

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, DECEMBER 26th, 1912

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Evening—2 Chr. 24:15—23; Acts 8:1—9.

December 27.—St. John, & Evan.
Morning—Exod. 33:9; John 13:23—36.
Evening—Isai. 6; Rev. 1.

December 28.—Innocents Day.
Morning—Jer. 31:1—18; Rev. 16.
Evening—Bar. 4:21—31; Rev. 18.

December 29.—1 Sunday after Christmas.
Morning—Isai. 35; Rev. 19:1—11.
Evening—Isai. 38 or 40; Rev. 19:11.

Appropriate hymns for First and Second Sundays after Christmas, 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.

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Offertory: 89, 422, 423, 570.
Children: 704, 709, 714, 720.
General: 86, 87, 390, 484.

THE OUTLOOK

The Navy Bill

While we have nothing whatever to do with party politics in these columns, it is impossible to avoid some notice of the proposal of the Government to provide \$35,000,000 for the building of three Dreadnoughts to form part of the Imperial Navy. The reception of the proposal in Great Britain has borne fresh testimony to the essential union of Canada with the Old Country, and the moral effect of the contribution will enable the world to see that Canada is an integral part of the British Empire, and is bound by ties to Great Britain that nothing can touch. As the British Board of Admiralty remarked: "The aid which Canada could give at the present time is not to be measured only in ships or money. Any action on the part of Canada to increase the power or mobility of the Imperial Navy and thus widen the margin of our common safety would be recognized everywhere as a most significant witness to the united strength of the Empire." The only regret that we have is that such a gift, whether in money or ships, should be necessary, because the very thought of war is abhorrent to the Christian mind, and the mere contemplation of war between Germany and England is one of the most hideous and intolerable of possibilities. While, therefore, in the present unhappy state of international disquiet it is thought essential to safeguard our interests and to make our Navy as strong as possible, let us labour in every possible way on behalf of that peace and goodwill which is of the very essence of our Christianity.

The Downtown Problem

This question, as it affects Toronto, has been made very prominent of late, and we observe with interest that several Churches are attacking it. The Rev. R. J. Moore, rector of St. George's Church, says that, "the whole district south of Queen is in a terribly congested condition; families live in single rooms; husbands are out of work; the amount of sickness among the children is incredible." It is, therefore, gratifying to know that arrangements were made by a number of Anglican Churches to unite in a great plan of Christmas distribution, so that no one need have gone hungry. But there is the further and much more important problem of facing the general conditions, and of preventing as well as alienating the distress. Dr. Armstrong, of the Metropolitan Methodist Church, recently said that he could think of six Protestant Churches which have sold, or wish to sell, in the downtown section of the city, and yet that there are thousands of young people coming continually into the city, with an awful loneliness, when they have no place to go to unless it be harmful. At one boarding house one woman does the cooking for ninety, and this is only a solitary illustration of the complexity of the situation which faces us. No one can doubt that the downtown Church is one of the most pressing problems in our great cities to-day. It is no time for moving out to the suburbs, but for the suburbs to concentrate all their energy, money, and sympathy on the thousands who live in city parishes.

Canadian Immigration

Mr. Bourassa's recent speech before the University of Toronto has given rise to a good deal of discussion, and his reference to the character and quality of British immigrants was made the basis of an appeal for the right of the French language throughout Canada. But it may be

questioned whether Mr. Bourassa realizes the actual state of the case in relation to the influx of people, especially those who speak neither English nor French. The figures connected with immigration tell their own story. Last year we received 354,237, and the year before 311,084. This is a total for the two years of 665,321. Now of these, 522,827 came from Great Britain and the United States, and it may be assumed that nearly all of them speak English. Yet during the same period Canada received only 5,314 immigrants who speak the French tongue. Surely these figures do not support Mr. Bourassa's argument for equal rights of the French language from the Atlantic to the Pacific. If they mean anything at all they prove beyond all question that the English tongue is destined to be the national language of the Canadian nation. There is no desire on the part of English-speaking people to hinder their French-Canadian fellow-citizens from speaking their own tongue. But if these facts and figures are of value as indicative of what is likely to happen in the near future, they show that English and not French will be the national language of the Dominion. The real trouble, of course, is that the problem is not so much one of language as of religion, for if the French-speaking Canadians were Protestants we should hear very little of the problem so far as it concerns language. It is well that this fact should be kept in mind.

Parochial Selfishness

The "Guardian" has been referring to the proposal to spend \$85,000 upon an organ for Liverpool Cathedral, and says that it is very difficult to justify such an expenditure in view of the fact that at a liberal estimate one-half of this amount would provide the best instrument that can be made. The writer goes on to say that the craze for huge organs is becoming so widespread that it calls loudly for a check, and that not only are more living local needs starved in the efforts to raise these large sums, but that the general work of the Church at home and abroad languishes. Every week despairing appeals are made for money wherewith to overtake enterprises that have grown unmanageable for lack of means; and then the "Guardian" adds these words:—

The Archbishops' North-West Canada Fund has received thoroughly inadequate support, notwithstanding that the whole future of the Church in that enormous area of the Dominion depends upon the support it receives from home during these critical years of expansion. From China to Peru, from John o' Groats to Land's End, comes the same cry, and it is pitiful to think that money which, under Providence, would make it possible to achieve great results in over-crowded towns and in lands in process of settlement is being expended upon luxuries. We have the utmost respect for that local patriotism which takes a legitimate pride in beautifying the parish church; but moderation even in church furnishing is a Christian virtue which we seem to be in danger of minimizing, or forgetting altogether.

This is a timely message for Canada as well as for England, for most assuredly if we spend so heavily upon ourselves, it will be absolutely impossible to help forward expansion in spiritually needy places.

Inner Emptiness and Outer Success

Perhaps the best known philosopher of the present day is Professor Eucken of Jena University, who has been lecturing in the United States this fall. He is doing splendid work in emphasizing the necessity of idealism as opposed to material-

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ism in science. A recent utterance of his states this point with remarkable force:—

All the splendour of the external successes of civilization cannot hide the fact that it does not satisfy the whole man, with his inner needs; and that the amelioration of the world around us which it has accomplished does not compensate for the inner emptiness of its excessive concentration of effort on the visible world, its secularization of life.

This is decidedly encouraging, and indicates what Professor Eucken is pressing home in a variety of ways, that our present social and moral civilization fails to meet the deepest needs of humanity. And yet it is curious that side by side with these frank confessions Eucken is unable to accept orthodox Christianity, and in particular the Bible view of the Person of Christ. He advocates what a fine article in the "Church Quarterly Review" for October rightly called "Neo-Christianity," a religion from which every characteristic doctrine of the Gospel has been eliminated. But such a position will be as futile as the materialism against which Eucken inveighs. Christianity is based upon the historical, Divine Christ, and it is only through the Incarnation and the Atonement that man will find satisfaction of his "inner emptiness." A religion that is to meet the necessities of human nature must take the awful fact of sin into consideration, and, with it, the Divine provision of redemption. When this is done, then, and then only, will it be true that "He satisfieth the longing soul and filleth the hungry soul with goodness."

About Ourselves

We desire to take advantage of the close of the year to call the attention of our readers to the "Canadian Churchman," and, while thanking them for their cordial support, and in particular for the numerous kind words which we have lately received about these pages, to ask for their continued and increased support in the coming year. Already three times under the present management we have had to increase the circulation of the paper. We do not propose to announce any programme, but we may say that plans are being made for the New Year which will more and more thoroughly render our paper the representative organ of Canadian Churchmanship. Among our regular features will be the weekly Outlook on current events; special articles for Clergy, Laity and our Lady Readers; a column of "Notes and Queries" in answer to enquiries; occasional notes on Temperance; and a regular column giving information about recent books. We are also taking steps to obtain the latest and best information from all parts of the Canadian Church. We confidently ask the support of our readers in extending the circulation of the paper, and will gladly send copies to all who will use them in obtaining fresh subscribers. If each reader would undertake to get one more subscriber the influence of this journal would be materially extended.

THE CHURCH OF GOD An Enquiry for 1912

The New Testament has at least two unique features—its revelation of Christ and its revelation of the Church. Nothing like them appeared before, nothing like them has appeared since; they stand to-day, as they have ever stood, unique creations of God. Of the uniqueness of the Person of Christ, as God, manifest in the flesh for our redemption we spoke at Christmastide. We are now concerned with the other unique feature, that of the Church of Christ. When the two disciples of John the Baptist heard him proclaim, "Behold the Lamb of God," and left him to follow Jesus of Nazareth, they entered upon a new relationship

to a new Master. On that day a new bond was introduced into the world, a tie of relationship to Christ and to one another in Him. Up to that time there had been ties of blood, of friendship, of intellectual affinity, of patriotism, of political alliance, and to some extent the tie of our common humanity had been contemplated in theory, but a Society the one and only bond of connection between whose members was their relation to their Master Jesus Christ—this was something entirely novel, fresh, unique. We see this very significantly in the "new commandment" of love, where the "newness" lay not in the fact or in the standard of the love, but in the object, "one another," as may be proved from the emphatic repetition of this last phrase (John xiii. 34, 35). This Society was subsequently spoken of in terms of prophecy as "the Church." "I will build My Church," and it is interesting that our English word "Church," though it is the Greek translation of the Greek word "Ecclesia," which means "assembly," "congregation," is nevertheless etymologically derived from a word meaning "that which belongs to the Lord." This Divine Society was in due course constituted by the preaching of the risen Christ and the power of the Holy Ghost on the Day of Pentecost. Then in the Book of Acts we have some record of its progress during the first thirty years of its existence, and in the Epistle to the Ephesians we have the fullness of Divine teaching concerning the Church in its fourfold aspect of the Body of Christ, the Building of God, the Bride of Christ, and the Brotherhood of the Saints. Thus, if we ask the question, What meanest thou by this word Church? we answer, in the familiar words of our Prayer Book, "The blessed company of all faithful people," or, in the words of the Creed, "The Communion of Saints," the partnership of all those who are consecrated to God. When Jesus Christ unites each individual sinner to Himself He necessarily institutes a relationship between all who are in Him, and thus the Church is at once a Society of saved sinners and of sanctified servants of Christ. As we take the opportunity afforded by these closing days of the year to review the past twelve months, in order that we may realize afresh something of what the Church of Christ ought to be, let us take one picture of the primitive Church and try to discover some of those elements which ought to characterize the life of the Church to-day.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own: but they had all things in common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts iv. 32, 33.

The Church was marked by a profound reality of inward life. "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had things common." Christianity always works from within, and as a consequence we see here two great elements of spiritual reality in the inward life of the Church. The Church was characterized by spiritual unity, "the multitude of them that believed were of one heart and of one soul." It is worthy of note that they were "a multitude," a large number, and, doubtless, with great varieties of temperament, capacity, and antecedents. Yet they were united by faith in Christ, they were all characterized by this simple trust, they were a multitude that "believed." Not only so, they were a multitude of believers possessed of one heart and of one soul. The prayer of the Master was fulfilled in their case, "that they all may be one." The great Cambridge manuscript has a very suggestive clause following these words, "Neither was there any difference between them," and the Oxford Codex has, instead, the clause, "Neither was there any severance between them."

What a picture! One heart, one soul, no difference, no severance, all actuated by the one spirit, living in and for their Master. The Church was also characterized by remarkable unselfishness. The original is very striking, "Not even one said that anything he possessed was his own." Out of the spiritual relationship to Christ came a social relationship to one another. As cause is to effect, so the unity was to the unselfishness; the two could not be separated. Here we find a genuine Christian socialism as the result of individual unity, a socialism which was the spontaneous expression of the love of God in their hearts. Systematic provision for the poor was unknown in heathenism, and had been very largely neglected by the Jews, notwithstanding the commands of the Mosaic law to remember the poor and the stranger. It must, therefore, have been astonishing to the people of Jerusalem to see so many voluntary givers. This picture of Christian socialism is very striking; it shows the difference between the socialism which is Christian and the socialism which is not Christian. As it has been well put, non-Christian socialism says, What is yours is mine; while Christian socialism says, What is mine is yours. Thus by unity and unselfishness this primitive Church was marked by the possession of intense spiritual reality; their inward life was right with God and with one another in Him.

Another feature of the primitive Church was its remarkable prosperity of outward life. "And with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Spiritual life always expresses itself, and reality, as we see it here, leads to genuine prosperity. Mark the power of the Apostolic testimony. "With great power gave the Apostles witness of the great resurrection of the Lord Jesus." The life of the Church acted upon the preaching, the pew influenced the pulpit. How often this has been found since that day! Whenever the congregation is right with God, it necessarily affects the life, preaching, and witness of the preacher. When Spurgeon was asked how it was that his Church had such blessing, he pointed to the place of the prayer meeting below the Metropolitan Tabernacle and said, "My people pray for me." The Apostles were enabled to proclaim, as perhaps never before, the resurrection of their Lord and Master. They bore witness by lip and life to the living Christ who was the centre of their life, and with great power they gave their testimony, a testimony which evidently impressed all who heard it. Mark the power of the Christian life. "Great grace was upon them all." Some would interpret this phrase as meaning "favour" with the people (as in ch. ii. 47), but it is impossible to limit the idea to this meaning. Rather are we to understand that the grace of God was so manifestly upon them all that blessing abounded in heart and life in the extension of the Kingdom, and to the glory of God.

This must suffice for our present consideration of the true nature and spiritual power of the Church, and it constitutes a call to us to test our own life, individual and corporate, in the light of this primitive ideal. But there is a forward look as well, as we confront the New Year, and it remains to give special attention to this important point. If our Church life during the coming year is to be what God intends it to be, we must correct past mistakes in the light of the primitive pattern, and seek to reproduce that by fulfilling the same conditions.

God speaks to us most directly in that which is nearest to us. Straining out to find him in the remote, the extraordinary, the supernatural, however it may pass for piety, is, after all, the very reverse of true piety. There is no higher manifestation of Divinity that we can know anything about than that which appears in the processes of human development. God is revealed to us, in men and women and little children, full of grace and truth.—H. W. Thomas.

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A STRANGER WITHIN OUR GATES

Visit of a Remarkable Japanese Clergyman

A very interesting man has been visiting Toronto in the past two weeks in the person of Rev. J. Fujimoto, pastor of Jonan Church, Osaka, Japan. Mr. Fujimoto has been enabled by the generosity of a Christian gentleman, a member of his congregation, to take a trip around the world in order to have the advantage of coming in contact with wider thought, and thereby of learning from the experiences of Christians in other lands.

In Mr. Fujimoto one sees the beginning of the fulfilment of the hope expressed by Bishop Hamilton when with us a few weeks ago that there shall presently come a day when there will be no need of foreign missionaries in Japan. Converted when a boy of twelve years by the earnest preaching of a native Christian, Mr. Fujimoto has received all his education in Japanese institutions of learning, and has in his 26 years of Christian experience already done splendid service to the cause of Christianity in Japan. He has had to endure hardship and persecution for coming out from a heathen family to be a believer in the true God, but has ultimately been followed into a Christian discipleship, largely through his own influence, by both his parents and every member of his family, except one brother, who, as Mr. Fujimoto puts it, "is still in the twilight." The story of Mr. Fujimoto's conversion and preservation through all difficulties to his present sphere of usefulness, is one of the most remarkable testimonies to the power of the Holy Spirit of God and of the written Word, that the writer has ever heard. Canadian Christians might well afford to learn from him something of the child-like faith which sends him to his Master for guidance in all his work.

Part of the errand which has brought this gentleman abroad is to interest Christian friends in a scheme for a very much needed new building for his church in Osaka. His present regular congregations of Christians and enquirers tax the accommodation of Jonan Church, and his Sunday School, because of the present kindly feeling towards Christian teaching, can be increased almost infinitely if building is provided. The plans of the church committee call for a building costing, with the land, in our money, some \$25,000. \$5,000 of this will be met by the sale of land now held and by contributions from the present congregation. It is hoped that generous friends will share in the balance, a not inconsiderable sum to be met by a small native congregation.

The following two paragraphs quoted from an appeal issued by the building committee will help the reader to understand the relative importance of Mr. Fujimoto's work:—

"It is true that Tokyo is the political centre of Japan; but in industry and commerce Osaka holds the premier position. Twenty years ago the population of Osaka numbered about half a million; but it now at least reaches the figure of a million and a quarter. At the present rate of increase, Osaka may in time be the greatest city in Japan. Even now every trifling circumstance that happens in this city is reported by the most influential papers in the country; and the money market is governed by the fluctuations in Osaka.

A strong evangelistic effort therefore in this city is of great importance, and will exercise a widespread influence on the country. A majority of influential citizens who represent the knowledge, enterprise and power of the city show a preference for the suburban ridge on the southeast of the city, and many schools are being removed to this quarter. It is very desirable that there should be a good plant for the evangelization of this suburban district. As ours is the only Church of the Seikokwai (Church of Japan) in this district, we believe that we have a special responsibility in this matter.

Mr. Fujimoto's letter of introduction, signed by the clergy of Osaka and by Bishop Foss, seems of sufficient importance to be quoted in full:—

Osaka, Japan, August, 1912.

We, the undersigned clergy of Osaka, have much pleasure in introducing the bearer of this letter, the Reverend J. Fujimoto, to Christian friends in England and America.

Mr. Fujimoto is the pastor of Jonan Church in Osaka, the church originated years ago in the gathering in of a few Christians through the labours of C.M.S. Missionaries.

The present church building, though adequate to accommodate the Christians for ordinary gatherings, is ill-suited for quiet worship or for evangelistic meetings, being situated in a locality at once noisy and obscure.

The Church Committee have therefore decided to raise funds for building a really worthy church in a much more suitable locality. The church members have set to work heartily to raise money in a variety of ways. The sale of the present site will bring them in a considerable sum but, even so, the erection of a worthy structure would, without the help of friends beyond the sea, be beyond their power for many a long year to come.

For this reason we venture to recommend the effort to the sympathy of the friends whom Mr. Fujimoto may meet in England.



Rev. J. Fujimoto, and family, of Osaka.

We may add that Mr. Fujimoto's visit to England and America has been made possible chiefly by the generosity of a Christian gentleman, a member of his own congregation, who was anxious that his pastor should profit by closer contact with the Church of the West.

G. Chapman.
C. H. B. Woodd.
G. W. Rawlings.

The needs of the great city of Osaka are very great, and the scheme outlined above is well worthy of generous support.

Hugh James Foss,
Bishop.

9 August, 1912.
Bishop Ingham and Rev. C. T. Warren, C.M.S., Salisbury Square, London, have consented to receive contributions for the work in England. This paper will gladly forward any contributions from Canadian well-wishers. During his stay in Toronto Mr. Fujimoto has been a guest at Wycliffe College.

No large growth in holiness was ever gained without taking time to be often and long alone with God.—Austen Phelps.

FORTY YEARS AGO

Sermon preached at the Consecration of Archdeacon Robins as Bishop of Athabasca, at St. John's Cathedral, Winnipeg, by the Right Rev. Bishop Reeve, Assistant Bishop of Toronto, formerly Bishop of Mackenzie River.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8-3.)

There are several expressions in this chapter to which we may refer as having appropriate reference to the occasion to which our attention is being drawn this morning, more particularly to the country itself, the Diocese of Athabasca. The diocese was formerly part of the almost continental Diocese of Rupert's Land, and was separated from it just about forty years ago. At first, it included the present Dioceses of Mackenzie River and Yukon, and embraced an area of about a million square miles; stretching northward into the Arctic Ocean, westward to the borders of Alaska, eastward to the 100th degree of longitude, and southward to the northern boundaries of the Dioceses of Saskatchewan and Calgary; the Rocky Mountains dividing the western from the eastern portion into two unequal halves.

BISHOP BOMPAS.

The first Bishop to preside over this immense area was William Carpenter Bompas, The Apostle of The North, as he has been well termed, who with magnificent hardihood and courage tramped its snowy wastes on snowshoes in winter, and in summer traversed its mighty streams and stormy lakes by canoe or boat, in his endeavours to reach the few scattered sheep in that great desolate wilderness. New Mission stations were established on Athabasca Lake, and on the Peace River, as well as in the regions beyond; but after nearly losing his life on several occasions he at length felt compelled to ask for a division of the diocese, as it was too much for one man to supervise adequately. This was carried out in 1884, and he took the part north of the 60th parallel with the title of Mackenzie River.

The reduced Diocese of Athabasca now included the country between the 55th and 60th parallels, watered by the two great rivers, the Athabasca and the Peace.

BISHOP YOUNG.

Richard Young, the rector of St. Andrew's, Selkirk (known probably to many in this audience), became the second Bishop of Athabasca; the Church Missionary Society, as in the case of Bishop Bompas, providing the salary; and for nearly twenty years, with unwearied diligence, travelling for the most part in the same primitive fashion, he extended and strengthened the work, until, in 1903, failing health compelled him to resign.

In the meantime Mackenzie River had been sub-divided by the formation, west of the Rocky Mountains, of the Diocese of Selkirk, now called Yukon, to which Bishop Bompas removed, and Archdeacon Reeve succeeded him in Mackenzie River, being consecrated here in Winnipeg just twenty-one years ago this week. Other changes were also taking place. The C.M.S. had begun a policy of gradually withdrawing its grants from the Indian work in Canada, and as the work in Athabasca was becoming more of a parochial than of a missionary character, the Society felt that it could no longer provide the stipend for a Bishop. Bishop Young had begun to form an Episcopal Endowment Fund, but as it was not half completed, as there was no income from it, and as there was no other source of supply, Bishop Reeve was asked to take charge of Athabasca as well as Mackenzie River. This he did for four years, a Bishop's stipend thus being saved, and in that time succeeded in raising the endowment from about \$20,000 to about \$40,000, thus providing a salary for a Bishop.

BISHOP HOLMES.

On his resignation Bishop Holmes was translated, in 1908, from Moosonee, and became the third Bishop of Athabasca, returning to the scene of his former successful labours. Unfortunately for the Church and the Indians whom he loved so well, and whose language he spoke so fluently, his Episcopate was but brief, and in January of

this year God called him to the higher service. A good man, full of faith and of the Holy Ghost, his passing away was felt and mourned by the whole Church from one end of the Dominion to the other.

And now we are gathered together for the purpose of consecrating his successor, the fourth Bishop of Athabasca, the Ven. Archdeacon Robins, who enters upon his duties with a valuable experience behind him—an experience gained as a missionary in India, an Association Secretary of the Church Missionary Society in England, a benefited clergyman there, and possessing a practical acquaintance with the people, the work, and the conditions of life within the diocese.

FORTY YEARS AGO.

But how different all these are; the character of the country, the conditions of life, and the nature of the work now as compared with nearly forty years ago when the diocese was first formed. At that time it was occupied only by a few scattered tribes of Indians, a few fur-traders, and two or three Roman Catholic missionaries. It was regarded as a wilderness, of no value excepting for the fur-bearing animals, and for the fish, flesh, and fowl found in its woods and waters. The conditions of life were almost as simple and primitive as the country itself. The world's markets, the world's politics, the world's interests generally were far away, and a faint echo of their happenings reached this remote region only two or three times a year at the most. As to the work there was none. There was not a single Protestant church or mission, or even a missionary in all that district. They were farther north. A Methodist missionary had passed through some years before, and Mr. Bompas had visited two or three of the trading posts on one of his long itinerations.

CONDITIONS TO-DAY.

Now everything has changed. It is true that in one sense the country is the same; but with what different eyes it is regarded! It is no longer looked upon as a desolate wilderness.

It is a land of great natural beauty in places; it is a land of great fertility in places; it is a land of great mineral wealth in places. It is a country, therefore, of great natural advantages. For ages these things have been hidden there unknown, unthought of, and it is only now that men are beginning to put out the hand to take hold of and use these gifts of God. There they are ready to reward the toiler, but they do not supply all that man needs, for "man doth not live by bread alone."

NOT MATERIAL BLESSINGS ALONE.

It is not good food alone and plenty of it which will satisfy man's requirements, and make him "keep the commandments of the Lord his God, to walk in His ways and to fear Him," for it often happens that the man who has the best food and the most of it, is the one who does not have the fear of God before his eyes. It is not having good houses alone, well kept, well furnished, well provided, that will ensure a man securing a place in the heavenly mansions. It is not enough to have good crops, to raise so many thousands of bushels of wheat, and so to gather wealth and heap up riches, for it may, and does lead to forgetfulness of God. It is not enough to be so well paid for one's work, or for one's business or profession to be so prosperous that there is no need for such constant toiling and moiling as heretofore, because it often happens, alas, that those who have the most leisure are the ones who least honour God, His word, His day, His name, His ordinances.

Good food, good houses, good crops, prosperity, in short, is good, useful, helpful, beneficial when rightly used, but it is something more that man needs, for "a man's life consisteth not in the abundance of the things which he possesseth."

Let us notice, also, how greatly the conditions of life have also changed.

VAST CHANGES.

The primitive simplicity of the early days is fast passing away. Horses are now employed where dogs alone were used. Steamboats have taken the place of the slow-travelling birch bark canoe or row boat. There is now a monthly mail to nearly all parts of the diocese. The telegraph wire has penetrated to the very heart of the district. One railway has entered the southern portal, and others are not far off seeking entrance. This means that the advantages and some of the luxuries of civilization are now within the reach of most.

It is to be feared that these advantages of civilization are offset by some of its disadvantages. It may be a question whether the people are any

happier, any better, any nearer the kingdom than they were forty years ago.

This naturally leads up to thoughts of the work. What change has taken place in it? Is the change as great in this respect as in the others? In some respects, yes, even greater. In other respects, no.

CHURCH WORK.

Instead of no missionaries or clergy, there are now 6, assisted by 6 lay readers and 4 students. Instead of no Missions, now there are 8 with more than that number of out-stations. Fourteen churches have been erected, and more are being projected, and others are in contemplation. There are 7 schools with about 100 pupils and 7 teachers. Until recently there was no other Protestant Church in the whole of that Great North Land, now both the Presbyterians and Methodists have entered. The work was chiefly among the Indians and at one time provided for by the C.M.S. alone, now it is chiefly amongst the settlers, and is dependent almost entirely upon outside help.

It is not the least gratifying sign of the progress which has been made that there is now an Episcopal Endowment Fund which supplies the Bishop with his stipend, and ensures the carrying on of the work on New Testament lines, whilst he is free from personal anxiety when trying to raise funds for the supply of the spiritual needs of those committed to his care.

WHAT IS NEEDED.

In view, therefore, of the fact that settlers are pressing into the country, and will continue to do so in still greater numbers in spite of all the formidable drawbacks and disadvantages which are not few and have to be faced, it is incumbent upon us to provide that Word and the living agents to teach it, preach it, and disseminate it amongst those who cannot dig it out of the ground or grow it in their fields, and who might be in danger of perishing for lack of the knowledge of it. Their outward circumstances may prosper; they may add house to house and field to field, their flocks and their herds may multiply, their bank account may swell year by year, and yet there may be no real blessing. It is not outward circumstances but an inward change which is required, and that change can be wrought by the Word that proceedeth out of the mouth of God, when applied by the Spirit of God, through the living agent.

THE NEW BISHOP.

You, therefore, my brother, who are to be admitted to the high, important, and sacred office of a Bishop this morning, have before you the testimony of the great Lawgiver, Moses, of the sweet Psalmist, David, of the great Missionary, St. Paul, who to one of the first Bishops of the Church said, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," and of our Blessed Lord Himself who sent His disciples into all the world to "preach the gospel to every creature," and surely He knew, if anyone did, the real needs of humanity. It is not a life of ease that is before you, but one of stress and strain and difficulty, one that will make great demands upon your faith, patience, and perseverance, upon your strength of mind, of body, and spirit. You will need to be much in prayer, to be often alone with Him who was often alone upon the mountain top with God. And then in the midst of all your trials, and difficulties, and perplexities, you may have the assurance that He who has called you to the work will give you strength for it and wisdom to bring it to good success, for He has said "I will never leave thee nor forsake thee." The Lord Jesus Christ be with thy spirit. Grace be with thee. Amen.

THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events

Home truths may be very unpleasant but they may also be very profitable. It is not always a bad thing to have a candid friend like Mr. Bourassa who frankly tells us home truths. Many speak of him as an Anglophobe and a traitor; but in a free country like ours, whose greatest need is that of honest men, it ought to be imputed to him for righteousness that, however much we may think him mistaken, he tells us candidly what he thinks. His searching study of our public life may reveal defects which might otherwise pass unnoticed, and his outspoken frankness may arrest attention when more con-

siderate forms of speech might pass unheeded. Our Anglo-Saxon self-complacency may be impervious to mere hints and remote allusions. His sympathies are decidedly with the French, which is most natural in a Frenchman, but he knows English people well and speaks their language with force and fluency. He is a militant Roman Catholic, which is not unnatural in an obedient son of the Church. He seems to be sincere and honest, and to advocate what he thinks right regardless of the consequences. At the Eucharistic Congress in Montreal he did not shrink from coping with Monsignor Bourne when the latter advised the discontinuance of the French language in North America. A protégé of Sir Wilfrid Laurier and having much to expect from his patron, he nevertheless broke with the Liberal party on the question of sending troops to South Africa. He joined forces with the Conservatives, in the last election, to fight the Canadian Navy, and now he is fighting the Conservatives tooth and nail on the naval contribution. He seems to be contending for principles and not for party or for personal advancement, and from that point of view it seems to me that we need more men of his ilk. His attitude, in my humble judgment, is quite untenable, though I freely admit that he is a man of wide reading and independent thought, a brilliant orator and writer. Now Mr. Bourassa has recently given us his views on British immigration. He concedes that for a long time the British Islands were for us the best source of ethnic nourishment. The best blood of England flowed into the colonies and founded those numerous and strong civilizations that are attracting the attention of the world. This led to an extraordinary expansion of commerce, wealth and power that made the oceans a British lake. But while this was going on the British people was growing weak at home. While its most enterprising sons were going abroad to build up the empire, many of those who remained at home were forced to leave the humble and wholesome life of the country to drift into the cities, there to form slums and become degenerates. The large cities of England undoubtedly contain the most ignoble, the most degraded, the most hopelessly degenerate population anywhere to be found. The Russian Moujik, the Calabrian brigand, the Catalan beggar, are infinitely superior to the riffraff of the slums of London, Liverpool and Glasgow; for their traits and vices are only those of half-savage, primitive man, while the latter have all the blemishes of the degenerate in whom the sources of regeneration have dried up. Undoubtedly there are better elements from which to recruit our ranks than the Italian with his dagger and the Russian with his vermin, but both are worth more than the epileptic, the syphilitic, the scrofulous of England, the unhappy offspring of three or four generations steeped in alcohol. There are dangers connected with the propaganda of the Church Army, the Salvation Army, and kindred organizations, though excellent in themselves, to send drunkards, jail birds, degenerates and hooligans to Canada in order to strengthen British institutions and to assure the predominance of the Anglo-Saxon race. Now this, it cannot be denied, is very plain speaking on the part of Mr. Bourassa. It may be a serious exaggeration amounting to a perversion of the truth. The proportion of immigrants who come to us from the slums of England may not be as large as he thinks. He may not realize the careful selection that is made nor the severe course of training that is undergone. He may not duly estimate the regenerative power of the Gospel and the recuperative power of every human life, especially among the young. He may even depreciate the value of free air and boundless space in the work of human redemption. But when every deduction is made is there not some truth in his words, and does he not point to a real danger? Must not some account be taken of heredity and poison in the blood which no temporary treatment can eradicate? We should exclude no man who seeks to better his condition in the New World, but surely organized emigration, on a large scale, from the submerged classes in the slums of the great cities of Europe, must have its dangers. It is commendable in so far as it seeks to save men and give them a chance in life, which they do not possess at home, but on the other hand it may result in planting in our land many who are defective in mind and body and who may transmit physical, mental and moral weaknesses to the remotest generations and so poison the very springs of our national life. At this stage in our national history we need quality more than numbers. And, though in a general way, immigration from the British Islands is unquestionably the best, the immigration of undesirables and degenerates from any quarter should be rigidly excluded.

Another asy migration wh is the "Ame Miss Agnes article to "Miss Laut ha as a writer o place among respondents. first-hand kno and wields slangy pen- geration and that deserves wardly digest ple that for t and ever-inc American ca people are ki have money, they have e As a conseq word go. T not so widel operations o ists. This c givings whic regard to th place it is fe ities, they a ple. In thei they were la and they hav respect they of our own but merely i secular spiri has become the addition of people in degrees high for serious i are America boundary is continent ar mixed up wi tingushed a earth. Thei has uprooted aginary line the worth of ed the quest government "fine; bette rotten juggl is more sec coddled." I influence Ca haps it is l national iss scales in mo With these r and religio lar standpoi the America tler coming not single now 800,000 homesteade him, and he as a lordly A few gene position in of acres of chewan and can capital Minnesota, in Washing have becom In British River, up t the Athaba miles and trackless. v acre is owr From the River to L peg to Lak that lines by a Wisco tities is sti Alberta, bi the mainla Hill and R elevator sy chased ou dozen othe gineers of of a thous fessors of are prospe miles nort man's lanc

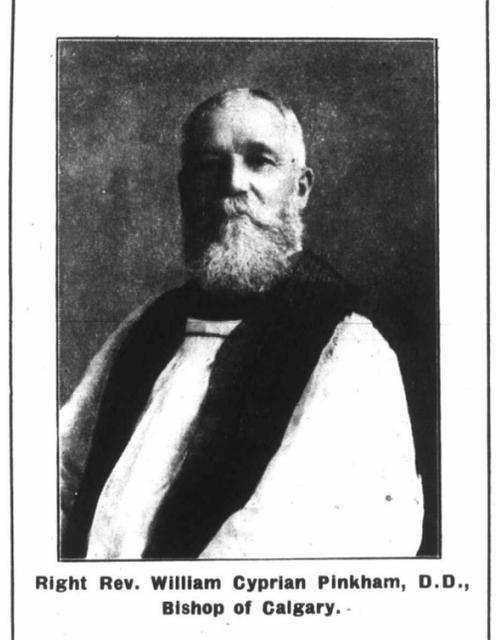
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Another aspect of the important subject of immigration which ought not to remain unnoticed is the "American invasion." Under this title, Miss Agnes C. Laut contributes a remarkable article to "Saturday Night" of December 7th. Miss Laut has already won an enviable reputation as a writer of books and bids fair to take a high place among the noble band of newspaper correspondents. She evidently has a wide range of first-hand knowledge, abounds in apt illustrations and wields a picturesque though somewhat slangy pen. Allowing for any amount of exaggeration and even inaccuracy, the article is one that deserves to be read, marked, learned and inwardly digested. It has been known to most people that for the last decade there has been a large and ever-increasing influx into our country of American capital and American settlers. These people are known to be excellent pioneers. They have money, and what is worth more than money, they have experience, enterprise and resource. As a consequence they are a success from the word go. This is generally known; but what is not so widely known is the vast extent of the operations of American speculators and capitalists. This can only tend to accentuate the misgivings which patriotic Canadians have had in regard to this American invasion. In the first place it is felt that, with all their excellent qualities, they are, in the main, purely worldly people. In their early days and in their former home they were largely without the services of religion and they have learned to do without them. In this respect they may not be much worse than many of our own people. They are not anti-religious, but merely indifferent to religion. And when the secular spirit, the love of gain and of pleasure, has become a national danger, as it is with us, the addition of a solid mass of nearly a million of people in whom the worldly spirit is several degrees higher than in our own, affords grounds for serious misgiving. In the second place they are Americans. They come from a country whose boundary is coterminous with ours across the continent and whose interests are inextricably mixed up with ours, and they are honourably distinguished as being the most patriotic people on earth. Their natural feelings are not likely to be uprooted in a day by merely crossing the imaginary line; although they may fully appreciate the worth of Canadian institutions, and when asked the question, "how do you like the form of government over here?" might very well reply, "fine; better than the other side! There's no rotten juggling with property laws. Human life is more secure; and crime is suppressed, not coddled." For all that they are not unlikely to influence Canadian national sentiment, where perhaps it is least robust, and on some important national issue like reciprocity, might turn the scales in more than one of our Western Provinces. With these reservations on the score of patriotism and religion, and viewed from the purely secular standpoint it may frankly be admitted that the American immigrant is perhaps the best settler coming into the West to-day. And he comes not single spies, but in battalions. He stands now 800,000 strong, and he comes not as a mere homesteader. He has brought \$800,000,000 with him, and he comes not as a humble foreigner but as a lordly pioneer, prospector and speculator. A few general statements will suffice to place his position in bold relief. Hundreds of thousands of acres of land in British Columbia and Saskatchewan and Alberta have been bought by American capitalists for speculation. In Wisconsin, in Minnesota, in Missouri, in Nebraska, in Oregon, in Washington, are groups of capitalists who have become multi-millionaires in Canadian land. In British Columbia, ten years ago, up Bush River, up the Blaeberry, up the head waters of the Athabasca, you could wander and camp for miles and miles through a no-man's land of trackless, wasting, rotting forests. To-day every acre is owned and operated by American capital. From the Rocky Mountains down Saskatchewan River to Lake Winnipeg, and from Lake Winnipeg to Lake Superior, all the belt of light timber that lines the waterways is owned and operated by a Wisconsin firm. Coal in inexhaustible quantities is still to be found under homesteads in Alberta, but all the big developed coal mines on the mainland of B.C., are owned to-day by the Hill and Rockefeller interests. One of the largest elevator systems along the Grand Trunk was purchased outright by a Minneapolis firm, and a dozen other dickers are on. Leading mining engineers of New York may be met in the middle of a thousand miles of trackless forest. Professors of Metallurgy from the Western States are prospecting south of James' Bay. A hundred miles north-west of Lake Winnipeg, in a no-man's land of tamarack swamps, perched on a

lonely rock, may be seen a new-sawn, rough-timbered house, the advance guard of the American invasion, in search of coal, ahead of the Hudson Bay Railway. When the lots of The Pas, which may be a great forwarding point to Hudson Bay, were put on the market by the Dominion Government, three-fourths were bid in by Americans on pure speculation. The same thing happened when the Grand Trunk sold sub-divisions in Prince Rupert. With facts like these before us it behoves us to be more measured in our language when we speak of the wonderful development of our country, remembering that much of it is due to outsiders, not to ourselves. When we plan for the Church's ministrations in the West, our Bishops and our Board of Management might well direct their special attention to this American element which contains such infinite possibilities for the Kingdom of God. And questions regarding the Union Jack, the National Anthem, and the alienation of national property might very properly engage the attention of the Dominion Government.

DIocese OF CALGARY
Forward Movement

The following letter addressed to the clergy and churchwardens of the Diocese of Calgary, speaks for itself, and we gladly give it cur-



Right Rev. William Cyprian Pinkham, D.D., Bishop of Calgary.

rency as an example of a fine move forward:—

- Gentlemen.—The Executive Committee at its regular meeting on December 5th adopted unanimously the report, and requested me to write a letter to accompany it and explain it.
1. The Missionary Society of the Church of England in Canada, formed in 1903, has, in the nine years 1903-1911 inclusive, sent to this diocese \$68,810, and in the same period this diocese has sent to the M.S.C.C. a total sum of \$12,792.
 2. Though the above contribution to the M.S.C.C. may at first sight appear small, it must be remembered that the diocese has been spending large sums on erecting churches, parsonages, halls, etc. For example, in 1911, church people in the diocese gave \$37,000 for the erection of ecclesiastical buildings.
 3. Again, emphasis has always been laid on the necessity of self-support in the various parishes. Every effort is made to enforce this, and this policy has given us now some 31 clergy supported entirely by the freewill offerings of the people ministered to. In 1911 church people in the diocese gave for stipends some \$67,000.
 4. The policy hitherto pursued towards self-support in the parishes, the Executive Committee has now decided to put in force in order to secure diocesan independence.
 5. The relinquishment of any assistance from M.S.C.C. is the first step in the direction of this independence.
 6. In proposing to do without help from M.S.C.C. the diocese places itself among the dioceses in Canada which are assets and not liabilities for

our Missionary Society—ours quite as much to pray and work for as any other diocese in the Dominion.

7. The Executive Committee earnestly desires that the diocese should raise at least \$1,000 by voluntary subscriptions and collections without definite parochial apportionment in 1913 for M.S.C.C. This sum should be easily made up and may well be treated as a thank-offering for the help received from the Society in our day of need.
8. The estimates for 1913 as given in the enclosed report show that the diocese must try to raise \$15,000 for its own Home Mission and General Purpose Fund during 1913. This is a considerable increase which must of necessity be made up largely by the three cities of Calgary, Edmonton and Lethbridge as the chief centres of wealth.
9. The division and allocation of that amount as shown in the report was arrived at by consultation with the representatives of each Rural Deanery and was unanimously agreed to.
10. With the full weight of my office then I appeal to the clergy and churchwardens to set in motion in their respective parishes such organization as will touch and present his duty to every church member therein, and I appeal to church people generally throughout the diocese in the confident expectation that each will do his part, according as God as blest him, with a willing heart, for the carrying on and development of God's work.

Faithfully, your Bishop,
Cyprian Calgary.

THE FAR NORTH
Letter from the Rev. J. W. Bilby

Dear Friends,—Towards the end of July we sailed in the "Nascopie" from Montreal for Lake Harbour, and on the 24th reached Father Point. The fog was so dense that we had to anchor. Whilst waiting there one of the C.P.R. boats passed on her outward voyage. The same night we saw her again on her way back to Montreal. She was going very slowly—her bows seemed crushed; she had struck a coal ship and was so badly damaged that she had to return from this place. We steamed to Cartwright on the coast of Labrador, and stayed for a few hours, and then sailed for Rigolet, but the fog was so dense and the bergs so numerous that navigation became dangerous, and we could only proceed at slow speed. We reached Rigolet on Sunday and took on cargo and natives for posts in Hudson Straits. We stayed for a day and then continued our voyage, very often at slow speed owing to continual fogs and bergs. Sometimes we had a fine day and were able to go ahead at full speed. The fleets of fishing schooners were all along the coast sailing to their fishing grounds or lying at anchor, forming a very pretty picture. There was no floe ice, but a great number of bergs; one enormous one passed close to us, looking like an island in the fog. One fishing boat had a narrow escape from us; the men sailed her across our bows; they misjudged their distance and their boat scraped along our ship's side as we forged past. We were indeed thankful at their escape.

Our next port of call was Port Burwell, where a man was landed to go to Nelson River post. We visited the Moravian Mission and saw the Missionary and his wife. We remained for one day and then sailed for Lake Harbour. At noon on Sunday we passed the Ketch Albert in the Hudson Strait; she was on her way to Hudson Bay. At 7 p.m. on Sunday 11th we reached Lake Harbour. The Eskimos came off in their boats as we neared the harbour and piloted us in. But they brought us very sad news, that a Scotch whaling vessel had been driven ashore in Hudson Strait and all hands lost. The natives saw the ship strike and put off in their boats to help, but it commenced to snow, and before they reached the vessel she sank and they could not save any of the crew.

The next news was that Mr. Broughton was badly frozen. He is returning home for treatment. He has done a good work during his term of service, and has progressed well in the study of the language and has held services regularly as far as he could. At Christmas many of the natives came to the station for their Christmas feast. Mr. Broughton gave them sports of various kinds and entertained them with gramophone and magic lantern. There were a few cases of sickness, but not many. Mr. Broughton was able to give good news of the progress of the work amongst the Eskimos. Six have been baptized, and two women have undertaken to be Bible wo-

men in their own camps. There are also eight other candidates for baptism, whom I hope to baptize this winter.

All will, I am sure, be sorry for Mr. Broughton. His heart is in the work, and he is only leaving for home because it is absolutely necessary. He has done well and we hope to see him back.

I am sure your prayers will be continually with us who remain, that we may follow close to our Master and be real helps and guides to those placed in our care.

I remain, yours faithfully,

J. W. Bilby.

Lake Harbour, Baffin's Land, Aug. 12, 1912.

WOMAN'S REALM

This Column is intended for matters of interest to our numerous lady readers, and any enquiries, suggestions and criticisms for it should be addressed to "Sylvia," at the office.

The Need of Women Workers

An account has already been given in this paper of the dedication and opening of the enlarged Church of England Deaconess House, Toronto. The attendance of so great a number of women testified to the keen interest evinced in the scope and purpose of this Training Home for parochial workers. The need of helpers, especially in poor and crowded parishes, is far in excess of the supply. Hitherto, the house accommodation has been inadequate, and therefore the number of those in training was necessarily limited. Now that twelve additional women can be taken in, the question arises, "Where are these to be found?" There is constant need of women of religious convictions, who have a personal spiritual experience together with sympathy and some measure of intellectual attainment. Where are we to obtain those whose hearts the Lord has touched? The opportunities for consecrated womanhood in our Canadian Church to-day are almost limitless. Would that some who read these words might be able to respond, "Here am I, send me."

The Children's Welfare Exhibition

At Olympia, London, England, an exhibition is to be held in January in the interests of the children. A London daily paper describes one exhibit called "The Children's Floor." This is to consist of a suite of seven or eight rooms, and is to occupy some two hundred square yards of space. We are told that the keynote is to be simplicity, both of design and arrangement. In describing the furniture it is stated that "all the corners will be rounded off." No doubt this "Children's Floor" will be one of the most popular things shown, and interesting enough with its hand-decorated furniture, but it is impossible not to enquire about its contrasts in East and South London. In that vast region there are children without the necessities of life, and with any number of "corners" to encounter. And when we look at the matter philosophically we see that "corners" in furniture have their uses in preparation for the hard knocks later on in life! One is almost tempted to say, "Poor little rich child with no corners to its furniture, and poor little East end child with no furniture in its corners!" No doubt an exhibition concerned with the "Welfare of Children" will have many commendable features in it, such as demonstrations on the care of infants, hints on child-training, apparatus for development in exercise, and many other matters of value. But why display and endeavour to disseminate knowledge on the extravagances, or at least excessive comforts and conveniences, of the rich? Hard-working people will probably admire such an exhibit, but they will pretty certainly afterwards go away and condemn, as thoughts arise over the sore needs of their own loved little ones. It is no wonder that an irreligious Socialism grows.

The Girls for Canada

Miss Wingate, head of the Emigration Department of the Young Women's Christian Association, has been talking in London about "The Girls that Canada Wants." After her Canadian tour she is able to give some wise hints to the intending woman emigrant. Very sensibly Miss Wingate points out that it is the adaptable girl who is desired, the one who can, and will, turn her hand to anything. Girls are advised to take a course in domestic work before leaving England, and those who are incompetent in the Old Country are told that appreciation is hardly likely to be waiting for them in a new land. Besides many useful hints Miss Wingate closes with words of hope and encouragement. "Don't lose

heart. The first year is generally the worst. A girl said to me, 'For the first twelve months I would have given anything to get back to England; now I would not return for anything.'

Housewives' League

There is an American National Movement for the Federation of Housewives, and in January it is starting a magazine of its own. This is to be illustrated, and will contain articles "covering all the interests of home." It is to give warnings concerning adulterated foodstuffs, to bring together producer and consumer, and, in a word, is to organize for the common good of the household. Anything that gives us purer food, endeavours to reduce the cost of living, and discusses the vital problems of the household is to be welcomed. Mrs. Julian Heath, founder and National President of the Housewives' League, will be the editor. One dollar a year is the price of the subscription, and the publishing department is at 31 East 27 Street, New York. This

DEAN CRAWFORD.

Sudden Death of the Dean of Nova Scotia.

We record with regret the death of the Dean of Nova Scotia, the Rev. Edward Patrick Crawford. The late Dean was born in Brockville in 1846, graduated at University College, Toronto, and took his theological course in Trinity College. He was ordained in 1869 by the late Archbishop Lewis of Ontario, and served in his own native diocese first as a missionary and then as rector at St. George's, Kingston, Hillier, Hawkesbury, and Brockville. A correspondent writes us expressing his admiration of "Pat Crawford, as a young man. He was, he says, singularly attractive, with a winning manner and decided accomplishment. At the time he was an undergraduate it was an unprecedented thing for a Toronto University student to avow his intention of going into the ministry, but Crawford lived in the residence, and the fact that his conduct conformed to his profession exercised an excellent influence. Our correspondent met him as a missionary in Prince Edward County, where he worked hard, singing, often alone sometimes, at the services in the places where a few faithful children of the Church were striving to maintain a service. His popularity increased in the province, and he was welcomed to the Church of the Ascension, Hamilton parish, some twenty years ago. Unfortunately, certain difficulties arose, and he was led to accept the offer of the rectorship of St. Luke's, Halifax, and on the death of Dr. Gilpin, about eight years ago, was appointed the Dean. His death was startlingly sudden; while in the cathedral crossing to the font to baptize a child he fell and died. The cause was heart failure. The late Dean was a half-brother of the Hon. John Crawford, one of the earlier Lieutenant-Governors of Ontario, and his wife was a daughter of the late Dr. Henderson, a leading lawyer and churchman of Kingston. No fewer than seven of his compositions are included among the hymn tunes of the Book of Common Praise. Needless to say he was one of the leading members of the Hymn Book Committee. The pro-Cathedral of St. Luke was destroyed by fire during his tenure of office, and in its stead now stands the fine new Cathedral of All Saints. Arrangements were made for the body of the Dean to lie in state at All Saints' Cathedral till Thursday night, and then to be removed on Friday to Brockville for burial there on Saturday. The memorial service took place on Sunday in Halifax.

new venture deserves to succeed, and ought to find its sales among those who desire and require its help.

Novels of Today

Appropos of much severe criticism in sundry papers and magazines concerning the work of Mrs. Barclay of "The Rosary" fame, we venture to make some protest. It is quite true that there is much sentiment in her books, but what of that? Life is hard enough, and the pure ideal of love, even to the excess of sentiment, is really all to the good. At any rate, it is preferable to the sickening problem-novels which are much praised in certain quarters because they are, forsooth, so "finely written." Poison is still harmful when put up in attractively decorated packages. Mrs. Barclay is a deeply religious woman, and the tone of her writings is in accordance with her

own character. The large circulation of her books is a fine testimony to the need of pure and interesting fiction. We only hope Mrs. Barclay will not over-write herself and rob us of a welcome factor of genuine enjoyment.

A Reversion to Type

The following advertisement lately appeared in the "Pioneer" of Allahabad:—

"Wanted as nurse, a strong God-fearing Scotch woman, capable of teaching the Shorter Catechism, with a working knowledge of the business side of a slipper, to look after a boy aged five, who is endowed with a double dose of original sin. Apply, stating salary required, to L. 394, Pioneer Press."

The above seems to indicate that there are still people to be found who advocate the old-fashioned methods! Or, is it a case of the failure of modern methods, consisting largely of doses of moral suasion? Sylvia.

OUR ENGLISH LETTER

(From Our Own Correspondent)

London, England, November 28th.

Whilst the Convocation of our Southern Province is still dragging wearily along with its hopeless task of Prayer Book revision, the Bishop of Manchester, in the Convocation of the Northern Province, has just launched a scheme for dealing with the vestments controversy which is as novel as it is startling. The whole difficulty of our position is due to the obscurity of the Ornaments Rubric. The Bishop's plan is to make everything plain by framing a new rubric which will get rid of all reference to Edward VI. and substitute the authority of the Parliament of George V. An Act is to be passed giving the King power to direct the ornaments which ministers are to use in churches. The Bishop brought forward his proposal yesterday and there has been no time to consider adequately what its effect would be. His episcopal colleagues in Convocation were so startled that not one of them felt able to say a word about it, and the discussion was deferred until next session. Of course, the proposal is frankly Erastian, but that will not prejudice the scheme with anyone, except certain extremists, and as far as I have been able to gather, the general disposition is to view the Bishop's scheme favourably. It would certainly be a great gain if a list of legal "ornaments" could be drawn up and sanctioned by Parliament. It is, of course, unthinkable that the present—or indeed any other House of Commons—would legalize the vestments, and a strong, plain, clear rubric would be an immense boon.

Whatever may be the fate of the Bishop of Manchester's proposal, the fact that it has been brought forward will hardly be sufficient to prevent the proposals of the Southern Convocation being realized. The feeling is gaining here that the cause of "Revision" is doomed. The Church is strongly divided on the question, and even some of the Bishops are coming to the conclusion that the authorization of vestments might rend the Church in sunder. So far the main proposals of both Houses of the Southern Convocation have been all in one direction. Convocation has been at work for six years in the matter, but if the proceedings are prolonged to the twelve years which the Bishop of St. Albans tells us was the time taken by the American Church over revision, we are not likely to come any nearer a settlement. In the meantime much precious time is being wasted, and "our unhappy divisions" are not lessening in number or force.

The members of the Canadian Mission of Help are returning to their parishes and settling down to work again. They speak warmly of the kindness they received from Canadian Churchmen and of the happy success of the Mission. Bishop Ingham is to be instituted to his new benefice of St. Jude's, Southsea, on Monday next, and is already assured of a delightful welcome. But is it not deplorable that after his long years of devoted service to the work of the Church at home and abroad he is relegated to an ordinary incumbency? Surely a post of much greater dignity ought to have been found for him.

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Correspondent)

November 28th.

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an Mission of Help and settling down warmly of the kind- adian Churchmen ie Mission. Bishop his new benefice of lay next, and is al- welcome. But is it ong years of devot- church at home and n ordinary incum- ch greater dignity him.

The Rev. J. E. Watts-Ditchfield, who arrived from Canada last Friday night, is full of enthusiasm over the remarkable strength and vigour of Canadian Church life. He seems to have had a very fine time amongst you all, and he is full of good stories, the moral of which he never fails to point, sometimes to the poor Englishman's disadvantage. His friends, knowing how hard he worked in Australia and New Zealand before going to Canada, are surprised and delighted to find him looking so well. He has aged somewhat, but he is as buoyant and enthusiastic as ever.

Progress is certainly being made in connection with the abolition of existing restrictions on the teaching of theology in the universities of Oxford and Cambridge. Not only has Cambridge decided in favour of opening Divinity Degrees to all comers, but even Oxford, through one of its governing bodies, has followed suit. It is still possible that the higher authority of Convocation may undo this work and reject the proposed reforms, which, by the way, are advocated by Dr. Lock, the Warden of Keble, and Dr. Scott Holland, Regius Professor of Divinity. Over in Canada such restrictions are doubtless unknown, and it is hoped that they will soon be a thing of the past in England.

It must surely be a unique experience for a man to be elected a Bishop in two different dioceses within a year. This has happened to the Right Rev. C. B. Dowse, Bishop of Killaloe, who was elected only seven months ago. He has now been elected to the much more important See of Cork in succession to the late Dr. Mead, and although it will be a matter of keen regret in Killaloe to lose so earnest and able a Prelate, yet the greater claims of Cork will doubtless be recognized. Dr. Dowse was Professor of Pastoral Theology in Dublin, besides occupying an important post as rector of a suburban parish before his appointment as Bishop of Killaloe. His tenure of the See of Cork is anticipated with great hope.

Brotherhood of St. Andrew

A letter from Japan from Rev. R. M. Millman.—The district where my lot is cast is the southern end of the new Canadian Missionary Diocese, the part that touches the Pacific Ocean. The new "mid-Diocese" runs through the middle of the main island. On the north it faces the Sea of Japan, and on the south, the Pacific. Whilst the workers at Toyohashi are responsible for our Church Missionary work in about half of Aichi prefecture; by a mutual agreement with other Missions we are especially responsible for carrying on evangelistic work in a more limited sphere. The limited sphere in which practically no other Mission is making evangelistic efforts is an irregular shaped space of country about 65 miles long and, in its widest place, about 25 miles wide. When going in one direction we can make use of a small railway, but our principal means of locomotion is the bicycle. Japanese roads, though they are often mountain roads, are favourable for wheeling. In doing my Missionary work I travel on my wheel about 250 miles a month, sometimes over 300. This distance on paper may look very small but the bicycle is only the means to an end, and as such, is a big help in our work.

The work comprises:—(1) Ministering to small congregations of Christians. There are four at present. (2) Preaching to Christians and non-Christians in our rented preaching houses. (3) Preaching by the wayside. (4) Lantern meetings. With a good gas lantern and a Japanese worker to explain the Bible pictures, we often attract many more people than the hall will accommodate. On October 14th and 15th, we had meetings in Tahara. More than 300 heard the Gospel each evening; half as many more were unable to get in. (5) Sunday School. There are seven at present. We are forming another. (6) Young men's Bible Class.

At the present day, in Japan, thousands are learning the truth of our Christian religion. Side by side with this fact, it ought to be stated that very few are becoming baptized members of the Christian Churches. The reason is not difficult to see. The heart of the people is seeking after the one true God, but the currents of opposition are fearfully strong. Outwardly religion is untrammelled, but beneath the surface especially in military and educational institutions there is resistance often bitter and prejudiced, against the advance of Christianity. It goes without saying that the thousands of people who depend for their living on the propagation of the old beliefs, do their utmost to prevent individuals taking the decisive step.

Re work amongst young men and boys. We are in a general way always working amongst young men and boys. Wherever there is a meeting, unless it is a women's meeting, there are young men and boys. As for special work, the Bible Class, which meets at my house, is a means of teaching young men the Gospel in a very direct way. This class has an average attendance of twelve, but like some classes at home, has three times as many on the roll, and they are a mixture—two or three lieutenants from the barracks, the assistant principal of the Toyohashi Girl's School, two or three Primary School Teachers, a theological student, Commercial School Boys, Middle School Boys, and a Middle School Teacher. You may ask, what brings them to a Bible Class. It is mainly their desire to learn English, but this is not all that ought to be said about their motives. Gradually their motives change, and they come to learn Christianity. We go one step further and say that a few come because they have learned, or are learning to love Christ. In my class at present, to be explicit, there are four Christians, three half Christians, some thirds, and some fifths, and other fractions. I never let a meeting go by without giving them a part of the Gospel spoken in their own language so that all may understand. In this work our Japanese preacher joins and helps me out, and every once in a while addresses the class. The Book we are using at present is St. Matthew's Gospel, the Japanese and English in parallel columns.

Then if you look at the work from another standpoint, the Sunday Schools bring out a great many boys—up to the age of fourteen and fifteen. Out of our 7 schools, one of the best attended is in a country town called Ono. It averages something over sixty pupils, and a good percentage are large boys. The secret of the success of this school is leadership; the teacher is a young man, until a few months ago a school teacher with a salary equivalent to six Canadian dollars a month. This young man is the one I called a theological student. He is a fine worker, he loves Christ, and he loves the boys. I might add while I am writing about him, that he has a special knack of getting after young men individually, in the train, on the road, or wherever else an opportunity presents itself. It was only last Christmas (1911) that he was baptized and, to my knowledge, he has already been the principal means of winning two others.

As you know, there is no Brotherhood of St. Andrew in Japan now. There was one. It lasted a few years, and then gradually expired. Whether there will be one in the future is another question. Unquestionably as the Church grows, such a Brotherhood would be the same helpful force as it is in Christian lands. It is a big question whether now is the time to revive the organization with proper leadership, and methods adapted to the country, it should prove of great help. Here is a point to consider.—At home we say, "Please come with me to church next Sunday." Such an invitation has weight because it is backed up by general Christian sentiment, and the sense of right and Christian duty, which is the glorious inheritance we all owe to our forefathers. But such an invitation appears very different to a Japanese boy. The Church is practically the last place he ever thinks of going to, that is to say the non-Christian boy. The Christian boys go to Church.

It might interest you to know that whenever there is to be a Bible Class I hang out a large paper lantern which has on it a St. Andrew's Cross. This is the sign. When they ask what it means I have an opportunity of telling them something of St. Andrew and what he was able to accomplish.

This paper is becoming too long. I read with interest of the work of the Brotherhood, and pray that it may be able to overcome all obstacles, financially and otherwise. Especially let this letter convey my best wishes to all my old time friends in the Toronto Junior ranks. One more word; some have a call to stay and work at home, some have the call to go abroad. With your love for Christ and your high sense of duty I feel sure that you who are not called to stay at home will travel afield to carry on your Brotherhood work in non-Christian lands.

The Churchwoman

NIAGARA.

Niagara.—The monthly meeting of the Niagara W.A. was held this month in St. George's parish, Hamilton. It opened with a celebration of Holy Communion, followed by the business meeting. An interesting address was given by the rector, Canon Howitt, on one of the Beatitudes; "Blessed are the meek for they shall inherit the earth." The Recording Secretary gave an interesting account of the last monthly meeting which was held in Guelph. The Henrietta Simpson Memorial Church was lately opened in Japan by the Rev. Mr. Short. Miss Metcalf, of Grimsby, and Mrs. Meneroy, of Grand Valley, have become life members. A Girls' Branch has been organized in Oakville by Mrs. Leather, and fifteen have become subscribers to the "Leaflet." Four Christmas bales have been sent off to Chapleaux, Sarcee Home, Denver, and the Shingwauk Home. A Junior Branch has been opened at Winona with from 12 to 15 members. The Literature Committee has two new booklets for sale, "Very Precious Seed," and "Our Goodly Heritage." Extra-Cent-a-Day Fund reported, receipts, \$142; out of this \$108 was given towards church building in the Diocese of Moosonee, leaving a balance of \$34. The Babies' Branch is flourishing, a number of new members having joined. The treasurer said that members must keep up the general pledge fund, as Dr. Gould, proposes giving into the hands of the W.A., all work among women and children. The October receipts were \$92.69; expenditure, \$169.50. November receipts \$317.46; expenditure, \$321.00. The corresponding secretary reported that an invitation had been received from the Church of the Ascension, inviting the board to hold their all-day January meeting there, and this invitation was gratefully accepted for January 8th. The Rev. C. G. Whittaker and Miss Bowman, of Japan, will address the afternoon meeting. In the evening an address will be given in the Cathedral School House, by Mr. Whittaker, illustrated by lime-light views. Letters of thanks were then read from the Bishop of Moosonee, from the Rev. J. Dixon, Oswaburg, and from the Rev. I. D. Norris, Langham, Sask., to St. Thomas' Branch, for their gift of a portable font. An appeal was read from Algoma for a church in Muskoka, and a parsonage in Thesalon. The \$34 balance of the E.C.D.F. was divided between these appeals.

Canadian Church News
FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—Church Men's Society.—The annual meeting of the Church Men's Society of the Diocese of Nova Scotia, was held Monday evening, December 9th, at the Church of England Institute. The report of the Executive Committee presented by the President showed that there are now 24 branches in the diocese with a membership of over 700. During the year new branches were formed at Glace Bay, Head of Jeddore, Amherst, Stellarton, Pictou, Lunenburg, New Waterford, Dominion and Truro. The Rev. T. H. Perry, rector of St. Matthias Church, then gave an address on the opportunities the Society had for work for God and the Church, based on the thoughts suggested by the text, "Fellow-labourers with God."

St. George's.—A new organ was dedicated in this church at the morning service on Sunday morning, December 15th, by the Rev. Rural Dean Cunningham, who afterwards preached. The

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sermon in the evening was preached by the Very Rev. Dean Crawford, whose tragic death took place on the following Tuesday afternoon, when just about to officiate at a baptism in the cathedral.

Truro.—The members of the Rural Deanery of Amherst held their last meeting in this town. It was the 123rd session of the Deanery and the meeting began with a service in the parish church on the evening of December 3rd, at which the Rev. E. W. Florence, of Westville preached. On the following morning the Ven. Archdeacon Kaulback conducted a "Quiet Hour" in the church and this was followed by a celebration of the Holy Communion. At the business meeting it was decided to merge the Ember Penny Fund with the Divinity Students Fund the same to be transferred after the Ember Pennies from the advent season had come in. The Rural Dean reported \$29.05 to the credit of the Ember Penny Fund.

MONTREAL.

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

Montreal.—St. James' the Apostle.—The Rev. A. P. Shatford is confident of raising by the end of the year the sum of \$3,000, which is the contribution asked from the congregation of this church towards the Permanent Endowment Fund. Mr. Shatford is making a special canvass of the parish. Those who are in charge of the appeal to the Churches of the Dominion for union are encouraged in their efforts by the fact that about three hundred replies to the appeal have reached Mr. Shatford, who is acting as secretary for the movement, from clergy all over Canada. No definite steps can be taken as yet, however, till more answers are received.

St. James' the Apostle.—The Rev. A. P. Shatford, the rector of this church, was the guest of honour at a banquet which was given by the members of a sub-committee of the Laymen's Missionary Movement of the First Baptist Church to the Baptist Men's Associations of this city. At this banquet Mr. Shatford gave a telling address on the subject of "Our Missionary Opportunity and Responsibility." In the discussion which followed his address the Rev. Dr. Gordon and others took part.

St. George's.—Although it has been decided to sell the present site of St. George's Church, the matter of selecting a new site is for the present in abeyance. There are two years to elapse before the congregation have to seek a new home, and the committee in charge of the matter have plenty of time to make their selection. St. George's, it is well known, have no intention of deserting their parish when they decide on their new site. The sale is now before the Provincial Legislature for authorization.

Appointment of Diocesan Missionary Secretary.—Rev. J. J. Willis, B.A., has been appointed secretary of the Diocesan Missionary Committee in the place of the Rev. J. A. Elliott, B.A., who has resigned that position owing to his departure from the diocese.

Recent Appointments in the Diocese.—The Rev. G. H. Gagnon has been appointed to New Glasgow. The Rev. W. H. Nicholson has been appointed to Glen Sutton. The Rev. Frederick William Poland, B.A., Trinity College, Cambridge, England, who has been for the last nine years working in the Diocese of Springfield, Illinois, has been appointed to St. Agathe des Monts. The Rev. James E. Fee, M.A., has accepted the rectory of All Saints, Montreal, and will begin his duties there on the 1st January next.

St. Martin's Church.—Is unfortunately obliged to pay \$500 damages, and another \$500 in costs, on account of a broken leg, resulting from a fall on the sidewalk adjoining the church.

Diocesan Synod.—It was decided at the last meeting of the executive of the Diocesan Synod, to summon the Synod earlier than usual, on January 28th, 1913, owing to Ash Wednesday falling on February 5th. On account of the Synod meeting earlier this year it is necessary that all returns of statistics from the parishes and missions should be sent to the rural deans as soon as possible. Some alterations have been made in the programme this year: the special service will be held on Tuesday morning, January 28th; on Tuesday evening there will be a conversation in the Synod Hall, when the Bishop of Montreal and Mrs. Farthing will receive the delegates; on Wednesday, January 29th, there will be a special session to consider missionary work, and on Thursday, 30th, there will be a session to deal with Sunday School work.

Permanent Endowment Fund.—Subscriptions to this Diocesan Fund were further appealed for in the various churches of the city on Sunday, December 8th. A circular from the Bishop of Montreal, in which each congregation is asked to raise a definite sum before the end of the year, was read by the clergy. The total amount aimed at is a quarter of a million dollars before the end of the year, in order to make effective the promise of Mr. Robert Reford to give \$25,000. At Christ Church Cathedral the Rev. Dr. Symonds appealed for a sum of two thousand dollars, saying that he had already raised one thousand of the three thousand asked for by the Bishop. The Church of St. John the Evangelist hopes to collect one thousand dollars, and the rector, the Rev. A. T. W. French, appealed more especially to the poorer members of his congregation yesterday to subscribe to the fund, and made the suggestion that each man should contribute half a day's pay.

Christ Church Cathedral.—The Bishop of Athabasca, Dr. Robins, preached in this Cathedral Church on Sunday last, and in the course of his sermon he made an urgent appeal for both men and money.

De Ramsay.—The Rev. H. O. Loiselle is suffering from nervous breakdown, and on the advice of his doctor, has been temporarily superannuated, to enable him to take a rest of a few months.

Adamsville.—The Rev. W. Garner has resigned this Mission and has accepted temporary charge of the Mission of Swanton in the Diocese of Vermont. He began his work there on the first Sunday in Advent.

Portage du Fort.—The 25th anniversary of the Rev. Robt. Atkinson's ordination to the Priest-

hood was celebrated on the 11th inst. There was a celebration of the Holy Communion at St. George's Church in the morning, at which the Bishop of Montreal was the celebrant. In the afternoon there was a Confirmation service at St. Alban's Church, Parkham, when seven candidates were presented. There was also service in St. George's Church in the evening, when the Bishop preached. After this service a large number of friends and parishioners assembled in the parsonage for the presentation of two addresses. One was from the clergy of the Rural Deanery of Clarendon and spoke in warm terms of Mr. and Mrs. Atkinson. The address was accompanied by the presentation of a beautiful cut glass bowl. The other address came from the members and friends of St. George's congregation, and bore testimony to the love and appreciation of the people. This was accompanied by a substantial sum of money. Mr. Atkinson returned thanks and speeches were made by the Bishop of Montreal, Rural Dean Taylor and the Rev. J. J. Seaman. The proceedings were suitably brought to a close by the singing of the Doxology and the Benediction.

ONTARIO.

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

Kingston.—St. James'.—The Rev. T. W. Savary, vicar of this church, has been appointed rector in succession to the late Ven. Archdeacon Macmorine, at a congregational meeting which was held on Monday evening the 16th inst. Mr. Savary was the unanimous choice of all who were present. It was decided as a fitting memorial of the faithful ministry of the late rector that a new Sunday School now be built.

St. George's Cathedral.—The Rev. H. P. Grout, the rector of Delhi, N.Y., has been appointed to the parish of St. Luke's, Catskill, N.Y., and will be inducted early in the coming year. Mr. Grout is the son of Canon Grout, the Clerical Secretary of the Diocesan Synod, and has been working in the American Church for the past ten years. He is a graduate of Trinity College, Toronto, and he was ordained to the curacy of Prescott, afterwards becoming the rector of Newboro', before his departure to the United States.

Merrickville.—The congregation of Christ Church, Burritt's Rapids, have collected the sum of \$150 to assist the rector the Rev. J. H. H. Coleman, to help him in his purchase of a new house.

Tweed.—A conference of the Sunday School workers of this parish was held on Tuesday, 17th December, and was addressed by the Rev. R. A. Hiltz, secretary of the Sunday School Commission, who spoke on the subject of "Teacher Training."

TORONTO.

James Fielding Sweeny, D.D., Bishop.

William Day Reeve, D.D., Toronto.

Norwood.—The Rev. Rural Dean Pickford, sailed two weeks ago by the "Victorian" for England, having been granted two months' leave of absence by the Bishop of the Diocese.

HURON.

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

London.—The success attending the recent Mission in Hamilton has led some of the clergy in London and St. Thomas to think of a simultaneous General Mission in these two cities sometime during the new year. No plans have as yet been formulated, but the project is in the air and will probably be carried out.

The Executive Committee of the diocese met on Thursday, the 12th December, in Cronyn Hall, the Bishop presiding. An important question discussed was "Shall women be allowed to become members of the vestries?" At the present moment only male members of the church are eligible to sit on the vestries and manage the affairs of the church. The committee in charge of this work, however, were not ready to render a full report, and the matter was referred back to them to report on later. It was decided to recognize the Ember penny scheme for raising funds with which to help educate candidates for the Anglican ministry, though its adoption was not made compulsory. By this scheme each member of the congregation is asked to place two cents in an envelope for each of the three Ember days.

Chatham.—Trinity.—The award of the arbi-



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trators between the two Chatham churches recognizes the claim of Trinity Church, Chatham, to share in the glebe lands and endowment with the parent parish, Christ Church. The award was presented at the last meeting of Executive Committee.

Brantford.—St. James'.—On Wednesday evening, December 11th, members of the choir and the A.Y.P.A. paid a surprise visit to the Rev. H. Millar and Mrs. Millar at the rectory, and presented them with a handsome parlour clock and an address.

Grace Church.—The Rev. J. B. Fotheringham, the rector of Goderich, preached in this church at both services on Sunday, December 15th.

Clandeboye.—St. James'.—The Bishop of the diocese held a Confirmation service in this church on Sunday evening, the 15th inst. Nineteen candidates were presented to the Bishop by the rector, the Rev. W. Lowe, for the apostolic rite. There was a very large congregation present.

Inwood.—It is sometimes stated that some of the methods advocated by the Laymen's Missionary Movement are adapted especially to city and town parishes, and that they cannot be successfully carried out in rural districts. This statement is, however, not according to the facts of the case where energy and enthusiasm have been brought to bear on the problem of bringing the country church to a higher standard of missionary efficiency.

The best means of introducing the aims and methods of the Movement to a community is unquestionably by means of a men's supper. A gathering of this kind, which was in many respects a notable one, was recently held here. The committee in charge of the arrangements had issued 400 to 500 personal invitations reaching every man in a radius of 4 or 5 miles. One hundred and thirty-five men attended this supper in spite of the very stormy night and extremely bad roads. The next evening the secretaries went to Warwick, a place five miles from the nearest railway, and even smaller than Inwood. There again over 100 men sat down and much enthusiasm was displayed. St. Mary's parish, Warwick, adopted the Duplex Envelope System some two years ago, and as a result its missionary givings have increased from about \$140 to \$220 per annum. The farmers find that the weekly system of giving to missions is just as applicable to their conditions as to those which prevail in the cities.

Kincardine.—Owing to the regrettable illness of Rev. T. A. Wright, of St. Jude's Church, Brantford, his son, the Rev. H. A. Wright, resigned Kincardine in order to assist his father in his present need. The new rector of Kincardine is the Rev. George Abey, rector of Dresden up to the present. Mr. Abey is a graduate of Huron College, London, and has served in three parishes in Huron Diocese—Brussels, Preston and Dresden, and in every instance he has endeared himself to his people. Mr. Abey is a cousin of Bishop Hamilton of Japan, and they will both be cordially welcomed in this important parish.

Meaford.—The Rev. John Berry, M.A., B.D., has been appointed rector of Meaford. He is a distinguished graduate of Trinity University, Dublin, son of an Irish Archdeacon, and after an experience as schoolmaster in England, has exercised the greater part of his ministry in Huron Diocese. His first appointment in Canada was as curate of St. Paul's Cathedral, London, and from thence he went to Amherstburg, and later ministered in Parkhill and Seaforth, and now he goes to the important parish of Meaford. Wherever he has laboured he has made a wide circle of friends, and his brother clergy will rejoice to see their scholarly and cultured brother appointed to so strong and vigorous a parish as Meaford.

Seaforth.—The new rector of Seaforth is the Rev. T. H. Brown. Mr. Brown has a good record in every parish where he has laboured for diligent and acceptable service. At Thamesford, Delaware, and Meaford he has held fruitful pastorates and we bespeak a warm welcome and hearty support for him in this his new field of labour.

ALCOMA.

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

Aspdin.—St. Mary's.—The Rev. L. Sinclair officiated here on Advent Sunday, and preached from Acts 3:10, "The Beautiful Gate of the Temple." There was celebration of the Holy Communion, and a baptism, Etta Laura Willoughby. Mr. L. P. Lawrence presented a handsome Bible for the lectern, and Prayer Book for the reading desk, which were accepted by the wardens, Cap-

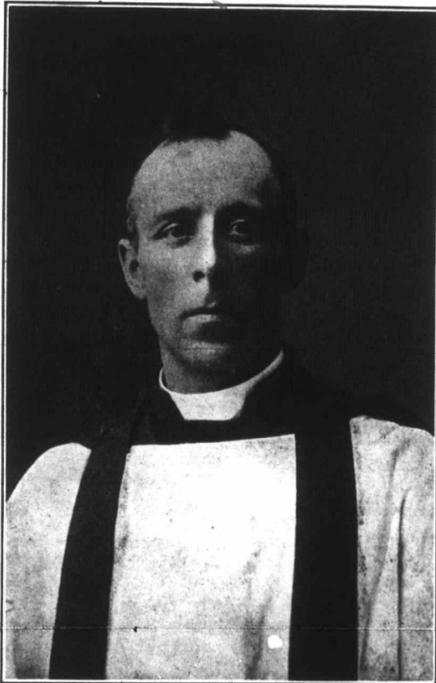
tain Lalor, and Mr. James Clarke. The books are the largest we have seen and are much appreciated. Mr. Sinclair expresses a happy remembrance of his visit and the kindness bestowed upon him at Aspdin, Lancelot and Allensville. St. Mary's new driving shed is worthy of much commendation.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—The Rev. A. E. Ribourg, who was recently appointed curate of this church, entered upon his new duties and preached his first sermon in this church in the presence of a large congregation, on Sunday morning, December 15th.

Winnipeg.—Christ Church.—The funeral of the Rev. S. G. G. Chambers, rector of this church, whose deeply-regretted death we recorded last week, took place on Tuesday, the 9th, at St. John's Cemetery. The service held at Christ Church, was itself an evidence of the esteem with which he was held by all. Sympathizers came from all parts of the city. The choir seats were filled, many old members coming back to honour the memory of their beloved rector. The Archbishop conducted the service, assisted by Rev. Archdeacon Fortin, Dr. Johnstone, and Rev. W. Walsler, who has been in charge during Mr. Chambers' illness. The pall bearers were Revs. Heathcote, Pritchard, Matheson, McElheran,



The Late Rev. S. G. G. Chambers,
Christ Church, Winnipeg.

Thomas, Phair. The Archbishop paid a fitting testimony, referring to the splendid career, the noble, self-sacrificing life of Mr. Chambers, his peculiar power of attracting young men, his deep sense of duty and fair play. Much sympathy is felt with Mrs. Chambers who is left a widow with three young children, the youngest only a year old.

NEW WESTMINSTER.

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

New Westminster.—The Rev. F. E. Perrin, M.A., late vicar of Carbrooke, Norfolk, has been inducted as rector of St. Thomas', North Vancouver. The Ven., the Archdeacon of Columbia, Edwyn S. Pentreath, D.D., celebrated the fifteenth anniversary of his coming to Vancouver with a celebration at St. Paul's, and a clerical breakfast at Columbia Lodge, on December 13th. Christ Church is adding a very handsome two thousand-dollar window to the west transept. The subject of the window is the Crucifixion. The Rev. O. J. Nurse, B.A., late rector of Beeton Diocese, (Toronto), has assumed his duties as assistant to the Rev. G. H. Wilson, of St. Michael's Church. St. Mark's Church has just opened a fine new Parish

Hall which will greatly add to the effectiveness of the work in the parish. All Saints' congregation is to have a new pipe organ. The money is being raised largely through the efforts of the organist, Mr. Minchin. Bishop and Mrs. Hamilton were very welcome guests in the city on their way through to Japan. The Bishop preached in St. Paul's and St. Michael's, and gave addresses to the students of Latimer and St. Mark's Halls, the W.A. and the friends and pupils of the two Japanese Missions. The rapid increase in the number of students in attendance at Latimer Hall has necessitated the provision of more accommodation. An addition 18 x 28 has been added to the present temporary building, and it is hoped this will suffice till the permanent building is erected Point Grey. From the inception of the work, over two years ago all the furnishings of the building have been supplied by the Woman's Aid of the Hall. The furnishing of the additional rooms will entail a considerable amount of expense. To meet this an appeal will again be made to the women who are interested in the work for a contribution of one dollar each. This plan was adopted last year and had very satisfactory results. Mr. J. N. Thompson was ordained deacon in St. John's, North Vancouver, on Sunday, December 8th. The sermon was preached by Principal Seager. Mr. Thompson was for several terms a student of Trinity College, Toronto. For two months past he has attended St. Mark's Hall. He has charge of St. Clement's, Lynn Valley. New pews have been added to St. Agnes' Church, North Vancouver. The work is prospering very materially under the Rev. S. Fea. The proposed "British Columbia Churchman" did not materialize. The promoter is not now a resident of the city.

COLUMBIA.

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

Victoria.—St. John's.—The site of this old church having been bought by the Governors of the Hudson Bay Company for the purposes of the erection by them of a departmental store, it is to be pulled down within the next three or four months. This church is the iron edifice which was consecrated in September, 1860, and was brought out from England in parts by Bishop Hills. It was found not to be in a suitable condition for removal when examined. The memorial will be removed to the new church on Quadra Street.

Victoria.—St. John's.—The last services held in this old church took place on Sunday, December 15th. The Rev. A. J. Stanley Ard was the preacher at the morning service, and in the evening the Lord Bishop of the diocese preached at a special service suitable for the historic occasion. The new church on Quadra Street will be finished about Easter, and will then be consecrated. In the meantime services will be held in a portion of the building, which is already finished. The congregation are already considering opening work in the populous part of the northern end of the parish. This undertaking will probably take the form of a mission room.

Correspondence

THE ATHANASIAN CREED.

Sir,—Much has been written of late on this creed! It may do good to quote at this juncture, the deliberate judgment of a writer on the subject. I refer to Evan Daniel's book, "The Prayer Book, its history, language and contents," 22nd edition, page 156. After twenty-two revisions, this deliberate statement is found:—

"It is a gross mistake to suppose that the Athanasian Creed presumptuously and gratuitously dogmatizes about mysterious matters concerning which a reverent silence would be more becoming. Not a clause of it but is levelled at some heresy which has troubled the Church, and which even if it be extinct now may, as experience has shown, at any time, reappear. For this reason the proper mode of studying the creed is from its historical side. If people knew more generally the valuable service it has rendered in preserving, as in an inviolable casket, the precious verities of the Christian faith, much of the existing opposition to its use would disappear." There could not be a better response from a competent authority to the criticisms of this creed which have recently been made, and I ask you, of your kindness, to publish it.

Yours truly,
Churchman.

CHURCH UNITY.

Sir,—I have read with interest the article under this heading in your last issue by "Student," but after all it is only a statement of claims and there is no "modus vivendi" pointed out. Is it not folly to say each preacher is a Bishop? How can Presbyterians have a true succession if John Calvin gave them Presbyterianism? Are the Presbyterians going to throw him overboard? It is unthinkable. If we could only get the Moderator of the General Assembly consecrated a Bishop and also the Superintendents of the Methodist and Congregational Conferences or Unions consecrated true Bishops, and have these men ordain all the newly succeeding preachers under them, and use the services as in Huntingdon chapels, we might rest assured these latter in a generation or so would be stronger Churchmen after their order, than most of us are to-day. Some years ago a colony of Danes came to New Denmark in New Brunswick. Bishop Medley ordained their Lutheran pastor a clergyman of our Church. He gave the congregation copies of our Prayer-Book in Danish. They are now strong Church people, and the son of the late preacher is ordained in the Protestant Episcopal Church of U.S.A. C.A.F.

[The article on which our correspondent's letter is based was written to show, from unquestionable sources, the absolute impossibility of the proposal here made.—Ed. C.C.]

CO-OPERATION IN THEOLOGICAL EDUCATION.

Sir,—Permit me to state in reference to the scheme for co-operation amongst the theological colleges in Montreal that Principal Rexford's letter does not really answer the main points of objection that have been raised.

The Principal's letter plainly admits that our college must, as a necessity to any scheme of co-operation, confer with representatives of other colleges in reference to new appointments. Lest it be regarded that this is merely an outsider's objection, might I direct attention to the editorial which appears in this month's issue of the "Montreal Churchman"? In it are expressed similar fears. Further, one cannot refrain from stating that the Principal's letter does not meet the point at issue in dealing with the subjects taught under the co-operation scheme. He states in careful detail the subjects that will be taught only by Church of England professors. He omits to state what subjects will be taught by professors of other Christian bodies; yet this is the critical question. We find by excluding the subjects mentioned in the Principal's letter that two most vital subjects in theological training in any Church of England college, namely, General Church History before the Reformation, and Fundamental Dogmatics, are handed over to inter-collegiate lecturers. Again, Old Testament interpretation has a very definite meaning for those who believe in the Church of England. Yet here again this subject has been handed over to outsiders.

One cannot refrain from stating that an examination of the Principal's letter leads to the conclusion that the scheme involves the surrender of that which we have no right to surrender into the hands of other religious bodies.

A. R. Kelley.

Quebec, Dec. 12, 1912.

[The Montreal College has just issued an "Interim Statement" giving a full account of the inception and first term's work of the scheme. This should be read by all Churchmen, and can doubtless be obtained of the Principal.—Ed. C.C.]

THE NEW ECCLESIASTICAL PROVINCE.

Sir,—According to Rev. F. G. Scott it would appear that there has been a serious informality in the proceedings of the recent Provincial Synod held at Montreal, which will delay for some time the division of the old Province of Canada, and the addition to our ecclesiastical system of a new province. The objection seems to have been well taken, but to me there is an air of unreality about the whole business. What conceivable benefit can accrue to the Canadian Church by this step it is difficult to see. Beyond the giving us a new Archbishop the tangible results, good, bad or indifferent, actual or potential, direct or indirect, it is impossible to discover. They are quite invisible to the naked eye. The Church in Canada, like the State, is cursed with over-organization. The trend to-day in everything is in the direction

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of the simplification of organization. Therefore, I cannot regard the addition of a new "province" to our Canadian Church as anything but an ill-timed and retrograde step.

Common Sense.

ALL SAINTS', TORONTO.

Sir,—The announcement of the fortieth anniversary of All Saints', Toronto, startles us old stagers, it seems impossible that it is so long ago. In retrospect it seems a much fairer, pleasanter time than the present. Toronto grew slowly in those days and the parish was the result of long distances and no means of travel except shoe leather. After many abortive attempts the Messrs. Hill and Son arranged a series of meetings at their house in the winter evenings which resulted in organization, the setting off a parish, and the visit of a deputation to Bishop Bethune on the all-important question of a clergyman. Their instructions were to ask for a free church, a stranger in Toronto, a young man, and one as free as possible from party views, and to suggest the Rev. Arthur Baldwin, then in Belleville, as a possible selection if asked. The Bishop doubted if the prospect would attract Mr. Baldwin, of whom he had had very excellent reports, but he would see. Mr. Baldwin came and looked over the field and agreed. He had every thing to do but if they would stand by him he would do his best. He carried the little crowd by saying that he only wanted a shack at first, as he was sure that they would very soon have a good brick church. So the frame barn was started and Mr. Baldwin unintentionally gained friends by hoping that the building would be so far advanced that service could be held on Sunday less than three weeks ahead, and that the parish could be organized and represented in the coming Synod. Committees worked hard and the new parish and the new clergyman were discussed in the then little city. On the appointed Sunday, a lovely one in June, Dr. Scadding and Mr. Baldwin officiated, Miss Dupont brought her girls and formed a choir, and a congregation packed the building the precursor of loyal and hardworking congregations which have so remained through all these years. So many loyal men and women worked for All Saints' that I can only name the late Allan McLean Howard and Columbus H. Greene. There was no thought in those days of street cars on the west and north of the building, but times change. There is one result of the many blessings from Mr. Baldwin's appointment which had more than a parochial success. Before this the General Hospital had been so poor as to be closed, and the Rev. Dr. Beavan opened a substitute aided by

friends, but prior to the setting off the parish the hospital was re-opened. The Bishop in his formal document appointed Mr. Baldwin chaplain to those in the Hospital who desired his services. Not expecting this the young incumbent called at the Hospital and was taken over it. The first thing he did was to go down to a wholesale dealer whom he knew and got him to send a supply of plain crockery to the building, the dealer called himself and sent more, all they had were the plainest tin and wooden ware. Mr. Baldwin got the women of the parish together and took them through and they took their friends, and the Hospital has never wanted since.

Senex.

LOCAL OPTION AND THE CLERGY.

Editor, Canadian Churchman:

In an article under the above heading in your issue of November 14th, 1912, I saw a letter signed J. A. V. Preston, criticizing Mr. C. H. Hale. I presume Mr. Preston infers that Mr. Hale is referring to those of the clergy who do not speak or work in favour of local option. No doubt Mr. Hale does refer to them, because he knows that, some at least, cannot be accused of giving any countenance to the good cause of temperance, especially that phase of it known as local option. No man who has seen the terrible evils of the immoderate use of liquor, or who has any sympathies for the wives of drunken husbands, also their children, can do anything, will heartily endorse Mr. Hale's sentiments. I myself regret to have to say that I know some of our clergy who state they cannot conscientiously endorse local option, nor the non-treating plan, or many of the other schemes now in vogue for the curtailment of the liquor traffic. Some argue that you cannot make people temperate by legislation, you must do it by education, etc., etc. To such people I would say, "very well then, why don't you formulate your plans, we are waiting anxiously for you to show us the superior way you propose, we are open to conviction, but we fail to see this educational plan whatever it may be forthcoming, meantime nothing is being done." Will any clergyman who thinks he cannot support local option, tell us why he cannot organize a temperance society in his parish. What is there to prevent him? How is it that the clergy of other denominations around us can do so? All honour to them for so doing. For my part, I think it is absurd to see the Anglo-Catholic Church, bringing up the rear in any movement for the uplift of the people, she whose head is hoary with antiquity should certainly be the advanced guard in all good movements; and cease being a laughing-stock for the people of other denominations.

Yours respectfully,

A Layman.

BOOKS AND BOOKMEN

The sixteenth century was a period of vital and pivotal importance in the English Church, and all light on it is to be welcomed. The newest book is "The English Church and the Reformation," by the Rev. C. S. Carter (London: Longmans, Green & Co., 2s. net). The writer provides a popular outline of the life and history of the English Church during the sixteenth century, and although of course it is written from a definite standpoint, an endeavour has been made to draw the facts and conclusions from contemporary evidence or from well accredited historians. To those who are seeking a text for study, or a general introduction to the subject, this little work may be warmly commended.

It is always interesting to read the impressions and reminiscences of those who have taken an active and prominent part in modern movements, and Miss Elizabeth Wordsworth in her "Glimpses of the Past" (London: A. R. Mowbray and Co., 5s. net) has much to say about the important movement connected with women's education represented by Lady Margaret Hall, Oxford, of which she was Principal for so many years. Miss Wordsworth came of a remarkable family, her father being Bishop of Lincoln and her brother Bishop of Salisbury, and many well-known figures appear in these pages. The reminiscences are chatty, frank, and informing, though of course, there was very much more in the Oxford of Miss Wordsworth's time than is here depicted. Quite a number of leading Oxford people have no place in these pages, though within the limits of the writer's life there are many interesting "glimpses" of the past.



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Books on Missions intended for information and guidance are becoming more and more numerous, and the latest of these is "The Missionary Prospect," by Canon C. H. Robinson (London: S. W. Partridge and Co., 3s. 6d. net). It is a stimulating and illuminating book by an acknowledged missionary expert, reviewing missionary effort of many kinds, not only Anglican but Greek, Roman, Nonconformist, and even Moslem. The author lays bare the serious defects of Roman Catholic missions in South America, India, etc., but regards the missionary outlook in China, Corea, Southern India, and other lands as decidedly hopeful. His descriptions of great missionaries like Xavier, Morrison and Carey are very striking, and his chapter on the "objections to missions" makes mince-meat of the objections urged against missionary effort. The two chapters on "unity in the mission field" and "women's work" are exceedingly significant, and the latter of these is a loud trumpet-call to Christian women to think of the pitiful plight of their Indian sisters. The book deserves a place in every well-furnished missionary library.

Under the title of "Sermons for Lay Readers," Bishop Graves of Nebraska, U.S. (Akron, Ohio; New Werner Co.), has published a collection of thirty-six practical addresses on Christian life and conduct, well-suited to the purpose indicated. They are short and clearly expressed, and the application of the exposition to the lives of the people is direct and awakening.

Another book on St. Paul has just been issued in "St. Paul: A Study in Social and Religious History," by Dr. Adolf Deissmann (Toronto: Upper Canada Tract Society; 10s. 6d. net). It is one that, whether we agree with it or not, will have to be included in all serious consideration of the Apostle's life and work. Dr. Deissmann is one of the best-known scholars and workers of recent years in the field of the Papyri, and his earlier books have made him welcome to a multitude of readers. The characteristic feature of the present work is an endeavour to read St. Paul in the light of the Eastern atmosphere in which he lived. Dr. Deissmann thinks the Apostle has been too much the prey of Western theological and philosophical systematizers that he has been "turned into a Western scholastic philosopher," and that

"the modernized Paul is now suffering imprisonment in the paper bondage of Paulinism." Instead of looking at him in these false lights we ought to study his life and read his Epistles in view of the Eastern world in which he passed his days. The result is a book of remarkable vividness, freshness, force, and charm. We are carried along with the enthusiasm of the writer for his subject, and he sheds light on many an incident and many a phase of the Apostle's life, character, and work. It is only when we come to St. Paul's doctrine that we find Dr. Deissmann seriously wanting. He has the defects of his qualities, and in his endeavour to present a vivid portrait he has gone to the other extreme, and has written on the theology of St. Paul what is manifestly impossible on any fair exegesis. This is not Dr. Deissmann's province, and specialists become ordinary men directly they go out of their sphere. To some readers this attack on Paulinism will be regarded with a modern reviewer as the "special interest" of the book; to us it is a decided blot on an otherwise valuable work. We rejoice to see the Apostle's portrait vividly depicted as "the Man," "the Jew," "the Christian," "the Apostle," and we are heartily one with Dr. Deissmann in the conviction that our New Testament needs to be Orientalized. But we must still retain St. Paul as the Christian theologian, the Apostle of the Gentiles, the greatest interpreter of true Christianity. The book includes a splendid map of "The World as known to St. Paul," which has been drawn by the author and will prove an immense help to students. The translation is by Mr. L. R. M. Strachan of Heidelberg, and is marked by all the freedom and literary grace that we have learned to enjoy from his translations of Dr. Deissmann's former books.

While it is impossible to know too much of the history of the English Church, it is not always easy to get that history put before us free from unnecessary bias and prejudice. In a new volume, "A Dictionary of English Church History," edited by Canon Ollard (London: A. R. Mowbray and Co., 12s. 6d. net), we have an admirable idea, well worked out, and attractively presented in a conveniently-sized volume. Canon Ollard has been assisted by nearly seventy contributors, including a large number of well-known names. And yet we fear it will only appeal to men of one school of thought. Out of a large number of

writers only a single one is known as an Evangelical, while most of them are definitely connected with a very different type of Churchmanship. Proof of this is abundantly evident by the mention of such names as Dr. Brightman, Dr. Figgis, Archdeacon Hutton, the Rev. T. A. Lacey, Dr. Darwell Stone, and the Rev. L. Pullan. And the result is seen in the articles on the vital questions connected with the Reformation. Several biographical articles by Mr. G. W. E. Russell are written with that writer's accustomed ability, freshness, and partiality. While, therefore, we are glad of this book as an able and up-to-date representation of the best that can be said for the High Church view of the English Church, we still have to consult such historical authorities as Pollard, Fisher, Hole, and others, in order to obtain a full view of questions that are still matters of acute controversy.

RECENT BOOKLETS (SEE 1st PAGE THIS ISSUE).

We would call attention to the list of recent booklets by the Rev. Dyson Hague, Vicar of the Church of the Epiphany. The work on Confirmation has been published widely. The English edition (Elliott Stock) has a strong preface by the Bishop of Durham. The American edition (Geo. W. Jacobs and Co., Philadelphia) was published in the States by the request of one of the outstanding American clergy, and in Canada two editions have come out (The Musson Book Company, Toronto). One of the English Bishops recently said: "It is the best thing of the kind on the subject," and it has been recommended by quite a number of Canadian Bishops.

The historical works on Cranmer and Wycliffe, as well as the work on "The Atonement" and "The Value of the Prayer Book," will probably prove of special interest to Church people, and are recommended for reading by Sunday School teachers and young people.

The work on "The Higher Criticism" has been very widely published in Great Britain, Canada and the United States, having reached its fourth edition. The small work on Jonah, The Man and The Book, is a simple popular exposition of that fascinating prophetic book, and "The Wonder of The Book" is a statement of some of the reasons why thoughtful people believe in and accept the Bible as the Word of God.

Personal and General

Mr. G. R. Sweeny, who is a candidate for the Board of Control, is a brother of our Bishop, and of course, a good Anglican.

Terribly sudden was the end of the Dean of Halifax, his lamentable death in the east, and that of Rural Dean Chambers, in the west, are both great losses to the Canadian Church. Congratulations to Mr. and Mrs. John Webber, West Marion Street, Parkdale, Mr. and Mrs. Webber celebrated their golden wedding day on Monday, December 16th, both are hale and hearty.

Controller Church is the only Anglican on the present Board of Control, and his work this year as Controller, acting Mayor, and Harbour Commissioner, should ensure his return at the head of the poll.

Miss Rachel Reeve, daughter of the Right Rev. Bishop Reeve, left last week for Winnipeg, where her marriage to Mr. Edward B. Merrill, son of Mrs. Edward Merrill, and of the late Judge Merrill, Picton, will take place this week.

Representing Canada the Rev. Canon Gould, Dr. McKay, H. K. Caskey, W. C. Senior, and J. H. Gundy, left December 18th for New York, to attend the executive meeting of the Laymen's Missionary Movement in that city.

Rev. Henry Grasett Baldwin, late Chaplain at Trinity Church, Rome, officiated in St. Peter's Church, London, Eng., at the marriage of Henry Percival Biggar, B.A., to Winnifred Mary, second daughter of the late William H. Howland, of Toronto.

The Right Rev. I. F. Sweeny, M.A., D.D., Bishop of Toronto, has been appointed honorary president of the

Canadian Travel Clubs. Dr. Sweeny has traveled widely, and is very much interested in the study of the British Empire, which is being followed by the society.

With a celebration of Pontifical High Mass attended by all its ceremonial, the Most Rev. Neil McNeil, was formally installed Archbishop of Toronto, by his Excellency, Mgr. Stagni, Papal delegate, at St. Michael's Cathedral, Toronto, on Sunday last.

News from St. Petersburg says a split in the Russian Orthodox Church is threatened through the unfrocking Synod. Heliodorus, by the Holy Synod. Heliodorus caused a sensation a few days ago by announcing his withdrawal from the Orthodox Church. Now his followers to the number of 8,000 have notified the Holy Synod of their intention to quit the Orthodox Church and of suing the Holy Synod for \$250,000 in the event of the Synod turning the church at Heliodorus at Tsaritsyn, in the Province of Saratov, which was built by the people, into a convent or a hospital.

There were four Anglican Bishops in Toronto last week. The Bishops of Toronto, Montreal, Huron and Algoma were appointed as a sub-committee of the Committee of the General Synod appointed to look into the matter of the revision of the Prayer Book, and they are now in conference on the matter. The Bishop of Algoma, whose diocese has difficulties peculiar to itself, said that the work in his diocese was carried on by fifty-six clergy, but there was great need for more men. "The lumber camps are decreasing," said the Bishop, "but the work elsewhere is increasing rapidly, and a large number of lay readers help matters considerably."

Many ingenious complications in genealogy have been compiled, but the following one has the merit of being definite as to time, place and people. It concerns a family living at Faversham, in Kent, England, in February, 1760. Old Hawood had two daughters by his first wife, of whom the elder was married to John Cashick, the son, and the younger to John Cashick, the father. Cashick senior had a daughter by his first wife. This daughter Old Hawood married and by her had a son, which led to the complications summed up in the following distich, supposed to be spoken by Cashick's second wife:—
"My father is my son, and I am my mother's mother.
My sister is my daughter, and I'm grandmother to my brother."

The following incident has come to the personal knowledge of the writer, Rev. G. L. Tucker: Old Aunt Amanda, a negro mammy, lay dying in a hospital in New Orleans. She had been a slave, in one of the sugar parishes of Louisiana. After the death of her mistress she cared for the children. The family scattered, the two daughters making their home in a small city of the same state, while the brother went to Chicago. The news of the mortal illness of the old negro mammy brought one of the sisters, from her many responsibilities in the care of a large family and several boarders, half a day's journey into New Orleans to visit the old nurse. The other daughter, unable to leave, sent her friend, a Christian minister, to offer prayer and to minister the

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Sacrament to the dying woman. The son, whose residence is in Chicago, received the telegram in Pittsburgh, while on a business trip, and immediately journeyed all the way to New Orleans to the bedside of the old mammy. Some years ago, on the death of the father of the three persons referred to, who had been the owner of the old woman, several thousand dollars came as inheritance to each member of the family. The son relinquished his share in favor of the old woman that she might be cared for in her declining years.

Methodists. Singin' Latin."—The Rev. F. W. Macdonald, an ex-President of the Wesleyan Conference, lately published a volume of Reminiscences, and amongst other good stories he tells the following. A sturdy old Methodist tackled him one day and gave vent to his feelings.

"Things is coming to a pretty pass at Burslem. You'll be Roman Catholics soon. You want Mr. Wesley to you, you do, that's what you want."

"What's the matter now, John?" said I.

"Why, singin' your Latin. You'll all be Roman soon."

"Singing Latin," I said. "When was that? I have heard nothing of it."

"Oh, yes, you have," said he, "on Sunday mornin'. Singin' your Latin!" he added in a tone of contempt. "Singin' Latin in a Methodist chapel!"

"Well," I replied, "I can only say I don't know what you mean."

"Why," he exclaimed in a blaze of indignation, "singin' Te Dum!"

British and Foreign

Famous Cricketer as Missionary.—Mr. C. T. Studd, who was formerly well known as a Middlesex and All England cricketer, has decided to undertake missionary work in the Soudan, and hopes to take out with him three or four Cambridge graduates. Mr. Studd was one of the famous Cambridge seven who went out to China in the eighties under the auspices of the Church Missionary Society. In his new work Mr. Studd will be practically a "free lance," but he and his party intend to work where no other organization is engaged. They intend to carry on evangelistic missions from village to village.

From "Devil" to Archbishop.—When the career of Dr. Lang, now Archbishop of York, was ended at Oxford, he came up to London and began at once to read for the Bar, "devilling," as the term is, for Mr. W. S. Robson, now Lord Robson. In this connection the "Sunday at Home," for December recalls a little story. Not long ago Dr. Lang found himself on the platform at a public meeting side by side with his old legal chief, and the humour of the situation suddenly struck him, "Isn't it strange," he whispered, "that your former 'devil' should now be your Archbishop?"

Octogenarian Preachers.—It is not often that two octogenarian clergymen preach in one church on the same day. On a recent Sunday, at St. Stephen's Church, Fylingdales, York, the Vicar of the parish, the Rev. R. Jermyn Cooper, who is eighty-three, preached in the morning, and his lifelong friend, the Rev. C. Johnstone, Vicar of Harkness, who is eighty-four years of age, preached in the evening. Mr. Cooper was ordained by the Archbishop of York in 1854, and has been Vicar of Fylingdales since 1859. His friend, Mr. Johnstone, was ordained in 1852 by the Archbishop, and has been Vicar of Harkness since 1856. Surely this is a double record difficult to beat!

A Clerical Doyen.—By the recent death of the Rev. W. Wingfield, the vicar of Gulval, the Church loses her oldest incumbent in England and Wales. If he had lived until January 6th next, Mr. Wingfield would have been in continuous occupation of the living for seventy-four years. Physically he was a remarkable man for the age of 94 years, he both preached in his parish church and conducted services. He was born in London on December 7th, 1814, and was educated at Charterhouse School, where he was a contemporary of William M. Thackeray. He was ordained in Chichester Cathedral in 1838, and was licensed to the curacy of Eastbourne. A year later he was presented to the living of Gulval, which he held up to the time of his death.

The New Bishop of Cork.—The Right Rev. Dr. Dowse, Bishop of Killaloe, has been elected by the Diocesan Synod as Bishop of Cork in succession to the late Dr. Meade. The other candidate was Canon Abbott, Rector of Fermoy. It is unprecedented for a man to be elected for one diocese in the month of May, and translated to another in the month of November, but it is a justification of the choice of the Bishops in whose hands the appointment to Killaloe was placed by the inability of the Killaloe Synod to come to a decision. Dr. Dowse is a graduate of Dublin University, and was ordained in 1885. He was appointed Rector of Christ Church, Leeson Park, one of the most important parishes in Dublin, in 1900, and he was also, until his election to the Bench, Professor of Pastoral Theology at Dublin, and Canon of St. Patrick's.

Children's Department

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PART II.

"Good idea," said Noel, who had appeared somewhat absent-minded all day. "I'll see to it."

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a fact they were glad of later—but the room looked very gay and festive with Betty and Enid in their new flowered muslin frocks, David in his blue silk suit, and all the others in "party" dress too. Mother was in black velvet, Granny in black silk, and Aunt Florence in a rose-pink gown. And the tea-table was perfectly charming too, with robins standing all about, and crackers and holly and mistletoe on each plate.

The children, though, found the meal tediously long. They were simply longing for their surprise to be displayed, and to see the presents dug out of the snow.

Betty was telling herself that every candle must have burnt out when her mother at last rose. "Now, then, for some games and fun in the drawing-room!" she said. "Children, you run on" and see if the lights are lighted."

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David reached the room first. Betty did not know till later what happened, she thought she heard him stumble and give a little cry, but when she had turned up the light and looked round, David was nowhere visible.

David was meanwhile seated under a big table in the corner, concealed by the cloth, and was looking in dismay at his blue suit, wet from knee to chin, and trying to understand what had happened.

"Oh, dear, how cold it is," cried Granny. Aunt Florence turned at

once to the window. "It surely must be open," she said.

"I'll—I'll see," cried Noel desperately, and Aunt Florence turned away. As she passed Betty the train of her rose-pink gown swept across her feet. "Why, my feet are wet!" cried Betty, staring down at them.

"Shut the shutters as well, will you, dear?" mother said to father, "then there can be no draught."

Father obeyed, at least he was going to when he stopped suddenly and stared anxiously at the floor. He was standing in a pool of wet slush.

"What on earth is this!" he cried, "someone must have left the windows open, and the snow has drifted in; what gross carelessness!" He was quite angry, and before anyone could stop him had flung the curtain back, and there—

Instead of the great snow-white ball, glowing under its crown of candles and holly, there was nothing but a collapsed mass of dirty snow.

Betty shrieked. "Oh, my presents," "You are all to go to bed at once," commanded their father. Dismay fell on everyone, but no one disputed the order, and four miserable figures straightway crept up the stairs. Bob was already there when they got there, and in a very short time five small beds contained five of the most dejected, unhappy little persons that surely beds ever supported. Betty, Enid and David sobbed and cried unashamed, Noel and Bob felt they could never leave their beds again and face a jeering world.

Noel did, though, and before very long. "P'raps it's better to tell them," he said to Bob, and jumping out of bed drew out the bath from under it. A moment later he was in the night nursery. "I say, kids," he said in a strange voice, "it isn't quite as bad as it seems; look!" and in his arms he held all their curiously shaped and tied-up parcels. "We forgot them, and—and we didn't like to tell you. I was going to slip them in somehow when we smashed up the snowball. I'm awfully sorry, but it's a good thing now." It was indeed. It was not everything, but it was some comfort to know that the things they had saved so long and hard for were still in existence.

"But—but nobody will care to have our presents now," sobbed Enid, and this gave them the keenest pain of all. Their mother, coming to the door at that moment, heard the sobbing remark, and with her eyes misty she turned and went down again.

David had caught sight of her. "Mother, don't go away," he cried, with a catch still in his throat. "I will be back in a moment," she said rather huskily.

Their father was with her when she returned, and father's voice was a trifle husky too. "I believe our snowball has given them cold," thought Betty.

"Children," said father, as well as he could for his husky voice, "I—I—would you like to get up again and come down? I am sure you are sorry for what you did, and—and I am sorry. Now slip on some wraps and come along. We won't have any more tears or trouble to-night, will we? We must all forgive and forget, and only love each other."

"I—wasn't going to give you that whistle any more," whispered David as his father carried him down the stairs. "'Cause—'cause—but I will now."

"'Cause why, my sonny?"
"'Cause I fought you didn't love me any more," said David, "and wouldn't want me to."

"You must never think I don't love you because I have to punish you,

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Monday, Dec. 30—Church of the Redeemer, Bloor Street.
Wednesday, Jan. 1, 1913—Chalmers Presbyterian Church.
Thursday, Jan. 2—St. Anne's Parish Hall.
Friday, Jan. 3—Walmer Rd. Baptist Church.

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sonny. It is because I love you so much. You don't understand that, do you."

"No," said David, "p'raps when I'm grow'd I shall."

"It's what we all have to understand," sighed father.

"Peace on earth and mercy mild," sang the waifs outside.

"I understand that, Daddy," said David, reassuringly, as he nestled down against his father's shoulder; "I wish I'd got a better present for you."

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of later—but gay and festive in their new ks, David in his all the others in Mother was in y in black silk, in a rose-pink able was perfect. i robins standing rs and holly and ate.

ugh, found the g. They were their surprise to see the presents

herself that every rnt out when her "Now, then, for in the drawing- "Children, you the lights are

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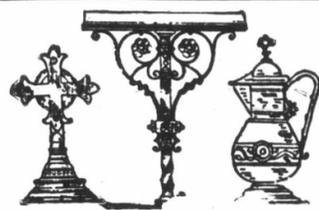
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