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Vol. 36

TORONTO, CANADA, THURSDAY, DECEMBER 30th, 1909.

No. 50.



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On Thanksgiving Day the debt of \$35,500 on the Church of Holy Trinity, Harlem, was liquidated and the mortgage was cancelled.

At an encampment in the neighborhood of Black Torrington, North Devon, lately there were four generations of gipsies, and not one of them could either read or write.

The congregation of St. John's Church, Derby, has presented to Archdeacon Noakes a silver table centrepiece and a pair of silver vases. In returning thanks Dr. Noakes referred to fears which had been entertained that his new appointment would shortly lead to the severance of his connection with the parish, and assured his hearers that it would be very long before such an event occurred.

The Rev. J. W. Fogarty, who has been the rector of the Church of the Good Shepherd, Chicago, for the past three years, has resigned the living, very greatly to the regret of his parishioners. He has accepted the living of St. Augustine's, Wilmette, which is a northern suburb of Chicago. Mr. Fogarty was for some years stationed in the North-West of Canada, and after that in Montana, previous to his taking charge of the parish which he is now about to vacate. Mr. John Binns has been elected president of the Men's Club belonging to the parish of the Good Shepherd, Chicago.

Their Graces the Duke and Duchess of Buccleuch celebrated their golden wedding recently at Dalkeith. The celebration began with a thanksgiving service in St. Mary's Chapel, Dalkeith Palace, which was attended by their Graces and other guests, and



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which was conducted by His Grace's private chaplain, the Rev. Lancelot Floyd Andrewes. Subsequently their Graces were presented by their tenantry, household servants, tradesmen and others with an address and silver-gilt candelabra, the latter bearing a suitable inscription. Their Graces were the recipients of many other gifts also, and amongst others were presents from both the King and the Queen.

The well-to-do parish of Whittington, in the Diocese of St. Asaph, in Wales, has affiliated with itself the very poor parish of St. Basil's, Deritend. This parish is one of the very poorest in the Diocese of Birmingham. The other day about thirty parishioners from the Welsh parish paid a visit to show their sympathy with their Birmingham friends. Before leaving, the vicar of St. Basil's made a short speech of thanks to the parishioners of Whittington for their sympathy, and made the gratifying announcement that he had the warm sympathy of the Bishop in his work, and that the sum of £500 had been voted from the Diocesan Fund, and an anonymous donor had sent a cheque for £500 towards building a new church.

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Lessons for Sundays and Holy Days.

January 2.—Second Sunday after Christmas.
Morning—Isai. 42; Mat. 1, 18.
Evening—Isai. 43; or 44; Acts 1.

January 9.—First Sunday after Epiphany.
Morning—Isai. 51; Mat. 5, 33.
Evening—Isai. 52, 13 and 53; Acts 5, 17.

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

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

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

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 245, 249, 256, 257.
Processional: 76, 79, 82, 599.
Offertory: 75, 78, 636, 723.
Children's Hymns: 701, 709, 712, 714.
General: 73, 77, 80, 780.

SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 237, 249, 251, 668.
Processional: 87, 91, 423, 566.
Offertory: 88, 390, 471, 657.
Children's: 84, 323, 714, 718.
General: 86, 89, 484, 654.

THE CIRCUMCISION OF CHRIST

"And when eight days were fulfilled for circumcising Him, His name was called Jesus." Two facts in the infancy of Jesus are here presented for our meditation—the circumcision, the giving of the Name. Dwell upon the significance of these facts. The circumcision represents Jesus fulfilling the Law. Even now the truth of His later claim is demonstrated. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil," (St. Matt. 5: 17). Furthermore the circumcision of Christ is a parable of the Crucifixion, for it is symbolic of a life laid down. Hence Keble's verse for this day:

"The Year begins with Thee,
And Thou beginn'st with woe,
To let the world of sinners see
That blood for sin must flow."

To the Jews the rite of circumcision had a wholly religious significance. It was the outward symbol of a covenant with God. In that rite the Child was consecrated to God by the very fact that His life was offered to God. Bearing in mind this aspect of the rite we appreciate the reason for its abrogation. There is no longer any need for the shedding of blood. For Christ in His death has ratified the new Covenant for all mankind. In the Christian Church, Baptism takes the place of Circumcision, and is the pledge to assure us of participation in all the gifts and graces of the Kingdom of God. In Baptism we are consecrated to God and His service. And just as Jesus received His name at Circumcision so are we named at the Font. The name of Jesus is significant. "Thou shalt call His name Jesus, for it is He that shall save His people from their sin" (St. Matt. 1: 21). Let Christian parents be careful that the names bestowed upon their children have some significance too. The name given at the Font should be an inspiration to its bearer, should remind him of the calling wherewith he is called. Circumcision, meaning dedication to God, necessarily signified renunciation of evil. Baptism has a similar significance. The first vow is that of renunciation. The Collect for to-day is most befitting. For New Year's Day is associated with much renunciation. And we cannot doubt the sincerity and the effectiveness of many New Year resolves. Indeed as we look over the past, and look forward to future consequences, it seems necessary that the present should be characterized by some effort at reformation or improvement. But how are we to make the effort tell? Remember the petition for New Year's Day—"Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being continually mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will." Remember the end of the matter—"Fear God and keep His commandments; for this is the whole duty of man."

"If thou wouldst reap in Love,
First sow in holy fear;
So life a winter's morn may prove
To a bright endless year."

Church Reforms in England

The Church in England is fortunate in having leaders of ability among the prelates. The two Archbishops and the Bishop of London are conspicuous but there is none so able as the Bishop of Birmingham to deal with subjects of practical Church life and work in such a way as to command the hearty sympathy and warm approval of all Church people. He spoke recently on Church Reform, at Bethnal Green, to a body of working men and his address shows that in the Old Land in Church as well as in State we must be prepared for changes. For instance he emphasized poor livings, inadequate stipends and increased cost of living as serious and solemn considerations. Patrons are demanding private means as one of the essentials of their appointments. Then as to pew rents he pointed out there are many churches where the incumbent's stipend is necessarily supplied from this source. The Bishop believes such anomalies can only be met by a body of Churchmen—"a new moulding force within, so that the Church Councils shall really represent the mind and heart of the workers, and not the mind and heart which would approach the workers from a spirit of patronage from above or without." This is one of the many indications of increasing activity in work at

Home by the classes which contribute emigrants to the outlying Empire.

Afforestation

The recent excitement caused by the determination of the Department to thin the woods in the Rondeau Reserve will have an excellent educative effect and direct the attention of our people in the front to the creation and preservation of forests. We have much to learn. A deputation from Scotland came back from Germany in a subdued frame of mind over their own ignorant methods. Technical education they found in perfection in Germany. Nothing seemed wanting. The attention to details was a wonderful revelation and the training was also practically sound. Speaking of the employment afforded by afforestation the speaker of the deputation said that on 500 acres a head forester and five under foresters were regularly engaged while at one season or another from 40 to 50 men were employed besides many girls. Of course wages are lower than they are with us, but German forests are valuable and yield a regular income.

The Psychological Moment

This expression has become a common one and is now a favourite of speakers in a political crisis and of the clergy and theological professors. These orators use it when they mean to express what our ancestors did by "the nick of time," or our more immediate predecessors who were trained in Johnsonian schools by "the critical moment." The use arose during the bombardment of Paris in 1870. A German journal had used the word momentum as indicating that the psychological momentum or factor must be allowed to play a prominent part, because without its co-operation there was little to be hoped from the work of the artillery. In translating this into French the mistake was made of using moment as equivalent to the German momentum and this use has passed into English without the real meaning being traced to its source.

Circulating Libraries

With the approval of leading members of the publishers association like Mr. John Murray, the leading libraries of the United Kingdom have formed an association of their own called the Circulating Libraries Association. That it will be good for literature to have such a censorship cannot be doubted. It is proposed to place books in three classes. One of which there can be no possible doubt of their wholesomeness and fitness for family reading, another to consist of doubtful books which will only be supplied when specially asked for, and the third of books which will be wholly banned and not circulated under any circumstances. People say, in criticizing this course, that the public are the judges and that circulating libraries exist to supply the public demand. That is true, but on the other hand the reading of suggestive fiction or vile biographies breaks down the barriers of decency, and contaminates the mind. Libraries educate the public taste especially in fiction and so some strong and well informed body is needed as censor.

Socialism

The writer must admit his inability to understand the varied and often contradictory definitions of Socialism which we have had of recent years and especially when the word socialism is accompanied with another such as Christian or democratic Socialism. Some months ago on reading a very clever commentary on Dickens, by a Socialist, he was chiefly surprised at com-

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ing across a bitter denunciation of the Brothers Cheryble and all their works and words, and the assertion that such "bowels of compassion" should and would be the duty of the State in the coming, perfect, future of society. The following definition by Mr. Balfour has the advantage of his clear thinking and power of expression: "Socialism has one meaning, and one meaning only. Socialism means and can mean nothing else than that the community or the State is to take all the means of production into its own hands, that private enterprise and private property are to come to an end, and all that private enterprise and private property carry with them. That is Socialism, and nothing else is Socialism. Social reform is when the State, based upon private enterprise, based upon private property, recognizing that the best productive result can only be obtained by respecting private property and encouraging private enterprise, asks them to contribute towards great national, social, and public objects. That is social reform, and we need not discuss either liberty in its positive or liberty in its negative sense when we are dealing with this plain proposal."

THE CLOSING YEAR

Whatever mingled feelings may be evoked by the retrospect of the past it is always, if undertaken in the right spirit, an instructive and suggestive practice. For the past is an open book whose pages they who run may read. Much depends upon the spirit we bring to the task of reading or reviewing the past. We may vainly brood over the past, torturing our minds with foolish repinings, and poisoning our happiness at the very fountain head by mourning over the inevitable. Or on the other hand we may study the past with the fixed determination to read into it the overruling providence of God, inevitable if unfulfilled, and of learning certain priceless lessons. So few people study the past. They dream, or brood or fret over it as their temperament impels them, but how seldom do they apply themselves to its serious, painstaking, candid, systematic study. How infinitely happier and stronger would thousands and tens of thousands of us be if we would only adopt this attitude. Indeed to a very great extent our happiness and success, in the higher sense, will entirely depend upon the way in which we review the past, whether or not we are ready and willing to learn and apply its lessons, which after all lie on the surface and may be had for the taking. The great lesson we learn from the past and perhaps the most obvious of them all is that the past is continually repeating itself. What has been will be. The same enemies will be encountered, the same battles must be fought, the same general conditions undergone. We live our lives in circles, and yet in circles that never exactly repeat themselves. And so the second and complementary, though conflicting lesson that we learn from the past is that in another sense the past never does and never can repeat itself. The same things happen but we are not the same people. There is no truer and yet no more misleading saying, than, "History repeats itself." History does, and will eternally repeat itself, but all round conditions never do. Bearing this in mind we will be saved from the two opposite dangers of over confidence and lack of confidence in ourselves. Neither victory nor defeat will automatically repeat itself. If it will be just as hard, it will be just as easy to overcome temptation. To this extent history will infallibly repeat itself. On the other hand the temptations will appeal to us in a different way. What sufficed to vanquish or frustrate it before may not do so to-day, again, what failed to ward it off before may be effectual to-day. And so in both cases we are put on our mettle. True, what was easy

before, may be still easier, and what was hard may be still harder. But the chances are at least even that it will be the other way. And no one who has thoughtfully studied the past, but must acknowledge the truth of this. We can never be absolutely certain of ourselves, either way, in the matter of temptation. We see the same law in operation in regard to our physical health. We have our "good" days and our "bad" days, when certain things are mysteriously easy or mysteriously difficult. So it is in the matter of temptation, and the higher life generally. We have our good and bad days. And we never know how or when they come. Thus, we are kept ever on the alert, and are saved, if we read the lessons of the past aright, from self despair, or a fatal over confidence. In one respect however, the past does repeat itself with absolute and undeviating uniformity. God never changes. The fundamental laws of our spiritual being are always the same, and likes will always produce likes. However circumstances, moods and conditions may vary, right doing in the end will bring its inevitable reward. That at least is certain, and that after all is all that really matters. The service at times may be hard, but the reward is sure. The road may be rough and winding and trying but it leads in the end to the same place. Such, with God's assistance and blessing, is the warning and inspiration of the past.

We will now refer to some of the events of last year. We must all rejoice at the continued good health of our gracious King. The tremendous political conflict being waged in the British Isles is the outcome of many years dissatisfaction with existing conditions amongst certain electoral elements. We hope that the issue may bring new harmony and strength to the Empire. Germany's preparation for war at sea is being continued on a scale seemingly out of all proportion for her needs. One of the important gatherings of the year was the Imperial Press Conference held in London which cannot fail to have wide and beneficial results. Another noted gathering was that of the British Association for the advancement of science held in Winnipeg. We welcome all such meetings to our Dominion. The visit of Lady Aberdeen and the session of the International Council of Women at Toronto is also worthy of note as also are those of Lord Charles Beresford, who opened the Toronto Exhibition, and the visit of our respected and beloved representative Lord Strathcona. The immigration into our country of new settlers has gone on apace—large numbers of farmers having entered the Canadian Northwest from the United States. This influx is most gratifying as it brings a class of men who have the requisite experience and who bring with them sufficient capital to make them most desirable citizens. We would be glad indeed to welcome the farming class, of a similar type, from the British Isles, in larger numbers. We believe that Canada offers to such men as favourable a scene for their enterprise and progress as can be found in the world. They would also have the advantage of remaining under the Flag and helping materially to develop the British Empire. This year has marked a distinct progress in the amicable settlement of our Treaty and Trade negotiations with the United States. It is desirable that all causes of friction between our neighbours and ourselves should be dealt with in a friendly spirit. The attitude of President Taft is most favourable to this end. General growth of the cities, towns and the rural and hitherto unsettled portions of our country has been of the most satisfactory character and the prospect is most favourable for continued progress along each department of our national life. One of the most astonishing and regrettable incidents of the year was the dreadful earthquake in southern Italy. Having regard to events within our own Church,

one of the most notable was the Consecration and Enthronement of the new Bishop of Montreal. Bishop Farthing, before his election, had won distinction as one of the ablest and most prominent of the Canadian clergy. This most gratifying event was followed by one which brought profound sorrow to the heart of every loyal clergyman in our Dominion. We refer to the lamented death of the late Primate of All Canada—Archbishop Sweatman. A man who had won the respect and affection of all to whom he had been personally known and who has made his mark upon the history of the Church within the British Empire. Following this regretted event, occurred the election of the Ven. Dr. Sweeney to the office of Bishop of the Diocese of Toronto, in succession to the late Archbishop Sweatman. The new Bishop has brought to his high office special qualifications which guarantee the hope of a long and eminently successful career. The Laymen's Missionary Congress attracted wide attention and roused the religious people of Canada to a high pitch of enthusiasm for the prosecution of the work of the cause. The Archbishop of Rupert's Land, the Rev. Dr. Matheson, was duly elected Primate of all Canada and Dr. Hamilton the Bishop of Ottawa was elevated to the position of Archbishop of that diocese and Metropolitan of the ecclesiastical province of Canada. In both of these cases honour came to whom honour was due. Ever in the van of Church life—the acknowledged leaders of their fellowmen—no better selections could have been made. Amongst the deaths of the year one that was severely felt by the Church was that of Mr. George C. Thomas, whose great wealth was dispensed with a princely hand in the cause of Church and Charity. It was a source of general satisfaction to the Canadian people that the term of Earl Grey, as our Governor-General, was extended for another year. Canon Welch's resignation of the position of rector of St. James' Church, Toronto, was and is widely regretted. Archdeacon Harding was honoured with promotion to the position of Coadjutor Bishop of Qu'Appelle. Archdeacon Harding's elevation to the Episcopate was well deserved, and has given general satisfaction to the Church. A devout and energetic clergyman, progressive and unselfish, a warm advocate of missions and a loyal Churchman, he is bound to give a good account of himself. Amongst matters of note that occurred during the year were the Federal Union of the South African Colonies; the death of the Rev. George Tyrrell abroad and the Rev. Archdeacon Roe, and the Rev. Edmund Wood, at home; and the appointment of Rev. Arthur Lea—a Canadian missionary—to the office of Bishop of Kyu Shu in Japan. The alleged discoveries of the North Pole created an unwonted wave of excitement which has now happily subsided. The new Canadian Church Hymn Book is gradually coming into general use and approbation. A Sunday School commission authorized by the General Synod of the Canadian Church has held a successful session. We shall close our review by a reference to the election and consecration of the Right Rev. W. C. White, D.D., a clergyman of Canadian birth and education, as Bishop of the diocese of Honan in China. An excellent appointment in all respects, and one notable in the annals of the missionary branch of the Canadian Church.

THE RECENT CONVENTION IN TORONTO FOR THE DEEPENING OF THE SPIRITUAL LIFE

In these days of congresses and conventions for the devising of ecclesiastical machinery, the discussion of ecclesiastical ways and means and the formulating of new schemes for advancing the material or visible well being of the Church, there is an ever present danger of neglecting the

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vital and "driving power" of religion which is only supplied by personal consecration and by direct communion with the divine fountain head of all spiritual health and strength and life. The holding of the above named gathering, therefore, whomever it may have originated, with, was an admirable idea, and it may be said to have met an urgent and growing need. Machinery, however well contrived and perfectly adjusted, cannot run itself. Machinery has its place undoubtedly and we cannot get along without it, but there is something vastly more important and that is the motive power. With this latter and the most primitive and even defective machinery wonders maybe, and have often been accomplished. Without it, whatever be the excellence of the machinery the result is nil. We do not underrate the value of machinery, and by this we mean an effective organization. But it is not everything. So many of us appear to think that when we have got the machinery we have solved the problem, utterly forgetful of the fact that it is the man or men behind the machine that constitutes its effectiveness or otherwise. It is a good thing for all of us occasionally to go back to first principles. Such gatherings as these are times of refreshing and renewing, and therefore of "deepening." The late Archbishop Benson used to say that what the Church needed were not "high," "low" or "broad," but "deep" Churchmen. And never was this truer than at this present moment. The hope of the Church to-day, and indeed of Christianity generally, is in its spiritually-minded members, the roots of whose personal experience have struck deep into the subsoil of the eternal and underlying verities. It is wonderful how much superficial religion there is in the world. It is a good kind of religion as far as it goes and it is not altogether barren of results. But it has little "root in itself," it is not, as it were, self-supporting and self-sustaining. One might imagine a forest in which the trees, instead of having each its separate root binding it to the earth, had all their roots matted together and mainly depended for support on each other. Now to a certain extent trees in a forest do depend upon each other for support, but only partially. Each tree must primarily be self-supporting. So it is with the Church as a whole, we do depend upon each other for mutual inspiration and support, but each man must have the "root in himself." To use the good old-fashioned expression he must have "experimental" religion. In the reaction against "individualism," so widespread everywhere, and not only in connection with religion, this fundamental truth has become obscured. We need to get back to it. The individual is the unit of the Church. What we haven't got we cannot give. Gatherings like this therefore, which "throw us back upon ourselves" are of the utmost value to the cause of religion. Our spiritual energies concentrated and intensified, gain renewed vigor. Spread over a wide area and often dissipated in doubtful side issues they have become weakened and sometimes perverted and all but wasted. We need these trumpet calls back to the common base, to verify our position, to recuperate our powers, to furbish anew our weapons and to rectify our bearings, and without such opportunities our religion is bound to suffer. It is to be hoped that provision will be made for the periodical and frequent holding of these conventions at most of our principal Church centres.

Realize that Christ never wrote a tract; but He went about doing good.—Horace Mann.

Ever remember that happiness grows at our own firesides, and is not to be picked up in strangers' galleries.—Douglas Jerrold.

Every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—Jeremy Taylor.

CANADIAN CHURCHMAN.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The British elections are going forward at a merry pace. Feeling runs higher than in any previous election within our recollection. More vigor and enthusiasm has been injected into this campaign than usually finds expression in this country. A feeling seems to prevail that it is a fight to the death. An important step forward will be taken or else the power of a privileged class will be reinforced for years to come. The fulness of time appears to have been reached when the British people should once more assert their sovereignty and broaden the basis of responsible government, a principle that the world owes to Britain. Englishmen usually move slowly in the direction of inaugurating reforms but when once they are aroused they not only act quickly but thoroughly. It will be extremely interesting to watch the result of the present conflict. If the present government is strongly sustained a very radical change will be introduced in the constitution of the House of Lords. The gifts and graces which belong to the House of Lords no one will deny, but the chief gifts come from those who have distinguished themselves in the service of the Empire and have been "raised" to that house. If the second chamber were constituted of men who were either chosen by the people directly or appointed by the government of the day, as in the case of the Canadian Senate, then the situation would be quite different. Its powers could in safety be enlarged rather than curtailed. A second chamber constituted largely of men who happen to be eldest sons, whose interests and associations are in no way calculated to give them the view point of the ordinary citizen, can hardly last much longer. That vote on the budget which was intended to be specially impressive as an expression of national opinion has probably served to emphasize the gap that lies between the peers and people. It is very beautiful to dwell upon the House of Lords as possessing all the virtues, and serenely caring only for the welfare of the Empire, but it is also instructive to observe that when their great estates and breweries are heavily taxed to sustain the imperial pre-eminence they act just like other people and insist upon passing the burden on to someone else. One of the effects of the present campaign will be to remove the peers of England from the position in the popular mind of a semi-divine institution, to that of a wholly human one, where self-interest is by no means ignored even when imperial interests are supposed to be the one thing worth while.

The Book of Common Praise has, we understand, had an unusually large sale for a publication of its kind. We suppose that with the beginning of the new year it will be pretty gener-

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ally introduced into the services of the Church in this country. Time alone will test its value as a new compilation. It certainly cannot be a failure for it contains so many hymns which have already established their right to a place in the public devotions of the faithful. The newer hymns will stand or fall on their merits. If they meet no need they will be ignored and probably dropped at the first revision. There are two or three things that Spectator would say about the completed book. He expressed himself quite freely upon the contents of the book before it was finally adopted and now he would like to say something about a few minor features that did not come out until the book took its final form. In the first place we do not like the name that is on the cover, "The Hymn Book." That word "the" seems to us to assume too much. If it were "a hymn book," or "hymn book," it would not be so bad, but this inscription makes one wonder what those other compilations really are that are usually called hymn books. Again this thing of having one name on the outside of a book and another on the inside doesn't appeal to us. It is another instance of Anglican compromise. We seem to be unable to fight a thing out to a finish and be done with it. Before we have half way reached the decisive point some one proposes a compromise that usually takes the life out of everything, and there we are. It would have been much better in our opinion to have called this either a Hymn Book or a Book of Common Praise, but not both. We have already confessed to a change of heart in regard to the title, "The Book of Common Praise." It is a name that will grow in favour, and stand as something distinctive, but "The Hymn Book" is distinctive of nothing, and suggests no individuality. It would also seem to us that a better arrangement of the contents might have been made. For example such divisions as "In Time of War," "For National Occasions," "For Personal Use," might have been placed in the back of the book along with "Parochial Missions," "Carols," &c. It doesn't seem to be necessary to give hymns for war times, for example, such prominence as would suggest that we anticipate they be frequently and regularly used. The hymn "There is a fountain filled with blood," is retired to a position under "Parochial Missions" and what is further interesting about its status is that in the index of "subjects" under the heading "Atonement," the hymn is not referred to. In the annotated hymn book the author jocularly refers to the critics of this hymn but it is evident that the critics were not all outside the compilation committee.

It would appear that an attempt is being made to stampede the Canadian people into a direct contribution to the British navy rather than the policy of laying the foundations of a Canadian navy. If it can be shown that imperial safety demands an immediate contribution of substantial proportions from Canada then our duty is clear. No foreign nation should be encouraged in any aggressive policy by our holding back until we can build and man our own arm of imperial defence. Whether the situation is such as to call for this immediate assistance or not rests with the statesmen who know the inner conditions of international relations. But however that may be we believe that it is a sound instinct that has led our Canadian statesmen to look forward not only to imperial assistance but to our own defence. Any nation to amount to anything must feel that it can do what other nations can accomplish within its resources. For Canada to sit back and say that it can never hope to build armoured cruisers or Dreadnoughts, that its sons can never be taught to be sea-fighters or to manage a navy is pusillanimous and contemptible. Not so many years ago there

were men who said we couldn't build transcontinental railways, or hold our own in the negotiations for commercial treaties or do a hundred other things that we are doing now in such a way as to call forth the attention of the world. Men who stand up now and say that a navy is beyond our power, that we haven't the brains or the enterprise to do what a score of other nations can do, should be driven out of the country. Fifty or seventy-five million dollars spent in Canada in the next five or ten years on the construction of modern fighting ships would not only make a substantial contribution to the defence of the Empire but would add immensely to the moral courage and self-respect of our Dominion. Certainly if we go on saying to someone else "here is a task we cannot fathom and therefore we leave it to you," we cannot blame strangers for laughing us to scorn for that would be just about what we deserved. Spectator.

AT THE TIME OF CONFIRMATION.

During the recent Pan-Anglican Congress there were some very striking remarks with reference to our care of the Young People; for instance, when life is turning a white page to the newly confirmed boy, girl or adult, would it not be a most valuable practice to give to each candidate a written prayer to God to guide them and show them what their work in life was to be? and the chairman remarked, "Was it not astonishing that we should have waited till yesterday for this simple suggestion?" Then he adds, "If this had been done during the last hundred years, the country would now be totally different." Now may we not take these suggestions home to our hearts: would it not be a very great help and blessing if our clergy in preparing our candidates would try to make them realize that holiness of life means to become something our Lord can use—called to serve; not just to be saved ourselves? We should all feel it our bounden duty—or perhaps better say, our great joy—to work with God. Perhaps a few more quotations from the article referred to would be helpful: "The Church will never fulfil her mission till she teach her children that the call comes not only to the missionary, the clergy, the slum worker, but to every follower of Christ to take up the life of self-giving, of time, of strength, of money, of life itself if need be, for the sake of the world Christ died to save." "Confirmation is a great moment and a great opportunity. The candidates ought to be brought to face the question definitely: What does God want me to do with my life? and to use some prayer daily as to how they might bear their share in the great field of God, and the use of the collect for the nineteenth Sunday after Trinity was suggested. Prayer should be making Christ their friend. The plea was urged that all the clergy should take unlimited pains when the time of preparation came to help those whom they prepared to set to and give a hand in actual work." "The late Archbishop of Canterbury was never tired of asserting that a knowledge of missionary work was essential to the life of every Christian as a Christian, and that to instruct his people in that work was an essential part of the duty of every clergyman, as a clergyman. Was not this study of missions almost as essential to every Christian worker amongst the young, as to the clergyman? They bemoaned the lack of missionary statesmen today, but had they set themselves with sufficient earnestness to raise them up? Would they see so many young lives wrecked upon the rocks of unbelief if, at the same time as their minds were introduced to the writings of Darwin and Spencer, they were also led to study, not the somewhat uninspiring 'replies to attacks on the Faith,' but the vivid pictures of God's power which the records of missionary works supplied. The production of suitable text books was being arranged such as 'The Uplift of China,' so popular that they had been used in classes of working lads and girls, and yet based on sound educational principles and sufficiently suggestive to prove most popular to the universities." The chairman said, "How any clergyman could send a candidate for confirmation without having first knelt down with him or her, and having had a personal interview with him or her, he never could tell. He always asked his candidates what they were going to do in life. The boy's devotion could not be the same as the man's, and the way he expressed it certainly was not the way that they or he would. He was very certain the present day boy's life was harder than theirs.

They had to fight against poverty, but the present day boy had to fight against luxury, which was much harder." Rev. R. Berestford-Pierce of the Eton House, Hackney, N.E., whose remarks in the main applied to boys of the great public schools, said: "There were boys and girls in abundance in the very midst of those to whom the Church was ministering, who possessed just these qualities and gifts which Christ needed for the extension of His Kingdom, yet to a large extent the Church was suffering all that energy and power to be unused and undeveloped, until perhaps the energy and power were turned into other channels. It was for the Church to develop and make such opportunities for service, as would soon enable the seed which was thus sown in the heart of the young to grow and bear fruit. The deep spiritual things of life must be kept well in the foreground. Boys wanted religion. They might not altogether understand what it was they were craving for, but deep down in the heart there was the desire. The normal boy was religious, and especially was this true amongst those to whom everything that was high and noble in life appealed naturally. Let the duty of service be put before them from the standpoint of the Fatherhood of God, rather than from that of the brotherhood of man." O, my dear young friends, do not waste your life's energies, you will only be young once, give the best to God. Let Him show you, let Him guide you, let Him make your lives holy, beautiful and useful. We cannot be like Christ if we do not care to help other souls along life's road, if we do not care to bring light to those that sit in darkness. If we will only give ourselves, be willing to listen to His loving voice, and glad to obey it. How great a harvest might we not bring to our Lord, and what joy will equal that of hearing His voice say to us, "Well done good and faithful servant, enter thou into the joy of thy Lord?" May the Holy Spirit speak to those who come with bowed heads and reverent faithful souls to receive the gift of the Holy Ghost, and may they have grace to hear and to obey. May He speak to our clergy in their preparation of their candidates, as we know indeed He does, and to the Bishops in their exhortations at the time of confirmation, and so may "the will of the Lord be done on earth as it is in Heaven," and "the earth be full of the knowledge of God as the waters cover the sea."

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The concluding lecture of the Advent Sunday afternoon series for men at the Church of England Institute on the 4 C's or "Why I am What I am," took place on Sunday afternoon, December 19th, the lecturer being the Rev. S. J. Woodroffe, and his subject, "Why I am a Communicant." In opening, the lecturer, who gave a helpful and interesting address, expressed his opinion that in the Church of England the fullest and most scriptural teaching on the Holy Communion was to be found, and it was therefore well to get all the light we could on this important subject. The reasons for being communicants are, I. As an act of simple obedience to the commandment of the Master. But as an highly intelligent obedience is best, it is well to understand the advantage and need of being communicants. II. And therefore we are communicants because it is an act of remembrance of our Lord, but above all of what rendered His life of supreme value, His sacrifice. III. Moreover it is a recognition of the social life and teaching of Christianity in that for our greatest act we gather together as a united body. IV. It is the sign and seal of the impartation of life. V. It is not only the sign and seal of this, but it is the means of imparting the Divine Life to us, the Holy Communion by the highest form of the means of grace God has given to us. The speaker then urged the need of guarding against false or defective ideas of the sacrament, or overlooking its social aspect.

QUEBEC.

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

Lennoxville.—Bishop's College.—The committee of selection for the Rhodes scholarships in the gift of this College met on Tuesday, December 21st, and, after a prolonged session and fully

considering the claims of five excellent candidates, finally selected Mr. Albert Avern Sturley, B.A. Mr. Sturley is twenty-two years of age and entered Bishop's College in September, 1906. He took the highest mathematical honors during his arts course, winning the General Nicholls scholarship no less than three times. He is at present taking a theological course in the divinity faculty. Mr. Sturley has always been very popular with his fellow-students, and has held many offices in connection with the different college clubs. He is also president of the Students' Missionary Union. The successful candidate will begin residence at Oxford next October, and there is no doubt that Bishop's College has an excellent and most trustworthy representative as her first Rhodes scholar. Mr. Sturley is a native of Banbury, England.

MONTREAL.

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

Montreal.—St. Jude's.—At a special vestry meeting in the schoolhouse on Monday evening, the 20th inst., Canon Dixon presiding, Mr. Thos. H. Jordan was elected people's warden, and Mr. Merton was appointed rector's churchwarden. The retiring wardens were Mr. Norman Wight and Mr. John Forgrave, whose faithful services were warmly acknowledged.

ONTARIO.

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

Kingston.—The Lord Bishop of Montreal is to pay a visit to this city, D.V., early in January. St. James'.—The Lord Bishop of the diocese administered the Apostolic Rite of Confirmation in this church on Sunday morning, December 19th. Twenty-nine candidates in all—eight males and twenty-one females, were confirmed. The Bishop preached an excellent sermon from Hebrews vi.: 2. There was a large congregation present.

St. Luke's.—A very successful concert and sale was held on December 15th in St. Luke's Hall under the auspices of the three ladies' societies connected with this church by which the sum of over \$197 was netted.

St. Paul's.—A handkerchief sale was held in the schoolhouse on a recent date, by which, notwithstanding the inclemency of the weather the sum of \$50 was added to the treasury.

Adolphustown.—The proceeds of the Dutch market and supper which was held in this parish lately amounted to the sum of \$92.00.

Sandhurst.—St. Paul's.—The parishioners according to their custom which they have carried out annually, have presented their rector with a large supply of oats and they have this year caused such a fullness that there is not room for a bushel more.

Conway.—St. Paul's.—The family of the late Mr. Robert Neilson, Tarry Hall, Conway, have, during the past year, most generously presented to this church a very handsome brass altar-desk, and very beautiful and costly King Edward Prayer Book and Altar Service Book, also a cement horse block and cement walks from block and front gate to the church, besides generous contributions towards the Clerical stipend. For all which generosity they have the very hearty thanks both of the Rector and of the congregation.

Elgin.—St. Paul's.—The ladies of the congregation held their bi-annual sale recently, and it passed off exceedingly well. There was also a musical programme given and the total proceeds of the evening amounted to the sum of nearly \$270, which was most encouraging to all concerned.

OTTAWA.

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

Ottawa.—The joyous Christmas Festival was celebrated in all of the Ottawa churches with large congregations at every one of the services, which were exceptionally bright and hearty. Special music was prepared by the various choirs, and the usual hymns and anthems were supplemented in many instances by a number of carols. The Celebrations in several churches,

ns of five excellent candi-
Mr. Albert Avern Sturley,
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most trustworthy repres-
Rhodes scholar. Mr. Stur-
bury, England.

three in number, were very largely attended, and the decorations were particularly tasty and attractive. In most of the churches the Christmas music was repeated on Sunday evening. During the next two weeks the majority of the Sunday Schools will hold their annual festivals, towards which the little ones are looking forward with eager anticipation.

Ottawa South.—Trinity.—An impressive Confirmation service was held on the evening of the 19th inst. in this church, when His Grace the Archbishop confirmed ten candidates presented by the rector, the Rev. C. B. Clarke.

Navan.—The Rev. John Osborne, the rector of this parish, has retired from active work and will henceforth reside at Fitzroy Harbour.

Smith's Falls.—St. John's.—His Grace the Archbishop of Ottawa visited this parish on the 17th December for the purpose of opening the Nesbitt Memorial Parish Hall. This hall, which is built with a cut stone front to correspond with the church, is 73 feet long and 53 feet wide and the main hall will comfortably seat 650 persons. The total cost of the building is about \$7,000 and it is a most comfortable one and admirably suited for the purposes for which it is intended. The formal opening which took place on Saturday evening, was very largely attended. The rector of the parish, the Rev. C. V. Forster Bliss presided and he extended a hearty welcome to His Grace and he also gave some interesting particulars about the work of the parish and of the new hall which, by the unanimous desire of the parishioners has been dedicated to the memory of the late Rev. Canon Nesbitt, who was a former much-loved rector of the parish and who died whilst he was in charge of the parish. In addition to the Archbishop's address, short speeches were made by His Worship the Mayor, Dr. J. S. McCallum, Mr. H. B. Wilson, the rector's warden, Dr. Stammers, ex-president of the Y. P. G., the Honourable Col. Matheson, the Provincial treasurer, and Mr. B. E. Sparham, the people's warden and one of the Sunday School teachers.

On the following day, His Grace held a Confirmation service in the church, when he bestowed the Apostolic Rite upon 102 candidates, many of whom were adults. His address to the candidates was a most helpful one and full of kindly advice. The annual bazaar of the Chancel Guild was held lately. It proved a great success, the total sum netted thereby being something over \$300.

Clayton.—St. George's.—On Tuesday evening, December 14th, the ladies of this parish held their annual bazaar in the Foresters' hall. Although the weather was not all that could be desired a large crowd was present. During the evening quite a lengthy programme was given. After a few numbers had been disposed of, the chairman, the Rev. R. Turley, called Mr. Robert Watchorn to the platform and with a few well chosen words, expressing the sentiments of the congregation, presented him with a handsome copy of the new Hymn Book in recognition of his many years of service in connection with the choir. Mr. Watchorn, although very much surprised, replied in a very fitting way and thanked the congregation for their kindness to him. But the evening held another surprise. Towards the close of the programme, the rector was asked to vacate the chair and on motion Mr. J. R. James was made chairman pro tem. Mr. James then called a number which was not on the original programme held by the previous chairman. Mr. James Savage came forward and read an address while the church wardens presented the rector with a purse, the gift of the congregation of St. George's. Mr. Turley was taken completely by surprise, but made a neat speech, thanking the wardens for their gift and expressing the hope that he would always be worthy of the confidence and support of the congregation. During an interval in the programme supper was served by the ladies. The singing of the National Anthem brought the evening to a close. Altogether the bazaar was a decided success and as a result the ladies will net a handsome sum.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The sum of \$28.00 was placed on the offertory plate on Christmas Day, all of which, by the special request of the donor, B. H. R., is to be devoted to the cause of missions. The money is to be

applied as follows:—Diocesan Missions \$8.00; M. S. C. C. \$8.00; Bishop Blythe's Mission at Jerusalem, \$8.00, and the Columbia Coast Mission, \$4.00.

The joyous Festival of the Nativity was very generally observed by the Church people throughout the city. Despite the heavy fall of snow the services, which were held throughout the day in the various churches, were well attended, and the number of those who made their Christmas Communion was large, more particularly at the early celebrations. The sacred edifices were tastefully decorated with various evergreens and flowers, and the services were of that bright and ornate character which was in keeping with the Festival. The special music, appropriate to the occasion, was well rendered by the different choirs, the well-known Christmas hymns were most heartily taken up and sung by the people as a whole, and the offertories were in every instance large and generous.

St. Matthew's.—The Rev. J. B. Fotheringham, M.A., of Trinity College, has been appointed assistant rector of this parish. He will commence his new duties at Easter.

St. James'.—The Very Rev. F. DuMoulin, Dean of Cleveland, O., preached in this church on last Sunday evening.

The older members of this congregation, whether still attached to it or by the changes of life far away, have still a warm regard to their old friend and pastor, Dr. W. S. Rainsford, who, after leaving them, accomplished such a wonderful work in New York in building up St. George's and setting an example of what can be done in old and neglected districts of large cities. It is now some time since Dr. Rainsford resigned St. George's. He could no longer, he felt, stand the strain and do justice to the parish. He preceded Theodore Roosevelt to Africa, and we are glad to see is again himself. From the "Literary Digest" we find he has spent over a year in Africa, walked 4,000 miles through the equatorial wilderness, and has published a work, "The Land of the Lion," written with candour, simplicity, and an absence of rhetorical effort.

Oshawa.—The Rev. C. R. de Pencier, B.A., rector of Wellington, in the Diocese of Ontario, has been placed in temporary charge of this parish, which has been made vacant by the resignation of the Rev. J. H. Talbot.

Orillia.—A new church was opened on Sunday, December 19th, at Longford, which is a Mission station in this parish. The building is of stone, which was contributed by the Longford Quarry Co. The church will seat about 100. Similar stone has been used in the building of other churches.

NIAGARA.

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

Hamilton.—On Sunday morning, the 19th December, the Lord Bishop of the diocese set apart a new building which has been erected by the Church Extension Committee of this Diocese, at the corner of Barton and Ottawa Streets, opposite the Jockey Club. It is a frame building 30 x 50 and will seat 200 people. Some of the ladies of the congregation, which has been meeting for nearly a year, first in a small store, then in a tent, and latterly in a room placed at its disposal by the school trustees, are busy working for money so that a turret and bell may be added to the building as soon as possible. The new church owes its beginning to Mr. H. E. McLaren, president of the Brotherhood of St. Andrew, and the Rev. C. B. Kenrick, rector of St. Philip's, and from the first the work has been carried on by workers from St. Philip's Church. The faithful labours of these young people, especially of Mr. Leonard Ford and Miss Harriet Hanson, were recognized by both the Bishop and the rector in their sermons on Sunday. Since May last, there has been a student in charge, Mr. V. C. Spencer, B.A., of Trinity College, Toronto, who spent the summer with Mr. Kenrick, and since the opening of the college has been spending the week ends with the rector. He is supported by a grant from the Synod of Niagara. While the building itself has been paid for it still has to be painted inside and out, the purchase money of the land must be found, and the organ, stoves, chairs, etc., must be paid for. Messrs. W. H. Henstridge and Wm. Addy, the church wardens, and the rector have appealed to the congregation to liberally support them in their work of providing funds for these purposes and for the

support of the services. Services were held at 11 a.m., 3 p.m. and 7 p.m. The Bishop was present at the afternoon service with Archdeacon Clark, and saw the altar of dedication at the altar. The singing was led by the choir from St. Philip's. In addressing the congregation Bishop DuMoulin spoke of the wickedness of the world which it was the business of the Christian church to fight against. The Church of England had a great work to do, and the mission of St. Philip's was another added to the forces which made for righteousness in the city. The people must do their part in supporting it for giving was an essential part of the worship of Almighty God, and the church depended for its support on the voluntary offerings of its people. He urged them to show their appreciation of all that had been done for them by making faithful use of the building. At the evening service, the Rev. C. B. Kenrick spoke with considerable emotion of what the congregation and himself owed to the faithful work of Mr. Spencer and commended the assistance given him by those who had laboured in the choir and Sunday School and other good works. The social work of the new building was inaugurated on the following Wednesday evening, when the A. Y. P. A. gave a social. The altar which will be screened off when the building is used for other than religious services, was used for the celebration of the Holy Communion for the first time on Christmas Day at 10 o'clock.

HURON.

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

Strathroy.—St. John's.—An impressive Confirmation service was conducted in this church on Wednesday evening, December 15th. His Lordship Bishop Williams assisted by the rector, the Rev. S. F. Robinson, Rural Dean of Middlesex. Nine were confirmed in St. Ann's church, Adelaide. The Rev. R. H. Deihl and Rural Dean Robinson assisted in the service.

Ingersoll.—St. James'.—At the annual Christmas entertainment, which was held on December 22nd, in connection with the Sunday School of this church, the Rev. R. J. M. Perkins, the rector, presided and an excellent musical programme was given by the children, which reflected great credit upon the children as also on those who trained them. A pleasing feature of the evening was the presentation of an address accompanied by a purse of gold to Mr. Chas. Crawford, who has been secretary of the Sunday School for the past twelve years. The address was read by Mr. C. H. Foster and the presentation was made by the rector. Mr. Crawford was completely taken by surprise and heartily thanked the Sunday School for their kindness.

Brantford.—St. James'.—Mrs. Howard, the wife of the rector of the parish, the Rev. T. B. Howard, was on the 22nd inst., at the close of the annual Sunday School entertainment presented by the members of the congregation with a case of sterling silver spoons together with a very appreciatively-worded address which was signed on behalf of the congregation by the two churchwardens. The presentation was made to the rector's wife by the senior warden.

ALCOMA.

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

Port Sydney.—As we go to press the news has reached us of the destruction by fire of the parsonage here by which Mr. Hewitt, the rector, has very unfortunately lost all his furniture. We beg to extend our sympathy with him and with the Church people in the parish of the loss which they have sustained.

RUPERT'S LAND.

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

St. Andrew's.—An impressive service was held on Sunday, December 19th, in this parish, which is fourteen miles from Winnipeg, in commemoration of the sixtieth anniversary of the consecration of the building. The church is beautifully situated on the banks of the Red River at the head of the St. Andrew's Rapids. The Rev. J. W. Matheson, of St. John's College, Winnipeg,

MONTREAL.

D. D., Bishop, Montreal.

At a special vestry house on Monday evening, Dixon presiding, Mr. Thos. people's warden, and Mr. ed rector's churchwarden. were Mr. Norman Wight ve, whose faithful services dged.

ONTARIO.

D. D., Bishop, Kingston.

ld Bishop of Montreal is ty, D.V., early in January. ord Bishop of the diocese stolic Rite of Confirmation nday morning, December ididates in all—eight males s, were confirmed. The xcellent sermon from He- was a large congregation

uccessful concert and sale r 15th in St. Luke's Hall the three ladies' societies urch by which the sum of

erchief sale was held in the t date, by which, notwith- cy of the weather the sum he treasury.

Proceeds of the Dutch ich was held in this par- the sum of \$92.00.

Ps.—The parishioners ac- n which they have carried esented their rector with s and they have this year that there is not room for

—The family of the late rry Hall, Conway, have, most generously presented andsome brass altar-desk, costly King Edward Pray- vice Book, also a cement nt walks from block and ch, besides generous con- Clerical stipend. For all y have the very hearty ctor and of the congrega-

The ladies of the congre- nual sale recently, and it well. There was also a ren and the total proceeds ted to the sum of nearly encouraging to all con-

ONTARIO.

D. D., Archbishop, Ottawa.

Christmas Festival was e Ottawa churches with every one of the services. ally bright and hearty. repared by the various hymns and anthems were instances by a number of ns in several churches,

a former incumbent, took both services, a large number of people attending who had been present at the opening services sixty years ago. Among the number were Messrs. Ross, Sandison, T. Anderson, J. Cottrill, and Mrs. Leask, Mrs. Sinclair and Mrs. Hay. Appropriate music was rendered by a full choir, Miss Scott presiding at the organ. The church was tastefully decorated for the occasion, the work of the Junior Woman's Auxiliary. The erection of the church sixty years ago was supervised by the late Archdeacon Cochrane, in whose memory a beautiful window was placed in position thirty years ago, the cost of which was \$600. During the sixty years of its existence the parish has had thirteen incumbents, the Revs. James West, Dr. J. P. Gardiner, now of England; Archdeacon Hunter, also of England; the late Bishop Young, Bishop Grisdale, the Revs. A. L. Fortin, Barber, J. W. Matheson, Rural Dean Johnson, King, and G. E. Brownlee.

Winnipeg.—His Grace the Archbishop has recently made the following appointments:—The Rev. S. Con. Ching (late of Dawson City, Yukon), to be incumbent of Deloraine; the Rev. J. F. Cox, (late of Hallack, N. D.) to Belmont; the Rev. H. C. Aylwin, to Westbourne.

Portage la Prairie.—A meeting of the Rural Deanery of Marquette and the Deanery Sunday School Association was held in St. Mary's Church, Portage la Prairie, the 24th, 25th and 26th of November last. Preparatory services were held in the church—Evensong on Wednesday evening and Holy Communion on Thursday morning, when helpful sermons were given; at the former by the Rev. H. O. N. Belford, of Gladstone, and at the latter, by the Rev. A. J. Warwick of McGregor. In opening the business session on Thursday, the Rev. Rural Dean Strong made feeling reference to the death of the late beloved Canon Macmorine. He spoke of the responsible positions he had filled and of the sense of responsibility he felt in addressing himself to the worth of those positions in which he was succeeding him. He felt that he much needed the support of his brethren. Field Secretary Fyles, the Rev. H. O. N. Belford, and others spoke in reply, and a motion was put expressing the Deanery's warm appreciation of His Grace's choice. The motion was carried by a standing vote. Among the resolutions passed was also one to change the name of the Rural Deanery of Marquette to that of the Rural Deanery of Portage la Prairie, and His Grace the Archbishop who has since been communicated with has given his consent. There was also a resolution passed regarding the establishment of a Bray Library, and with this end in view the secretary is now in communication with the Bray Association.

The first session of the S. S. Association was held in the parish room of St. Mary's Church, on Thursday evening, Nov. 25th. Rev. Rural Dean Strong presided, and after a short religious service, gave an address of welcome to representatives. Rev. Rural Dean J. I. Strong, vice-president, behalf Mr. Wm. Champion of Woodlands, replied. At this session and at the morning and evening sessions on Friday, there were papers and addresses read and given bearing upon Sunday School work. The apportionment to this Deanery, for Sunday School work for the current year is \$140.00, and this was sub-divided among the fourteen parishes and missions of the diocese. The following were elected officers or representatives for the current year:—President, the Rev. Rural Dean J. I. Strong; vice-president, the Rev. A. J. Warwick; lay vice-president, H. Earwaker, Esq.; secretary-treasurer, the Rev. A. C. Garrioch; representatives for Executive Committee of Diocesan Sunday School Association: clerical, the Rev. A. J. Warwick; lay, Mrs. Hughes. Representatives: Portage la Prairie, Mrs. Hughes; McGregor, Mrs. A. J. Warwick; Edrans, Mr. W. H. Green; Sidney, S. J. Regulous; Arden, Miss Middleton; Westbourne, Mr. F. Cook; Gladstone, Mr. Crosswell; Poplar Point, Mrs. Hutchinson; Bonnie Doon, Mr. R. H. Ford; St. Laurent, Mr. Robt. Kerr; Woodlands, Mr. Wm. Champion; Oakville, Miss Whitmore.

Morris.—All Saint's.—This town is situated on the western banks of the Red River, forty miles south of Winnipeg. The first services of the Church were held here in the early seventies, by the clergy of St. John's Cathedral and College at Winnipeg. All Saint's parish was organized in 1878, in connection with St. Luke's, of Emerson, the gateway town on Manitoba's southern boundary, close to Ft. Pembina, U.S.A., and old West Lynn, of

historic interest in the early Hudson Bay Company days. The Rev. Mr. Jukes served both parishes for some years. The parish was then for a time in charge of the Very Rev. Dean Grisdale, now Bishop, then in charge of Canon O'Meara, afterwards Dean of Rupert's Land. For several months the Rev. Cyprian Pinkham, now Bishop of Calgary, had charge. The records then show that for a long while the Rev. S. P. Matheson, now Primate of Canada, was in charge of the parish of All Saints. These clergy all lived in Winnipeg and used to come to Morris, sometimes by boat on the Red River, and more often by stage on the old Fort Garry and St. Paul route, the historic trail, by which the ox-carts brought supplies from St. Cloud and St. Paul to the hardy pioneers of Manitoba. In 1880, a substantial stone and brick church was built on the north of the Scratchen River, as the vicinity was subject to spring floods, this northern slope was chosen as being higher. This church, however, was twice flooded by several feet of water, and finally a frame building was built on the south of the Scratchen River, where the town had been built. The present All Saint's is one of the picturesque churches of Manitoba, and is seated by perhaps the most substantial pews in the West, hardwood brought from the south in the early days by barge. A Rev. Mr. Pinkham, a brother of the Bishop of Calgary, was in charge for a year, being succeeded by a Rev. Mr. Cooper, who was followed by the Rev. Mr. Tansey, who remained several years, and for many years did faithful work at Somerset and Swan Lake, finally losing his eyesight he returned to England. He was followed by the Rev. J. R. Tyack Henwood, a very gifted man, who, however, on account of ill-health, returned to the Old Country. The Rev. Wm. Walsler arrived at this time from King's College, London, and remained until 1903. Mr. Walsler opened missions at Willow Heights, 8 miles north, and at Donore, twenty-three miles north, giving services at these points in school houses every second Sunday. Mr. Walsler is now Rural Dean of Dauphin, Manitoba. The Rev. J. Larzen, now in Keewatin Diocese held the charge for a few months. Mr. Lot Swallowell, now incumbent of Snowflake, and Mr. Malcolm Peart, now a curate in Cumberland, England, both students of St. John's College, Winnipeg, supplied the parish until the spring of 1905, when the Rev. A. L. Murray, now rector in Coldwater, Mich., and Dean of the Convocation, took charge. Mr. Murray established weekly services at Donore and Willow Heights. Mr. Murray removed East in 1906, and was succeeded by the Rev. J. F. Cocks, who is now in the Diocese of Duluth. The Rev. Mr. Brazier was then appointed incumbent. Years before the two missions mentioned were organized the church supplied services at Osborne, De Groat, La Salle, Silver Plains, and other points awaiting the final settlement of the farmers. At Donore the services were for years supported by the Wheatlands and Moors, two large and faithful families. Since the building of the C.N.R., this work has been removed to the new town of Sanford. At Willow Heights, the families of the Pitmans and Moffats were for years the main stay of the Church. At Morris, among the faithful in the early days are remembered the names Collum, White, Whitworth, Burney, Kostnar, Coleman, Bullard, Wye, and Mackenzie. The Ladies' Aid several years ago purchased lots for a rectory. The town of Morris has never grown as expected for the town although now quite a railway centre has suffered by unusually heavy indebtedness. Morris district has been noted for her prosperous German and Mennonite settlements. And although for many years faithful work has been done by both pastors and people, no marked growth has yet been attained. The parish is in many respects typical of the difficulties and trials the Church has to contend with in laying the foundations of a great empire for God in our Canadian Middle West.

SASKATCHEWAN.

Jervois A. Newnam, D.D., Bishop, Prince Albert, Sask.

Prince Albert.—We are glad to learn that Mrs. Lloyd, who has been lying seriously ill at a friend's house in Croydon, England, for the last five or six weeks has so far recovered as to be removed to the house of Principal Lloyd's sisters in Tunbridge Wells. An operation in the hospital will, however, be necessary after Christmas, but it is hoped that she will recover from this sufficiently to return to Canada with her husband's party of missionaries in April.

KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Kokanee.—Owing to the rapid and large increase of settlers on the west arm of Kootenay Lake, a new parish of Kokanee has been carved out of the parish of Ymir which is subsidiary to Nelson. The parish of Kokanee consists of six centres of population, Kokanee, Hanop, Balfour and Proctor, Queens Bay, Gray Creek, and Crawford Bay. At Balfour is the Church of St. Michael, the oldest consecrated church in the diocese, but at the other centres services are held in private houses for the time being. The Rev. Christopher Reed formerly of Dawson City, is the priest-in-charge, with headquarters at Balfour. Steps are being taken towards the building of a parsonage and also for a church at Hanop.

Nelson.—St. Saviour's.—On the 10th inst. the Junior Branch of the Woman's Auxiliary of this parish, which now has 70 members, held a most successful sale of work in the parish room. The room was so crowded towards the end of the afternoon that it was very difficult to move about, and there was a continuous run on tea tables which kept the young people very busy in attending to the wants of their customers. At one side of the room was a stall literally crammed to overflowing, for many of the articles had to be hung up on the wall behind, with specimens of the girls' handiwork. There were beautifully dressed dolls, handkerchief bags, embroidered handkerchiefs and knitted articles for babies as well as elder children's use, and many other useful as well as pretty things; any one who could not find something to take away with him must have been hard to please. The amount realized was slightly in excess of \$32. There was on exhibition the handsome new Church Lessons Bible, which had been donated by the members to replace the one which had hitherto been in use, and which had been returned to St. Michael's, Balfour, as there are now regular services held there once more. The Bible is royal quarto size, bound in a dark Turkey morocco, with red and gilt edges. On the outside of the cover is stamped in gilt letters, "St. Saviour's Church, Nelson B.C." and on the inside of the cover, on a panel made of the same material as the outside is, in gilt letters the following inscription:—"Presented by the members of the Junior Branch of the Woman's Auxiliary of this parish. Christmas, 1909."

Kaslo.—Nearing another Christmastide with all its blessed associations, we are glad to look back over a period of five years of peaceful and harmonious ministrations during the incumbency of the Rev. Gilbert Cook. Last August Mr. Cook completed his fifth year in Kaslo, and the Harvest Festivals held in October were especially bright, the church being beautifully decorated for the occasion with home-grown fruit and flowers, interspersed with forest greens and vivid Virginia Creeper. The musical portions of the services under the capable leadership of Mr. Hudson, the organist reflected great credit on the augmented choir and himself, while Mr. Cook was particularly happy in his sermons both morning and evening. The New Hymnal is now in use in the church, the result of Mrs. Cook's personal solicitations for donations for that special purpose. On Sunday, September 26th, we had the honour of Her Excellency the Countess Grey and the Lady Sybil, with part of the Governor-General's suite attending divine service. Her Excellency kindly visited the Kaslo Victorian Hospital at the invitation of the Kaslo District Committee of the Victorian Order of Nurses, and expressed herself as being very much pleased with the hospital and its staff and she did not overlook the garden and grounds in her gracious remarks. The Lady Sybil also appeared to take a lively and intelligent interest in everything. 14 years ago Kaslo received her first vice-regal visit, in the persons of their then Excellencies the Earl and Countess of Aberdeen. Our Victorian Hospital is the outcome of that visit. It was a matter of general regret that His Excellency the Governor-General could not be present as Kasloites feel very kindly towards Earl Grey for his advocacy of their wonderful scenic environment, and his famous camping ground at the head of Grey's Pass—named after His Excellency—cannot help but advertise our unrivalled natural resources as the Pass is only forty miles from Kaslo.

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New Westminster, B.C.

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SELKIRK.

Isaac O. Stringer, D.D., Bishop, Carcross,
Yukon Territory.

Dawson.—After being practically given up by
his friends as lost, the Right Rev. I. O. Stringer,
Bishop of this diocese, returned on Christmas
Eve from Fort Macpherson, at the mouth of the
Mackenzie River. With the Rev. Charles F.
Johnson, a missionary, he left the fort on Sep-
tember 1st. During the trip the two men had to
walk through fog and storm and bitter cold for
twenty-five days. Their scanty food gave out,
and just before they found friendly Indians they
were compelled to eat their mocassins. Each
man lost fifty pounds in weight.

Correspondence.

AN APPEAL

Sir,—Will you allow me to make an appeal
through your paper which is very easy of an-
swering. I am in charge of a huge lumbering
district in which we have about five hundred
men. When the day's work is done these men
have nothing to do except chat, smoke and play
poker. The great need is literature. Hundreds
of people down east have cupboards and shelves
full of old magazines and illustrated papers. I
am pestered for reading matter in every camp
I visit. Will some of your readers consign me
either in bulk or weekly their old magazines.
They could be addressed to me at Crooked River
and I will distribute them. Also I should be glad
of a quantity of old Hymn Books from some con-
gregation adopting the new book of Common
Praise. Thanking you for your courtesy. I am,
W. Bennett Church, Crooked River, Sask.

WIDOWS AND ORPHANS

Sir,—It rejoices one's heart to hear of the
Church's prosperity on all hands, church ex-
tension on every line being of a most promising
character. It is to be hoped for the honour and
chivalry of man, to whom the Church has com-
mitted the care of her widows, that they be not
forgotten and a chance for the extension of their
lives be given them also. Sixteen dollars and a
half is not enough in these days of increased cost
of living to keep soul and body alive. Think
what that sum means for those who have to pay
at the least two dollars a week for unfurnished
rooms, twenty-five cents a pound for butter, a
trifle less for eggs a dozen, or meat a pound and
so on, through the list of eatables, to say nothing
of clothes and occasional medical aid. This
of course precludes car fares, postage, offer-
tories—and we would like to give at times to causes
which are dear to us.

It is true, if the widow be young and strong
she may add to her income of two dollars a week,
by needle work, or taking boarders, etc. But the
Church would be scandalized if she went out
scrubbing or took in washing. Handicapped on all
sides, is it any wonder the sons hesitate, remem-
bering with pathetic sorrow the sorrows of their
mothers—to enter the Church, which at this time
so pleads for a remembrance of her widowed
and fatherless. Surely there are men enough in
our Church to wipe away this reproach of ne-
glect.
"One of the Widows."

RAILWAY MISSIONS

Sir,—I have just read in the Canadian Church-
man of November 24th, two very interesting let-
ters, one from a priest in the diocese of Saskat-
chewan, and one from a priest in this diocese,
criticizing the proposed Railway Missions of the
Rev. Douglas Ellison. Those who met and con-
sidered the situation with Mr. Ellison, know
something of his earnest desire to come to the
assistance of the Church in Northwest and also
his willingness to receive suggestions from those
familiar with the conditions which exist in the
parts where the missionaries will be employed;
therefore, I write to ask our friends to withhold
criticism for the present. It is a great thing for
us, that we have the sympathy of such men as
Mr. Ellison, in the attempt to solve the really
gigantic problems that face the Church. We are
anxious to use it to the very best advantage and
obtain the help we need. Our friends will be
glad to know that those in authority are doing
their best in the way of offering suggestions and

submitting plans of campaigns, which, in the
judgment of such men as our organizing mission-
ary, the Rev. Walter White, will make the best
permanent provisions of the ministrations of the
Church, both along the lines of rail and in the
country parts adjacent. At the present stage of
development in the diocese of Qu'Appelle we
surely need assistance of the kind we hope the
friends of the Railway Mission may send us and
also men in Holy Orders ready to fill new mis-
sions, which we hope to open in the spring of
1910. I should be glad to hear from such. Sin-
cerely yours, McAdam Harding, Coadjutor-Bi-
shop.

WEEKLY SUNDAY SCHOOL PAPER.

Sir,—I am glad that the project of a weekly
Sunday School paper for the Anglican world is
creating a wide interest. Nothing more impor-
tant, in my opinion, in this direction could engage
the attention of all lovers of the well-being of
our young people, and it demands the widest in-
terest of all concerned. The accomplishment of
such a scheme surely is possible, all it requires is
the hearty co-operation of our people, and is there
anything under the sun to-day in which parents,
guardians, S.S. workers and teachers, and our
Church officials should co-operate in, more than
in what will tend to build up our young people
in loyalty to Christ, the Church and the Empire?
Since I last wrote I received a letter from the
secretary of the S.P.C.K., to whom I had written
on this subject asking him to bring it before the
society. This is what he says in reply: "Your
project has our full sympathy." I believe the
S.P.C.K. is willing to glorify its name as it never
has perhaps before, viz., the society for promo-
ting Christian knowledge, in publishing a weekly
Sunday School paper for the Anglican world, if
it be sufficiently encouraged in the matter. There
is no better way of arriving at the carrying this
project to due effect than through the S.P.C.K.
Surely with a staff of corresponding experts scat-
tered in all parts of the Empire a paper could be
published which would have no equal, and would
at once be a strength and an untold blessing to
our Church. Surely our people should be all
alive to such a project, and rise up in their might
to promote it. Rev. Canon Cowie, rector of
Fredericton, N.B., who, as we know, takes the
deepest interest in the project has suggested this
title for the paper, "The True Loyalist,"
"faithful to Mother Church, devoted to the Em-
pire, constant in religious duty, heroic in moral
conduct." Rev. W. M. Shore, rector of Warwick,
gives his congratulations on the movement for a
world-wide Church Sunday School paper and
suggests that it be called "The Imperial," "a
Church Sunday School paper." And Rev. L.
Sinclair, of Aspdin, Algoma, in your issue of the
2nd inst., suggests that the name be "The
Church Sunday School Paper." Mr. Sinclair's
letter speaks for itself. The titles given are
good ones, and I am sure many other good ones
can be named. I am sure, Mr. Editor, that you
are quite willing to open your columns to letters
which earnest Church and Sunday School workers
may wish to write on this all important matter.
John Downie.

AN OLD COMPLAINT.

Sir,—Your article, "An Old Complaint," in
issue November 18th, by one of the Canadian
clergy, I think demands an answer. What a
strange thing it is that Canadians (generally
those who know nothing of England or its
clergy and the splendid work they do) find such
fault with the Old Country, and imagine every-
thing so perfect in their own. I do not want to
be censorious but I really must put the emmi-
grant question right. The reason young men
and young women on coming to this country are
slack in church-going may be more probably for
the reason that the churches in Canada have
such a cold, bare appearance in contrast to our
dear old beautiful churches the other side of the
Atlantic and cause a feeling of depression to
those accustomed to more noble buildings and
brighter services. I am aware there are excep-
tions to this state of things but I am speaking
generally. People seem to think any kind of
conventicle will do to worship God in and while
their own homes are beautiful and comfortable
the decoration of God's houses is left to the
last—if ever thought of at all. As to Church
principles not being instilled into the English
boy, it is just that, that makes them the earnest
Churchmen many of them are. The earnest and
well educated clergymen who undertake their
teaching do it with a zeal a good many Canadian
clergy would do well to copy. I cannot conclude

without a word as to the reverence for God's
Holy Church—I mean the consecrated building
so lacking in Canadian churches generally, and
I think this may have a serious effect on the
young emigrant accustomed to enter a church
as a holy place with quiet speech and bated
breath, whereas in this community quite the op-
posite prevails even among the clergy themselves.
I allude to this in the hope that it may have its
effect in helping to alter a state of things so
contrary to that prevailing in the Old Country,
and it may also bring the wandering ones back
to their dear, dear Mother Church. An English
Churchwoman.

"BOY PURITY."

Sir,—Permit me through the medium of your
valuable paper to say a word to my brother clergy
upon the above subject. No doubt we all have
had this subject on our hearts and minds more
or less, but how to best go about the telling of
certain important truths to boys is not an easy
task. Of course we know it is the office and duty
of parents, but how many do it? There is a
Mr. A. W. Beall, of Whitby, who has made this
matter a consecrated study and who is ready to
address the boys in the public schools or else-
where in a manner invaluable to the youth. I
had the privilege of hearing him speak for 3½
hours to the boys of our public schools here, and
one cannot help but think that the solemn and
sacred lessons he taught would never be for-
gotten by his young audience. I therefore heart-
ily commend him and his work to the attention
of the clergy. Mr. Beall is sent out by the
W.C.T.U., of Peterborough, and is only parti-
ally remunerated by them, so that he is glad to
get whatever assistance he can from school
boards and those in sympathy with his important
work. It seems to me that his message should
be told in every school every five years to boys
from ten to fifteen years of age. I understand
the Government sends out agents to address the
young upon agricultural economy, but that upon
this most sacred and important subject—pure
manhood—no voice is heard save that of a phil-
anthropist who goes forth single handed and does
what he can almost without compensation. Hop-
ing my brother clergy will uphold and help this
good man in his efforts wherever they can.
Rev. J. Hirst Ross.

A CORRECTION

Sir,—Will you allow me to point out a slip
made in your issue of the 16th inst. when you
referred to the leading part played in England
by the University of Newcastle amongst others.
There is no University of Newcastle. The great
colleges in Newcastle with their hundreds of stu-
dents are all in the University of Durham. Dur-
ham University has its schools of Medicine, Sci-
ence and Engineering at Newcastle, owing to
the dense population and great hospital facilities
and the vast works at the latter city. X. Y. Z.

Family Reading

HOW RUTH RESISTED

Six-year-old Ruth was spending the afternoon
at the home of a little friend. In the midst of
their play the mother appeared, and, with the
kindest intention in the world, handed each
child a cookie. Putting her hands behind her,
Ruth shook her head slowly and said, "My mam-
ma doesn't allow me to eat between meals." Her
temptress, with different ideas about eating for
children, said, "That's nonsense! This cookie
won't hurt you. Take it and eat it. Your
mamma will never know. If you're afraid she'll
come in and catch you, crawl in her under the
table and she'll never see you." Amazed, aston-
ished, the child started for one horror-stricken
moment at the awful woman who would suggest
such wicked conduct to her, and then turned and
fled. Straight to her mother's arms she ran, and
there sobbed out the story of her temptation.
When her tender heart had been relieved of its
burden, she looked at her mamma and said, "I
don't fink it's nice of grow-up folks to make it
so hard for little girls to be good, do you, mam-
ma? 'F I was a grown-up lady and a little girl
said her mamma wouldn't let her eat a cookie,
I'd say, 'Put it in your pocket, dear, and keep it
until supper time.'"—Ex.

ASSURED LONELINESS

There is no loneliness so deep and so sure as that of the person who does nothing for others. The good neighbour is never lonely. The Good Samaritan was not lonely even when he was far from home, on the road to Jericho. Love is never lonely, for love searches out others, and learns their needs, and supplies them. It is only he who thinks chiefly of himself and his own interests who is sure to be lonely, even in the midst of teeming life. Let us make Mr. Jowett's prayer our own: "Deliver me from the loneliness of selfishness."

HOW SHALL WE KEEP SUNDAY

The reflection of Easter throughout the year? Surely the Apostle furnishes us with the key when he calls Sunday the Lord's Day. Monday to Saturday are business days, or pleasure days. Sunday is the Lord's Day—a day that is set apart for the worship, praise, honour, thought of, instruction about, God. And let us note carefully, first of all, how Sunday is not kept. Many people think that getting up late, a change of clothes, a walk in the garden, an absolute repose, is keeping Sunday—if so, many people keep a perpetual Sabbath. Let us be clear on this point. Idleness is not rest. It is not work that is the curse of the fall, but fatigue. Adam worked at tilling and dressing the garden before he fell into sin; afterwards it was hard, dreary, unblest work—work in the sweat of his brow which was his curse. Work itself is God-like and Divine, as our Blessed Lord said "My Father worketh hitherto, and I work." No; ceasing from labor, as labor, is not the point of Sunday observance; it is ceasing from the labour of the world, to labour for God, to do His work, which is the highest labour, and the hardest labour; giving God a tithe of the week the first fruits of our time, as a mark of the respect and allegiance which we owe to Him.—W. C. E. Newbolt.

SYMPATHY THAT HELPS

In a foot-race the other day one of the contestants found the value of a friend's sympathy in a very practical way. As he came to the last mile of the run his friend, who had been waiting for him on the road, joined him and ran with him for the rest of the way. The fact that some one was beside him, in even step and warm sympathy, gave the runner a very considerable degree of encouragement and assistance, and although there was no actual contact between them the help of a friend's company and his running was none the less real. It always helps to have a friend's sympathy. To know that in any effort one is making good wishes accompany him is a real impetus and an unflinching encouragement; to know that others are following his effort, running with him as he runs, will nerve any one to do his best. But always, whether we know of any other friend to help us or not, we may know that if we are running on the right course, there is One who is ever beside us and running with us who helps by his kindly interest and sympathy. He helps us win the race.

WHAT DOES THE NEW YEAR BRING?

The clock struck twelve in the tall church tower,
And the old year slipped away,
To be lost in the crowd of phantom years
In the House of Dreams that stay
All wrapped in their cloaks of gray.
Then swift and sweet o'er the door's worn sill
Came the youngest child of Time,
With a gay little bow and a merry laugh,
And a voice like bells a-chime,
Challenging frost and rime.
He found there was plenty for him to do,
The strong and the weak were here,
And both held out their hands to him,
And gave him greetings dear,
The beautiful young New Year.
"You must bring us better days," they said,
"The Old Year was a cheat."
Which I think was mean when the year was
dead;
Such fate do dead years meet,
To be spurned by scornful feet!
"I bring you the best a year can bring,"
The newcomer stoutly spake,
"The chance of work, the gift of trust,
And the bread of love to break,
If but my gifts you'll take."

The noblest thing a year can lay
In the lap of you or me,
The brave New Year has brought this day,
It is Opportunity,
Which the wise are quick to see.

—Margaret E. Sangster.

A LITTLE PEACEMAKER.

"I don't see how I can be bothered with him," gasped the Lady Who Runs Things. "Why did you bring him, John?" "Oh, please, mother, please," pleaded the Only Little Daughter. "Uncle John brought him because he knew I needed a dog. Didn't you, Uncle John?" Down, Captain, down." Captain, "part black-and-tan and part—just dog," aged four weeks, had not yet learned English. Four inches was about as far "up" as he could get. So perhaps it was unreasonable for her to expect him to "down." The Lady Who Runs Things heaved a resigned sigh, and said, "Well." And the Only Little Daughter picked Captain up in her apron and hurried down to the kitchen. She cleared out her second-best doll house, and made it ready for the new tenant. Captain had come to stay. Next morning when the Lady bustled into the kitchen with forty things on her mind, "Wow! wow!" came from the second-best doll house, and suiting the action to the word, Captain came sprawling across twenty feet of oilcloth, with tail and ears and all four legs working simultaneously, though not in unison. The Lady glanced at the hall door to see if any one was coming. Then she stopped and patted the sleek forehead that bulged over two wide-set, shining eyes. "You cunning little nuisance," she murmured, and poured the top off the milk into the little basin. The Lady Who Runs Things had capitulated. A few minutes later the sound of common-sense shoes was heard on the back stairs. It was the Angular Lodger. She always found time to report, before going to business, if the two Silly Things in the side room next hers giggled after the lights were out at ten, or if the Old Maid upstairs had watered her plants and spattered water on her (The Angular Lodger's) windows. She and the Old Maid had not spoken for seven months. "I think you ought to know," she began. "Why, what's that, a puppy? A black-and-tan puppy! I used to have the dearest little black-and-tan puppy," and she forgot to report, and let two cars go by, while she cuddled Captain. In the course of the forenoon the Old Maid came down to the laundry to do a bit of washing. "Wow!" remarked Captain gently and experimentally, for her face looked very "set" and unpleasant. She was wondering if the Angular Lodger had entered a complaint that morning. But when she saw those eager, inquiring eyes, her expression changed so suddenly that Captain wondered if he had been mistaken in fancying she looked cross. "You funny little duck," she cooed, and the Lady Who Runs Things looked in amazement to see the stately Old Maid down on her knees before the doll house talking baby talk. Thus Captain's entourage grew apace, and when after countless efforts, he succeeded in sitting down, in real nonchalant dog-fashion, without tipping over, the whole force of lodgers came down to see him do it. Cheerfulness was Captain's native element, and sociability his meat and drink. None could resist the atmosphere which he created. But just before Christmas Captain was suddenly taken sick. Every lodger in the house prescribed persistently. Yet he grew worse. He no longer vaulted from the second-best doll house and scurried across the oil-cloth to greet his friends. He could only cock his silky ears and wag his absurd little tail in welcome. After a while he did not even do that. Then the Only Little Daughter came and hid her tear-stained face on her mother's lap, and whispered, "Instead of buying me Christmas presents, take the money and pay a doctor to cure Captain." So Captain was taken by his little mistress to the dog doctor. He patted the dull little head, and said, "Leave him with me, my dear. Come again to-morrow. He may come running out to meet you." But he did not that day, nor the next, nor the next. The suspense became very hard to bear. At last the news changed. Captain was better. Christmas morning dawned. The Angular Lodger came down early into the kitchen. "Wow! wow!" came from the second-best doll house, and a thin little shape scurried over the oilcloth. Just then the Old Maid came down. "O-o-o-h! He's back!" And then those two looked at each other across Captain's little head as it bobbed this way and that while he tried to lick their faces impartially. "I had a fine Christmas box from my sister down East—turkey and all the fixings,"

stammered the Angular Lodger. "I'd be pleased to have you take Christmas dinner with me." "I'd be delighted," chirruped the Old Maid. "And I think," continued the Angular Lodger, "that I'll invite the Silly Things. I know they were going out to a horrid dining room." And it came to pass that there was a merry party that Christmas day in the Angular Lodger's sunny square room. And down in the kitchen Captain held court and kept open house.

CAPPIE'S CHRISTMAS.

As the holidays drew near, fewer horses came to the stable. Sometimes I was quite alone there, and then Billy was my one comfort, for he seemed to know that he must stay with me. I heard a great deal of talk about Christmas, but it meant little to me, for I had usually been at the farm during this season, and knew nothing about the doings of the family. But now I think it was a week before Christmas day, one morning when I was blinking in my stall, somebody ran up behind me, and I felt a face laid against mine, and a pair of arms thrown around my neck. It was so long since I had been petted that it was a welcome surprise, I assure you. And of course I knew it was Betty, before I had time to look at her. She had stolen away from her mother, and when she reached the stable, there was no one there but me, so she had greeted me in the olden way, forgetting all fear, and remembering only that I was her own little pony. She played with me for some time, and she told me all about the things she was buying for Christmas, and then she promised to come again when nobody was looking. I cannot tell you how her visit cheered me. Why! all the world seemed bright again, and Betty was the brightest and most beautiful thing in it. But she had to leave me, and just as she went out of the stall, I saw her stop and pick up one of my shoes, which had loosened and dropped from my foot. She held it high in the air, then turning to me, laughing all the while, she said: "O you dear precious thing! I know what I will do with this, I'll just send it to Uncle Toby for Christmas." The next day, much to my surprise, she came back again, and holding something up before me, she danced all over the stall, saying as she did so: "Don't you see, Cappie—can't you tell what this pretty golden thing is? Why, it is just your own little shoe, gilded and tied with a blue ribbon, on to that pretty white card. Mother has written a rhyme, and we are going to send them all to Uncle Toby. Listen and let me read what you are supposed to say on this card. And then she read:

"In the busy march of life
I lately lost a shoe;
And Santa Claus who found it
Now forwards it to you.
And I am sure you'll laugh, Sir,
For while western ground I trod
I cannot now remember
That ever I was shod.
With this I do impart to you
And to the friends so dear,
My Christmas greetings fond and true
Good luck, I'm happy here!"

She gave me a quick hug, rumbled my forelock all over my eyes, and then saying it was most school time, she ran away. The men were out of sight, and I fell to thinking. Now what was that she had made me say to Uncle Toby? "Good luck, I'm happy here!"

MISS GORDON'S SEAL COAT.

By Emma C. Dowd.

Phenie and Caro were going home from school, arm in arm after their usual fashion. "Miss Gordon took Bessie Jennings' picture yesterday," Phenie was saying. "They were out on the piazza when I went down to the store. Isn't it queer that she wears such a horrid old seal coat?" "Horrid?" echoed Caro. "Why, it's perfectly lovely! I never saw such a beautiful one!" "You can't have seen very many then," laughed Phenie. "I guess I've seen as many as you have," retorted Caro. "My own aunt wears one that cost two hundred and fifty dollars!" "I don't care if she does," replied Phenie, and she drew her arm from that of her friend. "I guess I know about seal coats, and Miss Gordon isn't nice at all! It's big and worn and limpy, and looks horrid!" "It isn't any such thing!" pouted Caro. "She walked right ahead of us, coming home from church last Sunday, and mama said, 'How pretty Miss Gordon looks in seal!' and I guess my mother knows!" "I wasn't

Lodger. "I'd be pleased to have Christmas dinner with me." he hurred the Old Maid. "I know they are in the dining room." And there was a merry party that night in the kitchen Captain's house.

CHRISTMAS.

Near, fewer horses came. I was quite alone there, by one comfort, for he must stay with me. I talk about Christmas, but I had usually been at the station, and knew nothing of the family. But now I think of Christmas day, one morning in my stall, somebody ran a face laid against mine, and around my neck. It had been petted that it was sure you. And of course I had time to look at it from her mother, and I think there was no one who greeted me in the olden days, and remembering only my pony. She played with me and told me all about the for Christmas, and then again when nobody was out how her visit cheered me. I seemed bright again, the best and most beautiful I had to leave me, and just as I saw her stop and which had loosened and she held it high in the air, laughing all the while, precious thing! I know I'll just send it to Uncle Toby. The next day, much to my back again, and holding she danced all over the place so: "Don't you see, what this pretty golden st your own little shoe, blue ribbon, on to that her has written a rhyme, them all to Uncle Toby. That you are supposed to read when she read:

rich of life
shoe;
who found it
to you.
You'll laugh, Sir,
in ground I trod
remember
shod.
I part to you
nds so dear,
reetings fond and true
happy here!"

ug, rumpled my forehead
hen saying it was most
ay. The men were out
inking. Now what was
e say to Uncle Toby?
here!"

THE SEAL COAT.

C. Dowd.
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talking about the color," said Phenie; "but I say her coat isn't fashionable or nice, and it isn't!" Caro tossed her head, and turned into her yard without as much as a good-bye, and Phenie walked on, her heart in a tumult. That afternoon, at school, the other girls all knew that Caro Brown and Phenie Campbell had quarreled; but neither would tell what the trouble was. For four days they did not speak to each other, and kept apart as much as possible. Then Miss Gordon came to take a photograph of the school. Phenie looked at the lady's fur coat and her face grew disagreeably triumphant—as if anybody could by any possibility call that a beautiful garment! Phenie and Caro sat near the teacher's desk, and they could hear the conversation between Miss Reynolds and her visitor. A ray of sunshine fell directly across the seal coat, and lighted up its shabbiness. Phenie could not resist a look in Caro's direction; she was staring at Miss Gordon, a puzzled expression on her face. "I guess she's coming to her senses," thought Phenie; but just then a remark from the visitor drew her attention. "I should think I'd better discard this old coat," she was saying. "I didn't know it looked quite so bad. I wear it only when I'm out with my camera. Using one as much as I do is pretty hard on the fur, so I thought I would keep my new coat good as long as possible." "She has two—that's it!" breathed the astonished Phenie, and then she involuntarily looked across at Caro; their eyes met, and both smiled. During the posing for the picture they edged near each other until their hands clasped understandingly. The photograph showed a tender, happy look on each face.

A HAPPY NEW YEAR.

Just because your heart is light,
Child with happy eyes,
And the future looks so bright
As you watch it rise,
Kneel and pray before you go
To your work and playing,
"Jesu, Who dost love us so,
Keep my feet from straying!"

Just because you feel no fear,
Eye and footstep steady,
Soldier lads who face the year,
For its battles ready;
Ask your Captain—Him Who died
For the whole world's sinning—
Through its days to fight beside,
All your conflicts winning.

Just because your heart is sad,
Woman-worn and weary,
Heart that can no more be glad,
New Year dawning dreary,
Though it tremble, lift your voice
To the Angel's praising;
In the New Year's dawn rejoice
Some glad song upraising.

Just because He loves us so,
God Who sends us gladness,
Sometimes with a sudden blow
Turns the joy to sadness,
Those who trust Him know no fear,
For His love unsleeping
Through the days of each New Year,
Will not cease its keeping.

—L. F. Field.

HOW CHARLES AND MARY LAMB WROTE STORIES FOR CHILDREN.

A hundred years or so ago a thin but lively little London boy was taking life as he found it in Christ's Hospital, the "Blue Coat" school for the sons of poor men. The little boy was Charles Lamb, and life as he found it there was a pretty hard matter, for the masters beat the boys shockingly, and the lessons, Latin and Greek, were long and severe. The great stone school with its paved floors was cold and damp, and the meals were very scant of nourishing food. It was a dreary enough school life, compared to what we have now, but Charles Lamb's father could afford no other; and little Charles took his floggings and poor food with as much courage and patience as he bore his trials in after life. At any rate he studied well, and bright spots came often in the form of holidays. Then he would trot off to his father's house where his loving, older sister, Mary, would always have delicious meals ready by the cozy fire. She listened eagerly to her brother's stories of school life, or if he chose to get a book from the tall bookcase, the two would read together. For Lamb, from a little boy, was a lover of books, and one of the happiest

events of his childhood was the gift a kind old gentleman gave his school chum, Samuel Taylor Coleridge. It was a free ticket to the King's Library. Many a rainy holiday, when the teeming streets of London were too chill for the little boys in long blue coats (the school uniform) to wander in them, Lamb and Coleridge, went in happy haste to the Library, and I may add here, that books and libraries were far scarcer and more prized then than now. Lamb's choice always went to the great writers of Queen Elizabeth's day, and first of all he chose Shakespeare. He loved the men and women who thronged these pages with their joys and sorrows; he read, and re-read the mighty plays. No doubt on his visits home he and Mary often talked and read together of Shakespeare. Lamb's childhood passed as quickly as does every one's else, and young manhood found him full of troubles. His parents died, he had to work desperately hard, and take constant care of Mary, who had grown very delicate. But the brother and sister were happy nevertheless, for they loved each other dearly, and Mary kept their little rooms so bright and cheery. One day, thinking perhaps of the way she and Charles had enjoyed Shakespeare, Mary had an idea. She would do three things at once, make a little money, write about the poet she loved, and do something for the little people of whom she was so fond. The plan was to write the stories of Shakespeare's plays for children, that they might early enjoy them and become acquainted with them. Charles decided to do the tragedies while Mary did the comedies, and it was a great success, for in those days few people had given a thought to books for children. Now "Lamb's Tales from Shakespeare" has become a classic, and every child should turn, as soon as possible, to the pages the gentle brother and sister wrote for him so long ago. Therein he will find, as Charles Lamb says in the preface, "a lesson of all sweet and honourable thoughts and actions, to teach courtesy, benignity, generosity, humanity, for of examples teaching these virtues his pages are full."

THE MEASURE OF THE ACRE.

A writer to the New York Evening Post having asked for an explanation of the peculiar size of the acre has had furnished the following extract from Curtler's Short History of English Agriculture, published this year. The facts are not generally known: The size of the strips in the arable fields [in Anglo-Saxon times] varied, but was generally an acre, in most places a furlong (furlow long) or 220 yards in length, and 22 yards broad; or, in other words, 40 rods of 5½ yards in length and 4 in breadth. There was, however, little uniformity in measurement before the Norman Conquest, the rod by which the furlongs and acres were measured varying in length from 12 to 24 feet, so that one acre might be four times as large as another. [Maitland, "Domesday Book and Beyond," p. 368.] The acre was, roughly speaking, the amount that a team could plough in a day, and seems to have been from earliest times the unit of measuring the area of land. Of necessity the real acre and the ideal acre were also different, for the reason that the former had to contend with the inequalities of the earth's surface and varied much when no scientific measurement was possible. As late as 1820 the acre was in Bedfordshire 2 roods, in Dorset 134 perches instead of 160, in Lincolnshire 5 roods, in Staffordshire 2½ acres. To-day the Cheshire acre is 10,240 square yards. As, however, an acre was and is a day's ploughing for a team, we may assume that the most usual acre was the same area then as now. The strips were divided from one another by narrow grass paths, generally called "balks," and at the end of a group of these strips was the "headland" where the plough turned, the name being common to-day.

AT EVENTIDE

The golden orb is sinking in the West
And to him hastes the glory of the day,
The light is going, ev'ry fading ray,
Home to its father flies and we to rest.
Retire in peace and trust that all is best,
And that with morn the gloom will pass away,
When light returns again with us to stay;
And things now hid will then be manifest.
O Light of Light! Bright Sun that never sets
Shine inward and our ev'ry thought make bright;
Remind us ever he who from Thee gets
The Light of Life shall swerve not from the right.
As sunbeams to the sun at ev'ning fly,
Draw us Thy sons to Thee the Sun on high.
—C. G. Lawrence.

PASS IT ON.

"Have you had a kindness shown?"
Pass it on.
"Twas not given for you alone.—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on."

The passing on of deeds of kindness is a veritable putting of sunshine into the world. It is the obeying of God's law of love. It is the lending of a hand to your brother, to your sister. It is the sowing of seed on good ground and causing it to bear fruits of happiness. There is no worse form of selfishness than that which prompts one to keep all of one's pleasures to one's self. There was once a poor old woman who had all the average old lady's fondness for a cup of tea, but she was so poor that she rarely enjoyed this luxury. One day a kindly disposed person carried the old lady a pound of choice tea. While calling on the old lady a week or two afterwards, the friend who had given her the tea asked, "Did you enjoy your tea?" "Oh, yes, indeed I did, and so did poor, old Mrs. Long, and old Granny Moore, and old Mrs. Dunn. You see as soon as I got the tea I thought of how those poor bodies liked tea as much as I, and of how seldom they ever tasted any such tea as that, so every day I have them come in here and we have a cup of tea together. It makes mine taste all the better to see how they enjoy their tea." Now this old lady had profited in her own experience that a pleasure shared is a pleasure doubled. The kindness that she had passed on had added fourfold to her happiness. It is true that "Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what will preserve the heart and secure comfort." —Leaves of Light.

WORDLINESS.

Evil is never so deadly as when it puts on the air of respectability. Jesus says that the publicans and harlots should go into the Kingdom of Heaven before the pharisee; and to this day doubtless His everlasting words come true, and more open sinners are saved than decorous Pharisees. The wordliness which most of us have most to fear, is a negative wordliness—a wordliness without great sins, because it has not great temptations; a quiet unobtrusive wordliness so unpretending that it hides itself even from our own notice; a wordliness which the more effectually deposes God, because it does not overtly rebel against Him—nay, in words it owns His being, re-enacts, without reference to Him, not press upon it; a wordliness which is the more hopeless because it substitutes self for God so universally, yet so noiselessly and imperceptibly that the soul, like Samson, does not know that God is departed from it, and that it is living without Him. It is one of those poisons taken in infinitesimal doses, which are unperceived until the sufferer is dead.—E. B. Pusey.

FORGIVENESS.

There is no surer sign of a noble character than the spirit of forgiveness. "To err is human, to forgive divine." God's greatness is seen truly in his willingness to forgive as in the grandest works of His hand. What exalted nobility was there in Jesus, when He said to the sinful woman: "Neither do I condemn thee; go thy way: from henceforth sin no more!" Can anything nobler be conceived than the spirit which He showed when, dying on the cross, He prayed for his enemies. "Father forgive them, for they know not what they do?" A spiteful and revengeful spirit is always most ignoble. Keep the highest ideals before you if you would rise high.

THE DAWN OF A NEW YEAR

"The night is far spent, the day is at hand,
Let us then rejoice and lift up our heads, for our redemption draweth nigh—the redemption of the Church, the redemption of society, the redemption of our own lives. God helping us, the present year shall be better than any in the past. May He take our limitations and make them serve Him; may He take our sorrows and heave us not only to bear them, but to bear the soul

rows of our neighbours also, and thus bring blessings out of affliction; may He take even our sins, and help us to be rid of them, and by the conquering of them, give us a new strength for new temptations, may He lead us through this year and through all the years which may come after it, in His own way, by His guidance and under His protection, guarding us from evil, bringing us into all good, blessing us and all for whom we ought to pray, until we come after the night into the brightness of the perfect day.—Rev. Dr. Geo. Hodges.

KEEPING FRIENDS.

Friendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command: "Hold fast that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships, lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocket-book. He is losing a very precious thing for lack of a little expense and trouble. How carefully Jesus selected the close circle of his friends, and how watchfully he guarded their mutual friendship after he had selected them! The friend who "sticketh closer than a brother" is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Sun-
lay School Times.

DUTY.

"Ordered of the Lord." Just as the plowman makes furrow by furrow, one ended before another is begun, so our duties come to us not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance and to shape our lot for ourselves. So it will seem to us when we have come to the end of it and can look back—a divinely ordered whole, which even our failures cannot mar; for God asks of us only our best; and if we give Him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success, after all, so far as our discipline is concerned. In the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. Somewhere else the task dropped here may be taken up and made good.

"FELIX BARTHOLDI MENDELSSOHN."

Many of the most brilliant geniuses that have illumined the world have been members of the Jewish race. Not to mention the name supreme—dear to every Christian, we have only to examine history's pages to find illustrious names in the world of letters, of art and of music, that have come from this "peculiar people" to find out how much we are indebted to them. One hundred years ago they gave to the world a master musician—Felix Mendelssohn. Felix—"the happy one"—name prophetic of his life. He was the grandson of Moses Mendelssohn; a talented philosopher and metaphysician, called the "Socrates of the Jews." Genius was hereditary in the Mendelssohn family, and of varied types. His father being a wealthy banker, he knew not an hour of privation from the cradle to the grave. His mother, "a sylph-like figure," of gentle, refined demeanor, was a rarely gifted creature. He played and sang with wonderful grace.

YOUR BOY AND GOOD MANNERS.

Mothers make a mistake if they do not insist on good manners in the family. There is no reason why a boy should be boorish when his sister is polite, that a boy should be grumpy and awkward, ill at ease before strangers and unacquainted with table etiquette when his sister possesses these savoir-faire of good breeding. When we are talking about the growing boy. While he is still under your daily care, teach him to take off his hat when he meets you on the street,

to rise when you enter the room, to place a footstool for his grandmother, and to carry any bundle or parcel not too heavy for small hands. A little fellow who is permitted to wear his hat in the house when only his mother and sisters are present cannot be expected to take it off because visitors have arrived. "Freddie, why do you stand there with your hat on?" asks the mother severely, when Freddie thus transgresses propriety, and the minister's wife or the lady from Baltimore or the aunt from Philadelphia is in the room. If Freddie had been taught always to stand bareheaded in the house, if it were his custom to pull off his hat whenever he met a lady or an older person of his own sex, out of doors, the act would be automatic. Let your boy wait on you. Do not rush wildly to wait on him. Let him button your shoes, put on and take off your rubbers, perform little services at home. If you are wise you will send him on errands to your friends, and otherwise make him at ease when obliged to address some one he knows slightly.—Margaret E. Sangster, in Woman's Home Companion for March.

DREADNAUGHT FOR CANADA.

Dread not for Canada, may she remain,
A warless nation, evermore the same,
A peaceful land from far Pacific's shore,
To where is heard the fierce Atlantic's roar.

Dread not for Canada, when deep in snow,
Cold winter's clothing for her land, we know,
Her forest industries do flourish then,
And farms protected for the good of men.

Dread not for Canada when summer shines,
On all her beauteous land of richest mines,
And agriculture's untold store of wealth,
Her people live in happiness and health.

Dread not for Canada, but rather pray,
That she may long enjoy the peaceful day,
As promised by the Prince of Peace above,
And ever dwell in sunshine of His love.

—Rev. L. Sinclair.

BE WHAT YOU SEEM.

There is a class of men who acquire a good deal of prominence in the community—they are much talked about, and their names are often seen in print—yet, when you get at the real opinion entertained of them by those who know them best, you find they are but little respected. The reason is because they are not really true men. They affect to take a deep interest in reform movements, and to be largely occupied in philanthropic enterprises; but in truth they are hollow-hearted popularity-seekers, caring little for anybody but themselves. Such men cannot be truly happy, for they cannot experience any feeling of satisfaction with themselves. And indeed it is with himself that every man should keep account. He should make it his own study to be true, and real, and sincere. Even if he could obtain the respect of others without deserving it, he could not obtain his own. Be what you seem is a manly rule of life, worthy of every young man's adoption.

BOOK REVIEWS.

We have received a copy of "The Churchman's Year Book and Encyclopedia" for 1910, which is published, price 1s. net, by Messrs. A. R. Mowbray & Company, of London, England. This book, of 376 pages, is a most useful compendium of all matters ecclesiastical, and it is a practically indispensable book of reference which will be found of the greatest use to every Churchman who takes a live interest in the well-being of the Church and in matters relating thereto. Alphabetically arranged will be found therein a vast amount of information with regard to the various dioceses and the different societies and communities connected with the Church, in addition to biographical notes and other information of a miscellaneous character. Not only is there information therein in regard to the dioceses and the Church societies in the British Isles but also of the Bishops and the dioceses throughout the world. The whole is prefaced by a Kalendar and a list is also given of all the important Church appointments which have been made during the past year, up to the time of going to press. This book should find a place in the library of every Churchman.

Foreign Exchange. An elementary treatise, designed for the use of the banker, the business man and the student. Reprinted from a series of articles published in the New York Financier. New York: The Financier Company, 1902.

The title page gives such a full and honest account of this volume that there is nothing to add to its history save the reflection that a work which has stood the test of a seven years trial must have a good backbone. This volume is eminently adapted to the large class of country bankers in the States who, until recently left foreign exchange and its mysteries to a select few in the great centres. Our young bankers who may be moved to centres in the States or England as well as Canada should get and read this volume, which gives information upon a branch of business which is becoming every day a more general necessity.

Labrador, the Country and the People. By Wilfrid T. Grenfell, C.M.G. and others. The MacMillan Company of Canada, Ltd., Toronto, Price, \$2.25 net.

The interest of a Christmas gift-book may be estimated by the test, whether it is or is not pounced upon and devoured by the reviewer's family. By this method of choice this is an ideal one. While of entrancing interest to the young it is far more than a boy's or girl's book as will be understood when we find that for seventeen years Dr. Grenfell has been collecting material for it, and that whenever he has found a friend peculiarly qualified to take up any department he has impressed him as one of the "others." There are twelve of them, sixteen chapters, six appendices and map and pictures of everything. Dr. Grenfell believes in the future of Labrador. Of the future inhabitants he says the French and Indian are by temperament rather notably acceptable to each other, the Highland Scotch learn the native dialects well and readily, marry and fall into the life, but the young Englishmen brought over by the Hudson Bay Company were a notable failure, remaining alien and seeking a final escape from such surroundings. There are few of the 500 pages where one does not find something to extract. Had it not been for Dr. Grenfell this land would have remained for the mass of people a name on the map, now he predicts a fashionable summer resort for over-worked literary and business people.

In welcoming Principal Lloyd, of Saskatchewan, the Bishop of London said he was sorry to say that the Church had not been in time in the country districts of Ontario, in which he had stayed when in Canada. The Church was well planted in cities, but she had been forestalled in the country districts. His own brothers had attended service in a little Wesleyan chapel because there was no church within sight for nine miles. They must not make the same mistake in the great North-West. What he longed and prayed for from that great plain with its thousands of square miles, with room enough for 100,000,000, was that it should be British. Principal Lloyd announced that he required thirty catechists by the spring. The Church, he said, was not going to make the mistake feared by the Bishop of London.

MINNIE AND HER DOG.

I'll never hurt my noble dog,
But stroke and pat his head;
I like to come and shake his paw,
I like to see him fed.
Our faithful dog! he's very good,
And very useful too;
For do you know that he will mind
What he is bid to do?

Do not forget that if you accomplish a little every day it will amount to a good deal in a year. If you pursue some study, or read one hour every day in the year, you will have acquired an amount of knowledge in three hundred and sixty-five days that will surprise you. Bear this in mind now, early in the year, and let nothing prevent you from taking advantage of it.

Action is, after all, the main business of our lives—we are to work "while it is called day;" and thought is worth nothing unless it lead to and embody itself in practice.

British and Foreign.

One of the seven chapels of the Cathedral of St. John the Divine, New York, which are in course of erection, will be a memorial to the late Bishop Potter.

An elaborately designed Italian white marble altar, given by Mr. E. L. Young in memory of his father, who was for twenty years a vestryman, was recently dedicated in St. John's Church, Jersey City Heights, N.J.

Old St. John's Church, Johnstown, N.Y., the first north of the Mohawk, will celebrate the 150th anniversary of the holding of the first services of the Church of England in the village of Johnstown next year (D.V.).

You are foolish if you do not know something real about mission work, because there is actually at this moment no subject of human interest more extraordinarily great.—The Bishop of Birmingham.

There was placed recently in Grace Church, Merchantville, N. J., a Bishop's chair in memory of the late Right Rev. E. J. Knight, D.D., Bishop of Western Colorado. The chair is the gift of the relatives of the Bishop.

A stained glass window was lately unveiled in St. Mary's, Westerham, Kent, in memory of General Wolfe, who was born at Westerham on January 2nd, 1727, by Mr. A. O. Wolfe-Alyward, who is a descendant of the general.

Six persons, who were formerly members of the Roman Communion, have recently been received into the American Church at Houma, La., by the Bishop of the diocese on his recent visitation to the parish, when he also confirmed six candidates.

The Bishop of Killaloe has conferred the Chancellorship of the diocese on the Rev. H. J. Gillespie, Canon of Locken and Rector of Finnoe, and the Rev. Carter Armstrong, M.A., has been appointed Canon of Locken by the Bishop.

In commemoration of the golden wedding of Mr. and the Hon. Mrs. H. C. Okeorer, of Okeorer Hall, Staffordshire, a reredos has been placed in Okeorer parish church. The Okeorers have occupied Okeorer Hall for more than 700 years past.

The Rev. L. R. Phillips, rector of Sibstone Etherstone, has, with the approval of the Bishop of the diocese, been appointed Principal of Lichfield Theological College. Mr. Phillips, who took his degree in 1893, had a distinguished university career at Oxford.

St. Anne's Mission at Revere, Mass., has received the gift of a church edifice, built of wood, from the vestry of All Saints', Brookline, Mass. The building is worth about \$5,000, and the gift includes heating apparatus, pews and all the furnishings. At the present time the people of St. Anne's are worshipping in a hall.

Subscriptions amounting to £139,000 have now been paid, or promised, to the committee which is charged, under the presidency of Lord Curzon, of Kedleston, the Chancellor of the University, with the collection of donations for the further endowment of Oxford University.

At the recently-held Diocesan Conference at Ripon the Bishop-Suffragan of Richmond (Dr. Pulleine) was presented with his portrait in oils and a service of pate by the members of the Conference in recognition of his twenty-one years' service as Suffragan of the diocese. The Lord Bishop of Ripon, who presided, made the presentation on behalf of the donors.

A tablet of handsome design has recently been placed in Trinity

Church, Fredonia, N.Y., in memory of the Hon. George W. Barker, who was for thirty years a warden of the parish. It is the gift of his daughter, Mrs. John Woodward, of Buffalo.

The quaint ceremony of horn-dancing was performed recently at Abbots Bromley, Burton-on-Trent. The origin of the custom is lost in antiquity. Twelve persons took part, dressed in fantastic costumes, and one of them riding a hobby-horse, while six large reindeer horns were held over their heads as they danced. The party visited the principal home-steads in the district.

A register, long missing, which contains a record of baptisms, marriages and burials at Foulshaw, in Norfolk, England, between 1558 and 1686, has been restored to the parish church. This register, and another of the same date, belonging to Bintree, a neighbouring parish, were found by a Norfolk church furniture maker amongst a number of old books which his wife inherited at her father's death.

The celebration of the seventy-fifth anniversary of the founding of St. James' Church, Chicago, which is the mother church of that city, took place lately. The celebration lasted for a whole week. The Rev. J. S. Stone, D.D., is the present rector. Since the parish was founded there have been eleven rectors, one of whom was the Rev. F. Courtney, D.D., who was afterwards Lord Bishop of Nova Scotia.

The Rev. H. K. Denlinger, late the pastor of the Presbyterian Church at Newark, N.J., has resigned with the intention of entering the Church. He is to be confirmed shortly, and will then be associated as a lay reader with the staff of the Church of the Holy Apostles in New York city. He eventually hopes to take Holy Orders. The Rev. L. H. Tracy, another Presbyterian minister, has resigned with the intention of becoming a candidate for Holy Orders.

A World Missionary Conference is to be held (D.V.) in Edinburgh, Scotland, next June. The Conference proper will begin in the Assembly Hall in that city on the 14th of June next. It is expected that there will be from two to three thousand delegates, missionaries and others directly connected with missionary work present thereat. The closing meeting of the Conference will be held on Thursday evening, June 23rd.

There are days of "records" in every department of life, and not least in matters appertaining to Church work. A remarkable record has just been commemorated at Teignmouth, Devonshire, by a presentation to Miss Linter, organist of the parish church of East Teignmouth, of a purse of £130 in recognition of the fact that the post of organist has remained in the Linter family since 1800, when Miss Linter's father was appointed.

A handsome cross is being erected in St. Mary's Churchyard, Chelmsford, to the memory of the late Bishop of Colchester (Dr. H. F. Johnson) and his wife. The memorial, which, with the base, will stand twenty feet high, has just been completed and placed in position. Churchpeople throughout the Diocese of St. Albans are to be invited to subscribe to a fund for the provision of a Bishop's throne in the cathedral church (St. Mary's, Chelmsford), of the new Essex diocese as a memorial to the late Bishop.

The people of Trinity Church, Easton, Pa., recently celebrated the ninetieth anniversary of the founding of the parish, and at a special service which was held, Bishop Talbot dedicated the refurbished sanctuary, which contains the following memorials: (1) An altar of Italian marble; (2) a reredos of carved Caen

stone, containing both a credence and a piscina; (3) a Bishop's throne and a priest's sedilia, each of carved Caen stone. Later on there is to be placed in front of the choir a magnificent rood-screen of iron and brass. The new memorials, with the re-decorated chancel, are beautiful and artistic in every way.

Gifts which carry with them memories of the past connections are always pleasing additions to a church, and the vicar and people of St. George's Church, Sowerby, are to be congratulated on one such addition; which was dedicated lately by the Archdeacon of Halifax. The font is admirable specimen of the 12th century type, and is made of Caen stone, around the base being the inscription: "In memory of the Edlestons of West Royd, 1909." Besides the font, there were also gifts from an old friend of the church, of curtains of crimson and gold, placed at each side of the communion table, and in the centre window a carved oak flower-stand.

Leeds has long been a nursery of Bishops, that is to say its vicars have been promoted to dioceses all over England. The city may in the not very far distant future have a Bishop of its own. At the Ripon Diocesan Conference this week the Bishop stated that he was ready to agree to the assignment of £1,000 a year to the two proposed new bishoprics of Leeds and Bradford. Originally the idea was that there should be only one new diocese—viz., Leeds, Bradford being included in it, but a generous layman has offered £5,000 towards a Bradford bishopric, so there seems nothing for it but to make both towns the centre of new sees. Leeds would be a compact diocese with a population of more than half a million; Bradford would possess a much larger area and a smaller though by no means insignificant population.

One's ability to "keep sweet" is never really tested until he is treated with downright unfairness. There is no credit in being sunshiny whilst everything is sunshiny around us. Anyone can be courteous and loving and agreeable while others are so and while everything that is his right is being given to him. But how many of us make it the deliberate purpose of our lives to be courteous and loving and positively radiant of sunshine when our rights are rudely over-riden and we are ignored or snubbed, or even misrepresented. Then and then only we have a real opportunity of showing whether our Christianity is kept chiefly within the leaves of our New Testament or is the controlling force of our lives. One whose love shines out only more brightly the more that his feelings are hurt has little difficulty in persuading others that his Christ is a friend who is worth knowing.

Children's Department.

FOR YOUNG PEOPLE.

"Be Patient."

James says that the husbandman or farmer waits patiently for his harvest to ripen. He does not expect to sow the seed one day and reap the harvest the next day. He waits days and weeks and months. And he waits patiently. We must learn a lesson from him. Be patient in waiting.—We do not get what we want all at once. For the best things we must learn to wait. You wish it were your birthday tomorrow, and that Christmas would hurry up and get here next week. It

seems a long time to wait till December for Santa Claus and roast turkey. But we must wait patiently for the good things. In the Pilgrim's Progress, when Christian came to the Interpreter's House, he saw in one room two children, each in his chair. The name of the elder was Passion, and of the younger Patience. These two were brothers, but Passion, he saw, was very restless and discontented, while Patience sat quiet and happy in his place. The Pilgrim asked, "Why is Passion so unhappy?" And he was told that the master had promised them each a bag of pretty gifts on New Year's Day. Patience was willing to wait, but Passion wanted them all at once, and was fretting and fuming at the delay. Then some one came to Passion, brought him a bag of toys and emptied them all out. He clapped his hands and seized his treasures, and began to play with them so greedily that soon they were all broken and useless, and Passion was more miserable than before. Be patient in working.—Rome was not built in a day. Do not expect to get your work done at once. All good work takes time. Charles Darwin learnt about the habits of the earthworms in a curious way. He knew that the worms passed the earth through their bodies and cast it out upon the surface. So he laid small lumps of chalk all over a field, thinking that the chalk would gradually sink into the softened soil and show him how far down the worms had broken up the earth. How long did he wait for the result? He waited twenty-nine years, and then

THREE MILLION COPIES OF THIS ALMANAC

Keep a Diary in One of Them for \$200.00 in Gold.

Three million copies of Dr. A. W. Chase's Calendar Almanac for 1910 are now being sent out through Canada and the United States. The editor's aim has always been to make of this book a useful, instructive home companion. This year with enormous expense they have realized their ideal and compiled the most remarkable book of its kind ever published.

A. W. Chase, the respected old physician, is perhaps better known as the famous receipt book author in which he condensed for the benefit of humanity a life study of the human system. His most successful prescriptions are performing wonderful cures and are in such constant and great demand that The Dr. A. W. Chase Medicine Company have their hands full to meet it. These remedies have stood the test of over fifty years, and are still triumphantly marching over the heads of all imitations and substitutes, proving themselves absolutely alone on the highest pinnacle of success.

The diary contest for \$200.00 in gold is again a feature in this issue of the almanac. In past years thousands of the doctor's followers have availed themselves of this golden opportunity. By so doing they have kept an accurate record of their daily life, which is invaluable to them. In fact, they request the return of same.

If you do not receive a copy of this almanac the publishers, Edmanson Bates & Co., Toronto, will mail you one post-paid on receipt of your name and address.

December 30, 1909.

elementary treatise, the banker, the business printed from a series the New York Financier Company,

which a full and honest at there is nothing to reflection that a work of a seven years trial one. This volume is large class of country to, until recently left mysteries to a select Our young bankers nres in the States or a should get and read information upon a is becoming every day

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mas gift-book may be ither it is or is not red by the reviewers choice this is an ideal interest to the young or girl's book as will be at for seventeen years ecting material for it, found a friend peculi- ny department he has e "others." There are apters, six appendices verything. Dr. Gren- of Labrador. Of the the French and Indian notably acceptable to otch learn the native arry and fall into the amen brought over by were a notable failure, g a final escape from e are few of the 500 find something to ex- Dr. Grenfell this land the mass of people a predicts a fashionable ked literary and busi-

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HER DOG.

oble dog, his head; hake his paw, ed. 's very good, ; t he will mind do?

ou accomplish a little a good deal in a year. 7, or read one hour ou will have acquired in three hundred and rprise you. Bear this year, and let nothing vantage of it.

main business of our ible it is called day;" ing unless it lead to ice.

Will you help to secure
the Election of

G. R. GEARY
FOR MAYOR

His record entitles him
to this reward

He dug up the field, and found that the
plank had sunk to the depth of seven
inches. Be patient in suffering.—Do
not cry out directly you are hurt. The
boy who is stretched out on the foot-
ball field never thinks of crying. He
ticks himself up as quietly as he can,
and says nothing about his bruises
and pains. He is only eager to get
on the ball again. It is a good thing
to learn to bear pain bravely and pa-
tiently. After all the troubles we have
to bear are generally light compared
with others which may come to us.
We should therefore school ourselves
to bear the smaller pain without com-
plaining, so that we may be able
bravely to accept the greater. A
Chinese traveller once stopped at an
inn. The day was warm and the mo-
squitoes were very annoying, so that

the traveller became quite savage.
The innkeeper, however, kept his
temper, although he too was being
bitten. "How is it you can stand the
mosquitoes so easily?" asked the
traveller. "Ah, sir," answered the
other, "once I was a prisoner in the
stocks, and my hands and my feet
were made fast; and the mosquitoes
bit me, and I could not ward them off,
and I suffered much agony. But now
I am free and able to defend myself,
and the trouble seems much less, so
that I can easily bear it."

GREAT-GRANDMA'S DRIVE.

"Mamma, didn't you say when peo-
ple were afraid of everything that they
were cowards?" asked Esther, com-
ing into the kitchen, where her mother

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FOR 1910

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HEYD

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YOURS

Ald. Thomas L.
CHURCH

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was baking pies and her brother build-
ing a corn-cob house. "Yes, I think
so," said Mrs. Maxwell, who was very
busy. "Then great-grandma must be
a coward," said Esther, "for she is
afraid of everything." "I should
think so," spoke up Joe. "Yesterday,
when I wanted her to go to the barn
to see the new calf, she said she was

railroad." "Yes, but that was before
the railroads were ever built when
great-grandma went," said Mrs. Max-
well. "They took a box wagon, and
made a cover over it like the gypsy
wagons you see sometimes, and put
all the things they had to have into
the wagon, and sometimes the chil-
dren liked to lounge on the beds all

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it That

ALDERMAN

BREDIN

IS ELECTED

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should be conducted by successful
business men.**

afraid of the cows, and this morning
she wanted me to put Dan out be-
cause he is so frisky, and she is afraid
of him." "And she won't ride in the
carriage behind Fleet," said Esther.
"She is scared all the time." "Did I
ever tell you a little story about great-
grandma when she was about as old
as I am?" asked their mother. "No,"
cried both children. "Please tell us."
"Well, when great-grandma was not
great-grandma, or even grandma, she
lived with her family in Ohio. She
had two children just about as old as
you two, when her husband had to go
out West. Now, how do you suppose
they all went out there?" "On the
train," cried Joe. "Don't you remem-
ber, it took Aunt Helen four or five
days to come home from California,
mamma? She showed us the little
crooked line on the map where she
came, and said that was to show the

day. They had to drive slowly, for
the roads were poor, and they were all
very tired before they had crossed our
State on their way." "How did they
get anything to eat?" asked Esther.
"Great-grandma cooked by the road-
side, over a camp-fire. They took
some food along, and often they
bought supplies at stores when they
happened to go through towns. Then,
often great-grandpa killed game and
wild birds, which helped them very
much. Well, by-and-by they got into
a very wild country, where there were
Indians and wild animals and they
had to be very careful. Great-grandpa
was taken sick with fever, and poor
great-grandma had to do everything
herself, and take care of him besides.
For a week she drove the horse, with
a gun in her lap, watching for
enemies, and at night was afraid to
lie down to rest for fear of Indians.

L. CH ER - nomy.

, but that was before ere ever built when ent," said Mrs. Max- k a box wagon, and ver it like the gypsy sometimes, and put ey had to have into sometimes, the chil- unge on the beds all

See to IN ER ty business essional

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By order of the Board,
JAMES MASON, General Manager.
Toronto, Oct. 21st 1909.

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She was ill herself when they reached the town where her husband had business, but kind friends took care of them all, and helped them get settled." "And we thought she was a coward!" said Esther. "I am sorry." "You see, very old people are timid about everything," explained their mother. "Great-grandma could not go West in a wagon now, but she did it bravely when she was young and strong. I don't think my little boy and girl will ever have to face Indians and kill wild animals, but I hope they will always be brave wherever they are, and remember that there must be



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no coward in great-grandma's family." "We'll both remember," said the children solemnly, and then they stole softly into the sitting-room to take another look at the little, old lady who had driven the big horses over trackless plains, with her gun in her lap, to her new home in the great West.—"Herald and Presbyterian."

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them."—St. John 13:17. I.—"These things"—that is, your duties—wherever you are: 1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants. 2. At school, respect to teacher, faithfulness in study and fairness in play. 3. At church, be quiet, listen, worship, and give your heart to the Saviour. 4. On the street, good manners, modesty, kindness, minding your own business. II.—How should you do your duty? 1. Not for pay. That is a low motive. Some always ask, "What will you give me?" 2. But from love. So did the Saviour when a boy at Nazareth, so the angels do God's will, which is only another name for duty. This will make you do it cheerfully. 3. Better every day. By trying to do your duties you will become more skilful; so you improve your reading, writing and music. St. Peter said, "Grow in grace."

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In the Greyfriars Churchyard, just under Edinburgh Castle, is a monument raised to the memory of a faithful dog, who, having followed his master's steps while he lived, would not leave him when he died, but lay on his grave day after day. Kind hands brought him food, and would have taken him away to a place of shelter, but he refused and always came back to the grave. So years passed by, and at length this faithful watcher himself lay dead on the grass which covered his master. Visitors to the old churchyard look at his statue, and admire his fidelity.

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THE
Bank of Toronto

Head Office:
TORONTO, CANADA

RECORD for year ending 30th Nov. 1909

Being the 54th Year of Business

DEPOSITS - \$34,573,897
Increase for year \$7,694,092

LOANS AND INVESTMENTS } \$37,438,588
Increase for year \$6,186,300

TOTAL ASSETS \$47,989,693
Increase for year \$8,234,090

Capital paid-up \$4,000,000
Reserved Funds 4,818,871

INCORPORATED 1855

Interest paid on Savings Accounts at our 77 Branches in Canada.

Ald. Thos. L. Church who has so capably represented Ward 2 for five years for the Board of Control, is a candidate for the Board of Control. He is a graduate of Toronto and Trinity Universities, was superintendent of All Saints' and is very popular among the young men of St. Simon's and All Saints'.



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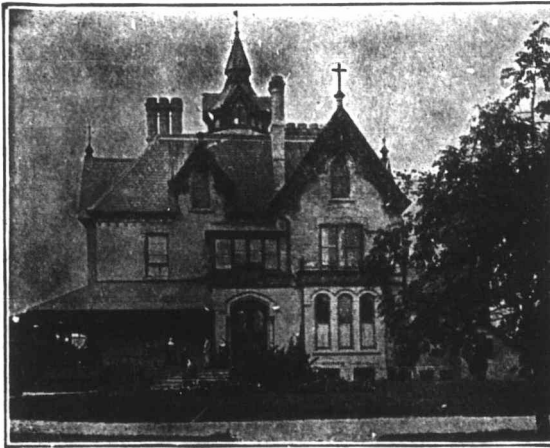
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gence, and irregularity, being continued, will make knowledge useless, and genius contemptible.

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