

minion from which through the medium of our advertising columns he receives invitations from customers who desire to do business with him. We say this in no boastful way. It is the result of our own experience, founded on the often unsolicited testimony of our own advertisers. We have no hesitation in saying that we believe there is no better means of doing business with the Church people throughout the Dominion of Canada to-day than by advertising in the columns of the "Canadian Churchman."

French Protestantism.

A writer in the "Christian World" which is published in London, and is an organ of the Free Churches, has given a long account of French Protestantism as it is to-day. Claiming as the writer does that of the various sects into which the small number of French Protestants is subdivided, the Evangelical Reformed church is the real successor of the Huguenots, he gives an account of a recent assembly at Grenoble. We read with gratitude of a real ingathering of souls, of a remarkable revival of prayer, and a genuine deepening of spiritual life. But after all we cannot feel that French Protestantism as such makes much headway. It is still the day of small things and they form comparatively feeble communities, in most of the cities are a historic church or modern mission hall. Within the last decade over 1,500 priests have left the Roman priesthood, but apparently very few have joined the Protestant bodies. The repulsion of centuries seems too great and the severance from Catholicity too complete. French Catholicism on the contrary still forms the religious element of the lives of the people, the young are prepared for their first communion just as before, there is no breaking away from the habits of centuries, and there is persecution of the Church which is naturally consolidating a party against that now in power and some day there will be another revolution, but one we fear not accompanied by a spirit of toleration and justice to others.

Western Progress.

Some idea of the notable development of our great North-West during 1909 may be gathered from the following statement taken from the "Winnipeg Commercial":—"Immigration returns for the first eight months 71,788 United States settlers, April to November, inclusive, show a phenomenal increase of no less than eighty-five per cent. in the immigration from the United States. During the eight months 71,788 United States settlers came into Canada, and 78,268 immigrants came via ocean ports. The increase over last year in the latter case was 6 per cent. The total immigration into Canada from April 1st to the end of November was 150,256, compared with 116,196 for the same period of last year, an increase of twenty-nine per cent. During the calendar year just ended over 80,000 United States settlers have settled in Canada, as compared with a little less than 60,000 during 1908. The total immigration for the year will reach close to 170,000, as compared with approximately 150,000 during 1908. The British immigration for the year has totalled about 50,000, a slight decrease as compared with last year." How great is the responsibility of the Church to those new comers who are affiliated with her, who have through the means of grace proved their fealty and who fairly and justly claim from her spiritual guidance and nourishment. Here is a call that must be heard and answered.

Simplified Spelling

A few years ago was all the rage. We hear little of it now, but we find from a letter to a New York contemporary from Cornell University, that it still exists and the writer gives some instances of its absurd use. He quotes, for instance, these sentences which he asserts are chosen at random from an address delivered by

at a gathering of apprentices in Pittsburgh:—"Liv for the realization of hy ideals. He shoud hav abstained from reviling the faricees. A man brings out . . . quaint hid pearls in her soul that she herself never dremt of. So are man's curage and generosity dubld and tripld thru a woman's presence. Liv constantly in the atmosfere of beauty. We are greatly indebted to him for bringing to public notice this passage from Dr. Johnson's preface to his dictionary, a paragraph as much needed now as it ever was. "In this part of the work [orthography], where caprice has long wanted without control, and vanity sought praise by petty reformation, I have endeavoured to proceed with a scholar's reverence for antiquity, and a grammarian's regard to the genius of our tongue. I have attempted few alterations, and among those few, perhaps the greater part is from the modern to the ancient practice; and I hope I may be allowed to recommend to those, whose thoughts have been perhaps employed too anxiously on verbal singularities, not to disturb, upon narrow views, or for minute propriety, the orthography of their fathers. It has been asserted, that for the law to be known, is of more importance than to be right: 'Change,' says Hooker, 'is not made without inconvenience, even from worse to better.' There is in constancy and stability a general and lasting advantage, which will always overbalance the slow improvements of gradual correction."

Enunciation.

White on this subject of spelling we remember some wise advice by Mr. Charles Elkins in the "New York Evening Post" some months ago. Mr. Elkins warned spelling boards of a prevalent neglect of pure, clear, distinct speaking, and he claimed that the spoken language should have greater consideration than the written one. He mentioned the shading down which robs a sound of its characteristic definiteness and in speaking of the letter t, remarked that in words such as "bitter" it is pronounced by all classes with few exceptions as "bidder." "If you will listen for this and similar words you will be convinced that t is gradually losing its clear definement, and is merging into the sound which we represent by the character d." This suggestion should give pause to those reformers who want to substitute t for ed at the end of so many words.

Thoroughness.

Dr. Bernard, the Dean of St. Patrick's Cathedral, Dublin, whom the Bishop of St. David's pronounced to be "one of the greatest biblical scholars in Europe," said that the best way to defend the Bible was to read it, and live it. He told a characteristic Irish story to illustrate the need of thoroughness. St. Patrick's Cathedral was (as he said), in a slum district, as perhaps a cathedral ought to be, and in that neighbourhood a beneficent lady saw a slatternly woman leading a fine little boy who was very dirty. The lady said, "Why don't you keep him clean?" And the mother's reply was, "Ah ma'am, to keep that boy's face clean you would have to wash it every second day." Such an illustration surely shows us that half measures will not do. We must be thoroughly in earnest. The best way to defend the church was not to argue about it, but to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The consistent, God fearing, zealous Churchman is, after all, the best defender of the faith, and the best commender of the Church.

Don't Give In.

With all due deference and in the kindest spirit we would say one word of encouragement to all, "Don't Give In." Many a young man or old—and many a woman, whether young or old, who began the New Year with good resolutions, and who even went so far as to form a plan of action, has begun to waver under the strong opposition

of an untrained will, and the force of the old habit of irresolution, or in other words, lack of decision of character. To each of these we say, don't give up the fight, be calm, be brave, be hopeful; and above all, look up, not down. The cliff climber wastes no time in glancing down the path. Upward he looks. Upward he climbs—patiently, perseveringly—it may be even painfully. Thus he fares, ever onward, ever upward by slow yet sure degrees until the cliff is conquered. So it must be with you, dear reader. It matters not what your trials, troubles, weaknesses may be. Strength for struggle; patience for adversity; courage for combat, and in the end victory, are all offered and assured to you, if only, you will persevere—even unto the bitter end—and, Don't Give In!



THE PROMISE OF THE FUTURE, THE MESSAGE OF THE NEW YEAR.

We are apt to regard the future as something vague, dubious, and unsettled. Anything may happen in the future, we are in the habit of thinking and saying. And yet when we come to consider the matter, the future is as fixed and irrevocable as the past. The future is the inevitable outcome of the past, as the end of the river is of the beginning, or the tree of its root. Our ignorance of the future and its consequent mystery is wholly due to certain quite conceivably removeable limitations. There is not the slightest reason, inherent in the nature of things, why we should not be able to foresee the future. It is easily enough imaginable under certain not very remote contingencies. Be this as it may, however, the future remains fixed and unchangeable. Certain things are as absolutely certain to happen as if they had already happened. The road we have to travel has already been constructed. Its course has been set and determined, and it is as unalterable as the appointed course of the universe itself. This then is the first fact in regard to the future, which suggests itself, as we stand on the threshold of the year. We are like those who navigate a river. It will bear us along its current, and we will have to follow its windings to float over its shallows, to encounter its cataracts and rapids, and to propel ourselves across its long silent reaches. We must accept this river as we find it. And so we must accept whatever the future brings. Does it then follow upon this that we are the slaves of fate, and the creatures of our surroundings. By no manner of means. For we are again confronted by another fact apparently contradictory but really complementary. While the future is fixed and irrevocable, so far as external happenings go, our own destiny is in our own hands. While in a sense the future does not belong to us, we belong to ourselves, and so therefore, in the deeper sense after all the future does belong to us. While we cannot change our surroundings we can make what we like of them by the spirit in which we accept them. Our lives in their true meaning and worth depend not upon our environment, not upon the people we consort with, the difficulties we have to contend with, the obstacles we encounter, the sorrows or the pleasures that come our way, but in our attitude towards them. And this conquest of our surroundings is achieved by the whole hearted, single minded acceptance of the Divine guidance, that is to say by the realization of the fact that this world in which for a time our lot is cast is a cosmos not a chaos, not a jumble of blind, jarring, warring forces, but a well balanced, perfectly ordered scheme of which we are indispensable parts. We are often tempted to brood over our own insignificance in the scheme of Creation. It is a common saying that "nobody is missed when he dies." That may be. But the fact remains that everyone of us, the humblest and most insignificant is of such vast and sur-

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