

Canadian Churchman

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No. 2

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 9, 1913.

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January 12.—1 Sunday after Epiphany.

Morning—Isai. 51; Matt. 7:7.
Evening—Isai. 52:13 and 53 or 54; Acts 7:35—8:5.

January 19.—Septuagesima.

Morning—Gen. 1 and 2:4; Rev. 1—9.
Evening—Gen. 2:4 or Job 38; Rev. 21:9—22:6.

January 25.—Conv. of St. Paul.

Morning—Isai. 49:1—13; Gal. 1:11.
Evening—Jer. 1:1—11; Acts 26:1—21.

January 26.—Sexagesima.

Morning—Gen. 3; Matt. 14:13.
Evening—Gen. 6 or 8; Acts 15:30—16:16.

February 2.—Purific. of Mary the B. V.

Morning—Exod. 13:1—17.
Evening—Hag. 2:1—10; Acts 20:1—17.

Appropriate hymns for First Sunday after Epiphany and Septuagesima Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 247, 258, 263, 397.
Processional: 94, 99, 100, 476.
Offertory: 92, 95, 96, 517.
Children: 701, 702, 705, 711.
General: 93, 97, 389, 417.

SEPTUAGESIMA SUNDAY.

Holy Communion: 232, 238, 448, 516.
Processional: 226, 470, 536, 653.
Offertory: 103, 483, 611, 641.
Children: 422, 570, 650, 686.
General: 50, 412, 629, 637.

THE OUTLOOK

A Parcel Post for Canada

We are particularly glad to observe the movement now being made on behalf of a parcel post for the Dominion. It is scarcely realized how far Canada lags behind in respect to the transit of parcels. The cost of sending a similar package for the same distance costs 14 cents in England, 27 cents in the United States, and 80 cents in Canada. After a fierce struggle America has obtained a parcel post, commencing with January, and it is sincerely to be hoped that Canada will not be long before she follows the example of England and the States. There are very powerful opponents, and the effort will involve many a struggle, but it will be worth while to break down the monopoly which prevails, and which demands an unnecessary burden of expense. A parcel post would benefit both town and country by the cheap carriage of goods from one place to another. For years past parcel post in England has been an important and highly remunerative branch of the Post Office, and there is no reason whatever why a similar state of things should not obtain in Canada to the immense advantage of us all.

The Church in the West

One of the English papers recently called special attention to the following remarks of one of the members of the recent Mission of Help:—

Sometimes when they are alone the Missioners confess their sorrow to find their Church scarcely more than a sect in its influence, and long to see it rising to its true place, that it may be to Canada what the Mother Church has been and is to England.

The same writer speaks of the impression of a "grave and critical situation" created in the minds of the Missioners, and also of the shock which every newcomer feels in finding how small relatively to other bodies, and how poorly equipped our Church is in the West. Another aspect of the same problem is the materialistic tendency, and the way in which men are absorbed in rapid acquisition of riches in the towns, while in the country districts the struggle to wrest a hard existence from the prairie, gives a sordid outlook on life. The result is, according to this writer, that the clergy themselves are so meanly paid, that they, too, lose spirituality in the interests of hard work, while even their small incomes depend on the goodwill of their congregations, a dependence unfavourable to the proclamation of unpalatable truth. These statements are corroborated by an interview with the new Dean of Durham, Dr. Henson, who told the same story of great populations pouring into newly-settled districts, for whom there is as yet scarcely any religious provision, while the squalid anxieties of existence result too often in ministers getting into dubious business enterprises and gambling speculations. All this reference to conditions in the West, as viewed through English eyes, will naturally elicit expressions of opinion from Western Churchmen themselves, and we should be glad to know whether it is thought that these opinions of English visitors represent the actual state of the case. We all desire that our Church should take its proper place in the West as a definite and prominent witness for Christ, and we must welcome any suggestions and even criticism that will help us to accomplish our purpose.

Belief in the Bible

The Lower House of the Canterbury Convocation has recently been occupied with what the Dean of Canterbury rightly described as "the gravest question which had ever been before the House." It was the recommendation of the revision committee that those who are to be ordained deacon should no longer be asked—"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" but that instead the following question should be substituted—"Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?" It is curious that those who plead for the change should not see the force of the fact that the question they wish to be asked of Deacons is already asked of those who are to be ordained Priests, and that the question to Priests naturally presupposes the one to Deacons, which is far wider and deeper. Indeed, it has been pointed out with great force that any person professing to be a follower of Christ, could assent to the new question, except a Roman Catholic, and that even a Unitarian might express his belief that all that is necessary for salvation is to be found within the covers of the Bible. What is rightly required of a man about to be ordained for the first time, is the assurance that he believes in the Bible as the inspired revelation of God. It is absolutely wrong to say that the question is concerned only with the subject of verbal inspiration; it has to do with something far deeper and more vital, namely: the Divine authority of Holy Scripture. While we are thankful that through "the previous question" the new proposal was rejected, yet we are profoundly sorry that it was ever raised, because it indicates in a very significant way a weakened belief on the part of many in the unique and supreme position of the Word of God. The Bible in the light of Article VI. is the key to the situation, and anything that detracts from this position means eventual disaster for the Church.

A Down-town Heroine

A pathetic story is being told in connection with the tragic end of a young woman who died in a Toronto institution a few days ago. Two or three years back, a girl was admitted into one of the hospitals, suffering from an obscure nervous disease, but no one seemed able to do anything for the sufferer, who was practically disabled the greater part of the time. Occasionally she rallied, and last summer was able to go to the house of a benevolent woman who obtained employment for her. She earned a small amount and returned to the hospital greatly cheered up by the fact that she had been a little use. During last fall she grew much worse and became possessed of the idea that she would like to do something to prove that her life had not been in vain. Being greatly concerned for the sufferings of a poor woman who had been fearfully burned while saving her child, she begged the surgeons to allow her to furnish the skin necessary to save the life of the unhappy mother. The authorities consented and the operation was successful. The heroine was delighted at the progress of the case, but it was evident that her mind was steadily failing, and an acute mental excitement resulted. She was taken to an Institute, where in a short time she died of exhaustion. The young woman was a member of a downtown church in Toronto, and such a story rejoices the heart of those who love to recall the power of the grace of God and the spirit of Christian self-sacrifice. Nothing

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could more definitely prove the possession of the Christ-Spirit than such a desire to follow the example of Him Who gave His life a sacrifice for us all.

Parochial Exchanges

From time to time circumstances call for changes in parishes whereby men who have been working under difficult or even impossible conditions may be permitted to make fresh attempts elsewhere. The Diocese of Huron has a unique Canon, known as the Canon on Exchanges, and although it met with a great deal of criticism, and may be defective in some respects, yet it is evidently found to be workable and useful, for the last bulletin of the Executive Committee chronicles two Exchanges, which means that four parishes in a short space of time have found it advantageous to resort to this Canon. If the Diocese of Huron can solve the question of Exchanges of Rectors smoothly, and also in the interests of both clergy and congregations, it will prove of great service to the whole Church. The need of Exchanges from time to time is too evident to need more than mention.

Theological Colleges

The new Dean of Durham, Dr. Henson, is well known to be in the habit of expressing his mind frankly and fearlessly, and sometimes with startling effect. At a luncheon during his recent visit to the United States he delivered himself vehemently of some opinions concerning Theological Colleges, which, as a paper said, must almost have taken his hearers' breath away:—

"I sometimes almost wish I might be appointed a sort of ecclesiastical Guy Fawkes, commissioned to blow up all the Denominational Theological Seminaries in existence. I cannot breathe in them; they stifle me."

While Theological Colleges, like other Institutions, are open to criticism, and capable of improvement, and while the Dean's strictures doubtless apply to some Seminaries in his own country, it may fairly be questioned whether many Theological Colleges are guilty, or even capable of being guilty, of the terrible results depicted. It is simple truth to say that very often the men who enter them are already fairly settled in their views and tendencies, and anything that may be said to "stifle" is probably to be looked for elsewhere. At any rate there is profound common sense in the remark made to a layman by the Principal of a Theological College, when the former criticized these Institutions. "Well," said the Principal, "we are doing our best with the material you send up from the Churches."

The Decay of Fear

Dr. Inge, preaching at St. Paul's Cathedral, London, England, the other Sunday evening, said that "there never was a time when the fear of God played so small a part in men and women's religion as it does now." He quoted the late Professor James as having said with much complacency that it had become possible in civilized life for a man to pass from the cradle to the grave without a single fear. The Dean feels that this decay of fear as an element of vital religion is one of the most significant features of the time, and the extent of the change can only be realized by comparing the preaching of to-day with that of fifty years ago. He said that the plain fact is that we are not afraid of punishment because we do not think we deserve it, and that what has decayed among us is the sense of sin. The Dean went on to deal with the question, What is sin? showing that it was

(1) alienation from God, putting us into a state of spiritual banishment; (2) a disease—not mere weakness or immaturity; (3) transgression of the law—a positive thing, the choice of the worse in view of a possible better; and (4) a state of bondage—we were born to be free, but we are in chains.

We should like the Dean to go a little further and explain how this decay in the sense of sin

has been brought about. It is largely due to the teaching of a materialistic evolution in modern science, and to a criticism of the Bible which goes far to rob it of its divine authority over the hearts and consciences of men.

OUR RULE OF LIFE.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused: He answered soft and low:—
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
But ere the question into silence died,
The answer came:—Nay, this remember too,
"God's will to do."

Once more I asked:—"Is there no more to tell?"
And once again the answer sweetly fell:—
"Yea, this one thing all other things above,"
"God's will to love."

"THE MAN CHRIST JESUS."

The period of the Christian Year between Christmas and Easter offers a natural opportunity for considering the manhood of our Lord. Modern thought has done much for us in emphasizing the reality of His humanity. Time was when it was apt to be forgotten or ignored in His divinity, but all along the words of the Creed stood out clearly, "Perfect Man, of a reasonable soul and human flesh subsisting." In the new and very remarkable book on "The Person of Jesus Christ," by Dr. H. R. Mackintosh, reviewed in our columns to-day, there is a fine chapter on "The Perfect Manhood of Christ," which commences by saying that "the New Testament no more attempts to demonstrate the manhood of Jesus than the Old Testament to prove the being of God." To the Apostles Jesus is human throughout in temperament, emotion, and attitude." It is absolutely impossible to over-estimate the importance of the fact that the redeeming influence of Jesus Christ, everything that leads men to acknowledge Him as Lord and Saviour, "owes to His humanity at once its individual and its social power, and is complete only with the completeness of His manhood." Among many qualities we may notice "the wondrous combination in Christ of qualities which tend in other men to be only angularities, but which by their perfect harmony in Jesus fit Him to be Saviour alike of the single life and society." Thus He was at once stern and tender, ascetic and quiet, assertive and humble. "The opposites are always in equilibrium. Therefore His personality, many-sided as it is, is not complicated." In this life there was found "no omission, no unfinished page." His life is a unity "woven without seam from the top to the bottom." Yet again, this life "is marked in the fullest sense by reality and integrity. It is not mutilated manhood we see in Christ." In every element, "corporeal, moral, social, emotional, intellectual, religious, everywhere the integrity of Jesus' life as man is clear." In particular, "the perfectly human quality of our Lord's religious life" has been the subject of profound interest and adoring thankfulness. Few books are more valuable in this respect than Caroline Fry's fine little work, "Christ our Example." And yet with this manhood essentially identical with our own, distinctively human and always moving and working within the lines of our humanity, we are impressed with the fact that this perfect naturalness is absolutely unique, for "a manhood of this ideal type has existed but once in history. He is unique in virtue of His sinlessness—the one quite unspotted life that has been lived within our sinful race." Dr. Mackintosh points out that although a character at once perfectly ideal and completely human is not incon-

ceivable, yet the difficulty of conception may be realized from the fact that none of the masterpieces of literature have ever attempted to portray a perfect character. "Tennyson's Arthur and George Eliot's Deronda are the best known modern failures." Hamlet is usually regarded as Shakespeare's nearest approach to an ideal man, and yet to mention the names shows how unutterably short of the ideal it falls. This miracle of sinlessness is the most wonderful phenomenon in the story of the Gospels. Absolute freedom from evil in thought and feeling, and in addition the complete realization of everything required by God "is a condition outstripping the power of imagination or belief."

Dr. Mackintosh thereupon enquires as to the bearing of this perfect manhood on our own personal religion. Has it anything to do with our religious faith? He comes to the conclusion that the true manhood of Jesus is of cardinal significance in four ways. (1) It guarantees a genuine Incarnation, for if there is any unreality in the manhood of Christ at any point, "God has not quite stooped to unity with man," since as one of the early Fathers acutely pointed out, "the unassumed is the unhealed." Our Lord is at once perfectly man and also perfectly God, and is able to reveal Himself as "God manifest in the flesh." (2) It provides an essential foundation for the atoning Sacrifice. In order to atone Christ must be absolutely identified with the sinful and this is only possible on the assumption that He Himself lived and died a truly human life. "Jesus' manhood is the corner-stone of reconciliation." (3) It secures the reality of a perfect example, whether we think of faith, or prayer, or hope, or love, or obedience. The assurance that Jesus Christ was Perfect Man gives us the guarantee that our life may be similarly lived by Divine grace. (4) It points to our eternal destiny. It is because Christ as man was raised from the dead and has entered into a heavenly life in the presence of God, that we may feel sure we also in our humanity shall thither ascend and with Him continually dwell. It is because He has died and risen again that those who sleep in Him will enjoy a blessed Resurrection. "Because I live, ye shall live also." And so we rejoice in "the one Mediator between God and men, the Man Christ Jesus," and because He is perfect God and perfect Man our faith rests on a firm foundation. God has appeared on earth in Christ Jesus, and His manhood is at once the proof, the pattern, the possibility, and the pledge of the complete salvation and satisfaction of our humanity in Him.

LIGHTWARD.

By the Ven. Archdeacon W. J. Armitage.

When the dark days seem to borrow
All the mists that cloud the air,
And the heart surcharged with sorrow
Floods all life with fretful care;
Then there comes a heartening whisper
That the sun shines everywhere,
That God's answer is far swifter
Even than wing-borne cry of prayer.
And the soul is lifted higher,
As by might of power divine;
By that Spirit, wind-of-fire,
In Whose light the righteous shine;
While the heart with love's desire
Doth fulfil God's great design;
Serving Christ, Who doth inspire
With life's pentecostal wine.
Then the light of heaven leadeth,
Shining from the face of Christ;
He Who promiseth and pleadeth,
Strengthening with grace unpriced;
Gift of power both full and free,
Love that ever hath sufficed;
Faith's clear eye at last doth see
Christ is all! and all is Christ!

—The Record.

As the weak simple, little half-way down authorities had Ganton laugh

"This is the church serve A woman Red Cross before the moment, the English ver. Ganton sent impudently face flushed,

"Who is the carried him

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joined the stand the w afternoons The young pits, worried true to his attention ca "Glad as been in the doctor said, sabre cut through the feet again Later, as coat double amongst the little church of the battl two away ac self wonder meant when and wrong to consider ing for a an adventu sweepings there is a where there

FOR THE CROSS, A STORY OF THE BALKAN WAR

As the weary bearers carried him into the plain, simple, little church, nestling amongst the trees, half-way down the mountain, which the Red Cross authorities had requisitioned as a hospital, John Ganton laughed scornfully.

"This is the first time I have ever known a church serve a useful purpose!" he said.

A woman in the uniform of a nurse, with the Red Cross band on her arm, who was passing at the moment, carrying rolls of bandages, heard the English voice and stopped to look at the speaker. Ganton gazed back at her first with nonchalant impudence, but as he met her level glance his face flushed, and he lowered his eyes.

"Who is that?" he asked, when the bearers had carried him out of her hearing.

"She is our English angel," the bearers said simply in the mountain patois with which Ganton had become sufficiently familiar since he had

still, a chance of loot. To him a righteous cause meant nothing. An outcast whose chequered career had begun with youthful dishonour, to him right and wrong had become meaningless words, and had no place in his vocabulary.

Slowly, as he lay on his mattress, thinking of these things, Ganton was aware of a nearer, softer sound than the distant battle thunder. Someone was making music near at hand, and the unexpected melody came to his ears as a soothing, benediction peace. A strange hush stole over the little church. The groans of the wounded died away. The melody grew louder, and then to it was added suddenly the full, crooning notes of a woman's rich contralto voice. Ganton raised himself with some difficulty on his elbow, and looked across the church. The singer was the English angel before whose gaze he had felt shame for his cheap cynicism as he was car-

of her home. Singing them she thought of her brave, warm-hearted Missionary father.

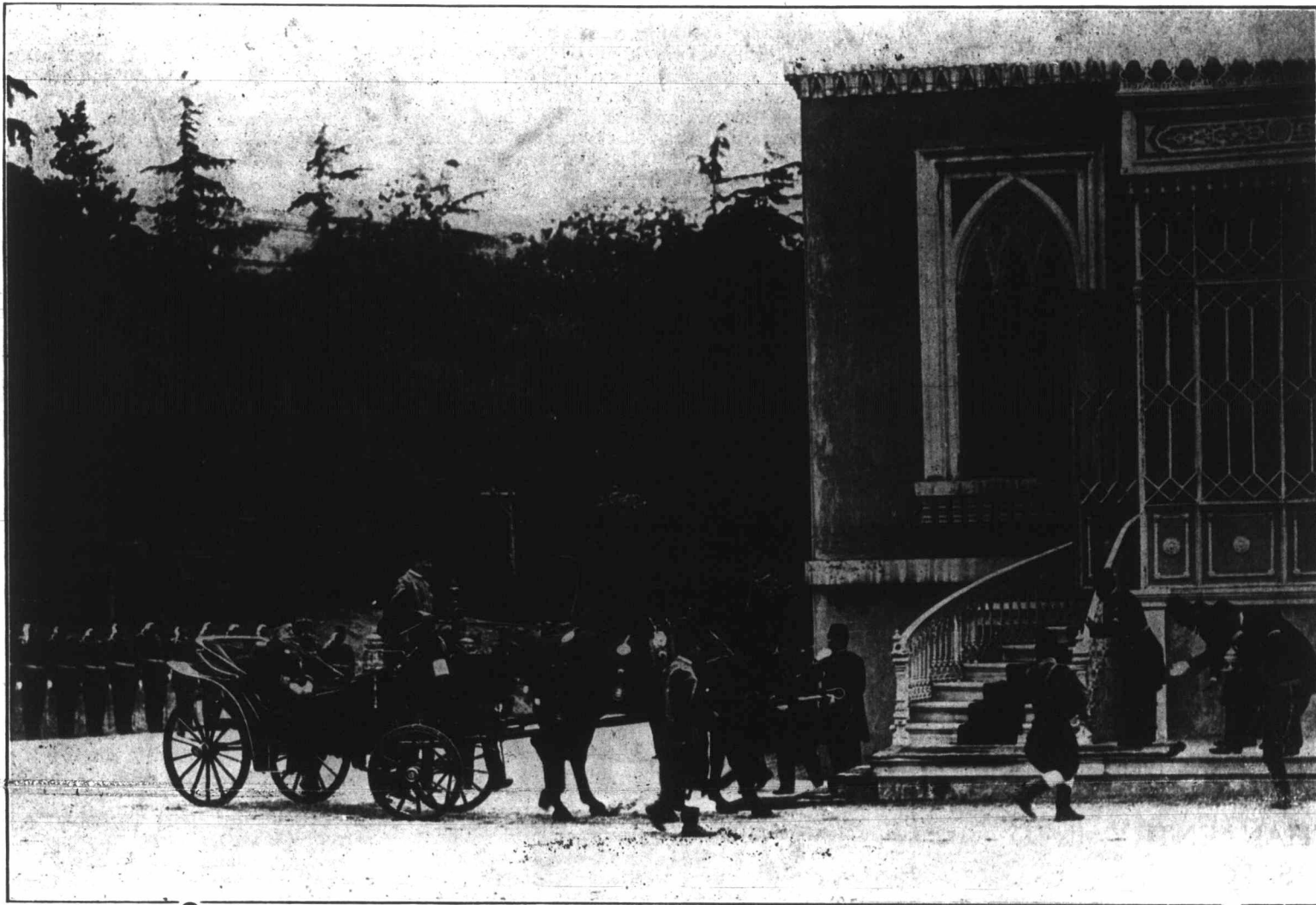
Grace Nugent's hymns found a hearer in Ganton, whose thoughts were not unlike her own. As Ganton lay and listened to the sweet contralto voice, the familiar words carried him back across the years. Now he was a boy again, standing up in the hall at the old school on the hill, and raising his voice with two hundred other boys in the hymn at evening prayers. Now he was in a little country chapel, joining in the hearty country singing, and the tall, white-haired man in the pulpit was his father. Now he was at home, and could hear his mother's voice singing as she went about the manse.

The music had ceased. Ganton raised his head. Someone was speaking to him. It was the English angel. She stood beside him, looking at him with kindly interest.

"Can I do anything for you?" she asked.

He hesitated and then, as if he had come to some sudden decision which he feared he might retract, spoke hurriedly.

"I shall be grateful if you will write a letter for me," he said.



The Sultan of Turkey going to Prayer at the "Hamadli Mosque."

joined the Bulgarian army to be able to understand the words. "She plays and sings in the afternoons to the wounded."

The young English doctor, fresh from the hospitals, worn out, unwashed, and underfed, but true to his post, smiled when Ganton's turn for attention came after a long wait.

"Glad as an Englishman to see that you have been in the thick of things on the right side," the doctor said, as he dressed Ganton's wounds. "A sabre cut on the right shoulder, and a bullet through the left leg. We'll have you on your feet again in two or three weeks."

Later, as he lay on a rude mattress, his own coat doubled up under his head for a pillow, amongst the other wounded in the aisle of the little church, and listened to the muffled thunder of the battle, which was still raging a mile or two away across the mountain, Ganton found himself wondering dully what the young doctor had meant when he spoke of the right side. Right and wrong were matters he had long since ceased to consider. He was no altruistic volunteer fighting for a principle or a cause. He was merely an adventurer; one of the handful of men, the sweepings of the earth, who gather wherever there is fighting, as the vultures gather where there is a carcase, ready to fight on any side where there is payment, and, more important

ried into the church. She was seated at a rickety piano placed within the simple communion rail at the east end of the building, and playing her own accompaniment was singing an English lullaby. The rough mountaineers who lay around her could not understand her words, but they felt the message of her music, and, forgetting their wounds and pain, found in it rest and solace. With Ganton, to whom the music and the words carried a meaning recalling youth, and innocence, and happy days of long ago, the singer's influence was even greater. He lay back and closed his eyes. The music stirred memories.

Grace Nugent, the English angel, had discovered her piano in the neighbouring mansion of a Bulgarian landowner, whose wife had gladly consented, on her suggestion, to its removal to the hospital church. The doctors had laughed at her when she had asked for permission to play to the wounded when she was not wanted in other ways, but when they saw the influence of her music and her singing they did all they could to set her free to sit at her piano. The doctors saw and said that her music saved more than one fretting life. So she played and sang in the afternoons, hour after hour, until her fingers were stiff and her voice husky, ballads and drawing-room songs, lullabies and hymns, as she remembered them. Hymns were her standby. They were the songs

She left him, but returned in a few moments with pen and paper.

"It is a letter to my father," he explained. "I have not seen him for years. He is a good man. I disgraced him. We quarrelled, and I want to tell him that I see now that he was right. I have been an evil brute."

In rough, halting sentences, unfinished, incomplete, but eloquent of remorse and newly awakened affection and respect, the letter was dictated. Long before the last words Grace Nugent was crying softly as she wrote. It was a tragic letter, laying bare a wasted, ruined life, and the sorrow it had caused. At the close Ganton spoke of the English angel who wrote the letter, and her singing which had touched him, and moved him to admit his fault and ask for pardon.

"You have made me very glad," Grace Nugent whispered when the letter was finished at last. "Now you must rest."

In the long, weary days of illness which followed, Ganton had hours which he counted as the happiest of his life. They were the hours when Grace Nugent played and sang in the dim light of the little church. Sometimes, when worn out by her music she needed rest, she came and talked to him. They found that they had much in common. Their early upbringing and associations had been the same. They had both been

Armitage.

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The Record.

children of the manse. The man had gone astray, and the woman grieved over the bitterness of his spirit, but she pictured, ever hopeful, a bright future for him.

"Your father will be proud to hear that you are here," she said once. "You are on the right side. This is not an ordinary war. It is a crusade. You are fighting for the Cross."

He made no reply, but after she had left him he lay and pondered over her words. Old thoughts and impulses were revived in him. A ray of hope lightened the heaviness of his heart. As soon as he could stand on his feet he was eager to return to the front. A great battle was imminent, and when he heard this the doctors could not hold him back. A morning came when he found Grace Nugent alone in the little vestry behind the church, rolling bandages. She looked at him with a gay smile on her face as he entered the bare room.

"I have come to say good-bye," he said, simply. She busied herself with her work.

"You are going back to the front?" she asked in a low voice.

"I march in five minutes' time," he said. "I shall not come back. But I want to tell you before I go that things have changed for me. When I get back I shall not fight as I did before for myself. I shall try to fight for the Cross."

Four days later, when the great battle was over, and the armed host of Islam, fighting under the Crescent standard had been routed and driven by the Bulgarian army, John Ganton was brought again to the little church hospital; but when they carried him into the building he was dead. The bearers spoke of him as a hero, and thrilled their listeners as they told of his last fight. They told how he had led where men would follow no other leader; how he had fought gallantly with a great light in his eyes, and fallen gloriously in the hour of victory in the van of the conquerors; and how, from first to last, his rallying cry, "For the Cross," had sounded loud and clear above the clamour of the battle.

Grace Nugent, standing near, heard the story with kindling eyes and triumphant heart. But at night, when she sat down to write another letter to the same address as that to which she had written at Ganton's dictation, and retold the story of his death, as she had heard it, her tears blotted her writing.

"I, too, loved your son—" she wrote.

Far away in the quiet, West-country manse, when the two letters in strange writing, and bearing foreign stamps, which were delivered, owing to the irregularity of the war-post at the same time, were opened some weeks later, the white-haired minister and his brave, patient wife bowed their heads under their new grief for their dead son. But soon the minister stood erect, and with tremulous lips, although he had a sure and certain hope in his heart, repeated aloud the sublime words:

"Whosoever shall lose his life shall preserve it."
Robert Pearson.

CHRISTIAN ENTRY INTO SALONICA

The wresting of Salonica from the Turks, worshippers of Mohamet, its occupation by Greeks and Bulgarians, Christians, is perhaps the most important event from an ecclesiastical point of view of the present war in Eastern Europe. For Salonica, called the "pearl of the Ægean Sea," chief port and town of Macedonia, is the ancient Thessalonica, the city to whose inhabitants St. Paul addressed his Epistles to the Thessalonians. That was nearly nineteen hundred years ago.

Salonica lies to the west of Constantinople at a distance of about four hundred miles. It is marvellously situated, forming a wide amphitheatre just opposite the Mount Olympia of classical days, now Mount Lacha. The name Thessalonica is believed to have been given to the town some three centuries before Christ, either on account of a battle gained by the Greek King Philip I., or by Cassandra from Thessalonis, the name of a sister of Alexander the Great.

It was in the fifteenth century that Thessalonica came definitely under the power of the Turks. They have held it ever since, till the other day, November 8, 1912, the fête-day of the patron-saint of the city, St. Demetrius.

A grand Te Deum was chanted at Athens when the King of Greece entered Salonica as its sovereign. A solemn service of thanksgiving was also held at the Greek church in Paris. There is rejoicing and giving of thanks everywhere among Christian peoples of the East.—(From the Paris Letter in the Living Church.

THE PROBLEM OF UNITY

By Rev. F. J. SAWERS,
Rector of Luke's Church, Peterborough.

(Part of a Paper, in the form of a Book Review, read at the recent Archidiaconal Conference, Peterborough.)

The book to be reviewed, "The Problem of Unity," (Robert Scott, London, one shilling), is a report of the 63rd Conference of the Evangelical Alliance held in Dublin last year. It is not my intention to attempt an exhaustive review of the book in which some addresses are much more striking than others. I am going to lay before you some of the main points made in these addresses in order that we of the Anglican communion may see just where some of our separated brethren stand on the question of unity. When the subject of Christian unity is discussed, especially of unity among the Protestant churches, there are always some who point out that we must not forget the Roman Catholic Church and the Eastern Church. These churches are to be brought into this unity as well, and we of the Anglican communion, they say, must not compromise our position in these directions. In this volume one of the writers lays it down as his opinion that to come into union with the Church of Rome is, humanly speaking, impossible, and that "under any circumstances that are within the range of sane consideration as likely to exist, union with Rome in the future would mean ruin, and danger to those interests which we hold most sacred." These are the points made: (1) The claims of Rome exclude union except at the cost of abandoning our convictions. Rome will not have us unless we accept her teaching. This we cannot do unless we are false to the teaching of Christ. (2) The Church of Rome is irreformable. She advances from error to error, and places herself more and more in opposition to the teaching of the New Testament. Rome will not change, because she cannot, and the scriptural ideal is wholly in conflict with the ideal of Rome.

Another address is on the subject of the problem of unity in relation to the Mission field. This is a study of conditions, especially in China, Japan and India. It is almost a commonplace to say that nowhere are our unhappy divisions a greater handicap than in the Mission field. One or two quotations must suffice here. "At the Shanghai Centenary Conference in 1907, where all the Missions were represented, Anglicans, Baptists, Congregationalists, Presbyterians, and others, a unanimous conclusion was reached on April 26th, 1907, to seek the formation of one Church for China; one part of the resolution is as follows, 'That this conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the conference does not adopt any creed as a basis of Church unity, and leaves confessional questions for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith: one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendours of the Christian hope. We frankly recognize that we differ as to methods of administration and Church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the gospel of the grace of God.'

Now a brief quotation from the address on the subject of "Unity and Doctrine." "We must not depreciate doctrine in the supposed interests of unity. I view with a great deal of concern the attempts that some good, but, I think, misguided men are making to secure the unity of the churches by saying nothing about doctrine. Supreme doctrines tend to unity. God, the Divine Christ, the atoning sacrifice, the essential ministry of the Holy Spirit—who can hold these things without the heart going out towards all others that hold them."

Last of all, I desire to deal with a very thoughtful address by Rev. Dr. J. M. Willoughby, a rector in North London, on the thorny question of the Christian ministry. Two or three quota-

tions will be sufficient. "There is yet another reason why a gathering of ministers and laity, such as this, should consider with the greatest earnestness the question of unity in relation to the Christian ministry. In the sacrament of the Lord's supper, the partaking of the bread and wine was designed by the Lord to be an outward and visible bond of union. But, so far from its being anything of the sort, it is notorious that members of different Christian bodies do not assemble around the Lord's Table together. Now what is the reason for this? Amongst other reasons, such as the tyranny of custom and ingrained prejudices, the most fundamentally important is diversity of opinion as to the Christian ministry. A great man who speaks very much upon unity, was asked recently what benefit Non-conformists obtained when they came to the Lord's Table. After a pause came the very clever answer, 'They get what they expect to get.' A clever answer, because non-committal; a sadly unsatisfactory one, for the same reason. Bishop Gore is much more explicit. He said, at the Church Congress at Cambridge, that the day when a Nonconformist minister first administered the sacraments in the Church of England, that day the Church of England would be rent in twain. This topic reaches to the very heart of our boasted unity. The difficulty will not be surmounted by any catch-phrases, any evasions of the difficulty by distinguishing between 'invalid' and 'irregular' orders in the ministry. One would be sorry to believe that Nonconformity is content to approve and accept that distinction, which may serve the Episcopalian, indeed, as a way of escape from the definite condemnation of the non-episcopal ministry, but implies, none the less, that there is something essentially faulty in that ministry. If such a distinction were admissible, it would justify proselytizing on the part of every Christian force operating in the foreign Mission field." Dr. Willoughby concluded his frank discussion of the difficulties which the ministers of other churches feel, in these words: "This question has to be thought about; it must be faced fairly and squarely. In the power of the Spirit of God we must seek out the Spirit's teaching on the subject. There are many in the Church of England who will be only too grateful if anything may spiritualize and bring more into accord with the clear tenor of God's word the position of the Christian ministry in their own beloved Church. There are many in the non-episcopal bodies, doubtless, who are prepared to sacrifice any mere opinions, any mere prejudices, if it will lead to a more complete realization of God's revealed will and purposes in regard to His Church and its ministry. This is not a question of allowing one church to be absorbed in another; we must draw together to Christ, and all be absorbed in Him. If we are going to be a strong body as an Alliance, it will not be by weakening our ties to that part of Christ's Church to which we owe everything. We shall never do any good by belittling her or by expecting our fellow Christians to belittle their communions. Hold your position, but not because it is your position, but because the Holy Spirit leads you to it in God's word; define the essentials of your position by that word, and be prepared to sacrifice what is not essential to it, for just cause, and to demand nothing of others which is not essential. Those who are thus minded are not only already one in Christ Jesus, but are also paving the way to the realization of that oneness in the restoration of His 'seamless robe,' an undivided Church."

These selections have been taken from the addresses of members of the Evangelical Alliance at their meetings last year. In them we see plainly where they stand on the question of unity; and when we discuss the subject of Christian unity it is of the utmost importance that we should know not only where we stand, but also where those who differ from us stand. The members of the non-episcopal churches are, to say the least, just as anxious as we are to see the fulfilment of our Lord's great prayer for unity. Shall we not make it our constant prayer that the road to unity, the road that seems so difficult, almost impossible, to find, may be shown clearly before us, and that there shall be a true unity of spirit in the bond of peace among all who believe in Jesus Christ as their only Lord and Saviour. Can we do better than take as ours the great motto, "In things essential, unity; in things non-essential, liberty; in all things, charity"?

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THIS AND THAT
Thoughts of an Eastern Churchman

I have often wondered at the fewness of Ontario tourists in Nova Scotia and the Maritime Provinces generally. The average Ontario man, I fancy, greatly underrates these provinces by the sea. That characteristically biting epigram of the late Sir Richard Cartwright, "The shreds and patches of the Dominion," still clings to them. I know that was my impression when I came down here eighteen years ago from Ontario. I thought of the Maritime Provinces as the "leavings" of the Dominion, wherein vegetated a few hundred thousand lethargic individuals, hopeless "back numbers," who politically were hanging on to the skirts of the Dominion for what they could suck out of it. As far as I can judge this impression still very widely prevails in Ontario. Only a year ago I found it very hard to make the average Ontarian take Nova Scotia and its sister provinces seriously. In the railroad offices in Toronto the most lamentable ignorance prevailed as to routes of travel down East, and the geographical position of important towns. If any of your readers are inclined to question this, let him enquire from the nearest ticket agent as to the quickest and easiest way of reaching Truro, Yarmouth, Lunenburg, Pictou, Charlottetown or Fredericton, and then let him closely observe the bored, half-contemptuous air of the railroad official as he burrows away in some dust besprinkled "folder." No, it is one of the hardest things in the world to get an Ontario man waked up to even a semblance of interest in these provinces which in some respects, at all events in the case of Nova Scotia, may be called "the cradle of the Dominion."

The Maritime Provinces are pronounced "slow" by the hustling Westerner, using the term in its wider sense. Well, perhaps they are. But all hustle is not necessarily speed. The Nova Scotian seems to get there all the same. The amount of realized capital here is proportionately far larger than in any province in the Dominion, and you will find five people here to one in Ontario living comfortably on invested funds. Our towns and villages are full of these people. It is quite common to find the combined, realized, invested hard cash wealth of some quiet little country village of a few hundreds of inhabitants, reliably estimated at several hundred thousand dollars. According to a banking friend in Halifax, who assured me that he could verify his statement, no less than twenty-five per cent. of all the bank stocks in Canada is held in Nova Scotia. Just let this sink into your mind, one-fourth of all the bank stocks in Canada are held by less than one-fifteenth of the population of the country, dwelling in this "unprogressive," poverty-stricken province by the sea. Until a few years ago it was stated that Halifax, sleepy, mouldy, stagnant old Halifax, was (and for all I know still is) the richest city per capita on the American continent—not in Canada only, but on the whole continent.

So much for this side of the question. But Nova Scotia and the other provinces by the sea have other claims to the consideration of Ontario and Western people generally, to my mind far superior to those above mentioned. As places for mere money-getting, or as the home, in their own way, of a strenuous, energetic, successful people, they are well enough and need fear no comparison with any other portion of the Dominion. But as the playground of the Dominion they are unrivalled. Here you can find in what has been called the New England of Canada, attractions you may look for in vain in middle, Western, middle Western, and far Western Canada: the mountain scenery and fiords of Cape Breton, the splendid Atlantic coast of Nova Scotia alternating with its glens and valleys, its "dyke lands," its noble land-locked "basins," its tidal rivers, and its forest-clad hills and wooded bluffs with their precipitous sides at whose base, according to its passing mood, ripples, roars, or rages Fundy's far-flung tides—the majestic St. John River, "the Rhine of America." And over all this broods the mysterious charm of innumerable historic associations, from the day, three hundred and seven or eight years ago, when the stout-hearted French pioneer De Monts first woke the echoes of the Annapolis Basin with his culverins and demi-culverins, and falconets down through the storied years. With all these unique attractions, it is difficult, I repeat, to understand the widespread neglect of the Maritime Provinces,

and especially of Nova Scotia, by the Ontario tourists. I hope to speak of the Church and its work in the Maritime Provinces in my next paper.

Another Christmas has come and gone, and with it, an appalling and ever-increasing strain. Christmas is rapidly becoming for large masses of people anything but the "festive season," our unsophisticated forefathers artlessly called it. As years roll on the "burden of Christmas" grows with alarming rapidity. Thousands of people, many of whom would indignantly deny it, are beginning to look forward to Christmas with positive dread. A crusty old bachelor acquaintance of mine, to whom children do not appeal, says that the modern twentieth century Christmas is a "new horror added to life." This is certainly going a "leettle too far." But undoubtedly the system of indiscriminate present giving is being carried to a ridiculous extreme, and it threatens to become, in some cases, an almost intolerable burden. It seems pathetic that this blessed season should become, as it undoubtedly has to many, one of the most trying and anxious times of the year. Christmas presses particularly hard on our women folk who have to rack their brains and weary their fingers in contriving presents for an ever increasing circle of acquaintances. To a mere man the way they carry it through, often on very insufficient means, is a continually growing wonder. Christmas for the average woman to-day of a certain social standing, must be the "nerviest" period of the whole year. How they stand it, and come up smiling every time is beyond my comprehension. I cannot help thinking, however, that some less strenuous and saner method of keeping Christmas will finally be evolved. But the end is not yet.

Is it not time for some of our party newspapers to reconsider their methods of Parliamentary reporting. With many honourable exceptions, of course, it is simply impossible to obtain anything but the most grossly garbled accounts of the debates at Ottawa. To read both sides doesn't help one much, and it is too expensive. This sort of thing is an insult to the intelligence of the Canadian people. Of course, I know there are thousands and tens of thousands of newspaper readers who only read the debates and Parliamentary reports for the purpose of hearing their opponents roasted. But I have too high an opinion of my countrymen to think that they are in the majority. And even if they were, this does not justify the twisting and torturing and suppression of plain facts indulged in by a large number of party organs.

What an absurd thing the party system is anyway. An intelligent Persian, on his return from a visit to England, was asked how the country was governed. "They are all madmen," he replied. "Six hundred men sit in a room and when one-half says Yes, the other half says No. They're all mad." Party government, no doubt, as Lecky points out, has been necessary in the past. It is the price we pay for the thing we call Freedom. But if I didn't think we would outgrow it, I would despair of the future of the human race. The way the game is played to-day here and elsewhere, is utterly unworthy of the age. It is questionable if there is such a party-ridden country in the world as Canada.

We will soon, I suppose, be celebrating the hundredth anniversary of the closing of the war of 1812-14. I wonder if any living Canadian remembers it. In the seventies and well into the eighties there were in Ontario hundreds of the soldiers of 1812-14. I had one as a parishioner, a fine old Irishman of the name of Chapman. He was a mere boy at the time. General Brock, he told me, called him his "drummer boy." This bears out the tradition that Brock was greatly beloved by his men, and, like Wolfe and other great commanders, took a deep personal interest in them. Chapman was at the taking of Detroit and the battle of Lundy's Lane and other actions. What narrow escapes, to be sure, has Canada had from being lost to the British Crown. At the first Treaty of Paris, after the taking of Quebec it was seriously proposed and debated that Canada should be "traded back" to France for the Island of Guadeloupe; then at the second Treaty of Paris, when the independence of the United States was acknowledged, Ben Franklin suggested "throwing in Canada." Next came the attack in 1812, the "stab in the back," whose defeat by a handful of Canadians and irregulars can only be paralleled in history by the resistance of the Boers in 1899-11; next followed the rebellion of

1837, and lastly the Fenian raids. Through all crises Canada has come unscathed to her predestined work of rebuilding up the British power on the continent of America.

Downeaster.

ETCETERA

This column is intended specially for laymen and laywomen, and communications of interest to the life and work of the laity of our Church will be welcomed, addressed to "Laicus" at the office.

In the review of the political biography to which reference was made in these columns last week, the following comment occurs:—

So eagerly did he study the moves in the political game that he had not time to formulate views or to make convictions. It is impossible to say what opinions he held, because his brain was always in a fluid state, and because he was always more interested in combating another's policy than in framing a policy of his own.

If opportunism is really impossible in politics, it is certainly fatal in religion. There are certain great fundamental principles about which the brain must not be "always in a fluid state," but as to which the mind must be thoroughly and permanently made up. A man without convictions is worthless, and no policy can avail in any region of human affairs which has not genuine and deep-seated conviction behind it.

The "Westminster Gazette," one of the most interesting papers issued in the Old Country, has had some correspondence on the subject of "Mispronunciations," and a writer calls attention to two words which are frequently mispronounced. He says that the pronunciation of "margarine" with g soft is of course wrong, and, although thus used by the generality of people who are its principal customers and bids fair to be universally adopted, it calls for correction. Another word which has been twisted from its proper pronunciation is "aluminum." It is alu-min-um (from "alum," "aluminis"). About thirty or forty years when the metal began to come into use, only the uneducated and vulgar called it alu-min-ium. But the improper i remains, and although aluminum is the correct way and is found on this side of the Atlantic, aluminium reigns supreme in England.

Archbishop Benson was fond of pointing the moral that there will be difficulties of some kind everywhere, by telling the following story:

"It was said, it is believed by Sir Walter Scott, that on a certain occasion a farmhouse was found to be haunted by a ghost. After bearing it some time, and getting no peace, the farmer determined to leave the place. They packed up their goods, and put them on a wagon and set out for another farmhouse, some little distance away. As they went along they met a neighbour who said: 'So, then, ye are flitting,' and before the man could reply, out of the middle of the furniture in the wagon, the ghost answered, 'Aye, we're flitting.'"

An American writer tells the story of a man who dreamed that he constructed a ladder from earth to heaven, and that, whenever he did a good deed, his ladder went up two feet. When he did a very good deed his ladder went up higher, and when he gave away large sums of money to the poor it went up further still. By and by it went out of sight, and as years rolled on, it went up, past the clouds clear into heaven. The man expected that when he died he would step off his ladder into heaven, but he heard a Voice thunder from paradise: "He that . . . climbeth up some other way, the same is a thief and a robber." Down the man came, ladder and all, and he awoke. He then realized that he must obtain salvation in another way than by good deeds, and he took the other way—faith in the atoning work of Jesus Christ.

At a Convention given a little while ago an address was given on three questions from St. John's Gospel: (1) Where dwellest Thou? (2) Whence art Thou? (3) Whither goest Thou? This is a fine suggestion for a talk on the Person of our Lord. At the same gathering another speaker referred to the great need in our time of (1) an Unveiled Heart; (2) an Unveiled Face; (3) an Unveiled Gospel.

One of the Secretaries of the English Church Missionary Society, the Rev. G. T. Manley, formerly Senior Wrangler at Cambridge, makes an important point in distinguishing between assent and conviction in regard to missions, and in so doing uses the following apt illustration:—

"I know a wealthy man, with a large house and two tennis-lawns, who subscribes a guinea for the evangelization of the world—just the same amount as he gives to the parochial choir fund. That is assent. I know a poorer man whose income is about \$900.00 a year, who lives with his wife on about \$400.00, and gives \$500.00 a year to support his own missionary. That is conviction."

A little while ago an article appeared on "The Redemption of America," in which the writer remarked that if a gigantic cataclysm were suddenly to destroy the entire population of the United States and all their works a philosophic historian of the future would summarize the distinctive contribution of the nation to world history in the phrase, "Big Business." He would show that the actual achievement of the States consisted in carrying some characteristic forms and forces of modern industrialism to a higher stage of evolution than had anywhere else been obtained. This important point is brought out in a series of vivid chapters, just published under the title of "Changing America," by Professor Ross, and in the course of one of his most striking discussions Dr. Ross describes the waning of the independence of the daily press under the play of the new business forces by which the owner displaces the

RECOVERING CHURCH RECORDS

In the year 1899 a number of articles were contributed to one of Eastern Ontario papers by a local antiquary of great diligence and some celebrity, who resided in Napanee. In the course of one of his contributions, he happened to state that the Anglican Church at Bath was the first church erected in that district, an assertion which turned out to be without foundation. The erection of a prior church to this old temple at Bath was demonstrated in a very interesting manner. A few days after the articles referred to appeared in the columns of the local paper, a farmer drove up to the antiquary's home, and entering his library, threw down a number of volumes, yellow with age, remarking that perhaps after reading their contents, Mr. C— would admit there had been a church of earlier date even than St. John's at Bath. The books turned out to be the registers of a church built by the Rev. John Langhorne in 1787 in the township of Fredericksburg, "district of Mecklenburgh, province of Quebec"; such was the name given to that section of the country before the creation of Upper Canada by the Constitutional Act of 1791. There were two baptismal registers, one for marriages, and another for burials. My first acquaintance with the discovery came about in this way: I happened to be in the studio of the local photographer, when he pointed out that he had something that he thought might be of interest. He said he had been requested to photograph certain entries in some old church registers. He then produced one of the books in question, from the pages of which certain portions had been cut to be photographed. He went on to point out how the antiquary had got these books in his possession, and stated that it was the latter's intention to purchase them in some way from the farmer's wife, and present them to the library of Queen's University at Kingston. It occurred to me that the church had a legal claim to the possession of the records, and I endeavoured to impress this fact upon the antiquary's mind. Unfortunately, however, he was exceedingly deaf, and did not grasp the idea.

In order to secure these priceless treasures for the archives of the diocese, I decided to pay a visit to the home of the farmer from which the books had come. With a neighbouring clergyman we made our way there shortly afterwards, and did not experience much difficulty in our mission. The antiquary, instead of offering cash to the guardian of the records, had conceived the knowing thought of tendering to the farmer's wife in return for the old books, the present of a silk dress. This plan, however, which might have worked with a good many women, was a failure in the present instance. The good woman was much insulted at what she considered an

editor, and the advertiser censors the news. "On the desk of every editor and sub-editor of a newspaper run by a capitalist promoter, now under prison sentence, lay a list of sixteen corporations in which the owner was interested. This was to remind them not to permit anything damaging to these concerns. In the office these corporations were jocularly referred to as sacred cows." There is, of course, nothing here which has not its strict analogy in many European countries, and it emphasizes a point of real seriousness. A few years ago an American weekly made a detailed exposure of the manner in which a trade controlled the press through its advertising. It published facsimiles of the contracts by which leading journalists promised to admit into their column no matter of any sort calculated to injure the interests of the company. The force of this control was then illustrated by an account of a debate in the Assembly of one State upon a bill to regulate a certain trade, when not a line of reference to this appeared in any newspaper of the State, with one solitary exception. The moral of this need not be pointed.

An English Bishop is credited with the following story. He had been to visit an outlying parish in his diocese, and was met at the station by the rector who, though the day was extremely warm, carried an overcoat on his arm. "You surely will not need your overcoat to-day," said the Bishop. "I know," was the rector's reply, "but my wife is interested in a jumble sale, and when I carry things with me I know where they are."

By the Rev. W. P. REEVE, B.D.,
Brandon.

overture in the line of charity, and readily listened to our proposal that the registrars should be taken by her husband to the diocesan authorities in Kingston, when probably something might be paid them for their care of the books. It appears that the grandfather of Mrs. R— had been the Rev. John Langhorne's churchwarden at Sandhurst in Fredericksburg, and on the departure of that veteran missionary from the country, the records had been left with him. They had been in the family ever since, and on the reverse of the pages there were many entries in the nature of accounts in £.s.d. concerning the leading commodities of that day. These entries threw much light on the trade of the era. Mr. Langhorne wrote a large, bold hand, and the ink he employed was good. The records of his incumbency stands out strong and vivid from these historic volumes. I remembered the first entry which announced the opening of the new church dedicated to St. Paul, as the promoter of the enterprise stated, "the first church built from the ground" in that part of His Majesty's dominions.

There appears to be some mystery concerning the passing of Mr. Langhorne from the scene. It has been said that he returned to England after many years of faithful service in Upper Canada, and ended his days in the Mother Land. This, however, has been again contradicted, and the assertion made that he finished his course in his adopted country. Perhaps some of your readers can settle this point, as it is some time since I have had an opportunity of looking into this matter. The church referred to in the above was a log building and appears to have been destroyed by fire twenty or thirty years after its erection. St. John's, in Bath, can therefore afford to smile at the claim of a prior date entered on behalf of old St. Paul's. St. John's is still standing in excellent condition of repair, and with, we trust, many centuries of service before it.

The Rev. Mr. Woodcock, of Brockville, and myself certainly felt great satisfaction when we succeeded in rescuing the old records referred to from the grasp of even so excellent an institution as Queen's University. They are now deposited in the vault of the Synod of Ontario at St. George's Hall in Kingston, where they may be seen by all who feel interested in the early history of the Church in Canada.

How your rector or curate would appreciate a gift of a copy of this paper, filled with Church news and live Church reading. 52 issues only \$1.50 for a year. Won't you subscribe for him?

THE QUIET HOUR

1 Samuel xviii., 1-16, Friendship's Character.— "Jonathan loved David as his own soul." Henceforth, so long as they lived together, yes, and so long as the story of their lives shall live, this friendship remained, and will remain, a radiant splendour. Note.—Its Sphere: it was friendship "in the Lord." While great natural qualities helped, it was their common knowledge of God, and their sublimely simple trust in Him, that cemented and sanctified their love. Jonathan's faith was as heroic as David's (xiv. 4, &c.); so the two were one spiritually. Each could appreciate what was dearest and holiest to the other, each honour the other for his highest enthusiasm—his devotion to God. Would that all our friendships—and above all our marriage friendships—were thus purified and hallowed; that they were more carefully cultivated in this sphere of fellowship with Christ! Nothing else can so strengthen and ennoble. Our Lord Himself owned the glorious might of this law: the way to His innermost affection, said He, was doing the will of His Father. Who did that was dear to Him as brother, or sister, or mother. How? By the Attractive Power of a Common Enthusiasm. To do that will was His Supreme Passion; and in so far as it is yours, do you become His.

1 Samuel xix., 1-11, Friendship's Constancy.— Jonathan the Friend who "sticketh closer than a brother." "For genuineness, chivalry, self-sacrifice, and constancy, few can compare with him—if any." Three points of his character as friend call for special notice—(1) His perfect disinterestedness—the pure unselfishness of it; (2) his faithfulness, his unflinching fidelity, in spite of immense difficulties; and (3) his complete freedom from the least taint of jealousy. Such freedom is easy when we have to do with those too far above, or beneath, us for real competition. The test comes when he who is on our level and by our side rises into fame or power, to our eclipse and loss. "It's two of a trade that can never agree." Now, David was thrown into the directest competition with Jonathan—was, indeed, appointed to supplant him. Jonathan knew this, but felt no bitterness, nor loved his friend one whit the less. He did more: he rejoiced sincerely in his future, and could talk to him quietly and happily of the time when "Thou shalt be king in Israel, and I shall be next unto thee" (1 Sam. xxiii., 17) Noble Jonathan, how he shames many of us who do not rise above our miserable envies and jealousies in spite of our immense privileges.

1 Samuel xix., 12-24, Friendship's Contrast.— Saul the Selfish—"Self was his god, his own interests always his first thought. When another's advancement seemed at all likely to injure him, he quickly sought his ruin. Of course, he was moody and unhappy; for being what he was, God left him to that worst of earthly companions—himself. Thence came envy, jealousy, fear, hatred, malice, and murder. Such is self-worship when it gets the mastery! He who says he must be first brooks no rival, and leaves an open door for almost every evil desire to enter and possess him. Behold his retribution! He who schemed continually for his own pre-eminence and profit perishes by his own sword. But is it not ever so? The selfish man is ever a moral suicide, poisoning his own happiness, killing his own joy, destroying his own soul. "Whoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." To think first of one's own happiness is the sure way to make happiness impossible; but he who, out of pure love, counts himself a bondsman of Jesus Christ and lives in the prosperity of those around him, ever forgetting himself, will taste the purest joys, and attain to the noblest and most enduring well-being."—Selected.

Brotherhood of St. Andrew

DECEMBER MONTHLY LETTER.

Many of our Chapter secretaries have written in asking for more definite information about the changes in the Constitution; we are, therefore, writing you on this subject again.

First of all we wish to express our grateful appreciation of the many expressions of cordial approval of the changes, and the devoted way in which our Brotherhood men all over the country have determined to make this year one of real advance. As an instance of this we have a

Junior Chapter lectured a fun Work Fund, Toronto clerical day collection nion service ronto.

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Junior Chapter in Hamilton which has just collected a fund of nearly \$20 for the Extension Work Fund, while quite recently a prominent Toronto clergyman voluntarily offered two Sunday collections, taken up at the early Communion service, for the Brotherhood work in Toronto.

The new \$3 arrangement starts with the new year on the St. Andrew's Day just past. It can be paid in any way thought desirable. The words of the Constitution are: "If preferred, by quarterly instalments," but there are to be no hard-and-fast rules of any kind. This \$3 is connected with the Extension Work Fund entirely, and has nothing whatever to do with the quotas, which remain as before at fifty cents per member; and, therefore, anything contributed by any member of your Chapter, or of the congregation in your parish, will go to the credit of your Chapter towards that fund; that is to say, if you have five members, your help is asked for at least \$15. If this whole amount, or more, was given by one man, it would be placed to the credit of your entire Chapter and you would not be asked for anything more. What we are aiming at is to have every man in the Brotherhood who can help us, to do so, but not to add to any man's burden more than he honestly feels he can do.

The method of raising this amount is left entirely to your own discretion. Some of our Chapters are giving this and larger amounts individually. Others are getting some of the members of their congregation to help them, and in this connection we enclose you a form which may be helpful in giving you a suggested form for use in making the canvass.

We know that there are many of our men—all honour to them—who are contributing so generously in proportion to their means to the support of their own parish church that any further burden would be most unfair; hence we wish it to be definitely understood that we are not asking each man to give us this amount, but only that it should be the basis of your Chapter contribution. Under no circumstances should anyone be allowed to feel themselves in a false position under the present arrangement any more than they will have done in the past when the Extension Work Fund was raised in the old way.

This coming year is going to be the brightest in the history of the Canadian Brotherhood, so put your shoulder to the wheel and let us all push together for the "spread of His Kingdom."

Yours truly,
The Dominion Council.

Chapters are in process of formation in Gananoque, Ont.; Russell, Man.; St. Barnabas', St. Catharines, Ont.; St. Clement's, Toronto, Ont.; St. Martin's, Calgary, Alta.; Trinity, Brantford, Ont., and a charter has recently been granted to St. Oswald's, Montreal South.

Junior Chapters have been revived in Christ Church, Selkirk, Man., and St. John's, Moose Jaw, Sask.

Preliminary preparations have been started for the next Maritime Conference to be held in the city of St. John, N.B., some time next fall. A meeting of the Brotherhood members in St. John will be held early in January to discuss the Conference and appoint a committee to take charge of the preparations.

In the near future a Travelling Secretary for Western Canada will be appointed. The Dominion Executive Committee will hold a meeting early in the new year to take definite action in the matter.

Mr. C. C. Stenhouse, the Assistant Secretary, will spend the month of January in Montreal. A series of meetings are being arranged for him by the Montreal Executive Committee.

Mr. Birmingham, the General Secretary, who recently returned to the Toronto office after completing a long trip through the Maritime Provinces, will be at the head office in January. In company with the Rev. T. B. Howard he will visit a number of parishes in the Diocese of Huron during the month of February.

A recent letter from Kamloops, B.C., gives the following encouraging information: "You will be pleased to know that the Brotherhood here is a live issue now. We have as many as a dozen or more at the meetings, including the probationers and members. The hospital is visited. A men's social was held a few weeks ago at which about fifty men were present, and all expressed themselves as having had a very pleasant time."

Every bar-room closed means greater safety for our boys.

The Churchwoman

The January Board meeting of the Toronto W.A. was held in St. Simon's on Thursday, the 2nd. At 10.30 the members assembled in the church for Communion, at which the Bishop of Toronto was the celebrant, assisted by Bishop Reeve and the Rev. Edward C. Cayley. The preacher was the Rev. E. A. McIntyre, of St. Aidan's, whose text was, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." There were about two hundred communicants. The Bishop opened the meeting with prayer, and then spoke of the Bishop's Emergencv Fund, and of all the help the fund had been to him for the relief of personal distress amongst the clergy of the mission stations of the diocese. He asked the members of the W.A. to remember the fund from time to time. The corresponding secretary reported four new life members: Mrs. Shields Boyd, of Orillia; Miss Lightbourn, of All Saints'; Miss Lee, of St. Paul's, and Mrs. Dignum, of St. Thomas'. The treasurer reported total receipts \$1,413.91, and that the legacy left by Miss Tilley had been given to the Bishop of Athabasca to add a room to the hostel at Athabasca Landing to serve as a study for the Bishop. She also reminded the life members of their pledge, which supports native women workers in India, Japan, China and Africa. At the request of the life members another worker will be supported in the Diocese of Mid-Japan. It was requested that all returns for the year be sent in to her before the 20th of March, as the books close on that date. The Dorcas secretary reported sixty-two Christmas bales sent out to missions, four surplises, three sets of Communion vessels, and one fur coat and cap; also that several branches had sent a sum of money to be given as a Christmas present to some of the diocesan missionaries to buy books and literature. The secretary of the Juniors reported receipts \$43 and that eight Christmas parcels had been sent by the Juniors; that Miss Duff would give a talk on how to interest children and how to make meetings interesting to them, the address to be given in the Church of the Redeemer Schoolhouse on January the 23rd at three o'clock. The secretary of Literature spoke of the course of lectures to be held during Lent on "Modern Movements in the East" in the hall of Bishop Strachan School on the Thursday evenings in February. The first one will be given on February the 6th by Canon Gould on "The Signs of the Times in Moslem Lands"; on Feb. 13th, on "The Searchings of Japan," by Miss Saunders, National Secretary of the Y.W.C.A. on February 20th, on "China's New Day," by the Rev. W. J. S. Southam, and on February 27th, on "India and the Conflict of Ideals" by the Rev. M. N. Abraham, of Travancore, India. A cordial invitation is extended to the clergy and members of the W.A., or anyone who is interested in the subjects. After the meeting was over a member of the W.A. telephoned that she was sending a cheque for \$500 to pay for an assistant to Bishop Robins, of Athabasca, and another member sent \$200 for the same object. The allocation of Miss Tilley's legacy to the provision of a study for the Bishop will be particularly welcome, for privacy must be almost impossible when Mrs. Robins has had to arrange for meals for 100 people in three days. This is, indeed, an example of "given to hospitality."

Canadian Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—Trinity.—The Bishop held a Confirmation service in this church on Sunday evening, December 29th, when eleven candidates were presented by the Rev. L. J. Davidson, the rector.

Lunenburg, N.S.—St. John's.—Royal Charter, 1754.—On Christmas Day the rector dedicated to the service of God the gifts of a massive brass prayer desk, an oak chair, and a large Prayer Book given by members of the congregation "In Memoriam." The sum of \$100 was also acknowledged on Christmas morning, the amount having been left to the church by a parishioner. On Sunday, December 29th, the services were fully choral, and after Evensong a recital of appropriate music was given by the choir. The sermon was preached by the rector.

"Santa Claus' at Sea" was successfully given by the Sunday School's primary department on

Monday, December 30th. The children had been splendidly trained by the various teachers under the direction of Mrs. Norman Zwicker

MONTREAL.

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

The Synod.—The annual meeting of the Synod of the Diocese of Montreal has been convened for Tuesday, January 28th, 1913. The opening service of the Synod will be held in the forenoon of that day, and the preacher will be the Rev. J. J. Willis, B.A., B.D. Special sessions will be devoted to the consideration of missions and Sunday Schools. Otherwise there is not as yet much business in view for the Synod. The Rev. Canon Troop has placed a motion on the order paper asking the Synod to express sympathy with the men of Ulster and with the Evangelical Alliance "in their struggle against the encroachments upon our civil and religious liberty, emanating from the Church of Rome." The subject was dropped when last brought up in the recent Provincial Synod. The Synod will also be requested to sanction the division of the parish of the Good Shepherd, the separated portion to form the parish of St. Matthew.

Montreal.—St. George's.—The question as to where St. George's Church shall locate on vacating Dominion Square is causing much debate among members of the congregation. There is a division on the matter of whether the church should remove out to Westmount, or whether it shall stay within the Guy and St. Catherine Street area. The bill has already passed the Legislature allowing the sale of the church, but it is likely that there will also have to be Synod legislation for the purpose of enlarging the parish boundaries, encroaching either on the parish of St. James the Apostle or that of the Cathedral. The argument for removing out to Westmount is that there are still some suitable sites left in the neighbourhood of Sherbrooke Street, that these are cheaper than city sites, and that the bulk of the congregation live out there. It is contended that of the \$1,180,000 secured by the sale, only an amount like \$150,000 should be laid out in land, as, in addition to the new parish church, there will have to be a mission church provided for the down-town element. Another site suggested is one on Sherbrooke, near Erskine Church, but this would entail buying out a private residence at great cost, and it is not expected that the scheme will be entertained.

Montreal.—L'Eglise du Rédempteur.—A solemn and impressive ceremony took place on the evening of Thursday, January 2nd, in this new French Protestant Church, when that structure, with great ceremonial, and in the presence of a large number of people, was dedicated by the Bishop of Montreal. The new church is the only French Church of England in the city, and the congregation have for years been endeavouring to build it. They are justly proud of the new place of worship, as the structure is a handsome one, which cost them \$25,000, of which, they are happy to state, all but \$6,000 has been paid off. After selling the old church, at 121 Chatham Street, the wardens, in looking round for a new site, decided on a lot at the corner of Ontario and Delorimier Streets, which they purchased for \$6,000. In so doing they "built better than they knew," for land values immediately soared, and in a short time they began to receive flattering offers for the lot. Three months from the date of purchase they were offered \$16,000 for the site, which they accepted, thus clearing \$10,000 on the deal. This helped immensely toward the building fund. The service was bilingual, the prayers being read by the Lord Bishop, who was assisted by the Rev. H. E. Benoit, the Rev. E. Lariviers, the Rev. H. O. Loiselle, and Canon Renaud. Among the other clergymen and the laity present were the Very Rev. Dean Evans, the Rev. Geo. Johnston, the Rev. R. I. Ross, the Rev. J. L. Flanagan, Archdeacon Norton, the Rev. W. T. Halpenny, and Chancellor Davidson, K.C. The Very Rev. Dean Evans, who preached the sermon, chose as his text, "And when they heard that he (Paul) spoke unto them in the Hebrew tongue, they grew more quiet." His sermon was a singularly appropriate one for French-Canadian people.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The large bell to be placed in the belfry of this cathedral has arrived. It was manufactured by the well-known firm of Meneely Bros. at West Troy, N.Y., and is the gift in memory of a former parishioner. It will be installed immediately for

s Character.— Hence- r, yes, and so all live, this ain, a radiant was friendship ural qualities ledge of God, Him, that ce- Jonathan's v. 4, &c.); so could appre- to the other, est enthusiasm all our friend- friendships— hat they were here of fellow- n so strength- If owned the to His inner- the will of His Him as bro- By the At- siasm. To do and in so far

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's Contrast.— d, his own in- When another's to injure him, curse, he was at he was, God companions— usy, fear, hat- self-worship says he must an open door er and possess who schemed nce and profit it not ever so? uicide, poison- s own joy, de- r will save his ill lose his life k first of one's nake happiness re love, counts st and lives in n, ever forget- joys, and at- enduring well-

Andrew ETTER. s have written mation about we are, there- again. our grateful ons of cordial devoted way in er the country ar one of real is we have a

dedication. The bell, which has been presented to the cathedral by the E. J. B. Pense estate, is valued at \$3,000. It is a very handsome bit of casting. After the necessary work of installation has been completed, it will be formally dedicated by the Bishop of the diocese.

St. James'.—Miss Mildred MacMorine, a daughter of the lately deceased rector of this church, the Ven. Archdeacon MacMorine, has been presented with a fine gold-mounted fountain pen by the members of the choir of the church. She was herself for a long time a valued member. The gift was forwarded to Miss MacMorine by Mr. A. E. Cogswell, the choirmaster, she having left Kingston and taken up her residence in Toronto.

Christmas Entertainments were lately given by the Sunday School scholars of St. George's Cathedral, St. James' and St. John's, Portsmouth, and all passed off most satisfactorily and well. A midnight service was held in St. James' Church on New Year's Eve. The rector, the Rev. T. W. Savary, preached at this service from the text, "Jesus Christ, the same yesterday, today and forever." Heb. xiii. 5. As twelve o'clock struck the church bell tolled out the old year and rang in the new year. During the passing of the old year the congregation spent some minutes in silent prayer.

Parham.—Mr. O. G. Lloyd, missionary at Plevna, has been placed by the Bishop in charge of this mission.

Edwardsburg.—Christmas services were held in St. Paul's Church, Cardinal, and at Crystal Rock on the 25th ult. at 8 a.m., 11 a.m. and 7 p.m.

One of the most successful Christmas tree entertainments ever given in Cardinal took place in the town hall on Saturday night, 28th ult., under the auspices of St. Paul's Sunday School. The hall was so packed that a number of persons had to go away, they could not find seats. It reflects much credit on the training given the children by Mrs. French. The drill by the older girls, who were instructed by Mrs. Kingston and Miss Laura Jones, was very good, indeed.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Bishop of the diocese preached in this Cathedral on Sunday morning last, taking for his subject "New Year's Thoughts." The Bishop, in the course of his sermon, made a plea for deeper, more real and a more personal spiritual religion, and emphasized the necessity for a more God-like domination in heart and life. Speaking along the lines of domestic religion the Bishop made a strong appeal to those present to build up the broken down altars of family worship and for the head of the family to exercise his priestly office in the interest of the members of the household. A strong arraignment was made against the all-too-fashionable practice of the one-service-a-day custom, which is becoming prevalent, and the need of social religious duty and to be always one's best and truest self was largely urged. In the evening his Lordship preached at St. Edmund's, at which church the second anniversary of its opening was duly observed on that day. The Right Rev. Dr. Reeve preached on the same day at St. Aidan's, Balmy Beach. The January meeting of the Rural Deanery of Toronto has been cancelled.

Synod Office.—The Bishop of the diocese has appointed the Rev. Dr. J. G. Lewis, of New York, to succeed the Rev. Frank Vipond, who has been appointed rector of Islington, as his secretary. Dr. Lewis is well known in Toronto, and some years ago he served the late Archbishop Sweatman in a similar capacity. Dr. Lewis will be special preacher at St. Jude's Church, and will in all probability have other matters to look after. He at one time was curate at St. James' Cathedral, Toronto, under the late Bishop Dumoulin. Dr. Lewis has been at the Church of the Annunciation in New York, the church which has become famous as the place where marriages of actors are solemnized. He also has been doing slum work in New York, having been in charge of the missions in connection with the Church of the Annunciation. Dr. Lewis is married and has one daughter. Dr. Lewis is a graduate of Trinity College, Toronto, and holds the degree of L.Th., B.D., and D.D. by examination.

St. Clement's.—The Rev. R. S. Forneri, the rector of St. Luke's, Kingston, preached in this church last Sunday morning.

St. Stephen's.—The Rev. R. S. Forneri, B.D., the rector of St. Luke's, Kingston, preached in this church on Sunday evening last.

Aurora, Trinity.—The Rev. Canon Gould, M.D., lectured before the Men's Association of this church on Monday evening last in the schoolhouse on the subject of "The Turk as I Have Known Him." The schoolhouse was well-filled by an interested audience.

Islington.—St. George's.—On Monday evening, December 30th, a large number of the parishioners gathered together in the schoolhouse for the purpose of saying farewell to the Rev. T. G. McGonigle and his wife and family just prior to their departure for Newmarket, to which parish Mr. McGonigle has been appointed as rector. As a token of their esteem the congregation and the Sunday School made presentations.

NIAGARA.

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

Welland.—Holy Trinity.—The Rev. Gabriel Johnstone, D.D., of this place, passed peacefully to rest January 5th. He was born at Edenton, North Carolina, in 1843, and was educated at the University of North Carolina, where he was graduated in 1861. He took part in many memorable battles of the Civil War. He volunteered as a private in Company "G" of the 28th N. C. Regiment, and out of 150 who volunteered with him only 18 survived the war. His regiment served in all the principal battles which were fought in Virginia, Maryland and Pennsylvania. He was appointed Ordnance Sergeant by Gen. Lane as soon as the 28th Regiment was formed, but took an active part in every battle in which his regiment was engaged. He was elected Colonel of the 72nd Regiment in 1863, at the age of twenty-one years, as a reward for his conduct on the field. At the close of the war he resumed his studies and took the degree of B.A. from Trinity College, North Carolina, and was ordained to the ministry of the Church on the 18th of May, 1870, by Bishop Atkinson in Edenton, his native town. He was called to Grace Church, at Utica, N.Y. After remaining there for a short time he was called to the Colorado Diocese and held parishes at Laramie City and Georgetown. During that time he received calls both to Sacramento, Cal., and Canada. He came to Canada in 1877, and was first stationed at Jarvis, Ont., where he remained until 1889, when he came to Welland and took charge of this church, of which he remained rector until about four years ago, when he was obliged to retire owing to failing health. While in Welland he accepted an invitation of the Society for the Propagation of the Gospel to lecture throughout England, and he visited all the principal cathedral cities. For several years he held the position of chaplain of the 44th Lincoln and Welland Regiment, and on his retirement was appointed Honorary Major. He was also prominent in Masonic circles. In 1871 he was married to Alice Kate Killaly of Ottawa, daughter of the late John Sackville Killaly, who survives, besides three daughters, Mrs. W. V. Mencke, of Dewinton, Alberta; Mrs. H. B. Sidey, of Welland, and Miss Emma, of Yonkers, N.Y., and two sons, Iredell K. Johnstone, of Welland, and George H., of Rocky Mountain House, Alberta. He also leaves one sister, Mrs. Helen Perry, of Atlanta, Ga. The funeral took place on Tuesday afternoon. The body was interred in the Church of England Cemetery, Welland.

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HURON.

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

London.—St. Paul's Cathedral.—The annual Sunday School entertainment took place on Friday evening, the 3rd inst., in Cronyn Hall. The Rev. Canon Tucker presided, and a very enjoyable evening was spent.

London Township.—St. John's.—Every seat in the Arva Town Hall was occupied on Friday evening, December 27th, and many were standing on the occasion of the annual Sunday School Christmas tree treat of this church. The proceedings opened with the singing of "Hark, the Herald Angels Sing," followed by the Lord's Prayer. Archdeacon Richardson, who presided, made a short speech, which was followed by a good programme, made up of choruses, songs, recitations, dialogues by Sunday School children. Between the parts a magic lantern exhibition was given by Mr. F. Ryott. At the close a beautiful Christmas tree, well illuminated and decorated, was displayed and presents for all children of the church.

Brantford.—Grace Church.—Mr. F. P. Thomas, the organist and choirmaster of this church was presented on Christmas Day with a reading lamp by the members of his choir.

By a very sad accident which occurred on Christmas Day, Mrs. Richard Brooks, a well-known member of the congregation of this church, was most seriously, if not fatally injured. She and her husband, who live in West Brantford, had attended the service on the morning of Christmas Day, and they were driving home when their horse shied at a piece of paper which was blowing down the road. Both Mr. and Mrs. Brooks were thrown violently out of the carriage and were picked up in an unconscious condition. Mrs. Brooks, who was removed to the hospital, was found on examination, to be suffering from a fractured skull. She is the daughter of a former well-known Anglican clergyman of Toronto. Mr. Brooks sustained a slight concussion and injuries to the face, but he is out of danger.

Meaford.—Christ Church.—On Monday evening, December 30th, the congregation of this church gave an "At Home" in the school house to bid farewell to their rector, the Rev. T. H. Brown, and his family, on their departure to their new parish of Seaford. There was a large number present, and after a short programme, Miss A. Helstrap, secretary of the A.Y.P.A., read an address, and Mr. T. Carter presented Mr. Brown with a very handsome oak chair, on behalf of that Society. Dr. Heming then read an address on behalf of the congregation, and Mr. R. Almond presented Mr. Brown with a purse of gold. The Sunday School also presented Mr. Brown with a morocco club bag, bearing the card, "To Our Beloved Rector." The ladies of the congregation presented Mrs. Brown with a cabinet of silver pearl-handled knives and forks and fish set; she also received a silver bake dish and tea service from the Read family of the 11th Line.

Clinton.—St. Paul's.—On November 17th Bishop Williams held Confirmation service here when 51 candidates, mostly adults, were admitted into the full fellowship of the Church, this being the largest class in the history of the parish. The Advent season was one of great spiritual growth. The Sunday School instead of having their usual Christmas entertainment resolved itself into a "C.C.C.," i.e., a Christmas Cheer Club having as its motto, "It is more blessed to give than to receive," and most assuredly proved the truth of their motto when on the 15th of December, they each presented their gift with shining faces. The committee after carefully remembering the needy ones of our own town, packed a large box which was sent to one of the parishes of London, Ont. On Christmas Day about 120 partook of the Holy Communion at the two celebrations. On December 29th the annual Choir Festival was held, a full choral service was very acceptably rendered.

Sunderland.—St. Mary's.—The supper and concert given annually by the congregation of this church was held in the town hall on New Year's night. The programme given by local talent, assisted by the Wycliffe College, Toronto, quartette, proved an excellent one, and was greatly enjoyed by all present. The hall was well filled, and the total proceeds amounted to nearly \$150.

Thorndale.—St. George's.—The Rev. H. W. Snell, the rector, and Mrs. Snell, just before leaving for their new parish of Ayr and Drumbo, were presented with addresses and gifts in token of the esteem and good-will of the congregations of St. George's and Grace Churches.

Broughdale.—St. Luke's.—The Bishop of Huron administered the rite of Confirmation in this church, on the last Sunday evening of the year, in the presence of a very large congregation.

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The annua was held with ment on Ne brilliantly lit was stripped tributed. F the tree to : Amongst the "Christ in t Richardson f last hour of church watch deacon. T Hour is Con knelt in sile ed in by a c tian Soldier

Samuel P

Stonewall.

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London, Ont.

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Rev. H. W. st before leav- Drumbo, were n token of the gations of St.

Bishop of nfirmation in vening of the congregation.

Fifteen candidates, composed of young men and women, were presented by the Ven. Archdeacon Richardson, and the service throughout was most impressive. The address of the Bishop to the congregation and the candidates was full of instruction and weighty truth founded on the word, "The things which are seen are temporal but the things which are not seen are eternal."

The annual Sunday School treat of this church was held with distinct success in the church basement on New Year's Eve. The Christmas tree, brilliantly lighted and decorated, laden with gifts, was stripped, and presents in abundance were distributed. Friends and relations and others used the tree to show their good-will to each other. Among these was a beautiful picture illustrating "Christ in the Garden," presented to Archdeacon Richardson from members of his Bible class. The last hour of the old year was spent in a solemn church watch night service, conducted by the Archdeacon. The subject of the address was "The Hour is Come." As the clock struck midnight all knelt in silent prayer and the new year was ushered in by a devotional singing of "Onward Christian Soldiers."

RUPERT'S LAND.

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

Stonewall.—Church of the Ascension.—The Primate held a General Ordination in this church on Sunday morning, December 29th. The following gentlemen were ordained to the diaconate and priesthood respectfully:—Deacons, Messrs. J. A. Shirley, B.A., of Toronto University and Wycliffe College, and G. H. Holmes, until recently the lay-reader-in-charge at Clearwater, Manitoba. Priest, the Rev. F. C. Chapman, curate of Plumas, Man. The Ordination sermon was preached by the Rev. Canon Jeffery and the Rev. A. W. Goodeve, rector of the parish, assisted in the service. Mr. Holmes will retain charge of Clearwater, and Mr. Shirley will act as curate of St. James' parish, Winnipeg, having special charge of the mission at Roseberry. Rev. F. C. Chapman will return to Plumas as incumbent of the parish. This is the first ordination service ever held at Stonewall.

QU'APPELLE.

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

Regina.—An interesting ceremony took place in the chapel of the Royal North West Mounted Police in this city on the morning of the 29th ult. His Honour, Lieutenant-Governor Brown performed the ceremony of unveiling the bronze tablet erected to the memory of Inspector Fitzgerald, Constables Taylor and Kinney, and special Constable Carter, who lost their lives on patrol from Fort Macpherson to Dawson, in February, 1910. Commissioner Perry and the officers and men at present stationed at police headquarters were present at the ceremony, following which a brief religious service was held conducted by the Rev. Canon Hill, assisted by Bishop Harding. In connection with the unveiling, Commissioner Perry briefly referred to the incident which the tablet commemorated, one of the saddest and most tragic in the annals of the famous force.

CALGARY.

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

Calgary.—The old church edifice that had been sold by the congregation of Holy Trinity some few years ago has been purchased back and moved to a new site. It is now being fitted up as a Young Men's Club Room, and will make a splendid building for that purpose. Splendid Christmas services were held in Holy Trinity Church, large congregations were present both the Sunday before and the Sunday after Christmas as well as on Christmas Day. A very liberal Christmas offering was given to the rector, the Rev. C. Carruthers, B.A., L.Th., and he was also the recipient of a splendid fur coat, the donors of the same being four members of his parish, namely, Lieut.-Col. H. C. Jamieson, Major Marriott, Dr. May, and Mr. W. J. Birnie-Brown, J.P. The ladies of the congregation also presented Mrs. Carruthers with a well-filled purse. A very active branch of the Girls' Friendly Society was recently organized in this parish by Miss Charles, of Toronto. About ten associates were enrolled and as many members. The ladies hope in the near future to be able to open a lodge here for the

accommodation of the many young ladies of the town who have great difficulty in finding proper boarding houses.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

Athabasca Landing.—The new Bishop, the Right Rev. Dr. Robins, arrived in this place, which he makes his headquarters, just about Christmas time on his return from his trip to Winnipeg, where he was consecrated, and Eastern Canada. In the course of his work during the past year in the capacity of Archdeacon of the diocese and acting Commissary, and for a few weeks as Bishop, he travelled more than sixteen thousand miles. He made extensive trips through the distant portions of his extensive diocese and visited every mission and station under his jurisdiction. He went East to visit the training colleges, to ascertain the possibilities of getting new men for the diocese. He found that five new men would be joining his staff at the end of their present college courses, and they will be used to good advantage.

NEW WESTMINSTER.

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

Vancouver.—On the occasion of the 15th anniversary of the appointment of the Archdeacon of Columbia, (Ven. Dr. Pentreath), he invited the clergy of Vancouver City and South Vancouver to a special celebration of the Holy Communion in St. Paul's Church, as an act of thanksgiving for the past, and prayer for wisdom and guidance for the future. The Bishop and twenty-two clergy were present. The Archdeacon celebrated, the Bishop pronouncing the Benediction. The Rev. F. A. Chadwick read the Epistle, and the Rev. H. Beacham the Gospel. Afterwards the Bishop and clergy were entertained to breakfast at the Archdeaconry House.

The Bishop lately spent ten days in the Diocese of Kootenay, returning on December 21st. On the 22nd he confirmed nine in St. Anne's Church, Steveston, the Rev. J. M. Donaldson, vicar, and confirmed a class in St. James' Church, Vancouver, the Rev. H. Edwards, rector, in the evening. On Christmas Day he preached and celebrated Holy Communion in St. Paul's, Vancouver.

Christ Church.—A very handsome window has been placed in this church by Mrs. Drummond in memory of her first husband, Mr. Edward Lewis. It was designed and made in Bristol, England. The window has been dedicated by Archdeacon Pentreath, with an appropriate service.

The Christmas services in this city were well attended this year. Every church reported was filled with worshippers. In several cases the communicants at the several services, when added together, would exceed the seating capacity of the church.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Since returning from Montreal immediately after the consecration of Bishop Hamilton of Mid-Japan, Bishop DuVernet has been visiting various parts of the diocese. On the Skeena River he spent a few days with the Rev. T. J. Marsh, at Kitsumkalum and Terrace. An addition has been made to the little church at Terrace, which at present gives Mr. Marsh a most serviceable room but ultimately will be thrown into the church when more space is needed. While up the Skeena the Bishop visited Gitwangak and Shandilla. It is likely that there will be many settlers before long in the Gitwangool Valley which extends to the Naas River. Returning to Prince Rupert the Bishop left the next day for the Naas River visiting Archdeacon Collison at Kincolith, which is at the mouth of the river, and the Rev. J. B. McCullagh at Lakkalzap, some distance up the river. Mr. McCullagh thought it best to come down from Aiyansh for the winter, and is doing good work among the Indians at Lakkalzap. As there is only a fortnightly steamer during the winter to Masset on Graham Island, the Bishop spent two weeks with the Rev. Wm. Hogan visiting, in addition to Old Masset, New Masset, Queenstown, at the head of Masset Inlet, about thirty miles up, and Tow Hill, on the North Coast, about twenty miles round by sea. At Tow Hill the Bishop chose a site for a church and performed the first baptism in the district. At Queenstown there was a good congregation. The last service held there was the one the Bishop had nearly four years ago,

which was the first ever held. The people here subscribed over \$100 towards a church. Arriving back at Prince Rupert about noon on the Sunday before Christmas, the Bishop took part in the opening services of the new St. Andrew's Church, which is in charge of the Rev. E. C. Burch.

Correspondence

THE ATHANASIAN CREED.

Sir,—I think Mr. Smith misapprehends the point I make in regard to the Filioque cause. The texts which he quotes relate to the mission of the Holy Spirit to the Church, not to His eternal generation, which is the matter to which the Filioque clause is directed. As to whether the interpolation of the words, "and the Son," is true or false I express no opinion; but, speaking for myself, in such a matter I am content to rest on the Scripture record of the words of Christ Himself, viz.: "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me," S. John xv. 26. What I wish to emphasize is this, viz., that the Nicene Creed, as finally settled by the Ecumenical Council of Constantinople, following the words of Scripture above quoted, affirmed that the Holy Ghost proceedeth from the Father; but afterwards the Western part of the Church interpolated the words, "and the Son." But the Christian Church, being a world-wide institution, ought, in such matters, to act in concert, and an Ecumenical Creed ought not to be altered or added to, except by Ecumenical authority; and I wish further to emphasize the fact that a part of the Church is not equal to the whole, and has no right to act as if it were the whole Church; that the result of the unauthorized interpolation was the suspension of communion between the Eastern and Western parts of the Church, which continues to this day; that the Western part of the Church committed a further breach of Catholicity when it included the interpolation in the Athanasian Creed, and also included in that Creed the clause: "This is the Catholic Faith, which, except a man believe faithfully, he cannot be saved," thereby casting a theological slur on all our fellow-Christians in the East. The Roman part of the Church committed a further breach of Catholicity by its Creed of Pius IV., and the sooner the Anglican part of the Church disassociates itself from all such uncatholic conduct the better, in my humble judgment.

The interpolation of the Nicene Creed by the Western Church is a grievance of long standing. The attitude of the Western Church has been, "What we have done, whether right or wrong, we will stick to." Why should not the Canadian Church take a right attitude and say frankly: "This addition was made without due authority, and for that reason we reject it?"

It will be doubtless said: "Whether rightly or wrongly introduced, it has been so long acquiesced in, it ought not now to be disturbed." But I desire to point out that it was the first step in a most pernicious course adopted in the Latin part of the Church. In the thirteenth century the new dogma of Transubstantiation was made an Article of Faith in the Roman part of the Church. By the Creed of Pius IV. in the sixteenth century ten other Articles of Faith are purported to be added to the Faith necessary for salvation, including, among others, "that the images of Christ, the Mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honour and veneration are to be given to them"; also, "all and every one of the things which have been defined in the Holy Council of Trent concerning original sin and justification," and "all other things defined and declared, particularly by the Holy Council of Trent." I merely specify these Articles as showing the extent of the folly to which the Romish ecclesiastical mind is prepared to go. Not content with the catalogue of doctrines tacked on to the Nicene Creed by the Creed of Pius IV., Pope Pius IX., on his own responsibility (1854) added yet another dogma, viz., that of the alleged Immaculate Conception of the Blessed Virgin Mary; and finally, to cap the climax, the Vatican Council (1870) added the still further dogma that all Popes, when they assume to teach the Church, are infallible, and consequently that the additions of Pope Pius IV. and Pius IX. are infallibly true, and, therefore, that no Romanist or any other kind of Christian need have any hope of salvation unless, among other things, he can stand an examination as to the various decrees of the Council of Trent, and believes them to be true. As for Protestants, who do not need the help of images, their case, of

course, according to this precious creed of Pius IV. is hopeless!

The reason of all this ecclesiastical folly is to be found in the fact that at the very outset, when the first interpolation in the Nicene Creed was proposed, it was not firmly and persistently resisted.

If any of your correspondents assume that I wish for the abolition of the Athanasian Creed, they are mistaken. I only desire its revision on truly Catholic lines by the elimination of mere Romanism.

Geo. S. Holmstedt.

DEACONESS WANTED.

Dear Sir,—May I use your valuable columns for making known a present need of the Church in the West. I have lately received the offer of a small financial assistance for a Deaconess or woman worker in the Diocese of Qu'Appelle, here in Regina. We need the services of an active and spiritually minded lady who has a vocation for this work, and who would gladly give attention to young women coming into the city, visit the homes of new-comers and minister to the sick and afflicted. Such an officer would also be able to enter upon many other works in the Church of God. The remuneration offered is small, amounting in all to about \$500 a year, but a devout and strong lady with small private means would, I believe, be very happy engaged in such encouraging work as a Western Church and city provides. The rector of St. Paul's, Regina, the Rev. Canon Hill, would gladly hear from and welcome such a worker. I am, sincerely yours,

M. M. Qu'Appelle.

CHURCH UNITY.

Sir,—I am glad to see that your columns are open to a discussion of the important questions raised by the recent circular on Christian Unity. Nothing but good can come from the freest ventilation of the subject, and Churchmen on both sides ought to be willing to study the best that can be said for the view to which they are opposed. As a contribution, let me call attention to the subjoined words of Dr. Farrar, the late Dean of Canterbury, who will be admitted to be a representative English Churchman. The extract is part of an article contributed some years ago by the late Dean to the "North American Review."

I neither affirm nor deny what is called the doctrine of "Apostolic Succession." Even Archbishop Laud, the "beau ideal" of the High Churchman, in his controversy with Fisher the Jesuit, ventured to say no more respecting it than that "it is a great happiness where it may be had visible and continued, and a great conquest over the mutability of this present world. But I do not find any one of the ancient fathers that makes local, personal, visible, and continued succession a necessary mark or sign of the true Church in any one place." As a historical fact, I consider it highly probable—indeed, almost certain—that our Bishops hold their office by the laying-on-of-hands, either of presbyters or Bishops, from the days of the Apostles. But I do not think for a moment that the continuity of spiritual gifts is exclusively dependent on these mechanical transmissions. . . . I believe that not a few of the best and greatest servants of God in the Christian dispensation have been anointed only by the hands of invincible consecration. If, therefore, it could be shown that there were broken links in the chain of episcopal ordination, it would make no sort of difference to my view of the grace of ordination. Knowing, as we do, that much of the divinest work in all ages has been done by men who were neither priests nor Bishops, and often in deadly antagonism to the vast majority of those who were both; and knowing also that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every man that is born of the Spirit," our notes of the true Church are not the Romish ones of Cardinal Bellarmine, but rather those of Pearson and Field and Hooker and the Reformers and the Articles of the Church of England. And while all of these more or less accepted and valued episcopacy, none of them insisted on it as an indispensable and essential requisite for true membership of the Church of Christ.

Yours,
Catholicus.

BOOKS AND BOOKMEN

The problem of Christology is always with us, and every book that endeavours to state and discuss it in the full light of the New Testament portrait of Christ is to be welcomed. "The Per-

son of Jesus Christ," by the Rev. Professor H. R. Mackintosh, D.D. (Toronto: Upper Canada Tract Society, \$2.50 net), is one that satisfies this requirement. It is the newest volume in the International Theological Library, and is the fullest and ablest discussion of the subject available. In the first part Dr. Mackintosh states the main topics of New Testament Christology, and gives a fine, fresh presentation and discussion of the biblical material, which is always impressive and almost wholly convincing. In the second part we have the history of Christological doctrine set forth in a brief and lucid survey from the sub-apostolic age to the nineteenth century. At this point with much that is most illuminating, Dr. Mackintosh will not find such universal acceptance, because he criticizes with great force and severity the Chalcedon formula of the two natures. He is opposed to this doctrine as unscriptural and unthinkable, and he believes himself to be justified in his attitude unless we are to consider the discussion closed in the fifth century. His acute and fearless criticism will reopen the subject and give rise to much discussion. And what he says will certainly require answering. In the third part Dr. Mackintosh sets out his own reconstructive statement of doctrine, and here, too, he will find critics and opponents. But whether we agree with him or not, his book is one of immense value and demands the most careful study and attention of all Christian thinkers. There are suggestions of importance on every page, and our leading columns to-day show something of the helpfulness of the book along spiritual and practical lines. It goes without saying that Dr. Mackintosh's scholarship is of the first rank; his knowledge of the subject covers minutely the entire field; the exegetical power is of the highest; the insight into Christological problems is profound; the lucidity is perfectly remarkable; the fearlessness is refreshing and noteworthy; while the devotion to Christ as God is as evident as it is inspiring. We do not hesitate to say that the book ought to find a place in every clerical library, whatever other recent book has to be omitted, while our theological colleges would be well-advised to make it a text book as soon as possible. It calls for the most thorough and close study at every point, and will not soon be superseded as "the" book on the subject.

Bishop Lightfoot once said that Church history was a cordial for drooping courage, and we are reminded of this in reading "The Weapons of our Warfare," by the Rev. John A. Hutton (Toronto: Upper Canada Tract Society, 90 cents). Under this title he considers the history of the first great war between Christianity and the world which lasted for three hundred years, and out of which Christianity emerged victorious. He gives special attention to the powers inherent in the Christian faith, and to the way in which "the new won love of God in Christ quickened the soul of that dying time." It is shown that for three hundred years the powers of this world "hammered the followers of Jesus as upon an anvil, but the anvil broke the hammer." The qualities of the anvil and the defects in the hammer are here set out with interest and force. After an opening chapter describing "The Outlook at the Close of the Canon," Mr. Hutton discusses the four weapons with which he considers the Church gained the victory. The weapons of Aloofness, Faith, Purity, and Suffering. On each of these he has something to say which is particularly interesting and suggestive, and he has provided a series of impressionist pictures

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which will prove particularly useful, either for personal study or for use in class or pulpit. It is somewhat wordy, but is a book eminently

worth attention.

When a book has been issued in three impressions within a year we may be sure that there is some real interest in it. This is the case with "Christ's Message of the Kingdom," by A. G. Hogg (Edinburgh: T. and T. Clark, paper, 50 cents; cloth, 70 cents). It provides a course of daily study for private students and Bible circles, and covers fifteen weeks, with variations of its one great theme. On the ethical side it is decidedly good in its suggestiveness and spirituality, but on certain doctrinal aspects it is not so satisfactory. Its view of some of the miracles is far too concessive to modern criticism and is really impossible on any fair view of inspiration, while its treatment of the Atonement, that supreme test of a book on the Gospels, is entirely inadequate and frequently inaccurate. If the book is used with care, and in Bible circles under proper guidance, it will undoubtedly afford much help for study. But Christ's message of the Kingdom is something more, and often something other than

we find indicated here.

This on "The Beatitudes," by R. H. Fisher, D.D. (T. and T. Clark, Edinburgh, 2s. net), is one of "the short course series" now being issued, which consists of brief, pithy expositions of short scripture portions suitable for sermon courses. Expository preaching and sermon courses are admittedly fruitful methods of teaching God's word, and "The Beatitudes" are well adapted for a course of preaching. They form the Gospel for All Saints' Day and present the Church's idea of a true saint. Many divines have written on them—Gore, Boyd-Carpenter, Vaughan, Miller—and Dr. Fisher's little book is a worthy addition to the literature on this subject. But why, in treating the fifth beatitude, did he drag in the commination service for condemnation? Wheatly reminds us that Bucer and other good Christians wanted it recited not less, but more, but Dr. Fisher finds it intolerable. He would have saved his book from its only blemish if he had kept strictly to the Beatitudes, which he expounds exceedingly well.

Social reform is in the air. As Churchmen we are continually confronted with the question "What should be the attitude of the Church at this time of widespread unrest?" In a little book, "The Kingdom of God and American Life," by Chauncey B. Brewster, Bishop of Connecticut (Thomas Whittaker, New York, 143 pages, 80 cents), the Bishop has read and pondered much upon the subject, and indicates in his little book a sound and reasonable point of view. He has little faith in the revolutionary Socialistic programme, which receives a short but trenchant criticism at his hands. His hope for the future is not a Socialistic Utopia, but "the Kingdom of God"—a reign of righteousness and of good will to supersede the present state of class antagonisms. To help the advent of this new age, he would "socialize the Church," or, in plain Anglo-Saxon, teach Christians the duty of loving their neighbours as themselves. This is, of course, somewhat obvious, but true as far as it goes. We regret, however, that the Bishop uses the phrase "the Kingdom of God" in this restricted, but growingly common, connotation. Whatever else the "Kingdom of God" meant in the New Testament, its final significance is eschatological. The hope of the future is the personal return of the King. The book is interesting as containing the criticisms of a thoughtful American upon dangerous tendencies existing in his own nation.

We have received "Evangelical Christendom," the quarterly organ of the Evangelical Alliance (London, England: 7 Adam Street, 3d.). It contains a full account of the recent meeting in London in connection with the Ne Temere Decree, when Dr. Hincks represented Canada. There is also a fine article by Prebendary Fox, "Rationalism or the Gospel," discussing the subject in relation to their respective influence on Christian Missions. The magazine would be worth while reading for this article only. The work of the Alliance is evidently making capital progress.

Our notice last week of Goulburn's "Primitive Church Teaching on Holy Communion," and Dimock's "Dangerous Deceits," should have stated that the Canadian agents for Messrs. Longmans & Co., the publishers of these books, are the Renouf Publishing Company, 25 McGill College Avenue, Montreal.

Person

The Church has reason: famous music sent by the week in co York Sym citizens of a rare mu Ham, F.R director of S Toronto, wh National Ch pitch of exc qualified app music. The and excellen has always commendatio recognized t sure to the proportion o ly received n from Dr. Ha ed his early ed musicians and Frankfo years of a John's Chur

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Personal and General

The Church of England in Canada has reason to be proud of her justly famous musician, Dr. Albert Ham; in the splendid programmes to be presented by the National Chorus, next week in conjunction with the New York Symphony Orchestra, the citizens of Toronto are sure of a rare musical treat. Dr. Albert Ham, F.R.C.O., the far-famed director of St. James' Cathedral Choir, Toronto, whose work in bringing the National Chorus to its present high pitch of excellence has won the unqualified approval of all true lovers of music. The peculiarly refined tone and excellent phrasing of his singers has always received the warmest commendation of the critics, and is recognized to be due in a large measure to the fact that a considerable proportion of the chorus had previously received much individual instruction from Dr. Ham. Dr. Albert Ham received his early training from distinguished musicians in London, Oxford, Paris and Frankfurt. He was solo boy at 9 years of age, sub-organist at St. John's Church, Bath, at 15, and at 19



DR. ALBERT HAM, F.R.C.O.,
St. James' Cathedral, Toronto, Conductor, The National Chorus.

was conducting a small orchestra and chorus. He subsequently held more important organist appointments in Bath and Taunton, and during this time took the licentiate of Trinity College, London, the F. R. C. O. diploma, and the degrees of Mus. Bac. and Mus. Doc. For some years he has examined candidates for degrees in music at Toronto and Trinity universities, and the degree of Doctor of Music, honoris causa, was conferred on him by the former. He has been organist and choir-master at St. James' Cathedral for over sixteen years, has gathered around him a splendid choir of over sixty voices, men and boys, and has raised the character of the service to what is now acknowledged to be one of the most dignified in the Anglican communion. He has also gained much distinction as a composer, his anthems and part songs being sung all over the world. His military band marches are being performed with great success by the Guards Bands in England. Dr. Ham is also president of the Canadian Guild of Organists, a vigorous institution that bids fair to become a great factor in the building up of Canadian church music.

The Christian Chinamen of Toronto have decided to build a Y.M.C.A. building.

Lord Strathcona forwarded a cheque for \$25,000 to the Strathcona Hospital Edmonton, last week.

The Premier of Canada and Mrs. Borden have returned to Ottawa from Virginia and Atlantic City.

New York reports an annual fire loss of \$4,000,000, not to speak of the terrible toll of human life from the same cause.

The suggested increased residence limit from six to twelve months at "Reno" for the securing of divorces is a step in the right direction.

Invitations are issued for the usual afternoon skating and tobogganning parties at Government House, Ottawa, for Saturdays in January and February.

Lord Gladstone has commissioned General Botha to re-form his Cabinet. This is a very desirable climax to the troubles in the South African Parliament.

Miss Violet Asquith, daughter of the Prime Minister of Great Britain, and Lady Aberdeen are guests of the British Ambassador and Mrs. Bryce at Washington, D.C.

The trustees of the Toronto General Hospital have received a subscription to their New Building Fund of \$25,000 from Mr. Geo. H. Gooderham, M.P.P., and Mrs. Gooderham.

Rev. W. G. G. Dreyer has returned from his work in Saskatchewan where he accomplished a task unheard of heretofore, of calling personally on every Church of England family in the whole diocese, it took over two years.

The Rev. C. J. O. Bethune, D.D., who was for a number of years Head Master of Trinity College School, Port Hope, and who now resides at Guelph, has been elected President of the Entomological Society of America.

We hope the prohibition of the five-cent dance hall in Toronto will be dealt with so decidedly that no syndicate, American or Canadian, will every try to obtain a foothold in Canada. We have no room for anything of the kind.

The Chicago theatre horror was remembered on December 30th. Memorial services were held at the Iroquois Memorial Emergency Hospital for the 652 victims of the Iroquois Theatre fire, which occurred on that date, 1903.

The Emperor of Japan intends after his coronation next November to make a trip to Europe on board a Japanese warship, according to the "Jiji Shimpo." His Majesty has for many years cherished the desire to undertake such a voyage.

The engagement is announced in Ottawa of Miss Pelly, lady-in-waiting to Her Royal Highness the Duchess of Connaught, to Capt. Bulkeley, Comptroller of the Household to His Royal Highness the Duke of Connaught, Governor-General of Canada.

Rev. Harold Cruse, the Anglican minister at Monteith, who will be remembered as having conducted the services at the English Church in Cochrane during the early summer, was married at Monteith on Thursday to Miss Cooper, of New York. The Bishop of the diocese, Right Rev. Dr. Anderson, officiated.

At the time of going to press we have received the good news of the continued success of local option. Owen Sound remains firm, and twenty-four municipalities are added to the "Dry" column. Only one repeal of the by-law, namely, Acton, succeeded. We stand firmly for every movement to do away with the curse of intemperance.

In connection with the annual campaign of the Laymen's Missionary Movement in the Church of England in Toronto a devotional meeting in All Saints' Church will be held Monday, 13th January, at 8.30 p.m. In view of the fundamental importance of prayer in all our work it is hoped that large numbers of men from every parish in Toronto will be present at this service.

The British cruiser "Natal" arrived last week at New York with the body of the last United States

Ambassador, Whitelaw Reid, escorted by six United States warships as a guard of honour. The "Natal" passed into the harbour and up the Hudson to 96th Street from whence the body was removed to the Cathedral of St. John the Divine. The bells of Trinity Church tolled as the warship passed the lower end of the city.

It was the polite Frenchman's first visit to a party in England, and he was very anxious to do the right thing, so when the hostess advanced to welcome him he gallantly saluted the astonished lady with a hearty kiss. Unfortunately, her husband had been a witness of the occurrence. "How dare you, sir, take the liberty of kissing my wife, and before me, too?" was his indignant exclamation. "One thousand pardons!" exclaimed the polite foreigner. "I do not know your English customs. Next time I keep you first."

Recognizing it as the supreme need of the times, the City Executive Committee of the Laymen's Missionary Movement at its last meeting arranged a service for prayer to be held each Thursday noon in their office, Room 428, Confederation Life Building, from 12.25 to 12.55, beginning January 2nd, and continuing each Thursday through Lent at least. It is not desired to make these meetings conspicuous in any way, and there is no thought of advertising them generally except as men find them profitable and can come, and urge others to attend.

Rev. John McNeill, the new pastor of Cooke's Presbyterian Church, has arrived. Addresses of welcome

were made by Rev. T. B. Hyde, Rev. T. T. Shields, Rev. W. L. Armstrong, Rev. Canon Plumtre, St. James' Cathedral, and representatives of the Sunday School, Brotherhood, Ladies' Auxiliary and Chinese Class. Rev. A. B. Winchester presided. During the course of his remarks Rev. Canon Plumtre announced that the three big downtown churches, the Metropolitan, Cooke's and St. James' Cathedral, had arranged to proceed "heart in heart and hand in hand" to meet the downtown problem.

An excellent story is told of the late Bishop of Ripon, who, when addressing an open-air meeting on one occasion, was interrupted by an Atheist, who asked him if he believed that Jonah was swallowed by a whale. "When I go to heaven," said the Bishop, "I'll ask Jonah." "But supposing," the other persisted, "that he is not there." "Then you will have to ask him," was the retort, and the crowd laughed uproariously, while the Atheist slunk away abashed.

British and Foreign

A Valuable Cup.—The church at Tong, Wolverhampton has in its possession a silver and gilt cup which was presented to the church by Lady Eleanor Harries about 1625. Some people believe the cup to be a Sacramental ciborium of the time of Henry VIII., but others consider it is a unique German drink-

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ing cup. That it is valuable is undoubted, seeing that the authorities of the British Museum have offered £1,200 for it, together with a facsimile, but now a private offer has been made of £3,000, with the presentation of a duplicate if the sale is effected.

An Excuse.—A dog hitched to a lawn mower stopped pulling to bark at a passerby. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to stop. It is easier to bark than to pull his machine." It is easier to be critical than correct, easier to bark than work, easier to hinder than to help, easier to destroy reputation than construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to it all, as Jesus did.—King's Own.

St. Paul's Cathedral.—The fire prevention scheme now being carried out at St. Paul's Cathedral by the treasurer, Canon Alexander, is probably the most important work done at the Cathedral since the days of Sir Christopher Wren. By the introduction of a new system of pipes and hydrants, a fire in any part of the building can, for the first time in its history, be very quickly dealt with, while the elaborate preventive measures, such as the removal of inflammable material, will reduce to a minimum the serious risks to which the structure has been hitherto exposed. The whole work will cost several thousand pounds.

Professor Boni excavating at Palatine, has reopened a house of the early Imperial period, partly uncovered in 1730, subsequently reburied, and which he is convinced from the inscriptions and other evidence was the residence of Tiberius Caesar and Julia, the daughter of Augustus. Among the minor evidences pointing to this are luxurious fittings, which correspond to the capricious, exacting character of Julia, who, according to Suetonius, Tiberius reluctantly married. A large bath and hot and cold water supplies are among the fittings. There is an underground cell beneath the house, which Professor Boni tentatively identifies as the prison where Drusus starved to death, as narrated by Tacitus.

The Oldest Churchwarden in England.—By the death of Mr. Charles Eaton Hammond, of Newmarket, at the age of ninety-two, which took place recently, the oldest churchwarden has passed away. Mr. Hammond was formerly a banker and married a daughter of the late Rev. Plumpton Wilson, of Thorpe Arnold, Leicestershire. For sixty-two years he had been warden at St. Mary's, Newmarket. He used to recall that one of his first acts as churchwarden was to substitute composite candles for the tallow "dips" then in use to light the church—an act of "extravagance" greatly disapproved by the vestry. He recollected the time when the congregation used to come to church with snuffers in their pockets, with which to snuff the "dips."

The New Metropolitan of India.—It is announced that the Rt. Rev. George Alfred Lefroy, D.D., Bishop of Lahore, has been offered and has accepted the Bishopric of Calcutta, with the title Metropolitan of India, in succession to Bishop Copleston, whose retirement we announced last week. The Secretary of State for India has thus followed the precedent of Bishop Copleston's appointment, and selected the senior of the Indian Bishops. Previous vacancies in the See of Calcutta were filled from England. The new Metropolitan is a son of the late Very Rev. Jeffrey Lefroy, Dean of Dromore, and joined the Cambridge Mission to Delhi on his ordination. The whole of his subsequent

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career has been passed in India, and few men have a wider knowledge of the problems of the Church in India than he has. In a charge he delivered to his diocese last month he urged the necessity of a new bishopric of Delhi and the building of a cathedral church that should be "exceedingly magnificent." An appeal for this purpose was, he said, to be issued shortly. If, as is considered inevitable in many quarters, Delhi becomes the ecclesiastical metropolis of India and the seat of an archbishopric, it would be in the fitness of things that Bishop Lefroy should be translated from Calcutta to become the first Archbishop.

MARY AND THE BAIRN.

By J. Dodd Jackson.

A Story in Three Parts
PART II.

Then, again, it was plain that Joe Meadows felt some kind of kinsman's regard for the intruder, and Mary's one rule of conduct was rule of contrary. Joe actually insisted upon the boy being sent to school, and Mary could not away with the weekly finding of school-pence, a form of expenditure which had never been made for her, nor for that matter. The boy had hard, hard times, you may be sure. But for Joe he had little to eat or wear. As it was, he cried himself to sleep many a night for hunger, for the man had often to work away from home. A hard bed he had to lie upon, and many a beating he got—some for his good from Joe, more from spite from the woman when the man's back was turned. Of course, he was not a good child; how could he be? There were no good children in Quality Row. At school his lot was little better than at home, for the master, as was universal in those days, had a firm belief in the virtues of corporal punishment, especially for the 'young riff-raff from Piper's Buildings,' and the boy's thin body was often black and blue. One bright hour, however, he had in the dreadful week. To get him out of the house he was sent to a Sunday School a few streets away. There he heard wonderful things, and was generally kindly spoken to, though even there he was often in trouble. He carried the stigma and had, it is to be feared, the manners of Quality Row.

"Such was the life that the bairn was living when his tenth birthday came round, at which time he had been about two years with Meadows and his wife. Soon after this a great

misfortune befell him. Poor Joe was taken suddenly ill with fever, and from hard work, short commons and intemperance was ill-prepared to battle for his life. He died on a Sunday evening, as St. Andrew's bell was calling the people to church, and his last words were a wish that he had only listened to that bell before. Young as he was, the bairn knew that an ill thing had come to him, and long that

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night did he lie awake weeping as if his heart would break. It is almost impossible of belief, but Mary, hearing him crying, and affirming that he kept her awake, rushed into his tiny room, and on this, the first night of her widowhood, when surely sorrow might have given tenderness to her bosom, beat him so sorely that the woman on the next floor, whom none suspected of pitifulness, cried shame upon her in the hearing of all the other tenants of the house. Then the boy wished that he could die, and be buried with the only friend he had ever known.

"And well indeed might he form such a wish, for a cruel life did he live from that day on. There were no societies in those days for the protection of children as there are now, thank heaven! in these better times. Of course, even in Quality-row there were some remnants of human feeling, and the neighbours could not help noticing that the boy was ill done by, and some of them did not hesitate to speak; but it was of little use, for Mary was not a

woman to brook much interference, and the sharpness of her tongue and the weight of her hand were so well-known among the folks around that remonstrance was not pushed too far. Of course, there was no more schooling for the boy; Mary took in washing, and he was of too much use to be spared. In the actual work of the wash-kitchen and in fetching and carrying the clothes he was kept slaving from morning until night. Often the baskets were heavy and the toil was hard for one so young, and many a night the child was almost too weary to drag his tired limbs to bed. Once he formed a design of running away, but Mary got wind of it, and so punished him that he never dared even to think of such a thing again. Once he knocked timidly at the door of the workhouse, but before it could be opened incontinently fled. He learned no games, for he had no time to play. He formed no companionships for the same reason. Only for one hour in all the seven days could he be said to live, and that hour was on the Sunday

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afternoon, when Mary, wanting a nap, thrust him forth to the Sunday School. Cowed and crushed though he was, the child had wit enough to make the best of that one opportunity, and, in his longing for knowledge, so applied himself as to learn almost all his teacher had to impart. He was a strange, silent sort of a being, wonderfully strong and healthy, notwithstanding all his hard treatment and poor and scanty provender, but shy and reserved of manner and old-manish in his ways. How could he be otherwise who never knew a childhood and never really tasted love?

"In this terrible way two more years passed over. Then it happened—the event which our friend is convinced, from internal evidence, could never have occurred. Let me see—he said it was psychologically impossible. Thank God he is wrong!

"It was on a winter's night, and the boy had been sent with a basket of clothes to a house at the other end of the town. It is standing yet; indeed, it is the very house I am living in to-day. 'Twas dreadfully cold, and the child was almost perished, for his feet were bare, and his garments were in rags. As he returned he came opposite the door of 'the Ranter Chapel,' as the Primitive Methodist sanctuary was called in those times. The door stood open, the place looked bright and inviting, and the boy crept in, and stole, with his basket, into an empty pew just within the entrance. That night the good people were holding a revival meeting, and the brother in the pulpit was a blind man famous as an evangelist. He was not much of a preacher, I have heard, but a wonderful singer, and the place was almost full. It was very warm, and the tired boy fell asleep. He said afterwards that as he slept he dreamed that he was in heaven with Joe Meadows. Suddenly he was awakened by the grip of a hand upon his tattered sleeve. He looked up; Mary had found him! 'Get out, you little rat,' she hissed, and the child, terrified, ran home over the snow-covered ground. But too well did he know what lay before him. On his hard bed in his closet of a room he lay, trembling and waiting for his tormentor to return.

"But the time went on, and Mary did not come. St. Andrew's clock struck eight—nine—ten—and still she lingered. The bairn was just in the act of opening the door to look

down the street when he heard her footfall upon the threshold, and fled back to bed in a sweat of fear. She lifted the latch; he could hear her come into the kitchen. She fumbled with the fastenings of his bedroom door. He trembled, and cried out as he had done so often before. 'Oh, dunna, dunna bate me,' he wailed. She came through the darkness toward his miserable bed.

(To be Continued.)

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Mrs. Campbell.

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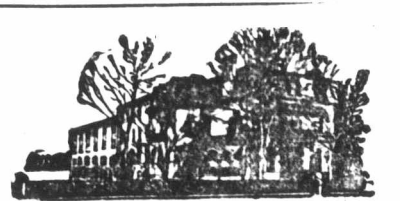
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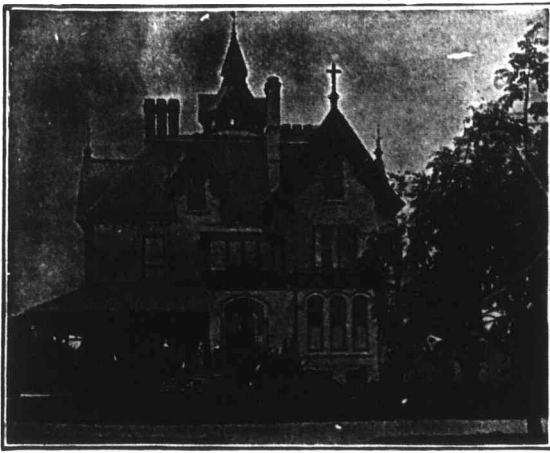
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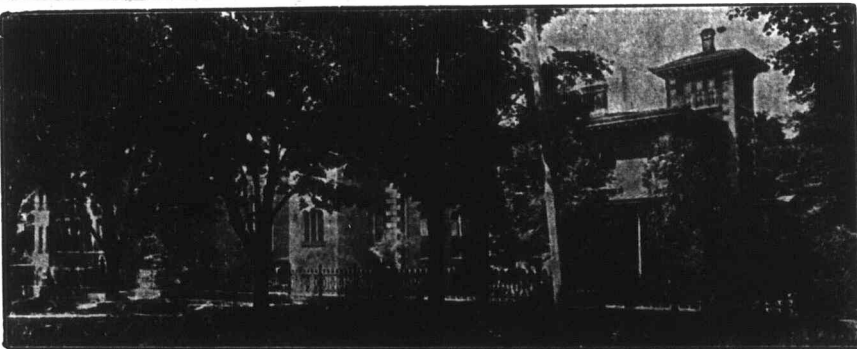
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