

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

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No. 4

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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 23, 1913.

## THE OUTLOOK

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### SINGLE COPIES 5 CENTS.

January 25.—Conv. of St. Paul.  
Morning—Isai. 49:1—13; Gal. 1:11.  
Evening—Jer. 1:1—11; Acts 26:1—21.

January 26.—Sexagesima.  
Morning—Gen. 3; Matt. 14:13.  
Evening—Gen. 6 or 8; Acts 15:30—16:16.

February 2.—Purific. of Mary the B. V.  
Morning—Exod. 13:1—17.  
Evening—Hag. 2:1—10; Acts 20:1—17.

February 2.—Quinquagesima.  
Morning—Gen. 9:1—20; Matt. 18:2—19:3.  
Evening—Gen. 12 or 13.

February 9.—1 Sunday in Lent.  
Morning—Gen. 19:12—30; Matt. 22:15—41.  
Evening—Gen. 22:1—20 or 23; Acts 24.

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

#### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.  
Processional: 308, 384, 433, 448.  
Offertory: 399, 400, 465, 516.  
Children: 488, 608, 721, 727.  
General: 436, 452, 459, 470.

#### QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.  
Processional: 50, 423, 448, 624.  
Offertory: 420, 476, 477, 648.  
Children: 558, 724, 726, 729.  
General: 52, 421, 424, 420.

### Local Option

Now that the returns from the various municipalities which voted on Local Option on January 6 are nearly all in we are in a position to form an estimate both of the work accomplished up to date and what remains to be done in the future. Twenty-six municipalities where licensed bars are in operation succeeded in securing the necessary three-fifths majority, and will thus go on the dry list after May 1st. This will make in all 489 municipalities in Ontario under Local Option or other prohibitory laws. Deducting this from the whole number of our municipalities we have 339 still on the wet list. These are to be the next object of attack. In estimating prohibition sentiment, however, it must be remembered that 38 other municipalities polled majorities against the bar aggregating over 1,500, but were defeated by the three-fifths clause, and that of 21 municipalities in which repeal contests were held, only one repealed the by-law. It is gratifying that in Owen Sound, upon which the attention of the whole province was focused, and where the by-law might have been repealed by a mere majority, it was sustained by an increased majority. In five places where repeal contests were held, slight majorities were polled for the re-introduction of bars, but not enough to secure the repeal. The cause of this is, without doubt, a tendency on the part of the temperance people to rely too much upon the three-fifths clause in cases of repeal. On the whole the victory was more decisive than last year, and anyone who thinks the licensed bar is a permanent institution in this country is blind to the most patent signs of the times. These results are a call to our Church to rouse itself more thoroughly, and to take its proper part in the work of making intemperance as difficult as possible in our country.

### Public Morals

At a trial in Toronto last week against the proprietor and manager of a theatre for permitting an immoral play, the jury acquitted the defendants, but added a rider strongly deprecating the permission of "such plays as this." No wonder the judge made the following pointed remarks about the curiously inconsistent verdict:—

"I may frankly say that I entirely disagree with it. I cannot see how any reasonable man could have any doubt that that play was anything else than immoral, indecent and obscene, and I cannot see how, even on the defendants' evidence, you could arrive at any other conclusion. I hope that those in charge of the morality department of this city will not regard this verdict as in any way condoning the laxity that has prevailed; I do not think that we can be proud of the censor that permits the production of a play so vile and unclean as this play. The Department of Justice has been brought into disrepute by this trial. The man who drew the attention of the public to this and who described what took place in the theatre in a way that seems to be substantially undisputed, has been convicted of publishing obscene literature, while those who produced the play have been, by the opinion of this jury, acquitted."

It is indeed astonishing that the man that first drew attention to this scandal has been convicted

of publishing obscene literature, while those who have produced the play are acquitted. It is hoped that these circumstances will have the effect of preventing any such play being produced in the future. This deplorable incident, with equally deplorable revelation connected with a leading public man in Toronto, who has just been sentenced and severely reprimanded by the judge, shows the necessity of exercising perpetual vigilance if our city life is to be kept pure.

### Overlapping

A good deal of attention has been drawn to the plain words of Sir E. B. Osler, at the annual meeting of the St. Anne's, Toronto, Men's Association. Among other points he regretted the "overlapping in Church work."

He referred particularly to the smaller places in the Western portion of the Dominion, and said that one of the greatest hindrances to the growth of the country was this very thing. In a municipality of 500 population, he said, Methodists, Presbyterians, Anglicans and other denominations would all put up churches when only one large church could be afforded, thus starving the people and hindering each other.

Sir Edmund has put his finger upon one of the weakest spots in the Christian life of Canada, and many illustrations could be given of this deplorable overlapping. It is within our knowledge that there is a village in a Western diocese with a population of under 250, where there are four churches, four resident ordained men, and four Sunday Schools. And this is not an exceptional case. It is no wonder that leading laymen like Sir E. B. Osler feel very strongly on the matter, and it is a great satisfaction to realize that a number of leading clergy in our Church are also convinced that something practical must be done. We noticed the other day with interest that representatives of the Methodist and Presbyterian Churches in the territory of Orangeville came to an arrangement for co-operation and drew up plans of a definite and far-reaching kind. Such action is in the best interests of true Christian progress, and we should rejoice to see still further examples of the same efforts being made by our own Church to remove what Sir E. B. Osler rightly called "one of the greatest hindrances to the growth of the country."

### Prison Reform

In an address to the Canadian Club of Toronto last week, the Hon. W. J. Hanna, Provincial Secretary, spoke on his favourite subject of "The Progress of Prison Reform," and referred to the movement connected with the prison farm work. Not only at Guelph, but also in the North-Western section of Ontario, this work is being accomplished. Mr. Hanna said that the men are generally quite good fellows who get into trouble in almost every case through drink, and instead of being crowded into a prison intended for less than half the number, they are set to work on Crown lands with really splendid results. Many acres have been cleared already, roads have been surveyed, and the land made ready for agricultural purposes. Only about one per cent. of the prisoners escape from the farms, and the physical and moral effect of the work is admirable, for with good food, good air, good beds and good discipline, they go out feeling fit and anxious to work. At Whitby, though there were no facilities for securing the men, not a single attempt has been made to escape, nor has there been a single instance of violation, though there are in the neighbourhood 75 men employed on the work.

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All this is not only interesting but decidedly encouraging, and we are not surprised that Mr. Hanna is so enthusiastic in support of the project. Efforts of this kind will do much to prevent further criminality in the future.

### Church Unity Discussions

We have been taken to task by one of our correspondents for "seeming to approve" the view set forth in the Church Unity circular, and in reply we have asked him to look over the editorial columns of the last few weeks in order to see exactly what we have said. We have, of course, called attention to the circular as a matter of present-day news and importance. When a movement obtains the signatures of thirty well-known men in our Church, and has since received the adhesion of a large number of Churchmen, it is impossible for any Church paper to ignore it, or to assert categorically that it is disloyal to the Church. The leading signatories have repudiated strongly any idea of doing away with Episcopacy or abolishing Confirmation, and whether we agree with them or not, we must in fairness try to look at the appeal from the standpoint of those who are responsible for it. It is always a pity and a weakness when Churchmen are unwilling to read anything which is not exactly according to their own mind. What we need is breadth of interest and sympathy as well as depth of conviction, and our journal intends to encourage this twofold attitude and to stand for that broad, large-hearted, definite, strong Churchmanship which the late Archbishop Benson summed up in four words: Catholic, Apostolic, Reformed, Protestant. We shall therefore continue to include in these pages everything that is of real interest and value to our Church, and for this reason we welcome contributions of all kinds to a discussion that is of present and pressing importance.

### St. Alban's Cathedral, Toronto

Canon Morley, the Secretary, is opening up a fresh publicity campaign on behalf of the fund, and has issued a striking appeal to the corporations and firms of the city of Toronto. He points out, among other things, that the success of each corporation is bound up with the personal, religious, and artistic elements of each citizen; that the Cathedral is intended to be a great Church home for all people, and that it stands to represent the highest Christian civilization and architectural excellence. The Toronto "Globe," in an editorial supporting this enterprise, has the following interesting and significant words:—

To allow this worthy project to drag would not be to the credit of a great Church, proud of its historic past, and of the Cathedral institution in its history and service. To the general Canadian public outside Episcopal circles cathedrals and churches and chapels justify themselves by their ministries to the great and varied human need, the ministry of truth, of ideals, of inspiration, and of social helpfulness, through which they fulfil the law of Christ. The ambition to make St. Alban's worthy of the Church of England in Canada, worthy in its architecture and equipment as well as in its staff and service, is a noble ambition. When one counts up the resources of its rightful constituency one is warranted in concluding that the high resolve means sure attainment.

### DUCHESS LEAVES HOSPITAL

Her Royal Highness the Duchess of Connaught has been removed from the Royal Victoria Hospital, and is now staying with the Duke and Princess Patricia at the residence of Mr. James Ross, Pelee Street. She is a little weak, and is confined to her bed, but is steadily gaining in health.

## THE CHURCH IN BRITISH COLUMBIA\*

By the Rev. Prebendary H. E. FOX, M.A.

The contrast between two countries, both in the temperate zone, could hardly be greater than that between British Columbia and Japan, of which some notes appeared in last week's issue. In one case an old civilization, in the other an old barbarism, giving place to a new order; the closest occupation that could be wrung from Nature in one, vast areas uncleared and almost unexplored in the other; one with a huge hinterland, the other with none. Yet they have their close resemblances. Progress is the watchword of both; in both a high standard of Government and order prevail. Both need the utmost sympathy and aid of the Christian Church for their much mixed populations.

In Victoria, Vancouver, and other large towns some provision, though still inadequate, exists for the maintenance of religion. Substantial churches, well organized work, and liberal local support may be found among several denominations of Christian people. But the rapidly increasing population is fast outstripping the powers of present Church life, and needs, still more urgent, as every reader of the magazines of the Colonial and Continental or the British Columbia Aid Societies must know, are continually arising, as new railways are being constructed, new towns springing up, and new districts for farms, lumber, or mines being opened out.

A week spent in Prince Rupert gave me an astonishing view of the birth and growth of what now calls itself "a city." Hardly five years ago the foreshore of a magnificent harbour was an untouched Indian reserve, belonging to the people of Metlakhatla, which is only a few miles across the inlet. It was covered to the water edge by a dense forest growing in a swamp where a man would sink to his knees. The Grand Trunk Railway chose it for the terminus of a new line to the Pacific, shortening the voyage to Japan by two days. The company obtained leave to purchase ten or twelve square miles, the money being invested by the Government for the benefit of the Indians. Most of the land has been cleared and drained, and laid out in streets; plank roads and bridges connect every part, a good system of electric and water supply has been laid down, extensive wharves and warehouses have been built; an enormous drydock, blasted out of the rock, is near completion; sites are eagerly bought up at high prices; shops, banks, business, and private houses appear almost by magic; and a mixed population of over 4,000 is fast doubling itself, and turning what was so lately a wilderness into a hive of prosperous industry.

But it may be asked, "Where does the original owner come in?" What is the outlook for the Indians? I cannot say that it is bright. But for the noble work of Christian Missions they would have been wiped out long ago. It seems only a question of time when they will be absorbed in the other races who are pouring over the long unused land. The Indian takes to the white man's dress more readily than he does to the white man's work. His old hunting instincts survive while their opportunities are fast disappearing. Even peaceful Metlakhatla, with its church and its row of bright little houses, almost like the "Marine Parade" of one of our South country watering places, is being invaded by Sunday trippers with their vulgar and evil ways. If Prince Rupert has brought to it some modest wealth, it has done and will do injuries which no money can compensate.

In one direction the Indian excels. He has a keen ear for music. When the Duke of Con-

\*The author returned from Japan by way of Canada and wrote his impressions to the "Record." They are here reproduced in substance.

naught visited Prince Rupert a contest was held in which seven bands took part. Every man in them was Indian, about 160 in all. Every band was the outcome of some Christian Mission. They had found their own uniforms and instruments, were led by their own bandmasters and performed difficult pieces with a skill which non-professional musicians in England could not surpass. Yet even this has its dangers. It suits the Indian who hates the drudgery of manual labour, but it is a kind of blind alley and it brings him into associations which, to say the least, will do him no good.

The Indian has his grievances also, which cannot be discussed here. There are two sides, of course. It is the white man's claim which naturally is pushed to the front, and the red man has to learn that the white man's might makes the right. It is not surprising that he does so with reluctance.

It is impossible for the Churches in British Columbia to keep pace with the varying and increasing needs of the colony without external aid. In the Bishop of Caledonia the Anglican Church has a wise and farseeing leader supported by earnest clergy and laymen, who are doing the utmost that such men can do (and they are men of no common faith and power) to grapple with problems larger than ours at home, where our religious luxuries and leisure (little known there) have become the too frequent cause of our religious divisions and our religious failures.

The Colonial Church needs men as well as money, but men of a sturdier type than are common at home. The young man whose spiritual muscles have been developed in grappling with rough and godless people, whose heart has learnt the lessons of divine sympathy for the worst and weakest, who has a strong faith in Christ, and a definite message drawn from the Bible, who is willing to endure hardness as a good soldier, such a man will be warmly welcomed, and will find a noble sphere for every Christian energy.

The Church, however, has been wisely turning her attention to training her own sons for the ministry. A central college of theology has been formed for the whole province, and buildings will, it is hoped, be erected before long in Vancouver on an admirable site given by the Government. This college will be only for the purpose of teaching and conferring diplomas, which will be necessary for ordination in any diocese. Two halls, residential and tutorial, are attached to the college, and are equally recognized by the Bishops. In this way the difficulties which had previously existed have been happily settled. Latimer Hall takes its place alongside of St. Mark's Hall, and has so commended itself to the lay people of British Columbia that it has been supported up to the present with sufficient local funds to carry on its work with very satisfactory results. It will, however, need, as it fully deserves, considerably larger help from other sources when its permanent buildings have to be put up.

The preparatory course for students is admirable, and one which would be far more for the advantage of candidates for the ministry at home than the university degree which our Bishops propose to insist upon before long. It is for five years and may be longer, but every student is required to spend some months of each year in gaining practical experience of Mission work, either in towns or new districts. Thus the skill and grit, the patience and insight, are gained which are often wholly lacking in our young clergy, raw from an easy college life, or the nursing of a seminary.

One thing in the outlook is certain. The Christianity that British Columbia wants is one of primitive type. Men there are manly and women womanly. It is a plain Gospel about a perfect Christ which they ask for, a message that is lived as well as clearly given, a human heart aglow with divine fire. These will win, but these only.

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# CANADA\*



By the Rev. CANON GOULD, M.D.,  
Secretary of the M.S.C.C.

occupy that position, the position of a bridge, are the nations which have exercised the most profound influence upon the history of the world.

### CANADA A BRIDGE.

We have heard from the days of our forefathers of a Nearer East, and why is that question of such supreme importance? Because it affects that portion of the Globe in these parts which form the bridge. There various ideals meet together. There, in the midst of turmoil and the seething human stream, have been decided, and are being decided to-day, some of the greatest questions which can possibly affect the future of the race as a whole, and I believe that Canada will occupy such a position in the future. It is necessary, then, that we should realize these things to-day; that we who were born in Canada, or who came here in our childhood days, or have just made our home here, should realize that Canada is an essential part of the British Empire, and for all that which the British Empire stands for in the imagination of the world.

### A FINE TESTIMONY.

I have spent some thirteen years as a medical missionary in the Empire of Turkey. Three of those years were spent away East of the River Jordan where my next white neighbour, so far as I knew, was a man on an island in the Persian Gulf. Now there is one thing which impressed me there. You may know that the Arab of the desert, or, in fact, any Arab, is absolutely the most unmitigated liar that you can possibly find, but when an Arab would desire to assure you that

he was really trying to speak the truth, he would say,—“By the word of an Englishman, I speak the truth.” This is one of the most flattering testimonials that could possibly be given, and whence had it come? It came from the practice of those great pro-consuls of the British Empire, those men who founded the Indian Empire, who settled the coasts of Arabia, and who have but-tressed and re-built the ancient kingdom of Egypt, so that even the wandering Arab of the sun-struck desert came to know that amid all the

flux of human veracity, there was one island in the Ocean of Lies upon which he might plant his foot, and that was the word of an Englishman. May God grant that the Canadian's word may rank as the word of those great men ranked in the past, and that Canada will be known here upon this bridge between the West and the East as the place where rectitude has lifted up her pillars, and where the great roof of truth overshadows the people in all their dealings.

### WE ARE BUILDERS.

One more thought. Canada occupies the only great part of the British Empire where the conditions somewhat approach those of the Mother Country, and wherever the men of Britain may roam, wherever the flag of Britain may float, we must remember this fact that to carry the weight of empire, to direct the destinies of subject or dependent peoples, there must be a breeding ground for the race in the northern regions. One of the leading British statesmen said that “it is possible even now to think of the time when the centre of British authority might be transferred to the Dominion of Canada.” These things being so, how important is it that every man here to-night should realize his vital part in the effectual building up of the Canadian people. For the first time in history, we are consciously engaged in the making of a nation. So I ask you to do all honour to Canada, that the men of Canada in the future may be known for their rectitude, honour, purity and straightness of dealing, and that in all things pertaining to the greatness of a nation, Canada may stand in the future as a beacon among the nations of the whole world.

WANT to speak of Canada as a unit in a double relationship. I believe that I am quite within the bounds of fact when I speak of Canada as a unit, and a unit in the very largest sense of the word. In the discharge of the duties of my present office, I travelled last summer within the limits of this Dominion some 20,000 miles, seeing the borders of Alaska and the briny shores of Cape Breton and Nova Scotia. While giving me possibly some qualifications to speak upon my subject, that experience and other experiences of similar character, have rather operated in the contrary way. It has filled me with such a sense of the greatness of our country and its magnitude and possibilities that I feel that it is entirely beyond my powers to speak even briefly and do any justice to the theme which has been given into my unworthy hands.

### GOD'S PURPOSE.

During the course of my journey from Calgary to Edmonton, a fellow-passenger entered into conversation and said to me,—“I cannot understand how it was that God kept this great country practically without inhabitants for so many centuries!” I said to him,—“Yes, but think what would be the state of the world to-day if God had not kept this great country in the garner of His purposes for the present time.” When we see such vast changes taking place among the leading nations of the world, when we see the foundations of ancient orders breaking up in the old countries, when we feel the surging movement among men, I think we realize that there was some definite purpose in the keeping of Canada as the final stage. I believe with all sincerity in the development and the advance of the human race in the days which are to come, but I hold it true that we cannot understand the present position of our country except in relation to two great movements—one stream flowing into Canada and one stream flowing out of Canada, and each stream is essentially a stream of life.

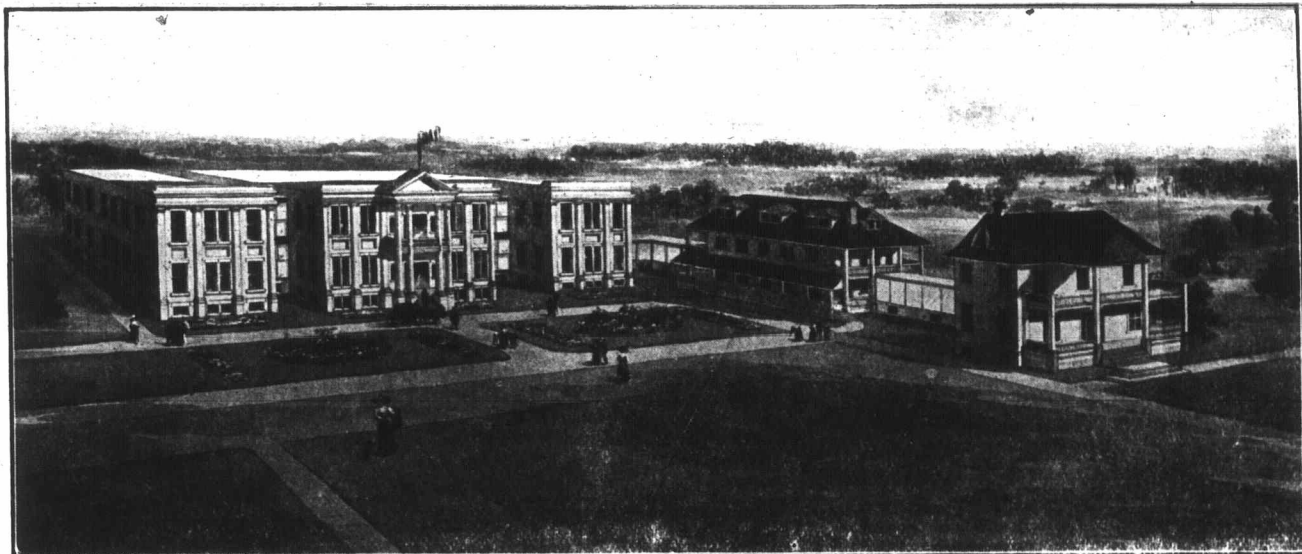
### THE FIRST STREAM.

During the five months from the 1st of April to the 1st of September last year, 242,000 men, women and children entered through the open ports or over the wide boundaries of the Dominion of Canada; 162,000 from across the heaving waters of the great deep. Not only from our own Mother country, not only from the virile stock of Scandinavia, of Germany and Austria-Hungary, not only from the vineyards of Italy, but from the blood-red fields of Macedonia, from Asia Minor, from the vineyards and cottages of Mount Lebanon, from Damascus, from beneath the snowy crown of Mount Hermon, from Palestine and Jerusalem itself, there is the sound of an alluring cry in the ears of the people; there is a longing in their hearts. There is a great voice passing up and down through those countries, and the words of the voice are, “Yonder beyond the great waters there is a land of freedom, a land of opportunity, a land where a man may live the life of a man and may enjoy the fruit of his own labours,” and from those far-off shores, the stream begins to flow. Trickling down the mountain side and across the plains, receiving affluence from every direction, from the cottage, from the vineyard, from the city, from the forest, and mines, and factory, from the slum, from the palace almost, until at last, full flooded in its tide, it pours into our open ports. Increased and aug-

mented by 70,000 people from the great Republic to the south of us, this great movement of humanity passes on to the stage of future development, and the Dominion of Canada, and we have only to possess a very superficial knowledge of humanity to realize how much of human history has been written by the advance of migratory peoples. This great movement of life flows into the boundaries of Canada, and then as we see it spread out across its vast expanse, we see the prairie broken and cultivated, the rivers bridged, the mines sunk, the forests replaced with smiling fields, and the cities, towns and villages increased. The stream of human life flowing into Canada.

### THE SECOND STREAM.

And then there is the other stream. Once in one of my journeys to the Twin Cities, I went to see that immense elevator of the Canadian Northern Railway, and we went right down into the sub-structure of the great building, and there I saw one of the most impressive sights I have ever beheld in Canada. It was an immense rubber belt. It came from yonder out of the darkness and disappeared into the shadows on the other side, and I beheld, flowing ever from the West to the East, the second great stream of life, the wheat of Canada flowing out from its vast expanse, flowing yonder across the seas in the reverse direction to that other stream of life to feed the hungry and



The visit of the Countess of Aberdeen to Toronto last week and her keen interest in the problem of Tuberculosis gives special point to the King Edward Memorial Hospital for Consumptives near Weston, Toronto. Our picture shows (left to right) the new fire-proof buildings erected out of the King Edward Memorial Fund, and buildings donated, respectively, by Mr. R. Mulholland and the late H. C. Hammond. The Fund has now reached nearly a million dollars, and it is hoped soon to announce the realization of this worthy object.

to carry the possibility of good food into the great cities of the old lands. These, I think, are the two great streams to-day which are essentially characteristic of Canada as considered under the first head, as a unit, the Dominion of Canada.

### THE CANADIAN NATION.

I am not afraid to go a step further and to speak of the Canadian nation. Describe it as we like, under what figures of speech we may, as a daughter in the house of a prolific mother, as a gleaming star in a shining constellation, I hold it true that by the very force of circumstances, in all things essential to a nation, we are and we must be a nation in Canada; a people of the future who shall stand in these northern climes and be worthy, I make bold to prophesy, of the past which they represent, of the lives of their forefathers. Canada is a unit in the second relationship, as a self-contained unit, but a unit in a collection of nations, a part of that great Empire which we are all proud to honour. Indeed, I am prepared to go a step farther and to say that it is possible to think of Canada apart from the British Empire, but it is not possible to think of the British Empire without Canada; so essential is the Dominion of Canada to the British Empire as it is constituted to-day that I repeat that without Canada the British Empire would be the British Empire no longer. And this for two reasons. Canada stands on the shortest line of travel from Europe to the East, from the British Isles to the great throbbing Orient of to-day. Canada, in other words, is a bridge among the nations, and should be but glance over the pages of history, we shall see that those territories which

The substance of an address at St. Anne's Men's Association, Toronto, January 7th, 1913.



## THE MISSIONARY CALL

A Plain Talk about the Christian's Duty with Regard to the Foreign Mission Field

By the Rev. LEONARD ASHBY, M.A., late C.M.S. Missionary, North India

The root of heathenism is unthankfulness. In so far as unthankfulness is found in the Christian Church, the Church is heathen rather than Christian. Just as unthankfulness has led to heathenism, so unthankfulness has led to that form of godliness which denies its power, to a dislike of the cross in doctrine and in experience, and to disobedience.

There can be no question at all as to the prominence of the missionary commission in the New Testament. The Iron Duke said, "What have they to do with results? They have their marching orders." We are familiar with the five forms of our commission found in the four Gospels and in the Acts of the Apostles. An apostle in the more restricted sense was one who had seen Christ after His resurrection. But the term is also used in a more general sense, for "apostle" is the Greek form of the familiar word "missionary." In this general sense only can the doctrine of "Apostolic Succession" be taught Scripturally. The general commission was given not only, as Heber's great hymn seems to imply, to "twelve valiant saints on whom the Spirit came," but to the whole Church militant here on earth. Bishop Westcott demonstrates that women were almost certainly present when the Risen Lord commissioned His Church to preach the Gospel in all the world. It is obvious that in the restricted sense the apostles can have no successors, but in the general sense they should have successors in every generation. Indeed, their successors have bound themselves together into apostolic associations, called in our modern speech missionary societies.

**A Command to be Obeyed.**—I will not further labour the point of the prominence of our Lord's command. It is just as truly binding on the whole Church as such commands as "Thou shalt not steal," "Do this in remembrance of Me."

In the mission field, where discipline is enforced by the Church, excommunication is the penalty for certain acts of disobedience to God. At home nominal Christians excommunicate themselves by failing to observe the Lord's command, "Do this in remembrance of Me." (I do not forget that some Christians believe that this is meant to be fulfilled now only in the inward and spiritual sense.) But I have never heard of anyone being cut off from Church membership because he has disobeyed the marching orders given by the Captain of our Salvation. It is no more intended that every Christian should be an official "missionary" than it is intended that every Church member should be set apart to "the ministry." But it is the duty of the whole Church through its individual members to be of one heart and one mind to glorify God by sending the Gospel to every creature by taking the Gospel message into all the world. It is the duty of each individual Christian, man, woman, or child, to do his or her part in Christ's great scheme. As Mr. S. D. Gordon points out, Christ has no other plan for the evangelization of the world than this—that each Christian tell someone else, and he in turn tell someone else, till all the world shall hear the Good News. It is a simple plan, but for success it depends on obedience.

I propose in this short article to indicate some lines of thought which may help to decide whether we are meant not only to witness by life and lip wherever we are, but to go to the regions beyond or "the foreign field."

Someone has said that "knowledge of a need and ability to meet that need constitutes a call." This is true. At any rate, it is the first note in the clear bugle call. We may talk too much about a "special call." Certainly it needs a very special call to justify our staying at home.

**Special Calls.**—1. First, we might mention circumstances. How often these indicate a quite clear duty one way or the other!

2. Health forms a very special circumstance to indicate God's will. As a rule, poor health is an indication against our going to certain parts of the world.

3. Privilege is often a clear call to go to the unprivileged. Some of us have been privileged to sit under Spirit-filled and Spirit-taught ministers of God's Word. A Christian lady was told of a certain privileged set of Christians who greatly appreciated their Christian fellowship.

"May they be scattered!" was the rejoinder of the faithful slum worker.

4. Knowledge of God and of His Word is necessary for successful Christian work at home or abroad. "They that know their God shall do exploits."

5. Ability to learn a foreign language is an indication of our call to minister to people of another tongue. The majority of moderately educated Christians, with diligence and Divine help, can get, at any rate, a working knowledge of the languages of the mission field. Some few fail in this respect, however, and they would probably do more useful work at home.

6. There may be a direct call, though this is not necessary. My own call to the mission field came in a moment when Mr. Selwyn was speaking at a convention in the South of England eighteen years ago. Such a direct call does not come to all. But if it should come we must not be disobedient to the heavenly vision.

**Preparation for the Mission Field.**—1. I put first as absolutely necessary Conversion. Of course, there must be the real revolution in the nature that Dr. Eugene Stock has spoken about somewhere. "They that are in the flesh cannot please God." "If any man have not the Spirit of Christ, he is none of His."

2. Equally important is it to be "filled with the Spirit." I have no hesitation in saying that none but Spirit-filled men and women should go to attack heathenism, where Satan has his seat. There have been some sad cases of failure where this essential has been lacking. The same Lord who said "Go," said "Tarry . . . until ye be endued with power from on high."

3. This will result in love to God and man. While knowledge often puffs up, love builds up. Without love I am nothing. Knowledge apart from the filling of the Spirit is apt to lead to pride. The fullness of the Spirit leads to an enlarged heart, because the love of God is shed abroad in the heart by the Holy Ghost who is given to us.

4. A right estimate of oneself is also essential. "If a man think himself to be something when he is nothing, he deceiveth himself." It cannot be too much emphasized that the mission field needs crucified men and women.

5. Bible knowledge, of course, is essential. This is sadly lacking in many who offer themselves to missionary societies. The fault lies to a sad extent in the numerous churches, even evangelical churches, where definite expository teaching is heard so little.

6. There should be also a proved ability to lead souls to Christ. Dr. Torrey's "How to Bring Men to Christ" is full of useful suggestions and help.

**Obstacles may be sent as Tests.**—Even the medical obstacle has sometimes been overcome. If the Christian is sure of his call, and he is refused for some reason by his favourite society, why not offer to another? Two of the best missionaries I met in China had been refused by the society to which they first made application. Another man, who could not get any other way, worked his way out to the mission field before the mast. Few of us have to face greater obstacles than those that stood in the path of Carey and Henry Martyn. And yet we are too apt to take the obstacles or rebuff as God's leading that we are to stay at home. It may be nothing more than God's test as to our fitness for the difficult service of the mission field. I knew a lady who said that if she could not go to the mission field in connection with a certain society she would not go at all. She failed to put first things first. Christ's command is paramount. The particular missionary society under which we work, however important, is only secondary.

"I beseech you . . . that ye present your bodies a living sacrifice."—(The Life of Faith.)

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## THIS AND THAT

Thoughts of an Eastern Churchman

In my last letter I promised to give some account of the Church in these Maritime Provinces, which as I think I pointed out, have their own characteristics, both as to their people and physical features. The Church then in the two dioceses of Nova Scotia and Fredericton has, roughly speaking, a membership, which in the absence of the long-looked-for religious census of 1911, may be put at about 120,000, about fourteen per cent. of the total population, ministered to by about 200 clergymen, including those engaged in educational work.

The Anglican Church in these three provinces has its own characteristic system of parochial administration, which, so far as I know, is unique, at all events in the Empire, and has been borrowed apparently from the United States. The rector is invariably elected by the congregation, and unless any canonical objection can be alleged against him, the Bishop must institute. Both wardens are elected by the congregation with a select vestry of not less than six or more than twelve. Every parish has its parish church, where all the business of the parish must be transacted, the other churches, however numerous and important, are "chapels of ease." These chapels of ease are allowed to elect "chapel wardens," but they have no powers beyond the taking up of the Sunday collections and remitting them to the parish wardens, and attending to the heating and lighting, etc., of the chapel. It not infrequently happens that in some very old parish, one of these out-stations or "chapels" has gradually become numerically and otherwise, by far the most important centre. Nevertheless it remains a "chapel," and under the jurisdiction of the old Mother Church, which as likely as not may be inconveniently situated and far inferior in membership and its contributions to the common funds. A parish here is not, as in Ontario, the confederation of several independent congregations, whose only bond of union is the possession of the same rector. Once a year, (now in January), the annual parish meeting is held for the election of wardens, vestry, and lay delegates. Each parish or mission, entirely irrespective of its numerical strength, is entitled to two lay delegates. The poorest Atlantic fishing parish in this respect stands on an equality with All Saints' Cathedral, or St. Paul's, Halifax. A curious custom of electing substitute delegates is in vogue in Nova Scotia. In many of the more remote parishes, two substitute lay delegates, generally residents of Halifax, are elected, who are entitled to attend Synod and exercise all the privileges of full members, in case of the non-attendance of the parish delegates. Needless to say, this privilege, if such it may be called, is often taken advantage of by the poorer parishes. I have known Synods in Nova Scotia whose lay membership was composed of nearly one-third of non-resident delegates. There is a growing dissatisfaction with the present system, and it is not unlikely that a change will be made. But it has many upholders and will die slow and hard.

Our Synods follow much the same procedure as in the other provinces. Until a few years ago they met biennially; now they meet annually. In Fredericton each clergyman gives a short account of his work for the past year, to the Synod. All parish property is held by the wardens, vestry and rector, but none can be sold without the signature of the Bishop of the diocese, and, of course, the rector.

For nearly a century the Anglican Church was the established Church of the province, and the Bishop was ex-officio a member of the Legislative Council. All parishes were founded by proclamation of the Governor, and nearly all had glebes attached to them. Many of these glebes still remain, and are often worked by the incumbent, which in these days of famine prices, is a great help to many a scanty and precarious income. A good many of our parishes date back to the eighteenth century, and there are still standing in Nova Scotia eight of the original church edifices, and several in New Brunswick. Our oldest parish, Annapolis Royal, does not belong to this class, its present church only dating from 1815. The oldest Anglican Church building in Nova Scotia, and indeed in British North America, is St. Paul's, Halifax, built in 1740; Lunenburg follows, built in 1749; and the oldest in the Maritime Provinces, the Church of the Holy Trinity, Fredericton, built in 1754. The history of the Church in Canada has been estimated by King's College, Fredericton, as follows: "The oldest and speaking-skirts of the French rising ground facing the cultivated hills. Of the well known and approved raising of the students' tem continuing King's College to overflow light the large number during the English fifteenth century of the been estimated King's College Maritimes of clergy its walls, those at from. The still older ing great in these personal scribe as attendanc to the Ch and a dis matters of Churchma file of the the descri bulked lan and temp to rush to ed by the rector's he that of th As Bishop people fee bed, they squabbles tions to s almost un is the sar trials her speak fro general ru sideration Our two of their E own tale Worrell h work, the resuscitat the cleric England All Saints his cons Bishop in record, a These di our Cana is a Cath The Cath gem, and seen on t cathedral of my spa my next Church in The mo ly does of Holy faith and



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burg follows closely with its church erected three years later, in 1751. It is not often realized that the Church in Nova Scotia existed for nearly half a century before the appointment of Bishop Inglis. The history of the pre-revolutionary Church in Canada has yet to be written.

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King's College, Windsor, next to St. Paul's, the oldest and most interesting building in English-speaking Canada, is superbly situated on the outskirts of this beautiful old town, the Pergauid of the French and Indians. It stands on a gently rising ground, embosomed in magnificent elms, facing the south, and a noble panorama of highly cultivated country, backed up by densely wooded hills. Of late years it has greatly prospered under the leadership of Rev. Canon Powell, who is well known in Toronto, and has now an attendance approximating seventy. The "Forward Movement" inaugurated last year, has resulted in the raising of over \$70,000. Part of this money has been expended in erecting a new wing, containing students' and lecture rooms. The residential system continues to be one of the leading features of King's College life. To-day the building is filled to overflowing. King's College library would delight the heart of the bibliomaniac. It contains a large number of rare and first editions, presented during the past century and a quarter by eminent English publicists, and the finest collection of fifteenth century books in America. There is certainly nothing like it in Canada, and the value of the books and manuscripts stored there has been estimated at a very large sum.

King's College has been an auxiliary of incalculable value to the work of the Church in the Maritime Provinces. Since 1790 many hundreds of clergymen have received their training within its walls, and to-day more than fifty per cent. of those at work in the three provinces hail therefrom. The Collegiate Boys' School at Windsor, a still older institution than the College, is enjoying great prosperity. The type of Churchmanship in these provinces, is what I think anyone, be his personal predilections what they may, would describe as "good." If, as a rule, regular church attendance, respect for the clergy, steadfastness to the Church, comparative liberality in giving, and a disinclination for squabbling over minor matters of ritual, etc., be an evidence of "good" Churchmanship, then most assuredly the rank and file of the Anglicans of the three provinces merit the description. Ritual controversies have never bulked largely here, because we have no ritualism, and temperamentally, our people are not inclined to rush to extremes of any kind. Although elected by their congregations, the position of our rectors here is, I should say, more secure than that of those in any other portion of Canada. As Bishop Courtney used to say, "Our Church people feel that being allowed to make their own bed, they must abide by the consequences." Parish squabbles, and attempts on the part of congregations to squeeze or "starve" out their rectors, are almost unknown here. Of course human nature is the same everywhere, and parsons have their trials here as elsewhere, but undoubtedly, and I speak from over eighteen years' experience, as a general rule the clergy are treated with more consideration than in the "West."

Our two dioceses have been happy in the choice of their Bishops, and their administration tells its own tale in all the three provinces. Bishop Worrell has a fine record for less than ten years' work, the quadrupling of the Mission Fund, the resuscitation of King's College, the raising of the clerical salaries, the freeing of the Church of England Institute from debt, and the building of All Saints' Cathedral. Bishop Richardson, who at his consecration, was said to be the youngest Bishop in our Communion, has also an excellent record, and is greatly beloved by his clergy. These dioceses, by the way, possess alone of all our Canadian dioceses, each a Cathedral, "which is a Cathedral," and not a glorified parish church. The Cathedral at Halifax, though incomplete, is a gem, and the only church building that I have seen on this side of the Atlantic that has the true cathedral character. I have about come to the end of my space, and will say a few additional words in my next letter about the details of the work of the Church in some of our typical parishes.

Downeaster.

The more the Bible is assailed, the more clearly does it stand forth as the impregnable rock of Holy Scripture, the infallible and only rule of faith and practice.

# CHURCH UNITY

FURTHER CONTRIBUTIONS TO THE DISCUSSION

## ARCHDEACON INGLES.

Will you kindly allow me to say a few words on the remarks of Dr. Symonds in the "Canadian Churchman" of 2nd instant, on the above subject? One rejoices to find that "no one of the signatories desires to attack or weaken our own form of Church government," one would have liked him to have continued and to have said, "because we recognize it to be of the very esse of the Church," such a statement would have been re-assuring. However, I regret that it is impossible for me to see how the proposals of the circular "would tend to strengthen and extend that form of government." Dr. Symonds tells us that "no vital principle of the Church" is touched by these proposals. In my opinion, the whole question hinges on a most "vital principle," namely, that of Confirmation. Confirmation is not a mere requirement of the Church of England, or one of those "Rites or ceremonies which the Church hath power to decree." It is hardly necessary to point out that it has Apostolic authority, "When the Apostles which were at Jerusalem heard, etc., (Acts 8:14-17). "Did ye receive the Holy Ghost when ye believed," etc., (Acts 19:2-6) The clergy and every well-informed layman know that Confirmation is one of the "foundation principles" of the doctrine of Christ, (Heb. 6:1, 2). The custom was to confirm immediately after baptism, even in the case of infants, a custom which I believe is practised by one branch of the Catholic Church to-day. The deferring of Confirmation until candidates are able to renew the vows of their baptism is a requirement of the Church of England. These facts concerning Confirmation certainly make it a "vital principle." There is a vast difference between a Bishop licensing a confirmed communicant of the Church of England to conduct the service, and his licensing to preach one who not only is unconfirmed, but who also repudiates Confirmation as an empty ceremony.

Dr. Symonds tells us that Confirmation is not included by the Bishops at Lambeth in the Quadrilateral. I have not got a copy by me of the Lambeth Encyclical of the year the Quadrilateral was adopted, and cannot therefore say that explanation was there made that they did not include Confirmation, but lacking such testimony I would question the statement that "Confirmation is not included as a condition of union." It has been a principle of the Church that Confirmation is the complement of Holy Baptism, this may not be considered sufficient. "The Historic Episcopate" is included as a condition of union, surely this includes all which is involved in the episcopal office, and the administration of Confirmation belongs to the Office of a Bishop.

Dr. Symonds is "not unmindful of Rome and the Orthodox Church of the East." Let us be careful that we take no step which would prejudice our position in the eyes of these two great Communions. On the other hand, we are bound not for their sake only by any means, but for the sake of the Protestant Communions about us to hold faithfully to every Catholic practice, every "vital principle" which has come down to us, that we may become in the Providence of God the instrument of bringing together the scattered members of the Body of Christ.

This controversy which has arisen will do no harm if we ourselves remember that the one great essential to Christian Unity is that we each so live the life of Christ that while we "contend earnestly for the faith," we hold that truth for which we contend in love.

## REV. C. W. HOLDSWORTH, HAVELOCK.

On the circular regarding Church Unity much for and against is being said which in the writer's opinion fails to go to the bottom of the subject. It cannot reasonably be expected that a thinking Church and much less that other denominations who think, will accept as final such statements as have been expressed simply because they are the opinions of those, even though Bishops, who express them. Thinking people want reasons, and reasons that will convince men in search of truth. When we are told that no closer unity such as is suggested in the circular, is possible unless other bodies first consent to the doctrine of Apostolic Succession, we ask on what authority is the statement made, and made again and again? Thinking men agree that the Church is divinely founded and its ministry divinely authorized, but why this bald statement. That apart from an

episcopacy, apostolically descended, there can be no valid ministry and no perpetuation of one? Did the Head of the Church say so? Or if as some would like to teach Holy Scripture is indebted to the Church for its authority (which is not Anglican). At which council did the Church authoritatively set forth this doctrine? No doubt the Church acting in harmony with her blessed Head has right to bind and loose. If she has a right to impose (bind) the preface to the ordinal, has she no right to loose that preface should occasion arise, and that, too, with heaven's sanction? Is this preface from everlasting to everlasting? The prevalence of the episcopacy in early centuries, we all understand. But we do not understand that this prevalence in any way authorizes the exclusive doctrine of tactual Apostolic Succession as held by some who oppose the suggestions of the circular, this prevalence does not, as we see it, make the episcopate to be the one only way of perpetuating a valid ministry. Those ministers who do Christ's work, are surely Christ's ministers; and to deny this description as belonging to Presbyterians, etc., is a serious matter to say the least. But if their ministry is not "valid," what then is it? We cannot see how this exclusive position coupled with references to "the lowest of the people," etc., can make toward Christian Unity. Or if by holding tenaciously to the rights claimed for the episcopacy, we finally draw all other Protestant bodies to ourselves other problems will present themselves. First, in all honesty we must convince others of the correctness of our Apostolic claims, or be despised for claiming what is not so. Second, the three Apostolic branches of the Church, Roman, Greek, and Anglican must, if unity be the will of Christ, grapple with that problem. And which will be the victor?

We find it difficult to sympathize with the fear that the suggestions made in the circular will lead to "disruption within our own ranks." A permissive rule or canon is binding on no one, and if those opposed to the suggestions are as sure of their ground as they claim to be, what harm can come to them for not extending the courtesies suggested? Is it for the safety of the subscribers they are so deeply concerned? Experience has not taught us that aloofness and Christianity are mutually helpful.

## A SIGNATORY.

I am surprised at the criticism of our action in circulating the "Petition." Some seem to think our action presumptuous, almost disloyal. One writer says "this matter should have been left to the General Synod." That is exactly what the circular proposes. But what guarantee is there, that the General Synod will bring the matter up, unless such a petition is sent in. The General Synod is the final court which will settle these matters, but any man has a right to petition the Synod, begging that body to take action on any matter he likes to bring before it. The proposals may be open to much criticism, but the procedure is constitutional and loyal. No one is forced to sign the petition. I am also surprised at reading so much about distrust, strife, division being caused by these proposals. If men of intelligence think that a line of action will be beneficial to the Church and her work, and can be undertaken with perfect loyalty to the Church, why should such men be distrusted, or cause strife and division. I can imagine that the judgment of men who propose a certain line of action, may be distrusted by others who don't agree, but the distrust suggested seems to go deeper than that. New proposals are looked upon as revolutionary and destructive, and the proposers regarded with suspicion. The foundations of the Church are again being attacked. But people, after a time, regard the new matters quietly and sanely. They say "yes" or "no," but if the proposals carry, they win their way, and after a time are taken as a matter of course. In the meantime the Church grows stronger and more effective, instead of weaker. The opposition to the proposals is not always just. I may be quite as loyal to episcopacy, as another man, and yet disagree with him as to the practical carrying out of the episcopal, idea. Some men limit all conduct of services, to those episcopally ordained. Others allow laymen to preach and conduct some services, and to baptize. To say that I am disloyal because I believe that episcopacy can develop new methods of work, is like saying



that I do not believe in temperance, because I don't believe in local option." I believe in the episcopate, and therefore I ask the Bishops to take this matter up, and if they see fit to agree to it, and I also ask them to keep the regulation of such matters in their own hands. As long as laymen preach and conduct services in our churches, it cannot be contended that proposal No. 1 breaks a rule laid down by the preface to the ordinal, unless we agree that the rule is now being constantly broken. As long as people can be admitted to Holy Communion without Confirmation, with the Church's permission it cannot be contended that episcopacy is being attacked, when it is asked that the Church extends the exception she has already made to her rule. It is always easy to mix up principles and methods, and to imagine that because two men do not agree as to methods, one must be opposed to the principles held by the other.

#### SENEX.

All are in favour of the principle, but no two would agree as to method. It has been a perennial question, and has grown and is growing more difficult as the clergy of all denominations acquire a more equal knowledge of ecclesiastical history. A century ago when Tests Act were in force, all officials had to communicate so many times a year. Many would be repelled nowadays, and many were no more real members of the Church of England than the Home Secretary who professed to be one so as to hold an office. Since the abolition of the form the pretence has pretty well disappeared, while real intercommunion has and is growing. When the revisers of the New Testament concluded their labours they quietly, reverently, and unostentatiously joined in a celebration and there was the usual clamour, only bitterer. No clergyman worthy of the name exists in the Church who is not satisfied that many of the better members of his flock have drifted in, one way or another, from outside, and are really welcome. On the other hand a lady told me how her clergyman was always calling on people to come back to the old church where they would be welcome. Hearing this so often she asked to be allowed on the next occasion to bring a saintly Methodist friend with her who longed to join again, and more in earnest than her father had done, but she was not allowed. On the other hand we know that the continental chaplains, who are unable to test the communicants, gladly welcome any decent people who come forward, and in many cases add to the Church. So unity in practice is something that must develop and is continually changing.

### WOMAN'S REALM

Contributions for this column are invited from our readers, and should be addressed to "Sylvia" at the office.

**Catherine Marsh.**—On December 12 there passed away from this life a noble Christian woman who was well known in the nineteenth century as a prominent worker for Christ. Among religious circles in England the name of Catherine Marsh is almost as familiar as that of Florence Nightingale to the general public. She died at the age of 94, beloved and revered by a very wide circle of friends. Miss Marsh is perhaps best known by her book, "The Memorials of Captain Hedley Vicars," which, at the time of its publication soon after the Crimean War, attracted great attention by its delineation of the character of a fine Christian soldier. Hedley Vicars lived at a time when piety in the army was far more rare than it is to-day. He was killed at Sebastopol, and Miss Marsh's record of his life became one of the best known religious biographies of that day and generation. Later on in the sixties this consecrated woman was at work in the East End of London ministering among the cholera-stricken people with a small band of other devoted and well-known women workers. Perhaps Miss Marsh was the first woman to take an interest in railwaymen and navvies, and she was one of the founders of that splendid Society called the Navy Mission. The Scriptures, in whole or parts, were distributed by her in many directions. It would be hard to say in how many wars soldiers have received through her a portion of God's Word to carry with them to the front. Nor did she confine this work to our own soldiers alone, for the Gospels in foreign tongues were sent off to other European armies. Of her deep fervour and spirituality, only her own close friends are properly qualified to speak, and these have borne their testimony in

the English religious papers. The Archbishop of Canterbury, the Bishop of Durham, and many others write concerning her life and service. Queen Mary in sending a message of sympathy to the relatives, enclosed an autograph photograph which she had intended as a Christmas gift to Miss Marsh. Many people this new year will miss a little booklet from this authoress' pen, which she was in the habit of sending out annually to remind her friends and Christian workers in general, that "the King's business requireth haste." It is such lives as hers that reveal to us women of a later generation the almost infinite possibilities of service for Christian womanhood.

**Z.B.M.M.**—These initials stand for one of the finest Societies that works for women in India—the Zenana Bible and Medical Mission. To it belong many devoted missionaries. At the present time we have as a visitor to Canada, Mrs. Pollen, who first went out to India as the bride of a gentleman who held a Government position. Being widowed early in life she left that country for England to train and educate her two young daughters. After twenty years she returned to India at her own expense, as a missionary, to devote her remaining years to the women of the Zenana. At the Bible Training College on the 14th inst., Mrs. Pollen gave a fine and touching appeal for Canadian women workers as well as funds. This interdenominational Society is a good example of practical unity in Christian work, and is supported in Canada as well as in the Homeland by different sections of the Christian Church. It was founded by the late Lady Kinnaird, mother of the present Lord Kinnaird, and a Hospital at Lucknow, called the Lady Kinnaird Hospital, stands as a memorial to the worth of her work. Canadians will be interested to know that a Hospital in Nasik bears the name of "The Canada Hospital," being supported by funds from our Dominion. The missionaries on the field who present the Gospel in all its beauty and simplicity on Bible lines belong to different denominations. Mrs. Pollen, an Anglican, is engaged on deputation work here, and has been in Winnipeg as well as Toronto speaking for the Society. She is glad to get in touch with any who are willing to have drawing room, school, or other meetings. It is expected that she will soon proceed to Hamilton to work that city and any surrounding places. The indefatigable Treasurer, Miss O'Brien, of 383 Sherbourne Street, will be glad to hear of any possible openings for addresses. If time permits Mrs. Pollen hopes to visit London, Ingersoll, Brantford, and other places. Hospitality, interest, meetings, are greatly desired. All who have heard Mrs. Pollen speak on India have greatly enjoyed her messages.

**Women and Bargains.**—The other day a Toronto minister preached a sermon on "Sins of Canadian Prosperity." With much of what he said I am in perfect accord, but I must take exception to his remarks about women and bargains. Not that I want to defend bargain hunting, even though there are two sides to that question, for I am tempted to say that all the bargains are not bargains any more than "All that glitters is not gold," or diamonds either! The bargain domain is one in which the "biter is often bit." Some of the so-called bargains would be dear at half the price. But that is not the point I wish to make. This minister says, "The stores to supply your Friday bargains, must squeeze the manufacturer to the lowest price, the manufacturer must grind the factory hands, all because you are hunting for bargains." Now is "the bargain" at the root of these things? Unless my readers can give me more information and light on this subject, I say emphatically, that it is not the bargains which cause these conditions. Let me illustrate from the Old Country. I know a milliner there who works for a wholesale house. She makes a hat from the foundation—in some cases. By dint of close sitting, with a few minutes for meagre refreshments, she can make the hat in five hours, by which time she has earned the magnificent sum of twenty cents. Ten hours' work produce two hats and forty cents. Six days' work gives her to opulent income of \$2.40 per week. To be sure she can increase this, when the extra work is to be had, by working twelve hours or more a day, and I have known her put into her purse the sum of fifteen shillings, or about \$3.75. The materials, by the way, can be computed at about \$2.00, which is quite a liberal estimate. At the warehouse they say they cannot afford to pay her more than twenty cents per hat for the making. Then the hat is lost sight of until it reappears at a retail price in a London West End store, and is marked \$10.50. Now I want to know where has the \$8.30 been added on to the cost of the hat? We have

seen that all the materials and the skill total \$2.20. Suppose that the hat afterwards finds its way to the \$5 bargain counter! Personally my conscience would not trouble me on behalf of the tradesman, if I became the purchaser, because even at this stage someone has profited to the extent of \$2.80. But it may be said that this is an extreme case, that it refers to England; and that we have no such conditions, no such wages in Canada. Well, suppose all this is true, do the benefits of the high-priced sales really make the wages better for the worker? Surely the prices on many new and fashionable articles are high enough to make so handsome a profit that the stores can reduce the remainder and still gain thereby. Then the minister adds; "Boycott all the cheap places." But I would ask, Why? Are the dearer shops paying bigger wages to the producer? This question of good shops brings back a memory. A clergyman in England many years ago said the same thing, as did the Toronto minister. A dressmaker remarked to me, "Let Mr. — go before eight o'clock in the morning to — and he will see at the back premises a line of East-Enders with parcels, containing finished work returned to the West End stores from wretched homes." Oh, those tragic parcels! In one, a blouse of white silk, with numberless hand-sewn tucks ready for window display at a big figure, and for which the poor, ill-fed woman receives fifty or sixty cents for more than a day's labour. Again, I remember this is not Canada. But although circumstances vary in degree, I cannot help wondering from all that I hear and read, whether the lower grade of workers who are insufficiently paid, do not suffer at the hands of someone other than "women bargain hunters." And I will say in closing that we women will form a "No Bargain League" when we know for a certainty that the shop girls and other workers will be benefited thereby.

Sylvia.

### Brotherhood of St. Andrew

#### MARITIME TRIP OF THE GENERAL SECRETARY.

(Concluded from last week.)

**Nova Scotia.**—Halifax and Dartmouth were visited from November 27th to December 2nd. St. Paul's Parish was visited on Wednesday, November 27th, an address being given during the service and about twenty-five men being met. Recently the Senior Chapter in this parish has been strengthened and is settling down to regular work. A small but very encouraging meeting of the men of the Cathedral was held the next evening and arrangements made to strengthen the Senior Chapter. Friday evening the members of Trinity Senior Chapter were met, and as a result of the meeting it is hoped that the Brotherhood men, who have already done splendid service, will do even more in the future. Sunday morning and afternoon St. Matthias' Church was visited and addresses given during the service and the Bible Class session, about thirty men and boys attending the latter. The Senior Chapter in this parish has recently been revived and from now on promises to be a real help to the rector. The Junior Chapter will also soon be reorganized. Later the same afternoon a meeting of the boys of the Cathedral and St. Paul's was held in the Church Institute, and in the evening the congregation of Christ Church, Dartmouth, was addressed, the men and boys being met immediately after the service. Monday evening about twenty-five representative Brotherhood men attended the annual meeting of the Halifax Local Assembly. A number of helpful addresses were given at this gathering.

During the visit to Halifax Bishop Worrell was met and Brotherhood matters in the diocese discussed with him. In the past he has always taken a keen interest in the work of the Brotherhood and is anxious to have the Chapters strengthened and increased in number. Lunenburg was visited on December 3rd, and a splendid boys' meeting held that evening. The Junior Chapter in this parish is very active and growing in membership and usefulness. A probationary Senior Chapter has been formed in Weymouth, which was visited on December 4th and 5th, several good meetings being held. At the meeting held in Wolfville on the afternoon of December 5th, the rector of Kentville was present, as well as the rector of Wolfville and a number of the Chapter members.

Sunday morning, December 8th, an address was given in the Chapel of King's College, Windsor, and the Brotherhood members and a number of other students, with the Principal and

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## NOVA SCOTIA.

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

**Halifax.—St. George's.**—The annual tea and distribution of prizes for the junior, intermediate and the Bible class scholars of this church took place on Thursday evening, the 9th inst., at the new parish hall. Upwards of four hundred people were present. The prizes were distributed by the rector, the Rev. L. J. Donaldson. Several presentations were made during the evening. The rector was presented with a handsome gold-mounted umbrella by the young ladies of his class, with an address read by Miss Florence McInnes. The scholars of Misses James and Lynch classes also made presentations to their teachers, while Mr. J. Carr was made the recipient of a very handsome present from the Men's Bible Class, of which he is teacher. Miss Johns was to have received a present from the teachers, but she was unavoidably absent.

**St. Matthias.**—At the present time the canvassing committee, which is collecting funds for the new church, are meeting with much success, the parishioners making ready response. Two new lots adjoining the new church property have been purchased.

**Trinity.**—At the morning service on Sunday, the 12th inst., at this church, a very handsome alms dish, presented to the church by Mr. Fred. Traise in memory of his wife who died last year, was dedicated to the service of God by the Rev. L. J. Donaldson, rector.

## QUEBEC.

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

**Quebec.**—The eight-day session in this city of the Prayer Book Revision Committee of the General Synod was brought to a close on Wednesday the 15th instant. The next session of this committee will be held in Ottawa, commencing on Friday, April 4th.

**Point Lévis.**—The Bishop has appointed the Rev. P. Callis, of Thetford, to be the Rural Dean of the Deanery of Lévis in the place of Rural Dean Dickson who has resigned the office.

**Gaspé.**—After consulting the wishes of the clergy the Bishop has appointed the Rev. Canon Walters, of Mal Bay, to be the Rural Dean of Gaspé in the place of the Rev. E. A. Dunn, resigned.

**Grand Méro.**—The Rev. Alfred Buckland, the rector of Portneuf, has been unanimously elected the first Rural Dean of the newly founded Deanery of St. Maurice.

## MONTREAL.

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

**Montreal.**—Dr. Herbert Symonds, the Vicar of Christ Church Cathedral, gave an interesting lecture before the members of the St. James' Literary Society on the evening of Thursday, January 9th. He spoke on the subject of "Cardinal Newman's Life in the Church of Rome."

**St. George's.—Obituary.** The late Mr. G. F. C. Smith.—After a successful career, in which he earned universal respect, and in which his energies were devoted to the welfare of numerous charitable and benevolent institutions, Mr. G. F. C. Smith died at the General Hospital on Saturday afternoon, the 11th inst. Mr. Smith had been ill for weeks. With his decease, Montreal loses a model citizen, this church and many charitable and benevolent organizations, a generous friend. For many years he was a churchwarden of this church, of which he was the last surviving proprietary member and until his death he continued to be a valued member of the congregation. For the past seven years Mr. Smith's interest centred in helping others, and that his work in this line was extensive may be judged from the fact that a large number of charitable and benevolent institutions will lose his support.

It was only on Saturday, the 11th inst., that the late Mr. G. F. C. Smith died, and exactly a week later his widow passed away. She never recovered from the shock of her late husband's death. The late Mr. and Mrs. Smith had been married for fifty-five years.

**Verdun.—St. Clement's (Belcher Memorial).**—The Bishop has granted to this mission church the status of a parish church, and on Thursday evening last, the 16th inst., he inducted the Rev.

Canon Vroom, were met after the service. In the evening the congregation of the Parish Church was addressed on Brotherhood work.

It was not convenient to hold a meeting in Truro, but a number of Churchmen were met personally. This concluded the visit to the Diocese of Nova Scotia, although a number of important centres had been passed by owing to the shortness of the time.

**New Brunswick.**—Bathurst and Campbellton, N.B., were visited on December 10th and 11th respectively, good meetings being held in each parish. The attendance at the meeting in Bathurst was not large but the men were very much interested, and in due time the men will undertake definite Brotherhood work. The Campbellton gathering, on the other hand, was attended by a large number of men, and a splendid meeting resulted. St. John was visited a second time, encouraging meetings being held in St. Luke's, Church of The Good Shepherd, Fairville, St. Mark's (Stone Church), and St. Paul's, addresses also being given on the Sunday in St. Jud's and St. James'. The meeting in St. Luke's was a particularly fine gathering and a large number of men attended. Moncton was again visited on December 17th and the boys and men met that evening. A probationary Junior Chapter will be formed and the Senior Chapter strengthened. Hampton and Sussex visited on December 18th and 19th both having Senior Chapters. An address was given in Hampton after the evening service and the men of Sussex were met the next evening.

**Maritime Conference.**—In preparation for the next Maritime Conference, which will be held in St. John some time next fall, a committee meeting was held in that city on the evening of the 20th, representatives being present from each chapter. The gathering took the form of a supper and the conference preparations were discussed while the men were at the table.

Sunday, December 22nd, was spent in Woodstock, N.B., addresses being given at both services, and a number of the men met after the evening service. The Senior Chapter will soon be reorganized.

This completed my visit to the Maritime Provinces and I returned to the head office, arriving in Toronto on Christmas morning.—J. A. Birmingham.

## The Churchwoman

## WOMEN'S WORK FOR WOMEN.

REPORT OF THE CHURCH OF ENGLAND  
DEACONESS AND MISSIONARY TRAINING  
HOUSE, TORONTO.

By Miss T. A. Connell, Head Deaconess.

The opening of 1913 finds us in a very different position to any that could have been anticipated by our most sanguine well-wishers this time last year. Instead of being burdened by a heavy debt and confined within narrow quarters, we find ourselves installed in enlarged and almost palatial quarters. Surely with grateful and wondering hearts we look up and say "What hath God done," and with the Psalmist, "Thou hast brought us out into a wealthy place."

In addition to the larger donations which made the building possible, the gifts of the poor were not lacking. The members of our Z.W.B.C. presented the furnishing for one room. The "Mothers," too, came forward with their offerings, and in one case at least the money for the furnishing of a bedroom was gained by hard earned toil.

Miss McCollum's valuable work could not long remain unnoticed by the outside world, and at the request of the Committee of the Down Town Mission, she left us on October 1st, to take up the Presidency of that work. Her sphere is a large one, and very difficult, but already she is giving proof of her remarkable powers of organization, coupled with real earnestness of purpose. In the House we miss her brightness, in the mission we miss her resourcefulness and true spirituality. The work which she specially attended to has been divided up in various ways. A Mothers' Meeting in St. Clement's has been begun, with a membership of 46 in addition to the one at the House.

This year we are making a special effort to reach the Hospital Nurses of our city. Recently, at the General Hospital, I had the pleasure of meeting quite a number of the nurses. This was through the kindness of Bishop Stringer, who so recently a patient within the hospital walls, was there to stir up interest in the great Missionary

Cause to which he has so long devoted himself. We are inviting the nurses here and hope then to form a Mission Study Circle, or class for Bible Study among them.

Our Senior and Junior Associates have been busy, as their reports show. On October 27th Miss Benbow, for over five years a member of our family, said good-bye, leaving us to undertake work under Bishop White in Honan, China. We have heard of her safe arrival at Shanghai, having had a pleasant journey. She and her two companions and Dr. P. Helliwell were to leave for Kaifeng the first week in December. Miss De Blois, left us November 1st. Her last letter from Port Said told the familiar story of the Bay of Biscay, but also of subsequent recovery. She is fortunate in having the company of some Missionaries on board. She looked forward to arriving in Bombay on December 23rd. Miss Hague and Miss Thomas, are in Lucknow, and busy with language study.

Several missionaries have visited us and have left their inspiration behind. Just now Mrs. Vale of Hay River, is with us, and is meeting those of our household whom she wishes to transfer to northern climes. Bishop Stringer has a like interest. Two of the household are promised to him, and somehow the desire is catching.

Our friends have given good proof of their interest, both at Thanksgiving and Christmas; their gifts were most acceptable.

**Medical Report.**—The Head Nurse states that we have paid 214 obstetrical visits, and 64 medical and surgical ones. There have been 72 attendances at Clinics, and several patients have been attended in their own homes, or at Dr. Thomas' office. 73 prescriptions have been made up under the Doctor's orders. We have taken three patients to Hospital. Several visits have been made, which were not wholly medical ones. One of these cases is a very sad one, that of a woman in better circumstances, whose husband has deserted her since spring, and she is struggling to keep herself and her two little girls, aged 5 and 10. We had hoped to have them as our first in-patients in our new medical wing, as the Doctors advised an operation for each. They came, and on being prepared, we discovered the youngest child had a rash, which turned out to be chicken-pox, so we had to send them home again. We regretted this, as living in one room under very difficult circumstances they were looking forward to spending Christmas with us. Now the other child has developed chicken-pox, but we are still hoping to have them as in-patients when free from infection. Relief has been given them, and many little dainties taken to the sick children from the Deaconess House.

An interesting case is that of an old lady nearing her end, who eagerly drinks in the message from God's Word and seems grateful for our success. In several cases we have had quite little cottage meetings, when we collected about half a dozen together, including husbands, neighbours and lodgers. One Bible, two New Testaments, and five Gospels, besides other religious literature, have been distributed amongst our patients. We have given it in the strength of God's Promise, in Isaiah 55, 11.

Will you please pray for the medical work, that we may be faithful King's Nurses, doing the King's business, in our King's strength, both in season and out, so that during this New Year not only the bodies of our patients may be healed, but their souls also won for Christ.

**Toronto.—St. Mark's, (Parkdale).**—A Girl's Branch of the W.A. has been formed in this parish and it meets each Monday night. The Junior W.A. are supporting a child in the Door of Hope Orphanage in Honan, China.

## HURON.

**St. Thomas.—St. John's.**—Members of the Ladies' Aid of this church held their annual meeting in the school room, Thursday afternoon, the 9th inst. There was a large attendance. It was the first meeting in the new year. The following officers were elected by acclamation:—President, Mrs. Brownlee; Vice-President, Mrs. O. Dennee; Secretary, Mrs. J. H. Tanner; Treasurer, Mrs. Wm. Haslam.

It is not a world for men to take their ease in, but a world for work. It is not a world for the selfish greed of gain, nor for the selfish paintings of ambition, nor for the selfish struggles of power, but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honoured of men who is found to have accomplished something for human happiness and human good.—Roswell D. Hitchcock.

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F. L. Whitley, who has for a number of years past acted as incumbent of the mission, as the first rector of the newly formed parish. This church has steadily gone ahead under Mr. Whitley's guidance, and it has now become self-supporting. After the Bishop had performed the ceremony of induction he gave a brief address, in the course of which he congratulated the people heartily upon their being able to start the New Year independent of outside help. The sermon was preached by the Rev. J. J. Willis, B.D., and the clergy present were:—The Bishop of Montreal, the Archdeacon Ker, the Revs. E. I. Rexford, D.D., Rural Dean Taylor, Jas. L. Flanagan, W. R. Stevenson, T. B. Winter, D. B. Rogers, James E. Fee, G. O. Warner, and G. Abbott Smith. The church was crowded during the service and much interest was taken in the proceedings.

**Lachine.—St. Paul's.**—An over-heated furnace on the evening of Saturday the 11th inst. caused a small fire in this church, whereby damage to the extent of about \$500 was done. The services on the following day were held in the schoolroom on Notre Dame Street.

#### ONTARIO.

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

**Kingston.—St. George's Cathedral.**—The new bell which has recently been presented to this cathedral church has been placed in position, and it was used for the first time on Sunday, the 12th inst. It has a full, rich tone, and the general public are well pleased with it.

**Kingston.**—After a brief illness of pneumonia, the Rev. Canon Arthur W. Cooke, Protestant chaplain at the Provincial Penitentiary, died on the 28th inst., at his residence, Portsmouth. Deceased was born in St. Augustine, England, in 1840, and was educated at St. Augustine's College, Canterbury. In 1864 he came to Canada and was ordained into the ministry of the Church of England. His first parish was Elizabethtown. He ministered also at North Augusta, Pakenham, St. George's, Kingston; Christ Church, Cataract, and St. Luke's, Kingston, being succeeded in the latter parish by the Rev. C. L. Worrell, now Bishop of Nova Scotia, in 1904, when he was appointed Protestant chaplain of the penitentiary. The late Canon Cooke is survived by his wife, four daughters and two sons. One of the latter is the Rev. Alfred Cooke, rector of St. Mark's, Barriefield.

#### OTTAWA.

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

**Ottawa.**—At the meeting of the Synod of the Diocese of Ottawa which was held in this city on Tuesday the 14th inst., the Rev. T. J. Stiles, rector of Cornwall, Ont., introduced a resolution memorializing the General Synod of the Church of England in Canada, to the effect that no change be introduced into the revised Prayer Book or the Canons of the General Synod which should authorize the admission of ministers of other religious bodies to Anglican pulpits and the reception of the Holy Communion by those who have not been confirmed. The motion was put to the Synod by His Grace the Archbishop and was carried with only two dissentients.

**Ottawa.—St. John's.**—The Girls' Auxiliary gave an "At Home" to the young people of the parish in the Church Hall on Wednesday the 15th inst. The hall was well filled with a happy crowd, and the large number of young men from the choir and Bible Class was noticeable. Addresses were given by the three clergymen, and a good programme was followed by refreshments. The Junior Auxiliary is to be congratulated on the success of their social effort.

The Sunday services at the Mission Hall of this church have, since Advent, been held at 7 instead of 4, with the result of a much larger congregation.

A meeting of the Laymen's Missionary Movement was held in the Church Hall on Thursday, January 16, to organize work for the year. It was decided to use the duplex envelope, having one side for Parochial Works and the other marked for M.S.C.C., Diocesan Missions, Superannuation, Widows' and Orphans', and Divinity Students' Funds. A thorough canvass of the parish is to be made.

#### TORONTO.

**James Fielding Sweeney, D.D., Bishop.**

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

**Toronto.—St. Alban's Cathedral.**—The annual congregational gathering of the Cathedral will be held this evening at 8.15. The Bishop of Toronto

will make a statement of what is being done in regard to the Cathedral extension work.

**Down-Town Church Workers' Association.**—While the question of a down-town headquarters for settlement work has not yet been finally decided upon by the Down-town Church Workers' Association, the erection of a suitable place for the proper carrying on of the duties of Miss H. D. McCollum, the deaconess, has been practically agreed to. The monthly meeting was held in the Church of the Ascension last week. After a short service the members adjourned to the school-house. Miss McCollum, the President, took the chair, and about fifty members, including a goodly number of clergy, were present.

A special feature of the meeting was an address given by Dr. Hastings, Toronto's Medical Health Officer, who dealt with the distressing slum conditions and the need for better transportation facilities to relieve these conditions.

Reports were presented of the work done in the different parishes during the past month and the work in some special cases more definitely outlined. The work has progressed beyond the most sanguine expectations of the workers, but an enormous field has been discovered and a great deal still remains to be done.

The clergy of the down-town churches wish to express their thanks to the parishes not included in the association for their help and co-operation in the work.

**St. Anne's.**—The three-day session of the Missionary Sunday School Institute, under the auspices of the Missionary Education Movement and in co-operation with the Sunday school secretaries of all denominations in Toronto, opened on Monday afternoon last at 3 o'clock in the Sunday School Hall, when two of the principal speakers, Miss Mendenhall and the Rev. G. H. Trull, of New York, were tendered a reception by the 800 delegates in attendance.

**St. Mary the Virgin.**—The Rev. J. G. Widdifield, B.A., the curate of this church for the past two years, has resigned that post to take up the position of rector of St. John's Church, Midland, Michigan. Mr. Widdifield expects to enter upon his new duties about the beginning of March.

**St. Thomas.**—An impressive series of eight Bethlehem tableaux, picturing the Nativity of Jesus Christ and events in the early life of the Saviour, were presented on two evenings last week at the parish house of this church. The production was arranged for purposes of instruction and not as an entertainment, by Miss Aileen Barr. The tableaux presented were: "The Annunciation," "The Visitation," "The Nativity," "The Shepherds," "The Wise Men," "The Presentation," "The Temple," "The Home," and "The Triumph of the Cross." The music was under the direction of Mr. Richard Tattersall, the organist of the church, and the words were written by the Rev. C. Ensor Sharp, the rector. Some 19 people took part in the production which was most solemn and impressive throughout from beginning to end, no applause being permitted.

**Epiphany.**—The Men's Club had a fine gathering on Thursday last to hear the Rev. Dr. Hincks give his lecture on "A bicycle trip through England," which proved to be a rich treat and filled with quaint humour. Dr. Hincks' treatment of questions on current English political events was very cleverly handled and threw considerable light on matters both of Church and State.

**Trinity College.**—The regular monthly meeting of the Theological Society was held on the 13th January. Mr. P. A. Paris read a paper on "The Cathedral System in Canada." He dealt with its many advantages, and spoke of what has

## EASTER COMES EARLY THIS YEAR

Therefore those intending to take up the matter of

### Ecclesiastical Gifts for Easter Delivery

should do so with as little delay as possible, and more particularly where special designs have to be submitted.

Ecclesiastical Department  
Henry Birks & Sons, Limited  
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already been done in building cathedrals and introducing the system into Canada. A short discussion by the members followed, after which the Rev. Canon Macnab and Mr. Lawrence H. Baldwin spoke of the uses of a cathedral and of the many advantages of cathedral organization. The February meeting will be held on the 10th instead of the 3rd as previously announced.

**St. Chad's Mission.**—On Sunday evening, before a large congregation of about 200, the missionary campaign was inaugurated by an address on "The Call to Men," from a laymen's standpoint, by Mr. Evelyn Macrae, of the Central Executive Committee. A wide view of world conditions was given to a most interested audience. Five members volunteering for a house-to-house canvass in response to the rector's, Rev. A. J. Reid, invitation for action following the address. The future of this mission is most promising, and on account of the growth of this section, St. Chad's should in the near future become a self-supporting parish.

**Deer Park.—Christ Church.**—The Bishop of Toronto preached in this church last Sunday evening on the subject of the Epiphany appeal for foreign missions.

**Norway.—St. John's.**—The Bishop of the Diocese preached in this church last Sunday morning.

**North Toronto.—St. Clement's.**—The members of this church have decided to erect a handsome new building of the latest design, to cost in the neighbourhood of \$50,000, to replace the present structure, which owing to the growth of the congregation does not afford adequate accommodation. At the vestry meeting, held on Monday evening, the 20th inst., it was decided to call for plans immediately, and a committee was appointed to confer with architects and make a selection of the drawings submitted.

**Islington.—St. George's.**—The Rev. Frank Vipond, who was secretary to the Bishop of Toronto for some time, was inducted into the parish of Islington on Thursday evening last. The church was crowded and a large number of clergy were present. Archdeacon Ingles conducted the service, and the mandate of induction was read by the Rural Dean of Peel. The sermon was preached by Archdeacon Warren of Peterboro from the text, "Fight the good fight of faith," and the Bishop of Toronto gave a short address after the sermon.

**Deanery of Haliburton.**—The Rev. Canon Spencer of Mount Forest, on the invitation of the secretary, recently delivered an interesting lecture on "Pioneer days in Ontario in the early fifties," at Burnt River, Kinmount, Union Creek, Minden, Haliburton and Wilberforce to appreciative audiences. Through the kindness of St. Paul's, St. Simon's, and St. Stephen's Auxiliaries of Toronto, Christmas trees were held at Union Creek schoolhouse, the White School and Burnt River to overflowing attendances, beautiful weather favouring travelling. The people at Union Creek are beginning to think of trying to build a church and driving shed.

#### HURON.

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

**St. Thomas.—Trinity.**—The residence of Mr. J. H. Jones, the organist of the church, was the scene of a pleasant gathering on Friday evening, the 10th inst., when the members of the church choir surprised Dr. F. H. Jones on the eve of his departure for Innisfail, Alberta, where he has a successful dental practice, and presented him with a beautiful serving tray and a handsomely bound hymn book. The address was read by Mrs. P. R. Williams, and it expressed appreciation of the sixteen years' service in which he had so generously assisted in the proper rendering of the choral portion of the church services. The donors also hoped that his wedded life would be a pleasant and successful one.

**Thorndale.**—The Rev. W. H. Dunbar, rector of Bervie, has been appointed by the Bishop to the parish of Thorndale in succession to the Rev. H. W. Snell. Mr. Dunbar has accomplished much excellent work in his present parish.

**Forest.—Christ Church.**—The Sunday School, with a roll of sixty-three, has finished a most successful missionary year, averaging one dollar per Sunday for fifty-two Sundays during 1912, twenty-six dollars for the Lenten offering and twenty-six dollars during the remainder of the year. The regular collections amounted to thirty-eight dollars.

**Clarksburg.—St. George's.**—The members of the Sunday School held their annual Christmas Tree and entertainment on New Year's night. The result was one of the largest Sunday School entertainments in the history of this church.

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After admitting all teachers, officers and scholars, \$89.00 was received at the door, which yielded \$64.05 as net proceeds. Among the gifts on the well-stored tree were two for the rector, the congregation presenting him with a handsome B.D. hood and the Bible Class with a silk umbrella.

**RUPERT'S LAND.**

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

**Oak Lake.**—Obituary.—Horsman: On January 8th, at "Homewood Farm," Oak Lake, Manitoba, the residence of her daughter, Mrs. T. H. Sharman, Mrs. Elizabeth Horsman, after years of patient suffering, passed peacefully to her rest, in her 78th year. The funeral was held on January 10th from the church of which she was a devoted and life-long member. The beautiful service was taken by the rector, the Rev. M. A. F. Custance. The church was filled with members of the W.A. and Parish Guild and other sympathizing friends. The hymns, "Peace, Perfect Peace," and "On the Resurrection Morning," closing with the "Nunc Dimittis" were sung. The interment was made at the Oak Lake cemetery, beside her husband, Mr. John Horsman, who predeceased her in 1891. Mrs. Horsman is survived by one son, John Edward Horsman, of Rice Lake, Wisconsin, and three daughters, Mrs. T. H. Sharman, Mrs. Edward Dickson, and Mrs. David MacLeish, all of Oak Lake, one brother, John Worsfold, of Grand Haven, Mich., and one sister, Mrs. E. Garnham, of Vancouver. Mrs. Horsman was born in 1835 in London, England, coming in 1843 with her parents, John and Elizabeth Worsfold, to America by sailing vessel to New York, and from thence via the Erie Canal to Guelph, Ontario, where most of her life was spent. In 1860 she was married to M. Horsman at St. James' Cathedral, Toronto, by the late Very Rev. Dean Grasett. In 1886 the family removed to Oak Lake, Manitoba.

**East Kildonan.—St. Stephen's.**—His Grace, the Primate of All Canada, consecrated this new church on Sunday morning, the 12th inst., in the presence of a large congregation. In the course of his sermon, which was founded upon the words of the Psalmist, "I was glad when they said unto me, 'Let us go up into the House of the Lord,'" the Archbishop indulged in reminiscences of his boyhood half a century ago which was spent in this neighbourhood. He remarked inter alia, that his was the only Church of England family living in that district at that time. In the evening the Rev. Canon Phair preached.

**SASKATCHEWAN.**

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

**Prince Albert.—St. Alban's Pro-Cathedral.**—Two very hearty and well-attended services were held on Christmas Day, one at 8 a.m. and the other at 11. The Bishop of the Diocese was the celebrant at both services, and he was assisted by the rector, the Rev. J. I. Strong. There was a large number of communicants at both services. During the past year the congregation has benefited much by the influx of population to Prince Albert. A fine new pipe organ, costing \$4,000, built by Casavant Freres, of St. Hyacinthe, Que., was installed during the past summer. The instrument is a splendid one of excellent tone and is a great assistance in the musical part of the services. The rector has just secured an assistant in the person of the Rev. E. M. Hadley, a graduate of Emmanuel College, Saskatoon.

**Prince Albert.**—The week of prayer, arranged by the Evangelical Alliance, January 5th to 12th, was observed by all the churches in Prince Albert unitedly and not individually. There are six congregations: 2 Anglican, 2 Presbyterian; 1 Methodist, and 1 Baptist, so that each congregation had one evening, when the meeting was held in their schoolroom, and their pastor was chairman, but the speaker was the pastor of some other congregation. But, of course, the attendance was made up each night from all the churches, not merely from that where the meeting was held. Thus the Presbyterian minister addressed the meeting in the Anglican schoolroom, and the Bishop that in the Methodist. The meetings were well attended, the addresses were inspiring and to the point, the prayers were earnest and hearty. The Bishop has been visiting this month in the extreme West and South-West of his diocese. The weather had suddenly become very cold (30 degrees and 40 degrees below zero), but happily there was not much driving to

be done, and the trains were not very much behind time. He arrived (10 hours late) at Hardisty, Saturday, Jan. 11th, and that afternoon met a good portion of the congregation in a social way (cake and tea, &c.), in the "shack" parsonage of Rev. G. N. Finn, incumbent of Hardisty, and superintendent of the district. There were only the usual services on Sunday, as the few candidates for confirmation had all been called away to other places within the last few weeks. Next day was spent at Hughenden, a small group of houses which intends to be a town some day, and where Mr. Irwin, student, is lay reader. Here the Bishop met the congregation in a social gathering, after having visited a neighbouring ranch during the day. The Anglican services are the only ones here, and are well attended by all denominations, including Lutherans. They hope to build a church this summer. From there the Bishop travelled to Wilkie, starting at 4 o'clock on a very cold morning. Wilkie, which is getting better known in the East by diligent advertising, is a busy, prosperous little town, and hopes for greater things. The Anglicans are not numerous, but they are united and hopeful. They have a rather large debt on their nice little church, but under Mr. P. D. Locke, they are progressing and doing their best. The W.A. has placed in the church a nice pulpit, reading desk, lectern, and font, which the Bishop was asked to dedicate. The dedication was followed by a baptism and the confirmation service. From here the Bishop drove to Scott for confirmation, W.A. special service, and congregational meeting. Of this and the rest of his visit to these parts you may hear later from Wainwright and Saskatoon. The Bishop of Saskatchewan has resolved to revive the Cathedral Chapter, St. Alban's, Prince Albert, at least to the extent of a few Canons. In view of this the Bishop has appointed two Canons only at present, viz., Rev. E. B. Smith, rector of St. John's, Saskatoon, and Rural Dean, and Rev. E. K. Matheson, principal of Battleford Indian School, and Rural Dean. The Chapter under the Right Rev. J. A. McLean, consisted of the Bishop, as Dean, and six or eight Canons, all of whom are dead or have left for distant parts of the Empire. The Bishop is mourning over a great dearth of clergy at present, and over the consequent temporary closing up of some promising Missions, and the intermittent services given in others. He could find places easily for six or eight young, vigorous, unmarried clergy, who would be content with a bachelor's shack, work which means much driving about and a bare living wage for the present. The need is very pressing, for the people once having had regular services, and perhaps having built a church, rebel against the closing of the church, and are apt to turn to the Nonconformists, who furnish them with the Sunday services which we cannot give. Thus, Vermilion, a rising town, wants a married priest, and offers \$800 or \$900 and a "shack," and a hearty welcome and support.

**Correspondence**

**CHURCH RECORDS.**

Mr. Reeve's short paper on the discovered registers of Fredericksburg reveals: (1) the fact that there are many old and important public records still hidden away in the possession of private parties and liable to be destroyed as so much rubbish. I have followed clues of such valuable historical material to discover finally that the fires had consumed them. (2) That there is need of a complete and reliable history of the Church of England in Canada. Much material concerning Inglis, Jacob Mountain, Stewart and Strachan, has been gathered in the last 25 years; but publishers are afraid to touch them for fear of public apathy. The Canadian Church is now big enough and rich enough to have its history published. May I be permitted to state that I have now, ready for publication, H. C. Stuart's material covering the Episcopate of Jacob Mountain from A.D. 1794 to 1825. It is hoped that an English publisher may be found to undertake its publication. It will be in one octavo volume of nearly 500 pages. As the information is derived directly from Journals of the S.P.G. and the documents of the Dominion Archives and Diocesan Records, it will prove a reliable source. Mr. Langhorne died in England and was buried at Nabland Beck, near Kendal, England. A memorial tablet may be seen in the church. The date is May 15th, 1817, aged 73.  
Ottawa. Henry Kittson.

I notice in this week's "Churchman" an article from Mr. Reeve, in which he speaks of the first St. Paul's Church, Fredericksburg. It was not

built in 1787, but in 1791, and was opened for divine worship on Christmas Day of that year, so Mr. Langhorne tells us. His first burial in Fredericksburg was near the close of 1787, his first marriage in February, 1788, and his first baptism October 1787. Another church was built by Mr. Langhorne in Fredericksburg in 1792, and the opening service held on Christmas Day of that year. This was dedicated to St. Werburgh, and is now, I believe, as it has been many years, in the hands of the Methodists, and called the Lutheran Church. This is my present opinion, though I have not as yet discovered positive proof of it. I should say that St. Paul's Church, a log one, was burnt down in 1817. As to Mr. Langhorne's "passing from the scene," it was for long a tradition that in crossing the Atlantic for the Home Land in 1813 he met his death; the vessel on which he sailed sank, and all on board perished. But some of his Canadian acquaintances heard from him when in England, and he told them that he would like to return, and the late Rev. H. C. Stuart, of Three Rivers, told me that he had received copies from England of the date of his death, as also of that of his unmarried sister Martha, a mural tablet erected to his memory recording his labours in Upper Canada. Before concluding, let me say that I believe the Mohawk Church, Brantford, built in 1785, is the oldest Anglican church in this country.  
Adolphustown. William Roberts.

Sir,—I read with great interest the account given by the Rev. W. P. Reeve of the recovery by himself and the Rev. F. D. Woodcock of the registers of Fredericksburg. As a student of the history of Canada, I earnestly hope that what Mr. Reeve says about the recovery and care of records may be heeded by those whose duty it is to look after them. Although I cannot at the moment give an exact reference for my belief that the Reverend J. Langhorne died in England, I am able to show that he returned to his home land on giving up his work as a missionary in Upper Canada. On pages 47-48 of the annual report of the Venerable Society for the Propagation of the Gospel in Foreign Parts for the year 1815, the following sentences occur: "His Lordship had ordained in the course of the month (July, 1814) Mr. John Bethune, deacon, and the president of Upper Canada had appointed him to the cure of souls in Elizabeth Town and Augusta; the Bishop trusts that the Society will have no objection to adopt him as one of their missionaries, with the usual salary; with this request the Society have complied. The president has written to His Majesty's Secretary of State to recommend the appointment of two ministers in the Bay of Quinte, one of them in Ernest Town, vacated by the return of Mr. Langhorne to England, and two others in the higher parts of the province." Yours faithfully.

Trinity College, Toronto. A. H. Young.

Sir,—My attention has been called to an article in your issue of January 9th relative to the Langhorne records. These valuable records were published by the Ontario Historical Society in 1899, and a perusal of them will fail to disclose any reference to St. Paul's Church at Sandhurst having been built in 1787. The earliest date which can be assigned for its dedication is Christmas Day, 1791, and it was burned to the ground on the same day of the year in 1816.

There was no mystery about his disappearance, but on the contrary the greatest publicity was given to his intention to leave the country. In March, 1813, he inserted a notice of his intention to return to the Old Country in the "Kingston Gazette," and requested all who had any objections to his going to acquaint him with them. If any such were received by him they did not prevail upon him to alter his plans, as he sailed in the following summer and before his departure presented his valuable collection of books to the Social Library of Kingston, which gift was suitably acknowledged in the "Gazette." Yours sincerely,

Napanee. W. S. Herrington.

**ST. ALBAN'S CATHEDRAL BUILDING FUND.**

Sir,—A notice appeared recently in the daily papers stating that if \$100,000 was subscribed to the building fund of St. Alban's Cathedral by Easter Day the completion of the building was assured. Would Canon Morley state whether the meaning of the notice is that if the amount named therein (\$100,000) is subscribed by the date mentioned the balance between that amount and the amount required to complete the building, would be guaranteed by some person or persons? Yours truly,  
A Subscriber.



## BOOKS AND BOOKMEN

A few weeks ago Dr. David Smith, of London-derry, was over here delivering the Elliott Lectures in the Western Theological Seminary, Pittsburg, and they are now embodied in a small book, "The Historic Jesus" (Toronto: Upper Canada Tract Society, 75 cents net). After stating the critical contention, Dr. Smith discusses in turn "Apocryphal Idealizations" and "Rivals of the Evangelic Jesus," concluding with two lectures on "The Self-evidence of the Evangelic Portraiture," and "The Evidence of Experience." We have seldom read a simpler and yet more striking and scholarly presentation of the claims of our Master. The purpose of the author is fully accomplished in eschewing technicalities and making his argument "intelligible to those who unversed in the science of criticism are yet troubled by its pronouncements." The value of the book lies in the fact that "it is less an argument than a personal confession." It indicates the path over which the author himself has travelled, and his hope that it may help others to a braver faith in Christ will assuredly be realized. The critical contention is stated with a thoroughness which leaves nothing to be desired, and the Idealizations of the Apocrypha and the Rivals of Jesus in Lucian and Philostratus are seen to illustrate what would have been the natural belief and expression of Jesus in the minds of contemporaries. To us the argument is absolutely convincing, and we cannot imagine anyone not being impressed by it. This is the very book to recommend to those who have been troubled by recent discussions about the historic reality of the character and work of Christ. We would only say that on one point the subjective criticism of Dr. Smith is puzzling to those who believe in the Divine inspiration of the Gospels. To say that "we recognize instinctively where Jesus ceases and the Evangelist begins," to speak of Luke ascribing to Jesus "a crude idea," and that a passage in Matthew is "not only savourless but irrelevant," is, in our view, unwarrantably subjective. Dr. Smith, both here and in his larger work, "The Days of His Flesh," is far too free with his material, especially where textual criticism gives him no support whatever. It is more than likely that the Evangelists knew as much of the life and teaching of Jesus Christ as do their modern commentators.

It is usually thought to be good to "see ourselves as others see us," and in "Types of English Piety," by the Rev. R. H. Coates (Toronto: Upper Canada Tract Society, \$1.50), an endeavour is made to interpret the principal types of piety which have prevailed in England since the Reformation; to study some examples of each; to indicate their weaknesses; and to estimate their services to national religious life. First comes "the Sacerdotal type," with illustrations from Andrewes, George Herbert, and John Keble. Then follows "the Evangelical type," illustrated by John Bunyan and William Cowper. Lastly "the Mystical type," illustrated by Henry Vaughan and Coleridge. A concluding chapter surveys the field, showing that all these types were included in the Medieval Church, and that the truly characteristic experiences of the religious life are common to all three. Mr. Coates believes that there is no one exclusive type of Christian piety, and he says that all of them make their appeal to the sacred Scriptures. His conclusion is that each of the types "is probably in the right in so far as it affirms; each is in the wrong in so far as it denies." A book dealing with these subjects will naturally appeal to different minds according as they favour the Sacerdotal, or Evangelical, or Mystical view of Christianity. But it is decidedly one to read for its fullness of information, ability of treatment, keenness of insight, width of sympathy, and grace of literary expression.

"Whittaker's Almanac" has long been one of the most familiar and valuable compilations, and in the new "International Whittaker" (London, England, 12 Warwick Lane; New York, 225 Fifth Avenue) we have an entirely new work, which aims at providing information concerning every country in a compact and cheap form. The book is divided into four parts, dealing respectively with the Universe, the Land Surface of the Earth, National Characteristics, and British and American Diplomatic and Consular Representatives. There is also a valuable index of nearly forty pages. All this statistical, historical, geographical, and commercial information will be particularly useful to the English-reading peo-

ples of the world. For a first effort in this direction this book is a wonderful compilation and will prove of immense service.

"Scribner's Magazine" is as interesting as usual, and this is saying a great deal. Among the notable articles are "The Day of the Motor," showing how life is being modified through the spread of automobiles; "The Pyrenees Route"; the continuation of Mrs. Edith Wharton's serial, "The Custom of the Country"; and of John Fox's "The Heart of the Hills." We also learn how medical officers in the United States Army have risked their lives and solved the question of yellow fever transmission in an article on "The Sanitation of the Isthmus," by Mr. J. B. Bishop, Secretary of the Isthmian Canal Mission.

We are always glad to welcome "The Canada Monthly," and the present number will create no little stir by its first article, in which Mr. J. H. Parry writes on "The Neglected Opportunities of Western Canada." The statements are simply astonishing and should lead to immediate action. Mr. F. Foster tells the story of a trip down the Frazer River on board a scow loaded with seventy thousand tons of supplies for the construction camps of the new railway, and travelling at a speed of from four to eight miles an hour, not counting rapids. The two serials are continued, and there are other items of interest by various Canadian writers. No one who is interested in the Dominion should overlook this magazine.

We have received "St. Andrew's Cross" for January, the official organ of the Brotherhood of St. Andrew, which contains much that is of help and value for members of that organization.

## Family Reading

## A MISSIONARY TO PEGGY.

Annie Louise Berray.

"I'm kind of a missionary to this little country girl, don't you think so, mother?" questioned Elsie, helping unpack the trunk the morning after her arrival in the country.

Her mother laughed. "You haven't seen Peggy yet," she reminded her.

"Well, anyway, I don't believe she ever saw a doll from Paris before," was Elsie's reply as she took out a beautiful pink cheeked doll with a dress of lace and ruffles. "I'm going to let her play with it and that's very self-sacrificing of me, because I really am afraid she will break it."

There was a knock at the door. Mrs. Hudson opened it and saw a little girl about Elsie's age with brown eyes and brown curls and a small brown gingham dress. She had a small basket of strawberries in her hand and looked as if she would like to run away.

Mrs. Hudson smiled. "This is Peggy, I know. Oh! Elsie dear, come and see the field strawberries."

Elsie came, with the wonderful doll in her arms. Peggy's brown eyes grew round with astonishment.

"Here," Elsie began, intent on beginning her missionary work as soon as possible, "you can play with her," and she held out the doll.

Peggy shrank back in alarm. "Oh, no, I don't dare touch her," she protested. "Let me just look at her."

After breakfast Peggy went into the kitchen and came with a brown basket covered with a white napkin.

"Here's our dinner," she cried gayly. "We're going to take it to my playhouse. Wait a minute till I find Susan. Here she is in the woodbox, poor dear."

Peggy pulled a very battered rag doll from between two sticks of wood, gave her a penitent hug and started, holding out her hand to Elsie.

"I'll tell her about the park and the zoo," thought Elsie, "it might interest her because she has never seen anything like it." But when she saw the playhouse she forgot all about what she intended to do.

Peggy's playhouse was a big, flat rock. "This is the parlour," explained Peggy, "from here to that row of little stones, that's the wall between the parlour and the dining-room. See, the carpet is real velvet." She reached down and patted the green moss lovingly with her little brown hand.

"And this," Peggy went on, stepping over the stones, "is the dining-room. I made the table myself; she pointed to a flat stone resting uncertainly upon piles of smaller ones. "It wobbles so I never put anything on, but it's nice to have it. Here's the kitchen. This big rock is the

stove. When it's real hot I put pieces of apple on it and they almost cook."

"Of course," Peggy responded. "Now here," she continued proudly, "is my real live conservatory. See that brier growing up out of the moss. That's my palm tree. Oh! oh!" Peggy darted forward; "what is it?"

Something grey and furry was lying under the brier. "It's a little squirrel that's hurt," she cried.

Elsie gave a shriek as Peggy took it carefully in her arms.

"Don't touch it! It's a wild animal," she pleaded. Peggy looked at her in amazement.

"Why, it's only a poor little squirrel," she answered. "You take the things out of the basket and put them on the stone. Then we'll eat them up and take poor little squirrely home in the basket."

Elsie was ashamed to let Peggy see how frightened she was, but she was very glad when at last they started for home.

"Dear! I need something soft for him to lie on," said Peggy. "Oh, I know, here is Susan!" and in a moment more Susan was curled up in the basket forming a soft cushion.

"Peggy doesn't need a missionary," Elsie told her mother that night. "She knows almost everything and there's nothing that she's afraid of. I guess she is a missionary for me."—Congregationalist.

## CHIEF JUSTICE RYAN'S DAILY PRAYER.

From 1874 to 1880, Edward G. Ryan was Chief Justice of the Supreme Court of Wisconsin. During those years the decisions of this court of highest resort in the state attracted the attention of jurists throughout the country, and the Supreme Court of Wisconsin attained an eminence among the very first of state courts—an eminence which it never has lost.

At a time when the courts are the object of much criticism, it is of interest to read the following prayer that was found among Chief Justice Ryan's papers after his death, showing evidence of much handling and thus of much use:

"O God of all truth, knowledge, and judgment, without whom nothing is true, or wise, or just; Look down with mercy upon Thy servants whom Thou sufferest to sit in earthly seats of judgment to administer Thy justice to Thy people. Enlighten their ignorance and inspire them with Thy judgments. Grant them grace truly and impartially to administer Thy justice and to maintain Thy truth to the glory of Thy name. And of Thy infinite mercy so direct and dispose my heart that I may this day fulfil all my duty in Thy fear and fall into no error of judgment. Give me grace to hear patiently, to consider diligently, to understand rightly, and to decide justly. Grant me due sense of humility, that I may not be misled by my wilfulness, vanity, or egotism. Of myself I humbly acknowledge my own unfitness and unworthiness in Thy sight, and without Thy gracious guidance I can do nothing right. Have mercy upon me, a poor, weak, frail sinner, groping in the dark; and give me grace so to judge others now, that I may not myself be judged when Thou comest to judge the world with Thy truth. Grant my prayer, I beseech Thee, for the love of Thy Son, our Saviour, Jesus Christ. Amen."

It is also interesting to note that Ryan's present successor as Chief Justice of Wisconsin, John B. Winslow, whose decisions retain for the state the eminence given to it in earlier years is an active Churchman and Chancellor of the diocese of Milwaukee.—The Living Church.

## THE SOLDIER AND THE PARSON.

One of the most impressive of the stories of the battlefield told of the time of the struggle between British and Boer in South Africa had an army chaplain for its hero. Passing between the lanes of dead and dying after one of the engagements, the clergyman found himself beside a big Highlander, who was evidently at death's door. "Shall I pray with you," asked the chaplain. "It's not prayers I want, but water," groaned the wounded soldier. Not without trouble the chaplain secured water, and held the man up so that he might drink. Then he asked, "May I not read a few verses of the Gospel to you?" "It's not cold texts but a warm blanket that I want," was the reply. In a moment the chaplain had stripped himself of his service overcoat and was tenderly enfolding the suffering man. "Parson," gasped a weak voice, "I was mistaken; if the Gospel makes men like you, I guess that I need it. Let's have it before it is too late."



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**Personal and General**

Bishop Reeve is at present confined to his house. We trust he will soon be quite well again.

Nearly 400,000 immigrants arrived in Canada last year, 145,859 were British, and 140,143 from the United States.

The L.M.M. annual supper to-night in St. James' Parish Hall promises to be a great success. Dean Dumoulin, of Cleveland, will be the principal speaker.

Nero's fish pond, a salt-water reservoir for breeding fish for the Royal table, is the latest reported discovery by Prof. Boni in his excavation on the Palatine.

Mr. G. H. Pedlar, of Oshawa, has donated \$10,000 for the construction of a surgical wing of the Oshawa Hospital in memory of their son George H. Pedlar, jr.

The annual meeting of the Humane Society, of which the Bishop of Toronto is president, will be held on January 30th in the Margaret Eaton School of Expression.

Rev. Dr. Parsons died on January 14th at his home, Toronto. He was probably the best known Presbyterian in the city. Since 1880 he was pastor of Knox Church. Dr. Parsons died at the mature age of 84.

Forty-three lives were lost in the wreck last week of the liner "Veronese" in a heavy gale off the Portuguese coast, 190 were saved by the life lines, 38 being swept off by the terrific seas; 5 died from exposure.

The hurried two hour visit of Miss Violet Asquith to Toronto was all too short as so many of our citizens would have been glad to meet and see the daughter of the Prime Minister of Great Britain and Ireland.

Picture postcards are the latest method of smuggling morphine and

cocaine into the penitentiaries. Embossed cards are used for the purpose; the scheme is worked by a woman; the police of New York have her name.

The Catholic Directory for 1913 shows in England and Wales 20 Archbishops and Bishops, 3,838 priests. Catholics in above, 1,793,038; Scotland, 547,336; total, 2,340,374. Ireland, 3,242,670; total Catholics in British Empire, 12,968,814; and total in the world estimated 292,787,085.

The Preacher's Closing Word.—The members of the Rev. Dr. Fourthly's congregation settled themselves resignedly in their seats. He had just said, "One word more, and I have done." The doctor looked keenly at them over his glasses for a moment. Then he closed the book in front of him. "Amen!" he said.

In the decade from 1901 to 1910, the death rate from tuberculosis in the United States declined from 196.9 for each 100,000 persons living to 160.3, a decrease of 18.7 per cent., while the growing death rate, including all causes of death, declined only one-half as fast, or at the rate of 9.7 per cent., from 1,655.0 to 1,495.8.

We have just received from Ottawa final estimates of the yield and value of the principal field crops of Canada for the season of 1912 issued by the Census and Statistics Office of the Department of Trade and Commerce. Upon a total area under field crops of 32,474,000 acres a harvest has been reaped, the value of which, calculated at average local market prices, makes a total of \$509,437,000.

The graduating dinner of the class of '13 of Trinity College, Toronto, was held on Friday evening at the St. Charles. Mr. G. F. Livingston, present head of Arts at Trinity, was appointed the permanent year secretary. Mr. Martin, in a splendid address, stated that the class of '13 should have a great effect on the new Trinity when they should move to Queen's Park, and moved that the men should give a cup to be awarded annually to the year in college having the most men on "first" college teams.

Speaking in New York, January 14th, on "The Task of Nations," at the dinner of the Foreign Missions Board of the United States and Canada, Archdeacon Cody, of Toronto, declared that the greatest danger any land can be exposed to is that of losing its soul. "The Church has been awakened more and more between the slums at home and the foreign mission fields," he said. "How can we assure people in China that the Church is making an effort to solve its problem at home?"

Inaugurating in Toronto a scheme to raise \$100,000 to assist in the erection of a great training college as a memorial to the late General Booth, Miss Evangeline Booth, fourth daughter of the famous founder of the Salvation Army, and commander of the organization in the United States, addressed upwards of 7,000 people at two mammoth meetings in Massey Hall on Sunday last, and fully 2,000 people were turned away. On the platform were his Honour Sir John Gibson, Lieutenant-Governor of Ontario, who occupied the chair; Sir James P. Whitney, K.C.M.G., Premier of Ontario; his Worship Mayor H. C. Hocken.

Commenting on the efforts made by the American Civic Association to save Niagara Falls from waterpower pirates, the Living Church quotes the British Ambassador, Mr. Bryce, as speaking of them as an "attenuated shadow—a bare reminiscence of what they were forty-two years ago, when he first saw them." Surely, this must bring shame to Americans and to Canadians alike. Are we so blind to all but the Almighty Dollar—and even that in somebody else's pocket—that we cannot make Con-

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gress see that the people demand the preservation of this great wonder of nature? Niagara Falls as a mill-dam means the shame of the American people.

A world cruise of a shipload of missionary experts to investigate the work in foreign fields is a plan submitted by J. Campbell White, founder of the Laymen's Missionary Movement, at the annual meeting of the organization opened at Garden City, Long Island, January 13th. The proposal includes the expenditure of \$500,000 a year for five years. The reports which the world-cruising party will bring back will be used in a great missionary campaign in Canada and the United States, eclipsing the successful campaign conducted in many cities in these countries two years ago. Figures will be submitted at the meeting to show that America leads the world in gifts to foreign missions. Protestants of the United States gave nearly \$15,000,000 last year, an increase of about \$2,500,000. Canada gave \$648,000 more than last year.

Is the message of "Peace on Earth" to be the prelude to a great peace movement on the part of the Powers, whose representatives gathered in London early this week to take up the delicate questions arising out of the Balkan situation; or to a gen-

eral fracas among them, over questions that are relatively petty and over issues that it would be the crime of the century to fight over? The latter possibility seems incredible. War between the Powers means a frenzy of European civilization against itself; the suicide of civilization. It could only mean that a wave of insanity had swept over the Christian nations of the world, followed by a reckless contempt for humanity and for God. It would mean the entrance of Europe upon a new Dark Age, in which malevolence and hatred would be the dominating thoughts. May God grant that the awfulness of this catastrophe may be averted!—The Living Church.

"Now, gentlemen!" called the auctioneer hoarsely, as he held up a suspiciously yellow "gold" watch. "What offers for this—this beautiful chronometer. Guaranteed sound in wind and li—er—warranted to keep good time—er—and—" Even he couldn't think of things to say about the watch he was selling. "Please may I bid?" called a modest young man quickly, from the back of the room. "Certainly, my dear sir—certainly!" replied the auctioneer delightedly. All eyes turned quickly to the spot where stood the auctioneer's innocent victim. "Well, then," said the young man composedly, "I'll bid you—good night!"



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### AMUNDSEN HERE SATURDAY.

Captain Roald Amundsen, the great Norwegian explorer, whose discovery of the South Pole is still fresh in the minds of newspaper readers, is coming to Massey Hall on Saturday, January 25th.

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### BOSTON SYMPHONY LEADER.

Dr. Karl Muck, the eminent musician, who will make his first visit to Toronto as conductor of the Boston Symphony Orchestra on Wednesday evening, January 29th, is one of the most remarkable personalities in music to-day and is universally acknowledged to be one of the two or three very great conductors of the world. Plan now open.

"The wonderful era of prosperity that is now being enjoyed in Canada is exemplified by the report of the 'SALADA' Tea Co., which states that, during the year just ended, there were 1,223,437 pounds more 'SALADA' tea sold than in 1911.

"This INCREASE would supply every household in the Dominion with one pound of tea."

### TRINITY COLLEGE.

The officers and executive committee of Trinity College Glee Club, will hold their eighth annual concert in the Convocation Hall of the college on the evening of Monday, February 3rd. The club will again be conducted, by Mr. Francis Coombs, who has had charge since the club's inauguration, assisted by the following artists: Mr. Luigi Von Kunits, the eminent violin virtuoso, whom Toronto music lovers have recently had the opportunity of hearing here in recital; and Miss Estelle Carey, the brilliant young soprano soloist, of Hamilton, who recently made such a favourable impression when she appeared here with the Toronto Symphony Orchestra. The Secretary of the club is Mr. Harold Willis.

### British and Foreign

New South African Bishop.—The Ven. J. L. Fuller, Archdeacon of the Northern Transvaal since 1909, has been elected Bishop of Lebombo. The Bishop-elect is a graduate of Emmanuel College, Cambridge, and was ordained in 1893. For two years he was curate of All Saints', South Acton, and then of Stanground, Hunts., for two years. In 1897 he became Curate of Elland, Yorkshire, and later became attached to the Community of the Resurrection, Mirfield. At Elland he took part in building the new church of All Saints', and was often to be seen using a pick and shovel. He went out to South Africa in 1903, and soon threw himself heart and soul into the difficult work of the Church in the Colony.

An Ancient Church.—The ancient and historic little church of Greensted lies about a mile west of Chipping Ongar in Essex, and 20 miles north-east from London. According to the accepted tradition the nave of the church was erected in the year 1013 to give shelter to the body of King Edmund, which in that year was translated from London to Edmunsbury. The nave is built of the trunks of oak trees split in half, with the round section outermost. It may very likely be even older than the date assigned to it, and is certainly a genuine Anglo-Saxon wooden building. A MS. cited by Dugdale in the Monasticon, and entitled "Registrum cenobii S. Edmundi," records the translation of the saint's body, which took place in 1913.

### THE SECRET HIDING PLACE

By Lillian Leveridge.

(Specially written for the Canadian Churchman.)

It began just like any other day, that day to which long years afterward Marguerite looked back with

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thankful remembrance. The sun shone as brightly as it was wont to shine in sunny France, and it sparkled gaily on the rippling waters of the Seine that flowed past Marguerite's home. In the garden the opening flower buds nodded and seemed to be whispering to one another. Down by the river the birds were singing, and everything seemed happy.

But very early news came to Marguerite's mother, Mrs. St. Claire, that her sister was very ill. "I must go to her at once, Louis," she said to her husband; "can you be ready in half an hour?"

"Yes, easily," he answered, "but what about Marguerite? The measles have been raging at Rouen. It wouldn't be safe for her to go."

"I'm not afraid of the measles," Marguerite said eagerly, but her parents would not think of letting her run the risk, so the child was left alone.

"We will try, if possible, to be back before night-fall," her mother said as she kissed Marguerite good-bye, and then they drove away.

Marguerite busied herself all the morning winding some tangled skeins of silk. Her father was a silk weaver. At noon she got out some bread and milk for dinner, but not feeling hungry she sat there in deep thought for a time with her cat Floss purring contentedly upon her knee.

It was not a pleasant subject that made the little girl forget her dinner. Thousands of people in that unhappy country were in great trouble—for this was many, many years ago. The

King was trying to wipe out the Protestant religion in France, and all who did not worship according to the Roman faith were called heretics, and either driven from the country or cruelly killed.

The St. Claires were not heretics, so they were in no danger, but from time to time news came to that quiet spot of the terrible things that were done in the name of religion. It was the thought of all this that clouded Marguerite's usually happy face.

Suddenly she was startled by the sound of a hurried step on the garden walk. She arose quickly, and at the door met a stranger who looked very tired and troubled.

"Come in," she said, drawing forward the rocking chair. The man sank into it panting for breath and looking around him uneasily.

"Where are your parents," he asked as soon as he could speak.

"They have gone to Rouen," Marguerite answered. "I am alone."

He glanced at the bread and milk on the table and said eagerly, "Could you give me a bite to eat, little lady? I am spent with hunger and weariness, but I must push on again soon. They are after me—the king's men."

Marguerite understood. She gave him her own untasted dinner and some more besides, and watched him pitifully as he ate in ravenous haste. In a few minutes the last mouthful had disappeared and he arose, saying hastily, "There isn't a place I could hide in, is there? They must soon be upon me, and my strength is almost gone."



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"Why, yes," Marguerite answered quickly. "There is the cave by the river. Follow me."

No one was yet in sight, and without a word the two sped toward a little grove of trees and bushes above the river. Marguerite pushed the thick curtain of bushes aside and revealed a dark opening in the rocks. "Follow me," she said again, and led the way down a rocky and very dimly-lighted passage way. Soon the narrow pathway widened, and at the

other end there shone the sunny waters of the Seine. Here the child stood still.

"They will never find you here," she said. "No one knows of this place but father and mother and me. Sometimes I come here to play. See, here is a soft seat of fir branches. When it's dark perhaps father will come for you in the boat. It's easier that way."

The man's eyes were now becoming used to the half darkness, and he looked around the little cave with a great thankfulness in his heart for this place of rest and safety. "God bless you," he said, as his little friend turned to go back. "Will you accept this little gift from me?" He put a small book into her hands, and with a hurried, "Thank you," she sped toward the cottage.

Scarcely had she entered it when two horsemen came in sight. They drew up their galloping horses at the door and dismounted.

Marguerite's heart beat fast, for she knew they were the king's soldiers. She had acted without a thought of what might be the result, but now she felt afraid. "Love your enemies," were words she had never heard, for neither she nor her parents had ever read the Bible. Only the priests were allowed to read it. Yet her own heart had bidden her to help this poor man in his trouble.

The men came in and enquired for Mr. St. Claire. Hearing that he was away, one of them, a dark, fierce-looking man said, "Well, perhaps you can tell us if one of those preacher men came this way not long ago, a tall, fair man dressed in grey."

Marguerite grew pale, but did not answer.

"Speak up, girl!" the man cried impatiently, and she answered timidly, "Yes."

"Good! Now tell me which of these two roads he took."

Again Marguerite kept silent.

"Speak up, and be quick about it," the man commanded roughly.

"Or it will be the worse for you," the other added.

Marguerite's breath came fast, but she kept her lips tight shut. The man laid a heavy hand on her shoulder and shook her roughly. "Now will you speak?" he thundered

She looked up at him with a sudden courage, and answered, "I will not tell you."

"What! you won't! We'll see about that, you little rebel," and again she was shaken till her teeth knocked together.

"Now will you tell?"

"No."

The two men laughed mockingly, and a hard hand tightened round her wrist in a grip that made her almost scream out with pain. Still she stood firm.

"Put a bullet through her, Pierre," the man cried, "and be done with it."

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"Not yet," the other replied, taking aim at the cat which came purring toward its little mistress. Quick as a flash Marguerite sprang forward and seized her pet in her protecting arms. The bullet struck her bonnet and knocked it from her head. White and trembling she faced her tormentors again.

The dark man then thrust the muzzle of his gun almost into her face. "Speak now," he cried, "or you shall never speak again. Which way went the heretic?"

It would have been so easy to tell an untruth and save herself, for either way the stranger would be safe, but it would have been Marguerite's first lie. "I shall never tell you," her white lips whispered.

The dark face grew darker and more cruel. There sounded the click of a rifle. But the other man sprang forward. "Let the child alone," he said; "we butcher none but heretics, and the St. Claires are loyal to king and faith. As for this self-willed maid, she will know better by-and-by and she is a plucky one. Let her go. We are only wasting time."

To this the angry soldier assented with an oath, and flung the girl roughly into the midst of her daisy-bordered flower-bed. When she arose, faint and dizzy, the men had ridden away.

With a great thankfulness she re-entered the cottage, and at once her glance fell upon the stranger's little book. It was a New Testament. Marguerite had learned to read and she was soon absorbed in the new and wonderful story.

Just as the stars were coming out in all their glory Mr. and Mrs. St. Claire returned with the news that the sick one was out of danger. They trembled as Marguerite told them of her own strange adventure, and of the little book.

With awe and fear her parents opened the forbidden book and read for the first time the glad sweet story of the kind and loving Saviour to Whom they need not fear to pray freely. Their eyes were opened and they no longer wondered that thousands were ready to endure torture and death rather than deny such a blessed hope.

It was late and dark when Mr. St. Claire went to the cave and rowed the stranger to a place of safety. During the voyage down the river they

spoke in low tones together, and Mr. St. Claire learned many things.

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