

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, FEBRUARY 2, 1911

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St. Paul's Church, Newwalk, Conn., is to receive from the estate of Mrs. Maria Phillips James, who died in October at the age of 95 years, all her real estate, which adjoins the plot on which stands the Chapel of the Holy Saviour, for which she gave the ground about twenty years ago. The whole property is worth at least \$35,000. The residuary estate, which amounts to about \$50,000, is left to the parish for the building of a stone church. Mrs. James' husband, William Kellogg James, who died in 1877, left the parish \$10,000, to accumulate until it amounts to \$80,000, for the new church. Mrs. James' legacy is to be added to and become a part of this fund.



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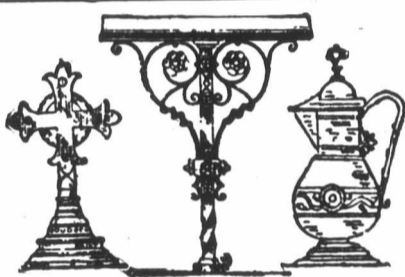
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Lessons for Sundays and Holy Days.

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

Feb. 5—5th Sunday after Epiphany.
Morning—Prov. 1; Matt. 20: 17.
Evening—Prov. 3 or 8; Acts 21: 17—37.

Feb. 12—Septuagesima.
Morning—Gen. 1 & 2: 1—4; Rev. 21: 1—9.
Evening—Gen. 2: 4 or Job 38; Rev. 21: 9—22: 6.

Feb. 19—Sexagesima.
Morning—Gen. 3; Matt. 27: 1—27.
Evening—Gen. 6 or 8; Rom. 3.

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

Appropriate Hymns for Fifth Sunday after Epiphany, and Septuagesima Sunday, 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.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 252, 255, 258, 525.
Processional: 397, 473, 625, 636.
Offertory: 429, 448, 550, 579.
Children: 704, 707, 709, 712.
General: 481, 504, 515, 529.

SEPTUAGESIMA SUNDAY.

Holy Communion: 252, 255, 448, 516.
Processional: 226, 470, 536, 653.
Offertory: 103, 483, 611, 641.
Children: 422, 570, 650, 686.
General: 50, 412, 620, 637.

THE PURIFICATION OF SAINT MARY THE VIRGIN.

"Hail, thou that art highly favoured, the Lord is with thee."—St. Luke 1: 28.

The average Anglican is too negative in his attitude to the Blessed Virgin Mary. The Church does not intend that he should be so. She has provided for the regular Eucharistic observance of the Purification and the Annunciation. And the Conception of the Virgin Mary is noted in the Lectionary for December. Further, how can we

celebrate the Nativity of Christ without meditating upon the Mother of our Lord? Liturgically, therefore, the Blessed Virgin receives great honour in our branch of the Catholic Church. But on the whole the intention of the Church is disregarded. Historically we know why this is so. Our average attitude is a rebound from the extravagances of medievalism. Because some go to the extreme of worshipping Mary and calling her the Queen of Heaven, others have gone to the extreme of neglect and indifference. But in this as well as in other matters the Scriptural balance of the Anglican Church reveals itself. The truth is lost sight of in extremes; it is emphasized in the intention of our Church. Although at the present time our attention is directed to the Purification, we have taken a text from the Annunciation, which inspires the attitude which we ought to maintain towards St. Mary. A true Christian always honours motherhood. There is no more honourable motherhood than that of the Blessed Virgin Mary, whose Son is the greatest benefactor of the human race. We must believe in the exceptional purity and loveliness of her life. For had she been otherwise she never would have been chosen by God to be the instrument of the Incarnation. Among the mothers of men, of great and noble men, she stands the most exalted of all. Consider what a wonderful influence she must have exerted over the Child Jesus in His human development. If we are to believe in the humanity of Jesus, and in His perfect humanity, we cannot afford to banish from our thoughts the influence of the Blessed Virgin. To emphasize the humanity of our Lord and its excellence is to draw attention to the unique humanity of His Blessed Mother. In all our meditation upon the Blessed Virgin we must dwell upon the "glory of her humility and self-effacement." "Behold, the handmaid of the Lord; be it unto me according to Thy word." In all demands of service made by God this response of Mary stands absolutely alone. It was a great demand, but the obedience of Mary shows the depth of her love for God and the strength of her faith in God. Her Son, the Son of God, the God-Man, in His Supreme obedience to the will of the Father, sheds a glorious light upon this, her obedience to the will of God. In the resignation of self to the fulfilment of the will of God, Mary is a teacher and an inspiration for us all. It is not necessary to pray to her to be helped by her. For her example of humility and self-effacement inspires and assists us in the discharge of our duties and in our spiritual development. Let us therefore, develop more filial reverence towards the Mother of Our Lord. This is the greatest honour we can pay her, the woman most honoured of God. And in paying her this honour we shall be inspired to labour on for more love, humility, and purity in this world, and to honour and glory in these virtues, as we find them developed in the lives about us. How can we love the Lord Jesus Christ without loving His Mother, the Blessed Virgin Mary?

Spirituality.

As a man grows older if he be at all sincere in his religious profession and practice he gradually finds himself sitting more loosely to the world, and growing more deeply interested in spiritual things. This rule does not, of course, apply to the confirmed sensualist, who looks to the gratification of sense as a compensation for the toils, trials and troubles of his every-day life; who really counts his worldly business, its profits and losses, as the main concern of life, and simply regards religion as a sentimental matter to be thought of for a few minutes, on getting up in the morning and lying down at night, and to be mainly disposed of by attending one or two

services on Sunday. No, something far more honest, searching and unselfish is absolutely necessary before a man can at all realize what true spirituality means. The guiding principle of his life and the longing desire of his soul, who would know what spirituality really is, cannot better be expressed than in the two favourite texts of the saintly Jerome: "But his delight is in the law of the Lord; and in His law will he exercise himself day and night," and the rational outcome of such "delight" and "exercise," "O that I had wings like a dove! for then would I flee away, and be at rest."

Old Catholics.

We find that the English Branch of the Old Catholics no longer exists as a corporate body. A few years ago we mentioned the consecration of Dr. Arnold H. Matthew as a regional Old Catholic Bishop in England, an event which was almost co-terminous with the publication by Dr. Matthew of an extremely able defence of our orders from Roman critics. Had this appointment been judiciously followed up it might have provided a useful place for unsettled Romanists, but of late there has been dissension followed by Bishop Matthew's separation from the Church in Holland. He has been accompanied by some ten priests, while a young German priest who ministered chiefly to foreigners in Kensington continues connected with the Old Catholics of Holland and Bishop Matthew's pro-Cathedral in Islington has joined the Church under the Bishop of London.

Norwich.

The social conditions of the English cities have been of late, a matter of public interest, leading, we hope, to both public and private improvements. The first notable publication was that by the then plain Charles Booth, who, with a staff of skilled assistants, produced his work on London. The most recent publication of this kind is by C. B. Hawkins, upon Norwich, which he calls "a fair city, worthy of the noblest things." Norwich, about 1140, became noted from the death of a little boy, who was raised to be a saint as St. William of Norwich. The most unhappy result of the mysterious death of this lad was the origin of the belief that the Jews sacrificed boys at Easter, as a religious and devout act; a fable which spread rapidly through Europe and resulted in new excuses for the persecution of the race. Dr. Jessup has shown the extreme improbability of the story, but it is too long to go into now. Norwich has another Juliana poet and mystic to boast of. In this work Mr. Hawkins takes up the multiplication of religious bodies. He calls Norwich the capital of Puritan England, saying that it has inherited more churches on a rough estimate than any other city of its size in the three Kingdoms. Counting them all, there are no fewer than ninety-eight representing fifteen different denominations. The Church of England controls more than half this number, or fifty-two, spread in forty-seven parishes. As to the Church's discharge of its duties Mr. Hawkins says: "Its social work is much more extensive. There are many dark places in Norwich, into which the light of educated public opinion is only brought by the agency of the parson and the district visitor."

Churchmen All.

In a brilliant and impressive article the Church Times recently placed before its readers some strong grounds for its belief that there is a very real bond of union between Evangelicals and High Churchmen. None the less real because it is not strongly apparent to the careless observer, and none the less powerful and determined because it is not usually manifested to the public

and some worldly onslaught threatens the bulwarks of the Church. "We maintain," says the Times, "that those who claim the names respectively of Catholic and Evangelical Churchmen have something more between them than the mutual bond and neutral ground of a common Christianity approached from different standpoints. They approach Christianity really and truly from the same standpoint. There is certainly no High Churchman who would not avow himself 'evangelical.' Could that quality of temper and teaching be found anywhere more exquisitely than in the writings of Keble and Williams and Pusey and the other Tractarians?—'Jesus only' and His Cross and Resurrection and Mediatorial office are the keynote of every page. Redemption of fallen mankind by the atoning Sacrifice of Calvary; grace freely offered by the pardoning love of God; the sinner's need of a Saviour; the all-sufficiency of Christ's propitiation; the need of a changed heart—these are the themes on which the High Churchmen of 1833 dwelt, as did those of 1733. The Oxford Movement was not directed against Evangelicalism; but against that Sadducean and Erastian spirit of the age which, calling itself Protestantism and Liberalism, had nearly succeeded in subjecting the Church to the world. The Oxford Movement carried on the conflict of Law's Serious Call, of the earlier Methodists and of the holier Nonjurors, against secularity and the temper of worldly wisdom and compromise. Like all genuine religious reformations, the Catholic Revival was a call to national repentance; it trembled with the joy and awe of the Redeemers' Second Advent, and all life seemed to it solemnized and austere beautiful and grave in the thought of His Return."

Organic and Divine.

Proceeding with its statement of grounds of belief that the best men amongst Evangelicals and High Churchmen are at one in the great redemptive doctrines of their religion, the Times says that, "the High Churchman's central thought is the supernaturalness of Christianity. He does not deny the natural or evolved factor, the element in religion given from below under an upward Providential guidance. But the whole idea of the Incarnation and of human Redemption is of a Deliverance from above, a new Birth, an invasion of the Order of nature by curative and redemptive forces from the Order of grace. The union of the heavenly and the earthly, the assumption of the lower nature into the higher, both retaining, however, their integrity, is what is meant by a sacrament. This conception implies that Divine authority to teach and govern has come down with Christ from on high to earth; that there is a Divine fellowship which has come about, not by a voluntary self-association of believers, but by an engrafting of individual souls by the Holy Spirit into the already existing Life of the Body of Christ. The Church and the Revelation of God are organic and Divine. But the 'descended' and 'bestowed' character of human salvation is also the cardinal tenet of Evangelicals. We know no recent book in which it is more emphatically expounded than in Dr. Forsyth's *Positive Preaching and the Modern Mind*. And we feel sure that no one could become penetrated by that tenet and continue to think of the Church as a self-constituted federation of converts."

Church or Civil Power.

"Most Evangelicals now recognize that the faith once committed to the Saints cannot any longer be entrusted to the guardianship of a de-Christianized civil power," continues the Church Times. "In the same way that power cannot be allowed to dictate to the Church the conditions of admission to God's Board, nor can an Act of Parliament be thought of by loyal Christians as making moral what was before immoral. We have not been afraid to touch on some questions where

High Churchmen and Evangelicals seem, at first sight, to pull different ways. It is certainly true that the latter have tended historically to undervalue the necessarily organic or corporate character of spiritual life; the former to magnify it even, sometimes, when life is absent. But both standpoints are reconciled in the Catholic ideal. Only they must be reconciled. 'Schools of thought' tolerating one another side by side are not the unity of the Faith. We sincerely believe that there is nothing which devout Evangelicals hold dear to which devout High Churchmen are indifferent, and we rejoice that a frank and charitable reciprocation of that sympathetic attitude seems to be in sight." In the face of a common foe differing members of a household quickly stand shoulder to shoulder. Apart from this, however, there is a point of view, or rather contact, that appeals strongly to the more refined and sympathetic disposition. It is expressed in Coleridge's "Table Talk," with his wonted clearness, wisdom and charm: "You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world. It will, alone, gentelize, if unmingled with cant; and I know nothing else that will, alone."

LET WELL ALONE.

To those who are old enough to remember how Canada's last serious attempt to arrange for reciprocity with the United States was snubbed, the changed attitude of that country must be a matter for cynical amusement. Twenty-five or thirty years ago Canada was a weak, struggling country, with an uncertain future, and her ability to stand alone and achieve a position of real stability on this continent was doubtful in the extreme. To the younger men who have grown up since that critical period, this may seem a somewhat sweeping statement. Canada's position has become so fixed and assured that it is only those who have a personal experience of the period in question who can, perhaps, fully realize how anxious and uncertain the outlook for Canadian nationality was in, say, the late sixties, and nearly all through the seventies, when our national fate trembled in the balance, and when the attitude of the great Republic was the main factor in our political calculations. This happily, thanks to the patriotic statesmanship of the now, alas, all but departed makers of Canada, is largely a thing of the past. To the older generation of Canadians it is like the memory of a bad dream, to the younger it is ancient history. The twentieth century Canadian accepts the "manifest destiny" of Canada as a matter of course. Canada stands on her own feet, strong, self-reliant, with all her own problems well in hand, and mistress of her own future, and in no mood to beg favours from anyone. And now the boot is on the other foot. Our American cousins have had a new light. They have suddenly waked up to the fact that the Canadians are a people worth cultivating closer relations with. The old policy whose aim was the contemptuous ignoring of Canada and the Canadians and the gradual squeezing of the country into political union, to be abandoned. A country apparently so abjectly anxious as Canada was thirty-five years ago for commercial favours, only needed a little snubbing to induce it to sue for political incorporation. And so the United States sat tight; a few more years and the pressure of commercial isolation would force Canada on her knees. Somehow or other, however, the scheme miscarried. Canada braced herself and faced the situation. She drew closer to the Mother Country, she set seriously to work to develop her own resources, turned her back upon the counsels of despair and began to hew out her own path towards the goal of nationalism. Now the wheel has come round full circle, and it is the United States, the once cold and contemptuous refuser of Canada's over-

tures, that is the eager party. The situation, we repeat, is amusing, and it has been very effectively hit off in a recent cartoon in the Montreal Star. Why, we may ask, this sudden and complete change of front on the part of the United States? One explanation manifestly is the vast increase in the wealth and consequent purchasing power of Canada. The Americans are a business people, and they are the last in the world to continue the policy of cutting off the nose to spite the face. But is there any ulterior object in this marvellous change of attitude? Are we justified in suspecting the United States as aiming at the political absorption of Canada, and in choosing gentler means of bringing it to pass? Perhaps not consciously, and certainly, not even to themselves, avowedly. An entire generation has grown up in the United States to whom the policy of annexation has become a dead and half-forgotten issue. As with us annexation has receded into the realm of lost causes. One hardly ever hears it mentioned nowadays. It is not even worth denouncing. People won't waste breath upon it. And yet with the swiftly changing conditions, through which the Dominion is now passing, who can say that it might not spring into life again? Certainly if anything would revive it, closer commercial relations would. And so we feel that this is emphatically a case of "letting well alone." We have done a good deal already, and have abundantly proved our capacity for "running our own show." But after all it is only the preliminary work that has been done. Ground has been cleared, foundations have been laid, and the building has been framed, but everything as yet is in the making. Nothing has been completed. We are making splendid progress upon our own lines. Nothing in the way of material development seems too big or too good for us. To-day we are absolutely independent of the United States. There is nothing that they can give us which we cannot provide for ourselves or procure elsewhere. Why, therefore, endanger the fair fabric which is already beginning to assume definite shape and form, by contracting entangling relationships with our infinitely more powerful neighbour? On this subject we would heartily commend the stand of Hon. Mr. Sifton as eminently wise and patriotic. We stand either to lose or gain commercially. If we gain commercially, our political status is almost certain to be affected. The country is in no need of favours from the United States. It is overflowing with prosperity, and is resolutely achieving its own political destiny. Leave well alone, say we. And this, we believe, is the deep seated sentiment of the vast majority of patriotic Canadians. Above all things let us "go slow."

THE COMING MISSION IN THE CITY OF TORONTO.

As the date of the Mission, March 2-12, approaches, the number of parishes which report having secured missionaries, etc., is steadily increasing. Owing to the great difficulty of finding a sufficient number of men who were able to come, it seemed a few months ago, as if but a small proportion of the city churches would have a part in this effort. Now, however, the outlook is much brighter, and twenty-two of our churches report having practically completed their arrangements. Following is the list:—
St. Alban's Cathedral—Rev. E. J. Doherty, Burston Rectory, Norfolk, Eng.
St. James'—Beginning March 10th—Rev. Dr. Symonds, Christ Church Cathedral, Montreal.
Holy Trinity—Rev. G. F. Davidson, St. George's, Guelph.
St. Stephen's—Rev. A. W. Mackay, All Saints', Ottawa.
St. Peter's—Rev. Canon Howitt, St. George's, Hamilton.

St. Luke's—
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Church of
Memorial, L.
St. Mathias,
New York.
St. Thomas
Pearse, Rev.
St. Mary
W. Guy Pear
St. Mark's
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St. Luke's—Feb. 16th to Feb. 26th—Rev. S. H. Watkins, St. Alban's, Vermont.
 Church of the Redeemer—Rev. Dyson Hague, Memorial, London, Ont.
 St. Matthias—Rev. Harvey Officer, Westmount, New York.
 St. Thomas—Rev. W. H. Frere, Rev. W. Guy Pearce, Rev. E. Seyzinger, Mirfield, England.
 St. Mary Magdalene—Rev. W. H. Frere, Rev. W. Guy Pearce, Rev. E. Seyzinger, Mirfield, Eng.
 St. Mark's—Beginning March 16th—Rev. E. J. Doherty.
 St. Simon's—Rev. Dr. Paterson-Smyth, St. George's, Montreal.
 St. Mary's, Dovercourt—Rev. T. B. Clarke, All Saints', London.
 St. Edmund's—Rev. Allan Ballard, Grimsby.
 St. Martin's—Rev. C. H. Young, Chicago.
 St. Cyprian's—Rev. Canon Davidson, St. John's, Peterborough, Ont.
 St. John's, Norway—Rev. F. L. Barber, Bobcaygeon, Ont.
 St. Monica's—Rev. Canon Morley, Bradford, Ont.
 St. Mark's, West Toronto—Rev. T. G. A. Wright, Sarnia, Ont.
 St. Mark's Mission—Rev. A. J. Belt, Jarvis, Ont.
 St. Michael and All Angels', Wychwood—Rev. L. W. B. Broughall, Oakville, Ont.
 St. John's, West Toronto—Rev. L. E. Skey.
 Readers of the Canadian Churchman throughout the Dominion are asked to earnestly pray that God will bless the Mission in Toronto to the good of souls and to the Glory of His Holy Name.

PAROCHIAL MISSIONS.

By Rev. F. G. Newton.

I have heard from a friend that there is to be a "General Mission" in Toronto in Lent. I have been interested in "Missions" since I was a boy, and after 25 years' work as a clergyman in the diocese of Huron, during which period I have had many Missions, I felt I would like to say a few words on the subject. Am greatly rejoiced at the prospect of such a movement. I have prayed for it, and have expected it. But I am wondering if what I understand a Mission to be for, is a generally accepted or novel view to the readers of the "Churchman."

I. Then, what is the aim of a Mission? What is it intended to do? You may answer me "To stir up the people to greater zeal and earnestness in their Church life." Is that all? Again you may say "To try and reclaim some who have relapsed and are lost to the Church." Is that all? "To try to win to interest some who are not connected with it by active membership." Is that all? "Well, to let the denominations see that they are not the only ones who try to stir up interest in religious matters." Is that all? "To get things awakened up so that there will be a good showing at Easter." Is that all?

II. What is going to be the Missioner's aim? "To interest, instruct and entertain by his eloquence." Is that all? "To appeal to men to awaken from their lethargy, and take some interest in the religious movements of the times." Is that all? "To set forth a clearly stated code of moral ethics, and persuade men to have done with habits that have jeopardized reputation and life." Is that all? "To show the folly of indifference to the future life, and of allowing the present to absorb all one's energies." Is that all? "To draw bows at a venture, and hope God will bless some stray arrow of truth to the help of some one." Is that all? I am afraid, Sir, that many Missions have been fruitless because rector and missioner alike have had no definite aim. I have even known Missions that have been mere experiments, the missioner receiving no sympathetic co-operation, but the company rather of a self-satisfied critic, who knows he could do

it so much better, but didn't dare to try. The missioner should always have a clearly cut and definite aim. I once took a toy air-gun home to my 6-year-old son. As soon as he got his hands on it he rushed out to try it. He returned in a minute or two, his eyes bulged out with excitement, and said: "I shot at a sparrow on Fenner's barn." "Did you hit it?" "No, but I hit the barn." And he was perfectly satisfied. The aim of some Missions and missioners is just as indefinite. A missioner is the modern counterpart of the ancient "Missio," who was sent down into the arena to claim the life of one who had been downed by the foe, for the Emperor. So a missioner's work is to claim the life of the sinner for Jesus. There are thousands of the people who will come within the sound of the missioner's voice, who are in an unconverted state. To whom such an exhortation as, "Repent and be converted that your sins may be blotted out," is either some modern heresy, or some obsolete experience that is being resurrected for the purposes of sensation. There are thousands who have never passed from the condition mentioned in Article XIII., which describes a state wherein men's "good works" are not acceptable to God, because they are done before "Justification." Article XII. describes a different state where a man's works are acceptable to God. Now a man must pass from one position to the other before he is right with God. Reliance on past religious experience, past covenant blessing without present active religious life, is the great curse of many. They are not consciously justified in God's sight by faith in Jesus. They are not yet converted. I can see some gentlemen of the old school start at the word converted, but I believe, Sir, the great radical defect in the teaching of the priesthood of our Church has been the lack of insistence of the assumption of the real baptismal position, by those who come to years of discretion, namely, the attitude of personal, conscious conversion, as a preliminary to the assumption of the baptismal vows in the rite of confirmation. When I say our people need conversion, I use a term Canadian Churchmen are afraid and ashamed of. And they might well be for it describes a religious experience of the most vital importance almost entirely neglected by them. And it must not be supposed I do not recognize the distinctions drawn between regeneration and conversion. I received a careful theological training in Islington, under the late Dean Barlow, and understand the terms I am using. Moreover, I am in good company in the using of them. Archbishop Benson said in one of his splendid visitation addresses: "I said the Prayer Book was intended for converted people and this is why it says so little about converting them. It takes them up after conversion. Now, it may be that because the Prayer Book says so little about converting people our clergy and Church people generally have thought little about its being their duty to convert people.

Dissent does try and succeeds in the thing, praised be God. Its great fault is that it so often stops there. But our Church people have neglected it, and that is why dissent has such a place among us and could not be done without, it has taken up this work of conversion. It is of little use for any of you to set to work in a field or street unless you are yourselves converted men. The phrase is a little out of use, but I hope not the thing, for it describes a fact I have no other name for. Canon Liddon, who will not be mistaken for a Nonconformist, says in a sermon on the "Spiritual Kingdom." "A conversion may have its vivid and memorable occasion, its striking, its visible incident. A light from heaven above the brightness of the sun may at mid-day flash upon the soul of Saul of Tarsus. A phrase of Scripture suddenly illuminated with a new and constraining meaning may give a totally new direction to the will and genius of an Augustine, but in truth the type of conversion is as various as are the souls of men. The one thing that does not vary, since it is the very essence of that which takes place is a change, a deep, vital change, in the direction of the will. Conversion is the substitution of God's will as a recognized end and aim in life, for all other ends and aims whatever. Thus human nature being what it is, conversion is as a rule, a turning from darkness to light and from the power of Satan unto God, that a man may receive forgiveness of sins and an inheritance among them that are sanctified." Dr. Donald, successor to Phillips Brooks, addressing some theological students, dwelt on two simple thoughts so impressively that it seemed like a new revelation to them. He said: "Whatever else of learning or eloquence, or Church machinery, the Church may have, we must know God at first hand or fail." Another thought was "the hearty acceptance of the fact of a 'miracle of grace.' It may be called conversion or by any other theological name, but there must be thorough recognition of a supreme fact of a divine help that makes it possible for a man to take the chance of heredity and environment of which scientists make so much, and become a new creature." Bishop Gore says, speaking of Christ: "The personal relation to Himself, is from the first to the last the essence of the religion He inaugurated. What then is the fundamental definition of a personal christianity? It can only be this—the personal, spiritual contact of a personal soul with this personal Christ." And so, Sir, we maintain that the missioner's aim should be: First, to bring about that contact, for wherever there exists a distinctly seen aversion to fellowship with God in Christ and with God's Church, conversion is an absolute and first necessity. The second aim of the Mission should be to deepen the spiritual life, and strengthen the attachment of the individual to Christ's body, the Church, its work at home and abroad. As a suggestion of what shape a course of sermons should take to bring about this end, may I state what my own have been. I.—For the Evangelistic Service.—(1) What is a Mission, the aim of the services? (2) The Soul, its value, danger, salvation. (3) Sin, its nature, deadliness, wages. (4) Repentance, what it is not; what it is. (5) Faith, how it justifies, etc. (6) Isaiah lv.: 6, 7. (7) Christ inviting, Matt. xi.: 28; Rev. iii.: 20. (8) Decision. (9) Unprofitableness of ungodliness. (10) The profit of godliness. II.—For Afternoon Meetings.—(1) Prayer. (2) Nearness to Christ. (3) The Holy Spirit's work. (4) How to read the Bible. (5) Consecration. (6) Baptism. (7) The Church. (8) The Lord's Supper. (9) Assurance. (10) The Second Coming, or Christ's Intercession. Where there is a series of subjects like these prayerfully presented in humble reliance on the Spirit's help, blessing will certainly always result.

EASTER

We have in course of preparation a new illustrated leaflet of

Church Furnishings
In Silver and Brass

being compiled more especially with a view of suggesting appropriate Church Presentations for the coming Eastertide. If interested write for a copy.

Henry Birks & Sons Ltd.
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FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

We notice that the new general secretary of the Missionary Society has been publicly called to task for consenting to speak at a non-Anglican meeting at Ottawa. The meeting in question was one intended to promote the extension of Christ's kingdom, where it is imperfectly known or wholly unknown. It was naturally presumed that our chief missionary should be able to help very effectively in this worthy object. Our general secretary apparently was willing to lend a hand since he accepted the invitation. Objection, however, has been raised in the name of the Church that a public officer of the Church should not consort with non-Anglicans of the Protestant type on an occasion of this kind. The ground for this objection is that the said consorting together is a virtual acknowledgment of the essential equality of all the ecclesiastical communions thus fraternizing together. In other words Catholic Anglicanism demeans itself to the level of a Protestant sect in holding fellowship even in its purely prophetic and executive functions with the non-Anglican sects. The issue has been very clearly and forcibly presented and we have endeavoured to reproduce it as tersely and boldly as possible so that there may be no misunderstanding in the premises. Now let us hasten to say that the issue here raised is a very definite one. It is likewise a very important and comprehensive one. If that be the real inner conviction of the Church it certainly ought to find definite and concrete expression in an authoritative form. "Spectator" has not the faintest idea what our new general secretary's views are on the matter, or does he at the time care, but it would seem to us that it is hardly fair to leave a highly representative official of the Church open to attack on a question of this kind when the Church has made no official pronouncement upon the subject. The general secretary will, of course, blaze his own trail, but we should feel disposed were we in his position to definitely call for a pronouncement on the subject by the Board of Management and probably by the General Synod itself. "Does the Anglican Church in Canada forbid its general secretary of the Missionary Board to associate in any official capacity with other communions? If so, on what ground is the prohibition based?" If he had a clear and definite ruling on these points it would save him from many embarrassing positions. It would cast the responsibility upon the shoulders where the responsibility belongs and would enable him to stand right in the eyes of his own Church as well as in the eyes of other Churches. He has enough to worry over in the due performance of his duties without being distracted by the anxiety of whether he is helping or hindering his work in raising his voice on a platform presided over by fellow disciples. We are, of course, not discussing the fundamental question at issue; we are only calling upon the Church to make up its mind once for all upon this question and let its officers know the lines on which it expects them to work. In other words let us give our officers "a square deal." The protest of the Bishop of Athabasca against the Board of Management's action allowing a grant of only \$2,000 to his diocese this year evidently comes from the heart. The Bishop was not present at the last Board meeting and therefore could not press his claims in person, although the Assistant Bishop of Toronto pleaded very effectively for him. Let us lay before the public something of the Board's position as we found it expressed in our own feelings. First of all there was comparatively little knowledge of the real situation in Athabasca on the part of the majority of the Board. The fewness of the settlers and of Indians resident in the diocese—hardly more than

CANADIAN CHURCHMAN.

an ordinary parish was dwelt upon. The cost of ministering to this mere handful was also made to appear altogether out of proportion to the results. Assuming the obligation to minister to them at all costs, let us think of the Board pressed and pleaded with to send more money into the great dioceses, which are the very storm centres of the inflowing tide of immigration to the "Last West." Sow a Mission to-day, we are told in effect, and in the not distant future we will reap a diocese. Under pressure of that kind will the members of the Church censure their representatives, entrusted with their missionary funds, for investing them where they will apparently yield the most fruitful returns? Let the readers put themselves in the place of the Board and ask what they would do under the circumstances. It is a difficult position to occupy, for the care of the weak is always forceful, and the call of the many may not be neglected even in the ultimate interests of the few. The Bishop of Athabasca is right in making his position known to the Church; so is any Bishop who feels keenly the lack of support. If these statements could only be put in the hands of the members of the Board in advance of the meetings it would enable us to take a more intelligent stand when called upon to vote. There is one point that His Lordship of Athabasca makes, which we would commend to the careful consideration of the Executive Committee, namely, the possibility which confronts him of having to sell Church lands at a nominal price to-day to tide him over his present difficulty. When the nearer and more southern West is filled up, settlers will push on into the further north, and, of course, the value of land will at once advance. To sell that land to-day is like selling one's furniture to keep the roof over his head. Surely the Church can devise some means whereby that alternative will not be a necessity! It is, of course, an easy thing to express the hope, but it is not so easy to transform the hope into a reality.

In discussing the necessities and opportunities of the West it is only fair to remind our readers that the West is not the only place that could profitably utilize larger support. "Spectator" could name half a dozen congregations in the city of Montreal where an increased revenue of two or three thousand dollars a year would in all probability mean more for the numerical and financial support of the Church than the same amount of money spent in any part of the West. Montreal is fast becoming an English-speaking city and the new English settlers are almost entirely from England. They are shy or indolent, or careless or something or other and it would need a staff of assistant clergy to keep calling upon them and worrying them into Church-going until they get interested. A single clergyman set down among four or five hundred families with two or three hundred of these "Easter Sunday attendants" only, is confronted with a problem that can be duplicated in few sections of our wonderful West. We are not, of course, pleading for a grant from the Mission Board, but we are seeking to comfort our brethren in the West with that comfort that is said to come of a knowledge of like misery. Spectator.

PRAYER BOOK STUDY.

This department is under the editorship of the Rev. Austin Ireland, rector of St. Stephen's Church, Lachine, P.Q.

25. When is the Litany appointed to be sung or said?
26. When are parts of the Apocrypha read in Church?
27. What are the Ember Days?
28. For whom are prayers offered on these days?
29. Where is a Prayer for Unity found?
30. What does "kindly fruits of the earth" mean in the Litany?

February 2, 1911.

ANGLICAN LAYMEN.

No one who was present at the annual banquet of the Anglican Laymen's Branch of the Forward Missionary Movement held at McConkey's Dining Hall, Toronto, on Thursday evening last, could for a moment doubt the greatness of the Cause, the ability of its advocates, or the sincerity of its adherents. About 350 laymen with a goodly sprinkling of the clergy, headed by the Bishop of Toronto, were present. The chair was occupied by Mr. A. N. Campbell, who in a clear, impressive and business-like way referred to the object of the meeting and presented some comparative statistics showing the remarkable progress made within our branch of the Church, not only in contributions to, but interest in missionary work. Mr. Campbell is a good example of the calm, clear-headed, forceful, earnest class of men, who are the backbone of the Anglican Communion. A warden of St. James' Church, Toronto, the son of one of the Fathers of the Synod of the diocese of Toronto, he brings to bear on the work of the Church those excellent qualities of mind and character, which maintain the best traditions of the Anglican laity and keep the work of the Church in the forefront of the religious movements of the day. Bishop Sweeney spoke in his usual earnest and impressive way and referred to the fact that the sum called for by the association for last year had fallen short only \$6,000; the amount (actually received having been \$76,000. A splendid tribute this to the quickened zeal of the movement and the unselfish and hearty response of the Church in the diocese of Toronto. The chief speaker of the evening was the Rev. A. P. Shatford, rector of the parish of St. James the Apostle, of Montreal. Mr. Shatford well illustrates the fact that from the Maritime Provinces have come some of the ablest speakers that we have had from time to time in Canada. We can now well understand why one of the most distinguished men in Canada whenever he visits Montreal goes to hear Mr. Shatford preach. A cultivated mind and well-stored memory; a philosophic imagination, and appropriate and eloquent expression; a strong, clear, well-controlled voice and an impressive delivery; broad sympathy and practical sagacity, and above all, an enkindling zeal for the splendid cause to which his life is devoted, enabled the reverend speaker to move his hearers as but seldom a Toronto audience is moved, and to call from the Rev. Dr. Gould and Mr. W. D. Gwynne, the mover and seconder of the vote of thanks, unwonted expressions of profound admiration. The great opportunity to-day in the missionary world was strongly urged by Mr. Shatford, who pointed out that modern means of transportation had made the un-Christianized countries more accessible than ever before in history. He pointed out that if one out of every 10,000 citizens in Canada would devote his life to the cause of missions it would mean a band of 500 missionaries. Canada could surely afford that many volunteers. Four things the speaker mentioned as most essential factors in the success of the movement. Information was the first, and he urged the circulation of as much missionary literature as possible. Organization was absolutely necessary, and he urged that in the churches where the movement had been organized, the contributions to missions had increased 35 per cent. The third factor was systematic giving, and he strongly advocated the weekly envelope system. In closing, Mr. Shatford spoke of prayer as above all things most important. Dr. Gould spoke with his accustomed earnestness and power and Mr. W. D. Gwynne, in a few strong, straightforward and sincere words, made a model layman's speech. He told with good effect a story heard from Dr. Paterson-Smyth, of an African convert who brought to his missionary friend a poem of his own composition, the

beginning, moving words: of the African to the Anglican as a motto for dress was ear speech of the

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In connection recently published permit me to to the following learned Dr. James I call from the "The religious really a wonder out any exact it is a curious work turned c some doors t fenced with a the council. Elizabeth had Tudentine fat doing, but G at Trent for countries that But in England while the ce nation upheld to the Faith allowed, which ments." I th marvellous c all Christian new creeds o should have. Dr. Gairdner doing, but G

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Cananoque the Women's elected the presidents, Mrs. C. E. ton; vice-president, treasurer, A

Ottawa.—Play at Ob A. W. M. Church, in evening las W. A. of d to the fun presentation St. Math of the senic C. L. Wicl her recent joyed.

Home

Clarendon

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beginning, middle, and ending of which were the moving words: "Go on!" These stirring words of the African convert, Mr. Gwynne commended to the Anglican Laymen's Missionary Association as a motto for the current year. Mr. Allin's address was earnest, vigorous and telling. The speech of the right man in the right place.

WHAT IS ROMANISM?

By Geo. S Holmsted.

In connection with the letters which you have recently published on the subject of Romanism, permit me to draw the attention of your readers to the following very striking observation of the learned Dr. James Gairdner, the historian, which I call from the Contemporary Review of 1909, "The religious settlement under Elizabeth was really a wonderful thing. Broad and liberal without any exact definition of things open to dispute, it is a curious contrast to the contemporaneous work turned out at Trent, which carefully closed some doors that might have been left open, and fenced with anathemas all the dogmas decided at the council. And yet it would require a bold man to tell us that the critical acumen of the Elizabethan divines was superior to that of the Tridentine fathers. **No! the result was not man's doing, but God's.** A great work indeed was done at Trent for the purification of the Church in all countries that acknowledged the Roman obedience. But in England men felt the situation more, and while the conservative feeling of a Christian nation upheld strongly all truths really needful to the Faith, a large liberty of thought was allowed, which bore fruit in many other departments." I think we must see that it was a very marvellous circumstance, that in an age when all Christians in Western Europe were forging new creeds of all kinds, the Church of England should have escaped that snare, and may, with Dr. Gairdner say, that "the result was not man's doing, but God's."

The Churchwoman

ONTARIO.

Cananoque.—Christ Church.—The members of the Women's Guild of this church met lately and elected the following officers for 1911: Hon. presidents, Mrs. Serson, Mrs. MacDonald and Mrs. C. E. Britton; president, Mrs. W. H. Britton; vice-president, Mrs. H. W. Acton; secretary-treasurer, Mrs. Shanneman.

OTTAWA.

Ottawa.—An illustrated lecture on the Passion Play at Ober Ammergau was given by the Rev. A. W. Mackay, B.D., rector of All Saint's Church, in St. George's Parish Hall, on Monday evening last. The lecture was arranged by the W. A. of the city and the proceeds were devoted to the funds to cover expenses of Ottawa's representation at the next triennial meeting.

St. Matthew's.—At the regular monthly meeting of the senior branch of the W. A. last week, Miss C. L. Wicksteed gave an interesting address on her recent visit to Europe, which was much enjoyed.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—At a meeting of the clergy of the rural deanery of Halifax, the following resolution with reference to the extension movement of the Church of England Institute was moved by Dean Crawford, and carried unanimously: "Resolved that the clergy of the deanery of Halifax recognize the good work the Church of England Institute has done and is doing for the Church both in the city and the diocese and the great possibilities for future usefulness which lie before it if adequately supported, and hereby heartily commend to the prayers and the generosity of their

people the movement to raise \$15,000 to liquidate the mortgage and to provide a sustentation fund for the work of the Institute."

St. Paul's.—A very delightful evening was spent by the superintendent, teachers and scholars of this church's Chinese Sunday School at the annual gathering at the hospitable home of the Misses Helen and Alice Wright, 128 Morris St., recently. The Chinese scholars were greatly interested in the English games and appreciated very much this social side of the work. Refreshments were served, and much enjoyed. There were 16 teachers and 6 scholars in the Chinese department last year. The first scholar in the school was Tom Pang, who is now in Ottawa, and attends the services of the Church regularly. The class sent a missionary offering to the Diocese of Honan last year, thus showing their interest in the first diocese established by the Canadian Church in China, under a native Canadian Bishop, the Right Rev. Dr. White, of Wycliffe College, Toronto.

Trinity.—The members of the Men's Bible Class held their annual banquet on Tuesday night, the 17th ult., in the Parish Hall, and elected officers for the ensuing year. Between 30 and 40 young men sat down to a sumptuously laden supper table at 8.40. The hall was handsomely decorated and brilliantly lighted, the entire surroundings betokening good cheer and fellowship united together in the festive spirit. Mr. A. D. Cook, president of the class, took the head of the first table, while Vice-President A. Lamphier presided at the other. The members of the church vestry and the male teachers of the Sunday School were present as guests of honour. The officers for 1911 are the following:—President, A. Lamphier; vice-president, F. Murphy; secretary, George Coombs; treasurer, J. Brokenshire; teacher, the rector; chairman Membership Committee, A. D. Cook; Welcome Committee, M. H. Lee; Social Committee, W. E. Croucher; Devotional Committee, D. Geddes; Musical Committee, Sergeant Hoskins.

Tryro.—St. John's.—A Teachers' Training Class has been organized by the Rev. B. A. Bowman, which meets weekly, and is making satisfactory progress, with Mr. Bowman as instructor. A Font Roll has been started in connection with the Sunday School, and Miss K. Hiltz has been elected secretary. The new officers elected by the Girls' Friendly Society for the coming year are Mrs. J. Suckling, president; and Miss M. Harris, secretary-treasurer, in place of Mrs. Dickson and Miss Hiltz, who resigned office at the end of the year. The members of the choir, numbering about eighteen, spent a most delightful informal evening at the rectory last week, all much enjoying the proverbial hospitality of Archdeacon and Mrs. Kaulbach.

QUEBEC.

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

Quebec.—The twentieth annual meeting of the Association of Church Helpers, was held in the church hall, on Wednesday, the 18th ult. The following members were present:—Mrs. Sewell, Mrs. Carter, Mrs. Hoare, Mrs. E. L. Sewell, Mrs. Dunn, Mrs. Atkinson, Mrs. Foy, Miss M. Henderson, and Miss G. Patton. The meeting opened with prayer, after which the minutes of the last annual meeting were read and confirmed, and the election of officers for the ensuing year was proceeded with with the following result:—President, Mrs. E. L. Sewell; vice-presidents, Cathedral, Miss Anderson; St. Matthew's, Mrs. Charles Sharples; St. Michael's, Mrs. Forsythe; secretary, Miss Boswell; assistant secretary, Miss M. Henderson; treasurer, Miss E. Patton. Committee—Mrs. Carter, Mrs. Cockburn, Mrs. Hoare, Mrs. Foy, Miss Bell Irvine, Mrs. Arthur Ahern. Advisory Board—Captain Carter, John Hamilton, Esq. Auditor, F. G. Cockburn, Esq. The work of the Association has gone on steadily for the past year, and the needs of many country churches and parsonages have been filled, as the following list of donations shows:—Ways' Mills, water in parsonage, \$40; St. Malachie, surplice; Windsor Mills, fair linen; asbestos furnace in parsonage, \$25; Marbleton, repairs to parsonages, \$20; River du Loup, organ fund, \$10; Portneuf, water and sink in parsonage, \$25; Portneuf, hospital charges, \$80; East Hatley, installation of bath, \$20; Port Daniel, water in parsonage, \$20; St. Ursule Falls, drainage from cellar, \$20; Harrington Harbour, fund for sick and poor (Labrador), \$20; Harrington Harbour, new sails for Labrador mission boat, \$40; La Tuque, stove for church, \$20; Bourg Louis, horse shed, \$20; Melbourne Ridge, organ, \$25; Hailsborough, fair linen;

Victoriaville, fair linen; Nicolette, fair linen; Windsor Mills, altar cloth and frontal; Jonquiere, fair linen; Magdalene Islands, surplice. A thank-offering of \$50 was sent to the treasurer to be set aside for the purchase of a Communion set. The donation of a small stage, drugget and curtains was sent for the use of the Association. The committee wish to thank all those who so kindly took part in getting the children's concert, which was held in October, and by which the sum of \$171.95 was realized. We regret that, owing to ill-health, Mrs. E. T. D. Chambers, vice-president for St. Peter's Church, has had to resign from the committee. A vote of thanks was tendered to the advisory board and the auditor for their services during the past year. Marion Boswell, secretary-treasurer. Treasurer's Report.—The statement of the treasurer showed the total receipts to have been \$654, including \$165.09 brought forward from the previous year, and the expenditure to have been \$416.23, leaving a balance on hand of \$237.77. E. C. Patton, treasurer.

Sherbrooke.—St. Peter's.—A special missionary service was held in this church on the Feast of the Conversion of St. Paul, the 25th ult., which was attended by a good-sized congregation. Familiar missionary hymns were sung by a large choir, in which the congregation also joined heartily. Special addresses were given by the Rev. J. B. Belford, of Windsor Mills, and the Rev. Rural Dean Hepburn, of Richmond. The former took for his subject, "Canadian problems in regard to Missionary Work," and gave an interesting account of a certain district in the Diocese of Saskatchewan, 100 by 60 miles in extent, in which at one time a single young clergyman was labouring single-handed. Now, the speaker said, there are five men at work and many more are needed. The Rev. Rural Dean Hepburn spoke of Foreign Missions, their success, and the rich rewards that had been granted in recent years, referring in terms of the warmest praise, to the splendid, self-sacrificing work of the Baptist, Congregationalist, Methodist, and also to Presbyterian workers, as well as those of the Church of England. Both addresses were full of information and animated by the true missionary spirit, and were listened to with deep interest. The service closed with a hymn and the Benediction.

Stanstead.—The Rev. A. H. Moore, M.A., the rector of this parish, has resigned the living, and has accepted that of St. James', St. John's, P.Q. The news of Mr. Moore's resignation and removal from the Diocese of Quebec will be received with regret. He has worked continuously in this diocese since his ordination by the Bishop of Quebec in 1895. He was for seven years incumbent of Sawyerville Mission, and in 1902 was appointed rector of Stanstead, where he has laboured since with marked success. Mr. Moore has identified himself with the entire life of the community in a broad way. His interest in and active efforts on behalf of educational matters was largely instrumental in bringing about the consolidation of the Stanstead School with the College, and he has been for some years on the Board of School Commissioners, and is now chairman of that body. He is also a member of the Board of Management of the Model Department of the College. The social and moral life of the community has claimed his effort and he is president of the Citizens' League, and was also pres. of the Choral Union of the Three Villages during its existence. In the Quebec Synod, Mr. Moore has taken a leading part, where he has served on several important committees, and he was for two years secretary of the Synod. The parish of St. John's, to which Mr. Moore goes, is one of the oldest and most important in the Diocese of Montreal outside the city of Montreal. His resignation is to take effect on the first of May next. One of the important works undertaken by Mr. Moore while at Stanstead was the building of the beautiful Jubilee tower and vestry, which is nearly all paid for.

Coaticook.—St. Stephen's.—This church was consecrated on Sunday, January 22nd, by the Right Rev. Dr. Farrar, the Assistant Bishop of the diocese. The Bishop preached an excellent sermon. The Rev. J. M. Bradshaw, of Way's Mills, assisted in the service.

Hereford.—The third annual Convention of the church helpers of this parish was held here lately. About fifty delegates from all parts of the parish were in attendance. Service was held in the parish at 7.30 p.m., at which the Rev. J. T. Belford, of Windsor Mills, was the preacher. Mr. Belford spoke from Eccles. 11:9, and gave a stirring sermon to the young on the great privileges of childhood and youth. After service all adjourned to the hall, where after being called

to order a splendid address of welcome was read by Mr. Leon Mills. The ladies then supplied cake and coffee to all, and a social hour was spent in meeting old friends and forming new acquaintances. The following morning the delegates assembled in the hall at 9.30 a.m., and after Morning Prayer the programme of the Convention was begun. Miss Mary Humphrey read the minutes of the last Convention which were adopted after some discussion. Miss Humphrey was re-elected secretary of this Convention. The report of the year's work done in Hereford was read by Mrs. Marsh, that of Dixville by Miss Stella Anger, and that of Norton by Miss Nellie Young. These reports were quite encouraging and showed that in the year the church helpers had raised some \$250, which had been applied to the different needs of the church. A paper was read on mission work by Miss Cecil Woodard; on temptation, by Willie J. Howe, on the duties of the young to the Church, by Miss Edith Humphrey; on spiritual life, by Miss Jessie Howe, and on sin, by Miss Grace Call. The Rev. J. T. Belford gave an excellent address to the young people, speaking especially about Canadian and foreign missions. The business part of the Convention then followed. It was decided to send a portion of the funds to foreign missions, to hold the next convention at Norton in January, 1912; to purchase at least 300 books from the S.P.C.K. for a Sunday School Library; to pay dues in future by the envelope system. The Rev. J. C. Tanner then gave his closing address, thanking all for their attention at the Convention and hoping that all would show their loyalty to God and His Church during the ensuing year.

MONTREAL.

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

Montreal.—The Executive Committee of the Diocese met lately, when the treasurer's report was presented and adopted. Mr. Wilson-Smith's report on the increase of the Episcopal Endowment Fund was accepted, but on the report of the Widows' and Orphans' Fund Committee the application of the Rev. A. F. Allen was put off until after the next meeting. A report from Mr. John Bradford, of Granby, showed that he had increased his endowment fund for the benefit of that parish by \$1,000, and the interest of this will be used for the Sunday School. The portrait committee stated that the portrait of the late Chancellor of the Diocese had been completed by Mr. Kiplin, and that it would soon be hung in the Synod Hall. Applications from the corporation of St. Alban's Church, of Montreal, for the land on which the church and school stand were granted.

The Right Rev. Dr. Farthing, Bishop of Montreal, read a paper on "The Place of the Bible in Christian Society," at the meeting of the McGill University Oriental Society. Bishop Farthing touched upon a number of interesting and important questions, and maintained that no matter how great might be the divergence between the extremes of religious opinion, the ultimate aim of each necessitated a sincere and ingenuous pursuit of truth. The discussion which followed was participated in by Prof. C. A. Brodie Brockwell, president; Rabbi Nathan Gordon, vice-president; the Revs. Drs. Gordon, Abbott-Smith, and Rexford, Prof. Wells, and Messrs. Kuzma and Leo. The Rev. Dr. Symond preached the first of two sermons on a recent Sunday in the Cathedral on the subject of "The Outlook for Unity."

Actors' Church Union.—During his recent visit to Montreal Mr. Edward Terry interested the Lord Bishop of the Diocese and the city clergy in this excellent English Society. The Bishop invited the clergy to meet Mr. Terry at Bishops-court, where an informal discussion was held. Great interest and sympathy were shown. And it is expected that very soon a number of chaplains will be appointed to co-operate with the objects of the Union in Montreal. Mr. Terry is an earnest and active Churchman, being a licensed lay-reader in the Diocese of London. Already he has gained the co-operation of the Bishops of Nova Scotia, Fredericton, and Montreal. And as he journeys throughout Canada he hopes to gain the interest of all Archbishops and Bishops in this excellent society.

St. Luke's.—The Rev. D. B. Rogers, M.A., presently curate at Grace Church, Montreal, has been appointed rector of this important parish in succession to the Rev. W. W. Craig, M.A., B.D., who goes to St. George's, Ottawa. The Rev. D. B. Rogers is an honour graduate in Philosophy of McGill University, and took an exceptionally fine course at the Montreal Diocesan Theological College. He has had a splendid parochial training under Dr. Ker, and is therefore well qualified

to tackle the problems of an east end parish. Mr. Rogers enters upon his new work on March 1st.

St. John's.—The new rector, the Rev. H. A. Moore, M.A., will begin his ministry in this place at Easter. As Mr. Moore is a military man, his appointment is a very appropriate one in view of the fact that St. John's is a military station and training school.

Synod Missionary Meeting.—For this meeting, on February 8th, the committee has engaged the Windsor Hall in Montreal. Every effort will be made to make this a record meeting in every sense of the word. The speakers are to be the Rev. Canon Gould and Bishop Courtney. The music will be in charge of Mr. P. J. Illsley, organist of St. George's Church, Montreal.

Berthier.—St. James'.—The funeral took place lately from this church of the late Lieut.-Col. Hanson, when the sacred edifice was filled to its utmost capacity. The service was conducted by the rector, the Rev. Cecil Heaven, who was assisted by the Rev. Canon Carmichael, of Knowlton, and the Rev. E. McManus, of Montreal. The deceased was the eldest son of the late Lieut.-Col. Wm. Crosby Hanson, of the 71st Regiment Light Infantry, and was born in Fort George, Niagara, in October, 1829. He assisted in the organization of the First Prince of Wales Rifles, and was connected with this corps for some years. Later he became Brigade Major, having his headquarters in St. Andrew's, Three Rivers, and Berthier. He also served in the Fenian Raids of 1866 and 1870. Since 1874 he had resided in Berthier, where he took a keen and active interest in Church affairs, never being out of his accustomed place in the choir unless prevented by illness. For many years his face was familiar at the sessions of the Anglican Synod. Col. Hanson married, in July, 1855, Miss G. Bostwick, who survives him.

Verdun.—St. Clement's (Belcher Memorial).—With the beautiful and impressive ceremonial and in the presence of a large congregation, the newly elected chancel and transepts of this, the Belcher Memorial, church, Verdun, were dedicated by the Right Rev. Dr. Farthing, Lord Bishop of Montreal, on Friday evening, the 20th ult. The service, as is usual on such occasions, was largely choral. After Bishop Farthing had read the dedication prayer, the Te Deum was chanted, and His Lordship having pronounced the Benediction, the service concluded with the hymn: "Great God, to Thee our hearts we raise," sung by the entire congregation. The preacher was the Rev. Dr. Abbott-Smith, who took for his text: "In this place I give peace, said the Lord of Hosts," and said that that sanctuary was a material expression of the presence of the God of Peace with his people. Dr. Abbott-Smith likened the church of St. Clement to Canada; like Canada it was young and its career had but just begun, but like Canada it had a wondrous future before it. They should not merely, he told his hearers, look back on the achievements of their forefathers, and on the glorious past of the land from which they spring—they should not only work for the upbuilding of Canada and of the Empire, the greatness of which would surpass the wildest dreams, but they should also work for the upbuilding of God's Church, and be true to it always. The greatest gift a people could possess, the preacher continued, was the Peace of God, which passeth understanding, and which the world cannot give or take away. He asked them to be broad and sympathetic in their lives, one with another, and to be charitable towards each other, and to support and encourage their clergymen. "I pray," said Dr. Abbott-Smith, "that you may have the blessing of God's peace in all things. And remember, if you would have this peace with Him to whom you have offered this fabric, you must not neglect to work for it in the offering be most desires, the offering of yourselves, your souls and bodies, your hearts and desires." A collection taken up towards the close of the service realized a handsome sum for the building fund. A reception was afterwards tendered to Bishop Farthing in the lecture hall of the church, and practically everybody who had attended the dedication service was presented to His Lordship. Presentations being over, the Bishop expressed the pleasure the beautiful appearance of the church gave him, and congratulated the rector, the Rev. F. L. Whitley, on the success of his efforts. It was a great encouragement not only for St. Clement's Church, but for every church in the diocese, His Lordship said, to see the signs of progress and advancement which were so manifest there. That progress and advancement should be maintained throughout the province, if the English-speaking people were to hold their own, so the question was a national, as well as an ecclesiastical, one. His Lordship had been informed by a city official that

the population of Montreal was increasing at the rate of fifty thousand a year, and he believed the English-speaking people were increasing as fast as the French-speaking people. The Church of England had a great responsibility to discharge, and it should do its duty in ministering to the English-speaking people who were flocking into the city. The clergymen present were:—His Lordship, Bishop Farthing; Venerable Archdeacon Ker, Venerable Archdeacon Norton, Dr. Davidson, Chancellor of the Diocese of Montreal; the Rev. Dr. Symonds, the Rev. Dr. Abbott-Smith, the Rev. Dr. Allnatt, the Rev. Principal Rexford, the Rev. W. Saunders, St. Edward's; the Rev. J. J. Willis, (staff bearer), Bishop's missionary; the Rev. H. Jekill, the Rev. R. G. Asch, St. George's; the Rev. J. E. Fee, St. Mary's; the Rev. A. B. Shatford, Church of St. James the Apostle; Mr. W. L. Bond, the Rev. F. L. Whitley, rector of St. Clement's; the Rev. R. W. Norwood, Trinity Church; the Rev. H. F. Horsey, the Rev. A. J. Main, pastor of Point St. Charles Congregational Church. The building committee consists of the rector, and the wardens, Messrs. J. S. N. Dugan, J. H. Farrar, W. C. Starke, Wm. Jennings, N. Prowse, J. Bassett-Spiers, E. V. T. Lister and H. J. Shurlock. Every seat in the church was occupied at the opening service, and the aisles also were full, many of the people standing throughout the whole service. The musical portions of the service were excellently rendered by the choir under the leadership of Mr. E. V. T. Lister, the organist. During the service a memorial tablet was unveiled and dedicated, which bore the following inscription:—In Memoriam, Rev. Samuel Belcher, 1827-1889. Ordained by Bishop of Calcutta: Deacon, 1856. Priest, 1857. River Chaplain to Seaman's Mission at Calcutta, 1857-1863. Rector of Thamesford, Ont., 1863-1871. Rector of Grace Church, Montreal, 1871-1889. Canon of Christ Church Cathedral, Montreal. The following were the services of dedication:—Friday, 20th January, 1911—7.30 a.m., celebration of Holy Communion; celebrant, the Rev. F. L. Whitley, M.A., rector; gospeler, Ven. Archdeacon Ker, D.D., rector of Grace Church; epistoler, the Rev. N. B. Rogers, M.A., rector-designate of St. Luke's Church. 8 p.m., Evensong, sung by the Rev. Dr. Symonds, Vicar of Christ Church Cathedral; Lesson, read by Archdeacon Ker; sermon, by D. Abbott-Smith; dedication, by the Bishop. The following gifts were presented to the church on this occasion:—Altar and communion rail, altar linen, lectern, book-marker, from St. Stephen's Church. Credence table from Alms basin, Lt.-Col. Whitley, H. E. Whitley, E. A. Whitley. Collection plates from Young People's Society, St. Clement's Church. Dossal curtain from St. Stephen's Church. Credence table from Grace Church. Baptismal shell from Mr. and Mrs. J. S. N. Dugan. Font, from offerings made at baptisms during year 1907 to 1911. The following is a summary of the history of this parish:—Sunday School conducted under the Ven. Archdeacon Ker, of Grace Church, Montreal: Mr. John H. Farrar, superintendent; workers, Misses Clarke, Monteith; Messrs. Jenkins and Manning; this was about 1896-1899. 1899.—School transferred to the care of the incumbent of the Mission of Cote St. Paul, the Rev. W. Fyles, B.A., now of the Diocese of Rupert's Land. This Mission of the Church of the Redeemer, Cote St. Paul, had been founded and kept going by Dr. L. H. Davidson, K.C., now Chancellor of the Diocese of Montreal. Mr. Fyles, the incumbent, was assisted in the work in Verdun by Mr. C. Carruthers, student of the Montreal Diocesan Theological College, now Rural Dean Carruthers, B.A., of Lloydminster, Sask. 1890.—The Rev. Dr. H. M. M. Hackett, Principal of Montreal Diocesan Theological College, now Dean of Waterford, Ireland, took charge, the church was built, in which work Dr. Hackett was assisted by Mr. Carruthers. Mr. H. M. Walsh, now rector of Terrebonne, Montreal, succeeded Mr. Carruthers as student lay reader under Dr. Hackett, and continued in charge till the appointment of the Rev. Henry Gomery to the parish of Cote St. Paul and Verdun, which the churches being "Church of Redeemer," and "Belcher Memorial." In October, 1905, Archbishop Bond transferred the care of the Belcher Memorial Church to the rector of Grace Church, Montreal, Archdeacon Ker, D.D., who was assisted by the Rev. F. L. Whitley, M.A., and the following lay readers:—Messrs. Bond, Buchanan, Dartnell, J. H. Farrar, Geo. Jenkins, Bullock, Haycock, Patterson, C. Manning. Debt of \$2,000 paid off, and church declared free of debt. 1907.—By Decree No. XII., of the Synod of that year, Bishop Carmichael set apart the parish of Verdun, and changed the bounds of the parish of Cote St. Paul. February 1st, 1907, the Rev. F. L. Whitley, M.A., appointed by Bishop Carmichael, incumbent of the parish of Verdun, which was to be known as St. Clement's, "Belcher Me-

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morial." 1910.—New chancel and transepts begun, cost, \$8,500; debt, \$3,000. January 20th, 1911, dedication. The following are the names of the preachers at the various special services which have been and are still being held, as also those who are the members of the Building Committee:—January, Friday, 20th, the Rev. G. Abbott-Smith, M.A., D.D.; Sunday, 22nd, 11 a.m., Venerable Archdeacon Ker, D.D.; 7 p.m., Canon Paterson-Smyth, B.D., LL.D., D. Litt., D.C.L.; Sunday, 29th, 11 a.m., the Rev. Allan P. Shatford, M.A.; 7 p.m., Very Rev. Dean Evans, D.D., LL.D. Feb., Sunday 5th, 11 a.m., the Rev. E. I. Rexford, M.A., D.C.L.; 7 p.m., the Rev. J. McP. Almond, M.A.; Sunday, 12th, 11 a.m., the Rev. R. Norwood, M.A.; 7 p.m., the Rev. J. J. Willis, B.A., B.D.; Sunday 26th, 11 a.m., the Lord Bishop of Montreal. Building Committee, the rector, the Rev. F. L. Whitley, M.A.; wardens, J. S. N. Dugan, J. H. Farrar, W. C. Starke, N. Prowse, E. V. T. Lister, Wm. Jennings, T. Bassett-Spiers, H. J. Shurlock.

ONTARIO.

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

Kingston.—The Lord Bishop, speaking in the cathedral on the Gospel for the second Sunday after Epiphany, the marriage in Cana of Galilee, gave a most interesting account of a marriage feast at Cana at which he had been a guest during his tour through Palestine last year.

Bancroft.—This branch of the W.A. presented Mrs. T. H. H. Hall with a handsome 400-day clock as a Christmas gift. The offering at St. John's Church on Christmas amounted to \$40. Mr. Charles R. Gummow, of Cobourg, principal of the Public School, is assisting Mr. Hall as lay reader, and also taking part in Sunday School work.

Rawdon.—The Rev. A. S. Dickinson, who has been in charge of this parish for the past five years, was presented lately by his parishioners with an address and a beautiful fur coat as a token of affection and as evidence of their appreciation of his labours among them. The amount apportioned to this parish under the new diocesan system has been paid in full, and the financial condition of the parish is, on the whole, quite satisfactory.

Brockville.—St. Paul's.—There was used for the first time in this church on the morning of Christmas Day the very handsome set of Communion vessels which have been presented to this church in memory of their late president, Mrs. A. C. Dobbs, the wife of the Rev. Ogilvie G. Dobbs.

Belleville.—Christ Church.—The new parish hall will be opened on Monday, February 13th (D.V.)

Napanee.—St. Mary Magdalene.—Sunday, the 22nd January, was, as far as it could be, a festival and day of rejoicing in this church, but with the recent loss of so beloved a vicar as the Rev. F. T. Dibb still fresh in the minds of those who attended the services, the joyfulness of the occasion was in a measure dimmed, and many tearful eyes bespoke the tenderness with which his memory was cherished. This church, after reshingling, pointing and painting of the outside, has been redecorated and beautified in the interior until it is one of the most beautiful and seemly in the diocese. In the absence of a vicar, the morning service was taken by Dean Bidwell, of Kingston, assisted by the Venerable Archdeacon Carey, the dean giving an address that will long be remembered for its finished and easy style, and for the magnetism of its delivery. He spoke in glowing terms of the beautification of God's House, and made touching reference to the late vicar. In the evening the Bishop of the diocese conducted the service, with Archdeacon Carey acting as chaplain and carrying the pastoral staff of the Bishop. After the processional hymn an exquisite brass processional cross, with oak standard, given as a memorial of the late Rev. Francis Checkley and his wife, of London, Ont., by their children, Mr. Edwin Checkley, of the local branch of the Merchants Bank, and Miss J. Checkley, and used for the first time on that day, was presented to the church and consecrated by the Bishop, with proper prayers and ceremonial, to the glory of God and the use of the church, after which the church itself was rededicated after having been in the hands of workmen for so many weeks. His Lordship gave a very strong address, and spoke with much appreciation of the work that had been done in the

parish and the work which he trusted would yet be done when a new vicar should be appointed. The services were of a very dignified character, the large building being packed with a most attentive congregation, many coming from outside points, Deseronto and elsewhere, to hear the Bishop preach and to see the church, the beauty of which met with unqualified praise and admiration, and the churchwardens, under whose supervision the work has been accomplished (recently under such heavy difficulties), were warmly congratulated on their success. For the first time in the history of this church the ladies of the auxiliary choir were dressed in surplices, with mortar-board hats, coming from the vestry just before the men and boys.

Athens.—The Sunday School Conference for Leeds Deanery, of which we append a short programme, proved in every way an unqualified success. The attendance was large and representative, almost every parish in the Rural Deanery having a number of its teachers present. The General Secretary, the Rev. R. A. Hiltz, was a host in himself, giving enthusiasm as well as interest to the subjects with which he dealt. The ladies of the parish made the meeting very sociable by providing lunch for all visitors in the basement of the church, and also tea for all who could remain for the evening meeting. A hearty and well deserved vote of thanks was tendered to them for their share in making the day thoroughly enjoyable for all. Mr. Carroll, of Gananoque, gave a practical and useful paper in the afternoon, dealing with Teachers' Classes and Teacher Training. The necessity for a weekly class, the value of a teachers' library, the use of examinations, were emphasized from the side of experience and provoked discussion. An important step was the formation by the meeting of a permanent Sunday School Association for the deanery. At the last Synod, owing to some irregularity, it was found that the proposed canon creating an Association for the diocese could not be submitted. Leeds Deanery has now led the way for the diocese in forming an Association which will become a branch of the Diocesan Organization when such is formed. The provisional officers include the Rev. O. G. Dobbs, rector of St. Paul's, Brockville, Rural Dean; His Honour Judge McDonald, Chancellor of the Diocese; Judge Reynolds, Mr. W. B. Carroll, of Gananoque, and several of the clergy. This step ought to be of material assistance in systematizing the work and stimulating it throughout the deanery. There was a general congregation present at the evening service, filling the pretty church, and addresses were given on "What the Sunday School Expects of the Parent, Scholar, and Teacher," by the Rev. H. H. Bedford-Jones, rector of St. Peter's, Brockville; the Rev. W. Hillyard Smith, rector of Lyndhurst, and the Rev. R. A. Hiltz, respectively. The following is the programme of the meeting. Programme Leeds Deanery Sunday School Conference, Athens, January 25th, 1911. Chairman, the Rev. O. G. Dobbs, Rural Dean. 10.45 a.m., opening and first conference. Subject: "How to Conduct an Actual Lesson," the Rev. R. A. Hiltz. 12.15 a.m., lunch. 1.30 p.m., "Teachers' Classes," Mr. W. B. Carroll. 3 p.m., "Primary Class Work," the Rev. R. A. Hiltz. 4.30 p.m., "Diocesan and Deanery Organization of Sunday School Workers," 7.30 p.m., Evensong (shortened), with addresses: 1. "What the Sunday School expects of the Parent," the Rev. H. H. Bedford-Jones. 2. "What the Sunday School expects of the Scholar," the Rev. W. H. Smith. 3. "What the Sunday School expects of the Teacher," the Rev. R. A. Hiltz.

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OTTAWA.

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

Ottawa.—The fifty-sixth annual meeting of the Ottawa Auxiliary Bible Society was held last week, and the reports showed a useful year's work with increasing activities all along the line. In a widely extended missionary diocese like Ottawa there are innumerable opportunities for just such work as the Bible Society carries on, and all the churches take a live interest in its operations. The Rev. Canon Pollard and the Rev. Canon Kittson, are the Anglican representatives on Board of Management. A new phase of missionary work will be inaugurated in Ottawa, on February 6th-8th, when the Missionary Institute will be conducted in St. George's parish hall. The Institute is not an ordinary convention for arousing enthusiasm so much as a training school for the study of missions and systematic methods in teaching. This enterprise is being arranged for by a committee composed of representatives from all the Protestant denominations in the city under the direction and support of the Young People's Missionary Movement. Arrangements have been made for addresses from some of the foremost speakers connected with missionary work and the classes will be conducted by persons specially well qualified. In addition to the men who are conducting the mission study classes, several prominent speakers have been secured for the afternoon and evening meetings. Among them is the Rev. Canon Gould, of Toronto. Miss C. V. Harris, who has been a missionary in Cairo, Egypt, since 1904, under the Missionary Society of the Church of England in Canada, is in the Diocese of Ottawa doing deputation work. Miss Harris commenced her work in Cornwall on Monday last week, and on Wednesday addressed a meeting of the Women of the Deanery of Carleton at Manotick. On Thursday evening Miss Harris was heard for the first time in the city at St. Barnabas Church, and on Friday afternoon she addressed the W.A. of All Saints' parish. This week she continued her meetings in the city and will remain in Ottawa Diocese until Feb. 14. The Rev. Rural Dean, A. W. Mackay, of All Saints', will be one of the special preachers during the great ten days' mission in Toronto, occupying the pulpit of St. Stephen's Church. The Rural Dean of Ottawa has come to be recognized as one of the most effective missionary speakers in the Church in Canada, and that he should be chosen to take part in this great Mission—it will embrace 75 churches, and will have Mission priests from England, the United States, and Canada—speaks well for his talents. Recently, Mr. Mackay conducted an especially successful Mission at Morrisburg, Ont.

Smith's Falls.—The two church guilds held their annual meetings on January 10th and 20th, respectively, and St. Bede's Guild reported \$130 made during the past year. The Guild of Christ Church reported \$96 made during the past year. The debt on Christ Church is gradually being reduced, and the church may be ready for consecration in the autumn, thanks to the splendid efforts of the guild. Purses of money were presented at Christmastide to the organists of St. John's Church, Mrs. W. Kilfoyle, and of Christ Church, Miss Irene Porter. Mrs. W. Kilfoyle, of St. John's Church, has worked a nice set of altar linen for that church. A good library of one hundred books has been bought lately for the use of the Sunday School at Christ Church, North Montague. Two fine, large Belgian lamps have been recently hung in the chancel at St. Bede's. A course of sermons on the Catechism is now being preached by the mission priest, illustrated by Dr. Caswell's chart, preparatory to Confirmation, in all the churches, and the people apparently appreciate them. The services on Christmas Day were well attended and the offerings considerably in excess of last year.

TORONTO.

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

Synod Office.—The regular quarterly meetings of the standing committees of the Synod will be held at the Synod Office, commencing with that of the Mission Board, on Wednesday, the 8th, February at 10.30 a.m.

St. Paul's.—The Ven. Archdeacon Cody announced in this church on Sunday morning last that the congregation had contributed over \$10,000 during the past year to the cause of Missions.

The Rev. Dr. Griffith Thomas, Professor of Old Testament Exegesis at Wycliffe College, preached the University Sermon in the Convocation Hall of Toronto University, on Sunday morning last. Dr. Thomas' sermon was a very able exposition of Christ, and he chose for his text Romans 1:16. Dr. Thomas' sermon was a very able exposition of St. Paul's well-known declaration concerning "The Gospel of Christ."

St. James'.—Dr. Albert Ham, the well-known organist of this church, and the conductor of the National Chorus of this city, was, at the banquet which was given to the members of this choir at the Kirby House, Brantford, after the close of their concert there on Tuesday evening, the 24th ult., presented by the Chorus with a richly carved mahogany silver-mounted conductor's music stand, which is the handsomest thing of its kind in Canada.

Sunday School Commission.—Examination Results.—We publish the list of the successful candidates, giving the marks gained by each prize-winner, the maximum being 100. Advent, 1910. 1. Teachers' Honour Examination.—First Class Standing—First prize, gold medal, presented by the Sunday School Committee of the Diocese of Toronto, Mrs. Mary Speechly, Pilot Mound, Man., Rupert's Land, 82; second prize, \$5 in books, presented by the Sunday School Committee, Diocese of Toronto, Miss Hilda May, St. John's, West Toronto, Toronto, 80.

Third Class Standing.—Mr. G. W. Dawson, St. Mary's, Portage la Prairie, Rupert's Land, 52.

Pass Standing—Miss Isabel McElheran, 38; Miss Eva Hodgins, 37, both of St. Matthew's, Winnipeg, Rupert's Land.

II. Scholars' Examinations.—1. Standing of Scholars after comparison of the best papers from each diocese:—

Senior Grade—First Class Standing—First prize, silver medal, presented by the Sunday School Committee of the Diocese of Toronto, W. A. T. Fyles, St. Mary's Sunday School, Portage la Prairie, Rupert's Land, 92; second prize, bronze medal, presented by St. Alban's Cathedral Sunday School, Toronto, Henrietta Eastman, St. John's Sunday School, North Sydney, Nova Scotia, 91; Phyllis Barton, St. Cyprian's Sunday School, Toronto, Toronto, 90; Violet Bown, St. John's Sunday School, North Sydney, Nova Scotia, 90; Lottie Whitton, Renfrew, Ottawa, 89; Minnie Gervis, St. John's Sunday School, Byng Inlet, Algoma, 88; Muriel Evelyn Fyles, St. Mary's Sunday School, Portage la Prairie, Rupert's Land, 87; Georgina Eita Adair, St. John's Sunday School, Byng Inlet, Algoma, 85; Muriel Kate Garrioch, St. Mary's Sunday School, Portage la Prairie, Rupert's Land, 82; Emma Le Vatte, St. Bartholomew's Sunday School, Louisburg, Nova Scotia, 81; Doris Levetus, St. Cyprian's Sunday School, Toronto, Toronto, 70; Honora M. Cochrane, Christ Church Sunday School, Toronto, Toronto, 70; Reginald Perry, St. Mary's Sunday School, Portage la Prairie, Rupert's Land, 70; Gordon E. Townsend, St. Bartholomew's Sunday School, Louisburg, Nova Scotia, 70; Edythe Coombes, Christ Church Sunday School, Gananoque, Ontario, 67; Alberta Hough, Cookshire, Quebec, 66; Guy H. Kirpy, Cookshire, Quebec, 66; Henrietta Way, St. John's Sunday School, North Sydney, Nova Scotia, 66; Winifred Planche, Cookshire, Quebec, 65; Winifred Knight, Cookshire, Quebec, 65; Constance Liddell, St. Mary's Sunday School, Toronto, Toronto, 64; Dorothy Barton, St. Mary Magdalene Sunday School, Toronto, Toronto, 63; Maude Fraser, Cookshire, Quebec, 62; Marguerite Woods, St. Alban's Sunday School, Kenora, Keewatin, 60.

Second Class Standing—Teddie Gemmill, St. Mark's Sunday School, Pakenham, Ottawa, 59; Adelaide Jackson, Trinity Sunday School, St. Thomas, Huron, 58; Mabel Leet, Cookshire, Quebec, 58; Lilean M. McGraw, Trinity Sunday School, St. Thomas, Huron, 57; Annie Cliff, St. Peter's Sunday School, Winnipeg, Rupert's Land, 57; John M. Thompson, Trinity Sunday School, St. Thomas, Huron, 56; Claude Gemmill, St. Mark's Sunday School, Pakenham, Ottawa, 55.

Pass Standing—Muriel Robinson, Trinity Sunday School, St. Thomas, Huron, 40; Annie Brewer, Trinity Sunday School, St. Thomas, Huron, 48; Essie Shaw, St. Mark's Sunday School, Pakenham, Ottawa, 40.

III. Diocese of Toronto.—Scholars—Senior Grade.—First Class—Third prize, \$3 in books, presented by Sunday School Committee, Diocese of Toronto, Phyllis Barton, St. Cyprian's Sunday School, Toronto, 90; fourth prize, \$2.50 in books, presented by Sunday School Committee, Diocese of Toronto, Doris Levetus, St. Cyprian's Sunday School, Toronto, 70; fifth prize, \$2.50 in books, presented by Sunday School Committee, Diocese of Toronto, Honora Cochrane, Christ Church Sunday School, Deer Park, 70; sixth prize, \$1.50 in books, presented by Sunday School Committee,

Diocese of Toronto, Constance Liddell, St. Mary the Virgin Sunday School, Toronto, 64; seventh prize, \$1 in books, presented by Sunday School Committee, Diocese of Toronto, Dorothy Barton, St. Mary Magdalene Sunday School, Toronto, 63; Norma Johnston, St. John's Sunday School, Weston, 62; Florence Peace, Church of the Messiah Sunday School, Toronto, 61; Myrtle Haviland, St. Cyprian's Sunday School, Toronto, 60.

Second Class—Norma Mortimer, Church of the Messiah Sunday School, Toronto, 59; Gertrude Thompson, Church of the Messiah Sunday School, Toronto, 58; Edith Bredin, Church of the Messiah Sunday School, Toronto, 57; Georgina Marless, St. Alban's Cathedral Sunday School, Toronto, 56.

Second Class—Muriel Payne, St. Cyprian's Sunday School, Toronto, 55; Victor Butt, St. Mary the Virgin Sunday School, Toronto, 55; May Bennett, St. Mary Magdalene Sunday School, Toronto, 54; Ada Haviland, St. Cyprian's Sunday School, Toronto, 53; Alexander Butt, St. Mary the Virgin Sunday School, Toronto, 53; Lillian Parker, St. Mary the Virgin Sunday School, Toronto, 52; Gladys Kidd, St. Alban's Cathedral Sunday School, Toronto, 52; Blanche Harrison, St. Mary Magdalene Sunday School, Toronto, 51; Annie Scott, St. Mary Magdalene Sunday School, Toronto, 50.

Pass Standing—Norman Wheadon, St. Mary the Virgin Sunday School, Toronto, 49; Helen McLaren, Church of the Messiah Sunday School, Toronto, 45; Elsie Bennett, St. Mary the Virgin Sunday School, Toronto, 44; Olga Cole, St. Mary Magdalene Sunday School, Toronto, 44; Ethel Rooney, Church of the Messiah Sunday School, Toronto, 40; Duncan Macdonald, St. Michael and All Angels' Sunday School, Wychwood, 36.

Scholars—Junior Grade.—First Class—First prize, \$3 in books, presented by the Sunday School Committee, Diocese of Toronto, Beatrice Paterson, Christ Church Sunday School, Deer Park, 96; second prize, \$2.50 in books, presented by the Sunday School Committee, Diocese of Toronto, Irene Blotherwick, St. Michael and All Angels' Sunday School, Wychwood, 82; third prize, \$2 in books, presented by the Sunday School Committee, Diocese of Toronto, Katharine Baldwin, St. Alban's Cathedral Sunday School, Toronto, 80; fourth prize, \$1.50 in books, presented by the Sunday School Committee, Diocese of Toronto, Dorothy Penn, Christ Church Sunday School, Deer Park, 80; fifth prize, \$1 in books, presented by the Sunday School Committee, Diocese of Toronto, Allan Evans, St. John's Sunday School, West Toronto, 72; Ruth Wilson, Church of the Messiah Sunday School, Toronto, 70; Albert E. Longstaff, St. John's Sunday School, Weston, 76; Donald House, St. Michael and All Angels' Sunday School, Wychwood, 65; Winnie Garner, Holy Trinity Sunday School, Toronto, 61.

Second Class—Noel Pearce, St. Michael and All Angels' Sunday School, Wychwood, 51.

Pass Standing—Bessie McLaren, Church of the Messiah Sunday School, Toronto, 47.

The Rev. J. B. Lindsell, the rector of Fleming, Sask., in the Diocese of Qu'Appelle, left here on Wednesday evening, the 25th ult., for his home after spending two or three weeks in this city.

St. Luke's.—The Rev. A. G. Dicker and Mrs. Dicker entertained a number of the members of the congregation in the schoolhouse on Thursday evening last. A most bountiful repast was spread, to which ample justice was done, and at the close of which a most hearty vote of thanks was unanimously tendered to the kind host and hostess by a standing vote. Three cheers and a "tiger" were heartily given, followed by the singing of a verse of "For He's a Jolly Good Fellow." A most pleasant and enjoyable evening was spent by all who were present. In the latter part of the evening there was music, both vocal and instrumental, and this was followed by an amusing one-act play.

Georgina.—On Christmas Day services were held by the Rev. F. Morgan Dean, rector of St. George's and St. James' Churches; also in the afternoon at Roche's Point. The offertory rather exceeded the average amount for that day during the last few years, which is encouraging. The Ladies' Aid held their annual sale of work and tea in St. James' Hall on December 15th, and, notwithstanding the terrible storm, about \$30 was taken in. The W.A. is holding its meetings regularly at various houses during the winter months. On the 29th of December the Sunday School entertainment took place in St. James' Hall, Sutton. An address was given by the rector, songs and recitations by the children and others; also a little play, written by Mrs. Dean for the occasion, founded on the fairy tale of "The White Cat," and, thanks to her untiring energy in training the "young idea," it was most creditably performed. The underlying moral and principle of the play was the search for "wisdom

and understanding," most essential attributes in every vocation of life. Since Christmas a Sunday School entertainment has been given at "Beachcroft," Roche's Point, by Mr. G. Osler, and it is hoped that a Mothers' Union in connection with the Sunday School may shortly be formed.

Clarke. The Rev. Prof. Cosgrave, of Trinity College, Toronto, occupied the pulpits in this parish on Sunday, January 15th. Good congregations listened to inspiring addresses at St. George's, Newcastle, at 11 a.m. and 7 p.m., and St. Saviour's, Orono, at 3 p.m.

Cobourg.—A very large meeting of the Rural Deanery of Peterborough and Northumberland took place at this place on Monday and Tuesday, the 16th and 17th. There were fifteen clergy present. The Rev. Rural Dean Longfeldt, Canon Spragge, Canon Davidson, G. L. Gray, H. R. Trimpour, C. Carpenter, C. W. Holdsworth, C. Lord, W. Creswick, A. J. Reid, C. H. Brooks, H. A. Ben-Oliel, J. D. Maclean, F. J. Sawers and Professor T. S. Boyle, of Trinity College, Toronto. The opening service was held in St. Peter's Church on Monday evening, when the choir rendered the musical portions of the service in a very able manner, and a most practical sermon was preached by Professor Boyle. On Tuesday morning there was a celebration of the Holy Communion at eight o'clock, and at ten o'clock the Chapter met. Rural Dean Longfeldt opened with prayer. The Greek Testament passage, 2 Timothy i., was read by the clergy in order, and many helpful comments were made. The business of the deanery was then taken up. The Rev. E. W. Pickford, after six and a half years of faithful service as secretary, resigned, and the Rev. F. J. Sawers was elected to the office. A hearty vote of thanks to Mr. Pickford was passed. A letter was read from the Rev. C. V. Pilcher, B.D., in regard to a more complete organization of the deanery for the Sunday School work. Action was deferred in this matter until the Lindsay Convention, which is to be held in May. At the last meeting of the rural deanery the Rev. F. J. Sawers was appointed Sunday School secretary for the deanery. After the business meeting the Rev. Dr. Boyle read his paper, "A Study in Patristics." It was a scholarly review of the early writings, with the idea of tracing the Christian ministry in its development. All united in praise of Professor Boyle for his splendid piece of work. A spirited and helpful discussion followed. All the clergy sat down to dinner at the rectory with Canon and Mrs. Spragge as a most genial host and hostess. After the meal addresses were given by A. Boyle and the Rev. C. W. Holdsworth, the former taking as his subject "Efficiency," and the latter speaking on "Ideals." A hearty vote of thanks was passed for the kind hospitality extended by Canon and Mrs. Spragge. At the afternoon session the Rev. F. J. Sawers read a review of Dr. Griffith Thomas' book, "Christianity is Christ," and after some discussion the clergy outlined their Lenten plans, thus bringing the programme to a close. The next meeting of the rural deanery will be held at Havelock, and the Rev. H. R. Trimpour and the secretary were again appointed to arrange the programme. Canon Spragge closed the meeting with prayer.

NIAGARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Port Maitland and South Cayuga.—The Marshall schoolhouse, centrally located for the people of this parish, was, with the consent of the trustees, utilized for a missionary meeting on Monday evening, Jan. 16th, when a paper on China was read by Miss Mary Bate, of the South Cayuga congregation, and a splendid address, dealing with the subject of missionary work generally, was given by Mr. William Burt, of Trinity College, Toronto, who kindly came on from Port Dalhousie, where he had taken Sunday duty, for the purpose. An effort is being made to have a series of meetings monthly; the success of this first one gives encouragement.

Welland.—The Rev. E. C. Sharpe, the rector of the church in this place, has resigned the living on account of ill-health, and is about to remove to Qu'Appelle to take up work there.

Port Dalhousie.—The Rev. R. H. Ferguson, of Hagersville, has been appointed rector of this parish in the place of the Rev. G. B. Gordon, who has gone to Niagara Falls.

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HURON.

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

London.—News has been received in this city that the Rev. Charles Burt, a young missionary sent out from Huron College to work among the Indians at Teslin Lake, Yukon, was badly frozen lately when he went out in the bush to get wood to keep the fire going in his shanty with the mercury at 60 below.

Huntingford.—The members of the A.Y.P.A. and friends met recently at the home of Mr. and Mrs. Last, Woodstock, and spent a most enjoyable evening together. About eight o'clock the cutters and sleigh-loads of young people began to arrive, till about seventy-five had assembled and the house was well packed. After a few games and social intercourse the programme was commenced. Vocal music was given by Mr. Wilson, Mrs. McGowan and Miss Stanley, and instrumental music by Miss Montgomery. After this came a guessing contest, in which a keen interest was taken. Two A.Y.P.A. pins were awarded as prizes. A special feature of the evening was the presentation to Miss Bella Cole of a handbag and set of lace pins for her help in preparing the recent Sunday School entertainment. Miss Ethel Irwin read the address and Miss A. Shadwick presented the present on behalf of the congregation. Miss Cole replied in a few words, thanking them for their kindness. After a dainty supper a hearty vote of thanks was given to Mr. and Mrs. Last for their kind hospitality.

St. Thomas.—St. John's.—The choir of this church spent a very enjoyable evening at the home of Mr. and Mrs. F. W. Sutherland on Monday evening, the 23rd ult. During the evening an address was read to Mr. Sutherland, expressing the high appreciation in which his valued services as organist and choirmaster were regarded, at the same time presenting him with a beautiful oak rocker. Mr. Sutherland expressed his thanks, and also spoke of the great pleasure he had in working with the choir.

Lucan.—Holy Trinity.—The Rev. W. Lowe acknowledges the following subscriptions for appeal, "Love the Brotherhood": Previously acknowledged, \$9; the Rev. C. A. French, Cardinal, \$2; Morris Dwight, Thedford, \$1; C. M. Berdsall, \$5; Verax, Hamilton, 50 cents; the Rev. A. Carlisle, Windsor, \$2; Mrs. R. S. Gurd, Sarnia, \$5; A Friend, London, \$2; James McElroy, Ottawa, \$1; total, \$18.50.

KEEWATIN.

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

Dryden.—St. Luke's.—Sunday, January 22nd, will long be remembered by the people of this parish as the day when the memorial to the late incumbent, the Ven. Archdeacon Cooper, D.D., was dedicated. For some time past it was felt that some tangible expression of love and esteem should be placed in the church which Dr. Cooper had done so much to erect, and to which he had given of his best. The present incumbent, helped on by a loyal people, has placed in the church a beautiful quarter-cut oak sanctuary railing, a brass altar desk and a brass wall tablet to the memory of one whose name is still beloved both in the town and surrounding country. The Ven. Archdeacon McKim, rector of St. Alban's Pro-Cathedral, Kenora, was invited to dedicate the memorial. The dedication took place at the morning service, prayers being read by the Rev. Rural Dean Adams, and, before beginning his sermon, Archdeacon McKim spoke a few words, stating why the memorial had been placed in the church, and paying a high tribute to the memory of the late incumbent, after which the dedication prayer was said. There was a large congregation, many of whom were old-time friends of Dr. Cooper, though not connected with his church. The wall tablet, 10 x 8, bears the following inscription: "To the glory of God and in loving memory of the Ven. Archdeacon Cooper, D.D., who died June 15th, 1909. Erected Christmas, 1910." It was handsomely executed by the well-known firm of Pritchard-Andrews Co., of Ottawa. The Ven. Archdeacon McKim also preached at the evening service to a large congregation, the incumbent having to leave on the afternoon train for Eagle River to conduct service at the Mission of St. Matthew's there.

RUPERT'S LAND.

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

Winnipeg.—A banquet was held on the 20th ult. in the Angelus Café for the purpose of bringing the clergy and the laity of the church into closer touch with one another. This banquet was attended by 150 of the clergy and laity. In the absence of His Grace Archbishop Matheson, Ven. Archdeacon Fortin, one of the pioneer Anglican pastors of Winnipeg, presided. There were four addresses. The Hon. T. Mayne Daly spoke on the history of the Church of England; the Rev. F. C. C. Heathcote on the need of co-operation among the parishes of the city; Mr. William Pearson on "Our Point of View," and Mr. G. W. Baker on reminiscences of the Church of England in Winnipeg. The first two speeches crystallized into a resolution, moved by Canon Murray and seconded by Mr. Geo. F. Harris, the text of which was: "That it is in the interests of the Anglican Church in Winnipeg to have, from time to time, gatherings such as this, at which the clergy and laity of the different parishes can become better acquainted with their mutual aims and difficulties, and can discuss questions of common interest." The resolution was endorsed in short addresses of comment and suggestion by the Rev. W. B. Heeney, the Rev. J. W. Matheson, and the Rev. Canes Gill.

St. John's College.—On the nomination of the Church Missionary Society in England, the Rev.

rying off, on two occasions, Isbister prizes in the school of his native parish. The competition for these prizes was open to the pupils of all the schools of the Province. Subsequently entering St. John's College School, he had a distinguished career, and was elected to a scholarship on the foundation of the college. After leaving the college school and entering the University of Manitoba, he maintained his good record, being a scholarship winner and a medallist in the special course of honour classics. On his graduation from the university he accepted a mastership in his old school at St. John's. Shortly afterward, however, he decided to enter into Holy Orders, and after the preparation he was ordained to the sacred ministry of the Church. Canon Matheson's first ministerial charge was in the large parish of St. Andrew's, near Lockport. After a successful ministry there, he accepted the rectorship of Souris, where he remained for several years, during which time he was appointed Rural Dean of Souris by the late Archbishop Machray. His last charge outside the city of Winnipeg was at Boissevain, where he was rector for a number of years, and where, as at other points, he greatly endeared himself to his people. When the present Archbishop was obliged to relinquish his teaching duties in St. John's, the authorities of the college induced the Rev. Mr. Matheson to join the staff as a lecturer. He has done the work with great efficiency, and it is not a little satisfaction to his colleagues to witness this recognition of his work, and to have the assurance of his more permanent connection with it.

Brandon.—St. Mary's.—The Lord Bishop of New Westminster visited this church at Evensong of Wednesday, January 18th, the Rev. W. Stocker acting as his chaplain. After service was sung, Henry James, Esq., on behalf of the congregation, read a congratulatory address to the Bishop on his elevation to the Episcopate, and the rector (the Rev. Dr. de Mattos) presented him with a most beautiful Episcopal ring, an 18 carat gold, with an exquisite amethyst, delicately engraved with the de Pencier family crest and the diocesan coat-of-arms, surmounted with a mitre, which was pronounced by all who have seen it as most handsome. The Bishop responded in his usual felicitous manner, congratulating St. Mary's Church on the splendid progress it has made since he founded it, about five years ago. After a hymn had been sung, the Bishop preached a very forceful and eloquent sermon on "Lord, what wouldst Thou have me to do?" After service the Bishop met many of his old parishioners. Every moment of his visit was thoroughly enjoyed, and we hope for a speedy return visit.

Neepawa.—St. James'.—The Rev. I. A. R. V. Macdonald, the vicar of this parish, has been offered by the Primus of Scotland the living of St. Mary Magdalene, Dundee, and has accepted it.

NEW WESTMINSTER.

A. U. de Pencier, Bishop, Vancouver, B.C. Eburne and Kerrisdale.—The Rev. W. H. G. Battershill, of Pakenham, Ont., has been appointed to the charge of these two new mission parishes, which are a few miles outside of the Vancouver city limits. Eburne has a site, and will put up a parsonage and church this summer. Kerrisdale has acquired two lots, and a church will be built. With the aid of a small special grant to each place it is expected that within two years these places will be self-supporting, each with a resident priest.

New Westminster.—St. Barnabas'.—The Rev. C. W. Houghton has resigned the parish, and the Rev. E. R. Bartlett, M.A., Vicar of Ladner, has been appointed rector. Mr. Houghton has obtained leave of absence for a year.

Ladner.—The Bishop has offered the parish to the Rev. Owen Tudor Bulkeley, Vicar of Okanagan Centre, Diocese of Kootenay.

Vancouver.—All Saints'.—By the generosity of a parishioner, Mrs. J. B. Tiffin, who gave \$1,500, the church has been freed from debt. At a gathering of the congregation the mortgage was burnt by the Ven. Archdeacon Pentreath. The people have recently built a parsonage on a separate lot, and the indebtedness is provided for by subscriptions of \$10, payable during 1911. Six years ago the Archdeacon organized the parish. Last year the parish of St. Saviour's was formed, and the Rev. H. S. G. Buttrum, rector of All Saints', took charge of the daughter parish. A parish hall and parsonage have been built and self-support attained. A small grant of \$125 has been continued to All Saints', which will cease December 31st. The Rev. H. C. L.



Cut of Episcopal Ring,

Presented to Lord Bishop of New Westminster, by St. Mary's Church, Brandon, Man., January 18th, 1911.

J. W. Matheson, M.A., has been appointed Professor of Exegetical Theology in this college in succession to the Rev. Canon Talbot, who resigned the position on August last. The professorship carries with it the attached canonry in St. John's Cathedral. The new canon and professor is the oldest son of Mr. J. P. Matheson, of Stonewall, and is a nephew of the Archbishop. He was born in Kildonan, and as a small boy attended the parish school there. He won his first scholastic distinction at a very early age by car-

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Hooper was appointed to All Saints' last May. St. Saviour's received no aid. A church has been completed at Port Kells, in the new parish of South Minster. At South Minster, opposite the city of New Westminster, to which the Rev. C. J. Leonard has been appointed, a parish hall and parsonage are under construction. These buildings have been erected by Mr. W. J. Walker, of New Westminster, who also has under consideration the building in the spring of small churches at Tyne Head and Cloverdale, in the South Minster parish. The Synod of the diocese meets in Christ Church, parish Vancouver, Wednesday and Thursday, February 8th and 9th. It will be preceded by a Quiet Day in Holy Trinity Cathedral, New Westminster, conducted by Very Rev. A. J. Doule, Dean of the cathedral, Victoria. The Bishop and Mrs. de Pencier are paying a visit to Brandon, Man. The Bishop's former parishioners have presented him with an Episcopal ring. On his way home he will hold a Confirmation at Christ Church, Fernie, Diocese of Kootenay. The diocese has paid its apportionment of \$3,300 in full. For 1911 the M.S.C.C. apportionment is \$3,300, and the grant is \$2,500. The diocese is expected to raise this year for diocesan purposes \$4,845, making a total of \$8,145 for Canadian and diocesan missions, the greater portion of which will be raised in the cities of Vancouver and New Westminster and the lower Fraser valley. It is estimated that one-third of the total population of British Columbia is settled within forty miles of Vancouver.

Correspondence

ARCHDEACON ARMITAGE

Replies to the Rev. Dr. Foley's Letter, ("F.T.") "Did Henry VIII. Found the Church of England?"

(Continued from last week.)

Sir,—Then came the Forged Decretals of 830, forged, it is thought, by Bishop Autcharus, of Mainz. These decretals purported to emanate from each of the Popes for the first 400 years, and represented the Popes for all that period as supreme monarchs of the whole church. The decretals were nearly 100 in number, and were supposed to have come from some 30 Popes. They were given to the world as bearing the illustrious name of Isidore, the great Bishop of Seville. They deceived the very elect. Thomas Aquinas himself (1225-74) was completely deceived by them. Gratian (1151), whose work on Canon Law was the standard on the subject, quotes as precedents 324 statements of Popes of the first four centuries and of this number 314 are known to be forgeries. They did their work well for many centuries, until in Reformation days the historians known as the Centuriators of Madgeburg, made short work of them, showed their spurious character so effectually that no educated man in the Church of Rome would dream of defending them to-day. But the effect of their work remains. "The Rome of the middle ages claimed universal monarchy. The modern Church of Rome has abandoned nothing, retraced nothing," (Gladstone Vatican Decrees, pp. 10-11). The ideal Pope from the standpoint of the Papacy, was Innocent, who compared himself to the sun and kings to the moon, who only shone from his borrowed light. He claimed all power from a parish church to the throne of a palace. He was, he thought, Over-King of Christendom—above all kings and national laws. In the light of the claims of the Papacy in our own days, it is important to remember their far-reaching character. Boniface VIII. told Philip the Fair of France: "You are subject to us, both in spirituals and temporals," (Ju Pin V., 12). Dr. Foley terms my argument, "that the Pope's jurisdiction in England was always a usurpation," "futile and irrelevant." How airily and lightly Dr. Foley treats the most monstrous usurpation in history, which had sacrificed some of the best blood in England, drained it of millions of treasure, and held the minds of Englishmen in bondage. Instead of being irrelevant, it is the heart of the question, the wrongful intrusion of the Pope into England, and the exercise of unlawful powers. It is both naturally and logically germane to the subject, without which there could be no intelligent discussion. There was always free intercommunion between the English Church and that of Rome. The Bishops of Rome always possessed great influence in Western Christendom, and in England as well as other countries. But that is a far different thing to lawful jurisdiction. For 500 years after Augustine, there were no regular appeals to Rome

from sentences of the English courts. Freeman says that "there was no time when the royal supremacy in matters ecclesiastical was more truly carried out than it was in the days of the Conqueror" (IV., 437.) From his days, there was a long contest, and a constant protest against the claims, the assumptions, the usurpations, the outrageous monetary exactons, the exorbitant imposts, the foreign drain exceeding three times the revenue of the crown. (M. Paris, 859.) These usurpations were directly against the law of the land, which was a standing protest, and ought to be sufficient in the way of historical proof. The Statute of "Praemunire," (27 Ed. III., cap. 1.) condemned to outlawry, forfeiture and imprisonment, all persons who should appeal to foreign jurisdictions; but not being found sufficient the act was made more strongly anti-Papal, with the practical consent of all England, whether in church or state. (16 Ric. II., c. 5.) This statute in spite of all Dr. Foley's disclaimers, emphasizes the nationality of the Church of England, and was clearly intended to strike a blow at the jurisdiction of the Pope in things spiritual as well as temporal. (Perry, 454.) Dr. Foley states: "In 1534 it was not convocation, but parliament, that recognized Henry as the head of the church." Quite true, Dr. Foley, but only a half truth, so dangerous as to be classed as worse than the untrue. (Tennyson.) For it was in 1531 that the Convocation of Canterbury, during the Primacy of Warham, acknowledged the "Supreme Headship" of the King, and that, if Dr. Foley is good enough to note, unanimously. Dr. Foley calls again upon the great name of Grosseteste. He would do well to remember his Shakespeare: "I can call spirits from the vasty deep." I change the answer to suit the occasion: "Why, so can I or so can any man." But will they say just what you want them to say? Ay! Dr. Foley, "there's the rub." Matthew Paris, who was a contemporary, and who probably knew better than Luke Rivington (quoted with approval by Dr. Foley, but no great authority), tells us that the Pope desired to have Grosseteste's body cast out of the Cathedral in which it was buried, but he had a vision in the night, when the Bishop appeared, in full canonicals, and drove his pastoral staff into the Pope's side, declaring himself to be exempt from his power, and that Innocent never was well again. (Paris, 876, 885). Whether this is good history or not, I do not stop to say, but I do say this, that it is quite as good as Mr. Luke Rivington's. Now I would remind Dr. Foley that Grosseteste lived at a time when the False Decretals were accepted. As a judge he runs the risk of deception through false evidence. Yet he knows something of the Scriptures, and he answers the Pope's commissaries, not in the words which Dr. Foley evidently intends as a short paraphrase of his letter, but as follows: "These provisions are not for edification, but for most manifest destruction; therefore the blessed Apostolic See cannot enforce them, for 'flesh and blood,' which shall not possess the kingdom of God, have revealed them, and not the Father of our Lord Jesus Christ, who is in Heaven," (Ep., 127). Now, better far than all, Dr. Foley's comments on letter No. 127, or those of the learned men he quotes, is letter No. 131, written by Grosseteste, soon afterwards. It is a direct appeal to the Nobles and Commons of England, and to the citizens of London: "Would that the faithful and beloved children of the English Church . . . would mark the injury which that noble Church is receiving, that Church which is their mother, . . . a Church . . . for a long time free and untouched by the impositions and provisions of the Roman Court . . . its ample patrimony . . . seized without reason, not only by unknown persons, but even by capital enemies." "And unless a remedy be speedily applied . . . these reservations, provisions, impositions and processes of the Apostolic See, which through the too great patience of the English (I should rather say too great folly) . . . that Church which was of old free will be subjected to a perpetual tribute." "Rise like men to repel it." Thus does Bishop Grosseteste (1175-1253), his own chosen witness, tell Dr. Foley what, in my poor way, I have been trying to tell him, that the English Church of "old was free" for "a long time free and untouched" by Papal Supremacy. Whether Grosseteste was excommunicated or not does not matter to me. It is said that Grosseteste did not care much. I care less. Authorities of course differ. The Landerlost Chronicle (s.d. 1225) and Knighton (Twysden, 2436) say that he died excommunicated. At any rate, Pope Clement V., (1304-14) in the days of the Babylonish Captivity, when for 70 years the Popes were exiles from Italy, refused to canonize his great Bishop, venerating, according to Dr. Foley, as a saint at Oxford.

The historical accuracy of the death-bed scene is well avouched, when he emphatically charged the Pope with the sin of heresy. "Christ," he said, "Come into the world to win souls; if any one fear not to destroy souls, is he not rightly called Antichrist?" (Matt. Paris, 874-6.) For a second time Lord Halifax is brought forward, and his opinions made to do duty. They are only cumbering the space Dr. Foley has at his disposal. For Lord Halifax is no historian, he is no authority on Christian origins, he is no theologian, he is simply a well-meaning but injudicious layman, who lives for but one object (an object excellent in itself, under proper safeguards), the Re-Union of Christendom. He hastened to Rome after the Bristol speech, which Dr. Foley so appreciatively quotes, to further his scheme of Re-Union, only to meet with cruel disappointment. Lord Halifax differs from the Anglican position, that while he longs and prays for unity in the great prayer for the Catholic Church, "which is the blessed company of all faithful people," he is willing to sacrifice truth for the sake of mere outward organization. Dr. Foley's reference to Jewel's letter to Peter Martyr does not in the least affect the argument. If Jewel was satisfied with Peter Martyr's theology, so am I, for he was converted by Cranmer, whose great learning and complete mastery of the subject completely won his mind. (Strype XXV., 258.) The opinions of Peter Martyr were well known at Oxford, where he had been Regius Professor, while an exile from Italy, for while one of the ablest theologians of the time, and the second greatest preacher in the land, the fierce hand of prosecution drove him from his native shores. A man who was successively professor at Oxford, at Strassburg and at Zurich, was no mean authority. Dr. Foley is not satisfied with the Preface of the Prayer Book as an historical document. His objection, however, is not well taken. It was written in the midst of the events under discussion. It was written by the chief actors in the events. Surely in any court it would be accepted as the highest type of evidence, and as clear and positive proof of the opinions of the writers. Every Bishop in England, many of whom had lived through the whole troublous period, subscribed their names to it but Day of Chichester. (Heylin p. 20.) It had the consent of the body of clergy who had held their benefices before the Reformation. King Edward VI., in a letter, preserved in Bonner's Register, p. 726, states that the book was approved or set forth by the Bishops and all other learned men "of this our realm in their synods and convocations provincial." It had the consent of both Houses of Parliament. For 19 years the partisans of the Papacy used the book, subscribed to the preface, until Pope Pius V. excommunicated Elizabeth and gave her crown to the King of Spain. Dr. Foley says "the Preface itself is not a competent witness in its own behalf." Why not? Is there any other document in the world so formally and so widely attested as the book of which it forms a part. In closing, I can only hope that a better understanding of our differences will lead to a truer spirit of charity. In the final issue the fuller truth will prevail.

Yours, etc.,
W. J. Armitage.

DOMINION BANK HAS PROSPEROUS YEAR.

The general statement of the Dominion Bank for the year ended 31st December, 1910, shows a most satisfactory condition of affairs. During the year the profits, after deducting the usual charges of management and making provision for bad and doubtful debts, amounted to \$659,300. With a balance of profit and loss carried forward of \$295,766, there was a total of \$955,067 available for distribution. Four quarterly dividends at the rate of 12 per cent. per annum were paid, \$170,000 written off bank premises, and \$305,000 carried forward to profit and loss account.

An analysis of the statement shows the bank to be in a very strong position. Its Reserve Fund amounts to \$5,000,000, being \$1,000,000 in excess of its paid-up capital. The bank is particularly strong in specie, Dominion Government notes, and other quickly available assets, these amounting to over \$11,000,000, while Government securities and railway bonds and debentures, etc., show a total of another \$11,000,000, or \$22,000,000 in all. The total assets of the bank amount to \$62,677,000, showing that this financial institution is one of the strongest of our Canadian banks.

Mr. E. B. Osler, M.P., is president; W. D. Matthews, vice-president, and Clarence A. Bogert, general manager of the bank.

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THE DOMINION BANK

Proceedings of the Fortieth Annual General Meeting of the Shareholders

The Fortieth Annual General Meeting of The Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, 25th January, 1911.

Among those present were noticed:—
 W. D. Matthews, Hon. J. J. Foy, W. R. Brock, A. W. Austin, R. J. Christie, C. A. Bogert, S. Jeffrey, Port Perry; H. W. Wilcox, Whitby; J. F. Risley, Cawthra Mulock, J. D. Warde, J. H. Patterson, Dr. Chas. O'Reilly, David Kidd, Hamilton; Thos. Walmsley, James Matthews, F. E. Dingle, H. L. Lovering, Coldwater; W. E. Booth, G. N. Reynolds, Wm. Crocker, Geo. Pim, E. W. Langley, Wm. Ross, Port Perry; J. H. Horsey, Montreal; Dr. John F. Ross, Captain Jessopp, F. H. Gooch, Andrew Semple, J. C. Morrow, Richard Brown, J. F. Kavanagh, W. Cecil Lee, Dr. J. A. McCallum, C. E. Lee, W. C. Harvey, C. C. Van Norman, Dr. F. J. Grasett, David Smith, F. L. Patton, Winnipeg; Chas. Walker, J. T. Small, K.C.; S. Samuel, F. D. Benjamin, London, England; H. B. Hodgins, W. V. Carey, W. E. Carswell, Jacob Finkle, Edward Burns, F. E. Macdonald, W. K. Pearce, Hamilton; W. Gibson Cassels, W. C. Crowther, J. Stewart, Peter Macdonald, A. H. Campbell, J. M. Baldwin, Andrew Foulds, F. J. Harris, Hamilton; J. W. B. Walsh, D'Arcy Martin, K.C., Hamilton; S. Nordheimer, Col. Sir Henry Pellatt, Leighton McCarthy, K.C.; J. J. Cawthra, R. S. Cassels, J. E. Baillie, R. M. Gray, Victor Cawthra, Wm. Mulock, Wm. Davies, F. D. Brown, C. H. Edwards, J. J. MacLennan, Rev. T. W. Paterson, Wm. McConaghy, Aemilius Baldwin, H. J. Bethune, E. A. Begg, and others.

It was moved by Mr. R. J. Christie, seconded by Mr. H. W. Wilcox, that Mr. W. D. Matthews do take the chair, and that C. A. Bogert do act as Secretary. Messrs. W. Gibson Cassels and A. H. Campbell were appointed scrutineers. The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:—

To the Shareholders:—

The Directors beg to present the following Statement of the result of the business of the Bank for the year ending 31st December, 1910:—

Balance of Profit and Loss Account, 31st December, 1909.....	\$205,766.98
Profit for the year ending 31st December, 1910, after deducting charges of management, etc., and making provision for bad and doubtful debts	659,300.58
Making a total of	\$955,067.56
Which has been disposed of as follows:—	
Dividend 3 per cent., paid 1st April, 1910	\$120,000.00
Dividend 3 per cent., paid 2nd July, 1910	120,000.00
Dividend 3 per cent., paid 1st October, 1910	120,000.00
Dividend 3 per cent., payable 3rd January, 1911	120,000.00
	\$480,000.00
Written off Bank Premises	\$475,067.56
	170,000.00
Balance of Profit and Loss carried forward	\$305,067.56

Your Directors, in submitting the Annual Statement of the affairs of the Bank as on the 31st December, 1910, with the result of the year's business, beg to report that there has been a general substantial growth in every direction. A considerable increase in the net profits will be noted, owing to the satisfactory conditions which have prevailed throughout Canada and the steady demand for banking accommodation from all districts where we are established.

For some time past the Board has had under serious consideration the necessity for the enlargement of our Head Office premises, which have become quite inadequate to meet the present needs of the Bank, without having regard to the ordinary expansion of our business which may be expected in the future. Endeavours were made to secure adjoining lots, but without success. In 1910 an opportunity arose for the acquisition of the land and buildings at the north-east corner of King and Yonge Streets—81 feet on King Street by 112 feet on Yonge Street—and after due deliberation the purchase was completed. It is not the purpose to hold both properties any longer than is necessary, and when a policy for building is decided on, your Directors have every reason to believe that our present premises can be disposed of for an amount which will practically offset the recent outlay.

In addition, suitable buildings were erected last year for Edmonton, Moose Jaw, and Notre Dame Avenue, Winnipeg, branches.

The various disbursements have caused a considerable increase in Bank Premises Account, but, following the usual policy, a substantial amount has been written off.

A lot was purchased at Saskatoon, and it is proposed to erect a building at this point and at Calgary during the current year. With the completion of these buildings your Directors are of the opinion that no further immediate expenditures for our Western Branches will be necessary.

It is the intention to erect offices this year in Toronto: At the corner of Dovercourt Road and Bloor Street, corner of Lee Avenue and Queen Street, corner of St. Clair Avenue and Vaughan Road, and the corner of Sherburne and Bloor Streets, where we are already established in temporary premises.

A Branch of the Bank was opened in February last at the corner of St. Lawrence Boulevard and Prince Arthur Street, Montreal.

The offices opened in 1909 are making satisfactory progress, and already justify their establishment.

In accordance with the By-law passed by the Shareholders at our Annual Meeting in January last, the par value of the shares of the Bank was on September the 1st changed from \$50 to \$100.

The Directors, following their usual custom, have examined and verified the General Balance Sheet of the Bank as on the 31st of December, 1910, and have checked and found to be correct the cash assets, securities, and investments shown therein. They have, in addition, given careful scrutiny to all borrowing accounts.

The Branches of the Bank have been inspected in the usual thorough manner during the year.

E. B. OSLER, President.

The Report was adopted.

The thanks of the Shareholders were tendered to the President, Vice-President, and Directors, for their services during the year, and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were duly elected Directors for the year 1911:— Messrs. A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, J. C. Eaton, J. J. Foy, K.C., M.L.A.; W. D. Matthews, A. M. Nanton, and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President, and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT

LIABILITIES.		
Notes in Circulation		\$ 3,587,547.00
Deposits not bearing interest	\$6,107,370.37	
Deposits bearing interest (including interest accrued to date)	43,195,414.29	\$49,302,784.66
Deposits by other Banks in Canada		108,901.72
Balances due to Banks in foreign countries		101,279.67
Total Liabilities to the Public		\$53,100,513.05
Capital Stock paid up		4,000,000.00
Reserve Fund	\$ 5,000,000.00	
Balance of Profits carried forward	305,067.56	
Dividend No. 113, payable 3rd January, 1911	120,000.00	
Former Dividends unclaimed	138.00	
Reserved for Rebate on Bills Discounted, Exchange, etc.	152,102.26	
		5,577,307.82
		\$62,677,820.87

ASSETS.

Specie	\$1,527,130.28
Dominion Government Demand Notes	5,177,975.25
Notes and Cheques on other Banks	4,720,115.80
Balances due from other Banks in Canada	743,343.12
Balances due by Banks in foreign countries	801,220.73
	\$11,019,794.18
Provincial Government Securities	452,422.68
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	652,476.19
Railway and other Bonds, Debentures, and Stocks	5,589,103.20
Loans on Call, secured by Stocks and Bonds	4,327,484.20
	\$22,044,300.45
Bills Discounted and Advances Current	\$37,920,928.70
Deposit with Dominion Government for Security of Note Circulation	180,551.00
Loans to other Banks in Canada, secured	369,627.98
Overdue Debts (estimated loss provided for)	57,259.23
Real Estate, other than Bank Premises	102,034.81
Mortgages	18,020.00
Bank Premises	1,980,000.00
Other Assets not included under foregoing heads	7,198.70
	\$40,636,520.42
	\$62,677,820.87

C. A. BOGERT, General Manager.

Toronto, 31st December, 1910.

British and Foreign

The Rev. H. M. Sherwood, who lately resigned the living of White Ladies Aston, Worcester, was appointed thereto in 1839, no less than 71 years ago. He is 97 years old.

The New Dean of Westminster.—A London correspondent of one of our best exchanges has the following interesting appreciation of the Bishop of Winchester who is resigning his see to accept the above office: "Dr. Ryle has shown courage and a strong sense of duty in resigning. Some years ago he suffered from a bad heart attack—from which he has happily recovered—and lately he has endured much pain from neuritis. A weaker man would have held his post until he was able to get an Episcopal penon, for the Prelacy of the Garter is a position of great dignity, and by nursing himself he could have got through his duties. Dr. Ryle saw that the efficiency of his work must suffer through his delicate health, and also felt that the see could not stand an Episcopal pension. Westminster involves no travelling; and its strain is not nearly so great as that of a Bishopric, and therefore he felt at liberty to accept the offer of the Prime Minister. He leaves the diocese amid universal regret. His influence was steady and continuous, and made for peace and righteousness in every parish. One of his last ordination candidates said that his sympathy and interest made him feel at once that he had a friend in the Bishop, whose genuine Christian character made his clergy realize that he was their 'Father in God.' His relations with his suffragans was of the same happy description, and they always spoke in private of their joy in being colleagues of Dr. Ryle. Attached to no party, he said he was a Protestant in the right sense of that much discussed word, and his works on Old Testament Theology are found to be helpful by many who have been influenced by the Higher Critical schools. His fine presence will add dignity to the Abbey Chapter, and his scholarship and debating skill will be welcomed by the Lower House of Convocation. Probably his power of directing the policy of the Church will be increased by his residence in the Abbey—for, after all, the man who can be consulted on the spot, whether he be Bishop or Dean, has more weight than the same wise man at a distance whose duties forbid frequent interchange of opinion. It must not be forgotten that the Primate was Bishop Lambeth, and two ex-Bishops of Winchester before he moved to Chester will have much in common."

At the early celebration on Christmas Day, in St. John's Church, Belle-

fonte, Pa., the Rev. John Hewitt, rector, unveiled and dedicated a reredos of beautiful design carved in oak, the gift of Mrs. Lucy H. Field, in memory of her late husband, the Rev. George Godfrey Field, at one time rector of St. John's Church.

Children's Department

HER FIRST CHILDREN'S DAY.

"The little girl has brought the sewing, Miss Durand," said the maid.

Miss Durand slowly lowered her book. The expression was that of a sleep walker, suddenly aroused. It seemed to take her a moment to realize her surroundings.

"Well, Eliza, you paid her, I suppose."

"Yes, Miss. Was there anything you wanted to see her about?"

Miss Durand's forehead contracted slightly. She did not enjoy these unnecessary questions. "Certainly not, Eliza, if the work is satisfactory."

"I thought as much, Miss." Eliza's tone was apologetic. "But the child was so bound that she wanted to see you, and that nobody else would do, that I thought it best to speak to you."

Miss Durand reflected. Vaguely the face of the woman she had engaged to do plain sewing came before her. "A very respectable sort of person." Miss Durand had decided. And yes, there had been a little girl. She tried to remember whether anything she had said had given the child an excuse for asking to see her personally.

"Tell her to come upstairs, Eliza," said Miss Durand at last and the maid withdrew. Miss Durand closed the big volume, with evident reluctance. The books ranged against the wall, and climbing almost to the ceiling were her only intimates. "You must be lonely," some well-meaning friend had once said, sympathizing with her over the absence of congenial social life in the little town, but the rather superior amusement in Miss Durand's smile had silenced her. "Lonely? O no!" said Miss Durand. "I have my books." It seemed to her almost absurd that one should miss people, when these other unobtrusive friends were always at one's service.

THE DOMINION BANK

Capital Paid up - \$4,000,000
Reserved and
Undivided Profits 5,300,000
Total Assets 62,600,000

SAVINGS DEPARTMENT

Special attention given to Savings Accounts.
Interest allowed on deposits of \$1 and upwards.

ORIGINAL 1854 CHARTER

The Home Bank of Canada

QUARTERLY DIVIDEND NOTICE.

Notice is hereby given that a dividend at the rate of **six per cent.** per annum has been declared upon the paid-up capital stock of the Home Bank of Canada for the three months ending 28th February, 1911, and the same will be payable at the Head Office or any branches of the Home Bank of Canada on and after the 1st March next.

The transfer books will be closed from the 15th to the 28th February, 1911, both days inclusive.

By order of the Board, **James Mason,**
Toronto, January, 18, 1911 **General Manager**

Why consent to serve as executor

When an experienced, reliable Corporation will undertake the duties and relieve you of the cares and burdens?

For full information, write—

The Toronto General Trusts Corporation

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The child's feet sounded on the stairs. It had been long since such small feet had climbed the winding staircase. The soft, clumsy tread woke a strange vibration in the heart of the lonely woman who listened. She found herself smiling and waiting the advent of this unexpected caller with something like interest. She almost forgot to regret the interruption of her tete-a-tete with the old English essayist, whose quaint comments on men and things she so thoroughly enjoyed. Then a face showed at the door, and for the time being, Miss Durand forgot the essayist altogether.

It was a plain little face, judged from an artist's standpoint. Round as the full moon, and with a sprinkling of freckles on the bridge of the upturned nose, it was so brimming over with jousness that it held the glance irresistibly. Miss Durand found herself wondering if any human being could possibly be as glad as this child looked.

"Good-morning, little girl," she said kindly. "Did you wish to speak to me?"

The child advanced, and then Miss Durand saw that the small brown fingers clutched a bunch of dandelions. She laid the yellow, rather wilted blossoms on the broad arm of Miss Durand's chair, and drew back. "They are for you," she said. And now the ecstasy of doing a kindness made her face fairly dazzle. It came to Miss Durand that the child herself was not unlike a dandelion, not a sheltered, tended garden plant, but a wayside

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flower beaming in its humble place like a miniature sun.

Then she felt the doubt which is the inevitable penalty of wealth, the looking for an interested motive back of every kindness. "I don't understand," she said. "Why did you bring them to me?"

"Cause you like flowers. The way I know," explained the visitor, "is that you've got such a big garden, and a house for 'em to grow in the winter time."

"It was very kind of you," said Miss Durand, still doubtful. "What is your name, please?"

"Patty."
"Well, Patty, it is true that I like flowers, and I thank you for bringing me such bright, cheerful ones. Good-by."

"Good-by."
Patty was moving toward the door, her beaming face radiating satisfaction. All that she had wanted was the joy of giving. Miss Durand mentally acknowledged her mistake, with a feeling that was akin to selfreproach. "Wait a minute, Patty. Perhaps you are fond of flowers, too."

"Yes'm."
"Then we will take a little walk through the garden. You can show me what you like best of all."

Patty's rapture in the garden was worth seeing, even though it found its chief expression in hopping about on one foot. Miss Durand watched her with puzzled interest. Wise in books she was quite unread in the volume of human nature. But when Patty threw herself on her knees by the pansy bed, and kissed the uplifted flower-faces, the solitary observer felt a strange thrill in her well-regulated pulses. "Do you like the pansies best, Patty?"

"No'm, I guess not. But it seems as if they were putting up their mouths to be kissed."

It took some time to decide on Patty's favourite. When at last that honour fell to a big white carnation, Miss Durand leaned forward to break it from its stem. "I'm going to give you this, Patty, to carry home. It will keep fresh some days if you change the water every morning."

But Patty had caught her sleeve. "Wait, O wait just a minute! Would you mind," she stammered too excited for smooth sentences, "giving it to me by-and-by, instead of now?"

Miss Durand paused. "You would

rather have it later? Very well, Patty."

"I'd rather have it for Children's Day," explained the breathless Patty, "an' dec'rate the church with it. I've got a geranium at home, growing in a tomato can, and I'm going to dec'rate with that, too. Don't you love Children's Day?"

Miss Durand hesitated. "Why, I'm not sure I know just what you mean."

Patty could only gasp at such a revelation of ignorance. "Why don't you know they have flowers in the church, and a canary bird hanging up, and he sings when the organ plays. And the minister talks to us. It's our day, but grown folks like it, too. Didn't you ever go to Children's Day?"

Miss Durand shook her head. "Oh, I'm sorry. But never mind. I'll take you next Children's Day. It's only two weeks off," added Patty, as



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

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

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

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Department of Public Works,
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if she were comforting an impatient child. Miss Durand realized all at once that Patty was sorry for her. The idea was amusing, of course, and yet—

She thought of the child very often.

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A deranged stomach is the epitome of evil; nothing too bad to emanate from it, but the gas it generates is probably its worst primary effect and the only way to do away with this is to remove the cause. Stuart's Dyspepsia Tablets go to the root of this trouble. They attack the gas-making foods and render them harmless. Flatulency or wind on the stomach simply

in the days that followed. Sometimes that winsome face came unaccountably between her and the pages of some favourite author. There were times when the stillness of the house seemed almost oppressive. Miss Durand decided that her nerves were a little out of order, and that she would be the better for a sea voyage.

One Saturday Eliza came into the library wearing an expression of annoyance. "Miss Durand, the sewing woman's little girl is here again, and she says—"

Miss Durand did not wait to hear what the little girl had said. She dropped her volume of poems with a haste that was almost discourteous. Then she hurried down the stairs. Eliza followed more slowly, her face showing her perplexity.

Patty stood in the hall, the tomato can in which the red geranium was growing, hugged to her breast. She broke into a smile at the sight of Miss Durand. "Isn't it beautiful?" she asked proudly. "And I've come for the other one. To-morrow's Children's Day."

Miss Durand accompanied her to the garden, and cut a white carnation from its stalk. Meanwhile Patty's tongue was flying. She was on her

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way to the church to help the minister's wife in the decorating. "All the other girls are going to help, too," Patty explained. "Don't you want to come and see how lovely it's going to look?"

Strange to say, Miss Durand was willing. Eliza could only stare when she came into the house for her hat and gloves. She stood peering through the screen as the two went down the walk together. But when she saw Patty lift a confiding little hand, and realized that Miss Durand had taken it in her own, the bewildered Eliza for a moment doubted the evidence of her senses. "My gracious!" gasped that sorely puzzled woman. "Whatever's come over her?"

The minister's wife was already in the church, a pale tired little woman, whose face seemed illuminated by some inner light. She met Miss Durand with the simple cordiality she would have showed Patty's mother. That was the minister's wife's way. Some of her husband's parishioners found it irritating that she never seemed to make any distinction between the man who could pay off the church debt, and never know the difference, and another who was always behind with his pew rent.

"You have a great many helpers," said Miss Durand. "I wonder that you are able to accomplish anything with so much assistance." The age of the helpers ranged from three years to twelve. They were all talking at once and every face was shining. Miss Durand noticed that most of them carried anemic plants, which seemed to be slowly recovering from the withering effects of a hard winter.

Miss Durand cast a discreet glance about her. Such a shabby little church. One of the children caught her foot in a hole in the carpet and fell flat. If it had not been so close to Children's Day, the chances are that she would have cried. A discoloured spot on the ceiling told that the roof needed attention. Poor dingy little church! Poor, tired little minister's wife! Almost for the first time since she could remember, Miss Durand did an impulsive thing.

"Perhaps I could help you," she said. "My garden has done so well this spring, and I understand the season is backward generally. Patty, do you want to go to the house with me, while we find the gardener and tell him we want some more flowers?"

It would have been an easy way out of it to have sent Michael over with his fragrant burden and to have gone back to her books. But she was not in the mood to enjoy them. She wanted the children. As she sat in their midst that bright June day, listening to their chatter, she found herself growing humble. She was no longer sorry for the minister's wife, for all her look of weariness and the circles

under her eyes. Her own past life, given up to selfish culture, shutting out the needs and the joys of the great world was the pitiful thing, not the life of this woman whose every moment overflowed with ministration. Miss Durand watched her moving about among the little ones, and was sorry for herself. When the work of preparation was completed, and she turned homeward, she felt for the first time in many years the pang of loneliness, the beneficent loneliness which

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tells us how closely humanity is akin.

The Children's Day audience was a large one. Rumours of something unusual had spread abroad. People whispered behind their hymn-books and looked from the wealth of flowers to the pew where Miss Durand sat, a smiling little girl beside her. The minister's prayer overflowed with the spirit of thanksgiving. How it had come about he did not know, but it was plain that the wealthy woman of the town, who so long had been indifferent to her opportunities for helping others, was awake at last. The minister's voice faltered as he thanked God.

Miss Durand sitting with Patty beside her did not notice the appreciative glances levelled in her direction. She had no idea that she was responsible for the unsteadiness of the minister's voice. She only realized that

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she had been making a lifelong mistake. She had shut herself away from her kind. She had tried to find in books and music and travel that which humanity alone could give her. She had wasted her resources on herself, when she might have known the blessedness of sparing, helping, comforting. She faced the truth bravely. The only thing left was for her to begin again, and perhaps it would not be so hard, with Patty to help her.

And so on the first Children's Day in which she had ever shared, Miss Durand, the woman of whose wide culture the townspeople stood almost in awe, began to learn how to live with a little child as a teacher.—Harriett Luramis Smith.

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A massive hand-carved walnut pulpit was dedicated and used for the first time on a recent Sunday, in St. Paul's Church, Waterloo, N.Y. It is the gift of Mrs. Ashley, of Rochester, N.Y., and her brother, Mr. William Bacon, a vestryman of this church, in memory of their parents. The chief feature of this pulpit is a carved figure, made of walnut, of the "Good Shepherd."

The T. B. Gazzam memorial entrance to Christ Church Cathedral, St. Louis, together with a tower and flying buttress, is rapidly approaching completion. The new altar and reredos, now being constructed at Exeter, modelled after the altar screen of Winchester Cathedral, will reach America in the immediate future. The reredos will be 33 feet high and weighs 140 tons. It will be enriched with fifty statues.

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