Church, Galt, on December 14th, and administered Confirmation to a class of fifty-one candidates, twenty-eight of whom were adults. The class was presented by the Rector, Rev. W. H. Snelgrove.

The preacher at St. Anne's Church, Toronto, on Sunday evening December 14th, was the Rev. R. M. Millman, M.A., at one time a Curate of the above Church, now a Missionary in the Diocese of Mid-Japan. He is being supported by the congregation of St. Anne's.

At a recent meeting of the Kiwanis Club of Saskatoon, the Chaplain Canon E. B. Smith, who was the Silent Booster for the day, gave as a first prize, "A year's subscription to the Canadian Churchman," and as a second prize, "A year's subscription to the Mission World."

A concert took place in the new Parish Hall of St. George's Church, Ste. Anne de Bellevue, on December 13th. This growing congregation has for a long time felt the need of a Parish Hall, and a series of entertainments have been arranged for the winter.

At a meeting of the congregations of the churches in the western part of Hamilton, Ont., in connection with the Forward Movement held in St. Mark's Church, on December 16th, addresses were given by Mr. L. A.

Hamilton, of Toronto, and the Bishop of Mackenzie River.

At a meeting of the London Anglican Clerical Association held early this month a paper was read by Principal Waller of Huron College, on "Centres of Gravity in Church Teaching and Experience, Considered Historically and Practically." The Gipsy Smith Mission was heartily commended by the Anglican clerics.

On Sunday morning, St. Andrew's Day, the annual Missionary service and W.A. corporate Communion was held in St. John's Church Saskatoon. The sermon was preached by the Rev. Professor Hopkins, of Emmanuel College. The Rev. Dr. Westgate preached a very inspiring sermon to a large congregation at the evening service. At the close of the service the Rector, Canon E. B. Smith, reorganized the Brotherhood of St. Andrew.

All Saints' Church, Hanna, Alberta, held its patronal fete last month and a meeting was addressed by Mrs. James, of Calgary, at which it was decided to start a branch of the Mothers' Union. An effort is to be made to start a social club for the young people of the town by hiring the Fleming Hall once weekly. An honour list of the fallen from the district has been presented to the church by the local branch of the G. W.V.A.

On December 14th at the Church of St. Jude, Roncesvalles Avenue, Toronto, a special service was held for the dedication of the soldiers' memorial tablet and window, erected to the fourteen men, members of the church, who paid the supreme sacrifice during the great war. The dedication ceremony was performed by the Right Rev. Bishop Reeve. Special hymns were sung, including one composed for the occasion by Mr. George Edwards, people's warden.

A series of debates is being conducted by the Toronto A.Y.P.A., and the Local Council is donating a shield to the successful branch. Interesting addresses have also been given by Rev. J. Cooper Robinson on Mission Work in Japan at St. Cuthbert's, Leaside, by Rev. G. Napier Smith on Mission Work in China at St. Matthew's, and by Rev. D. B. Langford on the Mission to the Jews at St. Cuthbert's, St. Hilda's, and Church of the Resurrection.

The Church of the Redeemer held a congregational reception for the veterans and their families recently. The welcome to the returned men was extended by the Rector, Rev. C. J. James, and the Rector's Warden, Mr. T. A. Mitchell, who acted as chairman for the evening. A number of speeches were given by the returned men, including Dr. F. Park and Messrs. J. Keens, S. Bennett, G. Clarkson, A. Groves and H. Barry. A memorial window with two tablets to the memory of the 42 men who fell will be put in the west transept of the Church during the winter months.

On a recent Sunday in St. Mark's Sunday School, Pakenham, the M. S.C.C. memorial shield was unveiled to the memory of the five men, once scholars of this school, who gave their lives in the great war. Master Harold Fishenden, a son of the late Pte. William Arthur Fishenden, one of five brothers who went overseas in the early days of the war, unveiled the shield. Master George Southwell read the address. This is the second memorial commemorating St. Mark's heroic dead. Standing on the terrace at the east end of the church there is a beautiful grey granite Celtic cross bearing their names. At the end of the service the Rector, the Rev. Rural Dean Turley, was presented by the senior churchwarden, Mr. James Howe, with a purse of over \$200.

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EDM

The Rev. organizing se Movement, a Innisfree on arrangement conference to on January 1 attended by points on the Lloydminster was displayed for the For Men's club many of the ing more c parishes an Anglican M body.

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A memori cently in St. cliff, to com one woman the suprem The special W. J. Tayl Rev. Capt. The Rev. C known of th their end. were: Lieut H. L. Smith James Barr A. Ayres; Captain N. Kesteven-B when his h at Neuve E refused to carry hi has not bee

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EDMONTON NOTES.

The Rev. Canon McKim, diocesan organizing secretary for the Forward Movement, attended a conference at Innisfree on December 10th, to make arrangements for an inter-church conference to be held in Vermilion on January 14th. The conference was attended by clergy and laity from points on the C.N.R., as far east as Lloydminster. The greatest interest was displayed in the arrangements for the Forward Movement.

Men's clubs are being formed by many of the city churches, thus linking more closely the work of the parishes amongst men, with the Anglican Men's Society, the parent body.

ST. NICHOLAS, BIRCHCLIFF, ONT.

A memorial tablet was unveiled recently in St. Nicholas' Church, Birchcliff, to commemorate the bravery of one woman and seven men, who made the supreme sacrifice in the war. The special preachers were Rev. Capt. W. J. Taylor in the morning, and Rev. Capt. L. Skey in the evening. The Rev. C. E. Luce told what was known of the way in which they met their end. Those commemorated were: Lieut. John B. Freeland; Lieut. H. L. Smith, R.A.M.C.; Mr. and Mrs. James Barr; Pte. F. W. Wright; Pte. A. Ayres; Pte. J. W. Morrison, and Captain N. Kesteven-Balshaw. Capt. Kesteven-Balshaw was wounded when his battalion was surrounded at Neuve Eglise, France, in 1918, but refused to allow his men to attempt to carry him out of the battle. He has not been heard of since that day.

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PROGRESS AT SMITH'S FALLS.

The second annual apportionment collection in St. John's Church, Smith's Falls, diocese of Ottawa, was recently taken, when upwards of \$900 was contributed through the envelopes for the installation of two new furnaces and the electrical rewiring of the church. The women of the church have also recently raised \$700 for the debt on the parish hall, thus reducing the mortgage to a small figure. For several years the women have devoted their energies to this good work. The hall is known as the "Nesbitt Memorial" after a former honoured Rector. The branch of the W.A. is one of the largest in the diocese, faithfully and without weariness doing its work from month to month. The Hospital Auxiliary has a large membership and contributes funds and furnishings for the upkeep of the public hospital, which is one of the town's most excellent institutions. The Rector, in a recent address, declared that the women of the church in Smith's Falls were unexcelled in good works and a living example of devotion and harmony in all parochial work. For the Forward Movement, there is a strong organization for house to house visiting, intercessions are made at the daily services, and in sermons and addresses the great Dominion-wide mission of the Anglican Church is kept in the forefront.

THE BISHOP OF ONTARIO'S TRIBUTE TO THE LATE ARCHDEACON MACKAY.

There are many who can testify better than I can to the loss the Church has sustained by the passing of Archdeacon Mackay, though I have some knowledge of the valuable work he was doing, both in his own diocese and in the wider capacity of secretary to the Provincial Synod. But these few lines are rather the appreciation of a friend who saw a good deal of him when off duty. Mackay was essentially a "friendly" man, and I expect there are a number of others besides myself who are experiencing a real sense of bereavement in the loss of our friend. It has been my good fortune for some years now to spend a brief summer vacation in the same hotel with him at Metis. Consequently, I got to know him very well, and became much attached to him. He was very popular with all the guests, and justifiably so, for, quite unobtrusively, he seemed to lay himself out to make things pleasant for everybody. If strangers came, who seemed to be outside the intimate group that naturally forms itself under such circumstances, the Archdeacon and his sweet-natured wife used quietly to bring them somehow into the general friendly circle. He was an enthusiastic golfer, and certainly possessed one important qualification for success, in that he never lost his temper under the most adverse circumstances. Many a time have I partnered him in matches against two laymen, which used jokingly to be called the Church against the World, and he was always optimistic, even when our fortunes seemed at the lowest ebb. Consequently, we were frequently successful. That was, I think, the spirit in which he approached life, in every phase of which he took a keen interest. He had a strongly developed sense of humour which added to his attractiveness. At the same time, one could not have much to do with him without understanding what was behind his cheery outlook on life, which was his un-failing faith in and devotion to the Master Whose cause he had sworn to serve. I saw him about a fortnight before he passed away, and was deeply impressed with the cheerful courage with which he was bearing the

unexpected burden laid upon him. It was hoped then that he would recover, but God has willed otherwise, and called him to Himself. His wife, I am sure, will have the warm sympathy of all who knew him in her bereavement. It seems difficult to realize that one will never see again in this life his keen, cheerful, friendly face, and he will be greatly missed. I hope this unconventional tribute may not be taken amiss. It is an imperfect attempt to express a very real sense of personal loss.

Edward, Ontario.
Kingston.

ANGLICAN COMMITTEE FOR SOCIAL SERVICE.

At a meeting of the Executive of the Anglican War Service Commission, held in the Toronto Diocesan Synod office, it was decided that the Executive Committee should in future function as a special committee of the Council for Social Service. The War Service Executive will be constituted as follows: The Bishop of Ottawa, chairman; Major-General Hodgins, vice-chairman; the Bishops of Montreal, Toronto and Ontario, Dean Starr, Mr. Justice Hodgins, Brigadier-General C. H. Mitchell, Colonel the Rev. J. M. Almond, Rev. Dr. Seager, Mr. R. W. Allin, Major Burbridge, Mr. J. M. McWhinney, treasurer; Canon Vernon, general secretary.

ST. GEORGE'S MISSION HALL, KINGSTON, ONT.

When St. George's Mission Hall, Montreal Street, Kingston, was opened recently by the Bishop of Ontario, a decided step forward was taken in the parochial life of St. George's Cathedral. The clergy assisting the Bishop were the Rev. I. O. Crisp, of St. John's Church, Portsmouth, and the Rev. A. F. Cecil Whalley, Priest-Vicar of St. George's Cathedral. The large hall was filled. The Bishop in his sermon spoke of David's joy when the materials for the Temple were gathered by willing hands for an offering unto the Lord, and said it gave him great pleasure to know that much of the work of erecting the Mission Hall, which is a sectional building, was done by volunteers led by Mr. Whalley, who is an adept with "chisel, saw and plane." There is a week-night service, a flourishing Sunday School, a woman's sewing guild and a men's club, at which some of the professors of Queen's University have promised to give talks on topics of the day. The work of bringing the ministrations of the Church nearer to the people of the parish living in the north-eastern part of Kingston was begun about 1892 by the Rev. M. M. Harding, now Bishop of Qu'Appelle, at that time Curate of the Cathedral under the late Buxton B. Smith, D.D., then Rector of the Cathedral and Dean of Ontario. Major Maybe, an Imperial officer, then on the staff of the Royal Military College, was of great assistance in the beginnings of the work. Services and Sunday School were held in dwelling-houses rented for that purpose, and many energetic curates have done good work in this outlying part of the city, always with the hope of a proper mission building.

Church in the Motherland

At a recent sale of work at Christ Church, Cloughton, in aid of the C. M.S., the sum of £630 was raised.

The Right Rev. Dr. Plunkett, the Bishop of Tuam, has been elected to succeed the late Most Rev. J. B. Keene who died recently.

The total of undergraduates at Oxford University last term reached the

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striking figure of 4,444, and that of the members on the books 14,449.

The Rev. W. H. Draper, Rector of Adel, Leeds, has been appointed Master of the Temple, London, in succession to Canon E. W. Barnes, resigned.

It is estimated that more than half a million pounds will be required by the C.M.S. in order to cover the working expenses of the year ending on March 31st next.

The See of Bradford has at last been constituted and in a short while a Bishop will be appointed to the new See. The See of Bradford has been taken out of the Sees of Ripon and Wakefield.

The Ven. R. Waterfield, Archdeacon of Cheltenham and formerly Headmaster of Cheltenham College, has been appointed Dean of Hereford in succession to the Hon. and Very Rev. J. W. Leigh, resigned.

Dr. Walter Lock, the Warden of Keble College, Oxford, since 1897, has been appointed Lady Margaret Professor of Divinity at Oxford, in succession to Dr. Sanday. He was one of the contributors to "Lux Mundi."

The Rev. Canon Hart has been elected Dean of Melbourne Cathedral, by the members of the Cathedral Chapter. He has been for the past five years Principal of St. John's Theological College at Melbourne.

A "Song Crusade" started by the Church Army in the Old Kent Road, Camberwell, London, has proved so successful that it is quite likely that "Song Crusades" will become part and parcel of out-door Evangelistic work in the near future.

Heavy seas at Dunwich, pounding the cliffs, has brought down half the tower of Dunwich Parish Church which fell into the sea. The rest of

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the old building is doomed, as the cliffs are falling on each side of it.

It is proposed that the Diocese of Southwell shall be divided and that there be separate bishoprics for Derbyshire and Notts. It is further proposed that the Cathedral Church of the new diocese shall be the parish church of All Saints, Derby.

Dr. Kennion, the Bishop of Bath and Wells, has had another breakdown in health and has been obliged to cancel all his engagements. Dr. Kennion, who was formerly Bishop of Adelaide, South Australia, is one of the most senior Bishops of the Church.

The Cathedral Church of St. Paul the Apostle at Mengo, Uganda, was duly consecrated on September 13th last. At the close of the service the Bishop was enthroned and later on installed as Dean, and the other member of the Chapter was also installed and inducted.

The Right Rev. M. B. Furse, Bishop of Pretoria, South Africa, has been

appointed to the Bishopric of St. Alban's, in place of Bishop Jacob, resigned. The new Bishop of St. Alban's stands six feet six inches in height, rivalling Dr. Woods, the Bishop of Peterborough, in stature. He is a son of the late Archdeacon Furse of Westminster Abbey.

The American Ambassador, Mr. J. W. Davis, recently unveiled a bust of Abraham Lincoln in the parish church of Hingham, Norfolk. The bust was presented to the parish by a descendant of the great President, and it was from Hingham that the ancestors of Lincoln emigrated early in the 17th century. The Bishop of Norwich was present at the service and gave a short address.

During the week of the Church Congress at Leicester, the various factories of the town were invited by the clerical and lay agents of the Industrial Christian Fellowship. In many cases employers stopped the work and attended the meetings themselves with their work-people. The general response was so gratifying

that one of the lay agents of the I.C.F. was left behind to carry on the work in Leicester.

The tiny Saxon church dedicated to St. Andrew, at Greensted, Essex, has just passed the 906th anniversary of its known existence. It is one of the smallest churches in England, being only about 30 feet long by 14 feet wide. The church has a very interesting history, and it is visited during the summer months of the year by large numbers of tourists. The church is situated one mile west of the ancient town of Chipping Ongar, and was part of an estate, which for a long time was in the possession of the Ord family. The late Captain L. W. Ord, of Toronto, was born at Greensted.

The Rev. Peter Green, Canon Residentiary of Manchester Cathedral, a widely known writer on religious subjects, said that the life and liberty movement and the Enabling Bill were a last effort to save organized religion in England. Leaders of the Church seemed to have no idea of the extent to which the great mass of people were hostile to organized religion, not merely out of contact with it. The only possible line of safety was in the complete democratization of churches. He prophesied that the next general election would return the Labour party to power, and that the Labour Government would introduce a drastic Disestablishment and Disendowment Bill. That would be a parallel to what happened in France. The Church would be summoned by the Bishops to fight the bill in every parish, and the ecclesiastics would be beaten, then a new and still more drastic bill would be introduced and passed.

The Church in U.S.A.

Five Bishops were elected at the recent General Convention of the American Church at Detroit—for Utah, Haiti, the Canal Zone, the Philippine Islands and Liberia. The Bishop for Haiti is a native African Bishop. Rev. G. F. Mosher succeeds Bishop Brent as Bishop for the Philippine Islands. He has been a missionary in China for the past 23 years, and is 48 years old.

Bishop Lloyd has resigned the post of Secretary of the Department of Missions of the Church in the United States, which he has held for many years past.

The Rev. Dr. Jett, the Principal of the Virginia Episcopal School at Lynchburg, Va., has been elected the first Bishop of the new diocese of South Western Virginia. He was ordained in 1890, and is 53 years old.

LETTERS OF A PRAIRIE PARSON.

(Continued from page 833.)

than by what he is. That is not true of God's valuation, or of that of the best men and women in any parish. "The Lord looketh on the heart." The more knowledge a man has, the better he is equipped for his work, but at best it is only his equipment, and it is he—the man of God—who counts.

Then there is the curriculum. Most of us try to bite off more than we can chew. I am sure I did. Very little of what I chewed was digested. I nibbled at various brands of knowledge. Some I found palatable, others I gulped. I am not sure whether the whole thing might not have been labelled, "The mixture. One large tablespoonful every term." I hope it was a tonic.

If I were back in College I would want to specialize on a few things,

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and the rest could—I was going to write "go to pot," if you will pardon the raw phrase.

Yet there are some things that should be compulsory; a thorough study of the Bible, aiming at complete acquaintance with every book, apart altogether from historical criticism or exegesis; the history of religion, including a thorough study of the works of leading skeptics; detailed study of the New Testament in English; Church history; the practical work of the ministry—voice-training, liturgy, preaching, teaching, pastoral work; systematic theology, excluding things that have no definite bearing on life; sociology. All the rest I would class as non-essentials, though they include enjoyable and valuable studies; e.g., New Testament Greek, Hebrew, Liturgies, New Testament Introduction.

I would want to spend more time with the Bible and less with things

about the Bible, and more time in things relating to practical work. I would want more personal contact with men of all types of experience in parish work, in addition to set lectures on pastoral theology. Perhaps it would be better for students of theology if theological colleges went out of existence, and theology had to be studied in the University, among all sorts and conditions of men.

This letter is getting too lengthy. If I were at College again I would spend at least three-quarters of my vacations in secular work. Finally, Jack (I hear you breathe a sigh of relief at the "finally," like that of a long-suffering congregation), I think what we parsons need most of all is some system of work by correspondence after College-days are over. Then perhaps some of us would study, to our own profit and the enrichment of the Church.

Yours sincerely,
K. Anon.

A JERUSALEM-BETHLEHEM TRIP.

(Continued from page 335.)

help saying, all honour to the Turks for not doing more damage than they did to this very beautiful building, which might be in Oxford or Cambridge. The only bit of vandalism was done through a rumour that there were two cannons in the church. This really turned out to be true, but Mr. Johnnie Turk did not know that it was the ecclesiastic type.

A Field Ambulance motor befriended me and whizzed me along the 10-mile run to Ramallah. The Egyptians mending the road are quite a sight. The women do the hard work of carrying the stones to the roadside from the broken-down walls nearby. They carry every stone on their heads.

I had to walk every step of 10 miles from Ramallah to Tel-Asur, where the unit was still awaiting orders.

Last Visit to Jerusalem.

Orders had come to the 74th (Yeo.) Division to get under way for France. On the way down the line, we got hung up for 48 hours, so some of us, who had the opportunity, took the last chance of a flying visit to the Holy City. Capt. P. McCarthy, R.A.M.C., and I, started off together, and were soon joined by officers from the Batteries. We all "jumped" a lorry, and got into the city by noon. After getting rations—jam, bread, cheese, bullybeef, etc. (we could have got tea, sugar, tinned milk and bacon, had we asked for it)—we called at the Italian Hospital. Here a Sister was attached, who had been at Ismailia with McCarthy. Incidentally, she was at the Alexandria School, and had been taught by Miss M. F. Elliott, amongst others.

Then we lunched just below Gordon's Calvary (St. John 19:20). The distance from Jerusalem is very fitting, and decidedly more likely than that site venerated by thousands—the Church of the Holy Sepulchre.

After shopping for the brigade—I managed to spend 581 piastres over souvenirs—we took a stroll through the Jewish and Armenian quarters. McCarthy bought a fine pair of Armenian-made slippers. I could not get a pair to fit, so I kept my coin till we got down to Ismailia, en route for France.

We saw the Jews' wailing place, and saw the essence of the rottenness of Judaism here. The people wail to order, as though the Day of Judgment were upon them, and they were felons. It was a sad sight. I believe that to-day there is no wailing. Their land is freed. It is good to think upon. Perhaps their dream is coming true—the rebuilding of their beloved temple.

WHAT A NURSE FOUND.

While making her visiting rounds one morning a nurse of the Muskoka Free Hospital for Consumptives discovered a particularly sad case.

On a dingy street, in a hovel which they called "home" she found a mother dying of consumption.


The house was in a filthy condition, soiled garments, unwashed dishes, and food, lay about, even in the bedroom itself there stood a loaf of bread and an uncovered bottle of milk.

Amidst it all two children played, both too young to help or to realize that they would soon be left alone. The mother died before an ambulance could be summoned.

This is but typical of the wastage of consumption; the poor are its especial victims. Too ill to work they are unable to supply even the necessities of life. You will wish to help. This can best be done by assisting our Hospital work.

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A THACKERAY STORY.

An Oxford Don Who Was Short on Fiction.

Thackeray was once to deliver a lecture at Oxford, and had to obtain the consent of the vice-chancellor, according to the prevailing rules.

Thackeray, having been shown into the vice-chancellor's presence, handed the latter his card, and remarked that he was Mr. Thackeray,

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and waited to see what effect this announcement would have.

The vice-chancellor not appearing to be overawed, Thackeray observed, "You know my name, no doubt." The university dignity, after an apparent search into the inmost recesses of his memory, remarked that he did not remember ever hearing that name before.

This to Thackeray was so incredible that he could not conceive that the vice-chancellor had caught his name aright, so he repeated, "Mr. Thackeray," and added, to make the matter quite clear, "the novelist, you know."

The vice, having seemingly braced himself up for a supreme effort of memory, but without avail, thought the time had arrived when he might elicit some information from the applicant himself, so, in order to enlighten the situation, he said in the blindest of tones, "I cannot recall your name. Are you, sir, a member of the university?"

Thackeray, who had never before had the wind so taken out of his sails, almost gasped for breath. But still he had a trump card left, which he had been accustomed to consider would carry all before it wherever the English language was spoken. So, with a quiet smile of supreme confidence, he simply ejaculated, "Vanity Fair, you know!"

Then at last to his relief, a look of awakened intelligence manifested itself upon the vice-chancellor's countenance, and Thackeray awaited the effusive outburst which would make amends for all. It came in the words: "Yes, yes, I have heard of Vanity Fair, of course; it is mentioned in the Pilgrim's Progress."—In the Days of Victoria, by Thomas F. Plowman.

St. Cuthbert's, Leaside, Toronto, Branch of the G.F.S. held a bazaar in their Parish Hall on December 17th.

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SIR KINGBIRD AND SABLE CROW

Sable Crow's feathers were as black as ink, but they were not half so black as his wicked heart. Although he greatly preferred beetles and crickets to sprouted corn, he pulled up hundreds and hundreds of young stalks in Farmer Gregory's field, for pure mischief. He laughed at silly scarecrows, stared saucily at barking dogs, despised shouting boys, and flew out of range of Farmer Gregory's gun.

All the other birds were good friends to the farmer and tried to free his broad fields of insect pests. Why, in the tall old pear tree in the orchard were forty nests, vireos, phoebes, robins, catbirds and many kinds of warblers.

The pear tree would have been a lovely bird colony if it had not been for Sable Crow. Every now and then he came swaggering down from his nest in the pine on the top of the hill and went rushing through the pear tree. When he was gone, many pretty eggs lay broken on the ground, and the heartbroken fathers and mothers flew sadly about for days.

Mr. Kingbird and his family lived in the swamp maple by the river. He was such a brave, warlike little fellow that no hawk or crow troubled his good wife or her babies. One day after Sable Crow had attacked the pear tree homes, Mother Phoebe came, weeping, over to Lady Kingbird and told her the whole story. Father Kingbird did not seem to hear. He brought a fine collection of mosquitoes, gnats and midges to each of the children, and you may be sure did not neglect his guest. When she was gone, he said quietly to his wife: "The children are getting rather crowded in our present home. Let us build a new home in the pear tree next week."

Lady Kingbird knew he was very much in earnest, as his little crest quivered and his eyes were brilliant with courage. In her heart she feared Sable Crow, but she trusted Mr. Kingbird too; so she nodded and twittered, "Very well, dear."

Mr. Kingbird went busily to work on a bulky nest made of string, feathers, rootlets and straw twenty feet from the ground in the tall pear tree. "Friend Kingbird," advised a friendly robin, "what will you do when Sable Crow comes?"

Kingbird ruffled his feathers until the hidden orange feathers showed. "I shall guard my home," he cried.

Sable Crow arrived that evening. He started to tear little Yellow Throat's house to pieces, when out darted valiant Mr. Kingbird. He kept above Mr. Sable and thrust his sharp beak and claws into the great black back. Sable Crow tried to shake him off, but Kingbird could fly faster and turn more quickly than his wicked enemy. He was careful, too, to keep above the crow. At last Sable could stand the pain no longer and, with an angry, hoarse caw, flew away.

After him rushed not only Kingbird himself, but all the householders of the tree—Phoebes, Warblers, Robins, Bluebirds and smart Jenny Wren. After they had chased Sable a long, long way, they came back in triumph.

"Three cheers for Sir Kingbird!" cried grateful Phoebe. All the birds joined with a will in a fine twitter.

Sir Kingbird bristled like a little general and said: "Next time we will chase him off the farm into the pine-forest."

But Sable Crow never again dared to fly within a hundred yards of the old pear tree; so the little birds lived in peace together. And brave Sir Kingbird was honoured by every one in the orchard.—Mary Davis, in Epworth Herald.

TAKING HOME ELIZA.

Larry and Max were a proud pair when their father said they might have the job of taking home Eliza, Uncle Alec's red heifer, which had strayed to their farm in the night. As he wanted to send along a sample of his good apples and turnips, he told the boys that they might as well go in the buggy. They could put the baskets in front, he said, and lead Eliza by a long rope.

The boys decided to take turns at driving and leading. As they moved slowly down the road behind old Ben, with Larry driving and Max holding the rope and Eliza following, they wished that they might meet some one whom they knew. The wish came true, for at the first turn in the road they met Clem Talley.

"Hello!" cried Max. "Want to get in?"

Clem looked surprised to see them driving alone, but all he said was that he had a new puzzle to show them and did not mind if he did get in. Clem was a fat boy, and to make room for him Larry and Max had to get out and move the two baskets to the back of the buggy. The space behind was small, but by raising the lid and putting up the buggy top they were able to wedge the baskets in. Then they themselves climbed in again and were soon busy with the puzzle.

It was such a wonderful puzzle that Larry and Max almost forgot to take turns at driving, and they quite forgot to keep an eye on Eliza, as their father had charged them to do. Once Max remembered to look out of the little window at the back.

"Eliza's all right," he said. "I can see her tail switching at the flies."

Old Ben turned in at Uncle Alec's farm before any of them knew they were there. Uncle Alec himself came out to open the gate.

"Well, well!" he cried. "I didn't know you two fellows could manage Ben alone!"

"That's not all," said Max, with pride. "Look what's behind the buggy."

Uncle Alec looked. "Why, if it isn't Eliza!" he said, in a pleased tone.

"There's something else back there for you, too," Larry added, as he started to let down Ben's checkrein.

Uncle Alec was untying the heifer. "What else?" he asked. "I don't see anything but Eliza."

The boys laughed; even Clem had to smile. "How about all that stuff in the baskets?" Larry said. But Uncle Alec declared that he did not see any "stuff."

Max and Larry hurried round to the back of the buggy, still laughing. But their laughter stopped when they looked into the baskets. Both were empty. Not a turnip or an apple was to be seen.

"Why, they couldn't have jostled out!" Larry gasped.

"And nobody took them," said Max. "We didn't meet a soul anywhere on the road."

"Did you keep a good watch behind you?" their uncle asked.

The boys did not understand. "Nobody crept up behind," Max insisted, "because we'd have seen him while we were watching Eliza." They all three seemed bewildered.

Uncle Alec was looking hard at the heifer. "So you watched Eliza, did you?" he asked.

Larry and Max grew slowly red in the face.

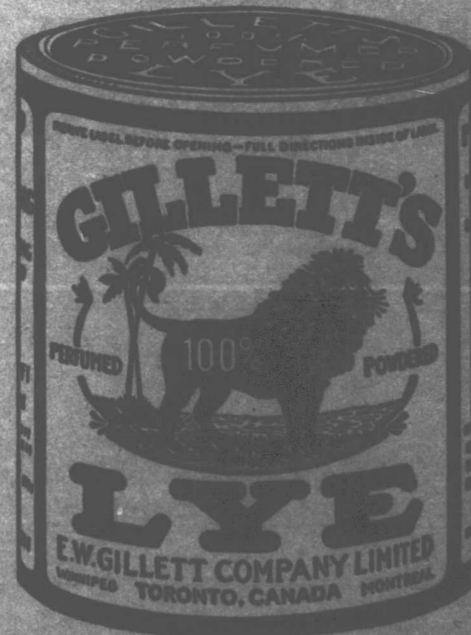
"I forgot to," Larry said, in a low voice.

"I saw her tail—once," faltered Max, redder than ever.

"How about her head?" asked Uncle Alec; "her mouth, for example?"

He turned away and began to pull burs out of the heifer's red side. All at once the boys understood.

Max spoke first. "But, Uncle Alec,



could a little cow like that eat all those apples and turnips?"

"Pshaw! That was just a lunch for this cow," was Uncle Alec's reply. "But never mind; maybe she needed it, after going without her breakfast." He felt sorry for the boys, they looked so downcast.

"We'll have to tell father," Larry said bravely, and Max nodded. "He'll never let us drive again."

"Yes, he will," said Uncle Alec, "after I tell him you've been punished enough. But don't forget; next time you lead Eliza watch every inch of her. You hear?"—The Youth's Companion.



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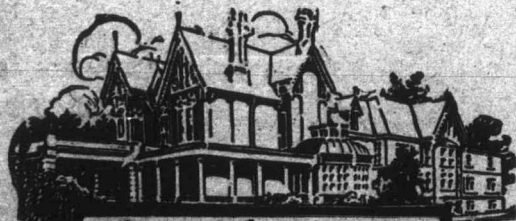
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Notes on Scoutcraft

Commissioner Rev. Geo. W. Tebbs

IN order to raise funds for the local Boy Scout Troop, one excellent method is to organize a *Boy Scout Concert*. Let the boys themselves take the principal part in it. Have the stage or platform arranged as a camp scene. At the back of the stage place small cedars; in the foreground a few logs and boughs with green grass mats showing. On one side a small bell tent could be erected having a small flag pole with the Union Jack or the Canadian flag raised. An artificial camp fire could be built with small boughs covering a red paper centre under which an electric bulb is placed. Over the fire a hanging pot on a tripod would complete a very realistic scene.

As to the programme itself, the boys could do Scout "stunts," including signalling, first aid, mat weaving, physical exercises, the investiture of a knight in the olden days, followed by the investiture of a Scout, Scout songs, quartets, "kazoo" band, mouth organ band, and one of the Scouts might do solo work. Introduce a talk on the Movement by the Rector or boys' leader or some outstanding Scout official. A short Scout play or pageant of the badges or flags of the Empire could be introduced as a climax. Needless to say the boys themselves would create in the preparation of such a programme enough enthusiasm for the entertainment to guarantee a "full house." If there are Wolf Cubs, give them a place also in the tableaux or in any other way suitable to the programme. If the boys do not need the funds for the Troop (and what Troop does not) the boys might designate them to some worthy object in the parish, or "repeat" the entertainment as opportunity affords for parish funds.

What a Boy Scout Did.

During the race riots in the city of Omaha, a few weeks ago, a twelve-year-old Boy Scout showed the results of his Scout training. When, for the time being, law and order had been cast aside in the community and the police officers were engaged in various parts of the city battling with gangs of men and boys seized with the mob-spirit, this twelve-year-old Scout stationed himself at a prominent street intersection and directed traffic. He stayed on the job all night and well into the morning. Traffic was tied up and congested in many parts of the city, but at this one corner it flowed along as smoothly as if an experienced traffic man was doing "point" duty. The lad in this case showed a lot more sense than most of his elders. There cannot be much wrong with the teaching which puts that kind of spirit into the boy.—*Canadian Boy* for November.

During the visit of His Royal Highness the Prince of Wales to Calgary an unrehearsed incident took place. On September 14th when on his way to the Country Club for lunch the Prince was held up in his car by the 2nd Calgary Troop of Boy Scouts and Wolf Cubs at the entrance to the bridge over the Elbow River. Their Scoutmaster after shaking hands with His Royal Highness, asked permission for his Troop to pull the car, in which the Prince was riding across the bridge. The Prince readily consented and so the boys took possession of it, pulled it across, and then cheered as the Prince drove away.

Writing on the subject of dwelling-house fires, Lieut. Dick, Instructor of the Ottawa Fire Brigade, under date of September 18th, 1919, says:—

"Our records show that the number of fires in dwelling houses during the past four years has been

decreasing yearly. We attribute this largely to the efforts and knowledge gained by the Boy Scouts, because in teaching the rudiments of fire prevention to the younger element, the knowledge always reaches the parents and older members of the family."

The Ottawa Boy Scouts had for many years a very exacting course for their Fireman's Badge, the instructors being members of the Ottawa Fire Brigade.

Members of the Provincial Councils will be very pleased to co-operate with the Kiwanis and Rotary Clubs everywhere in connection with the Boy Scout Movement. The Kiwanis Club, of Calgary, recently invited two members of the Calgary Local Association to speak on the Scout Movement at a luncheon given by the members of the Kiwanis. The result is embodied in the resolution following: "That the Kiwanis Club both collectively and individually will back the Boy Scout Movement and will appoint a committee to consider the best means to help the Calgary Association financially and otherwise."

Important Suggestion.

Many references have been made of late in the Bishops' Charges at Synods and in Sunday School Conventions as to the value of the Boy Scout Movement. Why cannot some representation of the Movement (if it be worthy of note and support) be made upon the Board of Religious Education of the Church of England in Canada? Taylor Statten, National Boys' Secretary of the Y.M.C.A., who was present at the Provincial Secretaries' Convention held recently in Winnipeg, expressed great admiration for the Boy Scouts Association, and acknowledged the Boy Scout literature, etc., as the source of his best inspirations.

CURED HIM.

The late Sir John P. Mahaffy, Provost of Trinity College, Dublin, was brilliantly witty, and many of his good sayings are in general circulation. But he occasionally met his match. One of his encounters was with the late Dr. Salmon, Provost of Trinity before Dr. Traill. Mahaffy was one day inveighing against corporal punishment for boys, which he declared never did any good. "Take my own case," he exclaimed. "I was never caned but once in my life, and that was for speaking the truth." "Well," Salmon retorted caustically, "it cured you."—*Buffalo Commercial*.

A COGENT REASON.

The inspector was examining the class in geography, and, addressing a small boy in the back row, he asked:—

"Now sonny! Would it be possible for your father to walk round the earth?"

"No, sir!" replied the boy promptly.

"Why not?" asked the inspector.

"Because he fell down and broke his leg yesterday."

OBEYED THE ORDER.

Mrs. N. was giving instructions to her new servant: "Before removing the soup-plate, Mary, always ask each person if he or she would like any more."

"Very good, madam."

Next day Mary, respectfully bowing to one of the guests, inquired:—

"Would the gentleman like some more soup?"

"Yes, please."

"There ain't any left."