

old beggar woman in a Connemara town, as she looked admiringly at a very smart baby-carriage that an American nursemaid was wheeling along the pavement. Then turning to the writer, she added wistfully, "All good things come from Ameriky, sorr." It is the common notion, and ineradicable in this generation at least.

#### Overcrowding.

The growth of the town population in England continues, and must cause great concern to those in authority over home affairs. Greater London, with a total of 693 square miles, shows a population of 6,581,402 in 1901 (the latest year covered by the published returns) as compared with 5,633,806 in 1891. Other centres show a proportionate increase, and it must be a problem how to provide the necessaries of life for such a congested population. Where, for instance, is the water supply of London to be drawn from. Political economists, after the event, pointed out the rash overcrowding of Ireland before the potato famine. We trust that no calamity will depopulate England.

#### Short Sermons.

Without trenching upon the subject so ably handled in papers on preaching, but rather to supplement them, we print the following note from All Saints' (Margaret street) parish paper. It is long but it is too good to abridge. "One of the daily newspapers has sent a circular to the clergy inviting discussion on a question of short sermons. It is said that there is, on the part of worshippers, a growing habit of leaving church before the sermon. It is seriously proposed that, for the sake of retaining these people, the sermon should be restricted to ten minutes. In other words, for the sake of the people who do not want the sermon, those who do want it should be deprived of the opportunity of hearing any serious subject reasonably expounded. Of course, ten minutes may be enough in which to point out the application of some single text, and at All Saints' we are well accustomed to such short addresses at the Little Offices and at the 9 a.m. Communion. But no one will venture to assert that serious instruction can be given in such snippets. If the object of a sermon is merely to suggest a thought for meditation, the ten minutes' address is admirable. But the majority of worshippers read scarcely any religious books at home. From their Confirmation to their death-bed they receive scarcely any instruction in the faith except in the services of the Church. The preaching of the gospel and the expounding of Christian doctrine in church is, therefore, one of the most serious duties of the Christian pastor. But the demand for short sermons is nothing new. It has been pressed with increasing urgency for the last fifty years, and has been the cause of the proverbial badness, and baldness and barrenness of preaching. For the preacher who is to be limited to a delivery of a few minutes is constrained to take such trivial subjects as can be dealt with in his allotted time; or if he venture upon an important subject, he has to treat it in so cursory and superficial a manner that the sermon satisfies nobody. It is surely much better that the impatient ones should go out before the sermon, than that the sermon should be spoiled for those who are disposed to listen to it in earnest. When it is proposed that some should be induced to remain by the promise that the sermon shall not exceed ten minutes, we ask cui bono? To whom will such an arrangement be advantageous? Is it expected that in ten minutes the preacher will convert those who 'dole their duties out to God,' and bring them to a better mind? Is he likely to reach the hearts of those who are surreptitiously looking at their watches? And is it any advantage to those who would earnestly listen that their restless fellow-worshippers should re-

main? We think not. The demand for short sermons is only an element in the demand for short services. This demand seems to have originated when the great truth was lost sight of, that the worship of God implies an element of sacrifice, and involves an offering at least of time and attention. An attempt was made to meet this demand in the hasty and unscholarly Act of Uniformity Amendment Act of 1872. But it is mainly the elaboration of music which has lengthened the services and crushed out the sermon, and this is a point which calls for serious consideration."

#### THE BISHOP OF SASKATCHEWAN.

By translation the Bishop of Moosonee becomes Bishop of Saskatchewan. The very names of these dioceses indicate their remote and missionary character, and the arduous nature of the labours of those who may be called to preside over them. The latter, however, has come into close touch with civilization by the movement of the iron horse over its territory and the advancing wave of human settlement over its fertile plains, whilst the former remains uninfluenced by outside changes, and is as remarkable for its wide areas as it is for the smallness and poverty of its



Bishop of Moosonee, Elected Bishop of Saskatchewan.

Indian and Esquimo inhabitants. For over ten years Bishop Newnham has successfully toiled for the spiritual welfare of the scanty population of the Diocese of Moosonee, extending from Hudson Bay to Labrador. It was a post of extreme isolation, of great exposure and arduous labour, and called for great energy and endurance in visiting the few remote and scattered stations of the Hudson Bay Company and the groups of Indians and others which were attached to them, or in following up the migratory population of this distant and inhospitable region. With unceasing effort Bishop Newnham ministered to the spiritual wants of those widely scattered peoples, and his many friends will rejoice that he is now called to a position of wider influence, if not of less toil, and from his past record will anticipate for him much success in the new and rapidly developing Diocese of Saskatchewan. For some time presided over by the Bishop of Calgary, it will henceforth have its own diocesan, and we may expect, with closer episcopal supervision, to see the wants of the settler more fully met, and new centres of Church influence to arise on every hand. A great task lies before the Church in Canada, and in the creation

of new sees, and their occupation by such able and experienced men as Dr. Newnham and Dr. Matheson, we see the most hopeful augury for the future well-being of both the Church and the country. Of clerical antecedents, as well as by training and experience, Dr. Newnham seems to be in all respects a fit successor of Dr. McLean, the first Bishop of Saskatchewan, and we may anticipate from his translation from Moosonee to this more favoured diocese not only a happy change for himself and family, but also greater opportunities for doing effectual service to the Church in this great and rapidly growing country. The Right Rev. Jervois Arthur Newnham, who is translated from the See of Moosonee to the new Diocese of Saskatchewan, is a younger son of the Rev. George W. Newnham, of Corsham, Wilts, England, and was born at Somersdown vicarage, Bath, in 1854. He received his early education in Bath, and came to Montreal in 1873. Entering McGill University, where he graduated B.A. with honours in 1878, and took his M.A. in 1883, he passed through the Montreal Diocesan Theological College, and was ordained deacon in 1878, and priest in 1880 by Bishop (now Archbishop) Bond. He was missionary at Onslow, Que., in 1880-1882; curate of Christ Church Cathedral, Montreal, 1882 to 1886, and rector of St. Mathias, Cote St. Antoine, from 1886 to 1891. In that year he went out to Moosonee as a missionary of the Church Missionary Society, and upon the death of Bishop Holden soon after was appointed to the vacant bishopric, being consecrated at Winnipeg on August 6, 1893. He married, in 1892, Letitia, daughter of the late Rev. Canon Henderson, who is now living in Toronto with her family.

#### RURAL DEANERIES.

The resignation by Dr. Langtry of the Rural Deanery of Toronto, draws attention to the proper duties of such an office and their adjustment so that it would be possible for the ordinary parochial clergyman to fulfil them adequately. It has been patent to anyone who devoted a little attention to the subject that this deanery had grown far beyond the scope of any one man. Statistics are of some, but comparatively little value. It would be easy enough to say that the Rural Deanery comprised so many parishes, and to come to the conclusion that a clergyman could, by taking one in each week, supervise the whole of them in the course of the year. But in order to do so the holder of the office would practically require to abandon all his own parish work, and that is what none of our clergy are so situated as to be able to do. But parochial visitation, though a work essentially necessary is a very small portion of that burden which an energetic dean must find to his hand. Toronto is one of the centres to which people gravitate, and among them there is sure to be a goodly proportion of clergymen, students, or would-be students, and budding missionaries of both sexes, and the Rural Dean must, or should be their guide, philosopher and friend. But infinitely more necessary is such work as that which last week we directed attention to. The religious welfare of the ordinary students is a subject which we regret to say it, has not been adequately attended to in Toronto, perhaps it is not going too far to say, has not been undertaken at all by our clergy. But there are many other subjects which need systematic work in a large city. There are the young people of both sexes employed in the stores and factories. There are the old of both sexes, the sick and needy which should not drift down into the submerged tenth. And there is the tenth itself. These are phases of city life which Dr. Rainsford grapples with in New York, and which should be attacked in our large cities in a somewhat similar fashion. Looking at the Rural Deanery of Toronto and its needs, the time and the opportunity has come