

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER  
ESTABLISHED 1871

VOL. 39

TORONTO, CANADA, THURSDAY, FEBRUARY 1st, 1912

No. 5

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At St. John's Church, Roxbury,  
Mass., a rood screen to the memory  
of the late Rev. Charles Mockridge,  
a former rector of the parish, was  
dedicated on the eve of the Epiphany.  
It will be recalled that it was while  
at Ashmont that Mr. Mockridge died  
of an incurable disease. The screen,  
which is of oak, stretches across the  
width of the chancel, and at the top  
are three figures, the central one  
being Christ on the Cross, with the  
Virgin on one side and St. John on  
the other. These figures were carved  
at Ober-Ammergau last summer.  
The ancient Roman officials in the  
amphitheatre included a functionary  
named the "Missionarius," whose

duty it was to stand watching the at-  
titude of the emperor while the glad-  
iatorial conflict was going on. When  
one of the combatants fell, if Caesar  
felt an impulse for clemency, he sig-  
nalled the "Missionarius" his will  
that the victim should be spared, and  
the messenger ran down into the  
arena to convey the dictum of mercy  
to the victor. The early Christian  
churches soon borrowed the word  
from the arena, and it was transfig-  
ured as is every human factor which  
Christianity touches. The Christian  
missionary is the only messenger of  
mercy that the world has known and  
he is taking his messages wherever  
man is found.

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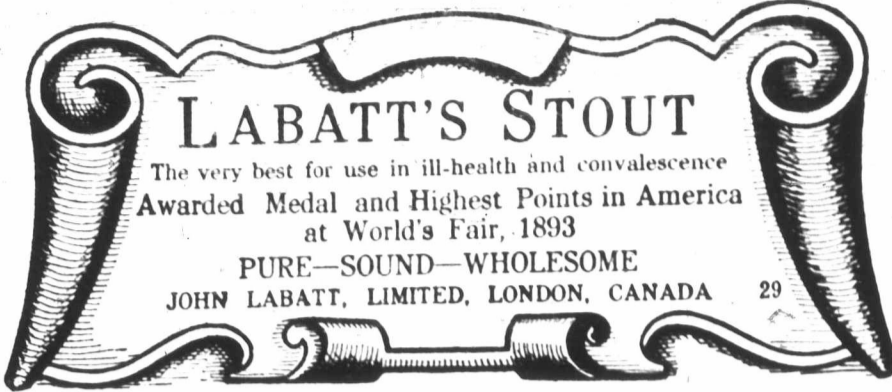
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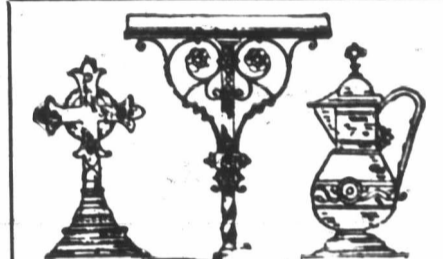
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The Ven. Archdeacon Van Kleek, D.D., who has been for the past 25 years Archdeacon of Westchester in the diocese of New York, was recently upon his retirement therefrom presented by the members of the Archdeaconry at a public meeting which was presided over by the Right Rev. Dr. Greer, with a superb chalice and paten. The Bishop made the presentation and also presented Mrs. Van Kleek with a beautiful bouquet of roses

The Bishop of Bristol, who was born at York on December 4, 1833, and is now the oldest of our Diocesan Bishops, completed his seventy-eighth year recently. He is still alert and vigorous, and in addition to the historical work for which he is noted, he goes about his diocese with the energy of a man of forty-eight rather than seventy-eight.

Just before the recent Christmas holidays a lady member of the congregation of Trinity Church, Crawford, N.J., called upon the rector of the parish and presented him with an unusual and most acceptable gift in the form of a cheque for \$1,000, which she asked him to use in making a trip to his old home at Plymouth in Devonshire. The Rev. John Edgcombe, the clergyman in question, expects to go to England next May.

The Ven. W. H. Hutchings has resigned his position as canon residentiary of York Minster. He is rector of Kirby-Misperton and chancellor of York Minster, and was for many years Archdeacon of Cleveland, a position which he resigned owing to advancing years. On the death of Chancellor Temple he was appointed to the vacant residentiary canonry and prebendal stall of Laughton in the Minster.

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Return the \$2.50 when sold and we will promptly send you the handsome doll.  
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Mr. Henry Stagg, aged 90, the oldest man in the village of Codicote in the county of Herts, has never seen the sea. He has 31 grandchildren and 33 great grandchildren living.

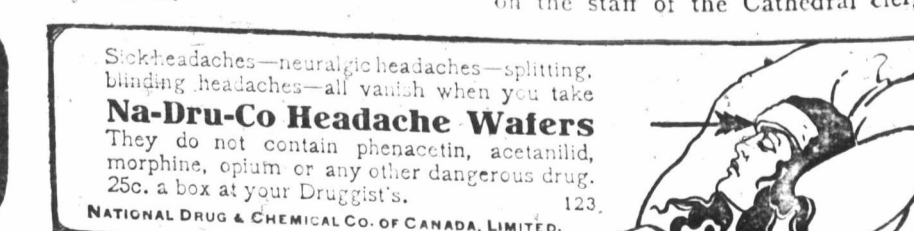
The Rev. George Knowlson, the pastor of Dukinfield Old Hall Congregational Church, has determined to become a member of the Church of England. He has been in the ministry for 4 1/2 years.

The Rev. E. T. Foweraker, priest, vicar and sub-librarian of Exeter Cathedral, and Mrs. Foweraker, celebrated their golden wedding lately. Mr. Foweraker has worked in Exeter during the whole of his clerical life, and was before his ordination on the staff of the Diocesan Training College. He was for thirty years Master of the Cathedral school in the Close, and he has for forty-two years been on the staff of the Cathedral clergy.

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# Canadian Churchman.

TORONTO, THURSDAY, FEB. 1, 1912.

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### Lessons for Sundays and Holy Days.

February 2.—Purific. of Mary the B. V.  
Morning—Exod. 13:1-17; Matt. 18:21-19:3.  
Evening—Hag. 2:1-10; Acts 20:1-17.

February 4.—Septuagesima.  
Morning—Gen. 1 & 2:1-4; Rev. 21:1-9.  
Evening—Gen. 2:4 or Job 38; Rev. 21:9-22:6.

February 11.—Sexagesima.  
Morning—Gen. 3; Matt. 23:13.  
Evening—Gen. 6 or 8; Acts 26.

February 18.—Quinquagesima.  
Morning—Gen. 9:1-20; Matt. 26:57.  
Evening—Gen. 12 or 13; Rom. 2:17.

February 24.—St. Matthias A. & M.  
Morning—1 Sam. 2:27-36; Mark 1:21.  
Evening—Isai. 22:15; Rom. 8:1-18.

February 25.—First Sunday in Lent.  
Morning—Gen. 19:12-30; Mark 2:1-23.  
Evening—Gen. 22:1-20 or 23; Rom. 8:18.

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

### SEPTUAGESIMA SUNDAY.

Holy Communion: 232, 258, 448, 516,  
Processional: 226, 470, 536, 653.  
Offertory: 103, 483, 611, 641.  
Children: 422, 570, 650, 686.  
General: 50, 412, 629, 637.

### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.  
Processional: 308, 384, 433, 448.  
Offertory: 399, 400, 465, 516.  
Children: 480, 608, 721, 727.  
General: 436, 452, 459, 470.

### Sanitary Instruction.

It was well said by the late Earl of Derby that sanitary instruction is even more important than sanitary legislation. The Department of Health for the city of Toronto shows that they are thoroughly alive to this important fact. In a recent number of the Health Bulletin, which is issued monthly by the Department, the constant menace of that dread disease, consumption, is emphasized. The ordinary citizen is deplorably ignorant of the constant danger to which he is exposed from contact in all the various ways in which that contact can be brought about with this plague of civilization. From a concise statement contained in this bulletin it appears that last year five hundred and seventy-six people died in that city from tuberculosis. Of these, four-fifths, or four hundred and fifty-one, died between the ages of seventeen and sixty. This is a sad showing for one of the leading cities of Canada. A suggestion is made in this same issue, with more detail than we have space to present, but which, in a word, contemplates a complete scheme for the control of tuberculosis in the Dominion of Canada, some of the features of which are that there should be a large number of county hospitals for advanced cases and sanatoria and farms for incipient and curable cases. It also contemplates the establishment of dispensaries in the large cities and towns of the Dominion, with nursing corps attached, whose duty it would be to hunt out cases for diagnosis in the dispensaries, from which they would be sent to the most suitable institution for treatment. It is wisely suggested that there should be co-operation between these various municipal and county institutions and the Department of Conservation at Ottawa. This is a subject of vital importance to the whole Dominion of Canada, and such expert suggestions as the above should be carefully considered by all who are interested in safeguarding the health of the people of the Dominion.

### The Welsh Church.

The present agitation is bringing to light many interesting facts concerning our Church's life and work in Wales which were not widely known. Not long ago, at Cardiff, the Rev. S. D. Jackson said that now, out of the 1,014 parishes in Wales, over 400 of them have not a single Nonconformist minister of any description. And yet the Asquith Government propose to rob the Church of eighteen shillings and sixpence in every pound and give the money, not to any other form of religion, but to secular uses. This means that, at a blow, the only religion now existing in over four hundred parishes will be crippled, if not extinguished. Nearly half of all the parishes in Wales will be penalized thus for what reason? Is it for inefficiency? The reports show that the Church of England is the only Church that is growing in Wales.

### Plain Speaking.

Plain speaking is a great virtue, and the Bishops and leaders of the Mother Church are showing that they can, and they will, talk plainly to the Asquith Government, which is still doing its best to rob the Church in Wales. Bishop Ingram calls their specious arguments "nauseous hypocrisy." These are biting and startling words from a Bishop who has a world-wide reputation for courtesy and fairness. Dr. Walpole, Bishop of Edinburgh, called the present Government's scheme "shameless robbery," and he spoke with great solemnity and (as he said) with a full sense of the far-reaching import of his words. Bishop Stubbs, of Truro, a Liberal and a supporter of Mr. Asquith, spoke equally plainly: "I tell them that, upholding, as I do,

much of their social legislation, I believe that, in this particular, they are jeopardizing the reputation of English statesmen for inbred honesty and forfeiting their claims to be the leaders of a Liberal party." Plain speaking, all this, and true as well as plain. Think of it! Three great Bishops accusing the British Government of "hypocrisy," and "robbery," and "lack of inbred honesty."

### Misunderstanding Others.

If we only but knew it, a large proportion of the trials and troubles of life are caused by mutual misunderstandings. And a sad feature of this regrettable fact is—the further fact—that such misunderstandings are by no means confined to worldly people. Not seldom religious people—devout people—indulge themselves in these mischievous misunderstandings, and thereby give "the world, the flesh, and the devil" the intense satisfaction of being able to say with cutting sarcasm: "See how these Christians love each other." Then, again, these misunderstandings are sometimes rendered almost intolerable by over-confident opponents turning the very texts of Scripture into javelins and hurling them at those to whom they are opposed. It is not to be wondered at that a learned, devout and evangelical Doctor of Divinity has recently referred to the harm done by what he calls "the stupid exposition of some evangelistic pulpiteer or opinionative controversialist." One cannot help thinking that a great deal of harm would be averted were some gifted and God-fearing men—and women, too—before they say or pen anything of a controversial character, to spend some time in humble meditation over the wise and searching maxim, "Thou shalt not misunderstand thy brother." Then it might also profit them to spend a little further meditation on the golden saying of St. Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Surely such a simple and truly charitable course of conduct would help us better to understand ourselves and less to "misunderstand our brethren."

### The Quiet Worker.

How well and truly the devout and steadfast worker knows, and makes his life conform to, the deep and solemn truth that in the quiet, faithful, unflinching discharge of duty lies the truest, purest answer to the call of God to work in His vineyard. This truth is emphasized in the words of an English writer: "It may seem strange," he says, "but long experience proves that those who are most talked about are not the men who do most, and leave the deepest mark upon their time. All of us, who are even a little behind the scenes, know that the half a dozen men who sustain by their steady industry and great business skill the leading organizations of the Church have names that would not be recognized by the great majority of even intelligent newspaper readers. They care nothing for the applause of the public—their own conscience approving, and the sense that they are doing God's work satisfy them." This is good and profitable reading for those who take pleasure in the limelight of publicity, and who are never so happy as when they see their names in print. The praise of God is infinitely better and more lasting than the praise of men; and the "still small voice" is far more audibly heard in the daily round of duty faithfully and thoroughly done than when our ears are filled and our hearts are gratified by the resounding plaudits of the multitude.

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**Insanity.**

It has been stated on good authority that one out of every 255 inhabitants of Liverpool is treated for insanity. If we are going to have a "Tuberculosis Sunday," is there not as great need for an "Insanity Sunday"? But if the Archdeacon of London (England) is correctly quoted, Dr. Theodore Williams, addressing the British Medical Association, advised them not to risk money on building sanatoria or other things to cure consumption, as we had not sufficient data to go upon. Certain it is, that the average preacher had better keep off both subjects (consumption and insanity) and stick to the Word of God that was put into his hands when he was ordained. We cannot speak of the "data" which may be in possession of doctors, but we do know that the average preacher is not trained to expound either tuberculosis or insanity.

**Bishop Moule on Memorizing.**

At the recent Belfast Church Congress the Bishop of Durham delivered an admirable and suggestive address on the above subject, and, in order to impress his views upon his hearers, gave them the benefit of the following personal statement: "I may add," said His Lordship, "that within the last year I, who have long passed my sixtieth year, have found it possible, by a little ingenuity in using helps to memory, to have learned by heart Psalm 119, long as it is. Great has been my gain." What a noble example or intense application for the purpose of cultivating to its utmost the great gift of a good memory! It would, indeed, be a signal advantage to the clergy of our Church if they had the courage and the perseverance to follow in this regard the example of this devout and learned Prelate.

**The Shepherds of Palestine.**

Mr. Harold J. Shepstone has brought together in an interesting communication to a contemporary the information we possess of these people, adding some new facts to what we have found in the books, and we condense part as follows: "The shepherds are a race apart. They live entirely with their flocks. Night and day their sheep and goats are their sole friends and companions. They tend them by day and guard them by night. They are undoubtedly the original dwellers in the land. They led their sheep from pasture to pasture among the hills and valleys long before the coming of the children of Israel. Colonel Conder declared that they are the descendants of the Semitic race which the Egyptians found in Palestine before the time of the Hebrew conquest. Pride, isolation, narrowness of mind, and close intermarriage have all tended to preserve their ancient character intact. Their shoes are of the roughest kind, almost circular in appearance. They wear an outer garment of bright colours, woven from camel's hair, without seam, square and sleeveless, which hangs from the shoulders. A kerchief for the head, tied in two black rings of rope and wool, completes the outfit. In the winter they take an undressed fleece, which they girdle about their loins. The business is a dangerous and difficult one, and so they are all armed, retaining the immemorial staff and sling. The shepherd's staff is a heavy club of the hardest wood, the head often studded with nails. A hole is bored through the handle, so that it may be attached by a piece of string to the girdle, or, when used, the string may be wound round the wrist. Then there is the rod. The end may be forked or bent, but it is not in the form of a crook. When the shepherd brings the sheep to the fold he often stands at the entrance, places the rod across the doorpost, so that each sheep goes under the rod, and when one needs special treatment the rod descends and catches the sheep by the leg and holds it, so that it may receive care and attention. In addition to these

weapons they have generally some ancient firearms to ward off wolves and other wild beasts, though the chief enemy is the thief, who is still the same, and so the good shepherd has still to lay down his life for his sheep. The first thing a shepherd's boy owns is a sling. He uses it to throw stones just beyond the sheep to keep them from straying. There is a marked custom in Eastern lands, and most noticeable in the Holy Land, for the shepherd to lead, not to drive the sheep. The shepherd goes in front and a boy is generally in the rear. When two or three shepherds meet with their flocks at a well they will sit and chat while their flocks are intermixed. When they separate, each moves off in the direction he has chosen, and shouts, "Takho! Takho!" short and sharp, not looking round until some distance away. The sheep hear his voice and follow slowly after him. There is never a mistake, though all use the same word. The shepherd's voice is his own; it has a distinct individuality which all the sheep know. The shepherd, too, knows his sheep. They all have names. Often goats are in the flocks. While these mixed flocks are being led from pasture to pasture the sheep are always on the right side, the goats on the left, while the shepherd often carries a little lamb." What a flood of light this little narrative throws on the Bible, and especially the Psalms and the Parables! One is tempted to stop at every line to point out the applications, a pleasant task, which, we trust, our readers will very frequently repeat for themselves and their families.

**Tennyson's Religion.**

Dr. George H. R. Dabbs has a most interesting article in the "British Weekly," entitled "Reminiscences of Tennyson." He seems to have been a physician in attendance on the late Poet Laureate, and says of him that he used to attend Freshwater Church regularly, but that the hell-fire sermons he had to listen to and the rudeness of strangers, to an extent hardly believable, simply drove him to give up church-going. And yet all who knew him well, knew, too, that he was a deeply religious man. That you could not fail to know and appreciate when once you should touch the outermost hem of the garment of his confidence. Dr. Dabbs goes on to refer to a conversation he had with the poet on the subject of hypnotism, in which Tennyson said to him: "I wonder if there can be a consciousness behind what we call the hypnotic state, whether that be actually induced by hypnotism or anaesthetics, which appreciates pain and then forgets it—a spiritual sense behind it all?"

**Lack of Breadth.**

Three times on a recent day we had impressed upon us the possible dangers that may result from lack of breadth of view. And in each case the person with limited vision was a man diligent in business, upright in life, kind-hearted and generous to a fault, but unflinchingly stubborn as regards anything, however efficient, healthful or salutary it might be, that did not meet with his approval. Number one had been urged to have rubber heels put on his boots in winter time. Not he! The old-fashioned heel was good enough for him. In an unguarded moment a piece of ice no bigger than the palm of one's hand brought him down. And now he is nursing a fractured limb. Number two is overworked and approaching a physical breakdown. No medical aid for him! He does not believe in medicine; and his ever-pressing work must constantly receive his personal attention. His will, sooner or later, be the fate of the engine-driver who pays no heed to the danger signal. And the third—what shall we say of the third? He comes to us with printed pages, prefaced by Scripture texts. And, good man that

he is, with private interpretation as his lance, a sense of personal sanctity as his shield, like some errant knight of old, he strives to unhorse all professing Christians, whether musicians, theologians or otherwise, who cannot conscientiously accept his dictum or follow his guidance in matters of doctrinal theology or in methods of worship in the sanctuary, however much they may esteem him for his warm heart, and even generous hand. Surely even he would be more lovable were he more tolerant, and more influential for good were he less prone to sit in judgment on his neighbour.

**The Loss of Religion.**

In the course of a book review in the "Church of Ireland Gazette" we came across the following paragraph, which admirably expresses the conclusions which so many of us are not brave enough to think out for ourselves: "No one is so thoughtless as not to sometimes ask himself what would befall mankind if the solid fabric of belief on which their morality has hitherto rested, or at least been deemed by them to rest, were suddenly to break up and vanish under the influence of new views of nature, as the ice-fields split and melt when they have floated down into a warmer sea. History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples. There has never been a civilized nation without a religion; and, though many highly civilized individual men live without one, they are so obviously the children of a state of sentiment and thought in which religion has been a powerful factor, that no one can conjecture what a race of men would be like who had, during several generations, believed themselves to be the highest beings in the universe, or at least entirely out of relation to any other higher being, and to be therewithal destined to no kind of existence after death. Some may hold that respect for public opinion, sympathy, an interest in the future of mankind, would do for such a people what religion has done in the past; or that they might even be, as Lucretius expected, the happier for the extinction of possible supernatural terrors. Others may hold—and we agree with them—that life would seem narrow and insignificant, and that the wings of imagination would droop in an universe felt to be void."

**THE AGE FOR RETIRING.**

There are two aspects of the question of enforced or automatic retirement. One is that superannuation at a certain age is a sort of reward for long and faithful service—a sort of holiday earned in the evening of life, when it is not too late to enjoy a few years of leisure, or to follow some light and agreeable occupation or hobby, which has, perhaps, been the dream of a lifetime. Again, it may present itself in another light, as a bare provision, real or nominal, for some one who has been worn out in the lifelong discharge of certain duties, and who cannot, in common decency, be allowed to literally starve. In the army and navy, our banks, and to a certain extent in the Civil Service, the first-named principle seems generally to obtain. Men are generally retired at the completion of their sixty-fifth year. Now, to a healthy man at sixty-six, with an "expectation" of about ten years, and the probability of a good many more, life still holds some possibilities of usefulness and enjoyment. His well-earned rest really means something to him. It is too late, to be sure, to go into a new profession, but he still possesses a respectable capacity for work, and he is still able to "enjoy life" in moderation. And the chances, moreover, are

that he will the strain of to relapse. What is the spect? With superannuation of age, at canonically means that, for his service of him. At allowed to are in a position of retirement at and active many exceptions have before them at least several age means business of start at some five years physically opposite, as up with new his life's work at that." To this. The vitality of "young" bodies. But if ever, recall the late others who readers. A retired from to come to out, and the general public erroneous in normal limit like to see the rule of the retirement sixty-five years gain of body to the pars interesting of some of holiday which be in the out to die could be of vices for sin after his retirement vacant. Every diocese this kind, be able, a system are charge of an end to by those while "fit" their capacity average C and the convinced, ma But, of course

Spectator

Psalm xviii

Is not the scarred veteran made me

that he will gain in health, for, while relieved of the strain of full, active service, he is not likely to relapse into absolute idleness, and so rust. What is the position of our Church in this respect? With the Anglican Church, we fear, the superannuation of a clergyman at seventy years of age, at which period he can, we believe, canonically claim his retiring allowance, simply means that, in the opinion of the Church, value for his services can no longer be squeezed out of him. At the age of seventy the clergy are allowed to claim their retiring allowance if they are in a position to do so. To the majority retirement at seventy means the end of all vital and active interest in life. There are, we know, many exceptions. There are men who at this age have eight, and even ten and more years, before them of activity and usefulness. But with at least seventy-five per cent. retirement at this age means the final abandonment of the serious business of life. It is too late to make a fresh start at some light employment, as it is four or five years earlier. While a man is not exactly physically and mentally decrepit, often quite the opposite, as a rule he is not disposed to take up with new interests. He feels he has "put in" his life's work; he is disposed to let it "stay at that." There are, as we have said, exceptions to this. There are men whose superabundant vitality of body and mind will keep them "young" as long as the breath is in their bodies. But such men are rare; they seldom, if ever, retire, and generally die in harness, like the late Canon Ellegood, of Montreal, and others whose names will at once occur to our readers. As a rule, however, the man who is retired from his life's work at seventy is apt to come to regard himself, perhaps by a process of "auto-suggestion," as being finally down and out, and this impression is shared in by the general public under the (now) scientifically erroneous idea that "threescore and ten" is the normal limit of a man's active life. We would like to see everywhere adopted by the Church the rule of the public services in the matter of the retirement of the clergy. Superannuation at sixty-five would, we are convinced, be for the gain of both parties concerned. It would mean to the parson a few years of work under very interesting conditions, the realization, possibly, of some of his day-dreams. He would have his holiday while he is able to enjoy it, and not be in the position of a broken-down nag turned out to die in a scanty pasture. And then he could be of real use to the Church. His services for six or eight or ten years, or even more, after his retirement could be utilized for supplying vacant parishes and taking occasional duty. Every diocese would have a staff of clergy of this kind, who in many cases would, no doubt, be able, as some few, even under the present system are now doing, to take full temporary charge of parishes. Then, again, it would put an end to the pathetic clinging to active service by those who have no private means, and who, while "fit" enough in a sense, have outlived their capacity for efficiently ministering to the average Canadian parish. The Church at large and the clergy personally would, we are convinced, materially gain by such an arrangement. But, of course, it would cost money.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Psalm xviii. 35: Thy gentleness hath made me great.

Is not that a remarkable statement for a war-scarred veteran to make, "Thy gentleness hath made me great"? The gentleness of God—that

is what has particularly touched the Psalmist in an age by no means famed for gentleness. In his case as in that of another prophet it was not violence in nature but gentleness of spirit that brought him to a sounder frame of mind. Neither the roaring thunderstorm, nor the violent earthquake, nor the pestilence, nor the power of death can touch and uplift the man. It is the gentleness of God in the presence of His power. It is the tenderness of divine sympathy in the presence divine, indignation at unholiness. David the man chased about a relentless enemy; David dethroned by a renegade son. David self-condemned for uncleanness and violence, and an indignant God above having knowledge of all yet shows His loving kindness to His poor weak servant,—that was too much for him. God's gentleness and forbearance gave him a new vision not only of divinity but of manhood and lifted up his soul in larger-hearted devotion. Gentleness is usually not one of the virtues most highly prized by men, and yet the world loves a genuine gentleman. Now that is the aspect of the subject I have to bring before you young men this evening—the qualities that enter into a man which enable us to recognize him as a gentleman. Gentleness to the casual thinker is often mistaken for weakness, and our manhood does not go out in admiration for what is weak. We may pity weakness, but we do not admire it. But gentleness, true gentleness, does not belong to the same family as weakness. In one case there is lack of power, in the other case there is perfect poise and restraint in the presence of abundance of power. You have perhaps watched the revolutions and movements of a very beautiful engine. Its action is noiseless and under perfect control. There is no hint of the tremendous power that lies behind it and commands its revolutions. It acts smoothly and silently, not through lack of power, but through a perfectly controlled power. The wornout machine that shakes and wheezes and groans at its work may more visibly and audibly remind us of the power that is its driving strength, but the true strength is where the control is most perfect. That in some measure illustrates what I mean. To some men, unless they are jostling and disputing, contending for the last fraction of their rights and asserting their dignity and importance, they are in some way not coming up to the full stature of their manhood. They seem to suppose that they are weak and worthless. But the true man is found in that quietness and tenderness that come of knowledge of available power if it be necessary to call it into activity. You remember the old story of Elijah at the mouth of the cave in the wilderness. The earthquake shook the mountains, and the hurricane shook the forest, and the fire consumed the faggots, but he saw God in none of these. Then came the still small voice, and therein he recognized divine power and yielded. It was not in the fury of the elements but in the quietness of con-

science that he recognized the divine presence. In like manner the Psalmist recognizes the uplifting power of divine gentleness. His soul expands at the loving kindness of the Lord. And somehow the true man, the gentleman, makes himself felt most forcefully when others of coarser fibre have failed to make an impression. What, we may ask, is the central characteristic of "gentleness," of "gentlemanliness"? It is, I believe, innate consideration for others. It is that ready recognition of the worth and dignity of any human being because he is a son of God. It is a genuine respect for men and women because they are men and women, and not because they hold positions of importance and can help, or because they are unable to harm us. It is that instinctive regard for the most sacred of all creations, a human soul, that enables the finer natures of mankind to act with courtesy and consideration in the presence of even the least of these our brethren. You will find that ideal of unselfishness, consideration for others, the foundation stone of all the best usages of society. It is the corner stone of Christianity itself, and Christ is our supreme type of a gentleman. This quality of the gentleman is very often misunderstood. Frequently it is thought of only in the man of wealth, the man of well groomed appearance, the man of education and travel. But these things have really very little to do with the matter. It is a question of heart and of character and not a question of garments or of grammar. You may find your gentleman in a mining camp or a logging gang, in a city club or a university class, and it is the same essential thing that you find in all. You find that respect for the other man, that recognizes his rights and feelings, gladly and naturally. His attitude is not to hinder but to help. It is not to reprove but to honour. It is not to wound but to call forth. It is that kindness of nature that rejoices in promoting happiness. It is that kind of gentleness that is opening the hearts of many to the reception of the best influences of life. I have indicated that this quality of manhood of which I am speaking may be found under many differing conditions. I recall a Chinese servant in my household on the Pacific Coast, who belonged to the servant class of his native land but always bore himself with the dignity and the courtesy of a gentleman. His ambition seemed to be to make things comfortable for my family, not I think because of a desire for promotion, but just because he had a natural appreciation of other people and his happiness was found in promoting happiness. I can recall a stage-driver in a parish back in the mountains where I ministered as a young deacon, who had this same quality in a marked degree. No education, no personal advantages, no touch with the outside world where such things are cultivated but possessing that very same quality that you find so charming wherever it is discovered—the quality of a gentleman—one of nature's noblemen. The same quality of gentleness is perhaps found more frequently in women. Here and there you find veritable queens among women who have had no advantages for self-culture. There is graciousness and thoughtfulness and delicacy of feeling and skill in making all around them feel happy. Now all that, whether it be in man or woman, arises out of a right view of life, a high conception of the rights and privileges of others and an inherent desire to promote happiness in the world. There are young men who are disposed to scoff at courtesy and to ridicule the customs of well ordered society. That shows lack of knowledge, for behind these customs there is that whereof I have been speaking, the honouring of others, a very high element in sound character. Take men's relationship to women. There is the raising of the hat in salutation, there is the offering of chair, a hundred slight attentions of gallantry. It was

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not always so. Among the aborigines of this continent, I suppose among the uncivilized tribes everywhere, the women were the burden bearers. They were the slaves of their lords, because being weaker they simply had to submit, and this spirit of gentleness was not there to adjust the task. Might was right. I suppose men could revert to that order to-day if they chose. Occasionally a man may be found who treats his wife as made to serve him, but he is not the young man's ideal. The consideration of the weak at the hands of the strong, the honouring of the gifts and graces of womanhood, the chivalry that has taken the place of the old contempt, have all made men more truly men. In gentleness they have been made great. In losing ourselves we find ourselves. In giving we more abundantly receive. In all this there is that strength that is under perfect control. Power to do our own pleasure but constrained to do the gracious thing, the just thing. The whole spirit that is summed up in the word gentleman is illustrated and tested in many ways. It is seen in athletics and recognized in the phrase "playing the game." It means respecting the rights of your rival, and without enmity outplaying him if you can. In another contest it is described as "not hitting below the belt." In observing the rules of discussion it is incorporated in the words "parliamentary language." Thus in every relationship we come back to the highest form of manliness and find it centring not about self but appreciating and considering some other self. It is the spirit in which the great Master came, "not to be ministered unto but to minister,"—that is the kernel of the whole thing. We are not always mindful of these things, and we often characterize as weak and silly what we do not understand. True gentleness is ever associated with that divine virtue of self-sacrifice. It is easy to be friendly to our friends and to those who interest us, but more is expected of us than that. To be courteous and interested in those who have little in common with us, to give attention to those who are strangers, and awkward and unattractive, and to do this graciously and generously—that bespeaks the qualities of manliness. It is that kind of gentleness that makes us great. It is in that spirit I would have you young men train yourselves. In the spirit of self-restraint, in the spirit of honouring those around you, in the spirit of courteous consideration of your neighbours, in the spirit of chivalry towards women, in the spirit of interest in the world's happiness. You may elbow and jostle, you may stand for ever on the last point of your rights, you may assert yourselves with abruptness, but you will miss that higher circle of God's elect who leave the aroma of happiness and sweetness behind them. We want a general uplift in the tone of manly virtue. Our great cities are breeding vulgarity and brutality, probably more notably than refinement and we want the hearts of our young men to be right, and that they should cultivate their instincts of honour and chivalry. We want to realize that the real gentleman is not something that walks out of a fashion plate or out of a romance, but a man who orders his life aright. He is a man who honours men and women, and is constantly meeting them at least half way in the courtesies and attentions that so sweeten life. You remember the oath of the knight of the Round Table

"To reverence his conscience as his king,  
To glory in redressing human wrong,  
To speak no slander; no, nor listen to it."

Spectator.

Contentment is less an act than a habit of life. The possession of it does more than affect our conduct in a single instance; it alters our attitude toward all the tribulations that may come to us.

### THE PRESENT STATE OF NEW TESTAMENT CRITICISM.

A Paper Read at the Annual Meeting of the Clerical Alumni of Trinity College, Toronto,

BY

REV. F. H. COSGRAVE, B.D.,  
Lecturer in Divinity, Trinity College.

(Concluded).

We come now to deal with the thorny problems which gather round the Johannine writings—the fourth Gospel, the three Epistles, and the Apocalypse. There is first of all the question of authorship and origin. Some ascribe all five writings to the Apostle John. Some deny that the Gospel, others that the apocalypse is by him. Then even when it is granted that part or whole of this literature was written by the John who, according to Irenaeus, Clement and others, ended his life at Ephesus, near the end of the first century, yet serious questions are raised about the identity of this John. Was he the Apostle the son of Zebedee, or was he another person of the same name? We are all familiar with the tradition that John the Apostle, the son of Zebedee, lived till near the close of the first century and spent his last years in Asia Minor in or about Ephesus. Irenaeus is our earliest and greatest authority for this tradition<sup>1</sup>. But his witness is confronted by a curious silence on the part of all previous writers. Some scholars to-day are very much impressed by this silence. They direct out attention in particular to the fact that Ignatius, in writing to the Ephesians about the year 110, A.D., makes no mention of St. John, though he does of St. Paul. On the other hand, it is pointed out that Christian literature before Irenaeus is very scanty, and that the argument from silence is always precarious<sup>2</sup>. But another and quite different tradition about St. John is now widely accepted. Two late writers<sup>3</sup>, one of the fifth and the other of the ninth century, quote Papias as saying that John and his brother James were killed by the Jews. Now, the death of James, the son of Zebedee, is recorded in the twelfth chapter of the Acts, and if St. John suffered at the same time, it is difficult to account for the silence of St. Luke on the point, and the mention of a John in the Epistle to the Galatians. To escape these difficulties Professor Bacon<sup>4</sup>, of Yale, and others suppose St. John to have been martyred at the same time as the other James, the Lord's brother, about the year 67, A.D. Some writers appear to be much attracted by this view because it provides a literal fulfilment for our Lord's prediction to the two brothers—"The cup that I drink, ye shall drink, and with the Baptism that I am baptized withal shall ye be baptized."<sup>5</sup> Now, the Fourth Gospel and the Apocalypse were almost certainly written in Asia, near the close of the first century, so that if St. John suffered martyrdom with either James, he cannot have written these books. And so it is that a very large number of scholars refuse to ascribe any of the so-called Johannine literature to the Apostle St. John and regard the connection of his name with it as due to a confusion on the part of Irenaeus and others between the Apostle John and the Presbyter John mentioned by Papias<sup>6</sup>. But should we accept this tradition of the Apostle's martyrdom in preference to the contrary testimony of Irenaeus? The question is rightly raised, for example, by Sir Wm. Ramsay, in his severe criticism of Dr. Moffatt's Introduction<sup>7</sup>, as to whether Papias ever said anything of the kind. The work of Papias was known to Eusebius<sup>8</sup>. How did this curious tradition escape his notice? Again, it is very difficult, indeed, to think of Irenaeus as guilty of this confusion. He had many

<sup>1</sup> See Irenaeus "Contra Haereses." Bk. ii., chapter 22, Bk. iii., chapters 1 and 3. Cp. also Clement of Alex., apud Eusebius, H. E., Bk. iii., 23. Polycrates of Ephesus, apud Eusebius, Bk. v., 24.

<sup>2</sup> See Sanday, "Criticism of the Fourth Gospel," p. 39.

<sup>3</sup> A single MS. of Georgius Hamartolus, and a fragment understood to be the work of a late Epitomizer of Philip of Side.

<sup>4</sup> See smaller edition of Lightfoot's Apostolic Fathers for these fragments.

<sup>5</sup> The Fourth Gospel in Research and Debate, chapter V.

<sup>6</sup> St. Mark 10:39.

<sup>7</sup> See Moffatt (Introduction ad-loc) and many other writers.

<sup>8</sup> The First Christian Century.

<sup>9</sup> See Hist., Eccles. iii., 39.

links with the Apostolic age. Some persons talk of him as though, in the words of Dr. Drummond, "he had fallen out of the moon, paid two or three visits to Polycarp's lecture-room, and never known anyone else." I tully share Sir Wm. Ramsay's astonishment at the wide acceptance which this untrustworthy tradition has obtained. It is interesting to note that so eminent an authority as Professor Harnack has recently rejected this tradition of the Apostle's martyrdom. So, perhaps the tide is turning.

The old arguments of Bishop Westcott and others, that the fourth Gospel was written by an eye-witness are not easily disposed of. Even some of those who accept the tradition of the Apostle's martyrdom suppose this to be so. They claim that the Gospel was written by the disciple whom Jesus loved, who leaned upon His breast at supper, and stood by the cross, but that this disciple was not John the son of Zebedee, but a very young man, too young to be of the number of the twelve, no Galilean, but a native of Jerusalem, and a member of the higher aristocracy. This person, it is claimed, lived on till the close of the first century, and was known in Asia to Papias as John the Presbyter. There arose subsequently a natural confusion between John the Apostle and John the Presbyter, and so this question of authorship and origin is still in hot dispute; and you have such men as Zahn and Sanday and Drummond pitted against Harnack and Moffatt and Bacon.

So much for the problem of authorship. I turn now for a moment to the question of the historicity of the Fourth Gospel, a far more momentous question. As you know, the Fourth Gospel is very unlike the other three. The synoptic parable is altogether missing—the teaching is not now ethical and moral, but mystical and spiritual. The apocalyptic discourses at the end of the synoptic gospels are replaced in the Fourth Gospel by the long discourse in the upper room in which the promise of the Holy Spirit takes the place of the return of the Son of Man. In the synoptic gospels again Jesus is the great Prophet of Galilee. It only gradually dawns on his followers that He is the Messiah, the Son of God. Even then it is kept a great secret, He is constantly charging them that no man should know it. In the Fourth Gospel, on the other hand, the public claims of our Lord Jesus are tremendous. He is recognized as the Messiah from the first. Now we are repeatedly presented with the alternative to-day—either the Synoptic Christ of the Johannine. If the one is historic, the other is not, and you must choose between them. Such is the attitude, for example, of Paul Schmiedel, who has written elaborate articles on the Gospels, and John the son of Zebedee, in the Encyclopaedia Biblica. But are we really tied up to such an alternative? A Gospel is not a biography. Nothing could be more evident than the incompleteness of the synoptic narrative. Let us think for a moment of the peculiar point of view and purpose of the Fourth Gospel. It was without doubt written in Asia Minor, near the close of the first century, as a defence of Catholic Christianity against several foes. The crisis then was the gravest one which the Christian Church has even been called upon to face. How was the ship of the Church to be steered into the open sea of European civilization? How was the Gospel to be interpreted and brought home to the Graeco-Roman world? A Jewish Christianity would never do. The conception of the Messiah was unknown and unintelligible to the European. Some other term was needed to bring home to him the meaning of the life and work of Jesus. The Fourth Evangelist solves this problem by his delineation of the incarnate Logos. Probably the Galilean peasants never heard of the Logos, but the word was widely used in Greek philosophical circles. It was one of the dominating conceptions of the day, just for example, as "evolution" is now. The Evangelist makes use of it to interpret Christ to the "Western" world. Here is surely the key to the whole problem. The Fourth Gospel is an interpretation of the Christ for the subtle philosophical minds of the Greek land. In view of these facts most, I think I may say all, great scholars are prepared to admit a much larger interpretative element in the Fourth Gospel than in the synoptic narrative. The Fourth Gospel gives us, as it were, a great painting of our Lord as "The Word made flesh." The other three Gospels are more like photographs. They are literally and mechanically more true, and yet we recognize the Saviour quicker in the other. The author of the Fourth Gospel was a witness of the acts and words of our Lord. But He has been meditating for a long life-time upon that early experience of

<sup>1</sup> Character and authorship of the Fourth Gospel, p. 348.

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<sup>6</sup> Moffatt,

p. 413.

<sup>7</sup> Acts 19

his. The significance of every act and word has come home to him and he seeks to bring it home to us. Such is the view to which the sanest scholars of to-day are tending, and it is on lines such as these that a true reconciliation will be reached between the representations of St. John and those of the other Evangelists.

I turn now for a moment to the Apocalypse or Revelation. A few points here may be regarded as fairly well established. The old view of Irenaeus, that the Apocalypse was written in the reign of Domitian, in the last decade of the first century, is now almost universally accepted. This is one of the few points on which the views of the great Cambridge trio, Lightfoot, Westcott, Hort, have not commended themselves to later scholars. You remember that they supposed that the Apocalypse was written during the reign of Nero, thirty years earlier. Again it is beyond doubt that the book was written by one who had an intimate knowledge of the Church of Asia. Here again we must make up our minds about the alleged martyrdom of St. John. There are indeed certain remarkable affinities between the Fourth Gospel and the Apocalypse, but they are counterbalanced by differences of a very profound character. The difficulties pointed out by Dionysius, Bishop of Alexandria, nearly seven hundred years ago, have not yet been met. A few great scholars,<sup>1</sup> but not many, believe that the two books proceeded from the same hand, Professor Swete, one of the most recent and most learned of English commentators, sums up the question thus:—"While inclining to the traditional view which holds that the author of the Apocalypse was the Apostle John, the present writer desires to keep an open mind on the question. Fresh evidence may at any time be produced, which will turn the scale in favour of the Presbyter. There are those whom this indecision will disappoint, but it is best frankly to confess the uncertainty which besets the present state of our knowledge."

With regard to the writings of St. Paul, no school of any repute now doubts that we have genuine remains of the great apostle. The extreme views of fifty years ago are now universally abandoned. "It has been the mission of the nineteenth century," says Saintsbury, "to prove that everybody's work was written by somebody else, and it will not be the most useless task of the twentieth to betake itself to more profitable inquiries."<sup>2</sup> Discussion and dispute rage to-day chiefly round the so-called Pastoral Epistles, and the Epistle to the Ephesians. With regard to the Pastoral Epistles (1 and 2, Timothy and Titus), it is admitted on all sides that there is no place for them in St. Paul's life as narrated in the Acts of the Apostles. If they are genuine letters then St. Paul must have written them after his release from the imprisonment mentioned in the Acts. But was he ever released? It must be admitted that, with the exception of one sentence in the Epistle of Clement of Rome,<sup>3</sup> we have no good evidence that he was released, which is not drawn from the Pastoral Epistles themselves. Accordingly the tendency in many quarters is to regard these letters as pamphlets written after St. Paul's death and "addressed to an age or a circle which was inclined to doubt the validity or to misconceive and misapply the principles of the Pauline Gospel."<sup>4</sup>

This view is combated with extraordinary skill by Theodore Zahn, who is universally acknowledged as the most learned of living scholars. So far the battle must be pronounced a drawn one. With regard to the Epistle to the Ephesians, it is agreed on all sides that it was not written to the Ephesians, but to a wider group of churches which perhaps included Ephesus. The words "at Ephesus," in the first verse, are not genuine, and the Epistle is marked by an exceptional generality of language and freedom from local and personal allusions. In this last respect it is in strong contrast to the similarly worded Epistle to the Colossians. St. Paul had worked for about three years in Ephesus,<sup>5</sup> and if the Epistle were written to the Church in that city the absence of salutations would be a very serious difficulty. The Epistle is still, however, regarded in many quarters as a Catholicized version of Colossians

<sup>1</sup> Adv. Haer., Bk. v., 30, 1.

<sup>2</sup> See especially Zahn's Introduction, § 74.

<sup>3</sup> Swete, Commentary on the Apocalypse, p. clxxx.

<sup>4</sup> Saintsbury, History of Criticism, p. 152, quoted in Moffatt's Introduction.

<sup>5</sup> Chapter v.

<sup>6</sup> Moffatt, Introduction to the New Testament, p. 413.

<sup>7</sup> Acts 19:8-10.

written in St. Paul's name to Gentile Christendom.<sup>1</sup> There is very much to be said against such a view, and, except that it is taken in Dr. Moffatt's recent Introduction, I have not noticed that it has gained any ground among English scholars.

We have now surveyed, in our hurried fashion, most of the field of New Testament criticism, and my time must be gone. I should like to have touched briefly upon several other branches of the subject. For example, it would be interesting to inquire into the bearing of the present course of literary investigation, upon the views of Schweitzer<sup>2</sup> and others of the thoroughgoing Apocalyptic School.<sup>3</sup> What exactly was the eschatology of our Lord? How far did He endorse the detail of contemporary Jewish Apocalypse? Again, it is hardly possible to finish without some reference to the great number of letters which have been recently found in the rubbish mounds of the ancient cities of the East. They are, in the main, letters written by men and women of the lower classes. They deal with the insignificant affairs of insignificant people. But they are of untold value for illustrating and interpreting the New Testament. They place us in the midst of the class in which we have to think of St. Paul and the other early Christian missionaries as gathering recruits. Deissmann's fascinating book on this subject has been recently translated into English under the title, "Light from the Ancient East," and it contains the best account of the subject available. We may expect many important developments in this comparatively new field.

I cannot better recall you from detail to a recollection of the spiritual greatness of the New Testament than by reading to you a description of it contained in this work of Deissmann. "A book from the ancient East and lit up by the light of dawn,—a book breathing the fragrance of the Galilean spring and anon swept by the shipwrecking north-east tempest from the Mediterranean,—a book of peasants, fishermen, artisans, travellers by land and sea, fighters and martyrs,—a book in cosmopolitan Greek with marks of Semitic origin,—a book of the Imperial age, written at Antioch, Ephesus, Corinth, Rome,—a book of pictures, miracles, and visions, book of the village and the town, book of the people and the peoples,—the New Testament, if regard be had to the inward side of things, is the great book, chief and singular, of human souls. Because of its psychic depth and breadth this book of the East is a book for both East and West, a book for humanity: a book ancient but eternal. And because of the figure that emerges from the book—the Redeemer accompanied by the multitude of the redeemed, blessing and consoling, exhorting and renewing, revealing Himself anew to every generation of weary and heavy-laden, and growing from century to century more great—because of all this the New Testament is the Book of Life."<sup>4</sup>

<sup>1</sup> See Moffatt, Introduction, p. 303.

<sup>2</sup> The quest of the Historical Jesus, pp. 328-395.

<sup>3</sup> See especially the remarkable essay of Mr. Streeter in the Oxford Studies. In the Interpreter for July, 1911, his view examined by Professor Burkitt and Archdeacon Allen.

<sup>4</sup> Deissmann, "Light from the Ancient East," pp. 399-400.

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The Churchwoman

MONTREAL.

**Montreal.**—St. George's.—This branch of the Women's Auxiliary held their annual meeting and election of officers on the 22nd ult., when the secretary's report showed that the past year had been most successful. The membership had increased from forty-three to fifty-three, and six new life members had been added to the roll. A feature of the gathering was the presentation of a life membership to Mrs. Paterson-Smyth, the honorary president of the branch. The officers for the coming year are: Hon. president, Mrs. Paterson-Smyth; hon. vice-president, Miss Laura Mudge; president, Mrs. G. Baylis; vice-president, Miss Budden; secretary, Miss Nora Mudge; treasurer, Mrs. A. G. Foot; Dorcas secretary, Miss Low; committee, Mrs. Boxer, Mrs. Stevenson, Mrs. Stearns, Mrs. Ker, Miss Evans, Miss Edith White and Miss Durnford; secretary of Little Helpers, Miss Brock; and assistant secretary, Mrs. Fry; distributor of leaflets, Mrs. Low, owing to resignation of Miss Gertrude Mudge. The delegates elected for the diocesan annual meeting were Mrs. A. G. Foot, Mrs. George Fisk and Mrs. Ker.

ONTARIO.

**Brockville.**—St. Peter's.—The members of the Junior Branch of the W.A. of this parish gave an interesting entertainment a short time ago which despite the bad weather which prevailed was well patronized.

Home and Foreign Church News FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

**Quebec.**—The second annual meeting of the Diocesan Committee of the Laymen's Missionary Movement was held in the Cathedral Church Hall 24th inst., when the annual report was presented and the following officers were elected: President, Captain W. H. Carter; vice-presidents, John Hamilton, Esq., and H. T. Machin, Esq.; secretary-treasurer, W. H. Wiggs, Esq.; assistant secretary-treasurer, Dr. Laurie. The retiring president in his report, alluded to the fact that the committee was kept in touch with the larger work accomplished by the Laymen's Missionary Movement throughout Canada and that the committee were desirous in every way possible of creating and promoting interest in the cause of missions and as such placing their services at the disposal both of the clergy and the laity throughout the diocese. The approaching visit of Dr. Gould, General Secretary of the Missionary Society of the Church of England in Canada and his assistant, Mr. R. W. Allin, was also alluded to, the chairman invoking the co-operation of all the members of the committee. A strong representative committee of the Anglican churches in this city and in the diocese was then formed, with the hope that the good work of the Laymen's Missionary Movement may be carried on enthusiastically in every parish under the directing influence of the clergy, whose co-operation is cordially invited.

The pebbles in our path weary us, and make us footsore more than the rocks, which require only a bold effort to surmount.

## MONTREAL.

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

**Montreal.**—St. James the Apostle.—The Rev. A. P. Shatford was duly inducted as rector of this parish on Thursday evening last, January 25th (St. Paul's Day), the service being conducted by the Lord Bishop of Montreal. The warrant of induction was read by the Chancellor of the diocese, Dr. Davidson, K.C. The new rector was escorted to his seat in the chancel by Mr. O. R. Rowley and Mr. James Mattinson, the two churchwardens. Evensong was said by the Revs. G. O. Bruce, B.A., and R. W. Norwood, M.A.; the Lessons being read by the Revs. J. J. Willis, B.D., and O. J. Booth, M.A. In addition to those clergymen who participated in the service, the following were present: Principal Rexford, Dean Evans, Rural Dean Taylor, Rural Dean Sanders, Rural Dean Robinson, Archdeacon Ker, Archdeacon Norton, Canon J. M. Almond, Canon Renaud, Canon Troop, Dr. Charters, Dr. Paterson-Smyth, the Rev. Messrs. R. Norwood, S. B. Lindsay, R. Hewton, A. H. McGreer, F. L. Willson, H. P. Mount, F. L. Whitley, and the Rev. W. E. Baker, who bore the pastoral staff before the Bishop.

At the induction of the Rev. Allan P. Shatford, M.A., to the rectorate of the Church of St. James the Apostle, Montreal, a forceful and unusually appropriate sermon was preached by the Very Rev. Almon Abbott, M.A., the Dean of Niagara, former curate of this church. It was based upon St. Matt. 5:41, "Whosoever shall compel thee to go a mile, go with him twain." Some points were brought out in the application which seem to us worthy of the consideration of a wider public. The preacher, as reported, said: "The minister's first mile is, I take it, obvious to anyone who thinks at all. In order to maintain the bare allegiance of his parishioners there are certain things that a rector must do, certain duties that he must perform. For instance: He must visit his people, meet them in their respective homes, at least once a year. He must organize, and foster when organized, various societies, as the authorized channels for the expression of parochial enthusiasm. He must preach Sunday by Sunday, year in and year out, and maintain a standard of excellence in the pulpit such as will vitiate the somnolent tendencies of his surfeited hearers. He must be an executive head, occupying, in relation to the financial affairs of the parish, a position somewhat similar to that delegated to the general manager of an industrial institution. He must render the services, and officiate at the Holy Mysteries, with a becoming reverence of demeanour such as will satisfy the aesthetic taste of his congregation. All these things he must do if he would retain his position upon the foundation of his people's good will rather than upon the basis of canonical legalities. But what a ghastly experience the life and ministry of such a man may be to himself, to his people, and to his God! It is a perpetuated system of "thou shalt, and thou shalt not," a mere adherence to the letter of the law, without one refreshing plunge into the oceanic spirit of selfless love. That, my brother, is the mile you must go; but liberty, and joy, and life, begin when, beyond that, you go ten leagues farther. One mile visiting is a drudgery, and many clergymen never get beyond the confines of that prison house. Second mile visiting is the watchful mind, the loving heart, the expectant soul, swinging conversational trifles into the deeps of Jesus Christ. It is a love for one's people, an entrance into their joys, a plunge into their sorrows, that fills the heart to bursting point, and makes the pastor akin to the Master whom he professes to serve. One mile preaching is an endless treadmill of exacting requirements, a nightmare, realistic enough to staunch the strain of individual happiness at its source, and to have the well-springs yonder parched, and dry; it has been the moral, and spiritual, and even physical, death of many a man. Second, mile preaching is the systematic outpouring of a soul that has been filled with the waters of salvation, and that, save for such an outlet, would drown in the exuberant tempest of its own sufficiency. It is to be filled with God to such a degree, that the happiness of telling others about God is a fore-taste of the ecstasy of heaven. The repetition of the Liturgy is a one-mile affair, a senseless drudgery, a monotonous reiteration, if it is merely a matter of words and sentences, a question of perfunctory performance; but if it is the conscious approach of the Finite to the Infinite, if it is the adoration of the Holy Father with angels and archangels, and all the company of heaven, it is the greatest privilege vouchsafed to mortal man, and is per-

ennial in its pristine freshness. Oh! my brother, be a second mile rector, always do, and always be, more than you are expected to do, and be; love your people through good report, and ill; surrender yourself wholly to their welfare; take upon you the form of a servant, and be made in the likeness of Jesus Christ; regard commendation as a luxury to be thoughtfully accepted if it comes, not as an essential to be yearned for to the compromise of truth; and crucified, or crowned, as a minister, you will be busy; and as a steward you will be found faithful at the end. And now, congregation of St. James, what is your attitude to be in this transaction? If there are one-mile rectors, let me tell you that the secret of their production lies in one-mile congregations. If there is a reasonable and a verified expectation that one man, under the grace of God, may affect for good and influence beneficially two thousand people; is there not a logical supposition that two thousand people, deficient in the grace of God, may militate adversely against the spiritual development, and usefulness, of one man. Aye, verily. For 20 rectors who run their congregations into the ground, there are 40 congregations who drive their rectors into failure. It is not a fair game of chance, the odds are uneven. It is in the ratio of 2,000 to 1. You may make of your rector what you will. His moulding is in your hands, and solemnly, as in the sight of God, and, I believe, at His dictation, I lay this charge upon you all. Make of Allan Pearson Shatford a preacher, a teacher, an administrator, and above all, a prophet, that the cause of the Kingdom of God in this land, which is our Father's land, may be advanced. The Church of England in Canada looks to you for this. I am not preaching the induction sermon for an ordinary, but an extraordinary, man, and in the name of Jesus Christ I tell you to beware of the trust that is imposed upon you; for congregations, even as individuals, will be held to account at the Bar of the Great Assize. Be, in every sense of the term, glad companions of the lagging second mile. Then, it is beyond man to prophesy, God alone may predict, the heights upon heights of spiritual, and material prosperity to which this Church of St. James the Apostle, Montreal, may ascend and climb. This mountain of Parochial Beatitude is yours to scale.

**The Church House.**—The fifty-sixth annual meeting of the members of the Board of Governors of this Home took place on January 25th, Bishop Farthing presiding. The treasurer's report showed an expenditure of \$6,400. The Rev. W. Sanders stated in his report that the institute had suffered through the death of a number of its supporters and officers, including Mrs. J. Bell Forsyth, Mrs. James McLeod, Canon Ellegood, and Dr. Howard Church. The vacancy caused on the committee of management by the death of the Rev. Canon Ellegood was filled by the election of the Rev. A. P. Shatford, and that on the staff of physicians caused by the death of Dr. Church by the appointment of Dr. W. B. Howell. The two vacancies on the honorary Board were left unfilled.

**Lachine.**—St. Stephen's.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday evening, January 21st, when he administered the apostolic rite to a large number of candidates. There was a large congregation present, and the service was an impressive one.

## ONTARIO.

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

**Kingston.**—A Mission will be held in the Cathedral parish beginning in Passion Week, and lasting through Holy Week, to Easter Day. The missioner will be an experienced English priest. Preparations will be immediately begun, and a meeting of the communicants has been held to make arrangements. The Missioner will be the Rev. Walter Simpson, M.A., T.C.D., one of the Mission clergy of All Hallows, Barking, who was highly recommended by the Bishop of London and by the Rev. Dr. Robinson, the Head of the Mission staff of All Hallows.

**Oxford Mills.**—The Rev. W. G. Swayne was presented with an address of appreciation and a handsome, comfortable \$55 cutter at Christmas time by St. Anne's Guild, Oxford Mills. A beautifully bound lectern Bible was a Christmas gift to St. John's, Oxford Mills, by Mrs. Henry Anderson.

**Ploton.**—St. Mary Magdalene.—This church has lost a faithful member by the death of Miss

Kenney, who died lately. She was for a number of years actively interested in parish work of various kinds.

**St. Mary Magdalene.**—The Rev. F. L. Barber, of Bobcaygeon, in the Diocese of Toronto, has been offered and has accepted the position of vicar of this parish, and his appointment thereto will be confirmed by the Bishop of the diocese.

**Tweed.**—St. James'.—The Rev. W. F. Fitzgerald, B.D., Kingston, delivered a lecture on "Ireland and the Irish," in the opera house on Wednesday, January 24th, under the auspices of this church. A good audience welcomed the lecturer, whose ability as a speaker was well known on account of his former visits to the parish. His description of Irish scenery, customs, and character, was very vivid and was enhanced by the native wit and eloquence of the speaker. For more than two hours he held the attention and interest of the audience, and was frequently applauded. The cordial vote of thanks tendered at the close of the lecture expressed the pleasure experienced by all present.

**Oxford Station.**—St. Anne's.—This church has lately been enriched by the presentation of a handsome quartered-oak altar which has been given by the surviving members of the family of the late Mr. and Mrs. George Sanderson as a memorial of them.

**Brockville.**—In all three of the churches in this city a Mission has been held lately. The Mission began on Sunday, January 21st. At Trinity the Missioner was the Rev. A. W. MacKay, M.A., the rector of All Saints, Ottawa; at St. Paul's, the Rev. W. J. Southam, the rector of All Saints, Toronto; and at St. Peter's, the Ven. G. F. Davidson, the rector of Guelph. The services were attended by large congregations, and much general interest was evidently aroused therein.

**Trinity.**—The members of the Sunday School gave their annual entertainment on Thursday, January 18th, in the schoolhouse, which was packed to the doors by a large attendance of interested spectators. The Rev. F. D. Woodcock presided. A pleasing function was the presentation of a purse of \$50 to Prof. W. J. Jacobs by the congregation. The children were presented with Christmas presents from a Christmas tree, the presentations being made by the rector, assisted by Prof. Jacobs and Duane Hall. The scholars, in many instances, presented their teachers with Christmas remembrances.

**Cananogue.**—Christ Church.—The Young People's Club of this church held their annual banquet on Saturday evening, the 20th January, in the parish house, when a large number of people were present, quite a formidable delegation coming from the sister clubs at Kingston. A very pleasant time was spent by all present.

**Lansdowne.**—St. John's.—The annual Sunday School entertainment which was held recently in the Town Hall, passed off most successfully and well. At the request of the rector, Mr. A. E. Moonhey, the Superintendent, took the chair. A large number of people were present.

## TORONTO.

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

**Toronto.**—St. Alban's Cathedral.—(The Cathedral of the Diocese).—The annual "At Home" held on Thursday evening, the 25th January, was a very satisfactory and notable gathering, when the clergy and wardens of the city parishes and their wives were entertained by the Cathedral clergy and congregation. The spacious crypt, brilliantly lighted and handsomely decorated, was filled to the doors. On the platform, His Lordship and Mrs. Sweeney, Bishop and Mrs. Reeve, with a number of canons, received the guests as they entered. During the evening Bishop Sweeney gave an inspiring address setting forth the benefits of the Cathedral system, and its importance as a unifying and missionary force in the diocese. Subscriptions to the building fund already amounted to \$81,927, and it was expected that His Royal Highness, the Duke of Connaught, who had shown great interest in the undertaking, would turn the first sod in the spring when the building of the nave and transepts would be commenced, and also that the completed Cathedral would be formally opened by the Lord Bishop of London (D.V.) in 1914. His Lordship drew attention to the fact that at the very

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hour of their meeting a great Anglican Cathedral in Khartoum, Egypt, was being dedicated by the Bishop of London, in memory of the great General Gordon, and on the very spot where he was slain—and the same good Bishop of London has promised to come and help us dedicate the completed Cathedral of St. Alban-the-Martyr, as a memorial to the three great Bishops; Strachan, Bethune and Sweatman, who have had charge of the Diocese of Toronto. Every day this week, His Lordship said, he had received a cheque or promise of \$1,000 for the Cathedral, and this was the way the fund was growing. The Rev. Canon Morley reported subscriptions to the amount of \$41,927 during the last three months since the fund was started, and felt confident that very soon the \$100,000 mark would be reached and the building begun. When all the city parishes had been visited, the campaign would extend to the other parts of the diocese. An Advisory Board was to be created immediately in connection with the Fund, with the Bishop as chairman; its personnel to consist of laymen appointed by His Lordship, to represent the Cathedral cause in each parish throughout the diocese. Mr. F. A. Hall, assistant-treasurer of St. Alban's congregation, gave a very encouraging report showing that the Cathedral congregation (by no means a wealthy one) had already during the last few weeks subscribed to the Building Fund the splendid sum of over \$21,000, and enthusiastically expected to make it \$25,000 by the spring. It was also incidentally mentioned that the total receipts from this congregation during the year for current expenses amounted to over \$8,000, of which nearly \$1,700 was given to the missionary work of the Church. This report was received with great applause. Canon Macnab congratulated the members of the committee, representing the Cathedral League and congregation, on the admirable way in which they had arranged and provided for this gathering. He also expressed his hope that their guests that evening, both clerical and lay, would always feel quite at home in St. Alban's, their Diocesan Cathedral. An orchestra furnished music during the evening, and refreshments were served by the ladies of the congregation.

St. James' Cathedral.—The Rev. Cyril E. Ham, B.A., the senior curate of St. Michael and All Angels, Oxford, and a son of Dr. Albert Ham, the well-known and highly-esteemed organist of this church, has been appointed a Minor Canon of Canterbury Cathedral. He was educated in the first instance at the Cathedral Choir School at Exeter in Devon, and, after his parents removed to this country, at Upper Canada College, Toronto. From thence he went to St. John's College, Oxford, where during the whole of the time that he has been in residence at Oxford, has been brought closely into contact with Dr. Varley Roberts, the well-known organist of Magdalen College, Oxford. The Rev. Cyril Ham will find great scope for his undoubted musical talent in the new sphere of work which will shortly be opening up before him, and in which we wish him every success.

St. Stephen's.—The Rev. T. G. Wallace, the new rector of this parish, was duly inducted into this living on Friday evening last, the ceremony being performed by the Right Rev. Dr. Reeve, Assistant-Bishop of the diocese. The sermon was preached by the Ven. Dr. Cody, Archdeacon of York. Dr. Cody, in the course of his remarks, offered three injunctions, which, he said, were good advice for any new pastor. First, he should believe in and trust his people, having faith in the capacity of the average man; for the bulk of Christ's work must be done by the men or two talents. Next, he should expect the largest things of his people, making them work all the time, for a church not kept busy was certain to become fastidious, permitting the critical spirit of fault-finding to enter in. Finally, he should be patient, for every man so needed God's patience with himself that he should ever remember to be considerate to others. The Archdeacon in his sermon also referred to the fact that the first service was held in the new edifice, which was the gift of Colonel R. B. Denison, a son of George Taylor Denison of famous memory. The Rev. J. H. McCullough was the first rector, and when he had concluded a three years' term he was succeeded by the Rev. A. J. Broughall, who has therefore now completed a unique incumbency of half a century. A number of prominent clergy took part in the service of induction. The Rev. Rural Dean E. C. Cayley read the mandate of induction, after which the Assistant-Bishop, Dr. Reeve, performed the formal rite, and the keys of the church were presented to the new rector by one of the wardens. The Rev. Professor Cosgrave, of Trinity College, officiated at the service of Eysensong, and the Revs. Canon Plumptre and Provost Macklem read the Lessons. The Rev. J. S. Broughall, now of Grace Church, and lately assistant rector of St. Stephen's, also took part in the proceedings, and

Mayor Welford, of Woodstock, was present to represent the congregation of St. Paul's in that town, Mr. Wallace's former charge.

St. Luke's.—A most enjoyable entertainment was given in the schoolhouse on Thursday evening last by several members of the choir, assisted by outside talent in aid of the Choir Fund, who gave a very pleasing musical programme, both vocal and instrumental, in addition to which there were several very clever recitations. Despite the fact that the evening was very cold, there were a large number of people present who greeted the various numbers on the programme with much applause. The whole affair, both from an attendance, as also from a financial point of view, was very successful.

St. Mark's.—On Sunday morning last Mr. W. D. Gwynne gave a most excellent address on missionary work and the call to missions. In the evening the Bishop preached a very helpful sermon, taking for his text, "We are Workers together with God." He referred to the foundation of good work laid by the Ven. Archdeacon Ingles in the parish, and also of the excellent work done by the present rector in Picton and other places.

Parkdale.—St. Mark's.—On Sunday evening, Jan. 21st, the Rev. W. Leslie Armitage, B.A., was inducted as rector of this church by his Lordship Bishop Reeve. The church was filled to its full capacity and the service was most hearty and impressive. The keys of the church were delivered to the new rector by Mr. R. M. Tuthill, rector's warden, while the Bible and Prayer Book were presented by Mr. P. H. Drayton, K.C., people's warden. The sermon was preached by the Venerable Archdeacon Warren, B.A. Evensong was taken by the Venerable Archdeacon Ingles, M.A., and the lessons were read by the Rev. Prof. Hallam, M.A. The Sunday School held their annual treat on Thursday of last week and it was most successful. Tea was served in the basement of the schoolroom and a splendid programme was given afterwards by the scholars of the school. A men's club is being organized under the enthusiastic leadership of Mr. Holloway and the men are giving him every support. There will be several subdivisions in the club to meet the various demands of the membership.

Wycliffe College.—An interesting debate took place in the main hall of this college on Tuesday evening, the 23rd ult., on the question of the revision of the Book of Common Prayer. The motion before the House was, "That the revision of the Prayer Book at this time would not benefit the Church," and the affirmative was upheld by Messrs. Williams and Sparling, and the negative by Messrs. C. T. Ferguson and W. S. A. Larter. The judges were Professor T. H. Cotton and Messrs. Trent and Van Horne. The debaters were representatives of the Wycliffe Association. The Rev. C. H. Griffith Thomas, D.D., presided. He announced that the next meeting would (D.V.) take place on February 23rd, when Professor Wrong would lecture on "The Puritans." The meeting, which was well attended, was opened with prayer by the Rev. Dr. O'Meara, the Principal of the College.

The Call to Prayer.—Reports received from representative men in the different communions show that the call to prayer for Missions Sunday, January 21st, was very generally observed throughout Canada. In most cases a union meeting for men was held in the afternoon, and almost without exception the reports say that the tone of the meeting was most helpful, and that the results cannot be otherwise than good. In a number of cases the men decided to meet regularly

once a month or once a quarter for prayer and conference and the study of missions, and the office of the Laymen's Movement has been requested to co-operate in strengthening such meetings. Altogether the hour was one of real profit and should be repeated frequently, without the necessity of a call being issued by the heads of all the churches.

The annual meeting of the Zenana Bible and Medical Mission was held in the Bible Mission House on College Street on Tuesday afternoon, the 23rd ult., when the chair was taken by the Lord Bishop of Toronto. The secretary and treasurer's reports were read and approved, and the following officers were elected:—President, Mrs. J. Flemming; Vice-President, Mrs. S. McMaster; Secretary, Miss Edith Anderson; Treasurer, Miss Kathleen O'Brian. It was stated that the following hospitals and schools in India are supported by this Canadian branch: Canadian Hospital at Nasik, with a staff of two women doctors, one native lady doctor, seven native workers and nurses, and thirty-five beds; Babies' Home at Nasik, fifty-two little ones cared for. Manmad Orphanage, 120 children, and seven native nurses. The Sultanpur Orphanage, twenty-six children and six teachers. In the Lady Kinnand Hospital at Lucknow, twenty-three beds and three nurses. Native Bible women and teachers are supported at Bulandshahr, Megul-Serai, Kasur, Allahabad and Khurja. These workers visit daily in the Zenanas and thus carry the message of the Gospel to those still sitting in heathen darkness. Many of the trained orphan girls from the mission institutions are to-day teaching the Gospel to their own people. This society is 62 years old, and is the oldest missionary society working among the women and girls of India. Miss Campbell and Miss McKinney spoke of their work in the North-West and in the mission fields in India.

The following list of needs for new missionaries of the various Boards of the United States and Canada has been sent out by the Candidates Secretary of the Student Volunteer Movement. Year by year missionary work becomes more diversified and men and women of almost any attainments, provided they have the necessary consecration, can find some niche in the foreign field into which they can exactly fit. The Kingdom of God is to be built up not only by the preacher and teacher, but also by the business-agent, the nurse and the agriculturist. In a word the Mission field needs all kinds of men and women who can live out their Christianity. The needs of the various Boards total 629 positions; 361 being for men and 268 for women, as follows:—Men—agricultural teachers, 2; builders, 7; business agents and commercial teachers, 4; engineer (mechanical), 1; institutional worker, 1; mechanical (practical), 1; printer, 1; student, Christian Association workers, 2; teachers (college or normal trained), 50; physicians, 48; ordained and evangelistic workers, 244; total, 361. Women—Domestic science teacher, 1; kindergartners, 14; music teachers, 6; nurses, 22; orphanage mothers and director of Boys' Home, 3; physicians, 26; teachers (college or normal trained), 82; evangelistic workers and Bible teachers, 114; total, 268; grand total, 629.

Movements of Diocesan Evangelist.—During the past few weeks the Rev. J. Bennett Anderson, by request of the Lord Bishop of Toronto, also with the full sympathy of the City Rural Deanery, and guided by the nearest rector, Rev. W. L. Baynes-Reed, L.Th., of St. John the Baptist, Norway, who is once again handing over part of his present charge towards another new parish now being formed in East Toronto, as the evangelist declared mainly because of the Rev. Mr. Baynes-Reed. About 150 families residing on the proposed new Anglican Church district of East Toronto, have been visited, and during the present month the evangelist has already commenced a new Sunday School and held 6 or 7 cottage meetings in the territory on or near Danforth Avenue, north and halfway to Sinclair Ave., west to Greenwood Ave. and east to Gledhill Ave., now being prepared for the future parish. While canvassing from house to house on Gledhill, Cedar Vale, King Edward and Woodbine Avenues, north of the Danforth Avenue, Mr. Bennett Anderson was greatly interested to find many who were the children of parents and grandparents born and reared in Yorkshire and Lancashire some 35 and 40 years ago, many of whom knew the present Anglican evangelist of Toronto Diocese when as a young man he began his Anglican life work. Many years ago young J. B. Anderson, jun., was well known to the parents whose children are now settling in East Toronto, and now this new year are attending his cottage services and so doing their best to help Mr. Anderson to start another parish for a younger rector later on. Some forty years ago, when only twenty years of age, Mr.



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**The Blonde Lumber and Manufacturing Company**  
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Manufacturers of Ecclesiastical Wood Work.  
Send for catalogue of designs  
Memorial work  
a speciality.

J. Bennett Anderson was appointed by the Church of England Pastoral Aid Society as Scripture Reader to the Great Horton Parish, Bradford; under the then vicar Rev. Geo. M. Webb, B.A., till in his 22nd year he was appointed Home Missionary to St. John the Evangelist, Westminster, before again settling in Canada for life. The evangelist, Rev. J. Bennett Anderson, 136 Robert St., Toronto, desires to inform the clergy and others in the diocese, that after the end of January he will (D.V.) be open to book engagements for short missions in the country, and also between missions be able to be in his own city home a little more and help still more the new parish being formed and, as usual, the city brethren.

**The Second Annual Meeting of the Sunday School Council of North America.**—On Tuesday, Wednesday and Thursday of last week there met in St. James' Parish Hall in the city of Toronto a body of men and women who are doing much to make Sunday School history. Officially known as the Sunday School Council of North America, it is composed of editors, publishers and secretaries of the various Christian bodies, other than Roman Catholic. The purpose of the organization is to confer together in matters of common interest, and to arrange for "co-operative action on matters concerning educational, editorial, missionary and publishing activities," connected with the work of the Sunday School. The right and responsibility of each denomination to direct its own Sunday School work is fully recognized, and only matters of common interest are considered. The meetings just held by this Council were full of interest and matters of vital importance were discussed. The general theme of the convention was "Co-ordination and Correlation in Religious Education." Tuesday, the opening day, was largely taken up with sectional conferences, the work of the Council being divided up into four departments, viz., editorial, educational, extension and publication sections. At each of these conferences matters of importance relating to the interests of each particular section was considered, e.g., efficient office management, Sunday school papers, difficulties in the way of graded lessons and their solution, the present condition of Sunday School work in different parts of the world, the securing of accurate statistics, teachers' institutes and summer schools, postal regulations and the interests of Sunday School publishers, etc., etc. The first general session of the Council was held on Tuesday evening and took the form of a reception tendered to the visiting members by the Toronto members of the Council. At this gathering the Lord Bishop of Toronto conducted the devotional service, and addresses of welcome were given by President Falconer, representing the educational institutions, and Ven. Archdeacon Cody, representing the churches. Suitable replies were made by the Rev. Dr. Rowland, president of the Council, and Rev. A. J. Lamar of Nashville, and the Rev. Dr. Sheppard of St. Louis. On Wednesday and Thursday the general sessions of the Council were continued at which in addition to the ordinary routine business, admirable papers on various aspects of Sunday School work were presented. Probably the more important of these sessions was that held on Wednesday evening when the subject under discussion was "The Correlation of the Home and the Sunday School," at which a strong plea was made for the promotion of religious education in the home. The paper on this subject, by the Rev. Dr. Littlefield, of Brooklyn, widely known as the author of "Hand Work in the Sunday School," was one of the clearest and strongest presentations of the subject ever presented to the public. Among other papers of importance given may be mentioned that of Mr. Clayton S. Cooper, secretary of the Student Department of Bible Study in connection with the international Y.M.C.A. on the subject "What should be the best steps towards more effective correlation of the educational agencies of the church with other educational agencies," and that of Professor Norman G. Richardson of the Boston University School of Theology, on "A practical experiment in the correlation of religious educational forces in the local community." That the Council does not simply intend to meet for the purpose of hearing and discussing papers, however, was evident from the fact that definite steps were taken as follows:—1. The appointment of a committee to confer with a similar committee of the International Association re policies, methods, standards, nomenclature, and all matters relating to Sunday School organization and administration; 2. the providing for the securing of accurate statistics of religious education; 3. the establishment of a bureau of information and research; 4. the co-ordinating of the work of

Young People's Societies and the Sunday School; 5. the selection of reading and teaching training courses, etc., etc. Altogether, the Sunday School Council may be regarded as a power which is going to make itself felt in the Sunday School Forward Movement on this continent. The next annual meeting will be held at Dayton, Ohio, the officers for 1912-13 being as follows:—President, the Rev. W. R. Funk, D.D., Dayton, Ohio; vice-president, Rev. R. Douglas Fraser, D.D., Toronto; secretary, Rev. H. H. Meyer, D.D., New York City.

**Sunday School Commission.**—Examination Results.—1—Scholar's Examinations.—1 Standing of Scholars after comparison of the best papers from each diocese.—Senior Grade.—First Class Standing—Josephine Betz, Trinity, St. John, Fredericton, 94; Chas. D. Fyles, St. Marv's, Portage la Prairie, Rupert's Land, 92; Charlotte Lambert, St. George's, Westbourne, Rupert's Land, 86; Doris Levetus, St. Cyprian's, Toronto, 84; Gordon E. Townsend, Louisburg, Nova Scotia, 84; May Phillips, St. John's, Lansdowne, Ontario, 83; Nelson Bagnell, Louisburg, Nova Scotia, 82; Sylvia M. A. Evelyn, St. George's, Westbourne, Rupert's Land, 80; Marguerite Cooper, St. Thomas, Ont., Huron, 80; Phyllis Barton, St. Cyprian's, Toronto, 78; Ada Haviland, St. Cyprian's, Toronto, 76; Reginald H. Perry, St. Mary's, Portage la Prairie, Rupert's Land, 75; Henrietta Eastman, St. Luke's Toronto, 75; Roberta V. Holder, Trinity, St. John, Fredericton, 75.

Second Class Standing.—Edith Moore, St. Alban's, Sydney, Nova Scotia, 72; Louise Doherty, Trinity, St. Thomas, Huron, 71; Norma Rooney, Trinity, St. Thomas, Huron, 70; Constance Liddell, St. Mary the Virgin, Toronto, 69; Constance Allen, Vancouver, B.C., New Westminster, 66; Mildred McCabe, St. Mark's, Coxheath, Nova Scotia, 65; Viola Turncliffe, Christ Church, Glen Miller, Ontario, 65; Gretchen Betz, Trinity, St. John, Fredericton, 64; Ella Phillips, St. Mark's, Coxheath, Nova Scotia, 63; Lillian McGaw, Trinity St. Thomas, Huron, 62; Alberta Hough, St. Peter's, Cookshire, Quebec, 62; Luella Turncliffe, Christ Church, Glen Miller, Ontario, 60; Walter Woods, St. Margaret's, Winnipeg, Rupert's Land, 58; Carrie Miller, Christ Church, Glen Miller, Ontario, 58; Winnifred Miller, Christ Church, Glen Miller, Ontario, 51; Muriel Husbands, St. Peter's Cookshire, Quebec, 50. Pass Standing:—Henry Brown, St. Paul's, Nanaimo, Columbia, 48; Winnifred Planche, St. Peter's Cookshire, Quebec, 47; Mabel Lect, St. Peter's, Cookshire, Quebec, 37; Gertrude Haffie, St. John's, Lansdowne, Ontario, 34. Junior Grade:—First-Class Standing:—Nora Honeyman, St. Paul's, Nanaimo, Columbia, 92; Wilbert Longstaff, St. John's, Weston, Toronto, 92; Rowena Ross, St. Matthew's, Winnipeg, Rupert's Land, 92; Margaret Teed, St. John, Fredericton, 90; Kathleen I. Garland, Portage la Prairie, Rupert's Land, 90; Vera Kirby, Cookshire, Quebec, 90; Alice E. Brindell, Portage la Prairie, Rupert's Land, 89; V. Kenneth Johnston, Gananoque, Ontario, 88; Dorothy Teed, St. John, Fredericton, 87; Janet Bell, Christ Church, Belmont, Rupert's Land, 87; Joe Acton, Gananoque, Ontario, 85; Uretta Sinclair, Gananoque, Ontario, 83; Oswald Staigh, Byng Inlet, Algoma, 82; Violet Bennet, St. Mary the Virgin, Toronto, 81; Ernest Kelsey, St. John's Cathedral, Winnipeg, Rupert's Land, 81; Isabel Davidson, St. Alban's Cathedral, Toronto, 80; Earl Ramesbottom, Byng Inlet, Algoma, 80; Irene Blatherwick, St. Michael and All Angels', Toronto, 80; Rowena Peto, St. Paul's, Nanaimo, Columbia, 80; Grace Dennett, St. Alban's, Kenora, Keewatin, 76; Barbara Budd, St. Alban's Cathedral, Toronto, 76; Florence Riddell, St. Mary the Virgin, Toronto, 76. Second Class Standing:—Annie E. Illingsworth, Christ Church, Amherst, Nova Scotia, 72; Katie Maluish, St. Alban's, Kenora, Keewatin, 66; John Pride, St. Alban's, Whitney Pier, Nova Scotia, 63; Samuel Bellard, Louisburg, Nova Scotia, 63; Helen Shafner, St. James', Bridgetown, Nova Scotia, 61; Beatrice Penny, St. Alban's, Whitney Pier, Nova Scotia, 58; William Jackson, Trinity, St. Thomas, Huron, 57; Ivan Brown, St. Paul's, Nanaimo, Columbia, 57; John Gard, St. Paul's, Nanaimo, Columbia, 56; Victoria E. Brewer, Trinity, St. Thomas, Huron, 55; Lloyd G. Yeo, Trinity, St. Thomas, Huron, 52; Gretchen Taylor, Cookshire, Quebec, 51; Annie French, Cookshire, Quebec, 50; Lily Jackson, St. Alban's, Kenora, Keewatin, 50. Pass Standing:—Marjorie Combes, Gananoque, Ontario, 49; Helen Parmenter, Gananoque, Ontario, 43; Dorothy Martin, St. Alban's, Kenora, Keewatin, 42; Cecil Bulman, St. Paul's, Nanaimo, Columbia, 40; Nellie Barton, St. Alban's, Kenora, Keewatin, 37; Elsie Morrell, St. George's, Sas-

katoon, Saskatchewan, 36; George E. Brewer, Trinity, St. Thomas, Huron, 34.

**Bethel Mission.**—This Jewish Mission, situated at 64 Edward Street, had an auspicious opening on Monday night, the 22nd ult., when with the Bishop of Toronto in the chair, and an audience that filled the assembly room, the dedication service was held. Addresses were delivered by the Rev. Canon Gould, Secretary of the M.S.C.C.; the Rev. D. T. Owen, rector of Holy Trinity, in whose parish the mission is; and the Rev. R. J. Moore, rector of St. George's Church. Refreshments were served after the Benediction had been pronounced by the Bishop. This Mission is being financed for the present by Holy Trinity Church, and is under direct supervision of the rector. In the practical work of the institution Bishop Strachan School Association, composed of lady graduates, will be active. The Anglican Church in Canada is making a special effort to bring home the truths of Christianity to the hearts and consciences of the many members of God's own chosen people who are dwelling in this land.

**West Toronto.**—St. John's.—The people of this church will conduct a ten weeks' campaign to obtain funds to pay for their new parish building, which was started last summer. The building is almost completed and will cost in the neighborhood of \$17,000.

**Sunderland.**—The church in this village has sustained a severe loss in the death last week in Hamilton of Mr. E. Geary Sutherland, for many years manager of the Standard Bank. Mr. Sutherland had been warden of the church during nearly the whole of his residence in Sunderland and always been a generous and active helper in the work of the parish. He was a stepson of the Rev. R. F. Duxon, rector of Horton, Nova Scotia, and a cousin of Mayor Geary of Toronto. He was also a very prominent and active Freemason and a member of a large number of fraternal societies. Mr. Sutherland, who had been in the service of the Western and Standard Banks since his boyhood, nearly twenty-five years ago, leaves a widow and two children. He will be greatly missed in Sunderland whose interests he was always foremost in promoting.

**Eglinton.**—St. Clement's Old Boys.—Under the presidency of the Rev. W. Wallace Judd, B.A. (Trin.), at present acting as Headmaster of the Junior School at Ridley College, St. Catharines, the Old Boys of St. Clement's College held their first banquet at the St. Charles Hotel on Monday evening, January 20th. Grateful references were made by several speakers to the founder of the school, the Rev. Canon Powell, M.A., President of King's College, Windsor, N.S., from whom a telegram was received expressing hearty congratulations and good wishes and giving his blessing. "Always give the best that is in you," was the appeal that he made to his boys and girls. The invited guests who were present were the Provost and Registrar of Trinity College, the Headmaster of St. Clement's (the Rev. A. Kent Griffin), Messrs. Waddington, R. H. Coleman, Charles Catto, and W. T. Appleton. Besides these other speakers were Mr. Howard Jeffs, Mr. Harton Douglas, Mr. S. P. Griffin, Mr. E. W. Ogle, and Mr. A. Kent Griffin, songs also being contributed by Mr. Waddington and Mr. Appleton to accompaniments played by Mr. R. M. Boulden, L.Th. The toasts were: The King, Canada and the Empire, the School, the Staff and Corporation, the Ladies, the Old Boys' Association. As was said by one speaker, St. Clement's School and College have won a high place in the educational world because of their examination successes, the thoroughness of their work, and the combination of religious, with secular instruction.

**Grafton.**—St. George's.—Mrs Rogers and family of Grafton, Ont., have donated a handsome oak pulpit to this church in memory of Lieut.-Col. Robert G. Rogers, a prominent member and supporter of the church, whose death occurred last year.

#### NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

**St. Catharines.**—St. Thomas'.—A new organ, costing \$5,000, which is the gift of Major R. W. Leonard to this church, was formally dedicated on Sunday morning last by the Lord Bishop of the Diocese. A recital was given on the new instrument after Evensong by Mr. Marks, the talented young organist of the church.

David Willis

**London.**—St. members of the tion with this ly towards a present about that before l to more like was held in t the 20th ult. constitution. new organizat the objects of Committees w sary arranger object of the to get the me gether and to entertainment Friday of eac each meeting be present as club, somethi ian Club. To dealt with an be followed l musical prog; also the inter have a social Sir George G the club at i be held on F Craig and th prospects of

**Brantford.**—Potts, a grac who has been land, Oregon ed the curacy the appointm to the rectory ara, who reti

**Shelburne.** the Patronal on St. Paul held at 7 p.m Owen Sound on the conse The lessons Horning's M ed to the To had been pre During the speeches we laymen upo church. Thi gation and c Preliminaries proceeded wi

**Woodstock.** of Huron he church on W bestowed the namely, 6 bo ed from Eph

**Ingersoll.** choir were evening, Jar gregation, a the menu w Later on in been ended, readings and pleasing fea of a club ba precision o as organist years. The ciation of h and the con ed address presentation Mr. Gilmou heartily tha

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**Carman.**—Decanal Ch schoolhouse sent were Winnipeg; nell; H. H

**HURON.**

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

**London.**—St. John the Evangelist.—The members of the newly-formed Men's Club in connection with this church are working enthusiastically towards a larger membership. There are at present about 25 members, but it is expected that before long this number will be increased to more like 100. A meeting of the members was held in the schoolroom on Saturday night the 20th ult. for the purpose of drawing up the constitution. Much interest was taken in the new organization and the constitution defining the objects of the organization was adopted. Committees were also adopted to make the necessary arrangements for future meetings. The object of the club is purely social, the idea being to get the men of the parish and their friends together and to provide an occasional evening's entertainment. Meetings will be held on the first Friday of each month and so far as possible at each meeting some speaker of prominence will be present as the guest of honour to address the club, something after the manner of the Canadian Club. Topics of current interest will be dealt with and the addresses of the evening will be followed by a general discussion. A short musical programme will also be provided. It is also the intention to serve buffet luncheons and have a social hour at the close of each meeting. Sir George Gibbons has consented to address the club at its first regular meeting which will be held on Friday evening, February 2. Canon Craig and the officers are enthusiastic over the prospects of success for the new organization.

**Brantford.**—Grace Church.—The Rev. Gerald Potts, a graduate of Trinity College, Toronto, who has been working for some time at Portland, Oregon, has been offered and has accepted the curacy of this church rendered vacant by the appointment of the Rev. H. F. D. Woodcock to the rectory of Oakville in the Diocese of Niagara, who retires from this position to-day.

**Shelburne.** — St. Paul's. — The celebration of the Patronal Festival took place in this church on St. Paul's Day, January 25th. Service was held at 7 p.m. at which the Rev. J. Ardill, of Owen Sound, preached a most practical sermon on the consecrated life as revealed by St. Paul. The lessons were read by the Rev. A. Powell of Horning's Mills. After the service all adjourned to the Town Hall where an excellent banquet had been prepared at which nearly 200 sat down. During the short programme that followed speeches were made by the wardens and other laymen upon the subject of erecting a new church. This was afterwards put to the congregation and carried without one dissenting voice. Preliminaries will be begun at once and the work proceeded with this year.

**Woodstock.**—Old St. Paul's.—The Lord Bishop of Huron held a Confirmation service in this church on Wednesday, January 24th, when he bestowed the apostolic rite upon 14 candidates, namely, 6 boys and 8 girls. The Bishop preached from Ephesians v., 1—R.V.

**Ingersoll.**—St. James'.—The members of the choir were entertained at supper on Wednesday evening, January 24th, by the ladies of the congregation, and their guests did full justice to the menu which had been provided for them. Later on in the evening, after the supper had been ended, a very pleasing programme of music, readings and recitations was given. A particularly pleasing feature of the event was the presentation of a club bag to Mr. Clarence E. Gilmour, in appreciation of his efficient and untiring services as organist and choir leader during the past five years. The gift was indicative of deep appreciation of his services on the part of the choir and the congregation generally. A nicely worded address was read by Mr. H. Crotty and the presentation was made by Miss Alice Bailey. Mr. Gilmour replied in very appropriate terms, heartily thanking the donors for their kindness.

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**RUPERT'S LAND.**

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

**Carman.**—St. John's.—A meeting of the Ruridecanal Chapter of Dufferin was held in the schoolhouse on January 12th, 1912. Those present were the Revs. Canon Murray, M.A., of Winnipeg; J. Anderson, B.A., R. D. of Ratnell; H. Hamilton Brownall of Carman; F.

Halliwell, Elm Creek; W. H. Morgan, B.A., Poland; and J. F. Cox, Belmont. Letters expressing regret at their inability to attend the meeting were received from the Revs. F. B. Lys and W. Clarke of Holland and Miami respectively. The book entitled "Break up your fallow ground," by Bishop Wilkinson, was discussed. The Rev. W. H. Morgan read an excellent paper on Prayer Book Revision, after the discussion of which the Rev. Canon Murray delivered a very instructive address on the "Mission of help." At 8 p.m. divine service was held. The prayers were read by the Rev. J. Anderson, the lesson by the Rev. J. F. Cox, and the sermon (a very able one) was preached by the Rev. Canon Murray from Hab. iii., 2. The Benediction was pronounced by the Rev. H. Hamilton Brown. On the 13th at 8 a.m. a celebration of the Holy Communion was held at which the Rev. H. Hamilton Brown was celebrant and the Rev. W. H. Morgan epistoler. The next meeting of the Chapter will be held at Elm Creek.

**Oak Point.**—The Rev. J. P. Smitheman has, during the past five years, erected three churches in this diocese, viz., at Lily Bay, Ericksdale and Asham respectively.

**QU'APPELLE.**

**McAdam Harding, D.D., Bishop, Indian Head, Sask.**

**Regina.**—The following stirring appeal has been sent forth by the Lord Bishop of the Diocese:—"It is a matter of common knowledge that the last ten years have witnessed a growth in population and an industrial expansion throughout Canada that have challenged the attention of the world. This is chiefly true of Western Canada, and more particularly so of the Province of Saskatchewan, whose population according to this year's Dominion census, has almost reached the half-million mark, and exceeds the population of any province west of Ontario. Ten years ago there were only ninety-one thousand persons living in the Province of Saskatchewan. From all parts of Europe, and from the United States, but chiefly from the Motherland, settlers have been pouring into our Diocese of Qu'Appelle, which includes the southern part of the Province of Saskatchewan and the eastern portion of the Province of Alberta. These settlers have spread over our prairies, built up our towns and villages, and have given to Regina, the See City of the Diocese, an increase in population the rate of which exceeds that of any city in the Dominion of Canada. An idea of the rapid material development may be gathered from the fact that there were in 1903 less than one thousand miles of railway open for passenger traffic in the diocese, while in the year 1912 there will be four thousand miles, or two-thirds of the total railway mileage of the whole province. Statesmen know that this is but the beginning of things, and that, even to-day, we hear on these western prairies only "The first low rush of waves of nations yet to be." Such a vision has led the Government of the Province of Saskatchewan to make Regina the capital, and to erect here at the seat of Government, Parliament buildings costing two and a half million dollars. Through all this great development the Church has struggled bravely on, 'contending earnestly for the faith once for all delivered to the Saints,' and striving to do her work in establishing the Kingdom of Christ in this great and vast new land. Her history has been one of continuous growth under her faithful overseers, Bishop Anson, Bishop Burn and Bishop Gris-

dale, who have striven to prepare the way for further development. Truly wonderful has been the growth despite tremendous obstacles and with sorely inadequate means. This growth has been continuous and now there are over one hundred churches of our communion in the diocese, served by seventy-eight clergy and many lay-readers. In order that we may be true to our mission to the country we must now be prepared to enter upon our work on a much larger scale than heretofore. Our communion, within and far beyond the limits of the diocese, must prepare for great things. The time has come when a supreme effort must be made to meet a great situation. To meet this as it should be met is to embrace an unprecedented opportunity. Bishop Anson, the first Bishop of this Diocese, long ago chose Qu'Appelle as the site of the Pro-Cathedral. In the time of his successor, Bishop Burn, through the kindness of Lord Brassey, Bishop's Court was provided at Indian Head. With the Pro-Cathedral at Qu'Appelle and the Bishop's residence at Indian Head, the diocese has for many years been in the unfortunate position of having no See city, and my beloved predecessor long felt the wisdom of obtaining in the capital a suitable site for a college, Bishop's Court, the Cathedral Church, church schools and other diocesan institutions. This has now been made possible by the offer of the Government of Saskatchewan of a magnificent site of fifteen acres in the best part of the city of Regina, and adjoining the parliament buildings, upon which may be erected a college, residential schools, clergy-house, Bishop's Court, and the Cathedral Church of the Diocese. Half of this site, costing about fifteen thousand dollars, we have already purchased and have paid to the Government of Saskatchewan the first instalment of one thousand dollars. The remaining fourteen thousand dollars are to be paid by April, 1912, when this property will be deeded to 'the Synod of the Diocese of Qu'Appelle.' A condition of the purchase is that the diocese erect buildings to cost at least eighty thousand dollars, or about sixteen thousand pounds, by October, 1914. The remaining seven and a half acres may be purchased by the diocese in the year 1914 for a further sum of fifteen thousand dollars, on condition that by January, 1926, there shall be spent at least two hundred thousand dollars, or about forty thousand pounds, in the erection of the college, the cathedral and other buildings. The value of this property is so far in excess of the purchase price even to-day that these generous conditions are a sure indication of the desire of the people of the country to see our communion well established in the capital of the province. The church people of the city of Regina have already promised the sum of eighteen thousand dollars to be paid within from three to five years. Further assistance has been provided by the city of Regina, whose burgesses during the month of December last passed a by-law appropriating a bonus of fifteen thousand dollars to the Site and College Building Scheme, to be paid to the Synod of the Diocese of Qu'Appelle when the sum of at least thirty-five thousand dollars shall have been expended in the erection of the college. Our immediate appeal is for the site and college. Fifteen thousand dollars must be provided for the first seven and a half acres by April of this year, and it is necessary that we obtain sufficient funds for the erection of the college during the coming summer. The present St. Chad's Hostel is overcrowded and altogether unsuitable for its purpose. A large number of students have been refused admittance this year because of lack of accommodation. We have been unable to accept the larger number of young men applying for training for the work of the sacred ministry. This is sad in the extreme. With these two objects in view, we are appealing to every parish and mission in the diocese. Our people here are being asked to give the very most they are able, according to that measure in which God has made them stewards for Him. The Bishop and Executive Committee of the Diocese, at a meeting held in Qu'Appelle in August last, decided to ask the Rev. Archibald C. Calder, LL.B., vicar of Nokomis, to act as diocesan collector for the site and college. It is Mr. Calder's intention to visit every part of the diocese, put before all the people the pressing need and solicit subscriptions. The need is great, the cause is urgent, the opportunity is unique in the history of our communion in the diocese. We pray that the response to our appeal will be a generous one. We who are fighting the battle here know we are on the eve of great things. Great is our need, but great is our faith. Clergy and laity are one in expectation and in purpose, and we unite in sending our appeal abroad, believing that assistance will come from within and beyond the diocese, enabling us to seize this God-

**Church Decoration**

entrusted to our artists and workmen will be well and artistically executed. Long experience has proven our work to be in the highest class.

Correspondence is invited

**The Thornton-Smith Co.**  
11 King St. W. Toronto, Can.

given opportunity for establishing His Church on a firm basis in the heart of a young nation whose future greatness as a part of the British Empire is assured."

M. M. Qu'Appelle."

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#### CALGARY.

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

**Calgary.**—The diocese is in urgent need of at least 20 young unmarried clergymen to fill vacancies and new missions. In September last 85 clergy were at work. The Rev. B. A. Arnold, L.Th., who has been priest-in-charge of St. George's Rectory, Banff, since the resignation of the Rev. Canon Hogbin, was inducted as rector by the Bishop on Sunday, January 21st. The Rev. Orwin Creighton, M.A., has become rector of the parishes of St. Pancras, Alix, with St. Monica, Mirror and St. John the Baptist, Clive. The congregation of All Saints', Castor, where services were begun in the late autumn of 1900, has decided to become self-supporting. The Rev. M. W. Holdom, B.A., who began the work there and has carried it on so successfully, will be the first rector. Coronation, a young town of wonderful growth, twenty-five miles east of Castor, presents a very promising outlook, and is in urgent need of a suitable resident clergyman. The Rev. J. R. Jefferson, rector of Christ Church, Edmonton, has had to go on the sick list.

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**Bow Island.**—The erection of a church at Sunnyside which is ten miles north of this place, will shortly be an accomplished fact. The Revs. H. M. Henderson and H. Speke have arranged with the Pioneer Lumber Company to supply the lumber and Mr. F. Sutton has very generously contributed two acres of his farm land as a site. The building, construction of which will commence (D.V.) early in the present month, will be forty-two feet long and sixteen feet wide. It is understood that eventually a resident clergyman will be placed in charge. This will make the third church to be built by the Church of England in this district in the short space of two years.

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#### NEW WESTMINSTER.

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

**Vancouver.**—The four missionaries who are on their way to China and Japan arrived in the city on a delayed train on Sunday night, the 14th ult., and left on Tuesday morning. As their train was limited, there was only opportunity for a short meeting on Monday morning to welcome them, which was held in Latimer Hall, the Bishop presiding. On behalf of the laity, Mr. A. McCreary welcomed them, and each missionary gave a brief address. With prayer commending them to God for their work, the Church in the Gateway City has sent them on their way rejoicing. Several of those who were present at the meeting did what the disciples of Ephesus did to St. Paul of old, namely, "They accompanied them unto the ship," and there they took a final farewell of them.

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#### COLUMBIA.

**Victoria.**—St. Barnabas.—At the twenty-first annual Conference of the Rural Deanery of Victoria, which was held in the schoolroom on Wednesday evening, the 17th ult., the chief business was a discussion of the labour question. A very good paper was read on that subject by the Rev. R. Connell, of St. Saviour's Church, Victoria West, in connection with which the following resolution was passed: "That the Ruri-decanal Conference, while in no way committing itself to a political theory or to a party, records its sense of the importance of the great world problem of the classes of labour, organized or unorganized, and expresses its hope that the Church of England in this rural deanery, in the person of both clerical and lay members, will lose no opportunity of showing hearty and practical sympathy with every effort for the furtherance of the principle of human brotherhood and the consequent claim upon every man for service in the common welfare." The resolution was moved by the Rev. R. Connell and seconded by A. Longfield. The subject of Prayer Book revision was gone into at

some length. A resolution of sympathy was tendered the Rev. Canon Silva-White, of Nanaimo, whose wife died yesterday.

**Nanaimo.**—The Rev. Canon A. Silva-White, the rector of this place, has sustained a very grievous loss in the death of his wife, which sad event took place on the 17th ult. The bereaved clergyman may be assured of the hearty sympathy of the many friends whom he has in Eastern Canada, who will hear with great regret of the sad loss which he has sustained.

**Christ Church Cathedral.**—A pre-Lenten "Quiet Day" for the clergy of the diocese will be held at the Cathedral on Wednesday, February 7th, which will be conducted by the Rev. E. V. Shayler, rector of St. Mark's, Seattle, Washington Territory. The Day will commence with a celebration of the Holy Communion at 8 a.m., and close with Evensong at 5:15 p.m. Meals will be provided in the Cathedral schoolroom.

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#### YUKON.

The Right Rev. Bishop I. O. Stringer, D.D.

**Carcross.**—The new Indian Day-school was opened by the Lord Bishop of the Yukon on his return from the meeting of the General Synod, held at London, Ont. The Lord Bishop found the school equal to his expectation. The building is a credit to this part of the Lord's vineyard. Indian school children will now be taught modern methods of farming, as well as being trained on similar lines of the white school. Mr. E. Dybee Evans, formerly of Eagle, Alaska, has been secured as Principal, and now has full charge of the pupils. Miss Maud Bell, formerly music instructor of the school, left for Vancouver, at which place the wedding bells will ring for her and her partner, Mr. Lauderdale, who will be married this month.

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**Dawson.**—St. Paul's Cathedral.—The ladies of the W.A. held a very successful sale of work in this town. The ladies are to be congratulated on their efforts, the nice sum of \$315 being realized. The sum of \$15 was voted to missions, \$250 devoted to the wardens for their use in supplying church necessities, and the ladies have a nice surplus on hand with which to purchase goods for further use in W.A. work. Bishop I. O. Stringer, arrived home safe after four months' work attending the General Synod, and setting his worthy cause before the people of the Dominion, and the Bishop hopes good results will attend his efforts in this direction.

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**Champagne Landing.**—A new brass church bell now adorns the new Indian church built at this place, the gift of Mrs. Blackwell and sons, of Whitehorse. The bell stands 18 inches high and 14 inches diameter, has a clear tone, and can be heard by all the Indians in the neighbourhood.

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**Whitehorse.**—Christ Church.—The Right Rev. Bishop I. O. Stringer was greeted by a large number of members of Christ Church on his arrival back into the Yukon from the General Synod, held at London, Ont. The ladies of the W.A. gave a dinner to the Bishop and wardens and vestrymen in the rectory on Wednesday, December 13th. The Bishop was pleased to meet many of his friends, and a pleasant evening was spent. Music, etc., was indulged in. The Bishop gave a good account of his work while in the east. All rejoiced to see the Bishop looking so well after his siege of illness at Vancouver. The choir of this church, numbering 27 voices, appeared in vestments for our Christmas services. The change has added much to the dignity and reverence of the service. The choir is in charge of Mrs. Judd Taylor. During the Advent season the rector, the Rev. W. G. Blackwell, is preaching a series of special sermons on "The Future Life." A very interesting and enjoyable gathering took place by the invitation of the rector of Christ Church on 15th December, when presentations were made to Master York Wilson and Master Henry Blackwell, choir boys, for regular attendance and progress made during the year. The whole vested choir were given a splendid dinner in honour of the event, and afterwards each member received a small gift in the form of a cheque from the rector and wardens for their loyalty to the Church. The Lord Bishop of Yukon kindly made the presentations and gave a word of encouragement to each member present. The Bishop gave an address on his work at the General Synod meeting. Many came out and were well repaid for their endeavour. More than one person was heard to relate, "I am glad I did not miss so rich a treat."

## Correspondence

### WOMEN'S WRONGS.

Sir,—I would, as a very old subscriber to the Canadian Churchman, and as a parishioner of over twenty-five years' standing, venture to propound through your columns a question, in the reply to which, not only myself but a very large number of your women readers are deeply interested. It is "When is a Congregation not a Congregation?" What started the inquiry was a notice given out, not only once, but twice lately in our church, in language most emphatic and impossible to misconstrue, that as it was desirable to have "the congregation fully represented at a meeting of the vestry to decide upon the necessary steps to be taken in regard to the appointment of a new rector" (our present incumbent having accepted work in another sphere), "all the male members, from 21 years of age and upwards, who were not already registered, should register their names without delay, to ensure their votes being recorded," thus openly, and with surely unnecessary discourtesy marking the anomalous position which we, the women of our church are, by reason of our sex only, condemned to occupy. Our sex, apparently, is no disqualification when our contributions are needed towards the support of the Church, or for parish needs, when voices are wanted in the choir or teachers in the Sunday school, or even when provision has to be made for this new parochial innovation, the Men's Banquets, when, surely to their discredit it must be said, the men of the congregation have to be tempted to come together in the interest of church, educational or parochial work. When services such as these are required, women are clearly understood to be members of the congregation with very clearly defined duties expected of them. I would venture to ask then, is it fair, right, or even reasonable, that women who can always be counted upon to respond to every appeal for their help, should be deliberately denied either voice or vote in a matter of such vital importance to themselves and their families as the choice of the rector of their parish? It will probably be said they can be represented at the vestry meetings when such things are discussed. But, are we? Many of us are widows, others unmarried, and even if we are mothers or grandmothers, can it be said that we are "represented" by the young man of 21 who is so urgently requested "to register" with a view to his vote on a subject with which he must surely, by his youth and inexperience, be wholly incompetent to deal? To be included as part of the "congregation" could there not be evolved some fairer division than that of sex only? Those competent to cast a vote should surely be recognized subscribers through church channels, regular attendants at the services, communicants, etc., even though men; whilst women who may happen to do none of these things, could not be surprised at the silence imposed upon them. I would ask of the members of our coming Synods if they would look at this question fairly and squarely from the woman's point of view and see if they cannot find a solution to my question.

H. A. B.

Huron Diocese, 15th January, 1912.

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### REVISION OF THE PRAYER BOOK.

Sir,—As revision of the Prayer Book is now practically assured, might I be allowed to refer to one matter which appears to have been overlooked by your correspondents on this question. I allude to the service appointed for Ash Wednesday. The clergyman in his address to the people speaking of the discipline of the primitive Church, is made to say that it is much to be wished that that discipline should be restored again. Now, it seems to me that many may think differently about that matter, and why then compel them to use words which they cannot, it may be, use with sincerity. Another matter is that the people express themselves as turning to the Lord with weeping, fasting and praying. Now as to weeping and fasting, these words must mean nothing to the large majority of our congregations. And why then use them to Him who is the Searcher of hearts and knows whether our words are mere form or the expressing of our true feelings. Perhaps these may appear small matters, but it seems there is a question of doctrine involved. The Church teaches us that at our baptism we were made members of Christ,

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children of God and inheritors of the kingdom of Heaven, and at death carries out the idea with words of hope used over many, who in their lives never gave any evidence that they had any interest in the kingdom of God. This may be all right. The Church regards its members as being sincere in their professions. Why then, to the congregation as a whole, many of whom may be sincere followers of Christ, use words which imply that a fearful judgment is hanging over them. In Lenten services how often are these words sung by professing Christian people: "Fill us with heart-searching fears, Ere that awful doom appears," and "Kneeling lowly at Thy door, Ere it cuose for evermore." The Scriptures teach that believers in Christ are within the door and have no need to fear impending doom. Of course, clergymen should denounce sin and make known God's judgments against it, and it would be well if this were sometimes more faithfully done, but this is a different thing from a Christian congregation using words in public worship which seem to contradict their own professed belief. These few thoughts I send in the hope that if you consider them worthy of publication, they may elicit the thoughts of others on what is in reality an important matter.

Friend of Revision

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#### THE CHURCH OF ENGLAND.

Sir.—I notice in the Churchman of November 23rd that "Spectator" in writing of the proposed revision of the Prayer Book, expresses the hope that a satisfactory name may be found for our Church. I would ask why the glorious name of "the Church of England," which has braved the storm of centuries, and which is endeared to us by ties which we revere, should be tampered with because she may be planted in many countries? What a laughing stock we would then present to the Church of Rome, the Greek Church, the Coptic Church, if we of the Anglican Communion cast away our common heritage, and name ourselves according to our locality, the Canadian Church, the Australian Church, the New Zealand Church, etc.! Placing ourselves on a footing with our sister church in the United States, which has for years been vainly searching for a name, not being content with anything so English as the Anglican Church in America, the while she adheres to the liturgy almost intact. May we retain, with all our fellow Churchmen throughout this vast Empire, the name for which many have gladly laid down their lives rather than renounce "the Church of England."

Anna Greer.

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#### THE ORNAMENTS RUBRIC.

Sir.—To those who have read the letters of Archdeacon Armitage and Canon Simpson, the following extract from a recent issue of the Church Family Newspaper will be of interest. In the Consistory Court at York Minster, the learned Chancellor, Sir C. A. Cripps, K.C., M.P., said: "As to the question of legality of a cross and candlesticks, no question could arise, in his opinion, as to the candlesticks. There was room for argument as regards the cross, but on the point of legality he considered he had power to confirm the faculty both as regards cross and candlesticks."

James Simonds.

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#### "REVISION."

Sir.—For several years this word has flowed frequently from the pens and tongues of Churchmen. The subject has been treated by noted divines and learned laymen; will you permit a plain unlettered farmer to say a few words about it? For about twenty-eight years it has been my lot to belong to an out-station of the Church in a small manufacturing town in Western Ontario, and with my neighbouring Churchmen to be served or neglected by the successive clergymen of said town church. During that time we have had no less than thirteen ministers, among whom four stand out bright in our mind's eye as having realized that country people's souls are worth saving, and as having faithfully tried to build up the breaches in the walls of Zion. Of the other nine; well, it is perhaps enough to say that they either did not realize it or simply did not try. During the last two years and a half, under two young clergymen in succession there have been but four parochial visits made; that is, visits to four families only; a continuation of the neglect which we had endured under seven of their pre-

decessors. This has resulted in the erection of a Methodist place of worship in a field in which our Church was first worker, and the absorption into that body of more than a score who would have remained in the Church had they been but looked after; while many others have been led into captivity by the "Free" Methodists. We are missing a grand opportunity just now, which, if embraced, might to some extent compensate for losses through past neglect. A Methodist chapel about three miles distant has been recently closed in a futile attempt to force its former frequenters to attend another building belonging to the same communion. A Presbyterian edifice in this vicinity has been without a pastor for some seventeen months; and many of the people of both these places say that if the proposed scheme of union is carried out they will not be included in it; and as several of them are now quite regularly attending our services, and have contributed quite liberally towards the church which we are now erecting, it seems likely that in due time they might become good Churchmen if they were but visited by our clergyman. But, alas! when nine out of thirteen successive ministers have neglected to look after our own, it is idle to expect that we shall gain from other flocks. Now, as regards the church services; careless as were seven of our former ministers in the matter of visiting it remained for our last two to cut and carve the Prayer Book. For twenty-one months under our last preceding rector we never even once had any service complete. Even the Litany (which we had frequently, although our service is always in the afternoon) was mutilated to suit the mood of the minister. After reading an offertory sentence, he would loll back upon a chair and never rise to receive the collection, thereby forcing the wardens to set the plates down upon a chair. However, the poor man was to be pitied in his state of utter exhaustion, for had he not held an eleven o'clock service in town, driven the long distance of five miles, and played hop-skip-and-jump through the Prayer Book for our spiritual edification! This must certainly have been a great strain upon the constitution of a venerable young man of some thirty-five years! During his ministration we had the prayer for the King but once, he omitting it even in the Holy Communion, the commandments and the prayer for the Church militant were similarly served; while as notice of the approaching communion nothing so tame as the announcement provided in the Prayer Book would do, the following being substituted, "I hereby give notice that on Sunday next there will be a celebration." This, we thought, was the limit, but on a recent Sunday his successor startled us with the following unique effusion: "I now give notice that on Sunday next, if the weather is not too cold, I will administer the Lord's Supper." In view of these facts, which I have recorded, not in malice, but in profound sorrow, as one who loves the Church, is it not evident, Mr. Editor, that we are in sore need of a revision—a revision not so much of the Prayer Book as of the clergy?

R. J.

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#### CATHOLIC, NOT PROTESTANT.

Sir.—Church men and women must have been shocked to see in last week's paper a statement to the effect that "it may be necessary to proclaim ourselves Protestant but it is rather late to label ourselves Catholic." It is never too late to right a wrong nor to edify the ignorant whether inexcusably so or not. Again, we are not Protestants; we are Catholics and belong to the British branch of the Catholic Church, established before ever Christianity was legalized in Rome and almost seven centuries before the Roman Church made her claims to supremacy. It is more than necessary to emphasize the fact that we are Catholic when daily we hear teachers and clergymen speak of the Roman Church as the Catholic Church, and include the Church among the "Protestant denominations." To me such a state of affairs is lamentable, and though it is "rather late" all the more need for reform.

A Catholic.

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#### REV. H. H. MITCHELL REPLIES TO ARCHDEACON ARMITAGE.

Sir.—Archdeacon Armitage's letter makes entertaining reading but it does not answer my point. The orders of individual bishops have no bearing on the Ornaments Rubric of 1661. That Rubric was not a mere republication. It introduced new words and therefore legally was a new law. I don't know that legal opinion is al-

ways to be trusted in things ecclesiastical, but here is the opinion of Lord Chief Justice Coleridge, one of the best known lawyers of his age. He says the effect of the new Rubric was to "wipe out all the intervening legislation, and to establish for the Church's ornaments those which were legalized at the time specified." What was the time specified? Here are the words of the noted Church historian, H. O. Wakeman, "With regard to the precise meaning of the words the second year of the reign of King Edward VI. The simplest way is to interpret it literally, and in this case the words mean the period between January 28, 1548 and January 28, 1549. During this period the greater part of the service was generally said in Latin, although English was sometimes employed in London. Against this interpretation it has been urged that in Acts of Parliament the first year of a king's reign was reckoned from the first parliament held under that king. If the Ornaments Rubric employs this method of reckoning then it must refer to the first English Prayer Book of Edward VI. (1549). Whichever is the true interpretation the difference is not very important. For the more important ornaments used in 1548 are sanctioned by the Prayer Book of 1549." The Archdeacon's statement as to the complete denial of certain words by Baron Kelly and then the partial admission of them, is rather like denying the legality of a crucifix on the altar because, although Queen Elizabeth used one in her private chapel, it was one day broken by the Court Jester. May I also correct the Archdeacon in another matter. He tells us in one of his letters that Minucius Felix declared positively Christians had "no altars and no temples." Against this statement set the words of Bingham in his "Antiquities." "Origen, Minucius Felix, Arnobius and Lactantius, when the heathens object to them, that they had no altars, roundly and freely confess it in the sense that the objection was made; that is, that they had no altars furnished with idol-gods, and fitted for idol worship such as the heathen pleaded for. In like manner they denied that they had any altars in the Jewish sense, for offering bloody sacrifices upon; but for their own mystical unbloody sacrifice, as they called the Eucharist, they always owned they had an altar." The Archdeacon has similarly twisted one of my remarks from its context. Your readers will remember I simply used the statement as to the ornaments of Bodmin Church to prove his statement to be incorrect as to the time when certain things ceased to be used in the Church. The Archdeacon says the "oldest document following the New Testament does not mention the word (altar). Here we have knowledge which will be of value to all students of ancient history. Which was the last book of the New Testament and which was the first book to follow it? Perhaps it was not one in which the altar was a likely subject for treatment. But here are a few quotations from the Epistles of St. Ignatius, Bishop of Antioch and pupil of St. John the Divine. I quote only from those which such advanced critics as Bleek, Harnack and Ritschl admit to be genuine. "If a man be not within the altar, he is deprived of the bread of God." (Eph. 2:2). "Come ye all together as unto one temple as to one altar." (Magne 2:11). "He that is within the altar is pure." (Trall 2:15). "There is but one flesh of our Lord Jesus Christ; and one cup in the unity of His blood; one altar." (Philadelph. 1:11). The American Church in her preface states: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship." Where her rubrics are taken from the English book she uses the same words, "Holy Table." But in her Office of Institution she says the clergy go "within the rails of the altar" and the wardens stand outside "right and left of the altar." She evidently concludes therefore that the Church of England still has an altar. Which is right, the whole American Church or the Archdeacon?

H. H. Mitchell,

Trinity Rectory, Jacksonville, Ill.

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"Now" and "Then."—"Now" is a syllable constantly ticking from the clock of time. "Now" is the watchword of the wise. "Now" is on the banner of the prudent. Let us keep this little word always in our mind; and, whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that "now" is the only time for us. It is, indeed a sorry way to get through the world by putting off till tomorrow, saying "Then I will do it." No—this will never answer. "Now" is ours, "Then" may never be.

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### DEATH

On Wednesday, January 17th, Lilian, beloved wife of Rev. Canon A. Silva-White of Nanaimo, B.C. R.I.P.

### British and Foreign

The nearer a man lives to God, the more intensely has he to mourn over his own evil heart; and the more his Master honours him in His service, the more also doth the evil of the flesh vex and tease him day by day. —C. H. Spurgeon.

The Duke of Connaught has offered to erect in St. Anne's Parish Church, Bagshot, a reeded as a memorial to his late Majesty King Edward, and the parishioners of Bagshot have accepted the gift, and have also decided to place in the edifice a vestry screen as their tribute to the late King. The church possesses already several Royal memorials. The large west window was given by the Duke and Duchess of Connaught and the parishioners

## NORTH AMERICAN LIFE

### REPORT FOR 1911

The Thirty-first Annual Meeting of the company was held at its Home office in Toronto on Thursday, Jan. 25th, 1912, when the report of the business of the year ended Dec. 31st, 1911, was presented.

#### Cash Income

The Cash Income during the year from premiums, interest, etc., was \$2,295,176.98, showing a large increase over the previous year.

#### Payments to Policyholders

The amount paid on Policyholders' Account was \$988,313.49, of which sum \$148,135.09 was for surplus or dividends. The relative importance of the policyholders' interests is at once apparent, considering that the sum of \$6,000 only was paid to Guarantors. Holders of Deferred Dividend Policies received \$501,399.96. This item, including Reserve and Surplus, shows an increasing amount from year to year. It is an incident of the Company's growth and progress, and affords ample evidence that the business is being conducted for the benefit of the policyholders.

#### Assets

The Assets increased in 1911 by \$924,334.25, and now amount to \$12,313,107.57. The Bonds and Stocks owned by the Company are carried, as heretofore, at their cost price, although the market value was \$168,575.72 in excess thereof, for which credit has not been taken.

#### Net Surplus

After making provision for all liabilities and further strengthening the reserves, the Net Surplus was increased to \$1,300,784.00. This shows a handsome increase over the surplus of last year, and at once establishes the unexcelled financial condition of the Company.

#### Insurances Increased

The policies issued during the year together with those revived, amounted to the sum of \$6,129,426, being an increase of \$1,019,367 over that of the previous year. The total business in force amounts to \$45,849,515.

L. GOLDMAN, J. L. BLAIKIE,  
Managing Director. President

## ASK YOUR OWN DOCTOR

To turn up the report of the British Medical Association printed in the British Medical Journal of September 16th, 1911.

This report proves that Bovril nourishes and strengthens and is at the same time a valuable aid to digestion.

All that is good in Beef is in

# BOVRIL

in honour of Queen Victoria, and another of the windows is a memorial to the late Duke of Albany.

The Rev. George A. Leakin, D.D., celebrated at his home at Lake Roland, near Baltimore, on December 10th, his 93rd birthday. Dr. Leakin is not only the oldest living alumnus of Princeton University and of the Theological Seminary of Virginia, but also the oldest clergyman of the American Church, both in length of service (nearly 60 years), and, since the recent death of the Rev. Thos. C. Yarnall, D. D., of Philadelphia, also in length of years. Though very feeble in body, he still keeps up an active interest in the affairs of the Church and the diocese.


A growing indifference and even antipathy toward the Church and religion has often been noted in England of late years, and Bishop Devignes Blair, the Bishop of the Falkland Islands, left England to return to his diocese, thoroughly convinced that the charges are true. Bishop Blair came to England some time ago and has delivered many lectures and sermons on the necessity of building churches and schools in heathen lands. He hoped to raise a hundred thousand pounds for religious and educational purposes in the Falklands, but his total collections amounted only to about fifty pounds. The Bishop also attempted to interest young men who would go as teachers and missionaries to the Falkland Islands and Patagonia. Not one man volunteered for the task.

The Bishop of London has been praising the openness with which Mohammedans practise their religion. He would like to have mats in the Athenaeum for Bishops to kneel on to say their prayers in public. Eastern Christians, as the Bishop must have observed when in Russia, are quite as open in their religious observances as Mohammedans. Nobody thinks it eccentric for a man to kneel down in a crowded street in order to say his prayer before some icon. Passengers

cross themselves when their train or tram starts. No man ever passes through the Gate of the Saviour, leading into the Kremlin at Moscow, without uncovering. In Poland the common greeting of the country

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

people one meets on the lonely roads across the sad plains is "May Jesus Christ be praised" and it is the custom to reply, "For ever and ever." In Vilma people are to be seen kneeling in the street before the Ostra-



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bramska gateway to pray before the picture of the Virgin and Child, seen through a window high in the gate. This shrine is a Roman one, but

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even the orthodox bare their heads to walk up the narrow and crowded street leading to it.

## AS TO THE SIZE OF ELECTRIC TOASTERS

Electric Toasters are made in many different sizes. There is a Toaster for a small family, and a Toaster large enough for restaurant use. There is no difference in the quality of the toast—just a difference in the amount that can be made at one time. For a Toaster just your size, ask at the Comfort Number.

ADELAIDE 404

**The Toronto Electric Light Co. Limited**  
12 Adelaide Street East

"When F come, He truth." Jol The carri mamma, a good-bye t times, for v great ocean and it take to last all

Papa and Clara Bell should see many new t mamma goi sad when s

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### Children's Department

#### THE COMPASS.

"When He, the Spirit of Truth is come, He will guide you into all truth." John 16:13.

The carriage was at the door. Papa, mamma, and Clara Bell had said good-bye to everybody at least six times, for were they not to cross the great ocean to be gone a long time, and it takes more than one good-bye to last all summer.

Papa and mamma were sad, but Clara Bell was not sad at all. Why should she be, when there were so many new things to see? And wasn't mamma going too? Can anybody be sad when she has her mamma.

But when they were on the steamer and the last spire of the city had disappeared and the last brown line of shore had faded, Clara Bell drew a little sigh.

"Why, it's nothing but water," she said. "Where shall I go to walk?"

"Oh, you must walk on deck," said papa.

"But where shall I get dandelions and buttercups, and hear the birds sing?"

"You must wait for the poppies on the other side," said papa, "and maybe you will see the big seabirds—a gull, perhaps."

So Clara watched for the sea gulls every day, but she did not sigh any more, for there was a great deal to see on the steamer, even if there were no buttercups.

## MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND



There were ropes and sails, and little boats at the sides of the vessel, and ever so many queer things. She went down into the engine-room one day but she did not stay long, because it was so warm. And she was always sober afterwards, when she thought of the poor heated men working by the hot fire.

But the best place on the steamer for Clara Bell was the pilot-house. She liked to stand there and watch the man with his hand on the wheel. Sometimes she talked with him.

"I don't see any path in the water," she said.

"No, miss, it's all the same," the man answered.

"But how do you know where you are going?" asked the puzzled child.

"That tells me," said the pilot, pointing to something which looked to Clara Bell like a big watch. "It's a compass," the pilot explained, "and true to the north. That's my guide. It shows me the way."

Clara Bell stood looking at the compass when papa came to find her. "That's a guide," she said, "that needle points straight and true, and shows the way."

#### FINE FOR FAIR FACES

You can't paint the lily nor adorn the rose; You can't better the best, that everyone knows.

There's just one specific that will make faces fair—

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Used intelligently will preserve the best, and improve the worst complexion. 25c. at good drug stores. Anywhere by mail, 35c. **E. G. WEST & CO., Wholesale Drug-gists, 80 George St., Toronto.**



Most people already use—and always will use—Windsor Salt. They know—from years of experience—that Windsor Salt won't get damp or lumpy. There is never even a suspicion of grittiness about it.

Its clean taste—its crystal purity and recognized economy—make Windsor Salt the prime favorite in every home where it is used.

Don't pay fancy prices for imported salt, when Windsor Salt costs so little, and is so high in quality.



"Yes," said papa, "the sailor at sea or the traveller on land must look at his compass and watch the pointing finger if he wishes to keep in the right way and reach his home."

"Is there another compass," asked Clara Bell in surprise.

"Oh, yes," was the answer, "anybody can have a compass, and there is something else that anybody well may have—it is a guide in his heart to point out the right way. We call this guide the Spirit of God. It would be sad to be left on the great ocean with nothing to show the way. It is more sad to be without any guide into the way of truth." Clara Bell was so interested in the compass after this that when they landed in Liverpool, papa bought her a pocket compass and she carried it everywhere with her to remind her to keep a compass in her heart.—Child's Hour.

#### THE BRIGHT FACE.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread-winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes his weight of care heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting anxious cares and uncomfortable people about to deal with.

#### WHAT BOYS SHOULD BE.

First: Be true, be genuine. No education is worth anything that does not include this. A man had better not know how to read; he had better never learn a letter of the alphabet, and be true in intention and action, rather than, being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life.

Second: Be pure in thought and language, in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague-spot, a leper, who ought to be treated as were the lepers of old, who were to cry, "Unclean!" as a warning to save others from the pestilence.

Third: Be unselfish. Care for the feelings and comfort of others. Be polite. Be just in all dealings with others. Be generous, noble and manly; this will include a genuine reverence for the aged and things sacred.

## ACETYLENE

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A 24 candle power Acetylene light burns 1/2 cubic foot of Acetylene per hour, costing just half a cent.

Acetylene is a bigger improvement over lamps than they are over the old-time candle.

There are no lamps to clean, no chimneys to break, no oil to pour, no dirty wicks to trim, none of the nuisances you have had to put up with, and many advantages you have never enjoyed.

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Fourth: Be self-reliant and self-helpful, even from early childhood. Be industrious always, and self-supporting at the earliest proper age. All honest work is honourable, and an idle, useless life of dependence on others is disgraceful.

When a boy has learned these things, however young he may be, however poor, however rich, he has learned some of the most important things he ought to know when he becomes a man.

## Distress From Indigestion

Tried in Vain to Get a Cure—All Medicines Failed.

Old Trouble Disappeared When the Liver and Bowels Were Set Right by

### DR. CHASE'S KIDNEY-LIVER PILLS

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Mr. A. C. Skinner, Atlantic St., Hardwoodhill, Sydney, C.B., writes:—"My wife was troubled with indigestion and tried all sorts of medicines in vain. Hearing about Dr. Chase's Kidney-Liver Pills, I got her to try them, and to our great delight she was cured. We would not think of being without them in the house for use when the liver and bowels became sluggish.

"I told a friend about them and gave him a box. He had suffered from indigestion for years and tried most everything he could get. Dr. Chase's Kidney-Liver Pills were also successful in his case, and he says they beat any medicine he ever came across."

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the ancient Cathedral Church of St. Flannan. The Dean has served for 57 years in the diocese of Killaloe, was one of the prebendaries of its Cathedral for some years before disestablishment, and was appointed by the late Bishop Chester to the Deanery of Kilfenora in 1884, succeeding to that of Killaloe two years later. Thus for 25 years he has been Dean of the mother church of the diocese, and has done a remarkable and valuable work in guarding its fabric, and aiding in its more com-

plete restoration. Dean Humphreys, who has served under five Bishops of Killaloe, will be much missed in the diocese, where his kindly and winning personality had made many friends.

The Primus of Scotland, the most Rev. Dr. Robberds, recently held a confirmation service in St. Mary's Church, Aberdeen. In the course of his confirmation address, he said the service was to him an especially interesting one, inasmuch as thirty-eight years ago—pointing to the choir seats on his right—he had sat there,

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a choir-boy. Indicating the benches on which the candidates were seated, he added, "And there I was trained for confirmation, although I was actually confirmed in St. Margaret's."

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