

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, DECEMBER 5th, 1912

No. 47

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G. C. ANDERSON,
Superintendent.

Post Office Department,
Mail Service Branch,
Ottawa, 29th November, 1912.



SEALED TENDERS to the undersigned, and endorsed "Tender for Addition and Alteration to the Central Post Office, Quebec, P.Q.," will be received at this office, until 4.00 P.M., on Monday, December 23, 1912, for the work mentioned.

Plans, specification and form of contract can be seen and forms of tender obtained on application to Mr. A. R. Decary, Esq., District Engineer, Quebec, P.Q.; at the office of Mr. R. L. Deschamps, 103 St. Francois Xavier St., Montreal, and at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation, and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
R. C. DESROCHERS,
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Department of Public Works,
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TORONTO, THURSDAY, DEC. 5, 1912.

THE OUTLOOK

Civil Service Reform

The country has been promised real and effective Civil Service reform, and judging from indications is in a fair way of getting it. An expert from England has been, and is still, we presume, at work and many of our leading politicians have of late spoken strongly on the subject. And who, but the most hopelessly wedded to the old system, will attempt to defend the present methods. We Canadians, as a writer in one of our periodicals recently stated, are not one whit more advanced in this respect than were our ancestors in Great Britain, at the middle and end of the eighteenth century, when public offices were frankly given away as rewards for personal service, and often for corrupt considerations. To-day we Canadians in the distribution of political patronage are a little more outwardly decorous than our forefathers, and only a little at that, but the evil is substantially the same. The old principle still obtains that it is perfectly right to quarter a political supporter on the public revenue, largely and sometimes almost entirely irrespective of personal fitness. The end of the state of things, we have reason to hope, or at least the beginning of its end, is now in sight. And no one, we feel convinced, will more heartily welcome it than politicians themselves, who are groaning under the burden of its administration in their various constituencies, with all the mean practices and evil passions that it engenders.

The Turk in Europe

"The London Spectator," in a thoughtful and temperately written article, indicates what in its matured opinion must be the ultimate fate of the Turk in Europe. He must withdraw to Asia, whence he came. Manifestly he has no future in Europe. His dominance there has been one long monotonous record of misrule and oppression, and his continued presence, constitutes an intolerable blot on European civilization. We say this fully conscious of the many excellent qualities possessed by the Turks and the many redeeming features of their religion, immeasurably the highest form of organized non-Christian belief in the world. But the Turk is hopelessly out of place in Europe. He has never made good, never succeeded in establishing a decently governed, stable state. In Asia, on the other hand, he may have a future, for the Turk is essentially an Oriental, but he can neither rule nor live in peace alongside the European. This the experience of thirteen centuries abundantly proves, and it is as literally true to-day as it was in the eighth century, when Charles Martel, the "Hammer of God" rolled back the Saracen flood on the field of Tours. The attempt of the Turks to establish an European State has been the most costly and disastrous political failure in history, and it is time this blood-stained chapter in the annals of the human race was finally closed.

The "Ne Temere" Decree

The reports of the great meeting of the Evangelical Alliance in London on November 19, at which the Ne Temere Decree was discussed, show that it was a gathering of great importance, and Dr. Hincks worthily represented Canada on the occasion. The Mayor of Toronto, Mr. Hocken, addressing an audience last week, declared that the revulsion of feeling in Canada over this Decree had resulted in an unprecedented increase in the membership of the Orange Order, that wherever the sacredness of the marriage tie has been questioned the local lodges have gained new members at a remarkable rate. Mr. Hocken pointed out that in the small town of Rivers, Man., it was difficult for some time to obtain a quorum of seven members in the Orange Lodge, but when the Roman Catholic priest told a young

Religion in the Schools

Principal Gordon of Queen's University, Kingston, made a strong plea the other day for religion in the Public schools. He said that:—

"We have suffered much as a people from denominational divisions, and we have allowed these to prevent the teaching of religion in our schools. In the very name of religion we have crippled religion."

These words will find an echo in many minds all over the Dominion. It is deplorable that our denominational divisions have been permitted to prevent the teaching of religion in our schools. Our comrades in New Zealand evidently realize this, for a definite movement is now taking place to bring about legislation which will permit the teaching of the Bible in the schools. This is already the practice in the State of Victoria, has been brought about by the united forces of the various churches, and is working well. If only we could unite in Canada on some of the outstanding and fundamental principles of our religion we should thereby lay a foundation in our children that would hold them in good stead in the Canada of the future. The syllabus of religious lessons now taught in the County Council Schools of London, England, would provide a fine basis for similar effort over here. Surely we are not going to allow our "unhappy divisions" to rob our children of their right. To quote Principal Gordon once more: "In the very name of religion we have crippled religion."

The Preacher's Method

We observed the following words in "The Mail and Empire" the other day:—

"The ministers of Hamilton are giving up Sunday, December 1st, to the pulpit discussion of the tuberculosis question, while the Calgary clergymen are to devote a Sunday in September to discussing civic politics. The pulpit as a secular agency is broadening out, but can as much be said for it as a religious force?"

This is a significant enquiry, coming from a secular paper, and we shall do well to give heed to it. There are so many different causes brought before our clergy from time to time that the day does not seem far distant when we shall require a Sunday for preaching the Gospel.

Sunday Schools and the Birth Rate

The great decline in the birth rate during the past twenty-five years in Canada has hit our Sunday Schools very hard. A rector in an eastern parish was recently relating his experience in regard to the falling birth rate, and its effect upon Sunday School attendance. In thirteen years there has been a decrease of fully thirty per cent. in the number of children in the parish. In his choir were four middle-aged married women with only one child among them. The largest family of children of Sunday School age in the parish numbers four, and what is still worse, the prospect for the future grows steadily darker. The parish in question is a small one with a total membership of, say, forty "families" or married couples. In ten or fifteen years from now, if this progressive decrease is maintained the Sunday School will be reduced to two small classes. In the small town in which he lives, with a population of about fifteen hundred the childless couples are rapidly increasing in number, over twenty being reported in one ward, and all belonging to the "better" or better-off class. This has been called the "Children's Age," but at this rate there will soon be hardly any children among whom to work.

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Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

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December 8.—Second Sunday in Advent.

Morning—Isai. 5; 1 John 2:1—15.
Evening—Isai. 1:1—11 or 24; John 16:16.

December 15.—Third Sunday in Advent

Morning—Isai. 25, 3 John.
Evening—Isai. 26 or 28:5—19; John 20:19.

December 21.—St. Thomas, A. & M.

Morning—Job 42:1—7; John 20:19—24.
Evening—Isai. 35; John 14:1—8.

December 22.—Fourth Sunday in Advent.

Morning—Isai. 30:1—27; Rev. 8.
Evening—Isai. 32 or 33:2—23; Rev. 10.

December 25.—Christmas Day.

Morning—Isai. 9:1—8; Luke 2:1—15.
Evening—Isai. 7:10—17; Titus 3:4—9.

December 26.—St. Steph., 1st M.

Morning—Gen. 4:1—11; Acts 6.
Evening—2 Chr. 24:15—23; Acts 8:1—9.

AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

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

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 397.
Processional: 70, 298, 307.
Offertory: 319, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

THIRD SUNDAY IN ADVENT.

Holy Communion: 236, 240, 241, 252.
Processional: 10, 63, 396, 550.
Offertory: 323, 326, 569, 699.
Children: 56, 488, 687, 730.
General: 308, 396, 412, 767.

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woman of the town that she was not legally married to her husband, and this became known in the community, the membership of that Lodge grew from 25 to 185 within three months. There can be no question as to the extent and depth of feeling and conviction in Canada as the result of this Decree. It is constantly asked why the Decree is not operative in Germany where there is so very large a Roman Catholic population. The answer is that the Roman Catholic authorities dare not introduce it because the Kaiser has forbidden it. And so mixed marriages are permissible in Germany, without the slightest protest or other action on the part of the Roman Catholic Church. If only we had had some one of similar courage in the British Empire, and in Canada in particular, we should have had the same happy experience as they have in Germany.

Canada and the Ministry

Archdeacon Warren touched a weak spot in our religious life the other day, when he spoke of the growing disinclination on the part of Canadian young men to devote themselves to the ministry. He said that they are generous enough in their money contributions, and that there are no better men for the work than properly trained young Canadians. He remarked that Wycliffe and Trinity Colleges draw a number of students from across the ocean, and while no reflection is cast upon English students, Canada is not giving her fair quota to the ministry. How is this difficulty to be met? It will have to be by definite effort on the part of the clergy, to bring before their young men the privilege and opportunity of the ministry. Still more, it will have to be through the influence of the home life. It is impossible to expect high ideals, if the ordinary life of the home is concerned mainly with materialistic ideas and hopes. A home-grown clergy, caught young, and well-trained, will usually prove the very best for our country.

Organizations and Statistics

A correspondent in an English paper not long ago gave expression to some valuable and wise reflections on parish activities. Among other things he said that, (1) It is a mistake to suppose that doing many things is equivalent to doing much; (2) the Church cannot compete with rival attractions, and the clergy are not pledged to conduct amateur theatricals nor to found clubs, but they are pledged to read and study God's Word; (3) an overworked parson might leave something for the Holy Ghost to do; (4) there is so much parish activity among clergy and people that they have little time for meditation, prayer, and study; (5) Israel's first great battle in the wilderness journey was won by one man praying on a hill apart. The season of Advent is upon us. To what extent is it used, as the Church intended it to be used, as a great penitential season, second only to Lent, for the unmasking of sin and preparing for the Lord's return.

Can This be True?

The daily papers recently called attention to the astonishing character of the historical text-book supplied to the Roman Catholic schools of the Province of Quebec. It contains internal evidence of having either been prepared half a century ago, or else made up of material, a considerable portion of which is at least fifty years old. The book contains a statement that there are seven political divisions of the Dominion, and that one of these is "Canada," the name given to Ontario and Quebec when they were parts of a political union before 1867. British Columbia has the name of "Caledonia," by which it was formerly known, but not since the early fifties. Equally misleading is the reference to the Hudson Bay territory and its subdivision into provinces. Although York has been Toronto for three-quarters of a century it is still York in the text-book. It is almost incredible that such a state of affairs can exist, and yet there does not

seem to be any reason for doubting the truth of these statements. The Toronto "Globe" may well say that if the Roman Catholic schools of the Province of Quebec are as far behind in other subjects as they are in the geography and history of Canada, there is much need for the effort now being made to provide better instruction for the children. We entirely endorse the opinion of the writer, that it would be "better for the children to have no text book on the History of Canada at all than to be allowed to suppose that this one contains a trustworthy account of their country." The moral is too obvious to need pointing out.

"The Hungry Sheep"

We wish to call special attention to an article reproduced in this issue from "The Century Magazine." That such an article should have appeared in a secular periodical is a very striking and significant fact, and we are profoundly grateful to the writer for what he says, and to the proprietors of the magazine for allowing its appearance. We believe that it goes to the very heart of one of our most serious problems today, for wherever the Gospel is faithfully preached in its simplicity, purity, and fullness, the preacher does not lack for hearers or for genuine appreciation. We hope the writer's words will be prayerfully pondered by all Churchmen, clerical and lay, for it is only by means of a courageous and complete proclamation of the eternal verities of the Gospel that the hearts of men and women will ever be satisfied. The Gospel of Christ's redeeming love is a life-giving power, when set forth with definiteness of statement and fullness of conviction, and the true preacher will never hesitate to let his message ring out in the Apostle's words, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

THE POWER OF THE BIBLE

The second Sunday in Advent is sometimes called Bible Sunday, because in the Collect and Epistle there are specific references to Holy Scripture. As on the first Sunday in Advent our Lord is regarded as coming in Person, so in the second He is contemplated as coming in and through His Word. It is therefore fitting that our thoughts should be concentrated on the Bible in its revelation of Christ to the soul. In nothing is its power more fully manifest than in the human life. We can see this in its influence on the character of the English-speaking races. It has been pointed out that no single factor has so widely and profoundly operated in the formation of our characteristic standards of right and duty as this wonderful collection of an ancient literature, so wonderfully preserved through thousands of years. Not the least important part of the force and charm of the Scriptures is the fact that they were written by men who spoke because they had something to say, not because they had to say something. This cannot altogether be said of the great ancient classic writers as a whole, for as a rule they were professional teachers and poets, and however inspiringly they spoke their utterances were studied and calculated with the purpose of arousing admiration. But the Bible is the spontaneous expression of the deepest emotions of the human soul under Divine guidance. Deep calls unto deep, and this is perhaps the chief reason why the Bible appeals so directly to men of all times, and why, as Faber says, "it is the anchor of the national seriousness." Then again, the Bible is characterized by two things found to the same extent in no other known literature. It is intensely spiritual and intensely practical. There are writings and religious systems of deep spirituality, but utterly unpractical, and we have experience of the exact opposite. But the Bible contains both and appeals to the whole man, because it deals with his entire environment, and all facts of his life. Further, the Bible is marked by

an extraordinary honesty in its portraiture of character, concealing nothing, excusing nothing, palliating nothing. Its atmosphere is that of truth, and this of necessity affects human character with uplifting and transforming power. Whatever there may be of good in the character of the English-speaking races it may be safely said to be largely and mainly due to the influence of the Bible. This has undoubtedly been the chief factor in the evolution of our Anglo-Saxon civilization which, with all its weaknesses and limitations, is nevertheless strong and high. In everything that makes for social, moral, and political righteousness in life and literature the influence of the Bible cannot be over-estimated, and whatever fate may be in store for our race in the future the Bible stands as the symbol of power and progress in the English-speaking races throughout the world.

The same truth is abundantly evident in all parts of the Mission Field; indeed, where the difficulties are greatest the power of the Bible is more manifestly seen. When we turn to India we are impressed by the following comment of one of the leading newspapers of Calcutta, "The Statesman." "Notwithstanding all that the English people have done to benefit India, one may assert that the missionaries have done more than all the agencies combined." Again, if we look towards the South American Continent we are reminded of the familiar words of Charles Darwin, who said, "The success of the Tierra del Fuego Mission is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success. The lesson of the missionary is the enchanter's wand." There is no more fascinating story than which is told year by year by the British and Foreign Bible Society. Its annual report is filled by striking instances of the power of the Bible to transform lives. A missionary in China once read to a large audience the first chapter of Romans. When he had finished a Chinaman came up to him and said that he thought it very wrong and unfair of these foreign devils (as missionaries are called) to come and find out their sins, and write them in a book, and then come and read them out in public. Well may our children's hymn say of the Bible, "Mine to teach me what I am." Our own Upper Canada Bible Society bore the same testimony not long ago in connection with the Toronto Exhibition. One day a little lame boy came up to the stand leaning on his crutches. He held up his lunch-basket and said: "Please, sir, I have hard work to get around through the crowd, and carry my lunch-basket. Would you mind taking care of it for me?" I said, "Certainly, I will be glad to help you." He smiled and said, "I have asked at four other stands, but they were all too busy to bother with me, and I thought I would have to go home, because I could not work my way through the crowds and carry my basket; but then I saw the Bible, and I said to myself, I am sure where they sell Bibles they will help a lame boy and take care of his lunch-basket." A young man called at the stand and bought a Bible. He said he was a Barnardo boy, and that when he came to this country some years ago, a Bible had been presented to him by the British and Foreign Bible Society, and that the reading of it had led him to Christ and had been very helpful to him during his life in this country. As he handed \$1 to buy a Bible for someone else he said, "May God bless the Bible Society for what it is doing to provide the Bible for the poor people." To those who wish to give further attention to this important and fascinating topic a booklet by the Rev. Dyson Hague may be heartily commended, called "The Wonder of the Book, (Toronto: Upper Canada Bible Society)." It consists of an address delivered last May and is full of interesting and valuable points connected with the marvel of Holy Writ.

No wonder, then, that we pray, "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them." Each word needs to

be pondered with application. W God's message that of the Psalms mine heart, that "The law of God steps shall slide words to my mind my taste."

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be pondered with prayerful thought and personal application. When this is done the Bible reveals God's message to the soul and our experience is that of the Psalmist, "Thy Word have I hid in mine heart, that I might not sin against Thee." "The law of God is in his heart, none of his steps shall slide." "On, how sweet are Thy words to my mouth, yea, sweeter than honey to my taste."

IS IT "A BETRAYAL OF TRUST"?

In the course of an address recently delivered at Quebec, Canon Almond, of Montreal, referred to the scheme of co-operation between theological colleges in Montreal in the following words:—

He deprecated the moves being made for unity amongst Christians which proceed on the lines of surrendering what we hold. Just recently an amalgamation of four theological colleges has been effected in Montreal with the result that the Church of England College finds itself unable to elect certain of its professors without the consent of the others. This is

A BETRAYAL OF TRUST

and of principles which have been won in the blood of martyrs. We understand that this statement has elicited two criticisms from the Bishop of Montreal, whose hearty words in support of the scheme, delivered at the opening banquet, will be fresh in the minds of our readers. Dr. Farthing is

NOT THE MAN TO BE A PARTY

to any "betrayal of trust," and the "principles of which have been won in the blood of martyrs" are perfectly safe in his hands.

The Rural Deanery of Quebec has also taken action by passing unanimously the following resolution:—

Proposed, seconded and carried unanimously, that:—"This Rural Deanery of Quebec desires to place on record its disapproval of the principle of co-operation in theological education whereby the appointment of Church of England professors depends in any way upon consultation with members of Theological Colleges belonging to other Christian bodies, and whereby the instruction of our future clergy in certain subjects is handed over to professors of other religious bodies."

Principal Rexford has sent to the "Montreal Star" a full account of the working of the plan in a letter which we reproduce in full:—

It appears from the statements of some of your correspondents that there is a misunderstanding concerning the real nature of the scheme of co-operation in theological training which is being worked out

WITH SUCH MARKED SUCCESS

by the four theological colleges affiliated with McGill University. I have no intention of discussing the principle of co-operation with other religious communions. Many worthy members of our Church conscientiously object to any kind of co-operation in religious matters, and I cordially respect their position and opinions; but not as a rule for the guidance of my life—I claim the same liberty of action here which I accord to them.

These four colleges have been working on a scheme of co-operation in the training of their students

DURING THE PAST 25 YEARS.

The area of this field of co-operation has been gradually increasing. This new departure involved a distinct extension of this area of co-operation which has been a distinct outstanding feature of the work of these colleges in the past. In considering the proposal to include additional subjects within this area of co-operation these were three points which naturally engaged the serious attention of the authorities of the college.

First: The distinctive principles for which the Church of England stands

MUST BE CAREFULLY SAFEGUARDED.

In order to provide for this it was agreed that such subjects as, New Testament Interpretation, The History and Interpretation of the Prayer Book, Pastoral Theology, The Nature and Constitution of the Church, The Christian Ministry, The Sacraments of the Church, The History of the Reformation, The History of the Church of England, should be reserved and taught by our own professors as in the past.

Secondly: The qualifications and theological attitude of the professors of the inter-collegiate

lecture courses must be carefully noted. In order to safeguard this point three provisions were agreed to by the co-operating colleges. (1) Each college selects from the inter-collegiate lecture courses offered under the scheme of co-operation, those courses which shall form part of its own curriculum. (2) Each college has the right to withdraw its students from any course without reflecting on the lecturer, or prejudicing its position in the co-operating colleges. (3) While each college

RETAINS ABSOLUTE CONTROL.

Of the appointments to its staff, it agrees as a necessity to any scheme of co-operation, to confer with representatives of the other colleges in reference to new appointments. These provisions appear to be reasonable and adequate to secure satisfactory inter-collegiate lecture courses.

Thirdly: The curriculum of the college to be followed by our students must be determined by our college authorities. Our curriculum is accordingly prepared by our Educational Council and approved by the Board of Governors as heretofore, and consists (1) of courses of lectures in the subjects named in the first section above, delivered by our own men, and (2) of certain courses selected from the inter-collegiate lecture courses delivered, some by our own men and some by members of other colleges. An examination of our college time-table of theological lectures for the present Michaelmas term under this scheme shows that forty-three lectures are provided per week for our theological students, and that thirty of these are delivered by members of our own Church, and thirteen by members of other colleges.

The students of our college after two months' experience of the new arrangement have publicly expressed

"THEIR COMPLETE SATISFACTION

in the working of the Inter-Collegiate Co-operation Scheme." The foregoing explanations should be sufficient to convince anyone, who is not opposed on principle to co-operation in religious work, that there is no foundation whatever for the strong statements which have been made concerning the betrayal of a trust or disloyalty to the distinctive characteristics of the Church of England.

In closing, let me say that this scheme is not a union, a merger, or an amalgamation. The four colleges have agreed, without prejudice to their independent positions, to confer with a view to co-operation in certain sections of their common work.

THE HUNGRY SHEEP

BY WILLIAM LYON PHELPS.

Lampson Professor of English Literature at Yale University.

"The hungry sheep look up, and are not fed, But swoll with wind and the rank mist they draw,

Rot inwardly, and foul contagion spread." Milton, "Lycidas."

One of to-day's favourite questions, both in private speculation and in public debate, is this, "Why do not more men go regularly to Church?" Like all questions of real interest, it is much easier to ask them than to answer. The pews undoubtedly contain more women than men, though this fact by itself need occasion no alarm. It does not prove that the Church has "lost its hold," or that the habit of going to Church is relatively unimportant. Women have always taken more interest in religious organizations than men, both because they have more leisure for contemplation, and because public worship appeals more to a woman's nature than it does to a man's. If the mere fact that the minister sees in front of him more brilliant hats than bald heads be a sign that the Church does not appeal to the solid intelligence of humanity, then the symphony concert and the art museum fail even more signally. The masculine proportion of listeners at a high-class musical entertainment, or among the visitors at an art gallery is even less than it is at Church. Indeed, it is rather interesting to observe that at almost any public spectacle the number of men is in inverse ratio to the intellectual value of the performance. At a vaudeville the men vastly outnumber the women, and amid the enormous throng at a prize-fight there are hardly any women at all. Thus the fact that the seats at a prize-fight are crowded with men, while the pews are filled with women, does not in itself indicate that the Church is on the down-grade.

Still, it is unfortunate that more men do not attend Church, and it is more unfortunate for the

men than it is for the Church. Men need the Church more than the Church needs men. The real difficulty is not a fundamental one; it does not lie in the nature of religion or in the nature of man. Next to questions of sex and means of subsistence, the average man is at heart more interested in religion than in any other one thing. The ordinary man is a natural theologian. He takes keen interest in constructing his God, his scheme of the universe, and the problem of life after death has always had, and probably always will have, an irresistible fascination.

The main trouble with the Church to-day is not in the pews; it is in the pulpit. There is more Christian faith in the average congregation than there is in the average preacher. During the short period of Emerson's pastorate, he was obliged to call on an old man who was dying. The young minister murmured apologetically a number of confused and clumsy commonplaces, and finally his aged client cried sharply, "Young man, if you don't know your business, you had better go home." Emerson, who came to give advice, took it, like the honest and sincere man that he was; and he had no peace until he left the Church for good and all. He was totally unfitted to be a minister because he had no Christian faith, and as soon as he realized his unfitness, he sought another occupation, and became enormously useful to humanity in other ways.

A United States senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The senator asked the first man if he believed that the Bible was the word of God; the cleric smiled pityingly, and said that of course he did not in the crude and ordinary sense, and then he launched a mass of vague metaphysical phrases. The senator asked the second man if he believed in the future life, and the reverend gentleman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The senator asked the third man, a pastor of an orthodox evangelical Church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were small. They had nothing to offer them but wind. The hungry sheep looked up, and were not fed.

A vital Christian faith is the prime essential for a man who wishes to succeed in the ministry. It is worth more to him than all the learning in the world. If an honest man cannot believe, we surely ought not to blame him or quarrel with him; but he has no business in the pulpit. Christian faith is just as necessary a prerequisite for a clergyman as a knowledge of mathematics is for a civil engineer. Without it, he is not merely ineffective; he is futile and absurd. I remember being present once in a vast audience where Mr. Moody was talking, and at the end of his remarks he said that he would be glad to answer any questions. Someone asked, "What, in your judgment, is the best work a modern minister can do?" Before Mr. Moody had time to reply, there was a voice from the throng, which cried out, "This is the work of God, that ye believe on Him Whom He hath sent." The great evangelist hesitated a moment, and then said that he had nothing to add.

The Protestant clergy of to-day are sadly weakened by a spirit of compromise. They are afraid to preach Christianity, partly because they do not believe in it, and partly because they are afraid it won't "draw." They attempt to beguile men into the Church by announcing secular themes by the discussion of timely political and literary topics. As a matter of fact, the ungodly respect heartily a Christian minister who is absolutely sincere and who confines his sermons to religion, and they despise a vacillating and worldly-minded pastor, who seems to apologize for his religion, and who substitutes lectures on politics and socialism for the preaching of the Gospel. No mistake is greater than the mistake of the minister who conceives it to be his duty to preach politics from the pulpit. To an audience who have read the daily papers all the week, and the Sunday paper that very morning, nothing is more superfluous than a political discourse in Church. I remember the case of a prominent clergyman who, during a whole presidential campaign, preached Sunday after Sunday against one of the candidates, to a constantly diminishing audience. On the night when the returns came in, the object of his attacks was apparently successful, and he cried out in despair, "What can be done now?" He was effectively answered by one of the ungodly who happened to be present. "I don't see that there is anything left for you now, doctor, except to preach the Gospel."

The tremendous strength of the Roman Catholic Church lies in its fidelity to principle, in its

religious vitality, and in its hatred of compromise. It should be an object lesson to all Protestant ministers. They may not believe its dogmas, they may not accept any theological dogmas at all; but they ought to learn that the chief duty of a preacher is to hold forth Christianity, and not to discourse on sanitation, political economy, or literature. People everywhere are eager for the Gospel, and always respond to it when it is convincingly set forth, whether by men like Phillips Brooks or men like Billy Sunday. The great Boston Bishop never had any trouble in getting an audience; and although he was a man of the highest and broadest cultivation, interested in every modern movement in literature, politics, and art, he never preached anything but the Christian religion. He used all his remarkable gifts in that one direction. The result was that his congregations were enormous, and that he was beloved and respected by all classes of men.

The pastor should be a leader, not a follower. If he has less conviction than his audience, how can he lead them? What would be thought of the general of an army who had no definite ideas as to where he ought to take his men, and no conviction that his cause was good? If the trumpet give an uncertain sound, who shall prepare himself for the battle? The main difficulty with the Church to-day is that the people in the pews do not have the Gospel preached to them. The hungry sheep look up, and are not fed.—The Century Magazine.

CHURCH UNITY BY STUDENT.

The appeal recently put forth by a number of Canadian clergymen has already given rise, as was to be expected, to great discussion and to equally great difference of opinion. For some time past I have been endeavouring, as an Anglican, to see how this question of unity looked to men of other communions, and in so doing, I think I have been in line with the large-hearted suggestions made by the last Lambeth Conference. As a contribution to the study of an important subject, I desire to call attention to some utterances of representative men who have spoken their mind on this subject. In 1908, as the result of the sermon of the then Dean of Westminster on "The Vision of Unity," the editor of "The Church Family Newspaper" wrote to a number of representative men, and among them to one of the best known Presbyterians, Principal Lindsay, of the United Free Church College, Glasgow. His reply included the following words:—

"The crux of the situation is the attitude of Anglicans to Presbyterians now in orders. The difficulty is, of course, an Anglican one, and I have no desire that any conscientious Anglican should minimize it. We Presbyterians are quite assured of the validity and regularity of our orders. We go further. We believe them to be of more ancient standing than the Anglican. We recognize the validity of Anglican ordination (as we do of Wesleyan, Congregational, and Baptist), but we think it irregular. We can use and apply to our own organization the terms 'three-fold ministry,' 'historic episcopate,' and even 'apostolic succession,' but we do not care to employ them because we see how ambiguous they have become. We find the true three-fold ministry, as we think, in every Presbyterian congregation where we have the pastor or Bishop (the terms were synonymous down till the fourth century at least) surrounded by his 'coronal' of elders (presbyters) and deacons. The historic episcopate is seen by us in the pastorate of our congregations which represents the congregational Bishops of the early centuries. We believe that our ordination comes down to us by successive generations from the times of the Apostles. I do not make these statements in order to show that a union between Anglicans and Presbyterians is impossible, but to make a contribution to what is an indispensable preliminary to any real union, to make clear what the Presbyterian position is. We have a 'three-fold ministry,' an 'historic episcopate,' an external succession, which we believe to be as real and more ancient than any Anglican can confront us with, and we see no reason why we should exchange ours for theirs. So if the question be one of abandoning our ancient orders for theirs all talk about union is vain. It is not union but absorption that is asked."

Three years ago Professor Stalker, of Aberdeen, wrote an article in an English magazine on the subject of reunion with special reference

to the Lambeth Conference, which had been held a few months before. He considered that the Lambeth Conference showed a remarkable inability to comprehend the Presbyterian attitude by its suggestion that for the purpose of union Presbyterians might be admitted according to the precedent of 1610, when three men were admitted to the episcopate *per saltum*, without being episcopally ordained as "Presbyters." Dr. Stalker remarked that "the whole transaction was, and is, hateful to Scottish feeling," and asks, "could anything have been more maladroit than such a reference?" Another point in the same article is that, according to Dr. Stalker, "the Lambeth documents make it perfectly clear that nothing else is thought of but the swallowing up of Presbyterianism." And then comes this conclusion:—

"If there is ever to be any real negotiation for union between Anglicans and Presbyterians, the Churches must meet on a footing of absolute equality, and there must be no foregone conclusions on either side."

A well-known Presbyterian clergyman from Ireland, the Rev. F. Stuart Gardiner, takes exactly the same line in a pamphlet on the subject, issued about three years ago, and in addition to similar comments on the Lambeth proposals to those made by Dr. Stalker, the following remarks are found:—

"Any proposals for union which have any chance even of being considered must proceed on the assumption that we respect one another's position. Now I say, from the bottom of my heart, that I do respect yours. I respect the learning, devotion, and earnestness of your Bishops and clergy. I admire the piety of your people. I find myself at one with you in heart and sympathy. But you must remember our position. We are not much inferior to you in point of numbers in Ireland. If you have half of England, we have eight-tenths of Scotland. And we outnumber you in Wales. We have all the Reformed Churches of the Continent, except the Lutherans, who in some respects are more akin to us. We are much more numerous than you in America, and in the Colonies we are not much behind you. We have successful missions all over the world in no way inferior to yours. Our theologians and scholars are not less distinguished than yours. You have saints. So have we. You have seals to your ministry. So have we. You have evidence of Christ's presence in your Church. Not less have we. You have episodes in your Church history which are heroic and which thrill the blood when they are recalled. So have we. And I beg of you to remember that we are proud of our Churchmanship."

One additional and quite recent comment may be added. Dr. Forsyth, the well-known theologian, Principal of the Congregational College, at Hackney, London, said only last March that:—

"The whole question between the two great Churches was concentrated in the matter of ordination. Must they, before being received in the Established Church be subject to reordination? He ventured to say that until some understanding was effected on that head, the gulf was an impassable one."

It is clear from these extracts that no question of absorption by reordination enters into the consciousness of Presbyterians and Congregationalists. It therefore remains for Anglicans who believe this to be the only way to reunion to face the problem afresh and to enquire whether we are to give up entirely the idea of Christian reunion as absolutely impossible in this dispensation, or else to endeavour to discover "a more excellent way."

THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events.

I am delighted to learn that an organization for the promotion of Moral and Social Reform is to be established in the Diocese of Toronto. It is to be hoped that this may pave the way for the formation of a kindred organization for the whole Church. M.S.C.C. and the Sunday School Commission have already proved what the Church may do by means of organization. The missionary work of the Church has been systematized, not to say revolutionized by the one and the Sunday School work of the Church unified and made effective by the other. The coast is now clear for another forward movement, and in this

practical age, everything points to the sphere of Moral and Social reform as the next to be occupied. It has been a cause of reproach to many that the voice of the Church of England has had so little weight in this important department of our national life. Policies have been formulated, and civic, provincial and national governments have been influenced by organizations controlled by our Presbyterian and Methodist friends. The great cause of Moral and Social Reform has been identified with the names of Dr. Shearer and Dr. Moore, while the Church has merely looked on, or acted as a mere auxiliary force. Shocking conditions in the Yukon, on the Pacific Coast and in Winnipeg, have been remedied and social improvement in all our cities has been stimulated, but little of this is to be placed to our credit. We must make up our minds to this, that the forces of evil are everywhere and at all times living and aggressive. Houses of ill-repute, the gambling evil, the sweating system, the white slave traffic, have always to be carefully watched and combated and men in authority will only pay attention to remonstrance or action if it be backed by a strong expression of public opinion. The public conscience needs to be aroused and its voice must find expression in some definite policy. For this a wide knowledge of the facts of the case and a systematic campaign of education are needed, and this cannot be secured without organization. Mere utterances from the pulpit, however timely and forcible they may be, will be barren of results unless they be followed up by definite action. In all this we have had little or no influence because we have merely followed in the wake of others or been silent and quiescent. I hope the day is not far distant when the Church, as a whole, will take its proper place not only as a teacher of religion, but as a vigilant guardian of public morality and a wholesome influence in the making and the enforcement of laws.

We are not half thankful enough in the Church of England for the special blessings we possess in the seasons of our Church Year and few of us make full proof of their value. They bring to us year by year a full-orbed system of teaching and a well rounded scheme of life, the whole counsel of God and the whole duty of man, and help to make our Church the sanest in Christendom. Even the variety which they introduce is not without its value. With the season of Advent which is now upon us, we pass into a new cycle of ideas and studies. The grand old hymns which have been silent for a year, like an unused organ, awake to new life at this time, and revive in us thoughts and feelings which may have been dormant for months, "Lo, He comes with clouds descending," "Great Lord, what do I see and hear," and the impressive strains of "Dies irae." How easily, too, do its Sundays lend themselves to the study of vital and fundamental subjects, the Word of God, the Sacred Ministry and the Second Coming. For all practical purposes the return of Christ seems to have passed almost completely out of the life of the Church. As in the days of Noah, we are eating and drinking, marrying and giving in marriage, utterly oblivious of the return of Christ, or of the signs of His coming. And yet, at one time, this was the dominating thought in the life of the Church. This was the thought that gave comfort, hope and joy to the first race of Christians. They mourned, as we do, for their loved ones who had been torn from their embrace by the ruthless hand of death, but they comforted one another with the assurance that Christ was soon coming to bring about a happy and endless reunion. They lived above the world, with all its toils and temptations, because they lived in that blessed hope of the glorious appearing of their Saviour Jesus Christ. Their life was spent in the midst of cruel afflictions and persecutions and yet it was one continuous round of joy because the Lord was at hand. This doctrine, though it fills a large place in the Holy Scriptures and is one of the articles of all our Creeds, is practically non-existent to the modern churchman. Most of us live as though this world were all in all to us and those of us who are other-worldly live in view of death and judgment, but not of the second coming of Christ. That is thought by many to be a pious opinion whose meaning must not be pressed too far, or else the fad of certain narrow-minded people who place too literal an interpretation on the words of Holy Writ. Does the curriculum of any of our theological colleges include the Prophets and the Revelation in the Old and New Testament course? Do the clergy and laity in their searching of the Scriptures count Ezekiel and Daniel a proper field of study as well as Genesis and Exodus? Have the minor prophets any message for these latter days and are they read at all apart from the lessons for the day? If all Scripture was given by inspiration of God

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and is profitable, do we not suffer serious loss through our neglect of any part of it? As we have already said the special value of our Church year is to give us a complete and not a truncated gospel and the special purpose of Advent is to give prominence to the doctrine of the second coming of Christ. While it is true that some men, like Dr. Cumming, have done much to discredit the study of prophecy, it is also true that others, like Bishop Baldwin, have given point and inspiration to their teaching by a profound study of the prophetic books. The special study of these during the Season of Advent would amply reward the student. Then Advent would require a new meaning and would shed the light of prophecy on the rest of the Church year, and on the present condition of the world and of the Church. For one of the many needs of the present day is a deeper and wider knowledge of the Holy Scriptures and a more intense and personal devotion to Jesus Christ that seeks to be transformed into His likeness and that looks for and hastens His coming. "Criticus."

AD CLERUM

Communications for this column in the form of suggestions, personal and pastoral problems and enquiries should be addressed to "Clericus" The well-known picture of Hope, by G. F. Watts, has the figure of a woman sitting above the world, playing forever upon the string of a harp, a single string, for all the other strings are broken, we have often wondered whether this is a fair representation of the New Testament idea of hope. The picture seems to be discouraging and depressing, and does not look in the least like the radiant, buoyant, confident Hope of the New Testament. The Advent season is a special call to study this idea of hope, of which it is said that "it maketh not ashamed," because through the Holy Spirit the believer is enabled to "rejoice with joy unspeakable and full of glory."

Dean Savage, of Lichfield, who has been lecturing at York on the growth of the Gospels, remarked that "Q. is an extremely popular plaything at present," and expressed his own doubt of the existence of a book which is never alluded to in all Christian literature. He also entered protest against using the term Logia as a synonym of Logoi. He took the view that St. Luke did not mention the acquittal of St. Paul at Rome in Acts as only explicable on the ground that the author was writing before that event; and alluded to the existence of a Life of Wellington which ends with Wellington as Ambassador of Paris, and makes no mention of Waterloo.

It is a constant and pressing problem with young preachers how they shall acquire and maintain freshness in their sermons. Dr. Broadus, that able teacher of Homiletics, gives the following six suggestions:—(1) By studying the Scripture text, the text in its narrow and in its large sense. (2) By the study of systematic theology. (3) By studying occasions. (4) By studying individual cases. (5) By studying the present age, to understand its strength and weakness. (6) By studying himself. We would venture to add another: (7) By studying to walk closely with God. Hudson Taylor was once asked how he managed to maintain such freshness in his addresses. He replied that it was simply by passing on to others what God gave him in his own personal meditation of the Scripture.

Dr. Parker's well-known volume, "None Like It: A Plea for the Old Sword," has some very pointed and pertinent statements like the following:—

- If the Bible is wrong in history, what guarantee is there that it is right in morals?
- If the Bible is not a reliable guide in faith, how do we know that it is a trustworthy guide in doctrines?
- If there are two creations, why may there not be two resurrections?
- If there are two genealogies, why not two Christs?
- If the Bible is untrustworthy upon points which we can definitely test, how do we know that it is to be depended on in matters we cannot prove?

These go to the root of the matters at issue between those who believe in the authority of the Bible and those who do not. It is becoming increasingly clear that our attitude to the Bible determines our attitude to everything else in theology and life.

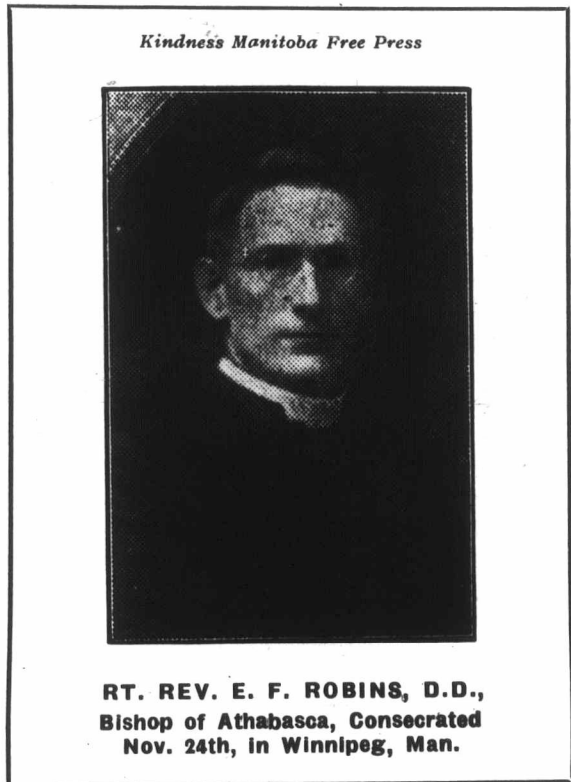
Someone once asked what will-force is? The

answer gives was that it is what is called "freshness" in a horse, "friskiness" in a kitten, and "mischief" in a boy.

At the very threshold of the Gospel story come four "Fear Nots," which constitute a splendid message for Christmas. (1) Gabriel's first words to Zacharias. (2) Gabriel's first words to the Virgin Mary. (3) The angel's first words to the shepherds. (4) The angel's first words to Joseph. After four centuries of silence, opening with the word "curse," (Mal. iv.) God interposed with His wonderful and beautiful "Fear not." Sin always causes fear, and the first time the word "afraid" occurs in the Bible is immediately after the Fall. The Gospel is essentially "Good News" because it delivers from every form of the fear due to sin.

The Bishop of Durham has an automobile to enable him to cover his wide diocese. The number allotted to his car was "J1011," and the Bishop regards this in this felicitous way: he considers it a reference to John x. 11, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."

Confucius once said, "I give a pupil one corner of a subject, and if he cannot find the remaining three corners for himself I do not want him for a pupil." This is an apt and far-reaching rule for teaching, and should be carefully and constantly applied by all who are called upon to teach the Bible. Let us do everything, but by questioning and suggestions lead our pupils to do as much as possible for themselves.



CONSECRATION OF THE BISHOP OF ATHABASCA

Archdeacon Robins was consecrated Bishop of Athabasca by Archbishop Matheson, Primate of All Canada, at the service held in St. John's Cathedral, on Sunday, November 24. The Archbishop was assisted by Bishop Lofthouse, of Keewatin, Bishop Newnham, of Saskatchewan, Bishop Reeve, of Toronto, and Bishop Harding, of Qu-Appelle.

A powerful sermon was delivered by Bishop Reeve, who took for his text "Man shall not live by bread alone." In his opening remarks, the preacher outlined the past history of the diocese of Athabasca, and the conditions under which the work of the Church had been carried on. He explained that in the early days the district was regarded as nothing more than a happy hunting ground for Indians and traders. People living there could do nothing else than talk of trading and the prospects of the fur business. Its scenery was perfect, the soil was wonderfully fertile, minerals were plentiful, and timber was to be had in abundance. This, however, said the preacher, was not everything, and what the people there needed was spiritual guidance. Although it was a difficult undertaking, the Church started in to work there, and gradually its influence had grown until the present time when there were seven clergy, fourteen churches and thirty missions in the diocese.

The Bishop then went on to speak of the work which lay before Archdeacon Robins in the carry-

ing out of his duties there. He said that many trials would beset him and he would require the prayers of the people to assist him in overcoming them.

At the conclusion of the sermon, the ceremony of consecration proceeded. The Bishop-elect, wearing his rochet, was presented by the Bishops of Saskatchewan and Keewatin. The mandate was read by Chancellor Machray, K.C., and the examination in accordance with the form for consecrating a Bishop having been conducted by His Grace, the Primate, the Bishop-elect, fully robed, was duly received into the Order of Bishops, all the prelates present taking part in the service.

On Sunday evening the Bishop of Athabasca preached in St. Luke's Church, Winnipeg, to a large congregation, setting forth in the course of his sermon—his text being taken from the first lesson, Malachi iii., 10—the present condition of the diocese, his convictions as to the reality of the great opportunities confronting the Church there, and appealing for prayers and assistance both in workers and means.

Archbishop Matheson, Bishop Newnham, and the rector, the Rev. W. B. Heeney, also took part in the service.

An eloquent clergyman had been preaching for an hour or so on the immortality of the Soul. "I looked at the mountains," he declaimed, "and could not help thinking, 'Beautiful as you are, you will be destroyed, while my soul will not.' I gazed upon the ocean and cried, 'Mighty as you are you will eventually dry up, but not I!'"

THE QUIET HOUR

"IN THE ADVENT LIGHT."

In the Advent Light, O Saviour,
 I am living day by day,
 Waiting, working, watching ever,
 Knowing Thou art on Thy way.

In the Advent Light to witness
 To a dark and dying world,
 This the holy ordination—
 May His banner be unfurled!

Blessed, happy, holy service,
 Labouring in the Advent Light!
 Soon the Master's commendation
 Every effort will requite.

In the Advent Light rejoicing!
 Songs of praise along the road
 Seem to make the journey shorter,
 Mounting upward to our God.

He is coming! He is coming!
 Pass the heavenly watchword on!
 Go ye forth to meet the Bridegroom,
 Hail to God's Anointed Son,
 E. May Grimes.

THE BEAUTY OF HOLINESS.

In the sacred ode recorded in 1 Chronicles xvi. we find this exhortation: "Worship the Lord in the beauty of holiness" (v. 29). The words are quite familiar to all English readers, and yet something of poetry and spiritual insight has been sacrificed in the translation. To the Hebrew mind the exhortation would read: "Bow ye down to Jehovah in holy vestments." There is the idea of clean garments and reverent posture. The garments are not only clean, but they are separate and holy unto the Lord. The true worshipper is clothed in white raiment. He is clad in a meek and quiet spirit. He is adorned with the grace of love. Thus the idea of separate and holy garments gave birth to the thought of the beauty of holiness. For what is holiness but the wearing of a clean robe made white in the blood of the Lamb? It is, therefore, the privilege of every soul to be clad in a white robe. There is a cleansing fountain opened for sin and uncleanness, and those who have been defiled by the way may find purity in the Love that removes the stains of sin.

But what is this beauty of holiness? We may suggest three beautiful qualities which are as holy vestments for the soul.

(1) The beauty of a sanctified imagination. It is worthy of note that a promise is made in regard to the sanctification of the imagination. "Thou wilt keep him in perfect peace whose imagination is stayed on Thee." When we kneel in worship before the Lord we need to do so clad in the pure white vestment of a holy imagination. It is thus that we see God, for the vision

of the Eternal is vouchsafed to those who are pure in heart. Faith illumines the imagination, and we see, as it were, face to face. There is then no wandering in communion; no distracting interruption. The imagination is wedded to the service of worship, and the vestment of the mind is holy.

(2) In the beauty of a trustful spirit. For a complete and unwavering trust in the Heavenly Father is one of the most conspicuous fruits of a holy life. The heart is at rest; the distressful controversy between the revealed will of God and the human conscience is over; the spirit apprehends the eternal blessings in the heavenly places and the Divine peace garrisons heart and mind. Thus the attitude of trust becomes a potent factor in the spiritual life. We approach the Throne of Grace in holy boldness rejoicing in the liberty of our access, and trusting to the covenant of our God. We worship in spirit and in truth, for God is Spirit and Truth. And with such worship is God well pleased.

(3) In the beauty of a surrendered will. Our pattern in this respect must be our blessed Lord Himself: "I come to do Thy will, O God"; and we seek to follow in His steps. In a certain sense this holy vestment might be shown to be the most dazzling beauty of holiness, for it is the principal evidence of a holy life, while a holy life is the principal evidence of a surrendered will. It will be little use that we are regular in our hours of devotion unless this pre-eminent surrender has been made, for the Father seeketh those to worship Him who not only have learned to bend the knee, but who have learned to bow the heart as well. Opinions may differ as to what is the critical moment in the life of the believer, but we venture to say that the supreme moment for the converted soul is that moment when shamed by failure, humiliated by disobedience, penitent through self-will, this prayer goes forth:

I worship Thee, sweet will of God,
And all Thy ways adore;
And every day I live, I seem
To love Thee more and more.

There can be no doubt about the quality of the worship that will be poured forth from so grateful a heart as this. The will—surrendered to God and released from self—will be as a holy vestment with which the mind is clothed. By these thoughts we may be led to restore to our life the rightful place of beautiful worship, knowing that our best work is ever done when we enjoy the closest walk with God.—(Selected.)

Brotherhood of St. Andrew

NOVEMBER MONTHLY LETTER.

Dear Mr. Secretary,—At the recent Dominion Convention in Toronto the following resolution was passed:—

"The Brotherhood of St. Andrew in Canada, in their 18th Dominion Convention assembled, recognizing the supreme importance of regularly maintaining family worship in the home, strongly urge all Brotherhood men to do their utmost to make this practice universal, and as a guide and help to such devotions, it is suggested that suitable books of family prayers be recommended through the columns of the Church press and the St. Andrew's Cross, the monthly news letter, and otherwise from time to time."

This resolution makes it incumbent upon all our members to see that we are ourselves observing the custom of family worship, because it would be obviously impossible to advocate it for others unless we are carrying it into force in our own homes.

We feel sure that you must approve of this needful act of daily worship and believe, with us, that no Christian household should begin or end the day without, as far as possible, gathering all its members together, and consecrating a few minutes, at least, to prayer and thanksgiving for their manifold blessings.

As a preliminary step, therefore, we would suggest that the matter be brought up and carefully discussed at your Chapter meeting, and an endeavour made to ascertain just how universal the custom is. Then let those who are not observing it and who are at the heads of families, or who are able to advocate it within their own homes without causing strife, make a fixed principle of carrying it into effect.

We would further suggest that, when you have decided, as we feel sure you will decide, that this should be done, that you should waste no time before starting to introduce it into your house. We all of us know how prone we are to put things

off from day to day, until the inspiration has gone and then nothing is done. Do not let it happen in this case.

We have the names of various excellent little manuals on family prayer, and will gladly forward the names, with instructions as to how they can be obtained, to any who desire such information.

Consult with your rector as to the best method of making your daily services bright and inspiring and get his advice as to what manual, if any, you should use, and also as to just how far outside the circle of your own members you should endeavour to advance this helpful custom.

We will depend upon our Chapter secretaries and directors to bring this matter fully before their members, and by personal attention endeavour to earnestly and persistently make a determined effort to increase the number of homes regularly observing family worship. Yours sincerely,

The Dominion Council.

If readers of the "Canadian Churchman" know of any men or boys who who might be held or won for God and the Church through the sympathy and friendship of a member of the Brotherhood of St. Andrew, their names and addresses might be sent in to the General Secretary, 23 Scott Street, Toronto. Names so sent will be forwarded to Local Chapters in any part of the world. The names of men and boys leaving home to live or study in cities of Canada or elsewhere, are particularly desired.

In connection with his trip to the Maritime Provinces, Mr. J. A. Birmingham, the General Secretary of the Brotherhood of St. Andrew, has already visited Fredericton, St. John and Moncton in the Diocese of Fredericton and Summerside. Charlottetown, Pictou, Westville, Stellarton, New Glasgow, Sydney, North Sydney, Sydney Mines, Glace Bay, Reserve Whitney Pier and Mulgrave in the Diocese of Nova Scotia. Many encouraging meetings have been held and good results in the way of new and revived Chapters, both Junior and Senior, are expected as the result of these visits.

In St. John he attended the Synod of the Diocese of Fredericton and addressed the members on several occasions.

A series of meetings have been arranged for Halifax and Dartmouth, and Mr. Birmingham has also planned to visit a number of the parishes in Western Nova Scotia before returning to New Brunswick. Two weeks will be spent in the latter province in December, and meetings held in St. John and other important centres.

The Churchwoman

WOMEN DOCTORS IN INDIA.

There are 150 millions of women in India, and the majority of these, by reason of their moral and religious teaching, cannot attend a hospital staffed by men. The high-caste purdah or veiled woman would rather endure real suffering and face certain death, whilst all Indian women, whatever their caste, instinctively shrink from men doctors. When one reflects on the mass of maternity work, and the vast number of cases of women's diseases which follow on unattended child-birth, it is not difficult to realize that the present provision of medical relief for Indian women is absolutely inadequate. There is an urgent need for a continual and large supply of

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medically-trained women for our Indian empire. There is work for many thousands of women doctors in India, and there are approximately only 400 of them at the present time.—The Canadian Nurse."

Orillia.—St. James' Parish.—The Girls' Auxiliary Missionary Banquet held in the Sunday School, on Thursday evening, November 14th, was a decided success in every way. About seventy young ladies took advantage of the opportunity to hear the good news of the missionary cause. The tables looked very pretty and were a credit to those who had the work in charge. The banquet over, the chairman announced the speaker of the evening, Mrs. Webster, Diocesan Treasurer of the W.A. in Toronto, who proved to be intensely interesting, as nearly an hour passed by before the time was realized at all. Mrs. Webster's talk did much to arouse missionary interest among our members.

Toronto.—Church of England Deaconess House.—At the annual meeting of the Associates of the Church of England Missionary and Deaconess Training House, which was held on Wednesday afternoon, November 27th, short addresses were delivered by the Rev. R. J. Moore and Canon O'Meara, after which Miss Alice Stewart gave the secretary's report, telling of excellent progress, and Mrs. Hallam the treasurer's report, showing a balance on hand of \$126.71. Miss Connell, Superintendent of the Deaconess House, gave an interesting account of the work, telling of missionaries sent to foreign fields and of deaconesses prepared for social service. The following officers were elected for the coming year:—Honorary President, Mrs. T. Millman; President, Mrs. W. D. Reeve; Vice-Presidents, Mrs. Stratford and Mrs. Griffith Thomas; Recording Secretary, Mrs. Evelyn Macrae; Corresponding Secretary, Mrs. Fred. Carmichael; Corresponding Secretary for Missionaries, Mrs. Hillyer Boyd; Treasurer, Mrs. Hallam; and Dorcas Committee, Mrs. Burpe, Mrs. Withers, Miss Parker and Miss Edith Stewart.

Canadian Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—Special missionary sermons were preached in the cathedral and in the churches of this city by Canon Gould, M.D., the General Secretary of the M.S.C.C.; the Rev. C. E. Whittaker, missionary to the Esquimaux, and Canon Powell of King's College, Windsor, and the Bishop of the diocese, on Sunday, November 22nd. In the afternoon a men's missionary meeting was held in the Church of England Institute, when the Bishop presided, and the chief speakers were the Rev. C. E. Whittaker and the Rev. Canon Gould. The Rev. C. E. Whittaker also gave an address on the Sunday afternoon in Trinity Hall to the members of the Sunday School.

On Friday evening last Canon Gould lectured in St. George's Hall in this city on the subject of "The Turk as I have known him." Canon Gould was a medical missionary in Palestine for thirteen years, and he has been frequently brought into contact with the Turks both in the Holy Land and also at Constantinople, which city he has often visited.

Plans are now being made for the holding of a general Mission next year in the rural deaneries of Halifax and Sydney for the especial purpose of reviving and deepening the spiritual life. The need of such special Missions was brought up in the Synod of Nova Scotia last May, the Bishop making special reference to it in his charge. It was carefully discussed on the floor of the Synod, and the Bishop was asked to name a special committee to take this most important work in hand. Accordingly His Lordship named the following strong and representative committee: His Lordship the Bishop, chairman; Archdeacons Kaulback and Armitage, Canons Simpson, Wilson and Hind, Revs. Dr. Powell, V. E. Harris, G. R. Martell, G. W. Cunningham, L. J. Donaldson, S. J. Woodroffe, T. F. Draper, T. W. Murphy, C. R. Cumming, C. W. Vernon, G. Q. Warner, His Honour Judge Forbes, Messrs. J. W. Allison, D. M. Owen, W. L. Cotton, H. Hazzard, R. H. Brown, H. D. Romans, A. B. Wiswell, A. Mackinlay, R. V. Harris, C. A. Prescott, T. E. G. Lynch, J. J. Hunt, A. H. Whitman, H. S. Theakston. When in England last summer the Bishop discussed the matter with many of the English Bishops, and also with the leading Mission preachers. The special committee appointed by the Bishop met at the Church

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of England Institute recently, and after careful deliberation decided not to attempt a general Mission throughout the whole diocese next year, but to confine the effort to the rural deaneries of Halifax and Sydney with a view to taking up the work in other rural deaneries in successive years. It was decided that the Mission should take place in Halifax in November of next year, and that careful preparation must be begun at once.

The Rev. Dr. Martell, Windsor, N.S., has been appointed Divisional Scoutmaster for the three counties of Hants, King's and Annapolis. Dr. Martell has done much useful work in connection with the movement in Windsor and elsewhere, and is greatly beloved by the boys. King's College has just closed a very successful football season. The College has now, for the first time in its history, two football teams.

MONTREAL.

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

Christ Church Cathedral.—A banquet was held by the men of the cathedral congregation at the Central Y.M.C.A. recently, the object being to meet in a social way and discuss problems of Church work. The vicar, the Rev. Dr. H. Symonds, presided, and Bishop Farthing was the chief speaker.

ONTARIO.

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

Kingston.—St. George's Cathedral.—It is understood that this cathedral, already one of the most imposing and beautiful edifices in this city, is about to be presented with a memorial bell and clock, which may be conservatively valued at \$3,000. The gift is from one of Kingston's most esteemed families and is in memory of one of her most estimable citizens. The need of a new bell has long been felt by the congregation of St. George's, the pretty tower facing King Street having been deserted since the disastrous fire of twelve years ago. The clock, the installation of which is contemplated, will be of most modern construction and will possess three faces. It will be a decided asset to the value of the St. George's property. It was proposed to purchase a complete equipment of chimes, as is in St. Andrew's Presbyterian Church, but it was found that such a plan would necessitate the complete reconstruction of the clock tower, and so the plan has been for the present abandoned.

On Monday evening, November 18th, Miss Bowman, who is a missionary on furlough from Japan, who has been working in that country for the past five years, gave an interesting address on the work of the Anglican Church in that country, in St. George's Hall, under the auspices of the Diocesan W.A. The lecturer made use of a large number of beautiful lantern slides during the course of her address. Miss Bowman returns this year to her work in the new Canadian diocese in Japan.

Dean Bidwell is preaching a series of special sermons in the Cathedral to students on Sunday evenings during the winter. The subject of the first of these sermons was "The Christ of the Synoptic Gospels."

The Rev. A. E. M. Smart, late missionary of the parish of Sharbot Lake, who was recently Appointed Children's Aid Inspector, has arrived in this city from England where he has been spending a holiday, and has entered upon his new work.

Among other things which he suggests trying this winter will be the perfecting of an Employment Bureau in connection with Associated Charities.

Barriefield.—St. Marks.—The annual bazaar was held on the 19th ult., in the schoolhouse, and the event passed off successfully. The sum of nearly \$250 was realized as the result of the undertaking.

Kitley.—The Rev. F. W. Fitzgerald, the vicar of St. Paul's, Kingston, gave a lecture on "Ireland and the Irish," at the request and under the auspices of the Branches of the W.A. of Frankville and Jasper at these two places on November 20th and 21st.

OTTAWA.

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

Pembroke.—During three days of last week the congregation of this parish held a bazaar in the Town Hall for the reduction of the debt on the new rectory. The receipts amounted to between eleven and twelve hundred dollars.

TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—The Bishop of the diocese preached in St. James' Cathedral on the morning of Sunday last, and in the evening he preached the first of a special series of Advent sermons in St. Alban's Cathedral. This series of sermons will be continued on each Sunday evening.

St. James' Cathedral.—The Rev. Dr. Schor, the manager and director of the Palestine Exhibition, which is at present in Hamilton, preached in this church on Sunday evening last.

On Wednesday last, before a joint meeting of the Men's and Women's Clubs in the Parish Hall, Col. McQueen gave a patriotic lecture on Canada.

After reviewing the causes in Europe which led up to the discovery and colonization of Canada by the French, the lecturer briefly but fully followed the course of events which culminated in the fall of Quebec and the ceding of this country to Great Britain, the subsequent invasion of Canada by the Americans, the war of 1812, the Fenian Raid of 1866, and the confederation of the separate provinces into the Dominion of Canada in 1867. In concluding, he drew attention to the vast expansion since Confederation and the immense possibilities of our position in the Empire, remarking that as in the past Canada had not been found wanting when the need of the Empire arose, so in the future would she arise splendidly to her full responsibilities.

Once each month it is proposed to have a joint entertainment of a social or educational nature under the joint auspices of the Men's and Women's Club in the Parish House to which everyone is welcome.

St. Saviour's.—The Rev. Canon Morley preached in this church on Sunday last on behalf of the Cathedral Building Fund.

St. Mary the Virgin.—Special services were held in this church on Sunday last in connection

with the new church campaign. A site for the new church has been purchased on Westmoreland Avenue, and it is expected that the work in connection with the building thereof will commence in the spring of next year. The sum of \$7,000 has already been collected, and the sum of \$9,000 is required. The offertories on Sunday last materially helped towards the procuring of the whole sum needed, one envelope which was placed on the plate containing five \$100 bills. A sixth \$100 bill was given in the evening. The Rev. T. B. Clark, M.A., rector of All Saints', London, was the special preacher during the day at all the services.

Church of the Redeemer.—The Rev. Dr. Griffith Thomas is preaching a special course of sermons in this church on Sunday evenings during the present season of Advent.

The Bishop of Athabasca.—The Right Rev. E. F. Robins, D.D., the newly-consecrated Bishop of Athabasca, preached in the Church of the Redeemer and in the Church of the Epiphany on Sunday last in the morning and evening respectively.

Grace Church.—The Bishop of Toronto will lay the corner-stone of the new church on Saturday, December 7th, 1912. An interesting feature will be the laying next to the new, the original corner-stone, taken from the old edifice on Elm Street, which was laid on August 10th, 1875, with the various relics containing therein, namely, the coins and newspapers, and the Church paper of that date.

St. Stephen's.—Mr. J. P. Clougher has been elected president of the new Men's Social Club in connection with this parish, and Mr. H. H. Drury is secretary. Everything points to a successful series of meetings this winter.

St. Martin's-in-the-Fields.—This church, which is situated at the corner of Macaulay and Perth Avenues, was partially destroyed by fire on Thursday, November 28th. The fire caused damage to the extent of \$1,000 to the building and \$200 to the contents. The communion vessels were saved. The cause of the fire was an overheated stove which set on fire some of the woodwork. The whole of the interior was in flames before the fire was discovered.

Parkdale.—Church of the Epiphany.—The Right Rev. E. F. Robins, the newly-consecrated Bishop of Athabasca, preached in this church last Sunday evening.

St. Peter's Church.—The service at St. Peter's Church on Sunday morning last was one of distinct interest. At the usual sermon time, the rector, Rev. F. Wilkinson, gave the announcements, among others that of the meeting of the Men's Missionary Committee, and then called on the people's churchwarden, Mr. A. J. Russell Snow, K.C., to tell of the plans of this committee. Mr. Snow came up to the chancel steps and in a most inspiring manly address, told how the committee had felt led to undertake in addition to their ordinary Synod obligations the supporting of a missionary of their own in the foreign field. He pointed out that this meant more than doubling their present missionary contributions, and went on to show that this was not at all beyond the bounds of reason. The Missionary Committee had felt that they were called upon to take up this work. They would not bring in an outsider to tell the congregation their duty, but they asked for themselves the co-operation of their own people in their missionary work. Following the singing of a hymn the rector briefly expressed his delight and thankfulness that the men of his congregation had felt called upon to make this effort. He urged again the responsibility and the opportunity of the occasion and called on his congregation to rally to the support of the work, expressing his conviction that this calling for the sending out of a man was as much the work of the Holy Spirit as the sending out of Paul and Barnabas on the first great missionary journey. There was evident the deepest sympathy among the members of the large congregation, and there seems not the least doubt of the carrying out of this most worthy enterprise. St. Peter's has been making good progress in every department of her work, and her large Sunday School with an enrolment of over 700, and her flourishing Young People's Societies portend still further progress.

Rectors Need \$20,000.—There are 100,000 people in the district bounded by Jarvis, College, Crawford Streets and the water front, and the six Anglican Churches have combined their forces for aggressive work among the sick and poor of the area. Careful inquiry has revealed a startling condition of affairs. Congestion, poverty and misery are everywhere. While this is a Church of England Association, yet the leading feature is to relieve those who stand in need and to pass them on to the churches where they belong. Twenty thousand dollars is the sum needed at



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once. It is supported by Rev. F. H. Hartley, St. Mathias'; Rev. J. E. Gibson, Church of the Ascension; Rev. R. J. Moore, St. George's; Rev. D. T. Owen, Church of the Holy Trinity; Rev. J. H. Teney, St. Philip's, and Rev. J. Russell MacLean, St. John's. Miss McCollum, of the Church of England Deaconess Training House, 179 Gerrard Street, is also assisting in the work. Contributions may also be sent to Miss Goad, 321 Jarvis Street, and Miss Sheppard, 96 Bellevue Avenue.

Laymen's Missionary Movement.—The annual meeting of the Anglican Committee of the Laymen's Missionary Movement was held in the Parish House of St. James' Cathedral, Toronto, on Thursday night last, Mr. A. H. Campbell in the chair, the report of the Executive Committee was read by Mr. Evelyn Macrae, Hon. Secretary, showing an increase to over \$83,000 for the past year.

The objective set, and accepted by the meeting for the coming year's work is \$100,000, or \$18,000 more than last year. It is felt this apparently large sum can easily be reached, if the "Every Man Canvass" is put into operation in the parishes; last year 10 per cent. of the Communicant members only, gave 90 per cent. of the total given to missions.

The new executive chosen were:—Chairman, Mr. W. C. Brent; Vice-Chairman, Mr. A. Munro Grier; Hon. Secretary, Mr. W. M. Wallace; Treasurer, Mr. Noel Marshall; Mr. A. H. Campbell, Mr. Evelyn Macrae, Mr. S. Casey Wood, Mr. W. D. Gwynne, Mr. N. F. Davidson, Mr. Walter Gillespie, Mr. Hugh Rose, Mr. E. F. Crossland, Mr. G. T. Lea.

The Deaconess Missionary and Training House.—On Thursday evening, November 28th, there was an interesting ceremony at St. Alban's Cathedral for the purpose of setting apart four deaconesses who had completed their course of training at the Deaconess House. The service of setting apart was conducted by the Bishop of the Diocese. Canon MacNab conducted the regular evening prayer service, and Rev. Dyson Hague, M.A., was the special preacher. Beside these the following clergy took part in the service: Ven. Archdeacon Ingles, Canons O'Meara, Bryan, and Morley, and Rev. C. J. James. The candidates were presented by Canon Bryan, who certified to their fitness for office. The Bishop having set forth the Scripturalness of the office and the opportunities for service which is presented, called for the pledges of the candidates so long as they hold this office faithfully to fulfil its duties and then set each one severally apart by the laying-on of hands. The preacher chose as his text Rom. 16:1, and drew from it a beautiful lesson of the value of the touch of human sympathy. He said "the chalice of life is not given us to drink it all, but to pour it out as an oblation to our Divine Master." He pictured vividly the beautiful character of Phoebe, which had won her mention in the sacred record, and commended the simple virtues of every day ministry, especially to those now giving their lives to this work. Of the four set apart, one, Miss Newberry is to work in the institutions of Toronto, under the direction of the chaplains; Miss Dudley goes to St. Peter's, the position recently vacated by Miss Benbow, who has gone to the foreign field; Miss Binden to Trinity East; and Miss Brown probably to Hamilton.

Newmarket.—The Bishop has appointed the Rev. T. G. McGonigle, of Lambton Mills, to be rector of this parish.

Islington.—The Bishop has appointed the Rev. Frank Vipond, who for some time past has been acting as his secretary, to this parish, in succession to the Rev. T. G. McGonigle, whom His Lordship has appointed rector of Newmarket. Mr. Vipond will enter upon his new sphere of work at the beginning of January next.

NIAGARA.

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

Milton.—The Bishop has appointed the Rev. Oscar Cook, of Taplestown, to be rector of this parish in the place of the Rev. G. McQuillin, who has gone to Grand Valley.

Hamilton.—The Palestine Exhibition was formally opened in the Armouries on Monday, the 25th ult., Mayor Lees, performing the opening ceremony. Speeches were made by the Bishop of the diocese and by the Rev. S. Schor, the manager of the Exhibition. The Rev. Canon Howitt is Chairman of the Committee in charge. The Exhibition will remain open until December 5th.

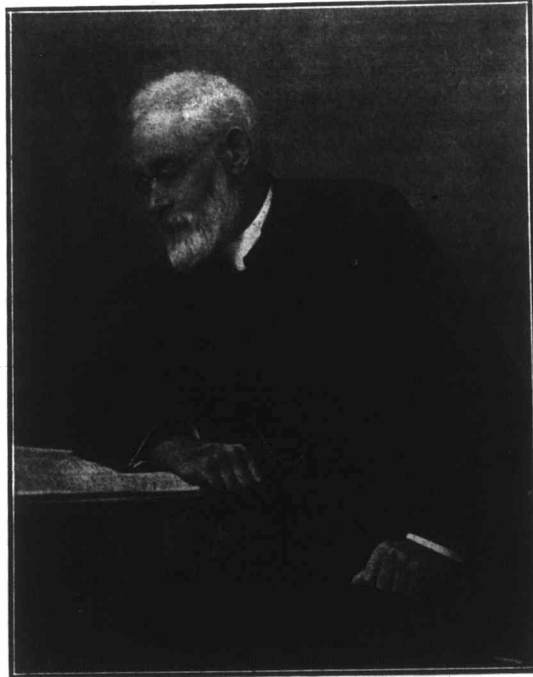
OBITUARY.

The Rev. H. E. Miller, a well-known retired Anglican clergyman, died in this city on the 27th ult.

after a long illness. The deceased gentleman was a man of exceptional attainments and well known throughout the province. He was formerly principal of Bowmanville School and did splendid work in an educational and missionary way in Western Ontario for many years.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie, Emsdale.—Many of his old parishioners in various parishes have repeatedly asked that a photograph of the late Canon French should appear in our paper to which the Canon was a subscriber.



The Late Canon French, Emsdale.

He entered into rest on August 12th last. He came from England in the early seventies, and did faithful duty in several parishes, of which his longest pastorates were Coldwater and Emsdale. He was an excellent preacher, a faithful adviser, a good visitor, and a true pastor. Active to the very last, he died at the age of 74 years, 8 months, after a short illness, leaving a loving family and an attached congregation.

Thunder Bay.—The quarterly meeting of the deanery of Thunder Bay, was held on Wednesday, November 20th, in St. Paul's Rectory. Proceedings opened with a celebration of the Holy Communion in the church, followed by Matins at 10. The Rural Dean gave an able analysis of the Epistle to Philemon, and the Greek translation was taken by the Rev. F. G. Sherring. The Rural Dean spoke a few words in regard to the loss the deanery had sustained by removals; the Rev. S. M. Rankin, of St. Luke's; the Rev. W. S. Weary, of St. Ausgarius, Port Arthur; the Rev. L. A. Todd, Nepigon; and the Rev. Harry Bruce, of White River; and welcomed to the deanery, the Rev. R. C. Bull, the Rev. E. H. C. Stephenson, the Rev. M. Bartlets, and Canon Burt. After dinner, an excellent paper on the work of the S.P.C.K. was given by Mr. Stephenson, who has long taken a very deep interest in the work of this society. A paper on "Uniformity in Sunday School Work" was read by Canon Hedley, of St. John's, Port Arthur, and the outcome of the discussion that followed, was, that steps be taken to resuscitate the Sunday School Association, that monthly meetings be held and that at the meeting to be held on the 28th November, a model lesson for beginners and primary classes be taught, and the question of teacher training be taken up if there be time. The evening meeting of the deanery consisted of an illustrated lecture on the Holy Land by Mrs. Stephenson, of Schriber, which was most instructive and interesting. The next meeting of the deanery will be

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held at St. John's, Port Arthur, on January 21st. A resolution of thanks was passed to Canon Hedley and the Rev. E. H. C. Stephenson, for their papers, and a resolution of regret was passed and ordered to be sent to the Rev. S. M. Rankin, on his leaving Fort William. His work in the deanery for the last seven years had been earnest and unselfish, and his going to England will be a distinct loss to St. Luke's parish and the diocese as a whole.

Fort William.—St. Luke's.—The Rev. Canon Burt, the Travelling Missionary on Manitoulin Island, has been offered by the Bishop, and has accepted, the rectorship of this church.

HURON.

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

Cranton.—St. Thomas.—On Monday, November 18th, the A.Y.P.A. had an interesting gathering, and there was a paper read by Mrs. A. German on "A Man's Work from a Woman's View-point." The paper was very suggestive, the writer stating that she thought that men might take a greater interest in the Church and her services, come regularly, take a part in the Sunday School work, and help the clergyman in bearing a full share of the financial burden of the parish. The rector also gave a short talk on "Man and His Work, and Woman and Her Place in the Church's Activities." He emphasized the statement of our Lord, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work."

London.—The Rev. R. A. Hiltz, the General Secretary of the Church of England Sunday School Association, addressed a large number of Sunday School teachers in the Cronyn Hall on Monday evening, November 25th. The meeting took the form of a conference and pertinent questions in regard to this department of the Church's work were fully discussed. The Rev. T. B. Howard is the Huron Diocesan Secretary.

Woodstock.—The officers elected at the recently held annual meeting of the members of the Oxford Rural Deanery Sunday School Association are as follows:—President, the Rev. J. Tully, Eastwood; Vice-President, Mr. C. C. Hodgins, Woodstock; Secretary, the Rev. T. B. Howard, B.A., Woodstock.

Millbank.—Grace Church.—The Bishop of the diocese held a confirmation service in this church on Sunday morning, November 22nd, when he bestowed the apostolic rite upon eleven candidates.

Preston.—An institute for Sunday School workers was held here on Wednesday night, the 27th ult., by the Revs. R. A. Hiltz and T. B. Howard, the Church of England secretaries for this branch of the Church effort. The Preston institute was the last of nine held in the Diocese of Huron. The local arrangements were perfect, the rector, the Rev. R. Herbert, and the secretary, the Rev. A. L. G. Clarke, worked hard, and the result was a large and enthusiastic gathering.

Cranton.—St. Thomas.—On Tuesday, November 26th, the Rev. W. J. Eccleston presented to the Bishop of the Diocese, five persons for confirmation. The congregation was very attentive to the Bishop's earnest and very instructive address, on "The Christian, his duties and privileges," which will be long remembered by the congregation. The parish has now taken on a new lease of life and many are entering into the activities of the Church's life.

CALGARY.

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

Stavelly, Alta.—The congregation of the above church, are making an effort to erect a church in Stavelly, Alta., which is situate 75 miles south of Calgary. Stavelly is a small town on the main line C.P.R., Macleod Branch, and has a population of about 400. The district surrounding covers an area of 1,000 square miles; and there is not an "English Church" within that area. All communications should be addressed to the Rev. W. T. Haig, care Bank of Commerce, Stavelly, Alta.

There is no bridge so difficult to cross, as the bridge of broken promise. Be chary of making rash vows; ponder well ere you say I will do this or that; but once having given your word, abide by it though the heavens fall. Perform your contracts when made; at any sacrifice save that of honour.

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BOOKS AND BOOKMEN

If only we might omit three chapters from "The Preacher and the Modern Mind," by the Rev. George Jackson, B.A. (William Briggs, Toronto, \$1.00 net), we could give it almost unqualified praise. But these chapters constitute the very heart of the book, dealing respectively with the Bible, Miracles, and the Person of Our Lord. Professor Jackson, as Dr. Denney recently remarked, stands somewhat too much in fear of Hastings' "Bible Dictionary," and while he is sensitive, almost painfully sensitive, to "the modern mind," he is not sufficiently alive to the objective reality of the Christian Scriptures and their message, or to the seriousness of the concessions he is prepared to make to the time-spirit. His criticism, both of the Old Testament and also of the New, the latter in particular, in the present volume, is frank and thorough. He definitely refuses to accept, as the words of Christ, a passage about which textual criticism has no question to raise, and he considers that on two or three questions the Evangelists misunderstood, and therefore misrepresented Christ. If space allowed, we could give further instances of this treatment of the Bible, which is far too subjective to be satisfactory to any who believe in St. Matthew and Divine inspiration. The book contains some admirable counsels and suggestions on such non-controversial points as Doctrinal and Ethical preaching, and the preacher's Style and Passion. But the book strikes the thoughtful reader as far too slight and sketchy; the canvas is too large for the figures. As in his other books, Professor Jackson is concerned mainly with the statement and application of the views of others rather than with any enunciation of his own ideas, but the position adopted is far too subjective to be safe, and we cannot help wondering what sort of preachers such a book will produce, whether in England or in Canada. If they endorse and follow the critical line here taken, they will certainly be very different from the Methodists of former days and, in our judgment, decidedly inferior.

Sunday School teachers and other Christian workers often enquire as to the best Bible dictionary in a convenient form. They could not do better than give attention to the "International Bible Dictionary," edited by that veteran Sunday School worker, Dr. F. N. Peloubet (Philadelphia, The J. C. Winston Co., \$3.75). This work, based on Dr. William Smith's "One-Volume Bible Dictionary," which Dr. Peloubet revised and published over twenty years ago, has been rewritten and enlarged, embodying the results of the most recent and accepted research. It has been entirely reset and printed from new plates with new up-to-date maps, and many new illustrations. The dictionary devotes itself to the facts of the Bible itself, and illuminates these from every available source likely to help the ordinary reader to know and love the Word of God. The volume is convenient to handle, well bound, and fully bears out the claims made for it.

Bible readers and students who are unable to follow the technicalities of philological criticism are in need of some simple, yet satisfactory criterion whereby to test the various theories concerning the Bible that meet them to-day in books and magazines. Perhaps the very finest test is that accorded by Archaeology, and a new work, "The Deciding Voice of the Monuments in Biblical Criticism," by Dr. M. G. Kyle (Oberlin, Ohio; Bibliotheca Sacra Co., \$1.50 net), calls for special notice. Dr. Kyle, who is a leading Egyptologist, discusses in turn the function of Archaeology in criticism; the History of the bearing of Archaeology on the criticism of the Bible, and the progress of Archaeology in the determination of critical questions. We have seldom read a clearer or more convincing book. It is scholarly, fresh, and able, and should certainly be studied with the greatest care by all clergy and laity who are interested in questions of biblical criticism. The subject of the book thoroughly justifies the claim made in the title. Dr. Kyle has no difficulty in showing that the Monuments are indeed "the deciding voice" in regard to biblical criticism.

From time to time we read of discoveries in England and elsewhere of what are called "pre-historic" human remains, and questions at once arise as to the relation of such discoveries to the Bible. Dr. G. E. Wright, of Oberlin, one of the best known geological authorities in the world, has just issued "The Origin and Antiquity of Man" (Oberlin, Ohio; The Bibliotheca Sacra Co., \$2.00 net), in which he discusses the entire

subject from the standpoint of science, archaeology, history, language, and anthropology. After various lines of treatment the subject is discussed from the biblical standpoint and certain conclusions are drawn. Dr. Wright considers that while the antiquity of man cannot be less than ten thousand years it need not be more than fifteen thousand years, that eight thousand years of prehistoric time is ample to account for all known facts of his development. We are particularly glad to observe that the striking paper on Biblical Chronology by the late Professor W. H. Green of Princeton, is incorporated in this work. This alone would give the volume distinction, but the whole treatment is marked by the author's great ability, adequate scholarship, and loyal devotion to Holy Writ. It is not often that such a work is at once popular in style and scientific in treatment. It will take its place at once as one of our most important and weighty authorities.

It is not everybody, perhaps, indeed, there are very few, who will feel disposed to give themselves to a thorough technical and scholarly study of the various problems connected with the Higher Criticism of the Pentateuch. But those who take up this subject must not overlook a new book, "Pentateuchal Studies," by Harold M. Wiener, barrister-at-law, of Lincoln's Inn, London, England (Oberlin, Ohio; Bibliotheca Sacra Co., \$2.15). The special interest of Mr. Wiener's work is that it comes from a Jew, who is a strong advocate for the validity of his ancient Scriptures, a layman of a thoroughly trained mind in his own profession, and still more, a skilled Hebrew scholar, well versed in the critical literature of the day. Mr. Wiener does not mince words, and in the course of his twenty-three chapters he uses plain language about several of the leading critical scholars. While we may not be able to endorse all his contentions and expressions, there can be no question that he has dealt some very severe and serious blows at the modern critical position, and no one who wishes to be in touch with the latest and best that is being written can afford to overlook Mr. Wiener's remarkable and illuminating discussions. Scarcely any writer of recent years has impressed himself more thoroughly upon the scholarly world than Mr. Wiener, and in this sequel to a former work he more than maintains his position, and deals with his subjects with consummate ability.

APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house for

Rev. C. H. Shortt at Nagaoka, Japan:—Previously acknowledged, \$777.80; St. Peter's Church, Drumbo, \$2; E. J. Agar, Toronto, \$5; Holy Trinity S.S., Toronto, \$5; C. R. Eden, Harrietsville, \$1; Thos. Abbott, Harrietsville, \$1; J. M. O'Neill, Dorchester, \$2; Bank interest, \$1.25; total, \$795.05. Any other contributions for this object may be sent to the Rev. T. G. A. Wright, 95 Maple Street, London, Ont. The total amount required is \$800, and the appeal will be closed shortly and money on hand remitted.

Correspondence

THE ATHANASIAN CREED.

Editor, Canadian Churchman:
Sir,—The Athanasian Creed is a good illustration of the craze for logical and exact definition which for so many centuries possessed the Church, and which has only died out, or begun to die out, within the memory of some living men. These attempts to exactly define the terms of human belief as you would a mathematical or scientific statement have always resulted disastrously, and have often created the very difficulties and dangers they were designed to prevent. For over definition almost always defeats its own object by carrying one too far in the opposite direction. Extremes in doctrine, as in everything, are inclined to meet. Take the dogma of Transubstantiation, a case, if ever there was one, of over definition. It was designed to promote reverence for the Holy Eucharist. But its gross materialism has really degraded this sacred ordinance, and, as the Article says, has "overthrown the nature of a sacrament." The Athanasian Creed, with its very elaborate and laboured statements, I can hardly think has encouraged an intelligent and devout belief in the Trinity. From my own personal experience, it has been a stumbling block to many a reverent soul, who, under other circumstances, would have readily accepted this great Catholic mystery, but who were irritated and repelled by the harsh, aggressive language of the Creed. To thousands of thoughtful Churchmen the Athanasian Creed has been, and is, a sore trial of faith. They have passively accepted it, with a private reservation, consoling themselves, perhaps, with the reflection that, as laymen, it is not binding upon them. But it has always struck a discordant note in the service when recited, as is commanded on the great Festivals. But I suppose I am flogging a dead horse, for it seems more than probable that, in its present place as an integral portion of public worship, it will disappear from our revised Prayer Book.

Rector.

LOCAL OPTION AND THE CLERGY.

Sir,—Permit me a short rejoinder to the letter of Mr. J. A. V. Preston, of Orangeville, criticizing my article on "Local Option and the Clergy." I am glad that Mr. Preston can go with me at least as far as to say that "every Churchman is bound to believe in temperance, and to do all he can to promote it." Mr. Preston does not define the "true temperance" to which he considers local option to be opposed. My quarrel with what often goes by that name in controversies such as this is that it accomplishes so little towards taking up the stumbling block out of the way of the young and the weak. Too often the influence of those advocates of the "higher ideal of temperance" whom Mr. Preston honours is found upon the side of the forces that make for intemperance.

I pass over, as scarcely worth arguing over, Mr. Preston's suggestion of a "serious side" could we know all that "transpires" in Orillia, to his statement that "there are other places where it has not succeeded," to note that he does not name any of these places. General statements are easily made. There could doubtless be found some who would assert that local option has failed in Orillia, but they would find it hard to offer proof. I am far from claiming that conditions are ideal in Orillia; but I do say that we are infinitely better off without the bars. If there are places where local option "has proved anything but the blessing its promoters promised," it is remarkable that there are so few repeals. I can scarcely conceive it possible that conditions should be worse with the bar-rooms closed than with them open and legalized. I am sure it is not possible where there is that united support of the law by all Christian people for which I plead.

Compensation for the refusal to renew licences granted from year to year is too large a question

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THE PUBLISHER.

to dispose of in a paragraph. For myself, I should willingly see the State pay the price if I were convinced either that justice called for it, or that the closing of the bars would be hastened by it—and should consider the bargain a good one at almost any cost. But let me say that local option does not necessarily result in injury to property. There are three former hotel properties in Orillia which are worth more to-day, when they are devoted to clean, legitimate business, than they were when they were practically licensed saloons. One of these properties, which brought \$700 as an hotel, is to-day renting for \$1,100 over and above taxes, for business and boarding house purposes. Moreover, I confess that my sympathy is with the widows and orphans, and the worse than widows and orphans, who are made so by the licensed bar, rather than with the men who are driven from a business upon which they have embarked in the selfish desire to grow rich quickly and easily, regardless of the suffering and sorrow they may occasion in so doing.

In the ten or fifteen years previous to the adoption of local option I can recall these deaths directly traceable to liquor obtained in Orillia: Four Indians and a white man killed on the railway tracks; two Indians and two white men drowned in the lake; two lads of under 16 years of age who died from alcoholic poisoning due to drinking large doses of whiskey; an old man who fell from his sleigh and broke his neck, on his way home from town, and a young cab driver who died in the same way after being treated by his "fare," an Indian stabbed to death in a drunken brawl, and another who accidentally killed himself by rolling over on his open knife while in a drunken sleep. Besides these deaths, bar-room brawls twice came within an ace of ending in murder, and there were several suicides. There has not been a tragedy of this kind since local option came into force, except one suicide of a poor woman who had been a life-long slave of drink. But violent deaths due to liquor have been of all too frequent occurrence in neighboring municipalities where there are still licensed bars, there having been at least half a dozen of them within twenty miles of Orillia during the past four years. And yet Mr. Preston talks of local option being an "injury" or "of doubtful efficacy," and "opposed to true temperance."

I repeat that to go into a town where a battle is in progress between the forces of good and evil, between the forces that make for the uplift of humanity, and those that make for its degradation, and to find the clergyman of the parish neutral or indifferent is calculated to bring a blush to the cheek of the loyal Churchman. While local option was in its early and experimental stages, there may have been some justification for doubts and uncertainty, and for holding back. But with the experience of half of the province to draw upon, and in the light of facts now easily ascertainable, the beneficial effects of local option are so clearly seen that the Churchman who "believes in temperance" cannot consistently refuse his support, and they who do refuse it are, in my opinion, "without excuse."

Yours truly,
Orillia. C. H. Hale.

CHURCH UNITY.

Editor, Canadian Churchman:
As acting secretary of The Church Unity Appeal, will you permit me to make a brief statement? The copies of the appeal have been exhausted, and I am, therefore, unable to meet the many requests for it. It would also appear that many clergymen did not receive it. That is due, no doubt, to the very imperfect list of the clergy which was used in sending out the circular. As the appeal has appeared in the Church press, its aim and practical propositions are well known. I will therefore be glad to receive the names of any who desire to show sympathy with its object. To date, there have been received in all 250 signatures, including the names on the circular appeal. The signatories represent all schools of thought in the Church. There are many occupying official positions in the various dioceses. It might be wise to add that the promoters of the movement intend to act in a perfectly regular and constitutional manner. This effort aims to discover the body of opinion favourable to corporate action along the lines proposed. The final decision must rest with the legislative bodies of the Canadian Church. Faithfully yours,

Allan P. Shatford.

389 McKay St., Montreal, Dec. 2nd, 1912.

THE MISSION OF HELP.

Dear Sir,—The Mission of Help has passed over the Prairie Provinces. We know that the spiritual help it has afforded to very many has been wonderful. For this, now thank we all our God. But what next? I venture as an individual Churchman to put forward the following suggestion. It is true that I am on the Central Committee, but this suggestion is quite independent and unofficial. In about three or four years' time, or even earlier, will it not be feasible for each diocese to hold a sustained Mission in detail and conducted over a much wider space of time than two months? The Provincial Synod has given us the start. The Mission idea, so to speak, is now understood where before it was misunderstood. Some too late lament having misjudged the opportunity. Let us give everyone another chance.

H. M. Speechly.

Pilot Mound, Man.

Family Reading

NOTICE POSTED IN SEVERAL TONGUES REPROVES UNDUE CURIOSITY.

The Laplander is annoyed with the tourist who visits him. The nature of his complaint may be gathered from the notice posted in the districts of Lapland most visited by travellers, which in several languages runs as follows:—

Dear Tourist: What would you say if an unknown individual without asking your permission or even knocking at your door pushed his way into your home, made himself comfortable on your sofa, peered at everything, rummaged everywhere, laughed at your domestic arrangements, asked how much money you have, wished to interest himself in your love affairs, and seized hold of your children to photograph them?

What would you do with such an unmannerly intruder?

But there are certain tourists who treat the Laplanders in this fashion. They enter their tents without embarrassment, handle or point at everything, ridicule everything, and ask the Laplanders how many reindeer they have—which is the same as asking other people for details of their incomes.

The Laplanders are human beings, and not menagerie animals.

KNOWN, YET LOVED.

We get the greatest comfort, strength, and sympathy from those friends who know us best, especially those who know our worst and weakest sides. When one who thus knows us is a true friend, what a help it is to go to him and "unburden," knowing that we need sail under no false colours, assume no righteousness that we do not have, conceal no weakness that we are painfully conscious of. It is a rich life that has one such human friend to turn to. But there is even a greater richness than this open to us: it is the friendship of God Himself. And no human friend can take His place. There come times when we know that we must depend absolutely upon God's all-knowing friendship, or perish. What an infinite comfort it is then to bare our souls to Him; to kneel in prayer and call upon Him, and confess everything to Him; to know that He knows us

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through and through, every wrong deed, and word, and thought of our life, all our vileness, all our unspoken and unspeakable worthlessness, and our worse than worthlessness: our poisonous nature, our base faithlessness many times to Him, our resistance, and repudiation of His love, our cruelty to others—all the remembered and forgotten miserableness of the wreck that we have made of ourselves through life; yet, knowing all this about us, that He loves us still, and with a love the depth and undefeatable intensity of which we cannot comprehend, for it passeth knowledge. It is in this consciousness of the love of God to us in Christ that we rejoice in His complete knowledge of us. No human friend knows us as He does; no human friend loves us as He does. Will eternity be long enough to render unto our Heavenly Father our thanksgiving for His unspeakable love.—S. S. Times.

THE ISLE OF LONG AGO.

O! a wonderful stream is the River Time,
As it runs through the realm of tears,
With a faultless rythm and a musical rhyme,
And a broader sweep and a surge sublime,
As it blends in the ocean of years.

How the winters are drifting like flakes of snow,
And the summers like birds between,
And the years in the sheaf, how they come and they go
On the river's breast with its ebb and its flow,
As it glides in the shadow and sheen!

There's a magical isle up the River Time,
Where the softest of airs are playing,
There's a cloudless sky and a tropical clime,
And a song as sweet as vesper chime,
And the Junes with the roses are straying.

And the name of the isle is the Long Ago,
And we bury our treasures there;
There are brows of beauty and bosoms of snow,
There are heaps of dust—O! we loved them so—
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
There are parts of an infant's prayer
There's a lute unswept and a harp without strings,
There are broken vows and pieces of rings,
And the garments our loved ones used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air,
And we sometimes hear through the turbulent roar
Sweet voices we heard in the days gone before,
When the wind down the river was fair.

O! remembered for aye be that blessed isle,
All the day of our life until night;
And when evening glows with its beautiful smile,
And our eyes are closing in slumber awhile,
May the green wood of our soul be in sight.
—Benjamin Franklin Taylor.

UNEXPECTED IGNORANCE.

It is astonishing how hazy are the ideas of the average stay-at-home Britisher concerning the Colonies. This fact was illustrated the other night at Warrington by the Bishop of Bunbury (Australia). Recently, he said, he stayed with an ex-Governor of Australia, and a lady, who called at the house, on being informed of the Presence of an Australian Bishop, inquired: "Can he speak English?"

This reminds me of a story told not long ago by the Bishop of North Queensland, who said he was talking to a lady one day who thought North Queensland was somewhere "in the Pacific Islands." On another occasion, while lunching with an editor, the Bishop was startled by a remark from him that he often heard the famous hymn, "From Queensland's icy mountains" sung! "That is not all," continued the Bishop, "I told the story to a lady at a very 'swagger' dinner party in London. When I had concluded the tale she looked at me with wide-open innocent eyes and said, 'Oh yes; I know that hymn very well.'"

There is invested in hospital plants in the United States to-day, says the Living Church, about a quarter of a billion dollars, and yet half the population of the country, approximately, is without access to hospitals.

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Personal and General

Ten per cent. of our communicant members are stated to give ninety per cent. of the total contributions given by the churches to Missions.

The annual meeting of the Lord's Day Alliance, of which the Bishop of Toronto is president, will be held Friday, December 6th, in the Bible House, 14 College Street.

On Sunday last nearly 1,000 churches in Ontario dealt from the pulpit with tuberculosis. On account of it being Advent Sunday, many of the Anglican churches are leaving to a later date taking action in this matter.

The Rev. A. J. Hall, B.D., who for more than thirty years was missionary to the Indians at Alert Bay, in the Diocese of Columbia, has accepted the Vicarage of Tickenham, in the Diocese of Bath and Wells, to which he has been presented by the Lord Chancellor.

The Trinity College Autumn dance took place on Thursday night, the 28th ult., with even more success than usual. The Provost and Dean of the College, Mrs. Charles Fleming and Mrs. Duckworth, received the hundreds of guests, who thoroughly enjoyed the dancing in hall and Convocation Hall to the most excellent music.

Striking Contrasts.—Archdeacon Westcott knows the value of "teaching by contrasts." Speaking at Sheffield in aid of the Bible Society, he pointed out that while the people of this country spent £25,000,000 a year on theatres and music-halls, the Bible Society asked for only £150,000. The Archdeacon might have drawn even a greater contrast. While the British nation's annual Drink Bill is almost £160,000,000, less than £4,000,000 are spent on Foreign Missions.

Curiosity of Names.—A Southern writer says that within the last few weeks "in a certain church" the following couples have been married:—"George Edward Butcher and Amelia

Mutton; Frank Shears and Mary Wheatear; Thomas Wells and Maud Waters; Albert Rose and Hilda Thorne; Edward Battle and Phoebe Cannon." A clergyman informed a friend, he adds, that he had recently baptized three brothers by the Biblical names of "Shem, Ham, and Japheth." On asking what their surname was, the reply came, "Smith."

The Rev. W. J. Mayers, of the Barnardo Homes, had very successful meetings at St. Paul's Anglican, Dovercourt Presbyterian Church, Parkdale Methodist, Trinity Methodist and the Bible College Hall. The illustrated story of Dr. Barnardo's work awakened great interest, and the skilful playing of the Barnardo Boys on their hand bells, bagpipes and other instruments was much admired. Mr. Mayers and the boys left Toronto last week for a month's tour in Western Ontario. They return to the city at Christmas when another series of meetings will be held.

Justine Massen, who weighed seven hundred and eighty pounds, died November 28th in St. Jean de Dieu Asylum, Montreal. She was the biggest woman in the world, and a few years ago was a familiar figure on the streets of the city. Her mind became affected, however, and she was taken in charge by the "Assistance Publique." During her stay in that institution her exploits became famous. She was so big and so strong that in her fits of insanity she used to break down the walls of the rooms in which she was enclosed, and it was finally found necessary to build a special house for her outside the main building.

Concise Story of General Wolfe.—1727—Born at Westerham, Kent, January 2nd; 1741—First commission,

aged 14; 1742—Fought at Flanders, aged 15; 1743—Adjutant at Dettin-gen and Fontenoy, age 16; 1744—Brigadier Major, and took part in suppression of Jacobite Rebellion, age 17; 1745—fought at Falkirk and Culloden, age 18; 1749—Major of 20th Regiment, age 22; 1750—Lieutenant-Colonel, age 23; 1749-54—served in Scotland, age 22 to 27; 1757—commanded battalion against Rochefort, age 30; 1759—served as Brigadier-General under Amherst in America, age 31; 1759—commanded victoriously and slain at Quebec, September 13th, age 32. A fund is being raised in Canada for the purpose of erecting a monument over the ashes of General Wolfe in Greenwich, England. Mr. Good, 79 Adelaide East, Toronto, is secretary.

Do you know how many words in the English language mean "crowd"? To a foreigner, anxious to master the language, it was explained that a crowd of ships is termed a fleet, while a fleet of sheep is called a flock. Further, a flock of girls is called a bevy, a bevy of wolves is called a pack, a pack of thieves is called a gang, a gang of angels is called a host, and a host of porpoises is called a shoal, a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and

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a band of bees is called a swarm, and a swarm of people is called a crowd.

The Rev. Herbert B. Gwyn, rector of St. Simon's Church, has just been elected as editor-in-chief of the "New York Churchman." He was educated at Hamilton, Ontario, and graduated with first-class honours in classics from Trinity College, Toronto, in 1890, completing his theological course in 1893. He was the prizeman in Apologetics at Trinity College, in 1895. During his college days he was one of the editors of the "Trinity University Review." His first work in the ministry was that of curate at All Saints', Toronto, from 1896 to 1899. He then was called to Chicago by the Rev. Frank DuMoulin, then rector of St. Peter's Church, and he served as curate at St. Peter's from 1900 to 1902. In September of 1902 he organized the mission of St. Simon's, Sheridan Park, with the co-operation of St. Peter's parish, and he has been in charge of this growing work ever since. Mr. Gwyn is a nephew, on his mother's side, of Sir William Osler, Regius Professor at Oxford University and formerly Professor of Medicine at Johns Hopkins University, Baltimore.

Helping Friendless Boys for Forty-five Years.—"We are forty-five years old," said Sir John Boyd at the annual meeting of the Working Boys' Home. "1867 was the birth year of the Dominion of Canada and also of this home. Great progress has been made since that date." The first home was the Frederick Street Home. The home, said Sir John, ministered at first to waifs and strays, bootblacks and newsboys, whose lot in the early days was a very hard one. Conditions have, however, changed, and the object of the home to-day is to get hold of the friendless boy. The expenditure for the year was \$7,620.28, and the receipts \$7,747.84. Short addresses were given by Rev. Dr. Wilson, Mr. R. S. Baird, Hon. Featherstone Osler, Mr. J. J. Kelso and Mr. Noel Marshall. The latter paid a great tribute to the work of Mr. R. S. Baird. "Mr. Baird has left his handwriting upon the walls of this institution," said Mr. Marshall. Mr. Marshall said that the man who did not give away his money one way or the other was missing one of the greatest pleasures in life.

"Is this a High or a Low Church?" someone asked the sexton of Christ Church, Poughkeepsie, once. He seemed a little puzzled by the question, so the visitor said, "Have you candles on the altar?" "O no, ma'am," he answered, "the church is lighted by electricity!"—The Living Church.

An English clergyman tells the story that when he came to a certain

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place as vicar he asked whether there were any sick to be visited. "Oh, no, sir!" was the answer. "Nobody is ever ill in Berrynarbor. There is an old man, to be sure, over ninety, who has lately taken to his bed, but there hain't much the matter with him that I know of." "I thought to myself," added the vicar, "of the story of the Scotchman who said to his doctor: 'Ye pu' a vera long face, doctor. D'ye think I'm dangerously ill?' 'Na, na,' was the reply. 'I don't think ye're dangerously ill, but I think ye're dangerously old.'"

Children's Department

JOE'S MISSION

(Continued from last week.)

II.

"No," said Joe; "you keep them until you are grown. Now come and go to the store with me."

Stopping by the hotel, put up for the benefit of summer visitors in the pretty little town, Joe called his mother and showed her the pearls. Mrs. Myers was a magazine writer, and she seized upon the stones and the child in the interest of her profession, and again, because Joe's story touched the mother in her and she wanted to help the wee girl and the blind old grandmother.

When the pearls had been locked up, Mrs. Myers and Joe took the child to the store and bought plenty to eat and to wear for the people who had been ignorant of the wealth they possessed. Going back to the cabin, Mrs. Myers was surprised to find three twenty dollar gold pieces lying on a rock in the front yard where the child had been playing.

"Where did you get this money, Mary?" she asked.

"A man, he tuk some of my pills an' giv' me them dishes yestiddy," she answered, solemnly.

"Starving," said Mrs. Myers to Joe, "with sixty dollars in the front yard. Oh, this pitiful ignorance! Some man has probably taken a thousand dollars' worth of pearls and left this money to ease his conscience."

The next day, Joe took the pearls and left for the nearest city with a letter from his mother to a pearl expert who was a friend of hers. The stones brought five thousand dollars, which Joe proudly carried back and deposited in the bank in Mary Sue's name. Her father, whom she only

knew as Jim, had accumulated the pearls for years, and with Mrs. Myers as guardian, they were the means of giving Mary Sue a good

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education and of fitting her to be a veritable missionary to the East Tennessee mountaineers and the river folks.

and a shining light to point other darkened souls the way to love and knowledge and Paradise.—A. Marie Crawford.

When the summer was over and Mrs. Myers and Joe were ready to go back to the city. Dr. Black, the old Presbyterian minister, called to see them.

"You two have done more good work this summer," he said, sincerely, "than all my preaching has done, and God, I know, will raise up Mary Sue to be a blessing to you

HARRY SERVES IN THE SHOP.

A Story for Children.

It was a wet day, and Harry and Rosemary were seriously bored.

They were staying for their holidays in a little village in Sussex, and had had a lovely time. But there was really nothing to do on wet days. Harry and Rosemary were twins of twelve, and they always did things together.

"Let's come up to the shop," said Harry, as they stood watching the rain.

"Wouldn't it be splendid if Mr. Oakes allowed us to serve behind the counter!" said Rosemary.

"What an excellent idea! Let's go and ask him," said Harry, enthusiastically.

There was only one shop in the village, it contained everything, and there was a drapery counter and a grocery counter.

Mr. Oakes was very kind to the children, and they had no hesitation in asking him to let them come and help him.

"If your mother does not mind, you can certainly come, sir," he said to Harry. "I am short of a boy just now."

"May I serve in the drapery department?" said Rosemary, very much excited.

"To be sure, Miss."

There were no customers for a little time, but soon the door opened, and a boy entered. He was about fourteen years old. He went to the grocery counter behind which Harry was standing, looking very important. Mr. Oakes had gone outside.

"A pound of brown sugar," said the boy.

Harry had often seen Mr. Oakes serving sugar out of a deep drawer among the many drawers that held things like tea and sago.

"I wish he'd ask for ribbon," thought Rosemary. She was sorting the ribbon drawer, which was very fascinating indeed, and serving herself out some pink doll's hair ribbon.

Harry pulled out the sugar drawer with much energy, and put it on the counter. He then got a piece of brown paper and spread it in front of the drawer, meaning to weigh out the sugar on the paper.

By mistake he tilted the drawer right over, and the sugar showered on the floor before the boy customer, who immediately bent down and filled his pockets.

"Harry, he's stealing it!" cried Rosemary; "I can see him!"

"Stop that at once," cried Harry, dashing round the counter.

"You ain't the shopman," said the boy, rudely, putting his dirty little hands again in the spilt sugar and swallowing a handful.

Rosemary ran to fetch Mr. Oakes, and Harry hit the boy hard in the eye.

"Stop that, will you!" he shouted.

Then began a free fight. Harry found the boy stronger than he had expected. They struggled with each other and banged against several bottles containing fruit, which stood in one corner of the shop floor. Crash went two bottles! They broke and the fruit streamed out. At this moment Mr. Oakes rushed into the shop, and coming to the two boys, torcibly separated them.

"Go home, George Biggs," he said, sternly. The boy obeyed at once, and slunk out of the shop.

"What is all this about, sir?" said Mr. Oakes, looking at Harry, who leaned breathless against the counter.

"I spilt the sugar, and that fellow took the opportunity of stealing it," explained Harry.

"But you mustn't come into my shop and fight, sir."

"I was defending your rights," said Harry, earnestly. "But—oh, look at these broken bottles!"

"I can't afford to lose my customers and have all my bottles of fruit smashed," said Mr. Oakes, angrily. "You have done two shillings' worth of damage."

"Two shillings!" said Harry, turning pale.

"Yes," said Mr. Oakes. "Can you let me have it now, sir?"

Mr. Oakes was certainly in a very bad temper. The children looked at him nervously. They feared he would never allow them to serve again in the shop; and it had lasted such a very short time, and Rosemary had not had a customer at all.

"Can I fetch a cloth and wipe up all this mess?" said Harry, eagerly.

"Certainly not; you will be cutting your hands with the broken glass," said Mr. Oakes, gruffly. "The idea of fighting with some one inside my shop!"

"Well, I'll just buy myself some ribbon and go," said Rosemary, loth

to leave the ribbon drawer, but frightened to linger.

"And you, sir, when do you propose to pay me?"

"As soon as ever I get enough pocket-money," said poor Harry.

"At this point the door opened, and an old lady came in.

"I have watched the whole thing through the window," said she. "What a brave little shopman you have!"

"Not very brave to do two shillings' worth of damage, Miss Breton," said Mr. Oakes.

"Let me pay that," said the old lady. "You will be more careful another time," she added, turning to Harry, "won't you?"

"Yes, rather," said Harry, sorrowfully.

Then the old lady paid two shillings, and the children went out of the shop with her.—C.F.N.

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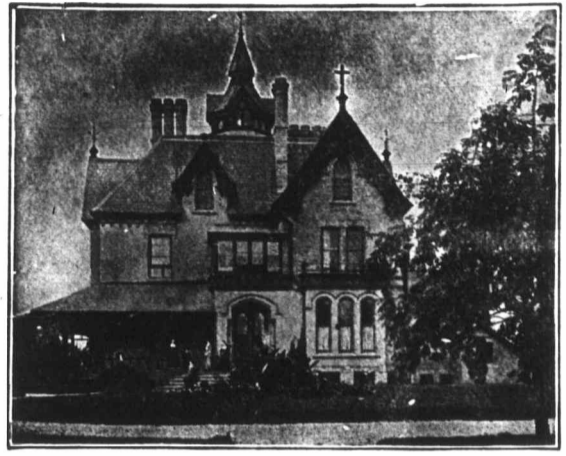
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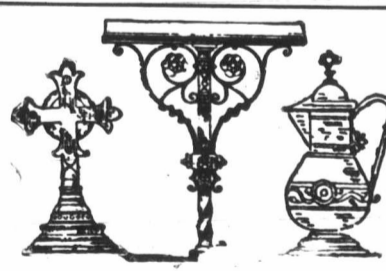


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