

# Canadian Churchman

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No. 2.

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**Personal & General**

The Bishop of Yukon will leave Toronto for his diocese early this year.

The Rev. F. E. Powell, Rector of St. Barnabas', Toronto, has been elected to Toronto Board of Education.

The Rev. Leonard Dixon, O.B.E., son of Canon Dixon, of Toronto, has arrived home on furlough from Travancore, S. India.

The Rev. James B. Debbage, Chaplain at the Quarantine Station, Grosse Isle, P.Q., is spending the winter at Portneuf Village, P.Q.

Canon Troop preached a farewell sermon at the Church of the Messiah, Toronto, December 28th. On January 2nd he left New York for Jamaica.

It is stated that a special committee of the House of Commons at Westminster has recommended the Home Government to adopt the 24-hour clock system.

The Bishop of Ripon, Dr. Drury, has accepted the Mastership of St. Catharine's College, Cambridge, and he will consequently resign his See early this year.

Mrs. L. A. Hamilton was elected Alderman at the Toronto Municipal elections New Year's Day. She will be the first lady to sit on a city council in Canada.

Charles G. Godfrey, a well-known business man of Yarmouth, N.S., died in Boston recently. Mr. Godfrey was the son of the late Rev. and Mrs. William M. Godfrey.

Mr. William H. Wiswell, who was for nearly 40 years county clerk and treasurer for the municipality of Halifax, died at his home in Halifax on January 3rd, aged 89 years.

The annual reunion dinner of the Old Boys of Trinity College School, Port Hope, took place at the Board of Trade rooms, Royal Bank Building, Toronto, on the evening of January 6th.

Captain the Rev. J. F. Tupper has been appointed editor of the Grand Army of Canada Weekly Journal, a paper published in Toronto. Captain Tupper served in France with the R.C.R.

On December 28th, Rev. W. Leslie Armitage, Rector of St. James' Church, London, Ont., unveiled the M.S.C.C. memorial shield for 15 members of the Sunday School and church who fell in the war.

Deaconess Stapleton, who was at Lac la Ronge Mission, Sask., for over seven years, has now taken up her work as Girls' Matron at Victoria Home, Brockton, Alta., having spent the summer in England.

Word has recently been received of the sudden death in Vancouver of Mrs. Pentreath, widow of the late Archdeacon Pentreath. Mrs. Pentreath before her marriage was Miss Clara Sayne, of Moncton, N.B.

The year 1919 was a record year for warmth, according to Toronto Meteorological reports. The sun shone for 2,068 hours and the year went into history as the warmest year, as a whole, recorded since 1840.

During the six months' absence of Rev. G. Horrobin, Rector of St. Jude's Church, Winnipeg, who is on leave on account of his health and is visiting his home in England, Rev. W. H. Cassap is acting as Rector of that church.

There passed away on January 1 Norman Armstrong Wylie, a well-known business man of Toronto. Mr. Wylie was associated with the Consumers' Enamelling and Stamping Co. He had been an active member of St. Paul's Church for many years.

The recent marriage of Mr. Charles Hawtrey, the actor, and Mrs. Kath-

arine Elsie Emma Petre, of Mayfair, London, is interesting to Toronto, as Mrs. Hawtrey was the daughter of the late Rev. Prof. Clark, of Trinity College, Toronto.

Peace celebrations on an elaborate scale commenced on December 13 and continued for three days throughout India. The native states generally joined in the functions, but the Moslems and Hindus in several centres held aloof from them on account of the situation in Turkey.

The two flags that waved at the headquarters of the Canadian Army Corps during the battle of Passchendaele were presented as a Christmas gift to St. Paul's Church, Toronto, by General C. H. Mitchell, Dean of the Faculty of Applied Science, University of Toronto.

In the recent death of Robert Selar, of Huntingdon, P.Q., Canada has lost a talented journalist—one to whom Sir John Macdonald paid high tribute. He was the founder of the "Huntingdon Gleaner," and has been the author of several books about pioneer life.

Rev. W. A. Wallace, of St. Thomas' Church, Weston, Man., preached his farewell sermon on December 28th before leaving the parish for the next six months to take up work in the country districts on behalf of the Anglican Forward Movement. During the absence of Mr. Wallace, Rev. J. W. Dobson will be in charge of the parish.

The funeral of James Lyon Barnum took place on December 15th from his residence to St. George's Church, Grafton. Rev. F. A. Heffler officiated at the church and grave. The late Mr. Barnum was a valued member of St. George's Church, having filled the offices of churchwarden and choir-master. Our sympathy is extended to his wife and family.

There are close to 600 languages in the world, according to the computation of the French Bible Society. The Society has just completed a Bible translation in the 517th language. Speculation has now started as to a further increase of tongues and as to whether a new language will be found necessary when the Society of Nations develops into a going concern.

As an expression of friendship of the people of Winchester, Eng., through which one million American soldiers passed on their overseas journey to join the American Expeditionary Forces, the original municipal flag of the ancient British city has been presented to its American namesake, Winchester, Virginia. The flag is about ten feet long and five feet wide, with a bright red background, on which are embroidered the coat-of-arms of the British municipality.

Early last month there passed away at Calgary, Alta., John Leslie Jennison, Senior District Court Judge of the District of Calgary. He attended the Dalhousie Law School during its opening years, 1883-84, and commenced to practise in New Glasgow. For some time he was partner of Hon. D. C. Fraser, Lieut.-Governor of Nova Scotia. He was prominent in Church work and was a member of the Compilation Committee of the Hymnal for the Church of England in Canada.

There passed away at Guelph, Ont., December 27th, Rev. W. N. Duthie. He was in his 72nd year, and was born in London, Eng. He came to Canada in 1887 and entered the ministry, his first parish being at Roxton, Que. He spent altogether about 30 years in the ministry of the Anglican Church, his last parish being at Hespeler. The funeral took place on December 30th from St. James' Church to the Guelph Cemetery. He leaves a widow and two sons, E. Duthie, of Stratford, and W. Duthie, of Ottawa. A brother, T. H. Duthie, also resides at Ottawa.

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# Canadian Churchman

Thursday, January 8th, 1920

## Editorial

IT is an occasion of surprise to note that the Governor of Bengal has banned one of Dr. S. M. Zwemer's books as wounding the feelings of Mohammedans. Perhaps no modern missionary of the East is better known than Dr. Zwemer, the great Arabic scholar and present leader of Christian propaganda in Mohammedan lands. Twelve years ago he wrote a book, "Islam a Challenge to Faith," which was published in London, and generally recognized as a classic in that department of literature. Now the news comes that the Governor of Bengal in Council "declares forfeited to His Majesty all copies, wherever found, of said book, and all copies of all documents containing the matter thereof, on the ground that the book contains matter calculated to wound the religious susceptibilities of Moslems." This action was taken in accordance with the Indian Press Act of 1910, which was intended "to control and curb the publication of seditious literature," as the Act says.

Naturally, the missionary societies in India have united in complaint against such an arbitrary proceeding in using a political act for religious purposes. The Representative Council of Missions for Bengal and Assam has passed resolutions deprecating such use of an Act passed nine years ago, to proscribe a book published in England in 1907. It protests against the policy underlying the Government action by which the presentation of critical views on comparative religion is prohibited in the supposed interests of the State. Not only does the British Government in India pose as the protector of Mohammedanism in a new fashion, but an obstacle has been placed in the way of free religious debate. Serious consequences for missionary work are bound to follow if the Governor's action is sustained. Those who have any idea of the power of literature in religious work realize the effective weapon against Christianity which would be placed in the hands of the Mohammedans. Particularly mischievous is this attitude because it would logically preclude any missionary effort in India which would involve the criticism of non-Christian religions.

ALARMING revelations have been made in some London papers regarding the serious social evil attaching to many West-end massage and manicure establishments. One woman in charge of an establishment said frankly: "I have known weeks pass without a genuine medical case coming to us," and her establishment treated twenty to thirty patients every day. The difficulty of prevention is great because these people are adepts at keeping within the law. Particularly disconcerting is the statement that the patients are a sprinkling from all types, but mainly, wealthy middle-aged men.

SIGNIFICANT is the testimony of one high-caste Brahmin to that feature of missionary effort which is a particular glory of Christianity, the work among the submerged tenth. The Hon. Dewan Bahadur M. Rama Chandra Rao, a member of the Madras Legislative Council, writes in the C.M.S. "Gleaner": "The work of the Christian mission agencies in India in the amelioration of the classes known as the depressed classes is praiseworthy in every way. I am a Hindu by religion, but that does not stand in the way of my acknowledging with gratitude the great humanizing work that is being done in India by the various missions for the elevation of those classes of society which are now at the bottom. A certain class of critics have suspected the motives of those who have

become converts to Christianity. It is alleged that the motive for conversion is the fact that as a Christian the convert has a better social status in Hindu society than as a Panchama, or outcaste. The change of status is undoubtedly a fact, and the Hindu communities are now realizing their responsibilities towards the outcasts, and are starting various movements for their social elevation and for removing the bar of untouchability."

THE small item that ran in the dailies regarding the manifesto of the students of the university at Cairo may have escaped some readers. The students demanded that the British should get out of Egypt and leave it to the independent government of its own people. It is foolish to discount the matter as coming from students who are an inflammable class easily set on fire, because at Cairo are gathered the future native leaders of Egypt, if they can lead. It shows the rise of the nationalist spirit which is quite one of the phenomena of our time. The most stupendous example of corporate action, so far from smothering, has actually quickened the consciousness of national contribution. But remembering the distressed state of Egypt forty years ago and the way in which British rule has rejuvenated the country and remembering what the famous British rule has given to the Mohammedans (for Cairo is their university centre), the manifesto looks a bit like the pet fastening its teeth in the hand that feeds it.

The viewpoint of a Canadian who has lived for some years in Egypt is given in the following letter written to a friend in Toronto: "You will have read of the continued disturbances here, and I sometimes wonder what it all seems to one who has never been here. To most of us, however, who went through the March revolt and have been in Egypt a little while the apathy and the negligence of the government is appalling and incredible. The whole thing could be stopped, almost, I believe, in one day, and yet the powers that be, sleeping in blissful peace, allow these Bolshevistic outrages to continue, so that public security in the Valley of the Nile is rapidly degenerating to the state in which we found it forty years ago when the British flag was first unfurled in the ancient land of the Pharaohs. The question naturally arises as to why these things should be. I am convinced it lies in the change of policy or rather the lack of policy which has characterized the administration in Egypt for several years. Instead of governing they attempt to cajole and in their efforts to be loved they are despised.

"The Nationalist question should long ago have been faced and a policy decided upon. If it be for good, then it should have been encouraged and guided; if it be for ill, then, I say, it should have been put down with an iron rod. There is absolutely no question about it, had the last revolt been properly put down there would be no more trouble in Egypt for fifty years. Now it is difficult to see what the end will be. All this is humanely speaking only, however, and for my own part all that is happening is full of prophetic significance; the spread of lawlessness, the rise of nationalism, and the growing spirit of unbelief tell us in unmistakable language that the coming of our Lord draweth nigh."

A happy New Year's message from a subscriber: "Your paper has improved wonderfully the last year or so, and is well worth all it costs us, and a great deal more."

## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

ENOCH WALKED WITH GOD.

YOU and I have often been strangely moved by the musical words of the prophet Micah:—

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Now, according to the Scriptures, Enoch actually, day in and day out for 300 years, walked humbly with his God, and that long centuries before the days of the prophet Micah. And you remember that eventually "Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he had witness borne to him that he had been well-pleasing unto God." I think it was F. B. Meyer who said once, that Enoch one day walked so far with God, that he never came back. He walked with God all the way Home.

It has also been strikingly pointed out that when a man walks with God, God also walks with him. But you may say—What difference does that make? Much more than we may think at first. It is one thing for my little child to walk with me, and quite another thing for me to walk with my child. Why? Because I must of necessity accommodate my stride to the toddling steps of the little one learning to walk. Even so it is with the great Father. How patiently and tenderly He teaches us to walk with Him! How gently He accommodates His pace to ours! How fast He holds our hand, when our footsteps slip! How safe we feel when conscious of His Presence!

In the happy days when my own children were young, I remember well walking with one of them through a crowded street in Montreal. All was full of interest to the child. He was wholly unafraid amidst the thronging traffic. Why? Because I was holding fast his confiding hand in mine. My presence made all the difference. Had I suddenly vanished, imagine the instant change in the boy's outlook! His heart would have been filled with the dismay and terror of the lost. O my friends, there is no loneliness comparable to the loneliness of the man who is walking through the world without God.

The whole human race, left to itself, is lost in the darkness. Without God, the wise man and the fool are equally blind. No man living can walk by sight. How solemn is the Voice of our Lord, and how cheering—"I am come a light into the world, that whosoever believeth on Me may not abide in the darkness." We should carefully note that it is not a question of our going eventually into the darkness. *We are born blind.* Only Christ can open our eyes and lead us out. And even so, "we walk by faith and not by sight." It is with the eyes of our heart that we see. Christ alone sees the way, but He sees every step of it. There is no fear of His ever losing the path. "Fear not," He says, "for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." His spirit is here to persuade us to trust ourselves, as blind children, wholly to His guidance. If we only knew it, our blindness is our security, when once our hand is in His. We are nevermore alone, and when we reach Home we shall see His Face.

## THE COUNTRY PARISH AND THE FORWARD MOVEMENT

Rev. R. P. D. HURFORD, B.D. North Augusta, Ont.

**P**RACTICALLY all the members of the Churches in the towns, and possibly three-quarters of the members in the country places, are now aware that a Forward Movement is under way. What we are concerned about is that the movement shall be a success. This success will mean, not that the matter is widely talked of, not that the financial objectives are attained, though both these are necessary, but that there shall be a revival of true religion and a greater interest in the work of the Church at home and abroad. A revival of true religion will result in people definitely giving their lives to the service of Jesus Christ and in the deepening and developing of the spiritual experience of those already Christians.

This Forward Movement must commence with the clergy. There is a danger that this point may be overlooked. Unless a firm foundation is laid—unless, in other words, the movement commences in the right quarter, the success will not be so great. The leaders of our Church must hear the call for a Forward Movement in their own lives. It becomes easy for the clergy, whilst they are realizing the spiritual shortcomings of their congregations, and whilst they are seeking to inspire them to higher levels, to forget or neglect the cultivation of their own souls. Therefore, now is the time for every clergyman to take a reckoning with his own inner life, and also to examine his methods of carrying out his work as an "ambassador for Christ." The writer once came across words something like this, "He whose inner life is a power may be sure that his ministry will be a power." The clergy need to spend increased time in prayer and in devotional reading of the Word of God in connection with the Forward Movement in their own lives. How many clergy are spending even half an hour every morning in prayer and half an hour with the Bible? How many spend periods of prayer for their parishioners and the work of the parish? Again, how many are really expecting God to use them for wakening and changing individuals? This, and more than this, is necessary if results are to be achieved. The minister's work often becomes mere routine because his inner life has become mere routine. We must be live wires or we are useless.

The spiritual side of the Forward Movement is the important thing. Even the financial objective is that spiritual work may be better and increasingly carried on. The people, then, must be influenced as well as the clergy. The aim in every parish must be a definite spiritual awakening. The preaching should be of a searching and spiritual character, and include a strong evangelistic note. Sermons might be preached upon "The Need of Being a Christian," "The Need of Praying," "The Need of Bible-reading," and "The Need of Service for Christ and the Church." We must remember that it may be possible to have success in this movement from a business viewpoint, and so to more adequately finance the work of the Church, and yet, when that is attained, to have little true and abiding spiritual result. If Church members can be taught to live more faithfully for Christ, to pray more, to read God's Word regularly, and if those outside the Church can be won for Christ, or at the least made interested in the Church, much lasting good will be attained. People will only be keen on supplying the needs of the Church and in extending its work as they become keen in their own spiritual lives. In connection with prayer, the Cycle of Prayer issued by the Forward Movement will be of great service if it is faithfully used. Let there be a distinct emphasis on the need of prayer for an awakening in the parish. If the earnest Church people can be led in this way to do something for the spiritual side of the movement it will be of great benefit. Little can be achieved unless and until clergy and people seek the blessing and victory at the Throne of Grace. If we want results we must pay the price.

The Forward Movement is vitally related to our Lord Jesus Christ, and so all our plans, all our endeavours, and all our expectations should centre in Him. The attention of those outside the Church may be fixed at present upon the endeavour to raise a sum of two and a half million dollars, but we want attention to be attracted by a greater achievement than that: the upholding before men of the Lord Jesus Christ as Saviour of the world so that men and women will be inspired to serve Him.

Missions is one concern of the great Forward Movements, missions here in Canada and missions abroad. The first thing is to seek to get people more interested in missionary work; then they will respond to the appeal. Here it may be well to emphasize how much has been done for Eastern Canada in the early days by Great Britain in helping build the churches, in sending out clergymen and providing funds. Our congregations will then feel an obligation in their turn to help the new settlers. If facts are presented as to what the Archbishop's Western Canada Fund and the Colonial and Continental Church Society are doing for Western Canada and as to what the S.P.G. and the C.M.S. have done, it will be realized that Eastern Canada should be doing all it can. The fact must be faced that the presence of people in our country who are without the ministrations of the Church is a responsibility and challenge which must be considered. Surely we are in every sense under an obligation to preach Christ to the Indian, whom we have displaced. Again, the very isolation and hardships of the Eskimo, in addition to his lack of education, should appeal to us to give him that Gospel which will add joy to life. Our work amongst the Chinese and Japanese in British Columbia seems far from adequate.

The work of missions in India, China and Japan is of more importance than many realize. These countries contain large populations and are now coming to the front. Japan is a powerful nation, but pagan at heart, with only one in 482 of the population Christian. Remember, too, that Japan as a nation is ambitious for power, and thus all the more needs the influence of the Christian religion. China, besides being largely illiterate (95 per cent.), is also largely pagan. There are signs that a moral awakening may come to that vast population at any time. Japan is exploiting China through the morphine traffic. "The North China Daily News" says that tens of millions of yen are annually sent to Japan by China in payment for morphine sent over by Japan. A conservative estimate places the amount sent through the parcel post alone at eighteen tons a year.\* American brewers are planning to transfer their businesses to China! Is the Christian Church to remain at a standstill in China? Then think of awakening India, which is building more schools and colleges than ever, and which is now seeking for some measure of home rule. Leaders must be educated for this land as it springs to new life. It rests with the Church to see that people and leaders become Christian.

What of the Forward Movement in the country parish? The country has not the opportunities of the towns. Many people are three or four miles and more from the church. There is only one service a week or one service in two weeks. Attendances in the winter are at their lowest. This means that a Forward Movement will require a special effort. Special services on week-days often mean small congregations and night-driving. Every country Rector, however, might try some plan for extra services. Why not use the moonlight nights and give, say, two services a week at each outside station while it is moonlight? Or why not try a week-night service until February at each appointment? As a help to the missionary side of the Forward Movement it might be a good thing for rural clergy to preach on the lives of some of the great missionaries,

\*Quoted from an article in the "Biblical Review" (New York), "The Tide of Affairs in Asia," by B. T. Bailey. This is an important article, showing the necessity for the Church to act now in India, China and Japan, and should be read by those interested in the A.F.M.

(Continued on page 23.)

## A STUDENT'S WEEK OF PRAYER

By E. M. KNOX  
Principal of Havergal College.

Author of "Bible Lessons on Genesis, Exodus, the Acts of the Apostles," "The Girl of the New Day."

BEFORE BIBLE STUDY.

**T**EACH me, Lord Jesus, I pray Thee, out of Thy Holy Word. Enable me by the power of Thy Holy Spirit to see Thee manifested throughout as my Saviour and my God, and firm in that consciousness to embrace and ever hold fast the blessed hope of everlasting life which Thou hast given me. Lord, hear, I beseech Thee, and mercifully grant my prayer. Amen.

FOR THE CHOICE OF A VOCATION.

**A**Lmighty FATHER, Who in Thine eternal counsels hast allotted to every man his place and purpose in Thy Kingdom, and hast commanded him to work, grant that I may consider carefully the varying claims of home duty or professional life which are calling me. Help me, by watching Thy leading, to discover Thy purpose in my life and by a prayerful study of Thy Holy Word to fit myself for the work lying before me. I am Thine, Lord God, show me what Thou wouldst have me do. Strengthen me to answer to Thy call, "Here am I, send me." Through Jesus Christ, our Lord. Amen.

FOR PARDON.

**L**ORD JESUS, at Whose Judgment Seat I must one day give account of all my saying and doing, how can I stand before Thee? Thine eyes are as a flame of fire and Thou readest the secret thoughts of my heart. I confess that I have fallen very far short. I acknowledge that, weighed even in the balance of my own self-knowledge I am found wanting; how much more in the balance of Thy perfect knowledge! But in Thine infinite mercy Thou pitiest and knowest my need. Without one plea, save that Thy blood was shed for me, and that Thou biddest me come to Thee, O Lamb of God, I come. Amen.

COLLECTS (SELECTED).

**D**EFEEND me, O Lord, with Thine Almighty power, that I may continue Thine forever and daily increase in wisdom and knowledge more and more, until I come to Thy everlasting Kingdom. Amen.

**M**Y GOD and King, grant that I may never be ashamed to confess the faith of Christ crucified, but manfully to fight under His banner against the world, the flesh and the devil, and to continue Christ's faithful soldier and servant unto my life's end. Amen.

**M**Y HEAVENLY FATHER, Who hast loved me with an everlasting love and art ever mindful of me, strengthen me to carry my Cross till the shadows lengthen, and the busy world is hushed, the fever of life is over, and my work is done. Then, Lord, in Thine infinite mercy, grant me, I beseech Thee, a safe lodging, a holy rest, and peace at the last. Through Jesus Christ our Lord. Amen.

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DARWIN, in one of his letters, observes: "I always think the most perfect description of happiness that words can give is Peace on earth, goodwill to men."

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Report

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## Canada One Hundred Years Ago

By the Hon. and Rev. Dr. STEWART, Visiting Missionary  
Report delivered to the Incorporated Society for the Propagation of the Gospel in Foreign Parts,  
at a General Meeting of the Society on the 15th of December, 1820

THE Hon. and Rev. Dr. Stewart, who was appointed in the year 1819 Visiting Missionary in the diocese of Quebec, reports to the Society that, after having visited Shefford and Eaton, and having made frequent excursions to Stanstead (townships in the Lower Province) during the autumn of that year, he quitted Hatley on the 2nd of January, 1820, with a view to prosecute his mission. He first proceeded again to Stanstead, and thence to Shefford, in which latter township he assisted the people in making arrangements for the building of two churches. Afterwards passing through the seignior of St. Armand, through Caldwell and Christie Manors, and through the town of Chambly, he arrived at Montreal on the 26th of January.

From Montreal he went to St. Andrews, and thence to Hawkesbury settlement in Upper Canada, on the River Ottawa, about 70 miles from Montreal. Mr. Hamilton, who resides in that settlement, and several of his neighbours, are anxious to build a church. The people of the adjacent seignior entertain a similar wish, but separately their means are insufficient. If, however, they were united in one undertaking, it would probably be soon accomplished.

From the Hawkesbury settlement, Dr. Stewart travelled through the county of Glengarry to Cornwall, on the River St. Lawrence. At Mille Roches, a village five miles higher up the river, Judge Sheek and the inhabitants propose to build a church, having been much encouraged to do so by the Rev. Salter Mountain, Missionary at Cornwall, who has very kindly devoted much time and attention to the religious improvement of the people at Mille Roches.

At Prescott Village, on the St. Lawrence, nearly 50 miles from Cornwall, Capt. Hopper, and the people of that place and neighbourhood, have been persuaded to undertake the building of a church, which they expected to complete before the conclusion of last summer. They deserve great credit for their exertions; and it is very desirable that they should soon be furnished with a minister.

### KINGSTON.

From Kingston, the largest town in Upper Canada, containing about 4,000 inhabitants, and situated on the St. Lawrence, 60 miles from Prescott, and 200 from Montreal, Dr. Stewart proceeded to Hamilton and Port Hope. Thence he went, accompanied by the Rev. Jos. Thompson, into Cavan and Monaghan, which townships are inhabited chiefly by emigrant families lately arrived from Ireland. They appear to be sober and industrious in their habits, and are very desirous that a resident minister and schoolmasters should be established among them; to which object they are willing to contribute, as far as their limited means will permit.

### YORK (TORONTO).

York, the seat of government in Upper Canada, is about 170 miles from Kingston. At Newmarket, 30 miles to the north of York, and at Markham, on Yonge Street, 13 miles from York, in the same direction, there is a prospect of churches being erected. The Hon. and Rev. Dr. Strachan, of York, who is diligent in his exertions for the advancement of the Gospel, will promote its interests, and encourage the good disposition of the inhabitants of those places. From York Dr. Stewart passed through the villages of Hamilton, near Barton and Grimsby, to Niagara, a distance of 90 miles. The village of Queenston is 7 miles, and that of Chippawa is 9 miles farther to the west. Between those two places are the famous falls of the River Niagara. At Queenston a church has been recently erected and the Rev. B. B. Stevens, Chaplain to the Forces at Fort George, performs Divine service there on Sundays with great punctuality, and to the entire satisfaction of the inhabitants. As the road to the west does not extend further than Fort Erie, which is 18 miles beyond Chippawa, Dr.

Stewart returned to Barton, the township adjacent to that of Ancaster, which latter place is 50 miles from York.

On the 22nd of March, Dr. Stewart proceeded 15 miles to Holly's Inn, on the Grand River. The Grand River, which falls into the River St. Lawrence at the lake of the Two Mountains, above the island of Montreal, is usually called the Ottawa, on the banks of which the Indians of the Six Nations are settled. These Indians attached themselves to the interests of Great Britain in the revolutionary war in America. At its conclusion, they quitted their own country on the Mohawk River, in the State of New York, and received from the British Government a fine tract of land lying on both sides of the Grand River in Upper Canada, in addition to a considerable tract in the Bay of Quinte. Dr. Stewart, with the assistance of an interpreter, performed Divine service in their church, which was built at his late Majesty's expense; but, as he visited them again, on his return to York, he will not at present enlarge on their circumstances and situation. He afterwards travelled through the townships of Oxford and Westminster, which are separated from that of London by the River Thames. In those townships the number of settlers is rapidly increasing, and, notwithstanding the variety of sects into which the people are divided, it is reasonable to hope that in a short time they will become sensible of the advantages which arise from an ecclesiastical establishment, and availing themselves of the offers of the Society, will unite their efforts in the building of churches.

After crossing the River Thames, and traversing the Long Wood, an uninhabited tract for nearly thirty-five miles, Dr. Stewart reached the Moravian village of the Delaware Indians, called Fairfield, situated on the southern bank of the river. It contains about 40 families. Missionary Dencke, a German from the Moravian settlement at Bethlehem, in Pennsylvania, exercised his ministry among these poor people for many years, and the beneficial effect of his services is evident from the comparative neatness of their village, and the general civilization of their manners.

### SANDWICH.

Twenty-two miles lower down the river, Dr. Stewart crossed it at Chatham, where a small church has lately been built. Thirteen miles farther, leaving the Thames, he approached the Lake St. Clair and riding along its shore, and afterwards along the bank of the River Detroit, he arrived at the small town of Sandwich. The country for the last ten miles is well inhabited by families generally descended from the first French settlers. Sandwich is about 50 miles from Chatham and 250 from York, and is the most westerly town in his Majesty's dominions. Amherstburg is situated 16 miles south of Sandwich, on the bank of the River Detroit, and at its entrance into Lake Erie. There, and at Sandwich, good brick churches have been erected. The building of a stone church is now in progress in the township of Colchester, 13 miles from Amherstburg. The Rev. R. Pollard, of Sandwich, officiating missionary during the last sixteen years, has been zealous in promoting the erection of these churches, and of the church at Chatham. He frequently visited those places, and with earnest solicitude attended to the interests of the people. In common with them he suffered great loss and inconvenience by the incursions of the enemy during the late war, which were most destructive in the western and Niagara districts.

On the 10th of April, Dr. Stewart left Amherstburg, and on the following day, after performing Divine service at Colchester, he proceeded on the Talbot Road, near the shore of Lake Erie, through a thinly settled country and tracts almost impassable, to Col. Talbot's residence, about 110 miles from Amherstburg. On that road, or street, however, he had great satisfac-

tion in conversing with several families, who are attached to the Church of England, and in affording them an opportunity of having their children baptized. Col. Talbot has long resided in that part of the country, having been the first settler in it, and he has been more conducive than any other person towards the establishment of a well-regulated system of granting and locating lands in Canada, in a judicious and beneficial manner, the effect of which is plainly exhibited in his own neighbourhood by the general appearance of the country. The population and improvements to the west of his residence are rapidly advancing and the settlements to the east are already numerous and flourishing. He accompanied Dr. Stewart 12 miles to Kettle Creek River and village, where it is proposed to build a church, to which Col. Talbot has promised a handsome contribution.

Passing through the township of Malahide, and over the River Otter Creek, 19 miles, Dr. Stewart came to Vittoria, in the township of Charlotteville, 36 miles from Otter Creek. He performed Divine service and preached in the Court House, and he exhorted the people to unite in building a church without further delay. Col. Nicol, of Woodhouse, has since informed Dr. Stewart that they have commenced the undertaking. Long Point settlement, in which the township of Charlotteville is situated, is a beautiful and well-improved part of the country; and, in that, and many other settlements of the same or more recent date, if the people were less divided into sects, they would be competent to the building of a church, and would have availed themselves before this time of the advantages offered by the Society.

It is very desirable that ministers should be settled in those places as soon as possible, before the people become more indifferent to the evil of being without public worship and the preaching of the Gospel, or more divided in their religious tenets and drawn away by leaders of different persuasions. The shores of Lake Ontario and Erie, and a tract about twenty miles to the north of those lakes, nearly parallel to them, already present to the labours of the missionary many new and flourishing settlements; and, were the inhabitants of those districts well instructed, the Church of England would soon be happily and permanently established in the province.

Dr. Stewart in his visits endeavoured to set forth the great importance and advantage of having a settled day—the Lord's Day—set apart for public worship, and a settled form of liturgy, and he endeavoured particularly to enforce the benefit arising from the establishment of a regularly ordained minister, and of a fixed place of worship, which every society is bound, if possible, to provide and maintain. He has not thought it necessary to detail the times or places in which he assembled congregations, but he begs leave to state that he usually performed Divine service twice on the Lord's Day and frequently in the course of the week, besides administering the Sacrament of Baptism in many retired places.

(To be continued.)

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### A PSALM.

O Thou whose boundless love bestows  
The joy of life, the hope of Heaven;  
Thou whose uncharted mercy flows  
O'er all the blessings Thou hast given;  
Thou by whose light alone we see;  
Thou by whose truth our souls set free  
Are made imperishably strong—  
Hear Thou the solemn music of our song.  
Grant us the knowledge that we need  
To solve the question of the mind;  
Light Thou our candle while we read  
And keep our hearts from going blind.  
Enlarge our visions to behold  
The wonders Thou has wrought of old;  
Reveal Thyself in every law,  
And gild the towers of truth with holy awe.  
O God, make us what Thou wilt;  
—Guide Thou the labor of our hand.  
Let all our work be surely built  
As Thou, the Architect, hast planned;  
But whatsoever Thy power shall make  
Of these frail lives, do not forsake  
Thy dwelling. Let Thy presence rest  
Forever in the temple of our breast.

—Henry Van Dyke.

## CHRISTIANITY AND CHRISTIANS

JESMOND DENE

"THE world has passed from under one black cloud and dips under a second and blacker. The war, which adjourned all doubts, and difficulties, and disappointments, until it should be won, seems almost a time of happiness compared with black 1919." . . . "It looks like the break-up of civilization, the end of the age." . . . "This winter is one of misery for millions. All the continental countries that were at war are suffering for want of fuel, clothing, shelter, food." . . . "More people are like to die this winter than in any winter during the war itself." . . . "Morality has certainly become more pagan since the war." . . . "It is an exhausted and overwrought world; its nerves are worn threadbare." We have become controversial, critical, irritable. Things accepted as good during the war are now challenged. Can it be that prayers offered during the war are now given up?

Christianity and it alone can save the world. Is there enough Christianity in the world to save it? Sodom and Gomorrah could not be saved because there were not enough righteous men in them to save them. A small remnant could have saved those cities according to the word of the Lord, but there was not even that small remnant. "Righteous Lot vexed his righteous soul," but he could not save the cities. Perhaps he was too self-centred; perhaps he was too satisfied with the private cultivation of goodness; perhaps he had not made righteousness attractive, but had alienated by harshness and a touch of pharisaism some whom he might have drawn to goodness. Or, as in his case is more probable, perhaps he had been a voice crying in the wilderness, whom none would hear.

At any rate, Christianity is the soul of the world, and it alone can save the world. Is there enough Christianity in *Christians* to save it? The world in general is openly critical of Christianity. Hypocrisy is the cardinal vice today; and no one is tempted to the easy profession of what he does not inwardly believe. Criticism is open and no one feels himself discredited by frank unbelief. Then, too, some who see in Christianity the great potential force to save are among its most unsparing critics, because it does not seem to save, except individually. The Church, they say, on its human side, has not been equal to the situation. It could not stop the war; as apparently it is no better able to make the peace.

Yet the great moralities for which the Church—for which Christianity—stands, were justified in the war. Men "endured hardness, faced danger, and finally passed out by the path of duty and self-sacrifice, giving up life that others might live in freedom." There is everything in Christianity itself; there is an appeal in it to everything that man cares for most when he is most truly himself. But it is for *Christians* to offer men convincing proof that this is so.

Take the search for truth which attracts so many of the choicest spirits. There is the fellowship of Christian thinkers, working out the philosophy of Christianity; developing the intellectual basis which our minds demand for their religion; helping successive generations to meet and solve their own problems, to interpret their own difficulties, by bringing from the treasury things new and old; helping every generation, "not only to appropriate but to transform the truth, to exhibit a new aspect, to reflect a new ray, to transmit it with the new and added glory that it has received in the fact of our acceptance and transmission;" Christian thinkers—working in the Name of Him Who is the Truth, by Whom Truth no less than grace came to men—working under the guidance of that Holy Spirit Who makes all things new.

Or it is the passion for social justice and brotherhood, which perhaps makes the strongest appeal to-day. What is it but the cry of the prophets to Him Who will not fail nor be discouraged till He establish justice and judgment?

What but the teaching and practice of the Blessed One Himself, as He went about doing good, treating all men everywhere as brothers? How has it come about that the Church should appear before men as a sort of religious "Greek letter" institution, instead of the all-embracing society it was meant to be? The organic fellowship of the Church is just that which should appeal to all who love the brotherhood, with its conception of equality before God, with its sacrament of initiation, Holy Baptism; with its sacrament of support and sustenance in the common meal of the Holy Eucharist; with its continual summons to walk in newness of life, and in love to serve one another; with its revelation of the Fatherhood of God and Brotherhood in Christ. It is for *Christians* to convince men of the reality of this life of fellowship, so that generous hearts who long for brotherhood may find it here.

Or there is the intense sense of individual right and worth, which no less than the social meaning of life, is part of the Christian basis; the conception of the soul as an end in itself; the individual right of approach to God in prayer and sacrament; the individual call and individual response, when Christ passing by bids the soul "Follow me," and it replies, "Lord, I will follow Thee whithersoever Thou goest."

And there is the mystical sense of God's Pres-

ence in life, in nature, in prayer, in sacraments, and in the devotional power of the fellowship of silence, when without speech or language, His Voice is heard. Christianity is able and does appeal to every side of us; to every need and capacity and longing, and to the Christian it is indeed true that "nothing human is alien." Christianity is able to save the world, but upon Christians lies the responsibility of making effective this power to save. This surely is part of the good news entrusted to them to proclaim.

"The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?"

It is the exultant cry of Christian experience, made good at sundry times and in divers manners. Have not enough Christians enough faith to make it a reality for the Church, for Christianity, and then for those others whom its glad confidence would draw to share their fellowship? But "we shall have to learn, no matter what differences divide us, to think and act together in matters which concern our moral and social witness; to pray together;" to covet earnestly the best gifts, and to put forth the energy of love, which as it is the essence of the life of God and the crowning gift of His grace, so it is the means by which His people are to show forth His life and draw men to His fellowship.

## THE CHURCH AND THE SOLDIER

THE war has been ended a year. Five hundred thousand Canadian boys have returned to their Canadian homes. A large majority of these boys are not the same staid and regular adherents or members of the Church that they were. The Church realizes it. The Church that has stood by and fought for its people from the days away back when hardships and trials were the common lot of all, that saw two races linked together, the federation of which was the birth of a new nation; the Church that fostered those ideals and principles that were incorporated in the confederation in order that Canada might be a land strong, healthy and right-minded, now faces a situation that puzzles her, that causes the head to shake. The Church has been touched in a vital spot. It might be only the pride and dignity of our Church that have been touched, but that is vital enough to a proud and loyal institution.

The war came. It was a world-war, whose flame reached to almost every corner of this world of ours. The world rose to meet this crisis. The Church thundered forth and hurled its denunciatory challenge into the teeth of the menacing foe. The young men who sat and listened thrilled at the call and rose to follow those who went at the first far-off call. And so the Church gave of its best. Nor did it stop at that. Comfort and cheer in the form of prayers, boxes and loving messages were sent to the lads who had gone. Thus did the Church strive to meet its responsibility during five years of carnage and strife. Now they are doubtful as to whether their responsibility was met. Their boys are back, and yet they are not the boys that went. No longer are they the regular attendants at church, no longer do they occupy that seat in the Sunday School. Something is amiss, and they do not go to the Church to have it set right. Is it not possible that the Church did not broaden like the youthful members who left its fold five, four and three years back?

Five years ago the average lad lived and had his being within a little circle, outside of which he was strange. The boy in the country laboured on his father's farm, sought social uplift at and in the vicinity of the little church yonder on the hill. Sixty miles away might have been a foreign land. It is surprising how true this is. The boy in the city, under various circumstances, lived and thought within his little circle. The call came. They dropped their books, their pen, their hoe, their pick, their axe; and each and all came from out of their little circle, be it from the city, the farm, the forest, the stream, the mountain or the plain. They all came, leaving behind a

Church that bade them farewell. They left with heavy hearts.

How strange it all was—how thrilling! Marvellous and great is this country of ours. None of the boys ever realized it before. They saw Canada in the smiling farms of Ontario and in the smoky, busy streets of Toronto and Montreal. They began to feel Canada by the time those important cities of St. John and Halifax were reached. Quebec, from its lofty eminence, gave them a glimpse into our glorious past; the sight of the ocean made them realize that a future lay in front of them. Three thousand miles of salt water were crossed in safety, and another feeling became paramount. Knowing that they were Canadians, they now felt themselves to be British. That grey, silent shape that slipped so gracefully through the waters was the guardian of their safety. It was the flower of England's might. England's navy became the tangible pride of the Canadian heart. He saw with his own eyes that which the little schoolhouse at his home on the prairies or in the town had told him time and again, "Britannia rules the waves."

England, the little isle that could be nestled in a corner of Ontario, lay before them. Here strange faces were met. Strange ideas were before them—ideas that came from a mind that had been taught differently from theirs, a mind whose schooling had been in close proximity to the teeming millions of Europe's Bohemian people. They saw these ideas expressed by the life of the people. Adaptation to new conditions without losing home teaching was essential. Life was newer, stranger, and more real. If some became intoxicated with the new conditions, could you blame them? Understand the situation which was met by the boys when they landed, and I am sure you will have no word of blame. Then they passed on to the soil of France, and once more they adapted themselves to a new condition, a stranger and a horrible one.

The most vital principle of our life came before their eyes—the meaning of Life and Death. With death ever before them, lurking in every trench, in every shell-hole, and even creeping through the air they breathed, they learned to understand better than ever before the meaning of "A Life Hereafter." It isn't exaggeration to say that some saw beyond the veil. God had been revealed to them. Christians they were, Christians they are, and more "profound believers in a Being Omnipotent that governs us weak mortals." Five years of life that was not normal was placed before them. They have gone through them. Some have been burnt, others scorched by the fires that

(Continued on page 23.)

## From

"Spectator's"

"SPECTATOR" at the Church should be stirred by its vision of its content with the spiritual by our divine express to the wisdom, the graces of the go forth conc deep, full sens tains it in ti with humility express fidelit past as well s present. It appears with to begin afre new day. Its to our faith and its conti the ages. A our hope and our successor generation fa may pretend ent submissio sheep will se herds will ca ultimately be protection no

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## From Week to Week

"Spectator's" Discussion of Topics of Interest to Churchmen.

"SPECTATOR" is extremely anxious that at this supremely critical period of our Church's history the Anglican Church should be stirred through and through with the vision of its great commission. We cannot be content with a negative or a neutral position in the spiritual duty that has been laid upon us by our divine Head. The body of Christ must express to the world the thought, the affection, the wisdom, the reproof, the faith, the saving graces of the soul that gives it life. It cannot go forth conquering and to conquer without a deep, full sense of a divine commission that sustains it in times of depression and steadies it with humility in the day of triumph. It must express fidelity to the age-long history of the past as well as fidelity to the needs of the living present. It is not a body that arises and disappears with each changing epoch of the world, to begin afresh as a new entity, fashioned for a new day. Its strength, its reality, its final claim to our faith and loyalty is its divine commission and its continued unchanging essence through the ages. And what is our strength and stay, our hope and confidence will be the heritage of our successors. If the idea prevails that each generation fashions its own "church," then men may pretend to be guided by it, but their apparent submission is but a pious subterfuge. The sheep will select their own folds and the shepherds will call to them in vain. The flock will ultimately be scattered for they will find neither protection nor comfort in their own choice.

This is a day of propaganda. One doesn't like to use the word for it covers a multitude of follies, but the fact remains nevertheless that people are asking questions and demanding answers to their inquiries. No question is more earnestly set forth than that which pertains to the soul of man. To whom shall he go for the words of eternal life? Whither shall he turn for guidance that speaks with confidence, the confidence of those who speak out of a rich experience? Is there an organism filled with the conviction of a divine mission, that is ready to assume responsibility for its teaching, so that when clouds gather on the mental and spiritual horizon, when fogs and vapours enshroud the uncertain soul, he can confide his unsolved mysteries to it? Or is that organism to forever speak in uncertain tones and say we can carry you so far but you must find the rest of your way out as best you may? It is to meet these inquiries and to dissolve these difficulties that the writer believes the Anglican Church in Canada ought to direct its deepest thought. We must tell our people what the Anglican Church is, what is its mandate and what is its mission. There may at one time have been a narrow sectarian spirit in the church but that has been followed by an ironed out latitudinarianism that is confusing in the extreme. Once we rejoiced in defence and controversy, now we hardly dare breathe a distinctive principle. Once we pointed out what we thought was unsound teaching, and boldly announced where it came from; to-day that is thought unbrotherly. Better let it pass than wound the feelings of those in error. We have far more tenderness for the teachers than the taught. A new day has come when people want to know things. Not in the spirit of envy or jealousy or triumph but in the spirit of truth. Here is an ideal of life set up by one, and there is another. Which am I to follow, and why? What is wrong with the rejected? What is conclusive in the accepted? The two things have to be discussed together. There may be far more honest brotherhood in stoutly maintaining the truth than in picking our steps to avoid misunderstanding. One thing is certain, we shall be neither just to the church nor faithful to the Master unless we proclaim the truth with vigor and goodwill. Men must know, they want to know, what we stand for. It is the real thing that people want after all. The Forward Movement in which we are engaged ought to be the starting-point for a great teaching movement. We can be perfectly frank and square about our teaching without being offensive. We can cooperate with our neighbours where the principles and methods are sound. The great thing for us to bear in mind is that the people want to know, but "how shall they hear without a preacher?"

Ireland seems to be in a sorry plight. Yesterday we were threatened with civil war by a portion of Ireland that simply wanted to remain

as it was under a British Parliament. To-day we are threatened by another portion if the people are not allowed to form a republic outside the Empire altogether. Murder is rife and the people condone it. Juries invariably return a verdict of not guilty in the case of those who have fallen at the hands of Sinn Fein murderers that shoot from behind hedges. If the Government is firm it is cursed for its brutality. If it is generous it is scoffed at as a fool. The troubles of Ireland are carried into every country whither the Irish migrate, and international complications threaten to be projected. What is to be done the writer does not presume to say. Here, however, is a suggestion that is offered for what it is worth to those who are wrestling with this miserable problem. The one power that can apparently command the attention of the disturbed and disturbing element of Ireland is the Roman Catholic Church. Let British statesmen call into conference the heads of that Church and with them seek a solution. The Church is or is not behind the Sinn Fein movement. If it is, it would be well to have an official acknowledgment of its relation to present crimes. If it is not, then through the Church a remedy might be found. If the Roman Church in Ireland announced an agreement to which it assented and called upon its people to acquiesce, the trouble would end. It seems to be the only authority that can command obedience in that unhappy island. Why not try it? "Spectator."

### THE COUNTRY PARISH AND THE FORWARD MOVEMENT.

(Continued from page 20.)

e.g. Bishop Bompas, Mackay of Uganda, Bishop Hannington of Africa, etc., or to give accounts of the M.S.C.C. and its work. The country people would have a largely increased interest if they could only hear the missionaries when home on furlough. There is very real need for first-hand information. Many town churches hear nearly all the deputations, and many country parishes, who give as much proportionately, hear none.

One word also regarding the canvassing of the country for the Forward Movement. Can this best be done in every case by the members of the parish? Few country parishes are blessed with men of sufficient business capacity and ready willingness to undertake such work. An outsider, especially a clergyman, can get better results. This is not the ideal thing. We must train our farmers to do work like this whenever necessary. But we must not let the Forward Movement fall down because of not making the best provision for canvassing in the country. Let it be remembered that the country is not accustomed to these drives for large financial objectives as is the case with the towns, and, therefore, special consideration is necessary.

### THE CHURCH AND THE SOLDIER.

(Continued from page 22.)

raged. Most have come through better men than they were.

The boys that left the Church have passed through an experience such as never was experienced by the men and women and children that had to remain behind, who are the Church, who now shake their heads, not understanding their boys, who, unchristianlike, remain at home on a Sunday morning. Why not cease this head-shaking and invite your boy to take on responsibility? Let him give to the Church the best that he got from "over there." Why not prepare yourselves to accept things that he can give to the Church—a freer, healthier atmosphere, an atmosphere that is minus the cobwebs of old-time prejudices and useless customs that engender narrowmindedness? Invite the boys to take a hand in the management of your church, and encourage them to do so, and all unrest will cease between the Church and the soldier.

"W. F. S."

Do not come to me and tell me you are fit to join the church because you love to pray morning and night. Tell me what your praying has done for you; and then call your neighbours and let me hear what they think it has done for you. H. W. Beecher.

## The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Second Sunday After the Epiphany, Jan. 18, 1920.

Subject:

The Brotherhood of Jesus, St. Luke 2: 39-52.

WHAT a strange story is the story of the Gospel! The wonders of the Birth of Jesus and His manifestation to the shepherds and to the Magi are told. Then there is a silence of thirty years, with only one exception. It is with that exception our lesson deals.

1. Life in Nazareth. In our last lesson we were told how the Holy Family came to dwell at Nazareth. The place was noted for its quietness and beauty. It was not in the ordinary course of travel. The great roads of commerce did not touch it. It was, perhaps, partly because of its obscurity that the exclamation of surprise was made, "Can any good thing come out of Nazareth?" In such quiet, simple, village life Jesus grew to man's estate. The beauty of the surrounding country has been noted. "The flowers of Nazareth are famous. The fields of its green valley are fruitful, and the view from the hill which overshadows it is one of the loveliest and most striking in all Palestine." Our Lord's teaching in many parables reflects the experience of His life in those surroundings of quietness and beauty. In His Human Soul He learned, not from the wisdom of the world, but from Nature, from Home and from the Sacred Scriptures.

2. The Child grew. This verse (40) has been the subject of much thought and even of controversy. The great heresies which sprang up in the early Church were mostly concerned with the Person of our Lord. Arius denied the true Godhead and Apollinaris denied the perfect manhood of our Lord. Nestorius claimed that the Godhead and manhood in Christ were not indivisibly united and Eutyches maintained that they were not distinct. These heresies caused much disturbance and some permanent division but the Catholic Faith has survived. The four great general councils of the Church dealt with these heresies, viz., Nicaea (A.D. 325), Constantinople (381), Ephesus (431) and Chalcedon (451). By these councils four Greek words were established as declaring the faith of the Church regarding the nature of Christ. They declare that He is "truly" God; "perfectly" man; "indivisibly" God-man; "distinctly" God and man.

3. The first recorded words. At twelve years of age Jesus went up to Jerusalem at the feast of the Passover. At that age boys were received into full membership in the religious life of the Jews. They then took their part in religious ceremonies as "Sons of the Law." How full of interest to Jesus must have been all things connected with that Passover and with the Temple itself! We are quite familiar with the Gospel story of that visit to Jerusalem. Edersheim, in the "Life and Times of Jesus the Messiah," deals with the events of that interesting week, showing how the Child Jesus, according to the customs of the Jews, must have spent those days and what were the important things in the city and in the Temple which would appeal to a devout Hebrew.

The words of Jesus, here recorded, are our chief interest in the narrative, (1) because they are the only words preserved for us until He came to be thirty years of age and (2) because they show the realization which Jesus had of the main purpose of His life.

He was found in the midst of the doctors, the nation's most learned teachers, listening to their instructions and asking questions of them as an earnest learner would seek for their teaching. It is altogether incongruous to the spirit of this narrative and to our conception of the child-life of Jesus to think that He was propounding puzzling questions to them or that He was assuming the position of a teacher. His answer to the gentle remonstrance of Mary indicated that He had before Him the purpose of God and that His life was to fulfill the Will of God. "Wist ye not that I must be about My Father's business?" or "Wist ye not that I must be in My Father's House?" Either rendering shows how He felt Himself to be concerned with doing the Father's will. This single utterance in the space of thirty years is the key to the understanding of all He said and did in later years. It is a blessed example for us who are His followers.

Go often to the house of thy friend, for weeds choke up the unused path.—Scandinavian "Edda."

# What is the Forward Movement?

The object of the Forward Movement is definitely spiritual

Its purpose is a great reawakening of life within the Church itself. There is in the Anglican Church a very large amount of latent power. If all the power can be carried into active expression great things will follow, and this is what the Forward Movement proposes to do. It is to inform, awaken and enlist all who are in relation, or who can be brought into relation with the Church.

This great undertaking has four vital outstanding features:—

### 1.—The Forward Movement is Dominion-wide

We complain often and with abundant reason, of the parochialism of the Church of England. Whatever we are in theory, we are in practice intensely congregational. Here is a great common venture which will lift us not only out of our parochial, but out of our Diocesan limitations, and will make us for a time feel our fellowship in the whole common life of the Church. Participation in a great Dominion-wide venture will give new life to all of us.

### 2.—The Forward Movement is a spiritual endeavor

It is an effort to rouse the faith of our people and to get them to undertake things for God. They have all been doing real things for the Country. And this has given them a new love for the country, and a new sense of the meaning of their citizenship. They must now do real things for the Church. It will give them a new love for the Church, and will give their religion a new meaning to them.

### 3.—The Forward Movement will greatly increase the gifts of the people and the funds for the Church's work

And this result is vitally important. The \$2,500,000.00 asked for is urgently needed, for the equipment and extension of the Church's work. It is also distinctly a spiritual result. One of the surest evidences of faith is readiness to give of our means to God's work. Religion is worth little if it does not include adequate, proportionate giving of our money. One reason why so many people are indifferent to the Church is that they have never given enough to its work. The man who gives generously to a cause is certain to feel an interest in it. "Where your treasure is there will your heart be also." This Movement is by no means limited to raising a mere Two and a half Million Dollars. It is to raise all that the people of our whole Church, fully aroused and in earnest, ought rightly and gladly to give. And none of us can say how much this will be.

### 4.—This Forward Movement will awaken the Church to meet the unprecedented opportunity and responsibility of this New Day

It offers a simple, definite and effective plan of action. It brings the matter out of the sphere of the abstract into the sphere of the practical and concrete. It presents an actual working program and calls us to have our part in it. It will be a great thing for the Church to feel a Nation-wide stirring of her faith and life; to move as a whole in one united, splendid endeavour; to reach with the touch of living, personal interest every individual within her fold.

This will mean a Church aroused and alive, ready to meet, not doubtfully nor unwillingly, but gladly and confidently, the mighty tasks and the unequalled opportunities of the new world in which we are now living.

## A SPIRITUAL HEALER

COMMENDED BY BISHOPS

ONE of the most interesting features of the recent General Convention in Detroit, although not an actual part of the Convention, was the presence in the city of Mr. J. M. Hickson, the layman of the Church of England, who has for many years practised the gift of healing within the Church.

Mr. Hickson first visited this country in the earlier part of the year and in such cities as New York, Boston and Philadelphia met with such a remarkable and genuine success that on returning to England he was urged to visit the States again and especially to make himself known to the Church as a whole during the General Convention in Detroit.

This he did, and while in the city he met many of the Bishops and clergy, conducted a Healing Mission in Christ Church, of which Dr. Maxon is Rector, and made several noteworthy addresses of which, perhaps, the most remarkable was an address to the Bishops and clergy one evening in Christ Church. Just think of what all this means! A layman of the Church, far removed from the average ecclesiastic in dress and appearance, wearing no vestments at any time, holding no license from any Bishop, and yet commanding the attention of our Bishops and clergy and receiving urgent requests from many of them for a visitation.

Again, can any one recall a similar incident in the history of the Church, when a layman ever spoke to the members of the episcopate and priesthood on a purely religious subject, and was even questioned by them?

Mr. Hickson at the present time is visiting only large cities, but in no city will his visit be so significant as in Detroit, just because here he met the great leaders of the Church, and through them, and by means of his magnetism, simple faith and Christlike personality, made himself known to the many members of the American Church who were delegates to the Convention.

Mr. Hickson claimed in his addresses that Christ's command to heal the sick belongs to this and every age, but since the corporate faith of the Church is so weak in its belief in God's will and power to heal the sick, Christ can do no mighty work amongst us. The gift of healing, he said, is latent in many an earnest priest and churchworker and only needs to be developed in simple trust and confidence in God.

The Christian healer in the Church is but an instrument, a channel, through which flows the healing influence of the Master. The fact that many people who attend the ministry of healing are not healed instantaneously is only, he said, what might be expected when understood in the light of all God's dealings with men. Spiritual healing and spiritual conversion are one and the same in the sense that both are generally gradual rather than instantaneous.

During his stay in Detroit Mr. Hickson conducted a Healing Mission in Christ Church. His ministry in this church was not by any means the least part of his mission in Detroit.

For over two weeks each morning, some hundreds of the people of Detroit and from elsewhere, found their way to Christ Church. This noble edifice, long known as an exclusive and rich man's church, became for a brief period the centre of suffering humanity, and for several hours each morning, the sick and afflicted pressed forward that they might feel the influence of the healing touch and be rid of the disease that claimed them. It was indeed an unusual experience to witness the mingling of all classes

at the altar, rich and poor, young and old, black and white, and to feel that here, for once at any rate, all hearts were in tune with the Infinite and mindful of the Divine aid. Occasionally, Mr. Hickson would, at the opening of the morning's ministry, and prior to the laying on of hands, give a brief address in such words as these:—

"Let us remember that we are God's house and in His presence. We must in quietness and confidence go into the right attitude of faith and hope. In this quietness and confidence you will find your strength. Be not over-anxious. When you are here you are on holy ground. There is but one healer. We are only the instrumentality by which you are healed. To Jesus Christ alone must look. I ask your prayer and sympathy. Pray for one another. You will get the blessing of God unselfish. Let there be absolute quiet and no confusion."

The crowning service of all naturally at the close of the mission. An invitation had been sent to all who had attended the mission to be present at the Holy Communion at a comparatively early hour in Christ Church, after which service, it was announced, Mr. Hickson would give a farewell address.

The Communion service was presided by Bishop Johnson, of Los Angeles, assisted by Rev. Cecil C. Purdie, assistant of Christ Church. Mr. Hickson himself gave a very helpful address commending the work of Mr. Hickson.

At the close of the service Mr. Hickson ascended the pulpit and a spirit of unusual earnestness and humility bade his hearers carry on the work which he had begun. His beautiful references to Christ as one who had been present throughout the entire Mission and who dwells in the hearts of all who wait on Him are not likely to be forgotten by the present.

Many a heart was deeply touched and genuinely uplifted by the spiritual influence which emanated from this unique personality and sought to move the lives of those who had experienced the truth of the words of the well-known hymn:—

"Thy touch has still its ancient power,  
No word from Thee can fruitless be;  
Hear in this solemn morning hour,  
And in thy mercy heal us all."

### AS A MAN THINKETH

BY JOSEPH FREEMAN TUPPER

It is a practical doctrine, and a very beneficial practice to the lives of others. It is as sensible as it is to thrive on the finest of food instead of starving the body by eating worthless husks. A man's worth comes small if it is fed on thoughts that cannot satisfy natural longings for wholesome nutrition and ennobling hopes. It can be otherwise. If a flower does not get sunshine it soon fades. So it is with the life of an individual. Life can be radiated by the cheerful sunshine of love for God and neighbour in order to become beautiful; and a noble still is the life that is ennobled by Christ-like love for enemies as well. The results are as logical as they are evident. St. Paul gave us advice when he said, "If there be any praise on these things." Good thought is a wise investment, because, as a man thinketh, so he is."

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# Canadian Churchman

(Established 1871.)

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Published Weekly

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## Correspondence

### THE FORWARD MOVEMENT AND THE "CANADIAN CHURCHMAN."

Sir,—I was interested to read the following statement in a denominational paper: "One of the aims of our Forward Movement is to have our denominational paper put into every home of our people all over the Dominion." Have we heard or read any such statement by the leaders of the Anglican Forward Movement? You have given prominence to this splendid movement in the columns of our Church paper, and might there not be good results if our Forward Movement included in its objective, the placing of the only Dominion Church paper in a few thousand more Church homes, at least. We read that 5,000 copies were put out for the Christmas issue, which means a circulation of less than that number, and yet the Forward Movement literature is sent to 200,000 families in Canada. We all must admit that nothing can take the place of the paper as a medium for Church expression, but we wonder how many Bishops and Rectors are doing anything to increase the circulation of the *Churchman*, from which some often get food for sermons. No doubt if you stopped publication, there would be a wail of protest and indignation from the very people who have never helped it along. Not many Rectors hesitate to ask for money for all kinds of purposes, and still they do not impress upon their people their need of information about what is going on outside their own parish, and that they can get it for less than four cents a week. Even the most unintelligent of us must know that the paper can scarcely be run for such a paltry amount. Now, that the Forward Movement campaign is in full swing, can not the leaders, who know so well how to carry out such projects, be asked to make an every-family canvass, and give those families the opportunity of knowing that they are not giving when they subscribe for the *Canadian Churchman*, but are getting something worth while for their money. The burden of getting subscribers should not be put upon the shoulders of you who send out each week such an interesting sheet, but if the leaders of the Church would make it their business to interest every one of their flock in Canadian Church affairs, we imagine that a good deal of indifference and apathy towards Church work would vanish, for how can people be interested in matters of which they know little or nothing, and how can they know unless they hear or read?

Interested Reader.

### A LASTING IMPRESSION.

Sir,—The real objective of the Anglican Forward Movement is surely to make a lasting impression upon all Church people, and enhance the value of their Church, and it is because there is such a lack of this impression that the "Forward Movement" commences to "wane." There is a great deal of devotion, time, money, and effort being put into the distribution of leaflets on this subject, drawing attention to the necessity of a lasting awakening in the Church; but when the time comes when this distribution must of necessity cease, how are we going to keep up the interest awakened? The Church people who read their national weekly *Canadian Churchman* are few, compared with what it might be, and circulation is the life of a paper as much as an individual. Why is not the paper made the central point where all would look for the news of the work of the Forward Movement, officially given.

Those eager to spread this, and put before others the use and aim we are working towards, would point out that the most reliable source would be found in the columns of their Church paper.

A Churchwoman.

### CLERICAL STIPENDS AND THE FORWARD MOVEMENT.

Sir,—There seems to be a deal of haziness in high places, and hence in low places, on the subject of the A.F.M. In your issue of November 20th "Justice" points out an instance of this haziness. From a perusal of Pamphlet No. 4 the unwary would infer that as a result of the A.F.M. the missionary clergy of our Dominion were to receive an increase in stipends out of the \$2,500,000 aimed at. That the missionary clergy will be financially benefited indirectly is granted. But the fact remains that "the man on the street," reading Pamphlet No. 4, will think that some of his money is to go directly to augment the salaries of the missionary clergy, which is not the case. Pamphlet No. 4 is a strong case for the underpaid clergy, but, unfortunately, the A.F.M. makes no provision for what this pamphlet is pleading for. Hence the pamphlet only serves to confuse rather than throw light upon the objectives of the A.F.M. "Justice" has done well to point this out.

Another instance of hazy thinking and writing, which can only tend to confuse the subject, is found in Pamphlet No. 3. In this excellent article on the subject of "Efficiency," we read, "If the Church, as a whole, is to be efficient, the General Synod must be enabled to supply its Executive Council and other committees with the means necessary to enable them to carry out its various references and decisions." And yet, as I understand it, sir, no provision is made in the A.F.M. to do this very thing for which this pamphlet pleads. Provision is made only for an endowment fund, out of which merely the travelling expenses of those upon the Executive Council are to be paid when attending meetings of the Council.

How, sir, can we expect the people to be perfectly clear upon a subject which, to the clergy themselves, is not made clear, and upon which those higher up have confused notions? We do not want to be charged with procuring funds under false pretence, or devoting funds to purposes

for which they were not given. To avoid even the suspicion of such a purpose, it almost seems as though we, who are to speak on the A.F.M., will be called upon to "explain away" some of the writings which have been issued to enlighten us on the A.F.M. May we not hope for less haziness and more light?

Inquirer.

### Preferments and Appointments

Byers, B. F., Honorary Chaplain to the Bishop of Ontario, to be Rural Dean of Prince Edward. (Diocese of Ontario.)

Netten, Rev. W., M.A., Rector of Trinity Church, Cornwall, to be Examining Chaplain to the Bishop of Ottawa.

McTear, Rev. A. L., Rector of Bath, to be Rural Dean of Lennox and Addington.

Jones, Rev. J. W., Secretary of the Synod of the Diocese of Ontario, to be Honorary and Domestic Chaplain.

Creegan, Rev. A. H., late Chaplain to the C.E.F., Mohawk Rectory, Tyendinaga, to be Honorary Chaplain to the Bishop of Ontario. (Diocese of Ontario.)

### ALL SAINTS' CATHEDRAL, EDMONTON, DESTROYED BY FIRE.

As a result of a fire two weeks ago, all that is now left of All Saints' Cathedral, Edmonton, is a mass of ruins. It is believed that a spark from a furnace got into the woodwork and started the conflagration. The walls of both the church and the chapel are still standing, but the roof fell in shortly after the firemen arrived, and nothing is left of the interior of either building except a blackened, charred mass of debris. It is a very difficult matter to estimate the damage, but a rough estimate by the Rector, Rev. E. Pierce Goulding, placed it at approximately \$60,000. The insurance amounts to only about \$20,000. The colours of three Edmonton regiments which had been lodged in the church were destroyed. These colours belong to the 63rd, 151st and 218th Battalions. Fortunately, the vestry was saved, and all the records and documents of the church are consequently intact. The oldest portion of All Saints' Church was built in 1896. The schoolroom was built in 1900 and enlarged in 1906. All Saints' Church has a long record of usefulness in the city, and has kept pace with Edmonton's rapid growth. The first church was built in 1876 on the corner of 118th Avenue and Jasper Street, where it remained until 1896. In later years it was moved to the corner of McKay Avenue and 106th Street, where it remained until 1896. In that year the new church on 103rd Street had been completed. During the past two or three weeks the church had been in the midst of a successful canvass of members of the parish to liquidate the debt of \$27,000 which rests on the parish. Up to date, some \$9,000 had been collected, and there was every indication that the objective would be reached and the parish debt cleared. This canvass will be continued.

Enthusiasm is of little avail without concentration. Success is not gained by spasmodic bursts of brilliancy.

The man who cannot see in his daily work anything beyond the bare details of routine, or hear any voice in it beyond the grinding of the wheels, is unfortunate indeed. Labour to him degenerates into a mere mechanical effort to provide enough money to buy sufficient food to eat.

### THE NEW RECTOR OF ALL SAINTS' CHURCH, WHITBY.

THE Rev. Thomas George Alexander Wright, M.A., B.D., was inducted as Rector of All Saints' Church, Whitby, by the Bishop of Toronto and the Rev. A. M. I. Durnford, Rural Dean of East York, on December 18th. After the conclusion of the service in the church a reception was tendered to the Bishop and the newly inducted Rector in the schoolroom. Following the serving of light refreshments, the wardens, Mr. Wm. Downie and Mr. John Noble, addressed a few appropriate words to the Bishop and Mr. Wright, welcoming the latter as Rector, assuring him of loyal support and sympathy. The Bishop congratulated the congregation on the acquisition of a tried, learned and zealous clergyman as their Rector. Mr. Wright thanked the Bishop, the churchwardens and the congregation for the uniform kindness which he had received, and expressed his firm resolve, with the help of God, to do his utmost to make his ministrations successful among those committed to his care.

Before his appointment as Rector of All Saints', Mr. Wright was assistant Professor of Theology at Huron College, London, Ont., for over eight years. The esteem in which he was held there is shown by the following resolution, adopted on his resignation:—

"In accepting the resignation of Rev. T. G. A. Wright on his appointment to the Rectory of Whitby, the Council of Huron College desires to express to him their high appreciation of the services which he has rendered during the time of his connection with the college as a professor from September, 1911, to the present time.

"During the eight and a half sessions in which Professor Wright has occupied the position he has not only given unwearied attention and devotion to the actual work of teaching the classes assigned to him, but has further qualified himself therefor by taking his degree of B.D., specializing in the department of History.

"In his personal and private intercourse with the students he has shown himself a true friend, being unsparring in his expenditure of time and effort to help them, intellectually, spiritually and financially.

"The Council recalls also that in visiting the Old Country at the time of the jubilee of the college and the North-West in the following summer at his own expense, that Professor Wright used the opportunities of speaking and preaching on behalf of the college, and securing both financial aid and students for the college.

"They further realize with gratitude that he has visited a large number of the churches of the Diocese of Huron and successfully presented the claims of the college on the prayers and hearts of the people.

"They wish, therefore, in bidding him farewell, to record and express their gratitude to him for the devotion, loyalty and zeal which he has shown, and the sense of loss which the severance of his official connection leaves in their minds and hearts.

"They desire to extend to him their heartiest good wishes in the new sphere of work to which he has been called, and to assure him of their prayers that God's richest blessings will follow him and his family, and crown his labours for the welfare and upbuilding of His Kingdom."

We hold that one of the most significant and hopeful things of the present Forward Movement is the effort to secure thousands and tens of thousands of new readers for our Church paper. This is a Forward Movement which may easily mean more to the Church than hundreds of thousands of dollars in gifts.—*Christian Guardian*.

## All Over the Dominion

The Christmas offering at St. Paul's, Kingston, was the largest in the past thirteen years.

While in Vancouver, en route for India, Dr. Archer gave a very interesting address at the monthly gathering of clergy.

The Sunday School of Grace Church, Hamilton, Ont., was opened recently with a dedicatory service by the Bishop of Niagara.

The Archbishop of Nova Scotia administered Confirmation to a class of forty persons in All Saints' Cathedral, Halifax, December 28th.

A tablet in memory of former pupils killed in the war was unveiled recently in the Sunday School of St. Paul's Church, Rothesay, N.B.

On December 28th there was a gathering of the Masons of Halifax in St. Paul's Church, when Archdeacon Armitage was the preacher.

A warm congregational welcome was given to the new Rector, Rev. G. M. Ambrose and to Mrs. Ambrose by the people of St. Mark's Church, Halifax.

The fiftieth anniversary of Holy Trinity Church, Winnipeg, was celebrated December 28th. Special services were held, the Rector, Rev. W. J. Southam, preaching.

During December illustrated lectures on "The Medical Mission on the B.C. Coast," and on Palestine were given at All Saints' Church, Hanna, Alta.

The Archbishop of Nova Scotia held a Confirmation service at All Saints' Church, Springhill, N.S., recently, when the Rector, the Rev. J. M. C. Wilson, presented 35 candidates.

In St. Paul's Church, Charlottetown, January 4th, a memorial tablet was unveiled to the two sons of Dr. George Warburton, of Charlottetown, at present residing in Vancouver, who died in the war.

"Returning Good for Evil" was the theme of a play enacted by the younger members of the Chinese Mission at their annual Christmas entertainment, held in the Mission hall, 331 Georgia St. E., Vancouver.

A series of Forward Movement meetings were held recently at Thornton, Alliston and Mono, Ont. The speakers were Miss Halson, Dr. Seager and Mr. R. W. Allin. Rural Dean Gray was also present. There was a good attendance.

St. James' Church, Heathcote, Ont., held their annual Christmas tree for the Sunday School on December 16th. An excellent programme of songs, recitations, dialogues and drills was given to a large and appreciative audience. Santa Claus distributed presents from the tree to over forty children. An address to the Rector, Rev. T. H. L. Young, speaking of his work, was read. He was presented with a fur coat and Mrs. Young with a purse of money.

Representatives of the three ladies' guilds of the parish of Manotick called at the rectory at Kars on Monday evening, December 15th, and presented Mrs. Macmorine with a substantial sum of money, and Mr. Macmorine with a very fine bear robe. The parish followed this up with enthusiastic Christmas services and the best Christmas offertory on record.

A memorial organ and tablet in honour of the men of the church who gave their lives in the war were dedicated by the Bishop of Toronto in St. Peter's Church, Toronto, on January 4th. The tablet was unveiled by Major Gerald Cosbie, M.C., M.D. A tablet in memory of Mrs. Clara Boddy, wife of the late Archdeacon Boddy was also dedicated. The request for the dedication of these me-

morials was read by the Rector, Rev. F. Wilkinson.

St. Peter's Church, Winnipeg, celebrated its 25th anniversary recently. Large congregations assembled and in praise and thanksgiving showed their appreciation of God's goodness to their church during a quarter of a century. The total collections amounted to \$970, and, besides, the Rector was able to announce special contributions of over \$1,910 for the organ debt and other funds. St. Peter's is a small church in a district of Jews and foreigners.

To facilitate concerted effort by the churches of London, Ont., and in order that no part of the city may be neglected by the church it was decided at a meeting of the Ministerial Alliance to subdivide the city into different districts and assign the work of the church in these districts to ministers of the city. A committee representative of six denominations was appointed by the alliance with power to deal with the parcelling of the city into the necessary divisions.

In connection with the Forward Movement a programme has been prepared for the United National Campaign Convention at Stratford, Ont., on January 13. In the afternoon separate conferences of the churches interested will be held. The Anglicans will meet at St. James' Church, with Bishop Williams, of Huron diocese, as the principal speaker. In the evening there will be a joint conference in Knox Church, with Rev. Dr. Gandier and Rev. W. A. Cameron, of Toronto, as the principal speakers.

All Saints' Sunday School, White River, Ont., held the annual supper and Christmas tree in the Town Hall on December 20th. There was a large gathering of the children, parents and friends and all enjoyed the good things provided for the occasion. The clergyman and his wife, Rev. C. C. and Mrs. Simpson, and little daughter Irene, were the recipients of some handsome gifts. Mr. Frederick E. Depew, superintendent of the Sunday School, was given a very hearty greeting on his departure to Field, B.C. Mr. Depew is a most devoted worker.

In accordance with a resolution passed at the last Diocesan Synod of Calgary, the Executive Committee has approved of the purchase of a professional cross as a fitting memorial to the three priests who fell in the war who were at one time connected with the diocese. A definite appeal for this purpose is being made to the delegates of the Synod, both clerical and lay. The names that will appear on the cross are Oswin Creighton, W. H. F. Harris and Hugh Speke. If there are any friends of these faithful Priests and gallant gentlemen who would like to contribute to the fund, will they please send their donations either to the Very Rev. E. C. Paget, Dean of Calgary, or the Rev. M. W. Holdom, of Okotoks, Alberta?

### BIRTH

CALLAN—To the Rev. and Mrs. John J. Callan, on January 2nd, at Toronto, a daughter.

### MARRIAGES

LLWYD-WATTON—At the Church of the Holy Trinity, Toronto, on Wednesday, December 31st, 1919, by the Rev. E. G. Hutson, Edith Mary Watton, eldest daughter of the late Rev. Alfred Watton, of Handford, Cheshire, and Mrs. Watton, of Plympton, Devon, England, to Thomas Denton Derwent Llwyd, son of the late Ven-Archdeacon Llwyd and Mrs. Llwyd, of Huntsville, Ontario.

SHERMAN-GILLMOR—Wednesday, December thirty-first, at 11 a.m., in St. Mark's Church, St. George, New Brunswick, by the Right Rev. the Lord Bishop of Fredericton, D.D., Carolyn Gillmor, niece of Mrs. A. B. Gillmor, of St. George, to the Reverend L. Ralph Sherman, M.A., B.Litt., rector of the Church of the Holy Trinity, Toronto.

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**FIFTIETH ANNIVERSARY OF OR-  
DINATION OF ARCHDEACON  
BALFOUR.**

A notable commemoration took place in Quebec on December 26th, when Archdeacon A. G. Balfour, M.A., D.C.L., celebrated the fiftieth anniversary of his ordination as Deacon. The whole of his ministry has been spent in the Diocese of Quebec. By invitation of the Bishop of Quebec and Mrs Williams a large number of friends, both clerical and lay, who felt the opportunity was one that could not be allowed to pass without showing the Archdeacon the esteem and affection which they felt towards him, assembled at Bishopthorpe, where an address was presented to

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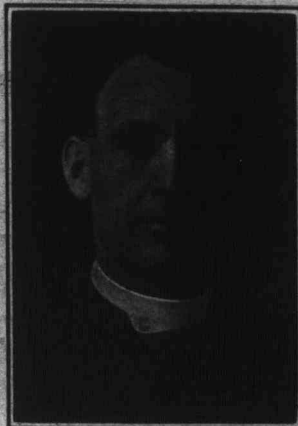
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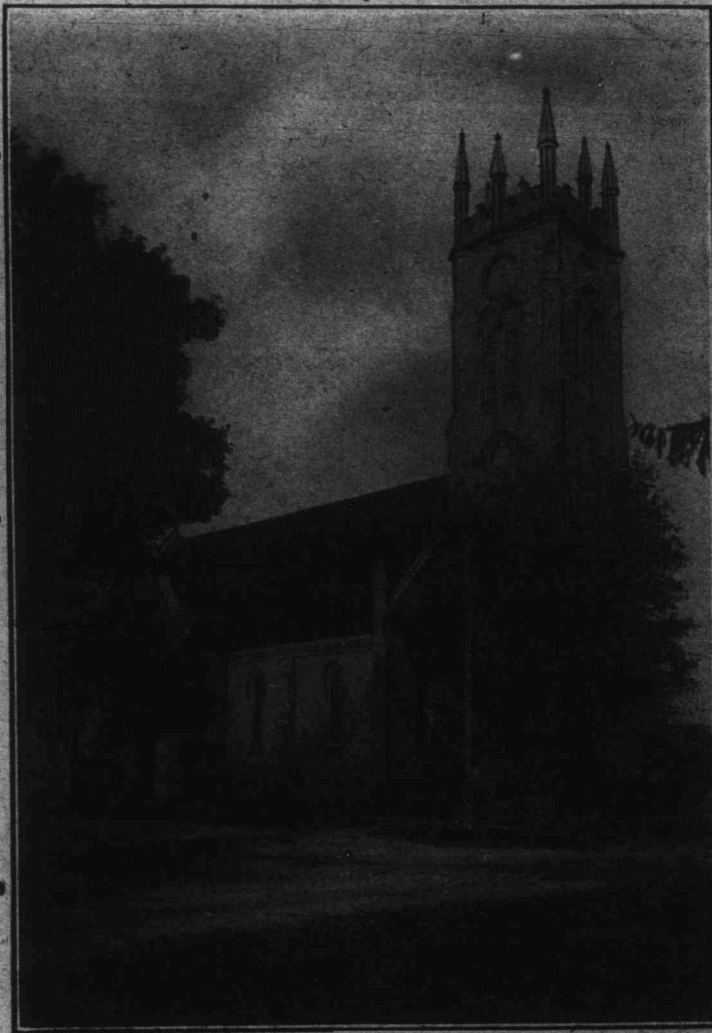
him by his Lordship on behalf of the clergy and laity of the diocese, accompanied by the gift of a purse containing a substantial sum of money.

**FIFTIETH ANNIVERSARY OF ST  
JAMES' CHURCH, INGER-  
SOLL, ONT.**

The fiftieth anniversary of St. James' Church, Ingersoll, Ont., was celebrated last month. Special services were held, also a very enjoyable congregational social at which the Rector, Rev. W. E. V. McMillen, presided, and addresses were given by the following: Rev. E. Sheppard, who brought greetings from the Ministerial Association, of which he is president; Thomas Wells, K.C., who reviewed the affairs of the church in a very interesting manner; Rev. T. B. Howard, Tillsonburg, who conveyed the greetings of the Rural Deanery; Dr. Canfield and Warden F. A. Ackert, who gave a splendid report on the financial condition of the church. Rev. Donald MacIntyre, of the Baptist Church, pronounced the Benediction, after which refreshments were served. An attractive little booklet was published as a souvenir of the occasion.



Rev. W. E. V. McMillen, M.A.



St. James' Church,  
Ingersoll, Ont.

At the special services the preacher in the morning was Archdeacon Richardson, and in the evening the Bishop of Huron.

**FAREWELL TO REV. L. J.  
DONALDSON.**

The congregation of Trinity Church, Halifax, tendered a farewell and reception in the Parish Hall to the Rector, Rev. L. J. Donaldson and Mrs. Donaldson on the eve of their departure for California last month. Mayor Parker presiding, stated that the parishioners desired to express their very warm appreciation of the Rector and Mrs. Donaldson. He hoped that they would return soon to resume their work. Their departure was a great loss to the Church and a loss to the city. Mayor Parker then called upon the church wardens, J. W. Dagnell and A. H. Lamphier, who, on behalf of the congregation, presented Mr. and Mrs. Donaldson with a well-filled purse. In responding, Mr. Donaldson thanked the people of Trinity for their unflinching kindness and readi-

ness to co-operate in every movement for the good of the Church during his seventeen years at the church. He bespoke for Rev. E. Morris their confidence and co-operation, and assured them that he was just the stamp of minister they needed to carry on the work at Trinity. The Rev. J. S. Harrington, who has just returned from duty in China, has kindly consented to take charge of Trinity during the interval between the departure of Mr. Donaldson and the arrival of Mr. Morris.

**AN IMPRESSIVE SERVICE.**

About 1,200 people crowded the Church of the Epiphany, Parkdale, Toronto, last Sunday morning, when the stained-glass window and war memorial were unveiled by General Sir Arthur Currie and dedicated by the Bishop of Toronto, Bishop Reeve, and Bishop Lucas also being present. After the opening hymn, "O God, Our Help in Ages Past," the Rector and the churchwardens, Mr. R. Dawson Harling and Mr. H. Y. Farr, made request for the dedication. The cere-

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ern transept, who enlisted for service in defence of the Empire in the great war of 1914-19. "If it had not been the Lord Who was on our side, when men rose up against us, then they had swallowed us up quick."—Psalm 124.


**THE VICTORIA HOME, PEIGAN  
INDIAN RESERVE, ALTA.**

The children at the Victoria Home had a gala day when they held their first Christmas concert since the war began. This Home is for the Anglican boys and girls from the Peigan Indian Reserve at Brocket, about two or three miles away. About three months ago Mr. and Mrs. Gollmer arrived there (he having only just returned from the front in June), and, with the aid of Miss McLatchie, the school-room teacher, prepared the children for this Christmas entertainment. Visitors are few at this out-of-the-way corner of the world, and everything must look at its best for them, despite the age of the building. (They hope for a new one before very long.) Among the visitors were Rev. and Mrs. Haynes. He had been principal of this school for some twenty-one years. The Home has a nicely furnished little church alongside the building, where service is held every Sunday afternoon by Mr. Gollmer; and there is also a Government cottage hospital close by for the Indians, though at present it is closed. As there was a blizzard blowing, there was fear among the kiddies that the guests would find it too stormy to venture out. However, although late, they came in force, and enjoyed a very fine entertainment, a leading feature of which was the singing of the Indian children in English.

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**In Memoriam**

Sir William Osler passed away at his home in Oxford on December 29th. He was in his seventy-first year. Sir William Osler was recognized as one of the medical authorities of the United States and Great Britain. He was born at Bondhead, Ont., in 1849, a son of the late Rev. F. L. Osler. After graduating from McGill University, Montreal, in 1872, he took honour courses at the Universities of McGill and Toronto. He also obtained degrees from the Universities of London, Berlin and Vienna, the Edinburgh University, Yale, Harvard, Oxford, Leeds University and the Johns Hopkins. Many of these courses were taken-up in conjunction with his duties as professor. He was a professor at McGill for ten years, after which he became professor of clinical medicine at the Pennsylvania University for five years. In 1889 he took the post of professor of principles and practice of medicine at the Johns Hopkins University. After spending six years with this institution, he became regius professor of medicine at Oxford University, which position he held from 1905 to the time of his death. For his great services in medicine he was knighted, and

created a baronet by King George at his coronation in 1911. During the war he rendered great services to the Empire as an organizer and advisor. He was a brother of Mr. Justice Osler, of Sir Edmund Osler, and of the late B. B. Osler, a well-known lawyer. In 1892 he married Grace Lindsee Revere, widow of Dr. S. W. Gross, of Philadelphia. The funeral took place January 1st from Christchurch Cathedral, Oxford. The whole medical faculty of the university, as well as many other leaders of the medical profession and representative men, were present. The body is being cremated privately at Golders Green.

There passed away at Toronto, January 1st, E. W. Spragge, M.D., M.R.C.S., L.R.C.P. He had been ill for over two years, following a stroke of paralysis. Dr. Spragge was the eldest son of the late Hon. John Godfrey Spragge, Chief Justice of Ontario. He was born in Toronto, 1843, and was educated at Upper Canada College, Barrie Grammar School and Trinity College. He was a Licentiate of the Ontario College of Physicians and Surgeons, a Member of the Royal College of Surgeons, England, and a Licentiate of the Royal College of Physicians, Edinburgh. On the completion of his medical studies, he returned to Toronto, where he entered upon the practice of his profession, and became one of its most prominent practitioners. He was for 47 years the Chief Medical Officer of the Toronto police force, and for many years occupied a similar position with the Canadian Pacific Railway Co. He was a well-known cricketer and oarsman, and was one of the oldest life members of the Royal Canadian Yacht Club. He married a daughter of the late Hon. James Morris, of Brockville, by whom he is survived, and by three children: Godfrey E. Spragge, of Toronto; Mrs. Trevor Gwyn, of Winnipeg; and Mrs. Arthur Wilkie, of Toronto.

The death on December 22nd, of Florence, the wife of Rev. Gordon Matthews, at the early age of 28 years, brought to its earthly close a bright, happy and useful life. Mrs. Matthews was married over eight years ago, when her husband was a missionary in the diocese of Saskatchewan, but the high altitude of the locality broke down her health, never robust, so Mr. Matthews resigned his charge and brought his wife back east, where for several years he laboured as Rector of St. James' Church, Sutton, and of St. George's Church, Georgina. Mrs. Matthews' health being apparently restored, Mr. Mat-

thews took his small family out West again, and was inducted as Rector of St. Luke's Church, Red Deer, Alberta. There for two years they both did splendid work. Unfortunately, Mrs. Matthews' health broke down again, and her husband again resigned his charge and brought his wife back to Toronto, where, after a lingering illness, she passed away, mourned for by all who had known and loved her, and was buried on Christmas morning in the churchyard on the beautiful shore of Lake Simcoe, which was in her husband's former parish. Our sincere sympathy goes out to the bereaved husband and little daughter.

The Rev. Herman Caplan, whose death occurred the latter part of 1919, at Toronto, was for many years a successful missionary to his own people, the Hebrews, on the staff of the London Jews' Society, England. Since coming to Canada in 1900, he had been engaged in parochial work at Duntroon and Havelock, until his failing health compelled him to retire, and he acted as Chaplain at St. John's Cemetery, Norway, until his death. He leaves a wife and family to whom the Church extends deepest sympathy.

**THE BISHOP OF SOUTH TOKYO'S TRIBUTE TO THE LATE J. T. IMAI, D.D., OF JAPAN.**

From my first meeting with Dr. Imai, in the house of Bishop Awdry's relative in London, to the last hour, when I read the Nunc Dimittis by his bedside, there was only one Imai San, unchanging in purpose, character, patience and devotion; and one whose place cannot be filled. And in giving God the thanks due from us as a Church and diocese for this His servant, let me speak of things wherein he has chiefly left us an example that all his fellow-workers may aim to follow.

1. Bishop Foss has remarked that Dr. Imai's contributions to our Hymn Book are inspired by two prevailing thoughts: devotion to the Holy Scriptures and the yearning for evangelization. (Again I think of Kakutaro Fueki, of whom just the same might have been said.) These things have sometimes marked the enthusiasm of the young worker in earlier years after his conversion, but seemed to fade in later life. Wider theological study sometimes chokes the delight in the text of Scripture. Manifold responsibilities of administration divert from direct evangelistic interest. Those who heard Dr. Imai expounding Scripture in college, mission or summer school, those who saw him starting out on an evangelistic tour, know that it was the opposite with him. These things were his chief joy.

2. Dr. Imai belonged to two hemispheres. He knew the West, as well as its literature. He was listened to on his three visits to England, not because he was an interesting foreigner, but because of the intrinsic value of his thoughts. But he came back as he went, an unspoiled Japanese, with no desire to affect anything Western just because it was Western, and with no wholesome Japanese instinct blunted. He knew that in Christ Jesus there is no Jew and Greek, no East and West: that a Churchman must be a Catholic Churchman first, and a national Churchman only subordinately. But he knew that the Church in Japan must think Japanese thoughts and express itself in Japanese forms of action. This made him so valuable a right-hand man to his Bishops. But the principle, to interpret, not to imitate, what comes to us through foreign books or men, is one that I would press on all fellow-builders of our Church in this early stage.

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**Information Required to the whereabouts of Walter Agabob**

If Mr. Walter Agabob or any of his friends will kindly communicate his present address to Mr. Wilkinson, Manager Union Church of Canada, Galt, Ontario, he will hear particulars as to the death of his father and the disposition of his father's estate. Mr. Agabob left London, England, to serve in the Canadian Mission Field some ten or ten years ago.

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work, and asked for further co-operation.

Christmas bales had been sent to the Alert Bay Industrial Schools, to Rev. J. Antle's travelling Christmas tree and to the hospitals of the Columbia Coast Mission. The value of the bales was \$250. The Christmas treat given to the Chinese children of the Anglican Mission was a great success. The Junior Secretary reported receipts for the month of \$200 and a Junior Branch formed at Sidney, B.C. The parcel of reading matter sent to Dr. Lyons at the Port Alice hospital was greatly appreciated. A standing vote of sympathy was passed with Mrs. Burdett Garrard, of Tofino, B.C., in the recent death of her husband.

Mrs. J. B. Fraser, of St. George's Church, Ottawa, has been presented by her Branch of the W.A. with a life membership on the Diocesan Board.

## The Churchwoman

COLUMBIA W.A.

The Diocesan Board met at St. Barnabas' Schools, December 19th. It was announced that Columbia W.A. presented a life membership on the Dominion Board to Mrs. Percy Wollaston in appreciation of her valuable services as treasurer since the formation of the board. A most interesting address was given by the new Rector of St. Barnabas', Rev. N. E. Smith, on the work of the Universities Mission to East Africa. A report on the progress and further plans of the Church's Forward Movement was given by Mr. A. R. Merrix, who acknowledged the valuable help given by the members of the W.A. to the

3. Dr. Imai was singularly devoid of party spirit. He had a sound instinct and sensitive good taste in matters of Church doctrine and custom; but I never heard him dwell on negatives, on errors of Rome, or of Protestantism or of Modernism. He occupied himself in teaching positive spiritual truth as he believed it. And his large self-control and gentleness without vagueness not only fitted him for the difficult post of principal in a college where all sorts of Churchmen are welcomed, but it endeared him and commended his teaching to very many outside the N.S.K. (That is, Nippon Sei Ko Kwai—"Holy Catholic Church of Japan," the official name of our part of Japanese Christianity.) By such a temper, accompanied by clear teaching, men are won for the truth tenfold more than by denunciation of error, and the cause of Christianity is really advanced.

## Church in the Motherland

The Rev. J. G. McCormick, M.A., Vicar of St. Michael's, Chester Square, London, S.W., and honorary Chaplain to the King has been appointed Dean of Manchester.

The Rev. Prebendary Webster, the well-known Vicar of All Souls', Langham Place, London, died in London last week. He was one of the leading Evangelical clergymen in England.

The Synod of the Diocese of Dunedin, N.Z., has elected the Ven. Isaac Richards, Archdeacon of Queenstown, N.Z., to succeed Dr. Nevill as Bishop of Dunedin. He is a graduate of Exeter College, Oxford.

The Ven. A. W. T. Perowne, Archdeacon of Plymouth, has been appointed first Bishop of the new See of Bradford, Yorks. He is the son of a former Bishop of Worcester. He was educated at Haileybury and King's College, Cambridge, and is 52 years old.

Bishop Stirling, who was consecrated Bishop of the Falkland Isles on St. Thomas' Day, 1869, celebrated the jubilee of his consecration as Bishop on St. Thomas' Day of last year. He was consecrated at the same time that Archbishop Temple was consecrated Bishop of Exeter.

Sir Evelyn Wood, V.C., who died recently at the age of 81, was a man of real piety. His death-bed utterance, "My God, My King, My Country," represented the watchwords of his life and just before he passed away he whispered, "I see my Saviour," a beautiful finish to a life's work.

Bishop Montgomery, preaching in Trinity College Chapel, Dublin, said that during the war 1,200 German missionaries had been deported or interned in Asia, Africa, the South Seas and elsewhere. The dismissal of these missionaries meant, he said, that some 600,000 Christians of all sorts and nations, had been deprived of their teachers.

## Church in the U.S.A.

A Christmas gift of \$100,000 is to be raised by 100 New York women for the memorial and endowment fund for the American Church of the Holy Trinity in Paris.

Rev. John Wright, Rector emeritus of St. Paul's Church, St. Paul, Minn., died on December 23rd. Dr. Wright was 83 years old, and was considered an international authority upon Egyptology.

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### ANOTHER CHANCE.

If I could begin life ag'in,  
Knowing what has bin;  
If I could open the door,  
An' see a nice, clean floor,  
I'd keep the cobwebs of Doubt,  
An' Pride an' Envy out.  
I'd close the shutters tight an' fast  
On Suspicion's cruel blast.  
I'd build the fires of Love so high  
They'd cheer all who come nigh.  
Nothin' ugly should hide at all  
Behind ornaments on my wall.  
I'd fight hard ag'in Pelf,  
An' a sheep-clothed wolf—Self.

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**Book Reviews**

Keynote Studies in Keynote Books of the Bible.

By C. Alphonso Smith, Ph.D., LL.D., L.H.D., Head of the Department of English in the U.S. Naval Academy. Fleming H. Revell Co. (\$1.25 net; 150 pp.)

In his remarkable book, "The Army and Religion," which has caused such a widespread stir in Great Britain, Dr. Cairns analyses the conclusions of his representative committee on the causes of the present indifference to religion. They find that it is chiefly due not to the inconsistency of professing Christians, but to ignorance of the Bible. Every book, therefore, which will in any way help to meet this need is to be welcomed. Dr. Smith's object in these "James Sprent" lectures—delivered before the Union Theological Seminary of Virginia—is to show in a popular way what is the right viewpoint to see the line of thought in each book of the Bible. To illustrate his method, he takes Genesis, Esther, Job, Hosea, St. John, Romans and Philipians.

Esther, for instance, he regards as the best-told story in the Bible, an anticipation of the modern short story, in which background, plot and character are all carefully drawn and interwoven to produce a definite and preconceived effect.

H. W. K. M.

The Living Christ: Being the William Belden Noble Lectures, 1918  
(Harvard University).

By Charles Wood, D.D. Published by Fleming H. Revell Co., New York. (\$1.25; 250 pp.)

The author states that it is not intended that the "Noble Lectures" should be "addressed to scholars and specialists," but rather to the ordinary mind. His lectures are characterized by aptness of phrase and wonderful spiritual insight, coupled with an excellent knowledge of literature, ancient and modern, and he has succeeded in so presenting his subjects that they "grip" the ordinary reader. The six lectures are on the following themes: (1) The Vitality of the Religious Sentiment; (2) the Availability of God; (3) Aims that End in Self, and Endless Aims; (4) the Christianity of Yesterday, To-day and Tomorrow; (5) the Place of Christ in Our Modern World; (6) Christ's Goal for Humanity.

It is one of the charms of this book that the author's wide reading enables him to bring to his aid prophets and seers of all ages, pagan and Christian, with an ease and grace none too common. Three illustrations will serve to show something of the telling way Dr. Wood has of putting things.

In his third lecture, "Aims that End in Self, and Endless Aims," he says: "Christ is the Galileo and Copernicus of the spiritual world." Again, in dealing with "The Vitality of the Religious Sentiment," he likens men who travel along Life's way without studying the Bible to tourists in Europe who, at a large expenditure of time, comfort and money, missed seeing things because they failed to read their Baedeker or Murray, and adds: "Our Bible might well become the pilgrim's Baedeker."

In dealing with the matter of the reasonableness of belief in God the following story is told: "When the steamer 'Slocum' sank in the East River some years ago, a boy was picked up floating on a life-preserver. Taken into a boat he explained that his mother gave him the life-preserver. 'That's how I got saved,' he said. 'I guess she didn't have none herself, they haven't found her.'" Dr. Wood

agrees with Carlyle's "a stream can rise no higher than its source," and adds: "The boy tells us where he got his life-preserver," but where did his mother get the love that preserved her boy's life at the cost of her own? Believest thou in a fountain of love in the human heart? From what heights do the streams flow by which that fountain is fed? Christ gave us the answer to that question. "If ye, being evil"—imperfect, limited, an alloy of gold and dross—"know how to give good gifts unto your children, how much more shall your Father in Heaven" (Who is the Fountain of all the love that flows through the human soul), "give good things to the offspring of His heart."

Perhaps the outstanding feature of these lectures is that the author is able to restate some of the most vital Christian truths in terms of everyday life without surrendering truth.

A. L. F.

**CHURCH 1,200 YEARS OLD DISCOVERED IN ENGLAND.**

A most interesting discovery has been made in St. Alban's Church, Worcester, the chief popular distinction of which is that it contains an old wooden pulpit from which Hugh Latimer, when Bishop of Worcester, preached. In the course of restoration the removal of plaster in the interior has revealed stonework which archaeologists believe to be remains of the original church which was built more than 1,200 years ago by St. Egwin, who was Bishop of Worcester from 693 to 717.

The discoveries include single stone lintels over a doorway and a window of a type that is said to have preceded the use of arches.

The discoveries entitle the church to rank as one of the earliest monuments of English Christianity. Historical records have proved that as long ago as 1092 St. Wulstan, then Bishop, had to call in the antiquarians of his time to consider the claim of the church to be the oldest in the city.

**THE HOME VOICE.**

Have you ever noticed the close relationship between the home voice and the home atmosphere? And as the atmosphere is the sensitive tangible thing, it is affected by the voice, not the voice by the atmosphere.

If the head of the house, whether it be the husband or the wife, has a whining voice, the atmosphere of that home is apt to be depressed. Everything is limp, so to speak, and spineless. Even the draperies hang in dejected folds. Nothing ever is right or bright or cheery. The home is a centre of complaints.

In the home where the dominant voice is gruff or surly, an atmosphere of antagonism seems to prevail. Nobody seems to want to do what he ought to do. His manner implies a protest, a sulky compliance.

Take again the patronizing voice in the home of the cheery-voiced mistress! Her voice rings with hope, with good nature. Energy, life, movement are expressed in it. You feel that the day's work in that house swings along merrily. You feel that it is done thoroughly, done systematically, done happily.

And all this is no mere fancy. The voice is expressive of the mental state; and the mental state of the dominant member of the family does affect the home atmosphere. A woman may wonder why her home does not seem bright and happy. She may be conscientiously trying to manage it right, and yet all the time she may be affecting it by this voice of her inner self.

Listen, some time, to your voice as if it were the voice of a stranger, and criticize it just as impartially.

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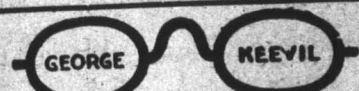
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You may be surprised at what it tells you. And if you discover that it is not all it might be, try the effect of making it cheery, hearty, alert. The family will come up under it like wilted flowers in summer shadows.—The Pacific.

### BIRDS ON THE BATTLE-FIELD.

Our fathers used to tell us touching stories of the distress of the birds caused by the continual marching of great armies, till the poor creatures would fall upon the ground at their feet from pure exhaustion of wing in trying to fly away from the danger. Then there was that most impressive of all facts—the singing of the birds during the raging of all-day-long battles. During the prolonged fighting at Gettysburg there came a moment when not a gun was heard to sound. There was a terrible stillness for one brief spell; then it was noticed that the birds perched upon the tree-tops were busily pouring forth their melody of music, and so far as any one had known they had been singing all during the deafening roar of the cannon-fire. This seemed incredible at first, but here comes another witness from the awful battle-field of Europe. The account is given by Major Allen Brooks, who writes directly from the battle-field in Flanders. He was so startled by the anomaly that he lapsed into a "striking Hibernicism to express his wonders": "The effect of cannon fire on birds is amazing; almost without exception they absolutely disregard it." Oddly enough, the first birds to attract his attention were the symbols of peace. Wood pigeons and turtle doves are abundant everywhere along the firing-line, while thrushes, blackbirds and larks are fairly common. In early spring these birds begin to sing in the trees that line the Yser. "On a sudden, hundreds of guns burst into a terrific and continuous cannonading, when, after three hours, there was a sudden and complete cessation of gunfire, and the first thing that the reeling senses realized was that the blackbirds were still serenely fluting away. Apparently they had never ceased."

On another occasion Major Brooks was listening to the rich gurgling and chuckling of a nightingale which he had located with his glasses when the morning calm was shattered by a burst of rifle-fire close by. The retiring and seclusive bird paid no attention, nor did he seek a lower or less conspicuous perch. An unruffled cuckoo called continuously on a near-by willow, and crested larks rose, one after another, sometimes from the close vicinity of bursting shells, singing serenely in the azure as if there were nothing to mar the perfect day. The only bird perturbed was a green sandpiper, which was picking up a precarious living in the stagnant waters of a shell crater. "When shells burst too close to him, he sprang into the air and circled about; but he always returned a minute later, defying the dangers and the noise."

From Salonica comes the charming description of a stork that has made fast friends with the airplanes, and invariably flies forth to greet and accompany them when they return from their perilous journeys over the battle-fields of the enemy.

Poor things! Well is it that they can have no appreciation of the black horrors and deep anguish of the men who are waging the war. If they could, doubtless they would gladly add their little hearts' song to gladden the gloom of those who imperil all for their country. Of them we may say as Holland said of the flowers:—

"To tell the love of God they try;  
They do their little best and die."  
—C. H. Buchanan, in Christian Advocate.

### STURDINESS

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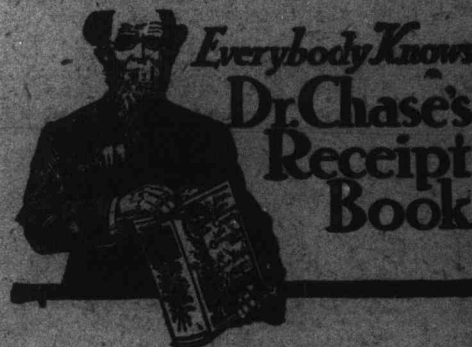


Scott & Bowne, Toronto, Ont.

### A MODERN SOLOMON.

All the Solomons are not dead. He was a magistrate who was used to dealing with negro boys. Two boys were brought up for stealing. Evidently one was guilty, but it was hard to tell which one. The magistrate placed them in separate cells, gave each one a leather string of equal length. "Now, boys, the string in the hands of the thief will grow," he said.

In two hours the boys were brought out. One showed his string; it had not been touched. The other had cut two inches off his string. "You are the thief," said the judge, and he was.—"Lutheran."



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Possibly some of you will want to subscribe for your friends. The offer is open to you as well.

Your loyal support has always been a matter of supreme gratification to us. It is needed now as never before so that our church people may awake to their responsibilities as churchmen through a knowledge of what the Church is doing.

## Boys and Girls

### THE THREE WISE MONKEYS.

Did you ever hear the little tale  
Of the wise little monkeys three?  
They sat on the ground  
With their arms around  
Each other as nice as could be.

One had his hand upon his mouth,  
The second covered his eyes,  
And the other his ears,  
And it really appears  
That they were wondrous wise.

The first, no evil could he say;  
The second, none could see;  
And the third, as free  
As a monkey could be,  
From gossip and scandal was he.

So now, my children, give good heed  
To this tale of the monkeys three.  
Guard ears, mouth and eyes,  
And be just as wise  
And happy as you can be.

—Selected.

### BUZZY WUZ AND BUZZY BOOM.

Buzzy Wuz was an industrious honeybee. Buzzy Boom was a lazy bumblebee. They met one day in a clover field. Buzzy Boom settled lazily down upon a big clover blossom and began to make himself sociable to busy little Buzzy Wuz.

Now, Buzzy Wuz had a great many combs to fill with honey that day, and she flew right by Buzzy Boom without noticing him. Being Buzzy Wuz's cousin, Buzzy Boom began an indignant protest against this disregard of their relationship.

"Bm-m-m! Seems to me that you are in a great hurry," the bumblebee complained. "You might at least say good morning."

"Why, Cousin Buzzy Boom, I didn't see you," the busy little honeybee buzzed back.

"I am never too busy to see my relations," the disgruntled bumblebee retorted.

"Perhaps you would be if you had to work as hard as I do," Buzzy Wuz ventured to assert. She well knew the lazy habits of her more beautiful cousin. His black-and-yellow jacket certainly attracted more admiration than the honeybee's rather sober-colored garb. But what work had the bumblebee family ever been known to do?

Buzzy Boom grew very angry at Buzzy Wuz's outspoken remark. But Buzzy Wuz did not stop to hear what he had to say; she was too busy with her own affairs to allow a bumblebee's noisy bluster to disturb her; and when she reached her hive she emptied her honey basket into a cell of her little comb chest and flew off in another direction for her next supply.

By night Buzzy Wuz was very tired. She had been working hard all day, and when bedtime came she dropped off to sleep without a thought of lazy Buzzy Boom, whom she had left scolding in the clover field.

Next morning she was up with the sun. Her first trip took her to the clover field where she had done so much of her shopping the day before. The clovers all nodded their heads in a friendly way, for they were very fond of this sociable little bee customer and were always ready to display their goods to her.

Suddenly Buzzy Wuz stopped her humming. "Bm-m-m!" That surely sounded like the voice of her bumblebee cousin. But nowhere could she see his black-and-yellow jacket which always rendered him so conspicuous.

"Bm-m-m!" The sound seemed to come from the grass below the clover blossom upon which Buzzy Wuz was balancing herself; and, looking down,

she discovered Buzzy Boom rolling uneasily about in the grass.

"Matter? Well, I should think so! I ate so much honey yesterday that I was sick all night. I dropped right off that clover blossom you just left, and here I've been ever since," Buzzy Boom groaned, while his feet kicked the air.

Buzzy Wuz was so ashamed of her greedy, lazy, cousin that she was tempted to fly away and leave him. But she was as kind-hearted as she was industrious; so she assisted Buzzy Boom to regain his feet, for he had fallen on his back and was so gorged with honey that it had been impossible for him to turn over unaided.

When Buzzy Wuz had done this kind act, she flew back upon the clover blossom and hummed a little song:—

"It's best to be a busy bee!

Hum, hum, hum!  
And gather honey just like me!

Hum, hum, hum!  
If I should spend the livelong day  
In such an idle, lazy way  
And be a greedy bee like you,  
I don't know what the hive would do;  
They'd turn me out—that's very true;  
Hum, hum, hum!"

"Perhaps she's right. I've a mind to take her advice," Buzzy Boom buzzed as he spread his wings and boomed away over the clover field.—  
Helen M. Richardson, in Pittsburgh Christian Advocate.

### A VALUABLE GEM.

Sam, the chore man, returned from the city with a scarfpin that contained a diamond of no usual size. It was the pride of his heart, and the envy of his village companions. He treated all inquiries from them as to its value and its authenticity with high scorn.

His employer, after a week of basking in its radiance, asked Sam about its history.

"Sam," he said, "is it a real diamond?"

"Wal," said Sam, with calm confidence, "if it ain't, I've been skun out of a half dollar."

### THE MAIN THING.

"My poor man," said the sympathetic prison visitor, "do let me send you some cake."

"Thank you, mum. Dat would suit me fine."

"What kind would you prefer?"

"Any kind, mum," said the prisoner, lowering his voice to a whisper, "just so it's got a file in it."

### GETS AHEAD OF STRANGER.

The stranger on a walking tour came across an "old, old man" sitting on a gate, and began to ask questions.

"You are a farmer, I suppose?"

"No, not now. I used to be, but I gave it up."

"Well, you don't seem to be very busy. You have plenty of time on your hands, haven't you?"

"Lots of it."

"Ever do any work?"

"Once I did."

"What do you do now, if I may ask?"

"Don't do nothing. Hain't done nothing for nearly ten years."

"So, why, you're in luck! If I had done nothing for half that length of time I should be in the poorhouse."

The old man's face beamed with a glad surprise, and then, as one who knows his rare good fortune and values it at its just worth, he cried delightedly: "That's where I be!"