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and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, DECEMBER 18th, 1913

No. 51

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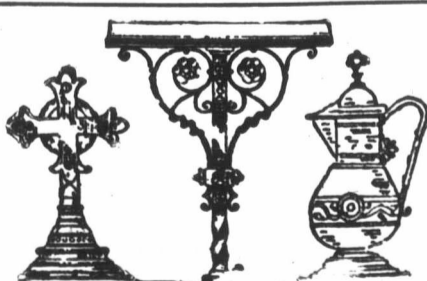
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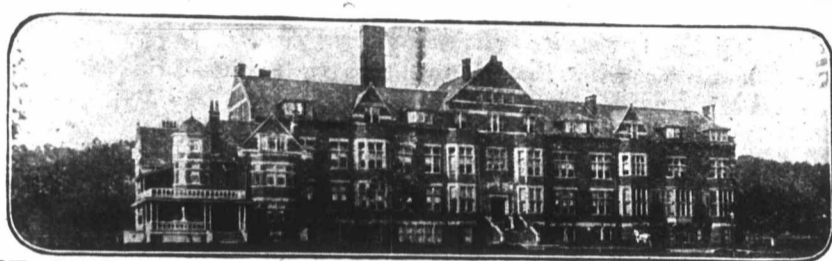


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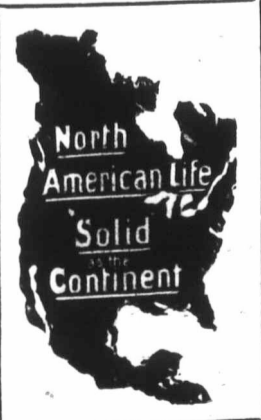
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The Canadian Churchman

TORONTO, THURSDAY, DEC. 18, 1913

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FIRST SUNDAY AFTER CHRISTMAS.

(December 28).

Holy Communion: 247, 258, 263, 397.

Processional: 94, 99, 100, 476.

Offertory: 92, 95, 96, 517.

Children: 701, 702, 705, 711.

General: 93, 97, 380, 417.

The Outlook

Christmas Greetings

As this number will reach most of our readers before Christmas Day, we desire to greet them most heartily with the old yet ever new wish, "A Merry Christmas." That we have every right to be "merry" in the true sense is abundantly clear from Holy Scripture for "the joy of the Lord" that came through the Incarnation is "our strength," stay and hope. And we know, too, that "God loveth a hilarious giver" (Greek). Be it ours, therefore, to "rejoice in the Lord" of Christmas, and to show forth His praise "not only with our lips but in our lives."

Huron College

Our columns this week record the celebration of the Jubilee of Huron College, and the occasion was marked by the opening of a new Chapel which is unique in the fact that it was built entirely by the Principal and students themselves as their thankoffering for the prosperity with which the Institution has been blessed. At the Service in St. Paul's Cathedral, London, special thanksgiving was offered for the fifty years of valuable service rendered by the College and the wide influence it has exercised in connection with the Canadian ministry. Archdeacon Cody appropriately made a strong appeal for Diocesan support. It must be a great satisfaction to the Bishop of Huron, Principal Waller, and all those who are associated with the College to realize what

it has done during its fifty years of existence. Nor is it possible to forget the munificence of the late Mr. Peache, who made its foundation possible. The connection of the Colonial and Continental Church Society with the College has been very close for many years past, and we look forward with hope to a future of still greater blessing for the Institution.

Immigration into British Columbia

It is significant that the Government has just passed an Ordèr-in-Council which prohibits the immigration of artisans and labourers into the Province of British Columbia at Coast or boundary ports until the end of next March. This Order is of general application and is not restricted to persons of any particular race, or coming from any particular country. This is the way in which the difficulties of the labour situation in the Province have been faced, and in view of conditions during the coming winter the solution seems wise and commendable. It is further hoped that during the next three months the very delicate question of Hindu immigration will be satisfactorily dealt with by the authorities concerned. But quite apart from this it was essential to take some steps in face of the pressure being felt in the world of labour, and unfortunately this trouble is not limited to British Columbia, for judging from various reports, this winter will be a very hard and trying one for many in various cities. We have no doubt that the whole question of immigration is receiving proper attention at the hands of those who are responsible, for assuredly something will have to be done to restrict the numbers that are coming, and to insure quality rather than quantity. It is at least a satisfaction to know that during the next two or three months the tide of immigration will be either stopped or materially reduced. Statesmen on both sides of the Atlantic will have to give special consideration to this serious issue.

A Splendid Record

It is sometimes charged against our Church that it does not work as it should among the poor. But experience proves beyond all question that at least we are doing our share of service among those who are poor and needy. While we would not for a moment generalize from particulars, it is impossible to overlook the significance of some figures that have just come before us connected with Trinity East, Toronto. At the Advent Annual Meeting of Trinity Sunday School it was reported that the number on the roll in good standing was 1,480; the average attendance for the year 868; the largest attendance on any one Sunday 1,188; the number of teachers and officers 74; the largest attendance on any one Sunday in the Infant Class 639; offerings from the Schools for all purposes \$1,346.00, of which \$806.00 were given to Missions. It was also pointed out that although a great deal is naturally and necessarily done for children during the winter there has been no pauperizing, for out of their little money they have given the above amount back to Missions, etc. The Advent Offering on November 30 for the present year for Missions was \$287.00. We congratulate Canon Dixon and his noble band of workers on these exceedingly fine results, and we feel sure that without any undue and improper laudation they will stand the test of comparison with other Churches, whether in or outside our own Com-

munion. Work done in this way with faithfulness and persistence is certain to produce spiritual results, and we pray that wherever the Gospel is being preached and taught among our poorer brethren and their children the Word of the Lord may similarly "have free course and be glorified."

A Rebuke from China

General Chang, a leading Chinese soldier, who recently spoke in London, England, in favor of the suppression of the opium traffic, used an illustration from his native literature that is capable of many applications:

"Some people argue that you cannot stop opium using at once, that you should diminish it gradually. I want to tell you a story which Mencius told his disciples. A thief had qualms of conscience and decided to take to better courses. 'I will steal one hen less each night,' said he to himself, 'and at the end of the year I shall be an honest man.'"

We sincerely hope the British Government do not intend to act upon this principle, or, rather, want of principle, in connection with the suppression of the opium traffic, for what is morally wrong can never be politically right. Every form of evil needs to be cut off at once, for gradual measures are not only hopeless but wrong.

A Daring Proposal

In a recent article, a writer, in discussing the present relations between the Church and the world, utilized our Lord's attitude to what might be called His failure in immediate results during His ministry. It was pointed out that Jesus Christ did not blame Himself; He blamed the world. And the refusal of response to Him was not to be accounted for by any weakness in the message, but in the hearers, and as a consequence our Lord withdrew Himself and departed, sometimes finally. The writer does not hesitate to apply the results of his study to the present-day and to the frequent rejection of the message of the Gospel. "Moral tempers tend to recur and history to repeat itself. . . . Those who look merely, or even mainly, within the Church for the explanation of the present arrest of progress are greatly mistaken. . . . We must ask not so much 'What is wrong with the Church' as 'What is wrong with the world.'" And the article closes with the bold opinion that in some quarters "the imperviousness to religious appeal is such as would justify a temporary withdrawal of Christian effort." Now, although the writer qualifies his position to some extent by remarking that of course we cannot be so sure of the refusal as Christ was, yet he fearlessly says that there may come times when withdrawal is the only reply to rejection. The article is most striking, and its main thought will be carefully pondered. That our Lord did adopt this method is perfectly clear, though whether we should be justified in following His example is very much open to question. But be this as it may, the time has come when Christian people should be a little more courageous and not be ready to explain all failures by the fault of the Church itself. The Church is doubtless responsible for much, but not for all, and the old word is still as true as ever, "Ye will not come to Me that ye might have life."

Unitarians and Missions

It came as a great surprise the other day to read the account of the first Unitarian Missionary Conference, which was held in Boston. A certain wing of Unitarians are strongly in favour of Missions, and the first day was devoted to the hearing of representatives of other denominations. We cannot help expressing our surprise and regret that a member of our own Communion, although now engaged in scholastic work in Holland, was one of the speakers. It was interesting to find an address by a leading American Unitarian on "Why must Unitarians now change their Attitude towards Foreign Missionary Work?" But it must be confessed that the address of the President of the Unitarian Association was not very encouraging, for he said that Unitarians have no interest whatever in the old idea of carrying the Gospel to the heathen; that they did not sympathize with the motives behind the traditional appeal for foreign missions; that they did not care to invite people out of one superstition into another, and that the heathen have much to tell us. It was a curious introduction to a Missionary Conference to give an address without the slightest favourable reference to the Bible, or to the Gospel, or to the Person of Jesus Christ, and although this chilling impression was relieved by the words of another speaker, yet there can be very little doubt that the definite and direct influence of Unitarianism on Foreign Missions will continue to be as small as it has been in the past. After all, it is the message of Redeeming Love in a Divine Saviour that constitutes the power of God to salvation, and for this work Unitarianism is utterly useless.

Excuses Up-to-date

Two well-known preachers have just been speaking with power on this solemn subject. It was pointed out that to-day men say:

I am tired; I pray thee have me excused.

I have bought a new automobile, and must needs go and try it.

I have married a wife who has Sunday evening parties.

And the significance of the parable lay in these things: (1) That the excuses stated by Christ were legitimate preoccupations, and (2) the excuses were accepted. The banquet will be spread and furnished with guests, for God's purposes cannot be annulled, but those originally invited will not be there; the invitation will not be repeated; the excuse will have availed. Thus Scripture is seen to apply to modern life and carry its own searching message.

Does Man Need a Mediator?

This is a question which has special point at Christmastide. That man is the offspring of God, Scripture affirms (Acts xvii. 28). Adam's origin was from God, and through him we have all derived our being from the Creator. Man is, therefore, above the beasts. He has received a spirit which is deathless. When God breathed into Adam's nostrils the breath of life he became a living soul. Man was made in the image and after the likeness of God. But, looking back through the vista of the past and surveying men as they are to-day, can we say that they bear the likeness of their Creator? Have they the moral qualities that belong to the God whom the Scriptures reveal:

holiness and love? Is not the evidence of a fall everywhere apparent? Are the villainy and vice that are rampant on all sides marks of the likeness of God? Do we trace the resemblance of Him whose nature is love in jealousies and strifes, greed in business, tyranny of parents over children, disobedience of children to parents, tumults and wars, conflicts between masters and men? The New Testament Scripture is the warrant of the Christian faith. What does it teach concerning man's state and the manner of his approach to God? It clearly sets forth the fact that Christ was sent of the Father to win men back to God, but that men did not receive His testimony. "He came unto His own and His own received Him not, but to as many as received Him, to them gave He power to become the sons of God." Nothing declares man's ruin and wickedness like his rejection of Christ. The few who received Him had to undergo an inward revolution which Scripture calls new birth that they might receive the Sent One of the Father. Why did His own not receive Him when He came? Their own prophets, read in the synagogues every Sabbath day, had foretold His coming. Though David's Lord, He was born of David's seed according to the flesh. As man, David's offspring; as God, He was David's root. No family on earth in that day had greater light than had Israel. No nation was brought into such nearness to God. They had the Divine oracles. Yet, with all their light they proved themselves utterly blind to the grace of Him who had come down amongst them. "Away with Him!" was their cry. Where are His rejecters and crucifiers to-day? Scattered, beaten down, trampled upon by every nation for nineteen centuries! Had He not been previously heralded by John the Baptist, whom all men counted a prophet? Had not the Father's voice been heard proclaiming Him as His beloved Son in whom He was well pleased? Did not these testimonies show the utter blindness, and aggravate the guilt, of those who rejected Him? If man is not lost, how can we understand the Incarnation and Crucifixion of the Son of God? Who was ever so worthy to live? Did He not bring blessing and untold wealth to His brethren in the flesh; sight to the blind, hearing to the deaf, speech to the dumb? Did He not give back a dead brother to the heart-broken sisters of Bethany, and an only son to his widowed mother? Ought He not to have received honour for such deeds? Why, then, was He given a cross of infamy and shame? Then, as now, men loved darkness rather than light. Christ was the light of the world. His life exposed the hypocrisy of men under the worst of all covers, that of a religious garb. "He that doeth truth cometh to the light." If all had been God's true children they would have come to the light and heralded it with joy.

What lies at the bottom of all the unbelief in the necessity for the new birth is the denial of the fall of man whereby he has become estranged from God, and put under the power of the devil, the god of this world. Man, having fallen through disobedience, is at enmity against God. This state of mind needs to be changed. "Ye must be born again," said our Lord to a religious ruler of the Jews. Amazed at such a statement, he asked, "How can these things be?" The reply was decisive: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How crushing to natural pride is this teaching! If two are not of the same mind, how can they be happy together? There must be harmony of mind and will between two parties if their happiness is to be permanent. Man's mind, being

out of harmony with God's, he is not free to approach Him. His state and the sins he has committed make him afraid. Conscience brings back the past, death becomes a terror. If honest, men must confess they have no delight in God. They find more pleasure in the things that are contrary to Him. This in itself is proof that man is born without the nature of God, which is love, and is not in the state of his original creation, when he held sweet converse with his Creator. Nothing proves the fall of man more than the pride that will not admit it. He thinks the doctrine is an insult to the dignity of human nature. But Scripture must be set aside if the truth of the fall be not admitted. "By one man sin entered into the world and death by sin, so that death has passed upon all men, for that all have sinned." (Rom. v. 12). All, deriving their existence from Adam, are begotten in his likeness, sinful.

The New Testament sets forth the state of man as a ruined creature needing reconciliation to God. Our Lord's teaching, as well as that of His inspired servants, is plain enough. He says, "I came not to call the righteous but sinners to repentance." "The Son of Man is come to seek and to save that which was lost." A lost man is one who is out of relationship with God. Only such did Christ come to seek and die to save. Why do those who deny the need of a Mediator and an Atonement for men extol the virtues of Jesus as Man, and admire the "Sermon on the Mount" if these words of the Son of God are not true? St. Paul likewise testified to the need of a Mediator. Yet, judging from his sincerity and earnest religious character, he needed one least. Blameless in conduct and sincerely religious, he was yet the chief of sinners. Was he not converted by the voice of the very Mediator he once despised? Was not his entire life revolutionized by that mighty voice, the voice of Jesus the crucified, now exalted Lord of all? Nothing but the infinite sacrifice of Calvary could meet the just claims of the Throne, nor express the pent-up compassion of God's heart for sinners. God could not wink at sin, nor pass it by as of no account. That we might escape the judgment due to our sins and be brought to God, He gave His own Son. So fully has the way back to Him been opened that we have "boldness to enter into the holiest by the Blood of Jesus." (Heb. x. 19). The veil that hindered man's approach to God is now rent; through that infinite sacrifice and in the power of a new life the believer can draw near, not tremblingly, but with the utmost confidence. If God has expressed His love in such a marvellous way, the knowledge of this gives us liberty to draw near to Him. Apart from Atonement this would have been forever impossible. "Without shedding of blood is no remission." (Heb. ix. 22). Everywhere the Apostles went they preached Jesus as the Mediator "delivered for our offences and . . . raised again for our justification." This was the good news that wrought such wonders and turned the world upside down. The Spirit's power accompanied it. How could such a result have been otherwise effected? A few simple fishermen in their own strength could never have brought to pass such a mighty awakening in the world as was witnessed in those days. And the old story of redemption by the blood of Christ still holds the field. Man fallen, a Mediator provided, the believer saved—This is its essence. To this let us cling. As David said of Goliath's sword, so may it be said of this story of redeeming love: "There is none like it!" This is the message of Christmas, Good Friday and the entire Christian year, "Christ Jesus came into the world to save sinners."

Huron College Semi-Centennial



Rt. Rev. Bishop Hellmuth,
First Principal.

WEDNESDAY, December 10th, was a notable day in the history of Huron College, London, Ontario, the occasion being the celebration of the fiftieth anniversary of its foundation. Graduates of the College, from all parts of the Province, and especially from the various parishes of the diocese, which is manned largely by Huron men, began to pour into the city early in the day, and were present in large numbers at the services in the College Chapel and the Cathedral, as well as at the other functions of the day, which included a public reception and a banquet for members of the Alumni.

One of the happiest features of the day was the dedication of the new College Chapel, by the Bishop of the Diocese. For many years past, a



Rev. Herbert Miller,
Principal, 1887-1894.

lecture room in the college, has done service for a chapel. In the day of small things this served its purpose very well, but in recent years, the student body has so utterly outgrown its seating capacity, that every one saw something must be done. No one was more conscious of this than Principal Waller himself, and when no funds seemed to be forthcoming, in sheer desperation, as it were, the Principal determined to finance the new venture on faith, and to build a decent place of worship with his own hands, assisted by a few of his students who were handy men with saw, and hammer, and plane. Fortune, as usual, favored the brave. Early in the spring of 1912, an opportunity occurred of securing at a very low cost a large quantity of lumber in a cottage, built some sixty years ago, and which had to be removed. With the aid of the students, the whole of this material was secured and brought up to the college and sorted out. The plans for a brick veneer building, in simple, but chaste collegiate style, were prepared by the Principal under advice from



Rev. G. B. Sage, B.A., D.D.,
Professor of Apologetics.

the firm of McBride and Fairfield, London. Those parts of the work which could not very well be undertaken by student labour, such as concrete foundations and brick-laying, were let by contract, but everything else which could possibly be done by Principal or students has been done by them. They erected the frame-work, shingled the roof, laid the floor, finished the walls inside with beaver board, and ceiled the whole with narrow tongued and grooved pine. The writer, who has been over the building and examined it carefully, has no hesitation in saying that both inside and out, it is a structure of which both builders and carpenters may well be proud.

The new chapel will comfortably seat about sixty persons, and a small gallery at the end will accommodate at least twelve more. The seats run lengthwise with the nave, after the style of most college chapels. Mrs. Boomer, a devoted friend of the college, has presented a handsome brass lectern in memory of the late Dean Boomer, a former Principal. Dean Davis, of London, another friend, has presented an alms dish. Neatness and comfort are combined with grace and dignity, and the general effect is very pleasing



Rev. C. Cameron Waller, M.A., D.D.,
Present Principal and Professor of Divinity.

and inspiring indeed. It is difficult for one to believe that the entire cost of the building, furniture and all, as it stands to-day, is only \$2,160. Of this \$1,741 has already been provided, leaving about \$428 still to be collected. To meet this, Principal Waller has just made an appeal to the graduates and friends of the College, which will, no doubt, meet with a hearty and unanimous response. The self-sacrificing labours of all who so generously and unstintingly gave themselves to this most laudable work, is worthy of all praise, and the whole Canadian Church will join heartily in congratulating them on the happy issue of their enterprise. A splendid example has been set for us all.

In his address at the dedication of the Chapel, Bishop Williams thanked Principal Waller and the students on his own behalf as well as on behalf of the diocese for the splendid work they had done. He exhorted them to make the services as reverent as possible, and pointed out that not only would the Chapel services be the very heart of the spiritual life of the institution, but remain an ideal and inspiration to the graduates of the College for all time to come. After the Bishop's address, the Holy Communion was administered. Those who took part in the service were: Very Rev. Dean Davis, Archdeacons Young, Hill, and Richardson, Rev. Principal Waller, Professor Wright, Canon Tucker, and others. A student choir took charge of the musical part of the service.

Immediately after the Communion service about 90 members of the Alumni of the College assembled in the Convocation Hall and partook of a splendid banquet. Rev. T. B. Howard, of Tillson-



Rt. Rev. Bishop Cronyn,
Founder of Huron College.

burg, President of the Alumni, presided. A number of addresses were delivered. Among the speakers was Principal Waller, who was given a tremendous ovation in recognition of his services in connection with the building of the Chapel.

A very pleasant feature of the day's proceedings was a public reception at which Mrs. Williams and Mrs. Waller presided. They were assisted by a number of girls from the Western University. Light refreshments were served and the visitors were shown through the College by the students.

The jubilee service to which the public was invited was held in St. Paul's Cathedral in the evening. The sermon was to have been preached by the Right Rev. Bishop Mills, of the Diocese of Ontario, but on account of illness, he was unable to be present. His place was taken by Archdeacon

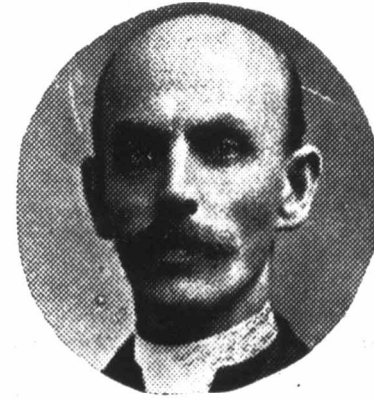


Very Rev. Dean Boomer,
For Thirteen Years Principal of the College.

Cody, D.D., LL.D., of St. Paul's Church, Toronto. Dr. Cody took as his text John 17:18, and delivered a stirring address on the work, duties, and place held in the community by the Theological College. He eulogized the position held by Huron College in the Church of England, and conveyed to those present the greetings of his own College of Wycliffe, Toronto. In referring to the early theological schools of Alexandria and Antioch, and their influence, the speaker pointed out the strategic point which such institutions still hold in the Church. He pleaded for broadness of sympathy and faithfulness to truth, and exhorted his hearers to stand loyally by the educational work of the Church providing suitable and sufficient equipment, and above all, men to fill up and strengthen the ranks of the ministry.

HISTORY OF HURON COLLEGE.

It was in 1861 that Bishop Cronyn, first Bishop of Huron, deputed Archdeacon (afterwards Bishop) Hellmuth to visit England and raise funds in order to establish a Theological Training



Rev. Prof. T. G. A. Wright, M.A.,
Professor of Church History.

School for the Diocese of Huron. The Archdeacon met with a generous response, and returned with \$25,000. The building of the College was immediately begun, it was incorporated in May, 1863, and formally opened December 2nd of the same year. One of the handsomest gifts which Huron received in its early years was from the Rev. Alfred Peach, M.A., D.D., of Downend, near Bristol, England, who gave £5,000 for the endowment of a chair in Divinity, on condition "that the institution shall be avowedly for the training of students in the Protestant and Evangelical principles of the Articles of the Church of England, interpreted in their natural and grammatical sense, as well as in harmony with due Church order and discipline." The first Principal of the College was Archdeacon Hellmuth, who guided its destiny for three years. His successor was Rev. W. Wicks, who occupied the position for only one year. Rev. Isaac Brock, M.A., was the next Principal, holding the position until 1872. He was succeeded by Dean Boomer, who held the position for thirteen years. Rev. R. G. Fowell, Rev. Herbert Miller, and Rev. Benjamin Watkins were succeeding Principals down to 1896, when the present Principal, Rev. C. Cameron Waller, M.A., D.D., was appointed. Under Dr. Waller the College has grown largely in the number of students enrolled, and in the size and efficiency of the faculty. Huron College numbers among its graduates some of the most noted ministers in Canada and the foreign field. Among these are the Right Rev. Bishop Mills, of the Diocese of Ontario, Rev. Canon McNab, and Rev. W. L. Armitage, of Toronto; Rev. T. B. R. Westgate, D.D., of Africa; Canon Craig, of London, etc.

The present staff of Huron College consists of Principal Waller, M.A., D.D., Professor of Divinity; Rev. G. B. Sage, B.A., D.D., Professor of Apologetics; Rev. T. G. A. Wright, M.A., Professor of Church History; Rev. E. A. Young, B.D., Assistant Professor, and Reginald Buchanan, Esq., B.A., Tutor.

THE TWO ADVENTS

Thoughts for the Quiet Hour

1. Two Advents are predicted in the Old Testament. They are the burden of the prophetic Word. The New Testament has for its foundation the first Advent of our Lord Jesus Christ, and looks forward to His Second Coming.
2. In the first Advent He came as the Only Begotten, born of the Virgin. In the second Advent He appears as the First Begotten.
3. The purpose of the first Advent was to suffer and to die; the purpose of the second to rule and to reign.
4. When He came the first time Israel received Him not, and were scattered among all the nations. When He comes again, the remnant of His people will receive Him, and be gathered from the four corners of the earth.
5. As a result of His first coming the Church is being gathered out. The result of His second coming will be the establishment of the Kingdom on earth.
6. Though the angels said, when He came the first time, "Peace on Earth," that peace has not come yet. When he comes again, He will speak peace to the nations.
7. His first Advent ended in His rejection. His own are called to share it with Him. When He returns, His glory begins, and His redeemed will share it with Him.
8. As a result of His rejection, Satan became "the god of this age." When He comes again, Satan shall be dethroned and bound.
9. His first Advent in humiliation was for the Jews, "the stone of stumbling," and they were broken to pieces. In His second Advent He will smite the Gentiles, and "the times of the Gentiles" shall end.
10. His first coming proclaimed the Love of God towards a lost world. His second coming will reveal the wrath of God upon a condemned world.
11. There was "nothing for Him" when He came the first time. When He comes again all things shall be put under His feet.
12. Angels were seen in connection with His first Advent. His second Advent shall be in flaming fire with His holy angels.
13. In His first coming He manifested Divine power in healing the sick, driving out the demons and raising the dead. When He comes again He will bring healing, and groaning creation shall be delivered.

14. There were signs before He came in humiliation. There are signs which herald His return from the Glory.

15. A pious remnant waited for His first Advent. New Testament Saints wait and long for His second coming.

A NOTABLE PASSING

By the Rev. R. W. Gurd, Metlakatla, B.C.

On November the fifth inst., there passed away a notable Indian woman, named Sarah Legaic.—we might have said Indian lady, because in her actions, demeanour and intercourse with others, she exhibited those elements which belong to one of Nature's ladies.

Her father was Paul Legaic, the once noted and feared chief of the Zimshians, whose word was law, a stout opponent of the introduction of Christianity amongst his people, who, on several occasions, more than fifty years ago, threatened to take Mr. Duncan's life, if he continued to preach the Gospel to his subjects. Sarah Legaic was born fifty-eight years ago. For several months past she had been suffering from an illness, pronounced incurable, and which she bore with real Christian patience and fortitude. And the missionary whose privilege it was to visit her and who saw her shortly before her death, when leaving her bedside wished her "good bye," (God

A Remarkable Accession

"South Bend, Ind., December 9.—Renouncing his faith in the Roman Catholic Church, the Rev. Victor Von Kubinyi and his entire congregation of more than 200 on Sunday marched bareheaded into St. James Episcopal Church of this city and embraced the Episcopal faith. Von Kubinyi was immediately ordained an Episcopal rector.

The Rev. Von Kubinyi was a Roman Catholic priest for sixteen years, and left the church two years ago and started an independent Catholic Church for Hungarians. Last summer he made known his desire to join the Episcopal Church so as to be able to continue his work with more efficiency. Bishop John Hazen White laid the matter before the House of Bishops while in general convention at New York City last October, whence it was referred to a special committee of five Bishops with Bishop White chairman, and the result was Mr. Von Kubinyi's reception into the Episcopal Church.

The Rev. Von Kubinyi is a Hungarian nobleman, thirty-nine years of age, speaks seven languages, and is the son of the late Field-Marshal Johann Von Kubinyi. He is also a Maltese Knight of St. John's of Jerusalem.—From the Montreal Herald.

be with you), was greeted with a smile, and an audible and pathetic "Good bye." She was buried two days later, and a large gathering assembled at her funeral to show their love and respect for her, both as a Chiefess and Christian. She was a most loyal member and supporter of the Church. For many years she was a day school teacher engaged by the late Bishop Ridley, and her influence in this sphere was deep and lasting. She also rendered much help in translational work. A Sunday School teacher for nearly thirty years, and always at her post. She was a valued worker in the W.A., especially because she was an excellent needle-woman. She took a lively interest in the spread of all evangelistic effort, and assisted in the formation of a branch of the "Church Army" here, and her wise judgment and quiet manners did much to moderate any extremes which this movement threatened. Her counsel and advice were valuable as a member of the Church Committee, a leader in all undertakings which had for their objects the betterment of the natives.

Those who know the general traits of the Indian character will most appreciate her superior manner of life. The meaning of the word Legaic is "mountain," and she exhibited in a marked de-

gree the high and noble ideals which her name and rank indicated. She "rests from her labours and her works do follow her," O! si sic omnes! It is noteworthy that Sarah Legaic dying unmarried and leaving no lawful heir, the Legaic dynasty becomes extinct. Thus ended a notable career and with it a notable tribe.

LAYMEN'S MISSIONARY MOVEMENT

WINNIPEG.—SIMULTANEOUS CANVASS.—About the middle of October a small meeting of representatives of half a dozen parishes was held to discuss the missionary givings of the city. Ten days later a supper took place in Trinity Hall, at which representatives from nearly all the city parishes were present. This meeting decided to carry out a simultaneous canvass in the week of November 20th. Two or three Sundays were devoted to special missionary sermons, addresses and educational work. While the figures are not yet available, many parishes will, as a result of this work, exceed their apportionments, and in several cases they will be doubled. At the final report meeting a central executive of laymen was appointed to continue this campaign from year to year. The chairman of the committee writes: "The enthusiasm produced at the joint banquet and the fact that committees and individuals were required to make reports at stated times, kept us up to the mark. I believe that many of those taking a leading part had a new vision on the matter of missions, and particularly in the matter of giving. In spite of "hard times" the keynote of various speeches seemed to be that sacrifice was required in this crisis of the Church's history in the West, and the sacrifice was made in that spirit.

SASKATCHEWAN DIOCESE has recently adopted a new canon on Diocesan finance, adopting the duplex envelope system of raising funds for all Church purposes. An effort is to be made over the whole diocese this winter to introduce this system and the every-member canvass. It is expected that the Secretary of the L.M.M., Mr. Rose, will go West to assist in this work.

CAYUGA, (NIAGARA DIOCESE).—An Anglican Men's Missionary Supper took place here on Tuesday, 9th December, at which Mr. Walter Noble, Mr. D. R. MacLennan, of Hamilton, and the Secretary, D. M. Rose, were the speakers. "Stewardship" and "Missions as a Business Proposition" were the subjects of the speeches. Ninety per cent. of all the men of the parish were present, many of them coming in from the country. In the past two years the envelope system has placed the parochial finances "on easy street," and fine new rectory has just been built. A canvass is about to be undertaken to enlist a larger proportion of the parishioners as regular givers to missions.

NORTH BAY.—One of the most remarkable gatherings ever held in northern Ontario has just been concluded in the Laymen's Missionary Conference held in North Bay, with a large attendance of earnest enthusiastic delegates from all parts of the districts of Nipissing and Timiskaming, culminating in the magnificent banquet in the roller rink at which five hundred men sat down and afterwards enthusiastically applauded able addresses on missionary topics. Delegates were present from Cochrane, Englehart, New Liskeard, North Bay, Haileybury, Cobalt, Elk Lake, Huntsville, Berriedale, Burk's Falls, Sundridge, Bloomfield, Heartfell, South River, Powassan, Callender, Nipissing, Mattawa, Sturgeon Falls, Warren, Giroux Lake, Porcupine, Trout Creek, Comanda, Ruthergien, Trout Mills, Uno Park, Gowganda, Charlton, Schumacher, and other places. The slogan of the conference, "The world for Christ in our day," was the keynote of the meetings.

RIDGETOWN.—A banquet was held in the parish room of the Church of the Advent on November 26th, when over fifty men of the congregation were present. Addresses were delivered by D. M. Rose, of the L.M.M., and Mr. Pope, of London. At this gathering local men expressed their willingness and desire to take up missionary work with more earnestness. A missionary committee was formed, and "the every-member canvass" is being carried out at once.

HIGHGATE also held a successful missionary meeting on the 28th, when the speakers were Rev. W. F. Brownlee and Rev. R. J. Bowen. An enthusiastic canvass is being conducted here also.

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TRUE CHURCH DEFENCE

(It is always a satisfaction when clergymen champion the cause of Church truth in the papers of their localities. We are glad to insert two recent efforts of this kind.)

Anglicans are Protestants.

Editor, Canadian Courier:—

Sir,—In your last issue your correspondent, Percy Elwin Wright, tries to show that Anglicans are not Protestants, nor can be. Reading his letter, my first feelings were a burning indignation that any one should have such thoughts about the Anglican Church, an institution which, single-handed, obtained for all civil and religious liberty and the Holy Scriptures in our mother tongue. Where would Protestantism have been without these two invaluable blessings? Surely these two things are sufficient to secure our undying gratitude.

Your correspondent is either lacking in knowledge or gratitude. He is evidently not an Anglican and knows nothing of the Anglican Church or he would not write in the tone he has written. He says, "the Anglican Church is not likely to fill the position of the leader of Protestantism whilst possessing a Catholic and Apostolic hierarchy, teaching and practising Catholic doctrines." Your correspondent seems not to understand the meaning of the word "Catholic." It simply means universal. The Catholic Church means the universal Church, and is so used in the Litany of the Book of Common Prayer. For the Church of England to reject the title Catholic would be to admit all the claims of the Roman Church. The title Catholic has been used from the beginning of the Church's existence, as is to be seen in the Apostles' Creed: "I believe in the Holy Catholic Church." The Christian Church is Catholic, as distinguished from the ancient Jewish Church, which, being confined to one nation, could not be Catholic or Universal.

The Founder of the Christian Church gave commandment to His Apostles to "go, teach all nations." The teachers in the Jewish Church received no such commission, consequently all the teachings of the New Testament are all Catholic doctrines. Therefore, the Anglican cannot do otherwise than teach them. The Anglican Church is Catholic and Apostolic, having received her ministry from the Apostles in regular and continuous succession, and so she is a bulwark of true Catholicism against the vain assaults of Romanism; indeed the Anglican Church might justly call herself the Old Catholic Church, inasmuch as she has adhered to the faith originally delivered to the Saints, teaching and observing all things whatsoever Christ commanded, whereas the Roman Church has added many new and strange doctrines.

Indeed, all that distinguishes her is modern, Purgatory, Celibacy of the Clergy, Transubstantiation, Worship of the B. V. M., the Immaculate Conception, Infallibility of the Pope, etc. None of these doctrines were to be found in the early Church. In these things the Church of Rome has departed from the Catholic faith, and against these things the Anglican Church makes her strongest protest by clinging to the title Catholic.

The title Protestant originated at the Diet of Spires, A.D. 1529. The word occurs nowhere in the Prayer Book or the official documents of the Anglican Church. The same is true of the Church of Ireland. These Churches, however, are indeed Protestant, as against Romish and all other errors. The only name for any branch of the Holy Catholic Church which has the sanction

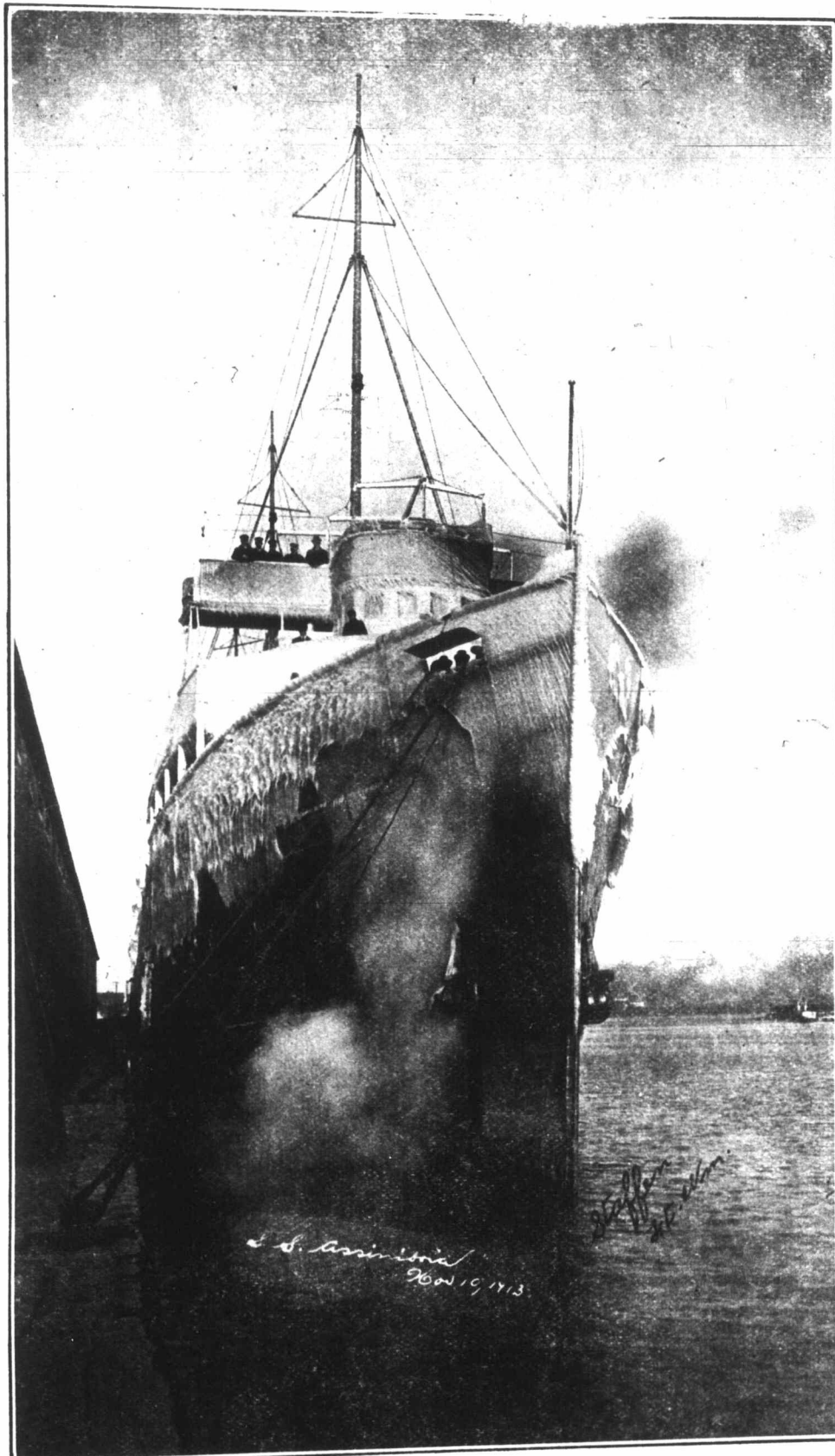
of Holy Scripture is that which merely designates its locality or nation—as the Church of Corinth or Galatea or the Church of England, the Church of France. I have thought it would be clearer and fuller if, instead, we had the Church in England, the Church in France, etc.

The Anglican ministry is out and out Protestant, not by shouting "To hell with the Pope," but by meeting error with truth, which is the best and only effectual remedy for all false doctrines.

The most popular hymns of to-day, are thoroughly Protestant, such as "Abide with Me," "Jesus, Lover of my Soul," "Rock of Ages," and many others, all composed by Anglican clergymen. But why multiply testimony? The Anglican Church has been in the past, and is to-day, the bulwark of Protestantism.

Yours Truly,
Waterford, Ont. James Ward.

SAFE IN PORT



IN VIEW OF THE LATE TERRIBLE DISASTERS ON THE GREAT LAKES. THE ILLUSTRATION OF THIS ICE-COATED LEVIATHAN, S. S. "ASSINIBOIA," SHOULD PROVE OF UNUSUAL INTEREST TO OUR READERS

It would take up too much of your valuable space for me to reply to all your correspondent touches upon derogatory to the Anglican Church, but I would like to say something about the Book of Common Prayer, because of it he says: "This book, for all it contains within its two covers, might receive the imprimatur of the Bishop of Rome himself." In saying this, he champions the cause of Rome too much; for the Book of Common Prayer is, two-thirds of it, the choicest portions of the New Testament and the most helpful devotional book of the Old Testament—the Psalms. The prayers have been admired and used in their extempore prayers by the best of men outside the Anglican Church. And as to prayers out of a book, our Blessed Lord and His Apostles knew and used no other than precomposed forms in public worship.

"Catholic" and "Non-Catholic."

To the Editor of The Leader:—

Dear Sir,—Whilst I have no desire to provoke controversy, or to display a bigoted or un-Christian spirit, I feel the loyalty to England's branch of the Holy Catholic Church, of which I am a duly ordained priest, obliges me to record publicly my modest but resolute protest against our Roman brethren assuming the name "Catholic" and speaking of all other Christian bodies as "non-Catholic."

The Church of England ever was, and is to-day, a true branch of the Catholic and Apostolic church, her doctrines and her sacraments are scriptural and primitive, she claims that her bishops, priests and deacons are duly consecrated and ordained, and all authentic history justifies her claim; accordingly we consider that the Roman branch of the Catholic Church has no right to usurp the name "Catholic" and speak of England's branch of the Catholic and Apostolic Church as "non-Catholic." We repudiate the term because it is a misnomer.

I remain yours truly,
G. S. Anderson,
Rector of St. James' Church,
Morrisburg.

Brotherhood of Saint Andrew

HALIFAX.—Twelve young men were recently admitted to the Senior Chapter of St. Matthias' Church. This makes a total of seventeen members. At the annual meeting the following officers were elected: Director, Mr. Richard Bonnell; Vice-Director, Mr. Geo. Hilchey; Secretary-Treasurer, Mr. E. T. Lydiard. On Sunday afternoon, during the Mission, Rev. J. W. J. Andrews addressed over one hundred men at the Brotherhood Bible Class.

WINNIPEG.—The annual supper of the Brotherhood of St. Andrew was held December 5th in Holy Trinity Hall. The place of the Brotherhood in the work of the Anglican Church was commented on in strongly favourable terms by Bishop Grisdale. J. M. Hargreaves, F. A. Williams, Rev.

R. B. McElheran, M.A., Canon Jeffery, Rev. A. E. Ribourg, and a number of laymen made addresses. The tragic death of H. M. Arnold, of Plum Coulee, was referred to and a resolution was passed, extending sympathy to the bereaved family. Mr. Arnold was a faithful worker in the Brotherhood, and at one time a valued member of the Dominion Council for the Brandon district.

SASKATOON.—The Brotherhood of St. Andrew held their annual meeting at St. John's Hall, December 3rd. The following officers were elected:—Director, H. O. Jones; Vice-Director, A. G. Ivens; Secretary-Treasurer, W. P. Burns.

WESTERN ONTARIO CONFERENCE IN WINDSOR.—The dates fixed for the Conference are Friday, Saturday, and Sunday, February 13th, 14th and 15th, 1914. Already a strong committee of clergy and Brotherhood men in the Windsor

district has been formed, with Mr. Horace M. Edgar, as Conference Secretary. Mr. Edgar's address is P.O. Drawer 203, Windsor, Ont. He will be glad to furnish full particulars to all who are interested in the proposed Conference. It is expected that the clergy, Brotherhood men, and other Churchmen and boys will attend the Conference from all parts of Western Ontario, and from the neighbouring State of Michigan, particularly from the city of Detroit, as Windsor and Detroit are within a few miles of each other. A splendid provisional programme has been prepared.

HAMILTON LOCAL ASSEMBLY.—The assembly held their annual meeting on December 9th. Mr. F. G. Lamb presided, and on the platform were His Lordship Bishop Clark, Dean Abbott, and Messrs. A. S. Mitchell and J. A. Birmingham. Dean Abbott in a few well chosen words commended the work of the Brotherhood, saying he could not speak too highly of what it had accomplished in the parish. Mr. Lamb in his report referred to the Chinese Mission work. Rev. Canon Spencer's efforts in the immigration work and hospital visiting were much praised. Mention was made of the June assembly meeting at All Saint's Church, addressed by Rev. Dyson Hague, the annual Brotherhood service at St. Matthew's, when Rev. Dr. Boyle addressed 175 men. Rev. Canon Spencer in his report on the immigration work found it advisable to make a list of the names that came to him and send them to the clergy to be distributed to the Brotherhood. He had had a very heavy list of names during the summer, but there was a lull just now. There was a difficulty to retain these people, and there was a change of attitude needed in their church attendance. He suggested that suitable tracts be handed to emigrants to read and think over, and the same idea applied to the hospital patients. In the city gaol the services were rendered heartily and the inmates greatly appreciated the singing. The services held at Hamilton Beach, conducted by Mr. Webb, were successful. Bishop Clark expressed his gratitude to Dean Abbott for his kind words, and spoke of the energetic work of the Rev. Canon Spencer amongst the immigrants. He said there was a great deal of work that cannot be touched, and an abundance of work to be done,—the lapsed communicants, confirmation candidates, and others to be visited. He regretted the absence of some of the clergy, but claimed them as busy men. Continuing, he said, considering the worldly pursuits which people sought after in these days there was much to be commended in the Brotherhood of St. Andrew, and the work had been marvellous. He was delighted to note the enthusiasm of the meeting. Election of officers then took place which resulted in the following being elected: Mr. F. G. Lamb, President; Mr. J. Johnston, Vice-President; A. S. Mitchell, Secretary.

The Churchwoman

TORONTO.—The Diocesan Monthly Board Meeting of the W.A. was held in the schoolhouse, of the Church of the Redeemer, on December 4th. Miss Cartwright presided. The corresponding secretary reported two new life members, Mrs. Robert Sullivan, and Mrs. Lincoln Carlisle. The treasurer's receipts were \$1,210.25; expenditures, \$749.94. The Dorcas Department sent out 21½ bales, one set communion linen, 3 sets communion vessels, 5 fur coats, 3 fur robes, 3 fur caps, 18 beds for Indian schools, and one hospital bed. An appeal was made for 2 portable organs, and one portable font. One parcel and one bed were sent from the Junior Department. A second-hand encyclopaedia would be a very valuable addition to the library, and the Literature Committee hope some generous person will be kind enough to donate one. The P.N.C. amounted to \$40.16. Thirty-eight new members were added to the Babies' Branch. Two more "branches" have become subscribers to "The Leaflet." The Hospital Committee paid 6 visits to city hospitals during the month. The Extra-Cent-a-Day Fund amounted to \$238.91, was divided as follows: \$138.91 to Parsonage Fund—in the Diocese of Qu'Appelle, and \$100 to Rock Bay Hospital, in the Diocese of New Westminster. It was announced that headquarters for the "Down-town Church Workers' Association" had been secured at 97 D'Arcy Street. An appeal was made for furnishings. The meeting heard with much regret, that the corresponding secretary, Miss E. Fanny Jones, had resigned her post, to accept an appointment with the Y.W.C.A., looking after the religious work. Much as she will be missed

after ten years of such able, faithful service, the W.A. realize that she has been called to a larger field, and wish her "God-speed" in her new undertaking. Miss Violet Summerhayes was appointed to the vacant office, and Mrs. Edward Blake has taken her place as secretary-treasurer of Junior Branches. The Rev. F. H. Hartley gave an impressive address at noon-tide, on the petition from the W.A. members' prayer, "We beseech Thee to grant Thy blessing on our endeavours to aid and encourage missionaries." During the afternoon, Bishop Lucas and Dr. Archer, and the Rev. Allan Greene, from "The Columbia Coast" Mission, gave addresses. Before the meeting closed, Mrs. Sweeny, (on behalf of the parochial branches), presented Miss Jones with a Life Membership in the General Board. The January services will be held in St. Matthew's Church, when the Bishop of Niagara will be the preacher.

NURSING MISSION.—A slight error crept into our account of this valuable work. Clergymen and district workers are reminded of the Mission's readiness to help in all cases where either no payment or only a thankoffering can be given.

ST. THOMAS.—The annual meeting of the W.A. of Trinity Church, on November 24th, was largely attended. The various officers gave their reports which indicated that much good work had been accomplished during the year. The president, Mrs. Vail, in a masterly address, placed before the members a high ideal. The treasurer's statement showed a balance of \$93.37, after pledges have been paid; the Junior Auxiliary had a balance of \$5.47. Already 14 babies have been enrolled in the recently-formed Babies' Branch. Short papers on the topics for the month were read by Miss Gilbert, Mrs. E. S. Anderson and Miss Hughes.

DEACONESS ASSOCIATES.—On November 26th, there was held the annual meeting of the Deaconess House Associates. The officers in presenting their reports showed that the Associates number about 250 with branches at Ottawa, Montreal, Port Hope and Hamilton. \$140 had been spent on the house in decorating, furnishing and china, and \$144 for the maintenance of Miss Howard, a candidate in training. Principal O'Meara gave a devotional address on "the Healing of the Impotent Man." Bishop Reeve extolled the work of the Deaconesses, particularly referring to Miss Wilgress, a deaconess in his former diocese. The head deaconess expressed her appreciation of the Associates' work. Miss McCollum and Miss Newbury told of their work in the city in connection with the poor and prison gate mission. The officers elected for the coming year were:—President, Mrs. Reeve; vice-presidents, Mrs. Griffith Thomas and Mrs. Robinson; secretary, Mrs. Macrae; corresponding secretary, Mrs. Carmichael; treasurer, Mrs. Hallam.

HAMILTON.—The monthly meeting of the Diocesan Board of the W.A. on December 3rd in St. Luke's Parish was largely attended. Holy Communion was celebrated by the rector, the Rev. E. B. N. Burns. Later he gave an address on this sentence from the members' prayer, "We beseech Thee to grant Thy blessing upon our endeavours to help and encourage Thy missionaries." The speaker pointed out the power of prayer, the necessity of earnestness and perseverance, that we must besiege the Court of Heaven with our importunities. After the reading of the minutes the president presented Mrs. Clark, the wife of the Bishop, with a Diocesan Life Membership. It will be remembered that Mrs. Clark was made a life member of the General Board in Toronto some weeks ago. Another new Life Member was Mrs. Hardeman, of St. Luke's, Hamilton. A

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new junior branch has been formed at Niagara Falls, and a Girls' Branch at McNab. The Dorcas and Junior Secretary reported the shipment of a number of Christmas and other bales. The president reported the Girls' Friendly Society and the Junior Auxiliary had contributed freely towards the fund raised to support a missionary among the foreigners and strangers in the city. The secretary of the Literature Committee gave a short outline of the "Crisis in India." A letter was read from Miss Spencer in Japan, and an appeal from the Sarcee Reserve asking for assistance in furnishing the new school which the government have just completed. \$300 is required. \$75 was at once voted, the remainder to follow in money or necessary articles. A resolution of sympathy with Mrs. Meakin who has lately lost a daughter, a member of the Cathedral Girls' Auxiliary, was carried by a standing vote.

Church News

PREFERMENTS AND APPOINTMENTS.

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

CRAIG, Rev. W. W., M.A., B.D., curate of St. George's, Ottawa, to be rector of St. Martin's, Montreal.

MILLAR, Rev. H., incumbent of St. James' and St. Paul's, Brantford, to be incumbent of Essex Centre, (Diocese of Huron).

NOVA SCOTIA.

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

HALIFAX.—ST. MARK'S.—At an enthusiastic meeting of the men of this church on December 4th, a Men's Club was formed. The forming of this club is a direct result of the recent mission. The men elected the Missioner, Rev. R. C. Blagrove, as Patron, and Rev. N. Le Moine, the rector, as Honorary President.

CHURCH OF ENGLAND INSTITUTE.—A meeting of the Social Service Commission of the Diocese of Nova Scotia, the name by which the Moral and Social Reform Committee of the diocese is hereafter to be known, was held here recently. The Bishop reported that he had in hand a legacy left by the late Bishop Binney to form the nucleus of a fund for the establishment of a House of Refuge where fallen women could be received and aided. According to the terms of the will this House of Refuge will be under Church of England auspices and it is hoped that other legacies may be forthcoming for this most necessary work.

ST. PAUL'S.—At each meeting of the Prayer and Study Union of this church during the winter, some special mission field is to be illustrated by stereopticon pictures. On December 8th, Rev. S. H. Prince showed a fine set of pictures of the Holy Land.

Archdeacon Armitage, and His Honour Judge Savary, of Annapolis Royal, have just been notified of their election as members of the New England Historical Society, Boston. Judge Savary has been a hard worker for many years in this field of historical research, and recognition is thus given to Archdeacon Armitage's efforts "in enlarging the bounds and deepening the interest of the Nova Scotia Historical Society," and his work in connection with the Inglis papers.

ALL SAINTS' CATHEDRAL.—Interesting details regarding the preparation and result of the Mission in the Cathedral have been sent us by the Dean. For three months, the work of preparation had been in progress. The entire district allotted to the Cathedral was visited by workers going from house to house. Through the Brotherhood Chapter, every student of Dalhousie University received an invitation. Every week at the Wednesday evening Bible Class, led by the Dean, from 100 to 150 gathered for intercession for the Mission, and the sermons throughout the period breathed urgent appeal to prepare. At the coming of the Missioners the response was quick and sympathetic. The congregation at the last service filled the Cathedral to overflowing.

At the two communion services in the morning of the same day four hundred communicants were present. It is too soon to estimate the influence of a work like this. In confirmation classes, in larger attendance at services, in revived activity in the organizations, they will probably show their most immediate effect. It is clear, however, that for many, the impression will be lasting. As a prominent society woman remarked, "Things can never be the same for me again as they were before." One thousand persons stood up at the close of the after meeting on the last Sunday evening to renew their baptismal vows. The mass meetings will, do doubt, have value in strengthening the sense of oneness between clergy and laity in the churches of our faith in Halifax. Work done in brotherhood and on the principle of common effort is a fine solvent for difference and misunderstanding. The entire city is feeling the influence of the Mission. Other Christian bodies realize the value of the example given by the Church. A prominent Presbyterian said to the writer: "The Anglican Church has set us all an example by undertaking this effort and by making it possible for the city as a whole to feel the benefit of a new vision and a new inspiration. We must go and do likewise."

SHELBURNE.—Rev. D. V. Warner, rector of this parish, was chairman of the Publicity Committee in connection with the recent General Mission. Mr. Warner is editor of the local newspaper, and has long newspaper experience. The Nova Scotia and New Brunswick papers by their reports have increased immeasurably the influence of the Mission.

LUNENBURG.—A chapter meeting of the Deanery of Lunenburg was held here December 1st. The outstanding feature of the opening service was a sermon by Rev. John Hackenley, of St. Margaret's Bay, on the words, "See that ye walk circumspectly." In the morning at eight o'clock the ad clerum sermon was preached by Rev. F. Sanderson, of Conquerall. The whole time of the Deanery meeting apart from the reading of the Greek Testament was taken up with the discussion of the Diocesan Mission Board apportionment. It was arranged to make every effort to meet the apportionment in full and the rector of each parish pledged himself to do his utmost to raise the stipulated amount. A vote of thanks was passed to the rector, Rev. F. C. Ward-White, for his generous hospitality.

QUEBEC.

Andrew H. Dunn, D.D., Bishop,
Quebec, P.Q.

IMMIGRATION CHAPLAIN'S REPORT.

Rev. M. Latouche Thompson, Port Chaplain, reports in part that immigration through the Port of Quebec for the year 1913 closed on November 22nd. The earlier months of the summer showed a marked increase over previous years, the gain in immigration from the British Isles at the end of July being approximately 17 per cent. over the same period last year, but the latter months showed a heavy falling-off. The net gain was slightly less than 10 per cent. This decrease was due to the fact that the Canadian Government wisely discouraged the emigration from the old lands of all who had not secured permanent employment, or were joining relations already permanently established.

The statistician of the Department of Immigration at Ottawa reports the arrival at Quebec this year up to October 31st of 99,096 immigrants from the British Isles, and classifies them as follows:—English, 69,719; Welsh, 1,101; Scotch, 21,410; Irish, 6,816. In quality our British immigrants, from whatever part of the islands they come, are all that can be desired.

Last year I reported an increase in the number of voyage chaplains employed by the Society in the season of 1912, and a decrease in the amount of work done by them as compared with the previous year. This year the very opposite is to be noted; the number of voyage chaplains decreased from 80 to 60, but there was an increase in the amount of work done of nearly 9 per cent. It is to be regretted, however, that there was a marked falling-off in the percentage of definite addresses obtained. Last year 72 per cent. of addresses registered were sufficiently definite; this year the percentage fell to 65. The following is a summary of the register for the season:—Number of ships met, 187; commendations issued by Liverpool and voyage chaplains, 6,258; persons covered by above, 10,734; commendations issued by Can-

adian port chaplains, 13,981; persons covered by above 23,554; total commendations for season, 20,239; total number of persons met, 34,288.

Totals for 1912-		
1913.	Commendations.	Persons.
Quebec	20,239	34,288
Halifax	5,211	8,096
St. John	4,258	6,256
	29,708	48,640

The work of Government inspection was carried on this year at Quebec in commodious temporary quarters, the old sheds having been demolished to make way for a new and well-equipped Immigration Building which, it is hoped, will be ready for occupancy next season.

On July 1st the Rev. W. H. Moorhead, who has so capably acted as Junior Chaplain for the past two years, resigned to accept the post of curate at Sherbrooke, Quebec. The Bishop of Quebec immediately appointed the Rev. John V. Young, a recently ordained deacon, to the vacancy, who has done excellent work,—more particularly among the unfortunate at the Detention Quarters.

I desire to refer again to the necessity for thoroughly organized and increasing work among the thousands of young women who are being brought into Canada by various agencies for employment in domestic service. The majority of these girls are of our communion, and there is no obligation resting more heavily upon us than that of providing for their spiritual and social needs. Their position is very often one of the greatest isolation and loneliness. Many of them are girls of education and refinement who have been forced by necessity to accept a prepaid passage to Canada and "work it out" in domestic service. For many reasons it appears impossible to reach successfully, by means of the usual parochial organizations, girls who are so employed. The conditions of our social system place them in a class

by themselves, and a class not easy to deal with. In the case of cities and towns an excellent plan is for parishes to combine in the formation of Domestic Servants' Clubs, where the girls may meet regularly in some central parish room for companionship and social intercourse. This plan is now being tried out in one of our cities, and is giving most satisfactory results. There are, of course, many organizations for social service among young women, but not under Church control. Our leaving this important work to them is most undoubtedly a source of leakage from the Church.

MONTREAL.

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

MONTREAL.—ST. LUKE'S.—Bishop Farthing confirmed twenty-two candidates here November 16th.

CARMICHAEL MEMORIAL CHURCH.—The Ladies' Aid Society realized \$250 for church funds at a bazaar held on November 20th-21st. On the formation of the 1st Battalion Montreal Regiment, C.L.B., the Rev. H. E. Horsey has been nominated Battalion Chaplain with the honorary rank of Lieutenant-Colonel.

SOCIETY OF SACRED STUDY.—A branch of this society has been organized, and will hold monthly meetings during the winter. The main object of the society is to assist the clergy, and others interested in their study of theology. A valuable leaflet giving lists of recent works in different departments of theology is published quarterly. The work of the society for this winter will consist largely of reviewing recent theological works. The next meeting will be held on December 15th, when the Rev. Dr. Abbott-Smith, the secretary of the society for Canada, will review G. Milligan's "The New Testament Documents."

ST. JOHN THE EVANGELIST.—A memorial brass to the Rev. Edmund Wood, M.A., late rector, will shortly be placed in position in the upper chapel of the church, which adjoins the chancel. The tablet is a large one, and exhibits a life-like profile picture of the late rector.

VERDUN.—ST. CLEMENT'S.—On November 23rd thirty candidates were confirmed by the Bishop of the diocese. The rector announced that the church was now free from debt and that the building committee was considering plans for the further enlargement of the church to accommodate the ever-growing congregation and the overcrowded Sunday School. By courtesy of the school trustees of Verdun, St. Clement's Senior Sunday School Classes meet in the model school. This makes room for the Junior School in the basement of the church, while the Infant School meets in the church proper. The attendance at Sunday School is over 500.

HEMMINGFORD.—ST. LUKE'S.—By the will of the late Edmond Y. Kenney, this church receives \$300 towards its endowment fund. Rural Dean Asch, accompanied by the Incumbent, recently made a canvass of the parish in aid of the Permanent Endowment Fund of the diocese, and received in cash and pledges the sum of \$205.

VAUDREUIL.—ST. MARY'S.—At a cost of \$70, a very beautiful set of Communion Vessels has recently been purchased for this church. The vessels are solid silver.

SUTTON.—ST. AIDAN'S.—A new organ has recently been placed in this church. It is entirely the gift of the Ladies' Society of the church.

ONTARIO.

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

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

BROCKVILLE.—ST. PETER'S.—On December 21st, the Bishop of Kingston will ordain to the priesthood in this church Rev. W. J. E. Harris, of Maynooth, and will admit to the diaconate Messrs. S. G. Tackaberry, of Jasper; W. Cantrell, of Frankville, and O. G. Lloyd, of Parham.

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Professor Cosgrave, of Trinity College, read a

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paper at the Kingston Clerical Club. (Anglican), in St. George's Hall, on December 15th.

The A.Y.P.A. realized \$104 from a bazaar in St. George's Hall recently held. The branch has now 70 members.

ST. PAUL'S.—The course of sermons on Roman Controversy, by the Vicar, Rev. W. F. Fitzgerald, M.A., is attracting large crowds. On December 7th, when he preached on the Cult of the Blessed Virgin Mary, standing room was at a premium.

ST. JAMES'.—The Young Men's Club and the Girls' Auxiliary united to hold a reception to the Anglican students of Queen's University on November 18th. Over one hundred were present. There are registered this year at Queen's, 116 students, who are members of the Anglican Church; 34 had registered St. James' as their church preference; 29 St. George's; 12 St. Paul's, and the others had marked themselves Anglican without signifying any special church. Two have assisted in the service at St. James', and three are teaching the Sunday School.



OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

OTTAWA.—ST. MATTHEW'S.—Two affairs have been engaging the attention of this congregation lately. In the first place, a three days' National Fair has been held in the Parish Hall. The attendance and proceeds were large. But in the second place, and more important, Rev. W. M. Loucks, who has been rector of the church for the last eleven years, on the last night of the Fair, was presented by the congregation with a purse of \$750, and many and deep were the regrets expressed at his leaving. Practically every organization in the parish gave him a parting gift, including the Senior Chapter B.S.A., the Boy Scouts, and the church choir. The Anglican students of the Normal School, and the Glebe Curling Club, (of which Mr. Loucks is the first and only chaplain), were among the outside organizations to honour him. Rev. G. S. Anderson, of Morrisburg, has been offered the rectorship by the Archbishop in succession to Mr. Loucks.

MORRISBURG.—ST. JAMES'.—On Sunday, November 2nd, the Archbishop of Ottawa confirmed 15 candidates. There was an unusually large congregation, and over 100 communicants. On November 26th, through the efforts of the Ladies' Guild, \$160 was contributed.

KARS.—ST. JOHN'S.—By going back to the old custom of putting the organ and choir in the west gallery, this church has secured a dignified chancel. The Woman's Guild supplied the necessary money. At a recent service the Archbishop dedicated new Holy Table, Prayer Deck and sedilia. At the same service 12 candidates were confirmed.



TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The plans for this year's work on St. Alban's Cathedral have been brought to a successful conclusion with the completion of the entire substructure up to a height of thirteen feet above ground, including the floor of reinforced concrete. This first stage of construction was not only the most expensive, but also the most difficult, as it involved making the foundations for all the massive piers of the nave, and, most important of all, the extensive substructure of reinforced concrete measuring twenty feet square, for the massive columns to support the great weight of the central tower. At the present rate of construction, and provided no difficulties of a financial nature occur, next year should see the edifice well on the way to completion in so far as the masonry work is concerned.

SYNOD OFFICE.—On December 14th the Bishop of Toronto dedicated the new St. Philip's Church, Unionville, in the morning, and held a confirmation at Agincourt in the afternoon. He returned to the city to preach in connection with the Advent course of sermons in St. Alban's Cathedral in the evening.

THE BISHOP'S MOVEMENTS.—On Tuesday last the Bishop dedicated the new organ which has been placed in Trinity Church, Aurora, and on the evening of the following day he held a Confirmation service in St. Matthias' Church, Toronto, and this evening he is holding a similar service at Thornhill. To-morrow afternoon His Lordship will open the new wing which has been

erected at St. Mildred's College on Walmer Road (the Sisters of the Church), and in the evening he will hold a Confirmation service at St. Matthew's. At 4 o'clock on Saturday afternoon next there will be a Quiet Hour for ordinands in the chapel of St. Alban's Cathedral, and on Sunday, St. Thomas' Day, there will be ordination service in the Cathedral at 11 a.m., when three candidates are to be ordained deacons. The sermon will be preached by Rev. Dr. Orchard, the Headmaster of Trinity College School, Port Hope.

ST. JAMES' CATHEDRAL.—At the monthly meeting of the Toronto Sunday School Association on December 15th, Rev. R. A. Hiltz spoke on the grading of the Sunday School. An interesting general discussion was led by Mr. Evelyn Macrae.

ST. STEPHEN'S.—At a special service on Sunday the 14th, a memorial window of unusual size and beauty was dedicated "To the Glory of God, and in Memory of Maud Bovell Barwick." The dedication prayer was read by Rev. James Broughall, and the other clergy present were the Rev. Canon Broughall, D.D., and Rev. T. G. Wallace, rector. The window which is of two panels is placed in the west end of the church, and has for its chief subject, "Our Lord's Appearance to Mary in the Garden." The detail and colouring are exceptionally rich and beautiful. When the projected new St. Stephen's Church is built the window will be removed to the new structure. It is the work of the McCausland Studios, Toronto.

ST. JOHN'S.—Bishop Lucas, Mrs. L. A. Hamilton, and Miss Cartwright, were the speakers at the most largely attended missionary meeting ever held in this church.

ST. THOMAS'.—The Young People of St. Thomas' Church are at present preparing a presentation of their beautiful religious spectacle, "Bethlehem Tableaux," which the rector, the Rev. C. Ensor Sharp, has written and staged for them. It will be given in January.

MOTHERS' UNION.—At the monthly meeting in St. Peter's Church, on December 12th, the address was given by Rev. F. Wilkinson on "Family Prayer," and fully appreciated by all present. There was a very good attendance, and 12 new members were enrolled. Tea was provided after the service in the Parish House.

ST. CHAD'S.—The A.Y.P.A. held their devotional meeting, December 8th, in the basement of the church, Rev. W. Snartt taking as his subject the Book of Job. There are 70 members attached to this association. St. Chad's young men have formed a minstrel troupe under the presidency of Mr. Gillibrand. They will give entertainments during the season.

TRINITY COLLEGE.—On December 13th, in Wycliffe College Convocation Hall, the representatives of this college, Messrs. G. S. Kingston, B.A., and F. Gahan, defeated in debate the representatives of Wycliffe College, Messrs. W. J. Taylor and F. Glover. The subject was, "Resolved, that the policy of advertisement by which the Dominion Government encourages immigrants to this country is in the best interest of the Dominion." Trinity took the affirmative. This puts Trinity into the finals for the Trophy of the Intercollegiate Debating Union. Last year the Trophy was won by Wycliffe College.

JEWISH MISSION.—At the third monthly meeting of intercession on behalf of Israel, December 8th, the Bishop gave an address on "The Second Coming of our Lord in relation to the Jews." The next meeting will be held January 12th, 1914.

CHURCH OF THE RESURRECTION.—At a successful sale of work and social last week in aid of the building fund, the Mothers' Society and the A.Y.P.A. realized \$120.

BETHANY.—ST. PAUL'S.—The Woman's Auxiliary at their annual Christmas bazaar on December 3rd cleared \$114 for shingling the roof of the church. The 10-cent supper was an unusual feature.

KINMOUNT AND BURNT RIVER.—The Church hall at last has been completed at St. Luke's, Burnt River. The Willing Workers have furnished it with 110 chairs, stove, etc., and only the painting of the exterior remains to be done. It was formally dedicated by Archdeacon Warren on December 10th. A fowl supper and concert followed. Dr. Mason, M.P.P., gave an address of congratulation. The Rev. Rural Dean de Lom visited Kinmount December 8th and 9th, and his canvass of the congregation met with a warm response. The Ladies' Guild are holding a bazaar and tea December 13th.

LEASIDE.—ST. CUTHBERT'S.—Excavation is well under way for the new church. It is the in-

tenion of the congregation to complete the basement of the building and use it until circumstances warrant the completion of the structure. The district is developing rapidly and while the majority of those attending St. Cuthbert's stay in Davisville, the church will share in the civic development of the new municipality in which it is located.

OAK RIDGES.—On December 12th, the Bishop of Toronto re-opened the church here. The building has been renovated and new church furniture and electric light has been installed. The improvements cost about \$1,500. The Rev. G. S. Despard has charge of this church in connection with Aurora.

LAKEFIELD.—Rev. A. W. Mackenzie and Mr. Wilbert Webster have laid the foundation of the first church to be built at Stony Lake. The church is situated on a small island donated for the purpose by Mr. F. J. Lillcrap. The edifice is expected to be ready in ample time for the coming summer. It will be large enough to accommodate one hundred and thirty worshippers. The expense is being borne by private subscription.



NIAGARA.

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

HAMILTON.—CHURCH OF THE ASCENSION.—On December 7th Bishop Lucas, of Mackenzie River, at the morning service, appealed for the support of the work of his diocese. Bishop Lucas, who is an old personal friend of Rev. Dr. Renison, has spent twenty-two years in the Arctic regions.

ST. PETER'S INFIRMARY.—The twenty-third annual meeting was held November 27th. Finances were reported in good condition. Nineteen inmates are being cared for. A large sun-room is being built. Rev. J. W. Ten Eyck was re-elected warden.

TRINITY.—The A.Y.P.A. met in the township hall on Mount Hamilton December 8th, to listen to a lecture by Canon Spencer on the "marvels of the mission fields in Japan, China, South Seas, Africa, and the Canadian North-West."

NIAGARA FALLS.—CHRIST CHURCH.—"To the glory of God and in loving memory of the Very Rev. Stewart Houston, M.A., D.C.L., Dean of Niagara, and for 32 years the beloved rector of this parish. Died, October 9th, 1911," is the inscription on the beautiful stained-glass window which was unveiled by the Bishop of the Diocese on November 30th. The window, executed by Robert McCausland and Company, of Toronto, is a treatment of our Lord's Ascension. The colouring is particularly fine. The Bishop preached from St. John 1:41. He spoke of the late Dean as a man "whose memory we shall always hold dear and feel thankful for having had such a noble life amongst us. His name for over 30 years was a household one, not only in his own parish, but in the whole of the Diocese of Niagara. Kindly and sympathetic, filled with the Grace of God, doing his duty steadfastly, he was an example for all men."

GUELPH.—ST. GEORGE'S.—At the service on Sunday morning last the Ven. Archdeacon Davidson, the rector, announced that he had been offered the living of St. Paul's, Vancouver, B.C. The Archdeacon is now in Toronto, where he will visit friends, and afterwards he will consult with Bishop Clark. It is understood from what he stated that so far he had arrived at no decision in the matter.



HURON.

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

LONDON.—SYNOD OFFICE.—The Executive Committee on December 11th granted the request of Rev. T. A. Wright, of Brantford, for superannuation. Doctors' certificates showed that Mr. Wright is incapacitated for active service for some time at least. The report of the Huron College Jubilee Fund, showing the results of the canvass of the last three months, gave the net result of the campaign so far as \$15,000. The application by the vestries of All Saints', Windsor; Christ Church, Thedford, and St. Mark's, Pottersburg, asking leave to mortgage, was granted.

LONDON TOWNSHIP.—ST. JOHN'S.—Rev. S. E. McKegey preached on the occasion of the 38th anniversary of the present church last Sunday. The parish is one of the oldest in connection with the Anglican Church in Western Canada. In 1825 the first church was built and Dr. Benjamin

December 18, 1913.

THE CANADIAN CHURCHMAN

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Cronyn, in 1836, became first rector. After five years he was succeeded by Archdeacon Brough. Then came Archdeacon Marsh, and in 1899 the present rector, Ven. Archdeacon Richardson.

PARIS.—ST. JAMES'.—The sum of \$400 was the proceeds from a two days' bazaar held in the parish hall to reduce the debt on the hall.

CLINTON.—ST. PAUL'S.—Bishop Williams formally dedicated the new buildings of this church on December 3rd.

KINGSVILLE.—THE CHURCH OF THE EPIPHANY.—On December 5th a supper and sale of work of the Ladies' Guild cleared \$120. The rectory has been renovated at a cost of \$300.

KIRKTON.—ST. PAUL'S.—The Bishop of the diocese held a Confirmation here on November 27th. A class of nine received the sacred rite. The Bishop dedicated a brass lectern (the gift of Mrs. Racey), to the memory of the Rev. Geo. Wise Racey, the late incumbent of this parish.

GORRIE.—ST. STEPHEN'S.—On December 1st, the Bishop of the diocese visited this parish, confirming 17 candidates, which were presented by the rector, Rev. W. H. Robarts.

COURTRIGHT.—The Rev. Edward Softley was inducted as rector of this parish on December 4th, by Archdeacon Richardson, who also preached. In the evening a reception was held in the Parish Hall. Canon Davis, of Sarnia, acted as chairman, and gave Mr. Softley a hearty welcome to the deanery. Addresses were given by Archdeacon Richardson, the resident ministers and the new incumbent.

ALGOMA.

George Thorneloe, D.D., Bishop,
Sault Ste. Marie, Ont.

FORT WILLIAM.—ST. THOMAS.—November 30th was a red-letter day in the history of this church, the occasion being a visit from the Bishop of Algoma, and the Bishop of Keewatin. At the 11 o'clock service the Bishop of the Diocese preacher on "Service." He dedicated a memorial font erected to the memory of Herbert Wren and Ernest Yearsley, two former members of the church, who both met tragic deaths some few years ago, and a brass alms bason, presented by the Junior W.A. At the Holy Communion about 25 communicated. In the evening the Bishop of Keewatin preached on the holiness which should characterize the Christian's life, and the consecration of all his energies to his Master. The open collection, both morning and evening, was given to the Sailors' Relief Fund. Through the generosity of a Churchman in Fort William, Rev. A. A. Adams is enabled to open a mission in the western end of his parish, known as the "Wayland Addition." A neat little mission hall, 20 x 24 feet, has been fitted up, and a week-night service and Sunday School will be held. The mission room is adjacent to the large car shops being erected, and in which many English-speaking men are employed. It is hoped that all the running expenses will be met by those attending, but funds towards buying an organ are needed.

ST. PAUL'S.—The autumn meeting of the deanery of Thunder Bay was held here on November 12th, commencing with the Holy Communion, the rector, the Rev. Rural Dean King, being the celebrant, assisted by Rev. R. C. Bartels. Those present were: Rev. Rural Dean King, Canon Hedley, (Port Arthur), Canon Burt, Revs. A. A. Adams, (secretary), R. C. Bartels, Rev. E. H. C. Stephenson, Schriber; and Rev. P. Bull, Nepigon. Canon Hedley spoke on "Reciprocity of Dioceses in Beneficiary Funds," and urged that a resolution from the deanery be forwarded to the Diocesan Synod, urging that the necessary legal steps be taken to make the present canon, passed at a former meeting of Synod, operative. A resolution was carried that a "quiet day" be held alternate Fridays in various parishes. The first was held in St. Luke's Church the first Friday in Advent. Canon Burt spoke in favour of "Church Franchise for Women." The deanery, with one exception, concurred, and Canon Burt was instructed to prepare a memorial for the next meeting of the deanery to be presented at the approaching Synod. Rural Dean King gave an address on the "Moral Leadership of the Clergy." Rev. P. Bull spoke on the question of "Filing Church Records," urging the establishment of a central permanent bureau for all church records of the diocese.

HUNTSVILLE.—ALL SAINTS'.—65 men attended the annual men's supper held in the Parish Hall December 2nd. Canon Gould was the speaker of the evening. He gave a vivid account of his life as a medical missionary in Turkey in Asia.

BYNG INLET.—ST. JOHN'S.—On December 2nd at the monthly meeting of the W.A., \$25 was voted to "Humewood," and \$18 was sent to the Sisterhood of St. John the Divine, in payment for chancel decorations.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina,
Sask.

SYNOD OFFICE.—The Bishop recently confirmed 17 candidates at St. Stephen's, Swift Current, (Rev. J. Salwell, B.A., rector), and 6 at St. Catherine's, Waldeck, (Rev. J. Jones, rector).

EDMONTON.

KILLAM.—ST. GEORGE'S.—Rev. J. A. Partidge, the incumbent, is to be congratulated on the completion and dedication of the second church in this parish within the twelve months. This church cost \$2,000. The local W.A. paid for all the furnishings.

CALGARY.

William Cyprian Pinkham, D.D., Bishop,
Calgary, Alta.

RED DEER.—ST. LUKE'S.—Rev. W. G. Boyd, of Edmonton, recently gave an illustrated lecture in the parish hall on Palestine. He showed about sixty slides, a few of which had been prepared from drawings made by himself.

On December 3rd a congregational social was held in the Parish Hall. Amusements were the order of the evening. St. Luke's, under the leadership of Rev. C. W. Moore, is certainly getting away from the cold reserve supposed to belong to Anglicans. In November the A.Y.P.A. held a debate and listened to a lecture on South America. The Parish Hall Minstrels gave an evening recently, presenting a farce.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New
Westminster, B.C.

VANCOUVER.—SYNOD OFFICE.—Bishop de Pencier has returned from his trip to the Kootenay district. He held confirmation services in Ashcroft and Kamloops. He also met the executive committee of the Diocese of Kootenay to whom the question of the election of a Bishop was referred by the Synod held here last spring. Owing to the fact that the endowment is still incomplete the election will not occur till March or April.

KOOTENAY.

ELKO.—Rev. T. R. Colquhoun, the incumbent, unfortunately has been compelled to take sick leave. The Bishop has appointed the Rev. Arthur E. Bruce to fill the temporary vacancy.

Correspondence

EVENING COMMUNION.

Sir,—Although you have decreed the close of the correspondence on Evening Communion, I feel sure that in all fairness, you will permit me to deny most emphatically, that I considered or implied Evening Communion sacrilegious. Your anonymous correspondent has misread or misrepresented, I hope not wilfully, my letter on the subject. In fact, I admitted or implied, that in some cases Evening Communion might be necessary.

Henry Kittson.

[We gladly re-open this subject, in order to remove from Canon Kittson's mind any thought of

unfairness either on the part of our correspondent or ourselves. We suppose our correspondent referred to these words of Canon Kittson in the letter published on November 13:—"St. Paul's condemnation of its consequences [the Eucharist at night] should be sufficient to deter us from any attempt to resume the practice, considering that there are other ways of committing sacrilege than by gluttony and drunkenness." We can assure Canon Kittson that our correspondent is one of the last men in the world to "misread or misrepresent" either "wilfully" or unwittingly. And now, although before announcing the close of this correspondence, we received a strong and able letter in support of Evening Communion from an experienced clergyman, the matter is at an end for the present.—Ed. C.C.]

"CONVENTIONS."

To the Editor—

Sir,—For some little time past I have been bombarded with letters from the Student Volunteer Movement Secretary in New York, about this Interdenominational Convention in Kansas City on December 31st. Is it wise to have our students urged and urged until they feel morally guilty if they do not take part in conventions that are held in parts of this continent, as remote as this from the centres of activity in Canada? Students with very little money of their own, and with time urgently needed for home activity and development of the work in Canada, should not be urged to go running over to the States to attend conventions. Are we not in danger of overdoing this "Convention" business in our religious life? The question is serious enough even when they are held in our own Provinces, but when college students are kept in a perpetual state of agitation, running to this convention, or preparing for that convention, there is very little time or energy left for the Cause of Christ in our own particular district. I know it will be unpopular to say so, but I want to register my protest against this urging of students and others to go to such out of the way places as Kansas City for the religious life of Canada. This country is big enough in all conscience without our trying to run all over the States as well.

George Exton Lloyd.

Saskatoon.

BISHOP HILLS' MEMORIAL CHURCH.

To the Editor—

Sir,—Having enjoyed the privilege of the friendship of the distinguished pioneer Bishop of British Columbia, and having been permitted to represent the missionary interests of his diocese, in the Old Country during the evening of his life, it has both surprised and pained me to find that no standing memorial has been erected to testify to his unwearying episcopate of 33 years; 20 as sole Diocesan of all the Canadian West of the Rocky Mountains, and 13 as Bishop of Columbia (Vancouver and the Isles). Both my wife, who was closely connected by ties of relationship with the late Bishop Hills, and myself feel, that perhaps it becomes us best, as being so intimately acquainted with his life and work, to endeavour to raise up a church in this parish of St. Mary the Virgin, South Vancouver, as a memorial from all who appreciate what by the Grace of God and the power of the Holy Spirit, this single-hearted pioneer Bishop, so untriflingly helped to bring about, as exemplified in the abundance of Church activity now to be witnessed in British Columbia. A similar appeal to this is being made to old friends, now few and far between in the Old Country, while I shall gratefully acknowledge any help that may be vouchsafed from members of the Church of England in Canada.

Owen Bulkeley.

St. Mary's Vicarage,
South Hill, Vancouver, B.C.

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums received for a church and mission house at Carmacks, Yukon diocese, in memory of Bishop Bompas:—Previously acknowledged, \$122.11; Miss H. Wright, Bedford, N.S., \$10; Miss Louisa Story, Bedford, N.S., \$5; A Friend, Bedford,

N.S., \$5.50; Another Friend, Bedford, N.S., \$5; Mr. C. H. Harvey, Bedford, N.S., \$2; Millbank, Ont. W.A. (per Mrs. Morrow), \$1; total, \$150.01. Contributions may be sent to me.

Yours truly,
Rev. T. G. A. Wright.

95 Maple Street, London, Ont.

CHURCH UNITY.

Sir,—The resuscitation of "Spectator" has evidently been accomplished amidst the gloom and shade of pessimism. The work of the critic is a necessary one, but it must limit its reference to work done. It is not the privilege of the critic to be impatient of results, or to throw cold water on the noble purposes of men. Above all it is not within his province to question the motives of those who differ from him. "Spectator" has very evidently forgotten that the Commission on the World Conference from its very inception has called upon faithful men everywhere to pray. Unwise men everywhere are prejudicing the cause of reunion by putting conference and even action in the place of prayer. The recent action of the Montreal Presbytery in petitioning the Presbyterian General Assembly to withdraw from negotiation with other Christian bodies and to wait in prayerful spirit for the clear guidance of God, justifies the attitude taken by the majority of Anglicans. A Roman correspondent in the "Living Church," has lately testified to the great contribution to a better understanding among Christians resulting from earnest prayer. As an Anglican who believes in Apostolical Succession, which to some is "effete theology," I am deeply grieved that your columns should ever be opened to such references to the leadership of the Bishops of Holy Church. Time only strengthens and justifies the lead given by the Bishops in the Lambeth Quadrilateral.

John James Willis.

THE INVOCATION OF SAINTS.

Sir,—Will you permit a farmer, who does not know Greek, to say what he believes is the true meaning of the text chosen by the Bishop of London for his sermon on the invocation of Saints? From the analogy I take the word "also" as referring to those believers mentioned in Chapter 11, the word "cloud" to mean "crowd" and "witnesses" to mean "spectators." The spectators in the Stadium were above the contestants, as trees on a mountain side are above a person in the valley, but not as a cloud over the earth. The majority of the spectators had not been, and never would be, contestants, they were as human as those they watched, and alive at the same time. The word "also" shows that the believers of Chapter 11 had "also" their witnesses, who were they? The first runner was Abel, who were his witnesses? Not "the spirits of just men made perfect," commonly called "saints," for there were none. There were Angels, and no doubt they saw everything, but Abel did not see them, and the runners in the Stadium saw their witnesses. Therefore the witnesses meant in the text must be chiefly the men of the world, but not those called Saints. Does not 1 Cor. 4: 9 prove this. "A Spectacle unto the world, and to Angels, and to men?" Not a spectacle to the Saints. If there is a text in Scripture that speaks of those "spirits of just men made perfect," knowing what occurs on earth after their death, I am not aware of it. Man's connection with this earth is through his body. To me Ecc. 9: 4-6 is an absolutely convincing text that the witnesses of the Bishop's text are not, cannot be, the Saints. The writer of the Epistle to the Hebrews believed the whole of the Old Testament, if modern Christians do not, consequently he could not have thought that the Saints were watching the struggles on earth of Christians. Invocation of Saints is of Satan, it is part of his unceasing effort to magnify the creature above the Creator as Rom. 1: 25.

Capel B. St. George.

Tremore, Ont.

ISOLATION HOSPITAL.

Sir,—I appealed to the General Purposes Fund Committee of the Diocese of Toronto for a grant of Bibles (four dozen) to place in the four large wards of the Isolation Hospital for the use of pa-

tients, who generally come into the hospital without Bibles. I received the following reply:—

"Your letter of 11th November inst., addressed to Canon Morley (chairman) has been considered by the General Purposes Fund Committee. I am directed to reply that they do not see their way to making a grant of Bibles and Prayer Books for use in public institutions."

It is useless to make an appeal to the Bible and Prayer Book Society as they are without sufficient funds to meet the appeals already made upon them for work in the Mission field. My only resource is to appeal to the generosity of Church people in the diocese just at the time when are thoughts are turned to the subject of the Holy Scriptures. May I ask your readers as they use the Collect of the Second Sunday in Advent to think of the need of those suffering from scarlet fever or diphtheria in our hospital? We also require 30 copies of the Book of Common Praise, 10 cent edition. The total cost would be \$12 for Bibles, \$3 for Hymn Books, or \$15 altogether.

Chas. L. Ingles,
Archdeacon.

408, Brunswick Avenue.

WESTERN HOSPITAL.

Sir,—We are in need of 12 men and women to help us in the singing at the Western Hospital, Bathurst Street, on Christmas Day. Are there 12 who having made their Communion at an early service will be good enough to forego the pleasure and privilege of being present at their parish church at 11 in order to assist us in this hospital? Any who will do so are requested to communicate with the undersigned as soon as possible. The hymns sung will be the usual Christmas hymns and tunes. The time necessary would be from 10.15 a.m. to 12 noon.

Chas L. Ingles,
Archdeacon, and Chief City Missionary.

408 Brunswick Avenue.

Phone: Hillcrest 1554.

TRINITY COLLEGE AND MISSIONS.

Sir,—In your issue of October 9th you state the following:—"Mr. Spencer makes the fifth graduate of Trinity College to take up missionary work in Japan." This is a mistake; it should be "the eleventh." Here is the list. 1, Archdeacon Shaw; 2, J. G. Waller; 3, F. W. Kennedy; 4, W. C. Gemmill; 5, J. Chappell; 6, C. H. Shortt; 7, G. E. Ryerson; 8, W. H. Mockridge; 9, Miss Ethel Spencer; 10, D. J. Iwai; 11, V. C. Spencer. I do not include the Rev. M. Kakuzen, as he did not complete his Arts course and cannot therefore be called a graduate.

Takata, Japan.

C. H. Shortt.

Books and Bookmen

Everything that helps to make the Bible real is to be welcomed. But it is impossible not to be gravely concerned when anything connected with our Lord is brought into question. In "The Life and Teachings of Jesus," by Professor C. F. Kent (New York: Charles Scribners Sons, \$1.25 net), we are provided with an outline of the life of Christ described as "according to the earliest records," and said to incorporate in a popular form "many of the most valuable constructive results of modern Biblical discovery and research." It need hardly be said that every well instructed Christian is prepared to welcome results that are really assured, but when it is said that "there is strong Biblical evidence to support the belief in His natural as well as in His supernatural genesis" (p. 44), we begin to wonder whether either the writer or ourselves is true to Holy Scripture, since our reading does not warrant us in saying that there is "strong Biblical evidence" in the former direction, but quite the contrary. To the same effect it is urged that the two miracle stories of the widow's son at Nain and the raising of Lazarus stand in a very different category from most of those found in the Gospels, and the latter is said to be due to the fact that "the Fourth Gospel is to a great extent allegorical" (p. 106). There is much to the same effect which seems to us to go clean contrary to the teaching of our Lord concerning the future life,

while as for His atoning death, its meaning as here interpreted is absolutely inadequate to the teaching either of the Gospels or of the Epistles. And as to the appearances of our Lord after the Resurrection, it is left quite open as to whether they gained their knowledge of the living Christ "through a series of unprecedented miracles, through visions, or through the still small voice of God within their souls" (p. 310). This is not our view of Christ and the Gospels, and if this is what the author means by "the most valuable constructive results of modern Biblical discovery and research," then we are compelled with deep regret to say that they are neither "valuable" nor "constructive," but just the opposite. Of course there is much in this volume that is admirable, helpful and true, but its attitude to the supernatural and its tendency towards a purely subjective view combine, in our judgment, to make it untrustworthy, and a book only to be read with the greatest possible care by those who are acquainted with modern critical tendencies. This is certainly not the Christ of the New Testament, or of the Creeds.

Social questions are much to the fore just now, and every contribution that faces vital issues is to be welcomed. In "The Church and the Labour Conflict," by P. P. Womer (Toronto: The Macmillan Company of Canada, \$1.50 net), we have one of the latest discussions, and on the whole the book strikes us as one of the sanest and most valuable treatments of a complex and difficult problem. After opening up the present situation the author shows what the Church should contribute and how Christian people can work in various ways for social betterment. Clergymen and other workers among the poor will do well to consult this book and ponder its facts and arguments. It is somewhat unfortunate that the proof reading has been so imperfectly done, for we have noticed quite a number of serious mistakes, especially in well-known names. Thus Professor Rauschenbusch is almost invariably spelt Rauchenbush; while we also find Pfliderer, Turtullian, Nazvanzen, Freemantle, Westcot, Christinae and quite a number more. We hope, however, that in spite of these trying experiences no one will be prevented from giving this useful book the careful attention it deserves.

Anyone who can help us to make our private devotions more thorough, real and powerful deserves a hearty welcome, and in "The Christian Science of Prayer," by the author of "The Christian Science of Life" (London, England: Allenson, 1s. 6d. net), we have a number of letters to a friend dealing with the principles and practice of prayer, pointing out how prayer is effectual, some of the causes of its failure, and the necessary conditions of success. This is a truly helpful book, full of shrewd, spiritual and practical hints. It will prove of genuine service to the devotional life of those who follow its suggestions. Its recommendations of books are a little one-sided, and we should have liked to see some devotional works by men like the Bishop of Durham included. But this apart the book is calculated to be of real service.

The Sunday School Commission has issued a set of Prayer Cards, in three grades: one for Little Children, another for Children, and a third for Senior Scholars. They will prove of great service to the devotional life of our Sunday Schools, and we fully expect that clergy and parents will take an early opportunity of having them distributed to the children of the parishes. They can be obtained from the Sunday School Commission, Room 137 Confederation Life Building, Toronto. The first two grades cost 15 cents per dozen, or \$1 per hundred, and the third grade for Senior Scholars 25 cents per dozen, or \$1.75 per hundred. The Prayer Card for Little Children has the additional feature of a Certificate of Baptism on the back of it, and the Card for Senior Scholars a Certificate of Confirmation.

Received: A Form of Service for the use of Primary Sunday Schools, compiled by Mrs. Houlton, Calgary. Printed at the request and with the full approval of the Bishop of Calgary, with the hope that it will be generally used in all Anglican Primary Schools.—The yearly volume (No. 2) of "Our Empire," a magazine for Sunday Schools (London, England: S.P.C.K., 2s. 6d.).—The Historical Sketch of the Toronto Y.M.C.A., issued in connection with the opening of the new Central Building. Photographs are included of the most prominent men connected with the Association from its foundation, and there is a brief sketch of its history.



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Personal & General

SPRING LAMBS.

I remember, I remember,
The house where I was shorn,
The hallowed place where little lambs
Come peeping in at morn;
The playful bears and friendly bulls
Who wisely counselled me,
And where I bought at eighty-eight
And sold at twenty-three.—"Life."

Dr. Farrar, a former Assistant-Bishop of Quebec, has been made Bishop of Honduras.

The Rev. Henry Grasset Baldwin and Mrs. Baldwin have arrived in Toronto from England.

The Bishop of Ontario and Mrs. Lennox Mills, who were spending a few days in London, Ont., last week, spent last Sunday in Toronto.

His Royal Highness the Governor-General has arranged to visit the Andrew's Home, Montreal, on the 6th December, and also Church Home.

We regret to learn that Canon Baylis, D.D., of Montreal, is suffering from severe illness and has been removed to the hospital for treatment.

The caretaker of Gore Park was busy cutting grass December 3rd. He said it was the first time in his memory that lawn grass was cut in Hamilton in December.

Prof. W. A. Ferguson, of St. John's College, Winnipeg, is seriously ill. It is hoped, however, that he will be able to resume his work at the beginning of the new year.

A telegram from Quebec was read in All Saints' Church, Toronto, last Sunday stating that the rector, Rev. W. J. Southam, was improving and that his temperature was normal.

The Rev. C. K. Gilbert has just been appointed editor of the New York "Churchman." He is the Executive Secretary of the Social Service Commission of the Diocese of New York.

The hunting season in the United States, which ended recently, cost 135 lives, in twenty-one States, according to a tabulation by a morning paper. In addition, 140 persons were injured, several of them fatally.

Another old and respected member of the Church was called away on Thursday last in his eighty-fifth year. George William Verral died at his home in Toronto. Mr. Verral was an active member of St. Cyprian's Church.

The Rev. William Alexander Dunn, M.A., second son of the Bishop of Quebec, was on Friday, October 3rd, instituted and inducted by the Bishop of Kingston as the first Vicar of the Church of the Holy Spirit, Clapham, London, Eng.

We are sorry to hear of Bishop Montgomery's indisposition. He is suffering from dysentery in Delhi

Mission Hospital. His medical attendants refuse to let him continue his tour, and he expects to leave Bombay for London on December 13th.

His Grace the Archbishop of Ottawa, and Mrs. Hamilton, will have a family party for Christmas-tide. Mr. Charles Hamilton, K.C., and Mrs. Hamilton and their family from Nelson, B.C., Chancellor and Mrs. Kirwan Martin and their family from Hamilton, will be visitors.

A chair presented to the professorship of colonial history at Queen's University, Kingston, was carved in Central India by Mrs. Nanton, known to Canadians as Miss Marguerite Joly, daughter of Sir Henry Joly de Lotbiniere. The chair is carved of specially selected teak of great beauty, and is probably the finest piece of modern wood carving in Canada. The design is symbolic of Canadian life.

The official seal of the Corporation of London was formally "broken" recently and a new one substituted. The old one had been in constant use for 532 years. It had only one predecessor, which was destroyed in 1381 because it was "too small, rude, and ancient." The seal, which was used for the last time to-day, was of silver, about the size of a dollar. It is much worn and blurred. Its probably was used 1,500 times annually.

Recently in the chapel of the Holy Trinity Church, Upper Chelsea, London, the marriage was quietly solemnized of Canon Troop, formerly of St. Martin's Church, Montreal, and Miss Elizabeth Robie Uniacke, formerly of Halifax, N.S., now of South Kensington. The Rev. H. R. Gamble, the rector of the parish and Rural Dean, officiated. Immediately after the ceremony Canon and Mrs. Troop left for the Continent, where they will spend their honeymoon.

Saints are not extraordinary people; quantities of them, the equal of the canonized saints in character and in service to the Church and the world, are, no doubt, living to-day. The call to be saints is a call to a normal, not to an abnormal, life. It is the sinners who are abnormal. Saints necessarily partake of the characteristics and limitations of their age—just like other people. It would be of the greatest help to all of us if we had on the roll of our saints, men and women who had done their duty in spite of obvious mistakes. We have, generally, an altogether erroneous idea of what and who are saints.—The Living Church.

Rev. Canon S. Gould, General Secretary of the M.S.C.C., leaves Toronto on Christmas night for a tour of the mission fields of the world. "I am going on a tour of mission stations in Palestine, India, China and Japan, crossing the Atlantic and then going through France and the Mediterranean Sea to Port Said. From Port Said I will go to Palestine, where I was a missionary for several years; then to India, China and Japan."

The Toronto General Trusts Corporation

Dividend No. 70

NOTICE IS HEREBY GIVEN that a dividend of two and one-half per cent. (2½ p.c.) has been declared upon the Paid-up Capital Stock (other than stock of the new issue paid up during the current quarter) of this Corporation for the quarter ending 31st December, 1913, being at the rate of ten per cent. (10 p.c.) per annum, and that the same will be payable on and after the second day of January, 1914.

The Transfer Books of the Corporation will be closed from Thursday, the 18th, to Wednesday, the 31st of December, 1913, both days inclusive.

By Order of the Board.

J. W. LANGMUIR,
General Manager.

Toronto, December 2nd, 1913.

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The following are the orders of the Government of India as to the style of addressing ecclesiastical dignitaries of the Roman Catholic Church in India in official communications and to the use of the term "Roman Catholic." Extract from a letter from the Hon. L. C. Porter, C.I.E., education secretary, to the chief secretary to the Government of Bihar and Orissa, dated Simla, January 10th, 1913: "It has been recently brought to the notice of the Government of India that the term 'Catholic' has been occasionally used in official communications as synonymous with Roman Catholic. As the claim of the Church of Rome to exclusive Catholicity and to the exclusive right to be styled 'the Catholic Church' is disputed on historical and other grounds by other churches, the Governor-General in Council desires that such loose phraseology may be carefully avoided in the future, and that in all official communications the Roman Communion and its authorities may be addressed and described as 'Roman Catholic.'" The above is accompanied by an extract from a despatch from London, of January 5th, 1888, to the effect that Roman Catholic Archbishops and Bishops are addressed as follows in England: "The Most Rev. Archbishop A.," and "Most Rev. Sir"; the "Right Rev. Bishop B.," and "Right Rev. Sir." "The territorial title is never used." No rank or precedence has been specially or authoritatively assigned to them either in England or the Colonies.—Church of Ireland Gazette.

DEATH NOTICE

GRASSETT—At Simcoe, on Tuesday, December 9, Margaret Letitia Yule, widow of the late Canon Elliot Grasset, in her 85th year. Funeral Thursday, Dec. 11th, 2:30 p.m.

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about it, and they knew there was nothing in the Dark Hole to harm even a little kitten. Indeed, Mammy Cat used to say, sometimes, "Come in, my dears, it's very cold out today," or, "Come in, my dears, there is a strange dog out there." The kittens wondered very much what queer things "cold" and "a dog" might be, but they never asked any questions, but only cuddled around Mammy Cat, and curled their soft, fluffy tails around their little feet. It was so cozy and warm in there, and the hay bed was so soft, and the timothy heads hanging around the door of the Dark Hole looked so like a pretty fringe. The little kittens loved to look at them.

Sometimes Mammy Cat used to tell them about a little girl called Sylvia, but as the kittens had never seen anything in all their lives but sunshine, and hay, and snow, and the sparrows up under the roof, they could not imagine at all what a little girl could be. Most of the time they thought of her as a little sparrow, and when, one day, Mammy Cat said she had golden hair, they at once thought of a sparrow with fur all over its body the colour of sunlight—a creature very much like the little chickens and ducks that hatch out in the spring, you will think, but not much like little golden-haired Sylvia.

By and by the little kittens came to need so much food that it seemed very hard for Mammy Cat to get enough to satisfy them. Sometimes she would bring a poor little mouse, and sometimes a bit of cake which, she said, Sylvia had given her. But the kittens did not really know how hard it was for Mammy Cat to keep enough on hand, and so they ate their fill, and got fatter and rounder and fluffier every day, while poor Mammy Cat got thinner and thinner until she was as lean as an old black crow.

Then, one day when Mammy Cat was away a queer thing happened. Two awful monsters appeared at the door of the Dark Hole, two queer long things came in right through the dark, and although the little kittens squeezed up as tightly as they could in the very farthest, darkest corner,

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it was of no use; awful claws seized them and dragged them out into the light. Of course, they tried to scratch and get away, but the terrible giants held them fast, and so they gave up struggling and lay very still, with their little hearts going pit-a-pat.

Now, I must tell you that the three

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C stands for Christ—that wondrous name

Which is all other names above;
It tells of that great One who came
To fill our lives with light and love;
By evil we are not enticed,
Because we love the name of Christ.

H stands for Heaven—that happy place

Where those who love the Saviour live;
They serve Him there and see His face,
And unto Him all praise they give;
And for that Heaven the Lord prepares
The little ones for whom He cares.

R stands for Right—that sacred line

Which must control our words and ways,
If we would make our lives to shine,
And so be happy all our days;
Our future will be glad and bright,
If we do always what is Right.

I stands for infants which we know

Are treasures sent for us to prize;
Like flowers they in the sunshine grow,
And gladness sparkles in their eyes;
The infants here a welcome find;
To them we always will be kind.

S stands for Sunday School, where we

Assemble on the day of rest,
That there our feet may guided be
Into those paths which are the best.
The Sunday School is striving still
With precious truths our minds to fill.

T stands for Teachers who impart

To us the knowledge which we need;
With kindly care, in every heart
They seek to sow the living seed;
We hope our teachers soon may see
How pure and true our lives can be.

M stands for Money which is spent

To purchase what the School requires
That so the message may be sent
Which cheers and teaches and inspires;
The school needs Money for supplies
Of printed pages which we prize.

A stands for Angels which appeared

When Christ was born in Bethlehem;
The watching shepherds there were cheered
By what the Angels said to them:
And, like the Angels, we may tell
Of Him who came with men to dwell.

S stands for Songs which children sing

When all their hearts are filled with mirth:
They think of Him who is their King;
With joy they celebrate His birth:
They show in all their joyful Songs
The praise which unto Christ belongs.

T. Watson.

little kittens did not look much alike. One was black all over, black as a sloe, with silky fur, and so Mammy Cat called her Blackie; another had spots of white and one white foot, so his name was Spot; the third was all black, except for a white spot on the tip of his tail, and another right below his chin, but he had the merriest eyes in the world, and so he has always been called Bright-Eyes.

"Which do you think is the prettiest, Jack?" said one of the monsters.

"I believe I like the spotty one," said the other. "Which do you?"

"Why, I think I like the one with the white necktie and the bright eyes," was the reply.

"All right, Tom," said Jack. "Let it be that one. We'll tell Sylvia it's all dressed up in its Sunday best."

So Bright-Eyes was bundled into a big ugly thing that the giants called a "satchel," and closed in tightly, and Spot and Blackie were put down on the hay, when they soon enough scampered back into the Dark Hole. They watched the giants go away, and then, when there was no sound, Blackie said, "Dear, dear, what are they going to do with Bright-Eyes?" "Do you think they will eat him—as—as—we—ate the mouse," sobbed Spot, and so the two lonely little kittens began to cry, but very quietly, for fear the giants might hear and come back.

All at once a step was heard, but it was a very gentle step, just that of Mammy Cat coming back. The two kittens ran to her with a great tale of woe, but to their surprise she was not terribly alarmed.

"Tut! tut!" she said, "the awful, big things were only Jack and Tom, Sylvia's little brothers. You may be sure enough that they will not hurt Bright-Eyes."

"Ye-es, I, remember," said Spot, "one of them put his paw up and down on my back. It would have felt nice—like when you lick me, Mammy Cat—only that I was so frightened."

"And the other one said, 'Poor kitty! to me,'" said Spot.

"We will be lonely, of course," sighed Mammy Cat, "but it's the way of the world. Anyway we shall likely see Bright-Eyes sometimes."

In the meantime, what about Bright-Eyes? After what seemed to him a dreadfully long journey in the black bag, the top of it was opened with a snap. Bright-Eyes crouched down, but he could not keep from peeping, and so saw such a queer place right over him, not a bit of hay anywhere, and only a bright, dangling thing hanging above. Then another monster, but such a pretty one, with golden hair, put its head over the satchel, and two very soft claws pulled him out.

"Oh, Tom, Jack! The kitty! The dear, pretty kitty!" said the pretty giant, and somehow Bright-Eyes knew that it was Sylvia. "Oh-h! It's just the nicest Christmas present! Thank you, Tom and Jack, ever so much!"

"I guess it's Tabbycat's present," said Jack. "We would have brought you two of them, but we didn't want to make her lonely. Here she comes!"

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BLACK, GREEN or MIXED

054

With that, who should come but Mammy Cat herself, purring away, and rubbing up against the giant's legs.

"Yes, old Tab, it's your Christmas present, isn't it?" said Tom, rubbing her back.

Bright-Eyes was then placed on a soft rug, and a round thing full of queer white stuff put in front of him. He just stared at it, but presently Mammy Cat came over and tasted the white stuff, and mewed at Bright-Eyes to try it, too. He did so, and found it so good that he drank it nearly all.

There was still a little left in the saucer (as he heard it called), and Bright-Eyes told Mammy Cat to finish it. For the first time in his life she did not pay any attention to him, but seemed to be thinking very hard. Presently someone opened a door, and off through it went Mammy Cat as hard as she could go.

"What's up now?" said Bright-Eyes to himself. "Guess I'll have to stay here until she comes back. It isn't half-bad, anyway. That nice warm thing that sputters and crackles is even better than the hay in the Dark Hole," and so he curled his feet under him and settled down on the rug, while Sylvia stroked his back.

After a little, Mammy Cat was heard mewing at the door. Sylvia opened it, and there was the old cat with Spot. "Mew!" she said to Sylvia, and then she seized Spot right by the back of the neck, and carried him in all the way to the rug, right with her mouth.

Bright-Eyes didn't think there was anything funny about that, he was used to it, but Sylvia shrieked with laughter.

"If that doesn't beat the Dutch," said Jack. "Wonder if she'll bring the other one. Let's try."

The door was opened, and off went Mammy Cat again, returning in a few moments with Blackie.

"Now we've one apiece," said Tom. "You've brought us a Christmas present apiece, haven't you?"

So all the little kittens were together again, on the soft rug, and all had a nice drink of milk. Mammy Cat, however, had something better, for Sylvia gave her a big piece of turkey in return for her present.

The three little kittens never went back to live in the Dark Hole, although they sometimes went back there to play. They had a nice warm

SCRUBBING is well begun and half done when you start it with —

Old Dutch Cleanser

basket in the shed to sleep in, and often Mammy Cat would curl up with them there.

Every meal-time, Jack and Tom and Sylvia would bring them something nice to eat. "Sly old Tab," the boys would say, "You got out of this job nicely with your Christmas present, didn't you?"

To this Mammy Cat never would answer a word, but the sly twinkle in her eye showed that she understood all right. PUCK.

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