

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

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TORONTO, CANADA, THURSDAY, DECEMBER 19th, 1912

No. 49

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We Wish to All a Merry Christmas

TORONTO, THURSDAY, DEC. 19, 1912.

THE OUTLOOK

The Church of Canada in England

There is no doubt about the real attraction of Church work in Canada to a large public in the Old Country. The London correspondent of "The Church of Ireland Gazette" writes that on a bleak, bitter night the Queen's Hall, one of the largest places of assembly in London, was crowded by an enthusiastic audience at a meeting held under the auspices of the Colonial and Continental Church Society, which is doing so much for the Canadian North-West. Mr. Joynson Hicks, M.P., who presided, said that "the foundation of the Empire was deeply laid on the rock of Christianity, and it was only upon that principle that we should endeavour to extend the Empire in new countries like Canada." Archdeacon Madden, of Liverpool, who visited Canada two years ago in connection with the Evangelical Alliance, spoke of the danger to which emigrants are exposed by the ceaseless efforts of the Church of Rome to gather them into its fold, and he quoted a French Roman Catholic Bishop in Canada as saying that "If the Church of Rome could not capture England, she would at least have a good try to convert Canada." The Archdeacon drove home the lesson by saying that "we have the truth of God in all its simplicity and perfection, and we must be aggressive as well." Principal Lloyd, of Saskatoon, was the other speaker, and he gave an account of what has already been done and of the enormous work that still remains to be accomplished, and he appealed for the best men to be sent to Canada, telling his English audience that "it took a better man to overcome the initial difficulties of Christianity in a new land than it did to work a parish at home." This was very salutary counsel for English people, and it is to be hoped that they will heed it and send over here the very best men they can find. We are particularly grateful to the Colonial and Continental Church Society for its splendid efforts on behalf of Canada.

ferent thing when a British Court is asked to annul a marriage of this kind. If we are rightly informed, the problem is further complicated by the fact that in the evidence it was incidentally shown that the Church had announced its willingness to confirm the original marriage provided the husband was willing to pay the dispensation fees, which should have been paid before marriage. We sincerely hope that this statement will be proved to be incorrect, for, as a contemporary has well said: "A Church which prides itself on the fact that marriage is always a sacrament cannot justify itself if it dissolves a marriage which it acknowledged it was quite willing to ratify upon payment of a fee." We hope the question will soon be decided by the Court of Appeal in order that we may know precisely the true bearings of the situation. It is obvious that things cannot remain as they are.

The Huron Book Club

Many of our readers are unaware of this quiet but available organization, which aims at providing clergy, students, and Church workers with books. The Club is trying to do in Canada what the "Guild of Church and Empire" is doing in England, and already it has given away over seven hundred volumes to clergy of twelve different dioceses, to students of at least three theological colleges, and to other Church workers. The Club appeals at this time for books or money, and, in view of Christmastide, it is a worthy object to be remembered by those who have money or books to spare. If any of our readers can spare even single books they would be welcome, and small donations of money would also be a great help. Donations of money may be sent to the Rev. G. M. Cox, 746 Waterloo Street, London, Ontario, and books to the Secretary, the Rev. T. G. A. Wright, 96 Maple Street, London, Ontario. There are few more admirable and trustworthy efforts than the provision of good books to those who are called upon to study and teach.

The Decline of Culture

In the new number of "The International Journal of Ethics" a writer discusses the decline of culture in America, and his words have an application far beyond the borders of his own country. He defines culture as the active appreciation of the non-economic values, "which carries enlightenment, breadth, open-mindedness, chivalry, honour, generosity, magnanimity, justice, gentleness, devotion to principle, the courage of one's convictions, and, above all, the love of truth." He says that the rapid increase of wealth has vulgarized life and depreciated culture, that materialistic socialism, which would reduce men of all kinds of gifts and power to one dead level, tends to impoverish life and undermine culture. He considers that modern education, with its materially practical outlook, is also to blame; that while there is great zeal for intellectual attainments, there is "little for ideals, truth on its own account." Still more, he holds that "purely Darwinian ethics . . . making self-love the final source of all our moral promptings," which is logically worked out in certain forms of modern philosophy, produce such low and depressing views of life that culture is inevitably withered. These very plain words about America may well be taken to heart by us all, especially because they constitute one of the strongest possible proofs that only when the Gospel of Divine grace is the foundation of life can culture of all sorts flourish and become a blessing.

Marriage and the Law

Again the question of Canadian marriage has been raised by the recent decision in Montreal. The marriage of fourth cousins is prohibited by the laws of the Roman Catholic Church in Quebec, and it has been decided by a majority of the Judges in the Court of Review that it cannot be binding in civil law. The parties were married eight years ago, and some time later the husband discovered that his wife was his fourth cousin, and he then took steps to have the marriage annulled by the Church. According to evidence given by the wife the two traced their relationship back to brothers who lived over one hundred years ago. We understand that the decision is to be the subject of an appeal. There is surely something both sad and wrong when a wife has to appeal under these circumstances; and, as Canon Troop, writing to the Montreal "Gazette," said: "If marriage between cousins is wrong, neither Church nor State can make it right, and conversely, if such marriage is right, neither Church nor State can make it wrong." The anomaly in any case puzzles and shocks the moral sense of the community. The Roman Catholic Church has a perfect right to make whatever laws it pleases for its own people, but it becomes a very dif-

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December 21.—St. Thomas, A. & M.
Morning—Job 42:1-7; John 20:19-24.
Evening—Isai. 35; John 14:1-8.

December 22.—Fourth Sunday in Advent.
Morning—Isai. 30:1-27; Rev. 8.
Evening—Isai. 32 or 33:2-23; Rev. 10.

December 25.—Christmas Day.
Morning—Isai. 9:1-8; Luke 2:1-15.
Evening—Isai. 7:10-17; Titus 3:4-9.

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FOURTH SUNDAY IN ADVENT.

Holy Communion: 232, 234, 237, 243.
Processional: 59, 64, 432, 476.
Offertory: 325, 390, 486, 564.
Children: 66, 707, 719, 727.
General: 108, 395, 471, 768.

CHRISTMAS DAY.

Holy Communion: 248, 249, 386, 668.
Processional: 72, 73, 76, 599.
Offertory: 75, 79, 81, 742.
Children: 77, 712, 723, 737.
General: 74, 78, 514, 738.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 79, 256, 261, 397.
Processional: 76, 78, 87, 422.
Offertory: 88, 89, 578, 636.
Children: 605, 607, 609, 712.
General: 390, 437, 536, 570.

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Meetings for Men

The recent visit to Canada of the Rev. J. E. Watts-Ditchfield, and the enthusiastic welcome accorded to him on his return to his work in East London, give point to a recent testimony of a working man, who is a life-long inhabitant of the district served by Mr. Watts-Ditchfield's church. Speaking to one who was on his way to the church, the man said:—

"I'm not a Church of England man myself," he said, by way of apology, for he imagined me to be one. I suppose; "but I can take you to a dozen homes round here, which, if you'd seen them six years ago, you wouldn't believe your own eyes. Some people say that Men's Meetings are no good. Ain't they! Ask some of the men's missuses. There," he said, suddenly, "look over there. See that chap pushing the kid along"—he should have said, "wheeling a mailcart with a child in it"—"he's one of Mr. Watts-Ditchfield's Men's Meeting chaps; he's getting home with the youngster now; and in about a minute he'll be at the Men's Meeting. A couple of years ago you'd have seen him getting home from the pub with a big stone bottle. And it was a home, too, I give you my word.

Those who know the district as it was when Mr. Watts-Ditchfield went there first and what it is now know how true this is. The Bishop of London, speaking there the other day, referred to the marvelous change that he had noticed in the district, and everyone knows that the one and only cause and explanation of it all is "The Old, Old Story of Jesus and His Love."

A Startling Contrast

The following comes from England and needs no comment:

"1000 B.C.

For the building of Solomon's Temple. Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the King's work, offered willingly, and they gave for the service of the House of God, etc. . . . Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy.' (1 Chron. xxix., 6-9).

1912 A.D.

"Then the parishioners came together to consult how they were to get money to carry on the work of the Church—the people would not offer willingly, so they consulted together, and determined to have bazaars and sales of work, with all kinds of amusements, such as waxworks, Punch and Judy, tableaux vivants, raffles (which are illegal), fortune-telling, lucky tubs, shooting galleries, and other such like things; also whist drives, dancing, etc. Then the people rejoiced that they had made some money by these means, and they paid it into the bank, and were happy when they read the account of their doings in the newspapers."

Cleverness and Christlanity

Principal Garvie, a well-known English theologian, preaching a little while ago, said that cleverness can never discover the meaning of the Cross of Christ, and that it hurts him keenly when he has to deal with clever young men who think their intelligence large enough to fathom the deep things of God, and who, without adequate moral and religious experience, try to test by mere intellectual ability what can alone be tested in the strain and stress of moral endeavour and religious aspiration. Dr. Garvie added this personal experience. He once heard a young man preach a sermon, in which he drew a contrast between what he heard at his mother's knee

and what he now believed. Then, said Dr. Garvie:

"After that sermon I had an opportunity of speaking to that young preacher for his soul's good. I told him how little I thought of a man who would dare to depreciate in a sermon what he was taught at his mother's knee. I assured him that probably his mother, from her mother-heart, the very love that throbbed in her heart for her boy, was better fitted to be a theologian and understand the love of God toward mankind than he, with his inadequate experience, could ever be."

This is a timely word and capable of many applications. As Luther once said, "It is the heart that makes the theologian." And it is well to remember that what is new is not necessarily true and what is true is not necessarily new. There are many proofs to-day in regard to the Christian verities that "the old is better."

The Power of Conviction

Under the title of "Too Much Agreement," a writer in a secular paper describes a good deal of modern conversation as having "degenerated into a state of non-committal phrasology," and argues with force that

the great reforms of the world were never accomplished by men who were afraid to speak what they thought. . . . One cannot imagine a Wilberforce agreeing politely that "perhaps there was much in favour" of the slave trade, or a Luther feeling that "there was a good deal in" what his Papist acquaintance said.

Nothing can make up for the courageous expression of the conviction. The apostles of old said, "We cannot but speak the things which we have seen and heard." When conviction arises out of personal experience and is expressed with fearlessness and force it will prove the very best recommendation of the truth believed. It is only when the Christian man is able to say "I know . . . and am persuaded" that his testimony is of real value.

"HE BECAME POOR"

A Christmas Meditation

It is an interesting and significant feature of Christianity that it uses the highest possible motives to enforce the most ordinary practical duties. The higher the motive the more power it has to enforce the duty. Just as the sun descends over ninety millions of miles to open the petals of a little flower, so the Gospel of Divine grace is intended to influence the most insignificant aspect of practical life. Several instances of this truth are found in the New Testament, and one of the most important is that associated with the words of St. Paul to the Church at Corinth, when asking for help on behalf of the poor Jewish Christians at Palestine. He appeals to them on the highest grounds, reminding them that our Lord Jesus Christ, although rich, became poor, that we through His poverty might become rich. The force of these familiar, yet wonderful words comes home with added meaning at this Christmas season. We contemplate first of all our Lord's Divine position: "He was rich." There was the wealth of Godhead as Creator, Possessor, and Ruler of the universe. There was the wealth of worship, for of Him it was said: "Let all the angels of God worship Him." To Him Abraham prayed, and before Him Joshua bowed. Still more, there was the wealth of fellowship with the Father in the glory which He had before the world was. Truly, "He was rich." And then in marked contrast the Apostle tells us of our Lord's Divine condescension: "He became poor." His manhood was one of poverty. He Who as God

could do all things emptied Himself of His Divine glory, became man, took upon Him the form of a servant, and humbled Himself even to the death of the Cross. He Who had made the world became limited in our nature, hungered, sorrowed, wept. He was also poor in His rejection. Although adored previously by hosts of angels, He was now "despised and rejected of men." "He came to His own, and His own received Him not." Both Pharisees and Sadducees rejected Him with scorn, and even many nominal disciples left Him and went their way. He was also poor in His solitude. We scarcely realize what this must have meant in the earthly life of our Master. Christmas time is an opportunity for social reunion, when we see family circles united, and all rejoicing in home and love. How different was the life of Jesus Christ! His own mother misunderstood Him for a while. Those who are called His "brethren" did not believe in Him. His disciples were dull of comprehension and lacked appreciation. And, deepest of all, there was the cry on the Cross as He was alone as our Sin-Bearer. Truly, "He became poor."

All this, however, was a proof of the Divine love. "That ye through His poverty might become rich." There was the rich possibility of grace in the life, death, and resurrection of the Lord. Pardon, peace, purity, and power came in all their wealth and abundance. Then there were rich possessions of blessings throughout the whole of the Christian life. Pardon is only the beginning of things; there is "bread enough and to spare" for all the Father's children. Not merely holiness, but happiness, vigour, comfort, strength, guidance, wisdom, joy. The half has not been told of the wealth of blessing in Christ. Still more, the believer becomes rich in the prospect of the future. Not only is there a wealth of grace for past and present, but a wealth of glory stretching on into the unknown. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Truly, we "become rich" through His poverty. Herein we see the greatness of the Divine mercy as it faces the awfulness of human sin. Nothing but the sacrifice of His Son could meet the Divine requirement, and nothing but the Divine heart of love could provide what was required. Let us never make light of sin, especially in view of the present-day tendency to disregard its heinousness. It is only "fools" that "make a mock at sin," for those who know what Christ's humiliation meant can never think of sin as other than abhorrent in the sight of God. Further, we realize in this Divine condescension the value of a human soul. We see something of its possibilities as we contemplate what Bethlehem and Calvary mean. Ruskin somewhere speaks of the dirty slime found on the pathway to a railroad station, consisting of clay, sand, soot, and water. But when submitted to the laws of crystallization the clay becomes sapphire, with lovely blue rays; the sand, opal, with varied reflections; the soot, lustrous diamond; and the water, snow-star. So is it with the dust of human nature when crystallized and transformed by Divine grace; it becomes a jewel for the crown of Him Who, "though He was rich, yet for our sakes became poor."

The Apostle reminds his readers that they "knew" this grace: "Ye know the grace of our Lord Jesus Christ." And this is the personal and pressing enquiry to-day. Do we really know it? Some know it by hearsay; others know it intellectually; others again know it in part; but the essential requirement is the knowledge that comes from personal experience, enabling the soul to say, "I know Whom I have believed." When this is realized then will come the desire and determination to share the knowledge. We shall "tell it out," and say to everyone, "Come thou with us, for we will do thee good." Be this the spirit of our life this Christmas-tide. "Tell them of Jesus, the Mighty to

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save." Let us not be reticent on this wondrous theme. In the midst of the world's sorrow, sickness, and sin; among the children and young people; down in the slums amidst the drunkenness, impurity, and gambling of our time; among the cultured, thoughtful, and wealthy, let us spread the Good News of Him, Who, "although He was rich, yet for our sakes became poor that we through His poverty might become rich."

THE NEW NORTHWEST AND THE NEW BISHOP

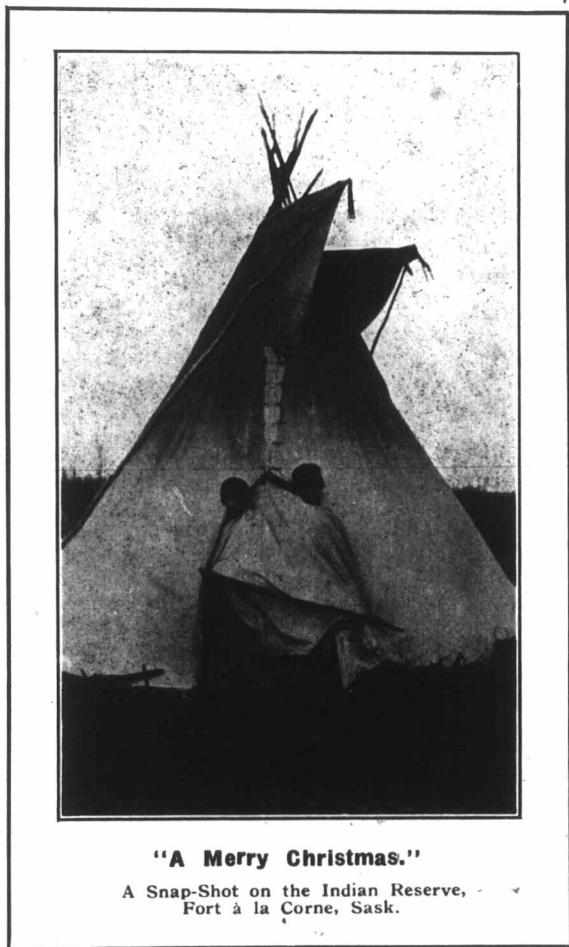
Interview with Bishop Robins of Athabasca

The presence of the new Bishop of Athabasca in Toronto for a brief visit the other day afforded a good opportunity of learning from him something of the possibilities of the field to which he has been called. Bishop Reeve's sermon, which will be reproduced in our next issue, will show with remarkable clearness the position facing our Church, but we were also glad to have testimony from the lips of Bishop Robins. It was in 1909 that Mr. Robins, as he then was, came out, on the invitation of Bishop Holmes, to work in Athabasca, being made Archdeacon the following year. From that time he was the Bishop's right hand, and on the lamented death of Dr. Holmes a little less than a year ago it was felt that no one could more worthily take up the task laid down. Bishop Robins' visit to the East is prompted by the desire to get into touch with theological colleges, and show men something of the West in the hope of leading them to offer for this splendid, yet difficult field. The Peace River District is sometimes spoken of as the Last Canadian North-West. But, according to the Bishop, it is really impossible to say this in view of the marvellous possibilities of the territory yet unoccupied. His account of the conditions at Fort Vermilion, and at Chipe-wyan, with its 94 degrees in the shade two days together last summer, shows what developments are likely to occur when the district is thoroughly worked. Agriculture is still the chief factor, and yet the whole country is rich in minerals. A recent traveller has just sent us a vivid picture of the new Bishop's life, and it will be seen from these experiences of a casual traveller that Dr. Robins is a man of many parts. We cannot do better than reproduce our correspondent's own account:—

The morning service at the church at Athabasca Landing had been taken by a student. Archdeacon Robins (as he was then) began the evening service punctually, although he had just driven in from morning and afternoon out-stations over trails, the condition of which, after nearly two months' continuous rain, was indescribable. After service he came to me and said: "I see you are a stranger. Are you staying here?" and invited me to stop for the congregational choir practice which followed, the Archdeacon being choirmaster. His breadth of culture and variety of experience were soon manifested. One hymn, he declared, was not sung in such an inspiring way as the noble words required. "When I went into the Taj Mahal in India with some army officers for the first time," said he, "the majesty of the building so affected us that we burst into a hymn of praise. The Hindu attendant, though quite ignorant of what we were singing, felt the inspiration of the hymn and fell on his knees in prayer. Can we not sing this hymn so as not only to inspire ourselves, but the strangers who come here to worship?"

Subsequently I had the privilege of taking tea at the Archdeacon's house. Besides Mrs. Robins, the household consisted of four young men, one a Cambridge graduate, who had volunteered for lay work for three years (the Sunday morning's preacher); another, a son of a general in the Indian army, a Wycliffe Theolog., and a private secretary, who was in that bracing air to strengthen weak lungs, and who had a tent and a typewriter in the garden. Archdeacon Robins was at his desk. Besides a month's accumulated correspondence the mail from the East (bi-weekly) had just come in, including letters from England. Replies had to be sent to M.S.C.C. and C.M.S. and various private individuals, and to his Bishop (Holmes), away in the far North, whom he had not seen for several months. The last "transport" for the North was leaving next day, and there was not a minute to spare. Yet he broke off to talk to me, and, in spite of my protestations, spent half an hour in giving me

valuable advice on routes, mode of travel, influential persons to see, etc., he having just returned from the same trip. Every few minutes he was interrupted. The general's son was leaving for the North for two years. "Am I to take your 'mosquito bar,' Archdeacon?" "Yes, of course; I'll get another. And mind you watch for the Bishop. You will pass him in about a month. Tell him I have appointed you to—." Then the Cambridge graduate. "Archdeacon, the water waggon has broken down again, and its repair is beyond me." "Very well. Go back to the old way (i.e., a bucket in each hand), and I will attend to it to-morrow." Then Mrs. Robins, who had been superintending the travelling outfit of the Wycliffe and Cambridge men, who were just starting on a fortnight's visiting, and camping out en route. "Are these mosquito-guards large enough?" They were duly tried on. "No; I'm afraid they must be a yard larger. The 'skeeters' will find their way underneath that." And so on, and so on. All the time, in addition to the hundreds of square miles that constituted his "parish," he was administering the diocese as Bishop's Commissary, training students attending to the hundred and one petty details of a missionary's "chores," patient and courteous and self-forgetful through all, and yet sparing time to see that a stranger was given sufficient information to enable him to accomplish a month's danger-



ous journey safely and almost comfortably, and return to tell the tale.

The Bishop is very emphatic about the quality of the men he seeks, and says that the day is past when the West can be content with anything less than the best. A man has to be so much alone, has to assume responsibilities from the very first, is required to have his judgment, tact, and endurance so early and quickly tested, that unless he is possessed of some force of character he will certainly fail. The West cannot take men who have proved themselves unable to study, or for any other reason have not "made good" in the East. The Bishop gave some striking illustrations of the hardships of travelling in the muskeg district, with three miles of mud nearly up to the knees, amid pouring rain, with food having to be shot and then cooked, to say nothing of other inconveniences and trials. Most assuredly, no one who is not prepared to "rough" it ought to contemplate work in this land. And yet we hope the Bishop's appeals will receive a hearty response. The opportunity is certainly great, pressing, and urgent, and, with men of the right sort, the sort the Bishop emphasized, the blessing will be great and lasting.

Our Christmas number is sold out, both regular and special edition. This means a larger and better edition next year.

ADVENT

By the Rev. T. Bentley Jeakins

"Blessed is the man that heareth Me, watching daily at my gates, waiting at the posts of My doors."—Proverbs viii. 34.

O Fount of wisdom and of might,
Bestow Thy grace that we may hear
Thy voice, and in Thy law delight;
Speak, Lord, and drive away all fear.
Watching, waiting, Lord, how long?
"Nor day, nor hour is known to man";
The word is "Watch!" The day will dawn
When night is past: 'tis but a span.
Thy blessing send that we may wait
Close by Thy doors. Here may we stay,
And here be found, at Thy own gate,
As stewards true, on that great day.
And patience give, and courage, too,
That we may watch with steadfast eye.
Thou said'st, "I come again for you";
The "house" is sure; the "Door" is nigh.
Ready may all Thy servants be,
That they may join the endless train
Of ransomed souls, who soon shall see
Their Advent King, and with Him reign.

THE CHRISTMAS MUSIC

By Marie Zetterberg Jelliffe

I can hear the Christmas music
As it fills the hills to-night,
Coming from the heavenly kingdom,
Where the stars are all alight.
I can hear the Christmas music
If my soul in worship sees
The great Master touch in reverence
All of life's immortal keys,
Waking in the midnight's stillness
The eternal symphonies.
I can hear the Christmas music
As it fills the hills to-night,
Coming from the glorious heavens
Where the Birth Star flashes bright.
I can hear the Christmas music
If with joyous feet I tread
Through the pathways where the shepherds
Have for ages humbly led
Faithful pilgrims to the Christ Child
In the lowly manger bed.
I can hear the Christmas music
As it fills the hills to-night,
In triumphant gladness bringing
Adoration and delight.
I can hear the Christmas music
If my gifts of love I bear
To the souls who sit in silence
Waiting for my word and prayer—
I can hear the Christmas music
If I sing it everywhere!
Galva, Ill.

BELLS ACROSS THE SNOW

Oh, Christmas! Merry Christmas!
Is it really come again,
With its memories and greetings,
With its joy and with its pain?
There's a minor in the carol,
And a shadow in the light,
And a spray of cypress twining
With the holly wreath to-night,
And the hush is never broken
By laughter, light and low,
As we listen in the starlight
To the "Bells Across the Snow."

Oh, Christmas! Merry Christmas!
 'Tis not very long
 Since other voices blended
 With the carol of the song!
 If we could but hear them singing
 As they are singing now,
 If we could but see the radiance
 Of the crown on each dear brow,
 There would be no sigh to smother,
 No hidden tear to flow,
 But Christmas, happy Christmas,
 Sweet herald of good-will,
 With holy songs of glory
 Brings holy gladness still,
 For peace and hope may brighten
 And patient love may glow,
 As we listen in the starlight
 To the "Bells Across the Snow."

CHURCH UNITY

Views of Churchmen

We have received during the past week several communications on the subject of the recent circular on Church Unity, and we propose to place before our readers the views of the writers.

QUEBEC.

First comes a Pastoral Letter from the Bishop of Quebec in consultation with the Cathedral Council. It is signed by the Bishop, the Dean, the Archdeacon, and four Canons, and is addressed to the clergy of the diocese:—

"An Appeal on behalf of Christian Unity," signed by the Rev. Dr. Symonds, Rev. H. P. Plumpton, Rev. A. P. Shatford and others, has been sent to the clergy of the Church of England in Canada, and their signatures thereto solicited. You have probably received a copy. Unity, most earnestly prayed for by our Lord, must ever be a subject of prayer and an object to be lovingly laboured for by all who love Him. This being so, some might be tempted hastily to sign the petition referred to without duly weighing its effect; for what at first sight here appears to be charity, and thus attractive, involves the sacrifice of a sacred principle; and no charity purchased at such a cost can result otherwise than in confusion and disappointment.

The subject here in question was considered at great length at the Lambeth Conference in 1897 when the Bishops of the Anglican Communion throughout the world, more than two hundred in number, laid down four principles, since known as "The Quadrilateral," as a basis of union with Non-conformist bodies, which principles through the ages, had been regarded as essential marks of the Catholic Church. The first three, having reference (briefly) to the Bible, the Apostolic Faith as expressed in the Apostles' and the Nicene Creeds and the Sacraments of Holy Baptism and the Holy Communion, were found generally acceptable. The fourth, having reference to the necessity of Episcopacy as being of Divine appointment, constituted the difficulty. The Bishop of Carlisle, himself an acknowledged Evangelical, in a volume, entitled "The Ministry of the Word and Sacraments" (published in 1911), when speaking of hindrances to union, says of Episcopacy that it "is absolutely essential to the English Church"; and again, "these questions can never be solved by diplomatic fencing, by beating round the bush, by unreal and unsatisfactory compromise, they are questions involving great principles. The process of reunion will probably be hindered rather than hastened by premature attempts at external manifestations, such as exchange of pulpits and the like."

The unity prayed for by our Lord was the unity of all who profess and call themselves Christians, of whom 340,000,000 (according to Whitaker) in the Greek and Roman Churches, not to mention the number in the Anglican, the Armenian and other Churches, hold Episcopacy to be a divinely appointed order of the Church, and thus essential. The late Bishop Carmichael says: "To speak of Episcopacy in connection with the Church of England as 'a venerable institution,' or as existing for the 'bene esse' and not for the 'esse' of its existence, or as 'a convenient and useful method of governing a Church,' is an ignoring of a plain, open, honest avowal of her own teaching, and a denial of the principles whereby she confers and perpetuates her Orders." In view of the unique position in the Christian world held by the Anglican Communion, may we not hope that this branch of the Catholic Church will in God's good time be the means of uniting all Christians? To depart from Episcopacy as an essential would be to

hinder this happy consummation, and further, to cause a sad cleavage within our own Church. Yet this would be the logical outcome of the first suggestion made in the appeal before us.

Again:—Our Church has considered it right that her children should be prepared for Holy Communion by the Apostolic "Laying on of hands," and the gift of the Holy Spirit conveyed thereby; yet under the second suggestion made in this appeal, the Church is asked to depart from this rule, and to exempt those without her Communion from the qualifications which she demands from her own children. Her clergy might even be asked to admit to the Holy Communion some who deny the Divinity of our Lord, and others who are not baptized and are nevertheless "members in good standing in their own Communion."

In short, the methods proposed in this "Appeal on behalf of Christian Unity," so far from promoting the unity of Christendom prayed for by our Lord, and earnestly prayed for by ourselves, would, in our judgment, seriously hinder the same, and would, moreover, create sad discord and disunion within our own Branch of the Holy Catholic Church.

RED DEER.

To the same effect is a letter issued by the Deanery of Red Deer, and signed by the Revs. W. H. F. Harris, M. W. Holdom, and C. W. G. Moore. The positions taken are substantially, and often literally, the same as those adopted in the above letter, and the writers close by deprecating the action of clergy taking into their hands a matter that rightly belongs to the General Synod. A copy of the letter has been sent to the Bishop of Calgary and to each of the Rural Deaneries of the diocese.

MONTREAL.

A similar letter has been issued by the Men's Association of the Church of the Ascension, Montreal, which, taking the opportunity of protesting against the arrangement for united teaching in the Theological College of Montreal, goes on to use the circular on Church Unity as a proof of the danger of "compromise with Dissent." The Association strongly opposes any such action as is contemplated in the circular as certain to cause division in the Anglican Church in Canada.

ALGOMA.

The same attitude is shown by another resolution:—

"That the members of the Deaneries of Manitoulin and Algoma, in joint conference at Thessalon, while earnestly praying for Reunion with our separated brethren, unanimously condemn the proposal of the circular issued by the Rev. A. P. Shatford, and desire our Bishop's guidance in this matter."

LETTERS.

On the other hand, we have received the following letters in support of the circular:—

Sir,—I am glad to see that you have opened your columns to the discussion of the circular issued by Dr. Symonds and other clergy on the subject of Christian unity. It does not seem to me that the point raised by Canon Hicks is of great importance. I am sure that the movement, whether it be with or without the expressed approval of the Bishops of the Church, will be warmly welcomed by a large and representative body of Church people.

The new light which has been thrown upon this subject as the result of its consideration and discussion during recent years has brought into strong relief the principle that only the preservation of some vitally important and distinctive doctrine or phase of truth can justify the continued separate existence of Christian bodies. It is the growing recognition of this principle that is drawing together the Methodist, Presbyterian and Congregationalist Churches and which has even now all but completely obliterated their differences and welded them into one strong organic body. The Church of England, always conservative, has been slower to admit this principle and recognize the opportunity for its application, but many individuals throughout the length of the land—their numbers, who can say?—have come to see and admit to themselves, if not in public, that the old differences that were supposed to exist between the Church of England and the other Churches named have in large measure been removed, in some particulars by a better appreciation of what the Church of England is, or, perhaps, to express it more accurately is not and that to-day apart from the question of the threefold order in the ministry (the minor importance of which in recent years has been more generally emphasized and explained), the only points which really keep us apart are practically reduced to such as the degree of formality desirable in conducting public worship and the use of the Book of Common Prayer. This admission is bringing with it the growing conviction that these remaining points

of difference do not justify our continued existence as a separate body, and with the conviction is coming a warming of heart and an outstretching of hand here and there, more or less cautiously, perhaps, to our hitherto separated brethren. There have been more such overtures as a result of this conviction by individuals than, perhaps, will ever be known to the public. The circular issued broadcast by Dr. Symonds and his friends is the most outstanding public testimony of the existence of this conviction as regards themselves, and it seems to me a matter of such importance to the future of the movement and of the Church to ascertain how many among her ministers are like-minded that it should not be necessary to wait, as Canon Hicks seems to think, for the leadership of the Bishops.

Montreal.

R. F. Davidson.

Sir,—There is, undoubtedly, as you have remarked a sincere and increasing desire for Unity among the various Christian communities; but the desired Unity seems to be as far off as ever (unless by compromise of the truth).

The Roman Catholic Church, in respect to Unity, certainly towers over the heads of all the rest of Christendom; but her condition is as schismatic as any other when compared with the records of the Primitive Catholic Apostolic Church, which we have in the Book of Acts and in the Apostolic Epistles. The same variation from the condition of the Primitive Apostolic Church is obvious throughout modern Christendom, although, perhaps, less so in the Church of England. But what entitles any man to admission into the Catholic, the one Universal Church of Christ? Surely it is being "born again of the Spirit," of which regeneration Baptism is the sign and seal. So, all rightly baptized people are, in God's sight, members of His Catholic Church. And this Church, to-day, is one spiritual body still; but it is in a divided, schismatic state. It is universally the sin of every Church, and of every individual member of it, although all are not equally guilty in the sight of God; for some perceive this, and acknowledge it before God; but in general, each Church perceives only the schismatic condition of its neighbour, not its own.

Apostolic succession is a fiction, and, even if true, would not necessarily prevent schism, and, though Episcopal succession is an historical fact, it has not prevented schism, although it has been a hindrance to it to a great degree.

Presbyter Anglicanus.

THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events

Whatever else may happen, December 5th, 1912, is likely to live in history, for on that day was launched a Canadian naval scheme that is likely to prove a turning-point in the life of the Dominion and of the Empire. It was not an isolated event, but a culmination. For this the Motherland had waited patiently for a decade, if not for a quarter of a century, and for this the previous Government had broken the ice by the initiation of another Canadian naval policy. All the surroundings were calculated to enhance the dignity of the occasion. The weather was beautiful. The country was wrapped in a spotless mantle of snow. The Capital was filled with eager visitors. The galleries were crowded with spectators from far and near. The whole land had been looking forward to this for months, and was then on the tip-toe of expectation. The Press Gallery was filled with knights of the pen. Every seat in the House was occupied, and a finishing touch was given to the picture by the presence of their Royal Highnesses the Duke and Duchess of Connaught and the Princess Patricia. I have witnessed more brilliant scenes at the opening of Parliament, when uniforms and jewellery were more conspicuous; but, in a democratic country like ours, nothing is as impressive as a large body of earnest men bent over a great task and reaching out to a great purpose. It was an event and not a function; and never, in this august assembly, did I witness so much enthusiasm manifested by ringing cheers and the thumping of desks. The Prime Minister was naturally the centre of the scene. And splendidly did he rise to the occasion, or, to use his own words, which were given currency by Milton two hundred years before, "to the height of the great argument." As an

expression nothing to position seemed to discipline, words of sion, "Ev forbear to Sir Wilfrid peculiar s difference his frien with the throne a terance of not conce moral asj German I tion, or gency, or should co There is statement than a ce been prot cost of t this has ture of o we did n scene in describab ister rea of the Br ever Can do, the B to the ex tect the E It may v tion of \$ come ade get and v security i may also will be solidating and in in without. nothing t am intere since it sary for question it cannot self-respe prestige among th our contr a substan been offe dignified

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expression of lofty patriotism his speech left nothing to be desired. His Majesty's loyal Opposition sat silent throughout, but their silence seemed the effect of party loyalty and party discipline, not personal feeling. For, to use the words of Macaulay of another celebrated occasion, "Even the ranks of Tuscany could scarce forbear to cheer." At the close of the speech Sir Wilfrid Laurier, with the felicity that is the peculiar stamp of his genius, said that whatever differences there might be among them, he and his friends could heartily identify themselves with the noble expressions of loyalty to the throne and the Empire which pervaded the utterance of the first Minister of the Crown. I am not concerned now to express an opinion on the moral aspects of European armaments or the German peril, or the policy of naval concentration, or the presence or absence of an emergency, or the precise form in which Canada should contribute to the defense of the Empire. There is food for reflection, however, in the statement of the Prime Minister that for more than a century our coasts and commerce have been protected by the British fleet at the sole cost of the British taxpayer, that this has been done at an expenditure of over \$100,000,000, to which we did not contribute a cent. The scene in the Parliament was indescribable when the Prime Minister read from the memorandum of the British Admiralty that whatever Canada might or might not do, the British fleet would continue, to the extent of its ability, to protect the Dominions beyond the seas. It may well be that this contribution of \$35,000,000 will be a welcome addition to the British budget and will add to the margin of security for the whole Empire. It may also be that the moral effect will be far-reaching, both in consolidating the Empire from within and in influencing its possible foes without. With all this I have nothing to do at present. What I am interested in stating now is that, since it has been thought necessary for us to intervene in this question of high Imperial concern, it cannot but add greatly to our self-respect and to our credit and prestige in the Motherland and among the nations of the earth that our contribution has been on such a substantial scale, and that it has been offered in such a worthy and dignified manner.

The question of Unity is always with us, and will remain with us, it is to be hoped, until it has received a final solution. The very ideal of the Church, amid all varieties of expression, is that it should be one. As if foreseeing the evils of schism and disunion, our Lord, at the crisis of His earthly ministry, prayed that all His disciples should be one. Men have thought so lightly of this grave subject that they have multiplied divisions, in the name of conscience, it is true, but often without real necessity, until they themselves are appalled at and ashamed of a Christendom that has been broken to atoms. They find themselves paralyzed by divided counsels and action at the home base and utterly powerless to achieve their great mission in the foreign field. They find themselves thrown back perforce on their fundamental positions, of which they are becoming convinced that unity is one, and they are being slowly led to the conclusion that division is not only a weakness, but also a sin. And so from the whole surface of a divided Christendom the cry is going forth that God, in His mercy, would breathe on its dissevered fragments the spirit of unity, and, in His wisdom, would graciously point the way to its realization, and tentative efforts are being made in many directions to ascertain the will of the Spirit. In this much credit is due to the Church of England that it has led the way. For many years past its earnest prayer has been for the healing of our unhappy divisions; it has passed many resolutions tending in that direction, and it has appointed many committees to study the subject and keep it before the minds of the people. It has even laid down a basis on which, in its judgment, a permanent union might be consummated, the Word of God, the ancient creeds, the two Sacraments and the historic Episcopate. This basis

has been found generally acceptable to all Churchmen, and even the most liberal among us would not care to depart from any of these conditions. But for many years past it is being felt that we have only been marking time. We have been content with the passing of resolutions, and we have been waiting till our separated brethren accepted the olive branch we have thus held out to them. And still the question keeps pressing on us with increased insistence, and we are beginning to feel that a further step should be taken. The creation of sympathy and the removal of prejudices may be just as necessary as a reasonable basis of union; and so various forms of co-operation have been entered into that, without sacrifice of principle, would create an atmosphere that would foster the spirit of unity and pave the way for its eventual achievement. In pursuance of this idea a number of clergymen, in the greater freedom of the clerical position, have ventured on a form of rapprochement that might tend to help in this direction. They have thought that the time has come when, under proper restrictions and with the consent of the ordinary, devout members of

As a matter of fact, the Evangelical Movement, the Missionary Movement, the Oxford Movement did not originate with the Bishops. In this, as in all other matters, the Bishops have a perfect right to restrain and to direct, and every respect should be paid to their opinions, but their opinions need not fetter the freedom or bind the conscience of either clergy or laity; and our Synods have a distinct office apart from what may be termed Episcopal authority. There can, therefore, be no disloyalty and no disobedience on the part of the clergy should they move in these directions. They must expect opposition in any new line of action. In any event, the Bishops hold the key to the position, for they have a veto on all synodical action, and it is clearly contemplated that any action that may be taken should be taken with the consent and under the authority of the Bishop. It would, however, be a serious handicap to the Church if the mere ipse dixit of the Bishops should stifle any movement that, in the judgment of men of high standing and wide experience in the Church, is calculated to promote the best interests of the Kingdom of God. Criticus.

NOTES AND QUERIES

From time to time we receive enquiries from correspondents asking information on matters affecting Church life and work. It is sometimes possible to reply direct, but, as many of the enquiries are of general interest, we propose to open a column with the above heading to deal with all such questions as may be regarded as suitable for discussion. We would, therefore, invite our readers to send in notes, suggestions, and questions on anything affecting Church thought, life, and work, and we will give them the best possible attention. Address "N. B." at the office of the paper.

"R. A."—"I should like to know more of the earthly life of our Lord apart from what pictures and sentiment have associated with Him, especially in regard to the age of Joseph and the references to our Lord's brethren and sisters."

We have only the Gospels as our guide, for tradition and sentiment are quite untrustworthy in regard to historical facts. The absence of reference to Joseph during our Lord's ministry does certainly seem to imply that he was dead at that time. As to the "brethren" and "sisters," if we take the Gospels in their natural sense without being influenced by associations, it scarcely seems possible to avoid the implication that they were younger children of Joseph and Mary, and most commentators take Matt. i. 25 in the same sense. Thus, our latest and most important writer, Dr. Plummer, quotes with approval these words: "The meaning seems clear, if only we can approach the subject without prepossessions." You doubtless know that Lightfoot has discussed this question with remarkable fullness in his Commentary on Galatians, and comes to the conclusion that the brethren and sisters were children of Joseph by a former marriage. There does not seem to be any real warrant for the view that they were cousins.

"D. D."—"The Roman Church speaks of 'Sundays after Pentecost,' while the Church of England has 'Sundays after Trinity.' How is this difference to be explained?"

I cannot do better than reproduce the words of a recent correspondent in the Roman Catholic paper "The Tablet":—

"The pre-Reformation Church in England used to call the Sundays between Whitsuntide and Advent 'Sundays after Trinity,' while on the Continent the same were usually called 'Sundays after Pentecost.' After the Catholic Church, hierarchy and clergy, had been swept away under Elizabeth, our priests were of necessity educated abroad, and so habituated to Continental usages. Hence comes it that we now speak of 'Sundays after Pentecost,' whereas our forefathers used to call them 'Sundays after Trinity,' as do the Anglicans to-day."



Christmas in the South.

other Communion might be admitted to a place with us at the Lord's Table and orthodox clergy of other Churches might be welcomed to our pulpits. It does not seem to them that, on any fair interpretation, this would violate any fundamental position of the Church. The rubric regarding Confirmation, it is widely held, was only meant for our own Church members, and could not be construed to regulate conditions which did not exist when it was drawn up. And our pulpits, by the authority of the Bishops, have been thrown open to laymen, students for the ministry and other lay readers. It is objected that these are matters that should be left to the initiative of the Bishops. It must be remembered, however, that, in all ages of the Church, the initiative in great movements has not always rested with the Episcopate. Indeed, it is claimed on high authority that the Bishops should not be looked to for leadership in such matters, as, from the very nature of their office, they are called to be a restraining and balancing rather than a propelling power. Such seems to have been the view taken by the Bishop of Algoma at the consecration of the Bishop of Niagara. Such, also, seems to have been the view taken by the Bishop of Oxford on a recent occasion.

It will be seen from this that the Anglican method is the earlier and better.

"F. E."—"What is the meaning of the word 'Mass'?"

There is an interesting note in Evan Daniel's work on the Prayer Book as to the origin and use of this word. The Latin name "missa" seems to be derived from the expression, "ite, missa est," which was used to dismiss the Catechumens during the office of Holy Communion. But nobody knows whether "missa" in that expression is a participle or a noun. If it is a participle, it requires some word like "congregatio" as its subject, and the expression would then mean, "Depart, (the assembly) is dismissed." If it is a noun, it is a corrupt form of "missio," and the expression would mean, "Depart, it is the dismissal." He quotes Scudamore as saying: "It is unmeaning and inappropriate as a name of the Sacrament." It is, therefore, a poor substitute for our own beautiful Prayer Book names, "Lord's Supper," or Holy Communion." The word appeared in the sub-title of our Communion Office in the Prayer Book of 1549, but was omitted in 1552.

"G. R."—"Can we be sure of the exact location of Galatia, to which the Epistle was addressed?"

The old view, as Canon C. H. Robinson in his recent work "The Missionary Prospect," reminds us, was that the Galatians lived in the far interior of Asia Minor, north of Pisidia and Lycaonia. In recent times Professor Ramsay argued that the Galatian Churches were in Southern Asia Minor, and included Lystra and Derbe, which St. Paul visited on his first journey. Canon Robinson, while he acknowledges the strong arguments of Professor Ramsay, yet deliberately rejects the South Galatian theory, and considers that the old traditional opinion of Lightfoot and earlier commentators in favour of the northern location is after all the correct one. This is a significant utterance by a thoughtful and competent writer on a question on which Professor Ramsay's opinion was widely deemed the final verdict. On the other hand, our latest and certainly very able and scholarly work on the Epistle by the Rev. C. W. Emmet champions Ramsay's view with most remarkable force.

The Mission Field

The December number of "The New Era" has a series of thirteen interesting photographs of "The Holy Land of To-Day," taken by the Rev. H. Sykes, of Jerusalem. They give an admirable idea of some of the most important features of Palestine life. Articles by the Rev. C. E. Whitaker, descriptive of work among the Eskimos; by Mrs. G. E. Simmons, from Honan; Mrs. Crawford, from British East Africa; and Bishop Lofthouse's story of his visitation among the Indians of Keewatin, which has already appeared in our columns, provide ample testimony to the variety of M.S.C.C. work, and there are other items of interest to all Canadian Churchmen. We would again urge upon every reader the importance of subscribing to this monthly magazine of our Missionary Society. Communications should be made to the office, 161 Confederation Life Building, Toronto.

A series of interesting missionary addresses was delivered during November in St. Paul's Cathedral, London, England, followed by special intercessions. The topics are so suggestive that they may well be utilized for other opportunities of missionary teaching and testimony:—November 25, "Unenlightened East," by the Bishop of Fuh-Kien; November 26, "Un evangelized India," by the Bishop of Southampton (formerly Bishop of Bombay); November 27, "Unsubdued Islam," by the Rev. Dr. Weitbrecht, C.M.S.; November 28, "Unshepherded Colonies," by the Bishop of Willesden (formerly Bishop of Columbia); and November 29, "Unsatisfied Judaism," by the Bishop of Stepney.

It is scarcely realized by many in Canada the great need of work, and what is being done on behalf of sailors on the great waterway, which is made up of the River St. Lawrence and the Great Lakes. From the Atlantic to the head of Lake Superior is a distance of over 2,000 miles, an inland waterway which is absolutely unique. The traffic, already enormous, is developing rapidly, and through the canals at Sault Ste. Marie or down the Detroit River there passes in a single season of about eight months' duration more average tonnage than is handled in a year

in the ports of London, Liverpool, and New York combined. There are over 25,000 sailors employed on this waterway, and no one can question the serious obligation of Canadian Christians and citizens with regard to these men. They are exposed to constant dangers; they have many privations; temptations abound on every hand; and the time for reaching them is short, since statistics show the average working life of sailors to be only twelve years. The Upper Canada Tract Society is at work among these men with five missionaries along the route from Montreal to Duluth. In addition to visits to vessels with literature and libraries there are institutes at Kingston and Port Arthur, where many sailors are reached. The work is not touched in any way by another organization, and it affords a fine opportunity for doing missionary work. To those who believe in the power of the Gospel, and who are convinced that the greatest asset for Canada is a manhood based on and inspired by the grace of God, this work makes an urgent appeal.

A few months ago "The Missionary Review of the World" quoted the answer given by the great American preacher, Horace Bushnell, to the question, "Who is the man who ought not to give to missions?" His answers are applicable to-day as when first given, and they apply to all. They ought to help missionary students and workers to meet the excuses of those who for one reason or another are not now helping forward God's work of world-wide evangelization:—

The man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world and preach the Gospel to every creature."

The man who believes the Gospel is not the power of God, and cannot save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world, who, with Cain asks, "Am I my brother's keeper?"

The man who wants no share in the final

A missionary in Beyrout recalls the fact that when the founders of the Syrian Mission were discouraged at the stagnation against which they had continually to contend in all the life around them, they used to pray that the Lord would "turn and overturn the affairs in this Empire." He says that no one in Turkey needs to pray that prayer now, "for no one could complain of any stagnation or lack of overturning in this Empire now." Not only in connection with the Syrian Mission, but in other parts of the Turkish Empire, the missionary problem is very different from what it was in former years. The outcome of the present war in the Balkans can hardly be other than a help to Christian Missions, and Christian people everywhere will doubtless continue in prayer for God's overruling providence to work towards the accomplishment of His Divine purposes.

In a recent address on "Prayer and Missions," by Mr. H. W. Frost, of the China Inland Mission, four propositions were stated. (1) God makes little of what we make much; (2) God makes much of what we make little; (3) God does little for those who make much of what He considers little; (4) God does much for those who make much of what He makes much. The passages associated with these propositions were St. Matt. ix, 32-38; Acts i, 13-14; ii, 1-6; xiii, 1-3. Each passage illustrates the respective proposition and would form a most suggestive topic for a missionary talk.

Some years ago a missionary when leaving England after a furlough, and was returning to his work, gave utterance to the following frank sentiments:—

"I cannot, I grieve to say, rise to speak as one who has ever been a true enthusiast about missionary work. I never feel my heart burn to go out. I have my friends and dear children in England, and I never go back to my post without finding it hard to go. But I am going, please God, of course I am, because I have never had any question that God called me and it was my duty to go."

Surely there is something magnificently heroic in these words. They remind us that the highest, truest, and most powerful reasons for missions is simple obedience to our Lord's command.

Brotherhood of St. Andrew

If readers of the "Canadian Churchman" know of any men or boys who might be held or won for God and the Church through the sympathy and friendship of a member of the Brotherhood of St. Andrew, their names and addresses might be sent in to the General Secretary, 23 Scott Street, Toronto. Names so sent will be forwarded to Local Chapters in any part of the world. The names of men and boys leaving home to live or study in cities of Canada or elsewhere, are particularly desired.

With an earnest desire that Churchmen throughout the Dominion may understand and make fuller use of the Follow-Up Department of the Brotherhood of St. Andrew, we desire once more to explain its objects and methods.

Perhaps in no country in the world to-day is there such an unsettled population. The constant inflow of immigration, the call of the West, the vicissitudes of business, all combine to make our country one vast scene of change for its inhabitants, particularly for the younger generation. Valuable as is the experience of travel, it can be bought at too dear a price, and will prove but a poor return for the sacrifice of those godly habits inculcated in the circle of home life. All of us know of at least one young man who has left the secluded shelter of his home to seek his own living. At one of the most impressionable periods in his life before earlier teachings have settled into the sure convictions of manhood, he finds himself a stranger in a strange land. Perhaps too shy and diffident to make himself known to the Church authorities in his new home, perhaps feeling a desire to shake off for a time the shackles of restraint and to see a little of what he calls life before throwing in his lot with those whom his earlier training and his own good sense tells him are the best friends and companions to have. Other influences are soon at work and before long he has become careless, then indifferent, if not worse, and so another young life is sacrificed to the god of worldliness.

In an effort to prevent this waste of human material the Brotherhood of St. Andrew many years ago, organized a Follow-Up Department and it has proved such a valuable factor in keeping men true to their God and their Church by helping them at that dangerous period when they find themselves in new surroundings, that it bids fair to become one of the most important branches in the work.

Scattered throughout our Dominion, in our cities, in our towns and in our villages, are little groups of men forming Chapters of the Brotherhood. These Chapters are composed of men and boys embracing all classes in the community. Professional men, business men, artisans and labourers all have their representatives in its ranks. Their sole aim and object is the extension of Christ's Kingdom. At the head office is kept an up-to-date record of these men, clergy and others, in every parish and mission in the land. A postcard sent in to 23 Scott Street, Toronto, giving the name of a man moving into a new town, with his address and any other particulars, will be forwarded without delay to some one in his new home, who can be depended upon to visit him at the earliest opportunity and thus ensure him a friendly welcome. By this means he will be brought into touch with good influences, instead on being left to fight alone and he is kept true to God and His Church, as far as human help can do it. If possible we report back any news we may receive to the original sender of the name.

These services are placed unreservedly at the disposal of all who care to use them and are not confined to members of the Brotherhood of St. Andrew. If therefore, you are interested in, or hear of anybody, man or boy, moving into new surroundings remember that the simple writing of a card to the above address will do much to keep them in the faith of their fathers, as well as to ensure them good friends on their arrival.

Halifax.—St. Paul's.—The annual meeting of the Senior Branch of the Brotherhood of St. Andrew, was held on Wednesday evening, 20th November, Churchwarden Evans in the chair. It was the most encouraging meeting for many years. The work of the Brotherhood has been efficiently carried on during the year. In the last few months no less than 160 vessels have been visited, and many tracts distributed, as many as 97 on one occasion. The jail has been visited once a month, Archdeacon Armitage delivered an address on "Christian Service." Mr. Livingstone and Mr. Ritchie, of Toronto, who are

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Hamilton

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in Halifax, in connection with the Sugar Re-
finery, were present. Officers were elected as
follows: Director, Mr. J. B. Whitman; Vice-
Director, Mr. W. J. Clayton; Secretary-Treasurer,
Mr. H. W. Marshall.

Hamilton.—The Local Assembly.—The annual
meeting of the Brotherhood took place in this city
on Tuesday evening, December 10th, in St. Mat-
thew's schoolroom. The meeting was well at-
tended. The Bishop of the diocese was present.
Reports were read by the Chapter Secretaries pre-
sent which indicated the activity of the Brother-
hood. Mr. Kay, of St. Philip's parish, introduced
a resolution with reference to the attention given
to immigrants on their arrival in the city. The
Bishop in his address said the Brotherhood had
given splendid reports, and warmly thanked them
for their continued faithfulness. The election of
officers resulted in the following being chosen:—
F. G. Lamb, president; W. Heatley, vice-presi-
dent; A. S. Mitchell, secretary; William Locke,
treasurer; J. L. Girling, reporter.

The Churchwoman

Church of England Deaconess House.—The
formal opening of the new wing of the Church
of England Deaconess and Missionary Training
House, 129 Pembroke Street, was held on Wednes-
day afternoon, December 11th, with the Hon. S.
H. Blake in the chair. From all sources \$15,900
was contributed, and as the whole cost of the
building amounted to \$15,835.85 the new enter-
prise is free from debt. Bishop Reeve and the
Rev. W. J. Southam, also spoke, and all empha-
sized the great need for young women in dea-
coness and missionary work. The new wing
accommodates eighteen students, each having
her own bright little room, prettily furnished.
Two rooms have been furnished in memory of
the late Miss Julia Tilley, and one in memory of
Mrs. Margaret K. Bridal. The dining-room,
kitchen and pantries are light, cheerful and up-
to-date. Curtains for all the windows were pro-
vided by the Junior Associates of the Deaconess
House, while the Senior Associates made a num-
ber of improvements in the old part, which were
necessitated by contrast with the new. The
Mission in connection with the Deaconess House
has profited, too, by the new addition, for four bed-
rooms have been vacated and will now be used
for the patients who come in to the bi-weekly
clinics for medical aid and minor operations.
This part of the institution is doing a very good
work, and classes of one kind or another are
held almost every day. The department for the
benefit of girls in domestic science who cannot
get away earlier, conducts a Sunday School ser-
vice from half-past four to half-past five, after
which tea is served, and then the girls go to
church together. There are about forty members
in this class, and they have sent three of their
number to the mission field and do as much as
possible towards their support there. On Tues-
day evening they meet to sew, and send many
bales of useful articles to the missionaries.

Young Women's Christian Association.—The
problem of women's work in Canada and the
question as to how far and in what manner it can
be best met by the Young Women's Christian
Association, has been very present not only with
the Canadian Council, but also with the World's
Young Women's Christian Association, in Lon-
don, England. In order to assist in solving these
problems, Miss Rouse, of the Student Volunteer
Mission, spent several weeks this spring in lead-
ing centres, such as Montreal, Toronto, Quebec
and Winnipeg; and this autumn Miss Una Saun-
ders was appointed General Secretary of the Do-
minion Young Women's Christian Association in
Canada. Miss Rouse and Miss Saunders hold a
somewhat analogous position in women's work,
to that of Mr. Mott and Mr. Speer, in the cor-
responding sphere of men's work in the Student
Volunteer Movement. Miss Saunders interested
herself immediately with the local work in Toronto,
with that of the outlying provinces and especially
with the question of the emigration work in
Quebec. She has just returned from the Eastern
Provinces and reports that a most satisfactory ap-
pointment has been made of an experienced
Y.W.C.A. worker, who will meet incoming
vessels and protect and care for young girls on
their first landing in Canada. This emigration
problem was a chief topic of discussion at the
recent annual meeting of the Y.W.C.A., in Tor-
onto, which held an all-day session on Thursday
last at various centres of the city. The Council
met first at Miss McCormick's, where most inter-
esting details were given of the work at the out-
lying centres: some, like Peterborough, showing

rapid growth and progress. After lunch the
Council motored on a tour of inspection to the
various Y.W.C.A.'s in the city, and finally gath-
ered at Mrs. Flavelle's for an evening meeting,
which was addressed by the Venerable Arch-
deacon Cody and Miss Una Saunders.

Girls' Friendly Society.—A Holiday Tea Room
under the auspices of the Girls' Friendly Society
has been opened at 7 King Street East,
from December 9th to 21st. The proceeds will be
devoted to furnishing the Lodge on Pembroke
Street. At present the building is being re-
modelled and it is hoped that the formal opening
of the institution will take place January 1st.

Dawson.—St. Paul's.—The Woman's Auxiliary
of this church held their annual bazaar at Gov-
ernment House on Thursday, November 21st, and
it was an unqualified success. Government House
was most beautifully decorated with flowers,
flags, draperies, &c., and showed much taste by
the committee in charge. The House was throng-
ed afternoon and evening. The sale of work
which the Auxiliary ladies, as well as others, had
been making months before the event came to
pass, was opened by Commissioner Black in the
afternoon and by Major Moodie in the evening,
and everything was sold, for which the Woman's
Auxiliary is thankful. The net receipts aggregate
\$600. The officers of the Auxiliary are:—Patron-
ess, Mrs. Black; president, Mrs. Stringer; vice-
president, Mrs. Moodie; secretary, Mrs. Hick-
ling; treasurer, Mrs. Firth. The Rev. J. Hawks-
ley, incumbent, St. Paul's Church, aided the
ladies in their enterprise, which was the most
successful event ever undertaken by the Woman's
Auxiliary of Dawson.

Canadian Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax Church of England Institute.—A meet-
ing of the Rural Deanery of Halifax was recently
held at the Church of England Institute, Rural
Dean Cunningham presiding. The chief business
of the meeting was the allocation of the mission-
ary apportionments in the diocese. The total
sum was \$5,200, which is greater than last year
by \$824. This sum was divided among the vari-
ous parishes pro rata.

Kentville.—The regular meeting of the Rural
Deanery of Avon was held here last week. There
was a good attendance of the clergy. The Quiet
Hour was most ably and acceptably conducted by
Canon Vroom, of King's College, and the sermon
"ad clerum" was preached by the Rev. J. Hull,
of Cornwallis. A conference of the W.A., which
was attended by delegates from the neighbouring
parishes was held in the afternoon and evening
of the same day. The next meeting of the dean-
ery will be held in February at Wolfville.

MONTREAL.

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

St. George's.—The Annual Dinner of the Men's
Bible Class was held on Tuesday evening, Decem-
ber 3rd, at the Edinburgh Cafe. Bishop Farthing
was the guest of honour. In the course of his
address he referred to reports that had been cir-
culated to the effect that he was in favour of
erecting an enormously large cathedral—the
largest in this country—in Montreal. He denied

— WRITE OUR —
ECCLESIASTICAL
— DEPARTMENT —
WHEN YOU REQUIRE
TO RENEW THE
COMMUNION WARE
OF YOUR CHURCH

Henry Birks & Sons
LIMITED
Gold and Silversmiths
MONTREAL

this, and said, that if Christ Church Cathedral
was sold, it would be necessary to build a new
one, but he did not think the time was ripe for
us in this country to erect very large cathedrals.
He emphasized the importance of building
churches in the growing outlying districts of the
city. Canon Paterson Smyth, also spoke and
referred to the sale of this church and repudiated
the idea that existed in some quarters that the
authorities of the Church were acting in this
matter in a spirit of worldliness and greed. He
said that great schemes were being planned out
that would entail heavy expenditure and he had
visions of a great future for St. George's Church
and was looking forward to the time when she
would surpass all her past traditions and become
the foremost church in the Diocese.

Montreal.—Affiliated Colleges.—The recently
inaugurated scheme of co-operation between the
four theological colleges in affiliation with Mc-
Gill University appears to be working with great
efficiency and success. This was the impression
made on the minds of those present at the first
meeting of the board of governors. The incep-
tion of the scheme attracted very wide attention,
and periodicals all over the Dominion and the
United States have had articles commenting on
it. The project has been an entirely new de-
parture in theological training, and naturally
enough, has been opposed by many churchmen,
both lay and clerical, who felt that the possible
good that might result would be counteracted by
grave danger to the Church. But it is claimed
that the showing of the first half of the session
was ample justification for the confidence of those
who supported the scheme. The intercollegiate
lecture courses terminated last week, and were
followed by Christmas examinations in various
subjects. The preparatory and matriculation
classes have been organized under one head and
three assistants, all of whom are graduates in
Arts. There were over fifty members in attend-
ance in the two sections of this class. Under the
new scheme there has been a gratifying increase
in attendance at the different colleges. The four
principals are: the Rev. Dr. Munson Hill, the
Rev. Dr. Rexford, the Rev. Dr. Scrimger and
the Rev. Dr. Smyth. Two new members belong-
ing to each of the four denominations were
elected to the board of governors at the meeting,
the new governors being: Anglican—the Rev. A.
P. Shatford and Mr. Lansing Lewis; Presby-
terian—the Rev. Dr. Bruce Taylor and Mr.
Robert Munn; Methodist—the Rev. Dr. Young
and Mr. J. W. McConnell; Congregational—
the Rev. Dr. Hugh Pedley and Mr. T. B.
Macaulay.

St. John the Evangelist.—Members of the con-
gregation of this church will be interested to hear
that while the old church building, which stood
at the corner of Dorchester Street and St. Ur-
bain Street, has been entirely demolished, the
foundation-stone has been preserved and with it
was found an engraved plate with the following
inscription: "Within this stone, in which this
plate is inserted, there is deposited a parchment
containing a record of the facts connected with the
laying of the foundation-stone on July 4th,
1860." Unfortunately the parchment mentioned,
which was placed in a niche under the plate, has
been nearly destroyed by damp, but some coins
in a sealed bottle were found in the niche. The
predecessor of the old church at the corner of
Dorchester and St. Urbain, was the small chapel
in the cemetery on Dufferin square, and services
were intended for the poorer members of the
Cathedral parish. The church was opened in
1891, and the Rev. Edmund Wood, assistant at
the Cathedral, was given the work. But it soon
grew too small for the needs of the congregation,
and in 1877 the present church of St. John, at the
corner of Ontario and St. Urbain, took its place
as the place of worship of the parish. The old
church was sold in 1877 to the Roman Catholic
authorities, and has since passed into other
hands; it is interesting to note, with regard to
real estate values, that the lot with the old church
on it, in sound repair, was then sold for \$4,000,
while the price lately given for the lot, the build-
ing having been demolished, was \$18,000. A
very beautiful design for a proposed memorial
to the late rector, the Rev. Edmund Wood, is
being shown in the corridor of this church. The
design is for a colored window showing the Good
Shepherd, and below is a brass showing a clergy-
man ministering. As far as possible an attempt
has been made to give Mr. Wood's features on
the brass, which is protected by two gates of
very fine brass-work.

Advent Message.—In the course of an Advent
message to his flock in the Diocese of Montreal,
Bishop Farthing says: "Jesus left us to look
after His Kingdom. It is not the clergy only who
have this sacred trust. Each one who is 'baptiz-

ed into Christ, and 'has put on Christ,' is to be a witness for Him in the world. We cannot be a true witness unless we are full of His spirit. Advent comes to call us all to a holier life, to be more like Christ Jesus, our Lord. We can't do good work for the Kingdom unless we are trying to be like our King. Then we are entrusted, each one, with the work of the Kingdom. That work is not to raise money only, though those who have money will give it for the work of the Kingdom if they really love Jesus Christ. It is not to have ornate services, though those who love Him will seek ever to make His service beautiful; it is not to perfect existing organizations, or to multiply new ones, but it is to seek the lost and erring, that they may be saved from their sins now, and that those who are following Him may be helped. The Church must not lose sight of her great object, which is to bring men more and more to know and live the Christ life. Everything else must be subsidiary to this. To help others to be truer and better, that is our purpose, and to that end we must work. The Church ought to be doing much more among the poor and outcast, much more among the indifferent, the careless and the sinful, both among the rich and the poor. All sinners do not live in slums; some live in palaces. Wherever they live, the Church must seek them and strive to bring them nearer to Jesus our Lord. This is your work. You must work among those in whom your lot is cast. To this work Advent recalls. Often has the call come; do not let us longer neglect it."

Trinity.—At a meeting which was held on Saturday, December 7th, a Company of the Church Lads' Brigade was formed. This is the first company of the Church Lads' Brigade to be formed in Montreal.

St. Martin's.—A clear and able letter on "Marriage and the Law" from Canon Troop, the rector, appeared in the "Star" the other day, referring to a recent case, and pleading for legal protection for all British subjects.

St. Lambert.—St. Paul's.—The Bishop confirmed five candidates in this church on Sunday morning, December 8th, who were presented by the rector, the Rev. W. J. Dart, M.A. At the close of the service each of the confirmees was presented with a Bible.

The Ministerial Association.—The annual meeting of this Association was held in this city on Monday, December 9th, the Rev. Dr. Sparling, the Vice-President, in the chair. At this meeting the officers were elected for the ensuing year, and the Rev. A. P. Shatford, the rector of the Church of St. James' the Apostle, was elected the President. Arrangements were made at the meeting for union services to be held in connection with the Week of Prayer, which will take place in the second week of January.

TORONTO.

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

Synod Office.—On Saturday evening last, the Bishop of the diocese opened a new Mission Church at Mount Denis. On Sunday morning he preached in the Church of St. Mary Magdalene, and in the evening he preached in the cathedral the third of a series of sermons on the subject of Advent.

On Sunday, the 8th inst., the Bishop of the diocese preached in St. Simon's Church at the morning service, and in the evening he continued his course of special sermons which he is delivering in St. Alban's Cathedral on the Sunday evenings of the present Season of Advent. During the previous week he visited Lloydtown where he confirmed fifty candidates, and Aurora where he confirmed thirty. In the latter case there was an equal number of boys and girls.

Wycliffe College.—Mr. F. Glover, Arts '14, won the oratorical contest at this college on Friday evening, the 6th inst. He spoke on "Woman Suffrage." Five other speakers took part in the contest. The judges were Canon Greene, Professor Keys and Mr. Hodder-Williams.

The inter-college debate between Knox and Wycliffe was held on Friday on the subject of the German system of Kartells in relation to the trusts of America and Canada. The speaking was of a high order, and the judges found it difficult to arrive at a decision, which, after 11 p.m., was given to Wycliffe. The speakers for Wycliffe were Messrs. Swanson and Gilbert Williams.

Through the courtesy of the Bishop of the diocese an ordination for deacons was held on Sunday last in the College Chapel when Messrs. Cecil Swanson, B.A., of Toronto University and Wy-

cliffe College, and W. T. Townsend, B.A., of Dalhousie University and Wycliffe College, were ordained to the diaconate for work in the Yukon territory. The sermon was preached by Bishop Reeve, Assistant Bishop of Toronto, from St. Mark 6, 37: "Give ye them to eat," and from his own long and varied experience he spoke of some of the needs and secrets of life and work in the far North-West. The candidates were presented to Bishop Stringer by Principal O'Meara, and the Gospel was read by the Rev. C. Swanson. Professor Hallam read the Litany and Dr. Griffith Thomas the Epistle. There was a large congregation of students and friends of the candidates, and the entire service was very impressive. Messrs. Swanson and Townsend do not finish their college course at Wycliffe until April when they will leave for a brief vacation before journeying to the Yukon in June. It was a great satisfaction to see Bishop Stringer after his recent operation and to know that he is recovering strength day by day and bids fair soon to regain his normal health and vigour. When these gentlemen, who were ordained on Sunday last, leave Wycliffe, the Rev. C. Swanson will go to the centre of the Yukon, his location being Carmacks, which is on the stage line from Dawson City to White Horse on the overland route. One of the largest centres of his parish will be Little Salmon, an Indian village of about 200 people. He will travel about 100 miles north and south of his centre. The Rev. W. T. Townsend will be situated at the Carcross Indian Boarding School, about 400 miles from Dawson City, and his work will be of an educational character mainly, although he will hold service on all possible occasions.



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TORONTO

MONTREAL

WINNIPEG

Trinity East.—The annual meeting of the Sunday School in connection with this church was held last week and although the foreigners have invaded the parish in such large numbers that dozens of families have been compelled to remove to a distance the reports were most encouraging. There are now 1,309 regular attenders, for those absenting themselves for more than a few Sundays, unless in case of sickness, are taken off the roll to make room for others. The average attendance in all weathers was 791, the largest being 1,073 and the smallest 504. There are 709 in the Primary Class, and 74 teachers and officers in the school. The children represent some of the poorest families in the city but they gave \$592.20 for Missions, and \$445 for the carrying on of the school work. The aggregate Bible Class attendance was 4,239 and the aggregate attendance for the year was 41,082. During the winter months the attendance is cut down for the lack of boots and clothes.

Grace Church.—Some interesting relics will be found if in the distant future the corner-stone which was laid on Saturday, the 7th inst., at this church is removed. Under the stone was placed copies of Church Life, The Canadian Churchman, The Daily Mail and Empire, The News, The Globe; a short concise history of the church since its inception in 1875, a document with a report of the stone-laying performed by the Bishop of Toronto, a list of the rectors, church wardens, lay delegates and sidesmen, and the silver and copper coins of the Dominion. Another interesting fact connected with the ceremony was that the corner-stone of the old Grace Church, which was laid by Senator J. K. Kerr, in 1879, supported the new corner-stone. The Bishop, in receiving a silver trowel from the rector's churchwarden, Mr. L. Rawlinson, congratulated the people of the church upon the magnificent building which they were erecting, and expressed his pleasure at being present with them. The ceremony was conducted by the Rev. J. S. Broughall, assisted the Revs. Canons Morley and Broughall. The church building, when completed, will have cost \$58,000, and the rectory, which is also under way, will cost \$10,000. It is expected that the new church will be ready for occupation some time next fall. It is an interesting fact to note in connection with this function that only one family of all of those who made up the original congregation of the first Grace Church still reside in "the Ward," all the others have left the neighborhood and their places have been taken by foreigners belonging to a number of different nationalities.

King.—All Saints'.—On November 21st and 22nd, a very successful bazaar was held in Crossley's Hall. The total receipts amounted to \$262.37 and the heartfelt thanks of the rector, wardens and members of the congregation are extended to all who in any way assisted in making the bazaar such a success.

Cookstown.—St. John's.—A very successful supper was served under the auspices of this church on Wednesday, December 4th. Upwards of ninety members of the congregation were working on the various committees and more than 500 guests enjoyed the banquet. The local ministers gave addresses. The proceeds amounted to \$265.

The parish has contributed more than its allotments for missionary and Diocesan purposes—entirely, of course, by voluntary contributions.

HURON.

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

Kingston.—St. George's.—The members of the Anglican Laymen's Missionary Movement held their annual banquet on December 4th, when Dr. Renison, of Hamilton, gave an address on Canada and Missions. He spoke of the work among the Esquimaux, as being the most wonderful missionary activity in the world, and paid a high tribute to the dwellers of the frozen North. The Esquimaux spoke one language and nearly all the missionary work was done by the Church of England. He also took his hearers through the northern part of Canada, where he laboured for years among the Indians. In places where the Indian was not spoiled by civilization, were some of nature's truest gentlemen. Men of great physical endurance who were hospitable, who read their Bible, said their prayers, attended church when they arrived at a settlement and before going to the trading post went to the church and gave a lynx or an otter or some other skin to God for His goodness to them. Many of the Indians walked as far as 100 miles to attend the service on Christmas Day. The white man had pushed the

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Indian to the northern limit of the country and it was the duty of the white man to give the red man the Gospel.

Brantford.—Grace Church.—At the morning service on Sunday, December 8th, the Ven. Archdeacon Mackenzie requested that the "Te Deum" be sung instead of the Benedicite, "as an expression of our thankfulness to Almighty God for the action of our Government and concurred in by the whole House of Commons in coming to the help of our mother country. Not so much for the purchase of the armaments of war as for the guarantee of peace to the British Empire." At the evening service the National Anthem was very heartily sung by the choir and congregation.

Innerkip.—St. Paul's Church has received from the congregation of St. James' Church, Ingersoll, the gift of a hymn board.

Coderich.—St. George's.—At the morning service on Sunday, December 8th, the rector, the Rev. J. B. Fotheringham dedicated the handsome new pipe organ just installed. The new instrument is the most up-to-date tubular pneumatic organ in the province.

Drumbo and Ayr.—The Rev. H. Snell, B.A., of Thorndale, has been appointed first rector of the new parish of Drumbo and Ayr. The services are now in charge of Mr. F. V. Vair, of Huron College, till the new year, when Mr. Snell will take charge. There is a good church at Drumbo and a good congregation at Ayr, worshipping in a hall at present. One of Mr. Snell's first cares will be the erection of a new church at Ayr. He had a good course at Huron College and the Western University and has had successful pastorates at Princeton and Thorndale. He is leaving the parish of Thorndale and Evelyn in flourishing condition. His departure will be much regretted and Drumbo and Ayr may indeed be congratulated on getting him as their first pastor.

Windsor.—All Saints'.—The second annual men's banquet in connection with this parish was held on Tuesday evening, December 3rd. The whole parish had been canvassed by the members of the Brotherhood of St. Andrew, and considerably over two hundred men sat down to dinner, which had been provided by the Church-woman's Aid Society. After the banquet brief speeches were made by the wardens, Messrs. A. G. Roberts and J. F. Whyte, who referred to the financial condition of the church. Mr. Horace Edgar spoke for the young men and outlined a plan for the erection of a gymnasium and clubhouse. Then Rev. R. W. Norwood, of London, Ont., delivered an address on "Christ's appeal to the heroic in Man."

Thamesville and Bothwell.—Following the successful entertainment held by the Women's Guild of St. Stephen's Church, Thamesville, at which the splendid total of \$125 was realized, came the annual sale of work at the other end of the parish, Grace Church, Bothwell, also under the auspices of the Women's Guild. This event took place on Saturday, December 7th and realized considerably over \$100, which will be devoted to the installing of a furnace in the church.

Alvinston.—St. John's.—The Ladies' Guild of this church held a very successful sale in Code's Hall on Tuesday afternoon and evening, December 10th, which was very well attended by the people of the village and vicinity. A sumptuous chicken supper was served from 5 to 8 o'clock, to which full justice was done by the large number present. The hall, which was decorated with loyal colours, looked especially bright and cheery. The booths containing fancy articles, aprons, candies, and the fish pond, were all well patronized. The proceeds amounted to the handsome sum of \$115. Since October, 1911, the Ladies' Guild, which is composed of only seven or eight ladies, has succeeded in raising the splendid sum of \$484, which goes towards clearing the debt off the church caused by venerating the church with bricks. Great credit is due to the ladies, and especially the worthy president, Mrs. H. H. Middleton, through whose energy, wisdom and tact the Guild has accomplished so much.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Thessalon.—If that which is translated, reconstructed, renovated and multiplied by two, may yet be spoken of as the old original then there was a re-opening of a new church at Thessalon on November 28, 1912. The Church of the Redeemer had stood in an inconspicuous part of the town on a back street. Exactly a year ago, the Rev. J. Tate, placed a scheme before his people to remove their church to a magnificent

site, to cut it through, draw it apart and place another of the same size in between so as to make it cruciform, to add a lantern tower with clerestory windows, and rebuild the old tower with pinnacle for belfry. And such was the hearty co-operation of the wardens and workers and generosity of the people of Thessalon and their friends that they have attained their object. The church now stands on a central site, with its exterior beautiful and suitable.

The Bishop preached from Haggai Chap. 9, verse 2, "The Glory of this latter house shall be greater than of the former." A clear token of the happy relations existing at Thessalon was shown by the presence at supper and in the congregation of the ministers of the local Presbyterian and Methodist Churches.

The following day the clergy of the two Deaneries—fourteen being present—held united gatherings. At 8 o'clock a.m., the Bishop celebrated at the Holy Eucharist, and at Mattins the Bishop spoke to the Brethren "from his heart," of some sixty years of this world's experiences, including thirty in the sacred Ministry. He urged each deacon and priest not to cease when once ordained, to examine the motives which made him surrender to the call—but rather by God's grace to perfect these motives.

The ruridecanal session proper opened with an address from the Archdeacon as Rural Dean. After recalling somewhat of Church life in his younger days in Ireland he "took up his parable," at 1. Corinth. 12, and expounded the Greek. The passage naturally led to a discussion on the Unity of the Church. Mention was made of a circular lately received, and a resolution in opposition to it was passed.

A paper on Teaching the Old Testament, was next read by the Rev. W. Hardy Johnson, followed by discussion on uses of the Old Testament especially in School work.

The hospitality of the people of Thessalon was exemplified by the luncheon given to the Brethren by Mrs. Tate at the parsonage where a business meeting was held before many left for St. Andrew's Day duties. Some remained for the Missionary meeting in the evening; some also for the ordination on the First Sunday in Advent. Travelling in Algoma is costly, and therefore such meetings are greatly prized. There was not one but returned to his post thanking God for this spiritual refreshment, for the glimpse of a progressive parish, and not least for the inspiring words of the Bishop.

RUPERT'S LAND.

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

Winnipeg.—St. Luke's.—The men of this church met on a recent evening at a banquet thus marking the conclusion of this parish's fall campaign for missions. The subscriptions were presented as an offering to God at the morning service on Advent Sunday. The amount subscribed approximates closely to \$8,000, which is in excess of three times the amount which was given last year and which comes well nigh equalling the entire income of the parish of three years ago. This parish has its own missionary, Miss Bowman, in Japan, and last year Dr. Paul Helliwell was sent to China. It was resolved by the Missionary Committee that every person who had contributed not less than fifty cents to the Mission Fund should be made a subscriber to "The New Era" for the coming year. The result is that two hundred and twenty copies of "The New Era" will be circulating in the parish throughout this year. On a recent Sunday morning a Chapter of the Brotherhood of St. Andrew was formed with seven charter members.

Christ Church.—The Rev. Sidney G. Garrington Chambers, the rector of this church, died on Friday, December 6th, in the sanatorium at Ninette after a short illness. He was a well-

known clergyman in this city, and his work in the parish was particularly effective, especially amongst men and boys. He was successful as a preacher, but it is as a friend of all with whom he came into contact in the church and out of it that his loss will be most deeply felt. Mr. Chambers obtained his degree of Bachelor of Arts at Manitoba University in 1897, and in 1900 received from St. John's College the degree of Bachelor of Divinity. He was ordained by the late Archbishop Machray in 1907. He went direct from St. John's College to Christ Church, where he acted as curate from 1907 to 1909, when he became rector of the church. In 1911 he was elected Rural Dean of Winnipeg. Mr. Chambers was a noted all round athlete in his college days, and since then he has shown his skill in outdoor sports of many kinds. He is survived by a widow and three children.

Morris.—All Saints'.—The Free Masons of this place, King Solomon Lodge, No. 8, A.F. and A.M., paraded to this church for divine service on the second Sunday in Advent, when the Rev. J. F. Cox conducted the service, and preached a very instructive sermon to the members of the craft. The church was completely filled by a reverent and attentive congregation, while the choir was in good form and rendered the musical portions of the service in a very efficient manner. Mr. Cox was the recipient of a most beautiful and costly Past Master's jewel from the Strathcona Lodge, No. 717, A.F. and A.M., G.R.M., which he organized at Belmont, Man., and of which he was the first W.M., for nearly two years.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Saskatoon.—Revs. Messrs. Davis, Deacon and Gosden, who graduated last year from Emmanuel College, Saskatoon, passed through Toronto last week on their way back to the Old Land on a well-earned furlough, after having been in Canada hard at work in mission field and college for the last six years. Mr. Davis, who is stationed at Shell Lake, Sask., reports that his mission will be self-supporting in a few months. Mr. Deacon is one of the workers among the Indians in Northern Saskatchewan and had to travel 200 miles by dog-train prior to starting on his railway journey east. Mr. Gosden is at Maymont, Sask., and speaks very encouragingly of his congregation and the work in general.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Whitehorse.—Confirmation was held at Christ Church on Sunday, September 29, when, after careful preparation several candidates were presented to the Bishop and were confirmed. This is the third confirmation held in the last two years, and the average age of the candidates was twenty-one, a very high average for a public confirmation.

Christ Church.—The Woman's Auxiliary held a supper and concert in the Yukon Association Hall on Thursday, November 21st, which proved a financial success. Over 225 persons sat down to one of the most bountifully supplied tables that was ever seen in this north land. A splendid programme was also provided, and a pleasant evening was enjoyed by all present. Over \$200 was realized by the ladies.

The Junior W.A., under the leadership of Mrs. W. S. Watson, has sent to England to purchase a new carpet for the chancel of church.

A Boys' Bible Class has been started, and meets every Thursday evening in the newly-erected addition to the vestry of Christ Church, with an average attendance of twenty present. During the past six weeks the lives of Moses, Daniel and Joseph have been studied. Several interesting papers have been written on their lives by several members of the class. The first part of the evening is spent in games and in the reading of magazines and papers. The Bible study follows. Altogether the boys have taken an interest in their Thursday evening class.

BOOKS AND BOOKMEN

Textual criticism of the New Testament is a subject of perennial interest and vital importance, and students need to be kept well informed of the various problems that arise. The best statement of the questions connected with the

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text of the New Testament is found in the new edition of "The Handbook to the Textual Criticism of the New Testament," by Sir F. G. Kenyon (Toronto: The Macmillan Company, 5s. net). It provides a remarkably clear and full introduction to the subject, giving the student all that he can require. The present edition has been brought up to date, and affords full information on the various problems that are now occupying the minds of scholars. It is an admirable presentation of all the salient points.

Bible Helps abound on every hand, and provided they are suggestive and reliable they are always welcome. Among these "The Companion Bible" (Toronto: Henry Frowde, 4s. net), takes a prominent place. The fourth part, covering the Old Testament Prophetic Books, has just been issued, and gives a marvellously full and detailed series of varied helps. The text of the Bible is on the left hand column and the notes on the right hand, and there are also appendixes at the end for further and fuller use. Bible readers who wish to study the text with minuteness and care will find this "Companion Bible" an invaluable aid.

A new literary paper has appeared in England called "Everyman" (London: J. M. Dent & Sons, Ltd.). Judging by the first few numbers it seems likely to prove of great interest to all readers. Its list of contributors is remarkable for its outstanding importance and variety, for some of the greatest names in present-day literature are included, and we are not surprised to hear that the circulation of the first number reached the high figure of 100,000. Many in Canada who like to keep in touch with the best of modern literature will be glad to see this interesting paper.

The December number of the "Canada Monthly" (Toronto: Vanderhoof-Gunn Company) contains a great number of articles of general interest, including "The Last Days of Donald Mackenzie," the great explorer; "French Influence on Canadian Architecture"; "In the Heart of Old Mexico"; with several stories, including one entitled "Katy of Calgary." Several interesting poems and some attractive illustrations make up a capital number.

The present day is pre-eminently characterized by a demand for efficiency in every walk of life, and it is not surprising that religion should be faced by this requirement. When, therefore, we had read the first three chapters of "Efficient Religion," by George Arthur Andrews (New York: G. H. Doran Company, \$1.00 net), we thought it a book for the time, but as we read on we were compelled to put a check on our enthusiasm. The author begins with the proposition that the partial failure of the Church to win and hold the masses is because it "has been prone to make the acceptance of Christ's religion dependent upon thought," whereas the real way to the people is not so much by a system of thought, as by the demonstration of Christian truth in the everyday life. But when he leads us—as he rightly does—to the forgiveness of sins as a necessary step in the complete regeneration of any life, and has not so much as the shadow of a reference to the Cross, and apparently deliberately omits it, we are compelled to part company, and to declare that we preach a different gospel. The author reduces Christ to a pattern, the Holy Spirit to a God-awakened memory, and the Christian faith to an "Imitatio Christi." Apparently our Christian life depends upon how far we can rise to the consciousness of Jesus. There is some truth in this; but we cannot copy His consciousness well enough to be able to live His life. To do that we must abide in Him and He in us; then we can do all things. But this calls for the grace of God.

It takes a bold man to publish his sermons. And still greater boldness to do so year after year, as the Rev. G. H. Morrison does. In "The Afterglow of God" (London: Hodder and Stoughton, \$1.35) we have the latest series of "Sunday Evenings in a Glasgow Pulpit." Happy, indeed, are they who are privileged to sit Sunday by Sunday under the teaching of this particular Glasgow pulpit. There is a message to heart and conscience in every sermon in this book, and though one may be inclined to feel that, at times, the author is dealing rather fancifully with his text, the truth he is seeking to express—and succeeds in expressing—is well worth the deviation from the "model" type. The sermon, in this volume, on "The Ladder of Prayer," is one of the best we have ever read on the subject of prayer, while the one dealing with the limits of Christian Liberty is a faultless model for any discourse on temperance. Laymen will find

in this volume both food and light, and preachers will find it quite worth while their attention.

We have received the latest issues of the Church Record Sunday School Publications (Toronto: Confederation Life Building), including "The Church Sunday School Lesson Helps" for teachers, "The Church Home Department Quarterly," giving helps for Bible study at home, "The Young Soldier and Crusader," and "The Child's Own," being leaflets on each Sunday's lessons. These seem admirably adapted for their various purposes connected with our Canadian Church Sunday Schools.

There are very few truly devotional writers today, those who combine thought and aspiration for quiet hours. The Rev. G. H. Knight is one of the select few, and his books are therefore always welcome. The newest work, "Abiding Help for Changing Days" (Toronto: Upper Canada Tract Society, \$1.00 net), is a worthy companion of those that have preceded it. It is full of quiet yet searching thought, true cheer, and spiritual incentive. It admirably fulfils its sub-title of "Quiet Heart Musings for Devotional Hours."

The Christian Social Union is doing splendid service in calling attention to the problems of present-day life, and its series of handbooks offers useful and informing material for students. Dr. A. J. Carlyle, of Oxford, writes on "Wages" (London: A. R. Mowbray & Co., 1s. 6d. net), and endeavours to set out in general terms the histories of the theories of wages and their relation to the present industrial situation. He restricts himself to the discussion of the principles which govern the rates of wages in general, and his treatment is marked by a clearness which will commend it to the attention of all who wish to make themselves conversant with one of the most important economic questions of the day.

Religious poetry depends for acceptance on two elements. It must be poetically satisfactory, and its teaching must be in harmony with what is believed to be true. Mr. A. C. Fryer in his "The Vision of St. Christopher and Other Verse" (London: A. R. Mowbray & Co., 3s. 6d. net) has the true poetic vision, and many of his lines will be read with interest and pleasure. But his view of truth is limited almost entirely to one extreme school, and naturally will not find acceptance with anyone who does not favour it.

ENTHUSIASM IN A.Y.P.A.

A remarkable outburst of enthusiasm in A.Y.P.A. matters was witnessed at the annual meeting of the Toronto A.Y.P.A. Presidents' Association, held at Williams' Café on Wednesday evening last. The large attendance of the "old guard" who in times past played an important part in the development and extension of the organization, and still maintain an interest in the cause, was one feature of the evening. Another feature was the optimistic note of every speaker as to the future of the A.Y.P.A. When Chairman Brooks called the meeting to order, he faced an audience that exceeded all anticipations, every member a president or past-president, and as many as 25 parishes being represented. Not less gratifying was the patronage of the clergy. Among those present were Canon Macnab (Chairman of the A.Y.P.A. Synod Committee), Revs. Teney, Roundthwaite, Gibson, McIntyre, Widdifield. Chairman Brooks gave a most interesting resumé of the history of the Presidents' Associa-



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Manufacturers of Ecclesiastical Wood Work.
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tion, and the part it has played in the activities and extension of the A.Y.P.A. in Toronto. "Better than all we have done in the past," said he amid applause, is the part it will play in the future." We have a vision of our opportunities, a deep sense of our obligations, and we shall rise like men to the occasion and discharge them to the limit of our ability."

Dominion President Bell, in speaking of the wider field of achievements made three important announcements:—(1) That a charter has been drawn up, approved by episcopal authority, and will be ready by 1st January for branches desiring to enroll in the Dominion Association; (2) that the New Manual, and Topic Card for 1913-14, will be ready early in January; and (3) that a very gracious invitation had been received from the authorities of Holy Trinity Church, to hold the Dominion Convention next fall in their parish house, and that the Executive would no doubt gratefully accept it.

The election of officers resulted as follows:—President, E. B. Burt; Vice-President, D. Robinson; Secretary, G. S. Bate; Treasurer, H. Bright; Chaplain, Rev. T. G. Widdifield; Editorial and Publicity Secretary, W. A. Peacey. In addition a very strong and representative committee was appointed, to formulate an aggressive policy.

Canon Macnab and Rev. J. H. Teney were heartily applauded when introduced as "two of the best friends of the A.Y.P.A. in Toronto." Complimentary and encouraging were their speeches, and many valuable suggestions were advanced for consideration.

Monthly meetings will be held to perfect details for the coming convention which will without doubt surpass anything yet attempted by the A.Y.P.A., and be worthy of the Church in Toronto.

Correspondence

THE ATHANASIAN CREED.

Editor, Canadian Churchman:

Sir,—Your correspondent, Mr. G. S. Holmsted, would do well to make a closer study of the New Testament before writing to a paper impugning the Scriptural warrant for the filioque clause. That the Holy Ghost proceeds from the Son as well as from the Father is, I should say, rather better substantiated, if anything, than the Virgin Birth. Has Mr. Holmsted noted the words: "Whom I will send unto you from the Father," and "I will send Him unto you" (St. John xv., 26, xvi., 7)? Has he observed that several times the Third Person of the Trinity is spoken of as "the Spirit of the Son," "the Spirit of Christ," and "the Spirit of Jesus." This truth is of the utmost importance and not of mere speculative value. It teaches us that the spirit promised as the chief gift of the new covenant is pervaded by human as well as divine elements. He is that Person as He is mediated through the Son Who is human as well as divine. As the Bishop of Durham in his "Veri Creator" writes, "By the Procession of the Spirit from the Father and the Son we mean that in the revealed inner relations of Godhead in those eternal and necessary relations, while the Father is the eternal origin of the Eternal Spirit, the Son is concurrently His eternal origin also." It is strange that your correspondent should revive an ancient controversy that has been set at rest (so far as the Western Church is concerned) for fifteen hundred years.

Mattawa.

Albert George Smith.

FAMILY PRAYER.

Editor, Canadian Churchman:

Dear Sir,—In common with other directors of chapters, I have received the November monthly letter from the Dominion Council of the Brotherhood of St. Andrew calling us to time on the question of family prayer. The need of such advice is obvious. All medical men know that the families which have daily prayer on these prairies can be counted on the hand in any given district. Would, however, the Bishops send a circular to their clergy and enquire how many of them set us the example? Too many clergy not only do not observe daily family prayer, but cannot offer prayer spontaneously; they must "say a collect," or read out of a book. It is the fault of the laity if they do not observe the essential duties of the Christian faith; but how can the clergy urge the laity to do their duty if the clergy do not set the example? Some of them have the honesty to recognize this and revert to the secular condition. Yours truly,

Pilot Mound.

H. M. Speechly.

Editor, Can

Sir,—Will the Christmas used in you Toronto? with the ha help the ch in all who who cannot Christmas ed 76,000 c greatly help healthy and ful for any Yours very

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Sir,—I th ter and for there is no Prayer Book practised b thankful th necessity fo you allow the office fo The priest not in it, a or pour w Book of E right side; dipping the most thank pour the mode, has truly,

Brantford

[We have ed correspo lity referred none the le satisfaction and we sh his cordial Ed. C.C.]

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DR. BARNARDO'S HOMES.

Editor, Canadian Churchman:

Sir,—Will you permit me to call attention to the Christmas and New Year's meetings (advertised in your columns) which I hope to hold in Toronto? They will accord in tone and object with the happy season, and their aim being to help the children, they should awaken sympathy in all who love the Christ Child. Perhaps those who cannot attend will spare a portion from their Christmas gifts to aid this work which has saved 76,000 children from need and distress and greatly helped Canada by giving her over 20,000 healthy and capable citizens. I shall be grateful for any contributions from your readers. Yours very sincerely, in the Children's Cause,

W. J. Mayers, Senior Deputation Secretary of Dr. Barnardo's Homes, 50-52 Peter St., Toronto.

IMMERSION.

Editor, Canadian Churchman:

Sir,—I thank you for the publication of my letter and for the straightforward admission that there is no authority in the Bible nor in the Prayer Book for baptism by "immersion" as practised by some bodies of Christians. I am thankful that this admission has prevented the necessity for any discussion on the point. Will you allow me to call attention to the rubric in the office for the baptism of those of riper years. The priest is to place the candidate "by the font," not in it, and "then shall dip him in the water—or pour water upon him." The first Prayer Book of Edward VI. explains "first dipping the right side; second, the left side; the third time dipping the face toward the font." For one, I am most thankful that the alternative mode, "to pour the water," the unquestionably Scriptural mode, has become the universal one. Yours truly,

Brantford. G. C. Mackenzie. [We have ventured to omit the part of our valued correspondent's letter in which he most warmly referred to this paper, though we appreciate none the less his very kind words. It is a great satisfaction to have his testimony to our efforts, and we shall continue to do our utmost to merit his cordial wishes and kind practical support.—Ed. C.C.]

"LOCAL OPTION AND THE CLERGY."

To the Editor of Canadian Churchman:—

I have read with deep interest, both the letter of Mr. C. H. Hale, on the above-mentioned subject, and also Mr. J. A. V. Preston's criticism of the same. Some years ago Mr. Preston's letter would have expressed my sentiments, therefore I can easily understand his position, and I sympathize with him; but during the past five or six years I have had experiences which have so completely changed my mind on this important question, that I now agree with Mr. Hale and accordingly I sympathize with him; and desire to give a few reasons why I am now opposed to the open bar and advocating the only measure available at present, namely, "Local Option," for removing what is undoubtedly a stumbling block from our weaker brother's way.

My suspicions concerning the propriety of the open bar were aroused by a statement made to me in private, some years ago by—as bright a young lawyer as could be found in Eastern Ontario, and who was a slave to the drink habit. One afternoon, while in conversation with him in his office on the subject of drink, he said to me, "Mr. Anderson, if you wish to save the young men of this town from the evils of intemperance, then you must close those bar-rooms;" and he pointed down the street where there were three within 200 yards. That young man died shortly afterwards, and at his funeral I expressed publicly what my attitude would be in the future towards those institutions. The opinion and the advice of one, who had had experience, and whose bright and useful career was brought to an untimely end, because of intemperance, had great weight with me; and the older I become and the more I see of the evils of the open bar, and the treating system, the more am I convinced that my young friend was not mistaken.

I am disposed to think that local option is better than the licensed bar because in very few municipalities are the people inclined to go back to the open bar after being under the local option by-law for three years, and in almost every instance where a vote has been taken at the end of three years has the majority in favour of local option been greater than it was when first voted upon. How can this be accounted for unless local option is considered to be better for the community than the open bar?

It seems to me that the clergy of the

Church should pay attention to, and should be influenced to some degree, by the judgments and the suggestions of the General Synod of our Church. In the Journal of Proceedings of the fifth session of the General Synod held in Ottawa in 1908, we have the report of the Committee on Temperance, which should be read by both the clergy and the laity of the Church of England. Because this report was adopted, it comes to us with authority, and we should, I think, consider it the opinion, or the mind, of the Church of England in Canada. As some of your readers may not have access to a copy of the Journal, let me give a few quotations. On page 231 we have the following: "Your committee recognizes the difficulties which beset the enforcement of any system for the control of the liquor traffic, and are not surprised to find that breaches of the law continually arise, but when local option is in force they are confident, that the younger generation growing up without the inducement of the bar, and the changed sentiment regarding the use of intoxicants in the family, will prove immense factors in the promotion of temperance habits. One of the greatest evils in connection with the use of intoxicants is the treating habit. To eradicate this evil should be the aim of every man."

On page 232 the Committee makes several recommendations, one of which is, "That full advantage should be taken, where practicable, of the adoption and putting in force of local option under the present license law." When the General Synod adopts reports containing such recommendations as this, then surely Mr. Hale is justified in expressing the hope that the clergy of the Church will be guided by the suggestions of their Church's highest court.

As regards the "one element of marked injustice" referred to by Mr. Preston which he considers sufficient to condemn local option in the minds of many thoughtful people, I would like to say that when a municipality grants a license to a bar-keeper, the license is granted for only one year, and when that year expires the bar-keeper's business becomes illegal, unless the people renew the license or the liberty. Accordingly, if at the end of twelve months the ratepayers of that community decide that they do not want the open bar, and refuse to grant a license they do not by that act deprive the bar-keeper of any privilege or liberty that is his, they simply refuse to continue in their midst an institution which they are convinced is objectionable. No doubt large sums of money are invested in hotels and bar-rooms, and financial loss is, in many cases, the result of enforcing local option; but, on the other hand, are there not hundreds and thousands of homes kept in poverty and wretchedness by means of the open bar? Why not compensate the men whom the open bar has made poor? Why not do something for the broken-hearted wives and mothers, and the scores of ragged and half-starved children which are the result of the open bar? No one will claim that local option is a perfect law, but very few will deny that, when enforced, it is better than the open bar, and the fact that local option is rapidly growing in favour is an argument that cannot easily be refuted.

I remain, yours sincerely,

G. S. Anderson.

St. James' Rectory, Morrisburg, Ont.

The Christmas Number OF THE Canadian Churchman IS SOLD OUT

We regret we cannot fill any further orders

We warmly thank our Church people for their support and many kind letters of approval received.

We owe to The Monetary Times for the beautiful press work, and to the Alexander Engraving Co., great credit for the excellent work done by both.

THE PUBLISHER.

KIND APPRECIATION BY THE PRESS OF OUR CHRISTMAS NUMBER. CHRISTMAS CANADIAN CHURCHMAN.

The Toronto World.—This is the season of Christmas numbers and among them, that issued by the "Canadian Churchman," must be ranked highly for its beauty and interest. The cover is a real work of art, with its decorative border enclosing a fine reproduction, if memory is not at fault, of the "Infant Samuel," by Sir Joshua Reynolds. The number is embellished by other fine illustrations, while the letter press, in addition to the usual features, has several seasonable and highly interesting articles. Altogether this issue of the "Churchman" is a credit not only to the editor and publisher but to the Dominion.

CHURCHMAN FOR CHRISTMAS.

The Toronto News.—The "Canadian Churchman" for Christmas is attractively printed and illustrated. It contains much seasonable matter and will make good reading on the distinctly religious aspect of the festival. An article on "Christmas Before Christ" gives an interesting account of the weird festivities that marked this season prior to the present era. There is a sketch of the Primate of All Canada, of a description of Rochester Cathedral in England, and a facsimile of a notable document constituting "the Chinese Church."

A WARNING.

Editor, Canadian Churchman:

Dear Sir,—I would caution the clergy against a man who is visiting different parishes soliciting advertisements for a local Church Annual. He is getting what money he can, and then not returning to fill his contract. Faithfully, St. Marys, Dec. 5. W. J. Taylor.

Family Reading

BARLESS HOTEL THRIVES IN TOWN OF NEWMARKET.

Newmarket, Nov. 29.—Sixty leading citizens of Newmarket, who own the King George, a temperance hotel, which the travelling public declare offers better accommodation than any licensed house in towns much larger than Newmarket, held a banquet to-night to celebrate the close of another successful year. Dr. J. H. Wesley submitted the financial statement, showing that the company was in a position to pay a dividend of eight per cent. The directors, however, decided to carry forward a large surplus, and the usual dividend of six per cent. was declared, as in the last two years. The president spoke of the great moral influence of a house such as the King George, and of the marked improvement in the hotel accommodation of Newmarket and the progress of the town commercially since local option became effective, nearly three years ago.

Besides adding a modern dining room at the cost of \$12,000, the company operating the hotel has installed an up-to-date equipment and new furniture at a cost of several thousands.

Hon. E. J. Davis proposed the toast of "Local option in our town," which was responded to by Mayor Cane, and other speakers.

THE CATHEDRAL OF THE PINES.

Within the dim cathedral of the pines The snowy birchen tapers stand alight, Far-aisled, with lifted flames of leaf-spired gold, While gray and old The verger Autumn wind slips through the night. Soft-robed in frost-starred vesture 'mid the dusk, With moon-pale arms, dim Autumn's acolyte Swings smoke-sweet censers through each grass-brown glade, And from the shade The hills bend near, close-veiled in moon mist white.

While clear and sweet from oak-empeneled choir, By gray and wind-bared branches screened from sight, The sudden song of shadow-cleaving bird, Far-distant heard, Breathes benediction through the fading light. —Cheriton News and Courier.

in the activities in Toronto. "Between the past," said he will play in the our opportunities, and we shall rise discharge them to

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George Smith.

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M. Speechly.

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W. D. MATTHEWS, Vice-President
C. A. BOGERT, General Manager

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CHRISTMAS APHORISMS.

(By Harvey Peake, in Judge's Library).

Never look a gift in the cost mark. Mistletoe makes the heart grow fonder.

All that glitters is not a diamond. Belief in Santa Claus is the best policy.

The gift deferred maketh the heart sick.

Invitation in the sincerest flattery. Christmas bills are stubborn things. Buy gifts in haste and repent at leisure.

And thereby hangs a stocking. Gifts are seldom what they seem. Every Christmas tree must stand on its own bottom.

Uneasy lies the head that's planning gifts.

Santa Claus is not as red as he is painted.

One Christmas bargain sale makes the whole of womankind spin.

Gifts make the man, the want of them the fellow.

To give hideous gifts is human, to forgive impossible.

Of two undesirable invitations to dinner, choose the least.

It is a wise merchant that knows his own goods when it is brought back for exchange.

What is sauce for the goose is not sauce for the plum pudding.

Personal and General

Our Christmas number is sold out. A Merry Christmas to our thousands of subscribers.

Miss Nora Bowman, of Osaka, Japan, is home in Canada on furlough. Bishop Reeve visited his daughters at Athabasca Landing during his late visit to the West.

General Louis Botha, Premier of South Africa, has resigned on account of dissensions over Imperial issues in the Cabinet.

Would not a splendid Christmas present be a year's subscription to the "Canadian Churchman?" A whole year's gift and reminder!

Easter Day is always the Sunday following that fourteenth day of the calendar moon which happens upon or next after March 21st.

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Oxygen constitutes one-third of the solid earth, nine-tenths of water, and one-fifth of the atmosphere, and is the most abundant of all substances.

Bishop Stringer is making rapid strides to complete recovery after his recent operation, and hopes shortly to return to his far away diocese.

In order to celebrate the centenary of the birth of David Livingstone a memorial service will be held in St. Paul's Cathedral, London, on the 19th March next.

We are glad to learn that Rev. Dr. H. M. Parsons, the veteran Presbyterian minister, so well known throughout Canada, is slowly but surely convalescing.

The Hon. S. H. Blake and Mrs. Blake sail in January for the Mediterranean. It is their intention to ascend the Nile while in the East, as well as visiting Palestine.

Miss Naftel, formerly head of the Deaconess Missionary Training House, left on Monday, December 9th, to take up work in the Yukon as Matron of the Carcross Indian Home.

News of the death in London of the United States Ambassador, Mr. White-Reid, came as a shock to all, for it had not been generally realized that Mr. Reid's illness was of a serious nature. He succumbed shortly after noon yesterday to pulmonary trouble.

Rev. H. Ben Oriel, rector of Lakefield, gave an Oriental lecture to the A.Y.P.A. of the Church of the Epiphany, Toronto, last week, aided by 17 young people in the costume of the East. Mr. Ben Oriel's exposition of Bible truths makes clear many hidden passages.

The Bishop of Michigan spoke four times in Toronto on Sunday and Monday last, including the University sermon. An address at Strand Theatre in connection with the Y.M.C.A. services, at a meeting of the Ministerial Association, and a meeting at St. James' Cathedral Parish House on Tax Reform.

Mr. J. Campbell White was in Toronto on important business of Laymen's Missionary Movement on Saturday last on a flying visit from Dallas, Texas, and Chicago. He met 200 prominent Toronto clergy and laymen at luncheon at McConkey's, and submitted a plan of stupendous importance for consideration and action for the uplift of Protestant Christendom at home, and for the accomplishing of the evangelization of the heathen.

On leaving the parish of Milton for Grand Valley, Rev. G. McQuillan was made the recipient of a very hand-

Chapped Hands — Rough Skin — Sore Lips — cured by Chapman's Italian Balm. Send two-cent stamp for postage on free trial size—mentioning this paper—to the distributors for Canada. E. G. West & Co., Toronto, Can.

some present in token of esteem by many of his parishioners. The present consisted of a literal bag of gold. The bag itself was made of gold-coloured satin, and contained sixty dollars (\$60) in gold.

The largest organ in the world is claimed for the new St. Michael's Church, which was recently dedicated at Hamburg in the presence of the Emperor. It is over 57 feet high and is divided into five stories. Its largest pipe is 37 feet long, has a diameter of 21 inches, and weighs nearly 1,200 pounds. The smallest pipe is 11-5 inches long. The organ is played on five different keyboards, each containing 61 keys, and it was 32 pedals. There are more than 1,000 stops and buttons for controlling the tones. Two electrical motors, each of five horsepower, supply the air pressure.

Ignorance of the Bible.—Professor H. F. Hamilton publishes some figures respecting the 150 Freshmen who entered Amherst College, Massachusetts, last year. They were set a paper of six Bible questions, of which two were "the easiest that could be thought of," while "two were exceedingly difficult, so as to test the intimate as well as the average knowledge of the men." More than 79 of these undergraduates could remember nothing about the fall of Jericho, 37 knew nothing of Cain, 40 knew nothing of Daniel, and 65, 102, and 105 failed to answer questions about Saul, Gideon, and Timothy respectively. Professor Hamilton also reports that in visiting certain schools in New York he found, among pupils preparing for college and nearly of an age for entrance, whole classes that could not tell the story of Daniel in the lion's den.

On Saturday, November 30th, at 11 o'clock, at Holy Trinity Church, Donald Street, Mr. John Miller McCormick, the energetic Superintendent of the Church Camp Mission, and Miss Lilian Roadhouse, daughter of the Rev. Job Roadhouse, of Kingston, Ontario, were joined together in the bonds of holy matrimony, the officiating clergyman being the Venerable Archdeacon McKim, of Kenora. The bride was given away by the Venerable Archdeacon Fortin. Miss Florence Roadhouse attended her sister as bridesmaid, and the Rev. W. S. A. Larter, Assistant Superintendent of the Church Camp Mission, acted as best man to the groom. It may be of interest to know that Mr. McCormick came out to Canada about four years ago, and has taken up as his life work the ministry of the camp life of Canada. Several thousands of men are living in isolation, away from all home comforts and Christian influence. Mr. McCormick and his band of Christian workers are engaged in the work of reaching these men and assisting them in every way possible. The Church Camp Mission is an Auxiliary to the work of the Church of England in Canada. We wish Mr. McCormick and his bride every happiness in the future.

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CHRISTMAS CAROL.

Come, come to the manger, where meekly He lies, Clothed in frail human flesh, Prince of the skies: See in such lowliness, Love (how sublime) Himself deigns to visit us, King for all time.

Shepherds adoring, wise men from afar, Come o'er the desert drear, led by the star: Humbly they offer gifts, meet for a King, Above swells the heavenly host, angel choirs sing.

Of glory and homage, love and goodwill; Hark, hark to their voices, echoing still; Repeat, then, the glad refrain sung at His Birth, Glory to God on high, peace upon earth.

—Leith Gordon.

Children's Department

WHAT NOT TO DO AT CHRISTMAS

"Aunt Allison's" Story for the Children.

A STORY IN TWO PARTS. PART I.

The children were in despair; they wanted to give the "grown-ups" a Christmas surprise, and could think of nothing.

"I know," cried Bob at last, with sudden inspiration. "You remember last year they had all our presents in a big snowball, and it wasn't snow at all, only a silly old arrangement covered with woolly stuff? Well, this time we'll put their presents into a real snowball."

"But will they keep all right?" asked Betty nervously. "I wouldn't like mine to be spoilt."

"Of course they'd keep. Ice and snow preserve everything. Didn't

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"I think it'll be perfectly lovely," said Enid quickly. She was not often allowed an opinion in the presence of the elders, and she spoke fast to get it out. "Wouldn't it look pretty with lighted candles and holly stuck on the top?"

"I'm sure lighted holly would look beautiful," said Bob gravely. "How do you do it?" Enid, who was easily confused, got red and flustered.

"Don't you notice him!" shouted David, the youngest of them all. "He's only trying to tease you."

Bob was dashing wrathfully after his smaller brother when Noel spoke again.

"Look here, kids. This is how we'll manage. You bring all your presents wrapped up with the names written on them, and stow them away in the bath under my bed; d'you see?"

They nodded eagerly. "Then Bob and I'll get up at four to-morrow morning—"

"I can come too?" pleaded Betty.

"No, if you do the others'll want to. You must wait and do as we tell you. Betty sighed; it seemed to her she was always waiting, and doing as those big brothers told her. "By breakfast-time we must have stowed all the presents away in it. When once they're in, it won't matter if anyone sees it. Then, after breakfast you others can come and help. We must finish it before dark. Then, while you're up rigging yourselves out, Bob and I will run it through the drawing-room window, behind the curtains. No one will see it there. Then, when tea is nearly over, Bob or I will slip out and light up the candles before you all come into the drawing-room, d'you see? Then I'll pull back the curtains, and jolly fine it will look, I think."

A chorus of agreement arose. It seemed a splendid plan.

It was very cold at four in the morning and pitch dark, but the boys tumbled out of bed after only a little hesitation: and after a brief visit to the larder, crept forth. It was not quite as jolly as it had seemed in imagination; the snow would not bind, and the wind was searching, but they stuck to their task manfully for an hour, after which they hurried home, and to bed again.

It was a rough-looking specimen of a snowball that the children were shown after breakfast, but a busy morning's work by the five of them

soon transformed it into a creation that anyone might have been proud of, and it was with feelings of intense excitement that they left it at last, with their spades beside it, to be trundled to its destined sphere.

"I think it would be nice to stand it on the tiger skin father has got for mother," whispered Betty, as they went upstairs to dress.

(To be Continued.)

Schoolgirl's Exhausted Nerves

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Miss Gallop.

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Mrs. J. A. Gallop, 135 Victoria street, St. John, N.B., whose husband is a carpenter, states:—"We have used Dr. Chase's Nerve Food in our family for nervousness, headaches, dizziness and nervous dyspepsia, and have found them satisfactory in every particular. My daughter Bessie was going to school, and became quite run down in health. By the time she had used three boxes of this remedy her nerves were steady, her general health was excellent and she was entirely free from headaches and dizzy spells. We are more than pleased with the results of this treatment."

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you know that? Why, they say," said Bob, who always had a store of varied information, "that when they do find the North Pole they'll find a Scotchman there—been there all the time. Well, it stands to reason he must be frozen in or he wouldn't have lasted all this time, the bears would have eaten him—"

"How do you know there are any bears there?" asked Betty sharply.

"Why, silly, haven't you seen pictures of them?"

"Of course I have, but nobody but a baby would believe them. If explorers can't find it, artists can't." With which clinching argument Betty walked away.

"Girls think themselves awfully clever," sneered Bob to cover his own chagrin.

"And they are too, sometimes," murmured Noel gloomily. "Well, what about this snowball? Betty, don't be in a wax, come and talk this over, I think it's a jolly good idea."

Betty, who adored Noel, returned, rather reluctantly. "If you manage it, it may be all right," she said pointedly, with a scathing glance at Bob.

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Bible.—Professor lishes some figures o Freshmen who ollege, Massachu- ey were set a pa- estions, of which est that could be "two were exceed- s to test the inti- average knowledge e than 79 of these ld remember noth- f Jericho, 37 knew o knew nothing of , and 105 failed to out Saul, Gideon, ctively. Professor ts that in visiting ew York he found, aring for college age for entrance, could not tell the the lion's den.

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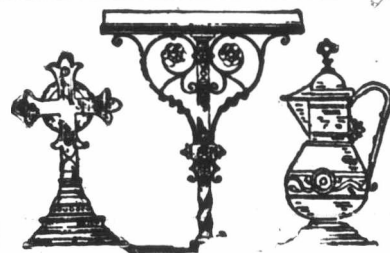
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