

Fire

g a Christmas at. During the had many and the Movement near the more the Empire, as

m time to time very real satis- on the General h courage and l that Scouting

and ideals of hat we are con- of a movement life.

IRE, Chief Scout.

ught aboard terribly oth recovered from immersion, and the bb was presented by behalf of the pas-

rol Leader of the Scouts."

(examining for sing a bomb were to a magazine you were would be the first do?"

"Go up with the re-

BIRD-DOG.

-dog once," the old ved, "that was really never failed on a I had him out for park, when suddenly as a stone. I was was no possibility of is was close-clipped. s nose straight on a a bench. I thought ave a live bird in his ; the man was in his en I had an idea. ' I said, 'but would g me your name?' nd,' he replied. 'It's New York Evening

IN TROUBLE.

lady, my folks when e a lot of money. y—Well, if they did, round begging? trouble is, lady, they here they left it, and ever found it.

EY PROBLEM.

lem for you, William. ied to a rope 16 feet feet away there was ay, and the donkey o the hay. How did

rd that before! You I give up, and you'd other donkey."

d he do it?" up to the hay and ate

he was tied to a 16-

But you see, the rope nything."

CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, DECEMBER 30th, 1920

NO. 53

An Old Year Meditation

THE good we meant to do—the deeds
So oft misunderstood ;

The thwarted good we try to do,

And would do, if we could ;

The noble deeds we set upon

And have accomplished none—

Write them—and with them credit all

The bad we have not done.

—WILBUR D. NESBIT

CHURCH ORGANIZATIONS

The following is an extract from the Bulletin of Council for Social Service of the Church of England in Canada. Moving Pictures. No. 41. Dec., 1920.

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Personal and General

Eight memorials are to be erected in France and Belgium by Canada in memory of their heroic dead.

Lady Cartwright, the widow of Sir Richard Cartwright, died in Kingston on Christmas Eve, aged 84.

There were over 300 communicants at the 8 and 11 a.m. celebrations in St. Paul's, Kingston, on Christmas Day.

Rev. Robt. E. Speer, D.D., is to address the Upper Canada Bible Society's annual meeting on Wednesday, January 26th, 1921, in Massey Hall, Toronto.

In the passing of Canon James Simpson, D.C.L., Rector of St. Peter's Pro-Cathedral, Charlottetown, P.E.I., the Church has lost a faithful servant of saintly character.

Two memorial windows in memory of Tom and Gordon Tomilson placed in St. James' Church, Tay Creek, Stanley Parish, N.B., by their relatives, were dedicated by the Rector, Rev. R. A. Robinson, recently.

A very pleasing service took place in the Church of the Redeemer, Toronto, on December 26th, when a number of Christmas Carols were sung. Professor MacIntyre, of Wycliffe College, gave a short and appropriate address.

In memory of the late Mrs. Wilkinson, wife of Rev. Fred. Wilkinson, Rector of St. Peter's, Toronto, Bishop Reeve dedicated a stained glass chancel window portraying "Martha at the feet of Jesus." Rev. Dr. Hague, preached the sermon.

At the meeting of the Executive of the Diocese of Huron, held recently in London, a resolution was passed to connect St. Luke's parish, Broughdale, with the Church of the Redeemer, London. The Rector of the new parish will be the Rev. A. S. H. Cree.

Our Christmas Number was all sold out last week (8,500). We are sorry to disappoint our friends who have applied for additional copies, but we are glad that the excellence of the issue was recognized so rapidly. The Editor and Business Manager are Grateful for the many expressions of appreciation of the number.

His Excellency the Duke of Devonshire, accompanied by members of his staff, and by His Honour the Lieutenant-Governor, attended divine service at the Cathedral of All Saints'

recently. His Excellency remained for Holy Communion. His Grace Archbishop Worrell was the preacher.

The late Rev. J. R. Settee, of Cumberland House, whose death occurred a few weeks ago, was a son of one of the earliest Indian missionaries to that part. He has been at the Cumberland House Mission for many years. His wife survives him, and several children, of whom one son, Mr. J. R. Settee, is a catechist at Montreal Lake.

In the hamlet of Louvres, France, a few kilometres south of here on the road to Paris, an obelisk some 12 feet high, surmounted by the statue of a French soldier, has just been unveiled. It marks the exact spot where, on September 7, 1914, the advance guard of the armies of von Kluck was brought to a halt a little less than 15 miles from Paris.

Miss Kate Halson, the Dominion Dorcas Secretary of the W.A., has recently returned to her home in Toronto, after an extended trip to the different Indian schools. In August she travelled 900 miles by canoe, and after attending the centenary celebrations in Winnipeg started out on another visitation. Miss Halson has just completed twenty-five years of devoted service in the Dorcas work of the W.A.

Rev. Percival Mayes, recently of Hamilton, was recently inducted into the pastorate of St. John's Church, Georgetown. Ven. Archdeacon MacKintosh read the Bishop's mandate appointing Mr. Mayes to the pastoral oversight of the parish, and then proceeded to formally induct him as Rector thereof. Rev. J. F. Scovil, Rev. C. H. Buckland and Rev. E. A. Slack, of Guelph, also took part in the service.

In the New Year the General Council of the Canadian Brotherhood Federation have a big programme of Christian constructive work to lay before the people, as the outcome of the World Brotherhood Congress which was held in Washington last October. The promotion of study courses for the removal of the prevailing ignorance and misunderstanding between economic groups is strongly urged, together with promotion of some means of expressing in universally acceptable terms a group consciousness of good such as will sustain and hallow genuine Brotherhood.

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Presentation to Archdeacon Tims

In Honour of Thirty-Eight Years' Work as Head of Indian Missions in the Diocese of Calgary, Alberta

ON December 11th, in the Tapestry Room at the Hudson Bay Co., Calgary, a happy party gathered together as the guests at a luncheon given by two genial hosts, Mr. Sidney Houlton, Secretary-Treasurer of the Diocese of Calgary, and Herbert J. Akitt, Esq., in celebration of the birthday of Archdeacon Tims.

The birthday gift consisted of a handsome coon coat, coon gauntlets, gloves, and muffler, which had been subscribed to by many friends and admirers of the splendid work done by the Archdeacon during the past thirty-eight years. The subscribers' names were written on a scroll and presented with the gifts, this work of art having been freely done by Mr. Love.

The presentation was made by Archdeacon Hayes who spoke of the magnificent work done by the Archdeacon, in the course of which he said that one of the outstanding features of the Centenary celebration in Winnipeg, was the splendid address given by Archdeacon Tims on his work amongst the Indians right from its inception. Archdeacon Hayes emphasized the deep spirit of humility which Archdeacon Tims has always shown about his work, but pointed out that whilst this spirit is a very beautiful one, it oftentimes prevents people from realizing how much has been accomplished by this most able and saintly missionary.

Archdeacon Tims, who was completely taken by surprise, asked Archdeacon Hayes to convey to all the kind friends who had contributed, and whom he could not thank in person, his deep gratitude and sincere thanks. He said this was the second occasion in Alberta when a party such as this had been specially given in his honour, the first one being in the town of Gleichen shortly after the Riel Rebellion, in appreciation of work done by him at that time.

Archdeacon Tims was born at Oxford, England, on December 24th, 1857. He was ordained on Trinity Sunday by the then Bishop of London in St. Paul's Cathedral in 1883, at twenty-five years of age. He came out to Canada as Missionary to the Blackfoot Indians that same year; having been told not to come via Winnipeg, he crossed over to New York, taking from there the Northern Pacific Railway to Helena in Montana, from whence he drove five hundred miles to the Blackfoot Crossing in Alberta. At that time there were no white settlers throughout the long

tiring journey, the only white men he saw being traders and a few Government Officials.

The Blackfoot Nation at that time were wild and uncivilized, continuously engaged in petty warfare; all Indians in those days carrying either an old flint gun or a tomahawk, their clothing being shirts and pants made from deer skins, and they each wore blankets. Buffalo hides had been their former covering, also had been largely used as bedding, and for tents, but these had now become scarce.

Each year at the Sun Dance Season the Indians held a ceremonial, called "The Making of a Brave," when an Indian in fulfilment of some vow would be terribly tortured. Archdeacon Tims was instrumental in getting this torture abolished.

Archdeacon Tims reduced the Blackfoot language to writing, also preparing a grammar and dictionary, for which later on he had the degree of Doctor of Divinity conferred upon him by the St. John's College of Manitoba.

The boarding schools upon the Reserves, for the Indian children, were initiated by the Archdeacon, for, owing to the nomadic habits of the Indians, day schools were found to be impracticable for the children.

In the year 1890 the Archdeacon was married to an English lady who was visiting in the Northwest with friends, and in the year 1895 the title of Archdeacon was conferred upon him by the Bishop of Calgary.

Archdeacon Tims and Canon Stocken exchanged work in the year 1896, when the former took over the work of the Sarcee Indians near Calgary, in which work he is still engaged.

In 1888 there were no Christians amongst the Indians. To-day there are one thousand, with two hundred Communicants. Many Christians of late years have gone to their heavenly home. Many of these, still living, have been educated in the boarding schools over which Archdeacon Tims has had supervision.

The Bishop of London was consecrated Bishop-Suffragan of Stepney 23 years ago on last St. Andrew's Day and 3 years later he succeeded Dr. Creighton as Bishop of London. His is the longest London episcopate since that of Dr. Blomfield, who retired in 1856 after 28 years' service in that position.

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FROM WEEK TO WEEK
"Spectator's" Discussion of Topics of Interest to Churchmen

THE report of the preliminary meeting of the World Conference on Faith and Order has come to hand. It is a modest pamphlet for such a notable event, composed of about ninety-five pages, including names of delegates, organization and other matters incidental to the assembly. In referring to this conference it is only just to remember that it is essentially of a preliminary and organizing character. The burden of this work has been borne for the past ten years by the Protestant Episcopal Church in the United States and entirely financed by the late Mr. J. P. Morgan and his son and successor. We are informed that no set programme was arranged in advance, the conference being left quite free to take the course it thought best. This, no doubt, accounts for the rather disappointing quantity and quality of the discussions on the great themes that brought the delegates together, out of forty nations and seventy autonomous communions. Two subjects, or two aspects of the same subject, were alone considered. The first was "the conception of the Church" in the ideal of unity, and the second, "What is the place of the Bible and a creed in relation to reunion?"

The intention of those who have had charge of this great movement was manifestly to get a very frank expression from the learned representatives of the greater and more widely separated communions as to just what they thought were the essentials of the Church of Christ. The idea was to lay bare the fundamental differences that stand in the path of reunion, if such differences really exist, and thus the way would be opened to the consideration of the actual problems that have to be faced. Strange to say, the speakers as reported in this pamphlet were very diffident about revealing their inner convictions. Those whose point of view would be most interesting and instructive to us of the western world were particularly cautious. Even after Bishop Gore had laid down the line of discussion desired with great clarity and force, he was obliged to admit that he had failed to call forth the argument into the channel and to the depth he considered useful. The point was not to secure agreement, but to know where in we differ, and until we do so, no progress is possible. Two days were spent in the expression of polite formalities, that lead nowhere in particular. The place of the Bible and the Creed went a little further. Here there was shown to be a decided cleavage. On the surface it wasn't a case of creed or no creed, but of a creed of definite assertion, or others shading off to just short of the vanishing point. Bishop Gore, the Bishop of Bombay and Dr. Cooper, of Glasgow, were protagonists of the Nicene Creed, while British Nonconformists and German Lutherans were opposed. Dr. Roth, of Germany, said: "The attempt to create a creed lasted a long time in the Prussian Church, and all it did was to create wide differences of opinion." The full length that the Church could go was "Christ is our Lord and Master." Remarkably few participated in discussions, nevertheless, the general atmosphere of the conference was hopeful and invigorating, and due arrangements were made to prepare for the full discussion of the vital elements of unity in various countries, so that at the next assembly there

would be more daylight as to where to begin and how to proceed.

Apart altogether from the content of a formal symbol of faith, "Spectator" has long felt that the Anglican Church makes excessive use of its creeds: At every regular service of the Church, priest and people are called upon to declare their position by the recital of either the 'Apostles' or Nicene Creed. In the early days of the Church one can imagine that this might have been both necessary and edifying. In the mission field it may be so to-day. It seems to the writer to tend to the negating of the very purpose for which it stands, if we make it a matter of daily recital. If the faithful were called upon, say once a month, or perhaps better still, only on selected festivals and Sundays, to confess their faith in this formal manner, its solemnity and impressiveness would be much greater, its subject matter would receive deeper consideration, and its educative value be largely enhanced. At all events, it would do no harm to have an expression of opinion on the subject.

"Spectator" desires to express his gratitude to his many friends from all parts of the Dominion, and indeed in some cases from distant countries, for messages of appreciation, encouragement and goodwill. He may seem to "carry on" unmindful of these things and pretend to rise superior to all external influences as, perhaps, a good journalist ought to do, but he is free to confess that there is more or less human nature in him after all. The things that are selected for commendation, however, do not always gratify him. Neither do those that are condemned invariably bring repentance. He keenly enjoys the incisive analysis of a subject from a point of view other than his own, and is grateful for it. It is ever a source of surprise how kindly of heart, how patient and long suffering his readers are, and how ready they are to forgive his defects. He would feel that he was failing of his purpose if he did not succeed in stimulating a spirit of frank enquiry and interrogation and in creating dissatisfaction with the mere cursory interpretation of what are really the deep things of life. Deny him not; therefore, the happiness of feeling at this season that perhaps in the far-off Yukon, on the outrolled prairie, in the metropolitan centre, or by the tide-waters of the east, there have been some who have been awakened, invigorated or even more definitely helped by his unworthy efforts. That would be a great reward. Say not that it is a delusion. At all events, out of a full heart, friends new and old, he gives the season's greetings, and repeats the sentiments of Tiny Tim: "God bless us every one."

"Spectator."



The Dean of Westminster has received from the Carnegie Endowment Fund through Mr. Elihu Root, the President, a draft for £10,000 towards the Westminster Abbey Endowment Fund.

A cable despatch from Suez states that the Duke of Connaught, who is on his way out to India, is ill on board H.M.S. "Malaya." The report stated that the Duke's temperature was, at the time the despatch was sent, 101.

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A Happy New Year to all our readers

Reincarnation

"SHELLEY wanted to abolish Christianity as the first step towards teaching men to be Christians." So Robert Palmer said some years ago. And to-day there are not wanting those who assert that the idea of God incarnate in Jesus Christ is the mistaken verdict of later thinking upon the life of the simple Galilean Prophet, Jesus. The latest voices heard in this regard are those of Dr. Kirsopp Lake and Dr. Foakes Jackson, the editors of a book, "The Beginnings of Christianity." The book has some good things in it, notably a learned article by Professor Duckworth, one of our own contributors, on the "Roman Provincial System." But the general tenor of the editors' writing is unmistakably ultra-radical.

For instance in the preface the editors say: "The preaching of repentance and of the Kingdom of God begun by Jesus passed into the sacramental cult of the Lord Jesus Christ." The only force of such a sentence lies in the implied contention that later Christianity misrepresented Jesus in attributing to Him the founding of the Church, the institution of the Sacraments, and in ascribing to Him the honour and position of Deity. So they would say that even in the Gospels the teaching of Jesus is overlaid with the evangelist's own judgment of Him which he wished to justify. They say: "Mark provides us with an early and authoritative statement of the evidence by which the first Greek-speaking Christians justified their own position: it is not the history of Jesus told for its own sake. Mark is far more a primary authority for the thought of the Apostolic Age than for the life of Jesus." They admit that it is the best authority we have, but they claim that it is not the simple, ingenuous statement that the average reader takes it to be.

And through the book we might go giving sentences which show the drift of the argument, but it all amounts to this—that the play of the Graeco-Oriental and the Jewish religions on the simple preaching of Jesus of Nazareth gradually worked towards the belief expressed in the Pauline and other Epistles regarding our Lord and Saviour Jesus Christ. Of course Dr. Kirsopp Lake's general position on the matter has been clear even before he wrote the "Stewardship of Faith." He has changed his moorings considerably since he wrote the article on the "Acts" in the Hastings Bible Dictionary. And the way in which he exercises his ingenuity on the Resurrection of our Lord is well-known to readers on New Testament lines.

Never attack anyone, just explain them. That is the most subtle way, because attack sounds an alarm which arouses attention, whereas with explanations sufficiently adroit you can have a man chanting his own funeral psalm without realizing it. That is the method followed in this book. After two or three staggering premises the argument slips along with a smoothness that is fascinating and a lucidity that is limpid.

Now for ourselves we must say that the Deity of our Lord is the watershed of all Christian doctrine. No matter how excellent be the ethical and religious content of any statement, it is to be tested ultimately by the position it gives to Jesus Christ. It may be asked, "Why put the estimate of Jesus in such a determining position? Surely Jesus was more concerned with what men thought about the Father than what they thought about Himself." In one way, yes; but the implicate of His teaching is that men can only rightly know the Father as they know Jesus. He taught that His communion with the Father was unique. The deity of Jesus Christ expresses that supreme degree of uniqueness, an entire and active accept-

ance of the Will of God as His own. As is said in a passage that is textually irreproachable: "No man knoweth the Son, save the Father, and no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him." So the statement that Jesus was more concerned with what men thought about the Father rather than Himself does not contain mutually exclusive positions because right thoughts about Himself are the surest way to right thoughts about the Father.

In our Lord's teaching He most certainly represents Himself as the Revealer of the Father and the Saviour and Judge of men. The teaching of St. Peter, St. Paul, St. John and the rest is the inescapable unfolding of the teaching which Jesus gave regarding Himself. Instead of saying with Dr. Kirsopp Lake that these writers buried the true teaching of Jesus under their own misunderstandings and reconstructions we would say that they preserved the essence of His teaching by their recognition of Jesus as the Son of God, although neither they nor we have fully entered into the whole meaning of His wonderful words.

We feel that the emphasis on the Incarnation must be in every sermon at this season, and notice, not an incarnation but the Incarnation, because there are some writers and speakers who deceive the faithful by their use of common Christian terms. An ultra-radical would be quite willing to preach the Incarnation of God in Jesus as God dwells in every man, but that is not the teaching of Jesus Himself, as the Gospels show.

For this reason we are glad that the Church has designedly placed in a prominent position in her principal services the public recital of a creed confessing belief in the Deity of our Lord framed in individual terms, "I believe." We suppose there are people who thoughtlessly say the Creed as they thoughtlessly say their grace, but the service was not built for thoughtless people. Have you ever noticed the spring to alert attention on the part of ex-soldiers when the National Anthem is played? Well, that is what should happen, at least mentally, throughout the entire congregation when they recite the Creed.

Credo are the question to be discussed in the preliminary local discussions in preparation for the next World Conference on Faith and Order. "(1) What degree of unity in Faith will be necessary in a reunited Church? (2) Is a statement of this one Faith in the form of a Creed necessary or desirable?" We feel that unless there is a unity in the Faith at least regarding our Lord Jesus Christ then there can be no reunited Church. There can be a religious society or Federation, but no Christian Church as we understand it. If the Conference cannot agree on that point, then discussion of any other point is a waste of time, money, breath and patience.

The proper use of a Creed is not for it to be printed in the Constitution and the Archives. It is a declaration of belief. And belief to be virile must be declared.

Most emphatically must the Church ever declare her position on the Incarnation of our Lord Jesus Christ. His Deity is of the foundations of the Christian Temple.

WITH this issue CANON TROOP closes his articles in the QUIET HOUR column. During the past year, in spite of periodic indifferent health, he has rendered unremitting service to this journal and its readers. Many of our readers—particularly those of senior years who remember Canon Troop's ministry in Montreal and other places—have expressed appreciation of his faithful word and testimony. All will regret that increasing years render necessary Canon Troop's relinquishing his active connection with the Church of the Messiah, Toronto, for the present at least. He goes to reside in his old home, Halifax, where he commenced his ministry as curate of old St. Paul's. He has a host of friends throughout Canada whose well wishes and prayers will follow him.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.,
(Church of the Messiah, Toronto)

THE COMING OF OUR LORD—TO REIGN

AS this is the closing article of my connection with this column of the "Quiet Hour," I desire to express very simply and frankly my indebtedness to the Editor for having entrusted me with it, and to my readers for their kindly use of it. In these days a man who is entirely satisfied with the Bible as it stands, and has no confidence in the Higher Criticism, is indeed like unto "a sparrow that sitteth alone upon the housetop." Such a man I, without shame, confess myself to be. I have been feeding upon the Bible for at least half a century, and I find it agrees with me morally and spiritually. As for human teachers, I have sat with joy at the feet of Lightfoot, Westcott and Moule, three mighty men of God. They, by the Spirit, have caused the Word of God to shine with the light of the knowledge of the glory of God in the Face of Jesus Christ. In scholarship they are surpassed by none. My own testimony is, in the nature of things, drawing to a close. It is founded, not on the wisdom of men, but on the experience of the indwelling Spirit. The Bible I have proved to be the very life of my life; because in it is enshrined my glorious Master and only Saviour Jesus Christ. "Whereas I was blind, now I see"—like that humble man of old, whose eyes were opened by the Good Physician. I would not exchange my experience for all the learning and honour in the world; and in the last analysis it is most solemnly true that experience is all.

As I have begun making my confession, bear with me, I pray you, if I go on still further. For forty years the blessed Hope of our Lord's Return for His Own has been the strength and joy of my ministry. Not until just after my Ordination was I enabled to see the vital distinction between the close of this Dispensation, and what the Scripture solemnly calls the End. We have been gazing with the Old Testament Saints upon our Lord's Coming to Suffer, when He put away sin by the Sacrifice of Himself, bearing the awful burden in His Own Body on the Tree. Last week we studied the stupendous event of His swiftly approaching Return to call His Own to meet Him "in the Air." Our hearts are fixed, in these closing words, on His final Coming to judge the World, and to bring in the new heavens and the new earth, wherein dwelleth righteousness. The Scriptures assure us that in this final Coming He will bring His Own with Him, as a holy bodyguard. Before Him lies a great period of time known as the Day of Judgment. During that period He first of all, we may reverently believe, shall open the eyes of long-blinded Israel, as He opened the eyes of Saul of Tarsus, and they in a mighty revulsion of feeling shall be His eager missionaries to the world. He has been training them for long centuries, and is already leading them back, though still in blindness, to the Promised Land.

Not only Israel, but all the nations of the earth are concerned in this final Advent. We all know how sadly full the weary world is of strife, of tumult and unrest; all because "WE WILL NOT HAVE THIS MAN TO REIGN OVER US." The hour is coming when the long-rejected King shall be given the Throne of the Universe. Daniel's long-promised Fifth Kingdom shall appear upon Earth: "the God of heaven," he says, "shall set up a kingdom that shall never be destroyed; nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The
New Year Guest

JESMOND DENE

HE seemed very small and very, very young: his little face looked rather pinched in the chill midnight and in the cold gleam of the electric lamp. The white woolly garment which he drew about him was hardly sufficient to protect him from the searching air: his hair was like the light, a shining halo, and his eyes revealed a depth and vision which hardly accorded with his very youthful appearance.

As a matter of fact he was the new-born year. It was the hour after midnight between the years, and I was on my way from Church where we had been keeping watch from eight o'clock till midnight, meeting in groups to try and pray over the world and its needs in the spirit of appeal and solemnity called forth by the anxieties of the hour. And outside the Church I met this cherub, so young and yet in a way not young, for some weight of years seemed to be upon him. "What shall we see as we make our pilgrimage through this coming year?" I said, more to myself than to him.

"Many, many, new years I have seen," he answered: "No, not I myself exactly, but through my ancestor years; uncounted New Years which have come and gone before my time. I have not indeed actually suffered their experience, yet I have known it through remembrance. The past issues in me and has created me. I am the child of all the past New Years." The little voice had become rounder and richer than such a child's could be, and I saw that the cherub had become a youth, strong-limbed, nobly fair, with the same shining hair, the same look of innocence and wisdom. He was leaning on a sword that served him as a staff, and between the folds of his cloak I saw on his breast the gleam of some mystic symbol.

"My predecessor year two years ago," he went on, "he was born into such high hopes and rejoicing expectancy. The armistice had come and he believed he was destined to bring in the new world after the war. Everyone thought so. But, as you know, he faded out among the low lights of disillusion: last New Year was born to very little prospect, nor am I seemingly in much better case. No joy bells ring me in. . . . "People are sad and disillusioned: they just go, and go, and go: they feel as if they were losing hold. They were so noble in their reaching out to higher things. They thought the blood of the war martyrs was really to be the seed of the new life, and that the glory which had passed away from the earth was coming down in some new quickening power. Perhaps they have not been so far wrong, but the time is not yet. This is the ebb-tide and so people are very critical and restless, and unsatisfied. 'Who will show us any good?' They seem to cry. . . .

"I myself cannot help thinking you all welcome the New Year because you believe he is going to bring a panacea, or even to be one. You forget that in human things there is no panacea. All the New Year is, is just an opportunity, and you have to learn to use the opportunity: that is your task. The Master of the Ages taught us this Himself. When people came to Him wanting a panacea, and saying, 'What one good thing can I do, so that it will be all right?' What is the panacea? He answered, 'None, only a life of devotion in love to God and your neighbour.' That is a hard saying, because it means such perpetual striving. And you want a short way, a panacea. . . .

"The New Year comes, I come, just to give people a chance to think it over, to face it and see if they can make the effort this time and make use of the new chance the New Year brings.

"People say I am not a Christian visitor. I suppose they are right. I am only a 'secular.' I belong to the very first calculus, to the first age long before the Master came. I had been coming, my ancestors had been coming, year after year, ages before His time, but He is Master of

all the Ages; He rules me too, and perhaps I appear first as a little one so that I may be linked with the Divine birth at Christmas.

"I am born of the past and so I am a remembrance of the past; what it has done and been; what it has lost and missed; its heroisms and achievements; its shames and failures; all that the ages might have been and were not, because men would not embrace the opportunity which the Master of the Ages gives His world with each New Year.

"But though I am so old, I am young too, and with the experience of so many disappointments I bring hope, hope because of the ever-new resources of the Master of the Ages; hope because of the wonderful and unsuspected nobility in man as God has made him; because of the unuttered longings, the reaching of man out and up to the Master of the Ages; because of the veins of pure gold of unselfishness and idealism hidden in the hardest seeming substances. Men and women really do give up for others and sacrifice advantages for ideals. Think of those silent thousands who came on pilgrimage to the Cenotaph to make their act of homage to the glorious dead. Think of the unselfish toiling millions of all classes and conditions. I have seen it, I see it all about me—I, the New Year; and so I hope.

"But more of you must set up the standard of the Master of the Ages, and then stand by. Some of you must set it up in the highways and market places and village greens, and take your stand beside it. People will rally to it. Others must march across the world, carrying it before you, and men will be drawn to it as He said they would be. . . . I come just to remind you all; to ask you to think it over once again; to offer you the opportunity once again; to ask you once again to set up the standard, to stand by, and to interfere when men threaten to cast it down or insult it; to unveil it and explain its meaning; to reveal it in every day business and pleasures and all the round of life.

"No: I am no panacea, only a reminder of the heavenly power that makes all things new, that longs to make the new heaven and the earth, only first He has to make you new, everyone of you, and that's what you are not sure about. Many would like to be made new by a panacea, but they shrink from the daily effort of their own part. . . . And this what you need for the League of Nations; a new heart, a new spirit. But you can't get it just from yourselves or just from the New Year. You can only get it from the Master of the Ages Who makes all things new.

"I am only a secular guest, you say. And it is true. The secret is His, the power, the glory, in *saecula saeculorum*, for He is the Master of the Ages." . . .

My guest had gone: I was alone with the darkness and the stars, thanking God for His new beginnings, and for the message of the New Year from one generation to another.

During the election for the Rectorship of Edinburgh University, when Premier Lloyd George defeated Professor Gilbert Murray by a majority of 1,255, the students brought on their usual stunts of waging their election battle with rotten eggs, rotten fruit, and peasemeal as ammunition.

At a Children's Welfare meeting held recently, the speaker said "I wish we could have some law which would compel 'mother' to stay at home." If the mothers all stayed away from their meetings, these welfare workers would have to change their talks to hit the spinsters in their audience.

During the recent tariff investigation, A. D. Dawson, vice-president of the Canadian Cotton company, admitted that his company was making a "very handsome profit" on their dress gingham, etc., but "they might easily have received eight cents more a yard." "However," he declared, "our conscience stopped us from taking that extra eight cents." Sir Charles Gordon made practically the same statement. We wonder if they and their women folks tried to start the fad of denim overalls and gingham frocks.

The Bible Lesson

Rev. CANON HOWARD, M.A.,
Montreal, P.Q.

First Sunday after Epiphany, January 9th, 1931.

Subject: The Visit of the Wise Men,
St. Matt. 2: 1-12.

THIS is a story of unchanging charm. Its simplicity, its mystery and its reverence compel our wonder. The record of St. Matthew has been varied by a number of traditions of more or less value, and some of them of very great interest. St. Matthew does not give us the number of the Magi or their names. Eastern tradition gives the number as twelve. In the west the number is reckoned as three, and Bede gives their names as Melchior, Gaspar and Balthasar.

1. When Jesus was born. The visit of the wise men was some time after the birth of Jesus. We do not know how long after, but Herod, to secure the destruction of the child they sought, commanded that those up to two years of age be slain. Their visit was, therefore, some months, but less than two years, after Jesus was born. They probably did not fully realize the importance of that event. They were looking for a King of the Jews, yet the miraculous guidance which they received and the Divine intervention in their movements, as indicated by the warning of a dream, must have impressed upon them that this Child was more than a young Jewish prince. There was no indication of princely rank, but they worshipped Him and presented symbolic gifts. The birth of Jesus meant more than these wise men could understand.

2. The wise men led by God. It was probably through their own studies, and through their own religion, that they were led to observe a star of unusual brilliance. They connected it with the birth of a King in Judah. We do not know whether they were familiar with the expectation of a Messiah in Israel or not. This, however, may be said, that they lived up to the light they had, and that God gave them more light and guidance. It is the only way of spiritual progress. We need not despair of any who are following faithfully the light they have. To such God will give a fuller revelation.

3. Their diligent use of means. These men had a great respect for authority. They applied to King Herod as the highest authority on Jewish matters. The King was a bad man, but he was able to give them good advice. He directed them to the religious teachers, the chief priests and scribes. These, in turn, directed them to the teaching of the Holy Scriptures and quoted for them the ancient prophecy which indicated Bethlehem as the birthplace of the Messiah. To this God added the guidance of the Star. It is ever thus.

4. Herod's fears. Herod was able to direct others how to find the guidance of prophecy, but he did not want to worship the new-born King. He was afraid. His conscience told him there was something to be feared in this expected King. It seems scarcely likely that he believed that the Messiah had been born, but he dreaded the thought of the people getting such an impression. He, therefore, tried to destroy the Child sought by the wise men. If he had been wiser he might have known that he could not destroy Him if God had sent Him, and if this were only the imagination of the Magi it was not worth troubling over.

5. Homage and Gifts. The wise men made their double offering of adoration and symbolic gifts. Gold was given as to a King, Frankincense as to One divine, and myrrh signifying death. Bede says that Melchior offered the gold, Gaspar the frankincense and Balthasar the myrrh. Be sure to read the interesting tradition as given in the opening pages of *Ben Hur*, and also the beautiful story of the *other wise man* by Henry Vandyke.

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M.A.,

"No Room in the Inn"

CANON C. W. VERNON, M.A.,
General Secretary of the Council for Social Service of the
Church of England in Canada.

IT is significant that the shadow of the Cross lies alike over the statement of the doctrine and the statement of the fact of the Incarnation of the Son of God as given to us in the holy gospels. After the magnificent statement of the doctrine of the Incarnation of the Word of God which forms the introduction to the Gospel according to St. John occurs the pathetic note, "He came unto his own and His own received him not," while the Gospel of the Infancy as recorded by St. Luke asserts of the Mother of our Lord, "she laid him in a manger, because there was no room for them in the inn."

That "there was no room for them in the inn" lays emphasis upon the fact that the Son of God came to a world in which there were social problems, social inequalities, social injustices.

The inn-keeper at Bethlehem did not know that the Babe that was to be born that night was the Maker of the Universe, "Very God of Very God," or that the travel-strained and weary peasant girl was the most highly honoured of all earth's ladies, she whom Christendom in future years was sometimes in loving veneration to speak of as "Our Lady." He did know that there was a woman in her hour of need, and he should have known that every mother had a right to sympathy and loving care, and every babe a right to be born in good environment, and surrounded with loving ministrations. And in this lies his condemnation.

Has the world found more room for the mother and the child since the Advent of the Christ Child? When one reads of mothers with their little families being turned upon the streets, while the ex-soldier husband is seeking work and relief, the thought arises, "If Christ had been born at Christmas-tide in 1920 instead of in the long ago, where would room have been found for Him and for His lovely mother?"

The fact that too often there is "no room in the inn" of opportunity and privilege is alas only too obvious. What room for self-development and self-expression is there for the little lad, who, because of the needs of the family, is forced at an early age out of school and into some blind alley occupation that will lead him only into the ranks of unskilled labour, and possibly from that into the tragic army of the unemployable. What room for growth through wholesome maidenhood to Christian womanhood, wifehood, and motherhood for the little girl born and brought up within the very shadow of the house of shame? What room for adequate self-expression and adequate culture of body, mind and spirit, for those forced by circumstances to live in some of the streets and some of the houses that disgrace our cities?

Is not to-day much of the world's unrest based on an oft-time unconscious feeling of rebellion against, and an almost inarticulate desire to right the social injustices of earth? Is not the cry, "More room! more room!" heard on every side. Are not men and women everywhere reaching out for a social order in which there will be "room in the inn" of opportunity and of privilege for all the sons and daughters of men, room enough for complete self-expression and self-development for all.

To the demand that there must be more "room in the inn" of opportunity and privilege two answers are being offered to us.

One answer says in effect, "Let us tear down the inn, let us smash the furniture, let us slaughter the inmates, and then let those who have been unjustly excluded from opportunity and privilege rejoice as best they may in the ruins they have made." It is the answer of Bolshevism.

The second answer replies, "Nay, let us destroy nothing that centuries of civilization have built up with infinite toil, but if there is not 'room in the inn,' let us enlarge the inn, let us

build more inns, let us with loving hearts fling wide open to all the doors of the inn of opportunity and privilege." It is the answer of Christian Social Service.

The fundamental difference is this. Bolshevism says, "Down with everybody that is up." Christian Social Service says, "Up with everybody that is down."

In every heart from which love and sympathy for others has not been entirely crushed out, the hallowed Christmas season comes with an effective appeal for the needy, the distressed, the unprivileged, the "down and out." Christian Social Service involves nothing less than the extension of the Christmas spirit to every day in the year.

The Busy Man

In 1920, Ontario issued 158,000 motor-car licenses. In 1904 there were 200.

130,000 British ex-service men have signed requisitions to get free passage to Canada for work on farms. Half of them are married men.

The series of 'quakes felt at Halifax last week were heavier than the Halifax explosion, according to Dr. Johnson, Director of the Seismograph Observatory.

The Kenilworth Jockey Club received \$690,231.75 of the bets for the July and October racing meets. The Government received \$126,463 and people wagered altogether \$6,902,317.50.

Halifax has shipped up to December over 500,000 bbls. of apples.

The Monetary Times Printing Co. of Canada, has put a group insurance plan into effect by which all the company's employees are given life insurance protection ranging from \$500 to \$3,000.

In Australia, only 1 per cent. of the ex-service men have remained unabsorbed, and the number is decreasing at 600 per week. Until recently unemployed ex-soldiers received 2 guineas a week, and more if married. Local committees aided in this good work.

In the Dominions, in foreign countries and in the British Isles there were, at the October census 231,896 Girl Guides, an increase of 80,419 in a year.

THE NATIONAL RELIEF FUND authorities in England allocated £500,000 for helping women to support themselves who were injuriously affected by the late war. Ex-members of the W.A.A.C., W.R.N.S., W.R.A.F., V.A.D., munition workers, disabled nurses, and temporary Government clerks are helped by this fund.

Over £190,000 has been set aside by the Carnegie Trust to help spread the rural libraries' scheme.

In an interesting article on "Women and civilization," the writer holds that "Man does not know the kind of woman he does want, Martha and Delilah alike pall on him. There is no affinity so strong as that between the best sort of primitive man and the best sort of cultivated woman." The writer, by the way, is a woman.

Professor Roget, of Geneva University, stated that "it would be better for couples who propose marriage to exchange certificates of health rather than engagement rings."

U.S. Congressmen are chuckling over the announcement of the one woman member, Miss Robinson, that she "will make no speeches" in the House. They are already betting on this announcement.

Nova Scotia shippers pay at the rate of \$1.25 per 100 pounds from western points of that province to Sydney, C.B., while the rate from Niagara, Ont., to the same point is about 75 cents.

The revolutionary daily, weekly and monthly publications in Britain number over a hundred.

Premier Meighen has stated that the Government this year would collect about \$190,000,000 in direct taxation.

Impenitent Germany

Rev. Prof. H. T. F. DUCKWORTH, M.A.,
Trinity College, Toronto

(Continued from last week's issue.)

MR. J. M. KEYNES wrote his celebrated book on *The Economic Consequences of the Peace* as a testimony to the cause of what he believed to be truth and justice. Unfortunately, his book—which cannot be prevented from falling into the hands of Germans—will be found by them very apt for citation in support of their belief and doctrine that the Treaty of Versailles was drawn up simply and solely with a view to oppress and destroy them, and that the whole history of the last twenty years and more proves the vindictiveness of France, the covetousness of England, and the treachery of Belgium. That, of course, will be a grossly perverted interpretation of Mr. Keynes' book, but one may count upon its being circulated in Germany. "Habemus reum confitentem!" the Germans will cry, rubbing their hands in their glee.

From the evidence supplied in Mr. Barker's paper in the *Quarterly Review*, the inference may be drawn that neither in the war, nor in the execution of the peace treaty, have the Germans been sufficiently punished for their numerous and—to use a favourite term of their own—"colossal" sins. But fresh punitive measures, plunging the German nation deeper and deeper into poverty and misery, might have the effect of driving it into close alliance with the Bolshevik tyranny in Russia. Despair has driven many Russians who are at heart monarchists, or at least no Bolsheviks, into the support and service of the Bolshevik régime. "Put me, I pray thee, into one of the Commissars' offices, that I may eat a piece of bread." On the other hand, the economic restoration of Germany may turn out to have been the raising up of enemies in renewed strength and fury. "If thine enemy hunger, feed him." In order that he may attack me again? The objection may be met by pointing out that the dangers possibly attending the treatment of the German nation after the manner in which prudent creditors treat a badly-involved, but not utterly helpless, debtor are more remote than those which are to be apprehended from driving it to despair by further infliction of punitive severities.

To facilitate the process of Germany's economic rehabilitation is the course of wisdom, rather than to precipitate her descent into the lowest depth of Avernus. But the economic rehabilitation of Germany must be distinguished from her rehabilitation as an acknowledged member of the society of civilized peoples. If it is to be granted that the Allies will be well advised in pulling Germany out of the mire and clay of the pit, it does not follow that they are thereby under obligation to invite her into the house immediately. *Germany must first wash and be clean, and make it clear that of her, at least, the saying will not be found true, "the sow that was washed hath returned to her wallowing in the mire"*—not the mire of industrial agricultural disorganization, but the blood-stained dirt and filth of lust and murder committed under the plea that "war is war."

GERMANY AND THE LEAGUE OF NATIONS

The question of Germany and the League of Nations is not whether Germany ought to be admitted into that league, but whether Germany ought not to be compelled to come in. This would be one way of taking security of her. Germany would (under Article 10) be guaranteed against any aggressions on the part of Bolshevized Russia, but no sane person can desire to see the resources of Germany placed at the disposal of the Bolsheviks. At the same time, while guaranteed against external violence, and accepting the protection of the League, Germany herself would be under surveillance, as a nation bound over to keep the peace.

(Continued on page 868.)

January 9th, 1921.

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A Trip to Baffin Land, 1920

Rev. A. L. FLEMING, L.Th., Toronto

(Continued from last week.)

THE Eskimo enjoyed the meeting immensely, and the visiting Missionary very greatly appreciated this and other kindness received from Sergt. Douglas. Perhaps the thing that was valued most was the spontaneity of all the Sergeant's little acts of kindness. With his fine nature and splendid physique, coupled with his experiences in the Arctic, it is safe to expect that more will be heard of him in the future. It was pleasing to see the mutual regard which existed between Inspector Reams and his assistant, Sergt. Douglas. They make a strong team, and will give a good account of themselves during their sojourn in the North.

On account of the necessity of putting the Pelican on shore to replace the broken propeller blades, the "Nascopie" "stood by" in case of accident, but got away on the afternoon of August 12th, and we settled down to our work amongst the people.

In the Fall of 1919 Joseph Pudlo had been unfortunate enough to have his boat wrecked during a storm. It was necessary for me to decide whether I would keep him in Lake Harbour District during the winter or send him to the West, which is the district I originally allocated to him. Since the people in the West have had less teaching than those nearer the Mission Station, I felt that our forces could be utilized best by sending Pudlo West. I, therefore, arranged for him to take passage in a boat belonging to some Western Eskimo.

It was not easy for me to let Pudlo go before Kidlapik had returned, but I was fortunate in securing the services of Adam Nowdlak to take his place for the time being.

Nowdlak is a native of Blacklead Island, and as the result of the faithful teaching of the Revs. Peck, Bilby and Greenshield, has a good knowledge of the Scriptures. He is highly esteemed by the Eskimo wherever he goes, and out of love for his Lord and Master "preaches the Word" very simply and effectively without remuneration from the Mission. He is a man of very sincere Christian character, and an excellent hunter. Owing to his not having been under any definite and adequate jurisdiction there were many points at which one felt more training was required, but this was to be expected.

Nowdlak was with me until the H.B.C. distributing schooner "Nannuk" left for Frobisher Bay which is now Nowdlak's winter hunting grounds. I should have liked to have kept him longer, and he was quite willing and even anxious to remain, but it was in the best interests of the work to send him back to Frobisher Bay to minister to his brethren there. I was able to give him (as also to Pudlo and Kidlapik) Sunday School Picture Rolls and explained to him the proper references and lessons to be attached to each, which will help them in their work during the year.

After Nowdlak's departure Nagligeenilk, one of my old sledge boys, and his wife, became my helpers. Although now a married man, I could not help looking upon him as my boy, and called him as before, "son," and his wife, "daughter." He frequently expressed his delight at being with me again, and I found him a very faithful and earnest Christian and willing worker. How little we dreamed of the impending tragedy in which one was to enter into the presence of his Saviour while the other was to be spared to life as by a miracle.

The accident happened in the following manner. On Monday, September 13th, everything was as usual except that the wind was blowing fresh from the South. When it was time for me to cross the harbour in order to conduct school for the children I did not consider it was wise to cross in my canoe as usual, but set out to walk round the harbour on foot. Before doing so we had noticed that the Mission boat had dragged

its mooring a little, so I set Nagligeenilk to watch it during my absence. On my return from school the boat—thanks to his efforts—was now in a good position, but owing to the tide being in flood we decided to see how things went later.

This boat has an interesting history, which is briefly as follows: In the year 1918 the Fur Trade Officers of the H.B.C., on the Hudson's Strait, gave a donation of \$100 to the Mission in order to purchase a small boat for the use of the Missionaries at Lake Harbour. Mr. Ralph Parsons kindly arranged for the transportation of this boat last year, and it is admirably suited for the work, but, being strongly built, is very heavy. It was found impossible for us to haul it up and down the beach every time we wished to use it, so it was anchored (as has been done in the past). Owing to there being no anchor we made the end of the rope fast to a large stone, and during the previous month this system served the purpose. Such a method is satisfactory so long as there is no sea running and since the prevail-



NAG-LI-GEE-A-NILK.

The Eskimo who was drowned in the accident referred to on this page.

ing winds at Lake Harbour are from the North (off shore), little difficulty had evidently been experienced. When the waves became appreciable (as when the wind blows from the South) then each time the boat rises on a wave it lifts the stone a little, and the boat is brought further in the direction in which the waves are travelling. Thus it was that after tea we noticed that our boat was gradually coming nearer and nearer to the shore, and with a high sea running it looked as if she would be dashed to pieces on the rocks. As the wind and the sea both seemed to be abating we decided to wait until high water, between 8 and 9 o'clock, and then go off in the canoe and bring her to land. About 8.20, Nagligeenilk and I went down to the canoe with a lantern which we left on the beach to help us to locate our landing on returning with the boat.

In the shelter of our little headland things seemed more favourable than we had hoped, but as soon as we got outside we realized that the heavy seas were still running even while the wind had gone down somewhat. Another element which helped towards our defeat was the darkness. This made it impossible for us to locate the boat, and so we were forced to give up our endeavour and return to the beach. For a time we made our way successfully, but suddenly my man gave a cry—the canoe upset—two men clung to the upturned craft while the waves swept over all. Once both men are thrown back into the sea by a larger wave than usual. Again

two figures can be seen clinging to the canoe, and again a clean sweep—the canoe is freed from its burdens, and this time only one figure can be seen—finally that one figure is washed ashore on the rocks, numbed and exhausted. Then a night of sleepless horror. Day dawns, strength returns. Later—a little Church—a funeral service—choking sobs—a grave on the rocky hillside—a true man and sincere Christian had entered into the Presence of the King. Why were there not two graves instead of one; The Father of the spirits of all men alone knows.

From the morning of Tuesday, September 14th, until the return of the S.S. "Nascopie," I was most hospitably entertained by Mr. Stewart, manager of the H.B.C. and his junior officers. Mr. Storkerson had returned from his visit inland and Mr. Frank Melton, who has been four years in the H.B.C. service on the Hudson's Strait, had arrived from Cape Dorset, where he had been in charge, and was returning to civilization for a well-earned vacation. Nothing could exceed the kindness with which these "men of the North" treated me. I wish to take this opportunity of putting the fact on record, and expressing my grateful thanks to them, one and all, but to Mr. Stewart in particular. To live in a house full of strong virile young men was the best possible thing for me under the circumstances, and enabled me to continue my work for and with the people without the strain which would otherwise have rested upon me as a result of the tragedy.

It was not until September 23rd that Kidlapik and his wife returned from the deer hunt. He had found it necessary to go very far away before he was able to locate sufficient deer, and this had delayed his return. He was obviously delighted to see me, and it was a real joy to have him with me again.

I should explain that Kidlapik was originally a native of Blacklead Island, and owes much to the teaching and inspiration he received from all the Missionaries there, but especially from the Rev. E. W. T. Greenshield. He is not as quick or as practical as my own man Pudlo, but he possesses a most lovable disposition, and is a faithful preacher and practiser of the Gospel of Jesus Christ. He has gained for himself a position of greatest confidence and influence in the hearts and minds of the Eskimo and the H.B.C. officers, all holding him in highest regard. His wife is a splendid helpmate, and I feel sure that they have done much to help and encourage "the weaker brethren" to persist "in the Way." No one who knows Kidlapik could fail to realize the power of the love of Christ in his heart and life. We thank God for giving us such a man and for the many others whom he has called out of a degraded Paganism into the light and liberty which are found by all who come to the Son of God in simple trust.

Regarding the services at Lake Harbour during the eight weeks I was there I feel that it was well worth my while to have gone North and witnessed again the earnestness of these people.

(To be continued.)

We are sometimes moved with passion, and we think it to be zeal. THOMAS A. KEMPIS.

Our creature's due is something behind mercy—justice. It has rights. To become the owner of an animal is to enter into a contract with a fellow-creature, a very "little one"—and at once the Golden Rule and the laws of ethics begin to apply. And surely the census of these "little ones" will soon include the birds. Millions of them have been slain each year of late, simply to deck our sister's hat! But the motherheart of England and America is at last beginning to remember that every soft breast, every shining wing worn on a hat means that some mother or father heart, a tiny heart, but capable of loving and toiling for its brood, has been pierced through just to set the decoration there. And this in the nineteenth century of the Christ love! Will you not join that Total Abstinence Society whose pledge for women is, "No mere ornament of mine shall cost a life," for men—"No mere sport of mine shall cost a life, no death shall make my holiday?"

—WILLIAM C. GANNETT.

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Canadian Churchman

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A National Journal of the Church of England in Canada

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Ireland and Christmas

Rev. A. J. Patstone.

FIRBOLG or Danann, Manannan or Fug, succeeding Deities in Celtic Irish history, and many others like them, were each so good, such benefactors, until another came, and then, each in turn, the friendly God became a dreaded enemy. Once at least, so 'tis said, one-third of Ireland's children were offered to Cen Cruaich, their blood poured over his image, for favours of corn and milk. If, as has been suggested, their flesh was buried in the fields to promote fertility, a horrible utilitarian significance attaches to the story. But this was all in the centuries B.C., and it is not surprising that there should then have been separate Gods for Connaught and Ulster.

Later on Celt and Dane, Norman and Scot all fought in turn for Peace (?) in Ireland. O'Neill and Mountjoy, Ricucini (for the Pope—with guns), Cromwell (for the Lord, with an iron heel), and many more, sought as it were to fertilize the soil with Ireland's sons. But this was in the seventeenth century or thereabouts.

To assert, as some do, that the Irish question is not a religious question, is to ignore facts or to falsify them.

There are many degrees between the Protestant whose religion is mainly a political issue and the Protestant who humbly and sincerely desires the enlightenment of his Roman Catholic brother; just as there are degrees between the Irish Roman Catholic who tells you: "I belong to the Holy Roman Catholic Church, out of which there is no salvation, and you can go to the devil," and the devout Roman Catholic who strives to be loyal to his Church and to his country. No settlement can ever be satisfactory that ignores the differences that exist. Earnest prayer is probably the best help that we in Canada can give to Ireland now. To draw comparisons between Ireland and Belgium—to stir up the fires of bigotry and hatred—to set the children even talking and singing about the "bloody English"—is only to retard genuine progress and to introduce an element happily absent from this country for many years.

As Christmas draws near, surely a better way opens. Much as we differ as to the Cross or the Upper Room, surely the "Manger of Bethlehem" has in it a unifying message.

"By Thy Holy Nativity . . . Good Lord, deliver us."

Although the formal opening will not be until Thursday, December 30, the first services were held in the new St. Michael's and All Angels' Church, Winnipeg, on December 19th. Midnight Communion was also held in the church on Sunday evening. The interior of the new edifice, which adjoins the old church at the corner of Hugo Street and Mulvey Avenue, is only partially completed, and the full seating capacity will not be made available for some time. When finished it will accommodate 500 people. The building is a handsome Tyndall stone structure, modern in every respect. It is planned to use the old church as a school room and parish hall.

BOOKS AVAILABLE.

WILL clergymen who desire any of these books write to the Editor, marking the envelope "Books Available." Clergy in missions and in missionary districts will be given the preference in requests for any particular book. Will those who are willing to give books that would be helpful to clergy please send in the list of books before they send the books, so that it may be discovered through this column whether there be any demand for the books offered.

1. Inglece, L. G.—"The Holy Trinity."
2. Masterman, H. J. B.—"The Church of England."
3. Orr, James, D.D.—"God's Image in Man."
4. Cox, S.—"Salvator Mundi."
5. Alexander, A.—"The Glory in Grey."
6. Streatfield, G. S.—"The Self Interpretation of Jesus Christ."
7. Higgins, M. J.—"Essays on Social Subjects."
8. Kerr, ——"Harmony of the Gospels."
9. "First Prayer Book of Edward VI."
10. "Second Prayer Book of Edward VI."
11. "The Modern Reader's Bible."
12. McClure, E.—"Modern Substitutes for Traditional Christianity."
13. Maurice, ——"Social Morality."
14. Beckles, Wilson.—"The Life of Lord Stratheona and Mount Royal."
15. Hart, S.—"The Witness of the Church."
16. Gore, Bishop.—"The Epistle to the Ephesians."
17. Wakefield, Bishop.—"Simple Answers to Some Great Questions."
18. Adams, John, B.D.—"The Lenten Psalms."

ST. JOHN'S, PORT DALHOUSIE.

A very large and representative meeting of the congregation and officers of St. John's Church, at Port Dalhousie, was called by the request, and presided over, by his Lordship Bishop Clark.

After formal greetings, the Bishop announced that the Rector, Rev. A. B. Higginson, who had been on a year's leave of absence, had, on account of failing health, tendered to him his resignation, and having accepted it, St. John's was now without a Rector. During Mr. Higginson's absence, the Rev. A. H. Powell, recently Curate at Oakville, has been supplying at St. John's, and who, at the same meeting, by an unanimous request, was appointed by his lordship to succeed Mr. Higginson, his duties to begin immediately.

It will be worthy of note that St. John's has heretofore enjoyed the benefits of an endowed parish, being part of and including Louth, have foregone any claim to this fund, and finally by the appointment of Mr. Powell as Rector, ceases to participate in any benefit from the commutation fund, and have voluntarily agreed to pay him not less than the minimum salary (\$1,200), with free rectory.

It may be sufficient to add that St. John's being free from debt, and with loyal Churchmen, Mr. Powell is being inducted under very favorable and promising circumstances.

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Public Speaking
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No. 7, How to Concentrate.

THE serious student of public speaking cannot avoid the examination of the action of the mind in thinking in order to find the basis of the art of oratory.

Suppose one person were to tell another, "John left for New York today. He travelled by the Lehigh Railroad. While in New York he will transact some business and will return in about a fortnight." The minds of the speaker and the person spoken to would concentrate upon John's departure, then upon the railroad by which he travelled, after that upon his purpose, and finally upon the duration of his absence.



The theme of this article is concentration for public speaking, that is to say, concentration upon each of a succession of ideas, with the purpose of impressing it upon others. Through his delivery, the speaker seeks to fix certain thoughts in the minds of his hearers. His concern is to impart to others effectively, not to acquire for himself. The latter he has done already in his private study.

The concentration of the speaker upon his thought before an audience is much the same in purpose and attitude as that of the teacher before his pupils. The public speaker appears before his hearers with his prepared ideas. He does not concentrate upon them for himself, as does the student. This is unnecessary. He has already done it. Instead he centres or concentrates their minds upon each thought; calls their attention to, or arrests it with, each idea. His concentration upon his thoughts is now by way of their minds.

Concentration for public speaking, then, differs from or is a variant of concentration for oneself. The public speaker simply places himself in the attitude of calling the attention of his hearers to the succession of ideas, one by one, or of centering their minds upon each before proceeding to the next. Thus he grips the attention of his audience and leads it, step by step, to his conclusion.

(Next article: "Interesting an Audience.")

The Late Canon Simpson

ARCHDEACON ARMITAGE, writing of Canon Simpson, said: "I never quite knew him until we sat together on the Committee for the Revision of the Prayer Book. In that work he proved himself to be a man of large and sane views, and while holding to his own Church principles, yet he always looked not on his own things only, but on the things of others with a freedom from a mere party spirit, in his effort to make the enrichments to the Prayer Book acceptable to the whole Church. Canon Simpson was a kindly soul, a generous and warm-hearted friend, one who placed before his mind a high ideal towards which he constantly strove, and above all a man of a deeply devotional spirit."

Canon Simpson was born at Maidstone, Kent, England, in 1853, and came to Quebec in 1872 intending to enter business. He went to Bishop's College, Lennoxville, in 1873, to study for Holy Orders. He entered Trinity Collegiate School, at Port Hope, as Master in 1882. He was ordained Deacon by the Bishop of Toronto, 1882. During the summer and Christmas vacations he assisted the Cowley Fathers at St. John's the Evangelist Church, in Boston. In 1886, he came to Charlottetown to take charge of St. Peter's. In 1908 he was delegate to the Pan-Anglican Conference. He was a member of the General Synod from 1896, and a member of the Prayer-Book Revision Committee from 1912 to 1918.

As a preacher he was straightforward and fearless, hesitating not to attack every form of evil. With him it was "hewing to the line, letting the chips fall where they may."

He was Vice-President of the Provincial Patriotic Society, Chairman of the Returned Soldiers' Reception Committee and Treasurer of the Prisoners of War Fund for Prince Edward Island, the last named organization raising nearly \$27,000 for the prisoners.

Canon Simpson was a vigorous writer. He has published a series of sermons, "Prayers for the Departed in the Light of Holy Scripture," "Divorce and Re-Marriage," "Confession and Absolution," "Ceremonial Worship," "The Low Birthrate," "The Prohibition Act," etc.

Canon Simpson was married June 29th, 1891, to Alice Maud Susan DesBrisay, daughter of Theophilus DesBrisay, of Spring Park. She survives him, together with two sons and one daughter, Rev. Cuthbert A. Simpson, at Oxford University, and Hugh Meredith, in Halifax, and Eleanor Dorothy Canon Simpson, at home. Another son, Stewart Basil, was killed in action in 1916.

To Mrs. Simpson and family the hearts of all go out in their hour of sorrow, also to Miss Simpson.

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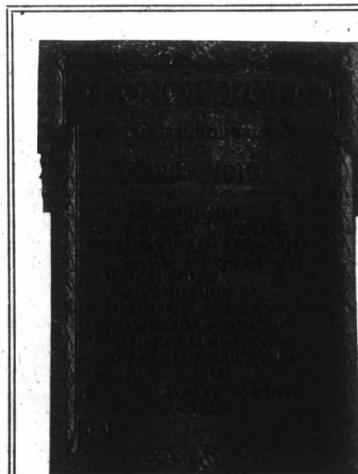
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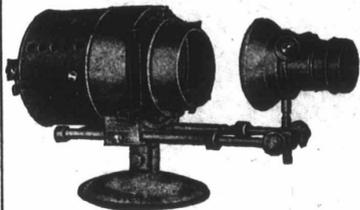
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All Over the Dominion

The Bishop of Ottawa confirmed forty candidates in St. Matthew's, Ottawa, on December 22nd.

A very successful sale of work and tea was given by the ladies of Christ Church, Woodbridge, at the home of Mrs. T. F. Wallace on December 9th. The sum of \$213.50 was realized.

The parish of Pierson, Diocese of Rupert's Land, with Elva and Cunola, has been added to the parish of Melita for the winter months. The services will be conducted by Rev. W. J. Finch, formerly incumbent at Pierson.

At St. John's, Port Whitby, the Bishop of Toronto recently confirmed nineteen candidates, mostly adults. The class was presented by Rev. J. H. Pogson, the clergyman in charge since last June, whose energy and devotion is much appreciated.

Rev. Henry Roche, M.A., entered upon his incumbency as Rector of St. Mark's Church, Hamilton, Ont., on Dec. 19th. A large congregation was present, and an atmosphere of satisfaction and pleasure in the coming of the new Rector seemed to pervade the Church.

The parish of Wawanesa, Diocese of Rupert's Land, which has been on a mission basis for a long time, is expected to be made a self-supporting charge in the near future, the stipend to be set at \$1,500. A clergyman is expected to be appointed to the parish at Easter.

Special opening services of the new Church of St. Columba, Montreal, Canada, are being held this week, the first service being Holy Communion on Christmas Eve at 11.30. On the programme of services are the following special speakers: The Lord Bishop of Montreal, Rev. Canon Bedford-Jones, D.C.L., Rev. Canon Willis, Rev. H. M. Little and Rev. W. G. Walsh.

Members of the St. John's, Eastwood, Ont., Branch of the A.Y.P.A., made a farewell presentation of a purse of money to Rev. J. S. Johnson on the eve of his departure for his new sphere of work at Brussels, Ont. The members of the congregation have also presented Rev. J. S. and Mrs. Johnson with a cabinet of silver. Mr. Johnson was Rector of Eastwood for two and a half years.

In order to return to the Diocese of Athabasca as a mission priest, Rev. W. H. Trickett, Rector of St. Paul's Church, Fort William, Ont., is retiring from that parish at the end of the year. The parish is a strong one, which under the present Rector's guidance has emerged from a critical

financial situation. After Christmas Mr. Trickett will leave for his home at Coventry, England, where he will spend a vacation of three months prior to assuming his new duties in May.

Rev. W. B. Moulton, L.Th., was inducted as Rector of Christ Church, Huntingford, and Trinity Church, East Zorra, Sunday evening, December 19th, by the Ven. Archdeacon Young, D.D., of London, in the presence of a large congregation. Since his arrival in the parish Mr. Moulton has been untiring in his efforts on behalf of the parish, and under his careful guidance the parish has gone forward by leaps and bounds. Mr. Moulton was formerly stationed at Middleton and Holmesville, and assumed charge here some twelve months ago.

The 35th anniversary of the opening of St. Paul's Church, Lindsay, Ont., was kept. At the Morning service the Bishop of the diocese gave an inspiring and helpful address on the growth and work of the Church. The offertory which was for the reduction of the church indebtedness amounted to a little over \$1,700, which will wipe off the mortgage on both church and School House. There is still a debt on the Rectory. The clergy and wardens much appreciate the Bishop's visit and kindly words and rejoice that the people offered so liberally to clear off the debt.

At a special service on Dec. 21st—St. Thomas' Day—a memorial pulpit and brass lectern were dedicated at St. Bartholomew's Church, Toronto, in honour of the late Rev. George Irwin Taylor, for 42 years Rector of the church, and his wife, Alicia Taylor. The ceremony of dedication was performed by the Right Rev. Bishop Reeve. The memorial pulpit was the gift of the congregation and old friends, while the handsome brass lectern was the gift of the family. There were also dedicated on Dec. 20th, two sanctuary chairs, a Litany desk and a Baptistry, all in memory of old members of the congregation. A Confirmation service was held, when about twenty new members received the rite of Confirmation, and a lay reader was admitted to office.

DEATH NOTICE

CORBETT—On December 11th, Lewis Christopher Corbett, B.A., entered into Life Eternal from his home in Huntsville, Wash., at the age of 69.

"Father, we bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear: beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly Kingdom."—Mrs. L. C. Corbett, Huntsville, Wash.

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A Great Need Filled

Dedication of the Toronto W.A. Diocesan House.

ON December 16th, the W.A. Diocesan House of Toronto Diocese was dedicated by the Bishop of Toronto. Miss Cartwright, the diocesan president, explained the purpose of the house, and the Bishop set forth the need of a central home, not only for the W.A. work alone, but also for all the activities of the diocese, while Bishop Reeve expressed his admiration and affection for this woman's organization which had been of such material assistance to him during his long years as missionary Bishop in the Far North. Then in the simple service of dedication the clergy moved from room to room and consecrated the different parts of the building to their respective uses in the service of the Master. This dedication, beginning in the entrance hall with the Doxology, and concluding in the little chapel with the General Thanksgiving, in which the whole gathering heartily joined, seemed to express the thankfulness of all the representatives of the auxiliary for this accomplishment of the cherished wishes both of the founders of the body and also of its early band of devoted workers.

Not only is the new diocesan house a centre for all the various activities of the W.A. in Toronto diocese, but it is also a link between the past and present, since the purchase of the building has been largely financed by bequests from W.A., while several of the rooms have been furnished as memorial gifts. On the third floor two "prophets' chambers," intended for the use of transient missionaries, have been furnished in memory of Mrs. W. Adams and of Miss L. M. Bell, respectively. The library and reading room has been furnished in memory of Mrs. Ferrar Davidson, Senior, while the building is practically a monument to the memory of the first two diocesan presidents, Mrs. Williamson and Miss Tilley. Besides the gifts already enumerated, various others have already been made to the house; the kitchen equipment by one of the members; the library walls have been decorated as a gift from another; while the tiny chapel has been furnished with exquisitely embroidered hangings by the embroidery committee.

The house is already in almost constant use. Here the executive and various committees hold their meetings. The Dorcas department does its sewing and knitting and its collecting and reshipping of bales for the Indian schools and the other missions of the North-West. The library on the second floor, which is open for one afternoon and evening a week, is expected to become a central reading room for the girls who either work or live in this neighborhood. The small chapel will be much used for different religious services. The missionaries' bedrooms will, it is hoped, relieve the Church of much anxiety about the provision of proper accommodation for the missionaries passing through Toronto from time to time.

The little town of Leighton Buzzard in Bedfordshire has set up a war monument which is believed to be unparalleled in the whole of England. It consists of a single block of Shap granite, 25 ft. 3 in. long, and 3 ft. 2 in. square, weighing over 22 tons. It was blasted from the solid rock of the famous Shap Quarries about fifty years ago and it remains to-day as it was then, the largest single block of granite ever quarried in the British Isles.

WARD 6

ELECT

Earl Hodgson

AS ALDERMAN

WARD 7

VOTE TO RE-ELECT Alderman WHETTER

11 Years' Service

Ward 7

ELECT

A. CHISHOLM

AS ALDERMAN

IMPENITENT GERMANY.

(Continued from page 863.)

The danger of which Mr. Ellis Barker speaks—viz., that the way of another great European war is being prepared by assiduous instruction of the German people, young, as well as old, in the belief that the war of 1914 was forced upon Germany, and that Germany's foes made peace with hardly less cruelty than they made war—that danger is not to be averted by boycotting and isolating Germany. It would rather thereby be made more certain. The Germans must be brought into communication with the nations whom they fought, and made to realize that they are disliked, and that only on certain conditions can they hope to emerge from the chill gloom of condemnation into a more genial atmosphere. They were not much in favour with other nations before 1914; they have since then made their name a hissing and a by-word. In the way of repentance and confession they cannot be said to have advanced any further than the acknowledgment that "unfortunately" their military preparations were inadequate to the initial difficulties of their geographical position and the armaments of the nations whom they had to fight (General von Kuhl, quoted in the Q.R. October, 1920; p. 309). This, of course, is a very long way even from the beginning of satisfaction. But they will advance no further, if they are left to their own society, or to their own society along with that of Russian Bolsheviks and Turkish Nationalists. Included in the League of Nations, the German will be in a position where they may be enlightened. But until they have brought forth fruits worthy of repentance, they must be made to feel that though they are "in" the League, they are not "of" it.

Dec. 10, 1920.

Dr. Burch, the Bishop of New York since September 17th, 1919, died suddenly in that city on December 20th. He succeeded Bishop Greer.

Ward 1

ELECT
LIEUT.
BOB LUXTON
M.C.

As Alderman
Economy with Efficiency

RE-ELECT CONTROLLER

MAGUIRE

FOR 1921

A man of business experience and who is now needed, as we are now settling our very important and much needed Transportation.
A vote for him is in the best interest of the city.

WARD 3

Elect Ex-Ald.
WANLESS
SCHOOL TRUSTEE

For such a time as this.
He follows British Ideals.

WARD ONE

For
Board of Education
MAKE SURE TO :
VOTE AND ELECT

Ed. C. Ryott

For 25 Yrs. Resident 178 Carlaw Ave.

Season's Greetings to All

WARD
3

ELECT

JAMES PORTER

For Board of Education

WARD 4

ELECT

A. G. McINTYRE

FOR ALDERMAN
THE BUSINESS MAN'S CANDIDATE

WARD
3

ELECT

Mrs. L. A. Hamilton

FOR THE COUNCIL

WARD 5

RE-ELECT
ALDERMAN

Phinnemore

WARD 2

RE-ELECT

Alderman **WINNETT**

CHAS. A. REED

FOR

ALDERMAN

WARD 3

A Large Property Owner and
a Business Man in Ward Three

VOTE FOR

Mrs. Sidney

SMALL
ALDERMAN
Ward 4

Social Welfare Platform
She is a Non-partisan Candidate who stands for the betterment of social conditions in order to promote the welfare of every man, woman and child in Toronto.

WARD 2

Vote to Elect

FRED T. HAMBLY

Board of Education

ELECT

Alderman Russell Nesbitt

Barrister

BOARD OF CONTROL, WARD 4

Public Ownership Man
for
Public Ownership Year

BE SURE TO
ELECT

Chas. W.

Mogridge

ALDERMAN

for

Ward 4

WARD 4

ELECT

Lewis LeGrow

FOR ALDERMAN

Progress and Social Service

Ward
5

VOTE TO ELECT

ALBERT PLENTY
AS ALDERMAN

Strong Supporter of Public Ownership

er 30, 1920.

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ERMAN

D 7
RE-ELECT
WHETTER
Service

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CT
HOLM
ERMAN

GERMANY.
m page 863.)

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Dec. 10, 1920.

bishop of New York 7th, 1919, died sud- on December 20th. op Greer.

New Year's Greetings to the Churches

The General COUNCIL of the CANADIAN BROTHERHOOD FEDERATION extends to the MINISTERS and MEMBERS of the CHURCHES HEARTIEST WISHES for the BEST OF ALL POSSIBLE NEW YEARS.

In seizing this opportunity for recording their appreciation of the fine spirit of co-operation which the Churches have consistently shown towards the work of the Brotherhood during the past year, the General Council looks forward with unqualified confidence to the adoption of a similar attitude on the part of Clergy and Laity in respect to the important programme of the WORLD BROTHERHOOD FEDERATION as outlined at Washington during the recent Congress.

In the New Year, as in the Old, the CANADIAN BROTHERHOOD FEDERATION will serve the Churches to the best of its ability. May the BLESSING of GOD attend the united efforts of CHURCH and BROTHERHOOD in the NEW YEAR to bring the world to the feet of the Master.

On behalf of the General Council.

THOMAS HOWELL, Director and General Secretary

405 Kent Building, Toronto, Jan. 1st, 1921

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JAMES M. ROBERTSON, DEPOSITARY

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Around the Empire with the Brotherhood

England—The annual conference of the Brotherhood of St. Andrew's in England was held on November 26, 27, 28 in London. The delegates met at the Euston Square Y.M.C.A. Hostel and were welcomed by the Vicar of St. Pancras, Rev. E. L. Metcalfe. Refreshments were served at 9 p.m. and at 9.30 a devotional address was given by Rev. J. Bright John. The next morning the annual corporate Communion was held at 8 o'clock, and at 10 the president gave his opening address, which was followed by a business session. The rest of the day was spent in conferences on the Forward Movement and the Junior Brotherhood. In the evening a public meeting was held in St. Pancras parish room on the subject of Practical Religion, viewed from three aspects: (a) As seen from the pulpit, by Rev. G. H. Hackett, Vicar of St. Simon's, Paddington; (b) As seen from the pew, by A. W. Overberry, secretary of the London Southwark Diocesan Union; (c) As seen by the man in the street, by T. R. Clougher, vice-president of the Brotherhood. On Sunday special services were held and a farewell meeting took place immediately after 5 o'clock high tea. Our special correspondent states that the conference was a distinct success, a notable feature being the very large percentage of Juniors present.

New Zealand—G. E. Moreton, who was the organizing secretary for the Brotherhood in New Zealand, has been ordained and is now Chaplain in charge of the Anglican Memorial Home for Boys at Dunedin. This home is for the purpose of caring for and educating the children of soldiers who have lost their lives overseas, and the work which was started by the members of the Brotherhood of St. Andrew has now been taken over by the whole of the Church. Mr. Moreton feels, however, that this is real Brotherhood work and is devoting his whole time to it.

West Indies—Jamaica—The annual convention of the Brotherhood in the West Indies was held on November 24th and 25th at Kingston, Jamaica, and amongst other greetings, a message was read from the Canadian Brotherhood. The Brotherhood has been in existence in the West Indies for 30 years and has done consistent work. The general secretary, G. T. Armstrong, reports a forward movement in the revival of those Chapters which lapsed owing to their members going to the war. There are 72 Chapters chartered in Jamaica, some of which, however, are still dormant. There is also an active Chapter in Antigua.

Newfoundland—The Brotherhood was founded in Newfoundland in 1894 and is still flourishing. The annual meeting of St. John's Chapter was held on November 30th, and the officers were elected for the coming year. The members of this Chapter would like to correspond with other Brotherhood men from the Dominion, and those desiring to do so should send to the secretary, W. J. Framp-ton, 38 Powers Court, Signal Hill Rd., St. John's, Newfoundland.

Bermuda—Chapter No. 500 at Bermuda was formed 11 years ago and is still active. This Chapter reports good work done in the Sunday School and by holding services at the refuges for the poor. In their last report they were looking forward to an extension of the work in Bermuda.

These reports from the Brotherhood throughout the Empire are very encouraging and show that the desire of the laymen of our Church to extend their efforts of prayer and service is universal.

A STRIKING SUCCESS.

At the recent examinations for appointments to the Class 1 Group of situations in the Home, Indian and Colonial Civil Service, Mr. R. H. Reid, B.A., T.C.D., only son of Mr. R. I. Reid, Headmaster of Douglas Collegiate School, Isle of Man, was eminently successful. His successes were all obtained without attendance at lectures, or the help of other specialized agency. Should he succeed in satisfying the interviewing and medical boards, he is assured of an appointment, responsible, lucrative, and of great national importance.

Dr. Hereward Livingstone

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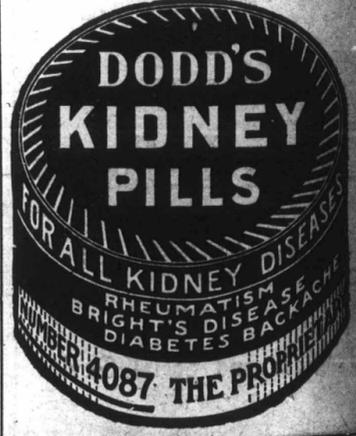
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Church News in Brief

Bishop Stringer, of the Yukon, was a visitor in Winnipeg recently.

The Bishop of Ottawa confirmed 22 candidates in Christ Church Cathedral, Ottawa, on December 20th.

A concert held in aid of Christ Church, Mimico, Ont., on December 22nd was a decided success financially and a handsome sum will be realized.

Grace Church, Hamilton, Ont., Sunday School pupils held their Christmas entertainment on December 21st. In the course of the evening the prizes were distributed by the Rector, Rev. J. F. Carson.

It is estimated that by the end of this year the underground railways of London will have carried in twelve months 1,400,000,000 passengers, which is about equal to the population of the whole earth.

Rev. H. S. Ram, formerly of Melita, Man., and recently a curate at St. Pancras, London, Eng., is returning to the Diocese of Rupert's Land and will be given an appointment by the Archbishop.

The Rev. Lieut.-Col. A. W. Woods, D.S.O., who has been forced to resign the Rectorship of St. Margaret's Church, Winnipeg, on account of ill-health, will leave for British Columbia about the first week in January.

A most pleasing Christmas musical service was given on December 19th in the Church of the Redeemer, Toronto, when excerpts of "The Redemption" and other works by Gounod were excellently rendered by the choir.

As a result of an Every-Member Canvas the Anglican parish of Virden has increased its guaranteed fund from \$1,800 in 1920 to \$3,120, according to the report which reached the Synod office, Winnipeg, and in addition a cash collection of \$900 has been received.

Rev. John Morris, who was for one year and a half Rector of the Church of the Redeemer, London, Ont., was formally inducted into the pastorate of Old St. Paul's Church, Woodstock, Ont., on December 17th. Mr. Morris succeeds Rev. R. H. Shaw. The induction service was very largely attended.

The members of St. Luke's, Burlington, Ont., Community Club held a pleasant evening in the Parish House on December 21st. A specially interesting feature of the evening's entertainment was the showing of a number of magic lantern slides by Rev. G. W. Tebbs, the Rector, depicting his fishing trips throughout Northern Ontario last summer.

Upwards of 150 people attended the annual Sunday School entertainment of the Parish Guild of St. Stephen's, Westboro', Ont., on December 21st. Prizes and presents were distributed to the children during the evening. The gathering was presided over by Mr. O. Skuce, Sunday School superintendent. Mr. T. Gibson and Mr. G. Train, wardens of All Saints', Westboro', were also present.

According to the returns at the Synod office, Winnipeg, Pembina is the only deanery in the Diocese of Rupert's Land which has thus far equalled its mission apportionments. Already over \$1,500 has been contributed by the deanery, the total assessments being \$1,050. The parish of Manitou has made the best showing, having contributed \$700 to missions, as compared with the apportionment of \$250.

Archbishop Worrell confirmed 45 candidates in Trinity Church, Halifax, on December 19th. Previous to this ceremony the Rector, the Rev. L. J. Donaldson, spoke on several mat-

ters appertaining to work of Trinity Church, and mentioned that this church had made an offer to the M.S.C.C. to pay the yearly salary of their own missionary for work in the Far North. This offer has been accepted and Rev. W. A. Geddes, of Herschell Island, Y.T., has been chosen as their representative.

We have received a copy of "the Living Church Annual" for 1921. It is a most useful compendium of Church news especially pertaining to the American Church and as a book of reference in this respect it is simply invaluable. The outstanding feature of this year's Annual is the record of the changed national organization of the American Church. "The Living Church Annual" is published by the Morehouse Publishing Co., Milwaukee, Wis. Price, paper 85 cents; cloth \$1.15; postage extra.

On the occasion of the At Home given to his congregation by Rev. Fred Graham, Rector of Nelson, B.C.; in celebration of the 25th anniversary of his ordination, the warm sentiments of the congregation toward their Rector were expressed in an address presented to him on behalf of the congregation by the wardens and in the presentation made to him by the Mother's Club. During the 19 years Mr. Graham has spent in Nelson he has won the regard and goodwill of the citizens generally. His unusual ability, his good humor, his understanding and appreciation of humanity and its weaknesses and strength, his breadth of mind and scope of viewpoint, have won for him friends and admirers far outside the ordinary bounds of his work as a priest in the Anglican Church.

To enlist the services of the laymen in the building up of the Anglican work in Winnipeg, arrangements are being made to use the services of the members of the Brotherhood of St. Andrew and the Church of England Men's Society in a general programme, the details of which are now under consideration. An informal conference has already been held in connection with the matter, and representatives from nine parishes have got behind the scheme. It has been decided that the Brotherhood of St. Andrew should give special assistance to St. George's Church, Transcona, while the Church of England Men's Society will devote their attention to St. Thomas' Church, Weston. Both organizations will take a special interest in the lay work of these parishes. It has also been decided to render assistance to St. Andrew's Church, Sturgeon Creek, when an invitation to this effect has been received. With Dr. W. M. Speechly acting as convener, a religious literature committee has been formed with W. A. Couperthwaite of Holy Trinity, E. L. Clarke of St. Alban's, and L. D. Smith as members. After consultation with the clergy, the committee will prepare a list of books bearing on personal religion, which will be recommended to the men of the different parishes.

SEVENTIETH ANNIVERSARY OF TRINITY CHURCH, DURHAM, ONT.
The Seventieth Anniversary of Trinity Church, Durham, was celebrated with joy and thanksgiving on Sunday and Monday, December 12 and 13. The guest of honour and preacher on Sunday was the Bishop of Montreal. Bishop Farthing began his ministry in Durham 35 years ago. On Sunday he preached three powerful and brilliant sermons to very



large congregations, many people being turned away for lack of even standing room. On Monday evening a civic address of welcome was tendered to Bishop Farthing by Mayor Grant in the town hall. The Bishop again gave a thoughtful address on the Progress of Democracy. The Rector, the Rev. F. G. Hardy, announced on Sunday that the balance of the debt on the rectory of \$800 had been paid off, and that the parish was now free of all encumbrances. The parish of Trinity Church was founded in 1850 by the late Ven. Archdeacon Mulholland.



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New Term opens 3rd January, 1921.

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Term opens for Resident Pupils, Monday, Jan. 10th, and for Day Pupils, Tuesday, Jan. 11th.

Beside the Home Fires

NOTES ON GIRL GUIDE WORK

By IRIS

Guide Greetings to Princess Mary.

Lady Pellatt, Chief Commissioner for the Girl Guides in Canada, has sent a letter to H.R.H. the Princess Mary, President of the Girl Guides. A specially-prepared card of Christmas greeting accompanied the letter, which read:—

"I have the honour to ask your Royal Highness' acceptance of our card of Christmas greeting. The Canadian Girl Guides are a part of the Girl Guides' organization, and the Chief Commissioner receives her appointment from the headquarters' executive in London. The movement was begun in Canada in 1912, and since that time 450 companies have been organized, with a membership of over 16,000 officers and guides. Of these thirty-five companies are in the Maritime Provinces, eight in Quebec, two hundred and fifty in Ontario, and one hundred and sixty-five in the Western Provinces. The Dominion Council is about to appoint commissioners in each of the provinces, and now that so many women are released from war work, they intend in the coming year to make a great effort to further extend the movement, which is held to be of great value to Canada. The Canadian Girl Guides are united with the Girl Guides of the Empire in their love and loyalty to your Royal Highness, their President.

"(Signed) Mary Pellatt."

Guides and the G.F.S.

I will quote what the secretary for the Girls' Friendly Society Girl Guides writes:—

"To those intimately connected with the work, both of the G.F.S. and the Girl Guides, the two organizations worked together form an almost perfect combination. The strong points of one exactly supplement what severe critics have been known to call the weak points of the other, thus each strengthens the other's work. I believe girls are better guides for their G.F.S. membership and better G.F.S. members for being also Guides. . . . The deeper side of a girl's nature is recognized as needing encouragement and help to develop, so that she may be made the 'perfect woman nobly planned,' body, mind, spirit, strong and satisfied. I venture to think this insistence on woman as primarily a spiritual being, the strength of whose soul-life rests on being in touch with God through prayer, with others in a fellowship of service, gives depth and power to the splendid guide training with its brisk discipline and its unselfish aims, and that the 'Be Prepared' of the Guides is the right sequence to the 'Bear Ye One Another's Burdens' of the G.F.S. A G.F.S. Company is run by its own Captain like any other Company. The G.F.S. finds the officers back up the work and the interest of a G.F.S. Branch Council will be found a valuable asset to any company. Belonging as I do to both organizations, with a great admiration for the work of each, I plead with all who realize the immense importance of woman's character in shaping the future of the world, to pause and think if our girls may not miss some help which they might have in the big fight before them if they are not encouraged to combine, where possible, membership of both societies. Such a combination would greatly strengthen the help each can give in carrying the girlhood of the Empire forward to the common goal of noble womanhood.

"Girls of every class, circumstance and temperament need to be equipped for the battle of life with ideals and the disciplined mind which the G.F.S. and the Guides strive to give them. Let them have the help of both great sisterhoods."

Watch for the concluding Chapter of "Birds of the Merrie Forest" next week.

PUZZLE CORNER.

1. Puzzle Sentence.

Can you read this sentence?
T U O Co.

2. Riddles.

(a) Why did the penny stamp?
(b) Why did the razor-bill raise her bill?

3. Word Square.

An American college; monkeys; to jump; to see afar off.
Answers next week.

Answers for Last Week's Puzzles.

1. Because it would be a new sense (nuisance).
2. Because it is killed first and cured after.
3. Because it is light when it rises.

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3. Growing
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WATCH FOR PUZZLE COMPETITION NEXT WEEK.

MORE AMBIGUITIES.

There is some excuse, writes a correspondent, for the Japanese railway notice. But in England you may come across many similar odd announcements:—

MENS BOOTS SOLED AND HEELED, 7s. 6d.
BOYS WELL LEATHERED, 5s. 6d.

There used to be a Surrey hotel that announced to the passers-by:—

SPECIAL ACCOMMODATION FOR CYLIST AND PHOTOGRAPHERS.
TRY OUR 2s. LUNCH.
DARK ROOM IS PROVIDED.

HE ASKED FOR THREE.

Mrs. Jones was at the Smiths' Christmas dinner, and she was most anxious to be amiable, Mr. Smith being an influential member of the board of education and her husband but a humble principal.

The coffee course was reached, when Mrs. Smith asked how many lumps Mr. Jones liked in his coffee. "It is queer about Mr. Jones," she said. "When the coffee suits him he likes it without sugar; when it is poor he takes one lump, and when it is really bad he takes two lumps." All eyes wandered down to the other end of the table, where the maid was asking Mr. Jones. He tasted the coffee thoughtfully, and then said: "I'll have three, please."