

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, JANUARY 26th, 1911

No. 4.



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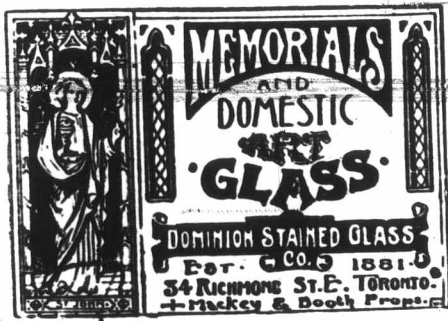
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The organ of the Temple Church in London, which has been for some months past under repair and reconstruction, was used for the first time on a recent Sunday. It is, however, still far from complete. The organ was originally built by Bernard Smith, called Father Smith, in 1682-64 and it was purchased in June, 1688, by the Societies of the Middle and Inner Temple, for £1,000. There were very large congregations present on that day and in the afternoon there were so many applicants for admission that the outer gates of the Temple in Fleet Street had to be closed.

The east window of the south aisle of the Lady-chapel of York Minster, which has been in a very bad state for some months, has now been restored. It contained some of the finest medieval stained-glass in the Cathedral. Much of it had worn very thin, and in portions it had completely perished. The whole of the work has been strengthened, re-cemented, and re-fixed. Every scrap of the old glass that could possibly be saved has been preserved, and leads placed on every crack. The artistic value of the window is considerable, on account of the wonderful toning and blending of colours.

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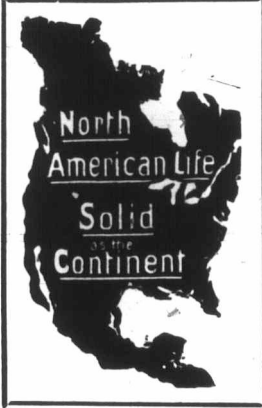
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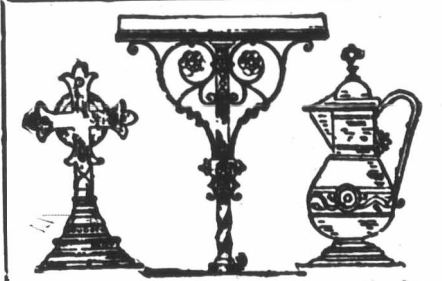
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The canopy in Rochester Cathedral, vacant by the death of the late Canon E. B. Otley, has been conferred by the Lord Chancellor upon the Rev. Joseph Wood, D.D., Prebendary of St. Paul's Cathedral and late Head Master of Harrow. Dr. Wood was for 20 years Head Master of Leamington College, and in 1890 became Head Master of Tonbridge School where he remained for eight years, leaving there to become Head Master of Harrow.

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One need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to him He enters in; He delays not.—John Tauler.

To celebrate the completion of his sixtieth year of his institution to the living of Lytchett Matravers, the Rev. W. M. Heath entertained his parishioners at tea, amongst those present being six old people who were in the parish when he was appointed.

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Feb. Morning—E Evening—H

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Morning—G Evening—G

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Lessons for Sundays and Holy Days.

Jan. 29—4th Sunday after Epiphany.
Morning—Job 27; Matt. 16: 1—24.
Evening—Job 28 or 29; Acts 17: 16.

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

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

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

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

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

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

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 241, 242, 251, 260.
Processional: 43, 44, 636, 664.
Offertory: 399, 541, 605, 627.
Children: 457, 713, 714, 726.
General: 35, 343, 537, 730.

FIFTH SUNDAY AFTER EPIPHANY.

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

THE CONVERSION OF SAINT PAUL.

For the past few weeks we have been noting the responsibility and the privilege of manifesting, revealing, the Christ to mankind in our characters. We have learned that the discharge of such responsibility and privilege depends upon imitation, and that one motto of every Christian ought to be, "Imitate Christ." Now the

most striking example of all that we have spoken about is found in Saint Paul, whose conversion Holy Church commemorates at this season. And he sums up the whole situation in words recently quoted:—"Not I, but Christ liveth in me." . . . "To me to live is Christ." The unique influence of the story of the conversion of Saint Paul lies in the fact that we know so much of his pre-Christian life. He was brought up in accordance with the ideals and principles of the strictest sect, the Pharisees. He therefore shared their views concerning Messiah and the Kingdom of Messiah. The narrowness and the materialistic conception of these views prompted Saul to persecute the followers of Jesus of Nazareth. With a very narrow view of the Person of the Messiah, with a very materialistic conception of the Kingdom of God, Saul travels to Damascus bent on a labour of hate. The revelation of God at noon-day, the ministry of Ananias, the sojourn in Arabia, come to pass, and we have one of the most remarkable regenerations the world has ever known. Paul comes thoroughly imbued with a belief in the Divinity of Jesus the Christ, and with an inalienable consciousness of the universality and spirituality of the Kingdom of the Christ. Henceforth his whole aim in life is to interpret Christ to the world, and to extend the Kingdom of Christ to the uttermost parts of the earth. The Apostolate of Saint Paul testifies to these two great thoughts. In all his epistles he emphasizes the Divinity of Jesus Christ. His clear recognition of this truth enables him to interpret the Christ to his brethren, and to interpret convincingly. Himself taught of God he teaches us how to impart to the nations the truths of the Incarnation of the Christ, the Atonement and Reconciliation effected by the Christ, and the indwelling of God through the ministry of the Holy Ghost. His ceaseless journeyings reflect his ideas concerning the Kingdom of God. Paul shared the hope of early Christendom that Christ would soon appear in glory. But all the time of expectation with him was also a time of fulfilment and realization. For no one ever did more to prepare a way for Him, to prepare a people to receive Him with joy. Christ Jesus is always coming in judgment, salvation, and glory. Every advance of His Kingdom means the Advent of the King and speeds towards the consummation of the Kingdom. The wonderful missionary labours and successes of Saint Paul teach us how to look for His coming. It is well that the conversion of Saint Paul falls within the Season of Epiphany. For from the Apostolic life of Paul we learn best how to reveal the Christ to mankind, how to extend the Kingdom of God.

GOOD WORDS.

The following three letters from Bishops have recently been received:—

Dear Mr. Wootten,

I have pleasure in sending herewith my subscription to the "Canadian Churchman" for 1911. With best wishes for a happy and prosperous New Year.

My Dear Mr. Wootten,—

Enclosed please find postal note for \$1 for 1911. Accept my congratulations on the continued excellence of the "Canadian Churchman." With best wishes for a happy and prosperous New Year.

Dear Mr. Wootten,—

I enclose \$1 as my subscription to "Canadian Churchman" for present year. Your paper is always welcome and full of interest. It is an important factor in the Church life of the Dominion. Wishing you a most prosperous year.

Australian Brotherhood.

That must have been a most instructive address which the Rev. A. M. Vaughan Williams, late head of the Brotherhood of St. Barnabas, North Queensland, delivered at the Auxiliary meeting in London. The idea arose from the vast distances which separate the towns in which a clergyman lived, while in between were small settlements and lonely stations which the stationed clergyman could not reach, both on account of the distance and because the townspeople expected their regular services in return for the stipend. Then it was a bad thing for a man to work alone where the sordid surroundings and loneliness resulted in mental and spiritual degeneration. The Brotherhood clergy covered large tracts of country from fixed centres, returning at stated periods for meditation, prayer, and discussion of past experiences and plans for the future. For an enlistment for five years, the brothers are allowed fifty pounds a year for bare necessities and clothes. As in other missions we hear of one school of thought or practice, but any prejudice of that kind is swept aside on knowing that no religion is taught in the State schools, the name of God is not mentioned, the Bible is banned, the Ten Commandments untaught. It was no uncommon experience to find children who had never heard of God or Christ. Work must begin there in worse than pagan lands.

Our Newer Settlements.

The daily press should take more interest in, we might say more pride in, the annual report of the North-West Mounted Police. To think that to this small force of 649 men all told, we hold the peace, and, in some wider districts, the physical safety of Alberta and Saskatchewan, the Yukon and the outlying territories. The police had to make the arrangements for the Governor-General's route from West Selkirk to York Factory during his visit to Hudson's Bay last summer. Superintendent Sanders says that settlement is rapidly increasing round Athabasca Landing, Grand Prairie, and the Upper Peace River, places we can pick out on the map. He reports, "What has happened in the prairie sections of the West, is now taking place here; in fact, the influx of settlement is more remarkable when one considers the lack of transportation facilities, and that the Grande Prairie, which is the Mecca of by far the largest number, is some two hundred miles from the nearest railway, and can be reached only by a circuitous route of about four hundred miles. Yet, in spite of all these drawbacks, during the past year, in both winter and summer, there has been no cessation in the stream of settlers with their stock and effects.

Bank Wrecking.

So subtle and cunning, avaricious, is human perversity that it puts legislators to their wits' end to devise laws sufficiently stringent and comprehensive to protect the public from being preyed upon by bold and unscrupulous criminals. The main difference between the cracksmen and the crafty official is that one will shoot and kill possibly those who forcibly oppose him, whereas the financial ruin wrought by the latter on shareholders of small means not seldom brings some of them to destitution and the grave. It certainly seems strange that men of disrepute can become bank presidents or managers. And it is passing strange that an institution of so public a character as a bank, in which hundreds of people of moderate or even small means have been induced to take stock or deposit money, should fall into disrepute in banking and commercial circles, and be allowed to drift to ruin at the will of an utterly unscrupulous manager. Some such inspection as

that recommended by Mr. McCord, the former capable manager of the Bank of Nova Scotia, should be devised and by law enforced. It is high time that the operations of men of the stamp of Travers were put a stop to and innocent shareholders saved from ruin and untimely death.

War.

How hollow does the profession of religion sound in a nation that is not only loading its citizens with a tremendous burden of taxation for the maintenance of a huge army, and straining every nerve to provide a great navy, but is, in press, and in speeches of statesmen and warriors, lavishing praise on war. "War," as a great man said, "is hell." But there is one form of war in which every true Christian should eagerly and justifiably engage, and being engaged in it should fight it out to the bitter end. It is the war that is as endless as time and profitable for eternity. War against sin. Or as the Church puts it, war against "the world, the flesh, and the devil." "Everlasting God," prayed Erasmus, "how much ground there is in the world where the seed of the Gospel has never been sown." And despite this tremendous fact men are eager, through lust of power, greed of gold, at the behest of envy, malice and hatred, to reddened land and sea with the blood of their fellow-men, and to bring upon peaceful and prosperous communities the sorrows, suffering and ravages of dreadful war.

Episcopal Wit.

Archbishop Whately was a keen and trenchant wit. On one occasion he asked a friend, "Why Ireland was a rich land." Not getting the answer he sought he said, "Because its capital is always Dublin." On another occasion he said that gardening was the worst possible occupation for women. His explanation being, "Because they might grow madder." A horse dealer was praising a wonderful cart horse and concluded by saying, "There is nothing he can't draw." Said the Archbishop to him, "Can he draw an inference?" Towards the end of his life as he was taking a walk leaning on the arm of his chaplain he met a friend who asked after his health:—"Oh, I am well enough, if I could persuade some strong fellow like yourself to lend me his legs," was his reply. "I shall be only too happy to lend you my legs, your Grace," said his friend, "if you will give me your head." "What," said the Archbishop, "do you mean to say you will exchange two understandings for one?"

Murder.

The temptation to make away with a human obstacle is always present to the human mind, and it has been largely kept only a temptation by the horror implanted in the heart and brain at the very thought of murder. In the beginning of the Bible stands the story of Cain and Abel, and the remorse of the murderer has proved an effective deterrent. Society seems, however to be setting aside this lesson for the young, and inventing all sorts of theories to palliate the crime. Society has existed largely on the assumption that murder will not be committed, and if the view that nothing will extenuate murder is not kept constantly present, and that on conviction the slayer will not be punished by death, the crime will be given way to. How else than the loosening of the belief in the crime and of the certainty of its punishment can we account for the extraordinary list of crimes that we read of in every paper from every part of the English-speaking world? The belief in the certainty of punishment following this dread sin needs to be re-established.

The Ornamental Question.

We cannot refrain from a word of appreciation of the tact of Mr. Henry Turner Bailey. Called

upon to address the General Federation of Women's Clubs at Cincinnati, he evaded all reference to the questions now so fiercely debated and waxed enthusiastic over the choice of a national flower of the United States. "Let us enlist every woman in the country in the interest of a national flower of the United States. Old Egypt has its lotus; Japan has its chrysanthemum; the France of the Middle Ages and the France of to-day has its fleur-de-lis; England has its rose; Ireland has its shamrock; and we have—nothing! There have been various attempts to give us a national flower." After dilating at great length he fixed his choice upon the mountain laurel, a flower of whose existence this writer admits complete ignorance. Mr. Bailey explained that it was found in the thirteen original States, and could grow in them all, was a hardwood plant, had white and red flowers. "It is always beautiful even after it withers or is dead, for the leaves of evergreen trees do die in turn, as you know. When you come to the flower itself, there is simply no end to the beauty of it, and when the fruit is ripe, lo and behold, it splits into a five-pointed star. Let us all become more sensitive to beauty." And so on.

Poisonous Reading.

Preaching in St. Paul's Cathedral, the Archdeacon of London said that "It is a startling fact that not long ago one of our most respectable publishing firms, when summoned before the police court, surrendered 40,000 copies of an annual magazine, tainted with abomination, which they had in ignorance purchased for sale." He further went on to say that "It is a startling fact, and it has been stated by an eminent and cautious Nonconformist minister, 'that the surest way to a large circulation, and to financial success, is to wallow in immorality. That minority of publishers who are unscrupulous, those novelists who are unscrupulous, those newspaper men who are unscrupulous, know this well. The law forbids the publication of flagrantly immoral literature; the ingenuity therefore of the lower class of writers and publishers is directed to produce books, pictures and papers, which feed the depravity of human nature without incurring the penalties of the law. It becomes a fine art. To the adepts of the trade the restrictions of the law are no serious hindrance.' It is a startling fact that there is an increasing number of novels which librarians who have regard for public morals keep under the counters, but which are, unhappily, in constant demand. There are from ten to fifteen periodicals with a weekly circulation amounting to nearly half a million, which must unhesitatingly be described as dangerous to morals." In face of this menace to the morals of the young, it behoves parents and guardians to exercise the utmost care as regards the newspapers, magazines and books brought into the home for reading.

Brisbane Cathedral.

For the encouragement of the faithful men and women who so loyally stood by the late Archbishop Sweatman, and are now aiding Bishop Sweeney in the building of St. Alban's Cathedral for the Diocese of Toronto, we have taken the following spirited reference to the building and consecration of the above Cathedral from "The Adelaide Church Guardian":—"The Archbishop and Diocese of Brisbane are to be heartily congratulated on the completion of the first portion of the Cathedral of St. John the Evangelist, which was solemnly consecrated on October 28th. Occupying a site of commanding eminence in the city, it stands as a perpetual witness to spiritual facts and forces in an age of material progress. In itself it is a glory of architecture in the loftiest phase. When finished it will be the finest ecclesiastical building in Australasia. It was designed by Mr. Pearson, whose work at Truro

Cathedral it in some aspects suggests. So far the chancel (with lady chapel, ambulatory, and side aisle) and a portion of the nave have been erected, giving accommodation for 1,400 people, and the portion erected has been finished off, and therefore there is nothing temporary about it save the bricking of the end of the present nave. The whole is a monument to the untiring energy and unwearied persistence of the late Bishop Thornhill Weber, who pressed its claims and obtained financial help, in season and out of season. His mortal remains lie near the high altar, a fitting resting place for the founder, whose motto had been: 'Only the best for God.' The consecration service was a most impressive and beautiful ceremony: every detail had been carefully thought out, and the principal portions had been rehearsed. Consequently there was no hitch or jar. It was a model function, thoroughly worthy of the great occasion. The Archbishop was vested in a cope, presented by Brisbane Church people, and a metropolitan cross of beautiful design (the present of the clergy to the see) was borne by his domestic chaplain. All the Queensland Bishops and Bishop Stone Wigg (the preacher) also wore copes. A luncheon followed the service at which the Governor of the State and the Primate of Australia gave congratulatory addresses. The primate gave a stirring sermon at the evening service, and special services and meetings were held during the octave. The Bishop of Adelaide commissioned the Archdeacon of Petersburg to represent the diocese at the consecration in his own unavoidable absence, and the utmost kindness and courtesy were extended to him during his visit. He was the guest of the Archdeacon of Brisbane and Mrs. Le Fanu. We hear that the new Cathedral has cost already about £60,000, not including valuable gifts."

Youthful Training.

We are glad to find that the idea of deepening the knowledge of the Prayer Book has been very generally approved and we look for an intelligent interest in the study of the questions and the answers to them. In a book written for a different purpose we saw recently a suggestive sentence or two. It began; "I was brought up to go to church, my people having all been earnest Christians and devoted Church people, but in my college years I had gone through the usual conceited phase of callow agnosticism, and partly through this, partly through self-indulgence, I had been gradually dropping it. My conscience was never quite easy about it. My mother used to say that the promise as to training up a child in the way he should go was not to be fulfilled in youth, but in age, and as my years advanced I began to find that the training of childhood counted for more and more."

Harvard in London.

Our students go to Oxford and Cambridge and see a good deal of certain phases of English life, picking up a knowledge of the country by living in it. Our Southern neighbours have evolved a new idea: the Faculty of Arts and Sciences of Harvard intend holding a summer school in London, beginning the course on the 5th July, and ending on the 15th August. This course will be under the direction of Prof. Arthur Pope of the fine arts department, who will lecture in London art galleries for the benefit of students of the Summer School, on "Turner and Landscape Painting of His Time." It is pointed out by the Faculty of Arts and Sciences that students travelling in Europe and wishing to study are dependant in a great degree on the guides of the various tourists' agencies, and it is felt that some systematic form of art instruction should be evolved for their benefit at a time of year when the course could be generally taken advantage of

Earl Grey's... as "Chief Scout... marked by his... and outspoken... favourably com... ly hope, have i... by parents and... and upbringing... there is ample... spect, all over... for the present... to say, primari... It is no use b... as some do... backed up by t... matter. In the... either totally i... attempt on the... good manners... come under ou... resented the te... to school to l... can do that m... father say... attitude of pr... subject. We... rule mothers... matter, and... their boys sh... ments of goo... has good mar... is a young ba... instinct he gl... boorish, and... his youth, he... ing admiratio... who defies th... though just a... entirely differ... in an affecta... the thing is... determination... rights—and f... though perha... least on the... the boys', is... as loudly for... the boys that... it must be... tendency to... In the case... fixed, unless... ing. How... responsibility... eager enough... an "educati... ferent as to... tion, which... "education"... manners un... least, so fa... failure. In... ent. We c... things, but... at present, his case th... which the p... ties can nev... a handicap... parents, wh... lazy to tea... can be taug... in them, ju... from one o... lazy or ign... sacrifice th... stupid supe... "rough ma... gentle mar... it may the... ents, or ir

EARL GREY ON GOOD MANNERS.

Earl Grey's recent speech on the above subject, as "Chief Scout of the Dominion of Canada," was marked by his characteristic good sense, tact and outspokenness. It has been very widely and favourably commented upon, and will, we devoutly hope, have its due effect, and be taken to heart by parents and everyone entrusted with the care and upbringing of children. For most assuredly there is ample room for improvement in this respect, all over the Dominion. The responsibility for the present state of affairs, we do not hesitate to say, primarily lies on the shoulders of parents. It is no use blaming our Public school teachers, as some do. The Public school teacher unless backed up by the parents is wholly helpless in the matter. In the vast majority of cases parents are either totally indifferent, or actively hostile to any attempt on the part of the teacher to inculcate good manners. Over and over again cases have come under our notice where parents have openly resented the teaching of manners. "My boy goes to school to learn, not to be taught manners, I can do that myself," we have heard many an irate father say. And this, we fear, represents the attitude of probably a majority of fathers on the subject. We say "fathers" advisedly, for as a rule mothers take a more sensible view of the matter, and are willing and even anxious that their boys should have some training in the rudiments of good manners. Not one boy in a hundred has good manners naturally. The untrained boy is a young barbarian. By natural inclination and instinct he glories in being coarse, and rude, and boorish, and unless carefully trained out of it in his youth, he never wholly gets over his sneaking admiration for the man who "don't care," and who defies the conventionalities. Girls' rudeness, though just as offensive as that of boys, takes an entirely different form, and veils itself very often in an affectation of ultra-ceremoniousness. But the thing is the same in both cases, namely, the determination to assert oneself regardless of the rights and feelings of others. Girls' rudeness, though perhaps less aggressive and noticeable, at least on the part of the mere man, than that of the boys', is just as reprehensible, and calls just as loudly for corrective training. But it is with the boys that we are mainly concerned. The girl, it must be owned, does speedily outgrow her tendency to bad manners, after a certain age. In the case of the boy the tendency is apt to get fixed, unless carefully neutralized by home training. How many parents begin to realize their responsibilities in this connection? They are eager enough to give their boys what they call an "education," and yet they are utterly indifferent as to the only really valuable fruit of education, which is the forming of character. An "education" which leaves a boy's or young man's manners unaffected for the better is, to say the least, so far as the average man goes, half a failure. In the case of a genius it may be different. We can forgive a genius a great many things, but we are not concerned with geniuses at present, but with the ordinary individual. In his case the lack of manners is a misfortune, which the possession of many other sterling qualities can never wholly repair. He starts life with a handicap, deliberately imposed upon him by his parents, who are either too silly or too selfishly lazy to teach him good manners. Now any boy can be taught good manners, and to take a pride in them, just as easily as he can be taught drill or calisthenics. Boys, therefore, are ill-mannered from one or two reasons: their parents are either lazy or ignorant. They are either too selfish to sacrifice their ease, or they are enslaved to the stupid superstition that, to use Earl Grey's words, "rough manners are a sign of manliness, and gentle manners a sign of servility." Be this as it may the whole matter is in the hands of parents, or in the hands of those who occupy the

CANADIAN CHURCHMAN.

position of parents. A boy learns good or bad manners at home, and parents cannot shift their responsibilities in the matter upon teachers, although teachers may do good work in maintaining and supplementing home training. The manners of our young people in general are far below par, and constitute perhaps the most serious blot upon our otherwise well regulated social system, and they are only worthy of a cruder age. It is time we outgrew the manners, as we have the material surroundings, of the "colonial." But there are some men who never grow up, and who go on to the end of their lives cherishing the ideals of the boy, and imagining that good manners are an indication of weakmindedness and insincerity.



THE WHITE MAN'S BURDEN.

The natural prejudice against foreign missions dies slow and hard. But it is dying. And it has done most of its dying during, say, the past five or six years. The Laymen's Missionary Movement gave it its first decided and visible set back, and the Edinburgh Conference dealt it a smashing blow which, although it still maintains its front, means the beginning of its inevitable ending. Still it lingers with us, and its vitality though ebbing is by no means exhausted, and it will continue to appear and reappear for many a day, though with steadily dwindling force. In their recent pastoral to the Canadian Church, on the subject of Foreign Missions, the Bishops advanced six very practical and cogent reasons for the support of foreign missions: (1) The old religions of the East show signs of disintegration. This is mainly, if not entirely, due to the influence of our Christian civilization, and most undoubtedly to the indirect influence of Christian missions. Having deprived these peoples of their religion, we are bound to give them something in its place. "Man shall not live by bread alone." He is bound to have some form of religion. What is it to be? The destructive work has been done, now is the time for constructive work. (2) On the other hand, some of the old religions have developed a sort of missionary spirit. They have become aggressive. This is notably the case with Mohammedanism, whose progress at the expense of Christianity was referred to by a number of speakers at the Edinburgh Convention. Can we passively witness large masses of people coming under the domination of a system which, however superior it may be to other forms of non-Christian religions, petrifies all human progress, degrades women, and preaches the Gospel of materialism? (3) We owe a debt to the Oriental peoples whom we have taught the vices of our civilization, or at least the vices that our civilization has not as yet been able to rid itself of, and which it carries, and unconsciously propagates wherever it goes. (4) The East is awakening to a new con-

sciousness. A change is passing over the spirit of those peoples, whose outlook on life hitherto has been almost the exact antithesis of that of the men of the West. Kipling says, "East is East and West is West, and never shall the twain be one." Rapidly moving events seem to be falsifying this. All the Eastern peoples are more or less adopting or trying to adopt our Western civilization; Japan, Persia, China, are going in for representative forms of government, and the dread of the disaffected party in India is the introduction into that country of British political institutions. For good or ill there seems to be an almost universal movement among the Asiatics, and Eastern peoples, including Egyptians, towards the Europeanizing of their political institutions, social customs, methods of business, etc. They are appropriating our civilization. Are we to give them a Christian, or a soulless, godless, materialistic civilization? (5) The work in the foreign mission field was never in such a satisfactory condition, and the prospects never so hopeful and encouraging. Great openings are presenting themselves everywhere. Foreign missions were never so well equipped as they are to-day, and methods are continually improving. (6) There has of late been a great and marked increase of general interest in foreign missions. People are offering themselves for the work as never before. Since the Edinburgh Conference, foreign missions have most undoubtedly entered upon a new era in their history. The Conference was a veritable revelation to the world at large, and foreign missions have attained in the eyes of the outside public an importance and dignity they never previously possessed. The world has at length begun to wake up to the tremendous issues that depend upon foreign missions, as the advance guard of civilization, and the reconciler of widely and deeply sundered races. The man to-day who opposes foreign missions is behind the age, he is engaged in thwarting a cause with which is bound up the highest interests of mankind, and the final solution of the great inter-racial problems which perplex, depress, all thinking men to-day. This is the real "White Man's Burden," and as he accepts and shoulders, or evades and shirks, it, will he reap success or disaster.



FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

"Spectator" had the pleasure, a few evenings ago, of spending several hours in the home of Mr. David Ross McCord, K.C., of Montreal, in what he calls his "National Museum." "Spectator" had known, for many years of Mr. McCord's interest in the history of this country, and understood that he had picked up many valuable curios of historic worth, but we were in no sense prepared for a museum such as was revealed to us in the limited time of our inspection. We dropped in to the famous "Temple Grove," the beautiful home of the McCords for nearly four-score years, for a casual consultation upon a kindred subject, and behold in a very few moments we were fascinated and thrilled with the rare, stirring, and valuable relics of men who had played their great parts as heroes in the drama of Canadian history, with here and there a reminder that villains as well as heroes had a part on that historical stage. We took no notes of what we saw, and possess no catalogues, but it may be interesting to our readers to know something of the inspiration of that collection,—fascinating now, but a century or two hence, will, if preserved, be a sacred shrine. Let us give a few samples of what we saw within the doors of that beautiful Doric temple, situated on the side of Mount Royal, overlooking the great St. Lawrence, and having the city spread out beneath it. First

EASTER

We have in course of preparation a new illustrated leaflet of

Church Furnishings In Silver and Brass

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

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of all we are introduced to Thomas Moore, whose relations with Canada are well known, in two of his famous poems in manuscript. Then there was a letter in the hand-writing of Wolfe, dated before Quebec, in which he tells his friend that he has recently met young Lord somebody or other, and that he thought he would make a first-rate sailor. Wolfe's paint-box is there also, with his autograph upon its inlaid cover. The original sheet recording the dead and wounded after the battle of the Plains of Abraham which resulted in the cession of Canada is carefully framed on glass so that both sides of the document may be read. In the officers' column is recorded, "Major-General killed." This is the military record of the passing of Wolfe. One cannot look upon such a document without emotion and living, in imagination, those stirring and fateful days all over again. Letters from the hand of the Duke of Richmond, who died of hydrophobia from the bite of a pet fox at Sorel, and from the hand of General Amherst, describing the British campaign from the time he left Oswego until his memorable interview with Bourgainville, and the formal taking possession of the Recollet gate at Montreal in 1760, are among the treasures of this remarkable collection. Not the least interesting of letters is one signed "A. Tennyson," expressing his regrets at being unable to attend a banquet in honour of the survivors of Balaclava. He assured those in charge of the banquet that on the night in question he would fill his glass and drink to the health of the men who had shown England and the world what obedience and valour meant. We have not the letter before us, and, of course, do not pretend to give the exact words, but they were such that one felt his blood tingle as he read them. It was with interest certainly, but with quite a different feeling, that we looked upon a letter signed by the infamous La Pompadour, she who had dominated the court at Versailles, and through whom Bigot and his satellites robbed and debauched New France. Autograph letters of the great Frontenac and Laval recall an interesting chapter in our Canadian history. A book having on its fly-leaf the signature, "Horatio Nelson," directed attention to England's great naval hero, of whom many relics were in evidence. The same might be said of Wellington. One felt that he was in the very company of men whom he had honoured from his childhood. But among all the curios which recalled the great in letters, warfare, discovery, science, and art, none seemed to move "Spectator" so completely as the actual signature of Dollard des Ormeaux, he who led the forlorn hope of eighteen men to the Grand Sault and there with all his men perished at the hands of the Iroquois,—but they saved New France. These men knew they were going to their death, and prepared themselves by attending Mass at the parish church of Notre Dame, Montreal. It is one of the finest acts of deliberate and unselfish heroism that can be found anywhere in the history of the world. We do not wish to weary our readers by a recital of all the fascinating features of this splendid museum, but as one interested in the subject, we cannot refrain from indicating what has been done, and may be done for the Church in preserving the memory of the past. Mr. McCord has shown us that relics of the Church are just as interesting as those of any other department of life. Here, for example, is a crude confessional of one of the Jesuit Fathers! From a table you may pick up a beautifully bound Prayer Book which belonged to the late Bishop Fulford, the first Bishop of Montreal. It was presented to him at his consecration in Westminster Abbey, and on the fly-leaf he had written with his own hand, "This book was used by me all the time I was in Montreal." Near by you may see a quaintly bound pamphlet which when examined proves to be the order of Thanksgiving used after the taking of Quebec and the cession

of Canada. The working plans and original subscribers to the first Christ Church Cathedral, Montreal, and the corner-stone of the same, are to be found in this museum. And thus it goes. From far and near, in days of yore, and days more closely associated with our own times things of interest have been procured by infinite pains, patience, and the expenditure of much money, and every year adds to their historical value. It may be that their value is chiefly sentimental. They furnish no clothes to wear nor food to eat. They build no highways nor raise the price of stocks. To some, therefore, they are valueless. But man does not live by bread alone. These things stimulate the imagination and stir the blood. They bring us into sympathy and touch with the illustrious dead, and call us to similar valour and devotion to our ideals. They who are preserving these mementoes of the past deserve our gratitude. What we would specially like to emphasize is that the past of the Church in this country has its interest and inspiration quite as much as any other feature of our national life. And let us remember that every generation adds immensely to that interest.

"Spectator."

PRAYER BOOK STUDY.

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

- 19.—What prayer says, "the sin of man didst once drown all the world except eight persons"?
- 20.—Give the name of "the Song of Symeon."
- 21.—From what part of the Bible is the "Benedicite Omnia Opera" taken?
- 22.—What five prayers or petitions are addressed to our Saviour, directly?
- 23.—When is the Venite not sung in Morning Prayer?
- 24.—How often is the New Testament read over orderly in the Church every year?

HAMILTON CLERGY AND LAYMEN MEET IN INTERESTS OF LAYMEN'S MISSIONARY MOVEMENT.

By Canon Abbott.

The school house of Christ Church Cathedral was the scene of a brilliant gathering on January 17th, when 400 men, representative of the Churchmanship of Hamilton, sat down to the third annual banquet of the Laymen's Missionary Movement in the diocese of Niagara. The chair was occupied by Mr. George Copley, and around him at the head table, ranging on every side were the Bishop of Niagara, the Rev. Canon Gould, the newly appointed secretary of the Missionary Society of the Canadian Church; the Archdeacon of Niagara, the Dean of Niagara, Mr. R. W. Allin, secretary of the Anglican section of the Laymen's Missionary Movement in Canada, and the Rev. Canon Abbott, rector of Christ Church Cathedral. After a bountiful repast, provided by the central committee and distributed by representatives of the Girls' Auxiliaries of the several parishes in the city, the proceedings were opened by Mr. Copley. He commented upon the excellent attendance and took it as an evidence of the growth of missionary enthusiasm. He also gave statistics which pointed to a satisfactory increase in missionary givings in the diocese within the past three years. He considered the Laymen's Missionary Movement to be largely responsible for the improvement. The first speaker of the evening, Mr. R. W. Allin, was then introduced. Mr. Allin expressed his sense of privilege in addressing such a large body of

men on behalf of the Missionary cause. He spoke of his recent tour of the West and stated it as his belief that life in the West was harder than life in the East and that it was therefore incumbent upon the East to assist the West in the matter of religious propaganda. He stated that the work of the Church was not two-fold, home and missionary, but that the work was one, with a two-fold aspect. He pointed out that the world could not be saved with money, but that it would not be saved without money and advocated business acumen in Christian finances. It was the duty of men, he said, not only to take religion into their business, but business into their religion. He informed the audience that not more than 10 per cent. of the members of some parishes were contributing to the support and furtherance of missions. The Christian at home was starving his parish by the lack of missionary giving, and was missing the promised blessing. Giving, he said, should be general, systematic, and proportionate. He advised the weekly envelope and above all the duplex system as educative and effective. In conclusion he pointed out that the spiritual aspect of the work must not be lost sight of or the results would be minimized. Mr. Allin spoke for 45 minutes and upon resuming his chair was the recipient of vociferous applause. The second speaker of the evening was Canon Gould, who was given an enthusiastic welcome. He started out by a graphic topological picture of the circumstances under which the call from the Canadian Church had reached him in Palestine. He had felt the solemnity of the undertaking and his sense of the seriousness of his position was deepening day by day. He gave an interesting account of his several years' work as a medical missionary in the far East. It was a fortunate allusion as it gave to his hearers the recognition that he spoke from the inside of the Missionary question, as one whose connection has been manifested not merely in word but in deeds. This fact will militate strongly in Canon Gould's favour in the work which he has been divinely called upon to do. He quoted statistics showing the increase in giving of the Canadian Church in 1910 over any previous year, the figures for the past 12 months being (\$147,163.41). To the advancement of the Missionary idea he attributed the spirit of conquest, and the increase in the spirit of unity, both within the Church of England and also amongst all denominations. He outlined his attitude as Secretary of the M.S.C.C. He would be uninfluenced by the spirit of party and would to the best of his ability help all and criticise no one. He also stated that he hoped to see the day when every cent contributed by Canadian Church people would go through Canadian agents for objects directly under Canadian control. He made in this connection a very strong plea for Bishop White, the recently consecrated Bishop of the Canadian Station in Honan, China. Canon Gould then outlined present day conditions in Africa and said that if that vast continent were not Christian in the next 50 years it would be Mohammedan. He emphasized the menace of the black and yellow races to Western social customs and civilization and demanded a Christian propaganda even from this lower point of view. Canon Gould made an excellent impression upon his auditors. It would be impossible to conceive of two men more unlike in their manner of speaking, in their capacity to grip an audience, than the present and past Secretary of the M.S.C.C., but this very difference will leave Canon Tucker's glory untarnished and permit Canon Gould a glory of his own. The Canadian Church has been and is indeed fortunate in her supreme missionary executive. The vote of thanks was proposed by Bishop DuMoulin in his inimitable way and seconded by Mr. Adam Brown. The proceedings were brought to a close with the singing of the Doxology.

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Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Mark's.—The annual festival and distribution of prizes in connection with the Sunday School took place on Wednesday, the 11th. The children were entertained at a sumptuous repast and afterwards gifts from a heavily laden Christmas tree were distributed. An excellent programme of vocal and instrumental music was given at the close of which the rector delivered an address, in which he referred to the deplorable fact that religious instruction had been totally abolished from the day school, and in consequence the young depended entirely upon the Sunday School for religious education. He also pointed out the progress that had been made during the twenty-four years of his incumbency and exhorted teachers and pupils to greater efforts in the future. The prizes were then distributed, the rector being assisted by Messrs. G. N. LePine and Howard Whiston. Several of the teachers were presented with gifts as tokens of the affection and esteem of their scholars. At the close Mr. G. N. LePine, on behalf of the officers and teachers, presented the rector, the Rev. N. LeMoine, with an address, accompanied by a handsome travelling bag, as a token of their affection. Three cheers were given for the rector, after which the evening's entertainment was brought to a conclusion by the singing of the Doxology.

St. Paul's.—At Christmas time Mrs. Uniacke presented this church with a set of white hangings, prayer desk and pulpit frontals. They are of rich brocaded silk, most beautifully worked and they were greatly admired. The rector has been asked to give a course of lectures on the great names of Church history and Mr. Prince will give a parallel series on the Great Councils of the Church. Miss M. Lordy gave an interesting address lately in the Parish Hall, on the subject of "A Peep into an Esquimo's Life Through the Windows of a Snow Hut."

Halifax.—St. Paul's.—The new mission building erected for evangelistic work in connection with St. Paul's parish, on Albemarle St., which takes the place of the Old Inglis School, was formally opened on Tuesday evening, the 17th instant. The building is of cement, and is most solid in character with a fine front, its two splendid Norman windows of Cathedral glass forming an inviting picture. Over the entrance in glass work is the name "St. Paul's Mission." The contractors were the S. M. Brookfield Company. The hall was crowded to the doors. Archdeacon Armitage presided. The Bishop of Nova Scotia read the prayers of dedication, solemnly setting the building apart for the work of God, and the good of men. The Bishop's address was an inspiring appeal, and a touching charge to earnestness of purpose in God's service. He placed a high value on all efforts of this character to reach men and women, and to influence their lives. Archdeacon Armitage gave an historical sketch of the Mission, referring to the origin of the old building "The Inglis School," and its care for coloured children. He told of the same efforts of long years to reach the careless, the straying, the backsliders along religious lines, and of the faithful proclamation of the Word of Salvation. He congratulated Churchwarden J. C. Jones on the successful completion of the new building, and told of the generous gifts made for its erection. He thanked Mr. C. C. Blackadar for coming forward and shouldering the financial responsibility, standing ready to make good the payment for the erection of the building, so that it could be opened free of debt. The Bishop of London had been called "The children's friend," by the children of Grand Pre; he would not hesitate to call Mr. Blackadar "the poor man's friend." Speeches were also made by Mr. J. C. Jones, Mr. C. C. Blackadar, Sergeant-Major Dunstan, Mr. William Currie and Dr. J. Johnson Hunt. An excellent musical programme was rendered during the evening.

MONTREAL.

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

Montreal.—St. George's.—The annual dinner of the choirmen of this church took place lately in the Place Viger Hotel and passed off most



The Bishop Carmichael Memorial Church. Architect's Drawing.



The Rt. Rev. James Carmichael, D.D., 4th Bishop of Montreal.



The Bishop Carmichael Memorial Church. In course of erection, Saturday, December 3, 1910

successfully. During the evening an excellent musical programme was rendered. The first meeting of the present session of the St. George's Men's Society was held recently, the attendance being satisfactory. A delegation from the Christ Church Cathedral Parish Club was welcomed by the chairman, Mr. Dunbar Browne, jr., and addresses, showing the objects and methods employed by the club for the moral and spiritual, as well as the social and intellectual improvement of the men of their parish, were delivered by the Rev. W. G. Nicholson and Mr. Larkin, and listened to with rapt attention. The thanks of the association were voiced by Mr. H. H. Knight and the Rev. R. G. Asch, B.A., and conveyed by the chairman in grateful and suitable terms.

Christ Church Cathedral.—The Rev. Dr. Symonds lately preached in this church on the subject of the outlook for social problems. He chose for his text I. Corinthians xii.: 20—"There are many members, but one body."

The portrait of the late Chancellor of this diocese, Dr. Strachan Bethune, K.C., has been completed by the artist, Mr. Kilpin, and it has been decided to have it hung in the Synod Hall. At the meeting of the Executive Committee the treasurer's report was adopted. It was decided to leave the increase of grants to Mission parishes to the Synod for the year 1911. The parish of Granby has had the endowment fund increased by \$1,000 by Mr. John Bradford, the interest to be applied to the Sunday School. The corporation of St. Alban's Church was allowed to have deeded to it the school house and the land upon which it stands.

Bishop Carmichael Memorial Church.—The building of the Bishop Carmichael Memorial Church is progressing rapidly. The brick-layers have finished their work on church and tower, the roof is on, and men are at work on the interior. There is every prospect of the church being completed by Easter. The style of architecture is Gothic, with a square tower on the southwest corner. The main entrance is through this tower, and there is a choir entrance on the south side. The church will seat between four and five hundred, and will be completed with baptistry, chancel, organ chamber and vestry. If, in the future, it is desired to enlarge, north and south transepts can be added. St. Alban's parish in which the church is situated has grown very rapidly and for some time the need of a new church has been sorely felt. The old church was built by the members of the parish by their own labour, at night time; and was enlarged to its present size five years ago. The extension then added was also made by the men of the parish. Towards the new church the parish has given the site and has promised \$2,000.00, which is a large contribution from people who have to live on very small wages. During the past five years the parish has grown rapidly, the Sunday School increasing from sixty to three hundred, while other Sunday Schools have been started both east and west of the main school. The communicant list has increased in like proportion and the missionary offerings from the parish for 1910 are more than twice as large as they were in 1909. The new church will be for all time a memorial to our beloved Bishop. The altar will be a gift from Bishop Carmichael's sons, in memory of their father and mother. It is desired that the church shall be opened free of debt, and there may be many friends and former parishioners of Bishop Carmichael, scattered throughout the Dominion, who would like to have a part in this memorial to one of the greatest leaders of the Canadian Church. Subscriptions may be sent to the rector of the parish, the Rev. H. E. Horsey, or to the Rev. Canon Baylis, D.D., secretary of the Synod of the diocese of Montreal.

Sutton.—The annual chapter meeting of the Rural Deanery of Brome was held here under the presidency of the rector, the Rev. J. H. Bell, Rural Dean of Brome. The business of the day was preceded by a celebration of the Holy Communion in Grace Church at 10.30 a.m., the Rev. J. M. Coffin, incumbent, of Mansonville, being the celebrant. The remainder of the day was occupied with the affairs of the various parishes and missions in the deanery. The visiting clergy were the guests of the parish and were well looked after by the ladies, who provided dinner and tea in the Parish Hall. Mesdames George Shepard, E. O. Dyer, G. E. Webb, H. H. Dyer and Richard Wyatt were in attendance at the tables.

Activity, like zeal, is only valuable as it is applied; but most people bestow their praise on the quality, and give little heed to the purposes to which it is directed.

QUEBEC.

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

Quebec.—St. Matthew's.—The members of the Men's Club had a very enjoyable time at Kent House, Montmorency Falls, on a recent evening, when they were the guests of the Rev. Canon Scott at a sliding party.

The Quebec Clerical Society were entertained by the Very Rev. the Dean of Quebec, and Mrs. Williams, at the rectory, on Tuesday evening, the 17th instant, when twelve members were present. The Rev. A. E. Burgett tendered his resignation as secretary, which was regretfully accepted and the Rev. W. S. G. Bunbury was elected to succeed the retiring secretary in that capacity. A scholarly exposition of Galatians iii.: v. 5-9, from the Greek, was given by Bishop Farrar, D.D., which was afterwards discussed by the brethren present.

Coaticook.—St. Stephen's.—Chairs had to be placed in the aisles of this church on Sunday evening, the 15th instant to accommodate the large congregation which was present. The event was of more than usual interest. It was the consecration service in connection with the church and it was to be performed by Bishop Farrar, assistant and commissary to the Bishop of Quebec. The petition to the Bishop asking for the dedication of the church was read by Mr. P. L. Baldwin, one of the church wardens, and represented that in 1900 the rector and church wardens had acquired the lot, and had since erected thereon their present church building, that this building was now free from all liability for debt, and the rector, wardens and congregation were desirous of it being consecrated. This petition was signed by the Rev. A. Stevens, M.A., rector of the parish, and Messrs. P. L. Baldwin, D. Moyle, church wardens, and also by Messrs. John Fraser, W. C. Webster, C. A. Fox, W. A. Stenning and L. M. Thomas. Upon order of the Bishop the deed of the property was read and the edifice was by him consecrated and set apart for the purposes of divine worship according to the rules of the Church of England in Canada. After the consecration proper had concluded, Bishop Farrar preached a practical discourse, teaching a much needed lesson in our present day, on the need of "Reverence for God, both in and out of Church," based upon the words of Isaiah in the sixth chapter and third verse, "Holy, Holy, Holy, is the Lord of Hosts." The Bishop was assisted in the service by the Rev. M. Bradshaw, Way's Mills. The church now consecrated is a credit to the rector, the Rev. A. Stevens, M.A., and to those who had in charge the building of it and brought it through to successful completion. The church itself is a very desirable one, pleasantly situated and of dignified appearance, both inside and out. It cost \$9,000.

ONTARIO.

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

Kingston.—St. Luke's.—The Canadian Church Hymn Book is to be introduced at this church at Easter.

St. James'.—A resolution of gratitude was passed by the members of the advisory board of this church, at their last meeting, in reference to the legacy of £1,000, which the late Mrs. Fowler, who was for many years a member of the congregation, had left to the church.

Sydenham.—St. Paul's.—At a recent entertainment of the children of the Sunday School, the rector, the Rev. T. F. Dowdell, and his wife were presented with a purse containing the sum of \$72, as a small token of their good will, together with an address. Mr. Dowdell suitably acknowledged the gift.

Cardinal.—The annual Christmas tree entertainment passed off most successfully and the proceeds amounted to \$31.35.

Seeley's Bay.—St. Peter's.—A new organ is to be placed in this church shortly.

Brockville.—Trinity.—The annual Sunday School entertainment was held lately, about 200 children were present and everything passed off most successfully. Prizes were distributed by the rector, the Rev. F. D. Woodcock.

Coe Hill.—St. Michael.—The people of this church held a most successful entertainment in the Town Hall, on Thursday, January 12th. A play with a local scene was presented, and the dramatic talent of the performers was much appreciated. It is proposed to spend the proceeds in cleaning the church.

OTTAWA.

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

Ottawa.—The capital has been fortunate in the past few days in having the opportunity of hearing two prominent clergy from the provincial metropolis, and full advantage was taken thereof. On Sunday, the 15th, the Rev. Dr. Griffith-Thomas, of Wycliffe College, Toronto, preached to crowded congregations in St. George's Church, and in the afternoon addressed a large audience in the Parish Hall on "The Greatest Proof of Christianity." Last Sunday the Rev. W. J. Southam, rector of All Saints', Toronto, occupied the pulpit of St. John's Church, at the morning service. He also addressed three large meetings in the Y.M.C.A. hall in the interests of the Laymen's Missionary Movement, and also one in St. John's Hall, in the same behalf. Mr. Southam was formerly curate of St. George's Church here and was welcomed back by many old friends.

Christ Church Cathedral.—The annual banquet and reception given by the teachers to the members of the Sunday afternoon class of Chinese, was held last week in the Lauder Hall of Christ Church. The chairman was the Rev. Canon Kittson and he presided during the short musical programme and at the supper, which followed. Games and other attractions were then indulged in by all the members of the class. There were about 25 students present, including a number from the Bank Street Presbyterian Church.

St. Barnabas'.—A large audience assembled in St. John's Hall, last week, to witness the Bethlehem tableaux given by the members of Sunday School. Each tableau represented a scene in the child life of Christ and the costumes were Oriental in character. The rector, the Rev. J. E. Revington-Jones, read portions of Scripture explanatory of the tableaux and also conducted a short service, concluding with the singing of the Nunc Dimittis and the Benediction. The training of the children who took part in the tableaux was done by Mr. E. H. Maling, who acted as stage manager. Mr. G. A. Blais presided at the piano.

Hintonburgh.—St. Matthias'.—A meeting of the men of the parish was held last week in this church, when plans were discussed for the formation of a men's society, the object of such society being the promotion of intercourse between the members of the society from a social and intellectual standpoint and such other matters as will contribute to the general welfare of the church. The chair was occupied by the Rev. A. E. Anderson, rector of the parish, who briefly outlined the objects of the society. A constitution was adopted and the following board of officers named: Hon. president, the rector; president, Mr. J. S. Plaskett; vice-president, Mr. W. Mason; secretary-treasurer, Mr. W. Stockdale; councillors, Messrs. Haytor, Holmden and Merrill. It has been felt for some time that there was ample scope for such a society and at the meeting last night the project took definite shape.

Ottawa East.—Holy Trinity.—The Holy Trinity Guild Dramatic Club presented their playlet "Trying It On," last week in St. John's Hall, in the presence of a very representative audience. Prior to this feature eight separate numbers were presented, which were very well appreciated.

TORONTO.

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

St. George's.—The Lord Bishop of the diocese has licensed the Rev. J. G. Widdifield to the curacy of this church. He will, however, only remain three months as it is his intention to go out shortly to Japan as a missionary.

St. Matthew's.—Under the auspices of the Parochial Chapter of the Brotherhood of St. Andrew (of which he is a member) the Rev. Pierre de Lom, F.R.G.S., rural dean of Haliburton, who had been rector-in-charge of the parish for some months the year before, was invited to give a description of his mission and rural deanery, on the evening of St. Andrew's

Day, in the St. a good and r rector, the Rev the Rev. J. B. for our Church ing made war Lom's work in fact of his pointed out th been appointe s on Board "C County Missio June, since w commissioned that he felt pa mitted to addi parish, upon northeast of t sential part o thus to meet wise and goo deserving a o own loved an both. Knowl prayer, work the very grea staff and self about 2,000 s difficulties ari features of a hills and vall woodlands. the fall and tlements and apart. These the Highland sturdy, indus table, but m erous in othe during most stipends of t work. Mr. loving devoti missionary st men more found in the work very strength and the lack of other buildi ments, and f with so many ing and help St. Matthew' made, strong robe, which mas Day. Miss Dora for his Sund The Rev. sistant cura Barnabas', (

Darlington and inducte the parish. R. W. Hind

Rural De Deanery Cl on Monday song was s which the a was much preached B rector of P day the Ho Canon E. the Rev. F server. At imously re the Synod 1909, it w Parochial to schedule orized for whereas th of Diocesa end at var March 15 embarrass rectly, for record of sirable th Dec. 31 at was instru other rural their co- ation at t E. R. J. study of was war At the af pared pag

Day, in the Sunday school hall, when there was a good and really sympathetic audience. The rector, the Rev. Canon Farncomb, presided, and the Rev. J. B. Fotheringham opened with prayer for our Church Missions. Canon Farncomb, having made warm and feeling reference to Mr. de Lom's work in St. Matthew's parish, and to the fact of his having many warm friends there, pointed out that the speaker of the evening had been appointed by the Bishop and Diocesan Mission Board "Chief Missionary" of the Haliburton County Mission, and had begun his work on 1st June, since which time he had been elected and commissioned as rural dean. Mr. de Lom stated that he felt particularly happy in thus being permitted to address his warm-hearted friends of the parish, upon his great county mission in the north-west of the diocese. It was surely an essential part of their own missionary movement thus to meet him; and it might be a kind and wise and good thing to link on so needy and deserving a diocesan mission field with their own loved and sturdy parish for the blessing of both. Knowledge of "the field," with love, prayer, work and gift, are needed. He spoke of the very great distances to be covered by his staff and self in the work of a rural deanery of about 2,000 square miles in extent, also of the difficulties arising from the peculiar physical features of a country of lakes and rivers, great hills and valleys, ravines and rocks, forests and woodlands. Others arose from the severity of the fall and winter climate, and from the settlements and villages being scattered so widely apart. These northern hill and valley people in the Highlands of Ontario were described as sturdy, industrious, thrifty, kind-hearted, hospitable, but mostly rather poor, and though generous in other ways, having but little money during most of the year to contribute for the stipends of the missionaries and for Church work. Mr. de Lom referred to the brave and loving devotion to duty of the members of his missionary staff, clerical and lay, than whom no men more loyal and self-sacrificing could be found in the Dominion. Each man finds his work very exacting, and often more than his strength and time will allow of. He spoke of the lack of funds for repairs of churches and other buildings and property, and for improvements, and for the many real needs of a mission with so many centres for worship. As one cheering and helpful result of his visit, his friends of St. Matthew's parish presented him with a well-made, strongly braced "Cowboy" cutter, and a robe, which reached him just in time for Christmas Day. The rector's Bible-class also, through Miss Dora Farncomb, sent over 40 new books for his Sunday school.

The Rev. A. A. Bryant has been appointed assistant curate to the Rev. Frank Vipond of St. Barnabas', Chester.

Darlington.—St. John's.—On New Year's Day the Lord Bishop of Toronto visited this church and inducted the Rev. T. A. Nind as rector of the parish. The Bishop preached and the Rev. R. W. Hinds assisted in the service.

Rural Deanery of West Simcoe.—The Rural Deanery Chapter of West Simcoe met at Barrie on Monday and Tuesday, January 16-17. Evening song was sung at Holy Trinity at 8 p.m. at which the able help of the choir and choirmaster was much appreciated. The sermon was preached by the Rev. N. A. Fitzroy-Bourne, rector of Penetanguishene. At 8 a.m. on Tuesday the Holy Eucharist was celebrated, the Rev. Canon E. W. Murphy, rural dean, officiating with the Rev. E. R. G. Biggs, vicar of Barrie, as server. At the session on Tuesday it was unanimously resolved "That whereas by resolution of the Synod passed at the session held in the year 1909, it was resolved 'That the form of Annual Parochial Statements set out in appendix No. 1 to schedule A of the report, be adopted and authorized for use in and after the year 1910; and whereas the financial years of the M.S.C.C., and of Diocesan Missions, and of Parochial Finances end at various times, viz., Dec. 31, April 25, and March 15 respectively, which tends to distinct embarrassment and difficulty in keeping correctly, for the purpose of comparison, any yearly record of Finance; Be it resolved that it is desirable that the financial year of each should end Dec. 31 annually." The secretary of the deanery was instructed to communicate the same to the other rural deaneries of the diocese and invite their co-operation in obtaining the desired alteration at the next meeting of Synod. The Rev. E. R. J. Biggs continued the Greek Testament study of the Epistle to the Hebrews, a study which was warmly participated in by those present. At the afternoon session a careful and well prepared paper was read by the Rev. G. R. Macon-

achie, giving a résumé of Deissman's "New Light on the New Testament." The Rev. E. F. Salmon gave several suggestions for retiring incumbents, suggesting many different ways in which the way might be prepared for the successor to the incumbency. A Lenten Mission for the deanery was suggested by the Rev. A. C. Miles, and it was thought that this could be best arranged by the clergy exchanging with the ever-growing parishes.

Cobourg.—The Rural Decanal Chapter of Northumberland and Peterborough met in St. Peter's Church on the 16th and 17th. The feature of the conference was the paper by the Rev. Professor Boyle on the Historic Episcopate as a basis of unity. Canon and Mrs. Spragge entertained the clergy, numbering fifteen, to a most enjoyable luncheon. The Rev. F. J. Sawers, of Lakefield, was elected secretary and convener of the Sunday school committee. The following is the programme of this most successful gathering: Monday, Jan. 16th—8.00 p.m.—Evening Prayer in St. Peter's Church. Preacher, Rev. Professor Boyle, D.D., Trinity College, Toronto. Tuesday, Jan. 17th—8.30 a.m.—Holy Communion; 10.00-10.45 a.m.—Greek Testament, 2 Tim. 1 (Please bring your Greek Testament); 10.45-11.45 p.m.—Business; 11.45-12.30 a.m.—Paper, "A Study in Patristics," Rev. Professor Boyle. Discussion; 1.00-2.30 p.m.—Luncheon. Addresses by Rev. C. W. Holdsworth and Rev. Dr. Boyle; 3.00-3.45 p.m.—Review of Dr. Griffith Thomas' Book, "Christianity is Christ," Rev. F. J. Sawers. Discussion; 3.45-4.30 p.m.—"The Clergyman's Reading," Rev. Dr. Langfelt. Discussion; 4.30-5.15 p.m.—Round Table Conference. "Plans for Lent;" 5.15 p.m.—Unfinished Business.

Colborne.—The Rev. J. Russell MacLean left on the 21st instant for Toronto in order to take up his new work in that city at the Church of St. John the Evangelist. He has spent two years here as incumbent of Trinity and St. Peter's, Lakeport. Just prior to leaving the men of the congregation entertained him at supper and the congregation as a whole presented him with a handsome private Communion set. He received also parting gifts from the members of the choir and the children of the Sunday school.

Haliburton.—St. George's.—There has recently been held (for the first time in many years) in connection with the Sunday school and congregations of this extensive missionary parish, a most successful and largely attended "Christmas tree entertainment," with the sweet singing of carols by a choir of the Sunday school teachers and children. There were in truth two Christmas trees. A considerable sum of money had been contributed by the members of the congregation to enable the teachers to furnish the "Children's Tree" with a rare crop of Christmas fruit of singular variety. This was most generously supplemented by the Junior and Senior branches of the Woman's Auxiliary of St. Aidan's Church, Balmy Beach, Toronto, amongst whom the incumbent, (Rev. Pierre de Lom), has warm friends in the persons of the rector and others and in some beloved former parishioners once in Huron diocese. Much tender, thoughtful, loving, and self-denying work had been done by these child and adult friends of St. Aidan's W.A. to enable "the Chief Missionary" to "remember" the children and young folk of the Church, whether gathered in the Sunday school, or scattered through his mission out-stations, either at Christmastide, or at the New Year's dawn. Many a pair of young eyes glistened with pleasure, and several of our poorer families—where

sickness and suffering had been—were cheered, through the Christian love of these missionary-hearted friends; to whom it may be said truly, "It is more blessed to give than to receive." For the season and the gift oft recall happier days, and days of plenty. Our festival gathering opened with the Christmas Hymn, "O come all ye faithful." The incumbent (presiding) offered special prayer. Then instrumental and vocal music followed, interspersed with carols, readings and recitations, the incumbent contributing to the programme a reading and a sacred Christmas song. Two noteworthy features of the evening were the parts taken by several of the children of the congregation worshipping in the Dysart No. 4 school, and the striking recitation given by the captain of the Salvation Army, who is ever friendly to the cause and work of the Church of England, occasionally worshipping in the church and welcomed. What, though, about the Second Tree? This was made a medium for gifts by adult members of the congregations to each other. It also bore a heavy crop of "fruit," thus helping greatly (as the incumbent had desired) to promote that "peace and goodwill" locally, which the season's lessons accentuated.

NIAGARA.

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

Hamilton.—A banquet was held in the school-house of Christ Church Cathedral on the evening of Tuesday, the 17th, under the auspices of the Laymen's Missionary Movement, which was attended by about 500 men. Mr. G. C. Copley occupied the chair and addresses were delivered by Mr. R. W. Allin, the travelling secretary, and the Rev. Dr. Gould, the general secretary of the M.S.C.C. The Lord Bishop of the diocese who was present also spoke.

St. Luke's.—The members of the Sunday school held their annual Christmas and New Year festivities on the 17th and 19th instants. The rector, the Rev. E. N. R. Burns, presided on both occasions. The older scholars were entertained on Tuesday and the members of the infant class on Thursday. Prizes were presented on each occasion to the successful scholars and on Tuesday a lengthy programme of songs, recitations, etc., was given. A pleasing feature of the first evening was the presentation on behalf of the Sunday school teachers and scholars to Mr. Ben Walling, organist and librarian for many years, of twelve volumes of Dickens' works, by the rector. Mr. Walling made a suitable reply. Each teacher received a beautiful gift from the scholars of their class. On the latter evening, the Rev. E. N. R. Burns presented on behalf of the parents and scholars of the infant class, a beautiful rocking chair to Mrs. W. H. Shipman, and to Miss Bertha Shipman, a handsome 5 o'clock tea set, after which Mr. Shipman, in a few well-chosen words, presented to the rector, on behalf of teachers and parents of the infant class, 4 volumes of Sadler's Commentary on the Old Testament. By this time Santa Claus arrived and presented to each child a gift from the tree.

Thorold.—St. John's.—The painters have just finished their contract after two months' hard work decorating this church. The artist, Mr. P. C. Browne, of Toronto, has painted some beautiful pictures which adorn the walls. In the sanctuary there is the "Agnus Dei" with an angel on either side, and the scroll with the text, "Glory be to Thee, O Lord Most High." On either side of the altar are two evangelists in life size. On either side of the choir are two magnificent pictures—"Christ blessing little children," and "Christ healing the sick." The colouring and tinting of the whole church is very chaste, and must be seen to be admired. Mr. Browne was given an entirely free hand in choosing shades and subjects and the building shows the wisdom of such action when a worthy and capable firm is engaged to perform the work.

Burlington.—St. Luke's.—In the death of Mr. Frank Young, which took place on Wednesday, January 10th, after a short and fatal attack of pneumonia, Burlington lost one of her brightest, most active, and highly respected young men. In recent years no death came as a greater shock or caused such universal mourning. Mr. Young was born in Hamilton in the year 1878, and was a son of the late Maitland Young. In 1880 the family took up their residence in Burlington. He received his education in Burlington, and at the Collegiate Institute, Hamilton. He then took up public accounting and became a member of the firm of Maitland Young & Son, Chartered

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Accountants, Toronto. Mr. Young continued his residence in Burlington until the occasion of his marriage two years ago to Miss Maitland Smith, of Montreal, when he removed to Toronto. During his residence in Burlington, he took an active interest in this church, holding at different times the various offices of choir leader, people's warden, lay delegate, and lay reader. He was a member of the Standing Committee of the Synod of Niagara for several years. No one loved his native town more than he did and in all movements for the beautifying and improvement of the town, he lent his most enthusiastic support, serving several years as a member of the council. Also he was deeply interested in the boys and originated the movement which finally led to the organization of the boys' athletic association, which now has comfortable and well-equipped apartments in the public library under an efficient instructor. On his removal to Toronto, Mr. Young identified himself with St. James' Church, and took an active interest in Church affairs, inspiring the deepest confidence on the part of his rector, the Rev. Canon Plumptre. The funeral was held on Friday, Jan. 13th, to St. Luke's Church. The service was taken by the rector, the Rev. F. W. Hovey, assisted by the Rev. Canon Plumptre. The funeral was very largely attended, the little church hardly being spacious enough to accommodate those who wished to pay a last tribute to one who took an unselfish interest in others, who was unwaveringly devoted to duty and who was universally esteemed and beloved. Mr. Young is survived by his widow, and mother, Mrs. Maitland Young, and two brothers and four sisters. J. H. Young, of Regina, district manager of the Canada Life Insurance Co.; Ralph E. Young of the firm of Maitland Young & Sons; Mrs. C. E. Reiffenstein and Mrs. W. A. Grossett, of Montreal; and the Misses Mary and Margaret Young, of Burlington.

HURON.

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

London.—St. Paul's Cathedral.—The Rev. Canon Tucker, D.C.L., was duly inducted into this living on Sunday, January 15th by the Lord Bishop of the diocese, assisted by the Ven. Archdeacon Young and the Rev. Professor Wallace of Huron College. The Bishop preached a forceful sermon from St. Paul's words to the Corinthian converts:—"Let a man so account of us as stewards of the mysteries of God." There was a large congregation present.

The following resolution of sympathy was sent recently to Mrs. Dann, the widow of the late Canon Dann, by the officers of the 26th Middlesex Regiment, of which regiment the late Canon Dann was Chaplain and Honorary Major:—"At the annual meeting of the officers of the 26th Middlesex Regiment held in the armouries, Strathroy, on the 13th inst., in memory of the late Canon Dann, Chaplain and Honorary Major, a resolution of sympathy with Mrs. Dann was passed, the officers endorsing the action of Lt.-Colonel Robson in writing Mrs. Dann on receipt of the sad news. Colonel Robson's letter concludes as follows:—"While we know that no longer will his genial smile cheer us, his example and precept direct us, his voice and heart lead us in worship (as so often he has brought us in divine service before the Infinite), we are assured that your great sadness and our loss will be more than compensated by the joy and happiness into which he has been permitted to enter. We have the assurance that some day we may be re-united when sorrow, parting, or the call to arms will never come, but with him in the presence of the Father we may all dwell in complete happiness and perfect joy." I have the honour to be, Madam, your obedient servant, B. Robson, Lt.-Col. 26th Regiment. To this the following reply was received:—"Sunville House, Limerick, Ireland, Sept. 11th, 1910. Dear Col. Robson.—My mother wishes me to thank you and the officers of the 26th Regiment for your kind message of sympathy in her recent loss. My father was indeed, greatly interested in the Canadian Militia, and especially in the 26th, to which he was attached for so many years. It was always one of his great pleasures to participate in the summer camp, to which he looked forward with the keenest interest, and where he took great interest in the Regiment to which he belonged. Believe me, Col. Robson, yours very truly, Hugh Dann."

St. Paul's Cathedral.—One of the largest congregational meetings in the history of this Cathedral was held on last Friday night in Cronyn Hall, and the occasion was the reception

to the Rev. Canon Tucker, the new pastor. The reception itself was enthusiastic, to a degree. Dr. Moorhouse was in the chair, and enthusiastically introduced the speakers, including Very Rev. Dean Davis, who welcomed the newcomer on behalf of the sister churches in the city; Rev. J. Gibson Inkster, whose witty Scotch welcome rang true from the Presbyterians; Rev. Richard Whiting, on behalf of the Methodist brethren, and His Lordship the Bishop, who congratulated the congregation, the Ministerial Association, and the public of London, on the coming of Dr. Tucker. And each address was brimful of enthusiasm. The reply of Canon Tucker to the welcome was one of thankfulness for the enthusiasm, for the kindly feeling, for the generosity shown to himself, and he hoped that they would enter enthusiastically into the work with the help of such a strong congregation. Refreshments were served by the ladies of the church.

St. Thomas.—The Rev. T. B. Howard delivered his lecture on Uganda before the A.Y.P.A. of Trinity and St. John's Churches, St. Thomas, on the 16th and 17th instants.

Port Burwell.—Holy Trinity with St. Luke's, Vienna.—On Tuesday, the 17th, the Bishop of the diocese held a Confirmation service in the parish church of Holy Trinity, which had been previously decorated with white ribbons and natural white flowers (procured for the occasion) by the ladies of the Guild. The church was full to overflowing with a congregation which intently followed the service throughout. It is no stereotyped phraseology to say that the Bishop delivered a most excellent address, which appealed to all most forcibly and must leave its impress upon everyone who heard it. Sixteen were confirmed, their names as follows:—Mr. and Mrs. Alexander Saxton, Arthur Buchner, George Adcock, John Williams, Basil Baines, Harry Curry, Blanche Hill, Helen Young, Lulu Haggblom, Viola Williams, Eva Williams, Edith Walker, Pearl Wright, Pearl McClean and Irene Thompson. The service commenced at 7:30 p.m. A surpliced choir of 25 voices led the singing and as they marched in order from and to their vestry, singing the opening and closing hymns, added not a little to the solemnity of the whole beautiful service. Mr. Gordon Y. Emery as honorary organist, most efficiently rendered his part. The Bishop shows an example of energy and activity as he left the next morning by the 6:30 train to continue his apparently never-ending duties.

Clarksburg.—St. George's.—On Saturday evening, the 14th, a number of the members of the congregation gathered together at the rectory and presented the Rev. E. Appleyard, and his wife, who are on the point of leaving to take up work elsewhere, with a purse of gold, a tea service and an address. The address was signed by the two wardens, Mr. Appleyard, on behalf of his wife and himself, suitably acknowledged the presentations. The Rev. J. A. Robinson, M.A., of Norwich, Ont., has been nominated by the Bishop of Huron, and has been accepted by the congregation of this church to succeed the late rector, the Rev. E. Appleyard, B.A. It is expected the Rev. J. A. Robinson will take charge the second week in February.

Brantford.—St. James'—A combined service for the various branches of the A.Y.P.A. was held in this church on the 16th January. The service, which was a very impressive one, was well attended, the sacred edifice being crowded from door to door. The service was read by the Rev. J. M. Horton, of Port Burwell. The Rev. H. F. D. Woodcock read the lessons, and the Rev. C. Saunders offered the A.Y.P.A. and closing office prayers. The congregation listened with rapt attention to a most impressive and splendidly delivered address by the Rev. H. Miller, the rector of St. James' and St. Paul's churches. He took for his text, "There was a dead man carried out, the only son of his mother, and she was a widow." The closing prayers were offered and the blessing pronounced by the Rev. H. F. D. Woodcock, after which those present adjourned to the school-house where supper was served to the company by the St. James' Association. Speeches were delivered by the Revs. Messrs. Horton, Saunders and Woodcock. A vote of thanks proposed by Mr. A. S. Mitchell, President at Grace Church, was seconded by Mr. Richardson, President at St. John's Church, and happily replied to by the rector of St. James'. A most devotional and pleasant evening was brought to a close by singing "God Save the King," and pronouncing the Benediction.

St. Mary's.—St. James'—When a woman is a good speaker she is a very good speaker. This, Miss Archer, one of our M.S.C.C. Missionaries from Japan, proved to be in her address in the church hall last week. She is a woman of much force of character, yet womanly and attractive. Her address of over an hour was replete with information regarding the people, and the Christian work carried on among them. One point had struck her forcibly since she returned to Canada after eleven years in Japan. This is the want of politeness on the part of Canadians in general, the great absence of courtesy, and the want very often of manners in our boys and girls. Miss Archer gave an interesting summary of Buddhism and Shintoism, and contrasted them with the teachings of Christ. Japan to-day is full of idols. Most graphic accounts were given of the life of the factory girls in Japan; the life is hard, the hours long, the pay poor, and the temptations to impurity vast. This is one of the ways in which western life and custom have adversely affected the people, and only Christianity can rectify it. Hard as her work is, Miss Archer is longing to be back in it. The rector, who was chairman, spoke in the warmest praise of Miss Archer's address.

Wiaraton.—On Sunday, the 15th inst., the Rev. Charles Kemp Bourne, M.A., of Oxford, was inducted by the Ven. Archdeacon Mackenzie into the rectory of Trinity Church, Wiaraton, and the Mission church of the Redeemer at Hepworth. This parish is to be congratulated on the appointment of Mr. Bourne; he has more than ordinary energy, ability, and devotion; and although only two months in the parish, the people are responding enthusiastically by large congregations and liberal offerings. We shall soon hear of debts—both mortgage and floating—melting away.

Millbank.—The Ven. Archdeacon Mackenzie inducted the Rev. Frank Kingsley Hughes, M.A., of Huron College and the Western University into the incumbency of Millbank and Crosshill. Mr. Hughes is a grandson of a former incumbent of Dresden, one of the original founders of the Diocese of Huron. The congregation of Grace Church are very happy over the appointment of Mr. Hughes; in securing the pastoral services of so capable and promising a young man. The induction service was followed by a congregational supper in the basement, a large, spacious, lofty room, and participated in by a goodly representation of all the congregation and many friends. Grace Church is probably one of the finest churches in any rural parish of Huron, and would be a credit to any small city parish. It is built of concrete blocks, well proportioned, holds three hundred; the church is fittingly and handsomely appointed, with one exception, a font. This community, in common with many others, is just now smarting under the expectation of losses through depositing their money in the Farmers Bank—the church among the number.

RUPERT'S LAND.

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

Winnipeg.—Annual Meeting of Rural Deanery of Winnipeg Sunday School Association.—The meeting was held in Holy Trinity school-house on Thursday, Jan. 14th, the chair being occupied by His Grace, Archbishop Matheson, who in his opening remarks, bore testimony to the good work of the Field Secretary, the Rev. W. A. Fyles, through whose efforts many new schools had been organized and others encouraged to greater efforts. His Grace also expressed his gratification at the results of the recent Sunday school examinations. Before closing, His Grace made an earnest plea for a larger interest in the cycle of prayer for missions. The following officers were elected for the year: Honorary President, His Grace the Archbishop of Rupert's Land; clerical vice-president, Rural Dean Chambers; lay vice-president, R. Fletcher; secretary, E. Brown, St. Peter's; treasurer, Miss M. J. Johnston; executive committee, Rev. J. W. Matheson, Rev. W. B. Heenan, Rev. S. Fea, Rev. R. B. McElheran, Rev. A. E. Cousins, F. Neve (Emerson), Gibson (Holy Trinity), Godfrey (All Saints), J. Margusson (St. Martin's), Lambton (Christ Church); representatives on diocesan board of management, Canon Gill and Miss Johnston. A very instructive paper was then read, which had been prepared by the Rev. Rural Dean Johnston, of Killarney, on "Bible Class Work." After a short discussion, the prizes won by the

teachers in then present others who meeting. I competitors 1910. Gol Matheson, Silver meda W. Dawson Miss I. M. Fourth priz Winnipeg. medal—For ers for dio Matheson Eaket, St. best lesson Dean Coo Peter's, W Clayton, P Peter's, W ated by R Winnipeg, Third pri Morden, Speaking a general su diocese, s come out v while Port He urged examinatic Winnipeg the whole the meetir

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Correspondence

REVERENCE IN THE CHOIR.

Sir,—As a chorister in the Anglican Church, latterly in Canada, and previously in England, I would like to ask through the Churchman if it is not customary to kneel in this country during prayers as the men in the church I attend at the present time, and that I previously attended in the city, do not, but sit up in their seats after the Methodist style. (What are the kneeling benches for but to kneel?) Then one other thing I notice is the coming in late and walking across the chancel while the service is proceeding. But what puzzles me most is that a chorister should, during the service, walk out, (to get a drink of water) one told me the other Sunday. Could he not endure thirst for one hour in the Master's service. One other thing I would like to mention is the behaviour in the basement while robing, which resembles more the conduct in a billiard room than in the House of God. My present choir-master gives the excuse that the people are not brought up under such strict discipline as the Old Country people, but I fail to see why any one cannot be reverent in the House of God. I would like to read in the Churchman what some of the choir-masters or clergy have to say on this subject. I always have been instructed that the choir should set an example to the congregation—how can you expect them to kneel if the choir neglect to do so?

A Reverent Chorister.

ARCHDEACON ARMITAGE.

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

Sir,—Dr. Foley, while stating that he thinks this controversy will result in the discovery of no new truth, continues to attack the subject of my lecture to the extent of two columns. I have received from so many such expressions of gratitude, and from so many quarters quite apart from Anglicanism, that I am the more convinced how vital are the issues which are now being discussed. Let us test some of Dr. Foley's strongest positive statements, by an appeal to fact, to history, to truth. Dr. Foley declares that "The first Reformers... abolished the rule of Faith, the Liturgy, the Ministry of the pre-Reformation Church. How then, he asks, can there be continuity? This argument is a double-edged sword, if it has force it cuts both ways. For the Roman Church has departed from the Rule of Faith, from the Liturgy, from the Ministry of the pre-Reformation Church. Popular Romanism, for instance, has departed far from the Council of Trent, while the Church of Rome in her teaching as officially stated is far removed from the pre-Reformation Church. The Church of Rome has added to the Rule of Faith. The Council of Trent, 1563, added to the pre-Reformation Rule of Faith. The Creed of Pope Pius IV. (1564) added materially to the Rule of Faith, and as well no less than XII. Articles to the Nicene Creed. The Creed of Pope Pius (1564) asserts that the Rule of Faith is not the Word of God, but Tradition plus the Word of God. Here are the articles: (1) "I most steadfastly admit and embrace the apostolical and ecclesiastical traditions..." (2) "I also admit sacred Scripture

nor will I ever take and interpret them unless according to the unanimous consent of the Fathers." Now, this is the very thing that the Lord Jesus Christ condemned in His earthly ministry. He rebuked the Jewish teachers for doing what the Roman teachers do, i.e., for exalting tradition above the Word of God, and making it of none effect. (St. Matt. xv. : 3; St. Mark vii : 7-13). This the Fathers in the pre-Reformation Church did not, as any student may find for himself. Athanasius said: "In these alone the doctrine of salvation is contained. Let no man add to, or take from them." (Ex Festali Epistola 39.) Ambrose said: "How can we use those things which we find not in the Scriptures!" (Offic. Lib. I., c. 23.) Augustine wrote: "In those things which are plainly laid down in Scripture, all things are found which embrace faith and morals." (De Doctrina Christ, Lib. II., c. 8.) Vincentius Lirinensis said: "The Canon of Scripture is perfect, and most abundantly sufficient for all things." (Commonitor, c. 2.) (A.D. 434.) Apply Dr. Foley's reasoning and watch how the sword cuts. "How then, in the name of common sense, can there be continuity between the Church of Athanasius, of Ambrose, of Augustine, of St. Vincent Lerins, and the Church of Rome to-day?" The same argument applies to the Liturgy. The Canon of the Mass bears internal evidence in itself, one part even contradicting another, of additions, interpolations and changes subsequent upon the introduction of new inventions, customs and doctrines. Manning, for instance, confessed to "a few inconsiderable alterations." He does not, characteristically enough, tell us what they were, for as Gladstone sadly said of him in a conversation with Purcell, his biographer, in 1895: "I won't say Manning was insincere, God forbid! But he was not simple and straightforward." The present Missal is quite modern. Far from belonging to the pre-Reformation period, it bears the hated name of "Reformed." It was issued by Pope Pius V. in 1570, altered by Clement VIII., 1604, by Urban VIII., 1634, and several times since that date. This, of course, is only natural enough in any church, and I would never dream of using it as an argument against continuity, but like a boomerang it recoils against Dr. Foley. The Church of Rome has changed the three orders of the Christian ministry into seven. It has given to the presbyterate a sacrificing character of which there is not a trace in the New Testament, where the word for sacrificing priest is not once used of the Christian ministry. This is a change from the pre-Reformation church, if you only go back far enough, and Dr. Foley sets no limit of time. The Sword of the Spirit, which is the Word of God, cleaves Dr. Foley's argument in twain. The Church of England, on the other hand, has retained the primitive Rule of Faith, the scriptural Liturgy, and the Apostolic ministry intact. Dr. Foley harks back to Macaulay's aspersions on the political Reformers. He adds another insult, from the renowned Dr. Littledale, that the Reformers were "utterly unredeemed villains." Now this is a kind of argument I utterly despise. I have thrown no stone at any man during the course of this controversy, and if Dr. Foley had the slightest acquaintance with Dr. Littledale's writings, he would never have resurrected his words. He would have remembered that Littledale had described the Roman See and its occupants in far more opprobrious terms, which I only forbear to quote out of consideration for the feelings of devout Romanists. (Plain Reasons against Joining the Church of Rome, 208, 209). In the same way Dr. Foley takes another fling at Henry VIII. He is like the Irishman at the Fair, if a head is raised he strikes it regardless of consequences. Now I hold no brief for Henry, save that I desire to see the spirit of fair play in evidence. Dr. Browne, the historian, the present learned Bishop of Bristol, says that "looking at Henry VIII. as a man, as a scholar, and as a Christian, there was not one of his contemporary Popes worthy to be named on the same page." Dr. Foley shows no disposition to discuss with me the Forged Decretals themselves. He asks me a fair question, however, which requires a straightforward answer. His question is as follows: "The date of the Decretals was 845-857. The date of St. Augustine's mission was 596. Now will Dr. Armitage tell us how the Papal jurisdiction, exercised and recognized in England in 596, can be based on Decretals which did not come into existence until 845." Now the answer is not without its difficulties. Dr. Foley will remember the discussion about snakes in Ireland, and the difficulties surrounding it, as "there are no snakes in Ireland." For St. Patrick, according to the old song, is

teachers in the Sunday school examinations were then presented by His Grace. The diplomas to others who passed will be presented at the next meeting. The following is the list of successful competitors: Teachers' Honour exams, Nov. 26, 1910. Gold medal—Donated by Archbishop Matheson, Mrs. H. M. Speechly, Pilot Mound. Silver medal—Donated by Archdeacon Fortin, G. W. Dawson, Portage la Prairie. Third prize—Miss I. McElheran, St. Matthew's, Winnipeg. Fourth prize—Miss Eva Hodgins, St. Matthew's, Winnipeg. Teachers ordinary exams.—Silver medal—For best aggregate, donated by examiners for diocese of Rupert's Land, Revs. J. W. Matheson and W. A. Fyles, Miss Mary Bell Eaket, St. Peter's, Winnipeg. Silver medal—For best lesson sketch, donated by the Very Rev. Dean Coombes, Miss Mary Bell Eaket, St. Peter's, Winnipeg. Second prize—Miss Phyllis Clayton, Portage la Prairie and Mrs. S. Fea, St. Peter's, Winnipeg, equal. Prizes in books, donated by Rev. S. G. Chambers, Christ Church, Winnipeg, and Major Murray, Stony Mountain. Third prize—Donated by A. W. Bowen, K.C., Morden, Miss Helen Lambert, Westbourne. Speaking of the examinations, Rev. W. A. Fyles, general superintendent of Sunday schools in the diocese, said that St. Peter's, Winnipeg, had come out with honours and stood first on the list, while Portage la Prairie came out a good second. He urged those present to go in for the May examinations, when, he thought, the teachers of Winnipeg would stand well in competition with the whole of Canada. After further discussion the meeting adjourned.

Winnipeg.—The annual meeting of the Winnipeg Sunday School Association was held in Holy Trinity School, on Thursday, January 12th. His Grace the Archbishop presided. The following officers were elected for the season 1911-12: Hon. president, His Grace the Archbishop of Rupert's Land; vice-presidents, the Rev. Rural Dean Chambers, R. Fletcher, Esq.; secretary, E. A. Brown, Esq.; treasurer, Miss Johnston. A representative committee of eight was also elected. A paper on "Bible Class Methods," by the Rev. W. Johnson, of Killarney, was read by Canon Phair. Discussion followed. The meeting closed with the presentation by His Grace of the medals and prizes won by the successful teachers in the recent inter-diocesan examinations.

A social gathering in connection with the Girls' Friendly Society was held in Christ Church schoolroom on Tuesday, January 17th. A goodly number of members, associates, and friends attended, and a very enjoyable evening spent. A musical programme was rendered, and light refreshments served at the close.

His Grace the Archbishop has been confined to his room for a week with a severe attack of "la grippe." He has had to cancel all his present engagements.

Brandon.—St. Matthew's.—The Rt. Rev. A. U. de Pencier, Bishop of New Westminster and formerly rector of this parish visited his old charge on Tuesday, January 17th, and remained in the city until Friday. This was the first opportunity the Bishop has had of leaving his extensive diocese since his consecration in July. He was accorded a most affectionate and enthusiastic reception by his old parishioners and the citizens in general. While resident here, Bishop de Pencier was a power in everything pertaining to the civic welfare. He served as a member of the school board, a director of the Y.M.C.A., and of many other institutions. On Tuesday evening a large congregation gathered in St. Matthew's Church when at the conclusion of Choral Evening-song an appropriate address was read to the Bishop by Mr. A. R. Irwin, rector's warden, while the people's warden, Mr. H. W. Ball, presented the pectoral cross, with which the Bishop was invested by his successor in the rectorship, the Rev. W. P. Reeve, B.D. The Bishop then delivered an eloquent address in acknowledgment of the gift. At the conclusion of the church ceremony, a banquet was served in the Parish Hall, where speeches were delivered by the Bishop and Rector, Mayor Fleming, the Rev. W. Stocker of St. George's Church, and Messrs. Nation, McDiarmid, Clarke, Noble and Coleman. The occasion was most delightful and inspiring and the visit of the Bishop will give a great impetus to the Church in this city. It is just a year and three months since St. Matthew's welcomed another rector newly elected to the episcopate, and presented him also with a pectoral cross, Bishop Harding, Co-adjutor of Qu'Appelle.

Confidence alone is the atmosphere in which all human effort breathes and lives.

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"A saint so clever,
Oh, he gave the snakes and toads a twist,
And banished them for ever!"
Now, Dr. Foley, there was no Papal jurisdiction exercised and recognized in England in 596. The British Church then was free and independent. In 597, when Augustine landed, he found a Christian Bishop of the Gallican Church in Canterbury, for the Queen was a Christian. He found a native British Church with its own Bishops, doing its own work. There are many hazy notions abroad as to what Augustine did, and Dr. Foley has evidently not yet sifted the evidence to the bottom. He will find that Augustine's mission was to but a small part of England, viz., Kent and adjoining counties. He will find that he did not receive his See from the Pope, but from Ethelbert the King. (Bede H. E. I., 25; Bramhall I., 266, 267, II., 94, 133, 390.) Above all he will find that when Augustine met the British Bishops, and pleaded with them for subjection to Rome, that they replied: "That they owed no obedience to the B.ishop of Rome, but were under the government of the Bishop of Caerleon-upon-Uske, who was their overseer under God." (Spelman, Concil. Britain. An. 601, Tom. I., 108. Bingham IX., 1, II.) Has Dr. Foley not yet learned that the ruling Pope of that day distinctly forbade any such claim as the Papal jurisdiction which he characterized the claim of Antichrist? The Papal Jurisdiction, what is it, and when did it arise? It is the claim of the Pope of universal monarchy over the Christian Church, the sole sovereignty upon earth over all baptized persons, from the greatest monarch down to the humblest subject. The ruling Pontiff styles himself the Vicar of Christ, the successor of St. Peter, the so-called Prince of the Apostles. Now, although it is generally conceded that St. Peter was in Rome, there is not a tittle of evidence that he was ever Bishop of Rome. It was a romance written by an Ebonitic heretic which first gave rise to the belief that St. Peter ordained Clement as Bishop of Rome. This Clementine romance excluded St. Paul, because the writer, an Ebonite, hated his very name. It deceived Tertullian and many others, and the list of Bishops given by Irenaeus was altered to suit the new theory. The scholarly Lightfoot places the date of this fiction in the middle of the second century. It appealed naturally enough to the vanity of the Church of Rome. The fiction had its difficulties for St. Peter died 67 A.D., and Clement was not Bishop until 90. That is bad enough, but there is worse, it makes James the Bishop supreme over all, to whom St. Peter must make reports. Rome, however, was triumphant and Jerusalem had fallen. Rufinus, in the Vth century, was taken in by the fiction, and in the VII. the Liber Pontificalis treats it as history. In an uncritical age many Bishops were imposed upon by this fiction. Rome was the centre of civilization, the Church of Rome soon became rich and powerful, and its Bishops were the natural leaders of the West. The Church was not only wealthy, but abounded in liberality, and grew influential. The Emperors loaded its Bishops with power, for such a policy suited well their designs. Leo the Great seized the main idea of the Clementine romance that the Bishop of Rome was the successor of St. Peter and heir of his powers.
(To be Continued).

CHURCH INSTITUTES.

Sir,—I was much interested in the letter of A. F. French in your last issue advocating the establishment of Church Institutes throughout the Dominion, and speaking of the service rendered to the whole Church by the Halifax Institute at the time of the Bicentenary. But Church Institutes have to be paid for like other good things. In Halifax we still have a heavy mortgage on the building and need funds for further securing developments. We are about to start a vigorous campaign to raise \$15,000 for these two necessary purposes. May I ask through the columns of your excellent paper that all Churchmen who appreciated the Institute's share in the recent Bicentenary celebration and Congress should send us their mite to aid in the good work. We did so much for the whole Church last year that I think we can confidently appeal to Canadian Churchmen generally to give us a lift in accomplishing our exceedingly heavy task. Thanking you for space, I am, yours sincerely,
C. W. Vernon,
Secretary, Church of England Institute,
Halifax, N.S.

PRAYER BOOK REVISION.

Sir,—I am a member of the committee of the General Synod on the revision of the Prayer Book. No meeting of the committee has been held for a long time and as far as I can learn, nothing is being done or proposed to be done by the committee or the sub-committees at present. The Bishop of Quebec is the chairman of the committee and my recollection is that at the first meeting of his Synod, after the General Synod, the matter of the revision of the Prayer Book came up, that a resolution against revision was carried in that Synod and that the Bishop expressed his approval of this action. I think myself it is a shame that revision has been so neglected and dealt with, and if I am a member of the General Synod in 1911 I intend to say so, and to try and take some action that will bring the committee to a sense of its duty in the matter.

A Subscriber.

Family Reading

LOVEST THOU ME?

St. John 21: 15.

Lovest thou Me?—and canst not brook
From human eye one withering look?
Shrinkest thou back with heart of fear
Before one bitter taunt or sneer?
A scornful world thy Saviour braved
That thou, O Trembler, might'st be saved

Lovest thou Me?—and canst not take
A cross that love would lighter make?
Sinkest thou fainting in dismay
Before thy rough, thy Heaven-marked way?
What can thy griefs, thy trials be
To what was suffered once for thee?

Lovest thou Me?—and canst not give
Part of thy wealth that others live?
Part of the goods thou hold'st in store
For Him who waits to give thee more?
I gave a throne—a life—for thee,
What hast thou given for love of Me?

Lovest thou Me? prove love thy own,
What has it given, or borne, or done?
So secret—fearful—faint—it seems
Like transient, fitful, brainsick dreams.
What is a love, e'en in earth's view,
That cannot bear, believe, or do?

Lovest thou me?—True love is strong,
Ready to work and suffer long.
Patient and meek, she fills her tasks,
And no reward but love she asks.
Gladly she bears the faintest call,
Believing, bearing, hoping all.

Lovest thou Me?—Words fall and die.
But deeds, as eagles, mount on high.
By open, earnest action prove
Thy Spirit's deep, abiding love.
Nor dreams, nor hopes, nor prayers avail,
If deeds, in hours of trial, fail.

F. H. Marr.

IS THERE TIME FOR FAMILY PRAYERS?

In many a home where formerly "prayer was wont to be made," both morning and evening, to-day there is no family altar. In cities, the congregating of families in apartment houses may have something to do with this omission. It is scarcely possible to conduct the home-life in an apartment, where the environments are at variance with the good old ways, on the same lines as in a private house, and it is an easy matter to become remiss.

A little maid, living in a quiet suburban town, went to the city to visit relatives who had lately moved into an apartment. Accustomed to a three-storeyed house, she was greatly interested in the new home, "all on one floor," and when at bedtime, still too absorbed in it to think of anything else, she was reminded that she had not said her prayers, she amazed her aunt by exclaiming, "Who ever heard of saying prayers in a flat?" Certainly many "children of a larger growth" find themselves more prone to omit family prayers in an apartment than when living under their own roof-tree. In a boarding-house there are still more difficulties to contend with.

No doubt for the giving up of family worship in the morning there may be, in many cases, a plausible excuse. It is imperative that the business man be at his post on time, and the younger members of the family must be equally prompt. But the day's work done and the evening's recreations ended, it ought to be practicable in every Christian home to draw the family together for a half-hour's devotion.

Years ago in New York a leading elder of the old Dutch Reformed Church made ten o'clock the hour for prayers, and it was well understood by his daughter's young friends that if any of them let their evening call extend beyond that time they would be expected to join the family circle in the next room. To those not in accord with the service it no doubt seemed a severe penalty, but others may have gained from it an inspiration toward a higher life and a truer estimate of what a home should be. Times have changed somewhat since then, but however hard it may be under present conditions to live up to one's ideal of family life, "where there's a will there's a way," and in many a home where to-day no family altar exists it might be possible, with wiser management on the part of the home-makers, to have both morning and evening worship.

As a rule, the day that begins with prayer will end with praise, and in households accustomed to come together for the brief service before retiring no "root of bitterness" is likely to be long-lived.—S. S. Times.

THE STORY OF MALDONATA, THE SPANISH GIRL.

During the years when Don Diego de Mendoza was Governor of Paraguay, a direful famine swept over the land, and a murrain fell on the cattle, while a severe drought dried up everything that grew.

It was true that there was plenty of food out of Don Diego's province, but then that food was in the hands of the Indians, and Don Diego was a Spaniard, and the Spanish Government was at war with the Indians. Very proud was this Spanish Governor, and not for the price of a king's ransom would he have had it known by his Indian foes that famine had stricken his land. In order to keep the matter a secret, he forbade any of his people, on pain of death, to go out into the fields in search of relief.

But amongst the Spanish maidens was one (Maldonata) who was of a fearless and unselfish disposition. At home her people were reduced to dreadful extremity; she could not look on calmly at their sufferings and make no effort to relieve them. So, regardless of Don Diego's soldiers, and of the birds and beasts of prey, she determined to visit the land of plenty, and to bring home supplies to her family. On and on she wandered, searching here, there, and everywhere for food. At length night overtook her, and she was uncertain where to turn for shelter, or what to do during the hours of darkness.

Wearied and footsore, she stumbled on the entrance to a cavern, and creeping into it, she crouched down to sleep. She knew not how long she had slept, when she was aroused from repose by the pacing up and down—before the cave-entrance—of a great female puma.

"Now," thought the unhappy girl, "my time has come; I shall be torn in pieces and devoured."

Slowly and cautiously the animal approached her, and, advancing near enough, began, to her astonishment, gently to lick her hand—as gently as a lap-dog might have done.

The Spanish girl would gladly have left the cavern to the animal, but the puma showed every sign of wishing her to stay.

Early the next morning some puma cubs were born in the cave. Maldonata showed her interest in their well-being, and the puma mother evidently understood her, as she was pleased when they were noticed by the Spanish girl.

"What better thing could I do for the present than stay here?" thought Maldonata, "as when I am missed the Spanish Governor will send out soldiers to scour the country for me, and should they find me it would be certain death; although, if I remain here, there is still the food question."

As she so reasoned, the mother puma rose up and sallied out for a walk, as Maldonata imagined. The animal was absent an hour or more; when she came back she was carrying in her mouth a portion of a newly killed animal, which she laid at the feet of the Spanish girl, looking

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up into her face for signs of approbation. The puma had guessed the needs of her guest, and had done her best to provide for them, and prove herself an hospitable hostess. From that day forward, until the cubs grew up, Maldonata was amply supplied with food.

But there came a day when the mother puma had to decide between her human friend and her young ones. The young ones, grown big and sturdy, wished to see something of the world outside their cave, and her mother-heart could not let them roam abroad without her. Maldonata was, therefore, left alone, and, of course, without provision.

Venturing abroad to search for food one day, shortly after her four-footed friends had left her, she was captured by soldiers, who took her before Don Francis Ruez de Gallen, a Spaniard of coarse and cruel mind.

By his orders she was bound to a tree and left to starvation or wild beasts.

Several days later, the soldiers who had captured her, desirous of learning her fate, visited the spot where she had been bound a prisoner.

"We shall find only a dangling rope," they said; "she will have been devoured by wild beasts before now! See, there they are!"

The soldiers, however, were in error. The beast which they saw standing near the tree was none other than the puma. She had found out the Spanish girl in her suffering and helplessness, and acted as sentry, guarding her from the attacks of the ferocious creatures which would otherwise quickly have made an end of her.

As the soldiers approached the animal retired, leaving the captive girl alone in their presence. The men were astonished when they learned from Maldonata how her life had been saved by her dumb friend, and, not being quite hardened against merciful feelings, they took her again before her judge, hoping to obtain for her a less rigorous sentence. Nor were they disappointed; for, tyrant as he was, De Gallen was ashamed to avow himself more heartless than a puma, and the maiden was not only pardoned, but restored, by his order, to her sorrowing family.

GETTING.

By the Rev. Prebendary H. E. Fox.

If some one were to ask you whether you would most like to get things or lose things, I expect you would say at once, "Of course, to get things." But if you thought for a minute or two you might say, "Well, that depends on the things which may be got, or be lost." For I think you would much rather lose a cold than get one. And no sensible boy or girl likes to get bad marks, or a blow from a hockey-ball. I knew a man once who lost his train, and he was very cross at doing so; but next day he heard that that very train had been run into, and many persons hurt, and some killed. And then he thanked God for what he had been so vexed about.

There are many things which people want to get which do them no good when they have got them. Some want to be very rich; some want to be known as famous writers, or painters, or statesmen; some want to crowd as much amusement for themselves into every day as they can. But when they have got it all, very seldom does it make them happy or good.

I remember a story which I was told when I was a very small boy about a man who found a bag of "fairy gold," which the little people had left behind by mistake. And he was a selfish man and began to count up all the nice things he could get with it; but next morning when he opened the bag he found all the gold had turned into little round bits of slate. That was not worth getting, was it?

Well, what is worth getting wise King Solomon was taught by God to tell us in one of his wonderful sayings. Look at Proverbs iv. 5-7. He seems to have thought this getting of great importance, for several times he speaks in the same way. (See Proverbs iii. 13; xvi. 16; xviii. 15; xix. 8.) Here are three things which he advises us to get: knowledge, wisdom, understanding, but he says understanding is the best. Why? All kinds of knowledge are not worth getting, some are very bad, as Adam and Eve found out, but wisdom selects the knowledge of what is good, and understanding puts it to a right use. And I think that is why Solomon says that whatever else we get, we should get understanding. For, however good a thing may be, it is not worth getting unless we are able to use it.

Now, how are we to get it? Some texts in Psalm cxix. will teach us. Look at verses 34,

73, 104, 125, 130, 144, 169. These tell us that we may ask God to give it; that we may expect Him to do so; and that we shall get it through His Word.

And what is understanding? Another of Solomon's sayings is that "the knowledge of the Holy is understanding" (Prov. ix. 10). Yes, to know God our Father, Jesus Christ our Saviour, the Holy Spirit our Teacher, to know what is right, to know how to do it, to know God's will, and His great love for all people, to know that His Gospel does save them, to know that He wants them to be good and happy, to know that Jesus our Lord is coming again to take all His people to be with Him for ever. And all this will be understanding if we really believe it and use it, and live by it, and up to it. Ask that it may be so. Put together the prayers of the Psalmist and say, "O Lord, my God, Who has promised to give understanding to the simple, give me understanding that I may learn Thy commandments and keep Thy law, that I may know what Thou wilt teach me, and live according to it, for Jesus Christ's sake. Amen."

TRIALS.

Neither be ye sorry, if sometimes across your way
The dark cloud of trial hides the brightness of the day.
It is only "sometimes," when He sees we need it.
Just because He sends it, therefore, let us heed it.
It is—to give us faith, more gladly to obey.
It is—to keep us walking in the narrow way.
It is—that we may love Him, and in His promise rest,
To draw us closer to Him, and make us wholly blest.
It is—because He loves us, He wants us to have strength
To bear the joy and gladness that shall crown the trial at length.

NORTH POLE HUMOUR.

Even the chilliest subject, when seen at the proper angle, may provoke a smile. Take for instance the respective opinions of Dr. Cook and Commander Peary, as to whom the honour belongs of having discovered the North Pole. Are not their opinions on this delicate subject as wide as the poles asunder? It is reported that a number of school children in England have been writing essays on this moot point. A girl of 10 writes as follows:—"There is now a lot of talk about the discovery of the North Pole. Dr. Cook was supposed to have reached it, but when he got there Captain Peary came up over the side and told Mr. Cook the pole belonged to him. They both became very angry, and waved the Stars and Stripes, but presently agreed to leave it in the hands of the President of America." Another juvenile says that "A lot of people have been trying to find the North Pole, but when they got there they died, and their bones were found by Dr. Cook and Captain Peary. The reason why Dr. Cook and Captain Peary did not die was because they were Americans."

A WOMAN'S CAREER.

The name of Dorcas has been adopted by thousands of organizations of helpful women. Her example is a good one to meditate upon in this day when there is such widespread discussion of woman's sphere. Some of us are uneasy as we see that woman is made the commonest "problem" of the novel, the play, the essay, and the lecture. The sign is not a wholesome one. For when men begin to regard woman as a curious and complex social enigma, and try to analyze and dissect her, they cease to pay her the old-fashioned deference which we like to regard as her unquestioned right. The less woman is considered as a "question" the surer she will be to fulfil her natural destiny. If this Sunday School lesson leads older students to recall and reassert the primary place of woman in the social organization it will have done a service entirely germane to its original purpose. Old-fashioned indeed was Dorcas. She had no other thought of a career for herself than to be helpful up to the limit of her powers. She was not a famous "Church-worker," nor had

she the gift of prophecy. Her office was the simple, lowly one of helping; poor blessed her upon every remembrance of her name. She could not teach to edification, perhaps, but she could demonstrate her faith by her works. Many were the new babies whose first wardrobes came from her deft fingers. And even the praiseful lips of the friends who gathered about her bier could not call the roll of all the sick and aged and poor whom she had clothed. All the while, doubtless, Dorcas looked with admiration upon such "superior" women as Mary of Bethany. Little did she dream that her swift needle was stitching her own name in letters of fadeless gold upon the world's brief roll of immortals.

THE DISCIPLINE OF LIFE.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a play-ground; it is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care, but our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes, and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunderclap, startling a summer night. But one thing we may be sure of—the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these; it is measured by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to "behold his beauty" we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall "see God." That explains life—why God puts man in the crucible, and makes him pure by fire.—Henry Drummond.

A RULE THAT ALL MAY FOLLOW.

A good many years ago there lived in Arabia a man named Lackman, who was known everywhere within his own country for his perfect manners, and his fascinating personality, which was equally delightful to high and low, rich and poor. Even the beggars shunned by ordinary passers-by received some courtesy from Lackman, who was never known to slight any human being. His fame reached the imperial ruler at Bagdad, who sent for him to gratify his curiosity and that of his courtiers, all of whom were very polished gentlemen, after the Arabian fashion of that day. Lackman, however, soon eclipsed them all in fascination and elegance of deportment. The caliph was puzzled as well as pleased. "How is it," he asked of Lackman, "that you, who are not even of noble birth, have acquired manners that are the envy of princes?" "It has always been my rule, O Excellency," answered Lackman, "to abstain from everything of which I do not approve in others."—Selected.

PRAYER.

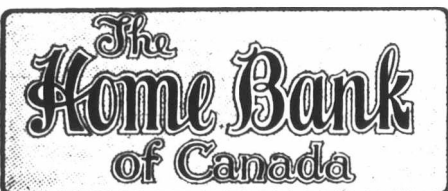
We hinder anger or envy, and foster or restore a spirit of love, when we pray for those for whom we have an aversion or with whom we are at variance. Such prayers have an illuminating power, and produce a serene state of mind, shedding peace and joy, quelling or preventing the rise of evil passion; such prayers produce a feeling of sincerity in social intercourse, when we meet those whose names we have brought before God; and, when they do not benefit their objects, return into the bosom of those who offered them, and may bring an everlasting reward. If the merit of an action depends on the amount of charity which prompted it, then the prayer which is especially marked by unselfishness and love for others, will be richly recompensed at that Tribunal, where even acts of charity which have been done to the body will not be forgotten.—Archdeacon Hutchings.

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The late Miss Elizabeth L. Deviney bequeathed to the diocese of Missouri the sum of \$5,000, to be held in trust for the aged and infirm clergy of the diocese.

On the last Sunday of the old year a very beautiful set of vessels for use in the Communion office were dedicated and used for the first time in Kinawley Parish Church in the diocese of Meath.

By the will of Mrs. Mary E. Burns, who died December 11th, the vestry of Emmanuel Church, Baltimore, is bequeathed \$5,000, in memory of her daughter, Mrs. Ella B. Beaster, for the work of the Mothers' Mission of that church.

In connection with the Archbishops' Western Canada Fund the following items are of interest.

The Rev. H. E. Burder, Rector of St. Oswald's Chester, recently sent to the secretary a cheque for £160 6s 11d., the result of a special appeal to the congregation on behalf of the Western Canada Fund. This is the largest amount sent by any one congregation towards the work appealed for by the Archbishops.

H.R.H. the Princess Louise, the Duchess of Argyll, recently unveiled a new window, which has been placed in St. Columba's Church, Kingsland Road, London, in memory of the late King Edward VII. The window, which is in the chapel of the Holy Apostles, is by the side of a similar window, which was unveiled a few years ago in memory of Queen Victoria.

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On Christmas Day the Bishop of Southwark dedicated two new figures, which have been placed in vacant niches of the great altar screen of the Cathedral of St. Saviour. One of these figures represents St. Mary Magdalene and the other represents Bishop Gifford, whose father is buried in the Lady Chapel of the Cathedral.

The appointment by the Bishop of Lincoln, of the Rev. John Wakeford, of St. Margaret's, Anfield, Liverpool, to a prebendal stall in Lincoln Cathedral is an interesting one. The new Prebendary is a High Churchman and is recognized as one of the best preachers of the day. He has taken a week-day Lenten course at St. Paul's Cathedral, and is well known as a mission preacher and a student of social problems.

The foundation stone of Khartoum Cathedral was laid on February 7th, 1904. Out of a total sum of £28,000 which is required to complete the building, £23,000 has now been subscribed. The Bishop of Khartoum, Dr. Gwynne, hopes that the remaining £5,000 will be forthcoming before the end of the present year, when it is proposed to open the Cathedral for public worship.

The Parish Church of All Saints', Brenchley, in Kent, has been enriched by a stained-glass window of five lights, a brass eagle lectern, a new

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altar, carved in the old Celtic floral style, an oak reredos, oak panelling for the sanctuary, white marble tiling in the sanctuary and restored sedilia and piscina. These gifts were all dedicated lately by the Bishop of Rochester.

In token of their admiration and gratitude for his faithful ministrations, as the rector of Fivemiletown, Ireland, the parishioners lately presented the Rev. Canon James MacManaway, M.A., with a solid silver tea and coffee service and a cheque for £57. These gifts were accompanied by a handsomely illuminated address. The reverend gentleman has been rector of the parish for the past nineteen years, and has lately been appointed to another sphere of work.

A pathetic incident in connection with the last illness of the late Right Rev. W. Paret, the late Bishop of Maryland, was that his wife died only two days previously in the Johns Hopkins Hospital and the funeral service was held in the private chapel of the Episcopal residence almost without hearing of the room where the Bishop himself lay dying. His Lordship was kept in ignorance of the fact that his wife had passed away. Mrs. Paret's body was taken to Washington for burial.

The Right Rev. Dr. William Paret, D.D., the Bishop of Maryland, died in Baltimore on the 18th instant, after a long illness and the Right Rev. A. H. Vinton, D.D., LL.D., Bishop of Western Massachusetts, died on the same date at Springfield, Mass., after a very brief illness—bronchial pneumonia. Dr. Paret was consecrated in 1885 and Dr. Vinton in 1902. The Right Rev. John Gardner Murray the Bishop-Coadjutor of Maryland, who was consecrated in 1909 will now become Bishop of Maryland.

Attention has been drawn to the recent recovery by the authorities of Hereford Cathedral of a fine pre-Reformation processional cross, which was discovered in the groining of the central tower by Dean Merewether in 1841 and by him sold to the architect of the Cathedral, who in his turn sold it to a private collector, Mr. Fuller Russell, in whose family it remained until lately. Then it was again sold to Mr. Langton Douglas, who has ceded it to the Cathedral authorities at a sum estimated at half its market value, on condition that it is permanently retained in their custody. The cost has been defrayed by an anonymous donor, who has presented the cross to the Dean and Chapter.

At a meeting of the parishioners of Holy Trinity, Paddington, with the Rev. C. E. White, Vicar of the parish in the chair, it was agreed to provide for three years the salary (£50l.) of a clergyman to work in Western Canada in connection with the Archbishops' Appeal, the congregation to try to obtain a suitable man. The same congregation has sent to the

office of the Fund a handsome gift of church work and altar linen for use in some of the new churches being built in Western Canada. Four laymen will be leaving England during this month, two of whom are to work at Edmonton and the other two in connection with the Railway Mission, which has its headquarters at Regina.

The vocation to Holy Orders is happily by no means limited to particular classes, but comes indifferently to men of all ranks of life. The Rev. T. L. Murray, Vicar of St. Mary and St. Chad, Longton, having been faced by more than one desire for Ordination on the part of a factory lad, with a view to work in the Mission field, arranged some old stables as a Hostel with sleeping cubicles, boarding the lads with him in the Vicarage, where he instructed them of an evening in the necessary subjects. Ultimately he got two of them into the Burgh Missionary College, raising the required funds by means of bursaries and other assistance—so far with the best results. The work is going forward most hopefully, and ten lads are now in training upon these lines, seven of them from Mr. Murray's own parish.

Children's Department

PICTURES IN THE FIRE.

What is it you ask me darling?
 All my stories, child, you know?
 I have no strange dreams to tell you,
 Pictures I have none to show.
 Tell you glorious scenes of travel?
 Nay, my child, that cannot be,
 I have seen no foreign countries,
 Marvels none on land or sea.
 Yet strange sights in truth I witness,
 And I gaze until I tire;
 Wondrous pictures, changing ever,
 As I look into the fire.
 There, last night, I saw a cavern,
 Black as pitch; within it lay,
 Coiled in many folds, a dragon,
 Glaring as if turned at bay.
 And a knight in dismal armour
 On a winged eagle came,
 To do battle with this dragon:
 And his crest was all of flame.
 As I gazed the dragon faded,
 And, instead, sat Pluto crowned
 By a lake of burning fire;
 Spirits dark were crouching round.
 That was gone, and lo! before me,
 A cathedral vast and grim;
 I could almost hear the organ
 Peal along the arches dim.

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As I watched the wreathed pillars,
Groves of stately palms arose,
And a group of swarthy Indians
Stealing on some sleeping foes.

Stay: a cataract glancing brightly
Dashed and sparkled; and beside
Lay a broken marble monster,
Mouth and eyes were staring wide.

Then I saw a maiden wreathing
Starry flowers in garlands sweet;
Did she see the fiery serpent
That was wrapped about her feet?

That fell crashing all and vanished;
And I saw two armies close,—
I could almost hear the clarions,
And the shouting of the foes.

They were gone; and lo! bright
angels
On a barren mountain wild,
Raised appealing arms to heaven,
Bearing up a little child.

And I gazed, and gazed, and slowly
Gathered in my eyes sad tears,
And the fiery pictures bore me
Back through distant dreams of
years.

Once again I tasted sorrow,
With past joy was once more gay,
Till the shade had gathered round
me—
And the fire had died away.

"I WILL" IN THE RIGHT PLACE.

Jessie Dennis is the little mother of the family, four in number. I cannot think what her father would

do without her. As for Ben, the eldest, you will see by-and-by, that he thinks much more of his own comfort than that of any one else.

Two years before this tale commences, Mrs. Dennis died rather suddenly. During her lifetime no cottage home in the village was more happy and comfortable than hers; she was an industrious, thrifty woman, and earned a good deal by working in many ways. But since her death Jessie has often to go hungry to bed, and but for her bright, determined spirit, always thinking, "I must not give up, I will try!" they would have no home at all, except in the work-house.

The father is a clever man at his trade, a carver in stone; but often away from home for weeks together; and since his wife's death, frequently forgets to bring back much of his earnings to his little daughter, so she has to be very careful and saving.

"Father! Willie wants to have a flute; can't you buy him one? He does sing so sweetly, and last week he tried old Colin's flute and managed it beautifully."

"Flute, indeed! What rubbish next? It's all I can do to clothe and feed you."

Willie's anxious little face clouded over; his love for music was remarkable in so young a child; and Jessie

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had always encouraged him, by teaching the little fellow all the songs and hymns she learned at school.

"Never mind!" thought Jessie; "we shall have one some day. I will try hard to get it for him. Suppose I ask Ben to take care of baby," as he was still called, though more than two years old; "and then perhaps some one may have a little work for me to do, or an errand to run. I must begin by putting by a penny now and then."

So away trotted Jessie with Bobbie, and soon found Ben sitting on a rock by the sea shore.

"Will you take care of baby for an hour or two, Ben?"

"Not I! little nuisance! He will be getting in the sea and drowning himself. He's never good when he's with me."

Bobbie lowered his brows and made a very determined face at his brother, cuddling up close to Jessie.

"Oh! I'm sure, Ben, he's a very good boy; you don't understand him; if you'd only just speak kindly he'd do anything you tell him. I wanted to earn a few pence if I could, Ben, and I can't if you will not take care of baby; I want some money so very



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much for something."

"I don't see it; why should I be nurserymaid? I've my own affairs to attend to."

"Have you some work to do, really? I thought you were only loitering here by the sea, or I would not have asked you."

"Mind your own business!"

So Jessie had to take baby home, and content herself with knitting; she made socks and stockings, a luxury they could not indulge in themselves now mother was dead; but Jessie sold them to a lady, who was a very kind friend to her. When Ben was left alone he began to think, and wondered what Jessie so specially wanted money for; but he could not guess. His mind was uneasy. He could well have taken care of Bobbie, and had nothing whatever to do; in fact, though a clever, active boy, he was selfish and idle. He jumped up at last and determined to mount the cliff, so that he might watch Tom Briggs' boat come in. A false step, a horrible feeling that he was falling, and in a moment he was lying at the foot of the cliff with a broken leg.

Poor Jessie's patience is now taxed to its utmost. Ben is a most troublesome invalid; baby has often to be left alone, which he resents by crying, and the father is out of work. But still the tired child works on, and never forgets the prayer her mother taught her, "Make me, dear Lord, to remember others, and forget myself."

And after a while the dark cloud passes over. Dennis has work again, Ben ceases to be so peevish, and Jessie still puts by her pence to buy a flute for her darling Willie.

At last she confides in her friend, and the coveted instrument is purchased, although unknown to Jessie, the lady adds a considerable sum to her hard-earned store.

Willie sits on an old basket, and astonishes the folks as they pass with his sweet melodies, while Jessie stands knitting, her heart brim full of happiness and wonder.

A voice calls her from the cottage; it is Ben. "Ask Willie to come and play a bit to me. And I say, Jessie, do you know I have been thinking a good deal lately, and I want to be a better boy when I get up again. I have seen you working all day long and never complaining; if you had

lectured me I shouldn't have cared, but you were kind like mother used to be, even when I was cross, and somehow I thought if she was watching, what would she think of me?"

But Ben could get no further, he hid his face down in the bed, and the sobs would come, do what he might.

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