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TORONTO, CANADA, THURSDAY, DECEMBER 24th, 1914

No. 52

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TORONTO, THURSDAY, DEC. 24, 1914.

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FIRST SUNDAY AFTER CHRISTMAS.

(December 27th.)

Holy Communion: 246, 268, 258, 259.
 Processional: 376, 386, 397, 444.
 Offertory: 73, 80, 514, 723.
 Children: 260, 695, 706, 723.
 General: 79, 81, 552, 568.

SECOND SUNDAY AFTER CHRISTMAS.

(January 3rd.)

Holy Communion: 232, 242, 250, 260.
 Processional: 378, 397, 406, 650.
 Offertory: 8, 12, 91, 566.
 Children: 264, 704, 714, 719.
 General: 85, 390, 423, 682.

The Outlook

Sunday, January 3

We are asked by the Primate of our Church to say that he has arranged for the observance of Sunday, January 3, as a day of Contrition and Intercession in regard to the War. No forms of service are being issued, but it is expected that the prayers at present authorized by the Archbishops in England, and now in use among us, will be employed on this occasion with the probable addition of one or two special prayers prepared by the Bishops for their own Dioceses. The Primate hopes that special sermons will be preached in all our churches, calling our people to repentance and to "consider their ways" in view of the

calamity which has been brought upon our Empire. It is much to be hoped that other Churches as well as our own will adopt the same day, as it is intimated will be the case in England. There is a universal desire on the part of earnest people that the very most should be made of this day, and we earnestly hope that wherever this paper is read, the opportunity may be taken for individual and united intercession that God would put forth His power and not only bring to an end this terrible conflict, but also manifest His Presence among us in a genuine spiritual revival. It is of particular interest to observe that the weekly prayer meeting for business men in Toronto is now followed by a similar weekly meeting arranged through various women's Societies. The more prayer we can have in connection with this national upheaval, the better it will be for every part of the Empire.

The Santa Claus Ship

The sailing of the United States collier "Jason" bearing her Christmas message from the land of peace to the lands of war, has created an immense amount of sympathetic interest. After unloading the British share of the 5,000,000 Christmas presents taken from the United States to the children of the belligerent nations of Europe, the ship went on to spread the message of peace and goodwill over France and Belgium, over Germany and Austria, to Servia and Montenegro. As "The Times" truly said, there is something inexpressibly touching in this most happy of thoughts, and certainly Great Britain will be able to value this deed of kindness and affection on the part of the great neutral nation of the United States. The very words of the article seem to us to express what is felt by us all, and we are glad to pass them on, as truly indicative of Canadian appreciation.

These clothes and dolls, these toys and apples, sent by rich and poor, by old and young, from the peaceful West to the riven East are symbolic of the good time to come, when wrong shall have been righted and arms laid down, and Europe may turn at last whole-hearted to the true Christmas thoughts of peace and goodwill. In this moving enterprise, we are told, Chicago has taken a leading part; and all who know Chicago will agree that it was exactly like her. That warm-hearted and strenuous city on the lake has a way of doing things thoroughly when once she lays her hand to them; and if Mr. O'Loughlin and Mr. James Keeley, of the Chicago Herald, and the other promoters of the scheme are proud men today, they have good cause for pride. All the world will love the United States and Chicago the better for this Christmas thought and Christmas gift.

The Need of Belgium

We have received an appeal addressed to Americans resident in Canada to send donations to the Dollar Christmas Fund for Belgians, the idea being to do as much as possible to avert starvation among 7,000,000 Belgians this winter. We did not insert this appeal in time for Christmas lest we should thereby injure the separate appeal that is now being

made all over Canada on behalf of the Belgian refugees. But if any American residents in the Dominion prefer to send their gifts to the New York Fund they should address them to Mr. Percy S. Bullen, 66 Broadway, New York City. This Fund is working in connection with a similar Fund in England, the co-operation of the two organizations ensuring economy and efficiency. There are no paid workers, and all the money contributed goes direct to this great work of mercy. There are countless little children still crying for food, frail women still suffering, and aged men still without shelter. Whether, therefore, gifts are sent to this American Fund or through our own Canadian channels, the helpers will know that they are doing one of the finest and most urgent bits of work available at the present time. "A dollar for the homeless Belgians" is possible to almost every individual, and hearts everywhere have been touched by the disaster to this unfortunate and unoffending little people.

Keeping the Balance

It is interesting to observe that as part of the arrangements made between Harvard and European Universities there is a system of exchange Professors. After several German Professors, it seems that the present occupant is Professor Lichtenberger who, notwithstanding his German name, is a distinguished French scholar who has two sons fighting in the French Army. Professor Lichtenberger has a warm admiration for the German genius and German civilization. But while he praises German methods of research and scholarship, he asks that French ideals shall not be set aside. He points out that while the German microscope has its value in research, it must not be used too long, lest the student's eyes "become squinted and he lose his normal breadth of vision." He adds that in Paris he and his students work for two ends; and his words are of such general interest that they must be quoted in full:—

In the first place, in my own subject of German literature, we struggle to give our students a complete view of the field, a vital knowledge of the great currents of thought and emotion which move through it, a telescopic view of its beauties. Then we devote one year to the microscope. We demand the minute inspection of some restricted section of the whole. We want that research to be as full and accurate as the student can possibly make it. The danger of German scholarship is that it tends to become exclusively analytic and not at all synthetic. Synthesis and analysis—both are needed, and I think it is true that France has better recognized their need than has Germany.

This is the true attitude of the scholar and student. Depth without breadth may lead to narrowness, and breadth without depth to shallowness. In the combination of both will be found the secret of all knowledge.

"Blessing in a Blanket"

In the course of the recent appeal of Lord Kitchener for blankets for the troops at the Front, during this cold weather, a very large number of people responded and sent their gifts. Among these was a pair of blankets

which had pinned on them the words, "God bless the soldier who sleeps in these blankets." The blankets in question reached a soldier who was greatly touched by the words, and his father, writing to an English paper, expressed his deep appreciation, and said that the lady would be pleased to know that her act was greatly valued by the soldier and his relatives, and evoked a responsive prayer for her generosity and for her happiness. It is little touches of real humanity like this that make people feel that even the horrors of war can be over-ruled for good. As we all pass through this Christmas season let us not fail to lift up our hearts in prayer that our brave soldiers and sailors may indeed have God's blessing by day and by night.

"The Daily Round"

Some words which recently appeared in a contemporary will find an echo in many hearts:

Coming as a young priest from a large staff in a thoroughly well-worked parish under a great organizing vicar, I plunged into this country parish with a certain amount of well-directed glow and enthusiasm. Efforts were made all round, and various additional organizations set in motion. . . . After six years' continuous work, without a holiday and only three Sundays off, I feel I have drifted into a sort of set condition. . . . No one knows the grind and monotony of ministering in a small country parish until they have had a taste of it.

We are all aware to some extent what that "set condition" means in church work, for it is an experience only too familiar to all labourers in the vineyard. Sometimes it leads to mere professionalism; at other times to spiritual deadness and backsliding. The one secret of preservation is the Presence and power of the Holy Spirit in our personal experience. Work never rises higher than character, what we do being inevitably affected and dominated by what we are. And so the man who maintains the freshness of daily communion with God will never be troubled by "grind and monotony." "They dwelt with the King for His work."

What is a Christian?

If a man is not able to accept the revelation of our Lord Jesus Christ, he has no right to call himself a Christian. It is said that Mr. Moody once found a man in an inquiry room, and asked him whether he was a Christian. The man replied, "Yes, I am a Christian, but not your kind." "Not my kind?" said Moody. "What kind are you?" "I am a rational Christian," replied the man. "Oh," said Mr. Moody, "you are a rational Christian; when were you converted?" "I never was converted; I don't believe in conversion." "But the Bible says, if you are not born again, you can't enter the kingdom of God." "I don't believe the Bible." "Oh, you don't believe the Bible; do you believe the dictionary?" "Yes," replied the man, "I believe the dictionary." "Well," said Mr. Moody, "the dictionary says that a man who doesn't believe the Bible is an infidel. You had better call yourself by your right name." It is well to get down to foundations in this way, and to make clear-cut distinctions. The term "Christian" is far too vaguely used to-day to cover "all sorts and conditions of men," and it is essential that we return to the New Testament view of Christianity. When the Disciples were first called Christians at Antioch, it meant a great deal, and it ought not to mean less to-day.

The Missionary's Question

A missionary and a friend were having a chat. He was home on a brief furlough from India, and the talk naturally turned upon matters of missionary interest. In the course of the conversation, the Lord's coming was mentioned. "I can hardly understand how any one can expect the Lord to return just yet," said the missionary. "Scripture affirms, does it not, that the gospel must first be preached to all nations? How, then, can we look for His coming while Afghanistan, Tibet, Nepal, and large tribes in the Sudan remain unevangelized?"

Perhaps this question has never occurred to us. We know that the world will not be converted by the preaching of the gospel, but must it not be proclaimed to every nation for a witness before the Lord comes? It will be well to observe with care what is actually said. In St. Matthew xxiv. 14 we read: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In the parallel passage in St. Mark xiii. we also find "the end" spoken of (v. 7). Various things are mentioned as taking place previously, and it is stated (v. 10) that "The gospel must first be published among all nations." It is important to notice the reference to the "gospel of the kingdom." We shall be mistaken if we regard this as equivalent to the gospel of the grace of God, as preached in this Christian era. When John the Baptist came preaching in the wilderness, the burden of his message was that the kingdom of heaven was at hand (St. Matt. iii. 2). His hearers would be at no loss to understand what he meant, for they were familiar with the glowing prophecies of the Old Testament in which it was foretold that a king of David's line should come, and should reign not only over the land of Israel, but from the river to the ends of the earth, and that his kingdom should be an enduring one, never to be superseded by another. The advent of the promised King was now an accomplished fact. There had been One born at Bethlehem who was "King of the Jews," and of whom an angel had announced that "the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever" (St. Luke i. 32). This was good news indeed, and John was raised up to herald it far and wide, and to call for repentance on the part of those who would share in the blessings of the coming kingdom. This was also the burden of the early ministry of the Lord Jesus. He preached, "Repent: for the kingdom of heaven is at hand" (St. Matt. iv. 17). Later on, He sent His twelve disciples to deliver the same message (chap. x. 7). But when the moment came for Him to present Himself to the responsible heads of the Jewish nation as their promised King, they rejected His claim with scorn, and began to plot His destruction. After the Lord Jesus had died and risen He bade His disciples go into all the world and preach the gospel to every creature. But after the descent of the Holy Ghost on the day of Pentecost further developments took place. Christ was revealed as seated in heavenly glory, and it was declared that in Him all that believe are justified from all things. Not only so, but they become co-heirs with Him of all that He inherits, and are linked up with Him in the most intimate way as members of His body. Not now as Israel's Messiah, but as the Son of God He is preached among the nations, and the mystery, kept secret since the world's foundation, is made known to all, for the obedience of faith (Rom. xvi. 25, 26). All this, and more, is wrapped up in what the Apostle Paul speaks of so expressively in these verses as "my gospel." A very

different gospel, this, from the "gospel of the kingdom," of which we read in St. Matthew.

Not that the preaching of the kingdom has no place in connection with Christianity. It surely has. St. Paul, for instance, was two years at Rome "preaching the kingdom of God" (Acts xxviii. 31). But to preach the kingdom of God in this way, that the hearts of men might be brought under the sway of His grace, is entirely different from the announcement that the King had come and was prepared to establish His government over the nations, with Jerusalem as His metropolis! Reading St. Matthew xxiv. with care, it becomes evident to which kind of preaching verse 14 refers. "This gospel of the kingdom" can only mean the announcement of the coming reign of Christ.

But the question may be asked, How, then, can it be affirmed that this announcement must be made "to all nations," when it has long ago given place to the story of the Saviour's Cross and of His exaltation at God's right hand? The answer is, that when the Lord comes for His Church, thereby closing the dispensation of grace, the testimony of former days will be resumed. The Spirit of God will work in the souls of many of His ancient people, the Jews, and cause them to turn in deep repentance to their once crucified Messiah. Then they will be sent out to preach "this gospel of the kingdom." To all nations they will declare that their King is coming, to reign in righteousness, to deliver the oppressed, to extend His beneficent dominion from sea to sea, to bring peace to this weary, war-stained earth, and to make men's hearts glad with the knowledge of the true God. This, then, is the gospel which is yet to be preached for a witness unto all nations. When this has been accomplished, the end will come, that is, the end of the age. The present era of Christianity fills in what is really a break in the age of Israel. When the Christian day has run its course, the thread of the former age will be picked up, and the various events mentioned in St. Matthew xxiv. will take place before its end. These events are placed after the Lord's coming for His people and before His coming with them to reign in glory. The passage in St. Mark has the same "end" in view: the end, not of the present dispensation, but of the age which will be brought in after the Lord has come, and which is really a resumption, after long interval, of the age that is past. The Lord's coming for His Church is never described as the "end." There is therefore no Scripture that affirms that the gospel as preached to-day will be proclaimed to all nations, even for a witness, before the Lord comes. The fact that Afghanistan and other nations have not been evangelized does not warrant our ceasing to have the expectation of His return before our hearts as a daily hope.

THE UNKNOWN SAINTS.

Not in the catalogue their names are written
That Holy Church doth keep from age to age;
Yet fondly do I read the cherished titles
Inscribed on memory's page.

Mystic Theresa's name is not among them,
No meek Elizabeth is written there;
Or Sweet Saint Agnes, with her palm and halo,
Her white hands clasped in prayer.

But saints of every day, like many another,
They lived and loved and strove the world
to bless—

The friends, the sister, the unselfish mother,
Whose aim was holiness.

I muse upon their virtues and remember
Their lives of charity and faithfulness
And, once again, take courage to press forward
My world to love and bless.

The Missionary Problems of the Church

(The following is the full text of a sermon preached in Westminster Abbey by the Bishop of Madras, the Right Rev. Henry Whitehead, D.D.)

"Neither for these only do I pray but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me and I in Thee, that they also may be one in Us."—St. JOHN xvii. 20.

It was predicted some years ago by Bishop Westcott that one of the most striking results of the Foreign Mission work of the Church would be its reflex influence on the Church at home. This prediction is now beginning to be fulfilled. A Conference of missionaries in

FOUNDATIONS AND SUPERSTRUCTURE.

First, then, there is the call to emphasize the things that are fundamental. The difference between the Church at home and the Church in the Mission-field is very much like the difference between a man building a new house and a man repairing an old family mansion. The one has to think about the foundations and the things that are essential; the other takes all that for granted,

to the history of his race, and is consecrated to him by the associations of a lifetime. Churchmen in the Mission-field are therefore more critical of the Anglican tradition than Churchmen at home. We are compelled by the necessities of our work to be constantly asking questions about things which you take for granted. We are forced to ask, What are the things that are the same for all men of every race and every age? What are the things that appeal everywhere to the general heart of man? What are the things which can be changed, and what are the things that are unchangeable?

TRADITION AND UNIVERSAL TRUTHS.

And this constant criticism of the system and tradition of the Church of England cannot fail in time to react upon the life and work of the Church at home. It must make you ask whether your reverence for tradition does not sometimes obscure the truths that are universal; whether your minds are not often so intent on the details of Church-life that you forget to emphasize the things that really matter. Let me give you a fact of personal experience. Many years ago, when I was a member of the Oxford Mission to Calcutta, I came home for a holiday, feeling deeply the vast spiritual needs of India, and the immense responsibility of the Church of England towards our Indian Empire. I was depressed at finding that the clergy and laity as a whole seemed to take very little interest in India. But one day, as I was walking down Piccadilly, I met a friend who asked me to go with him to a meeting. I went, and found a large body of the London clergy, tense with excitement, discussing Archbishop Temple's pronouncement about the use of incense. My heart sank within me. Such feverish excitement about the use of incense, and such strange indifference to the salvation of three hundred million souls for whom Christ died, and for whom the Church of England is directly responsible! I thoughtfully acknowledge that today there is far greater interest in the extension of Christ's Kingdom than there was then, but still, does not the question need asking again and again, Are you at home emphasizing as you ought to emphasize the things that matter?

THE QUESTION FOR THE CHURCH.

The question has recently been asked, What does the Church of England stand for? I will put the question in a different form. Does the Church of England stand plainly and unmistakably for the mind and spirit of Christ? Does it stand for the preaching of the Gospel to every creature? Does this great purpose hold that place in the life of the Church of England which it holds in the New Testament? Or, again, does the Church of England stand for brotherhood? Does it stand for a true brotherhood in Christ among all the races of the world? Does it stand for brotherhood among all classes of society at home? This question of brotherhood is a vital one for the Church in India and Africa, where we are confronted daily by the tremendous problem of race antagonism in its most acute form. Nearly 30 years ago I preached a sermon at Calcutta on Christian Brotherhood. Next day one of the Indian clergy wrote to me on the subject. He was a convert from Mohammedanism, a graduate of Cambridge University, and a man of deep piety. He told me that it was a terrible shock to him when he became a Christian to feel that for the first time in his life he was not a member of a real brotherhood. This seemed to me at the time, and it seems to me still, a sad indictment of the Christian Church. No doubt there are many reasons why to an Indian the brotherhood of Islam should be felt as more of a reality than the brotherhood of what is essentially a Western Church. Still, for all that it is of the very essence of the spirit of Christ that it can transcend all differences of race and civilization. "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female: for ye are all one man in Christ Jesus." That, then, is the kind of question which, I think, needs asking in England to-day. With all that is so beautiful and attractive in the life and work of the Church of England, is it not true that by emphasizing too strongly things of minor importance, she fails to proclaim clearly and forcibly to the heart and conscience of the nation great truths, which are the very foundation of all true Christian life?

THE NEED OF THE MISSIONARY SPIRIT.

Then, again, there is a second message which comes to the Church from the Mission-field. It



The Canadian Churchman.

See how the shepherd-band
Speed on with eager feet;
Come to the hallow'd cave with them
The Holy Babe to greet.

But, oh, what sight appears
Within that lowly door!
A manger, stall, and swaddling clothes,
A Child, and Mother poor!

East Africa, at a remote, unknown village, has profoundly moved the whole Church of England, and is compelling her to face questions as matters of urgent practical importance which she has hitherto treated as matters of academic interest. This evening, then, speaking to you as a missionary, from the point of view of 30 years' experience of Mission work in India, I will try to tell you what seems to me the most important lessons that the Church at home can learn from the Church abroad.

thinks mainly about the improvement of details and is anxious to maintain the traditions of the past. Just so, the missionary on the one hand is, or ought to be, concerned with foundations. His business is not to transplant to a foreign land the system and traditions of the Church of England, but to lay foundations on which the people of the land may build a truly native Church. On the other hand, the English Churchman at home cherishes the system and traditions of his Church as a goodly heritage that belongs

is the need of a more missionary spirit in your work at home. You are gradually learning the importance of preaching the Gospel of hope and life to the millions of India, Africa and China. but do you realize the duty of preaching the same Gospel to the masses at home? One fact which ought to weigh very heavily on the consciences of Churchmen in England is that so large a proportion of the population are not merely outside her fold, but outside the influence of organized forms of Christianity altogether. Some years ago I was told by many of the clergy working in poor parishes in the large towns and cities of England that not more than 10 per cent. of the artisans and unskilled labourers ever went to any place of religious worship or were definitely connected with any Christian Church or sect. Think what that means. It is not a case of ninety-nine in the fold and one in the wilderness, but of ten in the fold and ninety outside it. And those outside are precisely those classes to whom the life and teaching of our Lord appealed most strongly while He was on earth. But if that is true, surely there must be something fatally wrong about the life of the Christian Churches in England.—When our Blessed Lord preached in Galilee the poor heard Him gladly. In India the Church is emphatically the Church of the poor and the outcaste. But why are such large masses of the poor outside the influence of the Christian Church in England to-day?

UNITY OR STRIFE?

And this question leads to another which the Mission-work of the Church is now bringing before you in an acute form through the agitation caused by the Kikuyu Conference. Can you win the masses to Christ without unity and co-operation in the place of strife and division? We are compelled to face this question abroad by the tremendous pressure of our work and the hopeless inadequacy of our forces. You have heard recently of the urgency of this question in East Africa in connection with the Kikuyu Conference. It is even more urgent in India. The Church in India is a small body of 4,000,000 people, divided into 50 different sects, fighting for the conversion of 320,000,000 Hindus and Mohammedans; and at the present moment we are faced with the tremendous problems involved by a great movement among the 60,000,000 outcastes towards the Christian Church. Already our resources are far too small to cope with the movement. In 20 years' time they will be still more inadequate for the task. And the main cause of our weakness lies in our divisions. In the face, then, of this fact we are forced to ask, Are our divisions necessary? Is unity impossible? Can we not at any rate co-operate up to the extreme limit of our principles? But if we are obliged to ask these questions abroad, ought you not to feel equally obliged to ask them at home? You have lost large masses of the poor. You are face to face with a flood of indifference and materialism among the wealthier classes. The influence of the Christian Church is not telling with one-half the force it ought to tell upon the national life. You have a vast missionary work to do in England among rich and poor alike, and you are powerless to do it, because of the divisions and quarrels of the Christian Churches. You can never do the work that the Church of Christ is called to do in England until all Christian bodies cease this suicidal strife and competition, and learn to work together as members of Christ. It may be said that, whatever may be possible in India or Africa, unity and co-operation are an impossible ideal in England to-day. My brethren, nothing is impossible that is in accordance with God's Will. The only thing that can make it impossible is our want of faith. So long as we go on saying that unity cannot come in our day, it will not come in our day. Not till we rise up and say with faith and conviction, "Thy Will be done," will it ever become possible. Do not, then, let us take it for granted that this vision of unity and co-operation is only a vision for the distant future. The best men and women of all denominations are earnestly longing for it. Great movements towards unity are going forward throughout the world. Do you, my brethren of the laity, realize that you, too, as well as the clergy, have a great duty and responsibility towards these movements? There are questions involved, no doubt, which you must leave to theological experts, but it is for you to foster in yourselves and others that deep, earnest longing for unity which makes men feel that discussion is intolerable, and above all, to spread abroad that spirit of broad-minded toleration and charity which alone can make unity and co-operation possible. Make your own the prayer of our Blessed Lord that all who believe in Him may be truly one.

THIS AND THAT

Thoughts of an Eastern Churchman

THE late Mr. Spurgeon used to warn his students against what he called the "steeple-in-the-throat voice," which, if I remember aright, he added, was the especial failing of the clergy of the Established Church. There are other forms of affectation just as objectionable and irritating, commoner, perhaps, among our brethren who use extemporaneous forms of worship, such as, for instance, the sanctimonious and unctuous and ultra-devotional. With a liturgical form of worship the tendency to the equally offensive and irritating pomposity of enunciation, so wittily and trenchantly characterized by Mr. Spurgeon, is, I suppose, stronger, and I am inclined to think that he was right when he said that our Anglican parsons are specially addicted to this form of affectation. There are clergymen, perfectly natural and unaffected in their ordinary intercourse with their fellowmen, who, from the moment they don their surplice and enter the chancel, clothe themselves with pomposity as with a garment, and seem incapable of speaking in a natural tone of voice. One individual I have just at present in mind, a very worthy, unassuming fellow in private life, with a good, wholesome Canadian accent, unmistakable, but not too aggressively pronounced, who in the chancel almost strangles himself in his desperate attempts to express himself in what the late Bishop Strachan used to call "a guid English auzent." Some men's voices, under this obsession of, what shall I call it, officialism, become transformed out of all recognition. I remember once entering a church a little late, after the service had begun, and hearing while I waited in the porch what I supposed was a strange clergyman reading the Confession and Absolution. When I entered I found that the officiating parson was a close acquaintance, whom I was in the habit of meeting two or three times a week, and whose natural voice was as familiar to me as that of one of my own family. He read the service and preached in one of those wonderful ultra-English accents, absolutely non-reproducible on paper, but more or less familiar to all regular Anglican church-goers in Canada, and, I think, peculiar to this Dominion, or, at all events, to this continent.

The marvel to me is how they keep it up. Here is a man who, for an hour and a quarter, can transform almost out of recognition the tone of his voice, and get apparently quite worked up in his preaching without making a perceptible slip. How is it done? I ask, with wonder not unmixed with respect. It is certainly a great achievement of its kind, and does argue a certain amount of dogged perseverance and an absence of self-consciousness admirable in any other connection. I wonder, by the way, if any attention is given to this matter in our Divinity Colleges.

I would like most cordially to recommend to the careful perusal of the clergy a remarkable book, "Civilization at the Crossroads," by Rev. J. N. Figgis, the substance of three lectures delivered before the University of Harvard. Mr. Figgis is a member of the English Community of the Resurrection. In this suggestive and arresting book the clergy will find present-day problems stated from the standpoint of a believer in historical Christianity, with a breadth and clarity of vision that will in many cases, I believe, clear away and finally dispose of many of those difficulties that perplex and oppress the clergy of to-day. The trouble with so many clergymen is that in their, perhaps, unavoidably superficial and desultory reading they are apt to confuse issues and to get muddled on the real fundamentals. A book like this puts things in their right place and tidies up one's mental furniture. We come to see where, in this age of chaotic theories, Christianity really stands, and how essential it is to maintain its supernatural character as a direct Divine revelation made through Jesus Christ, and how, failing that, there is no logical halting-place between Christianity and any of the innumerable human cults which masquerade under its name. Most clergymen, I suppose, hold this in a general sense, but Figgis shows just exactly how it is Christ Incarnate, the Eternal Son of the living God, or nothing. It is the most tremendous indictment of what has well been called "Reduced Christianity" that I have ever read. Christianity, he shows, is essentially miraculous. To eliminate the miraculous from Christianity, under whatever pretext, is to cut the heart out of it and let it slowly bleed to death. The Gospel story stands or falls together. The book is a fine philosophical defence of miracles and of religion generally, and yet is written in a simple and popular style,

and is as easy reading as an ordinary newspaper article. One rises from the reading of such a book with the comfortable conviction that Christianity, with such defenders, has no reason to fear its modern assailants. The clergy would find in this book material for dozens of sermons.

How many men are saved from failure by their dullness of apprehension. They have never perpetrated any serious failures, because they had no imagination to run away with them. They have always taken themselves with such immense seriousness because they have had no sense of humour, that other people have learned to regard them with respect. They have always successfully resisted the temptation to make experiments, and to strike out into new paths and to venture into the unknown. Their strength has been to sit still. More people "succeed" in this way than is generally imagined. Downeaster.

Prophecy and the Signs of the Times

THE last of the addresses by Rev. Canon Howitt was given in the Church of the Epiphany, December 15, on "The Second Advent." Canon Howitt began by pointing out the importance of the subject, its relation to other truths. It was the key to the proper understanding of the Scriptures. The man who was not right upon this could not be right upon many of the important doctrines of the Bible. He then said that while all Christians believed in the Second Coming, they differed as to details. There were two schools—Premillennialists, and Postmillennialists. He described what these stood for. The first believed that Christ would come before the millennium, the second that he would come after it. He then disposed of some false views. 1. Christ's coming is at death. He said that could not be, because there would be living ones at His coming. 2. Christ's coming was at the destruction of Jerusalem. That could not be, because the Revelation of St. John was written after that event, and that book contains the hope and the prayer for His coming. 3. Christ's coming was at Pentecost. That could not be, because the New Testament was written after that event and in these writings the coming is still future. Canon Howitt then gave his own view. 1. The Coming of Christ would be Personal and Literal, Acts 1: 10, 11; John 14: 2, 3. He explained these passages at some length. 2. The Coming of Christ would be before the millennium. The world as it advanced towards the end of the age was not getting nearer the millennium, but further from it. He gave many proofs of this. There were more heathen in the world to-day than when the missionary commission was first given. The world as a whole is more civilized, more cultured, more enlightened than it was at that day, but not more truly Christian. It will be evangelized by the preaching of the Gospel, but not converted. The purpose of God in the present dispensation was "to take out of the Gentiles a people for His name." When the last conversion under the preaching of the Gospel took place then Christ would come. 3. The manner of His Coming. There would be two stages. He will come for His saints; He will come with His saints. The first will be to gather His saints; the second will be to reward them. These two stages are distinguished in seven particulars. First, as to place. The first coming will be in the air, 1 Thes. 4: 16, 17; the second, at the Mount of Olives, Zech. 14. Second, as to persons. The first will be to the Church; the second to the world. Third, as to circumstances. As to the first there will be no signs; as to the second there will be many, Matt. 24. Fourth, as to method. The first will be sudden and secret; the second will be visible, gradual. Fifth, as to purpose. The first will be to reward and bless His saints; the second will be to judge the world. Sixth, as to time, Daniel 9 indicates the difference in time. Seventh, as to result. At the first His own will be gathered together; at the second the evil will be separated from the good. Canon Howitt then spoke of two things which followed from all this. There would be two resurrections, Rev. 20: 4, 5. He explained at some length St. Paul's earnest desire (Phil. 3: 11). He desired to attain unto the resurrection from among the dead. There would be two judgments. He closed with a most earnest appeal to all present to see that they were right with God, partakers of the fullness of salvation in Christ, waiting, watching, working, so that they might not be "ashamed at His Coming."

The Canadians on Salisbury Plain

It will be some summers before the grass grows green again on parts of Salisbury Plain, where the overseas troops are in camp. There are a trifle over 30,000 men in the Canadian Division (which is a good deal more than a division) quartered in four camps—Bustard, North and South Westdown, and Pond Farm—and it is not easy to say which of the four at the moment is the muddiest. The men who are in Bustard think that they have a little the worst of it; and men in the others invite them to "come and see."

In spite of the mud, however, they are all extraordinarily fit. The chief trouble among them is that more than the orthodox number of men have coughs as a result of the mud and the raw, damp weather; but they do their coughing very cheerfully. They call it the "Bustard whisper" in one camp and the "Pond Farm particular" in another. In the recent cold spell they were particularly fit; it bore some resemblance to Canadian winter weather of a not too Canadian kind. Now that the frost has gone and the ground has again become splashed into belts of slime and ooze, they object to it, lightheartedly, but in language which is as vigorous as it is generally picturesque. Of serious illness there is very little; the men have too much hard work and fresh air for that.

Every day when the weather is not impossible they are worked really hard; and after five hours of stiff marching or manoeuvring (say from 9 a.m. till 2) they come swinging in as fresh as the proverbial paint and put in an hour or so of football before it gets dusk. Besides the hard work and the football and fresh air, they are behaving in a way that keeps them fit.

INDEPENDENT FOLK.

Cases of drunkenness are few, for the men are fairly removed from the temptations of a large town. The nearest camp is 13 miles from Salisbury by a road which is largely a river of mud. The traffic which it is subjected to would test the best of high roads, and if you go to the camp by motor-car you had better allow an extra half-hour for delays on the road in case a heavy motor-lorry has slipped into a ditch.

If the men are over-prone to any particular offence, it is overstaying their leave, for which the character of the roads gives some shadow of excuse. Lawyers, farmers, bankers, university undergraduates, and business men, as they mostly are at home, they are accustomed to more or less independence in the spending of their time, and—so commanding officers complain—they have difficulty in understanding that leave to a certain hour is leave to that hour only. Besides the football ground, the chief centre of recreation is in the Y.M.C.A. tents, where there are great sing-songs of an evening. A "Canadian Officers' Quartet" is giving performances, in aid of war funds, at other places than the camps. It gave one at Bournemouth on Saturday last, when, in spite of the fact that Mme. Clara Butt had given a concert that afternoon, there was an audience of 3,000, and the Quartet has had to promise to go to Bournemouth again.

IMPROVEMENT UNDER TRAINING.

Of course they regret the waiting, but few at least among the officers, doubt the wisdom of it. The training which they had at Valcartier, good as it was, was short, and they are too keen on doing credit to Canada when the time comes to be over restive at anything which makes them better able to do it. And they know that they are better able now than when they landed in England. That, indeed, is the one supreme consideration which, as a visitor talks to them, seems to influence them all; the hope that they, when the time comes, will bear themselves so that Canada and the Empire will be proud of them.

That they will, there can hardly be a doubt; for they are a magnificent body of men. Among them are a large proportion (as many as 250 out of 1,200 in one battalion) who have already seen active service, either in South Africa or, being recent settlers, in Canada, as Regulars in the British Army—the "Imperial Army" they generally call it—before they went out. Among these

made of poorer and less waterproof material than those they have in Canada, the mud is tolerable. Soon they will move into huts, as one brigade has already done; but when, no man knows, for the work on the huts at the moment seems to be going slowly, from difficulty, it is said, in getting material. Meanwhile, the Government rations for the men are acknowledged to be good, if different from Canadian rations, and abundant. But the messing of the officers, by private contract, is much less satisfactory. Complaints of that are numerous and bitter. That, however, is a matter which, if it does not remedy itself, the officers will soon find a way to remedy.

As a whole the Division is distinctly contented and is doing its best to be as fit as possible against the Day. Cheerful, filled with abounding health, working honestly and hard, the Canadians are likely to give a good account of themselves when the call comes.—*The Times.*

The Allies' Position

Some weeks ago the "Christian Endeavour World," of Boston, U.S.A., inserted a letter from a leading German Christian Endeavourer in Berlin, reflecting on England as the cause of the War.

The following letter was sent in reply and it may be of interest to our readers to see that judgment was not allowed to go by default. Similar letters have been sent to the Boston "Congregationalist" in reply to articles of a one-sided and prejudiced nature, but they have not been inserted:—

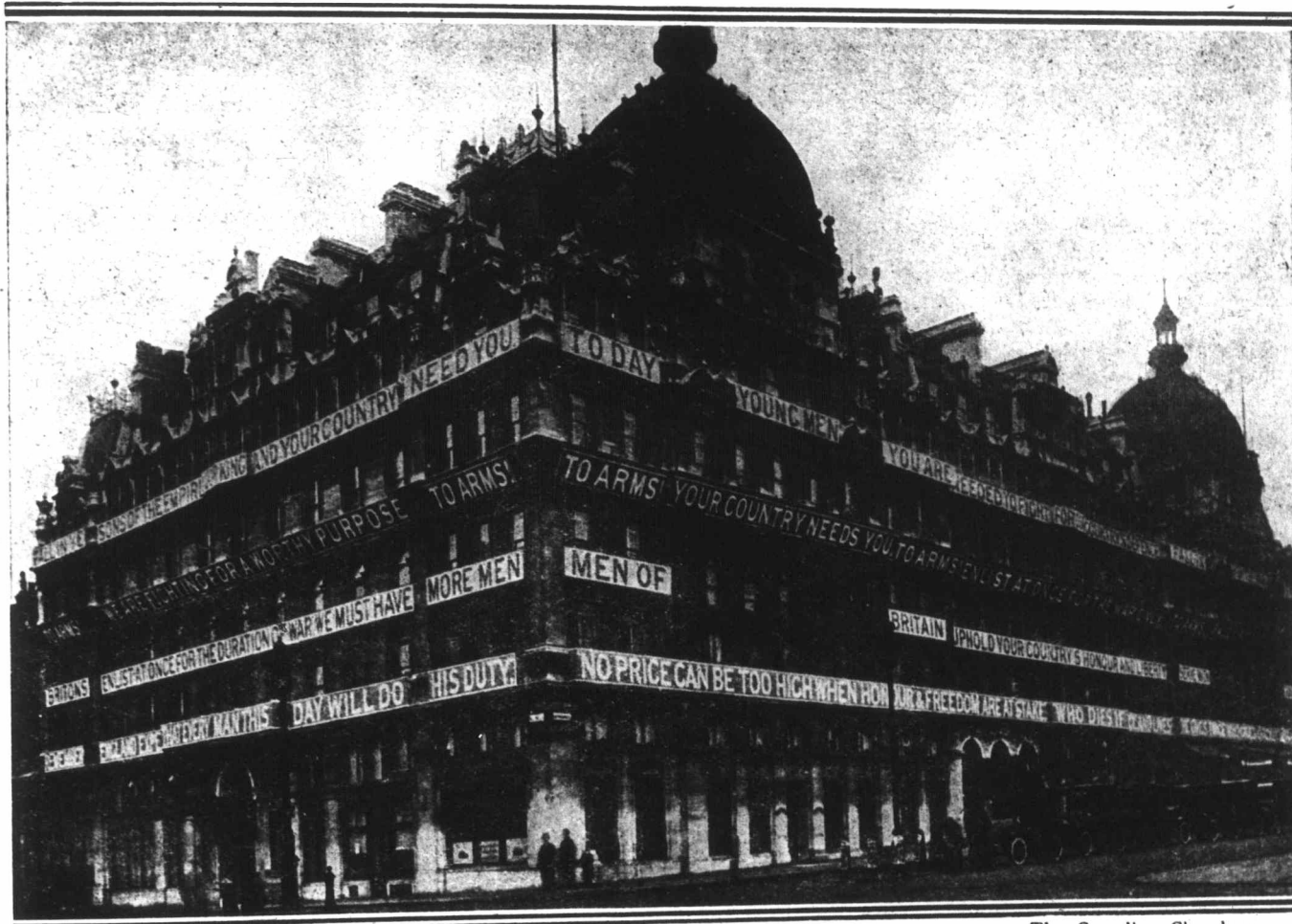
I have read with great interest the letter from the secretary of the German Christian Endeavour Union in your number for October 8, and, of course, in doing so, I have not overlooked your paragraph disclaiming responsibility for his views. But may I venture to suggest that now you have, by the insertion of this letter, departed from your decision that the paper should remain neutral, you should allow the British and French views, to be represented?

No one would wish the Christian Endeavour movement to be involved in controversy, but as you have inserted the German view, it seems only fair that the opposite side should also appear.

Christian men like Secretary Wetzig should be enabled to see that earnest Christian men in England who are devoted to Christian Endeavour, like Dr. Campbell Morgan and Dr. F. B. Meyer and a host of other evangelical leaders of various churches, to say nothing of my own Church of England, feel just as keenly that it is not England, but German militarism, which has "committed the dreadful crime" of this war. I have no sort of doubt that there are many earnest German Christians like Herr Wetzig who believe that Germany is right and the Allies are wrong, but we in England and Canada are doing our utmost to distinguish between the German Christians, whom we know and love, and those in authority in Germany who have spoken and acted against England during the last 10 or 12 years in such a way as to show that they themselves, and not England and her allies, are the aggressors.

In particular, I should like to remind Secretary Wetzig and all who think with him that two years

THE EMPIRE'S CLARION CALL



The Canadian Churchman.

This is a striking picture of one of London's largest Hotels, the Carlton, at the present time. And it is only one of many similar appeals, for on every taxicab, and wherever else the message can be placed, the call sounds out, "Your King and Country need you." In the coming weeks and months this trumpet-tone must go forth through the entire Dominion.

old soldiers are some of the very best and some of the very worst—or, let us say, most troublesome—men in each battalion. From among them are drawn a large proportion of the non-commissioned officers, and they can hardly fail to have a steadying influence in the hour of trial. For there is no foolish bragging about the way in which the Division is going to acquit itself, any more than there is any real apprehension. The men know that they ought to be able to do whatever the best troops can do. But they know also that even the best troops sometimes have stage fright. "If we can stick it the first time!" That seems to be the universal prayer. After that they have no doubt. And this sober facing of the seriousness of the job ahead, so vastly finer than any empty vapourings, is in itself a fairly good guarantee that they will "stick it" grimly and determinedly.

A CONTENTED LOT.

As for the conditions under which the men live on Salisbury Plain, there is creditably little complaint. Now that the tents are boarded, which many of them were not at first, even though the tents themselves, the men aver, are

ago the British government gave Germany the assurance that aggression against Germany was no part of British policy. This was met by the demand by the German government that the British government should pledge itself absolutely and without qualification to neutrality in case of war, an attitude which no government could possibly accept. W. H. Griffith Thomas.

Brotherhood St. Andrew

HAMILTON.—The annual meeting of the local assembly was held December 10, in the schoolroom of the Church of the Ascension, and the reading of the reports of the various delegates was very gratifying. Bishop Clark, who presided, congratulated the Brotherhood on its showing, especially in that part of the city east of Sherman Avenue, where between eight and ten hundred Anglican families reside. A. G. Alexander, Dominion president of the Brotherhood, was present and spoke of the serious crisis the war had occasioned. He said the travelling secretary's staff was reduced to a minimum just now, but he predicted that everything would readjust itself in due time. Canon Spence read a very gratifying report on Jewish Mission work in the city, which demonstrated how well expended his efforts had been. Bishop Clark during the proceedings appointed Fred Lamb, of the Church of Ascension, to act as Lay Reader for the diocese. This is the first appointment of this nature made, and the honour bestowed on Mr. Lamb is unique. Officers were then elected for the ensuing year: Mr. Fred Lamb, president; Mr. James Johnstone, vice-president; Mr. Irvine Lazier, secretary. The Rev. W. E. White was also appointed to take charge of the Mission, which is under the supervision of St. Matthew's Church.

ST. JOHN.—ST. JUDE'S.—St. Andrew's tide is the time for the election of officers, and the entering upon the new year's work. At the meeting of this Chapter on Sunday evening, December 13th, Horace M. Tapley was elected director; J. Arthur Coster, vice-director; and Stanley G. Olive, secretary-treasurer.

The Churchwoman

OTTAWA.—W.A. BOARD MEETING.—The monthly service was taken by the Rev. J. E. Lindsay. His address was from the words, "The happy subjects of a happy Kingdom." The president announced that every seat on the executive was now filled, for on the return of Miss L. C. Wicksteed from Europe, she was welcomed at once by being elected 1st vice-president. A resolution of sympathy was passed to Mrs. Pollard (one of the original seven founders of the W.A.) on the death of her much-loved husband, Canon Pollard, of St. John's, Ottawa. The corresponding secretary read appeals from Algoma, Edmonton and Keewatin dioceses. These were responded to by \$35 each from the E.C.D.F. St. Andrew's day of intercession was observed in many churches, and the self-denial envelopes have been well distributed. The treasurer reported receipts for the month, \$1,181. St. Matthew's Girl's Branch gave \$25 towards Miss LeRoy's salary. The Dorcas secretary reported four bales sent to the diocese of Calgary, two to Algoma, one and a half to Saskatchewan, one to Rupert's Land, valued at \$323; also 27 kirtas to Tarn Taran and each received \$131. The \$100 given by Mr. Fitzgerald in memory of his wife, and formerly designated to a room for the hospital staff at The Pas (furnished however by the Government) was finally voted for a comfortable room for the staff at The Pas school. The Junior secretary-treasurer reported a better sale of toys sent to Dynevor than ever before. Receipts for month, \$121. She asked for more money, and the Cathedral Juniors responded by giving her \$40. At the diocesan annual the proceeds from the Junior evening will be given towards a bell for the church at The Pas. The convener of work among foreigners reported having sent in eight appeals, and by answers received, was enabled to open a depot at 463 Booth Street, Ottawa, for clothing, dishes, furniture and food on Tuesdays, Wednesdays and Saturdays. She obtained work for several needy ones, milk for babies, a Christmas tree, tea and gifts for over 200 children. A number of parochial reports were read. An interesting letter was read from Miss Benbow, of Honan, China.

TORONTO.—HOLY TRINITY.—At the monthly business meeting of this branch of the W.A., the president, Mrs. Blachford, on behalf of the Woman's and Girl's Branches, presented Mrs.

Owen, the honorary president, with a gift of silverware and an address, expressing their regret at her departure from the parish, and assuring her of their love, together with every good wish for the future.

MOTHERS' UNION.—The Mothers' Union service was held on December 14th, at 3.30, in St. James' Cathedral. The Rev. E. C. Cayley, D.D., gave an excellent address on "Courtesy and its Relation to Religion." There were five new members enrolled.

HALIFAX.—ST. GEORGE'S.—At a recent meeting of the W.A., Mrs. W. H. Cunningham, the president, was presented with a life membership, the presentation being made to her by Miss Johns. The gold pin was affixed by Mrs. W. J. Busch.

INGERSOLL.—ST. JAMES'.—The annual meeting of this branch of the W.A. was held on December 9th. Officers elected:—Hon. president, Mrs. Perkins; president, Mrs. Caufield; vice-presidents, Mrs. Christopher, Mrs. Beckles and Mrs. Calder.

Church News

PREFERMENTS AND APPOINTMENTS.

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.

COLEMAN, the Rev. J. J., M.A., Rector of Merrickville, to be Vicar of St. Mary Magdalene, Napanee. (Diocese of Ontario.)

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop,
Halifax, N.S.

HALIFAX.—ST. LUKE'S HALL.—A meeting of the Church of England S.S. Institute was held in this hall on the 8th inst., when an interesting lecture was given by Mr. Austin, organist of the Cathedral, on Church Music. This was illustrated by the singing of certain selected hymns and carols by the Cathedral choir.

The Sunday afternoon Advent lecture on Sunday last, was given under the auspices of the Church of England Institute in St. Luke's Hall, by Canon Vernon, his subject being, "The Church and the Peace Movement."

ST. MATTHIAS'.—On the 13th, the congregation met in the old church for the last time. This old church, which the congregation is about to vacate, was built 32 years ago. St. Matthias' parish was founded in 1882, and there have been altogether ten Rectors in charge since that date. In 1882 the Sunday School was opened with a very sparse attendance of scholars, the number present on the 13th was 331. On the 18th, the Bishop of the diocese officiated at the dedication of the new church and on Sunday last, Canon Wilson, who was formerly associated with the parish, and Archdeacon Armitage, were the preachers, respectively, morning and evening.

ALL SAINTS' CATHEDRAL.—A legacy of £1,000 has been left to the Cathedral by Mrs. Kelly, widow of the late Bishop of Newfoundland. Mrs. Kelly, who was a member of the Bliss family of Halifax, always took a deep interest in the work of the Church in Nova Scotia.

SYDNEY.—CHRIST CHURCH.—This church has recently been enriched by the gift of a beautifully engraved brass alms basin, which has been presented by Mr. and Mrs. John Worgan, in memory of their son, Edwin Carl Worgan.

WINDSOR.—KING'S COLLEGE.—At the close of the lectures delivered to the students in Divinity at this college, the following resolution was passed unanimously. Moved by D. M. Wiswell, B.A., seconded by A. F. Bate, B.A., "That the cordial thanks of the students privileged to attend the able and interesting lectures given by the Rev. R. A. Hiltz, M.A., on Sunday School problems be and is hereby extended to him, and that he be requested to notify the S.S. Commission of the appreciation that the students feel for the interest shown by the Commission in their behalf."

HANTSPORT.—ST. ANDREW'S.—The 24th anniversary of the opening of this church was held recently. At the festal evening service, Canon Powell read the Lessons and the Ven. Dr. Martell, the Archdeacon of Nova Scotia, preached.

After the service in church, the visiting clergy and the members of the congregation were invited to the house of the senior warden, Mr. Thomas Morgan, where an address from the congregation and Sunday School was presented to Canon Powell, together with an arm chair as a small token of the people's gratitude for kindness received. The address was read and the presentation made by Mr. James Lawrence, vestry clerk. The Canon, in acknowledging the presentations, made a suitable reply.

FREDERICTON.

John Andrew Richardson, D.D., Bishop,
Fredericton, N.B.

ST. JOHN.—ST. PAUL'S.—The Rev. E. B. Hooper, the Rector of this church and the Chaplain of the 62nd Regiment, has offered and has been accepted as a Chaplain at the front. He will go to England with the 2nd Contingent. Mr. Hooper comes from fighting stock, being the son of a former officer of the British army, and having a brother who has seen active service in South Africa, the Rev. Lewis Hooper, Rector of All Saints', Vancouver.

On Advent Sunday afternoon a mass meeting for men, which was very largely attended, was held in the Imperial Theatre. Amongst the men present were 500 of the 26th Battalion of the 2nd Contingent. The Bishop of Fredericton presided. The other clergymen present were: Very Rev. Dr. Llwyd, Dean of Nova Scotia, Ven. Archdeacon W. O. Raymond, LL.D., Rev. E. B. Hooper, Rev. G. A. Kuhring and Rev. R. P. McKim. The address was given by Dean Llwyd, and at its close the Bishop pronounced the Benediction.

ST. LUKE'S.—The meeting of the St. John Deanery S.S. Teachers' Association was held recently in the schoolroom, the president, the Rev. G. A. Kuhring, in the chair. The president introduced as the speaker of the evening, the Rev. Dr. MacVicar, who had seen service in the Mission field in Honan, China, and who gave a most interesting and instructive address on that field.

MONTREAL.

John Cragg Farthing, D.D., Bishop,
Montreal.

MONTREAL.—ST. STEPHEN'S.—The Rev. A. P. Shatford lectured on "The Empire at War," in the schoolhouse on the evening of the 15th.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop,
Kingston.

Edward John Bidwell, D.D., D.C.L., Bishop
of Kingston and Coadjutor of Ontario.

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Before beginning his sermon in this Cathedral, Sunday morning, the 13th, Dean Starr expressed his deep regret that his action in offering for service in England when war was declared, should have been thought a disregard of the interests of the Cathedral. In doing what he did he felt he was doing what his people would have desired under the circumstances. Evidently the seriousness of the situation was not felt here as there at the time. He hoped that all that had been said or written meant deep loyalty to old St. George's and trusted all would work together in earnest for Church and Empire. He publicly thanked the Bishop of the diocese, the two assistant ministers, and the officials and various organizations for their faithfulness in carrying on the work during his absence. The Dean then preached on the Gospel of the day. On the following evening the Dean was tendered a public reception in the schoolhouse by the members of the A.Y.P.A. A large number were present. The Rev. H. Crozier Magee presided, and a pleasant evening was spent by all.

NAPANEE.—ST. MARY MAGDALENE.—The Rev. J. J. Coleman, M.A., who has been the Rector of Merrickville for the past nine years, has been appointed Vicar of this church by the Bishop of Kingston. The Vicar-Designate took high honours at Trinity University, Toronto, having taken 1st class honours in classics, as well as securing the Prince of Wales' prize for classics, and the Bishop of Toronto's prize. Mr. Coleman has served in this diocese for 21 years.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Assistant.

ST. ALBAN'S CATHEDRAL.—The Bishop held a General Ordination in this Cathedral church on Sunday morning last, when the following gentlemen were ordained to the diaconate and priesthood respectively:—Deacons, Messrs. Nicholson and Morgan; Priest, the Rev. A. J. Arthur, B.Sc. The ordination sermon was preached by the Rev. F. H. Hartley, M.A. There was a large congregation present. The Rev. H. L. Nicholson, one of the newly-ordained deacons, read the Gospel. Prior to the service the Bishop dedicated a solid silver font ewer, which has been presented to the Cathedral by Mr. and Mrs. S. N. Thompson in memory of their daughter, as also a stained-glass window which has been placed in the chancel in memory of Bishop Bethune, the second Bishop of Toronto, and the late Canon Macnab, Rector of Bowmanville.

TORONTO.—CHURCH OF THE RESURRECTION.—The Rev. Canon Bryan, the Rector of the Church of the Epiphany, Parkdale, preached in this church last Sunday evening.

CHURCH OF THE EPIPHANY.—The Children's "White Gift" service was a unique occasion. Over 400 children brought gifts for the poor of our city, all wrapped in white, and as they in single file passed the chancel steps, gave their presents to Boy Scouts, stationed for the purpose, to be placed on a large table, until table and chancel steps were packed, beautifully illustrating "It is more blessed to give than to receive." The givings with cash also of \$17 were left in position during the evening Carol service, the Rev. Dyson Hague calling the attention of the congregation, which crowded the church to the doors, to the "Christlike" giving of the children.

ST. MARY THE VIRGIN.—This new church, which was formally opened and dedicated by the Bishop on Thursday evening last, is one of the most beautiful churches in the Province from an architectural point of view. The building has cost \$80,000, and has been in course of erection for the past 18 months. The organ, which was formerly in St. Paul's, Bloor Street, has been placed in this church. During the course of the service, a pulpit, given as a memorial and carved by Mrs. Van Nostrand, memorial windows and chancel furniture, were also dedicated. Mr. W. A. Langton, one of the most prominent Churchmen in the city, and a lay delegate of the parish, was the architect. During the course of his address, the Bishop spoke in terms of warm praise of the Rev. Anthony Hart, who has been the Rector of the parish since its inception in 1888, and who has done a most excellent work in this part of Toronto.

ST. DAVID'S.—The Bishop held a Confirmation in this church on Sunday evening last.

WEST TORONTO.—ST. JOHN'S.—The Rev. Professor Mowll, B.A., of Wycliffe College, preached the last of a series of Advent sermons in this church on Sunday evening last, his subject being, "After Christ has Come."

RIDLEY COLLEGE.—The annual dinner of the Old Boys' Association was held at the Albany Club on Monday evening last. Mr. Fred McGiverin, President, occupied the chair, and the guest of honour was Premier Hearst, who gave an address on "Patriotism."

WHITBY.—ST. JOHN'S.—OBITUARY.—A large number of people were present at the funeral of the late Mr. William Stone, the Grand Trunk telegraph operator, who lost his life under such extremely tragic circumstances on the 11th. Gusts of wind-driven snow stung the faces of those in the funeral procession from the house to the church. People had driven in from miles around to attend the public service, braving the storm and the cold. The simple but impressive service was conducted by Mr. Fred Glover, of Wycliffe College, who has been acting as locum tenens here recently and had become a warm friend of the murdered youth. During the course of the service in the church, Mr. Glover made a short address, and at its close the hymn "Safe in the Arms of Jesus" was sung.

WHAT SHALL I GIVE?

As a Christmas gift, send the "Canadian Churchman" for one year. Only \$1.50 to any address. What could be better?

QUEBEC.

QUEBEC.—THE BISHOP'S ELECTION.—Prior to the opening of the Synod the Litany was chanted and a choral celebration of the Holy Communion was held in the Cathedral, at which Archdeacon Balfour officiated, assisted by the Very Rev. Dean Williams and the Rev. Dr. F. J. J. B. Allnutt. The preacher was the Right Rev. Dr. Farthing, Bishop of Montreal, who took as the theme of his discourse, which was an eloquent and appropriate one, the election of St. Matthias. The Bishop prefaced his sermon by a feeling reference to the loss which the Diocese of Quebec had sustained in the death of Bishop Dunn, and paid a worthy tribute to the memory of the deceased. Bishop Farthing then went on to relate the purpose for which the Synod had been summoned, pointing out that the same gifts were now needed by Bishops as were needed by the Apostles. At the close of the service the Synod met in the Diocesan Hall. There were two ballots taken and in each instance, the Very Rev. Dean Williams received a very large majority of both the clerical and lay voters. His nearest competitor was the Right Rev. J. A. Richardson, Bishop of Fredericton. The following are the results of the vote:—First ballot—Clerical (necessary to a choice, 41)—Dean Williams, 40; Bishop Richardson, 12; Rev. Canon Scott, 3; Rev. Canon Shreve, 1; Dean Lloyd, 1; Bishop Farrar, 1; Rev. Dr. Paterson-Smyth, 1. Lay—(necessary to a choice, 72)—Dean Williams, 63; Bishop Richardson, 27; Rev. Canon Tucker, 6; Rev. Canon Scott, 3; Canon Gould, 1; Rev. Dr. J. P. Whitney, 1; Rev. Canon Shreve, 1; Rev. Canon Powell,



THE VERY REV. DEAN WILLIAMS.

1; Rev. A. H. Wurtele, 1; Rev. Canon E. C. Cayley, 1; Rev. Dr. Paterson-Smyth, 1; Rev. Canon Welch, 1; blank, 1. Second ballot—Clerical (necessary to a choice, 41)—Dean Williams, 44; Bishop Richardson, 12; Canon Cayley, 2; Canon Shreve, 1; Dean Lloyd, 1; Rev. Dr. Paterson-Smyth, 1. Lay—(number present, 106, necessary for choice, 71)—Dean Williams, 74; Bishop Richardson, 25; Rev. A. H. Wurtele, 1; Canon Tucker, 1; Canon Scott, 1; Rev. Dr. Whitney, 1.

THE BISHOP-ELECT'S CAREER.—The Very Rev. Lennox Williams is the son of the late Right Rev. J. W. Williams, D.D., who as fourth Bishop of Quebec was the predecessor of the late Bishop Dunn. The new Bishop was born at Lennoxville, Que., November 12, 1859, and was educated at Bishop's College School, Lennoxville; St. John's College, Oxford (graduating as B.A. in 1883 and receiving the degree of M.A. in 1887), in 1883 and receiving the degree of Doctor of Divinity from Bishop's College, Lennoxville. Ordained as deacon in 1885 and as priest in 1886, the new Bishop's whole ministry has been spent in Quebec. After serving as Curate of St. Matthew's Church, he was appointed Rector in 1887 and filled this post until 1899, while from 1898 to 1899 he was Rural Dean of Quebec. Since that time he has been Dean of the Cathedral of the Holy Trinity and Rector of Quebec. He was a delegate to the Pan-Anglican Congress in London in 1908 and to the Anglican Church Congress in Halifax in 1910. In April of 1887, Dr. Williams was married to Caroline Annie, daughter of the late Lt.-Col. Hon. William Rhodes, of Benmore, Quebec.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The Rev. D. T. Owen was on Sunday morning last inducted by the Bishop of the diocese as Rector of this Cathedral church. In the evening Mr. Owen preached for the first time.

ORANGEVILLE.—ST. MARK'S.—On Thursday last a Sale of Work, under the auspices of the three branches of the W.A. of this church, was held, and it resulted in the largest return for years. The amount required for all the pledges was obtained, and sufficient afterwards for the purchasing of material for the outfits of the girls clothed by St. Mark's W.A. was received. On the Sunday following, Rev. C. H. Shortt, M.A., of Japan, preached both morning and evening, and on the following evening, he delivered an address on "Japan," illustrated by a large number of beautifully-coloured slides. The new electric organ is being installed and will be opened early in the new year, entirely free of debt. It is costing considerably over \$2,000, nearly all of which the Rector, Rev. G. W. Tebbs, has obtained outside of the parish. The Sunday School has been entirely regraded and is now arranged in classes contemporary with the scholars' standing in the Public and High Schools.

HURON.

David Williams, D.D., Bishop, London, Ont.

LONDON.—CRONYN MEMORIAL CHURCH.—This church celebrated its 41st anniversary on the 13th inst., by special services. The Rev. R. W. Norwood, the Rector, preached in the morning and the Rev. Canon Craig in the evening. There were large congregations.

BRANTFORD.—ST. JAMES'.—A reception was held in the schoolhouse last week in honour of the new Rector, the Rev. E. Softley. Archdeacon Mackenzie presided.

CLANDEBOYE.—ST. JAMES'.—The Bishop held a Confirmation in this church on the 13th, when 17 candidates were presented to him by the Rector, the Rev. W. Lowe.

KINGARF.—ST. MATTHEW'S.—A Confirmation service was held by the Bishop in this church on Advent Sunday. The church was full to the doors. The Bishop gave a masterly exposition of the words, "In everything give thanks." Fourteen young people received the holy rite of Confirmation. At the close of the service, the Bishop held a short conference with the churchwardens and lay delegates, and left for Teeswater the next day.

KINLOUGH.—The basement of this church has been very much improved by a cement floor in the furnace room. The addition of "tie rods" to the church, and the building of a large new driving shed to replace the antiquated structure now in use are also planned for the near future.

BERVIE.—The rectory has now been made comfortable by the installation of a new furnace. All funds were in hand before the order was given.

ST. THOMAS.—TRINITY.—The annual festival of the Sunday School took place on the 11th inst. The Ven. Archdeacon Hill presided.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg.

WINNIPEG.—ST. GEORGE'S.—The Rev. J. J. Roy, the Vicar of this church, has been preaching a special series of sermons during the season of Advent just past, on Sunday evenings.

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

EDMONTON.—ALL SAINTS'.—On a recent date, Deaconess Wibby held a reception for the formal opening of this Mission in connection with All Saints' parish. A good number of interested friends were present and were shown over the building, after which Archdeacon Webb said a few words in explanation of the work that it was proposed to carry on there, and the Bishop offered prayers for God's blessing upon the work, and the house was formally declared open. The work has already proved that it was greatly needed.

Miss K. Halson, Dorcas secretary of the W.A., addressed a general meeting of the W.A. in All Saints' Schoolroom on Saturday afternoon, November 28th. A large number attended, and the work has been given a decided impetus by Miss Halson's visit.

HOLY TRINITY.—A sale of work was held in the Schoolroom on December 5th, under the auspices of the W.A. On the previous afternoon and evening a sale of work and concert was held at St. John the Evangelist, the Mission church, and part of the proceeds was set apart for the Belgian Relief Fund. Six more men have left this parish for the front, making a total of 27 in all.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—On December 3rd a most enthusiastic meeting was held at Christ Church Cathedral for the purpose of organizing a branch of the S.S. Association for Victoria and District. The Rev. Baugh Allen presided, and the Bishop, the Dean, a number of clergy and 55 representatives from the Sunday Schools of the district were present. The Bishop gave a most helpful address. The Dean also spoke and submitted a draft constitution. Officers were chosen, the Bishop honorary president; Rev. Baugh Allen, chairman; the Rev. F. H. Fatt, sec-treas.; and Messrs. T. W. Spowse, William R. Sayers, and Mrs. L. A. Berkeley, provisional committee to cooperate with the officers at the annual meeting to be held in January.

CHRIST CHURCH CATHEDRAL.—A sale of work was held on the 4th inst., under the auspices of the Junior branch of the W.A.

On the evening of the 8th, at a meeting of the ministers of the city, a very hearty resolution of congratulation was passed to the Dean of Columbia upon his election to the new Bishopric of Kootenay. At this meeting also the Bishop read a most valuable and comprehensive paper upon "Some Recent Criticisms of the New Testament."

CHINA.

The following cable message has been received from Dr. Taylor and Mr. G. S. Eddy, who have been conducting an evangelistic campaign among the student classes of some of the great cities in China, and in the universities and colleges:—"Seven cities, 7,000 inquirers, average attendance 3,000. Official co-operating. Commissioner of Foreign Affairs of Chekiang Province baptized. Evangelistic campaign has not been affected by the war. Opportunities double last year." Dr. Taylor recently wrote:—"I received a letter yesterday from one city in Fukien Province saying that since the beginning of the year 2,200 had been added to one church alone in that city. I believe we shall see a revival through China even greater than that which swept over Korea a few years ago, and we are in a position to hold results as they have never been." He also says that the regular and systematic work of all Christian Missions is seriously affected by the European war. The German missionary societies, with 200 to 300 workers in their Christian schools, and all their other work is now without support. Drastic retrenchment is being exercised in all Missions, and missionaries are voluntarily surrendering part of their already attenuated incomes. Dr. Taylor spent part of the summer in Japan. He speaks of the Japanese as being a very wide-awake people.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

ATHABASCA LANDING.—ALL SAINTS'.—At this church on the first Sunday in Advent, a tablet was unveiled to the memory of Constable Bates, of the R.N.W.M.P. The act was performed by the Superintendent of the Athabasca Division, Major McDonnell, surrounded by the Bishop, the Rector and Churchwardens Hayward and Rennison. The singing, both choral and congregational, has simply of late been revolutionized. The Bishop's discourse was a straight, simple and powerful appeal for brotherhood, illustrated by the examples in both secular and spiritual organizations. He very appropriately referred to the death of Captain Fitzgerald and how the men who fell with him died with their faces upward, while he, after he had done all he could for his comrades, laid down and perished with his face to the earth. He referred to the Church as a great brother-

hood and in an eloquent allusion to the spirit of brotherhood manifested throughout the British Empire at the present hour, he claimed that that spirit would eventually rule. The legacies left to All Saints' by the late Constable Bates were consecrated by the Bishop.

KOOTENAY.

NELSON.—The following telegram was received from the Bishop-elect on Sunday morning, December 6th:—"After prayerful consideration I have been led to recognize a call to the office and work of a Bishop in the Church of God. Relying therefore upon divine help, I very humbly yet confidently accept the responsibility. I commend myself to God and to the earnest prayers of the clergy and people of the diocese. A. J. Doull." It is expected that the Bishop-Elect's consecration will be arranged for by the Primate to take place on an early date in February.

The following editorial, which appeared recently in the columns of "The Daily Colonist," of Victoria, B.C., will, we feel sure, be of interest to our readers:—"It is not very long since 'The Colonist' had the pleasure of welcoming to Victoria, the Very Rev. A. J. Doull, Dean of Christ Church Cathedral, and now we are called upon to express a feeling of mixed pleasure and regret that he will shortly leave the city to accept the very onerous post of Bishop of Kootenay. During his residence here, the Bishop-Elect has made very many friends. He combines strength and gentleness of character in a marked degree, and unites with them broad scholarship and equally broad sympathies. In his new field of labour he will have scope for the exercise of his many admirable qualities of mind and heart. We are certain that he will bring to bear upon the duties to which he has been summoned the same singleness of purpose and broad-minded humanity that have characterized his career while in Victoria. He is entering a field where he can accomplish much, for the community where his future home will be is destined to become one of the most flourishing and populous in the province. His departure will be regretted, though all will unite in wishing him the fullest of success in his administration of the See of Kootenay, and congratulate him on the recognition that his merits have won. Both the Dean and Mrs. Doull will be greatly missed in Victoria, where they have endeared themselves to very many people, whose best wishes will follow them to their new home."

Correspondence

BETTING.

Sir,—Will you please tell me whether it should be regarded as a sin to bet on horses, or go to races? A man's wife declares she can never be happy while her husband continues to do this. The husband is in business, and urges that business calls for this and other kinds of sport, so that he finds it hard to give it up. Indeed, he says it would mean giving up his business. I should be glad if some of your readers would help me with this difficulty that I may pass it on to the people concerned.

Yours,

B.

CITY SPARROWS.

Dear Sir,—Kindly acknowledge additional money received by the Deaconess House, towards fund for "City Sparrows," through the medium of your paper:—Already acknowledged, \$28; Miss G. H. Morrison, Mrs. Edgar, Mrs. Edmund Jarvis, Miss D. Hale, Miss Gandier, Miss Burtar, "Anonymous," \$15; total, \$43. Further subscriptions will be gratefully acknowledged.

Send to Miss T. A. Connell, 179 Gerrard Street East, Toronto.

PAPERS FOR THE FRONT.

Sir,—Would it not be a nice thing for the clergy of Canada to send our Church papers to our sailors to cheer them in their lonely watch in the North Sea? How many hundreds of clergy in Canada get Church papers from England. I think we might return the compliment, and thereby cement the bond of Empire. A chaplain says: "Such papers would be a God-send." They could be addressed, The Admiralty, London, England, and marked, "For the Fleet, North Sea."

R. P.

PRAYER AND THE WAR.

Sir,—The Christians of to-day are called upon to devote much thought and consideration to their Christian calling. It is very seemly to do so, because the hand and finger of God is showing itself in a way seldom seen or felt. One of the chief factors in our religion that we have to exercise is that of prayer to the Most High.

For what shall we make prayer? is a natural question. Shall we pray that the war may speedily cease, simply because we wish it to cease, or shall we give it further consideration and ask the question, For what purpose was it sent or allowed to come? Unquestionably the latter is the proper way to consider it. It has not come of itself. It has been sent for a purpose by God in order that men might know that the Most High rules on earth as well as in the heavens above. Well, if it has been sent for a purpose, is it not right that we should ask ourselves, What is the lesson to be learned from it? The command has already gone forth, "Sword, go through the land," and it is going in such a way as to cause all the nations of the earth to feel it, and they are naturally asking, What is all this for? We may be sure there is cause or it would not be sent. There is much food for thought in giving consideration to the cause of the affliction that is upon us. We may not go far in our investigation without finding that sin is the cause. Our national sins, as well as individual, can easily be brought home, if there is the disposition to do so. And this is the point we are urging, viz., that men ought to be more urgent to pray that the sin of the national conscience, as well as individual, should be brought home to them so that they may repent and forsake them; for this will bring peace to the nation sooner than anything else. To pray for a speedy termination of the war is not, in our estimation, conducive in the best interests of the world. Let it rather be a prayer that our merciful God would send His Holy Spirit and stir up the slumbering consciences of His people in such a way as to bring forth fruits of righteousness.

We are pleased to note that indications are not wanting to show that such has, and is, the effect of the war both in Great Britain, Canada and many other places. We are not in a position to speak of France, Belgium, and other places in Europe as to the effect of the war in causing them to turn Godward.

By all means pray; but pray for that for which we stand in need of most.

Joseph Fennell.

THE FLAG.

Sir,—This letter deserves the wider attention that publication in your paper will give to it.

Loyalist.

THE FLAG AND ITS WIDER USE.

To the Editor of The Mail and Empire:

Sir,—The world conflict in which our Empire is engaged is bringing home to many Canadians the meaning and value of certain possessions which were perhaps indifferently regarded, and too little used in times of peace. Among these is our flag. Wherever it waves to-day stimulating messages of patriotism are flashed forth in all directions, bringing before men's imagination the Empire, its glory and its needs, and calling all sons and daughters of the Empire to Imperial duties.

This being so, why should we not widely extend the use of a symbol so heartening and so inspiring? Contemplate in imagination the effect if, looking down our streets, flags were to be seen floating generally from churches, commercial buildings, factories and homes.

While from present customs and appearances the realization of this picture may seem to be remote, I venture to believe that at this time of national stress it can be effected, at least to a very large extent, if rousing appeals be made through press and platform, and if the influence and work of our patriotic societies be brought to bear. Such a project is right in line with the aims of the Daughters of the Empire, Sons of England, Home Guard and kindred organizations.

As one suggested plan of campaign, these societies might secure the appointment of a joint committee to take full charge of the matter, determining what would be advisable or possible in the case of their community, and appointing a day for the general hoisting of flags as well as a time for continuance. This public committee would then issue (preferably through the Mayor)—a call to all loyal citizens on the day

chosen to hoist flags upon all houses and buildings. A wide response would be almost a certainty, the effect of concerted action being a powerful stimulus.

Such action would be based on the principle that one great purpose of the flag is to enable all citizens to express belief in and loyalty to their country, particularly called for at times of national struggle and crisis. The flag is really our National Creed in Bunting, but it becomes so only when kept flying. If constant general use should not be deemed advisable during a protracted war, surely it might be arranged at least every Sunday, the church and home day, when innumerable prayers ascend for the Empire.

A useful feature of such an enterprise would be by common consent in any community to reserve a certain kind of flag (say, the Jack by itself) for those homes which had sent forth a soldier. Such distinguishing flags might come to be appreciated by those entitled to the honour, and would at least to passers-by be interesting signs of self-sacrificing patriotism.

An unequalled opportunity for inaugurating a movement of this character is presented in connection with the departure of our Canadian citizen-soldiers for the Continent and Canada's entry into the battlefields of the Empire. What more appropriate and constant reminder of our absent comrades could there be than the frequent sight of the flag under which they serve?

Moreover, let us prepare for the future. Canadian casualty lists with their sad rolls of honour will before long bring sorrow and depression to our land. What an effective means for giving cheer and strength and uplift when thus needed would be our glorious flag! Floating proudly over our homes, it would take people out of themselves and remind them of the wider needs and glory of the Empire. And to eyes which could see a far more powerful inspiration would be revealed by the flag. Its central predominating symbol, the Cross, would stand forth as never before, signaling messages of the glory of knightly succour. Christian self-sacrifice and hardship cheerfully borne. And, looking further, there is at least a dim suggestion of the Figure of a Crucified One triumphant over death. Yes, the Cross-emblazoned banner is no token of depression or defeat, but with its brilliant colouring, one of cheer and joy and victory.

Have we not a wonderful flag, capable of giving forth abundantly both national and religious inspiration? Once more, I venture to say, cannot, or, rather, shall not, we by some means make a wider use of such a possession?

Yours, etc.,

I. C. Davidson.

The Rectory, Peterboro', Dec. 3rd.

ANGLO-ISRAELITISM.

Sir,—I was much interested in reading the report of Canon Howitt's handling of the Anglo-Israel contention, as found in your issue of December 10th.

He offers three reasons for rejecting the claim that the Anglo-Saxon race is really the lost House of Israel.

First, as to the origin of our race. He says that the British are of the Aryan family, while Israel is Semitic. He speaks positively. No doubt he has, to his mind, some strong proofs that we are descendants of the ancient Aryans. Those Aryans were a semi-mythical people of prehistoric times. In fact, the term Aryan has become rather a philological than an ethnological one. It relates more to language than to race. But language is a doubtful guide in determining the origin of a people. It certainly cannot safely be used in an argument intended to crush at one blow. The Aryan hypothesis cannot offer any solid basis in this case. It is too vague. But there are historical facts that are not vague at all, and to these we can point in proof of our Hebrew origin. Sharon Turner, whom nobody can accuse of being an Anglo-Israelite, since he flourished before the identity of the Anglo-Saxons with the Lost Tribes was mooted, undertook to trace our origin along plain and obvious lines. He says, in his *History of the Anglo-Saxons*, Vol. I., page 56, that we sprang from the Scythians. Speaking of these Scythians, he says (page 57): "The first scenes of their civil existence and of their progressive power were in Asia to the east of the Araxes." The historian quotes from Herodotus and Diodorus. We have, then, historical proof that our ancestors hailed from the very place where the Ten Tribes were lost. Yet Canon Howitt leaves that safe footing and plunges into the mists of the Aryan fables. From these Scythians (whose name means Nomads or Wanderers) Sharon Turner says he selects the name "Saxon" as his chief clue. And

so our author, following up this clue, finds it takes him home to England. The word Saxon, by the way, simply means the "Sons of Isaac."

The second argument against the Identity offered by the Canon is that the British have never observed the rite of circumcision. Now, "never" is a long time. How does he know what happened to our ancestors before the eighth century before Christ? But since it was God's purpose to cast Israel out of His sight (2 Kings 17: 23) for a time, and to make them forget their origin (Hosea 2:6, 11), and so be lost among the Gentiles, it is surely unreasonable to look for a circumcised people. That would mark them too plainly. And again, as the Ten Tribes were punished because of their forsaking Jehovah, it is not at all likely that they practised the rite of circumcision when they were exiled.

The third reason offered in opposition to Anglo-Israelism is that the Jews were to be without a kingdom and a king, whereas the British have never been without them.

I am afraid that the Canon has not seriously studied the reasons for the Identity, reasons which satisfied the late Bishop Titcomb, Archbishop Bond, Rev. Mark Guy Pearce, Rev. Marcus Bergmann, Dr. Patterson, of Belfast, and many others that I could name, or he would not offer such an argument.

I might answer: Certainly, the Jews since their exile have had no king or kingdom of their own, but what has that to do with the House of Israel? The Ten-Tribed House of Israel, which separated politically from Judah 975 B.C., and which has ever since remained separate, is never called by the name of Jew in the Word. That name was, and is, confined to the House of Judah. The knowledge of the fundamental

the-wisp, Tarshish, seems to open up a lot of possibilities. On this frail support Canon Howitt finds sufficient warrant to use the following words of encouragement: "It gives us great confidence to know that Great Britain is going to survive. Other nations will pass away, even as did the great empires of the past, but I don't think that will be the case with the British Empire." "Thank God, Great Britain will remain."

In this saying I heartily agree with him, but there is small ground for such bold statements in the prophecies regarding Tarshish. The ultimate survival of Britain can only be because we are Israel.

Since Tarshish is claimed by Canon Howitt as representing that Empire, which should be the means, in God's hands, of gathering Israel at last, I would refer him to Jer. 3:18; also to Hosea 1:2. There is no mention in these passages of any Gentile nation conducting or escorting this grand procession. They are too strong to need that and the Lord takes personal charge. If, therefore, the Jews shall go to the House of Israel to be conveyed home to Palestine, and if, according to Canon Howitt, it is Tarshish, otherwise the British Empire, that so gathers them, then, according to his own reasoning, the House of Israel and the British Empire are one and the same. By-and-bye we shall all see eye to eye on this subject.

Alfred Bareham.

[We have been compelled to shorten this letter very considerably, and we must appeal to correspondents to be as brief as possible.—Ed. C. C.]

Books and Bookmen

"A Source Book for Ancient Church History," by J. C. Ayer, Jr., Ph.D. New York, Charles Scribner's Sons; Toronto, Upper Canada Tract Society (pp. 707, \$3).

The value of sources has long been appreciated in connection with general history, and of recent years a similar method has been adopted in connection with Ecclesiastical History, as Gwatkin's helpful book abundantly shows. Here, however, we have something much more serious and important. Dr. Ayer has brought under contribution the entire record of Church History from the Apostolic age to the close of the Conciliar period—namely, eight hundred years. His book will prove of immense value to teachers, while students will be greatly helped by the material here so conveniently provided. With the use of a recognized text-book of Church History, this remarkable collection of materials will give teachers and students practically all they can require. The work has been well done, and the principal documents of Church History are included among those here presented. The entire history of ancient Christianity is divided into brief periods, and then sub-divided into chapters and sections. These divisions are connected and introduced by brief analyses and characterizations, with some indications of additional source-material available in English. A list of works is given which the student is expected to consult, and to which he is encouraged to go for further information. The aim of the author, to render his book useful to all, has been admirably realized, and it will at once take its place as a most important, and, indeed, almost indispensable aid to a serious study of early Church History.

"St. Paul and Christianity," by Arthur C. Headlam, D.D. London, England, John Murray; Toronto, Upper Canada Tract Society (pp. 214, \$1.50).

The purpose of this book is to show the character of St. Paul's teaching and its place in the development of Christianity. In the course of its ten chapters, the field is covered in outline; and a brief general view of the great Apostle's work is provided. The treatment is simple and popular; and, on the whole, its view is accurate and useful, though here and there the writer's characteristic ecclesiastical position prevents him from understanding the whole of Apostolic thought. His views on Justification, Imputed Righteousness, and Salvation are only partially Pauline, while his doctrines of the Church and Sacraments would need a good deal of qualification to make them square with St. Paul's fundamental positions. But if the book is read with constant reference to the great outstanding verities of the Pauline thought recorded in the New Testament, it will provide a useful introduction to a subject of perennial interest and primary importance.

CHRISTMAS THOUGHTS

L. A. B.

Oh, perfume of the forest strange and sweet,
How crept ye down the city's crowded ways,
Bearing a balm of healing to our hearts,
Bringing a message from the bygone days?

Our childish fingers twined the woodland wreath,
Cedar and spruce and pine and balsam fair,
To welcome in the birth of Christ the King
We laid it on the Altar with a prayer.

Cedar and spruce and balsam, once again
Thy incense comes to us adown the years,
Bearing the message of the Saviour's birth,
Bearing a hope of joy beyond the tears.

Bidding us strive and labour until eve,
Bidding us watch with patience for the dawn,
Heed not war terrors of the world's dark night,
For unto us a Saviour, Christ, is born.

distinction between Jews and Israelites is absolutely necessary if we would understand prophecy. The Jews may be called Israelites, speaking generally, but the Israelites of the Ten Tribes may not be called Jews.

But the Word of God, even the Oath of God, is clear on the point of a continuous monarchy in Israel (see Jeremiah 33: 17, 25, 26 and Psalm 89: 35, 36). No effort to explain away these passages can alter the fact that a continuous monarchy of the dynasty of David must have been accompanying somewhere, the House of Israel. To say that the British cannot be Israel because they have always had a king reigning over them is to fly in the face of these texts. Wherever lost Israel happens to be it must be a kingdom. I know that the popular interpretation of those prophecies makes them refer only to Christ, but even so, there is a fatal interregnum, lasting nearly six hundred years, from Zedekiah to Christ. The prophecy calls for a continuous dynasty, "David shall never want a man to sit upon the throne of the House of Israel." Therefore, the Canon's third argument falls to the ground.

Your space will not allow me to explain how our present dynasty is Davidic, but there are striking proofs that King George V. is descended from King David. Nor can I here advance many more of the identifications between ourselves and Israel, much as I would like to do so.

But what does Canon Howitt offer for our comfort instead of these grand things? If Britain is not Israel in the Bible, he must find it somewhere, then. So he falls back on the Aryans, concerning whom the Bible has nothing to say; but that is a sorry resource, and at last the elusive Tarshish, that geographical will-o-

The Family

MARY'S BABE

When Mary kissed her Baby's lips,
How little then she knew
The wondrous things those lips would tell,
The listening crowds they drew:
How they would speak in parables:
How they would speak and heal:
How they would tell of hidden things,
And secret things reveal.

When Mary touched those tiny hands,
As soft as lily flower,
She never for a moment guessed
Their blessed latent power:
How they would touch the blind and deaf,
And heal where'er they came:
How they would give the hungry bread,
And lift the halt and lame.

When Mary touched those rosy feet,
And kissed each tiny toe,
How little could she guess the path
Those growing feet would go:
How they would tread the tossing wave,
And lead the flock of God:
And tread with fortitude Divine,
Where none had ever trod.

When Mary laid her precious Babe
Upon her loving breast,
How little did she think that He,
So sweetly sung to rest,
Would ever hang upon a Cross,
Nails through those hands and feet:
And yet I fancy Mary knew
The story we repeat.

Why was that Baby born? To bear
Her guilty sin and ours.
The Son of God became a man,
That with His mighty pow'rs
He might endure her death and mine.
This is the Christmas Gift!
He stooped to cradle and to cross,
To glory's crown to lift.

—WILLIAM LUFF.

LOVE THEM IN.

By M. S. Amstutz.

Not all of us, perhaps, can become great teachers and preachers. Some of us are called to live in humbler spheres of life. But all of us can perform wonders through loving others.

The following true stories prove this to be so. In a town of Ohio, years ago, the Sunday School did not have enough teachers for all the classes. A young man was asked to take a class of boys. He said, "I cannot teach."

The superintendent answered, "You take the class to-day."

Next Sunday came and the class was again without a teacher. The same man was called on to take the class. "But I cannot teach," was his objection.

"Take it again," he was told; "the boys like you." To this he consented with the thought that it would be the last time.

The superintendent, however, insisted on his keeping the class. At last the new teacher replied: "If I cannot teach the boys into the Kingdom, I can love them in."

Not long after this revival meetings were held in that church, and one of the boys came forward to the altar, and received Christ as his Saviour. The boy did this, he said, because his teacher loved him so hard.

When the lad had grown to be a man he became a famous lawyer and orator. Still later he was elected Governor of Ohio. But that was not all—the nation finally called on him to become its President.

The teacher, who was then an old man, said: "If I could go back, how much harder I would love them. I did not know I was going to lead to Christ a Governor and a President."

That lad, who was loved in, was none other than William McKinley.

Another story proves our statement. In western Pennsylvania a boy from a family of foreigners went to a Sunday School. Nobody seemed to notice him, and no one offered to love him. Of course, the lad stopped going to Sunday School just because no one loved him, and because the other boys would not mix with him. How do you suppose they felt about it when years later they read of this man in the paper? He had gotten into bad company because the good society of the Sunday School class turned him down. He drifted from bad to worse till he became a murderer—the murderer of William McKinley. His

name was Leon Czolgosz. Did not love in the one case, and the lack of it in the latter, have much to do in shaping these lives?

Certainly it does not take a great teacher or preacher to love. In the twelfth chapter of 1 Corinthians Paul speaks of the great gifts or talents, but he says love is greater than them all. So we see that love for others, expressed in service, is the best way to do a great work for the Master.

A Little Child Shall Lead Them

CHRISTMAS STORY.—(Concluded.)

By Adelaide M. Teskey.

As he walked along the quiet country road, his thoughts busy, a thunderstorm, which had been for some time gathering its forces overhead, burst in all its fury, the lightning striking a tall pine tree not many yards from where Bender was taking shelter. Then, suddenly, a great fear possessed him that Janey might possibly be caught in one of those storms.

He remembered the minister had said, "if she lives"; he did not like the sound of the words then, and they struck a chill to his heart now. Jake had not prayed for a long time. "What's the use?" he had argued with himself; "ef things is a-goin' to happen, they'll happen anyhow," so he had given over praying. But now, before he knew what he was doing, he had whispered, "O God, take keer o' the little Janey out in Injy, an' don't let anythin' happen to hurt her!" When he thought about it, he was rather surprised at himself, but now that he had once said it, he repeated several times as he tramped home in the mud, "O God, take keer o' the little Janey out in Injy!" It somehow gave him a grain of comfort, when he could not have a hand himself in shielding her from danger, to appeal to One Whom he was taught in his childhood had a hand in managing the whole universe.

JAKE LEARNS STILL OTHER LESSONS.

When he had done his work, and had come in from the barn, he found that Jane, in clearing up the house, had somehow mislaid his "Tribune," which he had just brought home from the post-office—at least when he could not find it he blamed her for mislaying it. He was beginning to show much impatience and to talk very crossly, when suddenly it occurred to him, "Janey'd hate to hear me speak so to her ma." The thought suddenly calmed him, and a few seconds later he found the newspaper behind the large eight-day clock where he had shoved it himself when he came from the village.

Jake was very pleased with himself then that he had not continued to find fault with Jane, and he sat down by a lighted tallow candle and began to read aloud the news to her, while she sewed buttons on his waistcoat. He read on and on, skipping some of the words and mispronouncing others, until among the local items he stumbled on the following:—

"Mr. and Mrs. Jacob Bender, of the Ninth Concession, have undertaken the support of a child, said to be a very handsome and promising little girl, in a mission school in India. It is a novel and praiseworthy undertaking, and the 'Tribune' wishes them every success."

Jake was beside himself with delight; it was the first time he had seen his own name in the newspaper since he had read the notice of his marriage, which notice Jane had clipped out of the newspaper fifteen years before, and pasted on a fly-sheet of the family Bible. He read the article three or four times, looking more pleased each time.

"Did you ever see the like o' that? How did they ever hear about it? Ef that don't beat cucumbers!" he said to Jane waiting for no replies. "Handsome and promisin'. Of course, she's that. Cut out this little piece, Jane, and paste it beside our weddin' notice."

That night, when they were retiring, Jane knelt by their bedside and prayed long and earnestly. Jake glanced at her kneeling down, and knew without being told that she was praying for the little girl in India. For one moment he felt like kneeling down beside her; then, instead, he began pulling at his heavy, sodden boots. "There are moments when, whatever be the attitude of the body, the soul is on its knees," and Jake, as he threw the boots one after the other in the corner, was again whispering, "O God, take keer o' the little Janey out in Injy."

The next morning Jake saw Jane carrying some heavy pails, and in a sort of shamefaced way he went up and took them out of her hands and

carried them himself. Jane, with woman's intuitive power, said, in her secret heart, "It's the little gal in Injy is makin' him do this."

Jake Bender was not profane in the accepted sense of the word; in his early life his mother had so impressed on him the awful sin of taking God's name in vain, that when he grew to manhood he somehow, with all his forgetting of many good things, could not forget that. He had some strong expletives, however, which he used where other men used oaths. When he was in the stable re-harnessing his horses for the second day's plowing, one of them crushed against him. Jake was quick-tempered, and his first impulse, which he obeyed, was to hurl a lot of expletives at the offending horse, and start to pound him over the head with his fists. Suddenly something seemed to arrest him.

"Janey'd hate to hear them—big words," he said to himself. Then he mildly asked his poor, bewildered horse to stand over, a request with which the horse immediately complied.

"I'll be slivered," said Jake, "ef I won't quit them words; they ain't fit fur the father of a handsome, promisin' girl. I'll be slive—. I suppose that's one o' them," he gasped, and he never finished the sentence.

Some weeks after this Jane received another letter, in which it was stated that the little girl in India had scarlet fever. The writer had no idea how seriously her words would be taken when she said: "The attack threatens to be very severe."

Both husband and wife were filled with the greatest forebodings, and slept and ate very little for days. This piece of sad news made Jake's weather-beaten face wear a truly pitiful expression. If Janey should die, he felt that he could scarcely stand it. Jane's faith kept her from sinking into the depths of despair, which threatened to swamp her husband. He simply could not endure it alone; sometimes he would talk out his fears to Jane, but more often he went off into some hidden corner and prayed over and over again, "O God, take keer o' little Janey in Injy!"

Prayer was fast becoming a habit with Jake, but still he was restless, not having any assurance that Janey would get better.

Winter had come, and Jake, having no longer much to do out of doors, spent most of his time longing for a letter from India. One day he and Jane felt almost certain that the time to expect one had come. He went to the post-office, but there was no letter. He was sure now that Janey had died, or was dying, and that was the reason Lavinia Millar did not write. He was almost overpowered; as soon as he reached home he went away into the hay-loft; he would have preferred going into the woods but at that time the ground was covered by a foot of snow. Falling on his knees—it was years since Jake had assumed such an attitude—on the soft hay up near the rafters, he lifted his hands to heaven, and prayed as he had never prayed before. As he prayed, a strange peace crept slowly over his stormy heart; indeed, the great wave of peace seemed to fill the cobweb-draped hay-loft, and Jake, remembering that the next day was Christmas Day, whispered in awed, breathless tones:—

"It's the little baby Christ coming to tell me Janey'll get better."

GOOD TIDINGS FROM INDIA.

He rose from his knees and went into the house, wearing an expression of countenance such as Jane had never before seen him wear.

That evening a neighbour who had been into the post-office, called and brought them the expected letter from India. The letter was written in Lavinia Millar's clear, beautiful hand, and contained the joyful intelligence that Janey had fully recovered.

"I knowed it before the letter came!" said Jake, joyfully.

Jane looked at him and said nothing.

The twenty-fifth of December had always been in Jake's mind simply a day of feasting and merry-making; roast turkey and plum pudding had loomed prominently in the foreground of his conception of that day. He had heard of the birth of Christ as of something dim and mystic, and quite beyond his comprehension. But this Christmas Day he was up early, brushing the horses and polishing the harness. When he came in to breakfast, he said earnestly: "Hurry up, Jane, an' wash your dishes; we must go in to church to-day." Jane was not surprised; she had been reading Jake's heart better than he knew.

As Jake stood in the quiet village church, the soft winter light falling through the blue glass on the hymn-book, and joined the congregation in singing one of the old Christmas hymns, he knew, and Jane knew, that he was celebrating his first Christmas Day.

Christmas Number Sold Out

CAN FILL NO FURTHER ORDERS

Personal & General

We wish to all a very happy Christmas.

The Very Rev. Dean Williams was elected Bishop of Quebec on the 16th inst.

May we again remind our readers that our Christmas special number is entirely sold out.

Several thousand Canadian soldiers at Salisbury Plain have signed the temperance pledge.

The Rev. J. J. Preston, Rector of Elmvale, was married on December 16th to Miss Margaret Paterson, also of Elmvale.

As a Christmas gift, send the "Canadian Churchman" for one year. Only \$1.50 to any address. What could be better?

Egypt is now under a British Protectorate. The Turkish Suzerainty has ceased, Britain has appointed Prince Hussein Kemal as the Sultan.

Arthur Asquith, second son of the Premier, was invalided home, December 17th, after serving at the front for several weeks. He was not wounded, but seriously ill.

According to news from Berlin, the wounds of a son of Imperial Chancellor von Bethmann-Hollweg, who was taken prisoner by the Russians, are serious. He is wounded in the head and legs.

It is noted with interest that the German fleet was stationed at a spot loved of every British child, "Robinson Crusoe Island," in the Falkland Islands, before the fatal naval battle in South Atlantic.

The work of Mrs. Loosemore and Mr. Jack Dykes and many other faithful workers, at the Brotherhood of St. Andrew canteen and reading-room for the soldiers at the Concentration Camp, is beyond praise.

A number of parents spent an interesting and pleasant afternoon, December 16th, at Haverlag-on-the-Hill. What they saw was an exhibition of domestic work and country dances by the pupils. Tea in the dining-room followed, and the visitors had an opportunity of seeing the work of the sewing club, which consisted of neatly-tied bundles, containing outfits for eleven children.

The Duke of Connaught has been on a tour of inspection, accompanied by his new military secretary, Lt.-Col. Stanton, and his new aides, Major Duff and Lieut. Stephens. The Duke

left on the 16th for St. Johns, Quebec, where he inspected the new French-Canadian regiment, and later the Montreal forces. On the 18th, he visited the Kingston camp and Saturday inspected the troops at Toronto.

The death of the Hon. Robert Jaffray on the 16th December, removed a prominent and very familiar figure from our midst, and the writer, who knew Mr. Jaffray for many years, feels that the *Globe* truly says:—"His sympathies were those of the kindest personal friend. He was loved, almost revered, and when he comes no more, a common grief finds utterance in a common word: 'He loved us all.'"

Edward Murray Wrong, of Balliol, has been elected to fellowship after an examination in history by the president and fellows of Magdalen College, Oxford. Mr. Wrong, who was placed in the first class in the final school of modern history in 1913, is the first Canadian to be elected to fellowship in Magdalen. He is the son of Professor Wrong, of Toronto University, and a grandson of the late Hon. Edward Blake.

A little knowledge is said to be a dangerous thing. The "Times" had an illustration of this the other day. On the strength of the statement of a frightened lad who knew a smattering of English, that two "canons" were attached to the British St. George's Cathedral, Jerusalem, Turkish officers, refusing to accept assurances that the canons had nothing to do with artillery, tore up the floor of the edifice and destroyed part of the Holy Table.

The West Australian contingent of the allied troops can boast that they are the only body of men at the front who have a Bishop for their Chaplain. This is the Bishop of Kalgoorlie, and he is accompanying his troops to the war. Dr. Golding Bird has promised to serve with the contingent for four months, and after that time will visit England on behalf of his diocese. The Bishop is by no means a stranger to active service, for, during the South African War, he served as Chaplain to the First Cavalry Brigade.

At the annual meeting of the Brant Dragoons' officers a feature was the presentation by Col. Muir to the officers of the Burford Armouries of a photograph of Right Rev. William Lennox Mills, Bishop of Ontario. Bishop Mills was born in Burford, and spent his boyhood there. Several brass tablets will be placed in the building in memory of Burford officers who took part in the war of 1812,

and a handsome window or tablet will be placed in the building in memory of Laura Secord by the Secord descendants in Brant county.

The correspondent of the "Daily Chronicle" at Milan telegraphs:—"Sir Henry Howard's appointment as Great Britain's envoy to the Holy See, with the consequent re-establishment of formal diplomatic relations between England and the Vatican after a lapse of nearly four hundred years, is commented on in the Italian press as an event of first rate political importance. One conviction, generally expressed in the organs as Italian public opinion, is that Great Britain's action, besides welding firmer than ever to herself the vast Catholic populations of the British Empire, will strengthen immensely the moral as well as material influence of the Allies and the friends of the triple entente.

Jenny Lind's wonderful singing is pleasantly recalled by an account given in "Memories" by the Hon. Stephen Coleridge, at whose father's house in London "the Swedish nightingale" was occasionally a guest. Whenever she came to dinner, my father was careful neither to ask her to sing, nor to allow anyone else to suggest it in her hearing if he could help it. He did not think it proper to ask anyone to confer that kind of favour upon him merely because he or she was his guest. Jenny Lind, however, fully appreciating my father's taste in the matter, used to go up to him, and say, quite simply, "Shall I sing?" And, of course, she was at once led to the piano, and an instant silence fell on the whole company. Her husband, Otto Goldschmidt, accompanied her. I never shall forget one great occasion, when, after singing one or two of her songs, she asked my father if there was any particular song he would like to hear. Some inspiration came to him to ask her if she ever sang "Auld Robin Gray." She began it at once, and something must have moved her to throw all her marvellous power of emotion into the singing of this old-world story. Never in my life have I ever heard anything so transporting and overwhelming. Tears were in her eyes, and sobs of anguish seemed to well up out of her heart; everyone in the great drawing-room rose and stood round in a wide, spellbound circle; and when at last she had finished, and stood with one hand on the piano, looking at the floor in silence, all were too overcome to speak. My father went to her, took her hand, and led her away to a sofa, saying some words of gratitude to her, and the wonderful scene was over.

British and Foreign

The King has been pleased to approve of the appointment of the Rev. J. P. Mahaffy, D.D., to be Provost of Trinity College, Dublin.

"I count myself fortunate," says a minister, "in numbering among my parishioners several who invariably tell me the truth about myself. Of a certain worthy but uneducated woman of my flock I asked whether she liked best my written or my unwritten sermons. She reflected for a moment, and then replied, 'I like you best without the book, because you keep saying the same thing over and over, and that helps me to remember.'"

A service was held on the 2nd December in St. Margaret's, Westminster, in order to mark the centenary of the Indian Episcopate and the enthronement of Bishop Middleton at Calcutta in 1814. There was a choral celebration at which the Archbishop of Canterbury was the celebrant and Bishop Copleston, late Bishop of Calcutta and Metropolitan of India, and Bishop Montgomery, secretary of the S.P.G., were the Gospeller and Epistoler respectively.

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Savings which are deposited with this Corporation are available with the accumulated interest thereon, whenever called for; while those who have invested in our Debentures know that they will receive the full amount of the investment when the Debenture becomes due and the half-yearly interest regularly in the meantime.
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DIVIDEND NO. 74.

NOTICE IS HEREBY GIVEN that a dividend of Two and one-half per cent. (2½ per cent.) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending 31st December, 1914, being at the rate of Ten per cent. (10 per cent.) per annum, and that the same will be payable on and after the 2nd day of January, 1915.

The Transfer Books of the Corporation will be closed from Monday the 21st day of December to Thursday the 31st day of December, 1914, both days inclusive.

By Order of the Board.

J. W. LANGMUIR,
General Manager.

Toronto, December 1st, 1914.

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



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In a letter home written by a doctor of the R.A.M.C., at the front, he tells of a celebration of the Holy Communion, which was held in a cowshed and which was a most impressive service under the circumstances. On the same day in the evening a service conducted by the Chaplain and a Wesleyan minister was held in a barn, which was lit by camp candles only. A great crowd of both officers and men were present at this service, which was also of a most impressive character. Hymns were sung heartily, but when the prayer for dear ones at home was read, there was hardly a dry eye amongst these brave men who faced death daily.

In the East the Liturgy is regarded as an act of thanksgiving of such

a festal type that it is considered unsuitable for the stricter fasting days. The language of the Divine Liturgy is Slav, an archaic form of Russian which presents considerable difficulties to the modern orthodox. As the Russian Church in the Mission field translates the Liturgy into the language of its converts, one fails to see any good reason why modern Russian should not be used at home. The people are extremely devout in church. Their usual posture, even for the act of Communion, is standing, but at other solemn moments they kneel or prostrate themselves. They are expected to know the service by heart, and in consequence Prayer Books are not used. There is no daily Eucharist, but in towns Saints' Day cele-

brations are extremely frequent. Sacramental Confession and Fasting are indispensable preliminaries to Communion. Only the most devout communicate every month. The Liturgy is always celebrated with music, incense, and full ceremonial, "low celebrations" being regarded as an irreverent Roman innovation. The Liturgy is preceded by the recital of Matins and Lauds with Prime. It is hardly necessary to say that the Choir Offices, important as they are, do not bulk so largely in Orthodox eyes as they do in our own.—Abridged from "The Orthodox Church in Russia," in the Scottish Chronicle.

just have died of fog or a surgical operation.

For about twelve years it had been Eneas's habit at Christmas to put a limited number of sixpences and shillings into the boxes and network bags of sweets which he sold over his counter. He set those "lucky bags" on the side, so that they might not pass into unsuitable hands. Only the very poor and needy got them.

This year, however, was to be a downright red-letter Christmas in Eneas's experience and someone else's. He had begun to think of it in August, and in October had settled to do it. He had read of the unparalleled benefactions of a certain American millionaire, who scattered free libraries about the country like sugar-plums. The example had thrilled him. Why should not he do something really useful like that?

He, too, was rich, comparatively. His savings had outgrown the limits of three post-offices years ago. They had swelled and swelled, so that the fear of burglars had come upon him. He had bank-notes up his bedroom chimney and sovereigns under the floor of his shop counter. Probably eight or nine hundred pounds altogether. And no one to leave it to, and no good being done with it; so that at times he felt he was a criminal fit for a jail, to be piling up money like that, with so many starving poor all around him! Hence this five pounds idea of his. And the more he dwelt upon it, the more he approved of it.

When the crisp bit of paper was completely invested in the doll's crimson skirt, and a second cheap, black lining was fastened over the bank-note, Eneas took the candle and went to bed. He had pricked his finger about ten times, but he had made a job of it.

"It's as good as a novelette to think about what'll come of it," he said, radiantly, as he smiled at the candle before setting it in front of his cracked little mirror. But when he was in bed he realized something of the other side of the question. He was briefly depressed at the thought of the responsibility he had undertaken. Only briefly, however.

Eneas Riddle's Happy Thought

A Christmas Story

PART I.

By C. Edwardes.

MR. ENEAS RIDDLE, of the toy and sweetstuff shop at the corner of Gilfillan Street and Wood Street, was grizzled and wizened and wrinkled, and so slovenly and belated in his attire, that when he stood at his shop door with his hands behind his bent back, he was a sight to kindle contempt in those who did not know him. And not many did know him. He was a Riddle of no interest to anyone except himself, and not deeply interesting even to himself.

This was his belief, and, on the whole, it suited him. He had grown so accustomed to it that it would almost have pained him to be proved wrong in the matter.

Nevertheless, on this wretched December night, with the black fog of the East End trying hard to choke the very gas-pipe over his head, he was not without a charm of a sort.

He was sewing at a young lady's dress—a skirt of crimson silk, with black lace scalloped about the hem. Putting a lining on it, to be precise. The patch of crimson was the blithest object in the room—something for the eye to gaze upon with a relish.

So Mr. Eneas Riddle seemed to think during certain of his resting moments. Holding it a couple of feet from his nose, he grimaced cheerfully at this crimson skirt. The lining was half fixed, but the other half hung loose, with the word "Five" very plainly to be read on it.

Then he turned it round and exposed a tissue slip fastened to the lining with a fragment of stamp paper, and broke into a short series of those chuckling sounds.

These words were written in pencil on the slip:—

"A Christmas present."

But why make a long tale of the old fellow's extraordinary development of eccentricity on this twenty-third day of December? The lining to the silken skirt was a five-pound Bank of England note, and the skirt was a doll's. The doll itself, some eighteen inches long from its flaxen head to its naked feet, lay on its back on the table, in nothing but its bodice and petticoat. It looked as if it might

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"I've not lived sixty years" he murmured to his pillow, "without learning that much wisdom, I do hope. I'll be very careful who gets it—why, of course, I will. It shan't go into any house where there's drunken parents, and—"

In the morning Eneas went down to his breakfast with a feeling of exhilaration. There lay the doll where he had left it fully clothed for the night, its nose pointed plaintively at the dusky, fly-blown ceiling. He made his coffee and boiled an egg. Then he opened the door to Miss Judith Hankinson, the rather mellow and colourless spinster who helped him in the shop and at this season of the year began the day with much snuffling and a broom. And the memory of the doll, and the blessing it was going to be to someone, was in him all the while like a beam of sunshine.

Outside the fog had partly given way before an attack of snow. It was a change from bad to worse, for the snow was not exactly white snow, and it turned to black slush as soon as

it touched ground. Yet there was a radiance behind Eneas's spectacles when he said "Good morning" to Miss Hankinson, and afterwards, which made that lady marvel faintly.

Not more than faintly. She was too colourless and methodical to wonder much or long about anything, and even when Eneas brought the doll into the shop in its white box, and made a formal speech about it, she merely said, "Very well, Mr. Riddle," in reply, and blew her nose.

"This article, Miss Hankinson," Eneas said, "is a special. I am putting it on the shelf here so that you mayn't sell it with the others. It's a two-eleven-and-a-half doll, but I've taken the ticket off on purpose that you mayn't sell it to anybody. I'll dispose of it!"

He felt so much obliged to her for her lack of common curiosity that he could have shaken hands with her as a thanksgiving. Instead of that he asked cordially after her mother's bronchitis.

"The weather tries her, Mr. Riddle," said Miss Hankinson.

"It's enough to try anyone. I'm sure it is; and I'm sorry to hear she's no more better."

This said, Eneas moved the doll to a higher shelf. He stood on a stool to do it.

"I think perhaps, it will be safer here!" he murmured, almost tremulously.

Christmas Eve at the corner shop opened in this matter-of-fact way. There was seldom a bustle of business at any time in the morning, and the continuing snow seemed to keep even casual customers aloof to day—until about one o'clock, that is. Then a number of "young madams" from the jam factory at the back introduced a succession of draughts into the shop. In a sportive moment Miss Hankinson had given them the name of "young madams." Three small dolls were sold to these young ladies, for still younger folks at home.

Eneas in his back parlour heard requests for dolls, but was not tempted to move. He had retired at the first influx of the jam girls, whose ways were not to his liking. They sometimes made personal remarks about him. Even at sixty years Eneas was not inured to the world's shocks to that extent. And so he sat and read the paper and gave only his left ear to the shop and its concerns.

But at two o'clock he was in sole charge. Miss Hankinson went off to dine with her old mother; Eneas, spectacles on nose, took her place.

Now that he was alone he saw no harm in gloating gently over that illusive lady in the box. He brought it down removed its lid and smoothed its crimson frock with quite affectionate tenderness. And that smile returned to him as he surmised about its fate.

It should find a home that evening somewhere. So much was certain. Eneas went so far as to lift the doll and hold it in his arms as if it were a baby.

"I don't know," he said, as he contemplated its blue eyes, "if it isn't a mistake to have dressed it so fine. She'll be afraid to touch it, perhaps, at first."

Then he replaced it and brewed more visions about it. He knew hardly any of his customers by name. Boys he addressed as "my lad," and small girls as "my dear." That was his way.

But he had a gallery of little faces in his memory, and he reviewed several of them as he sat on Miss Hankinson's stool and smiled dreamily at the doll.

At this stage Eneas no longer smiled. "Perhaps, after all," he said, seriously, "it would be fairer and more sensible to take it out and break it up among several. Mr. Rushton, of the chapel, could tell me of many poor creatures to whom a few shillings would be a real blessing at this inclement season. Then, again, there's the risk. Suppose it should be set fire to. Children will play with fire, and in cold weather like this they're bound to nestle up to the coals, let their mothers beat them ever so."

He was still in this quite exasperating new train of thought, with his hand on the doll, when the door opened and that notorious young hooligan, Josh Bell, came in impudently, with the question:—

"Got any flags?"

Eneas had not seen this boy before. He had keen, black eyes, like a bird of prey, and wisps of wet, black hair stuck out sideways from under his cap, as well as the more conventional curl or cat-lick to his forehead.

"What did you say?" asked Eneas. The boy had run his words together like the strands of a rope.

"Got any flags; little 'uns—for a party?"

"Oh, flags! Yes; I keep flags, my lad. Are you giving a party?"

Josh Bell stared as if he resented the inquiry. His eyes said unmistakably: "What's that to do with you?" But he kept his tongue in check.

"How many'll I get for thrip-pence?" he continued.

Now, Eneas liked masterfulness in the young, when there was not an embarrassing amount of it nor too many of its demonstrators in the shop at the same time. This was a truculent specimen, but he liked him, too, at first sight.

"The flags are one penny each," he said, pleasantly; "can you do the sum for yourself?"

Hearing this academic challenge, Josh Bell viewed Eneas as an eagle after a surfeit on young pigeons might be supposed to view a centenarian owl. Just for a moment or two he looked at him quite like that, if you can imagine it. Then he allowed his eyes to range elsewhere.

"Let's see 'em, will you?" he said, imperiously. "I'm in a bloomin' hurry."

"Certainly, certainly," said Eneas. "If you're in a hurry, there's nothing more to be said."

He chuckled to himself. The manners of the rising generation really were amusing taken in small doses. Removing his hand from the doll, he turned towards his shelves, which had a multitude of trivial goods on them, flags included. He could not locate the flags all at once. His

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fingers wandered from package to package. "Flags!" he murmured. "Let me see! Where are those flags?"

He was still in doubt when Josh Bell shot forth his hand and annexed the doll, lifted it from its bed of soft paper, and slipped it under his jacket. This done, it was as easy as whistling to get out of the shop and speed a score of yards up the street before Eneas understood fully what had happened.

Eneas took off his spectacles and gazed at the empty cardboard box.

"The young villain," he cried. "A little lad like that!"

The shock stunned the common-sense in him for nearly a minute—a minute of extreme utility for Josh Bell.

Then Miss Hankinson's expressionless face glimmered through the glass of the shop door and restored Eneas to the control of his faculties. He shuffled in search of his hat.

"I've been robbed," he exclaimed; "robbed shamefully. I'm not going to put up with it, and—"

(To be continued.)

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