

Canadian Churchman

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ESTABLISHED 1871

Vol. 37

TORONTO, CANADA, THURSDAY, DECEMBER 1st, 1910

No. 46.



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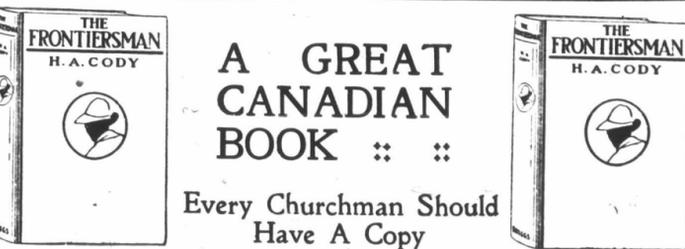
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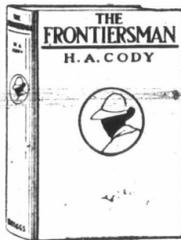
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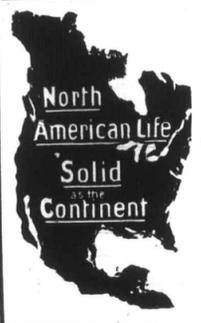
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Lessons for Sundays and Holy Days.

December 4.—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isai. 11, to 11; or 24; John 13, 21.

December 11.—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16-4, 7.
Evening—Isai. 26; or 28, 5 to 19; John 18, 28.

December 18.—Fourth Sunday in Advent.
Morning—Isaiah 60, to 27; Rev. 2, 18-3, 7.
Evening—Isai. 32; or 33, 2 to 23; Rev. 3, 7.

December 21.—St. Thos., A. & M.
Morning—Job 42, to 7; John 20, 19 to 24.
Evening—Isaiah 35; John 14, to 8.

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

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 377.
Processional: 70, 298, 307.
Offertory: 310, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

THIRD SUNDAY IN ADVENT.

Holy Communion: 236, 240, 241, 252.
Processional: 10, 63, 306, 550.
Offertory: 323, 326, 506, 699.
Children: 56, 488, 687, 730.
General: 308, 936, 412, 767.

THE SECOND SUNDAY IN ADVENT.

"I came not to call the righteous, but sinners"
St. Matt. 9:13.

We are preparing for the Second Coming of Jesus Christ. Two things seem necessary in that preparation. First, that we should know something of the nature and character of sin. Last week we dealt with sin as a power, a system, of deception. Now we must go on with the second thing, i.e., the nature of Christianity. In this study concerning the meaning of the Christian religion, we shall note three features: 1. Christianity is a call to the worldly and the sensual. 2. It is a Gospel to

the suffering and unhappy. 3. It is wisdom to the wise. As we study the life and work of Jesus Christ we find both dominated by the idea contained in the boyish response to Mary and Joseph, "Wist ye not that I must be in My Father's House?" ("about My Father's business?"). The Father's business is the Son's. Consider the malice of sin against the Blessed Trinity. It is malice against the Father Who made us in His image, Who made us to love us, to love, worship, and serve Him. It is malice against the Son. Sinners are the "enemies of the Cross of Christ," they tread under foot the Son of God. Sin is malice against the Holy Ghost. For in all our misdeeds we grieve the Holy Ghost, and if we persevere in sin we quench the fire of the Holy Spirit within us. Such malice carried men and women far away from God. Therefore, the Father in His Love sent the Son into the world to call sinners back. Witness the life of Jesus. He was known as the Friend of sinners. Terms of reproach are usually converted by time into honourable designations. The name "Christian," in which we glory, was once the nickname of the followers of Jesus. He Himself was reproached for His fondness for sinners. But it is to-day the glory of His Church that she, too, calls the worldly and the sensual back to God. The call of Jesus to these wanderers is a call to true knowledge. Sin is based primarily upon deception; and men persevere in it because deception blunts the senses. Who would sin against God, if he only knew the real nature and character of sin? The Gospel is an education. It reveals to men the meaning of sin and the consequences thereof. And we are truly uneducated unless we have some sense of the awfulness of sin. Further, the Gospel reveals to us the essential meaning of holiness. Sin and ignorance go hand in hand. Holiness and knowledge are always coincident. Jesus is the manifestation of God. He knows the things that make for holiness and eternity, and He passes them on to us. So into the highways and hedges He went to deal with men who had no hope in this world, or for the next. And as they listened to Him calling them back to knowledge and to holiness they were filled with all joy and peace in believing. The call comes to us to-day in the Holy Scriptures which are written for our learning. The Bible bears a united testimony to the awfulness of sin, to the Holiness of God, and to the holiness of man in God. In every way we must keep that Book open that the generations unborn may hear the call of the Christ to a life of knowledge and holiness.

AN EXPLANATION.

The article which appeared in the Churchman on "The Montreal Congress," was inserted through an oversight. It was not our intention to publish it. We regret that it was inadvertently substituted for another article.

Shooting Accidents.

With the return of the shooting season, the lamentable loss of life through shooting accidents begins. If it be impossible to procure legislation that would effectively diminish this constant loss of life the responsibility rests on the press of doing its utmost to bring about a better state of things. If sportsmen would persistently school themselves never to shoot unless they are positively certain that their bullets are not directed towards human beings, we are confident that fewer lives would be lost and fewer men maimed for life. It might be that a deer or so, here and there, might escape, but how light a matter that is compared with the increased safeguarding of human life. Parents are largely responsible for

the loss of life, and maiming, caused by the recklessness and unskilfulness of boys in handling fire-arms. No lad should be allowed to handle a fire-arm until he has been thoroughly instructed in its use. And no lad who is careless or reckless should be permitted by his parents to own a fire-arm.

Tolstoi.

Russia is poorer for the death of Tolstoi, as she was richer through his life. The distinguished nobleman, whose spirit passed from earth on the 20th of November, is one of those remarkable cases where the arrest and uplift of Gospel truth changes the whole course of a man's life. In Count Tolstoi's case, the daring soldier, brilliant man of letters, and fashionable worldling gave place to a devout and intensely earnest religious Reformer. One who undertook, in this age, and in his own country, by his example and influence, to lead others, to literally carry out the precepts and practices of our Lord. In the world, but not of the world, Tolstoi sought to lead the simple life; to extend the sway of peace; to protect the poor and needy; to safeguard human life; and to teach men to obey literally the injunctions of our Lord. With all his peculiarities of belief and practice, Tolstoi has been one of the great outstanding figures in the world, and whatever may be the outcome of his mission, his name will be inseparably linked with the great writers and Reformers of all time.

Old Asian Life.

During the last quarter of a century wonderful additions to the world's knowledge of ancient races and their habits have been made through the spade. Especially in Bible lands, excavators have been busy and have laid bare the remains of early man in Palestine, Egypt, and adjacent lands. The successes and mistakes of the pioneers have improved the system adopted by their successors and increased the areas of scientific exploration. One of these parties, supported by the Carnegie Institute, was sent to Anan, in Central Asia, and has published the results. Central Asia, it is now said, was anciently a series of land-locked basins, holding the remains of a great sea, and on the banks of these basins man attained considerable civilization. Four several periods of culture are claimed to have been laid bare. By comparing the results of the discoveries with those of other ancient civilizations, the explorers calculate that the older mounds were founded between 6,800 and 8,000 years before Christ, calculations which are based on too slender data to be either admitted or thrown aside. One of the conclusions of these gentlemen is unexpected, but interesting, that "the agricultural stage preceded the nomadic shepherd stage in Asia, and that before the domestication of animals, mankind in Central Asia was sharply divided into settled agriculturists on oases, and hunters wandering within a limited range." This conclusion, however unlooked-for, directs attention to the opening tragedies of the Book of Job, and the similarity of the life portrayed.

Change of Work.

The continuous pressure of business people has compelled the Unitarian Church of the Messiah in New York to face the problem now so familiar of moving up town, or changing the character of the work. The minister is thoroughly saturated with the conviction that it is one of the lasting reproaches of modern Christendom, that when the people move in the churches move out. He believes that by staying down town they will succeed not only in a spiritual, but in a worldly

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sense as well, and asks his people to agree to the following changes: "Let us have our church open and at work seven days in the week, and not merely one; let us take advantage of our wonderful site, so near the home and haunts of the city's millions, to have three public services on Sunday, and not merely the customary one; let us tear down our obsolete, inadequate, and almost useless chapel, and erect in its place a modern church house suited to the pressing institutional needs of our neighbourhood."

Service.

In delivering the matriculation sermon before the University of Yale recently, Secretary Stokes gave the 2,000 or more students who heard him some good advice. "The life of service," said the Secretary, "alone brings with it a good conscience, and the joy of living, and a deep sense of satisfaction. To prepare for it is a high privilege, and a solemn duty. If a false sense of proportion is the great hindrance, what is the great help, the inspiration to service? I say without hesitation—religion. * * * I mean simply realizing the life of God in the soul of Man. I mean the consciousness that you are God's child, and that He is your Father. If you cultivate religion, if you lay hold of your Christian birthright of spiritual kinship to the eternal God—then your ultimate goal in life will be to give, not to give. Your college ambition will not be society or athletic honours, or even high stand—although these may all be worthy means to an end,—but it will be to fit yourself as well as possible to do the work in the world which God wants you to do—and there is probably some work that you can do better than any one else."

Prison Congress Conclusions.

Since referring to the session of the International Prison Congress held in Washington in October, we have received the report to the Provincial Secretary of Mr. Kelso, Superintendent of Neglected and Dependent Children of Ontario, on the conclusions of the Congress. One cannot help being impressed by the wisdom and humaneness of many of these conclusions, derived as they have been from the large and varied experience of specialists representing twenty-five different nationalities. Amongst the recommendations of the Commission may be mentioned the following—under the following headings:—"Juvenile Offenders."—"Whenever possible in the case of young delinquents, arrest should be avoided in bringing them before the authorities and orders for arrest should be issued only in exceptional cases. When necessary to detain young delinquents, the detention should not be in quarters used for adults."—"Idle and Vagabond Children."—"Laws making parents responsible for the wrong-doing of their children; to compel deserting fathers to return to their duty or to support their children; allowing children to be taken from unfit homes and properly placed for training and care."—"Probation."—"That no person, no matter whatever his age or past record, should be assumed to be incapable of improvement. The conviction that it is in the interest of the public not merely to impose a sentence which is retributive and deterrent, but also to make an earnest effort for the reformation of the criminal. That this reformation is most likely to be accomplished by religious and moral instruction, mental quickening, physical development, and such employment as would place the prisoner on a good industrial basis." These extracts serve to show the importance of the subjects discussed, and the broad-spirited and capable manner in which they were determined.

Huron Book Club.

The "Church Reading Magazine," London, England, in the October quarterly issue, thus speaks of the Huron Book Club:—"In connection

with the efforts of our Guild (the Guild of Church and Empire) to supply Church literature where it is so much needed, it is interesting as well as encouraging to note one or two new developments which have resulted from these. In the Canadian diocese of Huron, a book club has recently been formed among the clergy for theological works to be circulated among them. To this we sent gifts from the Guild from time to time, and members of the club are encouraged to make increasing efforts to secure fresh books for it among themselves. It seems an admirable scheme for using the books to their best advantage, and one likely to succeed."

Equality Of The Sexes.

One of the most eminent medical authorities in Great Britain, Sir James Crichton Browne, quite recently gave evidence before the Royal Commission on Divorce. In giving his evidence, the learned physician combatted the view that the equality of the sexes was in accord with the findings of biology. In his opinion the evidence was the other way. The distinguished witness made the grave charge against married women, who claim for themselves independence and equality with men, that they are the most determined opponents of maternity. The gravity of this charge is more fully realized when one reflects that such opposition is both contrary to the law of Nature and to the express rule of the Church. It may be mentioned that the witness is the Lord Chancellor's visitor in lunacy.

Insanity Ground of Divorce.

Sir James Crichton Browne expressed his unqualified disapproval of proceedings on the above ground. He held insanity to be a bodily disease, and said that to permit "any disease, no matter what its nature or extent, to annul a mutual contract explicitly or tacitly acknowledged hitherto by all who entered into it to be for better, for worse, in sickness and in health," was, he believed, "to truckle to selfishness, to undermine those altruistic sentiments which had played so great a part in human progress, and to be in some measure a reversion to the recklessness of savage life." He also strongly urged that instead of divorce being made easy, it should be entirely done away with, and that those who enter into the solemn and vital contract of marriage should be held to their contract under all circumstances.

"CREEDS."

The movement against "Creeds," unorganized, sporadic and vague though it may be, continues to gain in force, volume and popularity. So far as the general public is concerned, this is natural and only what might have been expected, for anything that makes religion easier is certain to be popular and men are mentally just as indolent and averse to exertion and trouble-taking as they are physically and morally. Long and elaborate creeds, therefore, are no more popular than anything else which involves and demands self-sacrifice in any form. Thus the enthusiasm for the simplification or abolition of creeds has its sunny side. It is not all the outcome of a pure unadulterated desire to get down to first principles, to smooth away stumbling-blocks, to promote unity and good-will, and to remove misunderstandings. There is in it, no doubt, a strong element of selfishness, the mere desire for emancipation from restraint. This, however, may be said of every great forward movement of which history preserves a record. Mankind is invariably swayed by mixed motives. Love of self inevitably mixes with love of Truth and Right, and where the one ends and the other begins, it is sometimes difficult to say. Nevertheless, allowing for all this the movement, if it may be

so termed, has solid justification. People never complain without some just and valid reason. Christianity is most assuredly overburdened with creeds, i.e., with dogmatic formularies. Now the Reformation was not a time for the simplifying of religion. Indeed, quite the opposite. The reformers were just as anxious to define and explain and settle and decide as the other side. Consequently, they set to work to construct their various systems of theology, with the fixed determination of not leaving a chink unstopped, or a loophole unguarded. To this the Church of Rome retorted by the decrees of the Council of Trent. To-day, therefore, the Church finds itself encumbered with these doctrinal standards, and "confessions," which have by almost universal consent outlived any usefulness they once may have possessed. They are too elaborate and too speculative. They attempt to settle questions upon which mankind will never agree, and which are not in themselves of prime importance. And then they were the product of transitional periods of storm and stress. They relate in many cases to dead or dying, and in some cases, almost forgotten, issues. No doubt they have their use. But they were essentially the creation of certain crises and emergencies which have long since passed or assumed new places. This uprising against the maintenance, or at all events, the imposition of these very elaborate and speculative standards is, as we know, not confined to Protestantism, but it has shown itself in the Roman Catholic Church. It is a characteristic of the age. But inevitable and praiseworthy as the movement is, it already threatens to go too far. In certain quarters we hear people advocating what is virtually the abolition of all creeds. This, of course, is absurd. A Christianity without creeds is as unthinkable as geography without maps, or navigation without a compass. The very denial of creeds postulates a creed, for the negative involves the affirmative. Creeds are essential for very excellent practical reasons. They keep us in touch with the past as Christianity is an historic system. No doubt, it progresses. It expands and embraces mankind, and adapts itself to his changing environment. But it can only expand by maintaining its historical continuity. The river expands only by maintaining its connection with its source, the tree grows or expands only in living relationship with its root. Cut these off and the river dries up and the tree dies. So Christianity can only live, grow, expand, or "progress" by keeping in vital relationship with its origin. Creeds again are invaluable, because they form a bond of union between Christian people. Christianity, whatever else it may be, is a society. Men cannot organize without some constitution or declaration of principles, or "creed." This "creed" may be very simple, and it may very easily become too elaborate. But in these matters there must be an irreducible minimum. There can be no society whose terms of union or organization are not expressible in human language. Where then will we find this irreducible minimum? Now there are creeds and creeds. There are the creeds of yesterday, the result, to a large extent, of mutual misunderstandings, which are waxing old and ready to perish; then there is the creed of the universal and undivided Church, the common property of all who profess and call themselves Christians, the common possession of Baptist, Methodist, Presbyterian, Anglican, and Roman Catholic alike. In the Apostles' Creed will be found the irreducible minimum. To place it, as some have done, or seem inclined to do, in the same category as these modern creeds and "confessions," is to altogether misstate the case and confound the issues. The Apostles' Creed is not theology. It is a plain, simple statement of certain fact, from which many and varied inferences may be drawn. In the drawing of these inferences, wide latitude

may be permitted. But the facts themselves stand immutably sure through the ages! It is of the greatest importance to bear this essential distinction in mind between the creeds of the sixteenth and seventeenth centuries, and that of the first. For there is a danger of confounding all creeds in one sweeping denunciation. Be it therefore borne in mind, that while we may contemplate with perfect equanimity the abrogation of these modern standards, there can be no tampering with that ancient universal symbol of the faith which forms the very heart and core of Christian truth.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" received a few days ago, a copy of the Proposed Regulations for Foreign Missions of M.S.C.C. This document was taken up and partially considered at the recent meeting of the Board, but inasmuch as it was so lengthy, and there was so little time to give to it, it was allowed to stand over until the April meeting. One cannot but feel that if business of this character is to be really considered by the Board, it must be in the hands of the members a few days in advance of the meeting. It is at best only a very perfunctory hearing that the Board as a whole gives to such a subject, as it is read off by some official. A few men know something about it, and may watch its progress, but many will not give their attention to it. It, in our judgment, would be money well spent to have the business of the whole agenda as far as possible printed and forwarded to the members of the Board in advance of the meeting. There is no use saying this can't be done, or that it will cost a fabulous sum, for we know better. In reading over the document we have made a few notes on the margin. Our first note is that in all these seven pages of type-written foolscap of "Proposed Regulations for Foreign Missions of M.S.C.C.," the "Committee on Foreign Missions of M.S.C.C." is not once mentioned. It is evidently not contemplated that the Foreign Missions Committee shall have a word to say in the examination, acceptance, sending, placing, or controlling of candidates for foreign mission work. It looks to us as though that Foreign Missions Committee bore a close resemblance to a bump on a log and that that was really the function it was expected to perform in our missionary system. We should strongly advise the convener of that committee to lose no time in assuming that his committee has something more strenuous than that to do and would begin doing it at once. In these "Regulations" there are three committees contemplated, namely, the candidates committee, the executive, and the Board. The candidates committee relieves the executive of all responsibility in regard to the fitness of the candidates to take up foreign mission work, and the Board having once accepted the recommendations of the executive, of course, lifts all further troubles from the shoulders of that body. Let us see how the executive committee is the whole thing, and the foreign missions committee is nothing. Section 10 says, "The executive committee on receiving the recommendation of the candidates committee may definitely accept a candidate for service and report the same to the Board for its action thereon. In case the application of a candidate be accompanied by a financial guarantee satisfactory to the executive committee, that committee shall be empowered to take immediate action thereon, and report the same to the Board." Again, in another section it is laid down, "Missionaries shall proceed to their fields by such route and mode of conveyance as the executive committee shall select." The deputation work of missionaries on furlough shall be such as "arranged by the executive com-

mittee." "Special rent, outfit, medical, etc., to be dealt with by executive committee as each case arises." Clearly the executive committee assumes the entire direction of the foreign missionary policy of our Church, including the drawing up of the rules and regulations governing our candidates and our missionaries.

Now, "Spectator" has absolutely no objection to the executive taking over all the work of the Board, if it proves equal to the task and so desires it. But there is so much work for the executive apart from the foreign department that we fear that in assuming in its zeal too much work, it may find that its physical capacity is not equal to its laudable ambitions. Besides all this, foreign missions' work is a department by itself and needs very definite specializing. The committee that undertakes that work ought to be pretty free from other calls upon its time. Under the present order of things an executive of busy men, with all sorts of problems before them, are liable to have to rely upon the advice of those who are not held directly responsible for what is done. We should think that the executive would welcome the separation of this department, although there would, we suppose, have to be a connection in regard to the financial end of the work. We should say that the foreign missions committee should not consist of more than five men, and that they should meet monthly, and we should say that the general secretary should be the chairman, and, therefore, the man to whom the Church could definitely look for results. At all events, the time has come when this question should be definitely settled. At the recent Board meeting the executive committee evidently did not care to make itself responsible for any definite recommendation in regard to the new sphere in India, so it simply presented a memorandum, and when the question came up for consideration, invited Mr. Haslam to present the case to the Board. Thus the Board acted without any definite recommendation from a committee that had carefully studied the proposition. A question of such importance ought surely to come to the Board with the imprimatur of some responsible body upon it. That would naturally be the work of the foreign missions committee. There is another point we have noted in these regulations to which we would call the attention of those who have the matter in hand, and that is a paragraph dealing with the qualifications of candidates for the field. If a candidate, for example, is specially recommended by the S.P.G., or the C.M.S., the candidates committee is permitted to take these recommendations and certificates into its consideration, and value them at what they are worth, which, we think, is a very wise and sensible idea. But if a candidate has received "a certificate of fitness, issued by C.C.M.S., this shall be accepted as sufficient by the candidates committee." We wonder if that

provision is a wise one? Here is a body over which the Church in Canada as an organization has no control, and yet if it puts its imprimatur upon a candidate, then our candidates committee has no alternative but to accept him. Our point is not one of mistrust, either in regard to the wisdom or good faith of the C.C.M.S., but should not the authority of the Board be absolute and untrammelled in regard to the selection of its own agents working in foreign lands? It would seem to us that a regulation of this kind would not be calculated to inspire much respect for the Board in those who had to be accepted, whether it willed or not. It would also, we should think, weaken the authority of the Board over such missionaries in the field. We have an idea that a clause of that kind should be deleted, and that the certificates of the C.C.M.S. should take their places with those of the S.P.G. and C.M.S., and be given the full consideration to which their value entitled them. "Spectator."

LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

LETTER VI.

My Dear Boy:

Modern research has accomplished many things, but we must not for a moment suppose that we are at last in possession of all truth. Truth is a many-sided thing, and just because we are human and finite, we are not able to see all its facts at one time. We generalize, and by our limitations are compelled to generalize from the few individual phenomena we are cognizant of. The best of our knowledge, therefore, is little more than guesses at truth. To bridge the gap which separates our fallibility from perfect truth we have the revelation of God. In other words, Holy Scripture professes to be, and is regarded by the Church as, the way by which we enter the temple of pure knowledge, and the Holy Spirit as our Guide upon this way. It is inevitable, then, that at least three classes of men will be found, marked off from one another by their views of the Bible. First, we have the class who believe in literal inspiration; to whom every word in Old or New Testament is a Divine utterance; who attach the same sanctity, and the same spiritual power, to the books of the Kings as they do to the Gospels. Speaking broadly, this has been the attitude of the whole Church for many centuries, and is the attitude of the great majority of Christians at the present time. The second class is of comparatively recent origin, although the genus of the movement may be traced back many centuries. Briefly, their position is, that the Bible should be regarded first of all as a book, like other books, that it should be subject to the same enquiries, and the same canons of criticism. That while this investigation should be most reverently carried on, at the same time it should be most thorough; and that as a natural consequence, any part of the sacred writings which cannot bear the test, should be discarded as certainly not the Word of God, nor a rule of faith. The third class has also been from the beginning, although always in a small minority. This class comprises the Atheist, the Agnostic, and the self-styled Rationalist. With them in this question we have nothing to do. The cardinal rule of every man's life should be, to seek and serve truth. But necessarily, he can only serve truth as he himself sees it. And the ordinary clergyman, even if a fair classical and Oriental scholar, has neither time nor opportunity for the research necessary to satisfy his own mind on a question so momentous as this. The rank and file form a conclusion of their own, but they do so from other men's data. And the conclusions of others, unverified by ourselves, are always an insecure foundation. How shall we then approach this subject? First, prayerfully—we are not unattached scientists, but are definitely committed to a belief in God and in a Revelation. The God we serve is a God of Truth. "In whom is no darkness at all;" we can, therefore, pray confidently that He will guide us through the mazes into light. Secondly, let us fully and frankly concede the honesty of purpose which animates those who differ from us. If you incline to the school of literal interpretation, do not accuse your opponents of being followers of Antichrist; nor on the other hand, should you follow the Higher Critics, convinced that all others prefer bigotry to enlightenment. The whole question is so far from even an approach to rational settlement, that it is very dangerous to stigmatize anyone's views as

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absolutely false. To some very few men in the world it may be given to advance the cause of religion by controversy. But it is in no possible way the work of a parish priest. The advice of Gamaliel, centuries ago, is very apt to-day: "If this be of God ye cannot overthrow it; if it be of men it will come to naught." God has a wonderful way of working out His Divine purposes. Most certainly it is no business of the clergyman to introduce this matter to his people. There is enough of the undoubted truth of God in Holy Scripture, without verging on the debatable. You will find scope enough for your energy in building up your people and yourself into true manhood. But if the question does obtrude itself, and you are forced to give a definite answer, I would advise a simple adhesion to the truth. If some one asks you whether Genesis is the work of one man or several, answer truly, "I don't know." It is not after all a question as to authorship, or even of so-called contradictions, as much as this, "Is the Bible as we know it a help to the highest development of man? God's purpose in giving us the sacred text, was not that we should make a fetish of it; but that we should read, mark, learn, and inwardly digest, that we may hold fast the blessed hope of everlasting life." Does the Bible help in this? Does it give you comfort in sorrow? Hope in danger? Joy in believing? Then the Bible, irrespective of the human agents engaged in its compilation, is God's Message to you. Our Church makes more use of the Bible than any other Christian body. In each of our services there is more than double what would be found in the worship of any other body. We are committed irrevocably to the Bible as our rule of faith. Let us leave the minutiae of criticism to the scholars, and content ourselves with the broad fact, that just as God gave us the Church, the ministry, and the sacraments, so He has given us His Holy Word. But as you point out, some critics attack the Incarnation, others the Atonement, again others the Resurrection. This is true. These great facts in the plan of redemption have been attacked, but they themselves are their own best apologists. The onslaught of all the critical scholars in the world cannot overwhelm truth. Men may analyse and dissect, but so long as the Christ of the Gospels continues to inspire a weary world, so long as men's lives are changed by His influence, so long will they dissect in vain. The true critic is not destructive. He is labouring in the interest of truth. But the pseudo-critics! The little fellows of some of our American colleges, who find in Biblical criticism the hoped-for short-cut to the goal they long for—notoriety. Such men are simply mischievous. Although they have no standing outside their own little circle, the advertising they get in the yellow journals brings their parrot cries to the ears of the "man in the street." Now this gentleman does not discriminate. All professors are much on a par with him, whether of theology or slight-of-hand. He attaches almost as much importance to the utterance of the Professor of Exegesis from Podunk as to a Robertson Smith, or a Max Müller. Thus the little man's vapourings get circulated, and his crude ideas adopted by those who know a little less of the subject than he does himself, if that be possible. There is the real danger of the Higher Criticism. Not from the earnest, reverent men who are seeking truth, but from the crowd of notoriety snatchers. Your work will be largely with the "man in the street." You will meet the distorted theories of the Podunk man very often. Don't attempt to argue. Live your creed. One active example of manly Christianity is worth more than all the rhetoric of near-professors, even with the "man in the street." Slowly they will see the significance of your life, and from you their eyes will turn to your Master, and they, too, will see His beauty. Professors, learned and Podunkian, come and go; theories are formulated and then exploded; the one immutable factor in this world of change is Jesus of Nazareth, very and eternal God.

Yours faithfully,

The Old Parson.

WHAT IS ROMANISM?

By George S. Holmsted.

IV.

The creed of Pius IV. is an interesting document and, as has been said, in view of the recent dogma of Papal Infallibility it must be accepted by all persons who adhere to the Roman Communion as infallibly true. It is given in Chambers' Encyclopædia, under the title "Roman Cath-

olic Church," and reads as follows: "I, N. N., with a firm faith, believe and profess all and every one of those things which are contained in that creed which the Holy Roman Church* maketh use of. To Wit: I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God; Light of Light; true God of the true God; begotten, not made; consubstantial with the Father, by whom all things were made, Who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary and was made man. He was crucified, also for us under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures: He ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory, to judge the living and the dead; of whose kingdom there shall be no end. I believe in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son; Who, together with the Father and the Son, is adored and glorified; Who spoke by the prophets. And in **one holy Catholic and Apostolic Church*** I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen. (1) I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church. (2) I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, hath held and doth hold; to whom it belongeth to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. (3) I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord and necessary for the salvation of mankind, though not all for everyone. To Wit: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony, and that they confer grace, and that of these Baptism, Confirmation, and Order, cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments. (4) I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification. (5) I profess likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone, Christ is received whole and entire, and a true sacrament. (6) I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. (7) Likewise that the saints reigning together with Christ are to be moved and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration. (8) I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honour and veneration are to be given them. (9) I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. (10) I acknowledge the **holy Catholic Apostolic Roman Church*** for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ. (11) I likewise undoubtedly receive and profess all other things delivered, defined and declared particularly by the Council of Trent; and I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected and anathematized. (12) I, N. N., do at this present freely profess, and sincerely hold this **true Catholic faith, out of which no one can be saved;** and I promise most constantly to retain

*It may be noted here that it is said to be not the creed of "the Catholic Church," but of the Holy Roman Church.

*Note.—Not "one Holy Catholic Apostolic Roman Church."

*Note the difference between this phraseology and that of the Nicene Creed.

and confess the same, entire and inviolate, by God's assistance to the end of my life."

It will be seen that the first part of this creed is a reiteration of the Nicene Creed, almost in the same words as it appears in the Anglican Prayer Book, the variations being merely verbal—so far therefore, Anglican Catholics are at one with Roman Catholics. This part of the creed is the old creed of the Church before any division of the East from the West, and before the separation of the Anglican part of the Church from the Roman part. It is always well for English Churchmen to remember that the additional articles of the creed of Pius IV., which are numbered 1-12, were never, even in pre-Reformation days, formally adopted or accepted by the Church of England, as a part of the Christian Faith necessary for salvation. This creed is the result of the deliberations of the Council of Trent, which was not held until after the Reformation of the English Church had taken place. Elizabeth began to reign 1558. Papal supremacy was finally abolished in England in the first year of her reign—1558-9, and this new creed was not promulgated until 1564. When we come to consider these various Papal additions to what is really the Catholic Creed, one thing must strike us very forcibly, and that is the fundamental difference between them and the ancient and orthodox Catholic Creed of the Church. That creed is founded on Scripture, and may be proved by Scripture, but these Papal additions have no Scripture support, and are, in fact, opposed to Scripture, because they lay down conditions of salvation, which have no warrant whatever in holy Scripture.

(To be Continued).

Brotherhood of St. Andrew

OTTAWA.

Ottawa.—A junior Chapter of the Brotherhood has been formed in St. Luke's parish and it is now working on a probationary term. It has for its field of work the Bible Class, composed of confirmed boys, and is taught by Miss Read. The Chapter has elected to meet weekly. The meetings are held every Monday evening at the rectory. Miss Read is doing all in her power to assist the executive in making this one of our very strongest junior chapters. The half-dozen boys who form the Chapter recognize this and they are responding nobly to the efforts put forth by their teacher. Sunday, the 20th ult., was the first effort put forth by juniors in this parish towards securing the presence of other boys at the men's monthly communion, and the rector reports results most successful. This will be another feature of their Chapter work.

All Saints.—On Sunday morning, the 20th ult., Lieut.-Col. J. W. Woods gave the monthly address at the Bible Class. The Colonel drew from the life of Livingstone a very attractive picture for the emulation of every youth, pointing out and specializing that of influence. Amongst other suggestions the Colonel warned those present from giving way to discouragement, showing how in this great country the most humble youth has equal chances with others to elevate himself and rise to the highest position in the Empire. He urged most earnestly upon the members of the class, clean living and to make a rule never to touch liquor, and to keep good hours. If they did these things he said that they would always be ready for the battle of life.

The Churchwoman.

ONTARIO.

Kingston.—St. James'.—The Girls' Branch of the W. A. of this parish gave a reception on Monday evening, November 14th, in honour of the Anglican students of Queen's University.

Trenton.—A most enthusiastic conference of Prince Edward rural deanery W.A.s was held here on November 7th and 8th. About fifty women attended from Picton, Frankford, Wellington and Consecon and so well were the meetings conducted that the Rev. F. W. Armstrong, who was present at all sessions, said he only wished Synod gatherings could be as well organized and as profitable. Mrs. Willoughby Cummings was a visitor and, besides an address, answered the many questions which were put in the big question box. Her advice on the query, "Should we

change our officers every year?" was: "If you've got a good president or secretary or treasurer, hang on to her as long as she lives." Mrs. Miller, of Frankford, read a splendid paper on giving, and at the business session which followed the celebration of the Holy Communion which opened the meeting, much useful work was done. The whole gathering struck the note of success and encouragement, and the formation of at least one new Branch will be the outcome.

OTTAWA.

Ottawa.—The diocesan Board Meeting of the W. A. was held in Lauder Hall, last week, Mrs. J. R. Armstrong presiding. There were eight officers and thirty representatives present. The Rev. J. F. Gorman officiated at the opening service. Three new life members were introduced, Mrs. Arthur Lindsay and Mrs. C. F. Hamilton of the cathedral, and Miss Andrews, of St. Bartholomew's branch. Three new branches were reported formed, a senior in St. Barnabas' parish, a girls' at Russell, and at St. Barnabas', Ottawa. Eleven appeals for money or help were read from both Canadian and foreign fields, some of which will be considered at some future time. The diocesan treasurer's statement showed the receipts for the month to be \$603.85, \$21.92 of which was contributed by the girls', and \$19 by the children's branches. The disbursements amounted to \$234.85 and included \$100 sent to famine sufferers in India, the gift of an auxiliary member of the cathedral. Forty dollars was received for the support of two girls in Miss Lee's mission school in China. The treasurer thanked the branches, both seniors and girls', who had so promptly responded by sending in money for the pledges and other objects. The Dorcas secretary reported a parcel sent from Lanark to Victoria home and an outfit from Manotick for aid to an Indian child at the same place. A general and Christmas bale for the Piegan reserve will be packed on November 30th. Arrangements have been made to observe St. Andrew's Day in the different churches, as a day of intercession, which is specially set apart by the Woman's Auxiliary for that purpose. The treasurer was authorized to pay out sums amounting to \$207.10, \$35 of which was voted from the E. C. D. fund to be sent to the Arctic Mission to the Eskimos. Miss Greene reported the junior work for Miss Parmelee, who was absent through illness. Miss Phoebe Read, 760 Somerset Street, was appointed to do the work for this officer for a few months. Miss Greene gave an excellent report of the literature department which is in a flourishing condition. Mrs. Cuzner, the newly-elected deanery secretary for Ottawa, was present in her official capacity. Mrs. Doney reported the receipts from the E. C. D. fund for the month to be \$41.60.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Windsor.—King's College.—The governors of this college, inspired by the Rev. Canon T. W. Powell, the new president of the university, are planning an aggressive campaign. At a meeting held lately at this place, it was decided that an additional endowment fund of \$100,000 should be raised. The matter was referred to a strong committee, which will report at a meeting to be held in St. John, on February 2nd. A further sum of \$25,000 is required, and the governors intend to secure it for the purpose of providing increased accommodation for students at the university. This, the oldest university in Canada, has entered upon what promises to be a most successful year under its new Head, the Rev. Canon Powell, who has already become well and favourably known throughout the Maritime Provinces. A new observatory has recently been erected in the college grounds, amongst other improvements which have been made. The Lord Bishop of Fredericton spent Wednesday, the 16th ult., at the college, and during the day he conducted a Quiet Hour in the chapel for the dons and students.

Charlottetown.—St. Peter's.—The Rev. F. Scott-Smith, of England who has been in this country for some time and is at present staying

in the Province of Nova Scotia, has been secured as curate of this church, for the next three months to assist the Rev. Canon Simpson. The Rev. F. Scott-Smith is a graduate of Durham University and has been engaged in work in the south of London and among the people living in the Pottery District. He will enter upon his new duties almost immediately.

QUEBEC.

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

Quebec.—Trinity.—On Monday eve., November 21st, a banquet was given in the basement of the church in connection with the Laymen's Missionary Movement. The function was presided over by Mr. W. Wiggs, who had seated on his right, the Rev. A. R. Beverley, rector of the parish. During the evening a number of speeches were made, whilst several resolutions were also passed. Those who gave addresses were the chairman, the Rev. Mr. Beverley, Mr. F. Campbell, Mr. A. Veasey, and others. The different resolutions were proposed by Messrs. W. C. Scott, G. Gale and A. W. Colley, while the seconders were Messrs. R. Smith and C. A. Sewell, one pledging the congregation to raise \$500 as their aim for the year 1911-12. The pleasant event was brought to a close with the singing of a hymn and the Benediction pronounced by the rector.

The Rev. Letouche Thompson, Church of England Immigration Chaplain at this port, left for St. John, N.B., for the winter, last week.

The parish of Bury, to which the Rev. C. T. Lewis was recently appointed, has become self-supporting, and is raised to the status of a rectory. The rectory of New Ireland has benefited by the sum of \$2,000, allocated towards the endowment, according to the wishes of the late Mr. Johnson of Lachine. The Diocesan Committee of the Laymen's Missionary Movement are holding a conference on Monday, December 5th, in the Church Hall, for consultation as to the best means of increasing the interest in both Home and Foreign Missions throughout the diocese.

Hospital Sunday, December 4th.—On the second Sunday in Advent, the offerings at the city and country churches are asked on behalf of the Jeffery Hale's Hospital, in Quebec.

St. Matthew's.—An interesting event took place in this church on Wednesday, November 23rd, when the Archimandrite of the Greek Church in Montreal, celebrated the Holy Eucharist according to the Greek rite, and afterwards administered the Sacrament of Holy Baptism. Besides the members of the Greek colony in the city, Bishop Farrar and several of the city clergy were present in the chancel. This is the first time that such a service has been held in Quebec and marks a step in the approachment of the Catholic Church in this country.

Lennoxville.—Bishop's College.—Proposed Memorial to the late Archdeacon Roe, D.D., D.C.L.—At a recent meeting of the Corporation it was decided that the memorial to the late Archdeacon Roe, which has for some time been in contemplation, should take the form of an oak reredos, to be erected in the college chapel. Archdeacon Roe's intimate association with the college for so many years, first as one of its earliest students and finally as Professor of Divinity, his deep interest in and untiring labours on behalf of the institution, manifested in so many ways, would seem to approve the selection both as regards the place and the nature of the proposed memorial. Bishop's College owes much, her sons, individually, owe still more, to the heroic work which he was privileged to carry out for her and for them and for the diocese at large. It is confidently hoped, therefore, that a wide and generous response will be made to this appeal. The amount required is estimated at \$1,000. Contributions may be sent to F. W. Frith, Esq., M.A., Bursar, Bishop's College, Lennoxville, P.Q. A. H. Quebec, President; John Montreal, Vice-President; John Hamilton, Chancellor; R. A. Parrock, Principal.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. Dr. Paterson Smyth, the rector of St. George's Church, has been appointed a Canon of this

cathedral, by the Lord Bishop of the diocese.

The Church authorities have for some little time recognized the needs of one of this city's past suburbs, namely, Mount Royal Vale, in regard to church accommodation, it being necessary for Church people to go from one to two miles to a place of worship. This disability is now to be remedied, and a church will be built in the "Vale" in the near future. A site has been secured, and a preliminary meeting of the members of the church in the vicinity was held on a recent evening, at which Bishop Farthing presided. A second meeting will be held in the old school-house on Molson Avenue, on December 7th, to which all members of the church are invited, and at which it is confidently expected definite conclusions in regard to the building will be reached, and matters arranged in such a manner that operations can be started early in the spring on the erection of the church. The Bishop of Montreal will be present at this meeting and will deliver an address.

Eardley.—St. Luke's.—The Rev. G. H. Gagnon, the late rector of this parish, and Mrs. Gagnon, who recently left here for a new sphere of work at Alleyne, Danford Lake, were presented, previous to their leaving, by their late parishioners, with an address and a purse of gold, and the people of St. Augustine's, Lower Eardley, did likewise. Both Mr. and Mrs. Gagnon, were held in the highest esteem by their late parishioners. After the presentations the ladies of St. Luke's Church took possession of the parsonage, and a very fine turkey supper was provided, after which Mayor D. A. Dowd, of Eardley, spoke in glowing terms of the Rev. Mr. Gagnon, dwelling strongly upon the very good work he had done while in charge of the parish. High commendation was also bestowed upon Mr. and Mrs. Gagnon by Mr. Henry Hurdman of Lower Eardley, in a felicitous address.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday, November 20th, Bishop Farthing of Montreal preached two very powerful sermons in St. George's Cathedral. In the evening he preached on "The Voice of Society." He took for his text, St. Matthew 4: 19—"Follow Me." The Bishop preached to a large number of the students of Queen's College, in the Convocation Hall, in the afternoon, and in addition there were a number of citizens present. The Bishop chose for his text St. Luke 1: 35.

St. Luke's.—On Thursday evening, November 17th, the annual meeting of the Sunday School was held in St. Luke's Hall, when the following officials were held for the year: Superintendent, Mr. W. Carroll; assistant superintendent, A. J. Murray; secretary-treasurer, Miss V. Wiltshire; librarian, Mr. C. Schofield; organist, Miss C. Forneri. The St. Luke's people have had a new chimney added to their hall, which adds greatly to the convenience of the church hall.

St. James'.—The Rev. J. W. Savary has begun a course of sermons on the Twelve Apostles. The Rev. Chas. Masters, of Halifax, formerly curate of this church, addressed the Sunday School on Children's Day. The prayers of the congregation are asked for the candidates who are being prepared for Confirmation.

Napanee.—St. Mary Magdalene.—The Rev. Dean Bidwell was met by a very attentive and appreciative audience when he gave his lecture on Tennyson, in the schoolroom, Thursday evening, November 17th. The rev. gentleman gave a most instructive lecture and read some selections from Tennyson's poems with most exquisite feeling that carried his hearers with him, and made them see and feel with hearts and minds enlightened.

Belleville.—Christ Church.—On Sunday morning, November 20th, Mr. J. A. Birmingham, organizing secretary of the Brotherhood of St. Andrew in Canada, gave an address to a large congregation on "Personal Service."

Storrington.—St. John's.—The outside of this church has been repainted and the chimneys repaired.

Pittsburgh.—St. James'.—This church has been promised the altar, altar cloth and dorsal and cross, formerly in use in St. Luke's Church, Kingston. Bishop Mills was elected a vice-president

dent of the Ontario branch of the Lord's Day Alliance, which held its annual meeting lately in Toronto. His Lordship has been confined to the house for a short time with severe inflammation of the eye.

OTTAWA.

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

Ottawa.—The Clerical Guild met last week at the residence of the Rev. E. A. Anderson, rector of St. Matthias' Church, Hintonburg. An informal discussion took place on the question of hospital visiting. This question has been up before the Guild and also the Bishops' Conference, and at one time it was just about decided to place an hospital missionary in the field. This will not be done for the present, though, as last night a list of clergy was drawn up, and regular visiting weeks for each arranged. Archdeacon Bogert presided. The next monthly meeting will be held in the parish of Eastview, at the Rev. Geo. Bousfield's residence.

St. Matthew's.—Both the Men's Association and the Y.P.A. of this church inaugurated their winter session last week, the opening meetings being largely attended. The Men's Association held a debate on "The Relative Merits and Demerits of Married and Single Life," the benedicts winning. The Y.P.A. enjoyed a social evening, at which an attractive programme was submitted. Both societies have prepared for a busy winter's campaign.

All Saints.—The inaugural meeting of the Y.P.A. was held last week. By the request of the rector (who was unavoidably absent), Mr. J. W. Shore presided. The following officers were elected for the year 1910-11. Patron, the rector; hon. presidents, D. M. Finnie, T. C. Bate and F. H. H. Williamson; president, F. Davy; 1st vice-president, Miss G. Lightfoot; 2nd vice-president, Miss Margery Wilson; secretary, Miss S. G. Shore; treasurer, Mr. G. Preston; executive committee, Miss S. Charleson, Miss Dawes, Miss Dawes, Miss Rigby, Miss Rose Geddes, Mr. Holmes, Mr. Nesham, Mr. Wellesby, Mr. Spreckley, Mr. N. Fowler, Mr. F. Graham. A short programme followed.

St. Matthias.—The second annual At-Home of the congregation of this church was held on Thursday evening of last week in the Hintonburg town hall, which had been very profusely and prettily decorated for the occasion. This congregational reunion was held to celebrate the sixth anniversary of the reopening of the church after its renovation. That part of the evening not given over to conversation and most bountiful refreshments was devoted to the carrying out of an informal programme. Short addresses were given by the Rev. E. A. Anderson and the Rev. A. H. Coleman, and interesting reports were given as follows: Sunday School, by Supt. Jas. Milk; Young People's Association, by President Wm. Hoare; Women's Calendar Circle, by Treasurer E. A. Tomkins, and finance committee, by Warden J. S. Plaskett. Several of the speakers referred to the pressing need that exists for a parish hall, the church having no basement. During the evening a mortgage for \$900, incurred at the time of the renovation of the church, was burned and as the consuming flames died out the Doxology was most heartily sung. The esteemed rector, the Rev. E. A. Anderson, presided over the events of the evening, and with Mrs. Anderson contributed very largely towards its success. Special anniversary services were held on Sunday. At the 8 a.m. service the Rev. A. H. Coleman officiated and the Calendar Coterie and other societies and officials held their Corporate Communion. At the 11 a.m. service the preacher was the Ven. Archdeacon Bogert, and at 7 p.m. the Rev. Canon Kittson. There were special thank-offerings during the day.

St. Margaret's.—The congregation of this church has recently erected a commodious and well-equipped parish hall, but not without incurring the inevitable financial encumbrance. To assist in removing this, an excellent two-night dramatic entertainment was presented last week before crowded audiences. The play, "A Noble Outcast," was well staged and the presentation was distinctly above the average. The building fund has benefited materially therefrom.

Smith's Falls.—St. John's.—His Grace the Archbishop of Ottawa, visited this parish on Sunday, November 20th, and confirmed forty-seven candidates. The rector, the Rev. Rural Dean Bliss, has another class in preparation, composed exclusively of men, and the Archbishop has arranged to return and confirm them before

Lent. His Grace visited the Sunday School in the afternoon and was much impressed with the large number of scholars and the admirable arrangements of the school. Special care is given to Sunday School work in this parish and the rector is ably assisted by a band of faithful teachers. A class has been organized for teacher training and regular instructions will be given teachers and senior pupils. The Brotherhood of St. Andrew will be revived on St. Andrew's Day. The Chapter has been a long time dormant. For twelve months the rector has had twelve men working somewhat on Brotherhood lines and they have done very excellent work. With them the Chapter will be revived and has abundant work before it.

Pembroke.—The Archbishop of Ottawa recently held a Confirmation in this parish. A few days ago Miss Lee, a returned lady missionary, addressed some eighty women and several laymen and neighbouring clergy in the church here upon the subject of her work in China. During the first half of last week a bazaar was held in the Pembroke town hall in aid of the debt on the new rectory. The receipts amounted to over a thousand dollars.

Morrisburg.—St. James'.—The eight days' Mission, conducted by the Rev. Rural Dean Mackay, B.D., Ottawa, and which was brought to a close on Sunday evening, the 20th ult., was an event in the spiritual life of the congregation of this church that will not soon be forgotten by those who availed themselves of the splendid opportunities of being built up in the faith and love of God. At first the people generally were not very enthusiastic and the congregations were not as large as they should have been, but as time went on and the message of the missionary was proclaimed with earnestness and with power the attendance at all the meetings increased until nearly four hundred assembled at the closing service. The daily programme was a celebration of the Holy Communion at 8 a.m., with a short address, a Bible reading at 3 p.m., Mission service with special intercessions and question box at 7.30 p.m., on Wednesday and Friday there was a Children's service at 4.15 p.m. The average attendance at the 8 a.m. service was about twenty, whilst the congregation at the Bible readings increased from twenty to over forty. At the Children's service on Sunday p.m., seven little ones were brought into the Ark of Christ's Church, through the door of Holy Baptism. An important feature of the Mission was the meeting for men only, and boys over 15 years of age, which was held in the Theatorium at 4 p.m. on Sunday, when, although the notices of the meeting were up only a few hours, about eighty assembled and joined heartily in the service, which made a deep impression upon all who were present. The Rev. A. W. Mackay spoke on "Manliness" and pointed out very clearly that what this young and growing country needs most of all, if it is to become among the nations what it is undoubtedly capable of becoming, is manly men, men who have grasped the highest ideal of true manhood. In dealing with the subject the speaker considered the following: Courage, Honour, Duty, Temperance, and Purity, laying special emphasis upon the besetting sin so common among young men and boys in this age. During the eight days, no less than twenty-six sermons and instructions were delivered, each of which was most carefully thought out and delivered in a manner that could not fail to impress deeply, all who heard the message. At the close of the evening service the rector, the Rev. G. S. Anderson, publicly expressed his sincere gratitude to the missionary, who had left his large city parish and had given to Morrisburg so much of his valuable time and he also assured Mr. Mackay that he would take home with him the esteem and that he would be followed by the best wishes and the prayers of many faithful souls in the congregation. In the vestry Mr. Mackay thanked Mr. Herring, the choir-master, and the members of the choir, for turning out so well during the week and doing their part of the work for God and His Church.

TORONTO.

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

Toronto.—The Rev. Canon Gould, M.D., will arrive in Toronto about the 10th December next, in order to enter upon his new duties as the general secretary of the M.S.C.C. in succession to the Rev. Canon Tucker.

The Lord Bishop of Niagara gave an address before the members of the Empire Club in the St. Charles Café, on Thursday last. The subject of his address was "Canada from East to West," during the course of which he described a trip which he took from coast to coast. His Lordship said that he found Winnipeg to be a great church-going city. On all sides, during the course of his trip, the Bishop was much impressed with the elements of great national expansion, which he found on every side.

St. Thomas.—The marriage of the Ven. Archdeacon Balfour of Quebec and Miss Edith Marling, the daughter of the late Mr. Alexander Marling, the deputy Minister of Education, Ontario, took place in this church on Thursday morning last. The ceremony was performed by the Very Rev. the Dean of Quebec, assisted by the Rev. C. Ensor Sharp, the rector of the parish. The bride was given away by her brother-in-law, Mr. Ernest DuVerney, K.C. The Archdeacon and Mrs. Balfour will spend some months in England and on the Continent.

Synod Office.—The following engagements have been filled by the Bishop of Toronto, during the month of November: Tuesday, 1st.—Opened the third anniversary of the Laymen's Missionary Movement, at St. James' Parish House, at 3.30 p.m. Meeting of the Church Extension Committee at 4.30 p.m. Attended Laymen's Missionary Movement again in the evening. Wednesday, 2nd.—Meeting of the Mission Board Executive at 3.00 p.m. Sunday, 6th.—10.30 a.m., service at Bolton; 3.00 p.m., at Palgrave, and 7.00 p.m., at Tottenham. Tuesday, 8th and following days.—Quarterly meetings of the Synod Committees. Thursday, 10th.—Meeting of the Cathedral Chapter, at 8.00 p.m. Friday, 11th.—9.30 a.m., attended meetings of the Lord's Day Alliance. 3.30 p.m., meeting of the Executive Committee of Synod. 8.00 p.m., meeting of Sidesmen of the Cathedral. Sunday, 13th.—11 a.m., St. John's Church, Toronto, commemoration of the 50th anniversary of the formation of the parish. 7.00 p.m., preached at the cathedral Monday, 14th.—10.30 a.m., meeting of the Church Extension Committee. 8.00 p.m., lecture at St. Peter's Parish House, Cobourg. Tuesday, 15th.—Attended opening of Horticultural Exhibition at 8.00 p.m. Thursday, 17th.—11 a.m., meeting of the Corporation of Trinity College. 8.00 p.m., social gathering of the cathedral congregation. Sunday, 20th.—11 a.m., anniversary service at St. George's, Toronto. 7 p.m., St. Philip's, Toronto. Monday, 21st, 10.30 a.m., meeting of the Clergy of the Rural Deanery of Toronto, re Church Extension. Evening, addressed Teacher's Association, at Holy Trinity Parish House, on the recent Church Congress. Thursday, 24th.—8.00 p.m., illustrated lecture at the cathedral. Sunday, 27th, at 7 p.m.—The Bishop preached the first sermon of a special Advent course at the cathedral. The Rev. T. A. Nind, of Minden, has been appointed incumbent of St. John's, Bowmanville. The Rev. E. A. Slemin has been appointed assistant curate of St. Matthias', Coldwater. The Rev. G. St. G. Tyner has been appointed assistant curate at Christ Church, Deer Park. The Rev. G. M. Brewin has been appointed assistant curate of St. Mary Magdalene's, Toronto. Every week brings fresh encouragement to the Bishop, as regards financial arrangements in connection with St. Alban's. Donations to the Extension Fund appear frequently in the Sunday offerings. A notable occasion of the kind was a recent Sunday in which cheques to His Lordship amounting to \$1,800 were presented.

The following letters have been written by the Bishop in connection with the General Mission which is to be held in this city during the coming Season of Lent: "Bishop's Room, Toronto November 22nd, 1910. To the Reverend the Clergy of the Rural Deanery of Toronto Dear Brethren.—This is a brief pastoral to be read to your people on Sunday next, 27th inst., upon the subject of the Lenten Mission, to be held, God willing, in March next. Kindly read it at the various services of the day and oblige. Your faithful friend and Bishop, James Toronto." "Dearly Beloved in the Lord.—Upon this Advent Sunday, this first Lord's Day of the new Christian year, I address you on the important matter of the coming Mission, preparation for which has been going on for some time past by the special committee that has had charge of it. The Mission will be General as far as the city and suburbs are concerned, and it will be held from Thursday, March 2nd, to and including Sunday, March 12th, 1911. It will be conducted by our local Clergy, assisted by visiting Clergy from the Motherland, American and other Canadian dioceses. Its Object, under God, is the revival and deepening of the Spiritual life in all

our city and suburban congregations. Its purpose is the greater Glory of God, the extension and strengthening of the Kingdom of Christ, and the deepening of the sense of the Presence of the Holy Spirit in our midst. We bring it to your attention to-day, when we sound the note of the coming of the King to be our Judge to-day; when we take the Prophet's warning and repeat it to you, as to God's Spiritual Israel. 'Prepare to meet thy God, O Israel' (Amos iv: 12.) To-day, in clear clarion call the Church directs your thoughts to the 'coming of the Just One,' and bids you turn your eyes, your hearts, your thoughts, heavenward, whence to look for that 'glorious appearing of the great God and our Saviour Jesus Christ,' and to-day we press upon you that this Mission is designed to help you to prepare for that great day, so that it come not upon you unawares. From this hour on, until the Mission is past, let it have a serious place in your thoughts, your prayers, your practical sympathy and interest, compel its blessing by prayer and preparation of heart and life, put away from you all worldliness, luke-warmness and pleasure-seeking, and turn with all your heart in contrition to Him 'Who is gracious and merciful, slow to anger and of great kindness.' Brethren Beloved, let us all aim to make this Mission a 'time of refreshing from the Presence of the Lord,' during which, may He cause to come down upon us 'showers of blessing.' Yours faithfully, James Toronto.

Church of the Redeemer.—The first of the pre-Lenten services, in preparation for the approaching Mission to be held March 2nd to and including Sunday, March 12th, was held at this church on Friday morning last, the address being given by the Lord Bishop of Toronto.

St. Stephen's.—On Sunday morning last, the Bishop preached the anniversary sermon in connection with this church it being the fifty-second anniversary of its opening.

Mr. Costigan's funeral.—St. John the Evangelist.—The funeral of the late Rev. Edward Costigan took place on Wednesday, November the 23rd. On his way down the Bishop of Toronto held a short consolatory service with the family, at their residence, 120 Grange Avenue. At 12 o'clock the cortege reached the church at the door of which the body was met by the Bishop and Canon Williams, accompanied by the full choir of the church. The introductory sentences were read by the rector, as they advanced slowly up the church to the soft and solemn music of the "Dead March in Saul." The 30th Psalm was sung by the choir to Felton's well-known minor chant. Canon Williams read the Scripture lesson, which, of course, was the portion of the Epistle to the Corinthians, containing St. Paul's beautiful and impressive teaching on the subject of the resurrection and the Christian's victory over sin and death. The prayers were said by the Lord Bishop, in his usual devout and expressive manner, and during the service, two favourite hymns of the deceased were sung by the choir and congregation. The closing hymn, "Abide with me," was sung as the body was borne out of the church, clergy and choir accompanying it to the house. The pall-bearers were some of the young men who were active workers in the parish, viz., I. S. Cornish, W. Dicker, F. Denning, W. B. Reid, J. C. Ramsay and T. Thomson, while the honorary pall-bearers were some of his brother clergy, namely, the Revs. E. H. Mussen, C. A. Seager, W. L. Baynes-Reed, R. Seaborn, J. H. Teney, and L. B. Vaughan. A large congregation was present, many of whom were moved to tears at the loss of one, who, during his three years' service had so endeared himself to old and young. Amongst those present in the church were a large number of the city clergy and a detachment of soldiers from Stanley Barracks, who had sent a beautiful wreath and attended in person to show their sympathy with the family and their appreciation of the fine qualities of their late chaplain. The body was taken for interment to Napanee, the old family home, where they have a burial plot. The deceased gentleman was highly esteemed, not only by the congregation, but by the community generally, and his death is a serious loss.

The Church Bible & Prayer Book Society would be pleased if those parishes in the city, which have adopted the new Book of Common Prayer, and have copies of the old hymn books at their disposal, would communicate with the honorary secretary, the Rev. H. O. Tremayne-Mimico, as to whether they would be willing to send either directly or through the society, their old hymnals to such missions in the outlying districts of Canada as might apply to the society for them.

Wycliffe College.—On Tuesday evening, the 22nd November, the Ven. Archdeacon Cody spoke

to the student volunteer bands of the city, in the Convocation Hall, on the Edinburgh Conference. He laid special emphasis on the thorough preparation which signally contributed to the success of the Conference. He suggested that in preparation and business the gathering seemed to have been modelled on our own Pan-Anglican Congress of 1908. He recounted fully the first meeting. The message from King George, the speech by Lord Balfour of Burleigh, the chairman of the Congress, on Unity; the Archbishop of Canterbury on Service, and Mr. Robert E. Speer on the Ever-present Christ. These were the key-notes of the Conference. He graphically related the incidents connected with the passing of the report on "Christian Mission and Unity," when the atmosphere of the great Conference was tense and when any unfortunate utterance would have been critical. The Archdeacon said that the man who, as a single individual, most impressed the Conference, was, without a doubt, Bishop Brent of the Philippine Islands. From his recital of his attempt to take service for a Methodist preacher in his own diocese to the closing words of his speech, "Luxury is materialism dictating terms," he was easily the favourite of the Conference.

St. Stephen's.—The celebration of the fifty-second anniversary of this church was marked on Sunday evening last, by the announcement that a new church building and parish house would be erected as soon as possible, at a cost of \$70,000. The announcement was made by the vicar of the church, the Rev. J. B. Broughall. The completion of the scheme will be the crowning tribute to the efforts of the present rector, the Rev. Canon Broughall, D.D., who has had charge of St. Stephen's parish for nearly fifty years. Special services were held in this church on Sunday last, Bishop Sweeney preaching in the morning, and the Rev. J. B. Broughall in the evening. Bishop Sweeney took his text from Exodus: "The Lord hath sworn that the Lord will have war with Amalek from generation to generation." In congratulating the church upon its fifty-second birthday, Bishop Sweeney gave a short resume of the history of St. Stephen's. The first rector held the parish from 1858 to 1861, when the present rector took up the work. On the first Sunday after Easter next year, the Rev. Canon Broughall, who took part in the services on Sunday last, will have presided over his flock for fifty years. In 1865 the church was destroyed by fire, but with splendid heroism was erected again, free of debt, in the following year. The rectory was completed in 1868, the schoolhouse in 1870, and extensions were made in the church and school in 1878 and 1887. In 1890 the new church was built, and in 1895 the present gymnasium and classrooms were erected. Other additions were made in 1902, 1904 and 1905, and in 1908 the jubilee year of the parish was celebrated. The Bishop closed his sermon by drawing attention to the figures of the recent religious census, which showed the Anglicans to be the most numerous of all the religious bodies in Toronto. He urged the people to strive to maintain this position, and to undertake the responsibilities which such a position required. The Rev. J. S. Broughall based his sermon in the evening, on a double text, taken first from Isaiah 60: 22: "A little one shall become a thousand," and secondly from Acts 1: 6: "Ye shall be witnesses." The vicar dwelt particularly upon the purpose of the Living Body of the Church.

The attendance at the Sunday School and the Bible Classes has recently become so large that it has been found necessary to rent a large room in Lansdowne Hall, in order to accommodate one of the classes. The attendance on Sunday last (Advent Sunday) was 720.

Earlscourt.—St. Mark's Mission.—The A.Y.P.A. at this mission was formed two weeks ago, under the kind direction of Mr. Clarence Bell, with a good attendance of young people, mainly young men, who were enrolled as members during the evening. Last Tuesday evening we had an open meeting, which was a great success, at which Mr. Bittin, the secretary of the Synod addressed the young people, after which a musical programme was rendered and refreshments were served. On Tuesday, the 22nd instant, Miss Kate Halson gave an address on her visit to the

Northwest Indian Mission Schools. On Sunday, the 20th instant, there was a special service for men, the congregation numbering over 100, of which nearly two-thirds were men, at which service there was an address given on the object and work of the Brotherhood, by Mr. F. W. Thomas, general secretary of the Brotherhood of St. Andrew, and at the close of the service, which was well rendered by the choir, some 50 men and boys remained for a personal talk with Mr. Thomas, and it is to be hoped that Mr. W. H. Smith, a Brotherhood man living in our midst, with the co-operation of Mr. F. R. Dymond, the lay reader in charge, also a Brotherhood man, will be able to form a Chapter at an early date.

Deer Park.—Christ Church.—The Rev. George St. George Tyner, of Chester, has been appointed to the curacy of this church, by the Bishop of Toronto.

Bowmanville.—The Lord Bishop of the diocese has appointed the Rev. T. A. Nind, one of the Mission priests at Minden, to be rector of this parish.

King and Maple.—On Sunday, October 30th, the church people of this parish had the pleasure of meeting their Bishop for the first time. At the 10.30 a.m. service at All Saints' Church, King, six persons—three men and three women—received the Apostolic Rite of "Laying on of Hands." His Lordship's address to the candidates who were confirmed and received their first communion was most impressive, while his kindly manner won the hearts of all. The Bishop afterwards expressed himself as much pleased with the whole tone of the service. At 3 p.m. the Bishop preached a most eloquent Thanksgiving sermon to the congregations of St. Stephen's, Maple, from the text, St. James 1: 17. The Bishop is certainly winning the hearts of the people in the country parishes.

A religious census was taken in this city a week ago last Saturday and the result shows that the Anglicans are a long way ahead of the other religious bodies. The following tabulated statement shows the final result with the exception of Ward 1. Some 3,000 voluntary workers took part in the house-to-house canvass. Anglican, 53,408; Methodist, 40,902; Presbyterian, 40,580; Roman Catholic, 21,535; Baptist, 11,304; Hebrew, 7,328.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—Church of the Ascension.—The Young People's, Missionary Society held their monthly meeting in the schoolroom on Monday evening, November 21st, with the Rev. J. H. Perry in the chair. After singing the opening hymn the following musical programme was listened to: Piano duet, Misses Otton and Burton; song, Miss Garden; violin solo, Mr. F. Henderson; duet, Miss Clark and Mr. Galashan; song, Miss Morley. Following this a very interesting debate took place: "Resolved that China presents a greater field for Missionary enterprise at the present day, than South America." Affirmative—Mr. H. Walker and Miss Newson; negative—Miss Griffith and Mr. W. Locke. After a very spirited and earnest contest between the two sides, the judges decided in favour of the affirmative side. The meeting closed with the Benediction pronounced by the chairman. The next meeting will be held on January 30th, and will be entitled "An Evening in the Northwest."

Cuelph.—St. George's.—On Tuesday afternoon, November 15th, the ceremony of the laying of the corner stone of the Mission Hall, which is to be erected in connection with this church in St. Patrick's Ward, was duly performed. Despite the inclemency of the weather over 200 people were present. Some time ago it was felt by the rector of the parish and his congregation, that something of the kind was urgently needed and Mr. J. W. Lyon, who is always generous hearted when anything of that kind is mentioned, came forward with the offer of the site and at the same time gave \$100 in cash towards the project. The splendid offer was accepted and the work proceeded with, after subscriptions were received and the cost of a suitable building ascertained. A special service of dedication was performed, the clergy taking part therein being the rector, the Rev. Gilbert Davidson, the Rev. Canon Henderson and the Rev. C. H. Buckland. The corner stone was laid by Miss E. M. Chisholm, with a

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11 King Street West, Toronto

silver trowel, which was handed to her by Mr. C. H. Gummer, on behalf of his father, Mr. Churchwarden H. Gummer, who was unavoidably prevented from being present. The stone was placed in the southwest corner of the entrance to the right of the porch. In the cavity were placed the usual records—both church and secular. After the ceremony had been performed a little girl, named Dorothy Webb, came forward, and presented Miss Chisholm with a lovely bouquet of roses and the rector with a large bunch of violets. The little one performed her part most gracefully. This being done, the rector offered up a prayer invoking the Divine blessing upon what had just been done, after which a hymn was sung and collection for the Building Fund made. The Benediction was then pronounced by the rector, and the proceedings closed. This was followed by the Recessional Hymn, No. 384, "Forward be our Watchword." Those present were delighted at the progress made in the building of the new church, the brick work being about completed. Amongst those present were Mr. and Mrs. Edwin Wilson, of Hamilton, formerly of Guelph, who came up on purpose to be present at this ceremony. The first services were held in their house when they were residents here.

Port Dalhousie.—St. John's.—The Rev. Canon Gribble, who for nearly a quarter of a century was rector of this parish, has recently placed in the parish church a very handsome window in memory of his wife. The window contains a figure representing Faith, one hand supporting a staff surmounted by a cross, and the other hand holding a Bible. Beneath the figure are the words, "Fight the good fight of Faith." It seemed most appropriate that the window should be placed in the church on the day of the recent deanery meeting. Canon Gribble has been a member of the deanery of Lincoln and Welland for forty years, and many of the clergy were interested in seeing the new window. The Canon has recently taken up his residence in Toronto. In view of this fact the following resolution was moved and carried: "Resolved, that the Rev. Canon Gribble be given a welcome to this Deanery whenever he may be able to attend the meetings and that this deanery wishes to record its heartfelt sympathy for the Canon in the bereavement he has suffered through the recent death of his wife."

HURON

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

Southampton and Port Elgin.—The Bishop of Huron has appointed the Rev. T. J. Hamilton, B.A., of Burleigh, to be rector of this parish, in succession to the Rev. W. F. Brownlee, who has gone to St. Thomas.

Huntingford.—The members of the choir, to the number of twenty, gathered at the home of Mr. William Rowe, 13th Line, on Monday evening, the 21st ult., in order, to bid farewell to one of the choir members, Mr. Wm. Bird, who left two days later en route for Toronto, and thence to the Old Land. He has been in the choir for some time and his help there and in other Church work was much appreciated, so much so, that it was felt by his associates that they could not let him go without, in some way, expressing their feelings towards him. The Rev. K. McGoun made a short address and Mr. Wilson presented Mr. Bird with a handsome fountain pen. Mr. Bird made a very suitable reply, thanking them for their kindness. The remainder of the evening was spent very pleasantly in a social way.

Listowel.—The Rev. C. C. Purton, of Mitchell gave a most interesting illustrated lecture in the Parish Hall, on Wednesday evening, November 16th, to a large and appreciative audience, on Bunyan's "Pilgrim's Progress."

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Kenora.—The following letters have been received from the Lord Bishop of the diocese: Bishopstowe, Kenora, Ont., November 22nd, 1910. Dear Sir,—It may possibly interest some of your readers to hear something of the work in one of the most isolated Mission stations in the diocese of Keewatin. Mr. Faries has been working at York Factory for many years, and has done a very great deal for the Indians in that district

Being a native of the country, though not an Indian, he understands the native and the native language as very few white men can do. Yours truly, J. Keewatin. "York Factory, September 19, 1910. My dear Lord Bishop,—I have great pleasure in informing you that two of the Hudson's Bay Company's ships touched at York Factory, and all supplies were safely landed. The "Pelican" called at Churchill first, picked up the outfit she landed there last fall, and then came on to York. She was sighted here on August the 23rd, and sailed away on the 29th. None of this year's supplies were on board the Pelican so we were chiefly interested in the arrival of the Discovery, she was anxiously expected for many days, and we began to feel a little downhearted at her long delay, but at last she turned up on September the 7th. The cause of the delay was a little steamer which she brought from Moose, and which they lost twice in storms, and had to hunt for her each time. We were glad to see the Discovery and we made all haste to get the supplies ashore. The weather, however, has been so stormy that the boats have not been able to get out to the ship as often as we would like so she is still here. The boats came in on Friday night, and have now been three days waiting for favourable weather. The ship lies at anchor twenty-five miles away from the Fort. We have had a very busy summer, the Treaty party arrived in July, went on to Churchill, and then paid treaty here in August. A special thank-offering was given by the Indians, the Sunday after treaty and the total sum came to \$113.75. Half of this is to be used for church repairs and half for the new Mission House. The Governor-General passed through here in August and we had the honour of giving him shelter in our house. He realized that we missionaries had hard work to do and that the Indian problem depended a great deal on the success of our work. His stay was so short, only a day and a night, and he must needs go over to Nelson River, just to say he had seen it, so that York saw very little of him. The influenza was very bad amongst the Indians this summer, and there were six deaths. Both Mrs. Faries and I played ourselves out trying to help the people during the epidemic and we were compelled to put up with being in bed for a couple of weeks. Mrs. Faries had a hard fight to regain her usual good health. (There is no doctor within four hundred miles of York Factory). I had men working on the building of the Mission House, but I could not do much. Sickness amongst the men interfered with the work. For a long time I was so poorly that I could not swing an axe, and when I did get on my feet I had so much other work to do that the house building had to stand over. I remain, yours faithfully, R. Faries."

RUPERT'S LAND.

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

Winnipeg.—The Clerical Union met on Monday, Nov. 14th, in Manitoba Hall, at 1 p.m. After luncheon, the Rev. W. B. Heeney introduced the subject of the formation of a "Churchman's Union" for the city. Messrs. G. F. Harris and J. Shephard (guests of the Union), also spoke in favour of the suggestion. A committee was formed to arrange a meeting of clergy and laymen early in the New Year to discuss the matter. The meeting to be preceded by a banquet. The Rev. Canon Murray also gave a brief account of the meeting of M.S.C.C. Board, which the "Indian" deputation attended.

The clergy of the Rural Deanery of Winnipeg met in Holy Trinity School on Tuesday, Nov. 15th, to elect a Rural Dean, to succeed Rev. Canon Cowley, resigned. The result of the ballot showed that the Rev. Sydney G. Chambers, rector of Christ Church, had been elected. The result of the election awaits confirmation by the Archbishop.

The first of a series of meetings arranged by the Winnipeg Church of England Sunday School Association, was held on Tuesday evening, Nov. 15th, in Holy Trinity Schoolhouse. Rev. Sydney G. Chambers presided. Excellent addresses were given by Miss Jarvis, of St. John, N.B., and the Rev. W. A. Fyles, M.A., Diocesan Field Secretary.

Christ Church.—A very successful sale of work was held in the schoolroom on Thursday, Nov. 17th, under the auspices of the Senior W.A. The sale was opened at 3.00 in the afternoon by Lady Schultz; and continued in the evening, when an excellent programme of musical items was also rendered. The tables were well patronized, and

the proceeds netted were very good. "Sister Mary" (Miss Fowler), late of the diocese of Winchester, and a sister of the late Miss Fowler, who founded the "Girl's Home of Welcome" in this parish, will assist during the winter in the district visiting. In the spring she goes on to Edmonton, to join the staff of the Rev. A. E. Boyd.

On Sunday, Nov. 13th, the Archbishop visited the Parish of Foxwarren and held a Confirmation there. The district is under the charge of the Rev. R. C. Pitts, who appears to be doing good work in a very extensive field. In the afternoon, after driving 12 miles, His Grace held a Confirmation at Binscarth; where he also preached to a large congregation in the evening. The Rev. S. J. Roch, M.A., is rector of Binscarth, together with the Mission of Millwood. During his short rectorship there has been a great revival of interest in the work of the Church. On Monday evening a Confirmation was held at Russell. At this point, where the Rev. B. L. Whittaker is in charge, the Archbishop expressed his satisfaction at the progress of the church. During the incumbency of Mr. Whittaker a chancel has been added to the church, and the interior of the new addition has been very tastefully decorated by Mr. Whittaker himself who is an expert at that sort of work. On Tuesday, the parish of Shellmouth was visited, where a Confirmation was also held. Here the Archbishop found a new church almost completed. The building, when finished, will be one of the neatest and most churchly edifices in the diocese and will reflect great credit on the few but devoted number of church people in the district. Very generous contributions have been made by several individuals, and as a consequence it is expected that when the grants from the Societies in England have been paid, the church will be free from debt and ready for consecration. Mr. Whittaker drew the plans for the building, and with his own hand did the very fine decoration work in the chancel. The gift of a bell to be installed in the tower of this church would be a great encouragement to the little band of faithful Church people in Shellmouth. On Wednesday, the Archbishop visited the parish of Shoal Lake, where a Confirmation was held in the evening and a conference with the officials of the parish took place on various Church matters. During the incumbency of the Rev. C. Wood, a substantial and well-planned parsonage has been erected in the parish, largely through his efforts. On Nov. 22, 23, 24 and 25th, a Ruridecanal meeting and Sunday School Convention was held in Minnedosa, where an election of a new rural dean will also take place to fill the vacancy created by the resignation of the Rev. Canon Gill. An interesting and varied programme has been prepared for the meeting.

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Correspondence

A REMONSTRANCE.

Sir,—There must be a very large number of your readers, in all parts of Canada, who were shamed and humiliated, after reading Spectator's second paragraph in last week's issue of the Canadian Churchman. One would hardly expect to find in all Canada a single voice raised to question in any way, any effort made by societies or friends in England to extend Church work out here, at a time when, with all her efforts, the Canadian Church is absolutely unable to deal in any adequate sense with our appalling needs. And when, last winter, the two archbishops of the Mother Church sent out an appeal for prayer, for sympathy, for money, and for men, for Church extension in Western Canada, it might be taken for granted, one would think, that no voice would be raised in Canada, except to give expression to feelings of filial affection and gratitude, that a course so unprecedented was felt to be necessary to meet conditions absolutely unheard of; and of hope, that such an effort would meet with overwhelming success. The appeal met with a prompt and fairly liberal response. Some of the first

Churchmen in the land, including His Majesty King George, then Prince of Wales, sent their donations, and some of the very best of the younger clergy of England responded, by offers of personal service. The Rev. W. G. Boyd, domestic chaplain to the Archbishop of Canterbury, now head of the Mission whose headquarters are at Edmonton, and the Rev. Douglass Ellison, head of the railway Mission in Regina, who has done a great work in this way in South Africa, had several interviews, and much correspondence with me, in England, last year, when their plans were fully discussed. Mr. Boyd, by my express desire, visited this diocese, and specially the portion of it now being worked by him and his associates, in particular, and I met both of them in Montreal afterwards on my return to Canada and discussed with them their plans. Mr. Boyd has had and now has very absolute confidence. Last spring, when the first party arrived, the clergy made the usual declarations, took the usual oaths, are licensed and are members of our Synod as the rest of the Clergy are. The location in Edmonton where they have their headquarters, the parishes, within the vicinity of Edmonton, which they have charge of, and, the huge district west and northwest of Edmonton, extending to the northern and western town lines of the diocese, have all been assigned them by me, and the character of their work has my approval, just as much as all other Church work in the diocese has. They are responsible to me for all this work. I am in close touch with the whole of it, and while these men are dependent for their maintenance upon the Archbishop's Western Canada Fund, they are wrestling with the same problems as the rest of the Clergy, and parochial self-support which is being worked out in this diocese they are pressing as fully as possible. I was with them on the 27th and 28th of last month for the dedication of St. Faith's Chapel, built by Sir Henry Pellatt, and the dedications of the Church of the Good Shepherd, at Calder, Edmonton, where the Grand Trunk Pacific workshops are located. Their Mission House, St. Faith's Chapel, and the schoolroom connected with it, are on an acre of land, given by a relative of Mr. Boyd, who also provided the schoolroom. The clergy, seven in number, viz., two priests and two deacons, with a few laymen, were all present. Their work includes the temporary charge of St. Andrew's parish, Edmonton, and that of the parish of St. Michael and All Angel's, Packing Plant, just beyond the city limits. In each of these parishes, churches are being built to be dedicated, it is hoped, at the end of November. These young men are all spiritually, mentally and physically, splendidly equipped for their work; they are respected and loved by those amongst whom they labour, and, as I left them after my happy visit, I felt it was good to have such a leaven among the Clergy in the diocese. They are working without stipend; their actual needs are supplied, that is all. A similar band is to work in the northern part of the diocese, although at present two only are there. The head of this band is the Rev. W. H. Mowat, who came to the diocese in May, 1907. He had been curate at Rockdale. During his stay in the diocese he has done splendid work in the Mission, which was given him in the southwest portion of the diocese, building two excellent churches with parish rooms, at Lundbreck and Cowley, and at the beginning of this year placing the Mission on a self-supporting basis. While on a short visit to England this summer, Mr. Mowat was prevailed upon to head a mission whose headquarters will probably be eventually, the city of Lethbridge. He has, at present, one worker only, with him, a layman, but others are to join him in the spring. He is holding services in missions, which through lack of men have been temporarily closed, and in districts in the southern part of the diocese where no church services have ever been held. I wish, for his own sake, and for him as "Spectator," that the priest who writes so easily and so jauntily, would come up and measure himself by Mr. Mowat and indeed by many of the noble priests, Englishmen, Canadians, all of them loyal Canadian clergy whom God has sent to us who are Bishops in the West, and I'm sure he would return to Eastern Canada feeling it an honour and privilege to back up with prayer and approval such men, and determined to write no word about Church work in Western Canada that would not influence the giving of money and the sending in their numbers the sort of men we need to lay foundations. It is just such statements as are made by "Spectator" which tend to put the East against the West and the West against the East. What does "Spectator" mean when he speaks of "English Societies," of "schemes more or less fanciful that have been embarked upon by well-meaning

friends from across the ocean," "a Canadian way of doing things," and, "a Canadian atmosphere, to which all must, sooner or later, submit." Is not the West as much a part of Canada as the East, and Western Churchmen as true and loyal a part of the Canadian Church as Churchmen in the East, and yet the West owes a debt of gratitude to the great English societies, which we feel can never be repaid; our very existence up to twenty years ago was due, with God's blessing, to them, and their help is still needed, if we are fully to do our duty. Surely every true Churchman thankfully recognizes the special efforts C.C.C.S. has put forth since Principal Lloyd came to Saskatchewan. Now, if I understand him aright, "Spectator" desires to have all the work now being done by this, and other great English societies, "brought into close co-operation with, if not into actual submission, to the Board." Well, those who manage these societies will, no doubt, determine for themselves what their attitude towards our Board of Missions shall be, but I am quite sure that no Western Churchman desires in any way to interfere with their way of doing things, and should "Spectator" voice any very strong sentiment in this respect, Western members will use their influence on the Board of Missions and in the General Synod, to restrain what must ever seem to them quite unjustifiable interference, to use no stronger term.

Cyprian Calgary.
Calgary, November 15th, 1910.

"THE EMPIRE SUNDAY SCHOLAR."

Sir,—The secretary of the S.P.C.K., the Rev. Edmund McClure, has just given me the very pleasing intelligence that the sample copies of "The Empire Sunday Scholar," will soon be ready. Should it be what we require in a weekly Sunday School periodical, it is hoped that our clergy and people will give it the support it deserves. We have stirred up an interest in such a publication even in England. I gather this from Mr. McClure's letter, in which he says: "We feel with you the great need of such a periodical."

John Downie.

MORAL AND SOCIAL REFORM.

Sir,—It was an encouragement to be told by the secretary of the Moral and Social Reform Council of Canada, that he had received several communications lately from secretaries of Diocesan Moral and Social Reform Committees of the Church of England, asking how they could help in the work. May I suggest to such secretaries that they will help forward this work: (1) By communicating with the undersigned as Hon. Sec. of the Moral and Social Committee of the General Synod, and letting him know that such committees exist, and who the secretaries are, of which he should have a list; (2) By securing subscriptions for the expenses of the Moral and Social Reform committee for the diocese which they represent, and thus enable the General Synod Committee to do the work for which they have been appointed. At the meeting of the Committee of the General Synod, in April last, I was requested to represent the Church at a meeting of the Moral and Social Reform Council of Canada, in reference to the apportionments of expenses of the council to the several units. The following is a statement of apportionments, amounts paid, and amounts due at annual meeting of the council, Sept. 23rd:

	Apportionment	Paid	Due
I. Anglicans	675	\$282.25	\$392.75
II. Baptists	675	352.00	323.00
III. Congregationalists	65	65.00
IV. Methodists	950	543.00	406.50
V. Presbyterians	950	950.00
VI. Trades and Labour Congress	50	50.00

It will be seen that the largest amount due in proportion to the amount asked is for the Anglican Church. A full statement of receipts and expenditure was presented at the meeting of the council in Sept. 23rd, and may be seen in the printed minutes of that meeting. Several dioceses have made no payments whatever to these expenses, viz.: Columbia, Fredericton, Kootenay, New Westminster, Nova Scotia, Ontario, Ottawa, Quebec. Two dioceses, Montreal and Niagara, have made a payment of \$100 each. The diocese of Toronto has contributed \$88.10 of the \$142.55 asked of it. The dioceses of Algoma,

Calgary, Huron, Qu'Appelle, Rupert's Land, and Saskatchewan have met their full quota. It would greatly aid the work of Moral and Social Reform if the dioceses which have not paid their full quota would do so at once; it would relieve the anxiety of the Hon. Secretary-treasurer, and enable him to face the members of the other units unabashed, when the question of funds is to the fore. At a meeting of the executive committee the other day, he was asked to see if he could get in some of the money now due from the Church of England. We have to face the question, are we going to take our part with others in this work of Moral and Social Reform? If so, then we must not only make our voice heard, but back up our voice with contributions for the expenses.

Chas. L. Ingles.
Hon. Sec.-Treas., Committee on Moral and Social Reform.
Nov. 19th, 1910. General Synod of Canada.

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BOOK REVIEWS.

Lex in Corde.—(The Law in the Heart.) Studies in the Psalter. Rev. W. Emery Barnes, D.D., Hulsean Professor of Divinity, Cambridge. Longmans, Green and Company, (x.+264 pp.).

Dr. Barnes contributed an article on the "Interpretation of the Psalms," to the volume of Cambridge Biblical Essays, that much talked-of book published last year. In it he contended that much of the real meaning of the Psalter is lost by the attempt to fix a definite historical situation for each psalm. Of course, the general historical background of the period is taken for granted, but the primary fact of the psalms is, that they are poems and are the utterances of the religious thoughts, ideals and fears of the writer. In the present volume Dr. Barnes exemplifies his idea of interpretation. He writes on nineteen psalms, not in the way of a formal commentary, although he explains obscure and difficult passages. His purpose is rather to show the underlying thought or "motif," to catch the spirit of the composition. He has done this admirably. His treatment of psalms II, XLV, and CX, are especially illuminating. Psalm CX, is no longer a patriot's reference to Simón and Judas Macabees in the quasi-historical interpretation, but comes as mystical teaching regarding the Messiah. "It gives the thought, not of a national Messiah, as the scribes suggested, but of a transcendental Christ." His explanation of Psalm II: 9, giving, "Thou shalt shepherd these with a rod of iron; thou shalt dash those in pieces like a potter's vessel," is a sample of his fine touch. A testimony to his fairness is his serious consideration of Davidic authorship, and this is restored in some psalms. In the introduction the author speaks on the vexed question of the metrical arrangement of the psalms. He urges that no sufficient evidence is given for a regular and formal arrangement of verse and metre, and that the subject is too obscure for dogmatizing. By this he eliminates at once the countless emendations which have been made by textual critics to preserve the metre as it seemed to them, and removes the suspicion which has been resting on the text of the psalter. Dr. Barnes has written with scholarship, critical acumen and fairness. The book is pervaded by a devotional tone, and shows a helpful discernment of the spiritual meaning of the psalms.

Tarbell's Teacher's Guide to the International Sunday School Lessons for 1911. By Martha Tarbell, Ph.D. William Briggs Company, Toronto, (484 pp.).

This is the most complete Teacher's Help we have seen for the year 1911. It contains maps, lesson explanations, illustrations and applications, special treatments of the lesson for pupils of different ages, and historical and geographical background studies. That is the usual content of any series of Helps. But in addition, this book has ten pages of general "Suggestions to the Teacher," written in breezy and inspiring style. "Beginning the Lesson," or the point of contact with the pupil, is dealt with for each lesson.

Topics for Bible class discussion is another new point. "Suggestions for Home Work" is a good thought and the questions prescribed are the kind likely to interest the pupils. The department for the little folk is deserving of special mention, on account of focusing all the teaching on one point, and in the Old Testament lessons that point is not always obvious. Altogether this guide is the best we have seen. It contains all any teacher will likely need, and more than any teacher will likely use.

Family Reading

BEYOND THE VEIL.

What visions glorious await
Our spirits when we die
And enter on the blissful state
Of those redeemed on high:
When close these mortal eyes in sleep
And with our latest breath
We fall into that slumber deep
Of mystery called death!

When placed upon our peaceful breast
Which heaves no more with sighs
Our tired hands are laid to rest
And folded suppliant wise;
And when our lips no longer move
In accents musical of speech
To utter tender words of love
The listening heart to reach;—

Ah! then the spirit wakes with joy
And wonderment to meet
Around it Angels whose employ
The ransomed soul to greet:
He sees the faces ere-while lost:
Oh, what a meeting there
With Christ and the Angelic host
In joy beyond compare.

WHAT ONE WOMAN ACCOMPLISHED.

A modest heroine who died in New York recently was accorded a few lines of obituary notice in the daily press, but the record of her good deeds during her long and useful life would fill a volume. This noble woman, who honoured her Saviour and her sex, was Mrs. Elizabeth S. Hurley, superintendent of the Children's Aid Society's Elizabeth Home for Girls, in New

York city. She had been in the service of the society for fifty-four years, and in spite of her advanced age—nearly eighty—was active and efficient until within a week of her death. Mrs. Hurley, in all the years of her service, cared for upward of 20,000 girls, endeavouring to teach them habits of industry and to turn them from evil courses. She sent out to situations about 300 annually, trained for various duties, from laundry work and dress-making to stenography and typewriting. Her influence and training are to be held responsible, the officers of the society say, for the fact that 12,000 women have led useful lives who might otherwise have gone to the bad. This is the sort of record that does not perish in heaven, even though it may in time be forgotten on earth. It shows what a single life of consecration and devotion to duty can accomplish.

DESPONDENCY.

Canon Newbolt in a recent sermon speaks strongly of this depressing condition, into which we are all apt at times to fall. "It is a mistake surely, to be driven by failure out of anything," says the eloquent Canon. "It is the glorious tradition of the British soldier that he does not know he is beaten. Satan has managed to secure many a follower out of the ranks of the despondent. The battle is fierce and long which a man has to wage against his besetting sin. It is easy to say that the conflict is an impossible one; that, surrounded as he is by signs of failure, it is hopeless for him to go along a road littered with broken resolutions. It is better to own it at once, that there is no remedy for a bad heredity, and that it is utterly useless to attempt to subdue nature. A moral hopelessness is a faithful seed-plot of vice and misery. It is one of the glories of Christianity that it enables a man to go back after failure, and to rise superior to this moral despondency. For Christ has taught not only that victory over the most deadly foes is possible to those who remain faithful at their post, but that also out of the saddest failures, and most hopeless breakdowns, may be formed a fresh ornament of virtue and a fresh strength of character. What is the pearl which is bought at a great price but the product of disaster? There where the shell has been pierced by its foe the fish has put forth this beautiful bulwark of defence. It is very easy to be driven out of good habits, out of the practice of virtue, out of the practice of religion, because we have grown weary of the struggle. But there is no royal road to Heaven, except the hard road which leads us through the spiritual combat to the complete mastery of life."

VEGETABLE DIET.

For the cook who wishes to substitute vegetables for meat, a knowledge of food values is imperative. Some vegetables are perfect substitutes for meat. You might grow strong and vigorous on them, while if you made a wrong hole, your family would slowly starve to death. All the grains, such as whole wheat, rice, barley, oats, corn, are perfect substitutes for meat. They have the same nutritive value without the wastes of animal flesh. Nuts, cheese, peas, beans, lentils, raisins, figs, bananas, are meat foods. Tomatoes, onions, celery, asparagus, carrots, beets, spinach, apples, are all valuable and important articles of diet, but if you attempted to make them the basis of your dietary, your family would either starve or strike. Many vegetables have medicinal value which if more widely understood would diminish the need for drugs and the doctor. Raisins, grapes, asparagus, spinach, lentils, carrots, contain considerable iron. They are valuable for anemic people. Celery, onions, carrots, and lettuce are nervines and should occur frequently in the diet of the high-strung nervous person. They may be served in a variety of ways, together or separately or in combination with other foods. With the addition of milk and butter, they become nutritious. Carrots are delicious in combination with celery or onions or beets. Eggs take the place of meat always. Two eggs equal in food value the quantity of beefsteak usually served to one person.—Harper's Bazaar.

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LOVEST THOU ME?

"Lovest thou Me?" It is the Master
Asks this question day by day;
Can we with the lips adore Him
While our actions answer, Nay?

"Lovest thou Me?" Then over yonder,
See them on the mountain steep;
Be for Me an under-shepherd;
If you love Me, "Feed My sheep."

"Lovest thou Me?" My lambs are scattered
O'er the plains, wild, wide and cold;
Is there none will turn them gently
Toward the warm and welcome fold?

"Lovest thou Me?" The world's bright dazzle
Lures them to the slippery steep;
If you love Me, heed the message,
Hasten out and "Feed MY sheep."

"Lovest thou Me?" Then when the morning
Dawns on heaven's eternal shore,
Enter, "Well done, blessed servant;
This thy home for evermore."

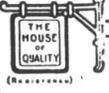
ENDURANCE.

"A somewhat varied experience of men," says Professor Huxley, "has led me, the longer I live, to set the less value upon mere cleverness, and to attach more and more importance to industry, and to physical endurance. Indeed, I am much disposed to think that endurance is the most valuable quality of all; for industry, as the desire to work hard, does not come to much if a feeble frame is unable to respond to the desire. Everybody who has had to make his way in the world must know that, while the occasion for intellectual effort of a high order is exceedingly rare, it constantly happens that a man's future turns upon his being able to stand a sudden and a heavy strain upon his powers of endurance. To a lawyer, a physician, a merchant, it may be everything to be able to work for the space of sixteen hours a day for as long as is needful without knocking up. Moreover, the patience, tenacity, and good humour which are among the most important qualifications for dealing with men are incompatible with an irritable brain, a weak stomach, or a defective circulation."

UNFORTUNATE LIVES.

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A beautiful mosaic panel, representing the visit of the two angels to the tomb on the Resurrection morning, has been placed in the parish church of St. Martin, Dorking, with the inscription: "To the glory of God, and in memory of Lily Duchess of Marlborough, of the Deepdene, a benefactress to this church, who died January 11, 1909, this memorial is erected by friends and parishioners of Dorking."

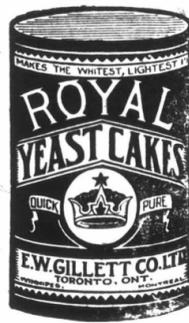
The Duke of Northumberland lately unveiled a memorial in Newcastle Cathedral, which has been placed therein to the memory of the late Right Rev. Ernest Roland Wilberforce, first Bishop of Newcastle, and afterwards Bishop of Chichester. Dedicatory prayers were said by the Bishop of Newcastle. The memorial consists of an engraved tablet of brass, representing the Bishop in his episcopal robes, wearing the cap of a doctor of divinity and bearing a crozier.

During the year 1909, 4,377 Roman Catholics publicly enrolled themselves as Protestants. This movement began in 1898 and the statistics of it up to and including 1909 are as follows: 1898, 1,598; 1899, 6,385; 1900, 5,058; 1901, 6,639; 1902, 5,624; 1903, 4,510; 1904, 4,362; 1905, 4,855; 1906, 4,364; 1907, 4,197; 1908, 4,585; 1909, 4,377, in all 55,554. The "Old Catholic Church" since 1898 has had accessions from Rome in Austria to the number of 14,975. In all, the movement registers 70,529.

An interesting gathering was held at the vicarage of St. Martin's-in-the-Fields lately, to mark the Rev. Prebendary Shelford's Jubilee in Holy Orders, when the reverend gentleman and Mrs. Shelford entertained fifteen of Dr. Shelford's past and present curates at dinner. Of the 34 gentlemen who have served curacies under him since his appointment to his first incumbency in 1866, nine have passed away, and the remaining ten are scattered so far afield that they were unable to accept the invitation. After dinner a silver rose-bowl was presented to the Rev. Prebendary and Mrs. Shelford, on behalf of the absentees, as well as of those present. Of the 50 years which have passed since Prebendary Shelford was ordained he has spent 48 in the diocese of London.

The Southern Presbyterian Church in the United States recently made a study of the givings of the churches in their Presbyteries in the South, to learn how interest in Foreign Missions affects their offerings. Only those churches were considered that had the same pastor for two years and where they increased their offerings to Foreign Missions the second

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year. Out of 362 churches in 13 Synods that gave more last year to Foreign Missions than the previous year, 267 of them, or 76 per cent., gave more to home causes than the year before, and 204, or 58 per cent., gave more to congregational expenses. There has been no detailed study made of Canadian churches along this line, but so far as heard from they are practically unanimous in saying that increased offerings to Foreign Missions helps, rather than hinders, the other funds.

On the 31st ult. the Lord Bishop of London unveiled the new Paul's Cross and delivered an address. It is probably three centuries since a Bishop of London addressed the people from Paul's Cross. This Cross has been erected under the provision of the will of the late Mr. H. C. Richards, "to recall and to renew the ancient memories," as one of the inscriptions runs. It was not possible to erect the new Cross on the site of the old one, because if this had been done it would have been close to the walls of the Cathedral and been overshadowed by them. It has therefore been placed on the site of the fountain, which has been transferred to the Hornsey pleasure-grounds. The new Cross is an imposing structure of white stone of the Doric order, the figure of St. Paul, which is 9-ft. in height, being of bronze. The height of the whole is 52-ft., and the diameter of the enclosing wall is 24-ft. The preaching platform is enclosed by a balustrade of Portland stone and black Belgian marble. On two sides are bronze memorial panels, and on another a gate gives access to the steps leading to the platform. The memorial was designed by Mr. Reginald Blomfield, A.R.A., and the figure of St. Paul on the summit and the ornaments on the base were executed by Mr. Bertram Mackennal, A.R.A. The ceremony was attended by the Lord Mayor, the Lady Mayoress, and the city officials.

The diocese of New York is the first of the American dioceses to take advantage of the new provision for Suffragan Bishops, which was made at the lately held General Convention, by choosing, at the Diocesan Convention, which has just been held, the Ven. Charles Sumner Burch, D.D., to fill that important position. The election was an almost unanimous one on the first ballot, and it was made unanimous by a standing vote. The Ven. Archdeacon Burch has accepted the post. Dr. Burch is the Archdeacon of Richmond. He is a graduate of the University of Michigan, as also of the Western Theolog-

ical Seminary at Chicago. He also took a post-graduate course at Oxford University. Dr. Burch was ordained deacon in 1895 by Bishop McLaren, and for ten years he continued in the diaconate, and during that time he acted as assistant curate at Christ Church, New Brighton, and at St. John's, Clifton, Staten Island. He was offered the rectorship of both parishes, but was obliged to decline. In 1905 he was advanced to the priesthood by the present Bishop of New York and was appointed rector of old St. Andrew's Church, Staten Island, a living which he still holds. For the past four years he has been Archdeacon of Richmond, and he has held other important offices in the diocese. He is a D.D. of St. John's College, Annapolis, Ind., and S. T. D. of Hobart College. Dr. Burch is 55 years of age. St. Andrew's parish was founded in 1708, as a direct result of the work of the S.P.G. missionaries. It has had 14 rectors, of which number, two have become bishops, the Right Rev. Dr. Samuel Seabury, of Connecticut, the first

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Florence and Mary Sylvester were girls of fourteen and twelve years of age when their father died. He had been a clerk in a coal office, but he had never had much of a salary, nor had he ever insured his life; therefore, when his death took place, his family found themselves very poor.

When their position was looked into, it was seen that they had nothing except the furniture of their small dwelling and a sum of money just enough to pay a small yearly rent.

A lady who felt interested in the girls and their invalid mother got Florence a situation as assistant in a

silk and worsted shop, where her salary would help the family; while Mary, for the present, had to remain at home, as Mrs. Sylvester was almost confined to bed.

Florence entered upon her duties at the shop, and as she did well there her wages were raised before three months had passed; but the more Florence advanced, the more poor Mary seemed to fall back. She was not an amiable girl, and she bitterly resented that she should be left to the rough work of the kitchen. She grumbled, too, about the nursing required by her poor mother; and, above all, she grumbled to think that Florence should be treated by every one almost as a lady, while she herself was nothing but a maid-of-all-work!

By encouraging these thoughts poor Mary Sylvester made herself perfectly miserable, and greatly distressed her mother, who would gladly have done her own household work, and thus have set Mary free to get some outside occupation such as Florence had; but this was for the present quite impossible, although she earnestly hoped soon to be restored to health and strength as before.

Florence was quite happy in her occupation. Her duties were to sell to customers, and, when not selling, to occupy herself behind the counter in matching bright-coloured silks, and weaving the glowing colours into some lovely drawing-room cushion or foot-stool. But she was by no means care-

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less as to her sister's very different position. Gladly would she have seen Mary as well placed as she herself was, and every evening on her return from her day's work, she hastened to help her sister in her daily toil; but Mary was never grateful for help of this kind—indeed, she resented it, and often told Florence to go and amuse herself, for she was not wanted in the kitchen.

Florence never made any answer to taunting remarks such as that. She cheerfully did all she could to encour-

age her sad-hearted mother, and to set her sister free, if only for an hour, from her tiresome occupations at home.

"Mary dear," she said one evening, "I have come home an hour sooner than usual. Now, dear, you must be longing for some fresh air; get your hat and take a turn in the park: the air is lovely, I know you will enjoy it. I can get tea ready, and help mother on the sofa. See! I have brought in wood for the fire, and water for the kettle. Now do go and enjoy yourself."

"Enjoy myself, indeed!" said Mary, in a grumbling tone, as she wrung out her washing-flannel; "little enjoyment is there in the world for me! I have toiled and moiled all day like a slave—and there now! I have just washed the floor, and you have brought in ever so much mud! and you have no business with the firewood, or the kettle either. I choose to get the tea myself, so don't you interfere, please."

It was difficult for Florence to answer a speech like this, for whatever she might say Mary would answer her crossly; she therefore laid down the jar of water and the firewood, and went to her mother's room in order to talk a little with the poor invalid.

"Come along, my darling," she said, as Florence came in with a smile on her face; "I do love to hear your step on the stair. Oh, Florrie darling! if I were only well and able to work! then poor Mary would be free to get a situation like yours. It would make her happy; and oh, dear me, how glad it would make me!"

"Well, mother dear," said the girl cheerfully, "who knows? You are better than you were a month ago, and we have the summer before us. And now here comes Mary with your tea. Sit up, dear, and let me put this cushion at your back." And so the poor invalid, cheered by her daughter's kindness, sat up and enjoyed her cup of tea.

By-and-by there was the postman's knock, and Mary went to the door. She came back looking pleased. "Mother, it is a letter for you! Why, you have not had a letter for months and months."

But Mrs. Sylvester scarcely heard her girl's words; with a trembling hand she had torn open the envelope. "Oh, my darlings," she cried, "what news! Uncle Harry has come back—Uncle Harry whom we all thought to be dead. He has been in Australia for seven years, and now he says he wants a home, and he is coming to us; he will be here to-night!"

"And will he stay with us?" asked Florence.

"No, darling, we are to stay with him. But hush! is not that a cab at the door? Yes, yes! it is he, my own dear brother!"

Another minute and Uncle Harry was in the room, and all their poverty, their hard work was over. Taken away from their poor surroundings, mother soon regained her health, while Florence and Mary became the very joy and gladness of their good uncle's life.

"Florrie, can you ever forgive me?" said Mary, that first night after their uncle's arrival. "I have been so bitter of heart, and so cross to you lately."

But Florence took the repentant girl in her arms. "Don't think any more of it, darling," she said; "you were greatly tried. But oh, Mary, let us love each other always—always!"

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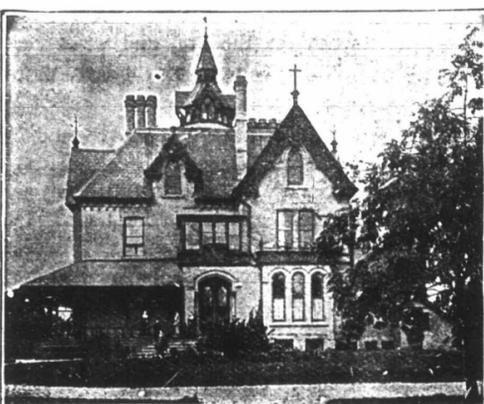
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