

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, JANUARY 13th, 1910.

No. 2.

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A Summer School will (D.V.) be held from July 11th to 15th next at Bridgnorth, in the County of Salop, England, when a series of lectures will be given by various clergymen on interesting and important topics. The opening service will be held in St. Leonard's, Bridgnorth on Monday evening, July 11th, at which an address will be given by the Lord Bishop of Birmingham, Dr. Gore. The general subject of the lectures will be the text "God . . . hath in these last days spoken unto us by His Son." Full particulars concerning this matter may be obtained from the Rev. John P. Wright, Oldbury Rectory, Bridgnorth, Salop, England, who is the honorary secretary.

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Writing from Point Hope, Alaska, Bishop Rowe tells a wonderful story of the congregation there. He says: "These Eskimos are able to say or sing the responses of all the usual services, the Canticles, Psalter, and about fifty or more hymns. I don't know whether it would be possible to find another congregation anywhere so well trained. I heard this congregation repeat the Catechism from the beginning to the end almost perfectly. I confirmed eighty and it was interesting to know that a whole village of adults with very few exceptions, received the Holy Communion." Are there many bishops who, even in a great city, lay hands on eighty at a single visitation, and is there anywhere a place of which it may be said that practically a whole village of adults are communicants?
 The 25th anniversary of the induction of the Rev. G. M. Fiske, D.D., as rector of the parish was observed by the people of St. Stephen's Church, Providence R. I., lately. A number of his past and present curates took advantage of the opportunity to present Dr. Fiske with a reminder of the day, in form of a travelling-bag of walrus leather made to order, completely furnished with toilet articles, mounted in silver and inscribed with the recipient's initials. A monogram in brass, specially designed, has been placed on the outside. Inside, and, for convenience, engraved upon the back of the shaving mirror is an appropriate inscription. A small balance in the hands of the treasurer of the fund was placed in an envelope inscribed, "For the purchase of a book or books most desired." A very pleasing letter accompanied the gift.



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The new Lady Chapel at St. Ninian's Perth, which is 34 feet long, 16 feet wide and 24 feet high internally, consists of a nave of two bays and an apsidal sanctuary with five sides. The three eastern windows of the apse have three lights, the tracery being of "decorated" character. The separation of the nave and sanctuary is marked by a richly-moulded stone arch carried on clustered shafts and the chapel is groined in oak, the whole of which is British grown. The intersections of the ribs are marked by carved bosses, those in the sanctuary displaying the arms of the diocese and emblems of saints associated with its history. The sanctuary paving and steps are of polished Aberfeldy stone. Externally the bays of the chapel are divided by buttresses with crocketed pinnacles and the high pitched roof is surrounded by a pierced and traceried parapet. The building is faced with stone externally and internally.

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 has been a year of memorable success for The Great-West Life Assurance Company. Approximately \$11,500,000 of business has been written, covering about 5,000 Applications. The Insurance held in force is now over \$45,000,000.
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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 13, 1910.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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

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NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

January 16.—Second Sunday after Epiphany.
Morning—Isai. 55; Mat. 9, 18.
Evening—Isai. 57; or 61; Acts 9, 23.

January 23.—Septuagesima.
Morning—Gen. 1 and 2, to 4; Rev. 21, to 9.
Evening—Gen. 2, 4; or Job 38; Rev. 21, 9—22, 6.

January 30.—Sexagesima.
Morning—Gen. 3; Mat. 16, 24—17, 14.
Evening—Gen. 6; or 8; Acts 18, to 24.

February 6.—Quinquagesima.
Morning—Gen. 9, to 20; Mat. 21, to 23.
Evening—Gen. 12; or 13; Acts 21, 37—22, 23.

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 252, 256, 257, 258.
Processional: 98, 376, 380, 385.
Offertory: 93, 96, 422, 558.
Children: 97, 653, 688, 691.
General: 37, 301, 397, 427.

SEPTUAGESIMA SUNDAY.

Holy Communion: 233, 237, 240, 629.
Processional: 377, 382, 384, 406.
Offertory: 553, 558, 561, 611.
Children: 698, 699, 719, 721.
General: 103, 398, 401, 443.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The epistle for last Sunday set before us the ideal gift which we ought to make unto God. And such an exposition follows naturally, for during the past few weeks our feelings of gratitude have been intensified. The Festival of Christmas bids us face the mystery of the Incarnation. Epiphany teaches us to reflect upon the eternal significance and universal application of the mystery. The observance of the Festivals leads up to more than emotion or sentimentality. Like a good sermon the observance convinces us of truth and incites to corresponding truth of life and action. How then shall we indicate our appreciation of, and

gratitude for, the coming of the Christ? Remember the significance of the Magian gifts. St. Paul suggests the ideal gift on our part. "Present your bodies a living sacrifice." Consider the nature of the gift. A life full of love and purity, in which the worship of God and the service of men are coincident; a life of renunciation of all that is displeasing to God, of absolute faith in God, and obedience to Him. And such an offering is reasonable; first, because of the mercies of God, and again because it is only in God that we find our true and effective life. In these effective words St. Paul states for us the absolute claim of God to our love and service. For this claim had been impressed upon St. Paul by his Hebrew training and in his Christian experience. The first table of the law fastened it in the youthful mind; and manhood's interpretation of the prophetic burdens confirmed the earlier lessons; the teaching of Jesus, perhaps an occasional glimpse into His life, set the claim before him in its positive aspect. "Thou shalt love the Lord Thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength." This, his learning, is his inspiration and ours as well. And at this Epiphany season Holy Church finds in his words the stimulating expression of the ideal gift of man to God. Note the Prayer-Book recognition of God's claim to our service and love. In the Baptismal Service the child is given to God, and the character of his life is indicated by the three-fold vows. The order of Confirmation is a service for personal consecration to God. And in the Holy Communion we are continually reminded of the "true normal attitude of the redeemed soul." "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." How reasonable this giving of ourselves to God! It is the only effective, fruitful life. And the gift is acceptable to Him because it glorifies Him; because it makes for stability and progress in the land; and it is eternally satisfying to ourselves for it ensures a perfect peace of mind. This peace is ours only when we are conscious that the purpose of our life is being accomplished because our life is hid with Christ in God. Our prayer today (Collect) is for "peace all the days of our life." Let us find peace in giving ourselves to God.

Ourselves.

Very gratifying and encouraging indeed are the hundreds of letters of commendation and contemporary references that from time to time come to our office. It would be all but impossible to give them publication. Our readers and well wishers will, we are confident, be pleased to know that we are frequently the recipients of kind words of appreciation, such as the following from a devout and learned Bishop of our sister Church in the United States:—"I want you to know that I have valued the 'Canadian Churchman,' and am glad I subscribed for it. Thankful for the good you are doing and wishing you God speed, I am." Our Christmas Number called forth many approving notices from our brethren of the press. That following from the "Toronto News" may be taken as a representative selection:—"The Christmas number of 'The Canadian Churchman' is an excellent production from every standpoint. The illustrations, which are a feature of the publication, are remarkably well presented."

Canada's Banker.

There are some extremely important factors connected with the progress and prosperity of Canada, the study of which discloses the intimate, and one may well say inseparable bond of union, founded on the tie of blood; the imperial re-

lationship; and the reasoned impulse of mutual interest and increasing intercourse between our Dominion and the Mother Country. One of these factors is thus referred to by a leading English financier who recently visited Canada:—"The willingness of Great Britain to find all the capital that Canada can profitably employ, and to supply it at a low rate of interest in comparison with the rates of interest usually required from young countries. Every man of business is aware of the advantage to a country of a banker in a position to supply capital freely for development purposes and the especial advantage of possessing a banker who will supply capital in practically unlimited quantities at a lower rate of interest than he charges to other countries. This is the situation to-day; British investors are supplying capital freely for permanent investment in Canada, at preferential rates of interest. Hence no difficulty is likely to arise in securing the capital required to develop and to market Canada's natural wealth."

Paul or Jesus.

Dr. Knowling said at the Swansea Congress that hundreds in England and Germany were asking the question, who is the founder of christianity, Paul or Jesus? Dr. Bernard, Dean of St. Patrick's, also remarked that the idea that St. Paul was the real founder of Christianity was common in Germany and growing in England. It is amazing how any student of St. Paul's life and writings should ever propagate such views. When he was in the grip of the Roman law at Philippi he was delivered, and at the next place, Thessalonica, he was charged with preaching "another King, one Jesus." King Jesus had proved Himself mightier than the power of Rome. When he wrote to the Roman Christians he called himself "the slave of Jesus Christ." By word and deed he showed at all times after his conversion that he was indeed Christ's "slave." It seems hard to understand how any honest student of his life should regard him as the rival, rather than as the slave, of the Saviour for whom he had lived and died.

A Recognized Fact.

One of our energetic and enterprising exchanges says that:—"It is a recognized fact today that the man who advertises his merchandise, be the quality high or low, sells more than the man who does not advertise, even if his goods could not be equalled in grade. Look around and see who are the most progressive merchants. Look up all the papers you can of any kind almost, and tell us which do the advertising, the unprogressive, slow ones, or the active, enthusiastic, successful men who are increasing their business by leaps and bounds." It may seem at first thought hard to understand that the business concern that makes the largest outlay in advertising is beyond all question the one that gains the largest returns. It is gratifying to know that even those journals who do not appeal to the general public, as do the daily papers, but who represent some great cause, such, for instance, as we are privileged to do, have the satisfaction of knowing that those enterprising patrons who make the largest and most frequent use of our advertising columns receive the most gratifying returns. Not only so but though we say it, our columns introduce our advertisers to a special and desirable class of customers. A class that they will find it much to their advantage to cultivate and cater to. Many a business man would be wise to avail himself of the stimulus our columns offer him and from doing business in a comparatively limited and somewhat narrow field—with energy and foresight, thus be led to gradually extend his trade to all those parts of the Do-

minion from which through the medium of our advertising columns he receives invitations from customers who desire to do business with him. We say this in no boastful way. It is the result of our own experience, founded on the often unsolicited testimony of our own advertisers. We have no hesitation in saying that we believe there is no better means of doing business with the Church people throughout the Dominion of Canada to-day than by advertising in the columns of the "Canadian Churchman."

French Protestantism.

A writer in the "Christian World" which is published in London, and is an organ of the Free Churches, has given a long account of French Protestantism as it is to-day. Claiming as the writer does that of the various sects into which the small number of French Protestants is subdivided, the Evangelical Reformed church is the real successor of the Huguenots, he gives an account of a recent assembly at Grenoble. We read with gratitude of a real ingathering of souls, of a remarkable revival of prayer, and a genuine deepening of spiritual life. But after all we cannot feel that French Protestantism as such makes much headway. It is still the day of small things and they form comparatively feeble communities, in most of the cities are a historic church or modern mission hall. Within the last decade over 1,500 priests have left the Roman priesthood, but apparently very few have joined the Protestant bodies. The repulsion of centuries seems too great and the severance from Catholicity too complete. French Catholicism on the contrary still forms the religious element of the lives of the people, the young are prepared for their first communion just as before, there is no breaking away from the habits of centuries, and there is persecution of the Church which is naturally consolidating a party against that now in power and some day there will be another revolution, but one we fear not accompanied by a spirit of toleration and justice to others.

Western Progress.

Some idea of the notable development of our great North-West during 1909 may be gathered from the following statement taken from the "Winnipeg Commercial":—"Immigration returns for the first eight months 71,788 United States settlers, April to November, inclusive, show a phenomenal increase of no less than eighty-five per cent. in the immigration from the United States. During the eight months 71,788 United States settlers came into Canada, and 78,268 immigrants came via ocean ports. The increase over last year in the latter case was 6 per cent. The total immigration into Canada from April 1st to the end of November was 150,256, compared with 116,196 for the same period of last year, an increase of twenty-nine per cent. During the calendar year just ended over 80,000 United States settlers have settled in Canada, as compared with a little less than 60,000 during 1908. The total immigration for the year will reach close to 170,000, as compared with approximately 150,000 during 1908. The British immigration for the year has totalled about 50,000, a slight decrease as compared with last year." How great is the responsibility of the Church to those new comers who are affiliated with her, who have through the means of grace proved their fealty and who fairly and justly claim from her spiritual guidance and nourishment. Here is a call that must be heard and answered.

Simplified Spelling

A few years ago was all the rage. We hear little of it now, but we find from a letter to a New York contemporary from Cornell University, that it still exists and the writer gives some instances of its absurd use. He quotes, for instance, these sentences which he asserts are chosen at random from an address delivered by

at a gathering of apprentices in Pittsburgh:—"Liv for the realization of hy ideals. He shoud hav abstained from reviling the faricees. A man brings out . . . quaint hid pearls in her soul that she herself never dremt of. So are man's curage and generosity dubld and tripld thru a woman's presence. Liv constantly in the atmosfere of beauty. We are greatly indebted to him for bringing to public notice this passage from Dr. Johnson's preface to his dictionary, a paragraph as much needed now as it ever was. "In this part of the work [orthography], where caprice has long wanted without control, and vanity sought praise by petty reformation, I have endeavoured to proceed with a scholar's reverence for antiquity, and a grammarian's regard to the genius of our tongue. I have attempted few alterations, and among those few, perhaps the greater part is from the modern to the ancient practice; and I hope I may be allowed to recommend to those, whose thoughts have been perhaps employed too anxiously on verbal singularities, not to disturb, upon narrow views, or for minute propriety, the orthography of their fathers. It has been asserted, that for the law to be known, is of more importance than to be right: 'Change,' says Hooker, 'is not made without inconvenience, even from worse to better.' There is in constancy and stability a general and lasting advantage, which will always overbalance the slow improvements of gradual correction."

Enunciation.

White on this subject of spelling we remember some wise advice by Mr. Charles Elkins in the "New York Evening Post" some months ago. Mr. Elkins warned spelling boards of a prevalent neglect of pure, clear, distinct speaking, and he claimed that the spoken language should have greater consideration than the written one. He mentioned the shading down which robs a sound of its characteristic definiteness and in speaking of the letter t, remarked that in words such as "bitter" it is pronounced by all classes with few exceptions as "bidder." "If you will listen for this and similar words you will be convinced that t is gradually losing its clear definement, and is merging into the sound which we represent by the character d." This suggestion should give pause to those reformers who want to substitute t for ed at the end of so many words.

Thoroughness.

Dr. Bernard, the Dean of St. Patrick's Cathedral, Dublin, whom the Bishop of St. David's pronounced to be "one of the greatest biblical scholars in Europe," said that the best way to defend the Bible was to read it, and live it. He told a characteristic Irish story to illustrate the need of thoroughness. St. Patrick's Cathedral was (as he said), in a slum district, as perhaps a cathedral ought to be, and in that neighbourhood a beneficent lady saw a slatternly woman leading a fine little boy who was very dirty. The lady said, "Why don't you keep him clean?" And the mother's reply was, "Ah ma'am, to keep that boy's face clean you would have to wash it every second day." Such an illustration surely shows us that half measures will not do. We must be thoroughly in earnest. The best way to defend the church was not to argue about it, but to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The consistent, God fearing, zealous Churchman is, after all, the best defender of the faith, and the best commender of the Church.

Don't Give In.

With all due deference and in the kindest spirit we would say one word of encouragement to all, "Don't Give In." Many a young man or old—and many a woman, whether young or old, who began the New Year with good resolutions, and who even went so far as to form a plan of action, has begun to waver under the strong opposition

of an untrained will, and the force of the old habit of irresolution, or in other words, lack of decision of character. To each of these we say, don't give up the fight, be calm, be brave, be hopeful; and above all, look up, not down. The cliff climber wastes no time in glancing down the path. Upward he looks. Upward he climbs—patiently, perseveringly—it may be even painfully. Thus he fares, ever onward, ever upward by slow yet sure degrees until the cliff is conquered. So it must be with you, dear reader. It matters not what your trials, troubles, weaknesses may be. Strength for struggle; patience for adversity; courage for combat, and in the end victory, are all offered and assured to you, if only, you will persevere—even unto the bitter end—and, Don't Give In!



THE PROMISE OF THE FUTURE, THE MESSAGE OF THE NEW YEAR.

We are apt to regard the future as something vague, dubious, and unsettled. Anything may happen in the future, we are in the habit of thinking and saying. And yet when we come to consider the matter, the future is as fixed and irrevocable as the past. The future is the inevitable outcome of the past, as the end of the river is of the beginning, or the tree of its root. Our ignorance of the future and its consequent mystery is wholly due to certain quite conceivably removeable limitations. There is not the slightest reason, inherent in the nature of things, why we should not be able to foresee the future. It is easily enough imaginable under certain not very remote contingencies. Be this as it may, however, the future remains fixed and unchangeable. Certain things are as absolutely certain to happen as if they had already happened. The road we have to travel has already been constructed. Its course has been set and determined, and it is as unalterable as the appointed course of the universe itself. This then is the first fact in regard to the future, which suggests itself, as we stand on the threshold of the year. We are like those who navigate a river. It will bear us along its current, and we will have to follow its windings to float over its shallows, to encounter its cataracts and rapids, and to propel ourselves across its long silent reaches. We must accept this river as we find it. And so we must accept whatever the future brings. Does it then follow upon this that we are the slaves of fate, and the creatures of our surroundings. By no manner of means. For we are again confronted by another fact apparently contradictory but really complementary. While the future is fixed and irrevocable, so far as external happenings go, our own destiny is in our own hands. While in a sense the future does not belong to us, we belong to ourselves, and so therefore, in the deeper sense after all the future does belong to us. While we cannot change our surroundings we can make what we like of them by the spirit in which we accept them. Our lives in their true meaning and worth depend not upon our environment, not upon the people we consort with, the difficulties we have to contend with, the obstacles we encounter, the sorrows or the pleasures that come our way, but in our attitude towards them. And this conquest of our surroundings is achieved by the whole hearted, single minded acceptance of the Divine guidance, that is to say by the realization of the fact that this world in which for a time our lot is cast is a cosmos not a chaos, not a jumble of blind, jarring, warring forces, but a well balanced, perfectly ordered scheme of which we are indispensable parts. We are often tempted to brood over our own insignificance in the scheme of Creation. It is a common saying that "nobody is missed when he dies." That may be. But the fact remains that everyone of us, the humblest and most insignificant is of such vast and sur-

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passing importance that the universe could not have got on without us. For God needed us, else He would not have brought us into being. The lack of the smallest of us in the scheme of Creation would have been fatal to its perfect balance and success. The realization of this fact, whose true weight and significance needs pondering over to fully understand, is the key to life's happiness and true success. Just in proportion as we accept and live up to it, will we be strong and free. God needs us. There are times when we are tempted to regard life as a poor shabby affair. Our moods will change and change again. But this great and awful, and yet inspiring fact remains. God could not get on without us. And so in the power and inspiration of this strong conviction we can boldly and triumphantly face the future. We become masters of our own destiny, captains of our own souls. The future does belong to us. We are fighting a battle that we cannot lose. "All is grist that comes into our mill." Possessed of this spirit our life is one huge success, "For whether we live or die we are the Lord's." This is our message for 1910.

BEWILDERMENTS AND DISTRACTIONS.

The life and work of the parish priest is no longer the simple plain sailing matter it was twenty-five or thirty years ago. It is becoming, and to a certain extent has become, rather a complex affair, and its distractions steadily multiply. Outside calls are becoming increasingly numerous and seriously cut into the parson's time and energies. He is being made more and more to realize the fact that he is a subordinate part of a great machine, that he owes very important duties to the Church as a whole, which he cannot evade or ignore without laying himself open to the charge of unfaithfulness to his higher obligations. Is this all clear gain? Well, so far as the general principle goes it undoubtedly is. In the old easy-going days there was a tendency to a certain kind of parochialism, which unduly narrowed the interests and energies of the parish priests, and which was destructive of that public spirit so essential to the healthy and vigorous corporate life of the Church. Work was done in grooves and ruts. Individualism predominated and with it consequently the evils of party spirit. The Church in those days we know was clique-ridden, sectionalism was rampant and its work naturally suffered. A better spirit now obtains. There has been a very marked advance in what we have called public spirit, i.e., in the sense of solidarity and of interdependence, there has been a great increase in mutual toleration, and the general or corporate schemes of the Church have correspondingly gained. No one would wish to go back to the conditions of a quarter of a century ago, with its isolation and congregationalism and mutual suspicion and jealousies. But every good movement has the defects of its virtues, and is liable to outrun itself, and we cannot help thinking that indications are already beginning to point in that direction, and that a little levelling up on the other side will soon be in order. The public or corporate enterprises of the Church are, in our opinion, beginning to engross the time and energies of the clergy to an extent which cannot fail to eventually interfere with the really efficient discharge of their parochial duties. A clergyman in one of our eastern dioceses recently put the matter to us in this way, and in fact, suggested the writing of this article, "My time for parish work is being cut into more and more. Almost every month I am asked to take hold of some new extra parochial scheme. I am expected to attend and take part in four Rural Deanery meetings every year, each of which now lasts at least a couple of days and the Synod which takes up a week or more. Then there are Sunday School conventions, Laymen's Missionary meetings, diocesan

committee meetings, school and college closings, not to mention the General Synod, and over and above all these such general non- or inter-denominational movements, as the Bible Society, the Lord's Day Alliance, the anti-Consumption League, etc., etc. A man, nowadays, unless he is prepared to be called narrow-minded or a 'back number,' has got to be in the swim. Where does one's parish work and sermons come in? And then not only is there the expenditure of time, but the money outlay is becoming a serious consideration. And the trouble is one doesn't know when it is going to end." Certainly the case, as stated by our friend, and under-stated if anything, affords food for reflection. After all a man's first duty is to his parish. The corporate life and work of the Church has its claims, but they may easily be carried too far. The parish is, and always will be, the unit of the Church, and no amount of enthusiasm and public spiritedness can take the place of faithful, plodding, parochial work. It is difficult for a man to excel in more than one role. As a matter of fact, cannot almost everyone of us recall instances of clergymen, whose ambition to be men of light and leading, has very materially interfered with their usefulness as parish priests. Meanwhile these outside calls continue to multiply. Scarce a month goes by but some new distraction intrudes itself into the life and work of the parson. The whole business threatens to become a positive weariness to the flesh, and there is no apparent prospect of relief, unless a very decided reaction should set in. Such a reaction is, we think, already overdue.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

At a clerical meeting held a few days ago we listened with much interest to a discussion of the old and much worn subject, "Apostolical Succession." Much candour and ability were shown on both sides of the controversy, but one could not see that any progress was made either in establishing the thesis or in winning those who hold it to another position. It would look as though the holding or rejecting of this doctrine were more a matter of congenital temperament than of logic. The poet is said to be born not made, so the capacity to appreciate certain theological theses seems to originate in birth rather than education. If there be truth in this then we may expect to find a divided Church upon the subject, until the end of time. One type of mind clings to authority. It wants to feel that a Divine command unchanging and unchangeable was given to the Church, and has been handed down unimpaired through the ages, and is operative today. It magnifies the organism of the Church which is figuratively spoken of as the body of Christ in which all who are baptized inhere as

members. It magnifies the sacredness and responsibilities of the ministry within the Church for they who minister at the altar are directly representing the Master. It calls for a beautiful spirit of obedience. Since this deposit of truth has been committed to us we must declare it whether men hear or forbear. Since this deposit of grace is ours we must guard it and communicate it according to the light that has been vouchsafed to us. If, therefore, our actions and our teaching seem to be out of tune with the world around us, it is the world not the Church that has to be adjusted. If there be those who cast out devils in the name of Christ, but walk not with us, neither are partakers in the authoritative ministry which is ours, we shall not, of course, forbid them but we shall have no spiritual fellowship with them. To do so would be to encourage schism, the rending of the body of Christ when it should be like the seamless garment woven throughout. The corner stone of all this is the divinely instituted ministry and the divinely propagated ministry. The form through which that authority might have been transmitted is indifferent. It might have been the presbyterate or of some other form, but it was the will of the Master to choose the episcopate and that, therefore, is the authorized channel for the transmission of Divine grace. This briefly is one point of view from which this question is looked at. It is, of course, imperfectly and inadequately set forth, but still it is an honest effort to give expression to an ecclesiastical position that is very dear to many devout servants of Christ.

It is only the simple truth we state when we affirm that there is a large section within the Church that has and cannot have any sympathy with this view either of the ministry, the Church, or the Divine Head of the Church. The simplest and most direct explanation of their disability is that "they are not built that way." They can't help it and be true men, and yet they have always formed a recognized part of the Church, sometimes a minor and sometimes a major part. They can see no zeal, no anxiety on the part of Christ to determine the form that the ministry should take in His Church. They feel that His ministry was largely a protest against those who relied too implicitly on authority and ceremony and limited channels of grace. What He really did seem anxious about was not the defining of an organism, but the inculcating of a new spiritual ideal, under the impulse of which His disciples should go forth and shape the organism which eventually would have to come. The form of Church government worked out in many lands under different conditions by those early disciples and their immediate successors, must carry great weight throughout the ages, still it may not be regarded as the exclusive organism for the communication of Divine grace. Nor does that argument appeal to them that represents the Lord committing His great life-giving sacrament to the Church and requiring as the one essential qualification of those who administer that sacrament, "authority" in ordination right back to apostolic times. How could such a mystery and "miracle" be committed to those who have not been set apart by apostolic sanction? Could you call up the churchwarden, or an officer of the Church to celebrate, and if not how can the minister of a denomination that has not this authority, administer a life-giving sacrament? In reply to this another question is asked. What do you think of a God Who in founding His Church and preparing for the valid administration of its sacraments would say, "the one essential thing that I will require of my ministers in "authority" through episcopal ordination. They may be liars or libertines, but I will not withhold my grace so long as they have "authority." If they have not that authority then they may be saints and martyrs, but I will not honour their unauthorized dispensation of my sacraments." It is the conception of the Deity

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that is affected by this view of the Church. Has the human conscience risen above the Divine code of ethics? Again it is one thing to say that God has appointed His regular channels of Divine grace, but He is not tied to these. He may bless and probably does bless those who have gone forth from the Church and set up institutions of their own and called them churches. Doesn't this admission also involve, not a noble, but an ignoble, estimate of the Divine character? God has given the whole weight of His Divine sanction to the one Catholic Church which He has founded for all time, and forbids schism as one of the great crimes against His Church, and then behold on the quiet He goes over and blesses the schismatics; inspires them with zeal in the extension of the Kingdom, prompts them to generous gifts to the Church, stimulates their Sunday Schools, and puts the stamp of His approval upon their schism. Now these are only a few of the divergent opinions which exist within the Church upon one central subject. They are held not by men who wilfully try to misunderstand one another, but by men who wish to obey the injunction, "to thine own self be true." The day has come, we think, when these subjects will have to be reconsidered anew from the very beginning and foundation if haply we may reach a conclusion that exalts the Church without abasing its Author.

"Spectator" was much pleased to read the words of Sir Wilfrid Laurier uttered in Toronto recently in which he reaffirmed his policy of a Canadian navy, and at the same time expressed his doubts about all these wild hysterics concerning a German invasion of England. One would imagine that British pluck and courage had deserted our brethren across the sea when they fly into a frenzy of excitement that looks precious like fear when they think that they haven't two warships to every one owned by Germany, and three British soldiers to every German Huzzar, in the event of a conflict. The time was when Britons thought differently of themselves and we must confess we liked that spirit better than the one that now seems to be in evidence. We are still of the opinion despite this apparent self-abasement that a British soldier is at least the equal of a German man of arms and a British sailor is able to take care of himself on equal terms with any in the world. With Japan in friendly alliance and France in cordial understanding the cause of panic is hardly complimentary either to the intelligence or the courage of our kinsmen. At any rate we are glad to hear our Prime Minister reiterate his determination to pursue the policy of a Canadian-made and Canadian-manned navy. If Mr. Borden should see fit to alter his position on this subject we are of the opinion that he would soon find himself out of sympathy with the great body of Canadians. Any other policy of imperial defence could at best be only temporary, and the time and place to begin a policy of permanent defence is at the beginning. It only requires a little backbone at a juncture like this to stop any incipient stampede. The Premier did the right thing in publicly and authoritatively announcing his determination to inaugurate a policy that meets the situation now, and will be an obvious necessity twenty years hence.

"Spectator."

Brotherhood of St. Andrew

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"Brotherhood men should subscribe for the Canadian Churchman."

THE NEW TRAVELLING SECRETARY.

Young, active, alert—standing straight up and looking you right in the eyes—and with the prominent nose that is supposed to be necessary

for every successful man, quick in his movements, and with that heartiness and robustness that seems to be part of every man who breathes the air of the West—such is a pen-picture of the new Travelling Secretary, Mr. H. S. Turner, of St. Matthew's chapter, Brandon, Man. Like the other three laymen who have been travelling secretaries in Canada, Mr. Turner has had a thorough business training and had reached a very responsible position in the Brandon branch of one of the large commercial corporations, commencing at the very bottom rung of the ladder. This training is of tremendous value to him, both in enabling him to talk to business men in a business way—to meet them on their own ground—and also to systemize his work and plans in connection with his new appointment. He knows the Brotherhood work too, because, although he is young, he has been taking his share, and a very large share too, of the real practical, personal work of the chapters there. He then caught that "bigger vision" of the Brotherhood, and realizing the importance of conventions and conferences made up his mind to attend them and to take an active part in them, then he kept in close correspondence with the Head Office, in that way receiving hints and suggestions and encouragement that enabled him to press on and do still better work. Indefatigable in finding out names of men and boys moving to other places and in sending them into the Head Office, his signature had become quite familiar long before he received his present appointment. Mr. Turner was looked on as a coming leader and when another Travelling Secretary was to be appointed, his name somehow found its place about the head of the list of some half dozen names carefully and prayerfully considered, and when words of strong endorsement from his former rector were received, everything seemed to point to his being the man. He enters upon his work with a strong faith in the Brotherhood—a faith strong enough to enable him to put aside all the good prospects in his former business calling—he has that same kind of optimism that stands all kinds of weather and he is taking up his work with the full confidence that he has the hearty support of those at the head of affairs. Mr. Turner is another example of the kind of men who are being developed in the Brotherhood, like Messrs. Davis, Birmingham and Thomas, who have all commenced at the beginning, and the race has not become extinct—there are a score of others developing along the same lines.

The Churchwoman.

TORONTO.

Toronto.—The January Board meeting of the Toronto W. A. was preceded by the annual service and corporate communion which was held in the Church of the Redeemer. The Lord Bishop of the diocese conducted the service and was assisted by Bishop Reeve, Archdeacon Ingles, Canons Dixon, Plumtre and Septimus Jones, and the Rev. C. J. James, the rector of the parish. A very helpful sermon was preached by Canon Plumtre on the words of the Creed: "I believe in Jesus Christ, His only Son, our Lord." These words form the basis, the justification of the missionary message. If we believe in Jesus Christ as the Saviour of men, as God's son and representative, and as our Lord and Master, that belief carries with it the obligation to fulfil Christ's commands, and to make Him known to all the world. At the close of the service the meeting adjourned to the schoolhouse, where the monthly business meeting was held. The president of the Church of the Redeemer branch welcomed the members very kindly on behalf of that branch. Miss Tilley spoke a few earnest words of New Year's greeting, speaking feelingly of the many members who had passed away during the year and especially of the three life members who had died during the last month of the old year. The corresponding secretary reported a new branch at Chester, also 3 new life members. The February meeting will be held at St. Mark's, Parkdale. The treasurer reported receipts \$1,255.54, expenditure, \$881.26. During the month 11 bales had been sent to the Northwest, and 20 personal bales to missions in our own diocese, several church furnishings had also been sent to the Northwest, receipts \$228.29, expenditure, \$200.05. Two new branches have become contributors to the E. C. D. fund, receipts for the month \$136.44. The appeals were (1) for sewing machines for the new mission in China, and for the Bishop Poole girls' school, in

Osaka, Japan; (2) for help for the Church of England, Zenana Missionary Society. They are sending out 12 new workers this year; (3) for help towards the salary of the native lady who is carrying on Mrs. Haslam's dispensary work in Kangra, India, during her furlough. \$50 was voted for the sewing machines and the balance, \$80.41, for the worker in Kangra. The junior report showed that 7 branches had reported sending out Christmas bales and parcels, receipts \$17.64, expenditure \$25.21. The secretary-treasurer of literature reported 30 books and 9 magazines taken out. A new book, "The Gospel in the Psalms," is now in the library, also a set of photographs on mission work in Poonah, India. The study class on North India to be held in St. Thomas' schoolhouse by Miss Cartwright, will commence on Monday, January 17th, at 8 p.m. The programmes for the Epiphany lectures were distributed. These lectures promise to be very interesting and will be held on Tuesday mornings at 11 o'clock for five weeks, in the Church of the Redeemer schoolhouse. The first one of the course will be given on January 11th by Mrs. Plumtre on "Glimpses of the Land and the People." At the afternoon session Miss Sedgwick and her sister, who are to be the W. A. workers in the new mission in China, were introduced, and Miss Annie Sedgwick spoke a few words asking specially for prayer. The P. M. C. amounted to \$201.70. There are 13 new members of the Babies' Branch, receipts \$6.01, expenditure 65c. The secretary of the Leaflets reported a falling off in the Leaflet subscription, and made an earnest appeal to the branches to keep up their numbers. 3 new sick members were reported this month and 15 visits had been made by the hospital committee. The Rev. Mr. Kennedy who is leaving during the week, for Japan, in a farewell message asked for prayer for two important things. (1) For the establishing of a Canadian mission in Honan, China; (2) for the extension of the work of St. Mary's Home, Matsu-mota. At present there is only accommodation for 13 girls, while room is needed for 50 to 100. Letters were read from Mrs. Weaver of Wapuscow, from Miss Slade, who went out as a worker to Fort Vermillion in the autumn. She arrived safely after an adventuresome journey, but was obliged to leave her trunk, containing most of her clothing, at one of the stations on the way. An interesting letter in broken English was read from Victoria, one of the native teachers in a girls' school in Africa. It was announced that the fund which has been raised by St. Luke's branch, in memory of Mrs. Davidson, is to be invested, and from it each year a prize is to be given to the Girls' Branch sending in the best answers to the questions. Dr. Crawford of Kenia, British East Africa, gave a most interesting and comprehensive review of the establishment and progress of the mission work in that place. Kenia is about 400 miles inland from the East coast of Africa. The province covers about 50 miles and is inhabited by about one million people who are very primitive wild and warlike. Since the establishment of the mission a few years ago, some wonderful results have been achieved. A dispensary has been built at which last year 36,000 out-patients and nearly four hundred in-patients were treated. Dr. Crawford has now 5 medical native assistants, and these young men not only help in healing the bodies of the patients, but they bear bright witness for Jesus Christ. A large building has been erected and is used for church and school purposes. Mrs. Crawford is assisted in her educational work now by 10 native teachers whom she has trained and many of the natives are now able to read the Gospel of St. John in their own language. At the church services there is an average congregation of 400 people, and last year there were 8 baptisms. Dr. Crawford spoke very strongly of the great menace of Mohammedanism. Unless adequate re-inforcements are sent to win Africa for Christ Mohammedanism is going to sweep down from the Sudan and overrun the country, and Mohammedanism means degradation worse than heathenism. After a resolution of thanks for hospitality, the hymn for departing missionaries was sung and the meeting closed with prayer.

Young's Point.—In October, the mother of the rectory started a senior and junior W. A. in connection with St. Aidan's Church. While the assistant Bishop and Mrs. Reeve were visiting Young's Point in December, Mrs. Reeve gave a most eloquent and inspiring address to the senior W. A. Some of our people had conceived a wrong idea of the W. A., and Mrs. Reeve brought out very forcefully the first object of the W. A., namely, prayer. On the Festival of the

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Epiphany the rectory held a Corporate Communion for the W. A.

NIACARA.

Hamilton.—The monthly meeting of the W.A., which in January is always an all-day meeting, was held in the Church of the Ascension schoolhouse on Wednesday, January 5th. Holy Communion was celebrated in the church at 10 a.m. Business meeting in the schoolhouse at 10.45. Mrs. Leather, president, in the chair, opened the meeting with prayer. The minutes of the last meeting having been read and confirmed, the recording secretary announced that two new life members had been received during the past month—Mrs. Fermhaugh of the Cathedral and Mrs. Davis, Stony Creek. The Dorcas secretary reported that \$70.11 had been spent on Christmas gifts that had been sent to Qu'Appelle, Sarcee Reserve and Dynevor Mission, a special gift had been sent to Miss Crawford of the Sarcee Home, a very nice work basket, which she had needed for a long time. Mrs. Dally, who has for about five years filled the office of Dorcas secretary, was obliged by ill health to resign that position. It was then proposed by Mrs. Dally and seconded by Mrs. Sutherland that Mrs. Frank Glasco, 242 James Street South, be elected to fill this office; the motion was carried. The junior secretary gave an excellent report of Christmas sales sent by the youngsters, six to Sarcee Reserve, five to Dynevor, and one to Yale. The secretary of the Babies Branch gave a short report; secretary of literature committee reported twenty-three new subscribers to the Leaflet and reminded the branches that the missionary library was open from three to five on Wednesday afternoons at the central room. Several out-of-town branches have commenced a mission study class. The one in Hamilton will be resumed on Wednesday, January 12th, at 3 p.m. at the Y.W.C.A. room on Main Street West. Extra-Cent-a-Day reported a balance of \$36. Treasurer reported receipts, 195.38; expenditure, \$133. Branches are requested to send in the money for their pledges as soon as possible. The meeting was then addressed by Dr. Crawford, from the African Mission field, who opened his address by asking who in the parable of the good Samaritan was neighbour to him who fell amongst thieves? He explained that the good Samaritan was only an ordinary traveller on that dangerous road between Jerusalem and Jericho, but he evidently knew something of the use of antiseptics in surgery, as we are told that he bound up the wounds, pouring in oil and wine; Jesus in this parable dignifies the use of means. "I must," continued Dr. Crawford, "offer a tribute to the W.A., who not only look after the souls but the bodies also. Missionaries are just ordinary human beings working on practical lines, in the spirit described in this chapter of St. Luke's Gospel." In Central Equatorial Africa there are all sorts of diseases to be treated, one of the most prevalent being black water fever; there are also a great variety of tribes, from tall, splendid looking men to the pigmy or dwarf. One of the greatest foes to Christianity is the tremendous propaganda of Mohammedism, which, where ever it is taught, leads to degradation of women. With our British officers the Mohammedan soldiers, and each soldier is a missionary of the false prophet. Numbers and numbers of native Christians are being led away from the truth by these false teachers. At Kenia, where Dr. Crawford works, there are about a million people, they have an idea of religion, they worship a God whom they imagine occupies the top of the white snow-clad mountain, whom they address as Thou pure white of the Whitest, Oh! Wannagu, yours is the might and power, but they are also great believers in evil spirits or ghosts. They sacrifice to demons. They also have an idea of the transmigration of souls. Tuma River has large water snakes that they feed and worship. They practice circumcision nearly all over Central Africa. They also have an idea of defilement, but no idea of sin as we understand. They have avengers of blood and cities of refuge. There are traces of the Coptic Church, founded by the Ethiopian eunuch, who was converted by St. Philip. They use huts in trees as sentry boxes. They are a most interesting race, but need more workers. They had a congregation of about 400 every Sunday. I consider the greatest and most powerful Imperial force are the missionaries. We want women and men, who are willing to rough it for a time. I want a trained nurse to help in the work. Will the W.A. make it a matter of earnest prayer that someone will offer for this work. His Lordship the Bishop being ill, with a cold the Rev. Canon Howitt took the noontide address on two words from the Creed—Jesus Christ. What do

these names mean to us? The Creed is the only personal thing in the Divine service. We say, I believe. A story is told of Martin Luther, who was in deep mental distress from his deep conviction of his sinfulness, this having been produced by his careful study of the Gospels for the first time. He remained in his cell on his knees exclaiming, O Lord Jesus, forgive me, and yet seeming to find relief from his oft repeated prayer, a brother in an adjoining cell, who was generally regarded by the others monks as weak minded, hearing his distressful cry entered and said, Martin do you not believe in the forgiveness of sins? Then why not apply it to yourself. Our Lord has really the Jewish name Emmanuel, the human name Jesus and the official name Christ. Emmanuel, God with us His own people; Jesus, God for us, to save His people from their sins. How precious that God is with us, but still more so to have God for us. Then who can stand against us? More beautiful still, Christ the appointed one, at His baptism, filled with the fullness of God's spirit, our prophet, priest and King—God with us.

Home & Foreign Church News
From our own Correspondents

QUEBEC.

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

Quebec.—The Lord Bishop of the diocese, we are very pleased to say, is now better in health and he hopes, ere long, to be able gradually to some extent to resume his duties. He has made no settled plans so far, however, and indeed many of his friends are urging upon his Lordship the necessity of his taking some further rest. We earnestly trust that before long, through God's goodness, the Bishop's health may be entirely restored, and that he may yet be spared for many years to preside over this diocese throughout the length and breadth of which he is so universally beloved.

The Rev. Canon Shreve, D.D., the Rev. Rural Dean King, M.A., the Revs. A. H. Robertson, A. Stephens and J. Hepburn, the last four named being elected to fill the position of Rural Dean of Sherbrooke, Quebec, Cookshire District, Coaticook and Richmond respectively, and the Lord Bishop of the diocese has been pleased to signify his approval of the same and has confirmed the elections. These positions will be held by these gentlemen for the next three years.

Sherbrooke.—The annual meetings of the St. Francis District Association of the Church Society were held at this place on Tuesday and Wednesday, December 7 and 8. The Rev. James Hepburn, Rural Dean of Richmond, presided as Chairman, and there was a large attendance of clergy and lay delegates from the parishes within the four Rural Deaneries of the District. Deep regret was felt at the absence of the Bishop, and at the beginning of the opening meeting a telegram was sent to Quebec expressing the sympathy of the members of the Association, and their hopes of his lordship's speedy restoration to health. To this the Bishop very kindly sent a message thanking the Association and assuring them that he had them in mind at this time: he was thankful to be able to say that he was making good progress towards recovery. In the absence of the Bishop the presidency of the meetings was taken by the Venerable Archdeacon Balfour. The Rev. W. T. Forsythe, rector of Enosbore Falls, Vermont, and the Rev. Sidney Gould, M.D., Missionary in Palestine, were present as special speakers.

The first meeting was called for Tuesday at 2 p.m. in the Parish Hall, and was occupied with the receiving of reports and other general business. At 8 o'clock the Anniversary Service was held in St. Peter's Church. The service was full choral, and the preacher was the Rev. S. Gould, who gave a most interesting account of the Church in Palestine and of the work of a Medical Missionary among Jews and Mohammedans there.

On Wednesday morning there was a Celebration of the Holy Communion at 8 o'clock, the Venerable Archdeacon of Quebec being the Celebrant. The morning session was held after Morning Prayer had been said at 10 o'clock. Again the principal business of the meeting was the receiving of reports. Several of these were of very great interest and gave rise to much discussion. Canon Shreve, in presenting the report of the local S. P. C. K. Depository, announced that it had been very little patronized during the past year, and unless more use is made of it, there would seem to be very little

use in maintaining it. The reports of Bishop's College and of the School were presented by the Principal and by the Dean of the Theological Faculty and by the Headmaster. It was with great pleasure that the meeting welcomed Miss Laura Joll, who gave an account of the system and aims of education at King's Hall, Compton.

The afternoon session began at 2 o'clock. After a short time had been spent in finishing off necessary general business, J. C. Sutherland, Esq., read a paper on "Rural School Problems." In his most interesting and able paper, Mr. Sutherland showed that the real problem of education in the rural districts was finance. They could not expect to be able to attract properly trained and qualified teachers to country schools unless they offered stipends that bore some proportion to the expense incurred in a teacher's training. Progress in educational methods would only be brought about by an enlightened public opinion demanding it, and therefore it should be the aim of all who have their country's welfare at heart to stir up interest in the matter. The Rev. J. S. Brewer then read a paper on "Parochial Missions." With great earnestness and power, Mr. Brewer explained the principles and aims of Missions held from time to time with the object of deepening the spiritual life of a parish. He was followed by the Rev. W. T. Forsythe who dealt with the practical side of the subject. He gave many valuable hints. Mr. Forsythe is the diocesan missionary in the Diocese of Kenmount. At the close of his address the usual votes of thanks were passed, and the Venerable Archdeacon Balfour, who presided, pronounced the Benediction, after which the meeting adjourned.

In the evening, the annual missionary meeting was held in the Parish Hall. There was a good attendance. Interesting addresses were delivered by the Rev. W. T. Forsythe and the Rev. S. Gould, M.D. The Venerable Archdeacon Balfour presided.

Cookshirc.—St. Peter's.—The Parish Hall attached to this church, has been completed by the erection of a commodious kitchen. It is a brick covered building of the same style as the parish hall, with a lofty cement cellar underneath, and the kitchen above beautifully finished in hardwood. A range, sink, and cupboards, etc., and everything necessary for the use of the Guild is provided, and the room will also serve for the infant class of the Sunday School. The kitchen is a visible token of the energy and excellent work of the Ladies' Guild, who have provided all the funds and paid for its completion. The new kitchen was opened on December 1st, by a tea given by the officers of the Guild, at which a large number were present.

Riviere du Loup.—St. Michael and All Angels.—Another blessed Christmastide with all its sacred associations has passed and we are glad to be able to record the fact that for this Christmas just past the congregation were able to use the new electric light fixtures which the wardens and clergyman worked hard to get installed for Christmas Day. The church now has two brackets of two lights each in chancel and in nave of church there are eight brackets of one light and four electroliers of three lights each; and vestry, porch, and church steps each have a lamp. This is more than three times the light before found and is proving a great benefit to all. On Christmas Day the sexton made a presentation of a very handsome cross for the altar, which was duly used for the first time on Christmas Day. Besides all this a few willing workers gladly erected three arches with triangles over each and bells in the centre with suitable decorations throughout the rest of the church. On Christmas Eve the children of the Sunday School were given a Christmas tree by the rector, the Rev. A. J. Vibert, and his wife, and were all sent away at about 11 p.m., from the Engineer's Lodge, which had been given for the occasion, feeling deeply thankful to their pastor and his wife for the happy way in which the Christmas Season was this year ushered in. For all which we cannot do better than praise God.

MONTREAL.

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

Montreal.—A regiment prepared to carry out any project which his Lordship the Bishop of Montreal may think in the interest of the community, is what the Federation of Churchmen proposes to be. It is a new Anglican organization. The first annual banquet was held on Thursday evening the 6th inst., at the Canada

Club. Mr. A. F. Gault presided, and with him at the table of honour were Bishop Farthing, Lieut.-Col. Hibbard, Lieut.-Col. Burland, the Rev. Dr. Paterson Smyth, Mr. Lansing Lewis, the Rev. Dr. Symonds, vicar of Christ Church Cathedral, and Mr. A. K. Fisk. Mr. A. F. Gault proposed the toast to the Church. In replying to it Lieut.-Col. Hibbard said that one thing they, as Churchmen, might do, was to use their influence to rescue Montreal from the hands of the grafter. Friendships might have to be sacrificed, but it must be done. Speaking on behalf of the Anglican Church in Canada, the Lord Bishop of Montreal made a striking declaration of absolute independence from the Mother Church in England. Then he proceeded to castigate the City Council of Montreal for its inaction in regard to the outbreak of typhoid, and to call on all Churchmen to work for a higher ideal of citizenship. "We need to remember," said Bishop Farthing, "that we are a National Church. There is a tendency across the water to think that we must not legislate or move a step forward unless the Mother Church tells us we may. No one has more respect for the Mother Church than I. No man here owes more to the Mother Church than I. Everything I possess, morally and spiritually I have from her. But here we are a daughter setting up housekeeping for ourselves. We are not always to be under the dictation of the mother whose home we have left, and for whom we have the deepest respect, and love, and veneration. We are here as an independent National Church. I look to Rupert's Land to-day for the head of the Canadian Church, and not to Canterbury. I owe allegiance to the Primate of Canada, and not to the Primate of England. That is not to say we have any less respect for the Primate of England, but I do feel that what we Churchmen in Canada need first is to realize that we are a National Church. We owe allegiance to our own Primate, appointed by our own national Synod. We are not tied to the United States, nor to England, though we have communion with them. But just as the Canadian Parliament speaks for the Canadian people, so does the General Synod of Canada speak for the Churchmen of Canada." He proceeded to claim that the Anglican Church in Canada was the most democratic Church in Christendom, pointing out in support of this claim how large a voice the laity had in the government of the Church.

Hull. St. James'.—The scholars of the Sunday School gathered in goodly numbers last Thursday to enjoy their annual Christmas festival, which proved as successful and hearty as any of its predecessors.

ONTARIO.

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

Kingston.—The Lord Bishop of the diocese, and Mrs. Mills are going to leave this city, D.V., on the 17th inst., for Palestine and Egypt. The Bishop expects to return to the diocese about the first of May next. On the morning of the first Sunday of the New Year the Bishop became unwell during the service and had to be taken to his home. We are pleased to say that his Lordship has got over the attack and is now rapidly improving.

Poor children to the number of 110 were made very happy by the bachelor members of the congregation, who provided a number of toys which were given to them on Christmas Day. The toys were distributed to the children by the Rev. Canon Starr. The congregation as a whole provided a hearty Christmas dinner for over 100 poor families belonging to the city.

St. James'.—On Christmas Day in the morning, Mr. Percy Marshall, the energetic choir-master and organist of this Church, received a pleasant surprise. When he took his seat at the organ to begin the musical part of the service he found a fine "Book of Common Praise" with the words and music printed in large type on his desk. The volume is handsomely bound in morocco, with gilt edges, and is so made that it will stay open. It was a slight token of good-will from the choir. Mr. Marshall is most painstaking and spares no effort to make the singing at this church most attractive, and his efforts are greatly appreciated by the choir and the congregation.

St. Luke's.—The annual Christmas tree entertainment was held in the schoolhouse on the 30th ult., and it was very largely attended. It proved to be a great success in every way. The Rev. R. S. Forneri, the rector of the parish, presided.

Lyndhurst. The Rev. E. H. Croy, B.A., has been appointed rector of Wingham, and he will remove thither during the latter part of this month.

Napanee.—St. Mary Magdalene.—The music on Christmas Day and Sunday, in this church, was of the usual Christmas character. The boys of the choir under the training of Miss Furnival have made remarkable progress and their singing of the solo and chorus gave good evidence of what can be done by them and many words of commendation were heard for Master Jack Soby, who led them. The quartette, "Holy Night," was most effectively sung by the Misses Furnival and Light, and the Messrs. White and Fitzgerald. The services in this church, on both Christmas Day and Sunday will long be remembered for the warmth and earnestness which characterized them.

Belleville.—Christ Church.—The city hall was well filled on the evening of December 30th, when the annual Christmas entertainment of the Sunday School took place. The Rev. R. C. Blagrove, the rector, was chairman, and took a prominent part in the programme, which consisted of songs, recitations, carols and dialogues. Those taking part acquitted themselves well. Upon the platform a large tree had been placed, which was laden with gifts for the children. At the conclusion of the programme Santa Claus, most appropriately robed for the occasion, appeared upon the scene and distributed gifts to the children, also sweetmeats. The proceedings were brought to close by the singing of the National Anthem.

Cananogue.—Christ Church.—The annual Christmas tree entertainment took place on the evening of the 29th ult., and it was an unqualified success in every way. Twelve special prizes were awarded to pupils who had not missed a single Sunday in their attendance at Sunday School. One family named Newton had five representatives on this honorable list. Prizes of a valuable character were also given to pupils who had passed the best examinations in the Church and Calvary Catechism. A beautiful banner was awarded the class of Miss White as the one whose general attendance was the best. Then Santa Claus, who was well represented by Mr. Ralph Britton, appeared on the scene to the great enjoyment of the young people, when suitable, and in many cases valuable, presents were found for every scholar. The presents consisted of sleighs, snow shoes, hockey sticks, Bibles, prayer books, hymn books, church services, and other books such as Chatterbox, Henty, Annie E. Swan, etc., 36 neatly dressed dolls, mits, musical and mechanical toys of many kinds. In all about 200 children were remembered. A handsome reading lamp was presented to the rector, while many of the teachers were also remembered. Christ Church Sunday School is in a most flourishing condition. With a staff of about 30 of the leading members of the congregation, in which the men are well represented, who cheerfully give up their Sunday afternoons to this important work, great progress is made. One factor which largely assists in this result is the teachers meeting, which is held every Tuesday evening and is well attended.

Wolfe Island.—The Christmas Festival was suitably observed in this section. Three services on Christmas Day, at Garden Island, Trinity and Christ churches, were held respectively, and two on the Sunday at the latter churches. A large number of communicants partook of the Sacrament at each of the three celebrations. The rector preached five appropriate sermons. The decorations were simple and beautiful. At Christ Church the new hymn book was introduced, the choir acquitting themselves well, the carols especially being well rendered. All express pleasure with the new Hymnal. On Monday, the annual Christmas Tree in connection with Trinity Church Sunday School, was held and proved again a great success—the tree was well stocked with the good things provided.

The annual Sunday School examination had been held the Saturday before Christmas, when a larger number of scholars than ever made exceptionally good showing on the year's work. Nineteen succeeded in winning 1st and 2nd prizes. The competition was a keen one and heartily entered into by all present. As the examination is purely voluntary the teachers feel especially gratified that so large a proportion of the scholars entered, viz. 75%. Our thanks are due to Mr. A. T. Shannon for a special prize, also to the Rev. C. F. Lancaster, a former in-

cumbent for another. The organists at Trinity and Garden Islands were both remembered by a well filled purse from each congregation. The spirit pervading the parish was quite in keeping with the day, viz., that of good-will. The evening was divided up as follows: Part I.—Songs, recitations, etc., by the scholars. Part II.—Magic lantern views by the rector. Part III.—The visit of Santa Claus and distribution of prizes, etc., followed by supper.

OTTAWA.

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

Ottawa.—North-West and foreign missions received during the past year from the Anglican Churches in the Ottawa Diocese the sum of \$10,000. The amount apportioned to them by the Mission Board was \$8,000. So much spirit was thrown into this particular line of church work, however, that the amount was greatly exceeded, and it is claimed that this is due to a large extent to the Laymen's Missionary Movement. A meeting of the Anglican section of the Laymen's Missionary Movement was held on Wednesday night of last week in St. George's Parish Hall, at which the exact figures of the missionary returns were given.

St. Alban's.—The pupils of this Sunday School enjoyed their annual festival last week, one of the features of which was the distribution of prizes for attendance and general proficiency. Tea was served at six o'clock, the teachers and officers being in charge. Following this a programme of carols was given by the children in the heartiest manner. The Christmas tree, from which each child received a gift, was in charge of Miss Caddy, assisted by Messrs. Alfred Parker and C. Meister, the "Santa Claus" role being filled by Mr. Robert Ince.

St. George's.—The parish hall was crowded on Thursday evening when the young people of the Sunday School enjoyed their annual Christmas festival. Tea was first served in the basement of the church, after which an enjoyable programme was presented, the principal item of which was a pretty little playlet entitled "The Revolt of Santa Claus," presented by eighteen of the younger scholars and their friends. A number of amusing moving pictures gave the youngsters half an hour's additional fun.

St. Matthew's.—The Men's Association held a very successful meeting last Wednesday, when before a crowded audience Mr. Abraham Knechtel, Dominion Inspector of Forest Reserves, delivered a thoroughly entertaining and instructive lecture on "Forest Scenes in Europe." An unusually excellent collection of coloured stereopticon views added greatly to the value and interest of the address.

Navan.—The Rev. W. P. Garrett, B.A., of Bearbrook parish, conducted services in the parish church here on December 26th. A large congregation enjoyed the service heartily. The Rev. Thomas Lowe, of Port Hope, conducted services both morning and evening in the church on January 2nd, when both services were well attended.

Montague.—The Christmas festival was duly honoured in this parish; the churches being decorated. Two good Sunday School entertainments were held, one at Christ Church, Montague, which was a great success. Songs, dialogues, recitations and a Japanese drill, Miss Pettypiece kindly drilling the girls and boys. A purse was presented to Miss Grace Campbell the organist. The Christmas tree was gaily decorated and loaded with presents. The superintendent, Mr. Robert E. Porter, and staff of teachers are to be congratulated. Proceeds, about \$30. The other entertainment for St. Bede's and St. John's Sunday Schools was also a success. The children recited and sang carols, etc., got candies and two purses were presented, one to Mrs. Wesley Kilfoyle, organist of St. John's and one to Miss Carrie Leach, organist of St. Bede's. Miss Bella Prescott and Mr. Lewis Prescott also assisted materially with the programme. A new 60 feet driving-shed has been erected at St. Bede's. Funds are coming in nicely for the Home Mission Fund.

The first thing you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensible as you can of the Divine presence. —Andrew Murray.

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THE EPIPHANY APPEAL.

The following Epiphany appeal on behalf of Foreign Missions was read in the majority of the churches in this city on last Sunday:—

"To the Reverend the Clergy and the Members of the Church of England throughout Canada: Dearly Beloved in the Lord,—Arise, shine; for the Light is come, and the glory of the Lord is risen upon thee." So cries the Prophet as he sees in vision, 'the glory of the Church in the abundant access of the Gentiles.' Such is the anticipatory prophecy and this its realization. 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up' (Isaiah 60: 1; cf. Matt. 4: 16). Light! 'The True Light' which lighteth every man that cometh into the world' (St. John 1: 9). This Light now shineth and abideth and from the first hour of its glorious manifestation, it has been the duty of the Church to cause it to shine throughout the world. Brightly first in Bethlehem this True Light shone—of which a Poet Bishop sings—

'O little town of Bethlehem—
How still we see thee lie,
Beneath thy deep and dreamless sleep
The silent stars go by,
Yet in thy dark street shineth
The Everlasting Light,
The hopes and fears of all the years
Are born in thee to-night.

Eighty it burned in the North, justifying those words of the Evangelist above; and brightly in Jerusalem in the South, penetrating the mists and darkness of Judæa and Samaria and the regions round about; and through the missionary efforts of the Master Missionaries of those first days, its rays were carried to the far West and its bright beams were shed throughout the world of that long distant day. **The duty is with the Church still to pass on the torch of Light to the remotest regions of darkness, and thus to realize the Divine desire for that spiritual realm in which the soul of man exists.**

'Through the world far and wide
Let there be Light.'

Confronted with this duty, far yet from being fulfilled, the Church seeks through her faithful sons to-day, to make this 'True Light' 'The Light of the World,' and is bending all her missionary energies to the great task which lies before her. Brethren of the Laity, this is the pressing duty of the hour. How shall we bring it most convincingly before you? Shall we use the language of arithmetic and tell you that there are so many million heathen, which means that we require so many missionaries, and that this would represent an expenditure of so much money per annum to do the work, or shall we enter into more detail and give you more to think of than bare figures? Let us try to do so. Pass, in imagination, over the stretches of our own most favoured land, filling up so rapidly with cities and towns and villages; leave behind its forests wheat-fields, and its noble mountain ranges; cross the wastes of the sparkling Pacific and enter the heathen realms of the Orient, so vast, so dark and hopeless because they know not the True God and Jesus Christ whom He has sent. 1. Stop first at Japan, which, for us, is full of special missionary interest. There we have ten of our own honoured missionaries, aided in their work, in some instances, by their wives and others. There Arthur Lea, one of our own Canadian missionaries, has lately been called by the C.M.S. to preside over the new diocese of Kyu Shu. All too slowly, because of human indifference and Christian slackness, is the Sun of Righteousness arising on this 'Sunrise Empire,' and only here and there faint streams of light feebly illumine the forty-seven millions of that land. Here, where are strong missions of the Roman and Russian churches and of the Presbyterian, Methodist and Congregational bodies, we have a 'Japanese National Church,' divided into six dioceses, two of which are presided over by American bishops and four by English. The membership of this Church is now about 115,000, with 80 bishops and clergy. But— and mark the words, for they come to us with the authority of those on the spot, who know whereof they speak—'Since the recent war the attitude of the people, as a whole, has been distinctly favourable to the reception of Christianity.' Here lies the Church's opportunity. Shall we use or shall we lose it? Make your answer by freely giving your offerings for this important work. 2. Let us pass through this long and narrow empire with its art treasures and objects of interest cross the Yellow Sea, and look in on its great and ponderous neighbour, the Empire of Ancient China, whose civilization, such as it is, antedates that of Greece and Rome by more than a thousand years. Here we have a teeming population of from 300 to 450 millions

waiting for the message of the Gospel. What effect can the small force of the Church's Missionary Army there in the field have upon this stronghold of heathenism and superstition? Hong Kong in the South, Fuh Kien and Che Kiang in Mid China, and two dioceses in the North and one in Western China, touch but the fringe of this vast nation, and are but little better than nothing in winning the whole for Christ. Here we have as representatives of the Canadian Church the Right Rev. W. C. White and Mrs. White, and the Rev. J. R. S. and Mrs. Boyd, whose work should arouse the keenest interest. To the help of these noble missionaries in dark China, struggling against such heavy odds, we call you to give your prayers and your offerings. 3. And what shall we say of India? Could we transport you there, you would know the darkness, and feel the unrest of that great and densely peopled land. Here the Rev. R. H. A. Haslam and his wife and Dr. Archer have been working, and here the W.A. support an Evangelist and a Medical Missionary. Here, although there is an Ecclesiastical Province with the ten dioceses, the Powers of Darkness hold their sway. India has already a missionary history bright with imperishable names, but still it surges with unrest which can only be quieted by the calming influence of Him who said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' We ask you, Brethren, in the words of the great Missionary Apostle, 'How can they hear without a preacher, and how shall they preach except they be sent?' 4. And what of Africa? Still largely the Dark Continent, but in which it has pleased God already to work Pentecostal miracles, not alone in the settled Ecclesiastical Province of the South, but also up in the East and West Coast districts, where the devoted missionaries Westgate and Crawford have been labouring. Africa, of whose pagan inhabitants the Missionary Moffat wrote:—

'My album is the savage breast,
Where darkness reigns and tempests wrest
Without one ray of light;
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer
Is my supreme delight.'

Finally, brethren, let us hear the business proposition of the Laymen's Missionary Movement as set forth by the General Secretary of our Board. Writing of it he says:—'It has mapped out the whole world, as it were, into parishes, and is now seeking to provide a man for every sphere so marked out. It has calculated that one missionary is adequate, in a lifetime, to the practical evangelization of 25,000 non-Christians. As there are 1,000,000,000 of non-Christians in the world to-day, and only 13,000 missionaries, it follows that the force in the field is only equal to the task of reaching 325,000,000, 675,000,000 remaining in heathen darkness without any hope or chance of hearing the glad tidings of salvation. 27,000 more missionaries are therefore needed to fulfil the task; or in other words two more men and two more dollars are needed in addition to every one now supplied. The Churches of Christendom must raise three times as much money and send out three times as many agents as they are doing at the present time.' The Students' Volunteer Movement has already been instrumental in sending many missionaries into the foreign field, and it is estimated to be capable of producing all the missionaries required so soon as places are found for them and money forthcoming to support them. Brethren, we write these things, not to shame you, but to

arouse and stir you, to quicken your missionary interest and zeal, to deepen your sense of responsibility, and to stimulate your desire to pray and give. May the fire of God's Holy Spirit descend in our midst and stir us up in whatever measure we need awakening to meet, face and solve the missionary problems of our day, and to answer the calls from out of the sad, hopeless heathen darkness, for Light and Immortality."

TORONTO.

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

Toronto. — Synod Office.—The Lord Bishop of Toronto has issued the following pastoral on the subject of the Laymen's Missionary Movement:— Dear Brethren,—With great satisfaction I address you on the matter of the Laymen's Missionary Movement Campaign in our Churches in this city, and with great earnestness request you to throw yourselves most heartily into its proposed plans and purposes. At a recent Conference between the Clergy and Laymen of the Deanery of Toronto, it was decided to conduct an active campaign throughout the parishes of the city on behalf of missions. A Church zealous in the extension of the Kingdom of God, will always be a Church zealous in all good works. I greatly rejoice at the result of the Conference, and appeal to every clergyman and layman of the Church in each parish, to loyally support and carry out the plan proposed. The plan is as follows:—(1) A pulpit campaign is to be carried on for at least 3 consecutive weeks, in conjunction with the Epiphany appeal. The object being to educate, inspire, and press home our duty as Stewards of the blessings of God in Christ and Trustees for God in the use of our wealth. (2) The pulpit campaign is to be followed up by a canvass in each parish conducted by a committee of laymen. By these means it is hoped that the grand total of the mission-giving of the Anglican Churches of the City of Toronto may be raised to \$82,000.00 in the year 1910. This will include all contributions to the work in Algoma and the Canadian Northwest; and those to be sent to the foreign field through the M. S. C. C.; all monies raised for diocesan missions and church extension work on the outskirts of Toronto; and all W. A. and other contributions for purely missionary objects. Men and brethren let us be up and doing in the great and glorious Cause. The women of the Church have set us a noble example. Let us not continue to lag behind them, but let us create and maintain a rising tide of missionary enthusiasm that shall sweep away all objections and indifference to missions, and shall place our Church in the front rank where she ought to be, in the duty and privilege of carrying out her Lord's missionary commands. Your faithful friend and Bishop, James Toronto.

At the annual meeting of the executive of the Missionary Society of the Church of England held Saturday last, a very satisfactory financial statement for 1909 was presented. The society asked for \$118,896 from the twenty-three dioceses in Canada, and received \$110,420.52, and in addition a sum of \$4,870.00 for other purposes. The following is a list of the dioceses showing the amounts asked and received, and the amounts received for other purposes:

	Amount Asked.	Received.	For other purposes.
Algoma	\$ 2,528	\$ 2,083 23	\$ 200 75
Athabasca	144	70 65	
Caledonia	468	468 00	
Calgary	2,900	1,351 75	
Columbia	1,536	1,688 70	
Fredericton	5,532	4,026 88	141 83
Huron	14,044	13,666 55	593 81
Keewatin	600	404 98	
Kootenay	1,250	1,250 00	
Mackenzie River	100	40 00	
Montreal	11,836	11,808 58	441 10
Moosonee	400	202 00	
New Westminster	2,628	2,142 67	
Niagara	7,812	7,885 60	35 50
Nova Scotia	7,500	7,457 50	581 88
Ontario	6,468	6,157 48	301 42
Ottawa	7,832	9,556 00	48 87
Quebec	7,000	8,948 67	442 33
Qu'Appelle	3,000	1,590 28	
Rupert's Land	8,568	5,720 38	
Saskatchewan	1,400	902 00	1,877 62
Toronto	25,000	20,376 49	
Yukon	350	167 50	
Miscellaneous		1,545 54	205 70
Totals	\$118,896	\$110,420 52	\$4,870 00

The total amount received from the diocese of Toronto, on behalf of missions during the past

Church Decoration



We specialize in this line Our work being thoroughly in keeping with each individual edifice entrusted to us

The Thornton-Smith Co.
11 King St. W. Toronto

year was \$29,370.49. This sum is 4,570.49 more than the apportionment.

At Rest.—Entered into rest on Wednesday morning, December 29, 1909, at the residence of her brother-in-law, the Rev. A. J. Fidler, Cowan Avenue, Toronto, Nettie Clarke. Miss Clarke was an intense sufferer for sixty years, almost her entire life, latterly her condition was agonizing in the extreme, yet she was always uncomplaining and even full of cheer and brightness when not completely overcome by pain. To those about her she was at all times a splendid example of patience. Her holy faith and steadfast trust in God vividly shone out day and night through all her deep distress. The magnificence and unquenchable character of her love for Christ was unconquered by the sorrows and constant afflictions which continuously entered into her sad life. "May light perpetual shine upon her."

Young's Point.—The assistant Bishop of the diocese, Right Rev. Dr. Reeve, visited this Mission on December 15th and administered the Apostolic Rite of Confirmation. There were twelve candidates, six male and six female. Out of the twelve, seven were Methodists, one Roman Catholic and one Presbyterian. During the week before Christmas St. Aidan's Church was renovated and beautified considerably. A year ago \$300 was spent on the parsonage and now Young's Point has a church and parsonage second to none in the Mission Field.

Colborne.—This parish (the Rev. J. Russell MacLean, M.A., rector) was the scene of several interesting functions during a visit paid to it by the Lord Bishop of Toronto, on Wednesday and Thursday, 29th and 30th December last. On the Wednesday evening the rector presented in Trinity Church, Colborne, 44 persons for confirmation. The church was beautifully decorated for the occasion; a large congregation was present, and the service throughout was most impressive. The Bishop was particularly happy in his address, laying before those who had come forward for the sacred rite the full significance of the step about to be taken. On the following morning Bishop Sweeny proceeded to St. Peter's Church, Lakeport, an out-station of Colborne parish, and consecrated the church. This church was erected about fourteen years ago, during the incumbency of Canon Webb, now of Edmonton, Alta. The congregation, which comprises only a few families, deserves the highest credit for the work they have achieved in building this beautiful church in which they worship. It has meant much to them in the way of effort, but they forgot their struggles in the contemplation of their completed task. During the consecration service Bishop Sweeny dedicated a handsome brass alms-basin, the gift to the church of St. Peter's confirmation class, who numbered 12, and who were during the service held, presented to his Lordship for the laying on of hands. At the close of the service a reception was given to his Lordship, when he was presented on behalf of the congregation with a bouquet of flowers by Miss Sylvia Matthews, and also with a finely-bound Prayer Book by Mr. D. C. Matthews, the people's warden. In the afternoon Bishop Sweeny opened the new Parish House, which has just been completed, in connection with Trinity Church, Colborne. The house, which comprises club rooms, a hall and other necessary adjuncts to parish work, is of Gothic architecture, according to the design of Mr. Grant Helliwell, architect, Toronto, and it is already almost entirely free of debt, the Sunday School alone contributing \$300 towards its erection. At the door of the house, Master Darby Philp, one of the Sunday School boys, presented the Bishop with a solid silver key, and asked his Lordship to open the house. The Bishop then put the key in the lock and opened the door. On the large company present entering the hall, a number of speeches were made. The rector, who spoke first, in introducing the speakers, said that he was gratified that so many had come to rejoice with the congregation in the completion of their efforts. The hall had been a dream of his. He had wished a place where the congregation could meet together in a social way; and also an open house for men to spend their evenings in social intercourse. The churches of the country must, he declared, meet the social as well as the spiritual needs of the incoming population from the Mother Land. These had to be made Canadian in spirit, and in accomplishing that the Church should be a factor. Bishop Sweeny congratulated the congregation on the erection of the buildings. He considered that no church was truly complete without its parish house. There was, for instance, the mid-week service, which no church should be without, and a hall was necessary for its being carried on. Then there was the Sunday School which was the

nursery of the Church. The needs of the Sunday School to-day were such that only in a properly equipped hall could effective work be done. The Bishop emphasised strongly the importance of Sunday School work. The Church, he stated, could not afford to neglect its children. Another point Bishop Sweeny mentioned was the cultivating of a social spirit within a congregation. Here was a place in which, during the week, they and their rector could get acquainted with each other much more intimately than at the Sunday services. An opportunity was afforded them of realizing at least a portion of what was implied by the "Communion of the Saints." Later the Bishop spoke of the agencies required within a congregation for the realizing of the mission of the Church. The Young People's Society should, he counselled, find a place in the life of the congregation. Everything possible should be done to attract the growing youth to the Church. The Bishop concluded by wishing the congregation all success in the work they have undertaken. The Rev. Rural Dean Langfeldt, who followed, said he would reserve what he had to say until the evening meeting. He would content himself at the present moment with bidding both rector and people God-speed. Among others who spoke were the Rev. J. Russell Smith, Port Colborne, an old Colborne boy; Rev. W. J. Creswick, Brighton, and Rev. C. H. Brookes, Grafton. Rev. Mr. Thornton, Presbyterian Church, and Rev. Mr. Brown, Methodist Church, Colborne. During the opening ceremony Bishop Sweeny was presented with a bouquet of carnations and chrysanthemums by Miss Jean Webb. Master Darby Philp, who presented the silver key, made, by his own unaided efforts, \$55, which he contributed to the Building Fund. Miss Jean Webb was the first to hand in a collection card completely filled up. A great crowd gathered in the evening to celebrate the occasion. After a splendid repast provided by the ladies of the congregation, a concert followed and interesting addresses were given by the Rev. Dr. Langfeldt, of Ashburnham, the Rev. C. H. Brooks, Grafton, the Rev. W. J. Creswick, of Brighton, and the Rev. J. Russell Smith, of Port Colborne parishes. The proceedings terminated with the singing of the National Anthem. The club rooms, which will be open every week night, will be ready for occupation almost immediately. Daily papers and magazines, as well as games, have been provided for the members. A gymnasium will exist in connection with the club. The membership already stands at 75. Arrangements have also been made for the organizing of social work among the girls of the community.

Clarksburg.—The Right Rev. Bishop Reeve, on the occasion of his recent visit to Collingwood, very kindly consented to visit the parish of Clarksburg and Thornbury, and give his illustrated lecture concerning the Diocese of Mackenzie River, and some of his many experiences, during his long ministrations in that region. His Lordship's visit and lecture were very much appreciated by those present, and though the evening was very cold and stormy, a large congregation assembled, who were greatly benefited by the very ardent and practical words of the Bishop. While in the parish his Lordship visited "Grape Grange," the former home and birthplace of one of the missionaries who served under him in the Diocese of Mackenzie River, the Rev. T. J. Marsh. All who heard or met the Bishop would be pleased indeed to have another visit from his Lordship. During the Christmas season, the choir of St. George's Church presented the rector, Rev. E. Appleyard, with a new surplice, which was very much appreciated by the recipient, as a token of their good-will. Many of the members of the Anglican Young People's Association from Holy Trinity congregation, Collingwood Township, were present at the usual congregational gathering of St. George's Church at the rectory, during New Year's Eve, and at the midnight service in the church. The young people from Holy Trinity Church made use of the opportunity to present an address and purse of gold to their rector, the Rev. E. Appleyard.

Newcastle.—The Rev. J. Scott Howard's condition, which excites the sympathy and prayers of the entire community, has improved a little of late, we are pleased to say, but still continues critical, being so trying on the weary watchers that in addition with the services of Miss Warren, professional nurse of Buffalo, Mrs. Howard's sister, also skilled in the same profession, is in attendance. We sincerely hope that by the blessing of God in due course of time Mr. Howard may be restored to health again. In the meantime we extend our sincere sympathy to him in his trying illness.

Peterborough.—A beautiful brass lectern "To the glory of God and in memory of John Fenning," a former member of the congregation, has been presented to the church, and was dedicated by the rector the Sunday after Christmas. The number of communicants on Christmas Day this year reached 200. Rev. L. E. Skey, M.A., of St. Ann's, Toronto, preached the eighth and last anniversary service in the present building on January 9th. The large new granite church will (D.V.) be opened in October.

NIAGARA.

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

Cuelph.—St. James'.—The members of the parochial branch of the Y.P.A. held a successful gathering on the evening of January 5th. After transacting some necessary business in the schoolhouse, all of those present carrying with them many articles for use in a kitchen proceeded to Mrs. Guy's residence, who was formerly a Miss M. Herron, a member of the Y.P.A. and presented their articles to her and her husband. The presentation was made to Mrs. Guy by Miss Blanche Carter, after Mr. T. Fannin, the president of the branch, had made a short introductory and explanatory address. Mr. Guy, on behalf of his wife and himself thanked the donors most heartily for their kind and useful gifts. A very pleasant evening was spent by all present.

HURON.

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

London.—St. George's.—A congregational gathering took place on New Year's Eve in the schoolroom, the occasion being the celebration of the silver wedding of the Rev. Doctor and Mrs. Sage. In the absence of the people's warden, Mr. F. G. Turville, Mr. C. W. Nicholls read an address conveying the congratulations of the congregation and also expressing their deep appreciation of the self-denying work done by the rector and his wife during their twenty-one years' connection with the parish. The rector's warden, Mr. A. H. Jeffries, on behalf of the congregation, presented them with a handsome clock with Westminster chimes and also a gift of silver. Dr. Sage made a cordial reply, and Mrs. Sage added a few well-chosen words, and after refreshments had been served the company dispersed with many good wishes for the New Year.

Atwood.—St. Alban's.—The annual Sunday School entertainment of this church was held on December 30th in the Music Hall, when the spacious auditorium was crowded. The programme was as follows: "Brownie's Drill" by fourteen boys; solo, Helen Grundenberger; operetta, "Bonnie Bell"; burlesque pantomime: The Holy City pantomime; two cornet duets by Messrs. McCulla and Holmes, and a short address by Rev. T. B. Howard, B.A., Brantford. The part taken by the children was exceptionally well rendered and reflected great credit on their instructor, Mrs. A. G. McCulla, who later in the evening was presented with a beautiful mirror by the teachers and officers, for her work. The premiums for the year were presented to the children with the usual bag of candy and an orange. The last but by no means least interesting number on the programme, in the hands of the chairman, was a duet by Misses Jennie McCulla and Alma Wynn. On coming forward they asked the Rev. H. P. Westgate to assist them, his part being to receive from them on behalf of the congregation an address expressive of loyalty and appreciation and a well-filled purse. The Rev. T. Bart Howard, B.A., Brantford, delivered his interesting and instructive lecture on "The Story of Uganda," illustrated by ninety lantern slides, in St. David's Hall, Henfryn, on Wednesday evening, December 29th.

Woodstock.—New St. Paul's.—The Rev. S. S. Hardy, curate of St. James', London, Ont., has been appointed assistant curate of this church. His duties in connection with this parish will commence on February 1st. Mr. Hardy's appointment to the curacy has caused much satisfaction in the parish.

Strathroy.—St. John's.—An organization meeting of the A.Y.P.A. was held in St. John's Hall on Tuesday evening, January 7. The following officers were elected: Hon. president, Rev. S. F.

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January 13, 1910.

Robinson, R.D.; Hon. vice-president, Miss Armstrong; president, Mr. James Jervis; vice-president, Mr. George Mains; treasurer, Miss G. Lethbridge; recording secretary, Miss G. Richards; corresponding secretary, Miss M. Newton. It was moved by Miss Grundy, and seconded by Miss L. Pook that a hearty vote of thanks be tendered Miss Bessie Cumford for her untiring efforts as secretary during the previous year. The programme, lookout, and social committees were elected.

Delaware.—Christ Church.—The Rev. Francis Leigh, formerly rector of Burford, Ont., was recently inducted as rector of this parish by the Ven. the Archdeacon of London, Dr. Richardson. He was assisted in the service by the Rev. Rural Dean Robinson of West Middlesex. The sermon was preached by the Ven. Archdeacon Richardson from the text, "There standeth One among you whom ye know not." After the sermon the Archdeacon, in a very fraternal and courteous manner, invited the Presbyterian minister, the Rev. F. V. Nickoll, and the Methodist minister, the Rev. J. B. Freeman, to say a few words and both responded in a very brotherly way, extending the kindly greetings of their respective denominations to the new rector and expressing their great pleasure at being present, and being invited to take part in the services. The service closed with prayer by the rector-elect, and Benediction by the Archdeacon.

Cargill.—The parishioners kindly remembered their clergyman, the Rev. E. Softley, with a large load of oats for his horse at Christmastide.

Fergus.—The Rev. R. A. Mills of this place has been appointed organizing and educational secretary for the Sunday Schools of this diocese.

ALCOMA

Ceo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Little Current.—Holy Trinity.—The Festival of the Nativity of Our Lord was observed as follows:—The following services were held on Saturday. In Holy Trinity—Holy Communion at 8 a.m. Evensong and short address at 7 p.m. In Sucker Creek school room—Holy Communion at 9.30 a.m., and Evensong and address at 3 p.m. In Green Bush Church—Matins at 10.45 a.m. On Sunday, services in Holy Trinity were:—Holy Communion at 8 a.m.; Matins and Holy Communion at 11 a.m.; Sunday School and Bible Class at 2.30 p.m.; Evensong at 7 p.m. The attendance at all the services both Saturday and Sunday was remarkably good, and the attendance at Holy Communion especially at Holy Trinity was the best in the history of the congregation. The Christmas anthems and hymns and chants were well rendered by the large choir of men and boys, and all who were privileged to attend enjoyed the beautiful service. The wardens, Dr. James G. Bice and Mr. Joseph Ellenton, and Mr. Wallace, and members of W.A., Mrs. Sims, Mrs. Ellenton, Mrs. Bones, and Miss Dawson, and girls of the Junior Auxiliary, worked very hard on Christmas Eve, at the decorating of the church to make the services bright and attractive, and were well repaid for the devotion and labours by the large congregations that attended and the deep interest taken in the Christmas festival.

Forty-one persons attended the Watch-night Services held in Holy Trinity Church at 11.30 p.m. Not only the choir were there, but leading and most influential members of the flock attended. The subject of the Rev. Christopher Carter Simpson's address was, "Recollection and Anticipation," Psalm 63:7, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

The congregation at Sucker Creek Reserve have chosen the site for new church, one-half an acre on south-west corner of Lot 2, and this has been set apart by the Department at Ottawa for the use of the Anglican Church. The building fund has begun and the money deposited in the bank. The congregation have expressed their willingness to contribute labour and material, and are hoping and praying that building operations may begin next summer. Chief Obottosoway has become a citizen of this country, securing the deed of his farm last summer. He is a most industrious farmer. His residence, barn and farm, etc., are a credit to any community. The Chief, and his wife (a white woman), and a son, were among the seven candidates confirmed last July.

CANADIAN CHURCHMAN.

RUPERT'S LAND

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

Winnipeg.—St. George's.—The teachers and children of the parochial Sunday School held their annual Christmas gathering lately. The spacious rooms were gaily decorated for the occasion, and a large Christmas tree, heavily laden with gifts, was one of the principal features of the evening's entertainment. Contrary to his usual custom, Santa Claus stood at the foot of the Christmas tree, and received gifts instead of giving them, as is his wont. Representatives of class after class brought to Santa Claus all manner of gifts for him to distribute to other recipients. One feature of the programme for the evening was notable and exceedingly popular. Towards the close of the evening Mrs. D. Brundrit, on behalf of the Sunday School, offered to the Superintendent, Mr. A. Jardine, a case, containing 12 handsome sterling silver fish knives and forks, snugly encased in gilded white satin. A silver shield on the case bore the inscription: "Presented to Mr. and Mrs. Jardine, by St. George's Sunday School, on the occasion of their silver wedding, December 29th, 1909." Mr. J. Johnstone in a few words, voiced the feeling of the Sunday School towards Mr. Jardine. After the presentation some clever conjuring was performed by Mr. Cameron, Superintendent of Augustine Sunday School. The presenting of diplomas by the rector, the Rev. J. J. Roy, closed the capital entertainment, which was much enjoyed by all.

CALGARY.

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

Calgary.—Miss Madelon Violet Jean Pinkham, the third daughter of the Lord Bishop of Calgary, and Mrs. Pinkham, was married to Mr. Thomas Fitzgerald Hume Crowe on Wednesday evening, the 29th December, at 9 o'clock, in the Pro-Cathedral, which was beautifully decorated for the occasion. The Bishop officiated, assisted by the Very Rev. Dean Paget. It is interesting to note that the wedding took place on the 41st anniversary of the wedding of the bride's parents. The honeymoon will be spent in England.

Pine Lake.—The Rev. Rural Dean Greaves, of this parish is leaving the diocese either temporarily or permanently (to be decided later), on a visit to his mother in the Old Country. The Pine Lake Mission has grown from three to seven Missions in four years and is filled up mainly with Old Country people. The district comprises 800 square miles, and has the following centres:—Pine Lake, (Holy Trinity Church); Hillsdown, (St. Paul's); Arthruvale, (St. Hilda's); Edwell, Coalbanks, Huxley, McKenzies Crossing.

ONTARIO FOUR PER CENT. LOAN.

Ontario Government four per cent. stock can be obtained in any multiple of Fifty Dollars at two per cent. premium. The principal will be paid on 1st June, 1939, and the interest is paid by cheque half-yearly on 1st June and 1st December. Applicants should send accepted cheque, payable to the order of "The Provincial Treasurer of Ontario" for \$102 for each \$100 required, addressed to "The Provincial Treasurer, Toronto," and Stock Certificate will be forwarded. This Stock can be transferred in any multiple of \$50 only by the owner or his Attorney in the same manner as bank stocks.

If Bonds are required, they can be obtained in denomination of \$1,000 on same terms, but in case of bonds, the accrued interest from 1st December to date of mailing should be added, as the June interest coupon covers interest from 1st December. Both stock and bonds of this issue are free from all Provincial taxation, including Succession Duty, and are an authorized investment for Trustees and Executors.

"The more He tries you by His silence, the greater to my mind is the proof that He believes in you. He knows you will come through."

Correspondence.

LACK OF KNOWLEDGE OF THE SCRIPTURES.

Sir,—What a sad commentary on present-day teaching and interpretation of God's Holy Word is your editorial on page 796 of the Churchman of December 23rd, referring to the lack of knowledge of the Scriptures displayed by so many Christians. There surely is a reason somewhere. Is it that the Book is not interesting enough; or is it too difficult to understand? Cannot the pulpit and the Sunday School throw such light on the Word that the people will take an interest? I submit that the Old Testament has been spiritualized too much. That is, the material, definite promises of God, to a literal people, have been taken from that people, and transferred by the commentators and others to the Church, whose members belong to all races. That is where the infidel makes his strong points. He sees those promises, written out in the very plainest of English, and cannot see where they ever have been or are likely to be fulfilled, and his common sense will not let him spiritualize the same. Spiritualizing may be all right to a certain extent, and perhaps some of the promises may bear a double interpretation, spiritual and literal, but the great majority of the prophecies relate to a literal, real, human people, and that people is Israel. If our pastors and teachers could only see this fact, and look around the world of these "latter days" to find a people to whom the majority of those prophecies seem to apply, they would find only one race or people to whom they were at all applicable, and that people, it is needless to say, is our own beloved Anglo-Saxon race (the British Empire and United States of America). A knowledge of the fact that we are in very deed the chosen people of God—chosen to carry out God's allwise purposes to mankind—should quicken the pulse of every true British and American subject, and should make God's written word intensely interesting. You say (and quite properly too) "something must be done, and done without delay." I would humbly suggest that the clergy take up the subject of our identity, and investigate thoroughly, and see if it does not throw a flood of light on otherwise dark, and, therefore, uninteresting parts of God's Word. It cannot possibly do harm, and it has proven a great stimulus to the study of the Scriptures. Christ told his disciples to search the Scriptures, which, in his day, were what we now call the Old Testament. One Identist (or Anglo-Israel Believer) writes that he has read his Bible more in the last twelve months than in twenty years before, and has derived incalculable comfort and benefit therefrom. If ever there is to come about a union of the Protestant Churches of Anglo-Saxondom, methinks it will come only as a result of the study and knowledge of our true relationship to God, as His chosen instruments, according to promise, of carrying on His work of grace in this world. I also firmly believe that the basis of such a union will be largely the Anglican Church (I am not an Anglican myself) for it is undoubtedly the "Mother Church," as founded by some of the disciples of Jesus Christ, such as Joseph of Arimathea, St. Paul and others, and whose ritual is very similar to the Ancient Hebrews. Now Sir, do not think that I am chiding our clergy. They are simply following precedent, or a "beaten track," which always reminds me of Main Street, Winnipeg, which has been left as crooked as when the Indians used it as a "trail." Like that street, it would mean a radical change to reform their methods of teaching and interpretation, and yet, cost what it might, I fully believe it would be a very great extent remedy the evil of which you wrote. Do not let us, like Esau, despise our birthright.

C. L. Bedson.

AN OLD COMPLAINT.

Sir.—The English lady who writes on the vexed subject of the loss of English immigrants to the Church, misses the point. The class which she writes of must be very small, because if the baldness of our services would deter Church people where would they go? Surely she does not mean that they renounce all attendance. What is complained of is that English immigrants attach themselves to Methodist or Presbyterian bodies instead of to the Church. Doubtless a great deal of this is owing to the Church services in the past having been few and scanty, and to a want of energy in the English laymen. Go where you will you will find a Methodist chapel and Sunday School stuck down, and these are largely support-

ed by the English Church people. This abandonment of the Church of their fathers is as marked in the States as in Canada. What is the solution? John Smith.

Family Reading

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmonds, Stonewall, Manitoba.

Chapter II.—Childhood Days.

Sister Maggie and I now became closer companions than ever. All day long we never lost sight of each other, and every night we joined father and mother in the old oak tree. I was growing fast and was very proud of my fine feathery coat of black and white, with its long tail of green and purple. I had learned a few easy notes and would sing and chatter by the hour with my little sister. Summer was drawing to its close and very few visitors now came to the little grove. But there was one who always came, little Flora, the daughter of the kind old rector. Sometimes she was accompanied by her father, but more often her companion was a handsome boy called Harry, who lived in the big house at the end of the village. These two happy playmates often brought us little dainties from the rectory kitchen, and Maggie and I soon learned to watch for their coming. It did not take us long to understand their language, though we could not speak it ourselves. I suppose being with Harry and Flora so much, we picked up the meaning of their words unconsciously. Then too, we were young,

and it is so much easier to learn during the days of childhood. If we only realized then, as we do in after years, how important those precious hours were, I am sure we should all make much better use of our opportunities. Now and then, Harry and Flora brought their books with them to the leafy grove, and seating themselves at the foot of some shady tree, they would read aloud in turn. At such times Maggie and I would perch on a branch above them and listen intently to every word. I can recall many of those fascinating stories even now. Never shall I forget that sad story about "The Birds of Chillingworth." Again how we laughed over that amusing story "The Jackdaw of Rheims." But I could never begin to tell of the many marvellous tales we listened to in those exquisitely happy hours. History, travels, poems, legends, all were intensely interesting, and the Indian stories especially thrilled us with delight. Many of these Indian tales were about a great hero named Wesakachac, who spoke the language of every tribe of animals under the sun. Harry told one day of how this wonderful man was helped by the hawk, and of how the kind bird was rewarded for his good deed. I will try to give the story just as Harry told it to Flora. Once upon a time, Wesakachac was walking in the forest when the sight of a beautiful glistening rock caught his eye. He hastened nearer and looked upon the brilliant object with wonder and admiration. As he gazed, drops of rain began to fall. Fearing that the stone would lose its lustre, the hero unwrapped his blanket from his shoulders, and placed it tenderly around the wonderful gem. But the rain was no slight shower, and Wesakachac realized that if it continued much longer he would be soaked through. He waited for a short time but the rain continued to fall; so stooping down he lifted the blanket, intending to replace it on his shoulders. Then a strange thing happened. The rock in a great rage sprang right over

Wesakachac's head and settled under the blanket, in vain, the hero tried to throw it off; it clung fast, and in spite of all Wesakachac's frantic efforts it remained immovable. The hero's heart sank. Was he always to carry this wretched stone about with him? The thought almost drove him mad and he rushed through the forest calling upon his animal friends to free him from this terrible burden. For days he wandered on, but no one knew how to remove the angry rock which seemed to grow heavier at every step. At length, a hawk floating high in the balmy air heard the poor sufferer's plaintive cry. The great bird's heart was filled with pity and he resolved to make a daring attempt to relieve him of the heavy burden that weighed him down. Soaring aloft to a still greater height, the hawk made two wide circles and then suddenly darted downwards with the rapidity of lightning. His aim was true; his sharp beak struck the great stone in its very centre, and breaking apart it fell quivering to the ground. The hero was free; and in token of his deep gratitude he painted the hawk's wings as we see them to-day. Harry told Flora many other interesting stories of the great Wesakachac; of how he built an immense raft and saved all the animals in the world from being drowned; of how he painted the ermine's skin white, and of how he did many other wonderful things which I have forgotten now. But those bright days passed only too quickly, and it was a sad day for Maggie and me when Harry bade his little playmate good-bye and went back to his school in the city. The weather grew colder, and the leaves which had now turned yellow and crimson, began to fall, and form little heaps in the deep hollows of the grove. The summer was ended, and the touch of autumn was over all. Maggie and I were very lonely, but soon, very soon, we were to be lonely still.

(To be Continued.)



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British and Foreign.

The Rev. M. R. Newbolt, B.A., Vicar of Iffley, Oxford, has been appointed Principal of the Missionary College, at Dorchester Oxon.

The Rev. E. S. Curven, West Derby, Liverpool, has been appointed Vicar of Dent, Yorkshire. The living is in the gift of the sidesmen, who number twenty-four.

I have surveyed the world, and I do not note anywhere else the same open contempt for missions and missionaries that I see among the members of my own race.—Bishop Montgomery.

A three-days' bazaar for an organ to cost £1,000, and carrying out a general renovation scheme connected with the ancient Parish Church of Colne, has resulted in the receipt of £1,950.

An interesting feature of the work in connection with St. Mark's, Brunswick, G., is the large number of Greeks who attend the services and who are under the pastoral charge of the rector of the parish, the Rev. R. E. Boykin.

Cornwall is noted for the longevity of its vicars. Recently the Rev. W. W. Wingfield, Vicar of Gulval, cele-

brated his ninety-sixth birthday. He has held the benefice for the extraordinary period of seventy-one years, and is still able to preach.

A canopied oak pulpit has been erected in the Parish Church of St. Peters, at Howden, by Mrs. Anderson, of Kilpin Lodge, Howden, in memory of her late husband, who was for twenty-four years churchwarden of the church.

Both the Very Rev. Horace T. Fleming, until recently Dean of Cloyne, and the Very Rev. John Bristow, Dean of Connor and until recently rector of St. James', Belfast, died recently in Ireland. The former was 86 years of age and the latter 76.

The Rev. W. W. Wingfield, the veteran vicar of Gulval, Cornwall, celebrated his 96th birthday lately. He has been vicar of the parish in which he is greatly loved and respected for 71 years and is still able to preach and write although with somewhat impaired vigour.

A very beautiful oak pulpit, built to harmonize with the interior woodwork was dedicated on a recent Sunday in St. Andrew's Church, Chicago, as a memorial to the late Mr. F. H. Chandler, a former vestry man of the church who died eleven months ago. It is the gift of his widow.

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\$3,413,284	\$4,818,871
Increase \$1,405,587	

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1904	1909
\$17,044,603	\$34,573,897
Increase \$17,529,294	

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\$21,334,522	\$37,438,588
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1904	1909
\$27,189,506	\$47,989,693
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Christ Church, Springfield, Mass., will shortly have sixteen new clerestory windows. The twelve windows in the nave are to illustrate the life of our Saviour and the four in the transepts are to represent Abraham, Moses, David and Isaiah. It is hoped that the windows may be in place by next Easter.

Amongst those who were ordained deacons at the recent ordination at Rochester, England, was Alderman



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William Dawes Driver, ex-Mayor of Chatham, who was licensed to the curacy of St. John's, Chatham, by the Bishop of Rochester. His ordination to the diaconate necessitates his retirement from the Town Council.

The Rev. H. Kynston Hudson, vicar of St. Nicholas Berden, near Bishop's Stortford, is a man of many parts. Every day he rings his three church bells and holds daily service, and often lights the church lamps. He is an accomplished organist and composer, a carpenter and wood carver, and withal the captain of the village fire brigade!

Trinity Church, Columbus, Ohio, has been presented with a memorial gift of a chime of ten bells, by Mr. and Mrs. C. H. Hayden and their children. The bells range in weight from 3,000 to 300 pounds and they are said to comprize the most costly chime which is possessed by any church in the State of Ohio.

Jewish friends of the late Rev. Dr. Edward Wallace Neil, who died a year and a half ago, have placed a tablet to his memory in the Church of St. Edward the Martyr, New York, of which he was founder and for a long time the rector. This is a most unusual tribute. The tablet was unveiled on the morning of Christmas Day.

The Rev. R. O'Donelan Ross-Lewin, rector of Wark-on-Tyne, has been appointed to a canonry in Newcastle Cathedral. He is also a Rural Dean and his two brothers hold similar appointments in Durham and Limerick dioceses respectively. The holding of these two offices by three brothers at the same time is surely a unique occurrence.

Sir Frederick Bridge, the talented organist of Westminster Abbey, who has recently kept his sixty-fifth birthday, commenced his professional career when he was six years old. At that age he became a chorister in Rochester Cathedral, and is one of several Rochester choirboys who have become noted musicians. He was educated at the King's Schools in the same city.

Mr. and Mrs. Charles Rube of Hill Street, Berkeley Square, London, and "Ravenhurst," Eastbourne, have offered to defray the whole cost of enlarging the Church of St. John the Evangelist, Meads, Eastbourne, as a memorial of their son, Lieutenant Ernest Rube, who died at Lucknow, in October last, at the age of 22. The enlargement will provide for the wants of the parish for the next ten or fifteen years.

The Rev. R. and Mrs. Pratt have been the recipients of handsome presents on their leaving Norris Bank to take up their new duties at Patricroft. A magnificent solid silver tray was given conjointly to Mr. and Mrs. Pratt. A gold bracelet was also presented to Mrs. Pratt and a gold signet ring to the rector. The Rev. M. R. Smith, curate, was on the same occasion the recipient of a handsome gold watch, suitably inscribed.

St. Luke's, Anchorage, Ky., owing to the generosity of a few of its members, is rejoicing in the fact that the entire debt on the new building, which was opened and dedicated a few months ago, is entirely paid. Handsome memorials, in the shape of a brass altar cross and vases, have recently been placed in the church as also two credence tables of dark oak, in keeping with the other chancel furniture, have been given in memory of the Rev. E. T. Perkins, D.D., for some years rector of St. Paul's, Louisville.

Bishop Sumner, late of Guildford, who died lately, was a son of the late Dr. C. R. Sumner, Bishop of Winchester (1827-1860), who died in 1874; a nephew of Dr. J. B. Sumner, Archbishop of Canterbury, who died in 1862; and an uncle of Dr. Alan

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Gibson, late Bishop-coadjutor of Capetown, and also of Dr. E. C. Sumner Gibson, the present Bishop of Gloucester. There have therefore been five Bishops in the three generations of Sumners and Gibsons.

The funeral of the late Bishop of Guildford, Dr. Sumner, took place in Winchester Cathedral, on December 16th. A very large number of both clergy and laity were present, the former wearing their robes. The Mayor and Corporation attended in state. The Dean of Winchester and the Bishops of Gloucester and of Winchester officiated at the service, the latter pronouncing the sentences of committal at the grave, which is situated close to that of Dean Stephens, at the east end of the Close and under the shadow of the house in which the late Bishop lived so long.

During the month of November the work on the walls and piers of Liverpool Cathedral advanced about three feet, and certain of the piers have reached the point from which the arches will spring. Alderman Bartlett has offered a credence table for the Lady Chapel, and the design of a stained glass window which is to be given by Mrs. Bickersteth in memory of the late Dr. Bickersteth, has been approved by the members of the Executive Committee. A scheme has been laid before this committee by Mr. Gilbert Scott, the architect, for the completion of the choir and the central space of the main building, so that services may be held at which from 1,200 to 1,500 people could be present.

An object of much interest just now, more especially to architects, is the new Church of St. James, Florence, Italy. It has been built by American generosity and it is a splendid, almost a cathedral-like edifice. The new church stands in the old Rucellai Gardens, familiar to readers of "Romola." When the ground was purchased it was stipulated that the grounds opposite the

church entrance should never be built upon and in consequence St. James' will always face a beautiful Italian garden. In digging the foundations the workmen discovered the remains of an amphitheatre and a number of relics. Many of the furnishings of the church, which are very handsome, are memorial gifts.

Bishop Graves tells the astounding story of a layman who, working among the ranchers in the sand hills of Nebraska, has within the last six months presented 100 for confirmation. This is the response to efforts made among a people destitute of religious opportunities. Speaking of one visitation made in this locality, the Bishop says: "Of the ninety-five inhabitants of the village, seventy-five were in the hall. I preached and confirmed twenty-five adults, although this was the first time I had ever visited the place. Some of those



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JAMES MASON, General Manager.
Toronto, Oct. 21st 1909.

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confirmed came over thirty miles. The next morning in the same hall I gave an extended instruction on the Holy Communion and administered it to twenty-eight persons. The day before that there were only four communicants within forty miles of the place."

The Rev. Cyril F. Garbett, M.A., has accepted the important Vicarage of Portsea, in succession to the late Canon Bernard Wilson. Mr. Garbett has been curate of Portsea for ten years, and at the time of Canon Wilson's death, was the chief of the staff of the sixteen curates in St. Mary's parish. His appointment has given general satisfaction where his powers as a preacher and an organizer are highly appreciated. The parish of Portsea includes a population of 50,000 and it is one of the three largest parishes in England. Besides the Mother Country there are half-a-dozen Mission Churches in various parts of the parish, and the vicarage is used as a general home for the large staff of clergy. Mr. Garbett graduated from Keble College, Oxford, in 1898, and after spending a year at Cuddesdon College, was ordained to the curacy of Portsea in 1899. The Bishop of St. Alban's and the Archbishop of York were among the former vicars of Portsea.

Three more beautiful tablets have been added to the little collection of unique memorials to deceased Knights of the Order of St. Michael and St. George which have been let into the floor in the centre of the chapel of the Order of St. Michael and St. George in St. Paul's Cathedral, London. The whole forms a softly shining figure of seven diamonds of aluminium, the simple design consisting, in each case, of the dead man's coat-of-arms and his name. They were dedicated on a recent date, the officiating clergy being Bishop Montgomery, Prelate of the Order, and Canon Newbolt, as the representative of the Dean and Chapter, and are in memory of the late Sir Henry Barkly, the late Sir Arthur Havelock, and the late Colonel Sir Charles Vincent. This dedication was followed by the hanging of the banners of two Knights Grand Cross—i.e., the Earl of Minto and Sir John Bramston. The congregation consisted chiefly of members of the families concerned.

The Rev. J. Percy Baker, previous to leaving Christ Church, Ellacombe, Torquay, for the vicarage of Charles Church, Plymouth, was presented by the churchwardens of the former church on behalf of the congregation with an oak roll-top writing desk with engraved plate, a cheque for £105, and an illuminated album with the names of the 390 subscribers. Mrs. Baker was also presented with a diamond ring. A few days later than on this occasion, Mr. Baker was presented with a quarter-chime clock, in oak case with inscribed plate, from the members of the Y.P.S.C.F., the only Church of England branch in Torquay, and the organist and choir presented a large framed photograph of the clergy and choir of the parish church. Mrs. Baker also received from the members of the Mothers' Meeting a pair of silver vases, and from the teachers and scholars of the Girls' Sunday School a dinner-gong. The loss to the parish, and indeed to the whole town of Torquay, is very great.

After a residence of sixteen years at Cambridge, eleven of which he has spent as curate of Holy Trinity, Rev. A. G. Dodderidge preached his farewell sermon prior to leaving Cambridge to enter upon a new sphere of work, he having been appointed to a living in the diocese of Exeter. On the previous day Mr. Dodderidge received a parting present in the shape of a handsome silver tea service from

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If people only realized the utter absurdity of attempting to cure a pimply, blotchy, unsightly complexion by means of the many irrational and illogical methods employed in "beauty parlors," and also in the boudoir, thousands of dollars which are wasted every year—literally thrown away—would be saved, and the complexion rendered clear and free from blemishes through constitutional treatment, at about one-tenth of one per cent. of the cost of the "fancy" and exceedingly expensive local "treatments."

The idea of massaging the cheeks, and attempting to rub in a so-called "skin-food," is the height of nonsense. Nature never intended the skin to be fed from the outside, but from the inside exclusively, and it is the blood which really feeds the skin, builds it up, and supplies it with nutriment absorbed from the digestive system. There is really no such thing as a "skin-food," any more than is a "heart-food," or "lung-food," or a "brain-food."

The skin is a water-proof, air-proof envelope over the muscular system, and it has no power to absorb cold creams, or any other medicaments when rubbed over its surface. While, of course, steaming the face, or massaging with electricity, or by hand, will draw the blood temporarily to the surface and produce an artificial glow, which may last half an hour or so, but such treatment brings no lasting benefit, and will never cure wrinkles, pimples, pustules, blackheads, or facial blemishes.

Besides, the frequent treatment of the skin in the way which "beauty doctors" have—those kneading, rubbing, "cooking" methods, making the face for the time being as red as a boiled lobster, also have the very undesirable effect of increasing and strengthening the hair-growth on the cheeks.

The only logical treatment in acquiring and maintaining a perfect complexion, devoid of all blemishes, such as blotches, pimples, roughness, chapping, scaly patches, etc., is to go after these troubles from the inside—to strike at the foundation, the origin of the complaints—and that means, in other words, to thoroughly purify the blood, by using STUART'S CALCIUM WAFERS.

These powerful little wafers as soon as taken into the system, exert their wonderful, blood-purifying effects, and they never let up for a moment, until every atom of impurity in the blood is eliminated, and, in addition to that, they also build up the blood, and strengthen the circulation through the skin's surface, and thus render wrinkles and skin blemishes impossible of existence.

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the children and young people who had attended his Sunday afternoon service. The Vicar (the Rev. H. L. C. de Candole), in making the presentation, referred to the great loss they were all suffering in the removal of Mr. Dodderidge. He thought especially of the support given to the C.M.S. by the afternoon service, which now had its "Own Missionary" in China, and raised nearly enough to support a second. On the Monday a large number of undergraduates met at Ridley Hall, at the invitation of the Principal, (Rev. A. J. Tait), to bid arewell to Mr. Dodderidge and to present him with a silver salver as a token of their gratitude and affection.

Children's Department.

A VERY EXCEPTIONAL ESKIMO.

Shall I tell you a few of the things I know
Of a very exceptional Eskimo?
If you don't believe—but of course you will—
Strange things have happened and happen still:
And some of the strangest things ever known
Occur far up in the Arctic zone.

In the Arctic zone by the great north pole
Lives this Eskimo, in a scooped-out hole
In a great snow bank that is mountain high—
If you reached the top you could touch the sky!
And his clothes he views with a proper pride,
They are all white fur with the fur inside.

When he wishes his friends to come to dine
He calls them up on the polar line
And says, "Please come at the hour of two
And partake of a dish of sealskin stew,
With codfish oil and a water ice
And a blubber pudding that's very nice!"

When he goes to ride he can start his sleigh
And never stop for a whole long day—
Lickety whiz-z-z! Down a slope of white!
And a reindeer carries him back at night,
While the polar bears from his path he warns
By blowing one of the reindeer's horns!

When he goes to bed it is not enough
To hide his nose in a bearskin muff,
But his ears he wraps, if it's very cold,
In a feather bed, and I have been told
That he toasts his head—for it really seems,
If he didn't, the cold might freeze his dreams!

—St. Nicholas.

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stood as it were, between the living and the dead. He had received innumerable letters of congratulation on attaining his 100th year, but the most appropriate was that which quoted:—

Another milestone safely passed. Along life's toilsome road: Another year begun to-day.

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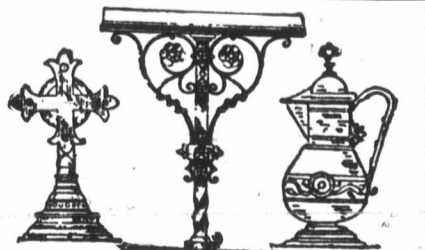


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