

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

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TORONTO, CANADA, THURSDAY, JANUARY 25th, 1912

No. 4

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The death of the oldest clergyman in the Diocese of Limerick—the Rev. John Thomas Waller, B.A.—took place recently, at his residence, Castletown Manor, Pallaskenry, Co. Limerick. He was 84 years of age. Born in 1827, he graduated in Trinity College, Dublin, in 1850, and was ordained in the following year. He was curate for a time of Berehaven, Co. Cork, and was Rector of Kilcornan, his native parish, from 1855 to 1904; when he retired from the active work of the ministry. The late Mr. Waller was a large land owner in the county, and succeeded in his estates by his eldest son, Mr. William Waller, D.L. He was for many years a member of the Diocesan Council, a Diocesan Nominator, and Diocesan Treasurer.

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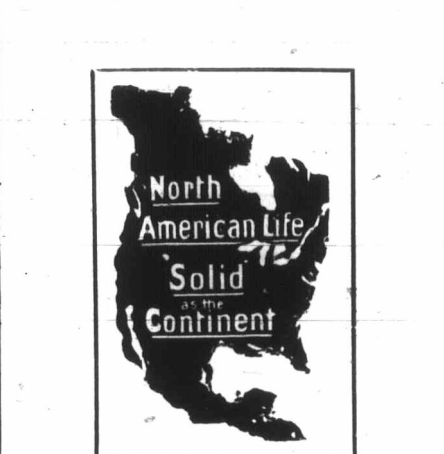
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The Bishop of Porto Rico, Dr. Van Buren, has resigned his See on account of ill-health.  
The Rev. W. M. Raymond, the vicar of S.S. Peter and Paul, Teddington, has received a letter from an anonymous donor promising to build a complete and a beautiful church for the Fulwell District in the immediate future.  
The holding of a Confirmation in the quaint little Surrey parish church of St. Martin, East Horsley, recently by the Bishop of Guildford, was a unique occasion, no such service having, so far as is known, ever been held therein before. There were eighteen candidates from this small parish.

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The Bishop of London who has gone to Khartoum to consecrate the cathedral there which is being erected in memory of the late General Gordon will be absent until the Monday in Holy Week. From Khartoum the Bishop will go down the Nile to Cairo and then across to Jerusalem where he will stay for ten days with Bishop Blyth and occupy his stall as one of the Episcopal Canons in the Cathedral Church of St. George in Jerusalem. From thence he will journey slowly up Palestine visiting the mission stations on the way until he reaches Beyrout, whence he will return via Alexandria and Marseilles to London.

In connection with the campaign of resistance to Home Rule, the Primate of All Ireland, the most Rev. John Baptist Crozier, after consulting with the Archbishop of Dublin, the Most Rev. Joseph Ferguson Peacock and other bishops, has resolved to call a special meeting of the General Synod of the Church of Ireland, at Dublin, on March 21, to consider the crisis. The general belief is that before this date the government will have presented the Home Rule bill in parliament, so that its outlines will be in the hands of the synod. The Primate during the course of a recent interview, said that the prospect of another Home Rule bill was doing incalculable injury and has practically divided Ireland into two hostile camps. It has also accentuated religious differences, he said, to an extent unknown in recent years.

Recently a most handsome cope and mitre were presented to the Lord Bishop of Chichester as a "Coronation year gift," by the clergy and laity of the diocese. This is for the use of the present Bishop and his successors in the See. The presentation took place in the Chapter House of the Cathedral. Out of 380 parishes in the diocese no fewer than 338 sent contributions toward the purchase of the cope and mitre. The presentation was made to the Bishop in the presence of a large and influential gathering by the Very Rev. D. Hannah, the Dean, who in the course of his address remarked that the gift they were offering to the Bishop was in every way a worthy one, the cope itself has been insured for £500 whilst amongst

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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 25, 1912.

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### Lessons for Sundays and Holy Days.

January 28.—Fourth Sunday after Epiphany.  
Morning—Job 27; Matt. 15:21.  
Evening—Job 28 or 29; Acts 17:1—16.

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

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

Appropriate Hymns for Fourth 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.

#### FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 241, 242, 251, 260.  
Processional: 43, 44, 636, 664.  
Offertory: 399, 541, 605, 627.  
Children: 457, 713, 714, 726.  
General: 33, 523, 531, 780.

#### SEPTUAGESIMA SUNDAY.

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

#### THE FOURTH SUNDAY AFTER THE EPIPHANY.

There is no greater danger, no more subtle temptation, than that of impatience in all its forms. Impatience throws contemplation to the winds, and insecure foundations are laid. It looks askance at discretion, and an incongruous structure is reared upon the insecure foundations. Impatience leads us on to despise the slow and

sure progress of our neighbours, and to discourage such progress by unkind reflections. Impatience makes us fearful of result. And such fear indicates the littleness of our faith. The disciples had fallen into danger, had succumbed to this temptation. The storm was great. Jesus was asleep. They awakened him with an impatient request:—"Lord, save us, we perish." And He at once diagnoses that impatience. It manifested itself in fear; it was prompted by lack of faith in God and His providence. There is much in the world to beckon us on to impatience. The progress of the Kingdom seems so slow; the human side of the Church is so pronounced in division, dissension, controversy, and manifold inconsistencies; our adversaries from without are very bold and very insistent; the world forces its claims and influences even in the holy places; the flesh seeks to justify indulgence in the most brazen-faced manner; the devil is more adept than ever in his disguise as an angel of light. We lose faith, we become fearful, and then impatience has her perfect work of destruction. The only cure for such impatience is to keep before us all the time the Personality of God, of the Blessed Trinity. The Father, the Creator and Provider; the Son, the Redeemer; the Holy Ghost, the Sanctifier. The pillar of cloud by day, and the pillar of fire by night, have never departed from the people of God. The words of Moses to Israel have eternal significance—"The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. 31:8). The appeal to history (religious and profane) vanishes most surely this form of impatience to which we have been alluding. There is another form of impatience to which the Gospel for to-day refers. It is the impatience of the evil spirits—"What have we to do with Thee, Jesus, thou Son of God? art Thou come hither to torment us before the time?" This is the impatience of restraint. It is a very real danger in our day. Especially is it the danger of childhood and youth. Youth takes the bridle into its teeth and then rushes along in a wild caper. Youth does not like to be restrained, and betrays at every turn its impatience. This impatience is frequently seen in disrespect of elders, of parents, of all who hold official positions. The remedy for this impatience lies in giving to youth a vision of faith and an appreciation of Godly fear. And this twofold gift is made when we fill youth with a sense of vocation. A third form of impatience is seen in the citizens who beseech Jesus to depart out of their coasts. They do not like His methods of reform. There are lots of citizens to-day who do not value reform and purity in government. They have not the right disposition to God. Such are in an awful state of ignorance. Note the threefold yielding of Jesus to impatience. It is the yielding of love; it is the stooping to conquer. Jesus calms the storm, and men marvel and are drawn to Him; He suffers the devils to go into a herd of swine, and the result shows just where the evil spirits ought to be; He leaves the country of the Gergesenes, for He will not force Himself upon any man or land. Our hearts must be rightly disposed if we are to have the blessing of His Presence. May God support us through all the dangers to which we are exposed, and carry us safely through every temptation to manifest impatience.

#### Lost Opportunity.

There is no lack of opportunity in our Church for extending its ministrations to those who sorely need them. Children of the Church, baptized, confirmed, and doubtless some who have been communicants, longing and craving for that which they most need, and, alas! do not

obtain. We believe that here and there in different parts of Canada are groups of Old Country Church people, brought up in our Communion, who, through the lack of a whole-hearted energy, enterprise and generosity on the part of Church men and women, are deprived of the spiritual privileges and blessings that are theirs by heritage and tradition. It is a cruel deprivation and a desperate need when these men, women and children are forced by means over which they have no control to abandon their spiritual mother because her vision is dimmed and her arm crippled, whilst the good Samaritan stranger visits them in the hour of need and cheers and comforts and succours them. Such a state of things is humiliating and discreditable. Party men need not point their fingers at one another. Rather should they thrust their hands deep into their own pockets and go to the rescue of their helpless brethren for the honour of God and the upbuilding and extension of His Kingdom upon earth.

#### Religious Sympathy.

An able writer in the United States has recently been making a strong and vigorous plea through the press for greater sympathy between Roman Catholics and Protestants. He urges that both these bodies of religious people believe in, teach and try to practise the Christian religion, though they differ on some matters of doctrine and methods of worship. That, granted this, they are both in their own way trying to battle against sin and rescue the sinner from its baleful influence; that instead of working sympathetically in this Christian enterprise, a good part of their time and labour is expended in attacks on one another; that were the same time and labour expended in unitedly, as far as possible, promoting the objects of the Christian religion, which they each profess, a great gain would result to Christianity in its standing conflict with sin in all its varied forms. "The subtlest of all unrevised influences," said that profound Roman Catholic scholar and thinker, Lord Acton, "is not family, or college, or country, or class, or party, but religious antagonism." And again he said: "To develop and perfect and arm conscience is the great achievement of history, the chief business of every life, and the first agent therein is religion, or what resembles religion." We honestly believe that, were greater sympathy cultivated between all Christian men engaged not only in teaching the principles, but in practising the precepts of Christianity, it would be better, far better, for the cause of Christ on earth.

#### Simple Illustration.

Quite recently we were talking to a Church and Sunday School worker of large experience on the subject of the best way of interesting the young people in the lesson of the day. He said the best method, in his opinion, was by embodying or associating it with some familiar object in which boys and girls, as a rule, are interested, and so interweaving the two in a simple and graphic way that the lesson will become fixed in their minds. It may seem easy to do this, but it is by no means easy. The choice of the illustration must be well and thoughtfully made. It must be apt and suggestive, so that the children may at once be interested in it. Then, again, its interweaving with the lesson must be deftly done, clearly, yet attractively, that attention be held from the outset and a picture framed in the active and retentive memory of the child, that will not soon be obliterated. We were very much struck by the wisdom of this method of teaching, and we could not help thinking that some of our preachers might prove better teachers of the children of larger growth,

January 25th, 1912.

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who make up their congregations, were they to present them with the salient truths of the Christian religion after some such fashion as this.

#### A Good Name.

One of the best and rarest possessions attainable in this life is that summed up in the three simple words above written. It is better than great accomplishments, high position, vast wealth, or worldly fame. It is a gift humbly received, persistently cultivated, devoutly cherished—a kindred gift to that besought by the Church in the Second Collect at Evening Prayer, "Give unto Thy servants that peace which the world cannot give." A man may have it though he be as poor as was Lazarus or as rich as Nicodemus. One of the most notable possessors of this lordly gift in modern days was General Robert E. Lee, the hero of the Southern Confederacy. In a recent work, entitled "Lee as College President," Thomas Nelson Page recounts some interesting incidents in the later life of the great soldier. Amongst the offers of employment made to General Lee after the close of the war was the presidency of an insurance company at a salary of \$50,000 a year. This he declined on the ground of unfitness. It was urged in reply that all the company needed was the use of his name. To this the single-minded soldier said: "Do you not think that if my name is worth \$50,000 a year I ought to be very careful about taking care of it?" He chose instead the charge of a small college or academy in the South with a few assistants and about forty students at a salary of \$1,500 a year. Later on, when offered an important commercial position with very large remuneration he declined in these noble words: "I am grateful, but I have a self-imposed task which I must accomplish. I have led the young men of the South in battle; I have seen many of them die on the field. I shall devote my remaining energies to training young men to do their duty in life." Of Lee's life at the humble college of his choice we are told that "he was as prompt at chapel as the chaplains"; he most faithfully discharged all his duties; he knew all the students, and "he was feared and loved by every boy he knew." Lee's love for children—a distinguishing trait of all great and chivalrous souls—is well known. As he was riding one day he met two little girls, the eldest of whom was vainly trying to make her little sister go home. She appealed to the General, who asked "the little rebel to ride home with him." The timely invitation was gladly accepted, and, sharing the General's saddle, the little maiden was soon escorted to her mother. On another occasion, having heard that two little children in the family of a friend were ill, Lee walked through a storm to the house to cheer and comfort them with gifts that children love. "He was," says Mr. Page, "one of the handsomest men I ever knew, and easily one of the most impressive looking. His figure . . . was in fine proportion to his height. His head, well set on his shoulders, and his erect and dignified carriage made him a distinguished, and, indeed, a noble figure. The impression that remains with me chiefly is of his dignity and his gracious courtesy." General Robert E. Lee was one of the world's great men. The United States of America have just reason to be proud of his birth, his life and of the imperishable memory of his great and "good name."

#### The New Papal Decree.

The Roman Church is restlessly aggressive. Like the old Roman Empire, it is ever striving to extend its sway amongst men. The sturdy German would have none of its "Ne Temere Decree," and was exempted from its disruptive influence. He has taken as firm a stand against this Decree, and with the same result. The "Church of Ireland Gazette" has an able editorial on this recent Decree, which it calls "The Latest Papal Aggression," and part of which is

as follows: "The main purport of the Decree can readily be understood. It is a republication of Canon Law. This republication was first undertaken on the eve of Disestablishment in 1869, under cover of a Bull, entitled 'Apostolicæ Sedis.' The recent Decree, dated October, 1911, is an attempt to place Section VII. of this Bull beyond all possibility of disputation. The Bull Apostolicæ Sedis had affirmed that all persons lie under sentence of judgment pronounced, reserved in special manner to the Roman Pontiff, who 'compel, whether directly or indirectly, lay judges to summon ecclesiastical persons before their tribunal without canonical dispensation, and likewise those who enact laws or decrees against the liberty and rights of our Church.' The Decree of October 9th removes a doubt which had apparently risen as to whether private persons who compel the attendance of ecclesiastical personages before lay courts are likewise, ipso facto, under sentence of excommunication. Accordingly, Roman Catholic legislators who protest against such a decree as this, or Roman Catholic officers of State or of Law, or Roman Catholic barristers or solicitors who perform their duties in accordance with the laws of the land in which they live, are under sentence of sovereign excommunication by the Roman Pontiff when the exercise of their duties involves any infringement of the terms of the Decree. Thus an artificial barrier is set up to protect the priesthood, and thereby to set at naught much of the common law of this and other civilized countries."

#### Death.

From the earliest writers we read of attempts to inform us of this great mystery and of the fear of it. One of the earliest Scottish poets, whose works are still reprinted, William Dunbar, wrote at length of how the fear of death upset (conturbat) him; and in every century we have the same fears and the laments over those who have gone to a world of light and left the writer lingering here. The writer of the present day is Maurice Maeterlink, whose essay, translated and published last October, had a success in criticisms; but, so far as we can judge, but a limited popular demand. Of the two parts, one, the consideration of the fear and consequences of death, received commendation. The "Spectator" called it a wise appeal to each of us to think often about his or her own death. "How should we know the one power which we never looked in the face? . . . It were a salutary thing for each of us to work out his idea of death in the light of his days and the strength of his intelligence, and to learn to stand by it." In the new use of the Prayer Book there is too little of this and the urging the parishioners to make their wills. But the portions of the essay which touch on the physical act, by which we sleep the sleep that knows no waking, have roused to protest that master of the subject, Sir William Osler. The gruesome imaginary details given by the writer revolt him. "The truth is," he protests, "an immense majority of all die as they are born—oblivious. A few, very few, suffer severely in the body, fewer still in the mind. Almost all Shelley's description fits:—

"Mild is the slow necessity of death:

The tranquil spirit fails beneath its grasp,  
Without a groan, almost without a fear,  
Resigned in peace to the necessity,  
Calm as a voyager to some distant land,  
And full of wonder, full of hope as he."

#### The Best Sermonizers.

The Rev. Dr. Campbell Morgan, of Westminster Chapel, London, Eng., is reported on one occasion to have said this: "If the sermon was over when the preacher had finished, God have mercy on the congregation. A sermon began when the preacher had finished." The business of a Christian preacher was to be an interpreter of the Word of God." If the sermon-tasters, who are accustomed to praise their best preachers,

were subjected to this test and occasionally asked, "What have you ever done in consequence of any sermon of the much-lauded preacher?" it might puzzle them to meet the test. The fact is that there is very much indiscriminate impulsive praise of star preachers, but not nearly so much honest, resolute endeavour to do what the preacher teaches. Let everyone who is disposed to gush about a sermon stop and ask himself, Has this sermon really led me to do anything? Has it roused me to any new effort at holy living? If not, it is better to withhold the praise. Dr. Diggle, Bishop of Carlisle, in a forcible address to his Diocesan Conference, once expressed the same thoughts thus: "Unless our religion produces character and conduct in us it is not religion at all, but only its semblance and counterfeit. Sacraments which do not uplift the receiver, which do not inspire him with tolerant charity and abounding thankfulness are vain superstitions. Sermons which do not make both preacher and hearers more Christ-like are only words, idle words. All worship which does not end in work is but the hollow pretence of worship." We, therefore, conclude that the best testimonial to a preacher's ability is the burning zeal and strenuous activity of those to whom he ministers.

#### "Dingaan's Day."

The name comes to us from South Africa, but with a very vague idea of its significance, though it has been truly called the "Boers' Pass-over." A writer in an English journal takes us back to the early part of the nineteenth century and to the rise of the Zulu power through the welding together of the formerly peaceful Abante tribes by Godangwana, who made himself king under the name "Dengiswayo," or "The Troubled One." He died in 1818, and in the stormy years that followed Natal was devastated, and in 1828 Dingaan became king in the usual way, by murdering his predecessor. Cruel and treacherous, it was with him that a small party of adventurous Englishmen, settled at Port Natal, had to deal; and it was his power that was at last broken by a few brave Dutchmen after many English and Dutch, with women and children, had been massacred. The "Great Trek" began in 1834, Piet Retief leading the advanced body, and was not ended until 1837. The pilgrims desired to settle in the plains of Natal, where some Englishmen were already established, who, being without other support, made common cause with the Boers for protection. Deceived by false promises, the Boers started with about a thousand wagons to possess their "promised land," halting by the way to visit Dingaan and receive their precious charter. Returning with this to their wagons, they were called back to share a feast, and later, at a given signal, were all massacred. The Zulus then advanced upon the encampment and destroyed all—men, women and children. The Boers had almost decided to give up the conflict, but their women cried for vengeance upon the fallen, and at the end of 1838 they rallied under Andries Pretorius. With a force of 464 men he advanced towards Zululand, formed laager at an advantageous point and awaited the onslaught of the immense Zulu army. As they appeared in sight, Pretorius called his little army to prayer and praise, and they vowed that if God would give them victory they would commemorate it with a church, and would set apart that day every year for thanksgiving so long as their race should endure. It was Sunday, December 16th, 1838. The hordes of Zulus sought in vain to force the laager, and at last departed, sullen and defeated, leaving three thousand dead behind. Six white men were killed; the rest, three being wounded, returned to keep their vow by building the church at Pietermaritzburg and by instituting "Dingaan's Day." Seventy-three years later a national festival still celebrates the great deliverance.

The lawful tainments or money, is no question. It bitterly denou seem that the even by the an inevitable judging from and from wh these method poses, called conscious iron They are ap the final reso increasing n matter of rais lenf way," th like methods system of ra tion of the w to save them: ing five mile bait your ho When one con nection with in nerve forc compared wit forced to the means of rais tertainment i even more se direct methoc to cheapen at What would l not be maint Nothing, we more to brea sense of duty religion than They are in d principle that matter of incl stitution whos ful cajolery o is a poor conc It is sometin would not co can be reach but the price people is too ate and aggr remedy. Peo ject of the su matter of mer not likely to t ing systemati received" for The whole b Money is nee if not directl expect someth that liberality and the cure come enslave duces the di How can it b the young, g ly despise an apologizing f times urged reached by th makes it plai members of t turn is expec another's sch has received, count. Now "rigorists," sweeping cor hem actually edly violate r they do, but

## "THE MORE EXCELLENT WAY."

The lawfulness or otherwise of Church entertainments or other indirect means of raising money, is no longer, it would appear, a burning question. It is long since we have heard them bitterly denounced or warmly defended. It would seem that they have been very generally accepted even by the most conservative of Churchmen, as an inevitable development. At the same time, judging from the columns of our Church papers, and from what has come under our own notice, these methods of raising money for Church purposes, called perhaps with a little gentle and unconscious irony "indirect," are steadily dying out. They are apparently losing their popularity, as the final resort. It is beginning to dawn upon an increasing number of our people that in the matter of raising money, there is a "more excellent way," than the wasteful, clumsy, unbusiness-like methods associated with these schemes. This system of raising money is a striking illustration of the way in which men will "take trouble to save themselves the trouble." It is like walking five miles to escape walking one. It is to bait your hook with five dollars to catch two. When one considers the tremendous outlay in connection with one of these affairs in vital energy, in nerve force, in time, and in actual money, as compared with the average nett result, one is forced to the conclusion that of all ways and means of raising money the ordinary church entertainment is the least defensible. Other and even more serious objections lie against these indirect methods. They have undoubtedly tended to cheapen and in a sense to degrade religion. What would be thought of education, if it could not be maintained without devices of this kind. Nothing, we are inclined to think, has tended more to break down in the minds of people the sense of duty and obligation in connection with religion than these methods of raising money. They are in direct, if unconscious, violation of the principle that the support of religion is not a matter of inclination, but of sacred duty. An institution whose support depends upon the successful cajolery of the public, for it amounts to this, is a poor concern and hardly to be taken seriously. It is sometimes said that people who otherwise would not contribute to the support of religion can be reached in this way. This may be true, but the price paid for "reaching" this class of people is too high, and only tends to perpetuate and aggravate the very evil it is supposed to remedy. People who have lax ideas on the subject of the support of religion, and regard it as a matter of mere personal choice or convenience, are not likely to be brought into a better mind by being systematically encouraged to expect "value received" for every dollar they give to the Church. The whole business works in a vicious circle. Money is needed. It must be got in some way, if not directly, indirectly. People are trained to expect something for their money. The result is that liberality is dried up at its fountain head, and the cure is worse than the disease. We become enslaved to the remedy. The remedy produces the disease and the disease the remedy. How can it be wondered at that people, especially the young, gradually if insensibly learn to secretly despise an institution which is maintained, by apologizing for its existence. Again it is sometimes urged that members of other churches are reached by these methods. But a little reflection makes it plain that for every dollar received from members of other denominations, a dollar in return is expected. One denomination patronizes another's schemes, just in exact proportion as it has received, or expects to receive, on its own account. Now we would not go as far as some "rigorists," and include all these methods in one sweeping condemnation. We cannot even call them actually wrong, for they directly and avowedly violate no fundamental principle. Indirectly they do, but the motive which suggests and

directs them, and the object they aim at, are excellent. Rather we would say they are inexpedient, and that in the common sense Scriptural practice of direct giving, we have a "more excellent way." And this, we think, from numerous indications, is becoming more and more the general opinion of the average Churchman.

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## FACTIONS AND PARTIES.

"Intolerance of the intolerant," says George Eliot, "is the last stronghold of bigotry." Therefore in condemning the abuse of party spirit in the Church with all our force, we will endeavour not to fall into the fault we denounce. What is partyism in its objectionable sense? It is not differing viewpoints, or opinions, or temperaments. No, it is something that goes a good deal deeper than this. A good many years ago a simple-minded member of one of the other religious bodies, whose acquaintance with the Church of England was somewhat limited, said to us, "You have factions in your Church, haven't you?" The expression impressed us at the time, and we have never forgotten it, for it seems to us to describe partyism in the Church, under the offensive and objectionable form in which, alas, we have so long known it. A faction and a party are not necessarily the same thing. We would be sorry, for instance, to ordinarily apply the term to either of our great political parties, although at times they may have briefly lapsed into the use of methods which might temporarily have justified its use. And we would be equally loath to do the same in the case of our own Church, however it may have struck an outsider. And yet while the existence of parties in all associations of men, bound together for a common object is unavoidable; while, in other words, men with the same aims will always differ as to the best means to be employed for attaining them, and legitimately so, and while such divergence of viewpoint is probably to the eventual gain, there are cases, and the danger is never absent, where partyism degenerates into mere faction. But faction remains to be defined. The spirit of faction shows itself in the determination to do everything in one particular way, and failing this, the equally fixed determination to prevent anyone else from doing anything. A man may belong to a party and not feel or act in this way. He may regard his own methods as the best, and yet welcome the attainment of the common aim by means foreign to his own tastes and inclinations. It must be sorrowfully confessed that this definition does apply to certain individuals in our own Church. The curse of the Church of England in all parts of the world has been and is, to a certain extent even yet, not parties but factions. The parties of the Church have been her glory and her strength. Without them she would have made a poor showing, indeed. It is to this that the world owes the magnificent contributions she has made to its

theological and devotional literature. Thanks to her many-sidedness, due to the existence of parties, the Anglican Church has been enabled to do a service in this respect for the common cause, unequalled, if approached, by any other religious body. Is it possible to conceive of a theological library, unprovided with works by Anglican authors? We might make a shift to get on without authors from other communions, but the absence of Anglican divines from any theological library worthy of the name is impossible. The Church owes all this to the widely diverging standpoints of the various parties within her far flung bounds, as well as many other advantages which we cannot here enumerate. It is only, therefore, when parties sink into factions that they become a source of weakness. Of late years there has been a noticeable decline of the spirit of faction in the Church. The tendency has been steadily towards mutual toleration, and the acknowledgment of one another's purity of motives and general good faith. Exactly the same tendency has made itself manifest in the political world. With all decent politicians, the patriotism and honesty of an opponent is assumed as a matter of course. This was not the case a few years ago, when the terms "traitor," "rebel," etc., used to be freely bandied about. The Church unfortunately has not as yet quite caught up to the world and succeeded in freeing herself from this reproach. Faction still lingers, here and there, and occasionally flares up. There are still, it is lamentable to note in this year of grace, those to whom their own methods are dearer than the well-being of the Church at large, and who are apparently ready to wreck a good cause, if they are not able to get their own way. Still the evil is a dying, not a growing one, and the days of faction in the Church are numbered, we trust.

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## FROM WEEK TO WEEK.

## Spectator's Comments and Notes of Public Interest.

Preparations are in progress for holding a great Palestine Exhibition in Montreal, Ottawa, Toronto, and other Canadian cities next autumn. The work is under the auspices of the London Society, with Dr. Samuel Schor as the director. The exhibition is said by those who have attended it in London, to be a huge success. The idea behind it is to translate Eastern life of Palestine in the time of our Lord, and of the generations preceding, into the understanding and consciousness of the present-day Westerner. This, it is said, has been accomplished, and a few days spent at this exhibition is calculated to give one a clearer understanding of the East than many weeks hard study from books. The whole biblical atmosphere is reproduced, and the Bible is made infinitely plainer and more interesting. We read the descriptions of the Tabernacle, and we form more or less vague pictures of its form and appointments. In this exhibition the Tabernacle will be produced on such a scale that it may be entered and studied in detail. Every feature in material and appointments is reproduced so that in imagination we can worship with the children of Israel in the wilderness. The temple of Herod, the carpenter's home at Nazareth, the home at Bethany, the agricultural implements of Palestine, the fauna and flora of the country, the occupations of the people, with many other features, will be reproduced so that by reading our Bibles afresh and attending this exhibition we ought to come very close to the inner messages of the Book. There is little doubt of the success of this enterprise, carried out as it is on such a splendid scale, for after all said and done, the people are interested in the Bible Story and in the Bible Land and its people.

In regard to the opening sentences in the Morning and Evening Prayer the question may be raised:

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as to what is the object of these selections from the Scriptures. Is the selection to be confined as at present to the calling of the worshippers to confession and repentance, or may not another feature be added,—the sounding of the note of the whole service? Is it not on some occasions, at all events, a more impressive and a more inspiring thing to have the first words uttered in our services, words which contemplate the whole act of worship, including confession? Such words as these, for example, coming at the very outset of our common devotions, seem to call us to a right attitude,—“The Lord is in His holy temple, let all the earth keep silence before Him.” On such great occasions as Christmas, Ash Wednesday, Good Friday, Easter, etc., the heart seems to dim, and that the dominant note of the occasion should be struck at the very outset by an appropriate sentence. It in no way interferes with the spirit of confession, but just seems to give expression to that thought which is the dominant feature of the occasion.

A notice of the following resolution appears on the agenda paper of the Diocesan Synod of Montreal soon to be convened for the transaction of business. “That this Synod requests the Bishop to appoint one Sunday in the year for special prayer and teaching on the subject of Christian Unity, and that the Bishop be requested also to invite all the Nonconformist bodies in the city to join with us by instituting a similar plan in their churches, arranging with the Bishop some one Sunday that shall be common to all.” This resolution will, of course, furnish an admirable opportunity for proclaiming, in tearful sorrow, the awful sin of schism, and the obligation of every Christian to exert himself to the utmost to right this terrible wrong. It will be an occasion when we will learn that no conceivable sacrifice is so great that it should not cheerfully be made to restore the seamless garment of the kingdom and to reunite the one flock under the one Divine Shepherd. And then through the flowing tears will be heard the anti-climax, an appeal to heaven that the Anglican Church should not demean itself to the level of one of the denominations! Private views, however incongruous are one thing, but views expressed in public and more or less involving a whole communion are quite another. They must be fair targets for criticism. “Spectator” may seem to be criticizing words that have not yet been uttered, but out of a somewhat observant experience of years he knows that these words must be spoken. In this respect he has great confidence in his capacity for prophecy. Let us see what this proposed resolution involves. In the first place we are called to special prayer over this question of Christian Unity. Do we go to our knees with the question already settled in our own minds and simply asking divine ratification of our wisdom? Or are we prepared to really and truly submit this question to divine guidance, placing all our cherished theories of Church and ministry in His hands? Are our prayers to be chiefly concerned with the uplifting and the incorporating of the “demeaned denominations” into our communion, or if the divine voice so indicated, would we be willing to give up some of our cherished claims? Then again does not this method of public preaching and inviting our “Nonconformist” brethren to likewise preach on the subject, look a little too much like talking to the gallery? In our judgment, before the Anglican Church can in safety go forth to lead in the way of Christian Unity it must first arrive at some sort of unity within itself concerning its attitude towards this question. If we all mean by unity the absorption of the other communions, then, of course, we know where we are. But if we are not united on that point, why should we get out with flags and drums and pretend that we are leading the Christian world in the great movement for unity?

“Spectator.”

### THE PRESENT STATE OF NEW TESTAMENT CRITICISM.

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

BY

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I am to give you, so far as I can, a short account of the present state of New Testament Criticism. Let me begin by clearing away a common misunderstanding. The word “Criticism” simply means “searching investigation.” In the technical sense it does not suggest fault-finding, as it does in common parlance. The modern historian always submits the documents which he uses to a minute and searching investigation. This investigation, or criticism, is of three kinds. First of all, the historian examines the text of his document. He asks, “Is this a true text, or is it corrupt? Can I be sure that I have here the words which the original author or authors wrote? If not, can I recover the original words?” This is what is called Lower, or Textual Criticism. Next he inquires, “Who was the writer or author of this document? When did he live? When did he write? Did he write the whole document, or only a part? What opportunities had he of knowing the facts? From what source or sources did he gather his information?” It is this investigation which has come to be called “Higher Criticism” to distinguish it from Lower or Textual Criticism. The historian is now in a position to apply the third and most important kind of criticism, what is known as “Historical Criticism.” He now asks, “Does this document contain a trustworthy account of the facts? Did the events really take place as they are stated to have done in this document? May I use it with or without reserve in my history?” It is important to observe that these three kinds of investigation have a definite order. Textual or Lower Criticism must come first, for we should determine as far as possible the exact words of an author before we draw our conclusions about his identity or position. Higher Criticism comes next, for when we have answered the questions of Higher Criticism we have gone a long way towards determining the historical value of a document. An example may help us here. No principle is more clearly recognized to-day in historical science than the importance of contemporary witness. The work of an author who had full opportunities of observing the events of which he writes has a high historic value, unless, indeed, he is hopelessly biased. On the other hand, if the higher criticism of a document shows that it was composed many generations after the events which it records, then the historic value is seriously diminished. We all know how stories grow in the telling, and every historical student has observed how legendary details grow in later times round a great historic figure or event. Many other examples might be given to illustrate the important connection between “Higher” and “Historical” Criticism.

Now, the question is raised as to whether it is legitimate to submit the documents of the New Testament to this threefold searching investigation or criticism. Is there something peculiar in the New Testament which should exempt it from this treatment, and which renders the canons of criticism “not valid” in this field? We believe the New Testament is inspired. Well, then, does the fact of inspiration render such investigation as I have outlined superfluous or profane? The attempt which has been made in some quarters to shield the New Testament from the historical methods which have been freely applied to other books seems to me to be fraught with the greatest danger. It must arouse the suspicion of all serious students. “This,” says the great philosopher, Immanuel Kant, “is the age of criticism, to which everything must submit. Religion desires to escape on account of its sanctity, Law on account of its majesty, but these only excite just suspicion when contrasted with those sciences which have freely and fairly met the test.” The wisest, as well as the truest policy, is to give criticism a full and fair hearing, and to have faith in the Holy Spirit, who is still guiding us into all the truth, and who will not allow the Church to go permanently wrong. There is, of course, bad as well as good criticism. Our investigations are often vitiated by false presuppositions and prejudices. Criticism is often forced to retrace its steps and start afresh. We must learn, here as elsewhere, to discriminate.

<sup>1</sup> Kant, Kritik of the Pure Reason. Preface to the first edition.

First of all, we shall deal with the synoptic Gospels. The first three Gospels, as is well known, give us a common view or synopsis of the life of our Lord. They are obviously “sister works.” Almost the whole of the second Gospel is repeated with a great similarity of wording and order in the first Gospel. Very much of it appears again in the third Gospel. Again, a large amount of important matter—chiefly discourse—is preserved in the first and third, though not in the second Gospel. On the other hand, along with this curious similarity, there are very striking differences—verbal differences and differences of order and arrangement, as, for example, when St. Luke breaks up the Sermon on the Mount into three sermons delivered on different occasions. How is this strange mixture of likeness and unlikeness to be explained? What are the facts with regard to the origin of these Gospels and their relation to one another? Such are the questions which constitute what is known as the Synoptic Problem. When we have answered these questions about the Gospels we shall have gone far towards determining their precise historic value. We should then be able to say whether they are history or legend. The Synoptic Problem is, therefore, no mere literary problem, but one fraught with the gravest issues for the Christian Church. In modern times attempts have been made to solve this problem in several ways. There is first:—

(1). What is known as the Theory of Oral Tradition. On this hypothesis the Gospels are independent works. Their authors, it is said, made use of the same oral tradition. There arose in the Church a fixed and authoritative way of telling the story of our Lord's life. Christian missionaries knew it by heart. The first three evangelists then independently reduced this tradition to writing.

(2). Secondly, there is the Source's Theory. The three gospels are, on this theory, three translations of the same written source. Behind them all lies an Aramaic Gospel written soon after the death of our Lord.

(3). Thirdly, there is the borrowing hypothesis, the theory, as old as St. Augustine, that two of the evangelists made use of the work of the third.

Recent investigation has, I think, shown that there are elements of truth in all these theories. Oral tradition was undoubtedly the ultimate source of all Gospel literature, but the theory of Oral Tradition utterly fails to render an adequate account of the formal and verbal coincidence. Oral Tradition cannot lie immediately behind our Gospels. That is recognized by the great mass of scholars. Again with regard to the second theory the first written account of our Lord's life would naturally be written in Aramaic, yet we may say with confidence that none of our Gospels are direct translations from an Aramaic original. Now if two evangelists borrowed from the third, which be they? The reply of almost all recent scholars is that the first and third evangelists made use of a document almost, if not quite, identical with our St. Mark's Gospel.<sup>2</sup> The approximation of St. Mark to the original written Gospel is one of the most generally accepted findings of modern criticism. The priority of St. Mark and its use by the first and third evangelists is now almost, if not quite, beyond dispute.

What are we to say then with regard to the second Gospel which is thus the basis of so much of the common matter in the other two? Who wrote it, and where did he obtain his information? Papias who was Bishop of Hierapolis, about the year 130 A.D., tells us apparently on the authority of one John the Presbyter, a disciple of the Lord, (of whom we shall have more to say later), that Mark became the interpreter of St. Peter, and wrote down accurately, though not indeed in order, the anecdotes and sayings of our Lord which he heard St. Peter tell of in his preaching.<sup>3</sup> This is regarded by the great mass of recent scholars as a highly creditable tradition. It is confirmed by many later writers, and is well borne out by internal evidence.<sup>4</sup> We may regard the indirect Petrine origin of the second Gospel as another well established conclusion. Professor Burkitt, of Cambridge, has shown that the account of our Lord's ministry in the second Gospel is generally self-consistent, and that it fits in well with the known political and social history of the time.<sup>5</sup> Modern criticism then has done much

<sup>1</sup> See especially Westcott, Introduction to the Study of the Gospels, chapter iii.

<sup>2</sup> See on the other hand, Zahn, Introduction to the New Testament, § 57.

<sup>3</sup> Eusebius, Hist. Eccles. iii., 39.

<sup>4</sup> Cp. Moffat, Introduction to the New Testament, p. 232.

<sup>5</sup> See Burkitt, The Gospel History and Its Trans., pp. 65-104.

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to vindicate the claim of the Gospel of St. Mark to be a historical document, a document in touch with the facts of history. With regard to the date of St. Mark's Gospel, I must refer you to Professor Harnack's last book on the New Testament which has just been published in English.<sup>1</sup> He shows by arguments from which, it appears to me, there is no escape, that the Gospel was written in the sixth decade of the first century, that is shortly after the year 50 A.D.

But in addition to the Gospel of St. Mark, the first and third evangelists must have both made use of another source, for there is a considerable amount of matter—chiefly but not entirely made up of sayings of our Lord—which is found in the Gospels according to St. Matthew and St. Luke, but is wanting in St. Mark. It is very generally agreed to-day that this matter is all drawn from a single document<sup>2</sup> which is usually indicated by the symbol "Q" the first letter of the German word "Quelle" or source. Various attempts have been made to reconstruct this source "Q." One of the most recent and interesting is that of Harnack in his book 'The Sayings of Jesus.' He places in "Q" any section or saying which is found in St. Matthew and St. Luke, but not in St. Mark. By this method he recovers a document which contained an account of the preaching of John the Baptist, the narrative of the Temptation, a good deal of the Sermon on the Mount, with an account of the healing of the Centurion's servant, a discourse to the disciples about their mission, Woes against the Pharisees and against Bethsaida and Chorazin, and some other sayings, but no account of the Passion.

On this method of reconstruction we have only to remark that "Q," as it lay before the two evangelists, may have contained much more. The first and third evangelists did not borrow the whole of St. Mark, there is, therefore, no reason to conclude that they borrowed the whole of "Q." Again, St. Matthew may have borrowed where St. Luke did not, or vice versa, so that some of the sections peculiar to the first Gospel or the third Gospel may have belonged to "Q." That such is the case is the opinion of such high authorities as Dr. Sanday and Sir John Hawkins.<sup>3</sup> Now when and under what circumstances was Q written? Harnack replies that Q is obviously older than St. Mark's Gospel, but not much older. He says "not much older," because he reasons that St. Mark must have been unacquainted with Q because he does not use it. But is this inference necessary? May not St. Mark have written his Gospel to supplement Q? It is noteworthy that St. Mark is almost as deficient in discourse and as full in narrative as Q is deficient in narrative and full in discourse. Perhaps St. Mark intended his Gospel to circulate along with Q and supply what was lacking in it—in this respect quite unlike the later evangelists who sought to supersede both Q and St. Mark with a more complete account of the Life of Our Lord. What appears to me to be the most probable account of the origin of Q is that given by Mr. Streeter in the recently published "Oxford Studies in the Synoptic Problem."<sup>4</sup> He considers that Q implies a Palestinian background in the early Apostolic age. It is by at least twenty years the oldest part of the Gospel history. We should conceive of it as written for men and women who had known the Lord Jesus, and had been—many of them—witnesses of His Passion. There was no need to tell them the story—so much discussed—of that last week, but there was great need to give them in some permanent form the sayings of our Lord at first spoken to a few. St. Mark, on the other hand, in Rome at least twenty years after, writes for persons who had never known the Lord Jesus. It has become necessary now to tell men what our Lord did, as well as what He said. And perhaps it may be added, the preaching of St. Paul and others had by this time made it clear that our Lord's acts were quite as significant as His words, I should add here that Sir William Ramsay argues that Q was actually written during our Lord's life time,<sup>5</sup> but so far as I know this view has received no support from other scholars.

The conclusion which we have reached seems to me to be of extreme importance. That the matter common to St. Matthew and St. Luke which is not taken from St. Mark's Gospel, comes from a document written within a very few years of the

<sup>1</sup> Date of the Acts and The Synoptic Gospels.

<sup>2</sup> See, on the other hand, the various writings of W. C. Allen, especially his Commentary on St. Matthew, (International Critical Series).

<sup>3</sup> See Oxford Studies in the Synoptic Problem, p. 130.

<sup>4</sup> pp. 209-227.

<sup>5</sup> In "Luke the Physician and other Studies," p. 89.

Crucifixion, and while the Gospel was being preached in Palestine. Who wrote Q? Papias (whom I mentioned a few moments ago) tells us apparently on the authority of the same John the Presbyter that Matthew wrote the Oracles in the Aramaic [Hebrew] language, and every one interpreted them as he was able.<sup>1</sup> Now the Presbyter here cannot be referring to our first Gospel, because it is certainly not a translation from an Aramaic original.<sup>2</sup> It is on the whole highly probable that Q should be identified with these Aramaic Oracles of Matthew. In other words, St. Matthew the Apostle was the author of Q—that is he made a collection of Aramaic sayings of our Lord. These were in course of time translated into Greek, as the Gospel spread to Greek-speaking lands—and were at a later date, probably about the time of the destruction of Jerusalem,<sup>3</sup> incorporated into our first Gospel by a Greek editor who also made use of St. Mark's Gospel and some other sources. The first Gospel then came to be called by St. Matthew's name because that apostle had been responsible for the transmission of so much of the discourse. St. Luke had already made use of the same source, that is of Q. I should add that this identification of Q with the Aramaic Oracles of Matthew is still contested by a minority of scholars.<sup>4</sup>

I now come to deal with the third Gospel, that according to St. Luke. It is not a complete book, but rather the first volume of a larger historical work. The second volume is known to us as the book of the Acts of the Apostles.

(1). The author<sup>5</sup> of this historical work was a Greek. The fact that the Maltese are called Barbarians in the 28th chapter of the Acts is only one of the many indications which are more than sufficient to establish this conclusion.

(2). The author was a physician by profession. Here are the words of Harnack: "It is as good as certain from the subject matter and more especially from the style of this great work that its author was a physician."<sup>6</sup>

(3). The author was a companion of St. Paul. We are, of course, referred to the "we-sections" in the Acts, that is those sections in which the story is told in the first person plural. Now I think that no eminent critic to-day doubts that we have in these "we-sections" a genuine diary made by a travelling companion of St. Paul. But the question is raised as to whether the author of the diary should be identified with the author of the Acts and the third Gospel. Might not the author of the Acts, it is said, be using some one else's diary? It is admitted that the style of the "We Sections" is similar to the style of the rest of these books, but it is retorted that St. Luke adds his own more polished style to the sections which he borrows from St. Mark, and that therefore he may have done the same in the case of the diary. Now all this implies that the diary was subjected to a careful revision, and yet the "wes" were allowed to remain to convey a false impression. This "cheap device" of writing as though you were present when you were not, is quite unworthy of St. Luke, and very unlike the man who wrote the preface to the third Gospel.<sup>7</sup>

In the letters of St. Paul there are three references to Luke<sup>8</sup> from which it appears that he was a Greek, a physician, and a close companion of the apostle. Here is a man then who travelled up and down the Christian world during the generation which immediately succeeded the introduction of the Gospel. He must have met most of the apostles and many others who had known the Lord Jesus. He is an educated man, an able man, a skilful writer, he keeps a diary, he makes notes, he uses to the full his excellent opportunities to gather stories of our Lord. Many of the choicest of the parables—the good Samaritan and the prodigal son, for example, are peculiar to his Gospel. In his use of St. Mark's Gospel we can detect no tendency to heighten the effect or to intrude the ideas of his later day. We can be confident that he treated his other sources with the same fidelity. We have seen that St. Luke made use of St. Mark's Gospel and Q. He appears to

<sup>1</sup> Eusebius Hist., Eccles. iii. 39.

<sup>2</sup> See, however, on the contrary, Zahn, Introduction to the N. T., § 54.

<sup>3</sup> See Harnack, Date of the Acts and the Synoptic Gospels, pp. 133-135.

<sup>4</sup> Cp. Zahn, Introduction Burkitt, Gospel History and Its Transmission, p. 127.

<sup>5</sup> Cp. especially Harnack's Luke the Physician.

<sup>6</sup> See also the opinion of Zahn, Introduction to the N. T., § 62, vol. ii., p. 146, E. T.

<sup>7</sup> Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16.

<sup>8</sup> See more fully Burkitt, Gospel History and Its Trans., p. 118; Harnack, Luke the Physician; and Moffatt's Introduction, pp. 294-296.

<sup>9</sup> Colossians 4:14; Philemon 24; 2 Timothy 4:11.

have made extensive use of another source which must have been originally written by a Jewish Christian. Many scholars are now agreed that much of the matter peculiar to St. Luke bears the impress of a single mind, and that a Jewish one. Professor Harnack and two of the writers in the Oxford Studies believe that the author of this source was none other than Philip the Evangelist, one of the seven deacons.<sup>1</sup> We know that this man had a house and four gifted daughters at Caesarea, and that he entertained St. Paul and St. Luke for "many days" just before St. Paul's arrest.<sup>2</sup> St. Paul spent the next two years in prison in Caesarea—what could be more probable than that Luke stayed again for part or whole of this time with Philip? Remember that St. Luke was ready to accompany St. Paul to Rome at the end of the two years.<sup>3</sup> The guess that St. Luke induced Philip to write down his memoirs is a very probable one, and we feel more and more certain that St. Luke is literally accurate when he says that he received his information from those "who were from the beginning eye-witnesses and ministers of the word."<sup>4</sup>

With regard to the date of St. Luke's Gospel the prevailing opinion is that it was written after the destruction of Jerusalem in A.D. 70.<sup>5</sup> Many scholars, supposing it to contain details drawn directly from the antiquities of Josephus, published in A.D. 94, date it in the last decade of the century.<sup>6</sup> It may interest you, however, to know that Professor Harnack has recently changed his views on the subject, and now claims to have established beyond question that both St. Luke's Gospel and the Acts were written while St. Paul was still alive, that is, before A.D. 64.<sup>7</sup> And indeed there seems to be no other way in which we can satisfactorily account for the strange silence of the Acts of the Apostles about the issue of St. Paul's trial.

<sup>1</sup> See Dr. Bartlett's Essay, especially pp. 351, 2.

<sup>2</sup> Acts 21:8-10.

<sup>3</sup> Acts 27:1, "We."

<sup>4</sup> St. Luke 1:2.

<sup>5</sup> See Moffatt's Introduction, p. 213.

<sup>6</sup> e.g., Burkitt, Gospel Hist. and Its Trans., pp. 105-120.

<sup>7</sup> "The Acts of the Apostles," pp. 290-297. "Date of the Synoptic Gospels and the Acts," pp. 90-124.

(To be Continued.)

## The Churchwoman

### OTTAWA.

**Ottawa.**—St. Matthew's.—The regular monthly meeting of this branch of the W.A. was held last week. It was reported that 71 diocesan contribution boxes had been distributed, and about 50 members subscribed to the Leaflet. An interesting address was given by Miss Carrie Wicksteed upon visits she had made during the past summer to some of the church missions in the West. A meeting of the members of St. Anne's Guild was also held, when arrangements were completed for the annual Guild concert next month, and for a sale in April.

### QUEBEC.

**Quebec.**—Church Helpers' Association.—At the annual meeting of this Association, which was held in this city lately, the following officers were elected:—President, Mrs. E. L. Sewell; vice-presidents, for the Cathedral, Miss Anderson; for St. Matthew's, Mrs. C. Sharples; for St. Michael's, Mrs. Morewood; secretary, Miss Boswell; assistant secretary, Miss M. Henderson; treasurer, Miss E. Patton; committee—Mrs. Carter, Mrs. Hoare, Mrs. Ahern, Mrs. Colin Sewell, Miss Bell-Irvine, Miss Price; auditor, Mr. F. C. Wurtele; advisory board, Capt. Carter and Mr. John Hamilton.

**Trinity Church.**—The Ladies' Aid of this church held a very interesting celebration on the 18th instant. The event marked twenty-five years of useful activity and was marked by the presence of a large number of the members of the congregation. The Ladies' Aid of Trinity Church was organized on January 18, 1887, under the rectorship of the Rev. A. Bareham. Since then the Ladies' Aid has done remarkable work in connection with the church, paying off the debt on the sacred edifice, improving the appearance of the church, furnishing it anew throughout, installation of a new organ, the purchase of a rectory for the pastor, and many other good works have been accomplished. There was an

interesting programme, the Rev. A. R. Beverley, the rector, referring to the good work done by the ladies of the congregation. He referred to the twenty-five years' work and devotion of Mrs. James Copeman, and the report's tribute to Mrs. Messervey, who for fifteen years has been treasurer, and who has displayed unlimited energy and ability. Mrs. Wiggs, the president for the past eight years, whose executive ability, patience and kindness has won for her the loving co-operation of all the members, was also mentioned in high terms of praise. The proceeds of the evening amounted to the sum of \$504.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Eastern Passage.**—St. Peter's.—The annual meeting of this church was held on Wednesday night, the 17th inst., when a large number were present. The reports submitted were very satisfactory, especially the treasurer's report, which showed a balance on the credit side of \$118.63. The vestry was reduced from twelve to six. The following were elected:—Wm. Himmelman, Geo. Horne, Alex. Dunsworth, Charles Dunsworth, Arthur Romkey, Edward Trider. Joseph Himmelman and Wallace Peveril were elected as representatives to the Synod with George Horne and Henry Conrad as substitutes. The wardens elected were George Romkey and James White. Simeon Dunsworth was elected secretary of the vestry. As a mark of the appreciation of the untiring efforts of the rector, the Rev. D. Edwards, his stipend was increased \$25 per annum.

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### FREDERICTON.

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

**Fredericton.**—In Memoriam, Mary Cornelia Simonds.—On Wednesday, January 3rd, in this city, Mary Cornelia Simonds, daughter of the late Rev. Richard Simonds, sometime rector of Burton in the diocese of Fredericton, passed to the rest and joy of Paradise, to which she had long looked forward with happy expectation. Nellie Simonds, as she was called by her friends, is a representative of one of the oldest families of the province, being a descendant of James Simonds, Esq., a pre-revolution and pioneer resident of St. John, who settled there in the seventeen hundred and sixties. There are several brothers and one sister still living; the sister being Mrs. Arthur P. Tippet of Westmount, province of Quebec; and the brothers, the Rev. James, of the diocese of Columbia; Hibbard of Montreal; Frank of Saskatoon; and Arthur of Le Duc, Alberta. Cornelia was born in Campobello, N.B., and has always continued to reside in that province, making Fredericton her abode of late years, but spending the summer months elsewhere. For fully thirty years she has been an invalid, but she has never allowed her interest in daily affairs to flag, nor ever failed in her efforts on the Church's behalf. Christ Church, the parish church of Fredericton, has been her spiritual home for the last six years, and when in residence and able to be out, she was never absent from a Holy Day Celebration, nor from Litany and Evensong on other days. The missionary work of the Church was of especial interest to her, and she was a devoted member of the W.A. Though of most simple tastes and habits, she had a keen sense of humour, and loved to hear of the bright side of life. The one fear which haunted her always, was lest she should in any way be a bother or cause trouble to others. Whether ill or well, she would suffer any inconvenience rather than, as she thought, add to another's labours, but she never spared herself when she could be of service to another. The end came quietly and peacefully, though suddenly at the last, after a week of serious illness. Her body, imbedded in the sweet blossoms which were very dear to her, rested before the altar of the parish church, where she had loved to worship, until the arrival of her relatives. The Holy Eucharist was celebrated on Friday morning and those who knelt to receive the Blessed Food, felt the strengthening of the tie, in the Communion of the Saints, which binds together all the faithful whether living or departed. The

burial took place later in the day at St. John's Church, Oromocto, in the family plot where lie her father and mother and other members of the family, awaiting a joyful resurrection. "May she rest in peace, and may light perpetual shine upon her."

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### QUEBEC.

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

**Quebec.**—The Lord Bishop of the diocese has written the following letter to the clergy and people of the diocese of Quebec in regard to the engagements which His Lordship may be called upon to perform. His Lordship hopes to be present at the Bishop's College Convention on Thursday, May 9th. Continuing, His Lordship says:—"I look forward to be able to hold an Ordination of Deacons on Trinity Sunday, June 2nd, and possibly also to hold an Ordination of Priests about the same time. And since I believe that my visitation of the Labrador Coast must begin about the end of June, I shall have to arrange, as soon as I know the exact date, what I can do on Gaspe Coast, before I start for the North Shore, and what I must do on my return, when I have visited not only the North Shore but also the Magdalen Islands. And since I feel I cannot single-handed do all that has to be done in order to meet the needs of all our clergy everywhere I must, I am afraid, call another meeting of the Synod, probably for Tuesday, May 21st, in the hope that with God's blessing someone will be chosen to be my Coadjutor-Bishop with the right of succession according to our Canon."

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**Thetford Mines.**—St. John.—Mr. and Mrs. Andrew S. Johnson have presented this church with a handsome Bible and Prayer Book at a cost of upwards of \$50, and the Rev. and Mrs. P. Callis presented a communion service book to match. Miss Margaret Johnson, the faithful organist of this church, recently received from the congregation a pleasing token of appreciation of her valuable services, while the choirmaster, Mr. Baker, also received a token expressive of appreciation.

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**Lennoxville.**—Bishop's College.—Lectures in this college have been resumed for the Lent term and all students are now back at work again. There is an increase in the attendance since last term and the proposals for next session, which will be the diamond jubilee year of the University, are excellent. A class of eleven students are already in preparation for matriculation at Ottawa, and there are many inquiries from Canada, from the States and from England. The new calendar is now on the press and will be issued before the end of the month. A meeting of the graduates has been called by Canon Almond, the President of the Alumni Association, which will be held in Montreal on February 9, when important matters regarding the needs of the University will be discussed. A special meeting of the Corporation will be held during the following week to consider various proposals for improvement and extension, which have already been submitted to members by the Principal. There is hope of obtaining increased financial assistance from the Provincial Government, and efforts will be made to secure further endowments and extend the sphere of influence of the University.

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### MONTREAL.

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

**Montreal.**—The Rev. John Douglas Borthwick, one of the oldest clergymen in the Dominion, died on the 15th inst., after a six months' illness. Dr. Borthwick was best known to the people of this city, first as rector of St. Mary's Church, Hochelaga, and later as chaplain of the Montreal jail. For the past six months he had been confined to his house at 813 Huntley Street. The late Rev. Dr. Borthwick was born in 1832 at Glencourse, near Edinburgh, Scotland. He received his higher education at the university of that city, and came to Canada in 1850, teaching in various parts of the then province of Upper Canada. He was also master in the Montreal High School, and headmaster of the Huntingdon Academy. In 1864, he was ordained deacon and was advanced to the priesthood two years later. Dr. Borthwick was assistant minister at Trinity Church, and after serving at St. Luke's he became rector of St. Mary's, Hochelaga, which he

held for a quarter of a century. As Protestant chaplain of the Montreal jail Dr. Borthwick's labours amongst the prisoners and poor of the city will never be forgotten. Although a busy clergyman, he found time to write a large number of works, among which were a history and geography of Canada, an American Reader, The Battles of the World, etc. The funeral service was held on the 17th in the Church of St. John the Evangelist. The officiating clergy were: Bishop Farthing, Archdeacon Norton, the Very Rev. Dean Evans, the Rev. Arthur French. The "Nunc Dimittis" was chanted as the casket was borne from the altar. Floral contributions were numerous, and included a wreath from the Royal Victoria Lodge, A.F. and A.M., of which the Rev. Dr. Borthwick was previous chaplain, and a wreath from the "Daughters of the Empire." The chief mourners were: Messrs. D. Henry, T. Borthwick, son; Z. E. Connell, K.C.; R. Hemsley, Frank Walkinshaw, sons-in-law; and two grandsons, Douglas Hemsley and George Hemsley, and a great-grandson, Conway Henderson. A large number of people attended the funeral services.

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**Brome.**—The thirty-sixth quarterly meeting of the Brome Clericus was held in this place on Tuesday, the 16th January, 1912. The Holy Communion was celebrated at 11 a.m. in the parish church by the incumbent, the Rev. E. P. Judge. Other clergy present were the Revs. Canon Carmichael, Knowlton, J. M. Coffin, Mansonville, and F. W. Steacy, Glen Sutton. At the close of Divine service the members assembled in the parsonage and after prayer studied the latter part of the second chapter of the Fourth Gospel. After dinner, which was served in the parsonage, the members re-assembled for the business session. The minutes of the next preceding meeting were read and confirmed. Canon Carmichael invited the members, to meet in Knowlton during May, which invitation was accepted. A letter from the Rev. G. A. Mason, of West Shefford, was read, stating that owing to a severe cold he would be unable to attend. The Rev. F. W. Steacy was re-elected secretary. The programme for the May clericus was arranged as follows: (1) Paper by the Rev. J. W. Martin, Iron Hill; (2) Paper by the Rev. F. C. Ireland, South Stukely; (3) Paper by the Rev. J. M. Coffin, Mansonville; (4) Paper by the Rev. F. W. Steacy, Glen Sutton. A hearty vote of thanks was tendered to Mr. and Mrs. Judge for their kindly hospitality. The remainder of the afternoon was devoted to a discussion of the subject of Prayer Book Revision, during which the members showed but little divergence of opinion.

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### ONTARIO.

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

**Kingston.**—St. James'.—On Christmas Day this church received a most useful present in the shape of a beautiful copy of the Book of Common Prayer for the prayer desk. On the inside of the cover, beautifully illuminated, are the words: "Presented to St. James' Church, Kingston, Ontario, Canada, by George W. H. Comer, in memory of his beloved wife, Ella Elizabeth Charles Comer, and three children, 1911." The officers and teachers of the Sunday School spent a pleasant evening at the rectory last week, when they were the guests of the Rev. T. W. Savany and Mrs. Savany. Music and games were indulged in.

**St. Luke's.**—On December 28th the annual Christmas tree entertainment was held, which passed off very well when a very excellent and varied programme was given during the evening. The rector, the Rev. R. S. Forneri, presided. After the programme had been concluded, Santa Claus descending the chimney made his appearance and proceeded to distribute presents from the nicely decorated Christmas tree. Among the presents was a beautiful electric lamp for the superintendent of the Sunday school. The lamp was presented to him by the Rev. R. S. Forneri, who in a few words referred to the excellent work done by the superintendent and the progress which had been made by the Sunday school. Mr. Carroll, in reply, thanked the donors of the gift and assured them that while the Sunday school was making rapid strides, yet the superintendent was powerless without the co-operation of the teachers and scholars.

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**Portsmouth.**—St. John's.—The Rev. J. O. Crisp, the rector, at the last meeting of the A.Y.P.A., gave a very interesting lecture, which

was illustrated by trip which Walker gave good attention.

**Morden.**—The organization of the walrus gra inside, as church.

**Stirling.**—which were each Sunday \$68.25. The ladies have been gregation which show. These include in church, total expense in \$250 m year than

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was illustrated by lime-light views, of a recent trip which he took through Italy. Mr. J. B. Walker gave a humorous reading. There was a good attendance.

**Morden.**—St. Thomas'.—The ladies of the congregation recently presented Miss May Jackson, the organist of the church, with a handsome walrus grain leather bag, having a small purse inside, as an appreciation of her services at the church.

**Stirling and Frankford.**—The annual concerts which were recently given by the scholars of each Sunday school, was very successful and realized \$68 and \$110. The ladies of Trinity assisted the ladies of St. John's in the concert. Many have been the improvements made by the congregation of St. John's during the past year, which shows what energetic workers can do. These include vestry rebuilt, bath-room in rectory, new organ, furnace, electric lights installed in church, granolithic walk, ice house; making a total expenditure of \$1,200. The diocese has sent in \$250 more to the M.S.C.C. during the past year than the amount asked from it.

OTTAWA.

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

**Ottawa.**—St. Bartholomew.—During the Christmas season the teachers and the children of the Sunday School of this church were most kindly entertained by T. R. H.'s the Duke and Duchess of Connaught, when a splendid Christmas tree loaded with beautiful gifts was the great centre of attraction.

**St. John's.**—From all parts of the diocese and from many places beyond, letters and telegrams of sympathy have poured in the past week to the clergy of the Church of St. John the Evangelist, in reference to the destruction of the church by fire, as reported in the Churchman last week. The congregation is at present utilizing the parish hall for all purposes of their work, but the matter of selecting a new site and erecting new and commodious buildings, will be proceeded with at once.

**Bearbrook.**—A new Rural Dean.—His Grace the Archbishop has appointed the Rev. W. P. Garrett of this parish to be dean of the united counties of Russell and Prescott.

TORONTO.

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

**St. Alban's Cathedral.**—(The Cathedral of the Diocese).—The Layreaders' Association of this diocese met on Friday night last and elected the following officers: President, T. A. Hamilton, Toronto; vice-presidents, Geo. Raikes of Barrie, and S. T. Church of Toronto; secretary, Clarence Bell, of Toronto; treasurer, G. de W. Green, of Toronto; executive: John Keir, of Erindale; Philip Dykes, W. J. Dyas, A. E. Edkins, Toronto, and George Bemister, of Haliburton. Bishop Sweeney spoke and Bishop Reeve gave an address on "Reading the Liturgy and Lessons." This annual meeting was held in the Chapter House of the Cathedral. At the close, Mrs. Sweeney entertained the members at the See House, where refreshments were served.

**St. Anne's.**—The Rev. L. Skey, the rector of this church, has stated that owing to the great increase of work there will be two curates instead of one, as heretofore. The Rev. George Despard, who has just resigned the curacy, has been appointed by the Bishop of the diocese to take charge of the churches at Aurora and Oak Ridges. He will reside at Aurora.

**St. Simon's.**—"The Bible rests on a foundation that no higher critics can ever overthrow," declared the Rev. J. Paterson Smyth of Montreal, author of "How God inspired the Bible," and one of the ablest defenders in Canada of the divine inspiration of the Scriptures, in his lecture on Thursday evening, the 17th inst., at this church. The theme of the Rev. Dr. Smyth's lecture was "The making of the Bible." He said the probings and the researches of the higher critics need occasion disquiet to no one; that it mattered little who were the authors of this or that section of Scripture; because the Bible in itself and of itself had the power to appeal to men's spiritual nature in the same incon-

trovertible manner that the book of Euclid is bound to convince their mental sense. "How petty is all this rubbish we hear from people who say the higher critics give them a feeling of disquiet and doubt!" he said. "Who were the authors and who selected and collected the writings of the great book should appeal to no one, more than as a matter of mere literary interest. The Bible began 30 centuries before Christ, when Romulus and Remus were suckled by the wolf at the foundation of Rome! Higher criticism may be able to show you this. I believe this feeling of disquiet over the recent revelations concerning the Bible is attributable merely to the fact that some people think that if the inspiration of the Bible was not a sudden and miraculous act, it was not inspired by God. The making of the Bible was quiet, gradual. It was accomplished through the action of the Holy Spirit on the Church. But the Church never at any time officially selected the books of the Bible, as a Bible. Those men who made the Bible did not know what they were doing. The Bible grew in the Church rather than being formed by the Church. The Bible was declared to be the Bible only after for 300 years it had been recognized as the God-given guide of the Church. Men are impelled, but none are compelled, to recognize the Bible as a work of God. It possesses no power that is not inherent, intrinsic in itself."

A letter has been received by Mr. H. K. Caskey, secretary of the Laymen's Missionary Movement in Canada, from Mr. Charles H. Pratt, secretary of the Presbyterian Laymen's Movement in the Southern States, in which he intimates that one man has agreed to pay his salary in Korea and all of the cost connected with the station, medical, educational and hospital, the amount being \$10,000 per annum. Twenty new missionaries have agreed to go and \$40,000 more money has been subscribed during the last two months.

**St. James' Cathedral.**—Laymen's Missionary Movement Campaign.—The gymnasium of the parish house presented an inspiring sight on Thursday evening last, when 350 Anglican laymen and clergy from 46 parishes out of a total of 53 in the deanery, sat down to the fourth annual supper under the auspices of the Anglican Laymen's Missionary Movement. This is the largest supper yet held by Anglicans in Toronto since the beginning of the movement and it proves again beyond question that the movement has come to stay and to exert year by year an increasing influence upon the men of the Church. After supper, Bishop Sweeney opened the meeting with brief prayer. The chairman, Mr. A. H. Campbell, in introducing the speakers, said it was a particularly happy incident that this supper should be held in St. James' parish house. It was very fitting in the first place that men from all the parishes of the city should meet under the shadow of the Mother church of the deanery. Then again, it was fitting that such a meeting should be held on the spot on which the movement was inaugurated in Canada in 1907. At first, said the chairman, the parish of St. James' had not taken very kindly to the ideas of the movement, but two years after it started they doubled their givings to the missionary cause, and not only so, but they commenced to build their new parish house which, declared the speaker amid applause, would have been an impossible undertaking had it not been for the inspiration the movement had brought them. The first speaker was the Rev. Dr. W. E. Taylor of Shanghai, China. Dr. Taylor is a graduate of Toronto University and Wycliffe College, and is engaged in student Y.M.C.A. work in Shanghai, which

city he describes as the "Toronto of the East." "Changing China" was his subject and very clearly did he show China's changes and China's needs. Quoting John Hay, he said, "that whoever holds the key to China, holds the key to world politics for the next five centuries." Change is seen on every hand. In Pekin, where ten or twelve years ago there was only one daily newspaper, now there are twelve, including one for women, edited by women, the only woman's daily probably in the world. The great walls around Tien Sien had been levelled and upon the foundation there now runs a Belt Line electric car. There have been moral changes, too, the fight against the opium traffic is an earnest and a sincere one. Dr. Taylor said he himself, knew of two princes and several officials who, addicted to the use of opium, had died in the attempt to break away from the habit. The present political movement is the most remarkable in the past thousand years and spirit of the movement is even still more remarkable. The great majority of the leaders are in close and sympathetic touch with Christianity and a large proportion of them are not only baptized Christians, but Churchmen as well. Four out of nine of the proposed new Cabinet are avowed Christians. The educational changes are profound. The great bulk of the leaders in the present national movement were educated in Christian Colleges and Universities, of which St. John's College, Shanghai, and Boone University, both supported by the Protestant Episcopal Church, are the finest in the Empire. Of the Christian leaders it may be safely asserted that 6 out of 10 are members of the Anglican Communion. The Christian Chifese are directing the national movement and they themselves are supporting and propagating the Christian movement. In Shanghai, Pekin, Foo Chow, and half a dozen other great centres, tens of thousands of dollars have been given by Chinese merchants towards Y.M.C.A. work. Summer schools and training schools are now held. Last year for the first time a summer school was held for students in government colleges. The Student Volunteer Movement, too, has been started under the leadership of Pastor Ding and hundreds of young men have pledged themselves to enter the Christian ministry in China. Such are a few of the changes outlined in a graphic way by Dr. Taylor. He was followed by Mr. John W. Wood, of New York, secretary of the Board of Missions in the Protestant Episcopal Church in the United States, who was well-known to many in Toronto in the early days of the Brotherhood of St. Andrew. In opening he referred to the contribution made by the Church in Canada to the Church across the border, instancing in particular, Bishops Brent, Rowe, Anderson and Bishop-elect Roper. He stated that the Church in the States has profited as has no other communion from the influence of the Laymen's Movement. The general convention have cordially endorsed it, the House of Bishops have appointed five of their number to act as an advisory council whenever they shall be consulted by the laymen. Even the most conservative parishes had found that the methods advocated by the movement will work and work successfully. Referring to the work of the Canadian Church in the Northwest, Mr. Wood called it "The best piece of constructive patriotism yet attempted by the Church." It could only be successful, however, as we put life into it, and he urged the men present to press upon their sons, the opportunity of large service upon the prairies. The work there is multiplying centres of influence at the home base, centres which perhaps in the future may rejuvenate the spiritual life of older sections of the country. In the work in the West both in Canada and the States, the Church had not always been as early on the ground as she should have been. But, turning to the foreign field, there were splendid examples of the Anglican communion in pioneer work. The speaker referred to the work of Dr. Liggins of the American Church to Japan in 1859, where he was the first Protestant missionary of modern times. For many years little progress was made, but now, only little more than half a century afterwards, there is a national self-propagating Church with missionaries of its own in Formosa and Manchuria. Japan is the strategic field in the Orient—the "203 Metre Hill," which must be captured and from which heavy artillery must be discharged at China, the "Port Arthur" of Asia. When we realize this gigantic work we may well ask ourselves, "What is my relation to it?" "Why am I a member of the Christian Church?" It is not for what we may get, but in order that we may turn all the power of our manhood into setting free those brothers of ours on the other side of the globe into that same glorious liberty wherewith Christ has freed us. This can never be done until men realize the stewardship of their

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As Protestant Dr. Borthwick's and poor of the though a busy a large number history and geo- n Reader, The funeral service rch of St. John clergy were: ornton, the Very ur French. The the casket was tributions were from the Royal of which the chaplain, and a the Empire." s. D. Henry, T. C.C.; R. Hems- law; and two l George Hems- way Henderson ded the funeral

erly meeting of n this place on 12. The Holy 11 a.m. in the the Rev. E. P. ere the Revs. M. Coffin, Man- Sutton. At the rs assembled in tudied the latter Fourth Gospel. the parsonage, e business sed- eeding meeting Carmichael in- nownlton during epted. A letter West Shefford, a severe cold he The Rev. F. W. The programme ged as follows: artin, Iron Hill; Ireland, South J. M. Coffin, e Rev. F. W. vote of thanks dge for their er of the after- n of the subject hich the mem- e of opinion.

shop, Kingston.

ristmas Day this present in the e Book of Com- On the inside inated, are the Church, King- e W. H. Comer, Ella Elizabeth ren, 1911." The lay School spent last week, when v. T. W. Savany mes were indul-

8th the annual as held, which ry excellent and ing the evening. orneri, presided. concluded, Santa made his appear- e presents from eec. Among the ric lamp for the hool. The lamp v. R. S. Forneri, he excellent work d the progress nday school. Mr. onors of the gift e Sunday school e superintendent peration of the

Rev. J. O. meeting of the g lecture, which

lives and means. Some men need to be shocked into a consciousness of what they may do for God. Some men who ask, "What is my share?" when a canvasser calls upon them, should be told, "Your share is about the whole amount. You give that and we will do some more."

Mr. Casey Wood, Chairman of the National Committee of the Laymen's Missionary Movement in the Church of England in Canada, in proposing a vote of thanks to the speakers of the evening said, although it was very nice to have Toronto quoted as leading in missionary work, yet at the same time we of the Church of England had to admit that we are away at the bottom of the list in per capita givings. He appealed to every man present to do his share in changing this condition of things, that would be the best way in which to thank the speakers of the evening. The campaign plan provides for the calling of a meeting of the men of every parish organization for an every-member canvass. The executive desires that these meetings should be called before the end of January and that the canvass be completed before the end of February. Much sacrifice is displayed in foreign missionary work, but there is room for sacrifice at home, said Mr. Casey Wood, a sacrifice of time, energy and thought in attendance at these parish meetings and in carrying out the hand-work of the canvass. The vote of thanks was seconded by Mr. N. F. Davidson, chairman of the Toronto Co-operating (Interdenominational) Committee of the movement and very heartily carried, and the meeting closed with the Benediction pronounced by the Lord Bishop of the diocese.

St. Cyprian's—A beautiful stained glass memorial window which has been placed in this church as a memorial to the late Mrs. Seddon (Gertrude), by her husband, was duly unveiled on Sunday morning last by the rector, the Rev. R. L. Seaborn, in the presence of a large congregation. The subject of the window is the Immaculate Conception. The figures of the Blessed Virgin and Child are surrounded by all the cherubim who are represented as wearing dresses of pure white with outer garments of Royal purple. The wings of the cherubim are united in ruby. The base and canopy decorations are very suitable to their immediate environment. This window was designed and manufactured by the Dominion Stained Glass Company, 34 Richmond Street East, Toronto, and it reflects great credit both upon their designing as also upon their workmanship.

Under the auspices of the Havergal Coverley Club Mrs. H. C. Woods, the wife of Dr. Woods, the Master of the Temple, London, and ex-president of Trinity College, Oxford, who is the daughter also of the late Dean Bradley of Westminster Abbey, gave a most interesting lecture on Monday evening the 15th inst. in the Evangelia Settlement Hall on "The City and University of Oxford." The lecture was beautifully illustrated by limelight views. The Rev. Professor Wrong, of Toronto University, presided and there was a large audience. In the course of the lecture Mrs. Woods specially mentioned Mr. Ruskin, Mrs. Humphry Ward, the Right Honourable W. E. Gladstone and Professor Goldwin Smith. At the close of the lecture the speaker was accorded a most hearty vote of thanks on the motion of Professor Hutton, seconded by Professor Edgar. On the following evening in the chapel of Victoria College, Mrs. Woods gave a delightful lecture on the subject of "The Victorian Spirit and some great Victorians I have known." The lecture was given before a large audience under the auspices of the Victoria College Women's Residence and Educational Association, and the proceeds will go towards the furnishing of the girls' study room in the college. Dr. Falconer, the president of the University, was the chairman, and the Lieut.-Governor of the Province and Lady Gibson were present as patron and patroness. In an exquisite blending of reminiscences and appreciation Mrs. Woods placed before her hearers her personal estimate of the Victorian spirit, and of Tennyson, Browning, and George Eliot, narrating a number of incidents and describing several characteristic scenes in which she had herself observed one or other of these great Victorians. Tennyson, she said, was a type of the early and mid-Victorians, while Browning represented the later type. In nothing had the world changed more than in the attitude toward woman, Tennyson and Browning exhibiting the cleavage; the early Victorians idealizing and at the same time maligning woman, because knowing her only through the sex life, the highest point they reached being expressed in Tennyson's lines: "Till at last she set herself to man, like perfect music unto noble words," while Browning placed woman on an equality with man, not

on a pedestal above him. It was a mistake to suppose Tennyson foreshadowed women's colleges in "The Princess." Optimism was a marked Victorian characteristic. Tennyson was shown by Mrs. Woods to be not a divinity but a great poet, and at the same time a good man, yet too possessed of great childlikeness. George Eliot was a delightful companion, much beloved by her friends. Browning was noted for his simplicity, his thoughtfulness for others, and his love of flowers. The conclusion of Mrs. Wood's lecture was a charming little account of her own visit to Browning's tomb in the Abbey, to place in his open grave her wreath of laurel and roses. At the close of the lecture a very hearty vote of thanks, moved by Chancellor Burwash, and seconded by Professor Hutton, was unanimously accorded to Mrs. Woods for her most interesting and entertaining lecture.

Trinity College.—On Jan. 16th, the fourth meeting of Trinity College was held. Mr. Hartley of St. Matthias', Canon Plumtre, Dr. Paterson Smyth (Montreal), being present. Mr. Turney read an excellent paper on Prayer Book Revision. He thought definite rules should be laid down on disputed points. He advocated conservatism in revision up to a certain point, and he suggested the "Anglican Catholic Church" as a good name for the Canadian Church. Set speeches followed by Messrs. Rose, Pairs, Montizambert and Streeter, who advocated certain innovations. After discussion from the floor of the house, Mr. Hartley of St. Matthias', said that there were serious issues at stake and we could not forfeit one particle of our position. He showed that, liturgically, we had lost largely since the Reformation. He advocated the restoration of the Invocation of the Holy Spirit in the Consecration of Prayer, and he also pleaded for prayers for the departed. Canon Plumtre advocated an appendix to the Prayer Book where changes might be tried before being finally adopted. Dr. Paterson Smyth advocated the principle of selection at all events for the Sunday lessons. He said that the laying down of hard and fast rules would break up the unity of the Church, and he said that there would probably be a levelling up of churchly feeling rather than a levelling down. The provost, the dean, Mr. Anderson and Mr. Cosgrave also spoke.

Sixtieth Anniversary of the College.—On the 15th of January, 1852, Trinity College was opened. On the same day of this month the sixtieth anniversary of that event was commemorated by a house dinner for the present student body, who will be dispersed when the other portions of the celebration are held, as it is intended they shall be, in June. At the invitation of the Vice-Chancellor (the Provost) some hundred and fifty guests assembled in the Convocation Hall of the College. Among them were members of the executive committee of Convocation, members of the Corporation (the governing body of the College), and two representatives of the first class of students, who were formally matriculated on the day on which the College was opened. To these two clergymen, the Ven. Archdeacon Bogert, of Ottawa, and the Rev. Canon Williams, of Toronto, were accorded places of honour at the table and on the toast list. The latter was brief, comprising only four items besides the King:—The First Matriculants, the Present Student Body, the Founder and the College, the Corporation and the Staff. The proposers of these toasts were respectively, the Rev. Prof. Boyle, Mr. H. C. Osborne, M.A., Dr. D. J. Goggin (Chairman of Convocation), and the Rev. J. S. Broughall. Responses were made by the Archdeacon and by Canon Williams for their class, memories of whom, together with Bishop Strachan, the first Provost (Archdeacon Whitaker), and the first professor (the Revs. E. St. John Parry, G. Clerk Irving, James Bovell, M.D., and H. Youell Hinde), were at once touchingly, humorously, lovingly and respectfully recalled. To them, as to the men who laid the foundation of all that is good about the College and its honourable traditions, ample justice was done. To the witty, graceful speech in which the second toast was proposed, a modest, manly response was made by Mr. J. H. Dixon, M.A., "Head of College," who, by his brilliant course, has himself reflected great credit on the College and has with others demonstrated that Trinity holds a high place for scholarship in the University of Toronto. Dr. Goggin, in proposing the third toast, gave an admirable outline of Bishop Strachan's personal history, his legislative and episcopal career, and his labours in the cause of education. Under the last head he spoke of the famous school at Cornwall and of necessity referred to the University of King's College (now the University of Toronto) which the Bishop had likewise provided. Both Dr. Goggin and Dr.

Worrell, who responded to the toast, referred to the happy union of King's and Trinity in the present University federation, in which the Bishop's views as to the vital necessity on the combination of religious instruction with secular learning are not only embodied, but are being beneficently worked out in practice. Thus he, though dead, is a real force in the present order of things and his policy, though apparently defeated in 1840, has in large measure prevailed. In responding, Dr. Worrell gave account of our stewardship, as only he could do out of the experience of twenty-five or more years of attention to the affairs of the College. For a considerable portion of that period he has been Chairman of its Land, Finance and Executive Committee, and in his earlier days as a graduate he was a member of the staff. He described the successive extensions of the original buildings, the acquisition of Trinity House, the erection of St. Hilda's, and its expansion into two overflow houses; he spoke sanely and hopefully of the financial affairs; and he sketched sympathetically the development of the policy of the College, including federation and removal. In all these matters he claimed, and truly, that those who have been responsible for the guardianship of the heritage left by the Bishop at his death in 1867, have not been recreant in their trust.

The Rev. Rural Dean Cayley, in responding for the Corporation and the Staff, spoke of the "soul of the Corporation," affirming that it was a twin soul—Dr. Worrell and the Provost. He also said that Trinity had many a time suffered by refusing to become a mere party institution in the Church of England, and by adhering to her rightful place as the University of the whole Church in the Province of Ontario—"a Prayer Book College," as one of the first matriculants said. In proposing the toast, the Rev. J. S. Broughall (whose father Canon Broughall, matriculated in October, 1852) called attention to the thoroughly democratic and representative character of the Corporation of the College:—(1) all the Bishops in this Province, elected by the duly accredited members of their respective synods, (2) the members appointed by the Bishops or elected by the several Diocesan Synods, (3) the graduates elected by their fellow-graduates in their respective faculties. The Rev. Canon Paterson Smyth, D. Litt., of Montreal, who, as honorary lecturer in Divinity, has been delivering his annual course of lectures, was associated with the Rural Dean, also a member of the staff, in speaking to the toast. The similarity in name and ideals with those of his alma mater in Dublin, the excellence of the works being done and the influence being exerted, the courtesy and friendliness of the staff to him personally, and the friendship of the Provost, were the theme of an exquisitely witty and humorous speech with its undertone of seriousness. The Ven. Archdeacon Davidson, of Guelph, proposed the health of the Provost as Chairman. "Please Mr. Davidson, am I to sell all these tickets for our Christmas treat, if I can't?" asked a little Sunday school scholar this morning. "So," said the jovial and eloquent Archdeacon, "Must I tell all the good I know of the Provost if I can't?" But he said in a few words much that called forth loud applause and approval from the assembled guests, who gave the heartiest possible reception to the Provost. The latter responded modestly, alleging faith and the co-operation of the students as the two things essential to the success of his own work. Members of the student body contributed to the enjoyment of the evening, for which "cooling drinks," as Canon Williams, with hearty approval called them, were supplied. Messrs. Burt, N. J. Thompson, Ditchburn, and Jackson, of the fourth year in Arts and L.Th., who have sung together since their freshmanhood, sang a quartette, Mr. Ditchburn and Mr. Matheson, of the second year in Arts, contributing a solo each and receiving encores. A verse from each of two Trinity songs greeted two of the toasts and "Met! Agorfa" the Greek hymn of the College, which through many generations has been sung to the tune of "Maryland" at the end of Trinity gatherings, brought to a close one of the best dinners the hospitable College has ever given. In all its fulness the Trinity tradition was handed on to the present generation. And that tradition means faith in God, a Prayer Book College representative of the whole Church, combination of religious and secular knowledge, Christian manhood, and the development of character under common residence, together with the influences exerted by the students one upon the other, as well as by the members of the staff.

The List of Matriculants, 1852.—January 15th, 1852:—George Anthony Barber, Jr., B.A., son of George Anthony Barber of Toronto; educated at

King's College; course J. son of William Upper Canada theological Oct. 2nd, 18 Francis Trer Loriginal; c 1852; ordain Oct. 2nd, 18 Hayward of-completed h dained deacc 1853. L. C Armstrong o Ireland; con 1852; ordain Oct. 2nd, 18 of John Gib: cated at Du 2nd, 1853. Bernard Lay ordained de: lin, son of educated at died Decem Hugh Chris C.W.; educ: onto; ordain Van Kough Toronto; ec D. Phillips: Kingston, C lege, Toron Alexander V liams of O completed f dained deac Beaven, sor cated at U dained deac son of Will completed l dained deac of John Hil con Oct. 2n son of Tho at Upper deacon Jan. of John Bo Guelph; or liam Coope educated a ordained de son of Wm at Oakville January B.A., son o cated at U lege, Toron July, 1853; January arts, B.A., Toronto; completed dained dea Of these several is Langtry; Church, T who ever troversiall Dean of C one of the and the time of B Toronto. Bishop January the recto the mem school or members bark on work in Mission was open will teac

st, referred to Trinity in the high the Bishop with secular but are being e. Thus he, present order apparently de- are prevailed. account of our out of the ex- rs of attention a considerable Chairman of ommittee, and e was a mem- the successive s, the acqui- of St. Hilda's, w houses; he e financial af- ically the de- ge, including se matters he have been re- the heritage 1867, have not

n responding spoke of the g that it was Provost. He time suffered rty institution by adhering o of the whole io—"a Prayer matriculants Rev. J. S. Broughall, called at- nocratic and oration of the this Province, bers of their appointed by eral Diocesan y their fellow- es. The Rev. of Montreal, ity, has been ures, was as- a member of The similar- of his alma f the works ; exerted, the Y to him per- Provost, were and humorous usness. The lph, proposed nan. "Please se tickets for asked a little "So," said "Must I tell if I can't?" it called forth he assembled ssible recep- ponded mod- ration of the l to the suc- f the student of the even- as Canon d them, were upon, Ditch- year in Arts r since their fr. Ditchburn year in Arts, ing encores. ongs greeted l" the Greek h many gen- "Maryland" brought to a spitable Col- ess the Trin- the, present ans faith in esentative of religious and od, and the ommon res- erted by the ill as by the

January 15th, B.A., son of educated at

King's College, Toronto; completed his theolog- ical course July, 1852. Colin Campbell Johnson, son of William Johnson of Sandwich; educated at Upper Canada College, Toronto; completed his theological course July 1852; ordained deacon Oct. 2nd, 1853. Francis Tremayne, Jr., son of Francis Tremayne of Charleston; educated at Loriginal; completed his theological course July 1852; ordained deacon Oct. 10th, 1852; priest, Oct. 2nd, 1853. Henry Hayward, son of Alfred Hayward of Cobourg; educated at Northampton; completed his theological course July, 1852; or- dained deacon Oct. 10th, 1852; priest, Oct. 2nd, 1853. L. Gilbert Armstrong, son of Alexander Armstrong of London, C.W.; educated in Dublin, Ireland; completed his theological course July, 1852; ordained deacon Oct. 10th, 1852; priest, Oct. 2nd, 1853. Joseph Chambers Gibson, son of John Gibson of Georgina, Lake Simcoe; edu- cated at Dublin, Ireland; ordained deacon Oct. 2nd, 1853. J. Strutt Lauder, son of Thomas Bernard Lauder; educated at Athlone, Ireland; ordained deacon Oct. 2nd, 1853. Joshua Frank- lin, son of Joseph Franklin of London, C.W.; educated at Dublin and King's College, Toronto; died December, 1853. C. E. Thompson, son of Hugh Christopher Thomson of Port Maitland, C.W.; educated at Upper Canada College, Tor- onto; ordained deacon June 29th, 1856. Salter Van Koughnet, son of Philip Van Koughnet of Toronto; educated at Cornwall, C.W. Thomas D. Philipps, son of Horatio Nelson Philipps of Kingston, C.W.; educated at Upper Canada Col- lege, Toronto; ordained deacon Oct. 10th, 1858. Alexander Williams, son of Justus Wright Wil- liams of Oakville, C.W.; educated at Oakville; completed his theological course July, 1854; or- dained deacon Oct. 21st, 1855. Edward William Beaven, son of James Beaven of Toronto; edu- cated at Upper Canada College, Toronto; or- dained deacon Oct. 18th, 1857. John Carroll, son of William Carroll of Smith's Falls, C.W.; completed his theological course July, 1854; or- dained deacon Oct. 8th, 1854. John Hilton, son of John Hilton of Rawdon, C.W.; ordained dea- con Oct. 2nd, 1853. Thomas Swainston Campbell, son of Thomas Campbell of Toronto; educated at Upper Canada College, Toronto; ordained deacon Jan. 25th, 1855. James John Bogert, son of John Bogert of Brockville, C.W.; educated at Guelph; ordained deacon Oct. 10th, 1858. Wil- liam Cooper, son of Wm. Cooper of Toronto; educated at Upper Canada College, Toronto; ordained deacon Oct. 10th, 1858. John Langtry, son of Wm. Langtry of Oakville, C.W.; educated at Oakville; ordained deacon Jan. 25th, 1855. January 26th, 1852:—James Abraham Preston, B.A., son of Thos. Jas. Preston of Toronto; edu- cated at Upper Canada College, and King's Col- lege, Toronto; completed his theological course July, 1853; ordained deacon Feb. 24th, 1855. January 28th, 1852:—Thomas Tempest Rob- erts, B.A., son of Thos. Parminter Roberts of Toronto; educated at King's College, Toronto; completed his theological course July, 1853; or- dained deacon Oct. 8th, 1854.

Of these survive the Venerable J. J. Bogert, M.A., D.C.L., rector of St. Alban's Church, Ot- tawa, who has for many years been a member of the Corporation of the College; the Reverends Canon Tremayne, M.A., rector of Mimico; Canon Williams, M.A., rector of St. John's Church, Toronto; Canon Broughall, M.A., D.D., for fifty years rector of St. Stephen's Church, Toronto, sometime lecturer in Classics in the College, and also for many years a member of the Corporation; T. S. Campbell, living in re- tirement at Port Elgin, Ont., and T. D. Phil- lipps, M.A., of Winslow, Ark., who was famous as a cricketer, making his century even in recent years.

Of those who have passed away the memory of several is still widely cherished, the Reverend Dr. Langtry, for many years rector of St. Luke's Church, Toronto, and the kindest-hearted man who ever earned the reputation of an unkind con- troversialist; the Very Reverend Dr. Lauder, Dean of Ottawa; the Rev. C. E. Thomson, M.A., one of the founders of the York Pioneers' Society and the Rev. W. E. Cooper, M.A., who at the time of his death was rector of St. Martin's, Toronto.

**Bishop Strachan School.**—On Friday evening, January 19th, the Rev. Canon Paterson Smyth, the rector of St. George's, Montreal, addressed the members of the Alumnae Association at the school on the subject of "Social Problems." The members of this association are about to em- bark on an entirely new line of social service work in St. John's Ward in connection with the Mission to the Jews on Edward Street, which was opened on Monday evening last, and they will teach sewing, nursing and dispensing, etc.

They will also get up entertainments for the benefit of the denizens of the Ward and will also in the summer time take the children on expedi- tions of various kinds. The lecturer was for many years an active social worker in Dublin and more lately in Montreal, and he spoke from directly personal experience in the matter. The Provost of Trinity College presided, and in the course of his remarks when introducing the lec- turer, he announced the fact that Canon Paterson Smyth had been appointed an Honorary Pro- fessor of Trinity.

**Craigvale.**—St. Paul's.—The annual Christmas Sunday school entertainment took place on Fri- day evening, the 12th inst., and it passed off most successfully. A sumptuous tea was provided by the ladies of the congregation in the base- ment of the schoolhouse, and after this had been disposed of, an excellent and enjoyable pro- gramme of carols, songs and recitations, was given by the scholars. The rector of the parish, the Rev. Dr. Langfeldt, presided. At the con- clusion of the programme every child was pre- sented with a gift, and a beautifully illuminated Christmas tree added much to the enjoyment of the evening. The proceedings were brought to a close by the singing of the National Anthem.

**Innisfil.**—The Lord Bishop of the diocese visi- ted this parish on the 21st inst. and preached to large congregations in St. Paul's both morning and evening, and at St. Peter's, Churchill, in the afternoon. On the following day the "At Home" given at the rectory by Dr. and Mrs. Langfeldt to the parishioners, was attended by a large number of people, including friends from Barrie, who came and went, both afternoon and evening. Dr. and Mrs. Langfeldt, with the Bishop, re- ceived their friends in the spacious hall. At the evening gathering the Bishop formally opened the new rectory and dedicated it by special prayers. The Rev. E. J. McKittrick, the Rev. W. J. Creighton and the rector, made congratulatory speeches. The happy event was brought to a close by all joining hands and singing "Auld lang syne," and "God Save the King."

**East Whitby.**—A well-known and greatly re- spected resident of this place in the person of the late Mr. John Mothersill passed away on Monday, January 15th, at his late residence, used to attend, so long as his health and strength months and 15 days. He was a faithful and constant attendant upon all the means of grace, and was but rarely absent from his seat in St. George's Church, Oshawa, the church which he used to attend, so long as his health and strength permitted him to do so. The late Mr. Mother- sill was born in Kildare, County Kildare, Ire- land, and came to Canada in the fall of 1833 with his mother and brothers. His father, who was on the civil list of Great Britain, had come in the spring of that year and had bought land in the Home District on what is now known as the Kingston Road. This was two miles east of what is now the town of Oshawa, and is now known as the Highland and Brent farms. In 1848 Mr. Mothersill married Ann, daughter of Mr. John Robinson, and for a short time lived at the har- bor. In 1852, he purchased parts of Lots 2 and 3, first concession, East Whitby, where he built his home known far and wide as "Erindale." Mr. Mothersill was a strong Conservative, but, beyond being a delegate for over 25 years to the Anglican Synod of Toronto, did not occupy any public position. Notwithstanding this he left his mark upon the thought of his age in and

around the community in which he dwelt. Four out of ten children survive him to mourn his loss, his wife having predeceased him last year. The living children are Dr. L. J. Mothersill of Port Stanley, Mr. G. Barton Mothersill, Justice of the Peace, on the homestead, and Misses Maud and Marion, also at home. The funeral which took place on Wednesday, the 17th inst., was very largely attended by old residents of Oshawa and vicinity. A service was held at 3 o'clock in St. George's Church, Oshawa, which was very impressive and beautiful, Rev. C. R. De Pencier, rector of St. George's, being the officiating clergy- man, and the interment took place afterwards in St. George's Cemetery.

**Bond Head.**—We regret to announce the death of the Rev. A. C. Watt, the rector of the parish, which took place on Sunday last at the rectory. Mr. Watt had been ailing for some months, and for a month previous to his death was confined to his bed. He was an earnest and faithful parish priest, and was greatly beloved by his people. His widow, two sons and two daughters survive him. His funeral took place on Tuesday.

**HURON.**

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

**Brantford.**—Grace Church.—The Rev. H. L. D. Woodcock, curate of this church, has announc- ed that he will leave in February to assume charge of the pastorate at Oakville. The curac- ies at Grace and St. Jude's churches are now vacant.

**Gilnton.**—St. Paul's.—Since coming to this place some six months ago, the Rev. C. E. Jeak- ins, rector of this church, has steadily grown in the esteem of not only his own people but of the whole community as well and as an indication of their regard the collection on a recent Sunday morning, which went as a personal gift to him- self, amounted to \$88. It was the largest collec- tion made by any church in the diocese that morning. Mr. Jeakins' eloquence as a preacher and energy and success as a pastor are so well recognized throughout the diocese that tempting inducements have been held out from churches very much larger and wealthier than St. Paul's, but his wish is to remain where he is at the pre- sent time and to continue the good work he is manifestly doing.

**Port Stanley.**—Christ Church.—The Lord Bish- op of the Diocese visited this parish on Tuesday the 16th inst., and held a Confirmation service in this church during the evening when he be- stowed the apostolic rite on four candidates. A large congregation was present.

**St. Thomas.**—The Bishop held Confirmation services in Trinity and St. John's churches on Sunday, January 14th. He confirmed 18 candi- dates at Trinity in the morning and 31 candidates at St. John's in the evening. On both occasions his Lordship made forceful and practical address- es and the services were attended by large con- gregations.

**RUPERT'S LAND.**

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

**Winnipeg.**—A combined meeting of the Rural Deanery of Winnipeg and the Deanery of St. John's was held on Jan. 8th in Christ Church schoolroom, the Rev. Rural Dean Chambers pre- siding. A suggestion from the Council of the Brotherhood of St. Andrew to hold special noon services during the latter part of Lent was taken up and discussed. It is suggested that these ser- vices should be held in some central place of the city during the latter part of Lent (including Holy Week) for the benefit of those working in offices and stores. The matter was referred to a committee to confer with a committee of the Bro- therhood Council. Devotional meetings are be- ing held every fortnight in preparation for the forthcoming "Mission of Help" in September next. The Rev. F. S. de Mattos, rector of St. Mary's, Brandon, has accepted the rectorship of St. Peter's, Winnipeg. A branch of the Church of England Men's Society has been formed in Winnipeg. On Sunday, Jan. 7th, the first admis- sion service was held in Christ Church. About twenty candidates were admitted, and about as

**Church Decoration**

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

Correspondence is invited

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many members transferred from branches in the Old Land. The branch is named the "Winnipeg Branch," and is not a parochial branch. Meetings will be held in rotation in the various parishes.

The Archbishop spent Sunday, January 7th, at Miami and Altamont, where he held Confirmations. At the latter station a building, which had been purchased from the Adventists by the Church people of the district, has been recently moved to a lot belonging to the Church, a chancel added to it and otherwise improved and made suitable for Church purposes. The congregation, which has for several years been worshipping in a rented hall, expressed great delight at having a spiritual home of their own. The Rev. Wilfrid Clarke, who was ordained last June, is curate-in-charge of the mission, and under his ministry most gratifying progress is being made. His Grace consecrated the church at Dominion City on January 14th and held a Confirmation in the evening. The church, which was built two years ago, is a credit to the Church people of the place, being both commodious and of good appearance. The parish has been without the benefit of a resident clergyman for some time past, having been served by students from St. John's College, Winnipeg. The Archbishop congratulated the congregation for carrying their enterprise to such a successful conclusion without the leadership of a regular incumbent. The Rev. J. Martin, B.A., who recently arrived from Ireland, has been appointed to the Mission at Swan Lake and Somerset. The Rev. F. S. deMattos of St. Mary's, Brandon, has accepted the rectorship of St. Peter's, Winnipeg, in succession to Rev. S. Fea, who has been constrained to resign on account of ill-health.

**Christ Church.**—The annual Sunday School entertainment was held in the schoolroom on Tuesday, Jan. 9th. Tea was served at 5.30. A splendid entertainment had been arranged for the children—a lantern display, a Punch and Judy show, and several good musical and dramatic items. The evening concluded with the distribution of toys and presents from the Christmas tree, and the presentation of special prizes to the honour pupils of each class. Mr. T. Sutton has been appointed choirmaster in the place of Mr. G. Downard, who has gone to reside in Victoria, B.C.

#### QU'APPELLE.

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

**Regina.**—The executive committee of the diocese met in the new parish hall in this city on Wednesday, Jan. 17th, and transacted much important business. The council of St. Chad's hostel met here on Tuesday, Jan. 16, and considered many things in connection with the new site and college. A meeting of the Rural Deanery of Regina was held in this city on Jan. 16th.

#### CALGARY.

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

**Lethbridge.**—St. Cyprian's.—The annual meeting of the congregation of this church was held in the church on Thursday evening, Jan. 4, 1912. The reports of the different societies were handed in and showed a very great activity and advance in the work of each organization. The rector, Canon McMillen, in his report of work during the year in connection with the church made special reference to the marvellous work accomplished by the Sunday School since its inception, March 6th, 1910. It began that day with an attendance of 15, including teachers and Bible Class. At the close of the year 1911 there were 94 children under the age of 14, 9 officers and teachers and 36 active members of the Bible Class. The whole school was well organized and a splendid work was being carried on in this branch of the church's activity. He expressed also his deep appreciation of the work of the choir, organist and officers of the church during the past year, all of whom have done so much towards deepening the interest in the church work and the services. The financial report of the wardens showed receipts from offerings, envelope subscriptions, etc., \$2,286.40, and disbursements of \$2,236.20, leaving a balance of \$50.20 on hand. There were outstanding debts to the

amount of \$165.10, but against this there were a number of envelope subscriptions not fully paid up to the end of the year which would more than meet this small indebtedness. During the year a mortgage had been placed on the church for \$4,500.00, but against this there are assets of nearly \$11,000.00, making a surplus of assets over liabilities of well over \$6,000.00. The moneys on hand held by the different societies amount to over \$700.00, showing that not only numerically and in depth of interest, but financially as well, every portion of the church is in excellent condition. The following officers were elected: Clergyman's warden, R. J. Wellington; people's warden, A. Hayr; vestry, Messrs. Simpson, Straker, Scott, Noakes, Downer, Young, Bartlett, Boyd, Morgan, Jones and Jackson; auditors, Messrs. Young and Straker; delegates to synod, R. J. Wellington, R. G. Straker, W. D. Scott; substitutes, D. A. Simpson, E. S. Jackson, A. Hayr. After a vote of thanks had been passed to the choir, organist, S. S. teachers and the different organizations with special reference to the Parish Auxiliary, the rector closed a most successful meeting with the Benediction.

#### NEW WESTMINSTER.

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

**Vancouver.**—St. James'.—That a fitting cathedral for the diocese of New Westminster will in all probability be erected in Vancouver in the not far distant future, was the announcement made in St. James' Church by the Right Rev. A. U. de Pencier, Bishop of New Westminster. Bishop de Pencier, in the course of a stirring New Year's sermon dealt with the forward movement of the Church during the past year. He spoke of churches established in different parts of the diocese, and in summing all up said: "The time has now come when we must decide definitely where the cathedral for this diocese is to be located." He added that at the General Synod meeting in London, Ontario, last summer, the subject had been dealt with thoroughly, and they decided that Vancouver was the place for it. An important decision was reached at a meeting of the Executive Committee of the Diocese of New Westminster, held on Wednesday, the 3rd inst., in Bishop de Pencier's office in this city, when it was agreed that the Cathedral and See House should be transferred to Vancouver, as being the centre of the greatest population. The meeting was very fully attended, the Archdeacons and all the other officials of the diocese being present. After thorough discussion the resolution was carried, accepting the suggestions of the Bishop and endorsing his proposition that the See House be removed. The committee also approved of the taking up of the option for a site for the See House and Cathedral and other diocesan buildings at the corner of Granville and Twenty-Sixth Avenue. The claim of Holy Trinity, New Westminster parish, to a portion of the present See House property will be considered fully by a sub-committee appointed by the Executive, who were requested to bring in all information to a further meeting. Although dealing with a very difficult subject, and one provocative of strong differences of opinion between residents of the two cities of New Westminster and Vancouver, the decision of the Committee was entirely amicable. It is planned that the old See House shall be sold and the proceeds used to build one on the new site in Vancouver. The construction of the new building will be undertaken in the spring in order that it may be ready for occupation next autumn. It will be necessary to consult the best architects available before anything can be planned with regard to the Cathedral, but it is probable that this will be begun by the building of a chapel or chancel, or a building which could later be used as a chapter house, as the main body of the Cathedral will require some time to complete, since it is to be on a scale fitted to the requirements of the city. The present See House and Cathedral were located in New Westminster in 1878 before Vancouver even came by its name, the founder and first incumbent being Bishop Dart, who carried on the work for a number of years.

**Vancouver.**—St. James'.—The Rev. H. Fynes Clinton is at Pasos Robles, California, with two nurses from St. Luke's Home, who are in constant attendance. The physicians there confirm the opinion of the doctors here, that there is no hope of recovery. The Rev. H. Edwards, vicar of St. George's, Truro, England, is in charge until the end of March.

St. Augustine's, Eburne, and St. Mary's, Kerisdale, have been beautified by various gifts this Christmastide. The former church was presented with a fine carved oak faldstool by Mr. W. Porter, the vicar's warden, and the latter church with a handsome brass cross and candlesticks by Mr. Davies. A pleasing sign of the appreciation in which the Rev. W. H. G. Battershill, the vicar of St. Augustine's, is held by the congregation, was shown when he was lately presented with a purse well filled with money. The presentation was made to the vicar by the two wardens on behalf of the congregation who at the same time assured him of the high esteem in which he is held by all his parishioners. The Lord Bishop of the diocese lately held a Confirmation service in St. Augustine's, the first service of the kind which has ever been held in that church. Six candidates were presented to the Bishop for the sacred Rite by the vicar, five of whom had previously belonged to various denominations. The Christmas services in this parish were bright and hearty, and were well attended.

**South Vancouver.**—St. Thomas' Mission.—This is a newly-organized parish in charge for the present of the clergy of St. Michael's Church, Vancouver. A small church, seating 200, the funds for which were largely contributed by Mr. W. T. Clarke, was opened by the Ven. Dr. Pen-treath, Archdeacon of Columbia, on January 7th. There was a large attendance and very hearty singing. The Rev. G. H. Wilson took the service and the Archdeacon preached.

**Personal.**—The Rev. Dr. Roper, Bishop-elect of Columbia, is expected here early in February, and before proceeding to Victoria will be the guest of his cousin, Mr. J. C. Sproat, of Burnaby Lake, near the city of New Westminster. The Primate has fixed the consecration for St. Matthias' Day, February 24th, in Christ Church Cathedral, Victoria. The iron building which has done duty for a See House since the beginning of Bishop Hill's episcopate, will be torn down and a modern episcopal residence built. The Ven. Archdeacon Pugh, superintendent of Indian Missions, has gone to England for a short visit to secure two priests to assist him in the work among the Indians. There is a central church at Lytton, and 16 small churches on the reserve, mainly built by the Indians themselves.

**Quesnel Mission.**—This associated mission provided for by St. John the Divine, Kennington, and St. Stephen's, Kensington, London, is making progress. A union church has been bought at Quesnel for present services, and a substantial building will be erected this year. Churches have been built at Fort George and S. Fort George by the Rev. R. I. Williams. The Rev. H. Pelham travels over the large district of Cariboo and Chilcoten, and the Rev. W. B. Drake is in charge at Quesnel.

## Correspondence

### PEACE.

Sir,—With regard to the subject of International Peace, discussed generally in my letter you were good enough to print last week, this of course means with Germany, the happy diplomacy of Lords Salisbury and Lansdowne and Sir Edward Grey aided by the personal influence of King Edward, having brought about cordial relations with our former bugbears, Russia, France, and the United States. Everybody now knows that last summer and fall, owing to Germany's action over Morocco, the peace of Europe and of the Empire was in serious danger, and that the shadow of war long darkened our political horizon. Will that shadow, now passed away, return? What can we as Christians and members of the Church of England in particular do to avert it? In order to judge correctly of possible eventualities, and preventive measures, we must first consider forces at work and their causes. Professor Horning of Victoria University thinks that British jealousy at German trade expansion is a large factor in the present strained relations. True it is that Britons are being awakened to German progress, and bidden to imitate the splendid thoroughness of her trade methods and technical education. But it is more in Anglo-Saxon nature to admire a fine competitor than to be jealous of him. Perhaps for the Teuton this is hard to understand. Professor Horning, in his admirable article in "The Globe," and address to the Ottawa Canadian Club, says

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that the huge navy which Germany has thought it necessary to build for the protection of her growing seaborne commerce and growing colonial empire, has caused a lot of unnecessary alarm in Britain and the Empire. Alarm, certainly. Unnecessary, we think not. And this for obvious reasons. First, that the numerous Dreadnoughts Germany has built are not for commerce protection, for which fast cruisers are necessary. Second, that the preamble to her Navy Act declares that Germany must have a powerful navy, not to protect her commerce, but "so that a war with any naval power, even the strongest, would involve great risks to that power"—a plain challenge to Great Britain. Naval battles are decided nowadays by superiority in heavy ships and who can wonder that Great Britain is alarmed when at one time recently, unless extra ships had been built by her, her sea-girt coasts and mighty sea-borne commerce would have been liable to invasion by the German fleet, which then would have been superior in Dreadnoughts. On the other hand, Germany has nothing to fear from invasion by the necessarily superior British fleet, because (apart from intention) we have no powerful army to follow it up, and the Germans have. The experience of the past is the best guide to the future. And so, from the days when Frederick the Great suddenly seized Silesia; when Russia wrested the leadership of Germany from Austria in the war of 1866; when in 1870 Bismarck received a conciliatory telegram from his Emperor about the French Ambassador's visit, asked General Von Roon if the army was ready for war with France, deliberately garbled it in a hostile sense, and forced on war; down to the recent days when she forced weakened Russia by the threat of hostilities to consent to Austria's annexation of Bosnia and Herzegovina; when she endeavoured to wreck the newly framed Anglo-French entente at the Algeiras Conference; and when she last year endeavoured to obtain possession of part of Morocco in which France politically and Britain commercially were vastly preponderant by show and threat of force, war being averted in the last analysis by the firmness and courage of the French people and of Sir Edward Grey, the last only rendered possible by the consciousness of a supreme navy; it is clear, sir, that the policy of the German Empire always has been and still is that which was so frankly avowed by her chancellor last spring: "It is the business of armies and navies to settle disputes, not of gowned arbitrators." This is evidently why the German Government has flatly refused the British offers, three times made to them, as Mr. Asquith announced, to reduce armaments, and why it is even now preparing a new Expansion Navy Law to the Reichstag. What, then, is to be the attitude of the peace-loving Christian as to this state of things in 1912? The following are the writer's concrete suggestions: (1) Maintain a supreme navy, Canada helping; (2) Promote by every possible means the growth of arbitration, and of mutual knowledge, and of mutual forbearance; (3) Relax in no way any possible efforts toward the mutual scaling down of armaments, naval and military; (4) And pray that every militarist soul (using the word in its worst sense) may be led by the Spirit of God to seek peace and ensue it. It may be urged that naval expenditure is wicked and wasteful. So are burglaries and fires. Yet we have to make what is in one sense useless expenditure in police, insurance, and fire brigade to guard against ruin, and as in business and social matters, so in political. But just as we seek to remove causes in the one case, so let us in the other. As the "Guardian" recently said, there is no other way. The peace of 1911 is the grandest justification of the extra Dreadnoughts of 1909.

Candidus.

#### PRAYER BOOK REVISION.

Sir,—In January 11th issue of the Canadian Churchman the Rev. E. C. Jennings calls attention to a question which he thinks should not have been omitted from the referendum paper sent out by the committee on Prayer Book Adaptation and Enrichment. The question, Mr. Jennings would have inserted applies to a change of name of our Church. Certainly the omission of that question is very grave and leads one to believe that it was purposely omitted by the committee as the time is not opportune nor the demand sufficiently urgent for a change of name. In this omission the committee seem to have acted wisely. No one would charge the Americans with moving slowly and yet the Protestant Episcopal Church in this same matter are proceed-

ing with the utmost care and leisure. But we in Canada now have an opportunity of expressing our opinion on this most important question; although the question is not asked by the committee surely they would not disregard an expression of opinion on this question of change of name if that expression were sufficiently universal. Mr. Jennings suggests as a new name for our church, "The Anglican Catholic Church of Canada." With the exception of one word that name seems very good. But why "Anglican"? That is a geographical prefix which does not apply to Canada. When St. Paul wrote letters to the Church in various places he designated those branches of the Church by their territorial location. Because the Roman Catholic Church has made the mistake of applying that geographical prefix to the exclusion of the proper designation of the Church's character, why should we also make the same mistake? The English Church was brought in from another land and by a race not so very far akin, but it did not take on the territorial nor racial name of its spiritual benefactor. The Church in Canada owes its origin to the Church in England, but that does not bind us to prefix to our name the geographical or racial designation of our spiritual benefactor. There is, however, one thing we want in common with the English Church and the Protestant Episcopal Church and the Roman Church and the Greek Church, and that is the "hall-mark" of our nature and our origin. We want the word Catholic incorporated in our name. To paraphrase a section taken from the Living Church, Dec. 30, "The reason for wishing that the Canadian Church should assume the word Catholic into her legal title is based primarily on the ground that so the historic Church of the ages is best identified; secondly, because it suggests comprehensiveness and non-partisanship." The name, "The Canadian Catholic Church," would suit us better than "Anglican Church in Canada," if that name could only be shorn of some of its painful and almost vulgar alliteration.

London, Ont. S. S. Hardy.

#### THE EPIPHANY APPEAL TOO LONG AND TOO LEARNED.

Sir,—As one who loyally reads the Epiphany and Ascension-tide appeals to his congregations every year, may I be permitted to venture the assertion that the Epiphany Appeal for 1912 was too learned and too long. Something more simple and direct and intelligible would answer the purpose better. Why not revert to the appeals of former years? They were models of clearness, force and brevity. I recall to mind one especially, written by the late beloved Bishop Baldwin. In the recent appeal, notice for instance, these words:—"World-problem," "emergence into world-politics," "anti-Christian propaganda," "disorganized mass of polytheism," "an economic problem of grave import." These phrases may be "understood" by an assembly of ministers, but what can our ordinary country congregations make of them? There is an excess of erudition and pedantry in the last appeal, and I submit the tendency is to defeat the end for which it was written.

Wardsville.

J. Edmonds.

#### NEW TUNES.

Sir,—Just a few lines with reference to Canon Robert's courteous letter in yours of 4th January. It was a slip of mine to write of a "pause" of three beats. I should have said a sustained note instead. I would point out that the arrangement of bars for the tunes 653 would appear to be arbitrary and adaptable, e.g., first bar is one beat, second is four, third is three beats. I think the "Dolomite chant" (q.v.), affords an illustration of a better arrangement of a tune for hymn 653 if the sustained note was only counted as two beats and no more. I should be sorry to dispute any musical statement of Canon Roberts', but I think it would be difficult (without actual "drilling") to divide a three beat note into only one "sung" and two "rest." It is more usually the other way about. I am taking the liberty of sending direct to Canon Roberts a "fragment" of a tune for hymn 653, and would say in conclusion what I have increasingly found of late years, that our congregations seem liable to be diverted by many modern hymn tunes from the words altogether. If we only had more of the happy combination exemplified in the first hymn!

J. Williams.

#### TRAVELLING EXPENSES OF DELEGATES.

Sir,—Will you kindly allow me the use of your columns to urge upon all delegates to the General Synod, who attended the meeting held in London in September last, and who have not yet sent in a statement of travelling expenses, to do so without delay. This is necessary in order that the full cost of the session at London may be ascertained, and the apportionment made to Dioceses.

Faithully yours,  
Herbert S. McDonald,  
Honorary Treasurer,  
General Synod.

Brockville, Ontario, 16th January, 1912.

#### INFORMATION WANTED.

Sir,—I observe from a pastoral letter written by the Bishop of Toronto in July last that the late Bishop Strachan donated in the year 1843, 400 acres of land for a Cathedral establishment. Can you inform me whether this property is still available for the support of the proposed new cathedral of St. Alban's, and if not what has become of the same?

A Churchman.

#### Family Reading

##### THE MARCHING ORDERS OF THE CHURCH.

Go ye into all the world and preach the Gospel to every creature.—Mark, 16.15.

Arouse ye, Christian soldiers,  
Our Captain calls to-day;  
Go forward at His great command,  
Himself will lead the way.  
He is our glorious leader,  
The Lamb for sinners slain,  
One thousand million precious souls,  
For Him we hope to gain.

The heathen live in darkness,  
With scarce a ray of light;  
Awake, O Christian soldier,  
And arm you for the fight.  
Go forward to the rescue,  
His banner waves on high;  
The blood-stain'd banner of the Cross,  
And victory is nigh.

Our watchword—No Surrender,  
Christ needs the true and brave,  
He calls on men to join the ranks,  
The heathen lands to save.  
Now forward goes our army,  
The noble Church of God,  
We're following in the footsteps,  
The way the Master trod.

The world for Christ our Saviour,  
This is the Lord's command,  
Go preach the blessed Gospel news,  
In every heathen land.  
Then from the lips of thousands,  
Shall glad Hosannas ring;  
For Christ shall reign from shore to shore,  
As Prophet, Priest, and King.

Rev. A. Ketterson.

Remember the power of indirect influences—those which distil from a life, not from a sudden brilliant effort. The former never fail; the latter, often.

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## British and Foreign

The Bishop of Willesden dedicated the altar slab in the Church of St. Jude-on-the-Hill, Hampstead Garden suburb, which had been sent from Canada to use at the high altar of the church, at the service on Christmas Eve in the presence of a very large congregation. The Bishop was vested in cope and mitre.

St. Peter's Church, Philadelphia, has just been celebrating its 150th anniversary. It has not been the custom of the parish to publish an annual report, but to commemorate some special event in parochial life by an appropriate issue. Thus only nine such books have been compiled in one hundred and fifty years of history, and the last preceding one dates from the rectorship of Dr. Nelson (the present Bishop Co-adjutor of Albany) in 1900.

Faith is a trusting ourselves ever to God, so as to bring ourselves into the range of His divine operations—the sublimest and completest mortal act of dependence possible, in which the soul ceases from self, turns away to God, comes to God. Whereupon, as God meets it, accepts it, and pours Himself into its open gates, it is filled with God's inspirations, and the working of His mighty power, the life-word proceeding from God, as it ought, being instigated inwardly by His divine movement.

At the close of the midnight Christmas Eucharist at St. Matthew's church, Kenosha, Wis., the rector of the parish, the Rev. Fred Ingley, was presented with a most practical Christmas remembrance, consisting of a large oak desk, and also a typewriter, being the gift of twenty men of the parish. An addition to the parish guild hall now in the course

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of erection will provide an office for the rector, and the gift of the men will help in the furnishing of the same.

The Rev. John J. Neighbour, pastor of St. Paul's Methodist Church, Scranton, Pa., has left that denomination and will enter the ministry of the Church. He and Mrs. Neighbour were confirmed by Bishop Talbot, in St. David's Church, Scranton, on the evening of the first Sunday in Advent, in a class presented by the rector, the Rev. Robert Blickensdler. Mr. Neighbour will do missionary work in Reading, Pa., while preparing for his ordination to the diaconate.

On October 16, 1893, the late Bishop Walsham How consecrated the chancel of St. Peter's, Barnsley. Since then earnest and repeated efforts have been made to complete the Church by adding a nave and aisles in consonance with the artistic and substantial character of the

chancel. These efforts after nearly twenty years' work have been rewarded, and on a recent date the Bishop of Wakefield consecrated the new portions of the church. The Vicar (the Rev. T. J. Puckle) is to be congratulated on the successful completion of the work.

The Bishop of Birmingham on a recent Sunday morning dedicated the restored baptistery of Birmingham Parish Church, in the presence of a large congregation. During the ministry of the late Canon Wilkinson over £30,000 was spent on the restoration of St. Martin's Church, but it was found impossible to renovate every portion of the edifice. In order that the work should be complete in every respect, the Rector (the Bishop-designate of Sodor and Man) five years ago instituted a thank-offering, which realized over £4,000, and this fund has been devoted to the building of a new organ and the restoration of the sanctuary and of the baptistery. The restoration of the latter consists of the laying down of a marble floor, the provision of a beautifully carved oak font-cover, with two artistically designed screens and gates, the whole making an extremely effective finish to the west end of the church.

## Children's Department

### BUSINESS MAXIMS FOR BOYS.

- Attend carefully to details.
- Best things are difficult to get.
- Cultivate promptness and regularity.
- Do not seek a quarrel.
- Endure trials patiently.
- Fight life's battles bravely.
- Give what you can from principle.
- He who follows two hares, is sure to catch neither.
- Injure no one's reputation or business.
- Join hands only with the virtuous.
- Keep your mind from evil thoughts.
- Learn to think and act for yourself.
- Make few friends.
- Never try to appear what you are not.
- Observe good manners.
- Pay your debts promptly.
- Question no man's veracity without cause.
- Respect your word as your bond.
- Say "No" firmly and respectfully when necessary.
- Touch not, taste not, handle not, the cup which intoxicates.
- Use your own brains rather than those of others.
- Virtue, not pedigree, is a sign of nobility.
- What is just and honourable, do.
- 'Xtend to every one a kindly salutation.
- Yield not to discouragements.
- Zealously labour for the right, & success will be yours.

### OBEYING ORDERS.

An English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses; so he dispatched a boy in his employ to this field, telling

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him to shut the gate and keep watch over it, and on no account to suffer it to be opened. The boy went as he was bid; but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered in vain. After awhile, one of noble presence advanced and said in commanding tones: "My boy, do you know me? I am the Duke of Wellington—and I command you to open the gate."

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The boy lifted his cap, then answered firmly: "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one is to pass through but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said: "I honor the man or boy who can be neither bribed nor frightened in doing wrong. With an army of such soldiers, I could conquer the world."

### A SECRET

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### DO IT NOW.

If you're told to do a thing,  
 And mean to do it really,  
 Never let it be by halves;  
 Do it fully, freely.

When father calls, though pleasant  
 be  
 The play you are pursuing,  
 Do not say, "I'll come when I  
 Have finished what I'm doing."

If your are told to learn a task,  
 And you should then begin it,  
 Do not tell your teacher, "Yes,  
 I'm coming in a minute."

Waste not moments nor your words  
 In telling what you could do  
 Some other time; the present is  
 For doing what you should do.

Don't do right-unwillingly,  
 And stop to plan and measure;  
 'Tis working with the heart and soul  
 That makes our duty pleasure.

### THE SNAIL'S LESSON.

Freddy sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face. "I'm sure I shall never learn it!" he cried, in tones of despair.

The master had given all the boys a holiday task, and Freddy Scott had let the time slip past without touching a book, until a week was left and

he had his long poem to learn by heart.

Like most boys, he wished to get the prize, but did not like the labour of working for it. Rather an idle boy was Master Freddy; in fact, he had got into his head that he was not as clever as other boys, and that it was not much use to try.

He was thinking that very thing now, when his eye fell upon a snail crawling up the bottom of the wall on which he sat. "Surely," thought he, "that silly thing is not going to try to get to the top at that pace." Yet slowly, as he watched it, very slowly, the snail came nearer and nearer, until at length the summit was reached; and, as if in triumph the old snail reared itself up, and waved its horns, until Freddy laughed outright.

Then the thought flashed upon him: Supposing the snail had said what he had: "It is no use trying," he would never have reached the top of the wall, that was certain.

"I won't be beaten by a snail!" cried he; and he set to work in downright earnest, and by the time the holidays came to an end he knew his poem by heart, and could recite it without a mistake.

Prize-day came, and the boys listened eagerly for the prize-boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out; but there was no mistake about it, he had won the prize.

When Mr. Frazer, the master, handed him the handsome volume, he patted him on the head, saying kindly:—

"Well done, Scott! I am very glad you have gained a prize: but how did you do it so well? Did you expect it?"

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"Sir," said Freddy, looking up with beaming eyes, "it was all through the snail on the wall."

And to this day Freddy thinks the snails are very clever things, indeed.  
 —Child's Hour.

### BERTIE AND QUEEN ALEXANDRA.

One warm late summer day Bertie and Tom and Elinor were playing down in the orchard at grandma's. It was the loveliest place to play, with its low-branching trees and a feast always ready for the plucking. But things to do will somehow give out, and in one of these pauses, Bertie saw Elinor's beloved Queen Alexandra sitting in quiet dignity under a tree.

Now, Elinor's mother had bought this dolly for her in London when they were abroad the year before, and, of course, she was named for England's Queen.

When Bertie and Tom, sauntering along, spied the queen alone, Bertie

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was seized with an idea, as often happened.

"Let's hang her," he said. "Queens are always beheaded or hung or something."

The little mother not being in sight, Tom said, "Let's! that'll be fine."

Bertie produced a good stout string from a pocket which never lacked the usual boy's assortment of things, and without even a pretense of trial Queen Alexandra was strung up on an apple-tree limb.

The deed was barely done when the queen's moher was seen trudging down the orchard path, and the conspirators disappeared with speed.

"It's a rusty old doll, anyway," said Bertie, to quiet his conscience, as they hurried on out of hearing of the wail which was soon sure to go up. Then he added scornfully, "Girls are so silly about dolls—act like they were real people. But we'll go and take her down after Elinor's gone to the house," which she was also sure to do.

The wail certainly went up when Elinor reached the scene of the execution, for her little heart was completely outraged. Her dolly, and a queen, too, swinging from the limb of a tree! The wail reached Auntie Lou, who happened to be driving along the road by the orchard fence, and it was so woe-laden that she stopped and called the little girl to the fence, and heard all about it. Auntie Lou persuaded her to slip through a conveniently loose paling and get into the carriage, so they could hunt up those boys, and have all the wrong righted.

But they didn't see the boys anywhere, for a bounding rabbit had carried them far away, and the ride she had with Auntie Lou was so nice that Elinor and she both forgot all about the poor swinging queen. Everybody was snugly in bed before she was even thought of again, and then it was Bertie who remembered.

Somehow he had not fallen asleep at once, and soon there came swift gusts of wind and the roll of thunder, and then he thought of Queen Alexandra.

He started up in bed. Oh, oh, he must get her! But he didn't like storms, and it was so dark and so far to the orchard—it seemed then. How could he ever do it? But how Elinor did love that doll!

A little later the wind came sweeping through the house, and grandma said to herself, "My! that front door must be open," so, leaving her bed, she went out to see, and got there just in time to take into her arms a little wet figure in pink pyjamas hugging Queen Alexandra tightly to his breast.

When his teeth stopped chattering he said: "I hung Alexandra in an appletree this afternoon, and I had to go and get her, for I couldn't let her get wet and all spoiled," and grandma folded him closer.—Isis May Mullins in Sunday School Times.

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Mr. John P. Marshall, 14 Barnes Road, St. John's, Nfld., writes: "For upwards of twenty years I was troubled terribly with itching piles; at times so bad that I was obliged to lay up, unable to attend to business."

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MISS M. CURLETTE, B.A.

The Dean of Chester, Dr. John Lionel Darby, kept his eightieth birthday recently. He was ordained fifty-five years ago by Bishop Graham, of Chester, to the curacy of Winwick (now in Liverpool Diocese), and he has spent nearly all his clerical life in the Diocese of Chester, and has been Dean for twenty-five years, during twenty-two years of which Dr. Jayne has been the Bishop. Chester is the only cathedral whose Bishop and Dean have continued occupying the throne and stall together for over twenty years.

A lost Cambridgeshire church has just been discovered at Eastrea. The church had vanished mysteriously, and even the British Museum could not locate its whereabouts. The other day it was decided to rebuild an old wall round a local inn, and the workmen came on a fine piece of tracery in stone and other pieces of masonry. It would appear that when the church was destroyed—however the destruction may have been caused—it was not very old or dilapidated, and repairs had certainly been made as late as the fourteenth or fifteenth century.

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