

# Canadian Churchman

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January 1.—Circ. of our Lord.  
Morning—Gen. 17:9; Rom. 2:17.  
Evening—Deut. 10:12; Col. 2:8—18.

January 5.—2 Sunday after Christmas.  
Morning—Isai. 42; Matt. 4:1—23.  
Evening—Isai. 43 or 44; Acts 3.

January 6.—Epiphany of our Lord, Ath. Cr.  
Morning—Isai. 60; Luke 3:15—23.  
Evening—Isai. 49:13—24; John 2:1—12.

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.

Appropriate hymns for Second Sunday after Christmas, and First Sunday after Epiphany, 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.

### SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 76, 251, 255, 257.  
Processional: 73, 79, 475, 566.  
Offertory: 89, 422, 423, 570.  
Children: 704, 709, 714, 720.  
General: 86, 87, 390, 484.

### 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.

## THE OUTLOOK

### A Happy New Year

At the opening of another year we desire to greet our readers by wishing them "A Happy New Year." We look forward to 1913 being the best year known to the "Canadian Churchman," and in due course we shall be able to make some announcements which will be of great interest to our readers, and which will, we hope, elicit their practical sympathy and co-operation. May the coming year be one of blessing to every member of our Church, to our Bishops and clergy, to all the laity, and to every congregation, from the Atlantic to the Pacific. May it be a year of spiritual blessing in the winning of the wanderer, the rousing of the careless, the building up of the believer, and the proclamation of the Gospel throughout the world. And it will be such if only we endeavour to face the future in remembrance of the Apostolic word, "Be strong in the grace that is in Christ Jesus." The year is sure to be fraught with grave and vital issues for Church and country, for the Empire and the world. But we know that "the Lord God Omnipotent reigneth." And, as some one has well said, "We know not what is in the future, but we know that the Lord is in the future, and that we are in the Lord."

### The King and His Bible

Some weeks ago it was reported that King George had promised his mother, Queen Alexandra, to read a chapter of the Bible daily. The Secretary of the Scripture Gift Mission, a valued organization for the circulation of attractive copies of the Bible, wrote to the King for confirmation of the report, and received a reply which is now being read with deep interest all over the Empire. Lord Knollys, the King's Private Secretary, writing on November 18th, was directed to reply as follows:—

"It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise."

It is a great satisfaction to have the confirmation of the report, and we feel sure that the example of our King, if widely known, will be likely to promote the systematic reading of the Scriptures. The testimony of the Psalmist is as true as ever: "Thy Word have I hid in mine heart, that I might not sin against Thee."

### The Epiphany Appeal

In a letter signed by all our Bishops the desire is expressed that the annual appeal for foreign missions should be read in Church on the first Sunday after the Epiphany, January 12th, or otherwise used for the information of every congregation, and that due measures be taken to secure the liberal offerings of the people for the M.S.C.C. The letter aptly points out that the Epiphany season declares the worldwide character and mission of Christianity, and this acknowledgment of the universality of the Gospel carries with it the practical question, How is the Kingdom of Christ to be established? What are the methods of its extension? It is shown that the Canadian Church is at a critical stage in her development. For more than a century she has been in the position of a disciple with an overwhelmingly great debt to the Mother Church, but now the days of her

own special service and apostleship are here, and she must go forth and preach the glad tidings to others. During the past year we have sent forth fourteen missionaries, and have consecrated a Bishop to preside over the new diocese of Mid-Japan. But we are not meeting the opportunity with the enthusiasm which its critical importance demands. The Bishops point out three causes of appeal in many quarters: Ignorance of the work; narrowness in taking too parochial a view of the Church; selfishness in indifference to missions. The motives which should compel us in Canada to enter worthily upon our foreign task are then shown to be obedience to Christ, loyalty to the Canadian Church, and appreciation of the Gospel. Since we are accustomed in Canada to do things in a big way, politically, commercially, educationally, and philanthropically, let us see to it that in this greatest of all tasks, the evangelization of the world, we are going to be magnanimous. "God is challenging us to heroic measures. Let the Canadian Church be worthy of its opportunity. Let us rise and move forward, claiming our full share in the establishment of His Kingdom."

### Other-Worldliness

Canon Lyttelton, Head Master of Eton, preaching at St. Paul's Cathedral, London, England, a Sunday or two ago, said there is little doubt that the idea of the Second Coming of Christ, which was in vogue among educated Christians forty years ago, has lost definiteness, and has been allowed to recede into the background of modern theology. This is sometimes said to be due to the spread of the scientific doctrine of evolution, but Canon Lyttelton thinks that a much more general explanation is that, from one cause or another, man's efforts after the higher life have been diverted more and more from meditation on the bliss beyond the grave to strenuous endeavours to better the conditions in which the weaklings have to live on earth. The preacher thereupon urged that we must be careful lest our sympathies play fast and loose with our judgment on so lofty and yet obscure a theme, and that, even granting that the "other-worldly" man is sometimes a useless dreamer, it is impossible to maintain that the thought of the Judgment Day is useless or harmful to the ethical standard of life which exists at present. We are grateful for these frank and timely words. It is easy and gratuitous to sneer at "other-worldliness," but the fact of a future life is so prominent in the New Testament as an incentive to present holiness and earnestness that we dare not omit it from our teaching. Those who have "tasted the good Word of God" will never think lightly of "the powers of the world to come."

### Loyalty to Truth

It will be remembered that over a year ago the Church in England was greatly disturbed by certain pronouncements of the Rev. J. M. Thompson, the Dean of Divinity of Magdalen College, Oxford, in regard to the miracles of the New Testament. Mr. Thompson has now published another little volume, in which he speaks against miracles even more positively than before, and actually remarks that the efficacy of the plan of salvation is not weakened, but rather enhanced, if the Saviour lived and died in the ordinary way. The "Guardian" may well speak of these utterances as "grave sentences upon grave subjects," and the reviewer

goes on to use the following significant language:—

They cut at the root of what the Church has always believed about the Incarnation and Atonement and Resurrection of our Lord Jesus Christ. Mr. Thompson, like many another, both in ancient and modern times, thinks he can improve on the Church's interpretation of the Gospel, and present it in a form more suitable to the needs of his own age. As an honest man, he is quite entitled to say so if he wishes. But he is not, in our judgment, entitled to promulgate the teaching of this book under the ægis of the Church of England. We have no desire to make a martyr of him. The day is long gone by for such methods of persuasion. Nor do we think that the questions he proposes can be determined by the mere authority and tradition of the Church. They must be considered candidly and frankly in the light of history. But this is the point. The existence of the Church depends, in the opinion of the overwhelming majority of her members—a majority which includes some who are not less qualified to speak with the authority of learning than Mr. Thompson—upon the Incarnation, Resurrection, and Atoning Death of Christ, regarded as objective historical facts which have proved of incalculable religious efficacy. She cannot, without stultifying herself, recognize the teaching of one who declares that the efficacy of redemption is enhanced by his belief that the Saviour lived and died in the ordinary human way, neither Virgin-born nor miraculous in His Resurrection. And to use the opportunities which are offered for public teaching in the Church of England for the purpose of repudiating the Church's Creeds is, to say the least, indefensible.

The profound importance of these words warrants our quoting them in full, and we have no hesitation in endorsing them as absolutely true. Neither Mr. Thompson nor anyone else is entitled to promulgate such teaching "under the ægis of the Church of England." If he is an honest and sincere man he will surely take the earliest opportunity of leaving a Church which still believes that Jesus Christ lived an unique life from the beginning to the end; that He was "conceived of the Holy Ghost, born of the Virgin Mary," and "the third day rose again from the dead."

### The Danger of Ridicule

One of our most helpful present-day preachers, the Rev. G. H. Morrison, has given expression to a suggestive thought in the following words:—

A sneer is the apology for argument made by a man who does not understand. And that is why, though you find Christ Jesus angry, you never find Him ridiculing anybody, for every secret of every human heart was perfectly understood by the Redeemer.

This carries with it a very important hint for all Christian workers, especially those who have to deal with controversial subjects. We must never, under any circumstances, sneer at or ridicule our opponent's position. When the Protestant ridicules the Roman Catholic, when the Evangelical ridicules the Ritualist, when the believer ridicules the sceptic, the malign influence will soon be evident in recoiling upon the speaker's own life, to say nothing of the fact that his opponent will thereby be confirmed in his own position. A man's views, however wrong, are generally held with sincerity and conviction, and the arguments of thought, reason, and love are the only proper weapons for any Christian to use. He who uses ridicule in connection with Christianity shows that he has yet to learn the very first lesson of effective, Christ-like service.

## WATCHMAN, WHAT OF THE CHURCH?

A Question for 1913

In our retrospect last week we tried to look at the Church of to-day in the light of the primitive Community as it existed soon after the Day of Pentecost, and we were impressed with the inward reality and outward prosperity of that earliest community of Christians. We must now enquire as to the secret of this as we face the New Year, and seek to conform our present Church life to the primitive pattern. How was it that the Church of the first days, as recorded in the Acts of the Apostles, possessed such genuineness of life and experienced such fullness of blessing? The explanation is found in the simple fact that their life was right with God. The inward and the outward are affected by the upward, for only as we are true to God can we be right with ourselves and with one another. In every true Christian life, individual or corporate, "the length, and the breadth, and the height of it are equal." How, then, came this spirituality of upward attitude towards God? Their life was a life lived in prayer. We notice how, when the Apostles Peter and John were let go, "they went to their own company, and reported all that the chief priests and elders had said unto them" (Acts iv. 23); and when these tidings came, the Church at once "lifted up their voice to God with one accord." They turned their difficulties into united prayer, and sought God's grace and guidance for future needs. Not only was their prayer united, it was unselfish. They did not ask for preservation and protection from persecution, but for boldness to speak and for power to work wonders in the Name of Jesus (ch. iv. 29, 30); and the answer soon came, for with undaunted courage "they spake the word of God with boldness." Not only was their power united, unselfish, and undaunted, it was also Scriptural. They knew their Bible, and in their prayer they quoted it, resting upon God's Word and pleading His promises as they waited upon Him for the power. We cannot be surprised, in the face of such prayer as this, united, unselfish, undaunted, and Scriptural, that the Church was inwardly real and outwardly prosperous. Their life was a life lived in the Holy Spirit. In answer to their prayer they were all filled with the Holy Ghost (ver. 31). Pentecost was repeated for them in view of their special need. Peter himself had had the same fullness of the Holy Ghost when he witnessed before the Council (ch. iv. 8), for this gift of the risen Christ was the special mark of the primitive Church. It was in the power of the Holy Ghost that the Church lived and moved and had its being. Thus we find this primitive Church life characterized by Reality, Prosperity, and Spirituality, the last being the explanation of the other two.

What has all this to do with us to-day? Just this: that in proportion as our Church life reproduces these elements, the cause of the Gospel will be powerful and triumphant; and in proportion as these elements are absent will the cause of Christ be weak, and even defeated. Each congregation must at all costs reproduce this primitive Church life. Unity, liberality, testimony, and power through prayer and the Holy Spirit, must characterize our congregational life. It is not too much to say that everything connected with evangelization depends upon the spiritual condition of the Church. As water never rises above its level, so the blessing in the world will be in exact proportion to the spiritual life of the Church. Given this unity and liberality, there would never be any question of missionary deficits and work hindered at home and abroad. As it has been lately said, the real trouble is not with the "non-Church-

going," but with the "non-going Church." A writer, commenting on this passage, says:—

"What is now wanted is a Mission to the Church. It would be well for you if you would be good enough to let the masses alone for a little while. . . . The great soul I cry for is a man who will preach to the preachers, who will convert the pulpit, and will set fire to the Church, and bring back our conscious need of the Holy Ghost. . . . We keep up churches, institutions, organizations, machineries, after we have lost the Spirit. Is there anything more ghastly to the religious eye and the spiritual imagination than a Church out of which God has gone?"

What, then, is to be our attitude and determination as we face the duties of pastoral and parochial life during the coming year? Surely that we will determine to make more than ever of the great realities suggested by this story of the primitive Church. We may be perfectly certain that only as we have this unity and unselfishness, in answer to prayer and the gift of the Spirit, will there be a testimony to the living Christ, and great grace upon all the people of God. Let each one of us search his own heart, and cry to God that there may be no hindrance in any individual life, that in every Church, and congregation, and parish, the love of God may flow in us and through us, making us channels of blessing to the whole world.

We must make more of prayer, individual and corporate; prayer must, indeed, be the vital breath of every Christian and every Church. Only as prayer is prominent can there be power and blessing. We must make more of Scripture. As the primitive Church came into existence by the spoken Word of God, as they proclaimed the Word of God, as they pleaded the Word of God in their prayers, so must the written Word of God be prominent in all our Church life, studied, believed, lived, practised. The Word of God must be everything to the believer. We must make more of the Resurrection. We are united to a living Christ; we rejoice in the Christ who died, but we rejoice still more that He is alive, and that death has no more dominion over Him. It is not a dead Christ to whom we pray; it is not merely a crucified Christ whom we worship. We preach Him who was crucified, who now lives at God's right hand for evermore. And in the power of this living Christ, received through faith, rejoiced in and manifested, we shall find the secret of perpetual and permanent victory. And we must make more of the Holy Spirit. It is His province to glorify Christ and to reveal Him to every soul and every Church. When the Holy Spirit is honoured in our individual life and our Church life, when He is the supreme Ruler of everything, then come light, liberty, joy and blessing. And so by reproducing these elements of primitive Church life in the Church life of to-day we shall do that which must necessarily bring about that revival for which we are all praying and longing. We remember the word of the Psalmist, that when the brethren dwelt in unity the Lord commanded His blessing; and when the multitude to-day of those that believe are of one heart and of one soul, and when in unselfish consecration they are ready to place everything at God's disposal, power will descend, enabling us to witness to the living Christ, great grace will be upon us all, souls will be saved, the Kingdom of our God extended, the coming of the Lord hastened. Then will the words about the Church be fulfilled, for she will be seen to be "Clear as the sun, fair as the moon, terrible as an army with banners."

It is only fools who make a mock of sin. The sensitive, the highly strung, the easily tempted, the men of good intentions, weak will, and strong passions—they know its agony, its thralldom, its reality.—Basil Wilberforce.

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## A NOBLE CHURCH ENTERPRISE

The opening of the Prince Rupert Coast Mission, by the Rev. W. F. Rushbrook, B.A.

**A**MONG the latest ventures for Christ and the extension of His Church in Canada is the inauguration of the coast mission of the Diocese of Caledonia—known as the Prince Rupert Coast Mission. The only one who has paid an extended visit to this coast, who has deviated far from the route of the great coasting steamers, has gone up the fjord-like inlets, and many of them one hundred miles long; has circumnavigated at least some of the numberless islands; has gone ashore and had practical experience of the almost impossible trails (the whole country is moss-covered and muskeg); has bucked a head-wind with fair tide or vice versa; has had snowstorms shut him in with its death-like silent pall; has experienced day after day of drizzling rain, and that on a sea the most dangerous from rocks and squalls. There are, I think, more marine dangers within a radius of fifty miles of Prince Rupert than in the remaining 500 that separate it from Vancouver.

Or, on the other hand, he has seen the sea so limpid and smooth, and the sky so clear that each seemed part of the other; has watched with awe the myriad wonders of the deep, both flora and fauna; has expanded his chest to an atmosphere so clear, so fresh, so exhilarating that each inhalation was like some mystic draught; has visited some lonely squatter and had the wife and mother thank you with tears for the Word read and the prayer out-poured; has seen some log school or settlers' shack filled to overflowing with burly men, careworn women and boisterous children; and knew that many of these had walked miles through storm and rain and over fearful some trails to meet in common worship; has sat a bunch of men, Socialist, Atheist, Agnostic, Free Thinkers, and have listened patiently to their accusations against religion as they have seen it practised, has been convinced that many, if not all, he has met are sincere, but mistaken in their belief; has been so enabled to present the truth. That as they bid him good-bye they say "Come again soon," and back up their goodwill by some kindly gift. It is only such an one who can possibly understand the great need of this coast work from a pastoral standpoint and the blessedness and joy of it, and the pure delights of God's wonderful earth, or the dangers by which the workers are in some way or other nearly always menaced.

### THE MISSION BOAT.

It is just a month ago (November 5th) since the mission boat "Northern Cross" left Vancouver (some 550 miles south) for Prince Rupert. The voyage north was quite uneventful. The Rev. W. F. Rushbrook, the missionary in charge, who hails from Toronto, a practical seaman, navigated her. Robert Tomlinson, jun., his colleague, has charge of the engine-room. The latter is the son of Rev. Robert Tomlinson (one of the Church's first missionaries to the natives of Northern British Columbia), and is an invaluable asset to the work because of his experience, his knowledge of the native language in its various dialects, and his mechanical skill. The

launch is 45ft. 2in. in length, with a beam of 10ft. 8in., is speedy and seaworthy, and is especially built for deep sea going or bucking the Skeena and Naas River tide trips. She has two water-tight bulkheads, and sails as auxiliaries in case of accident to the engines.

The work of this mission is pastoral and intensive rather than supervisory and extensive, and it is planned to give at least a monthly service at a certain station, at a stated hour, of a fixed Sunday. This routine arrangement ensures a congregation, and tends to build up a very definite and interested Church life. Then, too, the missionary really becomes a pastor and knows his flock, and is known of them. They look upon him as theirs. He looks upon them as his. It is the least expensive mode of working, for two men can cover an immense amount of ground, and that fairly thoroughly.

### A SUNDAY'S WORK.

It might be interesting to give a brief outline of our Sunday's work. The first Sunday is set apart for Port Simpson. This village was



"THE NORTHERN CROSS."

Mission Boat of the Prince Rupert Coast Mission, B.C.

the scene of the Church's first activity in Northern British Columbia. It is fifty-six years since William Duncan first landed there, and from that time until the advent of Prince Rupert it was the town of chief importance, being the seat of the Government offices, the Hudson Bay Fort and stores, the terminus of the Government telegraph, the port of call for boats going to Alaska, and of the Hydrographic survey boats. The Rev. William Hogan was missionary in charge for many years; now the fine rectory stands empty, the once magnificent garden a chaos. The church doors were shut for many months; now, at least monthly, they will be opened. On the occasion of our last visit there were sixty-four whites at the 3 p.m. service. In the evening Mr. Tomlinson addressed between 125 and 150 natives, and the same evening at the hospital the missionary addressed fourteen. The old town is full of historic interest, and may in the future be a city of considerable proportions.

### ANOTHER DAY.

On the second Sunday we visit Port Assington. This was also a large town in the days that are gone, being then the terminus of the Skeena River boats, which, with the advent of the railroad, are things of the past. Here also is a fine rectory and beautiful church, well attended. Some of the older residents have as-

sisted in building three churches (two were burned), and, while mostly Scotch and Presbyterian, have yet loyally stood by the church. They feel the withdrawal of the clergyman keenly. Here, at 11 a.m., we have morning prayer and Holy Communion. At 3 p.m. we have evening prayer at Haysport, a new town on the opposite side of the river, and if you would like to hear how really hearty, soulful, and joyous a Church of England service can be, come and join those fifteen or eighteen men. Then, at 7.30 p.m., we have evening prayer at Port Essington. Mr. Tomlinson, at 7 p.m., addressed about thirty natives.

The work of a Sunday school is carried on by Miss F. Noble, a young woman to whom the church and residents of Port Essington owe a deep debt. Major Morrison, a lay reader, gives acceptable service in the absence of the missionary.

### A THIRD SUNDAY.

On the third Sunday we visit Porcher Island. I could not tell you how the work is appreciated. There are 200 families on this island, and not a clergyman, and no religious services except our monthly visits, with an occasional visit from the Methodist mission boat. This island alone offers a field for some self-denying man with a consecrated heart and strong body, who is not afraid of roughing it and accustomed to the sea. The island is probably 100 miles around, and has numerous bays and inlets. Practically the whole shore line is settled. But it is a rough coast. At present we hold only two services on Sunday, at Refuge Bay at 11 a.m., and Warner's Beach, 3 p.m.

When the daylight lengthens we hope to hold services at Welcome Harbour or Spiller River in the evening. One cannot travel amongst these rocks in the darkness.

### THE FOURTH DAY.

The fourth Sunday is set apart for Granby, a large mining camp, and Observatory inlet. During the week as far as possible we visit the canneries and fishing stations, logging camps, and settlers. But one cannot be continuously on the go, as the missionary must have some time for meditation and reading, for, what with domestic duties, navigating, etc., there is danger of his becoming a good cook or captain—but a poor parson. The time is coming when the Canadian Church must support at least two more such boats—one for Porcher and adjacent island (the need is immediate), and one (or two) for the mainland.

### ENGLISH HELP.

It is a grief to the missionary that the "Northern Cross" was purchased and is almost wholly supported by English money, thus pauperizing the Canadian Church in the worst sense, by giving it poverty of spirit. We, a rich, over-fed, over-clothed, surfeited people, metaphorically sit on London street corners and beg the crusts and rags from her starving, ill-clothed millions, while

under the filthy garment of our hypocritical need lies hid, our wheat fields, our trecholds, our bank accounts, (the largest per capita in the world with one exception), our tables groaning with non-essential delicacies, and, worst of all,

hearts to which, in a real vital sense, self-denial is a stranger. One Canadian Church—nay, one individual—might support the whole work. Several Canadians are giving this work their support. May their numbers increase.

## PRACTISING WHAT THE BIBLE PREACHES

By the Ven. E. E. Holmes,  
B. D., Archdeacon of London

(The substance of an Address delivered on Oct. 10th in the Hackney Town Hall, at the Centenary Meeting of the North London Auxiliary of the Bible Society.)

SHOULD like to ask myself aloud the question—Why am I here to support the British and Foreign Bible Society?—and I should like to answer the question also aloud. I find the answer in the name of the Society. The Society practises what the Bible preaches.

### What Does the Bible Preach?

First, then, let me ask, What does the Bible preach? I will only take a single line of its preaching, from Rev. xxii. 10—"seal not the sayings of the prophecy of this Book." That is to say, let the Bible be an open Book, an unsealed Book, and let it be everywhere.

Let the Bible be in the church—no longer, as it once was, chained to the lectern, but let it be in the people's hands, that they may follow the reading of it through the lessons.

Let the Bible be in the schools, taught day after day to the children. Let it be in the homes of the people, an open and an unsealed Book; not stowed away, but used every day. Let it be in our hospitals, let it be in our hotels, so that, for instance, if one goes to an hotel one may find a copy of the Sacred Volume in the bedroom. Let it be on our ships, and let the Missions to Seamen tell of the value of it there. Let every ship that leaves our ports have a copy of the Bible in it. Let it be at our railway stations, so that if one misses a train and has to wait long for the next, one may have the opportunity of making profitable use of one's time with the unsealed Book, instead of being wearied by the long waiting-time. That is the message which the Bible—which is its own preacher—gives to the world: it is to be here, there, and everywhere an open Book.

### Practising the Preaching.

Now for the practising. This is a large order. It is a tremendous thing for anyone to attempt to carry out that preaching. But, as we have found out in our parishes, if we are ever to get through the whole work we must work departmentally. For instance, there must be a department of district visitors, there must be a department of Sunday school teachers, there must be a department of those who work in the clubs, and so on.

Now we begin to see what the work of the Bible Society is. It is to undertake to provide Bibles in order that this vast scheme of having an open and an unsealed Book everywhere may be made possible and may be carried out. The work is so huge that it is quite enough for one big Society to give the whole of its time and the whole of its energy to, and I am not sure that one might not say that it has as its motto—"This one thing I do," and it does it. It does it in three ways.

### It Prints the Bible.

First of all, it says, we will print Bibles; we will print them in such numbers that the order that has been given to us to scatter the Bible broadcast shall be carried out. So millions of copies are turned out by this Society, whose one object is to provide Bibles for the whole world. It says, We will do this because we look upon the Bible as one of those things that are requisite and necessary in the world. There are thousands of books that are turned out from different printing presses year after year that are not in the least requisite or necessary. There are thousands turned out which it would be far better if they were not turned out at all. There are also many books that are presented to the world that are practically luxuries. We could do quite well without them. Now the British and Foreign Bible Society says that in the Bible we have something that we cannot do without. Therefore it is that we print all these millions of copies, and we do it in such a way that they shall be within the reach of every man, woman, and child in British and foreign dominions. They shall be so cheap—and no other Society can do it—that a

man can buy an English Bible for 6d., and an English Testament for 1d.

There they are, these books, some in very small print and of such a size that one may carry them in his pocket, and the young people, who have better eyesight than those of us who are getting on in life, can read them quite well. And there are the large-type Bibles, for those who are getting old to read, and for use in churches. And then there are the Braille Bibles for the blind. So that we now have Bibles for those who have good sight, for those who have failing sight, and for those who have no sight at all. That is one of the ways in which the Bible Society carries out its one purpose of providing Bibles for the whole world.

### It Gives the People the Bible in Their Mother-tongue.

Secondly, it goes a step farther, and says, Everybody does not speak in the same language, everybody is not English. Perhaps we English people are rather apt to forget this. When I went to the South African mission field a great many years ago, I found, what I had hardly realized before, how very few people in the different tribes speak English. How handicapped we should be in the mission field if we had only got the Bible in English. You know how difficult it is to speak through an interpreter. This is the best that be done under some circumstances, but it is quite a different thing from being able to speak to your congregation heart to heart, speaker to hearer. You cannot tell how much your congregation are losing. I remember once hearing a missionary speak to the natives through an interpreter. He wanted to begin his addresses by calling the people "Children of the Forest," but the interpreter, by a slight change in the word, made him address his congregation as "Children of the Little Sticks." There was a great roar of laughter from the people, and it came just at the moment when he wanted them to be very solemn and serious.

To speak through an interpreter is always a very unsatisfactory business, and it is specially so when quotations are being made from the Sacred Scriptures. Therefore, says the Bible Society, we will send the missionaries the Bible in the languages of the people. Then they can hear the message of the Book in their mother-tongue; and there is nothing like speaking in one's mother-tongue to reach the heart.

I remember perfectly well, after nearly six years on the foreign mission field, coming home to England. I arrived on the birthday of Queen Victoria, and when I entered Exeter Cathedral I heard the National Anthem being sung in my mother-tongue. I shall never forget the impression it made upon me. It takes a few years' absence from one's country for one to realize fully the charm of one's mother-tongue.

And it is a tremendous power to the missionary to be able to read the Bible to the people in their native language. There is something in the Bible—I do not know what it is, I have never been able to find out, and I cannot get beyond the word "Inspiration"—which, when it is read to the people in their own language has a most extraordinary effect upon them. I cannot explain it, I will not attempt to do so; but it is a fact that the words of the Book reach their hearts. Therefore, I say, thanks be to God for this Society, which publishes the Word of God in 440 different languages. But this is not the end of its task. There is much work still to be accomplished. We want the Bible not only printed in all the languages of the whole world, but also in all the dialects of those languages. We want every man and woman, and every child, to hear the Word of God in their own mother-tongue. That is another way this particular department in the spiritual life is carrying out the work of presenting the Bible to the wide world.

### It Does Its Work through Many Different Societies.

Then, thirdly, the British and Foreign Bible Society brings the Bible within the reach of

everybody through the channel of different societies. I remember reading that when a great number of branches of railways in America were finished they all reached one special point, and at that point there was a golden spike driven in, so as to mark the spot where they all met. The Bible is our golden spike. It is where we all meet. And it is through societies of the most different ways of thinking that the Bibles are being circulated, and that they mean places where it would be impossible to send them if it were not for this British and Foreign Bible Society.

May I tell you of a remarkable incident which took place when I was in South Africa? The Bishop of Cape Town, whose chaplain I was at the time, sent me up country for something. I hurriedly packed my bag, but in my haste I omitted to take my Bible with me. Strange to say, however, as I was crossing the veldt I picked up a copy of the Scriptures, which, I supposed, some trader had dropped out of his packages. When I reached my destination I put up a notice announcing my find, and a few days later the trader came to claim the Book. That lonely Bible lying there out on the veldt, seemed to be just waiting to be used at that up-country station among the people who would gather there. The thought to me was useful; so was the result. It was this—that the people were really moved by words read to them out of the Sacred Volume. In the long exhortation which began the morning and evening service in the English Prayer Book, we are told that "the Scripture moveth us in sundry places." And that is just what it does. People may talk about Higher Criticism and Lower Criticism, but we are not in the least afraid of it; but there are sundry places in the Bible which are of such an inspiring and moving character that we find they move souls, that they help souls, and that they bring souls to Jesus. Take that moving bit in the Old Testament, the parable of the ewe lamb. I remember reading that once to a dying man who had just lost his daughter, and when I came to the words "and was unto him as a daughter," it moved that man, and just gave me the opportunity of saying what I wanted to say to him. I remember one Lent going to the Edgware Road Theatre on Good Friday night with other speakers. Nothing moved that rough-and-tumble congregation like the reading of the 53rd chapter of Isaiah. They got quieter and quieter, in spite of the stones which were being thrown at the windows from the outside. This portion from the Word of God came with power to those people.

Now the British and Foreign Bible Society sends this living power forth broadcast, beginning with England and going out into distant lands, and therefore I am giving it my support, and I ask you to interest people in its work, and thus feel that you are taking a small share in the great and important work that is sending out the Word of God to all the nations throughout the world.

## CHURCH UNITY

Further Important Communications.

### BISHOP OF ALGOMA.

In a letter to the Rural Deans and Clergy of his Diocese, the Bishop of Algoma strongly opposes the suggestions of the recent circular on Unity. We extract the most important parts of the Bishop's communication.

I yield to none in my recognition of the evils of division, and my desire for reunion. The bringing together of God's people of all denominations in vital and permanent reunion would be an achievement for which we might well pay a great price in the form of personal sacrifice, and the abandonment of many things precious to us but not essential.

But to grant to ministers of non-Episcopal Communions, however exemplary their lives, or effective their preaching, permission to occupy our pulpits would be, in my judgment, a dangerous invasion of the authority committed by Christ to His Apostles, and by them transmitted to their successors through the ages. This authority I conceive to be the chief safeguard and guarantee of continuity in the Church's Faith and Order.

Nor can I regard such action as a step towards reunion. It might bring us into closer relations with certain outside bodies, but it would inevitably cause division, if not actual disruption, within our own ranks, and it would postpone in-

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definitely our reunion with the Ancient Com-  
munications of the East.

The desire for Unity is one thing, but the choice  
of methods is another. It is with the former  
chiefly that the Lambeth resolutions deal. And  
the final words of the 58th resolution of the Con-  
ference of 1908 are of noteworthy significance.  
They are as follows:

"In all partial projects of reunion and inter-  
communion the final attainment of the divine  
purpose should be kept in view as our object;  
and care should be taken to do what will advance  
the reunion of the whole of Christendom  
and to abstain from doing anything that will re-  
tard or prevent it."

The Preface to our Ordinal still claims for our  
Ministry continuous authority from the Apostles'  
times. The Quadrilateral demanding as one of  
four essential things "The Historic Episcopate,"  
is still our Church's irreducible minimum of re-  
quirement in any proposal for reunion. Any  
minister not episcopally ordained on seeking  
office with us is still required to receive Episcopal  
ordination. And there still remains in our  
Prayer Book the rubric prescribing Confirmation  
as a test and preparation for Holy Com-  
munion.

Not until the Church finally and formally ad-  
mits that for centuries she has been guilty of  
sinful bigotry in demanding tests which, being  
non-essential, have only served to create and  
foster schism, shall we be free to lay those things  
aside.

But in that day we shall surely cease to be a liv-  
ing Branch of the Catholic Church of Christ,  
and shall be merged in the general mass of sec-  
tarianism around us.

This is my deliberate judgment; and I feel it  
my duty as your Bishop to let it be widely  
known.

#### CANON SCOTT.

In a sermon at St. Matthew's, Quebec, on De-  
cember 15, Canon Scott said that the proposals  
for Church unity recently put forward by cer-  
tain Montreal and Toronto clergymen struck at  
the very root of a vital principle of the Church  
embodied in the preface to the Ordination Ser-  
vice of the Prayer Book, and endorsed in the  
solemn declaration prefixed to the constitution  
of the General Synod. He further stated that,  
unless the House of Bishops assured the Church  
that they would not allow these proposals to pass,  
the Church would be torn in two, and her work  
weakened, while her missionary efforts, both at  
home and abroad, would suffer. Either one side  
or the other must give way. If ever the unity  
proposals should be passed and the formularies  
of the Church changed so as to allow of them,  
then the party in the Church which refused to  
accept them would continue to be the true Church  
of England in Canada. He warned those present  
that it was a time for everyone to study  
the principles of their Prayer Book and uphold  
the Church which had come down through the  
ages. He had nothing but the greatest respect  
and admiration and good-will for his Noncon-  
formist brethren who differed from him on prin-  
ciple. It was the men who were in the Church  
and who, holding positions in her, wished to  
alter her principles, whom he failed to under-  
stand. In God's good Providence, good would  
come out of the evil, and men would come to  
appreciate and realize more than ever what the  
Church of England stood for.

#### CANON SYMONDS.

The Editor has invited me to make a few re-  
marks on the recent Pastoral of the Bishop of  
Quebec and other communications with refer-  
ence to the circular on Christian Unity, and I  
am glad to take advantage of his kindness to  
do so.

There are five points upon which I should like  
to touch as briefly and dispassionately as pos-  
sible.

1. The question of the rights of the signatories  
to issue such a document. There seems to be an  
impression abroad that we have done something  
wrong in asking the clergy of Canada whether  
or no they favor our proposals. Those who are  
acquainted with the history of the Church of  
England will not share in this opinion, and for  
the benefit of those who are not I may say that  
this is a common method of procedure in the old  
land.

2. I should like to say that no one of the sig-  
natories desires to attack or weaken our own  
form of Church government. On the contrary,  
we believe the adoption of our proposals would

#### CANADIAN CHURCHMAN

tend to strengthen and extend it.

3. Neither of the proposals of the circular touch  
a "vital principle" of the Church. Those who  
think so are no doubt sincere in their supposi-  
tion, but they are confounding rules and regula-  
tions with principles. If the regulations of the  
Preface to the Ordinal constitute a vital prin-  
ciple, then that principle is violated whenever a  
Divinity student or lay reader conducts a ser-  
vice in an English church. That no vital prin-  
ciple is violated by admitting members of other  
Communities on occasion to our Communion is  
shown by the fact that the Lambeth Quadrilateral  
makes no mention of Confirmation as a condition  
of union.

4. We are not unmindful of Home and the Or-  
thodox Church of the East, as some complain.  
We would gladly approach Rome if we thought  
anything would be gained by doing so. But we  
do not think a closer relationship with our fel-  
low Christians of other Communities would widen  
the gulf between ourselves and Rome. On the  
contrary, it is when Rome sees Reformed Com-  
munities really drawing together that she will  
think it worth while to consider the situation.  
Few more significant things occurred at the  
Edinburgh Conference of 1910 than the reading  
of the beautiful letter of the Roman Catholic  
Bishop Bonomelli.

5. We are firmly convinced that our proposals  
are in accord with the elementary and funda-  
mental principles of the Gospel. We are equally  
satisfied that they are in accord with the broad  
spirit of the Anglican Church as displayed in  
the pages of her history, and we believe that the  
time is ripe for them, and that there is no better  
field for their operation than this young but  
rapidly growing Dominion of Canada.

#### LETTERS.

We have also received these letters from repre-  
sentative Churchmen:—

Sir,—On the whole I am inclined to regard  
this movement, though inspired by the best in-  
tentions and the noblest motives, as somewhat  
ill-advised, because premature, and certain, as  
it already has done, to arouse strong opposition  
from a large majority of the clergy and a strong  
body of the laity, not perhaps so much on its  
merits as on account of the way in which it has  
been started. The curse of our Church has been  
these unauthorized movements, which in the past,  
in the case of the Mother Church, have hardened  
into permanent organizations within the Church,  
becoming in some cases veritable "imperia in  
imperio." With a Church devoid of self-govern-  
ment this is perhaps unavoidable, if not excus-  
able. The Church in England has no legislative  
powers, and cannot make any change in its own  
formularies or discipline without an Act of Parlia-  
ment. But it is quite different with us in Can-  
ada. The Church here has legislative power, and  
is fully, not to say elaborately, organized for  
the purpose of passing on every question of public  
or general importance to the Church. Without  
expressing any opinion whatever on the proposal  
itself, I think that the promoters of the move-  
ment would have been better advised if they had  
waited for the next session of the General Synod.

There is a right and a wrong way of doing  
everything, and some of the noblest causes in  
the world have suffered more from the indiscretions  
of their friends than from downright and bitter  
opposition.

#### EASTERN CHURCHMAN.

Sir,—Permit me a word of comment on "Pres-  
byter Anglicanus." But, instead of my own lan-  
guage, it would be better to use Thomas Car-  
lyle's to his mother: "The dress of our opinions  
may be different, but fundamentally our senti-  
ments are completely the same. We should toler-  
ate each other; therefore, in this world, where  
all is weak and obscure, trusting that we shall  
comprehend all things more perfectly in that  
clearer land where faith is changed into vision;  
where the dim though fervent longings of our  
minds from this their dark prison house are  
changed for a richness of actual grandeur, be-  
yond what the most ardent imagination has ven-  
tured to conceive." Therefore, as to the com-  
parison with the Roman Catholic Church, keep  
in mind that there are within it schools, orders,  
congregations, and varieties, as there are in other  
bodies, yet they sink these in the corporate exist-  
ence of the Church. Wesley also vehemently op-  
posed leaving the Church of England, but the op-  
posing spirit prevailed, I hope only for a time.  
C.

#### THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events

A gentle thrill has passed over the civilized  
world since the last musings of "Criticus" ap-  
peared in the "Churchman." The year of grace  
1912 has passed away, and the year of hope and  
opportunity 1913 has taken its place. The wheels  
of time move noiselessly on and there is no crank  
in its machinery that gives a jar when such a  
momentous change takes place. The printer re-  
places a two by a three, a new calendar is hung  
on the wall, the days begin to lengthen, and that  
is all there seems to be of it. Yet the hearts of  
millions must have felt a gentle electric shock  
while the great transition was being wrought.  
Ministries come and go, crowned heads and even  
dynasties succeed one another, and only a few  
hearts beat a little faster, because these are only  
human events that float like bubbles on the sur-  
face of things. But time is a divine thing that  
touches everyone. It is the great, deep, silent,  
resistless stream that carries everything with it  
in its course. It moves so silently and so cease-  
lessly that we are almost unconscious of its pro-  
gress till the chime, or the cannon, or the greet-  
ing that ushers in the New Year arouses us to  
the thought that it has robbed us of a year of  
our lives, and that it is hurrying us on ruthlessly  
to the final catastrophe. It is one of the deepest  
touches of nature that makes the whole world  
kin; for it reveals the common experience of all  
ages and of all lands, of the thinking and the  
unthinking alike. The giddiest have a serious  
moment as the old year drops into the irrevoc-  
able past and the most worthless make solemn  
resolves as the New Year opens up before them.  
This is strongly reflected in literature, which is  
the record of abiding thoughts and feelings of  
men, and there is perhaps no subject that finds  
more frequent and impressive utterance both in  
the prose and in the poetry of the world. Four  
thousand years ago Jacob struck a chord that  
vibrates in every heart, when he said, as he look-  
ed back upon his eventful life, "few and evil  
have been the years of my life." Moses struck a  
still deeper note, for he stood in face of the  
Eternal, when he said, "from everlasting to ever-  
lasting Thou art God; we are as a sleep, as a  
watch in the night, and we fade away suddenly  
like the grass." Job forcibly expressed the uni-  
versal sense of the transitoriness of life when he  
said, "my days are swifter than a weaver's shuttle,  
swifter than a runner." And the sentence of  
the Preacher is the classical expression of the fu-  
tility of all human hopes and ambitions, "Vanity  
of vanities, all is vanity." Burns, in homely  
language, said, "Nae man can tether time or  
tide." In statelier phrase, Byron wrote, "Time,  
the corrector where our judgments err, the test  
of truth, love, sole philosopher, for all beside are  
sophists." In his sententious way, Emerson ex-  
claimed, "No man hath learned anything aright  
until he knows that every day is Doomsday."  
Longfellow's poetic line has passed into a pro-  
verb, "Art is long and time is fleeting," as also  
for a sordid age the sordid line of Bulwer-  
Lytton, "Time is money." We quote from Pit-  
tacus, the Greek philosopher, when we say,  
"Seize time by the forelock," as we repeat from  
St. Paul, "Redeem the time." The poet of  
"Paradise Lost" rises into the Christian Prophet  
when he says of the Nativity, "Time will run  
back and fetch the age of gold." Shakespeare's  
running verse seems to keep step with the nim-  
ble feet of time, "To-morrow, and to-morrow,  
and to-morrow creeps in this petty pace from day  
to day to the last syllable of recorded time and  
all our vesterdays have lighted fools the way to  
dusty death." This, too, was the constant theme  
of the solemn genius of Carlyle, "the illimitable,  
silent, never resting thing called time, rolling,  
rushing on, swift, silent, like an all-embracing  
ocean-tide, on which we and all the universe swim  
like exhalations, like apparitions which are and  
then are not; this is forever very literally a mir-  
acle; a thing to strike us dumb—for we have no  
word to speak about it." Very sincerely do I  
wish to all the readers of the "Churchman" a  
Happy New Year. But that this may not be an  
empty wish, I would remind myself and them that  
happiness is not to be obtained for the seeking,  
that it comes only as the blessing of God upon  
a life spent in the path of duty, in the high ser-  
vice of God and man.

The opening of a New Year naturally suggests  
the apostolic precept to forget the things which  
are behind, and to stretch forward unto the things  
which are before. Now, as we look into the fu-

ture at this time, the one thing that stares us in the face and that we cannot overlook is opportunity, boundless opportunity. The openings that lie before many young men are simply immeasurable. The president of the C.P.R. has just told us that the pay roll of his company is five millions a month, and that his chief concern is to find competent men to whom he can offer salaries of from \$10,000 to \$50,000 a year. There always is lots of room at the top of the tree, but at the present time Dame Nature seems to be unequal to the emergency. At Confederation, the income of the Dominion was thirteen millions, and now we offer offhand nearly three times that sum to the Motherland, and we shall possibly be able to pay it out of one or two years' surplus. On all sides men are making names and fortunes for themselves by the creation of new industries or by the expansion of old ones. In all directions towns are springing up with the ambitions and prospects of great cities, and with their rise lifting up their founders to prominence and wealth. Our educational institutions are inadequate to the task of producing engineers, lawyers, doctors, and teachers, not to say clergymen enough for the essential needs of the country. It is not the case of men languishing for the lack of opportunities, but openings suffering for the lack of men. Measured by the standard of money and still more by that of service to the state, the opportunities that lie before us are almost without precedent in the history of the world. And our nation is coming of age just at the time when it can render incalculable service to the world. The very names of China, Japan, India, Africa, are synonymous with boundless opportunities. To leaven two-thirds of the human race with the best influences of our Christian civilization is the call of the twentieth century to Europe and America. To weave the meshes and infuse the spirit of the Church into the life of a great nation, and to take our part in making that nation a minister to the world is the call to the members of the Church of England in Canada. Can it fairly be said that we measure up to this high standard? Can it even be said that this heavenly vision has come to many of us? Are we not infinitely too selfish, too worldly, too local, too small for the great land and the great age in which we live? We need higher ideals of manhood, of citizenship, of discipleship, of service, of duty, before we can begin to meet the emergency that confronts us? The spirit of the age is not congenial to the growth of such ideals, and that spirit is submerging our whole life like a flood. It is the mark of the last days, the love of self, the love of money, and the love of pleasure, and that is the sure forerunner of judgment and not of blessing. What can we do to stem the rising tide of materialism that threatens to overwhelm us, and that is death to all high inspiration and endeavour? Like the prophets of old, we must cry aloud and spare not. Like the saints of old, we must add the leaven of holy and unselfish living. Like the apostle, we must point out the more excellent way. And realizing the insufficiency of all human endeavour we must cast ourselves on the sufficiency of God. Then shall the desert land and the desert Church blossom as the rose. Criticus.

### AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems, and communications from our clerical readers in the form of suggestions and enquiries, should be addressed to "Clericus," at the office.

It is always helpful to compare notes with other preachers, and a recent treatment of the familiar chapter, St. Luke xv., is worth reproducing:—

- I. The Lost People and the Lord.
  1. Man as man is in relation to the Lord
  2. Yet by Folly, by Frailty, by Fault, man is lost to God.
  3. One by one men may come into new relation.
- II. The Lord and the Lost People.
  1. With Shepherd-heart the Lord will go all lengths to save us.
  2. With Woman-eagerness the Lord will set aside the old order to save us.
  3. With Father-patience the Lord will wait long years to save us.

Clergy and Christian workers are frequently met by the anxious inquiry of some one who thinks he has committed the sin against the Holy

Ghost. There is scarcely any spiritual problem so acute as this in many minds and hearts. Now there is one very simple way of determining whether this sin has been committed. If there is in us any sorrow, remorse or concern for our supposed hopeless condition, it is a sure sign that the Spirit of God has not left us. One who has been forsaken by the Holy Spirit remains utterly unmoved by any thought of present loss or fear of future doom. Thus it follows that, whoever finds sufficient working of God's Spirit to feel troubled at the possibility of having committed the unpardonable sin, has in that very feeling of anxiety a clear proof that the sin has not been committed.

The late Professor W. W. Skeat, the greatest authority on the English language, was fifty years ago a curate. He fell very ill with diphtheria, and, after it had grown better, he was told it was impossible for him to continue clerical work. The disappointment was very great, but he turned to scholarship and research, with the result that he became the leading authority in his special field of learning. And so, as in many other lives, what seemed for the moment "grievous" brought at last the "peaceable fruits" which are always the result of accepting God's will.

In the course of an article on a famous pianist of the present day, the writer calls special attention to the paramount importance of the temperament and character of the performer, since it is really impossible to hear a musical composition just as it comes from the creator's brain. The player must to a great extent express himself as well as the composer:—

The performance, if it be not mechanical and lifeless, must bear the imprint of the player's personality. Unfortunately, too many musical executants have no brains, no imagination, no real musical feeling, no poetic insight. Musical talent, inasmuch as it is physical and imitative, can exist without these qualities, and thus it is possible for quite commonplace players to make an impressive effect if their technique be sufficiently cultivated. But in the higher interpretation of music, it is character and individuality that tell.

If this be true of music, how much truer it is of Christian testimony and service. The Bible must necessarily be colored by the temperament and character of the exponent, and for the truest and best interpretation of Christian truth it is character and individuality that tell.

A very helpful suggestion for an address was given the other day in the association of two texts. "They that are in the flesh cannot please God" (Rom. viii. 8); "By faith Enoch pleased God" (Heb. xi. 5).

One of the profoundest and most encouraging thoughts in connection with Holy Scripture is that next to our trust in God is the wonderful and inspiring conception of God's trust in us. This was the testimony that God gave to Abraham when he said: "Shall I hide from Abraham that thing which I do . . . for I know him, that he will command his children and his household after him?" (Gen. xviii. 17-19). Also when the supreme test had come: "Now I know that thou fearest God" (Gen. xxii. 12). There are several other striking illustrations in Scripture of God's trust in man. God wants steadfast souls upon whom He can depend for service. It has been well pointed out that Gideon was stronger with three hundred that could be depended on than with thirty thousand who would easily be tempted to desert. In the same way we may call the story of Job, in whose trial we see a splendid example of God's trust in His servant. "Hast thou considered My servant Job?" A thoughtful writer has said that when a man has a trial he is very apt to think that God is punishing him, when, as a matter of fact, God knows that he can stand the test, and it is the Divine trust that explains the trial, however bitter it may be. We are rightly concerned in daily life with man's trust in God; let us be equally concerned with God's trust in man.

The Manchester "Guardian" recently gave a sketch of a jumble or rummage sale in the Parish Hall of an English village. An old cottager saw a "Crockford's Directory" for 1885, with a good, thick binding and general exterior in clean, sound condition. The old dame sighted a bargain, as perhaps indeed it was, at six cents the volume—for waste paper only. "I'll take that, if you please, it'll set my man up at nights; he is a fair

glutton for reading." Explanation was perfectly useless, for she would have the book. "Bless yer, he'll read anything, will our Simon," and she proudly bore away her purchase.

Mr. C. J. Proctor, the President of the Birkenhead Y.M.C.A., said that some years ago he consented in a weak moment to preside at a gathering in connection with the Y.W.C.A. On reaching the hall he found seven hundred women present, and that he was the only man! He was naturally somewhat taken aback, but the climax of his embarrassment was reached when the chorus of the opening hymn proved to be: "What are you going to do, brother"?

### IN MEMORIAM DEAN CRAWFORD

Notes of a Sermon by the Right Rev. C. L. Worrell,  
D.D., Bishop of Nova Scotia

Bishop Worrell preached on December 22 in All Saints' Cathedral, Halifax, to a crowded congregation, a very touching sermon in memory of his "friend of years, Edward Patrick Crawford." Very obviously the Dean's sudden death was a great shock to the Bishop, and deep earnestness was felt in every word that he uttered.

Dr. Worrell took as his text words which, he said, had to him sacred association: "As my Father hath sent me, even so send I you." He referred in the outset to the circumstances under which they were originally spoken—Jesus on the evening following His resurrection, appeared to His disciples, and it was then that He uttered them. They were words which reminded, especially those engaged in the work of the ministry of their high calling and responsibility.

But, much as he would like to do so in view of the fact that on the morning of this day a number had been ordained to this highest of all work, he had not selected the text for purposes of exposition, but because it had been the text selected by the then Rev. E. P. Crawford upon the occasion of the Bishop's own ordination on December 4, 1881—"the most solemn moment of his life." Then began an acquaintance which ultimately ripened into a warm friendship between the two—a deep attachment. On that occasion "Mr. Crawford" had dwelt earnestly upon four points:

1. Responsibility of the clergyman of the Church to the God who sends him forth.
2. Responsibility to the souls of men.
3. The duty of service.
4. The need and power of prayer.

These might truly be designated as the beliefs which guided his own life and made it so effective for good.

All the members of the cathedral congregation knew the care which he took in working out the details of worship—better, in his opinion, a too ornate service than the slightest lack of reverence in God's house. Every part of every service was an expression of his sense of God's presence. His love of music was but an instrument used in expressing this ever present sense.

The Dean had also an abiding sense of responsibility for the souls of men, and was ever seeking for opportunities to do them good. His forty-three years in the ministry had continuously exemplified this. The first years following his ordination, his ministry in Brockville, where he was greatly beloved; through misunderstanding and dissension at the Church of the Ascension in Hamilton; and during the twenty years he spent in Halifax, absolute devotion had characterized him. The progress of the years had witnessed the development of a life of which devotion to duty was the ruling principle.

The Dean was the first rector of Trinity Church, Brockville, where he had done a truly great work, literally compelling the people to come in. The splendid organization of the parish under the Dean and the sight of the work which he was accomplishing had exercised a strong influence upon himself, the preacher.

To the Dean's faithful and acceptable ministrations to the sick, reference was made; to his success as a missionary in reclaiming men from sin.

A deep sense of right, deepest sympathy beneath a somewhat cold manner, an intense humanity characterized this servant of God.

In the cathedral movement the Dean had been his right-hand—he had entrusted him with all the details of construction, etc., and the Dean had nobly fulfilled the trust, enabling the Bishop to visit the parishes and interest the people generally in the work.

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The Bishop urged the Dean's exemplification in his own life of his ideals of service; referred to the fact that in the diocese he was ever on the side of progress and breadth; classed as a High Churchman, he was not a party man, but paid ever the fullest respect to the religious beliefs of others. He was a valued member of Synod, having the faculty of clear expression—the widows' and orphans' fund might be designated as peculiarly his work.

In education he took ever the keenest interest, was a governor of Kings, and trustee of Edgehill. He was a member of both the Provincial and General Synods, and his interest in the great work of missions may be judged by the fact that All Saints' Cathedral leads the diocese in contributions thereto. "His parish and mine," said the Bishop, "were among the first to organize branches of the woman's auxiliary."

"We need men like the Dean in this material age to remind us of the paramount importance of spiritual things," said he. "It is a difficult matter to fill the place of such a man as he. It cannot be filled by simply moving men up. No—it will be long before it can be filled. Long will the gap remain, like an empty setting reminding us of the precious jewel we have lost."

To the fact that the secret of the Dean's life was prayer, the Bishop referred beautifully, concluding a sermon equally memorable as to its spirit and its letter by reference to the touching circumstances in connection with the Dean's sudden death, and to the fact that from the cathedral which he so deeply loved and to which he gave so nobly of himself he had past straight into the temple not made with hands, "eternal in the heavens."

**THE QUIET HOUR  
THE CALLING OF GOD  
A Meditation for the New Year**

Among the important words of the New Testament are those found in the group associated with the idea of "calling." Such as terms, "He who calleth," "calling," "the called," and "ecclesia," are very prominent in the teaching of the Gospels and Epistles, and touch on some of the deepest and yet most practical truths connected with the Christian revelation. This thought of "calling" has several aspects, and there seems to be a distinct progress in the meaning of the word as we read through the New Testament. In the Gospels it appears to be limited to the invitation to the sinner (Matt. xxii. 14 and Luke xiv. 7), while in the Epistles it implies also that the invitation has been accepted.

The following epitome may perhaps serve as a guide to further meditation.

**I.—The Source of the Calling.**

1. The Primal Source. "God" (1 Thess. ii. 12; 2 Tim. i. 9).
2. The Mediate Source. "Jesus Christ" (Rom. i. 6).

**II.—The Subjects of the Calling.**

1. As to destined scope. Universality (1 Cor. i. 24).
2. As to spiritual condition. "Sinners" (Luke v. 32).
3. As to Divine estimate. "Vessels of mercy" (Rom. ix. 23 and 24).
4. As to actual fact. "Not many wise," &c. (1 Cor. i. 26).

**III.—The Purpose of the Calling.**

- God calls us to "inherit blessing" (1 Pet. iii. 9), which includes—
1. Repentance (Luke v. 32).
  2. Salvation (2 Thess. ii. 13 and 14).
  3. Peace (Col. iii. 15).
  4. Light (1 Pet. ii. 9).
  5. Fellowship (1 Cor. i. 9).
  6. Service (Rom. i. 1).
  7. Freedom (Gal. v. 13).
  8. Holiness (1 Cor. i. 2).
  9. Suffering (1 Pet. ii. 20 and 21).
  10. Eternal life (1 Tim. vi. 12).
  11. Eternal inheritance (Heb. ix. 15).
  12. Eternal glory (1 Pet. v. 10; 1 Thess. ii. 12; Rev. xix. 9).

**IV.—The Principles of the Calling.**

1. According to Divine purpose (Rom. viii. 28).
2. According to Divine grace (2 Tim. i. 9).
3. Not according to human merit (2 Tim. i. 9).

**V.—The Sphere of the Calling.**

1. In the Lord (1 Cor. vii. 22, Phil. iii. 14).
2. In grace (Gal. i. 6).
3. In holiness (1 Thess. iv. 7).
4. In peace (1 Cor. vii. 15).
5. In One Body (Col. iii. 15).

**VI.—The Means of Calling.**

1. Through the Gospel (2 Thess. ii. 14).
2. Through God's grace (Gal. i. 15).
3. Through God's glory (2 Pet. i. 3, Greek).
4. Through God's character (2 Pet. i. 3, Greek); 1 Cor. i. 9.

**VII.—The Characteristics of the Calling.**

1. High (Phil. iii. 14).
2. Holy (2 Tim. i. 9).
3. Heavenly (Heb. iii. 1).
4. Humbling (1 Cor. i. 26).

**VIII.—The Requirements of the Calling.**

1. Abide in it (1 Cor. vii. 20 and 24).
2. Walk according to it (1 Cor. vii. 17).
3. Walk worthy of it (Eph. iv. 1).
4. Walk worthy of the Source of it (1 Thess. ii. 12).
5. Give diligence to realize it (2 Pet. i. 10).

**IX.—The Incentives of the Calling.**

1. Its hope (Eph. i. 18; Eph. iv. 4).
2. Its prize (Phil. iii. 14).

**X.—The Guarantees of the Calling.**

1. God's character—faithful (1 Cor. i. 9; 1 Thess. v. 24).
2. God's purpose—irrevocable (Rom. xi. 29).
3. God's grace—eternal (Rom. viii. 30).

Here, then, is our portion, our privilege, and our prospect. We look back and remember the "darkness" out of which we have been called (1 Pet. ii. 9). We look round and "see" our calling (1 Cor. i. 26) as it concerns our present life. We look forward and pray to "know" the hope of His calling (Eph. i. 18). And in the light of all this wealth of grace we bow ourselves before God in adoration, contrition, and consecration, and trust Him for grace to "walk worthy" (Eph. iv. 1) of His kingdom on earth, and to be "accounted worthy" (2 Thess. i. 11) of the glory that is to be revealed.

**Death of Dr. J. C. Hodgins**

Dr. J. G. Hodgins, a lifelong resident of Toronto and many years in the Department of Education, died on December 23rd. He was in his ninety-second year and was widely known as a distinguished public servant of the Province of Ontario. His fame as an educationist extended to foreign countries as well as the Dominion of Canada and he was the recipient of many high honours. Col. Hodgins, of London; George Hodgins, New York; Rev. F. B. Hodgins, of Morton, Pa., and Mr. Justice F. E. Hodgins, Toronto, survive their father.

Born in Dublin, Ireland, on August 12, 1821, Dr. Hodgins came in his early youth to Ontario, where he received his education in Upper Canada Academy and in Victoria College, Cobourg, taking his degree at the latter institution. He entered the civil service of the Province as Chief Clerk of the Education Department in 1844. While filling his first position he graduated in the faculty of law in Toronto University, receiving the degree of LL.B., in 1860, and in 1870 that of LL.D.

Dr. Hodgins became Secretary of the Council of Public Instruction in 1846, and deputy to the chief superintendent in 1855. From 1876 to 1889 he was Deputy Minister of Education, and the latter year became librarian and historiographer to the department. In 1894 he published the first volume of his Documentary History of Education in Ontario, a work which eventually comprised twenty-eight volumes and which is an enduring monument to Dr. Hodgins' industry and judgment in a field in which he had no equal in Canada.

The deceased scholar was honoured by many academic and scientific bodies during his long life. The Royal Geographical Society of London recognized his attainments as early as 1861. In 1870 he was honoured by the French Government and in 1885 the Governor-General of Canada conferred the Confederation medal upon him. He also received the Imperial Service Order from the Imperial Government. The published writings of Dr. Hodgins include many educational works and text-books.

Though his life was primarily devoted to the cause of education, Dr. Hodgins was active in other spheres of public service. He was prominent in the organization of the Queen's Own Rifles and was captain of No. 9 Company in 1860. He was the oldest living ex-member of the regiment for many years previous to his death. In 1860 he was Secretary of the Bible Society. In 1870 Secretary of the Anglican Synod of the Diocese of Toronto, and in 1875 he was President of the Irish Protestant Benevolent Society of Toronto.

The late Dr. Hodgins was not, in the ordinary sense of the term, an educationist, but for the last quarter of a century he held the unique position

of sole survivor of the long-past Ryerson educational regime. Prior to 1844 the work of public instruction in Upper Canada was quite unorganized, and there was no department of the Provincial service specially entrusted with its oversight. Schools were started wherever local enterprise was adequate to the task of founding and maintaining them; elsewhere the youth of the Province received such an education as might be secured from private tuition. In 1844 Dr. Egerton Ryerson, then President of the embryo academy that afterwards developed into Victoria University, was appointed by Governor-General Metcalfe "Chief Superintendent of Public Instruction." For two years he observed, consulted, cogitated, and travelled, and in 1846 the Education Department that is still in existence was established with a young Irishman, John George Hodgins, as Secretary. For some years he held under his chief the position of Deputy Superintendent, and when a "Minister of Education" was placed at the head of the Department in succession to Dr. Ryerson he became Deputy Minister of Education.

Since his retirement from that position more than a score of years ago he has been officially recognized as "Historiographer" of the Department. Dr. Hodgins had strongly developed in him the historical bias, and half a century ago he undertook personally the preparation of two pioneer works for use in Canadian schools; a "General Geography" and a "School History of Canada." Old teachers who used Morse's Geography and had no history of Canada at all are the only persons who can do justice to the work done by Dr. Hodgins in the face of prejudices aroused against him by movements in which he did not participate and over which he had no control. Only those who taught geography and history from the older text-books can fairly estimate the contribution then made by the late historiographer to the development of a national, not to say an Imperial, sentiment in what was then Canada: the present Provinces of Ontario and Quebec. Passing away at ninety-two, Dr. Hodgins was able to see in retrospect a long succession of sociological changes, but no other comparable to the bent given to the political evolution of the Dominion of Canada, which was to an indefinable extent due to the preparation and authorization of his by no means perfect text-books.

Ever since his retirement from administrative work he has been engaged in collecting and publishing documents relating to and illustrative of the history of public education in Ontario, formerly Upper Canada. To his life-long inclination to preserve documents that more reckless Secretaries would probably have allowed to go into the waste-paper basket the people of Ontario owe it that ample material for writing the history of one of the more important educational systems of the world has been put beyond danger of utter destruction. His extensive collection of documents should be, and no doubt will be, preserved as a collection, but his twenty-five years of patient toil have resulted in the production of an unspeakably valuable series of printed volumes. Of late years help has been coming to him from many quarters, but at first he had to depend very largely on the manuscripts in his own possession, of which the most important were the private property of the late Dr. Ryerson and the late Bishop Strachan; for each of these great Canadians he cherished a feeling of veneration, which closely resembled hero-worship. One of his less known but quite useful productions was the completion of Dr. Ryerson's interesting autobiography, which is much more than a mere fulfilment of its title: "The Story of My Life."

**The Mission Field**

**LAYMEN'S MISSIONARY MOVEMENT.**

Reports to date show that the following parishes in Toronto propose to carry out a personal canvass, either completely or in part, during the last week in January, as suggested in our circular of recent date, namely: St. James', St. Simon, All Saints', St. Stephen's, Epiphany, St. Matthew's, St. Anne's, Ascension, St. Peter's, St. Mark's (Parkdale), Grace Church.

This weekly system of giving to missions, which is strongly urged by the Laymen's Movement, has been adopted by the following city parishes, and in all it has proved itself to be the most business-like, the most productive, and the most worshipful method of giving: Ascension, Grace Church, Redeemer, St. Aidan's, St. Alban's, St. Anne's, St. Thomas', St. James', St. Barnabas', St. Clement's, St. Cyprian's, St. Cuthbert's, St. Edmund's, St. George's, St. Matthew's, St. Monica's, St. Clement's (Eg-

linton), St. Mary Magdalene, St. Mary's (Dovercourt), St. Mark's (West Toronto), St. Mark's (Parkdale), St. John's (Norway), St. Peter's, St. Saviour's.

It is the hope of the Executive Committee that the weekly envelope system and every-member canvass will be introduced into every parish in Toronto this year, and that in every parish a personal canvass by laymen will be made during the last week of January. The committee is most anxious to be of service to every parish, and will be glad to give every assistance in its power, either by sending a representative to attend your preliminary meeting for organization of the work; by supplying a layman speaker at a service on one of the three Sundays of the campaign; or by supplying literature to assist the canvassers in their work, as well as for distribution throughout the congregation. Will you be good enough to let Mr. David M. Rose, Telephone Main 2467, Confederation Life Building, know whether you could make use of the committee in any of the ways indicated?

## Canadian Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

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

**Lennoxville.—Bishop's College.**—In connection with the Diamond Jubilee of this College, which will be celebrated on January 28 next, a special effort is being made to raise \$100,000 for the general endowment fund of the College. At a meeting of the association, held lately in Sherbrooke, encouraging reports of the movement were given.

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### MONTREAL.

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

**Montreal.**—Evidently bearing in mind the wild revelries which were witnessed in several city hotels last year on the passing of the old year and the ushering in of the new, the Right Rev. Bishop Farthing has issued to members of the Church of England in Montreal and admonitory letter against any participation in such this year by the faithful. The Bishop points out that, while the New Year does not come within the list of Christian festivals, it is nevertheless a time when retrospect should lead to serious thought, and prospect should give rise to prayer.

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### ONTARIO.

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

**Kingston.—St. Paul's.**—There was a large number of communicants at the early service on Christmas Day, and again at the eleven o'clock service. The offerings, which amounted to \$140, were given to the vicar, the Rev. W. F. Fitzgerald, M.A., to show appreciation of his services and work.

**St. Luke's.**—This church has received a beautiful brass lectern, which was used for the first time on Christmas Day. The lectern was the gift of Mrs. C. L. Stewart, Ottawa, and it was given in memory of her mother, the late Mrs. Henrietta Lasher. It bore the following inscription: "Presented to St. Luke's Church, Kingston, by Mrs. C. L. Stewart, in loving memory of her mother, Henrietta Lasher, born at Bath, Ont., 23rd August, 1822, died at Ottawa, 20th February, 1912."

**St. James'.**—On Sunday evening, December 22nd, the Rev. T. W. Savary, M.A., was duly inducted as rector of this church, succeeding the Ven. Archdeacon Macmorine, deceased. The ceremony was performed by the Lord Bishop of the diocese, who also preached, choosing for his text Solomon's Song, ii. 16. The Rev. Canon Grout read both of the Lessons. The Bishop also confirmed twenty-nine candidates, twelve males and seventeen females, and he also baptized the infant son of the newly-appointed and inducted rector. Altogether, the service was a memorable one in the annals of the church.

**Brookville.—Trinity.**—Owing to the fact that the train from the east was not able to make proper connections at Montreal the body of the late Verv Rev. Dean Crawford did not reach this city until late on Saturday evening, the 21st ult. On the arrival of the train the coffin was immediately conveyed to this church, where the body remained over night, and the funeral took place on the following (Sunday) morning at eleven o'clock.

### OTTAWA.

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

**Ottawa.—St. John's.**—The first social gathering since the amalgamation of the parishes of Grace Church and St. John's, was held on Tuesday, December 10th, and proved a great success in every way. The active members of the two parishes were drawn together, and quite enthusiastically worked for the benefit of the Church. A bright future is evidently before them.

**Morrisburg.—St. James'.**—A sale of work was held under the auspices of the Ladies' Guild on December 4th, whereby the sum of over \$150 was realized. The Christmas festival was duly observed by the congregations of both St. James' and Trinity Churches. There were large congregations present. Generous offerings were given. The churches were beautifully and appropriately decorated, and the special Christmastide music was well rendered by the members of the two choirs.

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### TORONTO.

**James Fielding Sweeny, D.D., Bishop.**

**William Day Reeve, D.D., Toronto.**

**Toronto.—St. Alban's Cathedral.**—The Bishop preached in this cathedral on Sunday evening last.

**All Saints'.**—In an eloquent sermon at All Saints' Church, Sunday morning last, the Bishop of Toronto referred to the long and successful ministry of the late Rev. Canon Baldwin, who for 37 years was rector of the church, paying a high tribute to his memory. The occasion was the final service of the anniversary year at All Saints', and the congregations at both services were unusually large. Bishop Sweeny in his sermon referred also to the great work that was being done in the parish by Rev. W. J. Southan, M.A., and the success with which it was attended.

**All Saints'.**—The fortieth anniversary of the opening of this church took place on Sunday last. The Bishop of the diocese preached at the morning service.

**Canadian Travel Clubs.**—The Bishop of the Diocese, has been appointed the Honorary President of the Society. Dr. Sweeny has travelled widely, and is much interested in all matters pertaining to the Empire, the special study of which is being taken up by the Society.

**Ridley College.**—The fifteenth annual dinner of the Old Boy's Association was held at the Albany Club, on the evening of December 23rd. Mr. R. M. Harcourt presided as toastmaster, and the officers for 1913 were elected as follows:—Hon. President, George H. Gooderham; President, V. Boyd; First Vice-President, F. McGiverin; Second Vice-President, D. S. Robinson. Committee—A. C. Snively, H. M. Wilson, William Jarvis, P. Tidy and Ross Hargraft.

The speakers at the dinner were: George H. Gooderham, M.P.P., H. G. Williams, H. C. Griffith, Prof. W. A. Kirkwood, Ven. Archdeacon Cody, R. D. Brown, Col. George Thairs and W. Millichamp. About fifty members were present.

**See House.**—A reception was held by the Bishop and Mrs. Sweeny at the See House on New Year's Day, which was very largely attended both by the clergy and the laity.

**North Toronto.—St. Clement's.**—The usual Christmas entertainment and the annual distribution of prizes was held in connection with the Sunday School on the afternoon and evening of Thursday, the 26th ult. The little ones held their entertainment in the afternoon. On both occasions the schoolroom was well filled by the parents and the friends of the children who greatly enjoyed the varied proceedings.

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MONTREAL

**Church of the Epiphany.**—Dr. Macdonald, of the "Globe," gave a magnificent address to the "Men's Club" at their last meeting on the subject of "Peace and the Gospel Evangel." Over two hundred men were present, a delegation from St. Anne's Church and a strong detachment of the local Boy Scouts. A splendid work among the men is being carried on in Parkdale.

**Tullamore.**—Since the removal of the Rev. A. P. Kennedy to the parishes of Stayner and Caydale, no appointment has yet been made to this parish, the services being taken by students from Trinity College, Toronto. Mr. W. E. Bridge, of Trinity College, took the service on the Sunday before Christmas.

### HURON.

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

**London.—St. David's.**—This church was dedicated by the Bishop on Sunday morning, December 22nd, in the presence of a large congregation. This church was established three and a half years ago as a Mission Church of All Saints', of which the Rev. T. B. Clark, is the rector. The Rev. A. Tromper is the clergyman-in-charge.

**Woodstock.—New St. Paul's.**—On Monday evening, the 16th inst., a reception was given to the Bishop of Montreal, Dr. Farthing and Mrs. Farthing in the Grey Memorial Hall. The hall was crowded with old parishioners and friends who were all delighted to give to the Bishop and Mrs. Farthing a most hearty welcome to Woodstock.

**Galt.—Trinity.**—The most remarkable organization for benevolent purposes in this town, and no doubt in the whole diocese, is that known as the "Mothers' Meeting" of Trinity Church. Inaugurated three years ago, and beginning with a limited membership, it has already grown to unprecedented and most successful proportions having now on the roll no less than 106 families, all belonging to the newly-arrived class from the Old Country, who in many instances would have otherwise been lost to the Church. Canon Ridley, the rector, meets them regularly every Monday afternoon at a devotional and social gathering. One of the marked features of the whole movement has been the "Bank Club," into which they deposit various sums out of their weekly savings to which the rector adds interest, by way of encouragement. The first year, they deposited some \$400, the second over \$600, and this year, no less than the very large sum of \$1,380.55 which, with the interest, enabled the rector to distribute this Christmastide, nearly one thousand five hundred dollars. In speaking of this movement, the Galt daily paper says that it has already proved to be the very best movement of the kind in the town, and one of the most promising and successful in Ontario.

**Warton.—Good Cheer.**—The congregation at this place presented their rector, the Rev. John May, with a purse of gold on Christmas eve. We would delight to chronicle many such expressions of goodwill to the parochial clergy. Why could not such events take place far oftener than they do? They would cheer the clergy for the coming year, and nobody would be a penny the poorer. Next to the rector, let us say a word for the editor of the Church paper. Why could not someone in every congregation interest himself or herself to see that the rector, S.S. superintendent and teachers are getting a church paper. This is the time to think of these little acts of kindness which cheer and gladden the rector and his faithful workers who toil so unselfishly for the good of the parish.

**Thorndale.—St. George's.**—The annual Christmas entertainment in connection with the Sunday School took place in Harding's Hall on Christmas Eve. There were nearly four hundred people present and the whole affair passed off most successfully. A very pleasing feature of the evening's programme took place at the appearance of Santa Claus, who on his arrival took charge of the proceedings. The Rev. W. H. and Mrs. Snell, the rector of the parish and his wife, are leaving for their new sphere or labour at the end of the year. Messrs. Harry Harding and Joseph Cunningham, wardens of St. George's, Thorndale, and Mr. John McFarlane, warden of Grace Church, on behalf of the two congregations, read an address to Mr. and Mrs. Snell, expressing regret at their departure, with their good wishes and prayers for the future, and asking them to accept, as a token of the esteem, goodwill and kind remembrance of the congregation, the accompanying gifts. These consisted of a beautiful coat for each, that for Mr. Snell being a handsome fur-lined garment of the finest quality. Mr. Snell replied briefly and happily, expressing on behalf of himself and Mrs. Snell,

their gratification of the people whom Snell also set of fish

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their gratitude for so unlooked-for a manifesta- tion of the spirit of love and esteem of the peo- ple whom they had come to love as brothers. Mrs. Snell also received from the choir a handsome set of fish carvers.



ALCOMA.

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

White River.—On Sunday, December 22nd, the incumbent, the Rev. H. Bruce, conducted his fare- well services. There were good congregations all day, and just before Evensong the wardens presented Mr. Bruce with a sum of money, on be- half of the congregation, as a mark of apprecia- tion of the work carried on by him during his incumbency. The Rev. H. Bruce has been offer- ed and has accepted the rectorship of North Co- bald, and he takes up his new duties at the be- ginning of the New Year. He carries with him the prayers and good wishes of the people through the whole of this Mission. Various gifts were also presented to Mr. Bruce and his family at Missanabie.

Fort William.—St. Paul's.—The whole congrega- tion owes a big debt of gratitude to Mrs. A. J. Boreham, who, at her own expense, and that a heavy one, has had the east transept of the Parish Hall partitioned off as a Guild room. It is a handsome room, big enough to accommodate fifty people, and can be used for smaller services, or any church social or business purpose. The G.F.S. have supplied a splendid coal heater and put pretty curtains on the windows. Mrs. Bore- ham's gift is an act of thanksgiving for God's continued mercy to one who is dear to her.



COLUMBIA.

John Charles Roper, D.D., Bishop, Victoria, B.C.

Victoria.—The Right Rev. Dr. Roper, the Bishop of Columbia, delivered a Christmas mes- sage to the assembled members of the Y.M.C.A. on Sunday afternoon, December 22nd, who turned up in strong force to hear His Lordship speak. The speaker chose as his theme several mottoes to be found on the floor of his old college in New York City. One of them in particular he dealt with at some length—a motto in which it was stated that the four virtues which most of all would help a man to the consummation of all that is best in life, were mercy, courage, humility and justice. These were best secured through accepta- nce of the Man who was born at Christmastide.

Correspondence

SHORTAGE OF CANADIAN CLERGY.

Sir,—In the issue of the Churchman of Novem- ber 21st, the following sentence appeared in the report of a meeting of the Mission Board of the Diocese of Toronto.

"The growing need of men in foreign fields and rapid opening up and settling of the Far West, were given as the chief causes of the shortage."

The shortage referred to was in connection with the supply of clergy for the above diocese and the reason given for that shortage, as quoted, is one that has not been given for the first time. It is the old reason appearing regularly, with the usual amount of truth in it. I do not know who is responsible for it, but I should be deeply in- debted to the one who is responsible, if he would give the same degree of publicity to the actual number of men, born and raised in Toronto Dio- cese, who have entered the ministry of the Church during the last twenty-five years. Will he at the same time give the names of the clergy, also born and raised in Toronto Diocese, who have gone to the Foreign Field and to Western Cana- da during the same period? During the last ten years, the Church has sent eight clergy to foreign lands, only four of whom are Canadians by birth and not one is a native of Toronto Diocese. During the last four years I have spent the greater part of each autumn in the "Far West" and have yet to find very many clergy who have come from any Eastern diocese, to say nothing of those who are natives of Toronto Diocese. Surely that diocese does not lay claim to every student who happens to take his course in one or other of the divinity colleges in the city of Toronto? I am myself a native of Toronto Diocese, and must confess that I have frequently felt like hanging my head in shame when asked by Western clergy, Englishmen who have taken

pity on the Church in Canada, why more Cana- dians are not entering the ministry. Do let us go to the root of the matter, and not be continually resorting to excuses that cannot be substantiated.

R. W. Allin.



JERUSALEM.

Sir,—In your Christmas issue, I see a state- ment with regard to Jerusalem, similar to one that appeared in a Toronto paper a few weeks ago. I was in Jerusalem in March, and was greatly relieved to find that the little railway which runs from Jaffa, stops quite half a mile below the walls of Jerusalem at a German town. The train itself is like a trolley car with seats on either side facing each other. There are some new buildings within the walls, but the streets are narrow and dirty, and there were certainly no tram car lines when I was there, and during the week I spent driving in various directions, it was a great satisfaction, as I remarked at the time, to be free for a while from motor cars, for I did not see one while I was in Palestine, neither did I see a motor boat on the Dead Sea, though I hear that "Modern improvements" (?) are the order of the day in Damascus. In Jerusalem, was a motley crowd, the maimed, the halt and the blind, seated by the wayside begging, as of old, and one startling incident was a madman rushing down the street amidst us all as one "pos- sessed." Everything seemed so realistic of ages gone by, even to the disposition of the hurrying crowds that could so soon change from their glad "Hosannas," to the cries of "Crucify Him." Beautiful it was to join in the English Church service in the little church near the Tower of David, and receive the Holy Communion so near the spot where it was first instituted, and to hear the Jewish boys from the Mission Schools join- ing so heartily in the service and praises of Him who said, "Suffer little children to come unto Me." Looking on the fields of Bethlehem where shepherds still watch their flocks, one is carried back in imagination to the glories of that won- derful night, when the angels' song burst upon the ears of the startled shepherds—"Glory to God in the highest, Peace on earth, Good will towards men."

E. K. Sibbald.



IMMERSION.

Editor of the Canadian Churchman:

Sir,—I regret that Archdeacon Mackenzie has made the statement in a letter in the "Canadian Churchman" of December 19, that "there is no authority in the Bible nor in the Prayer Book, for baptism by 'immersion' as practised by some bodies of Christians,"—unless he means it to apply to their contention that this method only is true baptism.

Please allow me to quote from one of the greatest recognized authorities on the subject of baptism. Wall in his "History of Infant Baptism," writes much that is of great interest on this subject. Speaking of the ancient church, he says:—"Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages that one cannot but pity the weak endeavours of such paedobaptists as would maintain the negative of it." "On the other side, the antipaedobaptists, will be as unfair in their turn, if they do not grant that in the case of sickness, weakness, haste, want of quantity of water, or such like extraordi- nary occasions, baptism by affusion of water on the face was by the ancients counted sufficient baptism."

When we come to the practice in the Church of England relative to the interpretation of the "dip" in the Prayer Book, the various customs are given by Wall. I could quote much on this line, but rather prefer to recommend a careful and im- partial reading of the pages of Wall's work. It

is admittedly, a "great work," and is notable for its thorough knowledge, and its impartiality. I believe it would be well if some of these older works such as Wall and Goode were read. With a desire to get at rock-bottom truth in this matter, I send in this letter.

A. H. Rhodes.

We have inserted the above because of its reference to an old but permanently valuable book on the subject, though we do not think that any advantage will be gained by a further discus- sion of the point. Our correspondent does not seem to realize that there is a distinction between partial and total immersion, and our Prayer Book word "dip" is involved in this ambiguity. As Archdeacon Mackenzie pointed out, the Prayer Book of 1549, in its instructions in regard to dipping, clearly showed that partial, not total, immersion was intended, and even now the bap- tism of those of riper years is associated with standing "by the font." A reference to "Bap- tism and Christian Archaeology," by C. F. Rogers, proves that the remains of earliest Christian art and sculpture all point to affusion, or partial immersion (and not to submersion) as the ordinary, and almost invariably mode of baptism in the primitive church. The testimony of the Didache (ch. 7) is perfectly clear. In- struction is given to baptize in "running water," but if this for any reason is impossible pouring on the head is commanded. The passage shows that dipping was a question merely of preference and not of necessity. It is also tolerably certain that the Baptists of the sixteenth century were baptized by affusion and not submersion.

Ed. C. C.



BOOKS AND BOOKMEN

Works that elucidate the Prayer Book continue to be issued from various quarters, and one of the latest is "Outlines of Prayer Book History," by W. Prescott Upton (London: C. J. Thynne, 2s. net). The author writes "with special reference to the Communion Service and the Law of ministerial vestures," and it is evident that he has gone to original sources and has brought out a number of exceedingly important points. Start- ing with chapters on "Liturgical Worship," "The Medieval Service Books," the various stages of Prayer Book Revision from 1548 to 1662, are dis- cussed with particular regard to the office of Holy Communion. The author's researches on the subject of the Invocation of the Holy Spirit and the meaning of the chasuble, would alone make the book noteworthy, but on many other points of Prayer Book History he has provided a mass of material which cannot fail to arrest the attention of all students of our formularies. The book is written from a confessedly Evangelical and Protestant standpoint, but the author's con- tentions should be studied by all Churchmen. It is a book to be reckoned with, whether we agree with it or not.

That great liturgical expert, Dr. Dowden, the late Bishop of Edinburgh, spoke of the high authority of the Rev. N. Dimock, as shown in the various works from his pen, and judging from the latest volume of "The Memorial Edition" of Mr. Dimock's works, just issued, "Dangerous Deceits: An Examination of the Teaching of our Article XXXI" (London: Longmans and Co., 1s. net), the Bishop's words are abundantly justified, for assuredly Mr. Dimock's "judicial fairness of mind is as remarkable as his learn- ing." Those who wish to know on historical grounds what the article really means, and es- pecially its use of the plural, "sacrifices of masses," will find ample information in Mr. Dimock's pages. This is a book that should be in the hands of all clergy and students.

Dean Goulburn, of Norwich, was one of the best-known and most highly honoured of Anglican Churchmen in the last century, and a re-issue of his "Primitive Church Teaching on the Holy Communion" (London: Longmans and Co., 1s. 6d. net), which originally formed an Appendix to the author's Commentary on the Office of the Holy Communion, is particularly welcome, as showing the view of the Lord's Supper, held by one of the most valued, scholarly, and well-in- formed Divines of our Communion. In the course of five chapters on "Fasting Communion;" "Non-Communicating Attendance;" "Auricular Confession;" "The Doctrine of Sacrifice;" "The Eucharistic Sacrifice," Dean Goulburn gives his opinion of what he regards as the true doctrine of the Eucharist, and he pleads for "this beyond everything else to be maintained in its integrity among us." A careful study of this admirable book will do much to accomplish the late Dean's desire.

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One of the greatest proofs that the Bible must be more than human in its origin and power is the fact that it is continually revealing fresh aspects of truth, and thereby commending itself to the minds and consciences of men. Just a year ago, a book appeared entitled "Bible Types of Modern Men," in which a variety of modern types of character were seen to be depicted in the pages of Holy Writ. The author, the Rev. W. M. Mackay, has now followed his former book by a new one, "Bible Types of Modern Women" (Toronto: Upper Canada Tract Society, \$1.50 net), and in it he reveals once again the marvellous freshness of the Bible, and his own powers as a preacher in bringing out of the treasure of Holy Writ, "things new and old." In twenty-two chapters, commencing with "The Womanliness of Jesus," and including "The Woman of Tact" in Abigail, "The Woman who is always Wanted" in Dorcas, "The Woman of Public Spirit" in Deborah, "The Woman of no Importance" in Hagar, "The Woman of Quiet" in Mary of Bethany, "The Woman of Society" in Lot's Wife, "The Ideal Minister's Wife" in Priscilla, and ending with "The Mother of the Gilted Son" in Mary the mother of our Lord. Preachers will find in this book a mine of suggestion and sermons ought to be all the better for a study of it.

We have received a copy of the new weekly paper, "The Canadian Countryman," (8 Colborne Street, Toronto, \$1.50 per year), which is intended to provide education for the great number of newcomers to Canada, by which they may more quickly become good Canadians. The copy before us has an interesting article by Mr. Z. A. Lash, K.C., LL.D., on the subject of "Newcomers to Canada," full of valuable suggestions. The paper is non-partisan in politics, and will advocate all measures which will uphold Canadian nationality, and will help in working out Canada's destiny in the Empire. The new venture deserves to be well supported, for when we realize that every year people equalling the population of two Hamiltons come into Canada we can understand something of the task before us of assimilating them to the life of our Dominion.

The Canadian Church Sunday School Lessons for 1913 will be very largely taken from the earliest books of the Bible, and among the many helps available special attention should be given to two little volumes by Miss Knox, Principal of Havergal College, Toronto. One is "Bible Lessons for Schools: Genesis," and the other "Bible Lessons for Schools: Exodus" (Toronto: The Macmillan Company, 40 cents each). Teachers will be particularly glad of these thoughtful, clear, and well-arranged pages by an experienced teacher. Each of the Lessons contains the story of one or more chapters, together with the practical applications, most clearly to be deduced from them. No teacher could make use of these without deriving real help in the work of preparation.

**Received:**—"Mowbray's Annual," the Churchman's Year Book and Encyclopædia for 1913 (London: A. R. Mowbray and Co., 1s. net). It consists of calendar, important changes during the year, biographical notes, special articles, diocesan information, Societies, Communities, and other information. This is the fifth year of issue. "Four Hymn Tunes," by James Edmund Jones, with notes on the hymns to which they are set (Toronto: Henry Frowde, 10 cents).—"The Farmer's Advocate and Home Magazine," Christmas number (London, Ontario).—"China's Millions," the organ of the China Inland Missions (Toronto: 507 Church Street).—"The Humane Pleader," the organ of the Toronto Humane Society (Toronto, Room 116, Home Life Building).

## Family Reading

### THE STABILITY OF GREAT CATHEDRAL

The question of danger to the stability of St. Paul's Cathedral, which has agitated the minds of Londoners for many years, is reopened by a proposal which, if carried out, will, according to Mr. Mervyn Macartney, architect of the cathedral, be the gravest danger that has ever threatened Wren's magnificent structure. The London County Council, in the face of repeated warnings from experts, are pushing forward a scheme to construct an underground tramway close to the east end of the fabric, and have already purchased a block of buildings near the cathedral at a cost of \$1,500,000 for the express purpose of making a subway. It will be necessary to bore to a depth of twenty-one feet, or only four feet less in depth than the actual foundations of the cathedral and at a distance of only sixty-five feet from the east end of the cathedral, which is the weakest part of the edifice.

Mr. Macartney, in an interview on the subject, says: "I am not alone in stating and believing that this proposed tramway subway would, if carried into effect, present the gravest danger that has ever yet menaced the stability of the cathedral. Tunnels or excavating work of any kind would tend to disturb the water lodged in the subsoil and drain it off. Only so long as the subsoil remains unaffected will the safety of St. Paul's be certain. This danger of draining the subsoil has been pointed out by expert after expert. Longman spoke of it in 1874 and Penrose in 1890."

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### FOR THE NEW YEAR.

#### THE SAVIOUR'S ENTREATY.

Give Me thy hand if thou wouldst know the way,  
Long, steep, and lone,  
That leads from darkness into endless day.  
Walk not alone;  
And with thy hand, thy faith, and fear no more,  
For I have walked the thorny path before.

If heavy seems thy yoke, My child, take Mine  
And learn from Me;  
And to thy soul shall come that peace divine  
Faith bringeth thee.  
Walk not by sight, but by thy trust alone,  
Thy journey endeth at the great white throne.

Abide in Me, there is no grief nor pain  
I have not known;  
But I would bear and suffer all again  
To keep My own.  
These know My voice and follow where I lead,  
To failing strength I give the aid they need.

Give Me thy hand and I will lead thee on—  
Oh, look not back,  
Nor faint: thy sins of all the years are gone—  
Oh, look not back!  
Those whom the Father giveth Me are Mine;  
Abide in Me, as branch doth in the vine."

\*\*\*

The following verses are from the pen of Mr. Henry A. Ashmead:—

#### WHEN SATAN LAUGHS.

He laughs when he sees the millionaire give  
away what he cannot spend,  
To build a church or an orphanage and purchase  
a peaceful end;  
But he does not laugh when the widow's mite  
is cast in the open plate,  
For well he knows that the tribute small is a  
passport to Heaven's gate.

He laughs when he hears at the altar rails,  
"Love, honour and obey,"  
For he knows full well they are words, mere  
words, and won't outlive the day,  
But he fears when he sees the loving wife fall  
down on her knees and plead  
To the throne of Grace for her husband's soul,  
for he knows there is One to heed.

He laughs when he sees a vessel built, Titanic  
in structure and bulk,  
For he knows that her strength on a berg or a  
rock is no more than the merest hulk;  
But he shudders to see men stand aside, while  
the women to safety flee  
As the strains of the band float out on the  
breeze, "Nearer, My God, to Thee."

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NOTE THE ADDRESS

'Tis on New Year's Eve that Satan laughs as  
he hears the young man vow,  
To give up all his habits bad and a new life  
lead from now,  
'Tis the "old, old tale" he has heard so oft in  
the centuries that fled,  
And a broken vow is dear to him, so he laughs  
and nods his head.

He laughs when he hears of woman's rights,  
which by force she seeks to obtain,  
For he knows when she casts off her gentleness  
she has lost the power to gain  
The love of those around her, that soft, per-  
suasive power,  
That makes the home a bower of light when the  
dark clouds see it lower.

He laughs when he sees the Pharisee go up to  
the temple to pray,  
For his pride is very dear to him and the words  
he hears him say,  
But the prayer of a sinner is gall to hear and  
he trembles when he sees  
The humble mien of the penitent, the weakest  
saint upon his knees.

—Flaneur.

## A MIGHTY TASK.

By Frank T. Bullen.

With a considerable amount of reason we have grown to believe that the day of great feats of endurance and high exposition of manly courage of the truest sort is practically over as far as the seafarer is concerned. So vast and obedient are the forces which man has called in to aid him in his ancient conflict with wind and wave that in the majority of cases the high qualities once demanded of the seafarer have given place to skill in engine-handling and confidence in the power of the machine entrusted to him. And when occasionally disaster comes it is seldom accompanied by long-drawn-out agony, the battle is brief and decisive; whereas in the days that have only just passed away the greatest marvel always was that flesh and blood could endure so long.

But to these general statements, accepted as they doubtless will be by those who know, there are, as always, exceptions, and it is one of those exceptions which I am now about to record. For some reason or other, or several combined, the sturdy Dutchmen of the Maas have for several years now given their best attention to the great question of towage. They have recognized that while the palmy days of the tugboat, the days when there were fleets of sailing ships coming and going which imperatively needed towage, have gone, never to return, another day had dawned for towage on an heroic scale, demanding all the old qualities raised to their highest power, but bereft of the sporting uncertainty which made the terribly strenuous life of the tugboat-man of the sailing-ship days so attractive to a great number of sturdy seafarers of the highest class.

In those days every gale that roared its devastating way up or down or athwart the thronged seas that surround our coasts, brought its gigantic harvest to the tug-boat man. A host of disabled, helpless sailing vessels were in dire need, as, despite the gallant seamanship of their crews, they drifted at the mercy of wind and wave, rock and sand, and passing ships. Unthinking people who had never been in need of a tugboat, and ungrateful sailors in fine weather, often spoke sneeringly of the tugboat-man, and likened him to a shark or a vulture making his harvest out of disaster, but the comment was as unjust as it was unkind, and could always be refuted by the records of multitudes of cases where the heroism of these gallant men was exerted for life-saving alone with hope of reward.

But, as I have said, a different day has dawned, and it seems to me a pity that some of the deeds of the tugboat to-day should be allowed to pass into oblivion, especially when there is so much talk of decadence. To begin, then, in view of the need for immense services in towage, the Dutch have built some tugboats which are intended to undertake any job which may be offered them. I am acquainted with some of these, which screw-propelled, are of 1,500 horse-power, 168ft. in length, and fitted to carry 600 tons of coal for their burning. The greatest feat of towing seafaring has ever known was performed by two of these tugs four years ago, when from August 20, 1908, till April 2, 1909, they toiled to drag an ungainly floating dock of 7,000 tons lifting capacity from the Tyne to Callao, and succeeded.

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surprise us to learn that an even greater feat has just been performed by those same two redoubtable tugs. Greater, that is, in magnitude of the task undertaken, though not in the length of it. But it must be admitted that, the storm area once passed through, much of the long tow just mentioned was pure monotony owing to steady fine weather and smooth seas.

In the task just concluded we have first of all a vast parallelogram 600ft. long by 135ft. wide, a dock capable of lifting 25,000 tons. This monstrous erection, covering nearly two acres of sea, and with walls nearly 60-ft. high, incapable of being steered, and lying like some stupendous bladder upon the water, presented an immense field for the assault of the wind. Also it made the two tugs appear ridiculously puny; except to those who knew, the very thought of their being able to do anything at all with it seemed pitifully absurd.

The great task was commenced on August 31 last, and surely none of us need reminding of the weather which has prevailed since then. They had hardly started before they were met by a furious gale in the Irish Sea, against which they battled with dogged persistency until they suc-

ceeded in dragging their unwieldy, unsteerable charge out of those crowded dangerous waters into the open Atlantic, where they struggled so valiantly that they reached the Azores in eighteen days, a distance of 1,420 miles. And when we remember that the towage power of one tug at a time only could be utilized, the other having all her work cut out to keep the immense mass of the tow-on-end to the course they must make, the average of about seventy-nine miles a day, or 3.3 knots per hour nearly, can only be called surprisingly good.

From the Azores to Sydney, Cape Breton, was one long, terrible fight. It will readily be remembered that between the 18th September and the 18th October the North Atlantic was so frightfully lashed by gales that even the finest of our transatlantic liners were sometimes hard put to it; it was, indeed, the worst phase of North Atlantic winter weather. Yet through it all these heroes toiled on, sometimes being swept back for a hundred miles, sometimes with tow-ropes parted, struggling literally for dear life to get hold of their gigantic helpless protégé, but never once showing the slightest symptoms of giving up. Three times did the two ropes part; once, indeed, in the Gulf of St. Lawrence, where

disaster seemed inevitable for a long day and night, yet every time, by dint of the most heroic efforts, the tow was resumed, the mighty dock began again to obey the impulse that would not be denied.

And at last the long, long fight was crowned with success. Up the beautiful reaches of the St. Lawrence between Quebec and Montreal the conquerors proceeded in quiet triumph, few indeed of those who witnessed the procession realizing what it meant or what combination of brain and brawn, joined to incapacity to accept defeat, had gone to the making of that great quiet show. And on Saturday, the 2nd of November, the dock arrived at its destination, Montreal.

It may seem somewhat in the nature of anticlimax, since deeds such as these cannot be assessed in terms of coinage, to state that the agreed price for the tow was £12,000, to be forfeited entirely in the event of failure. What portion of this sum fell to the share of the men who earned it, I do not know, nor does it matter, for it is impossible to avoid the conclusion that, however much or little it was, it can have no bearing on the conduct of the men who did the great deed.

## Personal and General

We wish to every reader A Happy and Prosperous New Year.

The mother of Hall Caine, the author, is dead. She was born in 1828, and died at the good old age of 84.

Provost Macklem is at present enjoying a holiday in Cuba, and visiting points of interest on the Caribbean Sea.

Mr. Cecil Edward Maples, J.P., Lancaster, England, is again in Canada, the guest of Colonel Sir Henry and Lady Pellatt.

The famous Albi Glass Works in France, owned and run by the work-people themselves, are, foreign dispatches allege, the scene of a strike.

Expensive presents were the rule again this Christmas. In many wealthy homes diamond tiaras, fresh eggs, and similar costly gifts were exchanged.

We trust no action in connection with the suggested establishment of a Divorce Court in Canada will be taken that will make divorce easier to be obtained.

Sir Mackenzie Bowell was eighty-nine on December 27th. Warm congratulations are offered to our former premier. He was in his office on Friday, hale and hearty.

Toronto University.—The Right Rev. Dr. Anderson, the Bishop of Chicago, preached before the University in the Convocation Hall on Sunday morning last.

Howard McLennan, of Toronto, was on Christmas Day, wedded to Miss Blanche Ingram, at her home at Gravesend. Miss Ingram is a niece of the Lord Bishop of London, England.

Her Royal Highness the Duchess of Connaught, who is much interested in the work of the Victorian Order, has sent to the nurses, individually, cards of Christmas greeting bearing also a reproduction of her photograph.

Corn-growing clubs are being organized by the superintendents and school teachers in the various counties of Virginia. Each boy was given a measured acre and received instruction from an agent of the agricultural department. Five thousand boys entered the contest last year.

News of the massacre of men, women and children, composing virtually the entire population of a native village on the Island of Papua, has been received at Port Moresby, British New Guinea, according to a message received. The Lemmas attacked the villagers, resorting to terrible cruelties.

At a special meeting of the Board of Governors of the Victorian Order of Nurses, Miss Pelly, lady-in-waiting, acting for her Royal Highness, the Duchess of Connaught, announced that the special fund which her Royal Highness has been raising to enable the board to extend its activities had grown to \$220,000. This amount was formally handed over to the executive by Miss Pelly.

Sixty-five small boys and girls were guests of Santa Claus at the Nursing Mission, 55 Beverley Street. There were also present several mothers with babies in arms and all received presents, which had been contributed by friends of the mission, including the Robert Simpson Company, Messrs. T. Eaton and Co., and the Christie Biscuit Company. Dr. McClellan acted as Santa Claus and distributed the gifts.

Victoria, B.C., is to have a curfew bell in the form of a whistle. If this is a "bull" the responsibility rests upon the city council which has passed a by-law providing that "said whistle is to be sounded as a warning continuously for a period of at least twenty seconds and the same shall be called the curfew bell." Under the new regulations all boys and girls under the age of 16 years are required to be off the streets by 8.30 p.m. between October 1 and May 31, and by 9 o'clock during the balance of the year, unless under proper control or guardianship.

Among women workers of this generation in Ireland, says the "Church of Ireland Gazette," Ellen Selina Smyly deserves a high place. She was the third daughter of the late Dr. Josiah Smyly and Mrs. Ellen Smyly, formerly of 35 Upper Fitzwilliam St., Dublin, and for many years took a very prominent part in social and philanthropic work in Dublin and district. Her interest in the many homes founded by her mother was keen and lasting. The Homes carried on by the Misses Smyly included the Elliott Home, Townsend Street; the Elliott Home, Bray; Boys' Home, Coombe; Boys' Home, Sandycove; the Birds' Nest, Kingstown; the Girls' Home, Townsend Street; and a Receiving Home, also been founded at Hespeler, Ontario. In all of them there was a lofty Christian atmosphere, where works of benevolence were truly valued and many social evils kindly and wisely dealt with.

One of the most interesting relics of "Chinese" Gordon, the "hero of Khartoum," in the shape of his prayer mat, which he used while governor of the Sudan, has just been recovered and brought back to Khartoum. It was given to Bishop Gwynne by one of General Charles G. Gordon's family

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and has now been placed in the Gordon Memorial Chapel in the cathedral here as a "kneeler" in the sanctuary. It is a piece of woolen needlework about a yard long and 18 inches wide, and is exactly similar to the prayer mats carried by devout Moslems. Gordon adopted the idea while on his expeditions in the Sudan, where the floors of the houses are almost without exception formed of baked mud or rough stone. Bishop Gwynne considered it highly appropriate to place General Gordon's prayer mat in the Gordon Chapel in time for the anniversary of his death, which occurred during the massacre of the inhabitants of Khartoum by the Arabs of January 26th, 1885.

Bishop Ingham who was recently in Canada as one of the Mission of Help writes a chatty article in the C.M.S. Gazette on his Canadian experiences. This is how he refers to our Primate: "It can well be understood what a privilege it was to be the guest of Archbishop Matheson, Primate of All Canada, and to realize that he was a disciple of Machray, had been his right-hand man throughout, had known Winnipeg before Winnipeg knew itself, and who exemplifies in himself the same spiritual, evangelical and ecclesiastical traditions that had obtained here from the beginning. The Archbishop was born and baptized in the Presbyterian Kirk—not the only living Archbishop, we believe, who has had the same experience! He tells how his father is said to have remarked of him: 'He was a poor, puny little thing; he'll be no loss to the Presbyterian Church; so I gave him over to the Church of England!' Those who are familiar with the stalwart Arch-

bishop Matheson of to-day will say that the Church of England atmosphere must have developed him considerably! This 'puny' personality has been the means of building eighty-nine churches since he became Archbishop."

Valuable Gift.—"Talking about Christmas boxes," remarked a commercial traveller, "the one I got last year would be hard to beat. Our gov'nor never gave us a Christmas box so you can imagine how surprised we were when he told us all to go into his office, where he sat with a pile of envelopes in his hand. 'Gentlemen,' said he, 'I intend to give each of you a Christmas present this year. These envelopes contain something valuable, which I hope you will make good use of.' 'Of course we thanked him and marched out, thinking that he was a good sort, after all. And what do you think was in the envelopes?' 'A check?' 'No; it was a confounded prescription for the cure of indigestion.'"

## British and Foreign

The Rev. Arthur Gadd, rector of St. Vincent, Edinburgh, has been appointed to the living of Cassop-cum-Quarrington, Durham.

An altar and reredos is to be placed in the cathedral at Havannah, Cuba, in memory of the late Bishop Whipple through whose instrumentality the first services of the Church were held on Cuban soil, and through whose influence the first missionary was sent to Havannah.

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Mrs. Wm. Liversidge has presented to Selby Abbey a framed "key" to the new south transept window, and Mr. Liversidge has given to the Scriptorium Library the minute-book recording meetings in connection with restoration work at the Abbey, from 1852 to 1874.

A new window has lately been placed over the Communion Table of the Chapel of the Holy Cross at Calvary Church, New York. It represents the tradition of the Vision of the Flaming Cross, with the Emperor Constantine and his mother, St. Helena, kneeling on either side.

Miss Selina Fenn having completed sixty-three years of continuous service as a teacher in the Sunday School of St. Peter's Church, Uniontown, in the Diocese of Pittsburgh, and her sister, Miss Dinah Fenn, having completed fifty-nine years of similar service, exercises in honour of both were recently held.

The Rev. Karl Heyne, one of the clergy at Syracuse in the State of New York, has retired from the ministry of the Church, and has taken up work as a wood-carver and finisher, as he finds that he can the better support his four children by so doing. Mr. Heyne is an accomplished musician and knows a great deal about chemistry.

The Russian Metropolitan, Antonius, died lately in St. Petersburg, after a protracted illness, aged 62.

St. Saviour's Church, Coalpit Heath, in Yorkshire, was built 67 years ago. Its first organist was Miss Hewitt, who is still a regular attendant at the church which her father was instrumental in building.

The Bishop of Newcastle, N.S.W., was recently presented in his See City with a cope, the mitre is to follow. Both the cope and the mitre are the gift of the members of the Diocesan Synod, both clerical and lay. The completed chancel of the cathedral was lately dedicated by the Bishop, and during the Octave there were a number of special preachers.

The Rev. Canon and Mrs. Fisher, who reside near Southampton, lately celebrated their golden wedding, and they received many good wishes and hearty congratulations upon this auspicious event from friends and former parishioners. Canon Cecil was from 1890 to 1904 vicar of St. Peter's, Bournemouth, when he retired from active work.

The church of St. Mary Magdalene at Taunton is to be beautified by

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the re-opening very shortly of the south-east chapel, which has been restored as a memorial to the late Archdeacon Askwith, Archdeacon and Vicar of Taunton. The restoration of this chapel is only one of several other memorials which have been set on foot. The Bishop of Bath and Wells will dedicate the chapel.

In memory of her husband, Mr. George D. Widener, and their son, Harry E. Widener, who perished at the sinking of the "Titanic," Mrs. Widener had the whole of St. Paul's Church, Ogontz, entirely renovated, new fittings including a handsome carved Caen stone altar and a quarter-oak chancel rail. These were dedicated by Bishop Rhineland on a recent Sunday.

Bishop Rowe and Alaska.—Archdeacon Stuck, of Alaska, after his annual cruise in the Pelican, wrote from Tanana to the "Spirit of Missions" that Bishop Rowe has worked a veritable miracle at that mission. The natives have been worked upon and moved to band themselves together against the introduction of liquor among them; they had two of their own number arrested and fined for drunkenness and disorder, and gave public notice in the local paper that they would testify in court against any man who attempted to sell them liquor. Under the Bishop's leadership they started a large communal garden and elected a village council, and a new chief.

The Lady Chapel of Bristol Cathedral has been greatly beautified recently, as a result of the C. T. Sturge bequest. A good deal of marble has been employed, and old tiles which have come to light during the per-

formance of the work have been employed as a border to the new paving. A suitable memorial inscription has been placed on one of the walls setting on record the generosity of the donor, the late Clement Young Sturge, barrister-at-law.



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### MARY AND THE BAIRN.

By J. Dodd Jackson.

A Story in Three Parts

#### PART 1

The story is almost forgotten now, but when someone mentioned it in our wandering talk the veteran put his hand to his ear and listened eagerly. In a manner the tale was told again, and he followed every word with eager attention. He had only been a member of the Fraternal for a short time, having been invited to join us on his settlement as a superannuated minister in our town, with which he was reported to have had old-time associations. Hitherto he had never spoken in our sessions, save to acknowledge the courtesy of his invitation and the welcome he had received on his first visit. We were all surprised when, with much vivacity of manner, he interposed as the speaker finished his narrative,

and prepared to point its moral. "Excuse me, you've got it quite wrongly," he said. "I know it from beginning to end, and can tell the whole matter as it happened."

"I don't think it ever really did happen," said "the heretic." I doubt the historicity of the whole narrative. No woman ever would, or ever could, act as that woman is said to have acted. It is psychologically impossible!"

The veteran laughed curiously, and "the heretic" flushed a little. He has been accustomed to be treated with some little awe, due to his reputation as a denier of things most commonly received. Of course, the old man had not yet taken his measure, and would no doubt learn his lesson in time. Meanwhile, with what appeared a waste of emphasis, he asserted the truth of the tale. "I can tell you when it occurred, and I can tell you where, and I can tell you how," he proclaimed. It was useless to try to turn the torrent of his eloquence; we prepared ourselves to listen with what appearance of interest we could command, and thus the story ran:

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"As to when it occurred: it was in 1848; and as to where: it was not a mile from this very place. The house that Mary—for that was the woman's name—lived in was in what was called, for a joke, Quality Row, though the name of the street, if street it could be termed, was Piper's Buildings. It has gone now, thank God! and the railway station stands upon the ground. For noise and dust and smoke the station is bad enough, but better twenty roaring stations than one Quality Row, as it used to be. Its old and dilapidated houses reeked with disease as they reeked with

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wickedness, and only the lowest of the low would live in them—foul, drinking men; coarse, cursing, quarrelling women, screaming, savage children sprawling and fighting in the gutter. 'He lives in Piper's Buildings, your worship,' was about as damaging a thing as could be said concerning a prisoner before the bench. The case was prejudiced from the commencement, and in the almost certain event of a conviction, the punishment was sure to be 'according to the utmost rigour of the law.'

"It was in 'Number Seven' that Mary lived. 'Number Seven' had three floors, and provided habitation for as many families. Mary and her husband and the bairn lived in the lowest story. The husband, Joe Meadows, was a labourer, and there were far worse men in the Row. Of course, he drank and cursed, as all his neighbours did; but he was neither a thief nor a poacher. He was not a wife-beater, and he was not over and above lazy. Then he did care for the bairn in his own rough fashion, and the way in which the poor little chap had come into his house was all to his credit. He had stood one night by the bed of a cousin who, from hard living, was coming to his end at five-and-thirty. Only a year before his wife had preceded him through the dark valley, and the bairn was all she had left. 'Joe,' said poor Ned, 'wiltak' him an' look after him a bit, poor little 'un'? He'll soon be able to go to factory, Joe, and then he'll cost thee nowt. Not much fathering has he had fra' me, but I canna go wi'out seein' him provided for somehow, an' none o' our lot ever went to th' union, Joe.' Almost as he pleaded, the man died, and Joe had carried the child home to Quality Row the same night. He was a rough, ignorant man, ready always with an oath and a blow, but, for all that, he did in his own way show kindness to the 'boy; and the lad, who had known but little tenderness, loved him well. He had been almost happy, had none been worse to him than drunken, swearing Joe.

"But someone was worse—there was Mary! What a woman she was! From the very day of his coming her heart was set against the lad. Perhaps it was because she had been made childless by the loss of a little boy only a week before he came. Another circumstance, that might have something to do with it was that her

child had been deformed and apparently idiotic, and a neighbour woman, on the first morning after the orphan had come into the house had made some tactless comparison which had set all Mary's jealousy ablaze.

(Continued in Next Issue).

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