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Family Newspaper



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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, JANUARY 1st 1914

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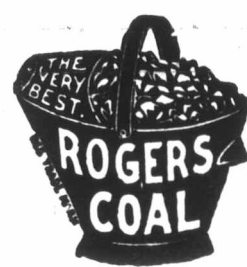
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FIRST SUNDAY AFTER EPIPHANY.
(January 11th.)

Holy Communion: 247, 258, 263, 397.
Processional: 94, 99, 100, 476.
Offertory: 92, 95, 96, 517.
Children: 701, 702, 705, 711.
General: 93, 97, 389, 417.

The Outlook

The New Year

We desire to greet all our readers with the heartiest of wishes for 1914. The past year has been of great encouragement in connection with our paper in the endeavour to provide a medium which will express and extend the great principles laid down in Archbishop Benson's fine description of the Anglican Church: Catholic, Apostolic, Reformed, Protestant. And we look forward to another year of still greater blessing and yet wider opportunity. May our Bishops, clergy, and laity find 1914 a year of spiritual power and blessing in their lives and work, and may it be one of genuine revival, as we endeavour to realize more fully than ever what our Prayer Book means by "sober, peaceful, and truly conscientious sons of the Church of England." As we look forward and realize that we have "not passed this way hitherto," we are nevertheless conscious that nothing can happen to us without the permission of our God and Father. The writer of these lines has just received from the authoress a little poem, which he would pass on to all our readers for the New Year:—

"Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving—
Exquisitely near—
This is God our Father—
What have we to fear?"

The Student Volunteer Movement

Great interest is being manifested by students all over Canada and the United States in the Seventh International Convention of the Student Volunteer Movement, to be held in Kansas City, Mo., U.S.A., from December 31st to January 4th. The purpose of the Convention is to bring together representative delegations of Students and Professors from all important institutions of learning in Canada and the United States, and leaders of the Foreign Missionary Enterprise, for helpful association and conference; to consider unitedly the problems of the evangelization of the non-Christian world; to gain inspiration and a vision of the foreign missionary responsibilities of the Church; to pray and to resolve to enter with greater consecration upon the work of world-wide evangelization. Some of the ablest missionary speakers are to address the Convention; a part of each day is to be devoted to a consideration of questions concerning missionary work and interest among Students; sectional Conferences will be devoted to work on the great fields of the Orient; and addresses for the deepening of the spiritual life will be given a prominent place. The results and influences of the last Convention, which was held in Rochester, N.Y., four years ago, abide to this day, and it is certain that the present gathering will be at least equal in power to any that has preceded it. Practically every College and Theological School in our Dominion will be represented by Student delegates, and in a majority of cases by a Member of the Faculty also. We bespeak for the Convention the earnest prayers of all our readers, for the possibilities of the gathering in regard to God's great purpose for the world can hardly be over-estimated.

Local Option

Monday, January 5th, is the day appointed for voting in many places in connection with the great subject of Local Option. It behoves all Church people to take the right side on this great movement, and we believe that the only right side will be found in the effort to reduce and abolish the power of a trade which is assuredly harmful to all the interests for which our Church stands. An indication of what the issues really mean was seen in a letter received a few days ago by a Toronto business house, which purports to be an appeal for financial assistance for fighting Local Option in one place. The letter is signed by the proprietors of four hotels, and included in the appeal are these words: "We might say that those who assist us in this common fight will never be forgotten, and *vice versa*." This promise of remembrance, and the veiled threat involved in "*vice versa*," show something of the nature of the contest, and we earnestly appeal to all Church people to work and vote to the utmost of their strength on behalf of a policy which will do much to reduce and eventually to abolish one of the greatest evils in our midst.

The Epiphany Appeal

We desire to call special attention to the letter of the Bishops, known as "The Epiphany Appeal for Foreign Missions." The address is to be read in Churches on the First Sunday after the Epiphany, January 11th, or else otherwise used for the information of congregations, in order that every opportunity may

be taken to secure liberal offerings for the work of the M.S.C.C. Special emphasis is rightly given to the obligation resting upon the Church in this matter, and it is shown to affect all Christians, and to be as wide as the world in its scope. Testimonies are adduced to the remarkable growth of the Christian population in India, China, Africa, and Japan, and the Appeal specially urges that the first need is not money, but men and women who will consecrate their lives to this work. The second need is said to be prayer, and then the last need is money. This is putting "first things first," and we earnestly commend the Appeal to all our readers, and trust that the coming year may see a wonderful increase of personal consecration, definite interest, prayerful sympathy, and financial support for the work of carrying the Gospel to all the people of the world.

Our Giving this Year

We have just seen a statement on the subject of Christian Giving, entitled "A Little Argument with Myself." We cannot do better than reproduce it, because it carries its own message to all those who desire to be true followers of our Lord and Saviour:—

1. If I refuse to give anything, I practically cast a ballot in favour of the recall of every missionary, both in the home and foreign fields.
2. If I give less than heretofore, I favour a reduction of the missionary forces and other benevolent enterprises, proportionate to my reduced contribution.
3. If I give the same as formerly, I favour holding the ground already won, but I oppose a forward movement.
4. If I advance my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent. to my former contributions, then I favour doubling the missionary force at once. If I add fifty per cent., I say, Send out one-half as many more; and if I add twenty-five per cent., I say, Send out one-fourth more than are now in the field. What shall I do? I surely do not favour the recall of our whole missionary force, or of any part of it. Neither am I satisfied simply to hold our own so long as the great majority of the heathen world as yet have never heard of Christ. I do believe in greatly increasing the present number of our missionaries and extending the great benevolent work of our Church, therefore I will increase my former offerings.

An Illustration of Providence

In many a life to-day the words of Scripture are being verified, "He brought us out that He might bring us in." Not long ago a family which had suffered disasters decided to emigrate to Canada. Up to that time religion had played no part in their lives, but soon after landing they came under the sound of the Gospel, and one after another were converted to God. One of them said: "We might never have had this happen if we had not been forced by Providence to quit the Homeland and start again in a strange land." God often leads us by devious paths, but His purpose is the same throughout. His one desire is to win us for Christ and to keep us close to Him.

A Significant Criticism

In a recent article in a monthly magazine an interesting quotation occurs from the late Dr. A. B. Davidson, of Edinburgh. Speaking of a work by a modern German scholar, Dr. Davidson remarked that he has

"Already written a tract called 'The Place of Ezekiel in Old Testament Prophecy,' which is perhaps the most prejudiced and ill-informed thing ever written on Ezekiel. At the time of writing it, however, he appears to have read only Smend's Commentary. When he comes to read the prophet's own writings he will do better."

This is pretty caustic, but it is evidently true and certainly well deserved. There are many like this scholar who criticize the Bible without really knowing its contents. Not long ago a man confessed that he was acquainted with the whole situation of Criticism connected with Deuteronomy, but had never read through the book itself. There are others who are conversant with what has been written on the Fourth Gospel, but who would hardly pass an examination on the actual contents. Like Dr. Davidson, we would say of such people, that when they come to read the Bible for themselves they "will do better." A thorough knowledge of the books of the Bible will help more than anything else to give us our true bearings in Criticism.

A Second Chance

A modern preacher has a sermon entitled "The Gospel of the Second Chance," by which he means the readiness of God to help men who have failed or fallen. It was a fine tribute paid to man, "He was a man who loved to give others a second chance." It is a rare virtue, for we are only too apt to condemn a man off-hand if he falls once. But the Gospel of Christ calls men from despair and is ready to help them to a new start. A preacher used to say that Christ was like a master in a school who, when he saw the real efforts of a scholar after some failure, which had sent him down the class, would restore him to his former position. It was no irreverence that prompted a little child to pray God to make her a good girl and then to add "And if at first you don't succeed, try, try again." "He restoreth my soul."

The Queen of Holland on Missions

At the Meeting of the Edinburgh Continuation Committee last month at The Hague, the members of which represent nearly all the Protestant and Foreign Mission forces of Christendom, the Queen of Holland, not content with simply a gift of money in proof of her interest, invited the Committee to visit her, and at her special request Dr. J. R. Mott and Mrs. Creighton, widow of the late Bishop of London, addressed her in regard to the work and objects of the Committee. During the Conference at The Hague a message was read from the Queen in which she gave this testimony to Missions:—

"I consider your visit and your presence at the Dutch Missionary Conference as a good omen, showing that those among my compatriots who are interested in the missionary cause persevere in realizing these principles. My earnest wish is that the spirit of unity of all followers of Christ, members of His invisible community, may gain in intensity; and that our Saviour may direct our hearts and develop the strength of our combined

prayer. May our zeal be inspired and sanctified, and we all be fitted for the several vocations to which Christ calls us individually; so that the sun of His truth may shine over the whole world, shedding light in the darkness of human misery, and gladdening the hearts of all mankind with the ineffable richness of His Divine Love!"

Every such expression of opinion on Missions is to be welcomed, for it shows that not only from the religious, but even from the national and patriotic points of view worldwide evangelization is one of the greatest powers of to-day.

"Pray, always Pray."

By the Rev. W. H. Griffith Thomas, D.D.

At the opening of the year, one thought should be uppermost in mind, one longing deepest in heart, and one determination strongest in soul. It is to "continue instant in prayer." For surely this is our greatest, most urgent need—more prayer, individual and united supplication and intercession.

Prayer has a close relation to our Spiritual Life. It is the means of expressing and maintaining our right attitude to God. The true attitude of the soul is a complex one of submission, desire, trust, and fellowship. Surrender, followed by aspiration, continued by dependence, and culminating in fellowship, is our attitude; and for all this we need and must have constant prayer. It is not too much to say that prayer enters into every element and aspect of our hidden life. Would we be right and true and strong within? Let us pray. Prayer, too, leads to the constant realization of the presence of God. "His presence is salvation." The peace of His presence, calming; the joy of His presence, cheering; the light of His presence, guiding; the glory of His presence, irradiating. And all this is made real by prayer. Then, too, by prayer the will of God is made clear to us. The perceptions of the soul are clarified. The balance of the soul is poised. The determinations of the soul are strengthened. We "perceive and know what things we ought to do," and that sure mark of spiritual growth, perception (Phil. 1:9), becomes ours in ever-increasing measure as we "pray, always pray."

Prayer has also a close relation to our Spiritual Power. Who does not realize constantly "the plague of his own heart"? Who is not ever confronted with the terrible fact and awful possibilities of "indwelling sin"? Yet who does not also know that prayer is power, because it brings power? The heart becomes garrisoned, the conscience made more sensitive, the will strengthened, and the soul protected on every side. Who does not know, too, the power of temptation and the hideous possibilities of backsliding? Yet here also prayer spells power, for it arms us against temptation, so that "nothing shall by any means hurt" us. And it guards against backsliding by keeping the crevices of the soul intact, and preserving against leakage. Who does not also feel at times the tendency to slacken in service, and to regard our work as a burden? Prayer makes duty light and service delightful. We are "strengthened with all might," and become "ready for every good work," and then His yoke is easy and "to serve Him is to reign" (*Cui servire est regnare*). His service is perfect freedom when prayer lubricates the life.

Prayer, too, has a close relation to our Spiritual Work. Our most immediate need in this connection is constant blessing on our own work. We need and long for blessing in it and on it. This will come through prayer, because prayer envelops us in the Divine power, and we go to our work with the seal of God's presence and influence upon us. "Power" and "authority" are closely connected in things spiritual, and to be clothed with spiritual "power" through prayer will assuredly invest us with a moral and spiritual "authority" from and for Christ that will make itself felt wherever we go, and in whatever we do. Another clamant need in service is a deeper fellowship with God's purposes for the world. The "chief end of Divine revelation" is the extension of the knowledge of redeeming love to all the world, and it is essential to all truest Christian life and service that we realize this, and at the same time become conscious of our share in the fulfilment of it. Now it is by prayer we enter into this region, and view all things from this standpoint. As the soul goes on praying it soon begins to realize, in an ever-deepening measure, the existence and needs of other souls, and it does not rest until within its ken and upon its heart are "all souls." Would we enter into the heart of God for the world? Let us pray. Then we shall become deeply assured that our bounden duty, and perhaps our chief duty, for these souls is intercession. We can never forget that in the great ascending climax of our Lord's work, in Romans 8, His intercession crowns all. Nor can we fail to realize the fact that His continued ability to save completely is based on His eternal life of intercession (Heb. 7:25). Intercession, then, must not only be definite, but predominant in our life, it must occupy not a small, but a prominent part of our daily prayer-life; and as we enter more and more fully into the possibilities of prayer, our life of priestly intercession will be a life of ever-extending influence and power for God.

So, for life, for power, for service, "let us pray." And for this attitude of prayer we must have times of prayer. The attitude is based on acts, and times of prayer are necessary as the occasions of storage and accumulation of light, and power, and grace. Let us see to it that not a day passes without definitely going aside with God for solitary prayer. Our time may not be long, but it must be regular; and from the act will come the habit, from the habit the attitude, and from the attitude the character, settled, strong, sure, and abiding, wherein God's presence will be more and more a delight, and God's power more and more realized.

UPHELD.

A monk there was in the olden day
Who lived in humilitie;
Much did he pray, and much did he praise,
For he feared God, did he!
This monk he drank from a broken cup,
A cup without foot or stem;
Till the brothers they began to see
'Twas a sign for all of them.
At last one spake in his simple way,
"We cannot thy thought divine;
We give thee another cup to-day;
We like not this whim of thine."
"Good brothers," he gravely made reply,
"This cup is a sign for thee:
It never can stand, though oft ye try,
Unless it is held by me.
In the Holy Book, God tells us all—
God help us to understand—
We are only safe, and never fall,
If held by His gracious Hand."

The Bible and Modern Research

By the Rev. Harrington C. Lees, M.A., Vicar of Christ Church, Beckenham, Kent, England.

PART II.—THE NEW TESTAMENT.

A FEW years ago, Professor Deissmann published a book "Light from the Ancient East"; it is one of the most thrilling books on New Testament language that has ever been published. It showed that what had been thought of as a separate language, New Testament Greek, was really the vernacular which every man in the street would understand. Take this phase, which occurs a number of times in St. Paul's Epistles, "the coming of the Lord," (*parousia tou Kuriou*). He shows first of all that the word which is translated "coming" is a technical word used for a royal visit. Further, the word which is translated "Lord" was not only the Old Testament word for Jehovah, but was the current word through the Empire for the Emperor. So that when St. Paul had preached, say in Thessalonica, about "the royal visit of the king" and had bidden them all be ready for it, they all knew just what he meant, and in the light of their own civic preparations for a royal visit, they set to work to prepare their own hearts. You see further how he laid himself open to the charge in Acts xvii. of "preaching another king, one Jesus." Take two others which I have tried to bring out into spiritual light in my little book, "Christ and His Slaves." When a slave was to be freed, one of the methods by which he obtained his freedom was that he was purchased by the god of the temple, and after the purchase he became a free man, but was called bond-servant of the god. What a wonderful light that shed upon the redemption of those who had been bought by the Son of God with His own blood, and set free, called "bond-servants of Jesus Christ," and yet His "free men."

Again one of the eastern methods of cancelling an I.O.U. or bond was by just drawing a cross from corner to corner of the papyrus. There was a special word (*chiaso*) which meant to "cross out." In Colossians ii. St. Paul gives you a reminiscence of that. "The handwriting that was against us, taking it out of the way by His cross," was not merely a reference to the cross that was used at crucifixion, but to the popular usage by which the debtor freed himself.

Colonel Mackinlay has written a book called "The Magi." It is a sort of running commentary on the chronology of the Gospels, and is endorsed by so great an expert as Sir William Ramsay. He says, for instance, that St. John x. was spoken in November, the period the sheep were taken into the fold by the shepherd. Mr. Carruthers has pointed out that unskilled labour is employed in a vineyard in winter, just for weeding, gathering out stones, etc. But in spring skilled labour is required for dealing with budding vines; and in January, says Col. Mackinlay, our Lord spoke the parable of the labourers in the vineyard, and in March He uttered "Son, go work to-day."

Again he puts St. Luke iv. at the very beginning of the Sabbath year, for the second year of our Lord's ministry was a Sabbath year. That explains several things. The multitudes were so free to wander everywhere to listen to Him, for their fields rested that year. Our Lord bade them look round when they were fearful as to the

future, and see how the birds toiled not neither did they spin, because the people were not toiling nor spinning that year. He said "Your Heavenly Father feedeth them," for only the crops that were self-sown by the good Providence of God were available that year for food. In that year our Lord fed hungry multitudes in days just before the harvest. Their food for the year was running out.

There is another book by Professor Rendel Harris, "Sidelights on New Testament Research," which brings us into very living touch with St. John v. You remember the miracle worked at Bethesda, the healing of the man who had been lying there. An important, but not a vital verse, has been cut, rightly as I believe, by our Revisers. The story of the miracle is still left, but verse 4 is just an early explanation of the reason why the crowds had come.

Now, when Professor Harris was travelling in Asia Minor he came in a very remote village upon a festival, held at midnight on the eve of the new



INTERIOR VIEW OF NEW ST. PAUL'S, TORONTO.

year with an exact parallel of belief to verse 4. It was very ancient, because both Mohammedans and Christians agreed in it. It dates, therefore, from the time before they had divisions. There are evidences of a similar idea in Burmah. It was evidently a very ancient piece of folk-lore. Christ did not endorse the idea but He used the opportunity and healed the man.

Bishop Westcott had many years before this pointed out, on entirely independent ground, that the Greek indicated that the crowd came there every year and he also said that he believed it was the Feast of Trumpets, which is the New Year feast.

One of the finest cases of Bible illumination and confirmation of to-day is that of the enrolment in Luke ii. 1. Two historical notes of the beginning of St. Luke's Gospel have been viewed with very grave suspicion by many who were rather destructive than constructive in their attitude. And one of the very latest lights that has been shed upon this particular part of the Bible is in the "Expositor" for January last, where Lysanias, the tetrarch of Alilene, is named as occurring in a recently discovered papyrus, and the date is justified. But when Professor Ramsay wrote "Saint Paul, a Traveller and a Roman Citizen," he was attacked for his faith in St. Luke. He had been, as he himself said in that book, a doubter. He had been led, as he would now say, astray by the

teaching of the school under Baur, the German critic; and some of us remembered that Baur was a man whom a good many people counted unanswerable. In those days Professor Ramsay believed that the book of Acts was written two hundred years after the events it purposed to relate, and was largely invention. His own investigations have driven him back and back until there is no more enthusiastic admirer of St. Luke as a historian than Sir William Ramsay, to-day. When he published his "Paul," a great German critic sneeringly said, that Professor Ramsay was so much in love with St. Luke as a historian that he might as well try to establish his correctness in Luke ii. 2 about Quirinius. He really believed he had set him an insoluble puzzle. Sir William Ramsay was rather a dangerous man to play that game with, and he took up the challenge. It took him seventeen years to complete his answer. That is a thing we should bear in mind. Some of us want to do it in seventeen seconds. Sir William Ramsay had many objections to deal with. First, that if the Edict was a fact for the Empire the Roman Emperor's command could not have taken effect in Bethlehem, because Bethlehem was under a tributary king. Secondly, that if it had taken effect in Bethlehem it could not possibly have had reference to the Empire. Then there was the

question of the date. He was known to have been governor in 6 A.D., but was he governor at some date prior to that? The fourth objection was this. Tertullian said another man was governor at the time and gave his name. Was he not right? Fifth, was the enrolment limited to people of a particular locality, or did it bring people from all over Palestine to register in their birthplace or tribal centre? Sixth, was not this the first of a series? Sir William Ramsay said it was. St. Luke implied that this was not the only enrolment, but one of a long series. He alone among historians made the claim. Seventh, was the date of the enrolment, supposing it took place, that of the said Augustus? The first objection was rather absurd, and was quickly dealt with. Herod was a king, but a subsidiary one; and if there was a decree for the empire Herod would have to obey it.

The second was a more serious question; if it had effect over Bethlehem would it affect the empire? Then a papyrus paper was found showing there was an enrolment in Egypt. Then there came the third question, was Cyrenius governor of Syria at this period? There was a stone in Venice that referred to Cyrenius having acted as Governor in Syria. Then it was lost, and some of the objectors said; Very convenient. Of course it is lost! You never can find these things when you want them. But part of the stone turned up again, and the story was proved true. Then they found another fragment of it in further confirmation. It was found, further, there had actually been in some ruling position in Palestine at the same time as Cyrenius another Roman soldier as Tertullian said. And the date was found correct. And they found, further, that St. Luke has used just that term which described the position of Cyrenius.

Then the enrolment insisted upon a man returning to his own locality. Another point for Luke! Here is the first historic mention of men being compelled to abide by localities at their governors' bidding, and it culminated in the law of serfs, which made so much misery, and is barely extinct in some places in Europe to-day.

Then there came the sixth point. Was the enrolment really the first of a series? The papyri

have shown conclusively that the series was periodic over fourteen years, right away down to the second century. Lastly, as to the date of the enrolment. It has been traced right away back to that age of masterly and imperial movements, the day of Augustus Cæsar. And the date of the enrolment, that is to say the date of Christ's birth was found to be not 4 B.C. as had been thought, not in 6 B.C. as Professor Ramsay had said, but in 8 B.C. which the papyri proved.

Now here is another strong point. Colonel Mackinlay in his book, "The Magi," argued that the year of our Lord's birth was 8 B.C. So here the whole of the evidence came into line, and so providentially that while the book was actually in the press, a new papyrus was found, which caused a foot-note. And then another confirmatory papyrus was found that only came into the preface of the book. And as lately as a year ago the "Expositor" published two articles by Ramsay bringing the whole series triumphantly up to date.

Even in 1908, Professor Deissmann in his book had spoken half contemptuously about Sir William Ramsay's attempt to prove by the papyri that Luke was right. He used the word "attempted." I do not think Deissman could use the word "attempted" to-day.

That is my evidence. What is my conclusion? My conclusion is this, that we are to use the old knowledge and the new knowledge and say as was said of the Testaments:

The New was in the Old concealed.
The Old is in the New revealed.

Our fathers knew something, and we may and should add to that knowledge. Men talk about the Bible as an ordinary book. They talked about our Master as if He were an ordinary man. "Is not this the carpenter?" They could account for absolutely everything about Him except His words and His acts! Men can account for the Bible absolutely on natural grounds except for these two things also, its words and its fruits. Never book spake like this Book.

"The Word became flesh, and tabernacled among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." So we may reverently say the Word became a book, a revelation accepting the risks and the limitations of a book, and dwelt among us, and we beheld its glory, the glory as of the unique Book of the Father, full of grace and truth.

"A million million lives made you,
In lives, a million you will be
Immortal down eternity;
Immortal on this earth to range,
With never death but ever change,
You always were and will be aye."

However much may be said in praise of the unselfishness of one who would live a noble life, buoyed up only by the hope that he "might join the choir invisible of those immortal dead who live again, in lives made better by their presence," we must maintain that it is not the hope which God holds forth to us. While Christians do not love God or their fellows from the hope of heaven, yet this Divine assurance is given as a source of encouragement in the battle and weariness and loneliness of life. Christians love mainly because God gives them the spirit of love. Moreover this altruistic life which he pictures, if it exists at all, only exists where Christian virtue has outlived Christian faith and is itself a product of Christianity. In the next verse he seems to excuse the indolent mind from the search for truth on the ground that "Truth lies beyond its scope." The next verse though mainly good in its way, starts with a statement of "Fatalism." "It's written from the start"—i.e., your life. In the 7th verse he again belittles the individual:—

"The race and not the man's the thing."

In short, Service, like so many writers of his generation, has been caught in the meshes of a blind fatalism, the meaningless and purposeless causation of an unworthy theory of evolution. This explains most of what is unorthodox in his writings. For if the evolution theory be true, if man has, in obedience to this law, gradually risen from the savage state to the present ethical standard and moral eminence; then these things after all are but the veneer of civilization. Such thinkers claim there are laws of nature that go deeper and are more imperative than the moral law of the Ten Commandments or the Master's law of love to God and his neighbour. These are regarded as no longer imperative and universal laws which must be accepted unconditionally and obeyed. The law of the survival of the fittest, as seen in the struggle of man with man, stained with bloodshed as it is, is said to go back of these moral laws and to be still more imperative. And it is claimed that there are depths in man's nature, that respond to the call coming down from the primitive state; which awaken when man is removed from the influences of civilization, alone in the north where force is the only law.

But the progress of man has not been due to a law of evolution, but to the spread of the knowledge of God the influence of His Grace the work of His Spirit. The progress, accordingly, has not been a uniform one. When this knowledge was lacking or neglected there was a retrogression, not an evolution. Man never started from the savage state and rose by natural causation. Rather, it was that "God created him upright," but he has often sunk nearly into that "pit of animality," from which evolutionists claim he arose. History is full of examples: Egypt, Babylon, Greece and Rome are all eloquent testimonies to the truth of Christian doctrine.

Robert Service, however, is in the main morally sound and strong in spite of his evolution and fatalism. He has not followed these theories to their logical conclusion or allowed his philosophy to destroy his ideals, and though his writings from the standpoint of the critic of poetry have abundant faults, yet they possess the essential quality of life and action and that is the secret of their popularity. For it is not the most perfect artistic poem which is most widely read. Its beauty may be like the beauty of the crystal, a dead thing. What always appeals is the work of the man, who has looked into life, and been able to show it to others.

ROBERT SERVICE: HIS VIEWS OF LIFE AND THEOLOGY

By the Rev. J. B. Meyer, B.A., B.D.

(One of the subjects on the A.Y.P.A. Programme for the Diocese of Huron, January, 1914)

OF the many hundreds who invaded the solitary and frozen north in search of gold at the time of the rush for the Yukon, only a few carried off great quantities of the precious metal. Some, however, who failed to stake off rich claims found scope for their talents there and were successful in trade; others held Government positions; others were brokers and bankers. Belonging to this last class, Robert Service appears to be one who turned his experience in the north to account in a literary way. He struck a popular line of writing, a line in which many were interested, for thousands of Canadians had relations and friends who joined in the rush to the North and who were eager to know of the mystery, the hardship, the adventure of the frozen wilds. And Service, in spite of many literary defects, handled his subject in an interesting way and the publishers, could hardly supply the demand for his poems and stories. Among the latter the best known was the "Trail of Ninety Eight." His books of verse include "Songs of a Sour Dough," "Rhymes of a Rolling Stone" and "Ballads of a Cheechako."

In his poems we can find something to praise, and something to blame. Their chief worth is the picture they give of the northern world and the life up there; its awful loneliness, its hardship, its comradeship, its hatred, its struggle for existence, its vices, its temptations. Some say he pictures it truly, while others claim that the picture is coloured altogether too darkly. He represents men as casting aside all tenderness, all consideration for others, all love of mankind, under the sway of the lust of gold. Life becomes merely a struggle, the survival of the fittest is the only law, and the weakest goes to the wall. Take for example this verse from the "Ballad of the Northern Lights":—

"You've read of the trail of Ninety-eight,
But its woe no man can tell;
It was all of a piece, and a whole yard wide,
And the name of the brand was 'hell.'"

"We heard the call and we staked our all;
We were plungers playing blind,
And no man cared how his neighbour fared,
And no man looked behind;

"For a ruthless greed was born of need,
And the weakling went to the wall
And a curse might avail where a prayer would fail,
And the gold lust crazed us all."

On the other hand at times he cheers us with glimpses of true manliness, and the spirit of self-sacrifice and service even where we would least expect to find them. Take, for instance, the ballad "My Friends." One of them was a thief, the other a murderer, but they nursed him

through sickness and carried him to the mounted police post, though it meant their own arrest.

"The homicide—he was good to me
And bathed my sores and smiled;
And the thief, he starved that I might be fed,
And his eyes were kind and mild."

He shows at his best in the closing verse of the "Rhymes of a Rolling Stone":—

"Yes let me live my life, its meaning seek;
Bear myself fitly in the ringing fight
Strive to be strong that I may aid the weak;
Dare to be true—O God! the light, the light!
Cometh the dark so soon? I've mocked Thy Word
Yet do I know Thy love: have mercy, Lord."

Or in the preface to "The World's all right":

"Be honest, kindly, simple, true;
Seek good in all, scorn but pretence;
Whatever sorrow come to you,
Believe in Life's Beneficence!"

Yet if we go on to examine the teaching of this poem we see that it does not square at all with the Gospel of Jesus Christ or the Church's teaching, but falls very far short of it and is indeed quite contrary to it. In the third verse, for instance, he says, "Just try to get the cosmic touch." The thought is that "You" (the individual) do not matter much.

"A million stars are in the sky,
A million planets plunge and die,"

Here he belittles the value of human life while Christ's teaching, on the contrary, tends to magnify our estimate of each human person as priceless. God has a plan for every individual life, and even a star, or many stars, worlds of beauty and glory though they be, are of small value in comparison with a spiritual being, an immortal soul. Compare with Service's words those of the Old Testament poet in the 8th Psalm. He begins indeed with a similar idea:—"When I consider Thy Heavens the works of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him or the Son of man that Thou visitest him." But this is merely a becoming statement of humility and not his estimate of the worth of a soul. Rather, he sees in the fact that "God visits him" and "Is mindful of him" an evidence of such value, and so he goes on:—"Thou hast made him but little lower than God. Thou hast crowned him with glory and worship." The infinite superiority of moral law to any material law is seen even in the helpless infant. "Out of the mouths of babes and sucklings Thou hast ordained strength." In the fourth verse of the same poem, Service casts away the faith in a personal eternity and holds up in its place that of one's influence surviving him, as his life, that is, his actions, pass into the lives of his fellows.

POWDER AND SHOT Ammunition for Temperance Workers

Some Striking Figures.

Arthur Newsholme, M.D., F.R.C.P., Lond., Medical Officer of Health for Brighton, and author of "Vital Statistics," etc, says: "Up to the age of 55 the death-rate of non-abstainers at any age is never less than 45 per cent. higher than that of abstainers. Between 60 and 64 years of age it is 32 per cent. higher; between 70 and 74 it is 16 per cent. higher. Comparing with more general experience, out of every 100,000 starting at the age of 20, among the abstainers

53,044 reach the age of 70, while only 42,109 reach this age in the general experience of a large number of life offices in Great Britain."

Again, in a paper read by Mr. R. M. Moore before the Institute of Actuaries on November 30th, 1903, the following figures were given: "Of every 100,000 non-abstainers 44,000 reached 70 years, and of every 100,000 total abstainers 55,000 reached 70 years."

Undergraduate Intemperance.

At the recent meeting of the Oxford Branch of the Church of England Temperance Society Canon Scott Holland, Regius Professor of Divinity, who presided, spoke of the satisfaction he felt in the changes for the better which have taken place in the last forty years, the improvement in the Army being specially instanced. But the Canon said that these changes for the better had hardly been true of the Undergraduate, and he expressed the opinion that the condition of the present-day Undergraduate was a long way below the standard of the Army, and the life he led would not be tolerated in any good regiment. Canon Scott Holland said that as far as his personal recollection went, the general standard was far below that of his Undergraduate days of forty years ago. This is a serious and strong indictment, and is a reminder of peril of alcohol among University men.

Is Beer "Liquid Beefsteak?"

At a meeting of the Ontario Medical Council, Sir James Grant, a professor from the Ottawa College, is reported to have said: "Lager and mild ale are forms of liquid beefsteak which undoubtedly impart power and strength to the system. Why should the poor labouring man, who requires a little assistance in his way, be deprived of his daily bread in the form of lager beer?"

In view of the foregoing statement, it will be of public interest to learn that Sir Frederick Treves, physician to his Majesty King Edward VII., and who was created a baronet in recognition of his distinguished ability, recently declared in a public speech that alcohol was purely a poison, and should be treated just like any other poison, such as strychnine. A prominent journal declares that his address on alcohol was "one of the most trenchant exposures that has ever been uttered by a distinguished medical man of the absolutely false claims made for alcohol." We quote a few sentences from the address of this distinguished physician:—

"Some people say, 'Alcohol is a most excellent appetizer. There can be no possible harm in a little before a meal. It is, as the French say, an "appetitif" and helps digestion.' What are the facts? First of all, no appetite needs to be artificially stimulated. There is no need, supposing this property of alcohol to be true, to use anything that will excite an appetite. So that on that ground I do not think there is much to be made out of its use. Dr. Rolleston, writing in Allbutt's 'System of Medicine,' says that alcohol 'hinders artificial digestion.'"

"Then it is said that it is strengthening, and that it gives great working power. We hear a great deal of this in the advocacy of British beef and beer. That sounds very well, but let us view the facts. Alcohol modifies certain constituents of the blood, and on this account, and on others, it affects prejudicially the nourishment of the body. It is said 'to diminish the metabolism of the tissues,' or to lessen the activity of those changes by which the body is built up. The output of carboic acid from the lungs is much lessened. The drinker invariably becomes ill-nourished. No man dreams of going into training and taking even a minimum of alcohol. Alcohol has undoubtedly a stimulating effect, and that is the unfortunate part of it. The effect, however, lasts only for a moment, and after it has passed away the capacity for work fails. It does this: it brings up the reserve forces of the body and throws them into action, with the result that when these are used up there is nothing to fall back upon. Its effect is precisely like a general throwing the bulk of his army into the fray, and then bringing up, so fast as he can, all his reserves, and throwing them in also. The immediate effect may be impressive, but the inevitable result is obvious. As a work producer alcohol is exceedingly extravagant, and, like other extravagant measures, it is apt to lead to a physical bankruptcy. It is well-known that troops cannot march on alcohol. I was with the relief column that moved on to Ladysmith. It was an exceedingly trying time apart from the heat of the weather. In that column of some 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—but the

drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs."

We also can call attention to the positive statement of the famous German chemist, Dr. Liebig, who declares in his Letters on Chemistry (1892, page 216), "As much flour as can lie on the point of a table knife is more nutritious than five measures of the best Bavarian beer. A man who is able to drink five measures of beer daily will, in the course of a year, receive at most the food value contained in a five-pound loaf of bread or three pounds of meat." The measure referred to by Liebig is equivalent to a little more than a

pint. His five measures may therefore for convenience be made equivalent to five pints.

In the face of this considered statement of these eminent scientists, surely Dr. Grant's utterance is amply proven to be unscientific and unworthy of credence. A paper comments as follows:—"Just a short time before, a few Italians and Poles got too much of this 'liquid beefsteak,' and two men were murdered; and just about the time Sir James spoke an engineer of the Lackawanna Railway had a little 'liquid beefsteak' and wrecked his train and 40 lives went suddenly out. Isn't it time that sensible and intelligent men quit talking nonsense about the 'benefits' of intoxicants!"

A CALL FROM THE WEST

By the Right Rev. the Bishop of Saskatchewan

The Editor, Canadian Churchman:

Dear Sir,—This letter, nominally addressed to you, is meant for the younger clergy in Eastern Canada. I have just written to the English Church papers an appeal for young clergymen to come to our assistance in Saskatchewan. But why should not the appeal be first to our own Dominion? It is a fact that while I have obtained, during my nine years here, three or four clergymen from Eastern Canada for the higher and more important positions in the diocese, I have NONE who have come to do the hard work in my country missions. Is it not too bad that for the more heroic work, the harder and more poorly-paid parishes, what I might call the "spade work," I have had to draw entirely from England, whether for lay readers and students, or for young, earnest clergymen? Will not our young Canadian clergy face the hardships, or will not our Canadian Bishops spare even a tithe of their best for us? I want at once at least three young, unmarried men in Priests' Orders, and five or six by next April. I would, indeed, say four or five now, if I only considered our needs; but I have to consider our funds, and I cannot see my way to finding the stipends for four or five. I have fifty young men in our college, and after 1914 I hope to ordain a few each year. But I never was so badly in need of *clergy-men* as I am at present. For forty students who were working in country parishes during the summer are withdrawn from these till next May, to attend college lectures, and the parishes are suffering in consequence, some being closed and others coupled together, so that they get only occasional services. Then, I have lost nine clergy since July. Of these, some left through ill-health of themselves or their wives, and one or two were tempted by larger spheres and better stipends. I have to-day five vacant places needing resident clergy, besides those other missions which should be served more frequently. It is not strange that a few young *married* men after three or four years of hard work and many privations should be tempted by more attractive offers. But are there *no* young clergy in the East who are willing to seek these advance posts, and to make personal sacrifice for a few years, in order to help our Church to occupy the places which God is giving her? I could (I thank God for it) mention many of my younger clergy, capable of filling good positions in England or Canada, and who might successfully seek such positions, or might have accepted calls to such, but whose heart is

so much in their work here that they will not leave it, but continue cheerfully to sacrifice their comfort and present prospects for its sake. You have, perhaps, heard of the lack of money, and almost of credit, so general in the West just now. The people, whether in towns or country, are in consequence reducing, or failing to pay their subscriptions to Church objects, and we are unable at present either to reduce our debt to the bank or to raise the rate of stipend, as desired and needed.

Yet, I must have these new men, unless the work is to go back, not merely to stand still. And I must hope and try to find the money somehow to aid the congregations to pay the stipends. I want some of your *Best* young men, not those who are considered hardly good enough for Toronto or Montreal, but good enough for the West! I think that, considering the roving life and the small stipends, they should be unmarried. They must be strong, diligent, no dreamers, contented with hard living and much driving, able to *care* for the horse as well as to drive it, sympathetic with men, not seeking towns or large churches, but content with tiny congregations scattered over the prairie. They must be sound Prayer Book Churchmen, avoiding the extremes of ritualism on the one hand and of carelessness in the service on the other; and above all, earnest, sincere, and not mere professional readers of services and sermons, content with doing certain routine duties. The stipend will be at first barely enough to support them with economy. Success and promotion depend upon diligence, faithfulness, and acceptability. A few years in the service of the Church in the West will prove a man's reality, round off his training, enlarge his mind and his usefulness, and bring its reward.

N.B.—If some of the friends of any offering to come, or some congregations, would engage to find even \$400 per annum towards the stipend of such, it would greatly lighten my burden, and make it more possible for me to engage the men needed.

Are there really no energetic, capable, young clergy in the East ready to hear and answer such a call? I shall be glad to enter into correspondence with any who may think of applying.

Wishing you and your readers all the compliments of the season, and hoping for some encouraging response.

I remain,

Yours faithfully,

J. A. Saskatchewan.

Prince Albert, Sask., Dec. 17th, 1913.

Brotherhood St. Andrew

FIRST LAKE SUPERIOR CONFERENCE.—The report of the programme of the first Lake Superior Conference, which was held in the Twin Cities of Fort William and Port Arthur, Ontario, from Nov. 27th to 30th, was very successful. The result is particularly gratifying when one considers the isolated position of these cities at the head of the Great Lakes, the season of the year at which the conference was held, the small number of Brotherhood Chapters in the locality.

Our sister Church, to the south, contributed one of the special speakers, the Rev. T. W. MacLean, LL.D., Duluth, who proved a forceful and eloquent speaker, and gave many helpful suggestions. The Bishop of Keewatin, Dr. Loft-house, was another visitor whose addresses were all of an ennobling and uplifting character. Also the ever-welcome Bishop of Algoma, Dr. Thorne-loe, whose public addresses and suggestions at the conferences were of a deeply spiritual nature. It is needless to say that the presence and active

interest of these two Bishops of the Church in Canada were greatly appreciated. The General Secretary, Mr. Birmingham, was also present, and proved of invaluable assistance in the conduct of the Conference. Other speakers included Rev. P. F. Bull, Rev. Canon Hedley, and Rev. F. G. Sherring, J. M. Hargreaves, W. R. Scadding, Leslie Hallett, W. I. Burnett, and A. R. Merrix, Conference Secretary, of Port Arthur.

The Conference opened with a choral service in St. Paul's Church, Fort William. The choir numbered over one hundred and twenty-five voices. A large congregation was present. The sermon was preached by the Rev. Dr. MacLean. Friday was "Port Arthur Day," and opened with the Holy Communion in St. John's Church at 7.30 a.m. A "Quiet Hour" was conducted by the Bishop of Keewatin, who delivered a devotional address on the subject, "In the Presence of God." Dr. Lofthouse spoke earnestly of the power and value of intercessory prayer.

The Rev. H. G. King, Rural Dean, Fort William, was the chairman at the first session of the Conference, held on Friday morning in St. John's

Parish Hall, Port Arthur, when, after an address of welcome by Canon Hedley, those present listened attentively to two very able addresses on "Ways to Win Men" by the Rev. P. F. Bull and Mr. W. R. Scadding. "The Boy Problem" was dealt with in a most interesting and practical manner by the Rev. F. G. Sherring, who was the leader in what proved to be a very helpful discussion on "Ways to Win Boys."

In the evening a well-attended mass meeting for men was held in St. John's Church, with the Rev. Dr. MacLean, Mr. J. A. Birmingham and the Bishop of Keewatin as the special speakers. The subject was "The Measure of a Man," which each speaker treated from different points of view.

On Saturday, "Fort William Day," there was a celebration of the Holy Communion at 7.30 a.m., followed by a morning session devoted to a discussion of "The Three-fold Endeavour" of the Brotherhood for the year 1913-14. Under the heading, "The King's Service," Mr. W. R. Scadding spoke on "Church Services," and Mr. Leslie Hallett led a discussion on "Bible Classes." In the afternoon Mr. A. R. Merrix, Port Arthur, dealt with the subject of "Men's Communion."

The "Question Box" was conducted by Mr. Birmingham at the conclusion of the afternoon session.

On Saturday evening the preparation service for Corporate Communion on St. Andrew's Day was held in St. Luke's Church, Fort William, where a most helpful and deeply spiritual address was given by the Bishop of Algoma, who spoke on the text, "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28).

On Sunday afternoon a boys' mass meeting filled St. John's Church, Port Arthur. Boys from the neighbouring city of Fort William were brought over on the Electric Street Railway and were met by St. John's Boy Scouts. A procession was formed, and led by the Scout band, all marched to the church. Hearty singing marked the service, and the hundreds of boys listened attentively to three splendid addresses given by N. L. Burnett on "The Call of the Bugle;" by J. A. Birmingham, "By the Right, Quick March!" and by the Bishop of Algoma, whose subject was, "The Battle." Later in the afternoon two public mass meetings were held, one in the Corona Theatre, Fort William, and the other in the Lyceum Theatre, Port Arthur.

The Conference was brought to a fitting conclusion by a "Farewell Meeting," held in St. Paul's Church. Here the Brotherhood members present solemnly renewed their vows.

"Thus," reads a press report describing Sunday as one of the biggest days in the Anglican history of the district, "closed a day which for deep, spiritual earnestness, carried out in the dignified way to which Anglicans are accustomed, has seldom, if ever, been equalled in the district."

Church News

PREFERMENTS AND APPOINTMENTS.

GRANT, Rev. A. V., to be incumbent of De Warton, with Midnapore, etc. (Diocese of Calgary).

MIDDLETON, Rev. S., to be incumbent of Blood Reserve Mission (Diocese of Calgary).

WALKER, Rev. W. R., to be incumbent of St. Augustine's, Ogden, Calgary (Diocese of Calgary).

LEVERSEDGE, Rev. W., to be incumbent of Colchester (Diocese of Edmonton).

MACONACHIE, Rev. G. R., B.S.A., incumbent of Sunderland, to be assistant of St. Paul's, Lindsay, with charge of Cameron and Cambray (Diocese of Toronto).

CLARKE, Rev. C. E., M.A., to be incumbent of Mission of Coldwater (Diocese of Toronto).

TEED, Rev. A. W., rector of Richmond, N.B., to be Bursar of King's College, Windsor, N.S. (Diocese of Nova Scotia).

FISHER, the Rev. Rural Dean, incumbent of Port Elmsley, to be rector of Wales, (Diocese of Ottawa).

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—On Dec. 21st Wilfred Bradbury, King's College, and David J. Dorham, England, were ordained Deacons by Bishop Worrell. Canon Vernon presented the candidates. Dean Llwyd preached a

sermon on the spiritual power needed for the ministry. The Bishop preached at the evening service.

CHURCH OF ENGLAND INSTITUTE.—On Dec. 21st the third of the series of lectures on "Great Preachers of the Church," was given by the Bishop of Nova Scotia on "John Wesley and His Message to His Times."

The Bishop traced the life of Wesley, first in his development into a religious leader; secondly, as the unconscious founder of a sect. Living at a time of great spiritual dullness and deadness, he had and seized a magnificent opportunity to recall people to the power of the Gospel.

The Bishop read some interesting extracts from the sermons of Wesley, especially one written in 1789, not long before his death, in which he urged his preachers to keep to the Church, and expressed his own belief in all the doctrines and practices of the Church of England. "Be Church of England men still" was his message to them.

ST. PAUL'S.—On Dec. 21st, Archdeacon Armitage, who is a member of the International Peace Commission, delivered a sermon upon the prospects of peace from Isaiah 2:4.

He referred to the tremendous sacrifices of lives and moneys which have been made to the war god, and the untold sufferings and misery entailed. The world's wars of the nineteenth century have been computed to have cost more than four billions of pounds, the Boer war alone costing Great Britain 250 millions. As to the loss of life in the late Russo-Japanese war, chosen for example, the Japanese alone lost 218,000 men.

While war must pass away before the coming of the new humanity, all that was good and noble in the spirit of warfare must be infused into our national life.

WINDSOR.—KING'S COLLEGE.—The Rev. A. W. Teed, the rector of Richmond, N.B., has been appointed Bursar of this College. He will enter upon his new duties on January 12th.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

ST. JOHN.—ST. PAUL'S (VALLEY).—The Bishop of Fredericton at this church, on December 21st, ordained as priest Rev. W. E. Best, of Harcourt, and as deacons J. H. V. Done, of Wakefield, England, and T. J. Wilson, of Durham, England. Canon Hoyt, Rev. J. W. Millidge, Archdeacon Raymond and Rev. E. B. Hooper were present. The candidates were presented by Archdeacon Raymond. An eloquent sermon was preached by the Bishop, who spoke of the duties and responsibilities of the priesthood and of the esteem in which the ministry should be held by the people. The two young Englishmen reached St. John on Friday evening. Mr. Done studied in England under the same tutor as did Rev. Mr. Best.

THE INSTITUTE.—On December 22nd the clergy of the city met at the Institute. A communication from the Bray Library Associates stated that if twenty-five clergy would band together and pay a small fee, the associates of Dr. Bray would contribute £10 worth of books, and doubtless the members could suggest the titles of the books. This was thought to be a very important offer, as the chief difficulty about the Bray library is that the volumes are rather antiquated, so the proposal was referred to the committee on theological study. The question of the increased apportionment was discussed. It was found that to increase the stipends of the clergy according to the resolution at the last Synod it would be necessary for St. John Deanery to raise \$1,500 more. This was accepted without a dissenting voice, and it was decided to divide the increase pro rata. The question of a missionary campaign came up, and it was decided that the first Sunday in February would be the best Sunday, and that the campaign be carried on from then to the first of Lent.

TRINITY.—A letter came the other day informing the corporation of Trinity that the town clock had been shipped on the direct Furness liner that sailed from England on December 9th. The clock will be corrected every half minute by means of a wire to the Government observatory, and thus absolute correctness is assured.

ROTHESAY.—The Collegiate School closed on Saturday, Dec. 20th, for the Christmas vacation, and a banquet was held in the evening in the College dining hall, when the Headmaster, the Rev. W. R. Hibbard, presided. At the close of the banquet a number of presentations were made.

QUEBEC.

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

QUEBEC.—HOLY TRINITY CATHEDRAL.—On Dec. 14th Bishop Lucas preached at the Cathedral at 11 a.m., addressed a children's service in Trinity Church at 3 p.m., and preached in St. Matthew's Church at the evening service.

A missionary meeting was held in the Cathedral Hall on Dec. 15th. In his address Bishop Lucas appealed for assistance in building a mission boat for his diocese. The collection for this purpose realized \$150.00.

SHERBROOKE.—The annual meeting of St. Francis District Association was held in Sherbrooke on December 10th. At the missionary meeting addresses were delivered by Bishop Lucas and Rev. J. Boyd, of the Diocese of Montreal. The two speakers of the evening were choir boys together in Brighton twenty-seven years ago, and had not met since. They came to Sherbrooke, each unaware of the other's identity, which was only revealed when they were on the same platform.

SILLERY.—ST. MICHAEL'S.—The Bishop of the diocese visited this parish for Confirmation on Sunday, Dec. 21st.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.
Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

KINGSTON.—ST. JAMES'.—On December 14th Bishop Bidwell confirmed 25 candidates and gave an impressive address to the large congregation.

OTTAWA.

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

OTTAWA.—ST. MATTHIAS'.—The fire in this church on December 11th was confined to a \$6,000 mortgage which was put on four years ago to purchase a rectory and additional land. Last June \$2,000 was still owed, but a vigorous campaign, led by Rev. E. A. Anderson, M.A., the rector, has cleared everything off.

HAWKESBURY.—The death occurred on Christmas Day of Rev. Canon Phillips, who for the past 43 years has been rector of Hawkesbury, Ont. He was a son-in-law of the late Sir John Abbott, and was a graduate of St. Augustin's College, Canterbury. Canon Phillips, who was 63 years old, is survived by a widow and two sons.

SOUTH MARCH.—Rev. W. H. Stiles has been appointed to the clerical secretaryship of the Diocese of Ottawa, made vacant by the removal of the Rev. W. M. Loucks to Winnipeg. The appointment is in the hands of the executive committee. Mr. Stiles received permission to retain his parish until Easter, if he chose to do so, at which date he will remove to Ottawa, where a central office will be provided for him in which to transact his business. It is also expected that he will undertake the duties of diocesan agent and preacher as soon as he is freed from parish cares and ties. The removal of Mr. Stiles to the city will mean the withdrawal of one of the most energetic of the Anglican clergy from country pastoral work; in which the reverend gentleman has shown himself to be a fearless preacher of righteousness and a faithful shepherd of souls. Nearly twenty years of his clerical life have been spent in South March, where his name will be long a household word. In the pulpit he has shown no fear; and in administering to the sick and dying the poor have always had first place in his ministrations.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Assistant.

ST. ALBAN'S CATHEDRAL.—The beautiful memorial window which has just been placed in the chancel of this Cathedral contains the life-size figures of St. Simon and St. Matthias. It is one of the two-light windows, of which there

are six, and when completed will represent the Twelve Apostles. The colouring of the entire window is very harmonious. It is considered by many to be a perfect work of art in the line of stained glass, and is highly creditable to the artists, the N. T. Lyon Glass Co., Limited.

TRINITY COLLEGE SCHOOL.—By the will of the late Barlow Cumberland \$1,000 is bequeathed to this School to be invested as the endowment of a bursary, to be known as "The Architects' Bursary," for the benefit of sons of architects attending the school. Trinity College receives his architectural library. He expresses the wish that his grandsons be educated at Trinity College, for which provision is made. Should either of the beneficiaries become Roman Catholics they will forfeit their share in the estate.

HOLY TRINITY.—The Right Rev. Dr. Lucas, the Bishop of Mackenzie River, preached in this church on Sunday evening last.

CHURCH OF THE RESURRECTION.—Great was the joy among the Sunday School scholars when on Friday evening last they met for a visit from Santa Claus. Supper was served at 6 o'clock, after which a most hilarious half hour was spent till Santa arrived. The Girls' Branch of the W.A. of St. Paul's donated the gifts for 130 scholars.

RUNNYMEDE.—ST. PAUL'S.—On December 28th this Mission celebrated its fourth anniversary. The Sunday School has grown to 200 average attendance. The congregations show encouraging increase. Last Easter the church was in debt to the extent of \$160. That is all paid and a balance remains. It is hoped that St. Paul's will be the first of the little churches mothered by St. John's, West Toronto, to become entirely self-supporting. Rev. Edward Morley is in charge.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—ST. PHILIP'S.—Rev. C. B. Kenrick, the rector, was the celebrant at a midnight celebration of the Holy Communion at Christmas, the service commencing at 11.30 on Christmas Eve. It was fully choral.

A number of improvements have been made here recently. The vestry has been refurnished, and additional gas stoves provided.

GUELPH.—ST. GEORGE'S.—The last of a series of eight costly stained glass windows has just been completed and installed in this church. It is erected as a memorial to the late Mrs. Maddock, and has for its subject "Christ Blessing the Children." The arrangement of colouring and grouping, together with the rich, churchly detail throughout the lower lights and tracery, make it an exceptionally beautiful piece of work. The whole series, which represents many of the important events in the life of our Saviour, have been designed and carried out in the studios of Robert McCausland, Limited, Toronto.

PALMERSTON.—At a remarkable service on Dec. 21st Rev. C. E. Whittaker, the Eskimo missionary, described the Mackenzie River Mission, and its wonderful progress from heathendom to comparative civilization and Christianization. The service was made more interesting by the use of the stereopticon throughout. By this means the congregation, largely augmented by visitors from other religious bodies, were enabled to follow every word of the service, and apparently did so. After the Benediction, the congregation remained a full hour listening to the further information brought by Mr. Whittaker, and seeing the beautiful pictures illustrating Eskimo work. Members of other congregations began to file in about 8.20 p.m. and completely filled the church. Mr. Whittaker also gave illustrated addresses at Harrison on Tuesday evening, and at Listowel to the A.Y.P.A. on Monday.

HOMER.—ST. GEORGE'S.—On Dec. 16th the Bishop of Niagara dedicated the new St. George's Church in Homer, which is three miles from St. Catharines. The church is a solid, red sandstone building, 70 feet by 30 feet, seating 150 persons. The furnishings are of quartered oak and ash. The chancel is divided from the nave by an oak choir-screen. The chancel furniture was presented by various associations of the church and members of the congregation. Rev. W. I. Broughall preached at the festival services, which were continued on December 17th. Rev. R. S. Mason, curate in charge of St. Thomas' Church, St. Catharines, preached on December 21st. The special collections at all the services amounted to \$270.

At McNab, another part of the Homer parish, the Bishop dedicated the new parish hall, valued at \$5,000, although so much voluntary help has been given that only \$3,000 has been expended in cash. The building seats 200 people in the main hall, in which is a large platform and ante-rooms. The basement is also finished so that it may be used for social functions.

OAKVILLE.—ST. JUDE'S.—On Dec. 20th fire broke out in the basement of this church. It took three hours for the firemen to get the flames under control. Fortunately the beautiful memorial windows, the splendid pipe organ, the large clock and chime of bells were not injured, and all movable articles, surplices, etc., were removed. The hardwood floors and heavy cork linoleum recently put down at a heavy expense were destroyed. The total damage will amount to nearly \$4,000, covered by insurance. This is St. Jude's second loss by fire within a few weeks, the first occasion being the loss of the Sunday School furniture in the recent town hall fire, where the school was being conducted pending the completion of the repairs to the Sunday School building. Saturday's fire is said to have been caused by a defective furnace, which ignited the joists and then the flooring.

RIDLEY COLLEGE.—The Old Boys' Association held their sixteenth annual reunion at the Albany Club in Toronto, Dec. 22nd; Hon. Martin Burrell was the guest of honour. "Plod on, keep the passions fresh; go out into the world and work. You can do this all the better if you face the task with the spirit of the boy within you," was one of his striking sentences.

HURON.

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

SYNOD OFFICE.—Judge Holt, of Clinton, is to be the next Chancellor of Huron Diocese. Rev. R. S. W. Howard, now of Chatham, is to be the new diocesan commissioner and secretary-treasurer for Huron. The Rev. J. D. Fotheringham, of St. George's Church, has been made Sunday School inspector for Huron Deanery.

CLINTON.—ST. PAUL'S.—The Rev. C. E. Jenkins preached his farewell sermons on Dec. 21st. About 140 partook of the Holy Communion. The sermon in the evening was on 1 Cor. 15:1-3. The reverend gentleman spoke fervidly of his ministrations in this parish during the past three years, and with much feeling said good-bye to his people. After the service was concluded a presentation was made of an illuminated address. Mr. John Ransford made the presentation on behalf of the congregation. He reminded the reverend gentleman that Huron was the nursery of Bishops for the Canadian Church, having furnished no less than five, who shone out as stars of the first magnitude in the Episcopal constellation, and out of Clinton arose the king of them all!

The clergyman's warden, Mr. H. Torr Rance, presented on behalf of the congregation, a purse of about \$80. Mr. Jenkins, visibly affected, briefly returned his heartfelt thanks, stating that the three years in Clinton he looked upon as the happiest years of his ministerial career.

OWEN SOUND.—ST. GEORGE'S.—The A.Y. P.A. of this church have completed a very substantial fence around the church grounds at a cost of nearly three hundred dollars, and have also installed a system of electric lights in the church. There is also a Missionary Committee in connection with the Association, which is increasing the interest in the M.S.C.C. Nearly all the members are communicants.

MOUNT PLEASANT.—ALL SAINTS'.—On Dec. 21st Archdeacon Mackenzie, assisted by the rector, the Rev. W. Saunders, dedicated a very handsome oak Communion table and Communion rail, the gift of the Ladies' Guild of the church. A handsome new set of office books for the Holy Table was also presented by the Guild.

MOORETOWN.—The fiftieth anniversary of the church here was celebrated on December 28th. Canon Davis, of Sarnia, was the special preacher. A social gathering took place on December 30th, to which actually everybody in the community was invited.

COURTRIGHT.—ST. STEPHEN'S.—The congregation of this church will erect a rectory in Courtright during the coming spring. Owing to the house famine, Rev. T. Softley was forced to take up residence in Corunna for the present, but in the event of a rectory being erected here he will move into it.

ALGOMA.

George Thorneloe, D.D., Bishop,
Sault Ste. Marie, Ont.

FORT WILLIAM.—ST. THOMAS'.—At the Patronal Festival Canon Burt was the special preacher, morning and evening. The Junior W.A. made \$50 in a sale of work. The new Mission Hall on Crawford Avenue will shortly be opened, and a Sunday School will be begun the first Sunday in the new year, with a week-night service every Thursday evening. Major Young of St. Paul's Church, has given the use of the little building. Contributions are asked towards meeting the expense of an organ, and also chairs for the room.

SAULT STE. MARIE.—ST. LUKE'S PRO-CATHEDRAL.—The Bishop of the diocese and A. C. Boyce, Esq., K.C., M.P., were the special speakers at the men's banquet on December 11th, 200 partook of the supper provided by the W.A.

ST. JOHN.—The parochial branch of the W.A. paid off \$235 from the mortgage on the parsonage. This was double the amount they undertook to raise.

STEELTON.—ST. PETER'S.—The W.A. branch at this Mission church has raised more than \$90 to pay off the loan on the church room. Splendid progress is being made in the Mission, in the Sunday School particularly.

RUPERT'S LAND.

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

WINNIPEG.—ST. MATTHEW'S.—The Archbishop held a confirmation service at this church on December 21st, confirming a class of 77 candidates, four of them being from St. John's Cathedral and 73 from St. Matthew's. About half of the members of the class were adults, and almost half were men.

RURAL DEANERY.—It has been proposed that the Rural Deanery of Winnipeg should take over the work of the King Edward Settlement House. Heretofore the institution which is situated in the heart of the foreign population, has been managed and financed by one or two congregations. A splendid work is being done, and it is hoped that a satisfactory arrangement may be made, so that the church may continue to do its part of the difficult work among the foreigners.

ST. MICHAEL AND ALL ANGELS.—This congregation has recently purchased a new site upon which it is proposed to build a permanent church. The property is very suitable for the purpose, and is located close to the present church.

SYNOD OFFICE.—The Primate in the name of the House of Bishops of the General Synod has sent out a Pastoral regarding Family Prayer. It is in part:—Among the safeguards which tend to protect and perpetuate "Family Life," and through it to influence and mould the character of our people, none is of greater consequence than "Family Prayer." It knits together in close and vital relationship, by ties which are spiritual and therefore enduring, the various members of each family circle. It tends to unite in one homogeneous body the individual elements of Church and State and to lift Society to a higher and holier plane. Among the many evils which threaten the religious and social life of our land to-day few are more significant and full of menace than the prevailing neglect of Family Prayer. As Bishops of the Church we feel profoundly the danger of such a condition of affairs and we earnestly entreat you to weigh well the issues with which it is pregnant and to use your utmost influence and your best endeavours to revive the family altar throughout the land.

CANADIAN WELFARE LEAGUE.—An important step has recently been undertaken by those interested in social conditions in Canada in the formation of the Canadian Welfare League, which society has been organized to promote a general interest in all forms of social welfare, to make a practical study of Canada's emergent social problems, to confederate as far as possible existing social institutions, to enlist citizens in general in personal service for the common welfare, and to provide trained leadership for social work. The headquarters of the League will be in Winnipeg, and Mr. J. S. Woodsworth has been appointed permanent secretary. It is expected

that as soon as possible Branches of the League will be established in all the cities of the Dominion, and it is expected that a splendid work will be accomplished.

GUILD OF ALL SOULS.—Steps are being taken to form a branch of this Guild here. Recently Mr. F. T. Collier addressed a meeting of those interested, Rev. G. H. Broughall, M.A., and Rev. E. C. R. Pritchard, supported the proposal. The object of the Guild is to suggest provisions for reverent burial and to further intercessory prayer for the dying and the faithful departed.

OAK LAKE.—The Rev. J. A. Shirley, B.A., has taken temporary charge of the church here.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

SYNOD OFFICE.—The Bishop of Qu'Appelle is making a strong appeal in England for £8,000 for purchasing a site at Regina, which is offered by the Government of Saskatchewan much below its present value, for the building of a Cathedral. College, Bishop's Court, schools and clergy house. The city of Regina has set aside \$15,000 to be paid to the Synod when \$35,000 has been spent on the college, for which \$18,000 has been raised in the diocese and \$18,000 is promised by the Church-people of Regina, to be paid within five years.

GAINSBORO' — CHRIST CHURCH.—The members of Christ Church Congregation, with other friends, showed their kind sympathy and careful solicitude for the comfort and well-being of their rector, the Rev. Alfred Wrenshall, when they made him a Christmas present of a complete covered cutter. The gift was accompanied by a kindly worded address. The W.A. of Holy Trinity Church, Carievale, another part of the parish, sent foot-warmer, complete with several bricks of coal.

SASKATCHEWAN.

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

PRINCE ALBERT.—On St. Thomas' Day, being also the 4th Sunday in Advent, the following deacons were ordained to the priesthood by the Bishop of Saskatchewan, in St. Alban's Pro-Cathedral Church, in this city:—Revs. R. Cardwell, G. J. Gray, H. G. Stacey, and A. Walker. They were presented by the Ven. Archdeacon A. D. Dewdney, Examining Chaplain, and the Rev. J. N. Carpenter, B.D., the latest addition to the staff of Emmanuel College, preached the sermon. The Rev. A. G. Stacey preached in the same church in the evening on the text, "Believe in God," pointing out that a failure to fulfill this injunction in a real and practical way was one of the characteristics of to-day.

The Bishop of Saskatchewan has been much away from home during September to Christmas visiting the Missions in the country districts. During most of that time the weather was fine and pleasant for driving the long distances. The engagements were varied, services on Sundays, and sometimes on week-days, including consecration or dedication of new churches, confirmations, and occasionally baptisms, and on other week-days social gatherings, receptions, concerts, or a lecture by the Bishop, with lantern views, of life and work in Moosonee. There is little satisfaction or profit in attempting similar visits in January, February, or March, owing to the intense cold and the frequent snowstorms. Sometimes trains are "stalled," and the Bishop cannot reach his destination. Or, when he leaves the train, the trails may be impossible from "blizzard," or so bad that no congregation meets him. He intends, therefore, to attempt very little of such work during these three months, and to devote the time more to work in his office, and visiting the College. But he will commence 1914 by a little rest and change in Eastern Canada during January, beginning with a visit to Hamilton, care of R. Wallace, Esq., Bank of Montreal. He accompanies Mrs. Newnham, who has to spend those three months away from the rigours of Saskatchewan. The Diocese of Saskatchewan is rather short of clergy just now. Some nine have left for other fields since the summer, and the students, who had parishes in the summer, are

now in college; so that many Missions or parishes are vacant. Offers from the right sort of unmarried clergy, strong, patient, and energetic, would be welcome. The Diocese of Saskatchewan, by the most strenuous efforts, and a little by sacrificing local needs and interests, is paying up the whole of its M.S.C.C. apportionment for 1913, in spite of genuine financial stringency. But its overdraft at the bank remains about the same.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

SYNOD OFFICE.—The Bishop of Calgary in his pro-Cathedral on December 21st, ordained as deacons: Fred. R. B. Leacroft, William E. S. Tyres; and as priests, Anthony V. Grant, B.A., L.S.T., Bishops' College, Lennoxville; Walter Leversedge, Samuel Middleton, William R. Walker, L.S.T., Bishops' College, Lennoxville. He licensed: Rev. F. R. B. Leacroft, under the rector of St. Michael and All Angels, Calgary; Rev. W. E. S. Tyres, under rector of St. Barnabas'. He appointed Rev. A. V. Grant, priest-in-charge of De Warton with Midnapore, etc., etc.; Rev. S. Middleton, priest-in-charge of the Blood Reserve; Rev. W. R. Walker, priest-in-charge of St. Augustine's, Ogden, Calgary; Rev. W. Leversedge, priest-in-charge of Colchester, Diocese of Edmonton.

ENDINE.—The Bishop of the diocese on the Conception B. V. M. Day, dedicated the Church of the Blessed Virgin in the Southern Alberta Mission, worked by the Archbishop's W. C. Fund.

PINCHER CREEK.—ST. JOHN.—On December 7th the Bishop confirmed eleven candidates who had been prepared by Rev. J. R. Gretton, the rector.

MACKENZIE RIVER.

James R. Lucas, Bishop.

The Bishop of Mackenzie River on the eve of his departure to England writes:—"Will you please announce my departure from Toronto on January 1st for England per s.s. "Virginian," sailing from St. John's, January 3rd, and my intention to return about February 25th. Letters sent to 133 Winchester Street, Toronto, will be forwarded."

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

PRINCE RUPERT.—Bishop Du Vernet has sent the following letter to his clergy:—
Prince Rupert, B.C.,
December 18th, 1913.

My dear Brethren,—May God bless you abundantly in the New Year which is about to dawn. 1914 will mark an epoch in the history of Central and Northern British Columbia. Hundreds of places and industries have been waiting to spring up until the completion of the Grand Trunk Pacific Railway. Next June the two ends of steel will meet and our Far West will be brought two days nearer Eastern Canada. From the standpoint of our Church I cannot conceal from you the gravity of the crisis and I wish to confer with you as to the best way of meeting this crisis.

The C.M.S. Block Grant is rapidly dwindling. It will have ceased in five years. There are only three C.M.S. clergymen in active work in this Diocese now, one of whom is in a precarious state of health and another has applied for furlough for next summer. This will throw almost the whole Indian Work upon the Mission Fund of the Diocese, a burden greater than we can bear. What had we better do? Shall we close up some of our Indian Missions? With which had we better begin?

The S.P.G. Block Grant is reduced to £350 for 1914. The C. & C.C.S. have almost stopped helping us, because they are under the impression that the British Columbia Church Aid Society is doing so much for us, whereas this last society has just officially notified me that so far as the support of pioneer missions is concerned, to quote the words of its Executive Committee, "This is not their work."

The Woman's Auxiliary of Canada by the new constitution can only support women workers not clergymen. The M.S.C.C. only contributed \$5,340 last year to this diocese. We gave to the M.S.C.C. \$700.

At the present moment we need three more clergymen for our growing white work. What is to be done? Must we reduce our staff just at this most critical time in our history? Before taking this most humiliating step I appeal to you to make a determined effort during 1914 to increase the contributions to the Mission Fund of the diocese. In some of the growing places the envelope system might well be tried. In other places yearly subscriptions should be secured. The people should be taught that the Mission Fund of the diocese has the first claim upon them. Expenditure upon local improvements should not be allowed to interfere with this first claim. Better to have a clergyman than a bell or an organ. The uncertainty as to what amount of money for clerical salaries we can count upon for 1914 adds greatly to the heavy burden I have to bear. Will you please confer with your people and let me know what we may expect from your Mission during the coming eventful year.

Let us trust in God and work together.

ST. ANDREW'S.—It is hoped that this church will in the near future be able to be entirely self-supporting. The expense of building and maintaining a church in northern British Columbia cannot be understood by the eastern Churchman. The cost of labour and material is about twice what it is in Ontario, and consequently the burden is just that much more on the members of the congregation. The Churchmen in Prince Rupert have done well in the past, and church matters look bright for the future.

We hear a good deal about the strenuous life which a number of our northern Canadian Bishops have to live, but little is known of what is done cheerfully by the Bishop of Caledonia, a great many people thinking that it is a somewhat well settled part of the Dominion, and the church work well established. As a matter of fact everything is just in the making, and demands the most strenuous work on the part of Bishop Du Vernet. But, if ever the right man was in the right place the Bishop is that man, both from the standpoint of executive ability, strong, clear churchmanship, sympathetic nature, careful supervision, and physical fitness. A tramp of a couple of hundred miles with a pack on his back, sleeping in the open and eating hard-tack, is not an unusual thing for him, and it does not even occur to him that it is at all a notable thing. He is known by nearly everyone in Northern British Columbia, and no one is more welcome in shack or road-house, as well as the lonely mission house, as "The Bishop."

Correspondence

THE WORLD CONFERENCE ON UNITY.

To the Editor, Canadian Churchman:—

Sir,—It hardly needed the name of "Spectator" to tell the author occupying a column and a half in your issue on page 767 the subject being a new scheme of World's Conference. They are about to "root out" all the sects into which religion is established in the United States. Those established after a set date, it is presumed, will remain "unrooted." The whole plan "will make the brain of the most visionary reel." After they have reeled sufficiently and "somebody has been kept busy for the rest of his precious life," "the assembly at Jerusalem," described in the Acts when the Holy Ghost came down and rested on the head of each "will seem tame and commonplace." How far removed is this from blasphemy? A sample prayer is given in which the word "shrink" occurs. By the time the conference meets this word may have become as obsolete as prevent in the well known collect now is. The work of the first committee may be dictionary revision. The episcopate is to be cast into the divine crucible and passed upon "afresh." Fancy the Holy Spirit "passing afresh" upon any question. Then follows the reference to the Upper House, whom he calls the "dear Bishops," who frustrated a group of "earnest priests." Spectator must have been present at the election and consecration of a Bishop. If any ceremony on earth resembles the first church council and day of Pentecost, these ceremonies certainly do. And the result is the "dear Bishops" who throw themselves across the path of these "earnest priests."

Let Spectator tell a Yankee audience how once "dear" George Washington dared to throw himself across the path of his fellow-patriot, Benedict Arnold. If Spectator will read and answer the Bishop of Huron in his charge on Church Unity to his diocese last June he will enlighten many and do himself much good.

Strathroy, Ont. S. F. Robinson.

AN APPRECIATION.

To the Editor:—

Sir,—In your last issue of the 18th I read with much interest the splendid articles on "True Church Defence," given by Mr. James Ward of Waterford, Ont., and also the shorter one of Rev. G. S. Anderson, rector of St. James' Church, Morrisburg. I feel I cannot let this opportunity pass without expressing my gratitude to the two gentlemen who so ably defended our beloved Church from such assaults as those of saying the Anglican Church is not Protestant, nor can be; or is non-Catholic. She is both of these, as they so well show and explain.

A Member of the Anglican Catholic Church.

THE WOLFE MEMORIAL CHURCH.

To the Editor, the Canadian Churchman:—

Sir,—Before this controversy is closed may I ask permission to reply to Colonel Wood?

His letter is admirably answered in an editorial of the Montreal "Star," of December 16th, which I would ask you kindly to reproduce.

Frederick George Scott.

The proposal to erect a Wolfe Memorial Church at Quebec, although very generally welcomed, has met with opposition in some quarters on the ground that the site available is not for historical reasons suitable. The point made is that the spot chosen is that where the battle of Ste. Foy was decided, "when the British battery that stood upon this dominating crest was taken at the point of triumphant French bayonets." This information, contained in a letter which a resident of Quebec has addressed to the public, does not really render the choice of the site unfortunate. If there were any serious likelihood of a considerable body of our French-Canadian fellow-countrymen being offended by the proposal which has gained so much ground in this country and in the Old Country, we may be certain that Canon Scott and those acting with him would speedily abandon it. But there has been no widespread objection, and it is not likely that there will be. Wolfe like Montcalm, has become a hero of the united races. The issues which made these two great soldiers enemies are long since dead. We now regard them alike as founders of the civilization which is building up this great country. If Mr. Wood's contention as to the site is right, we are not sure that it has not an added value from that fact. If the Memorial Church is erected there it will commemorate that French victory as well as Wolfe's greatness.

"CORRESPONDING MEMBERS."

Sir,—In your Nova Scotia notes recently it is stated that Ven. Archdeacon Armitage and Judge Savary had been elected "members" of the New England Historical Society. There is no such society. They were elected "Corresponding Members" of the New England Historic Genealogical Society. Judge Savary received the same distinction long ago from the New York Genealogical and Biographical Society, to whose publication, the "Record," he has been an occasional contributor.

Halifax.

ACKNOWLEDGMENTS.

The Editor:—

Sir,—Would you kindly insert in your columns a few words of appreciation from me to all those who so kindly and generously responded to my appeal for books for our lay reader out in the North-West. The number of books and enquiries from your readers was beyond all I ever expected. I thank you for assisting me in this matter.

Hamilton, Ont.

F. G. Lamb.

Editor Canadian Churchman:—

Sir,—I have to thank you for kindly letting me insert my letter asking for contributions for

Bibles, etc., for the Isolation Hospital. May I now ask you to **restrain your subscribers from giving?** I have received \$32, but I only asked for \$15. As we need some money for pictures, etc., for the children in the Queen Mary Hospital, Weston, also for some other purposes in connection with our work, I am venturing to retain the amount sent me. I am grateful to some others who called me up by telephone and offered contributions, but whom I told I would not have to trouble them at present.

Later on I will send a statement of how the money has been used to the contributors.

Chas. L. Ingles, Archdeacon.

PRAYER BOOK REVISION.

To the Editor of the Canadian Churchman:—

Sir,—May I be permitted to draw the attention of our Bishops and those who are associated with them in the revision of the Prayer Book to the following suggestions, which I most respectfully and earnestly implore them to consider:—

1. That prayer for the King should be said at every service.

2. That the prayer for parliament should be said at every service during the sessions of the Imperial, Dominion and Provincial Parliaments.

3. That the general thanksgiving be invariably used in both morning and evening prayer, as well as in the Litany immediately before the prayer of St. Chrysostome.

How can we worship God acceptably if we ever omit to render thanks for His great and undeserved mercies, mercies which never fail and are new every morning. Prayer for Parliament is seldom used, and in some churches is never heard. How can we in fairness expect our legislators to do right, to devote themselves honestly and heartily in singleness of heart to the public service, if we do not take the time and the trouble (if it is to any one a trouble), to pray that God's Holy Spirit may direct and rule them in all their deliberations? Had we done our duty in this respect and prayed for them in times past we should have had more statesmen and fewer politicians.

Our country is being almost overwhelmed with the rapid influx of immigrants from all parts of the world, literally "all sorts and conditions of men," and the need for prayer increases day by day. We hear much of the marvellous progress we are making, we pride ourselves on the increase of wealth and the material prosperity we see on every side. But is this all that is necessary for the building up of a great nation? No, most emphatically, no. If we wish this Canada of ours to be really great, a Christian country and a praise in the earth, we need more prayer. We must pray, not occasionally when we have time, not only when we think the service not otherwise too long, but day by day—morning and evening, earnestly, unceasingly, for our King and his representatives, our Parliaments, Imperial, Dominion and Provincial, (when in session), and for all in authority, remembering that the effectual fervent prayer availeth much. "It came to pass, when Moses held up his hand Israel prevailed; and when he let down his hand, Amalek prevailed."

Pro Ecclesia Dei.

"THE INVOCATION OF SAINTS."

Sir,—In reply to Mr. Summerhayes, I can assure him, if need be, that I have no desire to misinterpret the Bishop of London, but if I err I err in good company, since nearly every writer I have been able to consult regards the Bishop's words as a plea for such liberty in the revision of our Prayer Book as would give room for Comprecation, which the Bishop considers to be somehow or other included in our belief in the Communion of Saints. Here are his words "Why should we not have in the new Supplement to the Prayer Book some form of Comprecation which shall recognize more fully their fellowship in prayer?" Several writers, including leading representatives of the Anglican Church, have given the same interpretation as myself to the Bishop's words. Even the correspondent of the "Church Times" speaks of the sermon as "an epoch-making pronouncement," and as marked with "a directness, boldness, and sympathy which a generation ago would have raised a great storm of protest." But what I and others venture to urge is that this is not one and the same thing with the Communion of Saints to which we testify in the Creed. We believe in the Communion of Saints because we hold that it "may be proved by most certain warrants of Holy Scripture." But we do not believe

in the Invocation of Saints, or even in what is called Comprecation, which, following the Article, we regard as "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." I must therefore beg to repeat that the words of the late Archbishop Temple usefully and pointedly sum up what I consider to be the true line on this subject:—

"The Church has a right to learn by experience, and experience has shown that the practice is dangerous, and that our Church is therefore justified in returning to the usages of the apostles and the apostolic ages when such practices were unknown."

Yours,

W. H. Griffith Thomas.

Books and Bookmen

Books on the Holy Spirit are always useful if they are closely related to the teaching of Holy Scripture, and in "The Supreme Need" (New York: F. H. Revell Co., \$1 net), Professor F. B. Denio of Bangor Theological Seminary, has provided a helpful treatment of some of the practical applications of the doctrine to the Christian life. The book is a sequel to his "The Supreme Leader," published 13 years ago, which dealt with the Christian doctrine of the Holy Spirit, and it is therefore appropriate that this subject should be developed in various ways and its bearing on daily life indicated. There are 27 chapters ranging almost all over the field of practical Christian life, and Dr. Denio invariably writes forcibly and well. A bibliography will prove of additional service to a book that deserves careful meditation.

Under the title of "Fads" (London, England: Marshall Brothers, 1s.), the Rev. I. W. Charlton discusses 10 "Danger Signals for Young Christians," including such subjects as "Tongues," "Sinless Perfection," "Re-Baptism" and "Faith-Healing." On these and other topics he writes wisely and well, and his warnings against what are truly "Danger Signals" will prove salutary and helpful. For young people beginning the Christian life, when the conscience is sensitive and when zeal is as yet unbalanced by experience, this book has a definite mission, and thoroughly deserves the introductory commendation of Dr. Eugene Stock and his hope that the book may be the means of keeping many souls in the true paths of righteousness and faith.

Canon Simpson of St. Paul's is one of the ablest, most forcible and most fearless preachers and teachers in the Church of England to-day, and in three lectures delivered in Liverpool in connection with the Diocesan Board of Divinity Publications on "The Religion of the Atonement" (London, England: Longmans Green and Co., 1s. Agents for Canada, the Renouf Publishing Co., Montreal) he has dealt with certain aspects of truth which have become very familiar through his other writings. His lectures are entitled "St. Paul the Evangelical," "Substitution and Personality" and "Evangelicalism and Churchmanship," on all of which he has much to say which is deeply interesting and even fascinating. If anyone wishes to know what is the Evangelical view of the Atonement he could not do better than study this little book. Dr. Simpson does not mince his words in regard to criticism of various modern writers, but his fearlessness is one of his great attractions, and no one will read this booklet without profit to mind and heart.

A really keen Sunday School teacher should have no difficulty in these days in finding ample material from which to build up a lesson, and the old excuse, "I don't know what to say," should nevermore be heard. There are four books before us, published by the National Society, London, England, which, but for one or two flaws that we cannot overlook, are ideal helps for the Sunday School teacher. (1) "More Characters and Scenes from Hebrew Story," by Hetty Lee, M.A. (2s. net). The lessons in this volume are selected from both Old and New Testaments, and are intended for use with children between the ages of eight and 12. That the lessons are well arranged and interestingly presented the name of Hetty Lee is a sufficient guarantee. But we cannot but be astonished at the historical error in the special lesson for Whitsunday, which describes the coming of the Spirit and the spread of the Good

News. "From Rome it was carried to England. A band of men, under a man called Augustine, etc." Miss Lee surely knows of the existence of a British Church long before the coming of Augustine! Historical exactness is an important matter in the training of children. It must further be noted that in the occasional notes to the teacher, Miss Lee states as settled the critical view of some of the Old Testament stories. Thus, the book that was found in the Temple was "written in the reign of Manasseh or early in the reign of Josiah, according to the view of most modern scholars," and "the teacher should realize that it is a generally accepted view that the Book of Daniel is not to be regarded as an exact historical record." But there is another view equally scholarly and much truer to Holy Scripture. (2) "Little Children of the Church," by Miss Rose Read and Miss Hetty Lee (2s. net). This is an excellent little book for use with children between the ages of three and five. The lessons begin at Advent, and after the Epiphany are, for the most part, simple nature-lessons which cannot fail to appeal to the tiny-tots. (3) "From Baptism to Holy Communion," by M. V. Hughes (2s. net). The lessons in this volume are for scholars between the ages of 11 and 14, and are built on the Church Catechism. We are genuinely sorry to have to criticize this book, because in the main the lessons are so excellent. But the sacramental teaching is decidedly "high," and no central clergyman could put the book into the hands of his teachers without warning and supervision. (4) "The Life of Christ," Vol. 2, by Rev. F. M. Blakiston, M.A. (for scholars over 14, 2s. 6d. net). The lessons in this volume cover the latter part of our Lord's work in Galilee, the ministry in Samaria, Peraea and Judaea, and the final days in Jerusalem, closing with lessons on the Resurrection and after. The material in this book is too far in advance, we fear, of the ordinary Sunday School, but will be found of great service for teachers in public schools. Here again, however, there is the suggestion of the "high-Anglican" view of the Holy Communion.

The Family

THE CHRISTIAN'S NEW YEAR PRAYER.

Thou Christ of mine, Thy gracious ear low bending,
Through these glad New Year days,
To catch the countless prayers to Heaven ascending,—
For e'en hard hearts do raise
Some secret wish for fame, or gold, or power,
Or freedom from all care—
Dear, patient Christ, Who listeneth hour on hour,
Hear now a Christian's prayer.

Let this young year that silent, walks beside me,
Be as a means of grace
To lead me up, no matter what betide me,
Nearer the Master's face.
If it need be that ere I reach the fountain
Where living waters play,
My feet should bleed from sharp stones on the
Mountain,
Then cast them in my way.

If my vain soul needs blows and bitter losses
To shape it for Thy crown,
Then bruise it, burn it, burden it with crosses,
With sorrows bear it down.
Do what Thou wilt to mould me to Thy pleasure,
And if I should complain,
Heap full of anguish yet another measure
Until I smile at pain.
Send dangers—deaths! but tell me how to dare
them;
Enfold me in Thy care.
Send trials, tears! but give me strength to bear
them—
This is a Christian's prayer.

Anon.

SIR, WE WOULD SEE JESUS.

Certain Greeks . . . desired him, saying, Sir, we would see JESUS.—St. John xii.: 20, 21.

By Dora Farncomb.

I was looking through my scrap book to-day for something of a New Year character, and found the poem given above. I can't remember where I got it, and don't know who wrote it, but it is a very brave and trustful prayer. One who can dare to pray like that must feel very sure of the Master's love. With the New Year before us,

let us try to hold out both hands, trustfully and eagerly, for God's gifts. We ask him for Courage and He sends danger. We ask Him for Patience and He sends trials and difficulties. We ask Him for Trust and He sends darkness. How can He make these graces lastingly our own without exercise?

It is a very cold and dreary thing to preach the duty of patience and courage. But it is very different to direct seeking souls to the Living, Loving Master. When the Greeks said: "We would see Jesus," they were voicing the longing desire of all people of all ages. Christ is "The Desire of all nations." This is a questioning age, and people are not content to dream their lives away. It is a great mistake to fancy that those who make no outward profession of religion are not interested in it and its claims. Though we live in a professedly Christian country, our faith is on trial for its very existence. It is being tested and examined to see whether it is indeed the elixir of life, the true philosopher's stone that can turn everything to gold, bringing brightness and gladness into the darkest, dreariest life.

Plenty of practical, clear-headed men and women are—like the Greeks of old—saying to the disciples of Christ: "Sirs, we would see JESUS." As the Jews looked eagerly for their promised Messiah, so many a man to-day is searching for a Divine Leader, a mighty Master, at whose feet he may pour out all his treasures of love and devotion—a Personal God.

It has been forcibly pointed out that the restlessness which destroys the peace of one who has lost his hold on faith, is a sure proof that scepticism is a disease of the soul and not its normal state. When doubt and unbelief bring painful restlessness to the soul of a man, is it any wonder that he is driven to seek eagerly for some relief?

Christians may disagree about many things, and may often find it necessary to change or modify their cherished opinions before the remorseless facts which science reveals, but—as Van Dyke declares—those who, in all ages, have uplifted souls with mighty power, are alike in one thing. "Their central message, the core of their preaching, is the piercing, moving, personal gospel of Jesus of Nazareth, the Son of God and Saviour of mankind. This, in its simplest form; this presentation of a Person to persons in order that they may first know, and then love and trust and follow Him—this is pre-eminently the gospel for an age of doubt."

Our only hold on things or ideas is through our personality; but, if no one else has had a like experience, we may doubt the truth of our own sensations. That is the reason we find a delight in exchanging ideas with a kindred spirit—we see our own thoughts reflected in his. When person really touches person, when the personal experience of one spirit is also the personal experience of another, there is a new joy in living. And that is the secret bond of union between souls who feel the very Life of Christ thrilling in their veins. They know by personal experience the joy of fellowship with Him, a joy which cannot be explained to one who has never felt it, and which need not be explained to one who has. The "secret of the Lord" is no secret to those who know Him—it is an ever-fresh spring of joy, constraining them to loving service, not a slavish fear of punishment, nor a selfish hope of reward. The only reward they really care much about is His smile and approving: "Well done, good and faithful servant!" Those who only look on from the outside may think that such a reward is hardly sufficient return for life-long service, but a very different opinion is held by all who have been drawn irresistibly by the attractive Personality of Him Who is "the chiefest among ten thousand."

Yesterday I received a letter from a friend, and in it was the following story, which she says she has lately read:—

"A peasant hid in the room of a great and noted saintly man, wishing to hear him 'pray,' and hoping for a great treat. After several hours of quiet and patient waiting, while the holy man wrote, referred to his Bible and wrote again, at last he got up. Now, the peasant thought he should hear something grand! but all the holy man said was: 'Lord Jesus—things are between us, as on the old score,' and went to bed."

Are you beginning the year having an unbroken fellowship with Christ to rest quietly upon, or are you still saying restlessly, "I would see JESUS!" If your heart is at rest, then I am sure it is because you have found the only satisfying fellowship. You still say, "I would see JESUS!" but you can say it joyously instead of restlessly, feeling satisfied to begin the year by saying: "Lord Jesus—things are between us, as on the old score."

"To-night, I'm tired, Master, for rest I turn to Thee;
Turn to Thee for quiet; let me Thy Presence see.
Thy world is full of beauty; the tasks Thy hand hath set,
Have every one their meaning; I love them all,
and yet
I turn from these to seek Thee. Do Thou Thy spirit give;
Thy love and peace will rest me; in Thee my soul doth live."

I don't believe anyone has ever argued into a satisfying belief in Christ. Christianity is LOVE, and you cannot force a man to love God by bringing overwhelming proofs to bear on him. He who will not hear Moses and the prophets, would not be convinced though one should rise from the dead. Love is alive and must grow, building its body of proof around it as it goes on. The "proofs" it clings to may not be facts; they may not be the real proofs of Christianity, but only the opinions of certain Christians. And yet one who can, by faith, see the Face of Him Who is "Altogether Lovely," has a hold on a Personal Saviour which no advanced criticism can shake.

A real Christian is saturated with Christ, Who is continually breathing into him the breath of life. He may disobey his Master or deny Him, but give Him up altogether?—No! Love is not so easy to kill. To whom else can we go? Who but this same JESUS has the words of eternal life? Our faith may be very weak, but we cannot face the New Year without it—even though it may not (at present) be much more than "A broken sob, a hand-clasp in the dark, a glimpse Of JESUS passing by."

FIRST POEM BY THE NEW LAUREATE

London, Wednesday, December 24.—The first poem written by Robert Bridges since he was made Poet Laureate, was sent to King George on December 23rd. It is printed in the Times at the desire of the King.

The poem is cast in the form adopted by the first recorded predecessor of the Laureate in 1340, namely, Germanic rhythm, based upon alliteration and a central pause, the most familiar illustration of which is in the vision of Pier's Plowman.

Dr. Bridges has thus testified to the continuity both of inspiration and office.

It is recalled in the article in the Times that the most insignificant of the versificators, Nahum Tate, won immortality by a Christmas hymn, entitled, "While Shepherds Watched."

Dr. Bridges' poem is entitled "Christmas Eve," with the sub-title "Pax Hominibus Bonae Voluntatis."

The poem is as follows:—

CHRISTMAS EVE.

"Pax Hominibus Bonae Voluntatis."
A frosty Christmas Eve, when the stars were shining,
Fared I forth alone where westward falls the hill
And from many a village in the water'd valley
Distant music reached me, peals of bells aringing;
The constellated sounds ran sprinkling on earth's floor
As the dark vault above with stars was spangled o'er.
Then sped my thought to that first Christmas of all
When the Shepherds, watching by their folds 'ere the dawn
Heard music in the fields and, marvelling, could not tell
Whether it was angels or the bright stars singing.
Now blessed be the towers that crown England so fair, that
Stand up strong in prayer unto God for our souls.
Blessed be their founders, said I, and our country-folk
Who are ringing for Christ in the belfries to-night
With arms lifted to clutch the rattling ropes that race
Into the dark above the mad romping in the din.
But to me, heard after, it was Heavenly music,
Angels' song, comforting as the comfort of Christ
When He spake to His sorrowful flock.
The old words came to me, by the richness of time
Mellowed and transfigured, as I stood on the hill
Hark'ning in the aspect of the eternal silence.



Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 6th February, 1914, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Markham (Armadale) and Rural Mail Route, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Markham, Armadale, and at the office of the Post Office Inspector, Toronto.

A. SUTHERLAND,
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Personal & General

New Years Day! May God's richest blessings be yours during the year 1914.

The Bishop of Toronto and Mrs. Sweeny, will receive from 4 to 6 o'clock to-day, at the See House.

We are pleased to hear of the greatly improved health of the Rev. C. C. Owen, of Christ Church, Vancouver.

Mrs. Chang, a niece of Yuan Shi Kai, the President of China, was recently baptized and is devoting herself to educational work amongst Chinese women.

An important piece of legislation at the recent General Convention at New York, was the passing of a canon for the establishing of Provincial Synods throughout the American Church.

"I think," said the editor, in a worried tone, "that I will drop Journalism and take to astronomy. 'Why?' "Because astronomers have more space than they know what to do with."

1913 goes out with many appalling fatalities to its credit. Seventy-two killed at a Christmas festival in Calumet, Michigan, has shocked the country, nearly seventy of the killed were women and girls.

The consecration of the Rev. Frank DuMoulin as Bishop-Coadjutor of Ohio, is arranged to take place at Cleveland on January 8th. Bishop Anderson, of Chicago, will preach the sermon.

Mr. W. T. Beck, of Osgoode Hall, son of the late Canon Beck, was married on the 23rd ult., to Miss Marion F. Asbury, daughter of the late Rev. S. R. Asbury, B.D., at St. Mark's Church, Niagara. We extend our heartiest congratulations.

The congregation of St. Philip's Church were glad to hear from Bishop Sweeny on Sunday when preaching from his old pulpit, that he had received most encouraging reports of the improvement in their rector's condition, Rev. J. H. Teeny, is decidedly better.

Viscount Mountmorros was ordained December 21st, deacon of the Church of England, and appointed curate of Ryde, Isle of Wight, Viscount Mountmorros, who is 41 years of age, is married and has one daughter. His heir-apparent is his cousin, who is a clergyman.

We heard with deep regret of the unexpected death of Commissioner Starr, of the Juvenile Court; as he addressed the Brotherhood of St. Andrew on the "Big Brother Movement" at the fall Local Assembly, we little thought he would so soon "be called to his reward." Mr. Starr was indeed the children's friend.

Dr. Albert Ham, conductor of the National Chorus, received word yesterday that his son, Rev. Cyril E. Ham, minor canon of Canterbury Cathedral, has just been elected a Priest-Vicar of Lincoln Cathedral, England. Rev. Cyril Ham is an old Upper Canada College boy, and he completed his arts and divinity courses at St. John's College, Oxford.

Mr. L. W. Watson, organist of St. Peter's Cathedral, Charlottetown, and composer of the Island Hymn, has received a request to permit the publication of his music for the hymn, "Hail to the Lord's Anointed," in a hymn book to be published in Oxford, England. This is the first hymnal to contain this composition which is now in general use in Canada and the United States.

A clergyman in England not long ago received the following notice regarding a marriage that was to take place at the parish church: "This is

to give you notice that I and Miss Jemima Arabella Brearly is comin' to your church on Saturday afternoon next to undergo the operation of matrimony at your hands. Please be prompt, as the cab is hired by the hour."

"There has been a 35 million pound shortage in the China tea crop this year. This only indirectly affects England and Canada, as practically all the teas used in these countries come from Ceylon and India, but as it forces Russia to take larger quantities of Indian tea this year the shortage in China affects the price of all teas, and gives us to-day the highest figure that tea has reached for twenty-five years."

Mr. W. E. Davidson died quite suddenly on a steamer about a day's journey from Vera Cruz. Mr. Davidson was the representative of large interests in Mexico, of English and Canadian houses. He was the third son of the Rev. John Davidson, who died suddenly while rector of Colborne, and of his wife, who was so much loved in all good works. The Rev. John Davidson, of Peterborough, and N. F. Davidson, K.C., Toronto, are brothers of the deceased.

A special barber is the latest innovation in church life. St. George's Episcopal Church, New York, which the late Mr. J. Pierpont Morgan endowed with half a million dollars, has installed a barber shop for the choir. The Rev. Karl Reiland, the rector, in announcing the new feature recently, said:—"For the sake of uniformity in the appearance of our choir boys on Sundays, and as a slight evidence of parochial appreciation, we have assigned a special barber to the boys on Saturday mornings, and on Sundays before services."

Under the heading of "A Rose Christmas" the "Daily Mail" draws the attention to the remarkable weather for the Christmas season which has been unequalled for the past 165 years. The Christmas decorations included mistletoe, roses and apple blossoms. Ripe raspberries are common, and sixty varieties of flowers are blooming on the Isle of Wight. The roses are sweet-scented and full petalled. Kent is boasting full eared barley, and a Ryegate-Surrey resident who was picking raspberries in November is still gathering them.

A cable from London says:—December 24th, the greatest Christmas shopping carnival on record came to an end. Already it has proved a Christmas of many records. The following figures indicate the tremendous business done in the west end of London: There have been 240,000 sales in one of the department stores during the last fortnight; 1,200,000 people visited one large shop in the same period; \$50,000 was taken in one day in the Christmas present department of one store, and 360,000 parcels passed through the packing rooms of one of the stores.

News just received from London, England, reveals a secret which will delight every child in the world, and a great many grown-up as well. The author of the famous nursery rhyme, "Old Mother Hubbard," is made known. Her name was Sarah Catherine Martin. She was the house-keeper of the vicar of Yealmpton in South Devon, and she wrote her "poem" in the year 1805. Now it happens that the church at Yealmpton requires repairs both to its body and its tower, and the rector of the parish makes an appeal to the children of the world to send their pennies to him to assist in the rebuilding of the church in which lie the remains of the author of the immortal story of how the old woman went to the cupboard to get a bone for her dog and found it bare. The



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original of the "ditty" is now in the library of the squire of Yealmpton and every person who sends a contribution to the fund will get an authorized copy of it.

The first step in the work of restoring the prosperity of Mesopotamia, once the granary of the world, by means of irrigation, is described in a Constantinople despatch. The formal opening of the Euphrates barrage took place in December 12. The barrage, which is at Hindia, about forty-seven miles north of Bagdad, is the first completed part of the irrigation work by the Young Turk Government for the improvement of Mesopotamia. The construction was entrusted in February, 1911, to Sir John Jackson. Below the main barrage is a subsidiary one, constructed with a lock of the same size. The water level can be raised to 16½ feet, enabling an extensive area of rich land to be irrigated. Up stream, the ancient Hilla Channel, leading to Hilla and Babylon, has been cleared for a distance of fifty miles. This allows the utilization of the water for this area also. Further works still remain to complete the scheme of converting the country into a second Egypt and restoring the ancient granary to an empire.

Despite appeals made up to the last minute by several of her intimate friends, Mrs. Lorillard Spencer, widow of the well-known millionaire and society man, departed December 2nd, to begin her long journey to the Philippines, where she will do missionary work in the conversion of the Mohammedan populace of Jolo to Christianity. For some time past Mrs. Spencer has given assistance to Bishop Brent, of the Episcopal Church in the Philippines, and has frequently herself said she felt a call to some such religious service. After the death of her husband last year she turned her attention almost entirely to the work of the home and foreign missions of the Protestant Episcopal Church, and finally came the announcement that she would take up actual missionary work. She will have a companion in the work in Miss Virginia Young, for years the head deaconess of St. George's Episcopal Church. Mrs. Lorillard Spencer was at the time of her marriage in 1882 celebrated as one of the most beautiful women in America. She was Miss Caroline S. Berryman, a granddaughter of Stephen Whitney, one of the famous old-time merchants of New York.

What are the Seven Wonders of the Twentieth Century?—Taking the consensus of opinion among noted scientists of Europe and America. Popular Mechanics compiled a list of the seven

modern wonders of the world. When Antipater wrote his guide book of antiquity two centuries before Christ, he fixed upon seven wonders which have come down in history to the present time, as follows: The Pyramids of Egypt; the Pharos of Alexandria; the Hanging Gardens of Babylon; the Temple of Diana at Ephesus; the Statue of Jupiter by Phidias; the mausoleum erected by Artemisia, at Halicarnassus, and the Colossus of Rhodes. One thousand letters were sent out enclosing a list of fifty-six subjects of mechanical and scientific achievements. The letters requested the learned men to mark the seven which, in their opinion, were the greatest wonders of modern times. The ballots on the highest seven items stood this way: Wireless telegraphy, 244 votes; telephone, 185; aeroplane, 167; radium, 165; antiseptics and antitoxins, 140; spectrum analysis, 126; X-ray, 111. The three next highest achievements received this vote: Panama Canal, 100; anaesthesia, 94; synthetic chemistry, 81.

British and Foreign

The S.P.C.K. has granted £1,000 towards the endowment of the new Indian diocese of Dornakal.

The King has contributed the sum of £100 and the Queen £50 towards the building of a Cathedral at Delhi, the new Capital of India.

The consecration of the Rev. F. L. Norris as Bishop of North China is to take place in Canterbury Cathedral on New Year's Day. It is hoped that a Bishop-Suffragan for Oxford may be consecrated at the same time.

A handsome white marble memorial cross has been erected in memory of the Right Rev. Dr. Meade, late Bishop of Cork, at the entrance to Ballymartle Church, his native parish, in a spot selected by himself. It bears the simple inscription:—"I know that my Redeemer liveth."

A touching custom is observed in connection with the patronal festival at Exeter Cathedral. By order of the Dean a magnificent floral cross, about 10 ft. in length, is placed in the choir. This is in memory of the twenty-seven Bishops who lie buried in the Cathedral. Above the cross another floral tribute in the shape of a mitre is placed.

The three curates of St. Columba's Church, Southwick, Sunderland—the Revs. W. H. Davison, G. A. A. Firth,

and G. C. R. Cooke—have agreed to respond to the appeal of Bishop Hornby to engage in missionary work in the Diocese of Nassau, West Indies. Mr. Davison will leave England shortly, Mr. Firth will follow a year hence, and Mr. Cooke some time later.

On Sunday, October 5th, in the Cathedral Hakodate, Japan, the Bishop of Hokkaido dedicated a choir-screen, which has been erected to the memory of the late Miss Mary Brownlow, who died at Bangalore last year. Miss Brownlow worked for some years in connection with the C.M.S. in Hakodate, and had endeared herself to the foreign residents as well as to the Japanese Christians.

The visit of the Archbishop of York to Carlisle on October 8 was the occasion of much rejoicing, and the great service in the cathedral will not readily be forgotten. Some time ago Carlisle made itself responsible for raising £3,000 for the building of headquarters for the Railway Mission at Regina, Western Canada, and at the cathedral service the various collections made by the parishes of the city were presented, and these brought the collection up to the record sum of £1,063.

A large window of stained glass representing "the Son of Man," as described in the book of Revelation, has been unveiled in the Cathedral of St. John the Divine, as a memorial to Whitelaw Reid, the late Ambassador of the United States to the Court of St. James. The official unveiling, explained the mystery of the window, which was made in London. The window was designed originally as a memorial to Bishop John Henry Hobart, the first Episcopal Bishop to be consecrated in America. The trustees of the cathedral had overlooked, however, a clause in the will of the person, who years ago left the money for the window memorial to Bishop Hobart. This clause provided that the window must be made on American soil, of American stained glass, by an American artist. When the trustees went to collect the money from the estate, therefore, they were unable to do so. Mrs. Reid, it was known, desired to place some sort of a memorial to her distinguished husband in the cathedral, so the window was offered to her. She bought it. Another window is now being arranged for Bishop Hobart.

Boys and Girls

THE SMILE BOX.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I'd try so hard,
I'm sure 'twould open for me;
Then over the land and the sea broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I'd try to gather them every one—
From nursery, school and street;
Then folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
In the depths of the deep, deep sea.
Sel.

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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

GRANDMOTHER'S STORY.

By Frances Kirkland.

"Grandmother, you promised!" Mary laid a coaxing arm about her grandmother's shoulder.

Paul and Edwin drew their chairs close. They, too, remembered their grandmother's promise. "Do tell us!" they coaxed.

The little, white-haired grandmother smiled as she looked into the children's eager faces. "It happened in this very room," she began.

The children looked about the old Colonial room with its diamond-paned windows, its deep-throated fireplace. Quaint stories of other days seemed to lurk in the dusky corners, to hide in the chimney cupboard.

"Your great-great-grandmother Hartwell lived in this house while her husband went to fight the British. There were no neighbours near. She was alone with the servants and the children; there were six children."

"How jolly to have such a large family!" exclaimed Paul.

"Yes, but it was not jolly in war time. The Redcoats often came marching along the pike and stopped at every farmhouse demanding food. Food was scarce enough in those days and the children were often hungry."

Mary's eyes grew wide with sympathy. "Didn't they really have enough to eat, Grandmother?" she asked.

"Not when the Redcoats came. At last your great-great-grandmother had a food closet made, which none of the soldiers could discover. Turn back the upper corner of the rug, boys, and I will show it to you."

The boys soon rolled the rug back and at their grandmother's bidding lifted a trap-door. Below the door were shelves and cupboards. The children examined the recess with deep interest.

"Pretty clever great-great-grandmother, I say," said Edwin.

"Yes, she was clever, so clever that she outwitted the soldiers still further. Word came one dark evening that the British would soon pass. Great-great-grandmother hurried the children into this room. She had the servants hide all the food in her war pantry. Every candle in the house was then lighted. No one could see in, but through the chinks in the great shutters light streamed out. To people travelling the road it seemed as if the house must be filled with people. Next, the rugs were rolled from the floor and each child was given a straight-legged chair. The children were not to sit in the chairs. Oh, no! The chairs were for your great-great-grandmother's soldiers!

"Everyone in the house guessed her plan. It was a ruse in high favour with the lonely colonists. A procession was soon formed. Each child marched holding a chair by the back and tilting it, banging first one mahogany leg, then another, upon the uncovered floor. The noise was deafening. At the head of her marching soldiers your great-great-grandmother shouted martial commands. Apparently a whole company of Colonials were drilling in this house.

"At last the British were heard cantering along the pike. They drew up their horses and stopped in front of the house. Great-great-grandmother and her soldiers did not stop. The commands grew sharper, the marching chairs stamped more loudly. After a time the British leader gave a quick order and the enemy passed on, thinking it best not to enter a house so well protected."

The children sat thinking for a long time after their grandmother had finished her story.

Mary spoke first. "Great-great-grandmother was very brave, as well as very clever."

"Yes, and her children were very like her," added Paul.

"It is a fine thing to come of a brave, clever race!" the silver-haired grandmother said softly.—"N. Y. Churchman."

THE COLLECTOR OF THE GOOD DEEDS.

By Hilda F. Moore.

This is the story of the little boy, called Georgie, who saw the Collector of the Good White Deeds one night after going to bed. Georgie goes to the school at the corner of the street where lots of children go, and one of his great friends is a little boy of his own age, with whom he always shares his lunch.

Very often Frank, that is the little boy's name, went to school hungry, there being no bread for breakfast, as his father was out of work.

Now, whenever this happened Georgie always knew. As Frank never told him, I expect you will wonder how he knew. Well, you see, he had grown to know this: when Frank had had no breakfast his eyes were red, as if he had been crying, and Georgie would push the whole of his lunch into Frank's hands.

One morning, a little while ago, Frank came to school terribly miserable.

"Tisn't that," he sobbed, as Georgie endeavoured to give him his lunch, "I don't feel hungry this morning."

"What is it, then?" asked Georgie. "Its mother," said Frank; "she's awful ill, and they've taken her away."

"Where?" asked Georgie, his brown eyes wide and round.

"To the hospital; and Susie's bad, too, and she hasn't got any pillow to lie on."

"Is that Susie who's always in bed?"

"Yes, and her pillow's gone; and her back aches something awful. You see, to lie flat makes her head ache, too."

"Where's her pillow gone?" "It's sold. Her's was the last left, and dad had to sell it Saturday night."

"Oh, I am sorry," and tears filled Georgie's eyes as he spoke; "I am so sorry." Then he suddenly thought of his own nice little feather pillow at home. It was his own, too, and so was the cot in which he slept. They had been given him by his

Godmother when he was a year old.

"I'll ask mummie first," said Georgie, "and Susie shall have my pillow."

So directly Georgie went home he told his mother all about Frank's mother, and poor, little Susie having no pillow.

"Are you quite sure you would like to part with your pillow, Georgie?" asked his mother, as he stood before her, his hands clasped behind him and his round, earnest eyes fixed on her face; "because you will have no pillow afterwards, and your head will have to lie quite flat. Are you sure you won't mind?"

"Yes, mummie; Susie wants it more than me," he said; "you see, my back is strong, and doesn't ache like hers."

Then his mother took him on her lap and gave him a kiss, and whispered something in his ear which made his cheeks grow pink.

Then he marched off round to Frank's house with a parcel of food his mother had packed up, and his pillow, in a clean, white slip, wrapped up in brown paper. You can imagine the joy of poor, little Susie, to be able to rest her head once again on a nice, soft pillow, and you can guess, too, how pleased they all were with the parcel of food.

And that very same night, after Georgie's mother had tucked him in his cot, with his smooth, round head looking so funny snuggled right down where the pillow used to be, Georgie saw the Collector of the Good White Deeds.

He did not come until after the dustman had been round with his sack of sleepy dust.

The dustman came to Georgie, and somehow, although he sprinkled the usual amount of sleepy dust, the little boy could not go right off nicely to sleep as he generally did. I expect he really missed his pillow.

He turned over, first one side, then the other, and, all of a sudden, he saw the Collector of the Good White Deeds. You might think he would feel frightened, but, strangely enough, that was the very last thing he thought about. He just sat bolt upright in his cot and stared. The little bedroom, a minute before, had been quite dark, but it was lighted most beautifully now with a white, soft light, and in the centre of this light stood this wonderful being.

He wore a suit of white armour, a big white helmet on his head, and a curious white wire thing over the lower part of his face. Georgie could only see his eyes, which were deep, dark, and shining, and a part of his white forehead. His hands were covered with white-mailed and gauntleted gloves, and in one he carried a big white bag, in the other a long scroll. As Georgie saw those shining eyes looking down on him he said, "Please, who are you?"

"I am the Collector of the Good White Deeds; and, while I collect, I guard them."

"Is that why you are dressed in armour?" asked Georgie, his eyes bright.

"Yes. I have to guard them safely from the Collector of the Bad Black Deeds."

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"And do you collect the White Deeds done every day?"

The Collector of the Good White Deeds smiled. "Yes," he said, "every night I come round, and I love it. It is splendid to come and, while folk are sleeping, take a record of their Good White Deeds. They are put in a place where they are never forgotten. It is very seldom I find any of the little folk awake as I go my rounds. Do you know what I do, when I find them awake?"

"No," replied Georgie, wonderingly.

"Lie down, Georgie," said the Collector of the Good White Deeds, moving towards the cot, "and I will show you."

He put his bag on the floor as he spoke, then he continued in a beautiful, low, dreamy voice, "I put my hand on their foreheads, so"—Georgie felt the light touch of the glove, and, in spite of not wanting to, closed his eyes—"and I say to them ever—so—softly—it—is—time—you—were—asleep."

Georgie told his mother all about it the next morning, and what do you think she said?

"What a beautiful dream, little man!"—"The Sign."

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