

[December 20, 1906.]

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ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, DECEMBER 27, 1906.

No. 50.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.
Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.
An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.
In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.
An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.
A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.
Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.
Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—
(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon such land.
Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.
COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.
QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.
A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.
The fee for recording a claim is \$5.
At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.
The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.
Placer mining claims generally are 100 feet square: entry fee \$5, renewable yearly.
A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.
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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.
Entry must be made personally at the local land office for the district in which the land is situated.
The homesteader is required to perform the conditions connected therewith under one of the following plans:
(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.
Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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Lessons for Sundays and Holy Days.

Dec. 30—First Sunday after Christmas.
Morning—Isaiah 35; Rev. 23.
Evening—Isaiah 38 or 40; Rev. 21, to 15.

Jan. 6—Epiphany of our Lord.
Morning—Isai. 60; Luke 3, 15, 23.
Evening—Isai. 49, 13, 24; John 2, 1, 12.

Jan. 13—First Sunday after Epiphany.
Morning—Isai. 51; Matt. 8, 1, 18.
Evening—Isai. 54, 13 and 53, or 54; Acts 8, 5, 26.

Jan. 20—Second Sunday after Epiphany.
Morning—Isai. 55; Matt. 12: 1—22.
Evening—Isai. 57 or 61; Acts 12.

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

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 192, 307, 555, 556.
Processional: 56, 59, 69, 165.
General Hymns: 63, 68, 288, 483.
Offertory: 57, 205, 289, 484.
Children's Hymns: 62, 331, 568, 571.

EPIPHANY SUNDAY.

Holy Communion: 173, 314, 319, 487.
Processional: 76, 79, 81, 219.
General Hymns: 78, 80, 218, 488.
Offertory: 75, 77, 178, 488.
Children's Hymns: 177, 338, 342, 346.

THE SUNDAY AFTER CHRISTMAS-DAY.

The joyful "Mother Festival" of the Church is past. The festival of the Nativity of our Lord. On Christmas Day we commemorate the birth of Him, "who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." "For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world." The Collect for Christmas Day and the Sunday after are the same. In each we pray that we may daily be renewed by His Holy Spirit. Not that we may be regenerate, or born again, because we are regenerate and have been made children of God by adoption and grace in Holy Baptism, but as such we may

daily be renewed. What then are the practical issues of this great Festival and Doctrine of the Incarnation? Let us dwell upon two. First, the amazing Love and Condescension of Our Lord. "The Word was made flesh, and dwelt among us." We are thus united to God. That love must be extended to other by us and humility displayed in our character. We, too, must love our brethren. Let all strife cease at this Sacred Season for "He is our Peace." Give of our substance and make other lives happy. Make Christ live in other lives by extending the Blessings of Christ's Love. Second, regarding our own personal life, the greatest peace which can come to us is by welcoming Him into our hearts. Many persons make an effort at Christmas time to begin again and come to the Holy Communion and bury all strife and trouble in the Feast of Love. Think of your unworthiness, and many sins. For this Christ came to earth as the Mediator between God and us, because we were sinful. For this Christ gave the Holy Communion, because we are sinful. We must receive Him in both ways, because He is our only Hope. We go to Holy Communion because we are not good. We go to be made better. To learn the lesson of love and strength to practise it. To be clothed in humility. "That we may evermore dwell in Him, and He in us."

The Times.

The complete change which has come over the daily press is signalized by the organization of the London "Times" into a joint stock company. Four generations of Walters have ruled over it and many fortunes have been made and many reputations also during that period. One fact should not be forgotten, almost the last instance of local attachment. The villagers' and farmers' sons from the Walters property and the neighbourhood were as far as possible employed on the paper and wherever its influence could be used in their favour to help them along. But of late changes have taken place, and now we fear that there may be others. We trust, however, that the fears bred of change may be met by renewed vigour and a revival of the old respect and reverence for "The Times."

The Church To The South.

We are so absorbed with our own problems which the flood of immigration into Western Canada has imposed on the Canadian Church, we do not often stop to think of the stupendous task which confronts the Church in the United States, if it seeks to cover the ground and man the field. The "Diocese of Chicago" (the journal of that diocese) in its December issue informs us of the work that is before the Church in the American Republic. "At least 2,000 towns in the dioceses of the United States, with populations ranging from 1,000 to 20,000, are said to be without the services of the Episcopal Church." In the Diocese of Chicago alone there are seven counties without the services of the Church and 84 towns ranging in population from 1,000 to 10,000, in which the Church is not found. Truly, if the Protestant Episcopal Church of the United States is ever to take her proper place in that country she has plenty of unoccupied ground in which the most strenuous efforts are needed, and needed at once.

Transportation

Is a big word in the record of Canadian progress. The pioneer, perforce, had to be content in early days, with the weary tramp along the bush road, or the canoe trip over water ways. The ox and horse played their useful and laborious part in our forefather's wearisome journeyings. The old stage coach and packet schooner

next performed their useful part. Now, no less than three transcontinental railroads, are in varying stages of completion supplying the needs of all classes of Canadians who have occasion to send freight or go themselves hither and thither over our broad domain. What does it all mean to the Church? Is the old heroic spirit which sent the early missionaries as conquerors along the lonely bush roads and uncivilized waterways, counting hardship, privation, and separation from their kith and kin, all joy for the love of their glorious Leader, and His sacred cause, still potent amongst His professed followers? Or are the athletic young Churchmen of to-day waiting for transportation to be perfected, and towns, cities and churches built to suit their taste and comfort before they can content themselves to go forth and minister to the urgent needs of our brethren in the West?

Apostolic Succession.

And now we read with becoming gravity in the daily press that one of the reckoned foundations of the Church on earth is really illusory. That apostolic succession cannot be proved from Scripture; that the office of Bishop is in a somewhat similar strait, and, in fact, the title is nothing more than a prelatial assumption. Indeed, the bars of our ancient domain are being let down by the run, as the walls of an old time city fell at the sound of a ram's horn. And the denominations, all and sundry, from the oldest dissident, to the latest, born yesterday of private interpretation are to consider themselves brethren of a world-wide union with, we suppose, liberty, equality, and fraternity in all things theological as their motto. It seems strange, does it not, in view of such pronouncements that the faith of the Israelite was linked, humanly-speaking, with lineal descendents from Abraham. That the evangelists should have traced and recorded the descent of our Lord from David. That authority should have passed from the Divine Man to the Disciples and Apostles, and that the Divine Order should have been sustained, and transmitted unimpaired by the Church through the long intervening centuries to have been dismissed yesterday by competent authority, as the baseless fabric of a dream? Surely we are living in wonderful days! To-morrow we may with equal authority be told that King Edward by a vain imagination supposes himself to be lineally descended from Alfred the Great. That he is only a mere deluded man, as are some other men. The Royal Crown but a bit of gilt extravagance, and the sceptre but a mere bauble as was to Cromwell the historic mace. There was, it is said, a mountain in olden time which made a prodigious fuss and forth issued a modest mouse. The memory of the laborious mountain seems doomed to be perpetuated amongst the sons of men. We wonder what the next pronouncement will be from the school of the modern prophets! It looks as though Dr. Crapsey was not going to have a monopoly of religious sensation on this side of the Atlantic. The learned Doctor had better look to his laurels or he may be passed in the race. Carlyle, a while ago, announced that he would pull George Washington down a peg or two. Quite recently Tolstoi has undertaken to render the same service to Shakespeare. And now, in Canada, we need not think it strange that the belief in Apostolic Succession and in the revered office of Bishop should, like many another cherished possession from the past, have their moorings cast off, and be set adrift on the misty sea of speculative German theology.

Union.

True religious union cannot be built on human fancies, popular notions, or extravagant assumptions. As there is law and order in the natural

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world so also there is a solemn and sacred procession of divine law and order in the spiritual world. What to the frivolous and wayward mind, seems unwarranted and unnecessary, may be, and often is the wise and settled purpose of Divine authority, designed for the permanent and beneficent instruction and guidance of men, sanctioned by express authority, and rendered stable by the long and varied experience and conviction of the wise and good. A great and pressing danger to the Church is the craving for novelties in doctrine and worship to which we have so often referred. Another danger arises from envy and detraction without, and corresponding discouragement and disaffection within. To the well instructed and resolute Churchman the demand for something popular and pleasing is not unlike the cry of the multitude for Barabbas. The narrow way of authority, reverence and service is too straight-laced for a pleasure-loving novelty-seeking age, which is, and ever will be, at variance with the essential doctrines, worship and practice of a true and vital Christianity. There can be no other union than that of the members with the body, and the body with the head. But remember that the head, when on earth, was crowned by the world with thorns!

The Bishop-elect of Argyll and the Isles.

The appointment to the Bishopric of Argyll and the Isles, through failure of the clerical and lay electors to agree, lapsed to the College of Bishops. On Thursday, Nov. 29th, the Scottish Episcopal Synod met in the Cathedral Library, Edinburgh, and, after a long consultation in private, appointed the Very Reverend Kenneth Mackenzie, Provost of St. Paul's Cathedral, Dundee (Diocese of Brechin), as successor to the late Bishop Chinnery-Haldane. The Bishop-elect is a Scotsman, a son of the late Lord Mackenzie, one of the Senators of the College of Justice, brother-in-law of Lord Low, and uncle of Lord Kinross, two Scotch judges. He graduated with honours at Keble College, Oxford, in 1885; studied at Cuddesdon Theological College for some time, and was ordained Deacon in 1890 and priest in 1891. He was for some time curate of St. Mary Redcliffe, Bristol, and in 1895 of St. Paul's, Dundee, of which in 1900 he was appointed rector; and last year, on the church being made the Cathedral of the Diocese of Brechin, he became Provost (the office which in Scotland corresponds to that of Dean in England). He was also Examining Chaplain under both the late and present Bishops. It is understood that the poverty of the See of Argyll and the Isles made the finding of a fit occupant of more than usual difficulty. The income is under £700 per annum, without an episcopal residence, and report says that the great amount of travelling costs the Bishop half that sum.

An Historic Church.

It refreshes the eye of an old-fashioned Churchman who, even in these novelty-lacking days, sincerely believes that his Church really had a past, as she, indeed, and in truth, has a present, and most assuredly will make for herself a future, to read this most interesting recent editorial in the "Church of Ireland Gazette": "Probably many Churchmen have never heard of Bocking. Yet it is an ancient and historic Deanery in the Diocese of St. Alban's, and the rector ranks as Dean of what is called a 'Peculiar.' On Sunday, November 25th, its nine hundredth anniversary was observed. In the year 1006 the following grant was made by two Saxon gentlemen, and subscribed by Ethelred, the King, Elfric, Archbishop of Canterbury, and Alphege, Bishop of Winchester: 'We, Eltheric and Leferné, by the will of God and the King, give our freehold land in Bocking and Mersega to the Church.' The donors could hardly have foreseen that their generous act would form a bond of fellowship between distant ages and remote

churches, and deepen the sense of a great brotherhood of blood and creed among Anglican Churchmen."

A Marvellous Growth.

One of the most wonderful patriotic movements of modern times is that known as the German Navy League, founded in 1898. It has attained the astonishing membership of nearly 1,000,000 in eight years. Whereas the Navy League of Great Britain in ten years has only gained 20,000 members. A correspondent in the "Naval and Military Record" gives some interesting items on the German Navy League. He says amongst other things:—"The net result of the Kaiser's speeches and of the consequent anti-British campaign in the German press was that the membership of the Flotten Verein bounded from 17,000 in July, 1899, to 84,810 in November of the same year, and to 101,546 by the middle of January following. Even these figures, remarkable as they are, do not convey the full extent of the League's growth, for in the last number, are included as units 277 affiliated societies, whose members, if added to the strength of the League, make an aggregate of 240,907—an increase of 160,000 in two months. Upon this great wave of enthusiastic public opinion the Navy Bill of 1900 was rapidly passed, providing for the doubling of the strength of the German fleet by 1917, and which is now on the high road to completion; but the continuation of the Transvaal War maintained the anti-British fever at such a height that by the end of 1901 the membership of the Navy League was again more than doubled, the actual figures being 566,141. In the same year the number of branches increased from 296 to 1,010. Since 1901 the strength of the League has steadily increased. In 1902 it was 626,201; in 1903, 650,000; and by the end of 1904, 688,000; while the latest available figures, communicated to the writer when in Berlin recently, show that two months ago there were on its books no less than 973,486 members, divided between more than 3,900 branches." We have branches of the British Navy League in Canada. Surely we should do something to swell its numbers. It is about the only means we have of showing our appreciation of the protection of the British Navy to Canadians, and their commerce the world over.

The Roman Ablegates.

The recent appointment of an Ablegate to Mexico has drawn attention to the changing administration of the Roman Church caused partly by the increased and cheapening facilities of travel and of the postal service. An Ablegate is sent from the Pope to various centres, his duties are purely ecclesiastical and are those of an intermediary between Rome and the local Church. He adjudicates upon troubles between the Bishops and priests and thus much time and expense is saved, although there always remains the appeal to Rome itself. He visits all the dioceses to which he has been accredited and adjusts relations between them where necessary. Yet he has no jurisdiction in any diocese, that is the prerogative of the Bishop, who is responsible to Rome only. The presence of an Ablegate thoroughly versed in Canon Law and otherwise well equipped for the position must save many an appeal to Rome and also relieve the officials there. It is stated to be the policy of the Pope to reduce the numbers of the Cardinals in the Curia at Rome, but that is probably inference only.

WIDENING VIEW POINTS AND ETERNAL TRUTHS.

All of us are apt to confound our own ideas about certain things, with the things themselves. This is quite natural, and in fact unavoidable, and therefore pardonable, but none the less is it productive of much harm. Our own view-point

has become sacred, and our own impressions and ideas essential to the integrity of some particular truth, and we cannot conceive of any one seeing it in any other light or from any other standpoint. As realms of thought expand and viewpoints widen, and perspectives change, we are apt to imagine that the old truths are being explained away and undermined, and that it is our bounden duty to stubbornly resist all developments or readaptions of time-honoured definitions and formulas. We perhaps quote the words of a saint, "Contending for the faith once for all delivered to the Saints," overlooking the fact that the Faith here alluded to is objective, not subjective, that it is a body of facts not a collection of ideas, impressions and theories. The facts never change, such facts for instance as God's love, Christ's sacrifice of Himself, Man's responsibility, the sufficiency of Holy Scripture, etc., etc., but their definition does, and will continue to do. The mountain I see more of to-day than I did yesterday is the same mountain, and will be the same to-morrow when I see still more of it. During the past twenty-five or thirty years we have had a period of absolutely unequalled mental activity and development. Our ideas about everything in the universe have expanded at a rate that has carried us far beyond the old mooring grounds, and has radically changed, and we may add, widened and transformed the old view-points. We see the same coast, but the rising tide has borne in out of the little inlet, when we cast anchor, into the open sea, and while we have not lost sight of our old harbour, it has dwindled into comparative insignificance, compared with the new prospect that has opened to us. It is there still, but its relative importance has dwindled. There can be no doubt, that our ideas on most of the great fundamental verities of our most holy faith, have during the course of the last quarter or third of a century, undergone certain very marked developments. Our ideas about God are not what they were in the boyhood of the middle aged or elderly men of to-day. Nor are they the same about the nature of the Atonement, or human responsibility, or the inspiration of Holy Scripture. And yet there never was a time in the history of mankind when these great facts were so universally acknowledged, and exercised so potential and direct an influence upon the lives of individuals; to wit the over-ruling power and love of God and His essential unity and diversity, the beauty and glory of Christ's work and character, and of those principles He sealed with His blood, the responsibility of individual towards individual, and the irresistible and incomparable moral and spiritual authority of the Holy Scriptures as a whole. But men do not express themselves in regard to these great verities as they did. They have not discarded the old definitions, they have overgrown, not exactly outgrown them. They are still of use, as a candle is of use to-day, but as there are better illuminants than candles, so there are higher and wider and nobler conceptions of God and Christ, and duty and the Bible, in vogue to-day than at any previous period of human history. The lesser is contained in the greater. We are not leaving the old paths, but they are carrying us into higher altitudes, and nobler prospects.

"NAME THIS CHILD."

During the first third or half century of the human imagination has held high carnival on this continent in the matter of name-giving. It has revelled and rioted in every extravagance, eccentricity and incongruity, defying all considerations of fitness, propriety and common sense. The range for novelty and "prettiness" has carried people to lengths, that have now provoked, it is said, a reaction in favour of the plain names of by-gone generations. Modern monstrosities in the line of (so-called) "Christian" names are, so we

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[December 27, 1906.]

are assured, to be succeeded by the plain Johns, and Georges, and Harrys, and Marys, and Elizabeths of our youth. This is welcome news, if it has any substantial foundation. The naming of a child is a serious business, and should be undertaken, not "unadvisedly, lightly, or wantonly," but "soberly discreetly," and we may add, "reverently," and with a due sense of responsibility. With Churchmen such considerations should have special weight and force. The naming of the child marks the most tremendous epoch in the life of a human being, his entrance into a divine and eternal relationship, and his formal enrollment into the household of God. The name which symbolizes and seals this transaction should surely be one, which would in some sense and degree merit the term a "Christian name." Our Roman Catholic brethren, by the way, have an excellent rule which requires at least one name to be "Christian," i.e., the name of some saint in the calendar. On lower, and what to some may appear more "practical" grounds, the naming of a child demands the exercise of circumspection and judgment. It is notorious that many of the most grandiloquent names lend themselves to the most grotesque abbreviations. By far the weirdest and most offensive nicknames originate in this way. To confer upon a boy one of these high sounding and elaborate names, far too "fine" for everyday use, is in nine cases out of ten to brand him for the rest of his life with some absurd nickname. And who can say to what extent men's careers are handicapped by nicknames. Thus many of the most imposing names recoil upon the head of the unfortunate and innocent possessor, in the shape of some preposterous "byname," which if it does not render him ridiculous, inevitably detracts from his personal dignity, and so by the irony of fate, the intention of the fond but injudicious parent, ambitious of conferring a certain distinction upon their child by the bestowal of some "aristocratic" name, has been defeated and reversed. There is something pathetic and almost tragical in the way in which "grand" names, far oftener than not, degenerate into the most uncouth and grotesque nicknames, and produce exactly the opposite results than those anticipated. To-day there are hundreds of thousands of men on this continent, groaning under the burden of names they can no more live up to, than a day labourer could live up to a ducal title. And then those feminine "pet names," which cling to a woman long after she has survived her second and third youth, and are about as comely and congruous as the latest Parisian picture hat to an octogenarian great-grandmother. The reaction that has set in against the extravagances of the past twenty-five years, has, we hope, come to stay and gather volume. It may be that people are coming to a better mind in this matter, and are beginning to realize the injustice and cruelty of bestowing upon their defenceless offspring names, suggested by the whim and freak of the moment. An entire change in the attitude of people in regard to the question of name-giving is to be fervently desired. After all names are for use, not ornament. The unornamental bearer of an ornamental name is to be sincerely pitied, and not a few to-day are in this case, loaded down with a name about as incongruous as a full dress suit would be upon the back of a day labourer at work. Unfortunately while a man can change his suit he cannot change his name, any more than his skin. Our advice to parents is, give "old-fashioned" names, they can never render their possessors ridiculous, they are always in order, and in fact as things now are they confer a kind of distinction upon the lucky recipient.

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CANADIAN CHURCHMAN.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The year 1906 has been fairly eventful for the Church in Canada. It has recorded the death of Archbishop Bond, Primate of All Canada, and of Bishop Bompas, the Apostle to the Red man. Both had lived long and exceptionally useful lives and their passing was therefore accepted as the fulfilment of the natural order of things. Bishop Kingdon has been laid aside by illness, yet it is to be hoped that he may recover his full activities and be spared to serve the Church which he so devotedly loves. Several priests and laymen have passed over to the great majority and their places will know them no more. Their eloquence, sincerity and ability will be missed from the councils of the Church. It is comforting, however, to feel that while "God buries His workmen He carries on His work." Keenly as we may miss those who have gone, we yet may face our duties with confidence that the work must and shall go forward, and it remains with those who abide to see that the cause they represent shall not suffer for lack of earnestness and diligence. The Board of Management of the General Missionary Society has carried on its work with apparently reasonable success. We have had occasion to offer criticisms and suggestions from time to time, but there has never been any feeling of unfriendliness on our part. We have thought, and still think, that the attitude of the Board to the Church public might be improved. We know that there are many who still cling to the idea that the less a body of that kind appears before the public the better. Their policy is to say nothing, make no explanations, answer no criticisms but take the martyr's attitude of suffering in silence. That seems to us to be an admirable position to take if no defence can be made, but the public calls for a new diplomacy. The attitude that takes for granted that the Church wants to know, and does not wait to be asked, the attitude that corrects an erroneous view that may somewhere find acceptance, the attitude that proclaims its confidence in its own rectitude by going on record at critical moments, these are expected of public servants to-day. But while we have differed on some points we know how earnestly the members of the Board have worked and how fully they desire to advance the cause they have in hand.

The Hymnal Committee seems to have been working with exceptional diligence and effectiveness. We have regarded the procedure of this committee as embodying our idea of what an important committee ought to do. It has been active, systematic, perpetually drawing upon the Church public for information and assistance, courting criticism and meeting such, either with an explanation or the necessary correction. It takes for granted that the public is interested in its work. It does not wait to be asked for a report of its proceedings. It assumes that suggestions of value may come from without. Nor do we not see that the committee has got into any trouble over its policy of frankness. As a matter of fact it has almost disarmed adverse criticism by the spirit of confidence it has shown in the rectitude of its work and methods. Men are disposed, perhaps, to be too lenient under the circumstances, and it might be better if some one would vary the programme by a bit of stiff, discerning criticism. At all events the time to thrash out the merits and defects of the forthcoming hymnal is before the meeting of General Synod, so that the book may be authorized without any radical alteration at the last moment. If men remain silent now we do not see how they can have the face to cast obstructions in the way when the work awaits formal ratification. We must say that it is a great relief to us to note that one idea that seemed to find favour at the

outset has been quietly dropped. We refer to the desire for a "purely Canadian hymnal" and "peculiarly Canadian hymns." To introduce something of the immigration agent style of literature into a solemn act of worship, or to whisk us back and forth over the map of British North America after the fashion of "from Greenland's icy mountains" is hardly the way to raise our thoughts and hearts into the realm of the spiritual. We notice that it is proposed to incorporate Kipling's "Recessional" as one of the hymns. We have not seen the form which this would take, but we cannot see how the poem as it came from the pen of the author could be regarded as a suitable hymn for general use, without a pretty long reach of the imagination. Its power and beauty we all must feel, but its power arises out of the conditions which gave it birth. Is it wise to put such words into the mouths of our people for general use when their appropriateness may be questioned. Much of the poem is, of course, universal in its thought, but other parts cannot be said with intelligence, without recalling the scenes which furnished their inspiration. Give it a good swinging time and people will, of course, sing it with zeal, but not according to knowledge.

The event which appears to us to possess by far the greatest significance to the Church in this country is the action taken on the question of Church reunion. The Committee of General Synod considered an invitation to enter into negotiations now pending between three other communions, and it is understood that a favourable reply was given. Until an official report of what was done is given to the public it is difficult to discuss the matter. From what has leaked out it would appear that a large section of the Church cannot be carried with the committee. These men are under the impression that a definite proposal has been made looking to the episcopal ordination of the oncoming generations of clergy in the united Church, while the clergy now serving in the other communions might be allowed to minister as they are. It is naturally urged that if episcopacy could be waived for one generation it might be waived for all time. To preserve one faith in episcopacy it would appear that union could not be finally consummated until this should be the one form of ordination followed in the united body. But would it not be possible to have a sort of ecclesiastical interregnum leading up to this final union in which a closer bond of co-operation might prevail. It is altogether probable that once the parties to union admitted episcopacy as the ultimate form of ordination the ministers otherwise ordained would for the most part submit to reordination to hasten the desired end. But what is the use of discussing a situation of which we really know very little. We certainly gathered from members of the Committee that a polite reply was to be sent to the Presbyterians, Methodists and Congregationalists seeking to ascertain whether they would be willing to negotiate on any form of an episcopal basis. We were led to suppose that there was no definite proposal made by way of solution, only that while the Anglican Church must stand for episcopacy, it desired to know if our brethren would entertain that principle in any form as a means of reaching the desired end. We may, of course, have been in error, but if not then we do not see how the Committee could have done otherwise without shutting the door at once to all possible negotiations. We are of the opinion that the committee ought at once to take the Church into its confidence and let us know exactly what it did do.

Spectator.

CANON LOW.

The death of Canon Low removes a noted cleric, scholar, and citizen from the scenes of his long and busy career. Such men are few in

Canada and cannot easily be spared. While he has reached the rest which in his latter day was anxiously expected, yet the Church and State will be the poorer for the sudden taking away. Canon Low first saw the light of day amidst the strange and picturesque scenes of India, in the great capital of the Indian Empire, Calcutta, on the 11th of April, in the year 1836. Here his father, David Carnegie Low, once a citizen of Edinburgh, was engaged in business. His mother, Emilie Zoe Vignon, represented the ancient noblesse of France and must have given to her son that keen sense of humour and that generous share of native wit so evident in the writings and addresses of the future Canon. The Cathedral in Calcutta saw his baptism, and the Bishop of the Diocese officiated on the occasion. George Jacobs was sent to England at the age of seven, as most children are sent for the sake of his health, and to lay the foundation of a good education. He was fortunate both in the choice of the lovely county of Devonshire as his new home, and in the teacher, the Rev. Brisco Morland Gane, in whose private school he imbibed the ancient classics and laid the foundation of a scholarly and useful career. There he spent twelve happy years, more as a son than a chance inmate of a public school. His aim was in the direction of Oxford, but business reverses in India sent him to seek fame and fortune in Canada. For a little while he engaged in business, but the scholarly instinct of the young man drew him to book and to study. In these he spent his spare time, while also acting as tutor in the family of Mr. Cottle, of Woodstock, assisting Canon Bettridge as lay reader, until he was able to attend lectures at Huron College, and finally to complete his course at Trinity College, Toronto. He was ordained by Bishop Cronyn, the first Bishop of the Diocese of Huron, and laboured for some years as a missionary in that diocese. Crosshill and Milbank were the scenes of his first experience as a clergyman of the Church. For one year he acted as curate of the Cathedral in London, Ont. He was then transferred to the diocese of Ontario and worked with considerable success in Madoc, Merrickville, Carleton Place, and Brockville. He was twelve years in Almonte, and the remainder of his days were spent in Ottawa South, commonly known as Billings' Bridge. These were years of labours and anxiety tempered with occupation dear to the heart of every scholar, opportunities in the quiet of a country parish to read, write, meditate, and the study of problems of life, State and Church. Such opportunities resulted in many magazine articles of some value, witty effusions, both grave and gay, for weekly papers—most of which have been gathered into the volume entitled a "Parson's Ponderings." This book has been received with words of appreciation from all classes of the reading public. A more ambitious work known as the Old Faith and the New Philosophy, published in 1900, bears the evidence of a broad and scholarly mind. It does not attempt to solve all the problems of the Christian Theology, but it does lead the minds of its readers to study great questions of life with fresh if not original thoughts. The reviews of this work, both in England, the United States, and Canada, have been most favorable. It is a pity that there are not posts either in the Church or in the State filled by such men as the late Canon Low, who to the advantage of present and future generations could devote their whole time to study and the publication of their investigation or the results of their research, into questions historical or theological. No man can do justice to his God-given talents or the study of great questions who is hampered by the daily tasks for the purchase of daily bread. As a lecturer on any subject in which he was especially interested, Canon Low was most entertaining and suggestive. He was called upon by Queen's and Trinity Universities to give their students the benefit of his instructive and stimulating thoughts. Although honours were not heaped upon him, those he received were deserved and appreciated. Queen's College honoured itself by granting him the degree of Doctor of Divinity. If Trinity College has failed to recognize a brilliant graduate, this omission must be regretted by the friends of that institution. Canon Low has represented his diocese in the great assemblies of the Church in Canada, both in Provincial and General Synods, for many years past. He took part in the organization of the General Synod at Winnipeg in 1896. He also took a prominent part in the organizations of the Diocese of Ottawa, and in the election of the first Bishop. When the Cathedral Chapter was established he was appointed its first Canon in 1896. His last illness was brief and with little suffering. He died as he lived quietly and patiently accepting what the Creator will. He now rests in peace.

THE LATE REV. FEATHERSTONE OSLER.

This seems an opportune moment to give a brief sketch of the life and work of the late Rev. Featherstone Osler, whose wife has so recently attained to the great age of 100 years. Mr. Osler was born in Falmouth, on the 14th December, 1805. He went to sea at an early age, and served some years in the British Navy. After a long absence from home, he gave up a good appointment offered him in that service, that he might return to England to be confirmed, and also to be of use and comfort to his aged parents. Whilst at home he made up his mind to leave the Navy and take Holy Orders, hoping to spend his life in an English country parish. But he had not completed his college course when he was urgently asked to go out to Canada as a missionary under the auspices of the S.P.G. This was at the close of the year 1836. Within a few short months he took his degree, was confirmed, ordained, and married, and sailed for Quebec with Mrs. Osler in April, 1837. He was ordained in the private chapel of Lambeth



The Late Rev. Featherstone Osler.



Mrs. Featherstone Osler, Who Celebrated Her Hundredth Birthday, Friday, 14th December.

Palace by the Archbishop of Canterbury. After a tedious voyage in a sailing vessel they arrived in Quebec, and Mr. Osler presented himself to Bishop Stewart. He immediately started them off to Upper Canada, the then remote far west, where he set to work to sow the seed of the Church of England in townships and districts which had not yet been visited by a Church of England clergyman. The area of his work from Holland Landing north comprised about 2,000 miles, and over this huge district during his stay there, he established some twenty-six congregations, and built several churches. It is interesting to read of the beginning of the Church in such places as Newmarket, and Barrie, and West Gwillimbury, and other places much further off. Hundreds of miles were traversed day after day on horseback, when horse and rider would be bogged many times on a day's journey, so terrible were the roads of those days, and in the winter time they narrowly escaped being lost in the woods and well nigh frozen. There was always the warm welcome awaiting him at

the end of his journey, and he was much moved often on seeing the joy of the old settlers, when with tears running down their cheeks they joined once more in the well-known words of the service, which had followed them and found them from the Old Land to the New. As he came to be known, large numbers would gather at the appointed place and time for service, once a month, or once in two, three or four months, according to the distance he had to go, and he never regretted the resolution he made and kept with one single exception all those years, "never to break an engagement," Punctual to the day, and hour, no matter what the roads or weather, he was there; but on that one occasion when illness kept him away. I believe Mr. and Mrs. Osler introduced the first Sunday School picnic in Canada. Over 500 met at the parsonage in the summer of 1843, and all the preparations were made by the parson's wife and one young assistant. The first two or three years Mr. and Mrs. Osler lived in a shed which had been a stable, rough and bare, it was hard to make it habitable. Their people were kind but poor, and could not do much for them. Mr. Osler trained many men for the ministry, and then placed them over his schools, and, as they were ordained, over different parishes, and in 1857, seeing his work well begun and in running order, he asked his Bishop (Strachan) if he could be moved to some place more favorable for educating his family. He was in Dundas from 1857 to 1882, when he retired from active life and went to reside in Toronto. The Upper Canada Committee of the S.P.G. before Mr. Osler went to Dundas writes as follows:—"From the last accounts, Mr. Osler's health appears re-established. His schools, now twelve in number, and containing 500 children, are going on prospering—several churches will soon be erected in a great measure through his instrumentality; at Chingnacoury, Albion, Gore of Toronto, and Botton's Mills. The country under Mr. Osler's superintendence extends to more than twenty townships, and an area of more than 2,000 square miles. To give a specimen of his work in one week, he travelled one hundred miles, preached a number of times, visited schools and baptized 53 children, at the same time visiting the sick and administering to them the consolations of religion." Only the missionaries who in our own day bear hardness and overcome difficulties in the Mackenzie River or Athabasca districts can begin to realize the obstacles that beset pioneers such as this in the early days, even of our own neighbourhood.

The Churchwoman.

TORONTO.

Norwood.—On Thursday, the 13th of December, a very pleasant and happy gathering of the members of the Woman's Auxiliary took place at the Parsonage. The occasion was the conferring on Mrs. Baker a life membership of the W. A., an honour well merited by nearly a quarter of a century of zealous work for the Church. After the singing of a hymn and prayer, Mrs. Cuffe, the President, made the presentation in a feeling and happy speech, and Mrs. Butterfield, the senior member of the branch, invested the recipient with the gold badge of a life member. Refreshments were then served, and the evening passed pleasantly with music and singing, in which Mrs. Thomson, Miss Sherry, Mrs. Pickford and Mrs. K. G. Thomson took part.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

A junior probationary Chapter has been formed at Port Stanley, Ont., starting with seven members.

St. Mary's, Walkerville, Ont., will soon have a junior Chapter in active service, Mr. H. W. Strudley (formerly president Detroit Local Council) who now resides in Walkerville, taking a keen interest in the formation.

January is the month for sending in quotas from each Chapter (senior and junior) in Canada, and Chapter secretaries are asked to send amounts in promptly.

It is likely that a college Chapter will be formed from the Church of England students attending Queens University, Kingston, Ont.

At Spanish Town, Jamaica, the West India Brotherhood men met in Annual Convention, and a letter of greetings was read from the President and Council of the Canadian Brotherhood. A very kind reply has been received from

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St. Andrew.

23 Scott St., Toronto.

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Rev. C. H. Coles, who has spent some time in Canada, and who was elected corresponding secretary, speaking of the brotherly feeling existing between the members of the two sections of the one country and how much they had been impressed and encouraged by the splendid development in Canada.

About a dozen Hamilton men went out recently to Burlington and revived the Chapter there. Among those present were Rev. F. E. Howitt (rector of St. George's) and A. G. Alexander, who acted as chairman, both of whom addressed those present, and the other visitors rendering valued assistance.

Through the energy of Mr. A. W. Stanley, an active Brotherhood member of Hull, Que., a senior Chapter has been organized at Shawville, Que.

The officers of the Toronto Local Council just elected are T. J. Johnson (Epiphany) chairman; E. W. Trent (St. Paul's) vice-chairman, and James M. Ewing (Messiah) secretary-treasurer.

As a result of visit paid by Western Travelling Secretary, a Chapter will shortly be formed at Vernon, B. C., eleven being present at the first meeting.

The Pacific Coast Conference held at Vancouver, was quite successful, delegates coming from Seattle, Victoria, Hammond, B. C., Chilliwack, B. C., Nanaimo and Mission City. The addresses were of the first order, and the discussions quite general. At the men's meeting in Y. M. C. A. Hall, Rev. J. P. D. Llwyd (rector of St. Mark's, Seattle) gave a most inspiring address to 200 men. The conference had the benefit of the presence and experience of Mr. G. Ward Kemp, National Council Member of Seattle, and Mr. John A. Birmingham, Western Travelling Secretary. The Brotherhood men of Christ Church, Vancouver alone contributed \$30 toward the expenses, and a small balance remains on hand after everything is settled.

Victoria, B. C. has now a Local Council, five Chapters being at work in that city.

At the Vancouver conference telegrams of greetings were read from the Brotherhood men of Huntsville, Victoria and Kamloops.

Callers at head office have been A. G. Gilbert, Ottawa; Herbert T. Smith, of St. John (both Dominion Council members); A. H. Young, director All Saints' Chapter, Winnipeg; John Fidler, a Brotherhood man of same city; Joseph Stanley, Grace Church Chapter, Brantford; C. T. Lally, Banff, Alta., and John E. Patté, of St. John Chapter, Peterboro.

Arrangements have been completed for holding a Western Ontario conference at St. Catharines. The Travelling Secretary visited that city on Saturday, 15th inst., meeting the Homer Chapter on that evening; addressing the congregation of St. Barnabas' Church at 11 a. m. on Sunday, afterwards going to Thorold, by trolley, where a good meeting was held at 3.30, then returning to St. Catharines, where the evening congregation of St. Thomas' Church had the Brotherhood work presented to them in a practical address. After service a meeting was held attended by the senior and junior Chapters of St. Thomas, St. Barnabas' Chapter and Homer Chapter, the Travelling Secretary placing the conference idea clearly before the men and boys present. The dates fixed upon are Saturday, Sunday and Monday, Feb. 9, 10, 11, and the district to be covered will be Toronto to London (both inclusive) and up to Guelph and Buffalo and Niagara Falls, N. Y., men are expected to be present in good numbers. On Monday Mr. Thomas addressed first the senior school at Bishop Ridley College, and then the junior school and also attended a conference on the programme, afterwards leaving for Toronto, where St. Simon's Chapter was visited on same evening.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. George's.—Lieutenant Bryant, R.N., delivered a very interesting lecture in St. George's Parish Hall on Wednesday evening, December 12th, his subject being "Japan and the Japanese." The Rev. H. W. Cunningham, the rector, presided. There was a large and enthusiastic audience present, who greatly enjoyed the evening's entertainment.

St. Paul's.—An impressive memorial service for the late Rev. George William Hill was held in this church on Sunday morning, December 16th. The sermon was preached by the Ven. Archdeacon Armitage. The Prayers were read by the Rev. Geo. Wm. Hill Troop. Bishop

Worrell also assisted in the service reading the Lessons, which were specially chosen for the occasion in common with the rest of the service. The first Lesson was the famous last chapter of Ecclesiastes, holding out the promise that though the dust returns to the earth as it was, the spirit shall return unto God who gave it, and the second Lesson was that appointed for the Burial service, the fifteenth of First Corinthians. The Psalms were those of the Burial service likewise, as were also the Scriptural sentences at the beginning of the service. The hymns were particularly fine, impressive in themselves, and made doubly so by the able rendering of them by the choir. The hymn "Hush! Blessed are the Dead," as full of poetic feeling as it is of religious devotion was especially solemn. The musical portion of the service was throughout eminently appropriate. The opening voluntary was Chopin's Dead March, and the closing voluntary, Dead March in Saul. The offertory solo was "God's Slumberland," well sung by Miss Osborne with an effective cello obligato by Miss Schenk. In the congregation were many of Dr. Hill's old friends and leading citizens, among whom was the Bishop of Newfoundland. Other clergymen present were the Rev. Mr. Doull of the Church of the Advent, Montreal, and the Rev. Mr. White, rector of Cayuga, Ontario. It was with great regret that the Rev. Canon Almon, the Rev. Canon Bullock, and the Rev. Cuthbert Willis were unable to be present, as they were old and valued friends of the late Dr. Hill. The Venerable Archdeacon Armitage preached a very impressive sermon from the text, Acts 20:32, in the course of which he eulogized the late Mr. Hill, who resigned this living in November, 1885.

Annapolis Royal.—Further small sums have been paid in for Sabrevois mission and school—making the total collection \$35. The Rev. Geo. Johnstone is a very efficient collector and agent. He is always welcome. The people of L'Equille recently presented the Rev. H. How with a purse containing \$27. Mrs. Geo. Rice kindly opened her house for the evening. A Christmas tree for the children of St. Alban's will be stripped on St. John's Day, at Mrs. Arthur Spurr's. Miss C. Whitman is the moving spirit. The Mite Society of St. Luke's reports, through Mrs. deBlois, that the quarterly collections were \$26.02, and the total in the bank \$304.81. H. Corbitt, as treasurer of St. Luke's Sunday School has \$40 in hand towards the purchase of new books. The extra sum of \$23.03 has been forwarded for Shingwauk Home. A bale of clothing was also sent some few weeks ago. Miss Godfrey recently presented St. Luke's with a silver-topped cruet for wine. Mrs. How has prepared a fine lot of music for Christmas Day. On the following Sunday evening, there will be a choral service. The choir is very enthusiastic over its general duties. The recent practices have been well attended.

North Sydney.—In the report which the examiners made in regard to the results of the recent Advent examination of the Sunday School scholars in Cape Breton schools, they remark as follows:—"This year 135 candidates sent in papers. This is an increase of 52 (or 63 per cent.) over last year, up to that time the best in the history of the Association. These candidates represented the following nine Sunday Schools: St. John's, North Sydney; Trinity, Sydney Mines; St. George's, Sydney No. III.; St. Bartholemew's, Louisburg; St. Paul's, Port Morien; Christ Church, Sydney; St. Mark's, Coxheath; St. George's, Sydney; and St. Alban's, Whitney Pier; the last two of which took part in the examinations for the first time this year. The number of successful candidates is 109, twenty-seven more than last year. As the candidate in the senior grade who came next to the winner of the gold medal was only two marks behind, she has been awarded a special prize given by the examiner, as a mark of appreciation of the excellence of her paper." Miss Isobel Martin of North Sydney won the gold medal.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.
John Andrew Richardson, D.D., Bishop-Coadjutor.

Fredericton.—Bishop Richardson last week performed his first Episcopal acts in the Cathedral, when Mr. Richard Bolt, lay reader at the parish church, was ordained deacon, and the Rev. R. Livingston Carson was advanced to the priesthood. The Bishop was assisted by the Rev. I. D. de Wolfe Cowie, rector of St. Anne's,

Fredericton, and Sub-Dean Street, of the Cathedral. The Bishop preached the ordination sermon from I. Cor., 4, 1.—"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." In the evening the Bishop held a confirmation in the Cathedral. The Bishop's family have now settled in Fredericton. Bishop Kingdon, who had originally intended to take part in the ordination, was, we regret, unable to be present.

Moncton.—St. George's.—A deputation of members from the congregation waited upon the Rev. E. B. Hooper, on the evening of Wednesday the 17th, and presented him with a purse of gold amounting to \$150, accompanied by an address which expressed regret at the reverend gentleman's departure from the church, and wishing him success in his new field of labour. The presentation was made by Mr. J. W. H. Roberts, and the address read by Mr. W. A. Cowperthwait on behalf of the congregation. At the meeting in this parish of the ladies' Willing Workers Society, Mrs. Hooper was presented with a handsome case of silverware.

QUEBEC.

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

Quebec.—On Sunday, December 16th, the Lord Bishop of Quebec, ordained the Rev. W. F. Seaman, B.A., at Grand Merè, in the church recently erected there, and afterwards proceeded to Shawinigan Falls, for the purpose of holding a Confirmation. Through the kindness of Mr. Chahoon, the manager of the Laurentide Paper Co., an engine and special car was provided to convey the Bishop and clergy to their destination. The organist and choir of Grand Merè also accompanied the Bishop to Shawinigan Falls. Here the church was first solemnly dedicated to the service of God, and afterwards the Bishop confirmed a number of men who had been prepared by the Rev. Y. G. Ward, the missionary-in-charge. On Monday, December 17th, the Bishop of Quebec drove from Grand Merè Lac-à-Tortue, and proceeded by train to Radnor Rouges, where he was met by Mr. Bell, an old and faithful lay-reader of the diocese. Here a Confirmation was held, but owing to the severity of the weather, the service was conducted in the school-house instead of the church.

Lennoxville.—Bishop College School.—Old boys of this school will learn with great regret of the death of Miss Kate Macaulay, who passed away on Saturday, December 15th, at the age of 62. "Kate," as everybody called her, had been connected with the school for 45 years, where she occupied the post of sub-matron. The first person Old Boys always asked to see was "Kate," and by her death the school has suffered a severe loss.

The Quebec Bible Society, (Auxiliary to the Canadian Bible Society) earnestly request that the first Sunday in March, 1907, should be observed as a day on which special mention might be made of the Bible; and of the spread of the gospel, both at home and abroad. Special collections in aid of the Society's funds are also asked for on that Sunday.

MONTREAL.

James Carmichael, D.D., Bishop.

Montreal.—St. Jude's.—The Lord Bishop of the diocese held a Confirmation Service in this church on Sunday evening, December 16th, when he bestowed the Apostolic rite upon forty-five candidates who were presented to him by the rector of the parish, the Rev. Canon Dixon. During the course of an address the Bishop said that it afforded him very much pleasure on his own behalf as a friend of Canon Dixon's, and on behalf of Canon Dixon and Mrs. Dixon, to tender to the congregation their warmest thanks and gratitude for the great sympathy, support and loyalty extended to Canon Dixon during a long period of poor health. The Bishop said he was very glad to say that Canon Dixon wished publicly, through him, to return his heartfelt thanks to the Rev. James Ereaux, his curate, for his faithful, efficient and gratuitous services rendered for Christ's sake, to St. Jude's. The Bishop spoke warmly of Mr. Ereaux's services, and thanked him in his own name as well as in the name of the congregation and of Canon Dixon.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The reredos in the chancel of this Cathedral, in memory of the late Archbishop Lewis, and the late Dean Smith is just being completed, and will add greatly to the beauty of that sacred edifice. The reredos is made of quartered oak, beautifully carved. The top, which is highly ornamental, is supported by columns. In one of the niches is the altar cross.

Queen's University.—The Dean of Ontario is very anxious to start a Chapter of the Brotherhood of St. Andrew amongst the Anglican undergraduates in this University. The Principal, Dr. Gordon, is thoroughly in sympathy with the movement.

St. Luke's.—A sale of useful and fancy work was recently held in the schoolhouse, under the auspices of the Ladies' Guild, by which the sum of \$45 was made.

Portsmouth.—St. John's.—The Lord Bishop of the diocese preached in this church on Sunday morning, December 16th.

Brockville.—St. Peter's.—The annual sale of work held under the auspices of the Woman's Guild, took place on Thursday, December 13th, in Victoria Hall, when the sum of over \$200 was realized.

OTTAWA.

Charles Hamilton, D.D. Bishop, Ottawa.

Ottawa.—St. Matthews.—A Christmas Tree Fair was the form which the annual winter entertainment provided by the women of St. Anna's Guild took this year, and the promoters have the satisfaction of knowing that their efforts have again been crowned with success. The function which was held on Tuesday and Wednesday of last week comprised a noon luncheon and 5 o'clock tea, a concert each evening, children the first night, and adults on Wednesday, and a sale of work on each afternoon. The financial results were eminently satisfactory.

Billing's Bridge.—Trinity.—The funeral of the late Canon Low was very largely attended both by clergy and laity, showing the great respect in which the deceased clergyman was held by all the people. The Bishop of the diocese officiated, and he was assisted by the Ven. Archdeacon Bogert and the Rev. Canon Kittson. The greater number of the clergy present wore their vestments. The interment took place at Beechwood cemetery.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Alban's Cathedral.—The Archbishop of Rupert's Land, who is the Chairman of the House of Bishops of the General Synod, has summoned a meeting of the House, to convene in this Cathedral, at 1.30 p.m., on Wednesday, January 16, for the purpose of electing a Primate of All Canada in succession to the late Archbishop Bond. The House of Bishops of the Provincial Synod will meet in the morning of the same day to elect an Archbishop and Metropolitan for the ecclesiastical Province of Canada. The annual Advent ordination for priests and deacons in connection with the Anglican diocese of Toronto was held in St. Alban's Cathedral on Sunday morning, the Bishop of Toronto officiating. The following clergy assisted in the service:—Rev. A. J. Bouchall, D. D. Rev. Canon Macnab, M.A., Rev. Canon O'Meara, L.L.D., Rev. C. V. Pilcher, M. A., Rev. C. Ensor Sharp, M.A., Rev. J. Fotheringham. The following candidates were presented for ordination by the Rev. Dr. Broughall, examining chaplain: Deacons, Messrs. John Elias Gibson and Ernest Clarence Burch; Priests, the Revs. R. D. Raymond, B.A., T. W. Murphy, B.A., E. C. Earp and A. C. Cummer. The Rev. I. E. Gibson read the Gospel. The Rev. C. Ensor Sharp, M. A., the vicar of St. Thomas, Toronto, preached the ordination sermon, which was an excellent discourse replete with good, sound advice for the newly-ordained. After the service, the Bishop licensed the Rev. J. E. Gibson to the curacy of the Epiphany, Parkdale; the Rev. E. C. Burch to St. Paul's, Toronto; the Rev. R. D. Raymond to All Saints', Toronto; the Rev. T. W. Murphy to the Church of the Redeemer, Toronto, and the Rev. A. C. Cummer to the charge of the Mission at Galway, Kinmount, Ont.

Synod Office.—The committee appointed at the last session of the Synod of the Church of England for the Diocese of Toronto for the purpose of making a new compilation of the constitution and by-laws of the diocese, held their first meeting in this office on Monday afternoon, the 17th, the Bishop of Toronto in the chair. The last issue of the by-laws is dated 1895, and is therefore somewhat out of date, numerous changes and additions having been made in the interval.

The joyous and holy festival of Christmas was universally observed in this city on Christmas Day. Seasonable weather prevailed and the churches were thronged with worshippers from very early morning until the early afternoon. Edifices were most appropriately and tastefully decorated, and the special music, which for a number of weeks past organists and choirs had spent many hours over, and had taken great pains to perfect themselves in, was rendered very acceptably. Large numbers of communicants attended the various celebrations held during the morning, and the offertories, which were in every instance for the benefit of the clergy, were most liberal and generous.

HURON.

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

London.—The Bishop of Huron has made the following appointments: The Rev. H. A. Thomas, of Lucan, to be rector of Wardsville and Newbury; the Rev. K. McGoun, of Wardsville, to be rector of Dutton and Bismarck; the Rev. J. Hale, of Paisley, to be rector of Princeton.

Strathroy.—St. John The Evangelist.—The largest Confirmation class in the history of this church was presented to Bishop Williams on Sunday, the 16th. The church was crowded to the door and many were unable to gain admittance. The Bishop preached from Hebrews II. 1. The choir of the church rendered special music for the occasion. During his stay in town the Bishop was the guest of his brother-in-law, Mr. L. H. Dampier.

Galt.—The Rural Dean has just sent to the several clergy and congregations in the Rural Deanery of Waterloo, the official notification of the visitation to be held by the Bishop in January next. His Lordship will visit the several parishes and hold Confirmation services in the following order: Sunday, a.m., January 20th, St. Saviour's Church, Waterloo. Sunday, p.m., January 20th, St. John's Church, Berlin. Monday, January 21st, St. James' Church, Wilmet; St. George's Church, Hamburg; Christ Church, Haysville. Tuesday, p.m., January 22nd, St. John's Church, Preston. Wednesday, p.m., January 23rd, St. James' Church, Hespeler. Thursday, p.m., January 24th, Trinity Church, Galt. Confirmation classes have been held in the respective parishes during the past two months, and will continue until the above date, the greatest care being taken to instruct and prepare the candidates for the very important service.

Millbank.—Since the Rev. J. W. Jones left the parish it has been without an incumbent. He was instrumental in having the very handsome church of cement blocks, erected; it would be a credit to any town, and is one of the handsomest country churches in Ontario. The Rev. W. J. Taylor, Rural Dean of Perth, conducted the services on Sunday week, and administered the Holy Communion to a large number, who greatly appreciated the privilege of again drawing around the Holy Table. The work of the Rev. James Ward, now R.D. of Oxford, is still seen in this parish.

KEEWATIN.

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

Barwick.—St. Paul's.—On Thursday, November 29th, this pretty little church was opened and dedicated to the service of God by the Bishop of the diocese. The service, which took place at 8 o'clock, was well attended by members of the Church of England and others who were deeply interested in the work which Mr. F. Cousins, the Lay Reader, has been doing for the past year. The building is a model place of worship, both in design and workmanship, and is a credit to Mr. Cousins who not only designed, but put together with his own hands the greater part of the building, and who was ably assisted by a few others who had the work at heart. Mr. F. Cousins has been in charge of the Mission for three years or more, and it speaks well of his

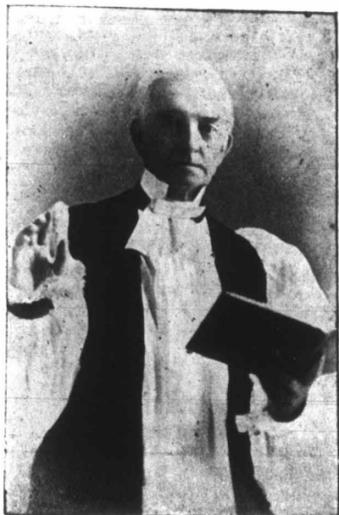
labours, that so much has been done among so few, and in a district financially weak. The church is practically worth \$1,300, but Mr. Cousins by his own labours, and by obtaining the free help of others, has reduced the actual amount of dollars to be raised for the whole building to \$600, of which \$300 has been subscribed, leaving at present the sum of \$300 to be collected. This, no doubt, will soon be done, as the people are all highly delighted with their church and are eager to see it free from debt. The Woman's Auxiliary too have helped considerably, and will, no doubt, double their efforts during the coming year. The Bishop has also in hand a small grant which will be forthcoming, as soon as the amount is raised, and the building ready for consecration. The Bishop, after dedicating the building, preached a very helpful sermon, to a crowded congregation. His Lordship was assisted in the service by the Rev. C. Wood, rector of Fort Frances, who intoned the Prayers and the Rev. J. Johnson and M. Jackson of the Sioux Mission and of Rainy River respectively, who read the Lessons. Mr. Cousins, who is an able organist, presided thereat. During the service the Bishop administered the Sacrament of Holy Baptism to the infant son of Mr. and Mrs. G. Cawston. A good collection, in aid of the Building Fund, was taken up at the close of the service.

SASKATCHEWAN.

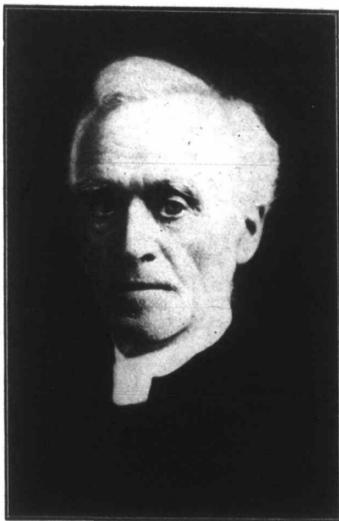
Jervois A. Newnham, D.D., Bishop.

Halcro.—St. Andrew's.—On Monday, November 19th, favoured by bright and pleasant weather, a large number of the parishioners assembled to witness an epoch-marking scene in the annals of the settlement, viz., the solemn consecration of their pretty church and churchyard for worship and the glory of God. In addition to the Right Rev. the Bishop of Saskatchewan there were present the Rev. W. J. Garton, of Morden, Man., Mr. J. Harrison Hill, Catechist in charge of the Halcro Mission, and Mr. A. D. Wrenshall, Catechist of the Kirkpatrick Mission. The Bishop was met at the door by the three last-named gentlemen with the wardens and vestrymen. Mr. Hill read the petition of the parishioners, setting forth that they had erected a church and enclosed a churchyard and that the same being free from any debt or legal encumbrance they now desired it to be separated from any profane or common use, and solemnly consecrated to the worship of God, the preaching of His Word, and administration of His Sacraments and other ordinances, and they, therefore, requested that his Lordship would proceed to consecrate. The Bishop, having signified assent, passed in procession up the nave to the chancel whilst the 24th Psalm was recited by the congregation. After exhortation and silent prayer and a few appropriate Collects the instrument of consecration was read by the Rev. W. J. Garton; adjournment was next made to the churchyard, where amid prayer, a similar deed was declared respecting the cemetery; returning to the chancel the Bishop signed the deeds and then proceeded with the Communion service, during which he delivered an appropriate address and also dedicated the office-books and Communion vessels. Sixteen persons remained to communicate with His Lordship. The building thus consecrated is the second church that has been erected at the Halcro settlement, and replaces an old and much smaller log structure which had become very dilapidated and unfit for worship. The scheme for the new building was initiated during the ministry of the Rev. J. F. D. Parker, and was successfully concluded during the incumbency of his successor, the Rev. P. C. Hockworth. Help came in from various quarters and ultimately every item was cleared. The people of Halcro are certainly to be congratulated on their possession. The building is a wooden frame edifice, consisting of chancel, nave and battlemented tower, surmounted by a teepee roof, built on stone foundation measuring 60 feet by 24 feet. There is seating accommodation for about one hundred persons. This is the first church to have been consecrated by Bishop Newnham in this diocese. At present the Mission is in charge of Mr. F. Harrison Hill, a Divinity student, who came to Halcro in April, 1905, following the transfer of the Rev. P. C. Hackworth to Lindsay. He was for some years an officer-evangelist of the Church Army in England. The parishioners of Halcro are mainly settlers from the Red River district, Man., most of them from the St. Andrew's parish, after which the Halcro church is named; they migrated in the early eighties of last century and formed a colony on the banks of the North and South Saskatchewan Rivers. Many have since gone further afield, but the settlement still contains several prosperous families.

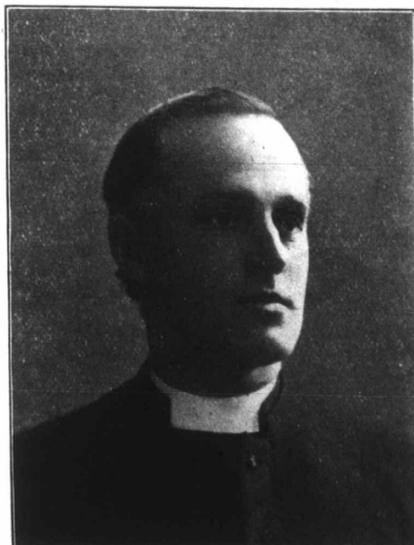
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Rev. THOMAS BROCK FULLER, Rector From 1840 to 1861.



Rev. Canon Mackenzie.



Rev. Fred. C. Piper, Present Rector of the Parish (Since 1899).

NIAGARA.

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

Thorold.—St. John's.—The jubilee of this church was celebrated on November 25th, 26th and 27th. As is the custom in this parish all festivals begin with a celebration of the Eucharist. The altar was beautifully decorated with

Church, St. Catharines, gave a brief summary of the history of the church, congratulating the members on their fifty years of worship. He spoke feelingly of the work past, present and to come—taking for his text I. Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ,

the jubilee celebration of St. John's Church was thus fittingly closed. Church of England services were held at Thorold at a very early date by the Rev. Robert Addison, of Niagara, and

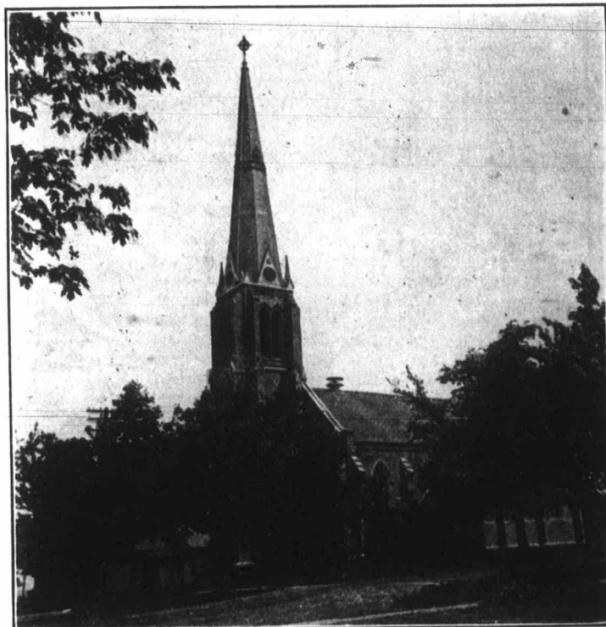
EWAN.

D.D., Bishop.

On Monday, Novem- bright and pleasant f the parishioners asch- marking scene in , viz., the solemn con- urch and churchyard of God. In addition hop of Saskatchewan v. W. J. Garton, of ison Hill, Catechist in sion, and Mr. A. D. Kirkpatrick Mission. he door by the three th the wardens and he petition of the part they had erected a chyard and that the debt or legal encum- to be separated from se, and solemnly con- God, the preaching of ion of His Sacraments l they, therefore, re- would proceed to con- vng signified assent. e nave to the chancel recited by the congre- and silent prayer and the instrument of con- Rev. W. J. Garton; de to the churchyard, lar deed was declared returning to the chan- deeds and then pro- nion service, during appropriate address and ooks and Communion remained to communi- The building thus con- urch that has been tlement, and replaces og structure which had and unfit for worship. building was initiated Rev. J. F. D. Park- concluded during the ssor, the Rev. P. C. from various quarters 1 was cleared. The ainly to be congratulat- re building is a wooden i chancel, nave and bat- ted by a teepee roof, measuring 60 feet by 24 commodation for about is is the first church to y Bishop Newnham in he Mission is in charge a Divinity student, who . 1905, following the . Hackworth to Lind- ars an officer-evangelist England. The parish- ainly settlers from the most of them from the r which the Halero migrated in the early nd formed a colony on nd South Saskatchewan gone further afield, but aims several prosperous



Old St. Peter's Church, Thorold.



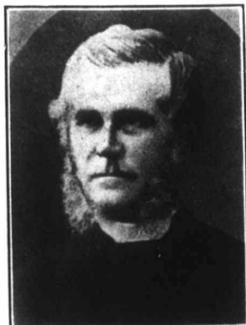
St. John's Church, Thorold.

white chrysanthemums. At the 8 o'clock service the rector was the celebrant, and at the mid-day service the Reverend Rural Dean Bevan was both celebrant and preacher, taking for his text Rev. 22:5, "Behold, I make all things new." The sermon was exceedingly good, full of practical thoughts and skilfully applied to the jubilee of the church. The number of Communicants was very large. There was a Litany service in the afternoon for the children of the church and it was very largely attended. The Reverend Canon Gribble gave an excellent address which was listened to with great interest by both old and young. The evening service was imbued with the prevalent jubilee spirit, the organist, choir and all connected with the service seemingly contributing their utmost efforts to mark the service. The Reverend N. I. Perry of St. Thomas'

which by His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

On the Monday evening the Church Hall was filled to overflowing with the members of the church. Addresses were given by several of the members of the congregations and a splendid programme rendered by the choir—refreshments being served by the Parish Guild. On Tuesday evening a similar entertainment was given to all the young people of the church, and the hall was again the scene of gaiety and happiness. The singing was most hearty, showing the effect of the long and diligent training by their indefatigable musical leader, Miss Weeks. The National Anthem was sung at both entertainments, and

afterwards by the Rev. William Leeming, of Chippewa. In accordance with the clause of the Constitutional Act providing for the establishment of the clergy reserves, a block of 400 acres of land was set apart in 1811 for the church in Thorold. Soon after this date services were held in the old log church of which we show a cut. In 1836 Sir John Colborne made Thorold a rectory and about that time a stone church called St. Peter's was built, and consecrated by the first Bishop of Quebec. The church accounts have been systematically kept since 1838. The first rector was appointed in 1840—the Reverend Thomas Brock Fuller. Dr. Fuller had been educated at the Cornwall Grammar School, under the young Scotch master, John Strachan, who afterwards played so prominent a part in the history of the Province. On Easter Monday,



Rev. T. B. Read, 1862-1865.



Rev. T. T. Robarts, 1865-1880.



The Pioneer Lay Church, Thorold.



Rev. W. E. Grahame, 1880-1887.



Rev. P. L. Spencer, 1887-1899.

April 12th, 1841, the first vestry meeting was held. On August 20th, 1842, the first Missionary meeting took place. On that evening a branch of the Church Society was formed. This organization is worthy of mention, as before Synods were held it managed much of the work now done by the Board of Domestic and Foreign Missions. In 1853 the present church was started and completed in 1856. In 1862 Dr. Fuller was appointed rector of St. George's Church, Toronto, at that time the congregation was indebted to him over \$11,000 for the new building, but on retiring from the parish he freely forgave the debt. In 1865 the first Harvest Thanksgiving service was held and we are able to give a picture of it in this issue. It was held at old St. Peter's Church. There have been six rectors in charge of this parish, viz., the Rev. Dr. Fuller, 1840-1861; the Rev. Dr. Read, 1862-1865; the Rev. Canon Roberts, 1865-1880; the Rev. W. E. Graham, 1880-1887; the Rev. P. L. Spencer, 1887-1890; the Rev. F. C. Piper, 1890. The work of the Church has been steady and earnest, as was manifested in the jubilee services by the large congregations.

Milton.—The Rev. Canon Mackenzie.—The passing away from earth of such a Canon Mackenzie is the world's loss. But when a Christian saint, full of years and honour, is called to his rest, it is a great gain to the Kingdom of God—it is a great gain to the saint himself. The Rev. William James Mackenzie was the son of William Mackenzie, of Glasgow, Scotland, in which city he was born on April 18th, 1817. In 1844 he came to Canada, spending a short time in the United States. Until the year 1844 he was engaged in educational work and acted as a lay Missionary for the Scottish Kirk in Montreal and other portions of Quebec Province. On the opening of Knox College, Toronto, he entered it amongst the first of its students in preparation for the ministry of the Presbyterian Church, to which Church he felt he had been called. He was inducted to the charge of the congregations of Baltimore and Cold Springs, near Cobourg, and was also superintendent of schools for the township of Hamilton, serving this parish amongst a people who revered him for eighteen years. At this time convictions which had been growing upon him led him to break with his past history and unite with the Church of England. He was ordained Deacon by Bishop Bethune on October 4th, 1868, and priest on April 19th, 1869, and being appointed to the parish of Brighton, served there for several years. His subsequent appointments were Mount Forest, Milton and Hornby, remaining in charge here for over 17 years, his last charge being Chippawa, from which he retired in November, 1902, to spend his remaining years with his relatives in Milton. While incumbent of Grace Church he was twice elected Rural Dean of Halton, and was subsequently appointed a Canon of Christ Church, Hamilton. In 1854 Mr. Mackenzie was married to Alexandrina McArthur, a native of Nairnshire, Scotland, who survives him, and who loyally followed and supported him in all his work. The family comprise Miss Margaret Mackenzie and Mrs. William Panton, Milton, and two sons, Arthur H., of New York, and William D., of St. Louis, U.S.A. At the time of his death Canon Mackenzie was probably the oldest of the clergy in Canada. The Rev. Canon Mackenzie was the author of several pamphlets of interest and influence dealing with religious matters, and at the time his illness overtook him was engaged in writing up, in popular form, the reasons which induced him to leave Presbyterianism and come "to the light," as he himself used to say. Only a few weeks ago he dictated, from his sick bed, an open letter to the Bishop of Michigan, showing why the Bible must be to us the Word of God. The letter attracted wide attention and many expressions of approval were sent to him from widely different sources. As a strong and intelligent Mason he was also engaged in writing a book proving the Christian origin and character of British Masonry. All this shows the great mental activity of the man. His mind was always keen and alert, watchful in the interest of truth. His general information was wide and accurate, and he had a "word in season" to meet every case. Another subject in which he was deeply interested was his nation's past history and her present services, his intense patriotism taking form in a book which has attracted much notice, "Scotland's Share in Enlightening and Civilizing the World." Canon Mackenzie was a man of striking personality and strong convictions. He had the courage, too, to follow where his convictions led him. In giving up the Presbyterian ministry he sacrificed a good income, a comfortable manse and glebe, and a devoted people, and like Abraham, "went out not knowing whither he went." The Church of England had no richly endowed rectory to bestow upon him, no place of special honour or prominence.

But in her he found his true spiritual home, and in her orders served quietly and faithfully, with great zeal and earnestness. In the hearts of those who had the privilege of knowing him he was held in highest esteem and love and has left behind him a rich legacy in an example of devotion to duty and unflinching adherence to principle and right. "Dear, good, old man," wrote his Bishop, when he learned of his death. "God give sweet rest to his soul! What a promotion! From all earthly jar and imperfection to the Paradise of God."

Cayuga.—The Archdeacon of Niagara took charge of the services in St. John's Church on Sunday, the 9th Dec., and on the four following days visited amongst the Church people of the parish, the result being an increase of pledged contributors of 22, and of income \$270 for the year commencing 1st January, 1907. The congregation are now in good heart, and feel justified in saving to his Lordship the Bishop that they will undertake to pay \$700 to stipend.

RUPERT'S LAND.

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

Gray's.—All Saints'.—This new church was opened for Divine worship on Sunday, December 9th, when the Rev. C. N. Jeffery, M.A., Clerical Secretary of Synod and General Missionary priest of the diocese, performed the service of dedication and preached. The Rev. E. A. Davis, B.A., rector of St. John's, Carman, also took part in the service. All Saints' is one of the Mission churches under that reverend gentleman's jurisdiction. It is the first church erected at Gray's and the second church which the Rev. E. A. Davis has had erected in the parish of Carman, the first being that of Holy Trinity, Elm Creek, which was built and dedicated about a year ago.

Correspondence.

INFORMATION REQUIRED RE M. S. C. C. METHODS.

Sir.—In the Algoma Missionary News for November, under the heading "A Serious Outlook," I read with dismay that the M. S. C. C. had reduced its grant to the Diocese of Algoma by \$1,000. It appears that the Bishop asked for \$7,618 in aid of work now going on, and for \$1,000 in aid of extension work, that is for opening up new and promising fields into which the Church is being called at the present moment, but from which she may be excluded. In all the Bishop asked for \$9,518. The Board has given him \$6,900, that is \$2,618 less than he requires, and \$1,000 less than was given last year. The result of this loss to the Diocese of Algoma means that the Bishop must close up two missions. In other words the Church in Algoma must not merely stand still, she must go backward. I would like to be informed as to what rules govern the Board in the granting of requests, as information on this and on other points is absolutely necessary if we are to impress our people with that spirit of enthusiasm, which is so necessary for the interests of the Church. The average clergyman and layman will ask why it is necessary that the Bishop of Algoma should get less this year than last year, when he reads that the M. S. C. C. is asking for something like \$11,000 more from the Churchpeople of Canada, than they asked for last year? Are there some dioceses more favourably considered than others? Last year Algoma overpaid to the funds of the M. S. C. C. the amount she was apportioned by the Board, so that on the score of efficiency the Board cannot say that the Bishop and his clergy are unworthy. If the case of Algoma were the only apparent reactionary move on the part of the M. S. C. C. Board, one would feel that it was only a mistake which could be righted in due time; but on reading the report re the Indian work what do we find the Board doing? Advising the giving up of the schools to the Government, if such could be done. What does it mean? It means that the society, which is composed of every Churchman and Churchwoman, the society which has undertaken to do what individual Bishops and clergy had done in the past, has failed. It simply means the handing over of the training of the young Indian to the Roman Catholic Church. For depend upon it the Roman Church will not give up her work. The Board may consider it impertinent on my part to dare to criticise their action, but whether they like it or no, the Society must, if it is to be successful, treat all its members, clergy and laity, with per-

fect frankness, they must give us data upon which we can base our appeals, they must give us the assurance that every cent will be spent in a proper and just way; that no pet mission or pet Bishop will get more than its fair share, and some other Bishop or mission, who makes no blow, has to come short. And not till then will the Society be able to command the respect and support of every Church person in Canada. If the Society, through its officers, refuses to concede this, then the sooner we go back to the old plan whereby every Bishop was at liberty to beg and plead for the needs of his individual diocese wherever he wished, the better, because then we shall feel certain that the money is going where it is most needed, and that old work is not to be sacrificed to take up new work.

A. C. Mackintosh.

THE CRAPSEY CASE.

Sir.—In common, I fancy, with many of your readers I was surprised and pained by "Spectator's" comments on the close of this sad case. He says e. g. "there is something inspiring in the fact he manfully faced the consequences of his acts." One might suppose from this that these were the days of the Inquisition, or that convicted heretics had to suffer persecution, whereas, as a fact, there is no cheaper way to notoriety, no easier way of filling your church with overflowing congregations of a sort, than to gain the reputation of sailing as near to the verge of heresy as possible. I fail to see anything inspiring in the spectacle of a priest of the Church trying till the last, until legally dislodged from his position, to teach those "erroneous and strange doctrines" which he solemnly vowed at his ordination "to banish and drive away." Later in the paragraph Spectator adds, "expressing his honesty there was nothing for him to do but declare his convictions, and take the consequences." He will, I hope, pardon me for observing that there assuredly was something else for Dr. Crapsey, both as a clergyman of the Church and a man of honour, to do first, and that was simply to follow the example of many good men more learned and illustrious than himself, Cardinal Newman among the number, and have retired from the ministry of the Church and from his responsibilities as one of her accredited teachers before proclaiming the convictions which were at variance with her teaching.

Edward C. Paget, Dean of Calgary.

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BOOK REVIEWS.

The Place and Function of the Sunday-School in the Church: By the Rt. Rev. William Parret, D. D., Bishop of Maryland, pp. 101, price 50c. net. New York: Thomas Whittaker.

The Reinicher Lectures for 1906 are of great and living interest, as the Sunday-School presents a difficult problem, and the Bishop of Maryland is an enthusiast on the subject. To each of the three lectures he has assigned the consideration of a special topic, and the lecturer works out his subject with great lucidity. You feel throughout that he is giving expression to his own experience with both pupils and teachers, and that his strictures upon some teachers are apposite. The place of the Sunday School is most important at the present day, as it very imperfectly performs duty to the children which the parents and sponsors entirely neglect, and its work would be otherwise left undone. The Bishop's three lectures are most inspiring and should be read by the clergy and teachers.

Life on the Uplands: By John D. Freeman, Toronto: Wm. Briggs, pp. 127.

This is a beautiful and very suggestive devotional exposition of the Twenty-Third Psalm. A list of the topics will be the best guide to an appreciation of this excellent book. 1. A Life in a Love. 2. A morning meal on the Meadows. 3. A Midday Rest at the Well. 4. An Afternoon Climb on the Paths. 5. Adventures in the Shadowed Glen. 6. Supper on the Darkening Wold. 7. Twilight at the Sheepfold Door. 8. Night Within the Gates. 9. Foregleams of the Heavenly Dawn. We think this little book would do exceedingly well for reading to, as well as by, the sick or afflicted. We heartily commend it.

Christ and our Ideals, the Message of the Fourth Gospel to Our Day. Being the substance of four lectures delivered to the St. Paul's (London, England) Lecture Society during Lent, 1905. By Lonsdale Ragg, B.D., Ont., Prebendary in Lincoln Cathedral, English Chaplain at Venice: Rivingtons, London. Price, 3s.

It will be enough to set forth the topics treated in this book to show how it fulfils a need felt by every thoughtful observant parish priest who has to speak to reading and thinking people desiring to see into the deeper teaching of Him who spake as never man spake. The book is full of needed suggestions as well as of direct teaching. The opening pages deal with the qualifications of the Evangelist. Then follows "Heaven's Message to Earth:" the characteristics of our Age, the Message of the Fourth Gospel: The Age and the Message. Next, "The Intellectual Ideal of the Age and How it is to Lead to the Light." "The moral Ideal."—Christ the Ideal Shepherd and King, Lord and Ruler, Leader and Example; then as Spiritual Ideal, our Protector and Saviour. Lastly, The Social Ideal. The Vine—the Suffering Vine; the beautiful Allegory is well set forth. The author next treats of the social organization in the 20th century, its strength and its weakness. Next is the Divine Organism: Sacrifice and Spirituality. "The true Vine and Social Progress, Sacramentalism and the True Vine; the Communion of Saints realizes the Social ideal. The future is full of hope. We can only say that this is what the author wished it to be, a book full of deepest, holiest instruction and guidance for perplexed minds, and well calculated to promote in all the faith that God is in Heaven, all's right with the Earth."

Ecclesiastes, in the Metre of Omar, with an Introductory Essay on Ecclesiastes and the Rubaiyat. By Wm. Byron Forbush. Houghton Mifflin & Co. The Riverside Press, Cambridge, U. S. Price \$1.25 net.

The essay on Ecclesiastes is very good. The substance of it appeared in the "Biblical World," and is reprinted by permission of the Editors. It assumes the late date for the book of "Kohelath," and gives a critical history of the book and its contents. The author shows the analogy first noticed by Dean Plumtree two years after the anonymous translation of Omar by Fitzgerald, in 1859. Other writers since have noticed this analogy. In both there is a suggestion or two of better things, of a better hope, as when Omar sings, "Then said another, 'Surely not in vain, my substance from the common Earth was ta'en that He who subtly wrought me into shape, should stamp me back to common earth again.' In the talk of the pots in the potter's shop one speaks thus, 'Shall He that made the vessel in pure love, and fancy, in after rage destroy.' So, too, Kohela has words of hope amid all his wailing. Our author thus sums up Kohela's experience: "Gallant and Sage, wisdom with joy I find, 'Tis mine—'tis here!" I shouted as I dined, I woke, I dreamt, I drank the royal grape—I quaffed the unfermented, tasteless wind." In

the epilogue, chap. xi., 7, 8, 10, our author has, "Glad some to see the sun, the light so sweet. Remember, Youth and Dawn have flying feet Quick! for their dew is mounting to the sun. Roses of sky and lip are frail as sweet." "Yet, tho' the Dust to brother-Dust be prest, what of the bird that dared the awful quest? Doth it still flutter on a homeless wing, or in the hand that sent it forth find rest?" The admirers of Omar the Tentmaker, as he called himself, have grown to be many. We should like to know their verdict on the effort of Dr. Forbush to present Ecclesiastes in Omar's dress. The book is beautifully printed and got up.

The Apostles' Creed. By A. E. Burn, D.D., Prebendary of Lichfield, Examining Chaplain to the Bishop of Litchfield. Rivingtons, London. Price 1s.

One of the Oxford text books, and one of the very best, a marvel of cheapness considering its very great value for the new information it gives. Of late years scholars have been unearthing the antiquities of the creeds, and this little book gives the result of these researches up to our day. The author's distinction and the way it is worked out, between what he calls Baptismal Creeds, Conciliar Creeds and Private or Individual Theological Professions, is worthy of close study. He goes very elaborately and interestingly into the history of the earlier creeds, especially the old Roman Creed. The history of what we loosely call to-day the Nicene Creed, is also set forth. Part II. treats of the teaching of the Creeds, i.e., the doctrine they teach. The author selects as topics, the Doctrine of God: The Incarnation: The Person and Work of the Holy Spirit: A Short Historical Commentary. There is also furnished a good, short, list of books recommended for reference, and a good index. We can only say that no one—clergyman or layman—ought to rest content till he has studied this most admirable little book.

THE BOOK OF COMMON PRAISE.

V. 2 in Ancient and Modern.
May He restrain our tongues from strife,
And shield from anger's din our life.

In 3 C. H.
May He restrain our tongues, lest strife,
Break forth to mar the peace of life.

Original:—
Linguae refrenans temperet,
Ne litis horror insonet.

V. 3 in Ancient and Modern.
Oh may our inmost hearts be pure,
From thoughts of folly kept secure,
And pride of sinful flesh subdued
Through sparing use of daily food.

In 3 C. H.
Oh may our inmost hearts be pure,
Our thoughts from folly kept secure,
The pride of fleshly sense subdued,
By temperate use of drink and food.

Original:—
Sint pura cordis intima
Absistat et vecordia,
Carnis terat superbiam
Potus cibique parcidas.

V. 4 in Ancient and Modern.
So we, when this day's work is o'er,
And shades of night return once more;
Our path of trial safely trod,
Shall give the glory to our God.

In 3 C. H.
So when the daylight leaves the sky,
And night's dark hours once more are nigh,
May we unsoiled by sinful stain
Sing glory to our God again.

Original is:—
Ut cum dies abscesserit,
Noctemque sol reduxerit,
Mundi per abstinentiam,
Ipsi canamus gloriam.

V. 5, l. 4 in Ancient and Modern, "For ever and for evermore."
In 3 Ch. H., "One God, both now and evermore."

6 and 7. "Christ whose glory fills the skies," and "At Thy feet, O Christ, we lay," in same form in all hymnals in which these hymns appear.
8. "Forth in Thy name, O Lord, we go," Hymn in singular in all books but Ch. H.

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V. 2, l. 4 in original, (as in "English Hymnal," 1906).

"And prove Thine acceptable will,"
Altered in Ancient and Modern and in nearly every hymnal to,
"And prove Thy good and perfect will."

V. 3 of original omitted in most hymnals,
Preserve me from my calling's snare,
And hide my simple heart above,
Above the thorns of choking care,
The gilded baits of worldly love.

16. **Abide with me.** Original has 8 vv. for which see Can. Pres. 377.

17. **Father, again in Jesus' name we meet.**
V. 3, l. 2 (as in original), in 2 and 3 H. Comp. and 2 Ch. H.

Too oft with careless feet from Thee we rove.

In 3 Ch. H.
Too oft our feet from Thee, our Father, rove.

V. 4, l. 4, (as in original), in 2 and 3 H. Comp.
Open blest mercy's gate and take us in.

In 2 and 3 Ch. H.
Open sweet mercy's gate and let us in.

19. **Sun of my soul.** Original has 12 vv. 3 H. Comp. 52 uses 3 vv. as a separate hymn for Parliament, "Framer of the light and dark."

20. **At even ere the sun was set.** Altered in Ancient and Modern, '04, and 3 Ch. H. to "At even, when the sun did set."
All hymnals but 3 Ch. H. and Cong. have omitted:

And some are pressed with worldly care,
And some are tried with sinful doubt,
And some such grievous passions rear
That only Thou canst cast them out.

21. **Glory to Thee, my God, this night.** Begins, "All praise to Thee," in 2 H. Comp., Can. Pr., Ir., and Sc. from edition of 1709.
Twelve verses in original as in Lord Selborne's Book of Praise, v. 3, in edition of 1695.
Teach me to die that so I may
Triumphing rise at the last day.

In edition of 1709.
To die, that this vile body may
Rise glorious at the awful day.

In most hymnals.
Teach me to die, that so I may
Rise glorious at the awful day.

Almost every hymnal has altered v 4, l. 3.
"Sleep that may me more vigorous make," to
"Sleep that shall me," etc.

22. **Sweet Saviour, bless us ere we go,** altered to:
"O Saviour, bless us ere we go," in Ir., 3 H. Comp., Can. Pr., Eng. Meth., and Sc. Appeared in 1852, revised by writer in 1861. Many variations in hymnals.

V. 2, l. 1:
The day is gone,
The day is done.

V. 4, l. 1:
Forgive us Lord; yea, give us joy,
Do more than pardon; give us joy.

V. 4, l. 3:
And simple hearts without alloy,
And loving hearts without alloy.
Some hymnals omit verse, "Grant us, dear Lord, from evil ways," and include (2 and 3 H. C., C. P., Sc., and Cong.).

ve us data upon they must give us will be spent in a o pet mission or its fair share, and m, who makes no d not till then will nd the respect and son in Canada. If rs, refuses to con- e go back to the was at liberty to of his individual he better, because t the money is and that old work up new work.

C. Mackintosh.

CASE.

with many of your pained by "Spec- e of this sad case. thing inspiring in ie consequences of rom this that these ition, or that con- persecution, where- aper way to noto- your church with sort, than to gain ear to the verge of see anything in- riest of the Church lly dislodged from "erroneous and solemnly vowed to drive away." -Lat- adds, "expressing for him to do but ke the consequen- me for observing ething else for Dr. of the Church and nd that was simply ny good men more i himself, Cardinal and have retired urch and from his r accredited teach- convictions which ching.
Dean of Calgary.

SCRIBERS.

strated Christmas hurchman" will be ers. Now is the h the New Year.

umble and so con- when he measures owledge and clever- e helplessness and simplicity of a little

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TORONTO.

Labour is sweet, for Thou hast toiled,
And care is light, for Thou hast cared:
Let not our works with self be soiled,
Nor in un-simple ways ensnared.

For another form of this verse see Ancient and Modern, '04, Ir., Montr., and Eng. M.

Labour is sweet, for Thou hast toiled,
And care is light, for Thou hast cared.
Oh never let our work be soiled
With strife, or by deceit ensnared.

2 Ch. H. has:
All toil is blest, for Thou hast toiled,
And care is light, for Thou hast cared.
Let not our works by strife be soiled,
Or by deceit our hearts ensnared.

Last v. of poem (as in 3 Ch. H.):
Sweet Saviour, bless us; night is come;
Amid the darkness near us be.
Good angels watch about our home,
And we are one day nearer Thee.

2 and 3 H. Comp., and Can. Pr., have for line 2:
Thy holy presence with us be.

Am. has for line 2:
Through night and darkness near us be.

In refrain 2 and 3 H. Comp., 3 Ch. H., and Am. has vocative:
"O gentle Jesu."

24. **God that madest earth and heaven.** Ancient and Modern, '04, Ir., Carey Brock, and Eng. Meth. have: "God Who madest."
See Irish for some variations.

25. **Saviour, breathe an evening blessing.** 3 H. Comp. has varied first line, "Father, breathe," and also last verse.

27. **The day Thou gavest, Lord, is ended.** Written in 1870, and revised later by writer for Ch. H.

V. 1, l. 4, in 2 and 3 Ch. H., 3 H. C., Ir., Am. Meth., and Ch. of Eng. H. have:
"Hallow now," instead of, "sanctify."

V. 5, l. 3:
"But stand and rule and grow for ever,"
instead of:
"Thy kingdom stands and grows for ever."

29. **As now the sun's declining rays.** Written in 1837.

V. 1, l. 2, "Towards the eve descend," changed by Ancient and Modern to, "At eventide descend."

Original retained in 2 and 3 Ch. H.

31. **The radiant morn has passed away.**

V. 2, originally as in Ancient and Modern.
Our life is but a fading dawn,
Its glorious noon how quickly past.
Lead us, O Christ, when all is gone,
Safe home at last.

Appeared in Am.:

Our life is but a fading dawn,
Its glorious noon how quickly past,
Lead us, O Christ, our life-work done,
Safe home at last.

3 Ch. H., and Can. Pr. have:

Our life is but an autumn sun,
Its glorious noon how quickly past.
Lead us, O Christ, our life-work done,
Safe home at last.

The author's final revision is in Ancient and Modern, '04, Eng. M., Sc., Bapt., and Cong.

Our life is but an autumn day,
Its glorious noon how quickly past,
Lead us, O Christ, Thou living way,
Safe home at last.
(To be Continued.)

FREE TO NEW SUBSCRIBERS.

This year's beautiful illustrated Christmas number of the "Canadian Churchman" will be sent free to all new subscribers. Now is the time to subscribe. Begin with the New Year.

—It is usually not so much the greatness of our trouble, as the littleness of our spirit, which makes us complain.—Jeremy Taylor.

Family Reading

THE NEW YEAR.

Another year, another year!
Has borne its record to the skies.
Another year! another year
Untried, unproved, before us lies;
We hail with smiles its dawning ray—
How shall we meet its final day?

Another year, another year!
Its squandered hours will ne'er return.
Oh! many a heart must quail with fear
O'er memory's blotted page to turn.
No record from that leaf will fade,
Not one erasure may be made.

Another year, another year!
How many a grief has marked its flight.
Some whom we love no more are here—
Translated to the realms of light.
Ah none can bless the coming year
Like those no more to greet us here.

Another year, another year!
Gaze we no longer on the past,
Nor let us shrink with faithless fear,
From the dark shade the future casts.
The past, the future—what are they
To those whose lives may end to-day?

Another year, another year!
Perchance the last of life below.
Who ere its close, Death's call may hear,
None but the Lord of life can know.
Oh, to be found, when'er that day
May come, prepared to pass away.

Another year, another year!
Help us earth's thorny path to tread;
So may each moment bring us near
To Thee, ere yet our lives are fled.
Saviour! we yield ourselves to Thee,
For time and for eternity.

HISTORY OF TWO FAMOUS BALLADS.

Dear to the hearts of the young people of America, as well as to all Scotland, are two famous ballads—famous as they are familiar—"Annie Laurie" and "Robin Adair."

But most persons believe the older songs—written in the year 1699, or near that date—to have no foundation in truth. They regard "Annie Laurie" as merely a creation of the poet's fancy, if not some peasant girl who played the heroine to Robert Burns' glowing descriptions of beauty and wit.

They are mistaken in this, however. "Annie Laurie" is a real Scotch lassie of high birth and breeding, born in the romantic and lovely vale of Glencairn, in the castle known as the "Maxwellton House."

If you will go across the sea and visit "Bonnie Annie's" birthplace, you may be so fortunate as to be shown over the beautiful old castle founded by the earls of her house; the room called by her name, and, best of all, two life-sized portraits, which hang in the grand old dining hall, one of Alexander Ferguson, the handsome young husband of Annie Laurie, and the fair maid of Dumphries herself.

She was born in 1682 in the turreted old place, part of which was burned in the last century, but has been carefully rebuilt. In some parts of the picturesque old tower the walls are twelve feet thick. The stone ceiling shows its great age; but neither the grey beauty of the castle nor the antiquity of its belongings constitute its chief charm and interest.

Its association with the girl born "in the purple," whose footsteps were light as the

"Dew on the gowan lying,"

and whose voice was "low and sweet," was the thing that made the visitors linger.

It was the song which the world loved—had loved since the early seventeenth century, a song that had ever gone straight to the heart of both youth and age.

The Glencairn castle is full of it—the pretty, tender ballad. It was in every nook and corner. The authorship of the world-famed song "Annie Laurie," was settled in the year 1854, establishing beyond all doubt the fact that it was composed by one Douglas of Finland, who lived in the nearby shire of Kirkcudbright. A granddaughter could repeat the words as they were written in the original, but always wound up by explaining, "He did na get her after a'."

Fair Annie was twenty-eight, quite old enough to know her own mind, when she married Alexander Ferguson, Douglas of Finland loved her

DEBENTURES

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well, and why she preferred to marry somebody else after they had—

"Made up the bargain true,
Which ne'er forgot shall be."

even tradition does not hint.

The music to which the words are set was composed by a lady of high degree, Mrs. John Scott. But it is only recently that this fact has been made public. It is a sweet old air, the favorite love song of many nations. "Each heart recalls a different name, but all sing "Annie Laurie."

Cragdarrock House is not far from Maxwellton and its "bonnie braes," only about five miles in fact.

The Ferguson family, into which the daughter of the Earl of Laurie married, was finer and older than her own. The Fergusons of Cragdarrock were staunch Covenanters, and Annie herself must have favored "compromise."

The old parish church in which the two went to worship was burned more than sixty years ago. The graves of both are not far away, not far apart. No stone marks the resting place of Annie. But the birds sing, the flowers bloom, and soft winds blow in the cheerful spot where she sleeps. Very quiet are the "fairy feet" these last two centuries.

The history of "Robin Adair"—the hero celebrated in the plaintive little song—is a most romantic one. He was going to London on foot from Dublin, where he had left neither money nor friends, and had gotten into "scrapes" besides, when he came upon a carriage that had been overturned. The lady was frightened and also hurt, but not seriously. Robert gallantly put his youth and strength at the fair stranger's disposal, and when they were able to proceed upon their way he was invited to join them.

It was a case of "love at first sight," and the titled lady, second daughter to the Earl of Albemarle, became as deeply attached to Adair in a short time as he was to her. Their affection was mutual.

She was sent abroad, however, to be cured of her miserable folly. She fell ill at Bath, and then wrote—about the year 1750—the little ballad sung the world over for more than a century and a half. Its plaintive melody has echoed the sorrows of many a faithful loving heart in these long years.

The stanzas are very touching, revealing the sickness of the lady's mind, and, at last, her family consented to the marriage.

It is somewhat interesting to trace their history, as good fortune did not spoil "Robin," and he worked harder than ever before at his chosen profession—that of medicine. Some years later the King made him a baronet, an honor which he declined. He died at the good old age of eighty, lamented by all who knew him. The adored wife, Lady Caroline, had been in her grave a number of years, mourned for most tenderly by the husband of her heart and youth. Their only son, Sir Robert Adair, lived to be ninety-two, and had a most useful and brilliant career. Through all his life he was fond of quoting the tender lines of his mother's verses:

"What's this dull town to me?

Robin's not near;

He whom I wish to see—

Wish so to hear!

Where's all the joy and mirth

Made life a heaven on earth?

Oh, they're fled with thee,

Robin Adair!"

There was something in the frank confession of the Earl's daughter, in the piteous questions, she asks and answers, that compelled the sympathy of the oldest heart. And there was a ring of truth in the simple refrain that found a response in thousands of other faithful breasts. And this is the secret of the wide popularity of both songs—"Annie Laurie" and "Robin Adair."

British and Foreign.

An exceedingly handsome new reredos has been erected at St. Sampson's, York, in memory of the late Vicar.

Two new brasses have been affixed in Dunstable Priory Church to the memory of the late Rector, the Rev. Frederick Hose.

At a special service in which the Dean of Chester was the preacher, a fine new organ was opened at St. Cross Church, Appleton.

Two stained-glass windows are to be placed in Framfield Parish Church as a memorial to the late Vicar (the Rev. E. C. Mackenzie-Stewart).

Holy Trinity Church, Gravesend, has in its choir three brothers whose combined service as choristers at that church amounts to over ninety years.

The fund for endowing a bishopric for the county of Essex and building a house for the Bishop of St. Albans at St. Albans already exceeds £32,000.

An amount of about £55 has been raised during the past year for the C.M.S. by the Parish of Goodnestone-next-Wingham, a village of under 500 inhabitants.

St. Aidan's Theological College, Birkenhead, celebrated its diamond jubilee on December 14th, when the Bishop of Carlisle preached at a commemoration service.

A prominent Sheffield Churchman authorizes the Bishop of Sheffield to state that he promises to insure Selby Abbey in the Alliance Office for £10,000 during his life.

I am sure that unity is not to be gained by lopping off each branch of the tree of our faith to which others object and retaining only the stump.—Bishop of Rochester.

Several gifts, including a paten, a pair of cut glass cruets and a handsome white marble font, have recently been given by various donors to Christ Church, Depont, N.Y.

A peal of eight steeple-bells has been promised by Mrs. E. Woodhead to Holy Trinity Church, Gee Cross, Hyde. The cost of the steeple construction and bells will exceed a sum of £500.

A new reredos of stone has recently been erected in the Church of St. Ignatius, New York. All this work, which makes the altar and its surroundings complete, is a memorial offering.

A wing of considerable extent is in course of erection as an addition to St. Andrew's Cathedral, Honolulu, the foundation-stone of which was laid on November 23rd, the Bishop officiating.

Four Frampton windows have been placed in St. Andrew's Church, Manitou, Colorado. The subjects are the Annunciation, Nativity, Ascension, and the Last Supper. These windows are all memorials.

Another silver wedding presentation was made to Dr. and Mrs. Chavasse lately from the lay readers of the Diocese of Liverpool, and took the form of a coat for motor-car journeys and an inkstand with inscription.

The question of the centre for the proposed new Diocese of Essex is being eagerly discussed by Churchmen in the county, and residents in the locality are urging the claims of Waltham Abbey, but nothing has yet been officially decided.

A stained-glass window has been presented to Feckenham Church, Worcestershire, in memory of Ada Katharine Haywood, by her husband. The subject illustrated is the three holy women coming to the Saviour's Tomb on the first Easter Morn.

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By the will of the late Rev. J. B. Wickens, for many years rector of Boughton, Northamptonshire, the sum of £46,100 is left for Church work. Out of this amount £19,300 is to be spent on the erection and endowment of a memorial church in Northampton.

A memorial tablet has been unveiled in St. Thomas' Church, Seaford, to record the dedication of the sum of £500 by the people of Seaford to the new cathedral at Liverpool. Seaford is a large working-class parish on the outskirts of that city.

A handsome window is to be erected by the parishioners at Llanishen Church, in memory of the late Mr. W. H. Lewis (one of Cardiff's coal kings), who for many years had been a churchwarden and one of the most faithful and highly-respected Church workers in the district.

A handsome stained-glass window representing "The Ascension" has been placed in the Parish Church of Kilfinaghty, Sixmilebridge, Co. Clare, by Miss Ievers, formerly of Mount Ievers, Sixmilebridge, but now resident with relatives in England, in memory of her parents.

The Rev. A. H. Stevens, M.A., MusB., who was lately appointed by the Provost and Fellows of Eton College to the living of Chattisham, has been presented with a handsome hall clock and piece of plate in recognition of twenty-four years' service as precentor and organist of Dover College.

The annual statement of accounts for the Parish of Vaynor, Merthyr, show that much good work is being done by the rector, the Rev. John Davies, and his coadjutors. In the course of little more than two years over £5,400 has been secured for Church purposes, and the number of communicants is increasing.

The Lord Bishop of Birmingham recently dedicated the new organ and additions to the sanctuary and chapel in Birmingham Parish Church in the presence of a very large congregation. The collections at the various services on the day on which the service took place and on the Sunday following amounted to the sum of £828.

The beautiful carved wood screen which was set up in the Church of St. John the Evangelist at Boston about a year ago has now been completed by the addition of four figures. These figures, which are about four feet in height, represent St. Benedict and St. Francis, of Assisi, the founders of two great religious Orders; St. John the Baptist and St. Joseph.

Owing to the illness of the Archbishop of Canterbury the Very Rev. C. W. Stubbs, D.D., Dean of Ely, was consecrated to the Episcopate on St. Andrew's Day by the Lord Bishop of London, who was assisted by the Bishops of Ely and St. Alban's and the Bishops-Suffragan of Barking and St. Germans. The service took place in Westminster Abbey. Dr. Stanton preached from Ephesians 4:1-3.

A very fine specimen of a cinerary urn of the Bronze Age has been discovered in a gravel pit near Alphamstone Church, Essex. It has an overhanging rim, ornamented with chevron cord markings. Flint implements, arrow-heads, and other prehistoric remains have also been found at the spot, which is identified as the site of a barrow. There is also a stone circle near the barrow, which is supposed to be an astronomical circle.

The Rev. H. J. Mercer, senior curate of Woolwich parish church, has been appointed Minor Canon of Worcester Cathedral. Mr. Mercer entered the Worcester choir school as chorister. Subsequently he was elected choral Scholar at Trinity College, Cambridge, where he took his degree, with honours, in the Theological Tripos. He is the second old Worcester chorister who has become Minor Canon of the Cathedral during the last twelve months.

That a church is practically assured to Chateauguay was made evident when at the conference of the Diocese of Albany held recently it was unanimously voted to erect at that place a memorial to the late Rev. Dr. Kirby, of Potsdam, Archdeacon of the Archdeaconry of Ogdensburg, the only obligations placed upon Chateauguay being the raising of \$1,000 and a fair guarantee of future support. The cost of the edifice will be somewhere in the neighbourhood of \$12,000, and two men have already pledged Chateauguay's contribution. The church and rectory will be free from debt when completed. Chateauguay will receive every support from the diocese in maintaining the church in the future.

Children's Department.

A CHINESE BOY'S QUEUE.

When the Chinese boy is old enough he grows a queue. This event in the Chinese boy's life does what the first pair of trousers does to the American boy—changes him from a baby to a boy.

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Chinese boys the queue is used in a variety of ways. The labourer spreads a towel over his head, wraps his queue around it, and makes himself a hat. Cart-drivers whip their mules and beggars scare away dogs with their queues.

When a Chinese father takes his little son out for a walk he takes hold, not of the boy's hand, but his queue. Sometimes the child follows the father, and, lest he should get lost, the father gives him his queue to hold, and when his little boys want to play horse their queues are always ready to be used for reins.

"MAKE YOURSELF WANTED."

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition, when Aunt Sally came down the road. 'What's the matter, sonny? Why ain't you playin' with the rest?' 'They don't want me,' I said,

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far from Maxwellton y about five miles in

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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digging my fists into my eyes. They never ask me to come."

"I expected sympathy, but she gave me an impatient shake and push."

"Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked," she cried. "Run along with the rest, and make yourself wanted."

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream, and soon was as busy and as happy as the others."

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

LIGHT.

When grandma was a little girl,
And was sent up to bed,
She carried then a "tallow dip,"
Held high above her head.

When mamma used to go upstairs,
After she'd said, "Good-night,"
Her mother always held a lamp
So she could have its light.

As soon as sister's bedtime came,
When she was a little lass,
If she found the room too dark,
Mamma would light the gas.

Now, when the sandman comes for me,
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And maybe my dear dolly,
If she lives out her days,
Will see right through the darkness
With the magical X-rays!
—St Nicholas.

DILLYDALLY.

Dillydally was nearly seven years old. See if you can guess why he came to have such a funny name.

"O, Dillydally? Where are you, dear? Run quickly with this pail to the grocer's and get it full of molasses, and don't spill a bit. I want it for—well, no matter. I want it."

That molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it and ran out of the door. He was always quick enough at starting. His trouble was afterwards. In the hedge by the garden gate he spied a yellow breast and heard a sweet note that made him stop to see what the leaves hid. That took a minute. "Oh, I must hurry!" he said, and started again; but this time Mr. Toad hopped out in a friendly way to make him linger. A dozen things stopped him. He had to play a game of marbles with some boys he knew. He saw a balloon up in the sky, and watched it until it was a speck like a black pin head. It was almost dark when he came in sight of home.

"O Dillydally!" cried his mother, "where have you been all this time? It was your party, and all the little boys and girls I sent for had to go home, it grew so late I had to cut the cake to give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"O Dilly! Dilly!" said his mother, sorrowfully, "why won't you earn a better name?"

Dillydally says that he is going to. How do you suppose that he will do it?

THE MUSIC HE LIKED.

"I always thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston I've had my doubts about it. I hadn't been there a day before Matilda she says to me, 'Now, father, we're going

to have a musicale, and I do hope you'll enjoy it!'"

"Of course I shall," says I. "You know how fond I am of them famous old Scotch songs you used to sing, and how I'm always ready to jine in when anybody strikes up 'Coronation.'" "

"Well, this will be the best music you ever listened to," says Matilda, and my mouth watered to hear it.

"The night of the concert you ought to ha' seen the folks pour in, all silks and satins and flowers. Matilda wore, well, I don't rightly know what, but I think 'twas silk and lace. Pretty soon we all got quieted down, and then a German, with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinklin' cymbals up in the treble.

"The lady that sat side of me whispered when there was a minute's stop, 'Do you distinguish the different motives?'"

"My, no!" says I. "I don't see what anybody's motive could be for workin' so hard to make a noise."

Then she smiled behind her fan, but I don't know what at, whether 'twas the music or me.

"When the piece stopped everybody hummed and whispered to each other how lovely 'twas, and a good many told the German how much obliged they were. I didn't say a word.

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high and had so many ups and downs in it. She was master smart; anybody could see that, but somehow I didn't fancy that kind of singin'. It made me uneasy. When she was climbin' up to her high notes, I wondered if she'd ever get there; and when she dropped down again, I wanted to say, 'Now, you've got through it safe once, don't try it again!'"

"Well, pretty soon Matilda came round to me and whispered, 'Father, how d'you like it?'"

"I don't care much for it," says I. "It's a little too much like frosted cake when you want plain bread."

"She laughed, and in a minute I heard her sayin' to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'"

"What do you suppose happened then? Why, that woman that sung the trills and warbles stood up, and, without any piano playin' at all, sung, 'Ye Banks and Braes' and 'John Anderson.' How she knew what I liked I never could tell, but she sang the songs I've loved since I was a boy, and when she got through the tears were streamin' down my cheeks.

"Bless you, my dear!" says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she

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looked at me her eyes were wet, too. "I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."

WHEN JACK USED HIS EYES
AND EARS.

What was the cause of that great round tear which splashed down on Jack's knee, followed by another and another? Why, only that the small boy had planned to make a visit that bright morning, and, as something had occurred to prevent it, all the joy had fled away from life, leaving not a single thing for a fellow to do, nor anything for him to look at.

That at least was what Jack was saying to himself when, a few moments later, his cousin Godfrey came out on the piazza. Taking no notice whatever of the streaked little face, he simply said, "What a lot there is going on in the world to-day, Jack!"

"Why, what do you mean, Cousin Godfrey," asked Jack, a good deal surprised. "I haven't seen anything."

"You haven't? Well, in the first place there is a new house being built out there on the lawn. I have been watching it for half an hour from the window just behind you."

"A house!" Jack twisted about and glanced hastily over the great, beautiful lawn; but, of course, as he had very well known, there was no sign of a house.

"Ah! but you're looking in the wrong direction," said his cousin. "Just look up, take a peep into that great elm yonder, through the opening in the leaves just before your eyes."

For a minute the boy gazed. Then he exclaimed, "Look, Cousin Godfrey! there comes the mate with a long horse-hair. I never saw a nest being built before. What fun it is!"

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His eyes were wet, too,
at that useful time, but I suppose
I'm thinkin' I appreciate

**HE USED HIS EYES
AND HIS EARS.**

The cause of that great
tear splashed down on
his forehead by another and
another, only that the small
boy had to make a visit that
day, and, as something
to prevent it, all the joy
from life, leaving not a
word or a fellow to do, nor
time to look at.

It was what Jack was
self when, a few mo-
ments cousin Godfrey came
to see. Taking no notice
of the streaked little face,
he said, "What a lot there is
in the world to-day, Jack!"
"Do you mean, Cousin
Godfrey, a good deal
more than I haven't seen any-

thing? Well, in the first
place, a new house being built
on the lawn. I have been
there half an hour from the
back of the house."

"Jack twisted about
nearly over the great
gate; but, of course, as he
was known, there was no
difficulty."

"You're looking in the
wrong way," said his cousin.
"Take a peep into that
window, through the open-
ings just before your

eyes the boy gazed. Then
he said, "Look, Cousin God-
frey, comes the mate with a
nest of birds. I never saw a nest
before. What fun it is!"

"And then," Godfrey went on,
after they had watched the building
for a few moments longer, "those
little black people down on the path
are doing fine work. I think the
whole army must be out this morn-
ing."

"Black people? Where?" cried
Jack. But his eyes were beginning to
open now, and running down the
steps, he hunted about the broad
path.

"Ants!" he exclaimed with a laugh.
"Why Cousin Godfrey, what are they
doing?" And flinging himself down
at full length on the clean gravel,
with his chin in the palms of his
hands, he lay watching eagerly the
busy, hurrying throng of tiny "black
people." Jack had often walked over
ant-hills, but it never had occurred
to him to watch them. Now he
thought that he never had seen any-
thing more interesting than the man-
ner in which they ran out of the hole
"with a grain of sand between their
teeth." His cousin explained how the
ants were digging underground pas-
sages and making store-rooms to
hold their winter food.

Jack's eyes were very wide open,
indeed, by the time he came bound-
ing up the steps again; but, before
he could say a word, Cousin Godfrey
asked him suddenly if he had heard
the concert.

Jack shook his head with a merry
laugh, and, sitting down on the
steps, bent his head and listened
eagerly. He hadn't heard a thing;
but now, suddenly, the whole world
seemed full of music and twitter. It
appeared to him to have just begun,
and he could hardly believe that it
had been going on all the time.
Robins, thrushes, bluebirds and wrens
—what a glorious chorus!

Who would have imagined that
there was so much to see and hear
when a boy once began to use his
eyes and ears?

LUCY'S LIFE-PRESERVER.

Mother came to the door with Lucy
to open the umbrella. It was no
dainty modern affair with a silk top
and a slender, pretty handle. This
was the big family umbrella of stout
blue cotton cloth, with a wooden
handle, both large and strong.

"Hold it tight, Lucy," cautioned
mother, "for the wind will blow it
away."

Lucy took hold of the handle
almost up in the wire frame-work
to grasp it the more securely. It
needed both her plump little hands to
reach around the handle.

The wind tried to snatch the um-
brella away from her, but she held
it too firmly. Then the wind tried to
turn it wrong side out. But the um-
brellas of seventy years ago were not
to be trifled with, and the wind
wrestled with it in vain.

So Lucy and her umbrella went
bobbing safely along to school till
they came to the brickyard.

Announcement.

The Originator of the Combination Oil Cure for
Cancers and Tumors says that under his present
management, the chances for a cure are far better
than ever before. Write for free book to Dr. D. M.
Bye, 316 N. Illinois St., Indianapolis, Ind.

The brickyard pit was the most
fascinating place, but it was a spot
forbidden as too dangerous. To-day
the wind would be making fine waves
on its water. Lucy knew. Her pace
slackened.

"Of course, I wouldn't sail chips
on it. I'd only look at the waves and
the dimples the rain drops make in
the water. Mother wouldn't care if I
just did that," argued Lucy to her-
self.

So Lucy picked her way through
the sticky blue clay of the brickyard
to the edge of the pit.

The pit was fifteen feet across and
eight feet deep—as large as a room
and deeper than a man is tall. It
was dug to catch and hold the water
used in mixing clay to the right soft-
ness for moulding into bricks.

To-day the pit was full to the brim
and the wind raised quite a sea. It
was even more exciting than Lucy
had thought it would be.

In her eagerness to watch the
waves chase each other across the pit,
Lucy leaned forward a little too far.
She lost her balance, a gust of wind
pushed at the umbrella from behind
like a sail, her feet slid on the slip-
pery wet clay, and the next instant
she was struggling in the water.

Instinctively she had clung to her
big umbrella, and it buoyed her up
so that she did not sink. She
shrieked for help, and the brick-
makers, burning brick at the kiln,
heard her terrified cries, muffled
though they were under the umbrella.

The men were sure the cries came
from the direction of the pit. But
when they reached it, all their
astonished eyes could see was an
open umbrella floating on the surface
of the water.

As soon as they understood that
the cries were coming from under the
umbrella they acted quickly enough.
They were none too soon.

The waves that had looked so en-
ticing got into Lucy's mouth and
blinded her eyes; her clothes were
soaked, and their weight was drag-
ging her under in spite of the um-
brella.

But the strong arms of the brick-
makers reached over the pit and drew
out the little girl choking and very
much frightened, but still clutching
desperately in both hands the big
umbrella that had made such a good
life-preserver.

NO TIME TO GROW.

A small office boy, who had worked
in the same position for two years on
a salary of \$3 a week, finally plucked
up enough courage to ask for an in-
crease in wages.

"How much more would you like to
have?" enquired his employer.

"Well," answered the lad, "I don't
think \$2 more a week would be too
much."

"Well, you seem to me a rather
small boy to be earning \$5 a week,"
remarked his employer.

"I suppose I do. I know I'm small
for my age," the boy explained, "but
to tell you the truth, since I've been
here I haven't had time to grow."

He got the raise.—St. Nicholas.

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A HYMN FOR THE NEW YEAR.

Father, let me dedicate
All this year to Thee,
In whatever worldly state
Thou wilt have me be:
Not from sorrow, pain or care
Freedom dare I claim;
This alone shall be my prayer,
Glorify Thy Name.

If in mercy Thou wilt spare
Joys that yet are mine;
If on life, serene and fair,
Brighter rays may shine;
Let my glad heart, while it sings,
Thee in all proclaim,
And whatever the future brings,
Glorify Thy Name.

If Thou callest to the Cross,
And it shadows come,
Turning all my gain to loss,
Shriving heart and home;
Let me think how Thy dear Son
To His glory came,
And in deepest woe pray on,
"Glorify Thy Name."

THE BUNDLE WAS ME.

This true incident was related to
me by a friend, who was the small
boy of the story:—

"From my earliest recollections my
father was fond of horses, and he
usually kept from one to five in his
stables. They were well cared for,
and in return he expected good ser-
vice and speed. We had one horse,
Fan, who was the pet of the whole
family, and was considered so safe
that I, a little fellow in kilts, was
allowed to play around her head and
neck without restraint.

"One day I was playing in the
yard as usual while old Fan was
being hitched up. When all was
ready, father jumped into the wag-
gon, gathered up the reins and gave
the word to go. But the horse moved
not a muscle. He then lightly
touched her with the whip; old Fan
merely pricked up her ears, but
would not budge. Just then my
father, a little out of patience, gave
the horse a sharper stroke. What was
his amazement to see Fan lower her
head, carefully seize with her teeth
a small bundle which was directly in



front of her, gently toss it to one
side, then start off on a brisk trot.
As the small bundle proved to be me,
it is needless to say that after that
old Fan was more petted than ever
before."—W. M. S.

summer at the Nonantum House.
Many years ago we passed a
Newton, and rode a horse so spirited
that the landlord of the hotel, who
owned it, sometimes found it difficult
to get into the saddle. Looking out
of our window one Sunday, we saw
the horse grazing on the lawn just
back of the hotel, and a little girl
about two years old sitting right at
the horse's heels on the grass,
pulling its tail. The horse seemed
rather to enjoy the matter.—Geo. T.
Angell.

**Never Expected
to Walk Again**

Mr. John Best, Thamesville, Ont.,
could not walk a step when he began
using Dr. Chase's Nerve Food, could
scarcely feed himself, could not read,
was very hard of hearing, had pains
in his back and sides. His doctor
treated him for locomotor ataxia, but
told him he could never get better.
He could not feel the needles the
doctor stuck into his legs.

Three months after beginning the
use of Dr. Chase's Nerve Food, Mr.
Best wrote as follows: "I am glad to
tell you that I have been wonderfully
benefited by the use of Dr. Chase's
Nerve Food. I can now walk all over
without crutch or cane, can sleep and
eat well, and do lots of work about
the farm. In fact, I am the wonder
of the neighbourhood where I live,
for I never expected to be able to
walk again. Thanks to God and your
wonderful medicine, I am around
again and tell every one what it has
done for me."

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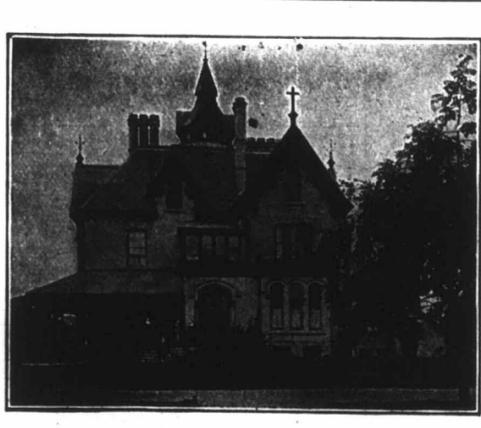
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