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and Church Record (Incor.)

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The Outlook

A Great Canadian

The death of Lord Strathcona at the advanced age of 94 has elicited sympathetic interest from almost the whole world. There is no doubt that one of the great builders of the Dominion has passed from our midst. His life covers the most important epoch in Canadian history, and he was a monument to the ideal of Canadian Nationhood, and an inspiration to the hopes and ambitions of the country. As an imperial statesman he won the confidence of his Sovereign; as a great railway builder he welded the outlying parts of Canada into one Dominion; and as a man he gained advancement by diligence from a very humble position to the highest post in the gift of the Government. It is not necessary to repeat what has been so effectively told in our daily papers of his history from a Scottish village to the British peerage, and that, without the advantages of birth or friends. It must suffice to lay this tribute of respect and admiration upon his grave, and to call attention to the way in which he was enabled to do his noble work. Only the other day he wrote his last message to the Canadian people, bidding them to guard very jealously the reputation they have built up, and the confidence they have inspired in matters of finance, and to endeavour to keep their borrowings within limits for a little time to come.

As Lord Strathcona rightly said, what is wanted is that investors should feel that in the Dominion there is perfect safety, and that the money borrowed will be used for the legitimate purpose of building up the country, which is already recognized as one of the important parts of the Empire. We cannot do better than reproduce the fine testimony cabled to Lord Strathcona's daughter by our Governor-General the Duke of Connaught:

Lord Strathcona's lofty ideals and splendid patriotism, as well as his distinguished services as High Commissioner, have long been a source of pride and stimulus in his native country. Among Lord Strathcona's many great qualities his truly magnificent generosity was probably the most outstanding, and his memory will ever be kept green in the Dominion as the generous man of Canada.

Canada's Educational Opportunity

Dr. J. W. Robertson, who was Chairman of the Royal Commission on Industrial Training and Technical Education, is about to address some of the Boards of Trade and Canadian Clubs in Northern Ontario on questions of local development through vocational education. His intention is to outline the nature of the recent world-wide movement for the training of productive, constructive, and conserving workers in the foremost countries. He asserts that Canada from the alertness, intelligence, energy, ambition, and wealth of its people can do more in the next ten years than any other country has done. She has greater need and wider opportunity. She can reap more benefit than any other country. It is greatly to be hoped and desired that these addresses will be productive of information and inspiration wherever they are delivered, and that the outcome will prove that Dr. Robertson's convictions about the possibilities of Canada will be thoroughly justified. No one can question the absolute necessity and supreme importance of the finest education being given to all workers in the Dominion in order that the marvellous resources of our country may be adequately realized and properly used.

The Laymen's Missionary Movement

Mr. H. K. Caskey's annual report of the Canadian Council to the Laymen's Missionary Movement, given last week, contained an account of the splendid results achieved during the series of Conferences held last November throughout Ontario. Important as the financial results are, involving a gain of 40 per cent. to current revenues and 200 per cent. to Missions, they are not, in Mr. Caskey's opinion, the most important, for many men were linked up to Church work in a way that they never were before. It is a great satisfaction to realize that the fine work of the Laymen's Missionary Movement is still making such progress, and we would strongly urge upon all our clergy to take the fullest possible advantage of it in their parishes. An effort like this, which commands the keen interest and warm support of the leading laymen of Canada, must not and cannot be overlooked by our Churches. It is a great thing to create and foster interest in Missions, and the Laymen's Missionary Movement at the present time is doing more than anything else to let people know that the work of Missions is the foremost work of the Church.

"No Salvation Outside the Church"

This, referring to the Church of Rome, seems to have been the keynote of a recent sermon by Bishop Fallon, preached in London, Ontario, and we are not surprised to hear that it has caused quite a stir in that city. Three clergymen, Baptist, Congregationalist, and Presbyterian, have already given answers to it. The Bishop maintained that since the Reformation Germany and England have fallen away from faith and religion, and according to the paper, he went as far as to question "whether the Bishops of the Church of England believe in Jesus Christ." We would fain hope that this statement is imaginary and did not actually proceed from the Bishop. But where he makes his vital mistake is in identifying the Church of Rome with the Church of Christ. There is a sense in which it is literally true that outside the Church as the Body of Christ, consisting of all those who spiritually belong to Jesus Christ, there is no salvation. But this is very different from saying that outside the Church of Rome there is no salvation. It is evident that the Bishop's wish is father to his thought, and, like his fellow-workers, Dr. Gasque and Father Vaughan, in some recent utterances of theirs, he has said what he wished to be true rather than what is actually the case. Meanwhile, those who know their Bible and regard that as the supreme authority for the Christian religion will remain altogether unmoved by the Bishop's statements, and will rest content with the simple words of the Apostle: "Believe on the Lord Jesus Christ and thou shalt be saved." A Roman Catholic priest once told a friend of the writer's, when she returned to the Anglican Church after some years in the Church of Rome: "You knew too much of your Bible ever to be a good Roman Catholic." This is the real preservative against any such impossible ideas as Bishop Fallon seems to have allowed himself to utter.

The Power of the Press

We noticed in a recent number of the "Record" a letter from Dr. Speechly, of Pilot Mound, Manitoba, calling attention to the importance of each Chapter of the Brotherhood of St. Andrew and of each Branch of the C.E.M.S. having its Press Committee, to attend to the convenience and comfort of professional reporters at meetings by securing them the best surroundings, by supplying them with names of speakers, and by giving access to manuscripts, and where no reporters are forthcoming to prepare and provide reports for transmission to local papers. Dr. Speechly adduces several illustrations in proof of this contention, and, as he says, the work does not require a great deal of ability but only earnestness and devotion to the work of God. We hope that every opportunity will be taken to carry out these suggestions, for, as Dr. Speechly well remarks, "No literature is read so widely as the secular press; the function of the press is to secure and distribute accurate information; and probably no religious body is so inaccurately reported as the Church of England in the secular press."

Food and the Millennium

A much needed message was given the other day by Dr. Schultz, a Pittsburgh Rector, and we cannot do better than give his exact words:

"You cannot usher in the Kingdom by receiving a post card announcing a meet-

ing downtown, paying sixty cents, eating a croquette, some peas and bread pudding, and listening to a speech about a subject which somebody will pronounce the greatest propaganda since the days of St. Paul. If eating and speaking would usher in the Kingdom, we have had enough in the last three years to make Pittsburgh a new Jerusalem. Our age seems to have gone crazy on committees and meetings. If there were any depth to some movements, then enough chairmen and secretaries have been created in the last three years to redeem America. The sedative of a lunch and a meeting are a farce at accomplishing the social task."

We are, of course, ready to acknowledge the power of social fellowship connected with suppers and other similar gatherings, but nevertheless the ways in which meals are utilized in connection with Church work are liable to detract from the spiritual value of the effort. As Dr. Schultz went on to say, if a year of prayer was given it would accomplish more in a month than has been gained in three years of eating and drinking. This is truthfully put, and we believe that earnest people are coming more and more to see it. If we had less eating, more prayer, more Bible study, and more work there would be much more substantial results, in individual character and in the progress of God's work.

Entertainment Ethics

Organizers of concerts and amateur plays should read an article on "When Amateur Entertainments are Degrading" in the January "Girl's Own Paper and Woman's Magazine." The writer (a lady) objects to the doubtful ethics of many plays and songs seen and heard even at Church entertainments. She takes the plot of the typical farce as an example. "The first thing that strikes one is the insistence on money as being the end and aim of life; money, not attained as the result of honest toil, but money left in wills. . . Round the old aunt or uncle, people scheme, flatter, deceive, and circumvent each other; the characters show themselves to be unscrupulous, mercenary, and without a trace of unselfish or disinterested affection; and this is accepted as the normal habit of humanity." The writer also objects to the time-honoured jests about the elderly unmarried woman. "The spinster, widow, or maiden aunt is accepted as the butt of the characters; she is shown as a foolish coquette, without sense, decency, or dignity, and the audience shrieks with laughter as she pursues some unwilling man." Comic songs, with their jokes about drink, flashy extravagance, and marriage, are also much in need of reform. Entertainments for Church purposes, argues the writer, should at least uphold the ideals for which the Churches stand. There is a further and much deeper question that the article does not touch: is such entertainment a legitimate part of Church work? Does it minister to that edification which the New Testament says is the sole function of the Church's life?

Preaching the Cross

In a recent paper of great value a well-known scholar spoke in the clearest terms about "the centrality of the Cross in all genuine Christian preaching," urging that unless we realize this fact and make it the very life of our own souls, effective preaching about it is simply impossible. He said that for any preacher to disclaim the Atonement was to confess himself a beaten man and to be preaching something that was not the Christian Gospel. As to the method of presenting

the Atonement, the speaker held that it can be appreciated only by the awakened conscience, and to the conscience, therefore, the preacher must make his appeal:—

The world's imperfect sense of sin makes it incapable of taking in the radical nature of the only true remedy. . . . The function of the preacher comes in here—to insist upon the necessity of regenerating human nature. The Gospel of Atonement is at once the witness to the supreme difficulty of doing this, and to the only means of doing it.

It is a great satisfaction to have the heart of the Christian message so forcefully emphasized by one in authority, and the testimony can be confirmed by everyone who has had dealings with individual souls. There is no Gospel, no Christianity, no Christ apart from the Cross.

The Ark of the Covenant

We hear and read of many altars, but only of one ark, and assuredly the ark is greater than the altar, great as this may be. The reason is simple; the ark speaks of the Person of the Lord Jesus Christ as the expression of the glory of the Godhead and of perfect untainted humanity as seen in Him; while the altar tells of the atoning work of our blessed Lord. The altar is the way of man's approach to God; the ark speaks of God coming out in blessing to man. The main feature of all heathen worship was the altar. The Greeks and the Romans had their altars, as the Mohammedan, the Buddhist have theirs. All tell the same story. Man felt his distance and his need, and he thought he had an angry God to satisfy, whom he would appease with a gift. But the God revealed in the Holy Scriptures came forth in grace, and Divine righteousness was satisfied in the ark and its mercy-seat on which the blood was sprinkled and where God could be just and the justifier of the ungodly (Rom. 3 : 25, 26). All centres in the Person of the blessed Lord Jesus Christ, Son of God, very God and very Man, the eternal Son, ever with the Father, but ever God, who became man. The Apostle John could in distinct and positive terms write of Him as being in the beginning, the Word who was with God and was God, who created and sustained all things, who was the Life and Light of men, who became flesh and tabernacled among men, displaying His glory as that of an only begotten with the Father, and yet full of grace and truth for men (John 1 : 1-14).

Let us trace a little of the Divine testimony concerning the ark. It was made of shittim wood, the hard wood of the desert, which is said to have been a kind of acacia or camelthorn (giraffa), and is translated in the Septuagint "incorruptible"—a type of the perfect, impervious, and impeccable humanity of our Lord Jesus Christ. It was overlaid with pure gold both within and without. This speaks of Him in His Divine character as Son of God, great and glorious.

But what did the ark contain? We read that there were in it "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." The two tables of the law written by the finger of God gave expression to the righteous demands of God on man, and which were met and satisfied by the Lord Jesus Christ alone. The golden pot of manna speaks of Him as God's provision for the wilderness journey. He was that Living Bread from heaven which if a man eat he shall live for ever (John 6:48-58). And Aaron's

rod that budded was that priestly rod of power which typified Him in His present service, sustaining His own by the exercise of His love, in their place of communion with God amidst all the murmurings of the wilderness. But the ark had a covering or lid. God's holy vessel of testimony must be preserved and protected from the eye of the profane. This covering was the mercy-seat made also of pure gold with two cherubim of glory (Heb. 9 : 5) overshadowing the mercy-seat,— emblems of God's administrative dealings, whether in judgment or grace. Once more we are directed to Him who is the true mercy-seat or propitiatory.

It is impossible now to trace the ark during its successive movements through the wilderness; and the land, as God's guiding power. But we would dwell a little upon its repose in the temple on earth and its final reappearance in the temple of God in heaven. The wilderness journey was over; the people were in the land, and now the Lord's habitation had been built at Jerusalem. All the vessels of the temple were of new construction, but one only came from the tabernacle, and that was the ark, which once more was to be the Divine centre. Twice is the fact pressed upon us that there was nothing in the ark but the two tables of stone. The golden pot of manna and Aaron's rod which budded were not there.

In Revelation 2:17 we have the hidden manna promised to the overcomer. Christ had been known in the wilderness as the One upon whom we have daily fed, and communion with Him has been the support of our souls. But all shall be changed in the future day. He shall be no longer secret or hidden, but shall be displayed in manifested glory to an expectant and enraptured creation. We, too, shall see Him as He is, and be like Him in the glory of that kingdom. Faith shall be changed to sight, and thus the pot of manna which typified His presence here in lowly and sustaining grace shall be no longer seen, for we shall be with Him, and like Him. Aaron's rod, which budded and brought forth fruit, typifying the strength and beauty, life and power of Him who in resurrection is the great Priest of His people, will then be no longer needed. All the murmurings of the wilderness will be over, and all that called forth testimony against rebellion have passed away. Our souls shall exult for ever in the presence of Him whose love shall give rise to eternal songs of praise and glory to His Name.

But captivity overtook the king and the kingdom, and Jehoiakim found himself in the hands of the Chaldeans, and the vessels of the Lord's house or temple in the treasure-house of the strange gods. Not so God's ark, constructed in the wilderness, preserved in the tabernacle and temple, it disappears from human view during the times of the Gentiles. Two temples follow that of Solomon—Zerubabel's and Herod's, but neither of these contained the ark. God had raised it above the floods of Gentile supremacy and corruption, till at last we find a door open in heaven and the Lamb slain receiving power, riches, wisdom, strength, honour, glory, and blessing. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament" (Rev. 11:19). This witness of God, that had ever proclaimed the glories of the Person of the Lord Jesus Christ, is now seen symbolically in its true place in the temple above, still testifying of Him who is God's centre, the Sun and Soul of the universe, and yet God manifest in flesh. Be it ours to delight for ever in Him there, Who once in richest grace stooped that He might pick us up from the mire of sin and give us a place with Himself in glory, and make us partakers of the honours of His throne.

THE TEST OF CHURCH MUSIC

COMMENTS BY A MUSICAL CRITIC

THE annual festival service of the London Church Choirs Association, recently held in St. Paul's Cathedral, London, England, gave a striking object-lesson of the best aims and the worst faults of Church music as it is practised by the average parish-church choirs of London and the suburbs. Here were 40 or more church choirs, none of them possessing any very distinguished reputation, save the choristers of the Temple Church, who were brought in to leaven the mass by Dr. Walford Davies, who conducts the Association; and they were brought together with two main objects in view: to have the chance of singing bigger music and singing it better than is possible to any of them individually, and to provide by a corporate effort a higher standard of performance of fine music which will react favourably upon their work in their own churches. The Association has carried on its efforts persistently since it was founded in 1870; and the inspiring conditions of a great service in St. Paul's Cathedral, and particularly the privilege of combined practice year by year under so able a choirmaster, is exerting a very powerful influence in the right direction.

HYMNS.

This year's service contained a great number of hymns, beginning with "Wake, O wake!" sung to Bach's version of the tune "Wachet auf!" and ending with some modern words by the Rev. H. Kynaston Hudson to another old German tune, "Lasst uns erfreuen." The singing of them by the huge choir filling most of the chancel and about half the space under the dome had not only a great weight of tone, the necessary result of many voices, but the thrill which only comes when the voices are stirred by a great tune and a high enthusiasm. These melodies, with another fine one from the Geneva Psalter sung to Mr. T. A. Lacey's words "O Faith of England," the well-known "Old Hundredth," with the addition of John Dowland's "Faux Bourdon" to certain verses, and the majestic Irish hymn, "St. Patrick's Breastplate," richly harmonized and scored for brass instruments with the organ by Sir C. V. Stanford, formed together an ample example of hymnody raised to its highest power. With such "a cloud of witnesses," the products of the best minds of many times, ringing in the ears it ought not to be very difficult to find a satisfactory answer to the often-repeated question: What is real Church music?

A recently-published paper (No. 4 of the Occasional Papers of the Church Music Society), the substance of an address delivered to members of the Church Music Society by Dr. Walford Davies, has aimed at outlining in words some of the qualities in music, qualities of melody of rhythm and of harmony, which make it fit to contribute to the purposes of Christian worship. As a personal contribution, in which there may be something to dispute but more to think about, the paper ought to bring intellectual conviction to thoughtful readers; but the practical example of the hymn-singing in St. Paul's recently brings an instant comprehension of the ideal which no words, however closely the case is argued, can convey.

SERVICE MUSIC.

If Church music were merely a matter of hymn-singing, one might believe that with such agen-

cies at work the much-needed reforms could be quickly accomplished. But the same principles have to be carried into other and more subtle expressions of musical worship, into the singing of the actual offices of the Church, Responses, Psalms and Canticles, and there lie obstructions less easy to cope with. The simple process of massing choirs together for special occasions such as this cannot indeed cope with them; for that process necessarily makes impossible the flexibility of rhythm, the delicate adjustment of the musical phrase to the verbal phrase, which is essen-

the less adaptable it becomes to the free rhythm of the Psalms, and consequently the greater is the obstacle to the appreciation of their devotional poetry. If the Psalms are to be sung at all it must be with the sole object of increasing that appreciation; and to face the fact may lead to the general adoption of plain-chant or to the evolution of some new kind of free chant, but it must lead to the abolition of the stereotyped double chant.

With the Canticles sung to what is conventionally called a "service" we find ourselves with another set of problems to meet. Here there need be no question of getting rid of a whole species of composition, but there is the more delicate question of weeding out bad "services" and retaining good ones. It is complicated by the fact that many admirable musicians, men who have

held high positions honourably, have written undeniably bad service music which has been accepted unquestioningly because of the respect which their names inspired. The London Church Choirs' Association gave us a typical case in point by singing Turle's Magnificat and Nunc Dimittis in D. It is so common to hear general statements about service music, with proper names suppressed for fear of offending personal susceptibilities, that the opportunity of grappling with one instance may be welcomed. Dr. Turle, for many years organist of Westminster Abbey, was a justly respected musician; but anyone who listened to his service impartially must have been struck by two facts; first, that it was sung by the choir without a spark of that enthusiasm which glowed in the hymns; secondly, that it attempts neither a reasonable expression of the words nor a definite musical design. The words are everywhere tortured to fit meaningless musical phrases void of melodic beauty or harmonic interest. In the course of Dr. Davies's essay, already mentioned, occurs the following remark:—

Uninspired orderliness for the one part and chaotic impulse for the other are familiar in most human departments, and are perhaps the two most disastrous and unpardonable things in life. The one involves so much death, the other so much lost life.

Turle's service stands condemned on the first count; it merely fits the words into an uninspired and orderly pattern, and the death involved was made apparent in its performance. If this service is liable to be reproduced in the 40 parish churches who send their singers to the festival, then the London Church Choirs Association is doing evil with one hand while it does good with the other. At any rate the inclusion of such a thing in its festival service book must confuse the issue in the half-educated minds of those who take part in it as performers or as listeners. The one hopeful sign was the lifeless singing—a sign that the singers were expressing an unconscious judgment upon it.

NEW SETTING OF PSALM CXLVIII.

We willingly turn to another and pleasanter side of the Association's work. Among its objects it numbers the encouragement of "composition of modern Church music of a high order"; and for this year it had been fortunate in securing for its anthem a fine setting of Psalm 148, "O Praise the Lord of Heaven," by Mr. R. Vaughan Williams. The music is not of a kind which could be brought into the repertory of parish-church choirs, but without this practical value it offers a splendid opportunity for corporate effort. It is planned for three choirs unaccompanied and is written in a broad style of contrasted masses of common chords. Its chief executive difficulties are its



ON HER SIXTY-NINTH BIRTHDAY

This photograph of Alexandra, the Queen Mother, was taken on the first day of December, 1913.

tial to the intelligent singing of Responses and Psalms. The conditions are inimical to the desired result; and so it came about that the singing of Psalms 19 and 23 was not noticeably above the level of what one might expect from any one averagely trained parish-church choir singing alone. The numbers only served to emphasize the fatal rigidity of form underlying the Anglican double chant, and led one to feel that not much improvement can be looked for until that form is banished once and for all.

We do not say this with the object of entering a covert plea for "plain-chant." It was noticeable that when a single chant was used the singers instantly moved more freely and were able to adapt the smaller musical outline to the sense of the words. The lesson to be learnt is that the more complicated the musical form of a chant is

modal character and the young of the three choirs (one was in the chancel and the others to right and left of the conductor under the dome), and to these difficulties may be attributed the shortcomings of the performance. One got in its singing, compared with that of Turl's service, all the difference between aspiration struggling against technical inability and technical ability made worthless by want of aspiration. What Mr. Vaughan Williams has set the choirs to do by his music is the one thing which Church music, whether it is a simple chant or a service or an anthem, must do for the words—reinforce them with musical vitality and not clog them by musical formulæ.

That is the certain test which can be applied to the whole history of Church music in order to separate the sheep from the goats. In the 14th century, when a Papal edict failed, this test drew the line truly between the use and the abuse of "descant," and it is equally applicable to the music of to-day. By its means we may distinguish between the best work of such men as S. S. Wesley, John Goss and T. A. Walmisley and their occasional lapses or the more frequent ones of their

contemporaries and successors. That the lapses have become more distressingly frequent in recent years, that with an increased output of Church music in this and the last generation there has been very little worthy of preservation is primarily due to the fact that the test has been generally forgotten or ignored, and that conventions have been set up in its place.

If, however, it could be once thoroughly grasped and instinctively acted upon, there would be no need for the special recipes, the recommendations to return to music written in this or that style or at this or that period, which have been formed in despair of clearing the confusion of modern Church music. We think too much of names and dates; we are apt to speak of Tallis, of Purcell, of Wesley, possibly even of Stainer, Barnby and Sullivan, as though the name assured the work a certain place for better or worse; whereas we could go through volumes of each, from the greatest to the least, and, bringing them to the real test, could discover in them both good and evil. To do this is the only way to find the answer to the question, What is Church music?—(The Times.)

CHURCH UNITY By the Right Rev. C. P. ANDERSON, D.D., Bishop of Chicago

(Part of a Sermon preached on January 8, at the Consecration of the Very Rev. Dean Dumoulin, as Bishop-Coadjutor of Ohio.)

THIS, then, is our special programme—a new zeal in the propagation of Christianity and in the Christian education of the coming generation. The Episcopal Church alone cannot carry out this programme. Nor can any other. Nor can the aggregate of all the Churches working separately and at cross purposes. Only a united Church can accomplish the tasks that confront us to-day.

It was a united Church that converted a continent to Christ. Non-Christian lands to-day resent and resist the attack of a divided Christendom. It was a united Church that established great institutions of Christian education. It was a divided Church that secularized education. It was a united Church that incorporated Christian ideals in national legislation. A divided Church cannot mould the national conscience. A sectarian Christianity cannot think continentally, nor propagate the Gospel efficiently, nor render an adequate social service in our time.

It is well to think of these things as we consecrate a Bishop, for the Episcopate lies close to our greatest twentieth century problem—the reunion and the rehabilitation of a disintegrated Christianity. The Presbyterian Dr. Lindsay, in a very able book, labouring strenuously to account for the rise of Episcopacy, suggests that it may have been necessitated in the interest of unity. As a matter of fact it does make for unity. Approximately three-fourths of Christendom are under Episcopal administration to-day. The Roman, Oriental and Anglican Communions are one in this respect, while outside of these three, the non-Episcopal Churches are nearer three hundred than three. Without thrusting Episcopacy too prominently forward in the Unity enterprise, it is clear on the very face of things that it has something to say on the subject.

As one looks around on the Christian world to-day certain things stand out as having won the right to be regarded as permanent. One of these is Episcopacy. Can anyone really imagine that unity is brought about by the elimination of an order that was universal in Christendom for fifteen hundred years, that prevails throughout most of Christendom to-day, and that has been a great, unifying element in the Church? My imagination is incapable of such aerial flights.

But someone will say that the same argument holds good for the Papacy. They are not exactly parallel; but let it be granted for the present. Can anyone imagine a Unity in which Papacy in every and any form has been abolished? Whatever one might say about the origin and modern doctrine of the Papacy he must admit that it has served a great purpose in the past and that it stands to-day for a power, a unity and a solidity which makes its enemies tremble and admire. Is it quite reasonable for our non-Episcopal brethren to demand a unity which shall be brought about by the overthrow of the two greatest unifying factors in the history of the Church, Episcopacy and the Papacy? I do not mean monarchic episcopacy nor autocratic papacy. The adjectives are not permanent, but the nouns are likely to survive.

Thirdly, there are certain positive principles in Protestantism that must be regarded as perma-

nent. Protestantism, though arriving late, was the reassertion of certain principles which are vital to Christianity. It cannot be wiped off the map. The clock cannot be turned back. Can anyone imagine a unity in which the vital principles of Protestantism found no place? I cannot.

Fourth. Amid the confusion of to-day there is a prominent thing which we call the Catholic Faith. It has survived the attacks of heresies, philosophies, persecutions and ridicule. Governments have changed, dynasties have risen and fallen, sects have come and gone, but the Catholic Faith survives.

Fifth. Underneath all our divisions to-day there is the permanent reality which we call the Christian life. It centres in the soul's relation to Christ. It is shared by Catholic and Protestant. It is known everywhere by its fruits.

These seem to me to be the permanent features of the Church's outward organization and inward life. Unity would combine all and forfeit none. Unity is constructive, not destructive; comprehensive, not compromising. I have asked if you could imagine unity without any of these permanent features. Try to imagine the invincible, irresistible power of the Church in which these features were united. When Catholicism and Protestantism are one; when Rome and St. Petersburg and Geneva and Canterbury combine, then the Church can shout triumphantly

"Christ for the world we sing.
The world to Christ we bring."

Each has what the other lacks. Each lacks what the other has. In union there is strength.

And unity must be worked out in a democracy. For the democracy is permanent. Caesarism in Church and State is doomed. The Church of the future cannot be an autocracy, nor a plutocracy, nor an aristocracy, but the home of the Christian democracy—the Church of the people, for the people, by the people, under Jesus Christ, their living God and Saviour.

CENSUS RESULTS

By Mr. F. W. Kingstone

I send you two tables (A. and B.), Table A. showing the religious preferences of the population of Toronto and Table B. showing by percentages the religious preferences of the six largest Canadian cities as compared with the similar percentages of the city of Belfast.

A feature of Table A. is the remarkable increase during the decade in the number of Anglicans in Toronto. This increase may be accounted for by the very large number of immigrants from England who during the same period settled in Toronto. Another feature of the same table is the very great increase which took place during the same period in the number of Jews in Toronto. There is, however, nothing peculiar to Toronto in such increases. Similar increases have oc-

curred during the same period in nearly all the large cities of Canada and of the Northern States of the Union. This increase was caused by the great immigration during the last 15 years from Russia, Austria and other countries in Eastern Europe combined with the fact that the Jews nearly always settle in the large growing cities rather than on farms or in small towns.

The outstanding feature of the statistics in Table B. is the very high percentage which the various Protestant bodies have, when combined, in the population of Toronto. This percentage is higher in the case of Toronto than it is in the case of any of the other Canadian cities in the table and very much higher than the similar percentage in the case of Belfast, a city which has been much before the public, as a stronghold of Protestants.

It is only fair to add that the report states that the figures given should not be used without reservation, to determine the religious affiliations of the population because the Jewish congregations include as members only the heads of families and the rules of many of the Protestant bodies are such that many persons who regard themselves as affiliated with these bodies are not included because they have not seen fit to fulfil the requirements of membership—while on the other hand the Roman Catholic Church (like the Protestant Episcopal Church) includes as members all persons baptized in to the Church and requires infants to be so baptized.

The statistics quoted are not of course given with a view to determine the religious affiliations of any particular city in the United States of America, but simply to show that the combined Protestant bodies have not in any city of the first class in the United States of America as high a percentage of the total population of such city as the same bodies have in the total population of Toronto.

TABLE A.

MEMORANDUM showing the numbers of the principal bodies in the city of Toronto in 1901 and 1911, with the increase in each body during the ten years and the ratios per cent. of the population which each body had in each of those years.

Religious Body	1901	1911	Increase in ten years		Number per cent. of population	
			Absolute	Per cent.	1901	1911
Anglicans	82,466	120,405	37,939	46.0	30.0	31.9
Presbyterians	41,639	75,735	34,096	81.8	28.0	30.0
Methodists	48,278	73,281	25,003	51.7	23.2	18.4
Roman Catholics	28,994	46,368	17,374	59.9	13.9	12.3
Baptists	11,896	20,681	8,785	73.8	5.7	5.5
Jews	3,083	18,143	15,060	488.4	1.5	4.8
Congregationalists	3,658	3,744	86	2.3	1.8	1.0
All Others	8,084	18,181	10,097	124.8	3.9	5.1
TOTAL	208,040	376,538	168,498	80.9	100.	100.

NOTE:—The figures 80.9 at the foot of the fourth column have nothing to do with the figures above them in the same column, but state the percentage of the increase of the population of Toronto during the decade.

TABLE B.

RELIGIOUS preferences of the people of the six largest Canadian cities and in Belfast, Ireland, as shown by the percentage of the population of each city which each of the principal religious bodies had in such city.

Name of Religious Body	Montreal		Toronto		Winnipeg	Van-couver	Ottawa	Hamilton	Belfast
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
Anglicans	8.1	31.9	23.0	26.2	17.3	27.8	30.5	30.5	30.5
Presbyterians	5.0	20.0	22.3	26.3	14.7	20.9	33.7	33.7	33.7
Methodists	2.0	19.4	11.3	14.9	8.8	21.1	6.2	6.2	6.2
Baptists	0.6	5.5	3.7	6.0	2.3	6.0	0.9	0.9	0.9
Congregationalists	0.9	1.0	1.5	1.0	0.7	0.9	1.3	1.3	1.3
Percentage of the aggregate of numerous smaller Protestant bodies	1.3	3.4	4.2	2.0	3.2	3.5	2.4	2.4	2.4
Total percentage of the various Protestant bodies taken together	17.3	81.2	66.0	76.4	47.0	80.3	75.0	75.0	75.0
Roman Catholics	75.6	12.3	14.5	10.2	49.6	15.9	24.1	24.1	24.1
Jews	5.8	4.8	6.5	0.9	2.0	2.0	0.3	0.3	0.3
All Others	1.3	1.7	13.0	12.5	1.4	1.9	0.9	0.9	0.9
TOTAL	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

"From first to last at the World's Missionary Conference, one was conscious that an almost passionate desire for corporate unity was the dominating note of most of the speeches from representatives of 120 different Christian denominations face to face on the Mission field with tremendous forces, which could never be overcome except by a united Christendom."

MISSIONS, MONEY, MEN, METHODS

TO unite the forces of Christendom and to drive them with irresistible impact against the mass of heathendom," is one of the memorable sentences from Dr. L. N. Tucker's address at the Laymen's Missionary banquet last Friday night in St. James' Parish House, Toronto. About 300 men sat down and later on, when Dr. Tucker started to talk about missionary things in his brisk, unconventional way, they sat up. He said that he had no necessity to play on the ordinary motives for missionary activity before such an audience of representative men. Obedience was a strong motive. The great commission was given no less than five times in the Holy Scriptures. Loyalty to the Church and its principles was often urged. But often while we are debating the nature and object of the Church, we are losing the opportunity to do the Church's work. Gratitude is another motive. Christ has done so much for us and our all of work and wealth is little enough in payment.

Benevolence is sometimes put forward as a reason. The benefits of Christian civilization are so manifold that we should be selfish to withhold them. But to men who admitted the strength and play of all these motives there is one compelling motive. It is this: Christ has bade us do a possible thing. The stupendous task is possible because the Lord is with us. "Lo I am with you always, even to the end of the world." Christ's company means power. "All authority is given unto me, go ye therefore." The Student Volunteer Movement adopted years ago the watchwords, "The Evangelization of the World in this Generation," and "We can if we will." The Laymen's Missionary Movement changed that and said, "We can and we will." 40,000 missionaries could accomplish the task of evangelizing 60 millions. But the scheme is not accomplished even if 40,000 men could be put out tomorrow. There is the evangelistic, pastoral training work to be done. To plant an indigenous church is the aim and only insurance for the future. Public opinion must be aroused to such a point, not only that it will send out, but also sustain such a force. It took 300 years of work in the Roman Empire to produce Constantine. We cannot expect results in a day.

The whole effort requires the most careful guidance and planning. You cannot build a Dreadnought by simply assembling masses of iron and steel. Before the million parts can be fitted there must be the master mind of the naval architect and the skill of the trained workman. The Edinburgh Conference a few years ago was with such a purpose. Unity is the essential of success in missionary as in all other effort. The overlapping must be stopped. This tug-of-war between rival missionary societies must cease. It neutralizes half the efforts of Christendom. The Conference sought to bring together all the 200 societies in Europe and America. Only representatives were there, so it was really a Congress, not a Conference. Churchmen as high as the steeple were there with the "Friends," the Quakers, whose silence is a sacrament. Everyone spoke his mind. No man wore a muzzle. But such was the unifying influence of a great aim, that all differences were lost in the one great common object, the extension of the Kingdom of Christ.

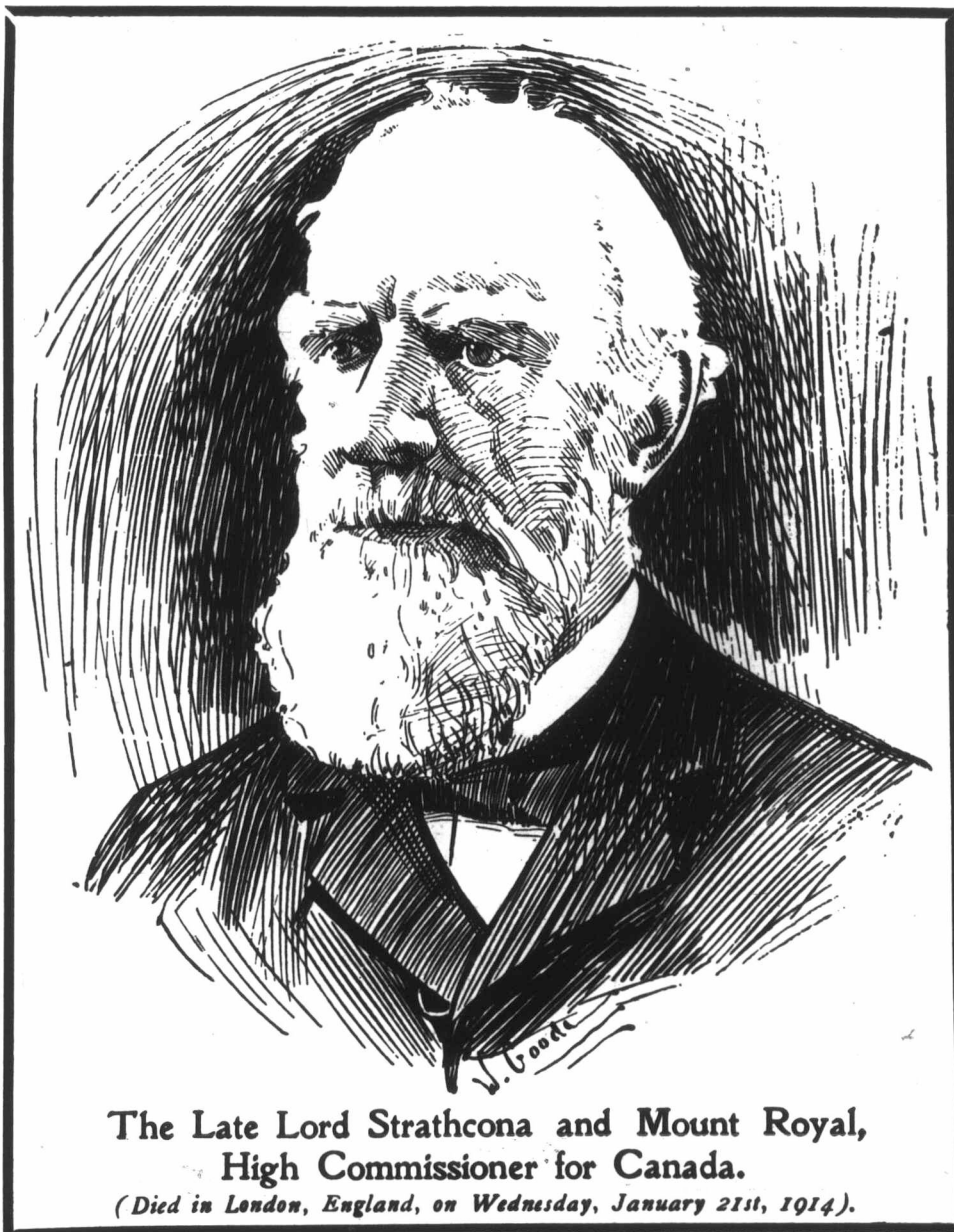
We must bring together the Home and Foreign Workers. The Home workers must understand the critical need of the field, the utter inadequacy of men and money for the work. The Foreign workers must be brought to understand how tight some of our purse strings are held. The M.S.C.C. Board is between two fires and has a difficult task. A real living Church would embarrass its board with offers of money and men. Both Dr. Crawford and Dr. Westgate have said that the miracle of Uganda can be repeated in German and British East Africa, if the men and means are provided.

We must bring together the native forces and missionary forces in the field. Our missionaries must understand that their part of God's blessing is only temporary. It will be a proud day for us when native churches can entirely manage their own affairs. Some men seem to think that the

European has an especial hold on the Gospel, and that they are the final arbiters in all its matters. You might imagine that Christ had been crucified in Trafalgar Square or near the Monument, to observe their attitude. But such is absolutely foreign to the universal spirit of Christianity.

Such a merger would increase tenfold the force of our present missionary resources. Such was the aim of the Edinburgh Conference and such is the aim of the Continuation Committee of that Conference. Dr. Tucker concluded with an interesting resumé of the Conference and the meeting at Durham of the Continuation Committee.

Mr. R. W. Allin, Field Secretary of M.S.C.C., spoke before Dr. Tucker on the Home Mission Field. In a forcible way he presented facts and figures which ought to make Canadians think and act. Quoting from the Immigration Report, he shows that in the last 13 years we have received 2,871,665 immigrants. Our population has been increased 50 per cent. by this influx. A signifi-



The Late Lord Strathcona and Mount Royal,
High Commissioner for Canada.
(Died in London, England, on Wednesday, January 21st, 1914).

cant thing is the change in the sources. Twenty-five years ago we were getting the sturdy northern races of Europe. To-day Southern Europe supplies the largest part. The last 13 years show 401,223 from Southern Europe and the lowest races of Europe, but only 143,504 from the best sources. In addition to this there is the Asiatic immigration. Dr. Murray, President of the University of Saskatchewan, citing the fact of 18 murders being committed in a few weeks in a foreign settlement not far from Saskatoon, said:—"In the task of making the West, the East must play its part." Bishop Brent, in speaking of his experience in the steerage of an Atlantic liner, said:—"The Southern European was filthy and loutish. The Jap is a man far his superior in decency and fitness." We must realize the result of this element on the national character. Winnipeg is 20 per cent. foreign, Regina 17 per cent., Montreal 15 per cent., Toronto 12 per cent. One-fifth of British Columbia's population is foreign. We have conditions at our doors clamouring for treatment. The L.M.M. must notice them. Mr. Allin also drew attention to the city trend of population. The cities control the wealth in circulation. They are the educational centres, so the young people seeking education have to live in the city atmosphere. It is the Press centre, the social centre, the political

and religious centre. We as men must answer the challenge of the city. The unchurched are a peril, not only to themselves, but to our national life. He said he hoped that the L.M.M. would take cognizance of these things, because man's being was a unity. His social condition affected spiritual results.

Bishop Sweeny, in moving a vote of thanks, said that the diocese of Toronto was now giving more than one-third of all the missionary offerings of the Canadian Church, but that still they were put down as not equalling their apportionment, because such large gifts were designated. He hoped something would be done by the M.S.C.C. Board to acknowledge such gifts.

WINDOWS

A Column of Illustrations

A HELPFUL MAN.

Walking through a country churchyard last week. I saw the most delightful epitaph I ever remember. It was simply this: "George Philip Tyson. Died October 7, 1871. He was a helpful man." This is the only epitaph in the world I ever envied, and if I thought that, after I am gone, you could put it on my grave, I should die a happy man.

"GODS WILL—MY WILL."

A little while before a well-known clergyman passed away recently, a friend stooped over him and told him that there was no hope of his recovering. He looked up serenely and said:—"If it is God's will, then it is my will." What a mass of troubles would cease to worry us if we said (and felt): "If it is God's will, then it is my will." It is because we will not accept God's decisions and submit to His discipline, that we are miserable and dissatisfied. Yet in His will is our peace.

STOP BEFORE YOU BEGIN!

A father was looking over London Bridge, smoking a cigar, when suddenly he took it out of his mouth and flung it into the river. His little boy, who was with him at the time, said, "Father, why did you fling your cigar into the river?" "Because it burnt me," was the reply; "wouldn't you?" "No, I wouldn't." "You wouldn't? Why wouldn't you?" "I would fling it away before it burnt me." Sensible boy! The best place to stop in an evil course is to stop before you begin.

TURN FROM THESE VANITIES.

In America you can't get the cheap halfpenny tramcar rides that are to be had in England, but once you have paid your five cents you can go practically anywhere. For posted up inside the cars you will see a little notice, "Get a transfer," and the conductor, if you ask him, will give you a transfer ticket, by which you can exchange from one car to another. Possibly some of you boys and girls have got into evil ways. Well, "get a transfer." If you have begun to serve self, get a transfer and begin to serve Christ now.

LEAVING GOD OUT OF THE QUESTION.

A business man, recalling the many occasions when prayer had been a blessing to him, said: "I shall never forget a spot in the street near my office where, when carrying an unusually heavy load of anxiety, and considering means and methods of deliverance, the thought came to me, 'But you are leaving God out of the question.' At that moment the upward look of the soul dispelled the cloud and presaged speedy deliverance." Ah, how often we "leave God out of the question," just when we need Him most! "Oh, what peace we often forfeit! Oh, what needless pain we bear. Just because we do not carry Everything to God in prayer!" Merely to tell God our troubles is to lighten them.

AFTER SORROW COMES JOY.

It is often through sorrow that the greatest blessings come to us. A story is told of a man whose home and mill, all that he had in the world, were swept away by floods. But as he stood on

the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him had made him rich. "Sorrow strips off loved possessions, but reveals the treasures of the love of God." God has a purpose in his dealings, and although it may not be clear to us, if we have faith and trust in Him, we shall see that "all things work together for good to them that love God."

Brotherhood St. Andrew

THE NINETEENTH DOMINION CONVENTION OF THE BROTHERHOOD OF ST. ANDREW IN CANADA.

It is ten years since the Dominion Convention of the Brotherhood of St. Andrew met in Winnipeg, and now again arrangements are under way to give the Brotherhood a warm and well-organized welcome next September, when the Dominion Convention is invited to meet again in the growing city of Winnipeg. With the cordial approval of the Primate of Canada, who is a hearty supporter of the Brotherhood, the date for the Convention has been set for September 24th to 27th, 1914. This date is calculated to catch some of the foremost of our spiritual leaders, both among the clergy and the laity, as they return from Vancouver, where the General Synod is to hold its triennial meeting next September. At its meeting on January 6th the Winnipeg Assembly of the Brotherhood held a most interesting meeting of organization, and considered itself very fortunate in securing as its Convention Secretary, W. A. Cowperthwaite, formerly a Dominion Council member for New Brunswick, now of Winnipeg.

The "personnel" of the Convention Committees is thoroughly representative of the Winnipeg Chapters, and there is every prospect of successful work on behalf of the Convention. The Field Secretary for the West, F. A. Williams, is working vigorously to arouse interest in the Convention, as well as in the routine work of the Brotherhood.

The past month has witnessed quite a number of revivals in the senior ranks and already the list of new and probationary chapters bids fair to eclipse that of last year. No particular diocese is more favoured in this respect than another, but the progress seems to be well distributed throughout the country. Among the newly revived chapters are to be found St. Barnabas', Victoria, B.C.; St. Alban's, Kenora, Ont.; Trinity, Brockville; St. John's, Port Arthur; and St. Stephen's, Swift Current, Sask. A probationary senior chapter has been formed in St. Alban's Church, Montreal, and it is hoped that the new chapter will be a great source of strength to the work of the church there. New chapters have been chartered in St. Mary's, Russell, Ontario and in St. Paul's, Osgoode, Ontario, both in the diocese of Ottawa. A new charter has been issued to St. Martin's, Calgary. This is a Mission under the Rev. J. W. Thomson, who already has chapters at work in the other Mission churches in his charge. The assistant secretary, Mr. Stenhouse, has recently visited a number of towns in Eastern Ontario on the main line of the Grand Trunk Railway. Many gratifying reports of the work were received and considerable progress was made in encouraging the formation of new chapters. The general secretary, Mr. Birmingham, has been in Western Ontario working up the district in preparation for the Windsor Conference, February 13-15. Preliminary visits have been made to London, Hamilton, Windsor and Chatham. Some of these places will be visited again before the conference and a number of other cities and towns will also receive attention. A meeting of the executive committee was held at the head office on Monday, January 5th, and many matters of importance were discussed. It is planned to have a meeting of the Dominion Council on Monday, January 26th. Among the exceptional subscriptions which have recently been received for the Extension Fund are two, both of which were from Western Canada. One is for \$200 and the other for \$120. This makes the total for Western Canada well advanced for this time of the year. One very gratifying contribution is that received from the Mission Board of St. Paul's Church, Toronto, for \$200. This grant has been made for the work of the Western travelling secretary, which is felt to be truly missionary in its character. The Local Council of Toronto are planning for a big meeting to discuss the question of greater support from the individual Brotherhood man in Toronto, towards the Extension Fund. Many chapters are planning

now for their annual Lenten services. The Montreal men have already engaged their room for this series of meetings which they have been carrying on so successfully each year.

The Churchwoman

TORONTO.—DEACONESS HOUSE.—At the January meeting of the Church of England Deaconess and Missionary Training House, the Head Deaconess read her report, in which the spirit of Christmas seemed to be the dominant note. Most of the students had been on vacation, but those at home had been kept busy with Relief and Nursing Work. Owing to the prevalent depression in trade and consequent lack of employment, many families are suffering extreme want and privation. In the Medical Department the nurse in charge reported 18 Obstetrical cases attended in the previous two months, entailing 220 visits. Total number of medical visits, 281. Eleven clinics had been held in the Dispensary, 76 patients attending the same; and seven operations in the District and 7 in the Dispensary.

One rather interesting event was a Baby Party, which was held for babies of six months and under. Of the 37 invited, 23 responded to the invitation, and came dressed in their best, bringing their mothers with them. The mothers were entertained to tea, followed by music and recitations. On leaving, each baby received a small present, such as woolly jackets, bonnets and booties, most of which were provided by kind friends of the Deaconess House. The Deaconess House Mothers' Meeting Tea was held on January 7th, and was attended by 63 mothers and 75 children. Miss Collins and the members of the Young Womens' Bible Class gave an excellent entertainment. "Santa" was, of course, busy distributing his gifts, for many of which the members of the congregation of St. Aidan's have to be thanked. Candies were the gift of one member of St. Anne's congregation, who feared that the little ones might suffer on hearing it announced that in response to an appeal made to a well-known firm Soup had been received instead of Candies! The Junior Associates of the House were accorded a large share of thanks. They worked initials upon towels (which had been given to the Deaconess House), thereby giving a touch of individuality to what would otherwise have been an insignificant present for the mothers. They also dressed dolls for the children and helped in various ways to make the treat successful.

A reception for Hospital Nurses was held on November 25th. About thirty nurses were present, representing four different hospitals. Mrs. L. A. Hamilton gave an interesting account of Prison Reform at Sleighton Farm, New York.

Miss Strangman, an English lady, has taken up the work at the Railway Station, following the resignation of Miss Peters. Miss Peters loved the work. One Sunday morning she brought nine extra guests to spend the day. Most of these were children, who were grateful for the rest and refreshment provided. A third trip to the station that day revealed a young woman, stranded, without money, her train leaving on Monday morning. Miss Peters again came to the rescue, cared for her during the night, and saw her off the next day. Miss Strangman has also been appointed to do work among business girls, a lady, who desires to be unknown, providing the necessary salary. Miss Strangman visits the girls in their boarding-houses, particularly trying to find out the sick and lonely ones. A comfortable room in the Deaconess House is at the disposal of these young women every evening for the purposes of rest and refreshment.

Some of the graduates of the House left last month. Miss Marsh is to live with Miss McCollum, 97 D'Arcy Street, the headquarters of the Down Town Association. She works in St. George's Parish. Miss Strickland is on the staff of St. Anne's Church. These two ladies, along with two others, Miss Florence Hamilton and Miss R. Peters, have been "set apart" as Deaconesses of the Church of England in Canada. Miss Hamilton has been accepted for work under her uncle, the Bishop of Mid-Japan. Miss Peters enters the General Hospital for full training on January 19th.

The great Student Volunteer Convention in Kansas City was not without its representatives from the Deaconess House. They were four in number, Miss Gould representing the Faculty, Mrs. Langford, Miss Hamilton and Miss Wibby the Student body.

GIRLS' FRIENDLY SOCIETY.—On January 23rd over 200 members of the G.F.S. sat down to a high tea in Holy Trinity schoolhouse. After this, they came together to hear reports of the "Lodge for the Girls" at 109 Pembroke Street. It has only been opened nine months, but has been self-supporting from the start, and has filled a

need in the lives of those for whom it was started. It will accommodate 37 boarders, and has been filled from the opening day, 176 transients having passed through the lodge. Other interesting details were furnished by the secretary, Miss Errett. The treasurer's statement showed that up to date \$7,317.05 had been received. Disbursements were \$6,827.77. Receipts from boarders had been \$4,069. Miss Chadwick, the superintendent, is enthusiastic in the work, and the success is greatly due to her splendid administration. Girls who are only boarders in the city use the lodge as a social gathering place. Mrs. Ashcroft, the president, told of 187 girls from the British Isles who came recommended to Toronto. Some 800 letters were written in this connection alone. The total number of G.F.S. branches in the city is 18. The cafeteria run by the society at the National Exhibition was a great success, and will be again undertaken this year. Mr. Agar acted as chairman, and a splendid programme of music and recitations was given. Rev. Ralph Brydges, secretary of the Anglican Social and Moral Reform Committee, gave a short address. An original musical sketch, "The Nations," arranged by Miss Bertha Gregory, and presented by St. Stephen's Branch, brought a most enjoyable evening to a close.

The regular monthly meeting of the Local Council of the G.F.S. was held on January 10, at the Lodge, Pembroke Street. Following the regular business an excellent paper on "Suggested Methods for Branch Work" was read. One of the valuable suggestions was that every branch should have a programme of the year's work clearly outlined. Any of the following subjects might be included in that programme:—Basket making, practical household talks, simple nursing, cooking, art lectures and classes in Parliamentary law thus assuring properly-conducted business meetings. Physical culture classes, including folk dances, etc., were also suggested. The spiritual side of the girls' life was not to be neglected and a special evening for devotion must also be included in the programme. The appropriation of funds for the stipend of the organizing secretary was next voted on. The Central Council considered that \$300 was Toronto's share of the amount needed. A motion that the \$300 be taken from the funds forthcoming at the Exhibition cafeteria was carried. Arrangements were made for a members' supper and conference to be held at Holy Trinity schoolhouse, January 23. Supper will be served at 6.30 and a special programme has been planned for the evening. The programme committee met Wednesday evening, January 14, at the Lodge. After the meeting adjourned, the social hour ensued.

MOTHERS' UNION.—The annual meeting of this society took place January 21st at St. James' parish house. The chair was taken by Mrs. H. T. Machell. Following an address by the president, the secretary's report of work done during the year was read and reports from the branches of St. James', St. Peter's—Church of the Redeemer—St. Michael and All Angels', Wychwood and St. Peter's, Cobourg, all showing increasing interest. The officers for the coming year are:—President, Mrs. H. T. Machell; treasurer, Mrs. Ernest Heaton; recording secretary, Mrs. Grover; librarian, Mrs. G. A. Woods; secretary, Mrs. Wallis. Much regret was felt that Mrs. Ogden Jones' term of office as treasurer and Mrs. W. H. Hargraft's, recording secretary, had expired and a vote of thanks was accorded them for their valuable work. It was decided to affiliate with the National Council of Women. New branches have been formed at Hespeler and Sarnia. After the meeting a service was held in the Cathedral and a most helpful address given by the Rev. Canon Plumtre. Subject: "The problem of Religious Education." A large number were present and 8 new members were enrolled.

LENNOXVILLE.—The annual meeting of the Quebec Diocesan W.A. will be held here on February 17th and 18th.

OTTAWA.—The January board meeting was held in the evening at Lauder Hall, thus enabling the Girls' branches to be well represented. In spite of the bitter cold the turnout was splendid. Prayers were read by the rector of the Cathedral. The chief features of the evening were (1) the dividing of the Extra-Cent-a-Day money between the Piegan Reserve (Alberta) and Rock Bay Hospital (Vancouver Island). (2) The exhibiting of the brass plate for the font at Plantaganet (Ottawa Diocese) for the Babies' Branches; and of a very handsome silver Communion service, given by a member of the Cathedral W.A. (designation yet unknown). (3) A legacy of \$50, left by Miss Florence Greene (one time ardent and devoted Literature Secretary of the diocese), was disposed of as follows: Three W.A. members from three deaneries outside the

Deanery of Ottawa be chosen to attend the nearest summer school, with the understanding that they carry on study classes in their parishes or wherever an opening occurs. If this proves satisfactory, the remaining sum will be devoted to the same purpose next year. (4) Two lectures are to be held, the first on January 22nd on "London," by Canon Kittson, and the second on February 19th on "From Coast to Coast," by Mr. W. J. Topley. The proceeds will go towards the Travelling Fund. (5) Miss Rosa Whiteaves read a paper on "Foreigners in Our Midst," Jews, Chinese, Hungarians, Greeks, Mohammedans, Russians, and most especially the Poles. These poor people, with their ignorance of our customs, uncomplainingly labour amidst most uncomfortable conditions, with no desire for improvement. Miss Whiteaves has been working among them for a year, and so understands and sympathizes. She is most anxious the Church should respond to the call and at least raise these people to the level of intelligent citizenship. She assures us of a welcome, for one and all say, "Why have you never come before?" The greatest number are in St. Luke's parish, so the rector, the Rev. W. A. Read, with his assistant, Rev. C. L. Bilkey, and the neighbouring clergyman, Rev. E. A. Anderson, and the Rev. J. M. Snowden, of St. George's, have formed themselves into a committee, with three W.A. members (Miss Whiteaves being one), to see about the starting of a settlement house. This paper, which put matters very clearly, has aroused deep interest, and cannot be overlooked, for the need is at our doors.

Church News

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.

PREFERMENTS AND APPOINTMENTS

BRUCE, Rev. T. L., rector of All Saints', Calgary, to be assistant at St. John's Church, Ottawa (Diocese of Ottawa).

MEEK, Rev. H. A., incumbent of Shanty Bay, to be incumbent of West Mono (Diocese of Toronto).

PERRY, Rev. R. J. W., incumbent of East Mono, to be incumbent of Innisfail (Diocese of Toronto).

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—This year, as usual, a special series of lectures will be given at the Institute every Thursday evening in Lent.

ST. MATTHIAS'.—The annual reports of this church show for the last year total income \$5,831. Total contributions for Missions and outside objects, \$529. Tenders for the new church have been received and the congregation voted to secure contractor and proceed to erect a portion of the church this spring. The church is to be of red brick. It will cost in the neighbourhood of \$40,000 and will seat about 800. Every society in the church reported progress, the Sunday School especially showing an increase, with a total enrolment of 610. There are 26 teachers in the main school and Bible Class, 12 of whom are male teachers. There are in addition three teachers in the primary department. The Brotherhood of St. Andrew has a membership of 18, and the Girls' Auxiliary of 34. Forty-five were confirmed during the year, having been prepared by the rector, Rev. T. H. Perry.

ST. GEORGE'S.—The total receipts for the year are \$4,287, with an expenditure of \$4,174.

It was decided to place the matter of repairing the Little Dutch Church in the hands of the vestry for action during the year. It was also decided to have the exterior of the church painted.

ST. PAUL'S.—The seventeenth annual report of the rector, Archdeacon Armitage, showed \$16,903 total receipts, and missionary offerings, \$3,904. Two hundred dollars was set aside for the purpose of providing vocal training for boys and girls with promising voices. A large number of ladies were present, many of them exercising their privilege of voting for the first time. The question of the introduction of a surplice choir was again brought up, and a resolution moved to have the same adopted at Easter. After

considerable discussion the resolution was defeated.

ST. PAUL'S.—At both services, January 18th, reference was made to the recent "Cobequid" disaster, and thanksgiving offered for the providential rescue of the lives of those on board. Although no formal thanksgiving service was arranged, the rector, in response to request, had thanksgiving hymns sung and thanksgiving offered in prayer, it being most fitting, as the Archdeacon mentioned, that public thanksgiving should be made on such an occasion. "We are ready," he said, "in the dark hour of need to cry unto God for deliverance, but how often are we slow and backward in returning thanks when God in His love and mercy delivers?"

TRINITY.—The total receipts for the past year were \$3,627.93, and the expenditure \$3,573.96. The matter of the supplying a curate was left with the incoming vestry to decide.

ST. MARK'S.—The total receipts for the year were \$4,186, and expenditures \$4,136.

ALL SAINTS' CATHEDRAL.—The annual report shows total receipts for the year as \$14,961, and expenditures as \$14,874. For special missionary objects the congregation gave \$1,900. The Sunday School, with 212 scholars and 30 teachers, gave \$125 for missions. The Congregational Bible Class on Wednesday evenings has an attendance of over one hundred. In the Dean's message he dwelt upon the need for a home for cathedral activities, close to the cathedral itself. "The most imperative of our needs," said he, "is a cathedral hall, a fitting memorial to former Deans." He also urged the need of an increase in the clerical staff by the addition of "one more young and earnest priest," a need which can be perfectly met by a more general use of the envelopes by the members of the congregation. He announced that very shortly the cathedral will be enriched by two gifts—a chancel rail, presented by Captain and Mrs. DeCarteret, and choir stalls, the gift of a lady who desires that her name be withheld. By All Saints' Day the Bishop's throne will be in place.

The Cathedral Building Account shows the total cost to have been \$216,662. The liabilities amount to \$48,000. The cathedral congregation paid \$1,000 interest on the debt.

DARTMOUTH.—CHRIST CHURCH.—The work for the past year has been encouraging. While the statement issued to the congregation for the year shows a balance of \$593, there is an overdraft note at the bank for \$1,175, leaving an amount due of \$581. The various reports were favourable, and the outlook for 1914 is bright.

Next year is the centenary year of the parish, and a committee was authorized to be appointed by the rector to arrange for a suitable celebration. This parish has just raised \$1,000 towards wiping off its floating debt.

ANNAPOLIS ROYAL.—The Mission band sent \$50 to Dr. Archer's hospital at Ranaghat. The W.A. paid its pledge of \$25 and sent a box with \$40 to a clergyman recommended by the Bishop. Rev. Rural Dean How was presented with about \$50 on Christmas Day.

FREDERICTON.

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

McADAM.—The rectory debt has been reduced to \$500 by the Senior W.A. giving \$175 and the Junior, \$42. The rector and Mrs. Fenton recently received a letter of appreciation from the parishioners enclosing \$36.

QUEBEC.

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

QUEBEC.—TRINITY.—At a meeting held in the schoolhouse here on January 14th it was decided to organize a branch of the Church Unity League in Quebec. The Rev. Herbert Symonds, vicar of Christ Church Cathedral, Montreal, President of the League for all Canada, briefly outlined the history of the movement. The officers of the Quebec Branch were elected as follows: President, Mr. W. G. Hinds; Vice-Presidents, Messrs. W. C. Scott and Edwin Pope; Secretary-Treasurer, Rev. A. R. Beverley. Committee—Messrs. J. C. Sutherland, W. H. Wiggs, A. Veasey.

ST. MATTHEW'S.—The many friends of the Rev. A. R. Kelley, of St. Matthew's, will regret to learn of the sad death of his sister at Toronto, who was a member of the Sisterhood of St. John

the Divine. She was greatly beloved by all who knew her and had cause to admire her devotion and many excellent qualities.

ENTRY ISLAND, M.I.—ALL SAINTS'.—Hitherto the hardy fisherfolk on this lonesome isle, isolated most of the winter, even from their neighbouring islands, have been wont to worship in a school-like building, compared locally to a lobster factory. This fall, however, with lumber donated, freely transported, much labour gratuitously given, and the subscriptions of our friends at Amherst, there has been added a dignified tower, in which now hangs the old English bell from Amherst. Two good vestries have also been provided at its base, thereby making further seating accommodation in the church possible, and supplying a much-felt need for the increasing population. The church, dedicated to All Saints, standing on high ground over the Point, where the fishing boats are beached, now lends quite a feature to the landscape, and is a landmark from many miles for passing vessels, a reminder surely to all of the Presence of their Creator and Preserver; bidding them to lift up their hearts and minds from earth to heaven; and cast their care on Him whose Cross surmounts the upward pointing shaft. Nor has the interior of this neat little fisherman's church been neglected. A new Holy Table has taken the place of the crate-like box which did duty formerly for its holy purpose as well as being a convenient receptacle for various bric-a-brac. We are lacking a "decent carpet of silk," according to Canon, to cover the Holy Table at All Saints, Entry Island.

SHIGAWAKE.—ST. PAUL'S.—As a result of the efforts of the Ladies' Guild in Shigawake, and the Girls' Friendly Society, this church has had its debt greatly reduced, and presents a much more churchly appearance. The windows in the nave have all been covered with Vitropane, two new hymn boards have been placed in the church and a very fine brass desk for the Communion Table has been obtained. The Brotherhood of Saint Andrew have, with the co-operation of the incumbent, started a Reading-and-Social Club, which meets in the Parish Hall every week, at which an hour is devoted to reading, after which a social time is spent, which is much enjoyed by the many people here.

MONTREAL.

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

MONTREAL.—ST. THOMAS'.—A very successful Festival was held in the Parish Hall, January 23rd. Over 500 were present. The most striking feature was the system and order maintained throughout the evening, all being carefully pre-arranged by the Superintendent and faithful band of thirty-six teachers and officers. 136 children of the Junior classes sat down at first and the remainder later. Later, an enjoyable programme was provided by the different classes. The School has contributed \$136 to missions. The rector, Canon Renaud, presented certificates to four young ladies of Junior Bible Class, who passed the Sunday School examinations. The Boy Scouts gave a picturesque camp scene at the close.

OTTAWA.

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

OTTAWA.—ST. JOHN'S.—Rev. T. L. Bruce has been appointed as assistant to the Rev. J. F. Gorman, the rector of this parish.

TORONTO.

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

TORONTO.—ALL SAINTS'.—On Wednesday evening of last week a special musical service was held, at which the Cantata, "The Message of the Angels," by William Reed (of Quebec), together with a selection of anthems and carols by Noble, Chadwick, Dykes and Gounod, were given by the choir of the church. The Rev. Prof. Cotton (in the absence of the rector) conducted the service and gave an address, and the music was under the direction of the organist, Mr. W. E. Fairclough.

ST. STEPHEN'S.—On 19th inst. a successful meeting of the Men's Club was held in the club-room. A large number of members were present.

The event of the evening took place when Mr. Alex. Fraser, LL.D., Litt. D., F.S.A., Ontario Archivist, spoke on "Early Ontario History." The members of the Club are to be congratulated on having a lecture from such a distinguished gentleman.

TRINITY COLLEGE.—A special convocation was held here on January 21st for the purpose of conferring D.D., *jure dignitatis*, on two graduates, the Right Rev. Frederick Bingham Howden, newly-appointed Bishop of New Mexico, and the Very Rev. George Lothrop Starr, of St. George's Cathedral, Kingston, Dean of the Diocese of Ontario.

Bishop Howden was presented to the Vice-Chancellor by Rev. Dr. Boyle, Dean of Divinity, who said that Bishop Howden was the sixth graduate of Trinity University to attain to the rank of Bishop. He had graduated in the year 1891, and afterwards attended the General Theological Seminary in New York. The Bishop was born in the United States, but came to Trinity University for his course in divinity.

Rev. George L. Starr was presented by Bishop Sweeny, who spoke in high terms of the ability of the Dean, who had refused many better offers to remain with the cathedral congregation in Kingston. B.D., in course, was conferred (in absentia) on Rev. John Charles Hiller Mockridge, of New York, and Rev. John Henry Dixon, of Ottawa. Rev. P. F. Baldwin, of Emmanuel College, Cambridge University, was granted the degree of Licentiate of Theology.

After the convocation the Provost held a reception in his rooms in honour of the Bishop and Dean.

WYCLIFFE COLLEGE.—Rev. A. Perry Park, B.A., is to go out to India this year as Y.M.C.A. secretary.



Rev. A. Perry Park, B.A.

He will do work similar to Rev. L. A. Dixon, who is now at Travancore engaged in Christian work among the students. Mr. Park took his Arts degree at the University of Toronto, and is at present concluding his theological course at this college. On Jan. 25th, no, doubt, under the influence of Dr. John R. Mott's visit to the University, the student members of the Y.M.C.A. subscribed \$1,200 for his support for one year.

WYCLIFFE COLLEGE.—The Annual Oratorical Contest of Wycliffe College was held in Wycliffe Convocation Hall on January 13th. Four of the six contestants spoke on Canada and things Canadian.

The Judges, the Rev. G. F. Saywell, the Rev. H. W. K. Mowll and Mr. Cyril Carrie, despite their Imperialistic leanings, gave their decision in favour of Mr. J. H. Barnes, who had eloquently pleaded for the "Independence of Canada."

On Jan. 15th Principal and Mrs. O'Meara entertained the newly-formed Sociological Club of the Theological Colleges at their first meeting. Members from Trinity, Victoria, Knox and Wycliffe Colleges were present. The topic for discussion was the contribution of the Emigrant, the Country and the City to the Social Problem. W. F. Wallace, B.A., of Wycliffe College, is President.

PARKDALE.—**ST. MARK'S.**—On Jan. 25th this church kept its anniversary festival. The day was marked by services of both anniversary and missionary character, Sunday being the last day of the missionary campaign. The Bishop of Toronto preached at the morning service. He remarked that he had been their anniversary preacher many times. He congratulated the rector, Rev. W. L. Armitage, B.A., and the congregation on the splendid progress in evidence. The church is having a new organ built by Lye and Son, Toronto, and it is hoped that a new church will be erected in the near future. Prof. Hallam, of Wycliffe College, preached at the evening service on the claim of missions.

TULLAMORE.—**ST. MARY'S.**—A meeting in connection with the Laymen's Missionary Movement was held by the men of this church in the church hall on January 20th. The hall had been decorated by the young people and a supper provided by the ladies of the W.A. Owing to the severe weather the attendance was small. Inspiring addresses were given by Mr. D. M. Rose, of Toronto, and Rev. A. Abraham, B.A., of Wycliffe College. The wardens, Mr. Reevely and Mr. Ledlow, also gave short addresses. The chair was occupied by Mr. Jos. Gray, M.A., of Wycliffe College. Great interest was manifested by the men present, and they hope to make it an annual affair.

NIAGARA.

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

HAMILTON.—**ST. PETER'S.**—The A.Y.P.A. held a missionary meeting, January 19th. Rev. J. W. Ten Eyck gave an interesting address on the life of David Livingstone in Africa. The address was illustrated by a large number of slides. The society have arranged a sleighing party on Jan. 26th.

ST. LUKE'S.—The Epiphany entertainments of the Sunday School were held on Jan. 13th. After tea was served by the committees of teachers, a programme of recitations and music followed. The good-will prevailing was evidenced by the many gifts from teachers to pupils and from pupils to teachers. Benjamin Walling, organist and librarian for many years past, was given a handsome bookcase by the teachers; the teachers of the primary class received books and a gold pendant cross, from their pupils, and the rector was given a valuable cane, several volumes of books and a purse of money. The scholars made gifts of toys for the children in missionary districts. Each pupil received a gift from the well-laden tree.

ST. CATHARINES.—**CHRIST CHURCH.**—On January 12th the new parish hall was opened by the Bishop of the diocese. Christ Church is the original parish church from which St. Thomas' sprang, but being on the West Hill, across the Canal, the main stream of the town's development left it behind. The old church has stood for more than 40 years. It is sadly in need of repairs, but it is hoped, a new church will soon be built. In the meantime the more urgent need for Sunday School and parish activities have been met by the new parish hall. It has been built on land donated by Dr. Merrit. It is a neat structure of grey Queenston stone, 35 x 45 feet, and cost \$7,000. It has seating capacity on the upper main floor for more than 200 people, and 100 more can be crowded in. The lower floor will seat 175. The basement contains the furnace room with library on one side and kitchen on the other at the rear. The floor above will be used as a gymnasium and for the Boy Scouts. The Bishop warmly congratulated the people on their accomplished task and Mr. H. C. West, the student in charge, on his labours. He hopes to ordain Mr. West to permanently look after the work. Dr. Merrit spoke of his confidence in the future of the parish. Mr. West gave a brief history of the building. Last July, the men of the parish, led by Rev. R. S. Mason, dug the foundation. \$4,000 were raised by mortgage, and \$3,000 had come from donations. In four months the Sunday School had grown from 50 to 185; a strong kindergarten had been organized, also a company of Boy Scouts; a club of girls had helped to purchase the chairs in the new hall. The Ladies' Aid had bought furniture. Rev. R. S. Mason, who is in charge of St. Thomas' Church, was chairman.

HURON.

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

BRANTFORD.—**ST. JUDE'S.**—The annual banquet of the A.Y.P.A. on Jan. 19th proved to be a great success. There was a very large attendance. After a programme, the usual toasts were moved in speeches which showed careful preparation by the young people.

OTTERVILLE.—**ST. JOHN'S.**—The Bishop visited this parish on Jan. 22nd and confirmed eight persons, who had been prepared by Rev. F. V. Vair, the rector. The Bishop preached a very forceful sermon to the large congregation present.

RUPERT'S LAND.

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

WINNIPEG.—The grants and apportionments committee of the diocese met on the 21st inst., and were delighted to find many encouraging features in the matter of the Home Mission Fund. It was expected that the effort to increase the stipends of the clergy to a minimum of \$1,000 would require a very substantial increase in the amount required to be provided from the central fund. It was found, however, that the individual parishes have taken up the scheme so enthusiastically, that the central fund will only require to provide about \$1,000 more to augment the grants to parishes and Missions than was needed last year. The

work of the general missionary, the Rev. W. H. H. Thomas in this connection, has met with a great deal of success.

SYNOD OFFICE.—The Executive Committee of the diocese met on Wednesday last. Perhaps the most important matter dealt with was the increase in the stipends of the married clergy. About 50 clergymen will benefit by the raising of the minimum salary to \$1,000 and by far the greater part of the increase comes from the parishes themselves. The amount required for Home Missions this year will be \$39,700, of which sum \$23,400 will be raised in the diocese by apportionments. The Rev. H. L. Roy was engaged to undertake special work in new districts, under the Archbishop, and to assist the general missionary. A most important resolution was introduced looking to some more effective oversight of the building of new churches and parish halls by individual parishes. The idea is to require complete information to be submitted to the Executive Committee before any steps are taken in the actual erection of buildings. The resolution was considered very carefully, and after certain modifications have been made will undoubtedly become law. The committee that has been investigating the matter of parish registers submitted a scheme whereby a very suitable book will be provided to meet the need. It was also decided to require Rural Deans to submit to the Archbishop detailed reports of their annual visits to each and every parish or Mission in their deaneries. The travelling expenses of the Rural Deans will be paid by the Synod.

A.Y.P.A.—During the season the various branches of the A.Y.P.A. in the city have arranged to visit one another. St. Margaret's branch entertained that of St. Alban's; Holy Trinity and St. Matthew's paid each other a visit; and other exchanges have been arranged. The plan has worked out very satisfactorily.

ST. STEPHEN'S.—The first anniversary of this church was held on January 22nd, when the Archbishop of Rupert's Land preached at the evening service. The church was crowded, there being about 250 people present. The Rev. H. A. B. Harrison is to be congratulated on the very rapid growth of the work in this new Mission.

MISSIONARY DELEGATION.—Dr. G. B. Archer, medical missionary in the M.S.C.C. Mission at Kangra will visit Winnipeg about the end of February.

BRANDON.—The new rector of St. Matthew's, the Rev. C. S. Quainton, has arrived from England, and has taken up his work in this parish.

GRISWOLD.—His Grace the Primate visited this parish a fortnight ago, and held a most important conference with a delegation from the Indian reserve, regarding the unwelcome invasion of the Romanists into the well-established work of the Church of England.

ROLAND.—**ST. JOHN'S.**—Rev. F. Halliwell, secretary of the Deanery, writes that the Ruridicanal Chapter of Dufferin met in this church January 12th and 13th. On Monday afternoon three able papers were read and discussed: "The Power, Duties and Opportunities of a Churchwarden," by Rev. F. Halliwell; "The Prophecy of the Hebrews as a Preparation for Christ," by Rev. R. Martin; "The Relation of the College to the Diocese," by Rev. J. Anderson.

At the evening service the Deanery sermon was preached by the Rev. F. Halliwell on Exod. 17:15.

After service at the Chapter meeting, a letter of regret was sent to Rev. F. B. Lys on his departure from the Deanery. A warm welcome was extended to the Rev. P. D. Locke, rector of Carman.

The subject of grants from the Home Mission Fund and grants to the same and Sunday School was discussed.

The next Deanery meeting will take place in St. John's Church, Carman, on May 6th, 1914.

SASKATCHEWAN.

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

EMMANUEL COLLEGE.—Application is now pending before the Dominion Parliament for an amendment to the act of the incorporation, which, if granted, will change the name, Emmanuel College, to the University of Emmanuel College. The only purpose was simply to retain the charter.

When Marquis of Lorne was at Prince Albert in 1883 and consented to the incorporation of Emmanuel College under an act of the Dominion Parliament, the jurisdiction of Bishop McLean, the first Bishop of Saskatchewan, extended over considerable territory, including all of what is

now Alberta, northern Saskatchewan and part of Manitoba.

The act of incorporation carried with it the right to found other colleges in connection with Emmanuel.

When this province was formed and the University of Saskatchewan was chartered the opinion prevailed that it abrogated all other charters and gave the university sole right to confer degrees.

Under the Dominion act granting incorporation, Emmanuel College has degree-conferring powers.

Principal Lloyd is reported to have said: "The natural thing is that the province should have this right for the university. Of course, we confer degrees in divinity, and, as this exception was made by the university when it incorporated, there has been no conflict, is not now, nor do I look for any."

"All we want to do is simply to retain the charter by changing the name to the University of Emmanuel College and work along the same as we have in the past."

"The university has treated us well, and there is not the least reason to change our plans."

"As far as we are concerned, the University of Saskatchewan will continue to confer degrees as usual."

"The Emmanuel College will continue to confer degrees in divinity, and that is all."

CALGARY.

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

SYNOD OFFICE.—The Bishop has recently sent out the following letter:—

There is an urgent need for the appointment of a clergyman for each of the following new Missions. No appointments, however, can be made till there is in sight a minimum stipend of about \$500 per annum, with allowances, to meet local effort: Hanna, Vulcan, Kinrossdale, Coal-dale, Big Hill and Black Diamond, Iron Springs, Nayton, West Red Deer District, Battle River. These Missions range in area from 250 to 750 square miles each. The urgent vacancy is on the Blood Reserve, 560 square miles. This is not a new Mission. It was once occupied, but it has been vacant for some time for lack of funds. A minimum stipend of \$800 per annum for three years, with an allowance of \$150, is urgently needed. I plead earnestly with any who can help us in this way, to do so, in order that each of these new and important Missions, with that on the Blood Reserve, may be filled as quickly as possible.

The Bishop has sent out an urgent appeal to the diocese regarding the Forward Movement, which was started a year ago. He says:—"At the quarterly meeting of the executive committee, a report from the committee on apportionments showed the Diocesan Home Mission Fund, as well as the General Purpose Fund, in such an unsatisfactory condition, notwithstanding any results so far reached by the Forward Movement of a year ago, that it is quite impossible, till more money is in sight:—(1) To increase the stipends of those missionary priests who have been for at least three years in the diocese to \$1,000 per annum, in accordance with the terms of a resolution adopted at the last meeting of Synod; (2) to open any of the nine new Missions now urgently needing to be filled, and to fill the important vacant Mission on the Blood Reserve; (3) to fill any existing vacancy with the exception of Taber, except the three for which Archdeacon Dewdney agrees to make arrangements by guaranteeing the expenses of the men, who will work under his immediate direction in country districts. The sums in sight from societies and all other sources for 1914 are about \$8,987. The total sum required for all purposes during 1914, including grants to old Missions, miscellaneous expenses, etc., is \$17,685. It was decided to try to raise in the diocese, during 1914, \$9,000 for diocesan needs, and for M.S.C.C. \$1,500. There is still a serious overdraft at the bank. Late as it is, and recalling the information given in my Pastoral of September 20th last, I earnestly ask any one who can do so, to send whatever may be possible towards the Forward Movement, and all to unite in sending up the sum asked for during 1914."

RURAL DEANERY.—The quarterly meeting of the Rural Deanery of Red Deer was held at St. Luke's Parish Hall on Jan. 14th and 15th. Archdeacon Dewdney presided.

The Wednesday afternoon session was devoted to the apportionments of the sums required of the Deanery, \$950 in all, and to the discussion of ways and means over the Deanery. In the

evening the work of laymen in the Church was discussed by a number of the delegates. Thursday morning was devoted to Holy Communion, an address by the Archdeacon on the need of self-sacrifice, and Bible study.

The generous offer of the Archdeacon that the Deanery hold its meetings at his residence in the future was gratefully accepted.

RED DEER.—ST. LUKE'S.—The annual vestry meeting of this parish was held January 12th, the rector, Rev. C. W. G. Moore, presiding.

The rector's address showed 23 members added through baptism, of which 16 were confirmed. Thirteen marriages were solemnized and seven funerals held. The most noteworthy event in the development of the Church's work had been the opening of their new Parish Hall building, last March, and the rector here commended those who had worked so hard to make this building an accomplished fact.

The following personal gifts had been made to the church during the past year: Four oak choir stalls, in loving memory of the late Mr. H. S. Stent; a stone font, the gift of the Junior W.A.; Office book for the Holy Table, and brass desk. Amongst gifts to the Parish Hall were: Crockery, etc., for the kitchen and piano for the hall. Messrs. J. A. Carswell and Edward Wilton were elected wardens.

The members of the church have a new use for the Parish Hall. After service on Sunday evenings, a social gathering for increasing interest in church work is held. Sacred solos, vocal and instrumental, in addition to hymns chosen to suit anyone present, are given, with a short address or suggestions that help in the religious and social well-being of the congregation.

MACKENZIE RIVER.

James R. Lucas, Bishop.

At a meeting of the Canadian Institute in Toronto, Rev. C. E. Whittaker of Herschel Island, lecturing on "Eskimos of the Mackenzie Delta," spoke appreciatively of the work done by Stefansson, but said that the explorer had made many statements with which he disagreed. Stefansson, he said, had looked at one aspect of the Eskimo life, but he was there for a different reason. Stefansson has said that the Eskimos possessed Christian and Buddhist virtues before the advent of missionaries, and that it was needless for them to labour amongst them. The lecturer showed photographs of Eskimos taken 16 years ago when he first went there, from which he said it was evident that the animal much more than the intellectual nature predominated among them. Photographs of some Christian Eskimos, taken two years ago, showed a great advance in the development of their intelligence. The Hudson Bay Company's factor at Fort McPherson, who had been there for 25 years, had stated, Mr. Whittaker said, that while the Eskimos were formerly immoral, thieving and given to lying, they were now truthful and upright.

NEW WESTMINSTER.

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

VANCOUVER.—ST. MARK'S HALL.—Principal Seager writes that the rumour regarding Archdeacon Davidson being required for work in the Theological Hall has no foundation. He writes "Archdeacon Davidson was not approached by me or anyone else in connection with The Hall either directly or indirectly as to a lectureship here. The report first appeared in the public press, from what source I do not know." As announced in the "Personal and General" column of our last issue, the Archdeacon has declined the offer of St. Paul's rectorship.

ALGOMA.

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

NOVAR.—ST. MARY'S.—On Saturday night, at half-past eleven o'clock, the Rev. L. Sinclair officiated at the burial service of Miss Norah West, who died early the same day of diphtheria. She was interred near her younger sister, Mabel, who died seven weeks ago of the same disease.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for, owing to increasing pressure on our space, preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is, of course, understood that we are not to be held responsible for the opinions of correspondents.

MODERN PREACHING.

Sir,—With reference to the letter of "Old Fashioned," in your number for January 8, while I am naturally in hearty sympathy with the principle he emphasizes, of preaching the message laid down in Holy Scripture on the great Festivals of our Church, yet I would venture to suggest to him the advisability of caution before basing any criticisms on reports in daily papers. I believe I know the church to which he referred, and I am assured by one who was present that the daily paper only reported a single part of the sermon, and did not include the reference to the Christmas Gift of the Lord Jesus Christ, which formed the substance. A similar error was seen the other day in the report of a lecture by Canon Howitt, in which it was said that he had predicted the return of our Lord in 1914. In reality Canon Howitt said nothing of the kind, as several who were present have borne witness. What he did say was something appreciably different, and not at all meriting the criticism which might well have been applied to the reported remark. In our efforts to bear witness to the truth of the Gospel and in our desire for its maintenance in our churches, we shall always do well to make sure, first of all, of what has been actually said.

Veritas.

PRECEDENCE AT OTTAWA.

Sir,—Since the appearance of my letter the State Dinner has been given and the guests were placed in the following order:—The Lieutenant-Governor of Ontario, the Lieutenant-Governor of Quebec, the Archbishop of Aqualeia, the Archbishop of Rupert's Land, Archbishop Gauthier and Archbishop Hamilton, the President of the Presbyterian Assembly and the President of the Methodist Conference. This is the order in which they sit at the head table. It may be observed that the Papal Alegate is only recognized by his title of Archbishop (*in partibus infidelium*, probably), and nothing is said of Excellency nor of Alegate; nevertheless, he is still recognized as the Primate of the whole Christian body in Canada; the others are placed according to seniority of position or priority in office. This has, no doubt, been a difficult question to settle to the satisfaction of everybody; and I know that the present arrangement was not made by the present occupants of Rideau Hall. In fact, the question was submitted to the Home Government; and there decided as we have it at the present time. May I express my humble opinion, that in a country where there is no Ecclesiastical Establishment there should be no State distinctions between those who may represent the divided communities of Christians; but each should come, as Judges of the Supreme Court do, as citizens or loyal subjects to pay their respects to, or receive honours from, the representative of his Majesty the King.

Henry Kittson.

LAYMEN AND CHRISTIAN UNITY.

Sir,—I cut the enclosed statement (under the above heading), by Sir Arthur Hirtzel, out of the "Weekly Times," and would be glad to have it appear in your paper.

Yours very truly,
Walter Gillespie.

Sir Arthur Hirtzel:—"People are asking what is the meaning and practical purpose of the recent remarkable awakening among laymen of zeal for the foreign mission work of the Church. I hold it to be just such a purpose as the Kikuyu Conference brings before us in concrete shape, that of insisting that in the foreign mission-field some basis of unity and co-operation shall be

found. This is the urgent need of the day, and it is not safe to wait for a lead from the general body of the clergy, whether of our own or of other denominations, in attempting to meet it. The clergy naturally tend to see the difficulties and differences in their acutest form, for they are theological experts, and it is their business. Now, experts are good servants, but bad masters. The broad general sense of the Christian community must have the last word. It is not for us laymen to build a tower of Babel of our own; but it is for us, by steady and united pressure, to keep this question of unity constantly to the front, and to insist that an answer to it shall be found. For if we do not, nobody else will. The Church, which has set the worst example of isolation in the mission-field—the Church of Rome—is that in which the laity count for least.

"It lies, I believe, with the laity—with much prayer and careful study under the guidance, but not the domination, of experts—to press this matter steadily but insistently forward, not forcing the pace, but never relaxing the pressure, towards its ultimate solution, and to examine the present proposals, critically, indeed, but with a firm determination that a solution shall be found which shall carry us forward towards that which is the ultimate goal of all of us, however widely we may differ."

"KIKUYU: A MISSIONARY CONFERENCE OF VAST POSSIBILITIES."

The Editor of The Canadian Churchman:—

Sir,—No doubt the above heading of my letter is perfectly true. But, alas, unless the subject is handled with the utmost care and delicacy by all parties concerned, these possibilities may be as disastrous to the cause of Christian unity, as it is yet possible they may be beneficial. It seems a great pity that the question so fraught with danger had not been left, as was so wisely done at the Edinburgh Conference, and subsequently by the Continuance Committee at the palace of the English Bishop, where the last meeting took place. It would be a great pity if the good work resulting from these meetings should be undone by hasty and inconsiderate action, and further disunity instead of unity be the result. The consideration shown for the susceptibilities and even prejudices of all parties concerned, was the remarkable feature of the wonderful meeting at Edinburgh, and led many to hope that the work was really of God. Our Saviour commanded His disciples, "Be ye wise as serpents, and harmless as doves." But it was neither wise nor harmless to throw the apple of discord into the Christian world's movement for unity, as was done at Kikuyu. It was both hasty and inconsiderate, especially after the example of the Edinburgh meeting, to do what it must have been known would grievously offend a very large body of Christian men and women in the Anglican Church throughout the world. And we can only pray that the wisdom of the Archbishops to whom it is referred may find a way out of the difficulty, which the grace of God will enable all Christian people to accept, without doing violence to their conscience or reason. Our only hope is in the Lord our God. And we have the promise, "The Lord will give strength unto His people: the Lord will bless His people with peace."

Toronto.

J. Maclean Ballard.

THE REFORMATION.

Sir,—"Never mind the facts, stick to names," is a piece of mediæval advice anent theological discussions. How "Historicus," or any one else, reading the history of the Elizabethan period can infer that "Reformation" had only one aspect, "anti-Papal," is surprising. Almost the whole time and energy of the Bishops and others in power was taken up in re-establishing the principles of the Edwardian Reformation period, as exemplified by the First Prayer Book and Ordinal, which had been upset by the publication of the Puritan (not then known by that name) version of 1552, and by the increasingly loud assertion of the "ever rebellious Puritan spirit," that even it, though in a lesser degree, was like the First Prayer Book, "papistical," "unscriptural," etc.

In which connection the Queen wrote to the Archbishop in 1564, "requiring him, that he should give strict orders, that all diversities and varieties, both among the clergy and the people, might be reformed and repressed." The Puritans even, as the Queen's secretary, Walsingham,

witnesses, "named themselves Reformers" (as also the 1661 Puritans did by inference), in which notion, I suppose, even "Historicus" will agree they needed reformation.

It seems to me that Bishop Sanderson, in the 1661 "Preface," defines the Reformation as a fact ensuing on the publication of the First Prayer Book in 1540. For he uses the words, "It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy"; which parallel and explain the meaning of the words, "Princes of blessed memory since the Reformation." That is, that since the first compiling of her Publick Liturgy, when the Reformation became "un fait accompli"; in the reigns of Princes of blessed memory since that time, there have been certain alterations made. These, the whole tenor of the preface and history show, were mainly caused by Puritan influences having so disturbed the "status quo" that the sundry varieties and diversities which the Puritans had brought into the church, had to be reformed and repressed. What the "ever rebellious" would have liked, can be seen in Baxter's Puritan "Reformation of the Liturgy."

Geo. Bousfield.

THE UNEMPLOYED.

Sir,—As there are so many men in the east end of the city who cannot get work, I shall be glad to assist them by acting as a channel through which householders and others can reach them if they have any work to be done about the premises such as sifting ashes or cleaning up cellars. If they will call up Trinity Rectory or send a post-card, I will undertake to supply them with men. Phone Main 6630. It will be an act of kindness if work of any kind can be given these men, for they do not ask for charity.

H. C. Dixon.

417 King Street, E., Toronto.

WHO WILL HELP?

Miss T. A. Connell, of the Church of England Deaconess and Missionary Training House acknowledges with many thanks the receipt of the following towards the Relief Fund:—Farmer Churchman, \$5; Mr. Hillyer Boyd, \$10; T. H. Saunders, Prospect, \$5; Anonymous, Wyoming, Ont., \$5; "Gender," \$10; Miss Brown, Hamilton, \$1; Mrs. W. Boyd, \$1; member of All Saints', Westboro, \$4; "For the Poor," H. L. Clark, \$2; "Through a Friend," Brockville, \$10; A Friend of Missions, Owen Sound, \$25; R. H. Anderson, 27 Prince Arthur Avenue, \$5; Mrs. M. M. Manley, Meaford, \$2. Total received to date, \$85.

Books and Bookmen

Works on the Holy Communion seem endless, and the latest is "The Holy Communion," by the Bishop of Sodor and Man (London, England: Longmans, Green and Co., 1s. 6d. net. Agents for Canada, The Renouf Publishing Co., Montreal). Dr. Denton Thompson intends this little book as a "Manual, Historical, Doctrinal and Devotional," and he has written it from what he calls the standpoint of "Central Churchmanship," from the point of view of one who, while accentuating essential truths desires to avoid the partial and even partisan views of extremists. A Church of England paper of one type has criticized the book very severely, and another paper of a different kind has given it a good deal of praise. It will be seen, therefore, that its "Central Churchmanship" has not found acceptance everywhere. We believe, however, that it will carry out the intention of the writer and provide for the average intelligent earnest communicant a helpful knowledge of the history, doctrine and spirit of our Communion Office. After 11 chapters dealing with several aspects of the history and doctrine of the Lord's Supper, there is an analysis of the Communion Office, with the Order from the Prayer Book on one page and helpful notes on the opposite page. The book is calculated to be of real value for the purpose for which it was intended, and ought to be particularly useful to the clergy in their preparation for Confirmation.

One of the supreme needs of the Christian is to realize and use the boundless possessions which are his in Christ. "The Wealth of the Christian

Life," by W. S. Bruce, D.D. (Robert Scott, 1s. net), is a small booklet devoted entirely to this enlarging theme. The treatment is not unworthy of the subject. Teachers and preachers will find within its small compass not a few apt illustrations from history and nature of spiritual truth.

"Grace and Virtue." By the Bishop of Durham (London and Toronto: Cassell and Co., Limited, 2s. 6d. net). A series of papers emphasizing both parts of the title, and showing what the New Testament teaches concerning them. It is written with all the grace and attractiveness of the Bishop's style. Its testimony to our Lord Jesus Christ is singularly fresh and helpful, while the teaching on virtue is equally illuminating and inspiring. Here is material for Lenten sermons as well as for ordinary teaching. Though small and unpretentious in appearance the book strikes us as being on a level with the best the Bishop has written. Long may his bow abide in strength to give us such instruction as this.

"Richard Weaver's Life Story." By the Rev. J. Paterson (London, England; Morgan and Scott, Limited, 1s. 6d.). A new edition of the life of one of the most remarkable working-men preachers of recent days. His gift as an evangelist was definite and striking, and the account of his life is a splendid testimony to the Gospel of the Grace of God.

"The Old Testament and Modern Criticism." By the Rev. A. C. Robinson (London, England: Luzac and Co., 2s. 6d. net). The Donnellan Lectures for 1912-13, six in number, covering the most outstanding features of present controversy on the Old Testament. Mr. Robinson is able to marshal his arguments in a clear and striking way, and they are eminently worthy of consideration by those who believe in the historical trustworthiness of the Old Testament. As a popular and yet scholarly presentation of the conservative position this book can be heartily recommended.

Our old friend, "The New Era," the monthly organ of the M.S.C.C., has changed its title and its appearance, for it has developed into "The Mission World," and is in every way improved in character, appearance and title. All members of our Church will naturally wish to make its acquaintance and become subscribers to it. The first number gives good promise of able editing and interesting information. It can be obtained at the office of the M.S.C.C., 159 Confederation Life Building, Toronto, at \$1 per year subscription, clergy 75 cents.

The Family

AUSTRALIAN SHEEP.

Australia now contains about ninety million sheep, and the annual value of the pastoral industry exceeds fifty million sterling. In view of this, it is interesting to turn to the origin of the merino sheep in New South Wales, where the pastoral pursuit had its origin. In 1803, Captain John MacArthur, who imported the first merinos to Australia, was on a visit to London, and he delivered an address before a meeting, over which Lord Hobart presided. "I consider it my duty," he said, "respectfully to represent to his Majesty's Ministers that I have found from an experience of many years, the climate of New South Wales peculiarly adapted to the increase of fine wool sheep, and that from the unlimited extent of luxuriant pasturages with which that country abounds, millions of those valuable animals may be raised in a few years with but little other expense than the hire of a few shepherds. The specimens of wool I have with me have been inspected by the best judges of wool in this kingdom, and they are of opinion that it possesses a softness superior in many ways to the wools of Spain, and that it certainly is equal to the very best that is to be obtained from thence." Captain MacArthur petitioned the Government for a grant of 5,000 acres at Camden, about forty miles from Sydney. His claim was opposed by Sir Joseph Banks, who declared that he was confident "that the natural grass of New South Wales is tall, coarse, reedy, and very different from the short and sweet mountain grass of Europe, upon which sheep thrive to the best advantage." Captain MacArthur, however, got his 5,000 acres, and the merino sheep industry was established. In 1807 the export of wool from the country was 245 lbs., and 100 years later it had increased to 453,000,000 lbs.



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Personal & General

Ex-President Taft is the guest of the Lieutenant-Governor in Toronto this week.

There are nearly one million people in China for every trained doctor, Dr. Mott states.

Slow improvement is shown by Sir James Whitney, and all join in hopes of ultimate recovery.

Lord Denman, Governor-General of Australia, has announced his intention to resign, giving ill-health as the cause.

To-day's fight for the "Scott Act" in Welland and other districts will mean much to the temperance cause if successful.

The whole Empire joins in mourning the loss of Lord Strathcona. Of him it could truly be said, "A great and a good man."

The Girls' Friendly Society is to be congratulated on their splendid showing. The greatest credit is due to Miss Chadwick.

John Henry Frederick Bacon, A.B.A., died January 25th. He was born in 1865. He painted the Coronation of King George and Queen Mary.

The dealing with the vast number of the unemployed is causing grave concern to the authorities in many parts of Canada. Many public works will be rushed.

Canon Tucker, speaking at the supper of the L.M.M. at St. James', Toronto, last Friday, proved once more his outstanding leadership in missionary matters.

Mr. R. W. Allin's statements about the Canadian immigration problems and our great North-West at the supper of the Toronto Anglican Laymen last week were an eye-opener to many of his hearers, and should call forth serious consideration.

Dr. John R. Mott was the distinguished speaker at the University Convocation Service last Sunday. His subject was "Christian Resolution." His point was, living up to God's will as we know it. The address was of most intense practical interest.

Two girls at Totland Bay, named Ida Bloomfield and Alice Barnes, have been presented with silver medals by the Isle of Wight Education Committee for not having missed a single attendance during their school life, extending over a period of nearly eleven years.

Daughter—Yes, I've passed the Oxford and Cambridge exam., but now I must inform myself in psychology, philology, bibli—

Practical Mother—Stop right where you are. I've arranged for you a thorough course in roastology, boilology, stichology, patchology, and general domestic hustleology.

Australian gum-trees have attained the enormous height of 480 feet, which is 140 feet higher than the most gigantic sequoias in California, and twice as high as the great firs of British Columbia. How trees supply their foliage with water at such a height is still a matter of scientific controversy.

Jim—Honesty is the best policy after all.
Bill—How?

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When a good investment matures, it impresses one with the importance of caution in placing the principal. To eliminate risk is the first thought of the wise investor. Our plan of "Guaranteed Investments" provides the most absolute security, and also a very satisfactory rate of interest return. We would like to give you full particulars. Write for our Booklet.

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Remember that dog I stole?
Yes.
Well, I tried two hull days to sell 'im and no one offered more'n a dollar; so I went, like an honest man, an' giv him to th' ole lady what owned 'im and she giv me five dollars.

B. O. Jones, the original of "Slogger Williams" in "Tom Brown's Schooldays," is dead. Jones claimed some time ago to remember the fight described in the book, but declared he won because when the headmaster arrived "Brown" had fainted. Rev. Augustus Orlebar, who died two years ago, was the original of "Brown," at least so far as the fight was concerned.

A Berlin despatch says Prince Francis Joseph, son and heir to Prince Albert, head of the House of Thurn and Taxis, is betrothed to Archduchess Hedwige, a grand-daughter of Emperor Francis Joseph of Austria. Prince Francis Joseph is heir to one of the biggest fortunes in Germany. The amount he will inherit is estimated at \$75,000,000. He is but 21 years of age, while the Archduchess is only 18.

One of the most interesting features of the fifth annual meeting of the Conservation Commission in Ottawa last week was the address of Mrs. H. P. Plumtre. She spoke on the co-operation between the Conservation Commission and the National Council of Women. "We want to learn all we can about conservation," she said. "We want to co-operate, not compete. We are both identified with the one great aim, which is the welfare of the public."

At the evening meeting in Convocation Hall, last Sunday, Dr. Mott paid a remarkable tribute to the spread of Christianity throughout the Korean peninsula, and to the efforts of those who had been responsible for the good work. "Korean Christianity," he said, "is in such form that if all the missionaries there were to leave to-morrow it would sweep itself along; and if Christianity were to die out of Canada and the United States and Great Britain, it would spread from there and would light the fire among us."

St. Petersburg's Asiatic Museum claims to have a Chinese bank note issued at Peking in 2800 B.C. It is similar to those now in use. It is of thick, white paper, inscribed in blue ink. Round the border is engraved the counsel: "However much you may

possess, strive to be thrifty." If its date is authentic, it disposed at one blow of a number of seemingly well-substantiated facts. It throws back the use of written characters at least 1,000, and the invention of printing more than 3,000 years, and proves that a highly developed state of civilization and an utterly unsuspected economic system must have existed under the Emperor Fu Hsi, who has hitherto been treated as a purely legendary monarch.

A speaker paid the following tribute to the "Scottish Sabbath" at the National Convention of Sunday School Unions at Bristol: "I have no sympathy with the silly people who talk of the Scottish Sabbath as though the endurance of it must have been a horrible trial to the red-cheeked boys and girls who have made Scotland famous all over the world. Those quiet days, when the toys were put away and the Bible was brought out, when the children were expected to restrain their voices within moderate compass, and to refrain for twenty-four hours from making themselves a nuisance to the neighbours, were among the agencies that helped to produce a humanity such as the world has seldom seen. I am not sure whether the romping

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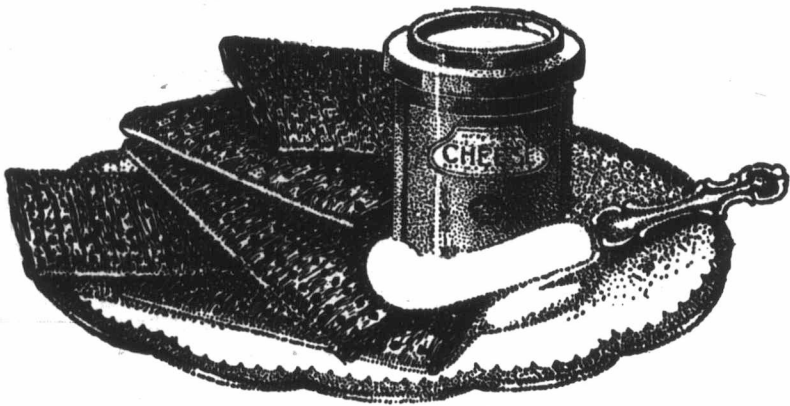
young hooligan who fills the backyard with his unmelodious yelpings is to-day a great improvement on the product of a strict Sabbatarianism."

The following story was recently received of a lumberman's feat and thrilling escape from drowning in Rainy River, near Fort Frances, Ontario, by catching hold of the antlers of a big bull moose, which was swimming across the river, was the experience of Clyde Buell, of Minneapolis. Buell was working at Fort Frances for a lumber company. He was out on a raft of logs. After striking a jam, the raft loosened, and Buell, clinging to a single piece of timber, was carried down the river

towards the rapids. He had given up hope when he saw the moose with its head and antlers above water swimming safely from the rapids. Buell let loose from his log and grabbed one horn of the antlers and shifted himself to the back of the animal and rode it to shallow water. The moose fought hard, but would sink beneath the water and soon gave up and swam ashore.

The Great-West Life Assurance Company reports a year of much expansion in 1913. Applications for over twenty-seven million dollars were received. The interest earnings on investments were the best on record, and collections most satisfactory.

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British and Foreign

In commemoration of the recent completion of the Bishop of Bristol's 80th year personal friends of his have placed a stained glass window in the private chapel of the Palace. The Bishop has also been presented on behalf of the 300 clergy of his diocese with a beautiful silver epergne.

Bruges' Peal of Bells.—The famous peal of bells in the belfry at Bruges is played on the principle of a musical box, with an enormous drum, weighing 2,000 pounds. In the drum are 30,000 holes, for brass pegs, which touch the trackers and move the wires communicating with the bell-hammers. The airs are changed once each year, but the drum must be wound up every two hours.

An interesting ordination took place lately at Oyo, West Africa, when Bishop Oluwole, a native West African Bishop, ordained to the Diaconate Mr. W. A. Thompson, a West Indian negro, who has been working as a lay reader in the Yoruba country. He was trained at the Lady Mico College, Jamaica. So far as is known to the C.M.S. authorities, he is the first West Indian to be ordained in Africa.

Locked Since the Days of Charles II. and Nell Gwynne.—A tiny brass-fronted safe, which may when opened prove to contain treasure trove or something concerning Nell Gwynne, was discovered within a hundred yards of Trafalgar Square on January 16th. It will be some days yet possibly before the safe can be opened without damage. It is now located in a small cupboard-like compartment of the wall on the ground floor of No. 2 Craig's Court, one of the residences of Nell Gwynne during the reign of the Merry Monarch. From the evident care which had been taken to secrete the safe and from its ancient appearance, it is possible that it may actually have been placed there by Nell Gwynne or at her request.

By the death, at the advanced age of 89, of the Rev. John O. Lord, rector of Northiam since 1856, the Diocese of Chichester loses the *doyen* of its benefited clergy. That position now devolves, in respect of length of service, on Prebendary Palmer, rector of Sullington since 1859. The late Mr. Lord was at one time missionary at Constantinople, and had held curacies in Sussex and Kent. Between 1749 and 1913 five members of the family have held the incumbency of Northiam without a break, whilst from 1583 to 1749 (except for a period of 15 years) four Frewens were rectors, one of them being Thankful Frewen (1692-1749). Of the latter family was Accepted Frewen, successively Bishop of Coventry and Lichfield and Archbishop of York in the seventeenth century.

THE ROAD TO HAPPINESS.

This is the road to Happiness:

Start now from where you are;
"Turn to the right and keep straight on,"

And you'll not find it far.

Along the Path of Willing Feet
And over Heartease Hill,
Across the fields of Sweet Content,
The stream of Glad Good Will;

Then through the lane of Loving Heart,
The gate that's called To-day,
And down the steps of Little Things
Into the Common Way.

Think

of something
hard to clean
then try

**Old Dutch
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And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of bread of Daily Grace,
A flask well filled with joy;

A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the door of Home,
You'll find the House of Happiness—
For Happiness does not roam.

—Annie Johnson Flint, in the Sunday School Times.

HEDGEHOGS AS HOUSE-CLEANERS.

Backwoodsmen, when in camp during the winter, entertain strange guests—hedgehogs among them. One woodsman, on leaving camp on a Saturday afternoon, used to neglect, purposely, to close the door of his shack in order that the hedgehogs might enter and clean his floor.

Inasmuch as the principal constituents of the camp menu are pork and beans, bacon and other dishes rich in fat, considerable grease is spilled upon the floor in the course of a week, and a hedgehog will risk his neck, at any time, for a bit of fat.

Just as soon, therefore, as this particular camp was deserted by its occupants, the spiny gluttons would hasten in, and begin to plane off the surface of the floor with their chisel-shaped teeth, eating away all the wood that held a trace of grease. On his return to camp the owner could sweep up, and enjoy the comforts of a clean house for another week. The only serious objection to this method of housecleaning lay in the fact that it was necessary to lay a new cap floor rather frequently.

Directly you are conscious of an angry act, atone for the fault by some speedy act of meekness towards the person who excited your anger. It is a sovereign cure for untrustfulness to unsay what you have falsely said at once on detecting yourself in falsehood; and so, too, it is a good remedy for anger to make immediate amends by some opposite act of meekness.—S. Francis de Sales.

AS REGULAR AS A CLOCK.

When things go just a certain way,
As steady as can be,
They're "regular as a clock," we say;
Now, that's what puzzles me.

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

Now our clock, why, it's just as sure,
When I am having fun,
And bedtime hour is drawing near,
To break into a run!

And through the night it gallops on,
Until to my surprise,
It's morning, and I know that I
Have hardly closed my eyes.

Then, when I go to see the boys—
I often wonder why—
The hours go by so very fast;
They seem to fairly fly.

But then sometimes, when I'm in
school,
It's just the other way;
The old clock goes so slow, so slow,
It seems the longest day!

And when it's near vacation-time—
That is the worst of all;
It's slower than the slowest snail;
It scarcely seems to crawl!

A clock's not "regular" at all—
I know this for a fact—
So don't depend upon it when
You want to be exact.

—St. Nicholas.

"Nellie, what do you do when you
feel cross and naughty?" asked a lady
of a little girl. "I shut my lips and
eyes tight, and think a little prayer
to Jesus to come and make me feel
right." Nellie knows the way. Let
all the boys and girls try this plan.
If everyone did this, there would be
fewer unkind words spoken.

**Rosemary's First
School Friend**

"It is high time that Rosemary
should go to school," said Mr. Bar-
rett. "She is twelve years old."

Mother had agreed with him and
had written to the head of a boarding
school near London, and in a week or
two it was all arranged, and Rose-
mary and her father were travelling
to Hinton Hall School.

"I shall just take you in and intro-
duce you to Miss Bangs," said Mr.
Barrett, "then I shall leave you."

"I wish she wasn't called Miss
Bangs," said little Rosemary nervously.
"It sounds so like a man."

"Miss Bangs is very nice, Rose-
mary. Ah! here she is!" said Mr.
Barrett, as their cab stopped at the
gate of a big stone house in a long,
straight road of houses.

A very tall woman with eyeglasses
came forward. She was dressed in a
grey coat and skirt and a white blouse.

"Come in, come in, Mr. Barrett,"
she said. "And how do you do, my
dear?"

Rosemary suddenly felt that she
looked dirty and untidy after the
journey. She knew her hat was on
the back of her head and that her
hair was crumpled. It seemed a very
short time before her father kissed
her and said good-bye and she was
shown up into a bedroom with six
beds in it, and given a chest of
drawers for her things and shown a
shelf for her belongings.

"Now I will leave you to unpack a
little. You will join the girls down-
stairs for tea in ten minutes," said
Miss Bangs, leaving her.

Rosemary looked round the room.
How strange it all was, though quite
pretty. There were dainty green and
white coverlets on the beds, and the
walls were pale green, and the wash-
ing cubicles were curtained in plain,
soft green. But it was very different
from her own little room at home,

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which she had filled with her own pos-
sessions and where the doll's peram-
bulator stood in which Isabelle Claire
lay. Rosemary was ashamed to own
that she cared for dolls, but she did
all the same, and mother understood.

Mother!
The word brought up a picture of
Mrs. Barrett's beautiful, gentle face,
and Rosemary sat down on her little
bed and put her travel-stained little
face between her hands and began to
cry. How could she stay at this
school for three months.

A step roused her, and she lifted
her head to see a very pretty girl of
about fourteen standing at the door.

"I'm Leila Fordyce," said the girl.
"Are you Rosemary Barrett?"

"Yes," said Rosemary, gazing at
Leila with wide-open tear-filled eyes.

It was no good pretending not to
notice that Rosemary had been cry-
ing. Leila came up to her.

"Let me take off your coat," she
said, "Miss Bangs wants you to come
down to tea. Don't cry any more; it's
not worth it." She marched briskly
to some pegs and hung up Rosemary's
coat.

Rosemary stared at her. Leila cer-
tainly was very pretty and very school-
girlish. She wore her fair hair in two
long pigtails, and her dress was blue
serge with a little white muslin turn-
down collar and a bow of red ribbon.
Her skirt was very short, and she had
long black-stockinged legs like Rose-
mary's.

Rosemary instantly determined to
do her hair in plaits, and was glad
that her mother had made her a blue-
serge blouse to go with her skirt,
though she had thought it hideous at
home.

"It's wretched being a new girl, I
know," said Leila. "Like to give
your hair a brush? Use mine. That's
right. You know you'll like school
awfully. I expect you'll be in the up-
per fourth with me. I'm editor of the
magazine. Do you write at all?"

"I've written one or two short
novels," said Rosemary modestly.

"I say! Real novels! How splen-
did! How long were they?"

"Oh! about an exercise book full of
writing."

"What were their titles?"

"The Cowboy and the Princess'
was one, 'The Great Fire on the
Prairie' was the other."

"They sound awfully good. Per-
haps they'll do for serials in the mag-
azine. You can be sub-editress if you
like. Molly Brown is doing it now,
but she'll only write poems and they

are so poor and all about springtide,
and they don't rhyme either. Don't
change your boots now. There's the
bell—hadn't you better just bathe
your eyes?

It was a very different Rosemary
who went downstairs with Leila to the
Rosemary who had followed Miss
Bangs to her room. She felt much
more cheerful. Outside the school-
room door Leila whispered.

"Don't take the least notice if the
girls stare. Just stare back. If you
want to know anything about books
or prep. after tea I'll tell you. Come
to me for everything, you see, and
you'll be all right."

If Rosemary felt attracted to Leila,
no less did Leila feel attracted to her.
She sat beside her, passed her the jam
and announced that this was the new
sub-editress of the Hinton Hall School
Magazine.

Even at night, when Rosemary felt
rather miserable as she lay awake in
her little bed, Leila got out of her
own bed and came to her.

"You'll like it better soon," she
whispered. "We shall be playing
rounders to-morrow, and there's a
lovely lecture in the afternoon. You're
not going to be a muff and cry now,
are you?"

"Rather not," said Rosemary.

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Strangled**

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bad that he could scarcely make a
sound, and I thought he would surely
strangle. He grew worse, and had
frequent bad attacks, so I began using
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Turpentine. Scarcely half a bottle
was used when the strangling ceased.
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soothing effect, and when he had
taken two bottles I could not tell that
he had any throat trouble. We have
also used Dr. Chase's Ointment with
equally good results. It is a grand
medicine for salt rheum."

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