

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 33.

TORONTO, CANADA, THURSDAY, JANUARY, 31, 1907.

No. 5.

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St. Augustine.**BRANTFORD & PEELE ISLAND
Canada.****SYNOPSIS OF CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 100 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother if the father is deceased) of a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

**SYNOPSIS OF CANADIAN NORTH-WEST
MINING REGULATIONS.**

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square: entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

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Deputy of the Minister of the Interior.

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which at present occupies a position
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separating the nave from the choir,
and seriously impeding the view from
west to east. It is his intention, sub-
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the organ divided into two parts, and
inserted in the arches on the north
and south above the screen, and at
the same time to have the organ
enlarged.

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Offices—Union Block, 36 To**Lessons for Sun**Feb 3 -
Morning—Gen. 3; Matt. 1
Evening—Gen. 6 or 8; ActFeb. 10 -
Morning—Gen. 9, 1, 20; M
Evening—Gen. 12, or 13;Feb. 17—Fr
Morning—Gen. 19, 12, 30;
Evening—Gen. 22, 1, 20, 0Feb. 24—Se
Morning—Gen. 27, 1, 4; J
Evening—Gen. 28 or 32

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hymns.

SEXAGESHoly Communion:
Processional: 233.
General Hymns: 11
Offertory: 229, 239
Children's Hymns**FIRST SU**Holy Communion
Processional: 263.
General Hymns:
Offertory: 85, 87.
Children's Hymn**THE SUNDAY C.
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Canadian Churchman.

TORONTO, THURSDAY, JAN. 31, 1907.

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

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

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

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.
Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Feb. 3.—Sexagesima.
Morning—Gen. 7; Matt. 19, 3, 27.
Evening—Gen. 6 or 8; Acts 20, 17.

Feb. 10.—Quinquagesima.
Morning—Gen. 9, 1, 20; Matt. 22, 41—23, 13.
Evening—Gen. 12, or 13; Acts 25.

Feb. 17.—First Sunday in Lent.
Morning—Gen. 19, 12, 30; Matt. 26, 31, 57.
Evening—Gen. 22, 1, 20, or 23; Rom. 2, 1, 7.

Feb. 24.—Second Sunday in Lent.
Morning—Gen. 27, 1, 41; Mark 1, 21.
Evening—Gen. 28 or 32; Rom. 8, 1, 18.

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

SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 321.
Processional: 233, 236, 242, 274.
General Hymns: 165, 234, 245, 288.
Offertory: 229, 239, 240, 353.
Children's Hymns: 235, 337, 340, 342.

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
General Hymns: 84, 91, 94, 249.
Offertory: 85, 87, 254, 259.
Children's Hymns: 92, 332, 338, 342.

THE SUNDAY CALLED SEXAGESIMA OR THE SECOND SUNDAY BEFORE LENT.

During these three weeks preceding Lent we are taught to prepare our hearts and lives by examining ourselves in thought, word and deed, confessing our sins and reforming ourselves. It becomes a matter of personal interest. From the consideration of the great doctrine of the Incarnation and its attendant events we press the lessons home to our private lives. The three Collects in this lesser Lent season are minor confessions. "We and our offences" against Him. "We and our lack of trust" in Him. "Our doings without charity." Our minds go back to the words of The Confession of Sins. "We have erred and strayed from our ways." "We acknowledge and bewail our manifold sins and wicked-

ness." Shrove Tuesday is the day when Lent confessions are made. The word shrove comes from "shrive" (Saxon scrigan), to take a confession, but the sense seems to be to enjoin or impose penance. Shrove Tuesday is then Confession Tuesday. The Tuesday after Quinquagesima Sunday. It is the day immediately preceding Ash Wednesday, February 13th, the first day of Lent. It was on this day Shrove Tuesday that the people of England made their confessions after which they dined on the simple fare of pancakes or fritters. The day is vulgarly called Pancake Tuesday. Behind and underneath this lies the deeper lesson of the cleansing of the conscience by a full acknowledgement of our sins and failings. A practice recognized and provided for in the Church in the Prayer Book at the very beginning of Morning and Evening Prayer, in the Holy Communion, in the Visitation of the Sick, with a special confession in the Exhortation in the Holy Communion for those who require comfort or counsel. This practice is neglected by many devout Christians. Where, if properly used would bring peace to troubled hearts. We should not keep deep within our soul the smouldering fire of an ever-painful thought of some sin or some great sorrow, but strive to throw it off by complete submission in the acknowledgement of our faults or the unburdening of our load of sorrow. We should not attempt to struggle alone against besetting sins, but seek all the help Jesus Himself can give and the counsel of your own clergyman in such times. The self-humiliation is a helpful thing. The assistance of a wiser and more experienced person, like your clergyman, is helpful. The practice such as the Church provides for her people is full of comfort and help when rightly used.

An Incident and a Moral.

An unforeseen and suggestive episode of the Jamaica earthquake was the landing of armed men from the United States war ships, sent to the relief of the Islanders, seemingly without the consent of the Governor of the island having been first obtained, and then, the request of the Governor that the United States Admiral would withdraw his men and ships. It is apparent that somebody blundered, and it is regrettable, especially when courtesy, tact and judgment would not only have prevented any unpleasantness on either side but would have put the kind and humane act of the United States Government in the proper light. The moral is, that it is high time that Canada, having admittedly vast interests at stake on the sea, should come out of the chrysalis stage and at least begin to provide ships and men who could promptly answer the call of humanity or necessity along her own coast line, or wherever honour, duty, or the needs of her citizens, her commerce, or of her comrades of the British Empire in her own, immediate neighbourhood should invoke her aid. We should cease to be dependents on the generosity of the tax-payers of the British Isles.

Lord Grey's Diplomacy.

Lord Grey has, as our Governor General, achieved distinction as being the first Canadian viceroy who has invited and entertained at the Canadian capital an influential member of the United States Government. We are not of those who look with suspicion upon any friendly advance made by those in authority in Canada to the leaders of the United States people. Mr. Root's presence in Canada under the circumstances was most welcome. We do not seek to attach any special importance to the political side of it, but we do attach importance to the moral side; and from this standpoint the tone of

Mr. Root's recent speech at Ottawa amply justifies us. It was a manly and welcome utterance and raised the thoughts of his audience to a much higher plane than is customary with the expressions of ordinary statesmen. Nothing but good can come of friendly intercourse under such wise and generous auspices.

A Serious Mission.

It is beginning to be candidly and regretfully recognized by those who have been most earnest and insistent in advocacy of what is called the "New Theology," and its hand-made Higher Criticism, that the influence of these intellectual exercises is mainly confined to the speculative exercised by them. Indeed a reverend writer in the "Universalist Leader" of Boston, Mass., says: "The great trouble is that to-day this new theology and the higher criticism is simply a state of mentality, and, however high such a state may be, it can never in itself, be efficient in the wooing and winning of baffled men." Again he says: "The Churches also have many ministers speaking with intellectual vision, but who are as inefficient as babes in the art of wooing men to the Christ-life." The editor of the paper in commenting on the subject, amongst other things says, with only too much truth: "The trouble is ministers of the Gospel do not take their mission seriously enough." The "Universalist" editor has with "intellectual vision" of undoubted clearness, put his pen upon the source of the whole trouble. The main concern of the minister of the Gospel, who takes his mission seriously, is the bringing of sinners to their Saviour through the appointed means of grace, and the continual ministering to their spiritual, and where there is need, temporal necessities as their spiritual guide, counsellor and friend. This does not leave him time or desire for much indulgence in that type of mental gymnastics known as "New Theology" and "Higher Criticism," which the candid and conscientious specialist in the "Universalist Leader" confesses "is simply a state of mentality . . . (which) can never in itself be efficient in the wooing and winning of baffled men."

Thasos.

Little notice has been taken of an incident which illustrates the tangled skein of diplomacy and the ever-present possibilities of international trouble. Truly we require, though we seldom think so, to be in earnest in praying for peace. The island of Thasos lies on the route through the archipelago to Constantinople. It dominates Kavalla, the port of the Macedonian trade and the rival port to Salonica. During the Greek war of independence the Egyptian army was the only force which made headway for the Sultan in that country; and which also reconquered the island of Crete and handed it over to Turkey. In gratitude the then Sultan presented Mehamet-Ali of Egypt in 1841 with the island of Thasos which has fallen to the present Khedive, his great grandson and heir and ruler of Egypt, subject to the English occupation. But the Sultan now claims the island. He wishes to lease it to his friends, the Germans, who are ready to pay a large royalty for the possession and control of an island so situated. On the other hand our Government desires the continuance of the Khedive's ownership and the Egyptians are naturally desirous that their rulers' rights should be maintained at all hazards.

Constitutional Checks.

We are always ready to criticise the weak points of our Constitution and we regret to find a tendency while doing so to compare it to our disadvantage with that of our neighbours. A

just comparison no one could object to, and we feel sure that any fair comparison would be in our favour. An illustration of one striking difference is mentioned in our exchanges and that is the power in the States of individuals to interfere with the working of the Legislature. We do not refer to the President, his powers are constitutional, but in the Senate the speaker has great and undefined powers; the committees also when an undesired measure is referred to them can hold it indefinitely. We were not prepared to find the practice extended to the Lower House, but it seems that Speaker Cannon is able to defeat a measure. The one we particularly refer to is a bill to set aside forest reserves in the Appalachian and the White Mountains and so to restore and regulate the enormously valuable water powers. It passed the Senate, has been reported favourably by the Committee on Agriculture of the Lower House, has been approved in advance by the President; is supported by the governors of many of the interested States and yet one official can prevent its final submission to the House of Representatives.

Worthy Of All Praise.

We cannot too highly commend the conduct of the Provincial Railway Board of Ontario in preventing thousands of people from suffering inconvenience and discomfort in the city of Toronto, during bitter winter weather, by ordering the Street Railway Company to continue to run their cars over the lines in dispute between the Railway Company and the City, and for ordering the City authorities not to interfere with them in doing so; the cars to be kept running until the matter in dispute is settled by competent authority. This is a great step in advance. It is an outrage that the great body of any community should be compelled to suffer most serious inconvenience when a difference arises between two of its powerful corporations. We long for the day when strikes shall be dealt with in the same strong, impartial way. It is a relic of barbarism that the inconvenience, loss, and it may be suffering of a large portion of the public should be used as a means by which one or other of the opposing parties in these fierce civic struggles should force its adversary to yield to its demands. It would be a wise, and just step were the State in the interest of the whole community to provide an authoritative body, with power sufficient to confine all these struggles to the immediate combatants, and compel them to submit their claims for trial and to abide by its definite decision. A Government, we care not what its political complexion may be, which has the courage and humanity impartially to safeguard the rights of the whole community, against the devices of certain sections of it seeking to promote their own ends regardless of the public weal, would be a government indeed, and could in the best sense of the term be called a true benefactor of the people.

"Monettes."

A distinguished Parisian dramatist in a play with the above title, which translated into English means, "The Gulls," a play round which the interest of French dramatic critics has recently centered, has demonstrated with unusual power the triumph of Christian morality under circumstances of extraordinary and almost irresistible temptation. The central figure of the play possesses inventive genius and strong love of his suffering fellowmen; and the possibility of a great and beneficent discovery sustains him through years of indomitable industry, hampered by failing health and narrowing means. He is met in the hour of failure by a bold, clever and unscrupulous schemer, who, with the aid of a beautiful, rich and attractive widow, who lends herself eagerly to his plan, strives to induce the inventor by divorce from his wife, and remarriage with the widow, to obtain the means of perfecting his discovery, and becoming one of the greatest benefactors of mankind. But though the devoted

wife is willing to sacrifice herself for the seeming good of humanity the Christian principles on which the husband has founded his life enable him to triumph over this severe and seductive temptation. The courage of the author, the issue of his play, and the universal and invincible principle which it vindicates cannot fail to be fraught with good to the citizens of the beautiful capital of France, and to many others as well. It is most gratifying to see French drama occupy itself with the great problems of life and their only true solution—Christian Faith and Practice.

Consular Agents.

It is humiliating to read that in Brazil and South America, generally, Canadians resort to the United States Consuls instead of to the British if they require aid. This is very sad, but probable. Most of these English gentlemen intelligent and patriotic, know about Britain, but nothing of Canada, and care less. We know nothing of South America, but we do know something of what it is among the more intelligent consular agents on the continent, where there is so much more travel and so many more people from all parts of the Empire. The story we tell to illustrate our meaning took place before the Boer war, which raised the status of Canadian immensely. A young man traveller on the continent, but having graduated at a university in the States by accident more than design, put his diploma in his trunk. He told the writer that after his first experience of a British Consul, whenever it was desirable to get a Consular recommendation to visit a gallery or for some similar purpose he pulled out his diploma and visited the United States representative. He always found that official ready and anxious to assist him, possibly even more than if he had been a citizen of the Republic.

The Aberdeen Association.

Some years ago we were under the painful duty of inserting a series of much needed criticisms of this excellent enterprise which was dying of neglect. Judging from the fragmentary reports that we have seen of the annual meeting of the Toronto Branch there has been a revival and renewed and growing life and interest in the work. We regret that we are not in a position to give details now, but evidently a successful effort has been made to get out of the rut of cliquism, and to interest many good hardworking women in the work. More are needed. The only way to get them is by publicity. Let it be known when the women meet, where, and that all volunteers will be welcomed, get the press to insert these letters, ask the reporters or city editors to call and be taken through the rooms, repeat the invitation for workers and literature, get one member of the staff of each daily interested and keep him supplied with information and the Aberdeen Association will become a power for good now undreamt of. Publicity, Miss Secretary.

A Quick Response.

We have long been convinced that the daring and masterful spirit, the unsurpassed enterprise and energy, and the fervent love of country and unselfish loyalty to the best traditions of their race, which has enabled the people of Canada in a few short years to place their country in the forefront of the younger nations of the world would never be appealed to in vain, when the cause was noble and beneficent, and the need urgent and impressive. The Churchmen of Canada have been no whit behind their fellow countrymen in their splendid record of national progress. Their solid and sturdy temperament, characteristic of the old island ancestry, may be hard to move, yet when once fully roused the noblest of human histories testifies to their irresistible courage and determination. We believe that the loyal Churchmen of the Diocese of Toronto are at last awaking to the fact that it is their duty and privilege, without further delay, to go on in downright earnest, with the building of St. Alban's Cathedral. The first issue of the "Churchman"

with its editorial appeal for the cathedral, had no sooner passed from the press than we received the following letter: "You have challenged the Churchmen of Toronto. Are there in this wealthy diocese 200 persons, who out of loyalty to the Primate will each subscribe \$100 towards St. Alban's? I enclose my card and will be one of the 200, and would rejoice to know of others willing to make this reparation of a neglect that is unworthy of the Diocese of Toronto." The writer of the letter is by no means a wealthy man but he is second to none in his love and devotion to the Church. Who will range themselves beside him? Let the splendid spirit of Canadian patriotism fire the heart of our Churchmen with the desire to do for their God and His Church as they have done for their home and country and all will be well with the Cathedral. Again we ask who will give to this noble cause? A great, an exceptional opportunity, has arisen in the history of the Church in Canada for Bishop, priest, and layman to rise as one man to the height of the occasion and with splendid self-denial pay a noble tribute, not merely to the new Primate of All Canada, but of affectionate loyalty to him, and of honour and devotion to our beloved Church. Again we ask the question—who will give? Who will help to crown the splendid purpose of a long, noble and unselfish life. A purpose, conceived in pure affection, and striven for with the gallant and indomitable spirit which never yields to defeat. And now we have come, we fully believe, after many discouraging years, to the turn of the ebbing tide, which taken at the flood in the words of England's greatest dramatist already quoted: "Leads on to fortune." It is yours to help it on dear reader—give, and give quickly. Follow the lead of your heart, and you will not go wrong.

Sport.

It is seldom that one reads a protest against the destruction of fish or fowl, and some hail with pleasure an excellent letter from Mr. L. H. Bailey, of Ithaca, N. Y., in the "Outlook," which condenses the feeling of the minority who object to the common idea, "It is a fine day, let us go and kill something." It is high time that youth should be taught what can be done to preserve and not to take life and that present day shooting or fishing is not sport. As Mr. Bailey says: "Two features of killing for sport are to be distinguished." Is this sport worthy a man and worth the while. What relation has it to the ethics of fair play? These questions go deeper than mere sentimental sympathy with dumb animals that we assume to be suffering. The question of fair play seems usually to be overlooked. The hunter or fisherman has every advantage of knowledge and invention; he usually attacks a defenceless, unsuspecting and harmless creature; he ordinarily exposes himself to no danger or risk. He employs every means of stealth and has every advantage of long range weapons and of position. It is said that the hunter matches his skill against the animal's cunning; but the animal is usually unaware of the game until too late." We appeal to all really humane teachers and sportsmen to endeavour to preserve and not to exterminate the fish, flesh and fowl which God has given for use, not abuse. Rather be re-creating streams lined with trees, little storage ponds and other refuges, let us harbour the lives so ruthlessly persecuted. Even in England it is proposed to artificially propagate wild duck.

The Pan-Anglican Congress of 1908.

The Committee of the Congress have determined to publish at once certain preliminary papers on problems for consideration at the Pan-Anglican Congress in 1908. These are to be issued by the S. P. C. K. and are not to be longer than about eight pages. The object of each paper will be to set forth the subject for the purpose of stimulating thought, stating it on broad lines, giving due weight to various sides of the question, but not passing judgment on any of them. Such

papers will, of course, treating of the subject opinions. The subjects been chosen are as follows: "Human Society," by E. Ministry; "both men and Burrows;" "The Church dom," including the co-Montgomery; "The Christian Races," by A. Problem of the Angli-Bishop of Gibraltar. nounce another paper Thought," in regard to its critics. A letter in Fund of the Congress: Diocesan Bishop in th and York, asking their diocese of not less than that there will be mu necessary to have case will any money 1908. Also an official "Thankoffering," espe ish Isles, is to be pu month. In a few we eide upon the actual the Congress, after many suggestions m: from all parts of the retary has now bee: Mynors, who will h: House; for this work sence from his paris

PRACTICA

This age will be come as the "Age edly outgrow it. "knocking the life doubt this age with history of mankind dispensable place. Bye and bye it wil Leisure," when hu for a while on its some of its own: are in the positio ing an ascent, wh hold is busily er and has no tim worker who uses construction of no thing to-day is on and enjoyed, not directly brings, b to what lies beyo people reading, meals on the tra tractions. The r the move. The e long speed may l may experience ful desire as we piece of scenery, road that we wo the inexorable l; it. To stop is t thrown down is feet of stamped age of hurry, th time. Therefo age." Or, shall itself practical, which demands sults. This spi the Church. A so far, been the edly, in the bes more "practical largely reverted. The average Christian, has better, during t sense of direct has been quick

papers will, of course, be followed by others treating of the subjects in detail and giving opinions. The subjects in broad outline that have been chosen are as follows: "The Church and Human Society," by Dr. Fry; "The Church's Ministry," both men and women, by Archdeacon Burrows; "The Church's Missions in Christendom," including the colour problem, by Bishop Montgomery; "The Church's Missions to Non-Christian Races," by Mr. Eugene Stock; "The Problem of the Anglican Communion," by the Bishop of Gibraltar. It is hoped soon to announce another paper on the "Problems of Thought," in regard to the Christian Faith and its critics. A letter in regard to the Guarantee Fund of the Congress is about to be sent to every Diocesan Bishop in the Provinces of Canterbury and York, asking them for a guarantee from each diocese of not less than £250. It is not expected that there will be much call on this Fund, but it is necessary to have such a guarantee. In no case will any money be called in till after June, 1908. Also an official leaflet on the subject of the "Thankoffering," especially in regard to the British Isles, is to be published at the end of this month. In a few weeks the Committee will decide upon the actual subjects to be discussed at the Congress, after taking into consideration many suggestions made to them on the question from all parts of the world. A whole-time Secretary has now been appointed, the Rev. A. B. Mynors, who will have an office at the Church House; for this work he has obtained leave of absence from his parish till after June, 1908.

PRACTICAL CHRISTIANITY.

This age will be remembered in the ages to come as the "Age of Hurry." We will undoubtedly outgrow it. The world will get tired of "knocking the life out to keep the life in." No doubt this age with all its evils, is the best in the history of mankind, and it has its absolutely indispensable place in the evolution of the race. Bye and bye it will be succeeded by the "Age of Leisure," when humanity will be content to rest for a while on its oars, and take time to enjoy some of its own achievements. At present we are in the position of a man breathlessly climbing an ascent, who while he stands on one foothold is busily engaged in hewing out another, and has no time even to look around, or the worker who uses up what he produces in the construction of new and improved tools. Everything to-day is only a means to an end, to be used and enjoyed, not for its own sake or for what it directly brings, but simply as a coin of vantage to what lies beyond and yet beyond. We are like people reading, and conversing and eating our meals on the train. These things are only distractions. The real business of life is to keep on the move. The country we rush through at headlong speed may be beautiful and inviting, and we may experience certain passing qualms of wistful desire as we fly past this or that peaceful piece of scenery, there may be stations along the road that we would fain stay over a train at. But the inexorable law of modern "progress" forbids it. To stop is to be thrown down, and to be thrown down is to be tramped on by the million feet of stampeding humanity. This, then, is the age of hurry, the age when people will not take time. Therefore, in a sense, it is a "practical age." Or, shall we say, it is an age which calls itself practical. Be that as it may, it is an age which demands direct, visible and immediate results. This spirit, for good and evil, has invaded the Church. And the Church has on the whole, so far, been the gainer. Religion most undoubtedly, in the best sense of the word, has become more "practical." In its personal exercise it has largely reverted to a few simple first principles. The average man's ideas of what constitute a Christian, has most assuredly changed for the better, during the past quarter of a century. Our sense of direct responsibility to our fellowmen has been quickened and transformed. The moral

consciousness of humanity in this respect has waked up, and it can never go to sleep again. We see better things now, and while we do not, as yet unreservedly follow them, we will never rest content with the old and the worse things. This is so much gained, and it is a great and solid and really "practical gain." But there is another side to this. In our feverish eagerness for the practical, i.e., the direct, visible and immediate results of Christianity which display themselves in the bettering of the lives, here on earth, of our fellowmen, there is the danger of neglecting the work which lies beneath the surface, and is the foundation of it all, of the work that operates slowly, indirectly and invisibly. We are not only enamoured of, but, as Christian workers, we are getting so enslaved to the craze for quick and visible results that we are beginning to be impatient, and in some cases actually intolerant of these deeper and invisible forces, which are as essential to the life and activity of the Christian faith as the fire below the pot is to the boiling water. We are in danger of forgetting that religion in its first beginnings is a private transaction between man and his Creator, that the motive power of Christianity is the sense of individual responsibility to the Reader of all hearts. This is the foundation of religion, this is the seed from which germinates and springs the visible practicalities of Christianity. But it must have time to grow, and we must be willing to wait for it to grow. We must be willing to begin at the beginning, and not to expect results without causes. "Everything in its own order," first causes, then effects, first the sowing then the reaping. And so we must be content to do a great deal of work, which to the impatient and shallow thinker may appear unpractical, because devoid of immediate and visible results. In reality there can be no practical work without a clear grasp of fundamental principles. There can, therefore, be no really effective religion without some theology. Christianity, if it is to remain a vital force, must continue to be a teaching as well as a working system. Ultimately, indeed, the one involves the other. With the teaching will eventually go the working. For the world is ruled by ideas. The religion, therefore, that ignores theology (in its right place and proportion) is as unpractical as the navigation that ignores the compass, and the man who invariably demands immediate results as unpractical and "visionary" as the farmer who would reap tomorrow what he sows to-day. Let us beware of being carried away by this cry for "practical Christianity, which, to tell the truth, has often a strong dash of downright cant in it."

THE AWAKENING OF THE EAST.

We are entering upon the age of world-wide problems. Of course, in a sense, all national and international problems have been and are of world-wide importance. No nation, it may be said, even in the remotest ages, ever "liveth to itself." A nation, no more than an individual, can absolutely segregate itself from the common life of humanity, any more than it can portion and wall off a certain section of the atmosphere for its own private consumption. But this is true only in a remote, indirect, and varying sense. The great problems that are beginning to loom up, and which we will soon find ourselves face to face with, are those which directly and vitally affect the whole human race, not portions and sections of it. These questions are not national, they are cosmic. They are not even international, they are interracial. Nay they are even wider than this. They are more than interracial; they are intertypal. They are arising not between different nations artificially and accidentally walled off from each other, or even between different subdivisions of the great Western race, which under the names of Latin, Teutonic, Celtic, etc., have branched off from each other, but between those various sections of the human family, hitherto regarded as fundamentally distinct, and for ever destined to go each its own way on

different and parallel planes. But the world of late has been rapidly getting smaller. There is not the room there used to be. We cannot, endeavour our utmost, continue to "keep ourselves to ourselves." We are all within speaking distance of each other. We can no longer tacitly agree to ignore each other's existence. Our paths have suddenly become interlaced. We find ourselves continually rubbing shoulders, and jostling each other, and we are beginning to discover that we are all made of very much the same kind of clay, and that our fundamental instincts, desires and aims are substantially identical. We hear less and less of the "Oriental mind," etc. And so the question is forcing itself upon us, imperatively and insistently, as to our future relationships. It is absolutely certain that we cannot continue in the old way. Our self-preservation demands the solution of these great cosmic problems, which are presenting themselves not only in the "East" but in all parts of the world, in Africa, for instance, where the whole status of the colored races will soon be acutely at stake; in India, whose subject millions are beginning to awake to national self-consciousness. But more immediately and especially pressing are our future relations with the great Chinese Empire, which contains at least one quarter of the whole human race, and which is unmistakably awakening to the influence and stimulus of Western ideas, and which we on our part will infallibly awake up some morning to find has taken up its position as a great world power, and an almost incalculably important factor in the future destinies of mankind. We have forced ourselves upon the Chinese and broken up the isolation of countless centuries. We have prodded up the sleeping monster, and now it is awaking and stretching its huge limbs. It will never go to sleep again. We have seen in the case of Japan, in our boyhood as remote, isolated and unconsidered as Thibet today, how a people in these days can leap at one bound into a foremost place in the comity of nations. What Japan has done, it is certain that the Chinese, from all accounts a superior race, can do. In the recent pastoral of our Bishops, on the subject of Foreign Missions, especial prominence is given to this most portentous fact, and attention is also drawn to the magnificent opening that is now presenting itself for the introduction of Christianity into China. In our rising to this unparalleled opportunity, lies in their opinion the solution of this great problem of China's attitude towards us in the near future. With this swiftly spreading desire, among the ruling classes of China, for "Western civilization," is closely allied an apparently equally general friendly spirit towards Christianity. A magnificent prospect is unfolding itself before the Church, such a prospect as has possibly never presented itself in the history of the Faith. The vastness and immensity of the results for good or evil consequent upon our neglect or utilization of this opportunity we will not attempt to set forth. They may be imagined, but can hardly be described. Suffice it to say that in some sense or degree they cannot fail to involve for gain or loss the whole future of humanity. The evangelization of China to-day is, therefore, the greatest and most pressing of every practical problem that confronts the Church, and we may add, civilized humanity. For all we know, the future of the race is bound up with the five hundred millions of China and Japan.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The Sunday School Committee of General Synod seems to have made up its mind to be numbered among the working forces of the Church. It has already held several meetings and transacted much useful business. It is now following the policy we have long advocated in seeking the approval and co-operation of the Diocesan Synods in its larger undertakings. For ex-

ample at the present moment it desires the assent of the Church to the appointment of a paid general secretary, who shall give his whole time to the promotion of Sunday School work. This officer is to be paid by General Synod, if the scheme goes through, and to act under the Sunday School Committee. A varied programme of duties—educational, clerical and administrative—is outlined, the fulfilment of which will keep a pretty lively secretary guessing as to how he may overtake what is apparently expected of him. It is, however, entirely satisfactory that the days of nebulous references to the presumed usefulness of such an officer have passed and a definite plan of procedure has been set before us. We congratulate the Committee on the progress it has made and the method of its proposed operations. It will have the question of a general secretary thrust out in every Synod in the Dominion, and if approval is the result, it goes without saying that the General Synod will carry out the wishes of the lower assemblies. The value of this method in our mind does not chiefly lie in the power of the influence brought to bear upon the higher court, but in the preparation of the Church mind for the reception and active promotion of what is eventually enacted.

The question might be raised as to the wisdom of Sunday School organization from the top rather than the bottom. In the proposed appointment of a general secretary of Sunday School work the Committee has elected to begin at the top and work downwards. The organization of the Church in this country and of most institutions, is the exact opposite, beginning at the bottom and working upwards. There was first of all the organization of parishes into dioceses, and dioceses into provinces, and provinces into a General Synod. In the development of Sunday School organization we apparently begin at the other end and the transmission of power is from the higher to the lower. At first sight it would appear that one officer for the whole Dominion is so inadequate to the work that he would be almost useless. It would be a case of spreading out effort so thin, that it could not be effective. But it is quite possible that through diocesan and provincial organization one man may multiply his power many times and then as the work grows a larger staff will have to be employed. We would, however, suggest that the Committee in the meantime should not confine itself to the promotion of the appointment of a general secretary, but should also anticipate that issue to their efforts by an upward movement that will result in some kind of a foundation to build upon, and prepare the way for the larger scheme. There is one point in the Committee's report that does not appear to us to be at all wise, and that is to have the General Secretary of Sunday Schools in any way responsible for the development of young people's associations. The two things are quite distinct and call for entirely different treatment. To be expert in one, might mean failure in the other. Let us not spoil a good scheme by loading it down with something quite foreign to it. While these two things may not be coupled in this way it would seem to us to be, not only wise, but imperative, that we should stimulate young people in love and labour for the Church. Mr. Cooper Robinson laid a comprehensive scheme on this subject before the Board of Management some time ago and while it was still under the consideration of the Committee he was ordered back to the Mission field. From the purely Missionary point of view we need special organization among our young people. By gathering in the half dollars, and dollars from our young men and women to-day, we will not only augment our revenue materially, but we will lay the foundation of devoted Churchmanship in days to come. This is perhaps one of the weakest points in our Church armour, and needs immediate and urgent attention.

It would seem to us that the cause of Missions would gain much if the delegation from each diocese to the Board of Management were required to present a report annually to the Diocesan Synod. This would bring the central Missionary body into immediate contact with the governing bodies of the Church. The delegates would be charged with a serious duty and held accountable for the proper discharge of the same, while they in turn would be given an opportunity to bring before the members of Synod in a forceful way the scope and needs of the work that was engaging the attention of the Board. These reports would be expected to cover the information of which the diocese most stands in need, and to disseminate such enthusiasm as may be effective in securing the apportionment in full. It would also be in our judgment well to have the delegates to the Board of Management members of the Corresponding Committee in the diocese as they would be familiar with what was wanted, and specially desirous that their diocese should have a good record in meeting what was expected of it. This year there ought to be a long, strong, pull together that every obligation may be met, and the Church sustained wherever sustenance is required.

A few days ago the desire to see a great hockey match entered our head. As the day went on the desire seemed to get into the blood, and an hour before the match was to begin we stood before the wicket enquiring in our innocence for a seat. "Standing room is all we have left, seventy-five cents please." For a solid hour we hung on to a rail, not daring to let go lest we lose our place. Before us there seemed to be acres of benches, but it was impossible to get a place to sit down. Not one of the reserved seats were occupied, and this in no way eased the situation as we changed from one foot to the other and watched the hands of the clock loitering round the dial. In the hazy distance of this immense rink, a thousand "admissions" whiled the time away in jest and laughter. Occasionally someone who presumed to be "fresh" would be handed back over the heads of his fellows. A popular air is whistled by a thousand pairs of lips and even the hand could not always be heard for the vigor they put into their melodies. At last every seat is occupied, most of the standing room and many of the rafters occupied also. Six thousand pairs of eyes turn eagerly as fourteen young athletes tumble out upon the splendid sheet of ice and practice for a few moments. A sharp and decisive call of the whistle gathers the contestants about the referee for a little speech. Another whistle and the puck is faced, and then begins a game that is to decide who are to possess the most coveted prize for which hockey players can strive. Up and down the ice, across, around, back and forth it was an amazing sight to see the speed, the grace, the rapidity of judgment and action, the magnificent rushes, the clever feints, the splendid shots, the wonderful stops, of these clean-limbed, clear-eyed, self-controlled young fellows. There was splendid head-work and co-operation, and when a player forgot himself and violated a rule the punishment came swiftly and was accepted philosophically. At last the visitors are carried off triumphantly.

Spectator.

SUNDAY SCHOOL WORK IN THE CANADIAN CHURCH.

At a conference of representatives of the Board of Management of the M.S.C.C., and of the Sunday School Committee of the General Synod held in Toronto on Saturday, December 22nd, 1906, there were present:—The Ven. Archdeacon Sweeney, D.D., the Rev. Dr. Tucker, representing the Board of Management of the M.S.C.C., and the Rev. Canon Ingles, the Rev. T. W. Powell, the Rev. F. E. Howitt, G. B. Kirkpatrick, Esq., and the Rev. Dr. Rexford, representing the Sunday School Committee of the General Synod.

The Rev. Dr. Rexford was called to the chair. The Ven. Archdeacon Sweeney and Dr. Tucker explained that this Conference had been suggested by the Board of Management of the M.S.C.C. to ascertain to what extent and under what conditions the same permanent officer could

be utilized to serve the special interests of the Sunday School Committee and the missionary interests in Sunday Schools and Young People's Associations, with which the Board of Management of the M.S.C.C. is charged. They illustrated at some length the method and the advantages of such united action. The chairman submitted for the information and guidance of the Conference the following memorandum of duties suggested for the Secretary of the Sunday Schools which had been prepared under the direction of a sub-committee appointed for the purpose at the London Meeting of the Sunday School Committee in October last.

That for the unification, development and organic advancement of the Sunday Schools of the Church of England in Canada so as to render them more efficient agencies for providing a Christian education for the children of the Church, the appointment of a permanent Secretary for Sunday Schools has been recommended, and the following outline of duties has been submitted for consideration:—

(1) Secretarial work:—
(a) To convene committees and sub-committees.
(b) To prepare agenda papers for the meetings of General Committees and sub-committees.
(c) To keep and record the minutes of all meetings.
(d) To conduct correspondence connected with the work, business and action of the Committees; and also with a view of obtaining and disseminating information concerning the condition of the work of the Sunday Schools in the Church of England in Canada.

(e) To prepare and issue circulars of information concerning the work and objects of the committees.

(2) Educational Work:—
(a) To study carefully the characteristics of child nature, the organization and management of Sunday Schools, and the methods of teaching so as to be able to bring the best available suggestions to bear upon our Sunday School problems.

(b) To address the Synods of the several Dioceses, Sunday School Associations, Conventions and Institutes, with a view of unifying and improving the work of our Sunday Schools and of explaining and promoting the objects of the Committee.

(c) To assist in organizing Sunday School Conventions, Associations, Institutes, and Training Classes where they are required.

(d) To edit booklets, lesson material, children's papers, lesson schemes, daily readings, as directed by the Sunday School Committee.

(e) To collect an exhibit of Sunday School helps, text books, lesson material, and illustrations which may be available for Sunday School Associations, etc.

(f) To arrange and conduct the schemes of Sunday School examinations for teachers and pupils.

(g) To develop the missionary organization of the Sunday School:—

(1) By urging the importance of this work upon Synods and meetings of teachers.

(2) By disseminating suitable and interesting information concerning the missionary work of the Church.

(3) By promoting the general enthusiastic adoption of the principles of the Lenten Offering for missions in all the Sunday Schools of the Canadian Church.

After a full discussion of the points raised in the foregoing presentations, the conference resolved as follows:—

(1) That in the opinion of this conference a permanent officer for the Sunday School work of the Church should be appointed by the General Synod to act under the Committee on Sunday Schools of the General Synod.

(2) This Secretary shall undertake on behalf of the Board of Management of the M.S.C.C. to develop an intelligent and practical interest in missionary work in Sunday Schools and Young People's Associations in connection with the work of the Board of Management and for this purpose he shall take his instructions concerning missionary work for the Board of Management through the Sunday School Committee.

(3) It is further suggested that a Conference be held with the A.Y.P.A. Committee so that this officer may be in touch with the A.Y.P.A. Movement through its missionary and other committees, and that the A.Y.P.A. may contribute a quota towards the same stipend for work undertaken on its behalf.

It was the unanimous opinion of the members of the Conference that the appointment of a strong man to this position would result in a marked increased efficiency in our Sunday Schools and that the large increase in the contributions from our Sunday Schools not only to Missionary

Funds, but for local justify the several dio quota to the expense Elson I. Rexford, Chairman

MRS. C.

On the sixteenth of the rest that remain Emma du Bourdieu, Rev. James Carmichael. For some years more or less of an before her death had consciousness. She without regaining cot of Wednesday, the si michael was a woma actor. It is needless nearly half a century, courage of her gift pleasures and his ca the idol of the family spected and beloved well as by numberle many years, found a the ideal family circle this goes without sa world. But underne she carried the tendi in sorrow, the deep distressed and the every one who faile might well be said others she sanctific example, most circu in criticism and repa ostentatious in dres religion, she ran her white flower of a b faith was of the sim simple. With all Huguenot stock from her father's side, a beauty, characterist eage, she clung dev the Gospel as it is i Sunday School teac number of girls. e was "the old, old Scores of these gir womanhood, reve teaching and in the dren, reflect the gl various Church org poor, the instruct ance of temperanc and an active coo from her the abilit of her days—an ev devotion of her fa the respect of all prayer, not only a the good work in rejoiced, but also heart that loved the advancement All with whom sh serious-minded Cl intimately reverc loved her for her heart. It is but a ed upon to mour greatest Churchm pay our tribute o teaching. We ar loss of one less c one of Canada's e a quarter of a ce worker with and ment to the rect The tribute of p memory is that Lord Himself, vi could." All that a devoted soul c was done unself motives. The tr ishonors of St. C friends, of the ci Canadian Church band and sons i sustained. Wha sassing "Treasur in a pre-eminent

There is an begun is half en cess in some sp to a day, the throne of grace is due to God, to have guid through the day er, do not fail t form, but in s

Funds, but for local purposes would amply justify the several dioceses in contributing their quota to the expenses of such an officer.
 Elson I. Rexford, Chairman.
 Chas. L. Ingles, Secretary.

MRS. CARMICHAEL

On the sixteenth instant there entered into "the rest that remaineth for the people of God," Emma du Bourdieu, beloved wife of the Right Rev. James Carmichael, Lord Bishop of Montreal. For some years Mrs. Carmichael had been more or less of an invalid and for many weeks before her death had been in a state of unconsciousness. She quietly fell asleep in Christ, without regaining consciousness, on the evening of Wednesday, the sixteenth instant. Mrs. Carmichael was a woman of very remarkable character. It is needless to say that she was, through nearly half a century, the staunch helper and encourager of her gifted husband, "doubling his pleasures and his cares dividing;" that she was the idol of the family circle, and that she was respected and beloved by scores of parishioners as well as by numberless young men who, through many years, found a hearty welcome from her in the ideal family circle at St. George's rectory. All this goes without saying for it is patent to the world. But underneath all exterior appearances she carried the tenderest of hearts for every one in sorrow, the deepest sympathy for every one distressed and the most generous charity for every one who failed to do what was right. It might well be said of her that for the sake of others she sanctified herself. Always careful of example, most circumspect in conversation, kind in criticism and repartee, simple in pleasures, unostentatious in dress and living, devoted in religion, she ran her course ever "wearing the white flower of a blameless life." Her Christian faith was of the simplest nature and as strong as simple. With all the devoted fervour of the Huguenot stock from which she was descended on her father's side, and with all the emotional beauty, characteristic of her mother's Irish lineage, she clung devoutly to the simple Faith of the Gospel as it is in Christ Jesus. As a life-long Sunday School teacher, her message to the large number of girls coming under her instruction, was "the old, old story of Jesus and His love." Scores of these girls in Montreal, now grown to womanhood, revere her for her example and teaching and in their own homes amid their children, reflect the glory of her consecrated life. In various Church organizations for the relief of the poor, the instruction of the young, the furtherance of temperance, she took a living interest and an active co-operation until ill-health took from her the ability to work. And in the evening of her days—an evening all rose tinted with the devotion of her family, the love of hundreds and the respect of all—she still had the resource of prayer, not only as a means for helping forward the good work in St. George's, in which her soul rejoiced, but also as a comfort to her own tender heart that loved so dearly every movement for the advancement of the Gospel of Christ's love. All with whom she came in contact respected her serious-minded Christianity; all who knew her intimately revered her for her godly piety and loved her for her nobleness and tenderness of heart. It is but a short time since we were called upon to mourn the loss of one of Canada's greatest Churchmen—Archbishop Bond—and to pay our tribute of praise to his godly life and teaching. We are now called upon to bear the loss of one less conspicuous in the public eye—one of Canada's greatest Churchwomen—who for a quarter of a century and more was a fellow-worker with and an inspiration and encouragement to the rector of Canada's greatest Church. The tribute of praise which we offer to her memory is that passed upon a woman by our Lord Himself, viz., "She hath done what she could." All that a loving heart, noble nature and a devoted soul could do in the service of God, was done unselfishly and from the noblest of motives. The true-hearted sympathy of the parishioners of St. George's Church, of a host of friends, of the city of Montreal, and of the whole Canadian Church, goes out to the bereaved husband and sons in the great loss that they have sustained. Whatever consolation there is in possessing "Treasure in Heaven," that must be theirs in a pre-eminent degree.

There is an old-world proverb "What is well begun is half ended." It refers, of course, to success in some specific work. To bring success in to a day, the wise course is to begin it at the throne of grace. A morning sacrifice of this sort is due to God. But still more is it needful for us to have guidance, strength, and usefulness through the day's duties and temptations. Reader, do not fail thus to begin the day, not in mere form, but in sincerity of soul.—Dr. J. Hall.

The Churchwoman.

INDIAN ORPHAN WORK.

Very gratefully do I thank the following kind friends for their contributions:—L. M. J. Kingston, \$1; A friend, Ottawa, \$10; Cronyn Memorial Church, London, Ont., \$2; A friend, Pilot Mount, Manitoba, \$1. This latter gift was meant for "starving India," but as my appeals are now for the support of the little children who were saved at the time of the terrible famine, I thought my best way to gratify the wishes of this kind friend was to send her money to "starving China." I could not consult her as the gift was anonymous. But I hope many will remember that the Chinese are suffering terribly from famine, and that Mr. Beverly Jones, of 18 Toronto Street, Toronto, is glad of contributions for those who are starving. To return to my own theme may I remind my kind friends that I am so thankful for help for the little ones of India. Being rescued they must be supported and it does make one's heart glad to read the letters about or from these little children. The hearts and desires of little children are very much the same all the world over, the same clinging affection, the same grateful love and appreciation of kindness, the same love of play and little gifts. And are we not glad to bring a little brightness, a little love and sympathy into the lives of these poor little children? \$15 a year to make one of them happy and comfortable and give them opportunity to know and love the Blessed Saviour. Please remember them and remember, too, for this present season in your alms and in your prayers those who are suffering from famine in China. That sort of suffering does indeed or ought to make our heart ache. Do help them please all you can for the "love of Christ constraineth us." Address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Kingston.—St. James'.—The Junior Woman's Auxiliary of St. James' Church met on Monday afternoon, the 21st January, at three o'clock for special work. The workers were busy making a quilt and clothing for the Indians at Garden River School, Touchwood Hills, N.W.T., who are in a bad way on account of the cold, and deep snow. The bale was sent on Thursday, the 24th January.

Boys and Girls

OTTAWA.

Ottawa.—The annual Christmas festival of Grace Church Sunday School was as successful and enjoyable this year as on past occasions. It was held last week and following a bountiful supper the children had a rattling good time with a gramophone, songs, recitations, and games. The rector, the Rev. J. F. Gorman, and the teaching staff worked hard to give the youngsters a good time, and they certainly succeeded.

Anglesea Square Mission was the scene of a jovial gathering on Thursday, last week, when the youngsters of the Sunday School had their annual treat. The preliminary supper was exclusively for the "kiddies," but the after-proceedings were participated in by the grown folk who evidently enjoyed it to the full. Santa Claus was generous to a degree, forgetting nobody in his distribution of useful presents. The rector and curate of St. John's, Revs. Canon Pollard and E. H. Capp, in whose charge the mission is, were assiduous in their attentions to their guests.

Brotherhood of St. Andrew.

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

With the Travelling Secretary. On Wednesday, 16th inst., a visit was paid to Milton, where a Chapter had been established for some years. The rector, the Rev. A. J. Belt, is quite enthusiastic about Brotherhood work, and has been present at conventions, and gave great assistance towards making the visit a success. A number of men were met with, a meeting held in the evening, and the men listened to an earnest address from Mr. Thomas, and the Chapter will enter upon more active work, one or two members also attending the conference at St. Catharines. The next day a drive was taken with the rector to Terra Cotta, where a neat little church has been built, and the men were met by the Travelling Secretary while at their work, and printed matter

given to each man. Train was then taken for Galt, and the evening spent in conference with the rector, the Rev. John Ridley, who expressed himself as greatly attached to the Brotherhood of St. Andrew, and after the interview a couple of hours was given to correspondence. Woodstock was visited on Friday, a call being made upon the Rev. R. H. Shaw, rector of old St. Paul's, and it was found that that Chapter was working ahead steadily, the members being earnest, sincere men. The same evening some members of New St. Paul's Chapter were met, and the two important matters of the Western Ontario Conference, and Junior work brought before them by the Travelling Secretary. This Chapter is going forward with renewed energy, and some of their members will be present at St. Catharines, and a Junior Chapter will likely be formed when the vacant rectorship is filled. Train was taken Saturday morning for London, Mr. Thomas being met on arrival by the Dominion Council member, Mr. T. H. Luscombe, whose guest he was while in London. A number of letters were got off during the day, and in the evening the Secretary of Local Council, Mr. J. E. Crawford met Mr. Thomas, and calls were made. Sunday morning service was attended at St. Paul's Cathedral, an address was given Sunday afternoon at St. Matthew's, and in the evening the Travelling Secretary addressed the congregation of Christ Church. Monday morning was given up to calls on men, and the students of Huron College were addressed at chapel in evening, Principal Waller inviting Mr. Thomas to tea afterwards. Huron College Chapter is as active as ever, and already has done a vast amount of good in extending the Brotherhood idea, and the present members are a splendid body of men.

Monday night a meeting was held in Cronyn Hall, London, addresses being delivered by Canon Dann, Mr. T. H. Luscombe, and the Travelling Secretary, and an illustrated Bible reading was given by Principal Waller. To show the growth in London it may be stated that there are now 5 Junior Chapters, and a probability of a sixth, where for years there was but one. Tuesday a call was made at St. Thomas, and a hearty welcome extended by Ven. Archdeacon Hill and his assistants, the Rev. D. J. Cornish, (formerly Director of Huron College Chapter), and between between 20 and 25 personal calls made. There had been a chapter at Trinity some years ago, but it has died out, but from present appearances it will be shortly revived and placed in active service again. A good meeting of men and boys was held at the rectory, and after an earnest and practical address from the Travelling Secretary, a probationary Junior Chapter was formed, Mr. Cornish being appointed Director. Owing to pressure of time it was found impossible to visit St. John's parish, St. Thomas, on this occasion, but a call had been made a year ago, the congregation addressed, and the Chapter there helped forward. Port Stanley was visited next day, and a good probationary Junior Chapter found working. Every kindness was shown by the rector, Canon Downie, and at evening service Mr. Thomas spoke to the congregation, and every effort will be made to establish a Senior Chapter, as a number of good men were met, and there is plenty of work to be done. Thursday, 24th inst., a visit was paid to Aylmer, the Chapter being found in good working order, good steady, effective work being done by the nine members. The rector, Rural Dean Farney, is a strong Brotherhood clergyman, and spoke enthusiastically of the splendid work being done by the Brotherhood generally, and by Trinity Chapter, Aylmer. Special attention has been given to Bible class work, and men are attending in good numbers, and the attendance of men at church services has noticeably improved. Mr. Thomas, in his address to the men of this Chapter, spoke specially about Junior Chapters and Local Conferences, and at least one delegate will attend St. Catharines Conference. Delhi was visited next day, and a strong Brotherhood member found in the person of Mr. A. W. Crysler, who has been an active worker for years. A very warm welcome was given by the Rev. C. A. Heaven, and a few men met the Travelling Secretary, at supper, at his home. A very good meeting of men and boys was held in the church vestry in the evening, and a practical address was listened to with great attention, and a number of questions were asked. After a thorough discussion, four new members were admitted by the Travelling Secretary, and every effort will be made to get other earnest men who were present to take up active service. In each place visited names of men and boys are secured, Brotherhood literature is sent them, copies of St. Andrew's Cross is mailed them, and they are also followed up through correspondence.

—The great mind knows the power of gentleness.—Browning.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—Mr. J. R. Courage, who recently visited this city soliciting donations for the building of the church at Garnish, has succeeded in collecting the sum of \$250.70. The people of Garnish have subscribed the sum of \$500 towards the fund, and the prospect of the erection of the church at an early date is good. The old church has been taken down and a good deal of the material will be used for the new building. A good deal of free labour will be given by the parishioners, and the congregation hope to do all the rough work without incurring any debt.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The annual Christmas entertainment and prize giving took place recently. During the evening Mrs. W. J. Wallace, who for over thirty years, has been superintendent of the primary department was honoured by the rector, by the presentation to her, as a mark of long and faithful service, of a finely bound copy of the self-interpreting New Testament, a valuable book of reference, with good maps and illustrations. The Ven. Archdeacon Armitage, the rector of the parish, gave a brief history of the work in connection with the various Bible classes. There have been Bible classes in St. Paul's of great usefulness for many years, but it has been only since the new parish hall was erected that it has been possible to extend the work. A few facts were produced to show the development during the last decade. In 1897 the number on the roll of the various Bible classes was 122. We have now one class with a larger enrollment alone, while the men's Bible classes exceed that number by 46, and the women's by 76, while the whole enrollment is three times that number, or 366.

Port Dufferin.—St. James'.—We do not often send an item of news from this parish and if we do so now it is in recognition of the faith, loyalty and devotion of the people to their duty in carrying on the work of the Church, both within and without the bounds of the parish. To omit all reference to their generous contribution to the Church at large, the people have placed a new furnace in the church at a cost of about \$175, have painted the exterior of the same at a cost of about \$85, have painted and made alterations in the rectory and grounds at a cost of about \$135, and among other presents which the rector received at Christmas was the gift of a set of silver-mounted harness, presented to him with a very beautiful address. The rector's wife also received many tokens of kindness from the people of the parish at Christmas time. The churches were all beautifully decorated all over the parish for the Christmas festival and the Sunday School teachers and scholars heartily enjoyed their Christmas trees and all the delightful things which Santa Claus has brought to them. The people of Fecum Secum have also put a new coat of paint on their church at a cost of about \$65, while the people of Harrington Cove are rapidly pushing their new church to completion with an energy and a will worthy of so good a cause.

FREDERICTON

Hollingsworth Tully Kingston, D.D., Bishop, Fredericton, N.B.
John Andrew Richardson, D.D., Bishop-Coadjutor.

Fredericton.—The Rev. H. E. Dibblee, of Oromocto, has been presented with a purse of \$50 by the congregation at Mauderville, to assist him in his approaching trip to the Southern States, in search of health. Mr. Dibblee made a suitable response. The best wishes of a very large number of friends will follow the reverend gentleman, who is widely and deservedly popular, not only with his own parishioners but with all classes. The half-yearly meeting of the Fredericton

CANADIAN CHURCHMAN.

[January 31, 1907.]

Cathedral Young Men's Society was held last week, when addresses were presented to Bishop Richardson and the Rev. R. L. Carson, the late chaplain, who leaves for Upham. The Bishop made an interesting speech.

QUEBEC.

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

Quebec.—A society has recently been formed in connection with the Cathedral of the Holy Trinity, Quebec, and named "The Men's Society," which has for its purpose the object of drawing together in closer union all men who are members of the Church of England in Quebec. It is hoped that "The Men's Society" will fulfil a long felt want in enabling the men belonging to the Church to meet and know one another, and also in enabling them to take a more active part in furthering the work of the Church. The next meeting of the Society will be held at the rectory on Monday, February 4th, at 8.15 p.m. The Dean of Quebec will be glad to receive the names of any men who are desirous of forming the above Society.

On Tuesday afternoon, January 22nd, the children of the Sunday School attending the Cathedral of the Holy Trinity, Quebec, met in the Church Hall at five o'clock and after partaking of tea and other refreshments received their prizes for attendance and good conduct in Sunday School during the year 1906. The prizes were distributed by the very Rev. the Dean of Quebec. The children much enjoyed the games, races and other amusements which followed the distribution of the prizes.

Riviere-du-Loup.—Much sympathy will be felt for Mr. Williams and Mr. B. Walker, the two churchwardens of Riviere-du-Loup, who have each lost a son from typhoid fever during the last few days. The two lads were great friends, and of almost the same age, were both working for the railway at Riviere-du-Loup, were both taken ill about the same date and died within a few days of each other. The parents were much touched and gratified at the deep sympathy and respect shown by the members of both the French and English Churches in Riviere-du-Loup on the occasion of their sons' burial in the church at Praterville.

MONTREAL.

James Carmichael, D.D., Bishop.

Clarenceville.—The annual Ruridecanal meeting of the Deanery of Iberville was held at this place under the presidency of the Rev. Rural Dean Robinson, rector of St. George's, Clarenceville, and St. Thomas', Noyan, on the 17th inst. The attendance was not large, partly owing to cases of serious illness, and partly perhaps owing to the severe weather. The service preceding the business meeting was conducted by the Rev. Rural Dean Robinson, the sermon being preached by the Rev. R. Emmett, the venerable rector of the parish of Lacolle, which was followed by Holy Communion. In the afternoon the clergy and lay members assembled in St. George's Hall, when the annual reports of the several parishes were gone over, and the amounts of the assessments apportioned to each one for Diocesan Missions and M. S. C. C. were then agreed upon. The reports of work also during last year in the several parishes of the Rural Deanery were considered on the whole to be very satisfactory.

ONTARIO.

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

Kingston.—St. Luke's.—The Rev. Rural Dean Taylor of Avlmer, P.Q., preached an excellent sermon in this church on Sunday evening, January 20th. On the following day a parochial social meeting was held in the evening in the schoolhouse and proved most successful.

Camden East.—The Rev. E. Radcliffe begs to acknowledge with thanks the sum of twenty-eight dollars and fourteen cents contributed by his parishioners as follows, when the Rev. Rural Dean Dibb, of Napanee, appealed for foreign missions so ably and earnestly: Camden East, \$5.14; Yarker, \$18; and Newburgh \$5.

Brockville.—St. Peter's.—The total offerings for the past year for missions, from this parish were \$725. Besides this amount the sums of \$113

was collected for the Widows' and Orphans' Fund and \$53 for the Superannuation Fund.

Bancroft.—The members of the Woman's Auxiliary of this parish recently realized \$100 by a sale of work.

Lansdowne Front.—Church of The Redeemer. The congregation of this church recently presented the Rev. Thomas Luck with a cheque to assist him in the purchase of a parish house.

Marlborough in the Diocese of Ottawa can best be served from Kemptville in this diocese and on that account an arrangement has been effected whereby the Ottawa Diocesan Mission Board has granted the sum of \$50 to the rector of Kemptville towards the expenses of supplying the services thereat.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Ottawa.—Sunday, April 14th, has been fixed upon to be observed in this diocese as Missionary Sunday. Many of our leaders in the mission field are expected to occupy city pulpits on that day, including the Bishops of Algoma, Keewatin, and Moosonee, and already much interest is being evidenced in the preparations for this important annual event.

Christ Church Cathedral.—Seldom has a more unique or interesting gathering assembled in Lauder Hall than participated on Monday of last week in the "banquet" tendered by the Chinese scholars to their teachers. On arriving at the hall the guests were received by Messrs. Li Wing Hum Wah, Leung Long, Chung Fung, and Fong Poing. These with Yee Koy, Wong Suey, Lung Down, Kung Toy, Leung Yuen, Knug Fung, Lee Jim and Disu Lim, were the hosts of the evening. An impromptu programme of games, music and speeches took place before the guests sat down to supper, which was very much enjoyed. Hum Wah gave a banjo selection; Li Wing a song in his own language. A gramophone brought all the way from the Far East discoursed "sweet" music in native Chinese. One was a hair-raising reproduction of a Chinese opera singer. Hum Wah gave a zither solo and Li Wing a vocal solo. The climax to these weird musical exercises came when, during the latter's encore, the gramophone was turned on, and was hailed with shrieks of appreciation. "The more the merrier," seems to be the fundamental theory of Oriental harmonics. Fong Poing, who speaks very fair English, surprised those present by addressing them on behalf of his Chinese brothers, the purport of which was they were glad to have so many friends with them, they hoped all would enjoy themselves, and all the boys thanked their kind teachers for leading them and showing them the way to Jesus, and teaching them English. The speaker concluded by saying:—"God bless us all who are here to-night." This speech came as a great surprise to those fortunate enough to be present, especially those who are ministering to the spiritual needs of the men, who do not find the "boys," as they call themselves, very communicative on sacred subjects, and to hear one of the number confess openly that they were being led in the right way was an acknowledgement received with a certain degree of pleasure and pride by all. Leung Long acquiesced in his own quaint way in all that had been said by Fong Poing. The supper was the best that money could procure. The class literally obeyed the injunction of the Good Book, "to gather them in from the highways," for a few strangers who peeped in to see the fun were not unwillingly induced to partake of the repast. The class were untiring in their efforts and attended to the wants of the guests personally. Canon Kittson made a nicely worded speech of thanks on behalf of the Church, Mr. P. H. Blake, Superintendent, thanked them for the teachers, and Mr. T. C. Keefer for the visitors.

St. Alban's.—A pleasant evening was spent by the congregation on Tuesday of last week, when the members of the Women's Guild gave a social. An excellent programme of music and song was enjoyed, and refreshments were served. The rector, Ven. Archdeacon Bogert, presided.

Billings Bridge.—On Sunday of last week, the choir of Trinity Church went out to the neighboring church at Merivale, of which their rector, the Rev. Mr. Clarke, also has charge, and assisted most materially in the afternoon service. The Merivalians will gladly welcome their tuneful neighbours again at any time. The annual Sunday School festival was held on Thursday evening.

[January 31, 1907.]

beginning with supper in an entertainment in the Everybody had a good time congregation are to be success attending their which is now down to \$4

Cobden.—This parish is a sad and unexpected death of their beloved William Ritchie, who succumbed to typhoid fever in St. Luke's an early hour on Thursday. He was the second son of the Chief Justice. He was a college School and Bishop from which university he was a deacon in 1885. His life was a varied one, and a missionary in British Columbia, later went as a missionary to the Yukon, and later appointed a curate in Shire, England. Coming to Canada he laboured in the Plantaganet. From 1891 to 1902, and from 1902 to 1906, he was a daughter of the late W. and three young children sympathy is extended in ment.

TOR

Arthur Sweatman, D.D. To

Toronto.—St. Alban's Professor Clark, of Toronto, A. J. Broughall, D.D., Toronto, have been appointed bishop of the Diocese cathedral.

St. Phillip's.—The Rev. St. Paul's Cathedral, excellent sermons in the morning and evening. Canon Dann delivered an entertaining address on the Ven. Archdeacon with the Rev. Canon I

St. Thomas.—The Rev. Cato Ensor, rector of this church of the Conversion of 25th. The service was a impressive one. The much interest was Special collects were Those who took part in Davenport, who sang Canon Welch and H. First and Second Lessons Archdeacon Sweeney, bishop who on this occasion robes. The Ven. for his text, the words of Jesus Christ, called upon the Gospel of Archdeacon's sermon, an impressive one, and with close attention present. Besides the part in the service, robes and occupied the church; the Revs. M. Dicker, Hartley, Madill and Bogert, church were noticed of Holy Trinity, Davidson, vicar of C

St. Matthias.—The will preach in this the week of Sexagesima Monday, February

Synod Office.—The Society at their last the 23rd inst., con- successor to Mr. J. of the M.S.C.C., but number of names feature of the meeting presided, was the Mr. McWhinney, a beautiful ink stand pointed, Mr. McW the duties of that

The Lord Bishop in Toronto since turned to Chapla

beginning with supper in the school hall first, and an entertainment in the town hall afterwards. Everybody had a good time. The women of the congregation are to be congratulated upon the success attending their efforts to reduce the debt which is now down to \$400 only.

Cobden.—This parish and people have sustained a sad and unexpected blow this week in the death of their beloved rector, the Rev. Frank William Ritchie, who succumbed to an attack of typhoid fever in St. Luke's Hospital, Ottawa, at an early hour on Thursday morning. The deceased gentleman who was in his 45th year, was the second son of the late Sir William Ritchie, Chief Justice. He was educated at Bishop's College School and Bishop's College, Lennoxville, from which university he graduated, being ordained deacon in 1885, and priest in 1886. His life was a varied one, and for several years he was a missionary in British Guiana, where he contracted a severe illness, but finally recovered and later went as a missionary to Africa. He was later appointed a curate in a parish in Hertfordshire, England. Coming back to Canada he began his labours in the ministry again as rector at Plantaganet. From that place he came to Chrysler in 1902, and from there he went to Cobden about a year ago. Deceased leaves a widow, daughter of the late W. L. Kains, Esq., of Ottawa, and three young children, to whom the deepest sympathy is extended in their irreparable bereavement.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—St. Alban's Cathedral.—The Rev. Professor Clark, of Trinity College, and the Rev. A. J. Broughall, D.D., rector of St. Stephen's, Toronto, have been appointed by the Lord Archbishop of the Diocese honorary Canons of this cathedral.

St. Phillip's.—The Rev. Canon Dann, rector of St. Paul's Cathedral, London, preached two excellent sermons in this church on Sunday last, morning and evening. On the following evening Canon Dann delivered in the schoolhouse a very entertaining address on "Ireland and the Irish." The Ven. Archdeacon Sweeney exchanged duty with the Rev. Canon Dann on Sunday last.

St. Thomas.—The ceremony of the induction of the Rev. Cato Ensor Sharp, M.A. (Cantab), as rector of this church took place on the evening of the Conversion of St. Paul, Friday, January 25th. The service was a very solemn and impressive one. The church was well filled and much interest was taken in the proceedings. Special collects were used during the service. Those who took part therein were the Rev. Father Davenport, who sang the Prayers, the Revs. Canon Welch and H. McCausland, who read the First and Second Lesson respectively; the Ven. Archdeacon Sweeney, who preached, and the Archbishop who on this occasion wore his Convocation robes. The Ven. Archdeacon Sweeney took for his text, the words, "Paul, a bond-servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God. Romans 1:1." The Archdeacon's sermon was a most excellent and impressive one, and was listened to throughout with close attention by the large congregation present. Besides those clergy who took a direct part in the service, the following were in their robes and occupied seats in the nave of the church; the Revs. Messrs. Cooper, Clarke, Jenks, Dicker, Hartley, Faircombe, Fidler, Vance, Madill and Bogert. Seated in the body of the church were noticed the Revs. W. J. Brain, curate of Holy Trinity, Toronto, and the Rev. G. F. Davidson, vicar of Guelph.

St. Matthias.—The Rev. Father Lowell, S.S.J.E., will preach in this church each evening during the week of Sexagesima at 8 p.m., commencing Monday, February 4th.

Synod Office.—The Executive of the Missionary Society at their last meeting which was held on the 23rd inst., considered the appointment of a successor to Mr. J. N. McWhinney, as treasurer of the M.S.C.C., but made no choice, although a number of names were considered. The special feature of the meeting, at which the Archbishop presided, was the presentation by His Grace to Mr. McWhinney, on behalf of the Society, of a beautiful ink stand. Until a new treasurer is appointed, Mr. McWhinney will continue to fulfil the duties of that position.

The Lord Bishop of Moosonee, who has been in Toronto since the election of the Primate, returned to Chapleau on Tuesday last.

Thornton.—St. Jude's.—Sunday, January 20th, was a great day in the history of this parish, and in the history of St. Jude's Church, Thornton, which is one of the three congregations composing the parish of North Essa. For a long time it has been apparent that a new church should be built for St. Jude's congregation. About one year ago the thinking and the planning took definite shape, and building operations began last spring. After much anxiety and labour, with some disappointment, the fine new brick building was used for Divine Worship on the above date. The congregation was fortunate enough to secure the Rev. T. G. McGonigle, of St. John's Church, Cookstown, as special preacher, and the choir of the same church to supply the musical part of the services for the day. Although the weather operated against a large attendance, gratifying numbers came and the people were delighted to find that the raging storm did not abate the force nor mar the beauty of the services. In the morning the preacher took for his text Rom. 8:37. He pointed out the fact, the meaning, the necessity, and the value of that struggle in which the Apostle had taken part and conquered; in which also we may take part and likewise win. In the evening Mr. McGonigle based his remarks on 2 Cor. 4:18. In eloquent words he impressed many valuable lessons upon the hearts of those who heard, giving them much to think about during the ensuing week. In both sermons the speaker wove the building of the new church into his subjects with a master's hand. Among preachers, Mr. McGonigle takes a high place. All who attended the services know that the members of St. John's Church, Cookstown, have good reason to be proud of their choir. Needless to say St. Jude's congregation and their clergymen were delighted, and are deeply grateful for this assistance from the neighbouring parish. A description of the new church will appear later.

Crown Hill.—St. James'.—Special services were held in this church on Sunday, January 20th. The rector, the Rev. J. H. Kidd, conducted the service in the morning, and the Rev. J. R. MacLean, of



St. John's Church, Ancaster.

Shanty Bay, assisted by the rector, in the evening. The services were held in the interests of the choir. A special effort is being made by the congregation to procure a new organ for the church. Much credit is due the congregation of St. James', for the advance made during the past year. This parish is now self-supporting, and is practically free from debt. It has three brick churches, and a beautiful rectory. It is with regret that the people here learn of the intention of the rector to leave shortly to take charge of the parish of Cartwright.

NIAGARA.

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

Milton.—Grace Church.—The roof of this church was badly damaged by the severe wind storm on Sunday morning, January 20th. The slate was torn off for a considerable distance, and the roof split and loosened for fully thirty feet on one side. The congregation was obliged to hold service in the school-house. Repairs will have to be made immediately. Improvements involving complete renovation will have to be made, also, in the Sunday School building. The congregations of Milton, Amagh, and All Saints' Mission, united in presenting the Rev. A. J. Belt, rector, with a handsome fur coat at Christmas.

Georgetown.—St. George's.—The members of the choir were recently entertained at the rectory. A very enjoyable time was spent. The Christ-

mas entertainment was the finest one held here for some years past, and the Sunday School is steadily growing in numbers. Mr. W. F. Bradley was the recipient of a very pretty pin in recognition of his services as choir-master.

Glen Williams.—St. Alban's.—A course of lectures is being given in behalf of the Building Fund, and are being largely attended.

Ancaster.—St. John's.—This parish has been celebrating lately its 90th anniversary by a series of services in which the Lord Bishop of the Diocese and many of the clergy have taken part. On Sunday morning, December 30th, as an aftermath of the celebration, Ven. Archdeacon Clark, M.A., of Hamilton, who for 21 years had been in charge of the parish—first as vicar and afterwards as rector—preached a historical sermon. The congregation has been taking an increasing interest in this anniversary, and large congregations greeted the Archdeacon. Ninety years ago last October the Rev. Ralph Leeming came out from England as S.P.G. Missionary, and was licensed by the Right Rev. Isaac Mountain, Bishop of Quebec, as resident missionary at Ancaster. Mr. Leeming had a wide field extending westward and embracing the village of Brantford and the Indian Reserve, and northward, to the then village of Guelph; while to the eastward his nearest clerical neighbor was at Niagara or Toronto (York). A frame place of worship was erected in 1824 on a commanding site at the head of the village, donated by Mr. George Rousseau. This was a union chapel built by and for the use of all Christian bodies. It cost \$2,500. In September, 1829, Messrs. Job Loder, George Gurnett, Peter Hogarbone, Matthew and James Crooks, Alex. Robertson, and J. Ward, bought out all other claimants and deeded the property to the Bishop of Quebec in trust. It was consecrated on the Bishop's next visit, October 10th, 1830, and dedicated to St. John. Owing to ill-health Mr. Leeming was compelled in 1829 to give up active work after 13 years' faithful service, and was succeeded by the Rev. John Miller, M.A. (T.C.D.), Mr. Miller's charge embraced Ancaster, Dundas, Barton, and Hamilton, holding a fortnightly service in each place. In 1835, the Rev. Gamble Geddes, afterwards Dean of Niagara, was ordained priest in St. John's Church, and given charge of Hamilton and Barton, relieving Mr. Miller of that part of the work. Ancaster was declared a Crown rectory in 1836, and Mr. Miller was inducted as first rector. His last service was on Christmas Day, 1838. He was succeeded by the Rev. Wm. McMurray, (afterwards Archdeacon of Niagara), who was then his curate. Mr. McMurray laboured here zealously and faithfully, for nineteen years. He built up a strong congregation both here and in Dundas, and it was a great regret to the congregation when in 1857 he was appointed rector of Niagara. The Rev. Canon F. L. Osler, M.A., (Cantab), succeeded to the rectory, and held it for nearly forty years, though latterly the work was done by a vicar. Mr. Osler carried on the work with the same earnestness and zeal as his predecessor, and the congregations continued to increase. In 1867 a stone chancel was built; but on February 27th, 1868, the whole building, with its handsome memorial windows and pipe organ was destroyed by fire. On 5th May, following the fire, the foundation-stone of the present church was laid by the Rev. Ralph Leeming, first incumbent of Ancaster. At the same time Mr. Thomas Hamill, (Sr.), who had been churchwarden for fifty years, was presented with a magnificently bound Bible and Prayer Book, and a fellow warden, Mr. Thomas Postans, was made the recipient of a beautifully bound Prayer Book. The present large stone church soon took the place of the old. It cost over \$8,200, and will seat about 350 people. The view enclosed is taken from the grading of the new B. and H. Electric Railway. The new church was opened for Divine service May 6th, 1860 and consecrated five years later by the Bishop of Toronto, Dr. Bethune. In 1870 Canon Osler withdrew from active work at Ancaster, and confined his ministry to Dundas, and a vicar was given charge of Ancaster. The first vicar was the Rev. T. S. Cartwright, who had been for a short time curate at Christ Church Hamilton. During his incumbency, six acres of land were purchased, and rectory built at a cost of about \$8,000. A handsome iron fence was erected in front of the church costing about \$500. Mr. Cartwright resigned in 1875, and removed to New York and was succeeded by the Rev. Wm. Belt, M.A., of Oshawa, who was appointed Canon of Christ Church Cathedral a little later. Mr. Belt came to the parish at a critical time in its history. The financial and other conditions of the parish were such as to excite serious apprehensions on the part of the churchwardens. Mr. Belt by his

gentleness, sympathy, and firmness, and also his close attention to his parish duties was able to avert trouble and the parish during a short incumbency of four years recovered itself very considerably. The Rev. Canon Belt was appointed rector of Burlington in 1870. The Rev. W. R. Clark, M.A., curate at Burlington, was appointed then to Ancaster, and continued there for fourteen years, during which time the mortgage on the rectory of \$2,300 was paid off, a Sunday School room fitted up in the basement, and improvements to church and rectory and grounds, made, and a pipe organ installed. For the better education of his family Mr. Clark removed in 1803 to the parish of Barton, on the mountain above Hamilton. The Rev. E. J. Fessenden, B.A., of Chippawa, was appointed to succeed Mr. Clark, and upon the death of the Rev. Canon F. L. Osler, in 1895, became rector, and Ancaster was formally separated from Dundas. Mr. Fessenden died very suddenly eleven months after his appointment. The Rev. Mr. Fessenden was a strong Churchman, a man of saintly life, and of great pulpit power. Deeply did both Bishop and clergy participate in the grief of the congregation and family. His remains were interred in St. John's Cemetery, where with two of his predecessors his body awaits the resurrection call. The last official act of Dr. Charles Hamilton as Bishop of Niagara, was to appoint the Rev. W. R. Clark, M.A., at the request of the congregation, rector of St. John's; and also Canon of Christ Church Cathedral, Hamilton. Canon Clark remained till 1903. In 1902 he was appointed Archdeacon of Niagara, and the following year Secretary-Treasurer of the Synod of Niagara. In consequence of this latter appointment Archdeacon Clark resigned the rectorship of St. John's, and removed to Hamilton. The Rev. Rural Dean C. E. Belt, M.A., of Stony Creek, was appointed rector in October, 1903, and is still in charge. Ancaster is not what it once was. Ninety years ago it was the most important place in a wide district, while Dundas, and even Hamilton, were mere hamlets. It was the misfortune of the village, owing to its position on the hills—nearly 600 feet above the lake level, to lose its commercial importance, if not its pride and dignity. The wheels of commerce could not climb the height, but chose an easier ascent in the Flamboro hills, five miles north. But a better day is in sight. Electricity conquered where steam failed, and the Brantford and Hamilton Electric Railway, now under construction, will another fall be running by the village.

HURON.

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

London.—The Bishop of Huron has made the following appointments: Rev. F. Ryan, B.D., of Bervie, to be rector of Dundalk and Maxwell; Rev. R. Herbert, of Port Dover, to be rector of Preston.

The Sunday-School examinations of this diocese have been concluded; many teachers and scholars have secured honors. The gold medal was won by Miss Mary Therapepton, of St. Paul's Cathedral Sunday School, London, and the silver medal by Miss Cicely Maude, of Christ Church Sunday School, London. Those who obtained first-class honours, who number 53, were awarded prizes in books. The subjects of examination were: The lessons from the Holy Scriptures selected for the past year; the Order of Morning and Evening prayer; noting the seasons of the Church year; and the Church catechism.

During the past week the Bishop confirmed a number of candidates in Waterloo county, where the following were presented: Waterloo, 20; Berlin, 12; Wilmot, 12; Preston, 2; Hespeler, 18; Galt, 18; total of 72. The comparatively small number in Preston is accounted for by the fact that the parish is without a clergyman at present. The Rev. R. Herbert, of Port Dover, has been appointed and will take charge on the first Sunday in February.

Sarnia.—St. John's. The members of the congregation of this church have appointed a special committee to arrange for the building of a new church. Plans have been prepared and work will be commenced on the new edifice in a few weeks. The new building will be of brick and will have a seating capacity of 500. It is altogether likely that the new church will be erected on the site of the present church. Mr. Randal Kenny is treasurer of the Building Fund.

Wisbeach.—St. Paul's.—The jubilee of this church, built in 1857, the same year as the erec-

tion of the Diocese of Huron, was celebrated by appropriate services on Friday, the 25th inst., St. Paul's Day. The Rev. W. Murton Shore, the devoted rector, conducted the proceedings. Several of the clergy participated, and the sermon was preached by the Ven. J. B. Richardson, D. C. L., Archdeacon of London. The occasion was one of much interest.

Preston.—St. John's.—The Rev. G. Herbert, at present rector of Port Dover, has been appointed rector of this parish. It is expected that he will be instituted and inducted into the new living early in the coming month.

Paris.—St. James'.—On the evening of Jan. 21 the Rev. Dyson Hague gave a lecture in the schoolhouse on "Church Music" illustrated vocally and instrumentally before the A. Y. P. A. of this church, which was greatly enjoyed by all present. It traced the development of church music from primitive times through the Mediaeval, Reformation and Modern periods of Church history. The address was highly instructive and interesting, and made those present familiar with the great authors and composers of sacred poetry and music, and of hymns and tunes both ancient and modern. Such an address as Mr. Hague gave cannot but be very helpful to our young people in realising the treasures of sacred music they now possess, and how much they are indebted to the past for much they now have and enjoy.

Galt.—Trinity.—The Bishop of the diocese visited this parish on Thursday, Jan. 24th, and administered the rite of confirmation in the evening, it being the last of the series of such services held throughout the Rural Deanery. The Bishop made a visitation to every parish, the Rural Dean accompanying him on his tour. The congregations were large and the services most impressive. The sermons and addresses of the Bishop were eminently practical, bearing upon the daily Christian life, and emphasizing and enforcing the solemn vows, promises and obligations of confirmation. His Lordship's utterances were calculated to deepen the whole spiritual meaning of the sacred rite, and to elevate it to its proper spiritual standard. Such direct personal appeals to the individual consciences of Church people in general and to the candidates in particular cannot fail to profit the hearers, be of incalculable benefit to the Church and greatly encourage and strengthen the labours of the clergymen in their respective parishes. The Bishop began his visitation of the Deanery at St. Saviour's Church, Waterloo, where the Rev. Dr. Durnford the newly appointed rector, has already achieved marked success. A reception at the rectory on Saturday evening, January 10th, followed with a most impressive service on Sunday morning augured well for the confirmation tour. Twenty well instructed candidates were presented. In the evening the Bishop officiated in St. John's Church, Berlin, the candidates numbering 12. Here the Rev. J. W. J. Andrews, the indefatigable rector, is doing an excellent work, the large and thriving town taxing his energies to the utmost, and demanding a vast amount of self-denying labour. Esteemed by all classes and creeds, and entering heartily into every philanthropic work, Mr. Andrews is a tower of strength to our Church, and is placing it upon a firm and permanent footing in this growing community. Hamburg, Haysville and Wilmot were the next places visited, the united service for the three congregations being held on Monday evening in St. James' Church, Wilmot. The rector, the Rev. C. H. P. Owen, presented the 12 candidates. These three churches have for many years constituted an ideal parish, and one of the most faithful and liberal in the whole diocese. The rectors have been devoted and energetic pastors, keeping the comparatively small constituency well in hand, and actively engaged in all parochial, deanery and diocesan work. The present rectors have everything in excellent order, and though his scope is very limited, he is a tremendous worker and possesses exceptional qualifications for strengthening and building up the Church. At this juncture he is the right man in the right place, but one quite capable of filling a larger sphere.

On Tuesday service was held in St. John's Church, Preston. The parish being vacant, the Rural Dean, who had prepared the candidates, acted as incumbent, and attended to all the local arrangements. This is a thriving town of 3,500 inhabitants in which the Church is destined to make its mark. It is loyally sustained by a noble band of workers, amongst whom are some of the leading business men of the place. During the vacancy they have held well together, and are now more than pleased that the Bishop has succeeded in appointing a new rec-

tor, the Rev. R. Herbert, who is to enter upon his duties 1st February. A new rectory has been purchased, costing nearly \$3,000, and the stipend has been increased to \$800.

The next parish visited by his Lordship was St. James', Hespeler. The Rev. W. N. Duthie, rector, presented 18 candidates. This, though one of the newest and weakest of the churches, has of late made great strides, and the outlook is very bright and encouraging. The congregation is for the most part composed of artisans, and very fluctuating, the workers in the mills coming and going, but all are wonderfully zealous and liberal, and under the painstaking zeal and devotion of the rector, the results of the past few years have, to say the least, been phenomenal. The church building is comparatively new and all paid for. A rectory was recently purchased upon which the liabilities are being gradually lessened, and although during the past year their local assessment was greatly increased, thus reducing the mission fund to some extent, they are meeting all local and diocesan obligations, and have in addition already in sight enough guaranteed to cover the M. S. C. C. apportionment. These facts were specially pleasing to the Bishop at his visitation, and he fully believes that in the near future Hespeler will be wholly self-sustaining. Of course, all this is largely due to the quiet, persistent and aggressive labours of the rector, who works sub scientia, but with telling results.

The closing service in the Deanery took place on Thursday evening, 24th, at Trinity Church, Galt, 18 being confirmed. Though the weather was unusually severe, there was a good congregation. The whole series of services throughout the entire Deanery were very inspiring, and his Lordship was greatly pleased with all he saw and heard concerning the temporal and spiritual state of the Church in this part of his extensive diocese. In connection with his confirmation services Bishop Williams has just devised and set in order a most unique and commendable plan in regard to the offertory. He has issued special envelopes for the candidates, each bearing Episcopal seal, suitable texts and a blank space for the name, date and parish, together with the amount of offering enclosed. The envelopes are specially for the candidates, in which they are asked to deposit offerings during their course of preparation, and to present the same as an offering to Almighty God at the time of their own personal dedication when receiving the Apostolic rite of confirmation. This is given to the Bishop, and will be devoted by him to special objects in his diocese. The suggestion is a most happy and appropriate one, as the practical method is altogether in keeping with the eventful occasion, when the main idea of personal consecration and dedication of oneself to the service of God is, and should be, first and foremost in the minds and hearts of the candidates.

Wilmot Parish.—St. James', Huron Road.—Bishop Williams, accompanied by the Rev. the Rural Dean of Waterloo, made his first episcopal visitation to this church, on Monday, the 21st ult. The rector, the Rev. C. P. Owen, presented twelve candidates for the rite of laying on of hands, three others were unable to be present. The Bishop preached from the text, "Give an ac-

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count of thy stewardship of life is that it is a trust by us. Our office may I time, and we shall then account of every part of hearing, speech and that influence. He asked the Bibles every day; to test it more blessed to give-bless than that curse n Church membership." of me." There was a la responses and hymns we

RUPERT'

Samuel P. Matheson
Win

Winnipeg.—The first organized Sunday-School of England in 1821 at St. Peter's school ing held with a view r-struction for Sunday-S peers of the Associatio dent, Archbishop Ma Rev. Canon Phair and Secretary, R. Fletcher, Dagg, Esq.; Executive deacon Fortin, Rev. S W. Matheson, W. P. Lunnis, Esq., and A. plete programme for t as follows: January 2, Address on "The adv: the Individual Teache Address on "A Teacher, Training by J. M. Jol at "Holy Trinity "A Uniform Program Archdeacon Fortin. tion of Teacher and March 21, at All Sa "The Importance of ing." by Rev. J. W. "Duties of the Superi A silver collection wi puses of the associa St. Matthew's.—The Branch of the W. A members of the cho School and the churc Friday evening, the 1 people in all sat down of which an address Rev. R. B. McElhera by a musical program rendered.

Gilbert Plains.—S- School examination the close of the year, write on papers of the little ones were voce." The answerit children was very s- monstrated the great School work. A "to followed by an eveni lone of the superio forth, on Jan. 4th, at were distributed to made the best record

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Joseph Lofthous

Kenora.—St. Alba W. McKim, the ne the hearts and affe genial ways and hi dresses and his woi be productive of n entertainment of th on the 10th of Jani joyed alike by von gramme contribute views by the recto prizes made up a v At a meeting of the Synod of the "Bishopstowe." Re was added to the e Adams, Secretary, the diocese in plac who recently resig The solicitor of t prepare a bill for t by the Dominion c

count of thy stewardship." The truest conception of life is that it is a trust, from God, administered by us. Our office may be taken from us, at any time, and we shall then be required to render an account of every part of the whole, health, wealth, hearing, speech and that subtle undefinable thing, influence. He asked the candidates to read their Bibles every day; to test themselves. Do I find it more blessed to give than to receive? Can I bless them that curse me? Make much of your Church membership. "Do this in remembrance of me." There was a large congregation and the responses and hymns were hearty and bright.

RUPERT'S LAND.

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

Winnipeg.—The first meeting of the recently organized Sunday-School Association of the Church of England in the city was held on Jan. 21 at St. Peter's school. The meetings are being held with a view of affording additional instruction for Sunday-School teachers. The officers of the Association are as follows: President, Archbishop Matheson; Vice-Presidents, Rev. Canon Phair and J. M. Johnston, Esq.; Secretary, R. Fletcher, Esq.; Treasurer, J. G. Dagg, Esq.; Executive Committee, Ven. Archdeacon Fortin, Rev. S. G. Chambers, Rev. J. W. Matheson, W. P. Sweetman, Esq., W. E. Lunnis, Esq., and A. Jardine, Esq. The complete programme for these meetings was and is as follows: January 24, at St. Peter's school—Address on "The advantage of organization to the Individual Teacher," by Rev. Canon Phair. Address on "A Practical Method of Teacher Training for Sunday Schools," by J. M. Johnston. February 21, at Holy Trinity school—Address on "A Uniform Programme of Studies," by Ven. Archdeacon Fortin. Address on "The Relation of Teacher and Pupil," by W. E. Lunnis. March 21, at All Saints' school—Address on "The Importance of Distinctive Church Teaching," by Rev. J. W. Matheson. Address on "Duties of the Superintendent," by R. Fletcher. A silver collection will be taken to defray expenses of the association.

St. Matthew's.—The members of the parochial branch of the W. A. entertained the organist, members of the choir, officers of the Sunday-School and the churchwardens at a supper on Friday evening, the 18th January. About forty people in all sat down to the repast, at the close of which an address was given by the rector, Rev. R. B. McElheran, B.A. This was followed by a musical programme, which was excellently rendered.

Gilbert Plains.—St. Matthew's.—A Sunday-School examination was held in this parish at the close of the year. The older scholars had to write on papers of questions set them, while the little ones were being treated to a "viva voce." The answering on the part of some children was very satisfactory, but others demonstrated the great need of diligent Sunday-School work. A "tea-fight" for the children, followed by an evening's games, was held at the home of the superintendent, Mr. H. W. Cutforth, on Jan. 4th, and during the evening prizes were distributed to the three in each class who made the best record at the examination.

KEEWATIN.

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

Kenora.—St. Alban's Cathedral.—The Rev. C. W. McKim, the new rector, is rapidly gaining the hearts and affections of his people by his genial ways and his deep, spiritual pulpit addresses and his work in the Sunday-School will be productive of much good. The Christmas entertainment of the Sunday-School took place on the 10th of January and was thoroughly enjoyed alike by young and old. A choice programme contributed by the scholars, lantern views by the rector, and the distribution of prizes made up a very happy evening.

At a meeting of the Executive Committee of the Synod of the diocese, held recently at "Bishopstowe," Rev. C. W. McKim's name was added to the committee, and the Rev. A. A. Adams, Secretary, was appointed Treasurer of the diocese in place of Ven. Archdeacon Page, who recently resigned and went to England. The solicitor of the Synod was authorized to prepare a bill for the incorporation of the Synod by the Dominion of Canada.

Lac du Bonnet.—The Rev. A. A. Adams preached at both services on Sunday, January 6th, and the Christmas tree for the Sunday-School was held on Monday evening, when a local Santa Claus distributed gifts to young and old from a bountifully-laden tree. Mr. A. Ford, the superintendent of the school, is doing good work at this place.

SASKATCHEWAN.

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

Lloydminster.—St. Paul's Mission.—Mr. H. W. Realf, the catechist in charge of this mission, desires to acknowledge with many thanks the receipt of \$2 from "One Interested" towards the sum of \$150 which is needed to build a small mission chapel at this place.

QU'APPELLE.

John Grisdale, D.D., D.C.L., Indian Head, Sask.

Indian Head.—The Bishop of Qu'Appelle and Mrs. Grisdale are now staying at Cannes, on the Mediterranean, enjoying the balmy breezes of France, while Western Canada is in the throes of blizzards, tied-up trains, and impassable snow blockades. They will return home to Bishop's Court, Indian Head, in the spring.

The Rev. G. C. Hill, rector of St. Paul's, Regina, left for the East on the 16th, and on the following Sunday the sermons at St. Paul's were preached by the Rev. Rural Dean Dobie, of Indian Head. On the 27th the Ven. Archdeacon Harding will take the services.

The Rev. Canon Cosgrove, vicar of West Hartlepool, in the old country, is coming to the Diocese of Qu'Appelle in the spring to spend four or five months, and will relieve some of the clergy here who deserve a holiday. Canon Cosgrove will commence at Pense in May, relieving the Rev. E. Gross.

The Rev. E. B. Carleton, M.A., (Oxon), of Elland, Yorkshire, England, has offered himself for work in this diocese, and the Bishop has accepted him.

The Bishop is engaging volunteers for work and arranging with various societies for increased assistance in opening up of new missions.

On the first Sunday in March the Lord Bishop of Calgary will hold a general ordination in St. Peter's Pro-Cathedral, South Qu'Appelle. Candidates for ordination on that date will please send before February 22nd their Si Quis duly attested, letters testimonial, certificate of baptism, and proof of confirmation to the Ven. Archdeacon Harding, Indian Head, the examiner.

The Rev. Walter White has built a splendid Church House at Kamsack which promises to be a strong Church centre.

Moose Jaw.—An enjoyable evening was spent by all who were present at the Annual Xmas Tree and Sunday-School Entertainment held in the City Hall on the evening of January 2nd. Each of the scholars received a gift from the hands of Santa Claus, and several special prizes were awarded for regular attendance and proficiency. Santa also presented the rector, the Rev. F. Wells Johnson, with a handsome floor rug, the gift of the Sunday-School teachers and scholars. A pleasing change for this prairie country was the decorating of the church this season with evergreens, secured through their friends at Prince Albert. While not elaborate, they were very suggestive of the season to those accustomed to the "greetings" of the Old Country and the Eastern Provinces. After the service on Xmas Day the wardens and vestrymen assembled in the vestry and presented the rector with a purse of over \$100 in gold in appreciation of his hard and faithful work during the past year, especially among the sick during the typhoid epidemic the past summer and fall. The question of enlarging the church to accommodate the ever-increasing congregation is a live matter in the parish just now, and it is earnestly hoped that we can see our way clear to provide a suitable place of worship before the end of the year.

NEW WESTMINSTER.

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

Nicola Lake.—Rev. James Thompson, of St. Paul's College, Burgh, England, has been appointed to this mission and will arrive in March. He has taken a second-class in the Universities Preliminary Examination.

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Mr. J. F. Dart, B. A. (Oxon), eldest son of the Bishop, has been advanced by the Bishop of Southwark, and licensed to the curacy of Christ Church, Clapham, London. His Lordship's second son will graduate this spring from the Edinburgh Medical University.

At the last meeting of the Executive Committee the Archdeacon of Columbia submitted a carefully prepared statement of estimated receipts and expenditures, and a recommendation of grants for 1907. These were examined by the committee and adopted with two amendments, granting \$50.00 additional to two missions, conditionally on similar amounts being added to parish contributions to the stipend. Sapperton was detached from Central Park, and made the centre of a separate mission. Lim Yuen, native Chinese Catechist was appointed to the Vancouver Chinese Mission in place of James Hall. A site for a Chinese Mission building in New Westminster has been purchased and paid for, and the proceeds of some land given by a lady in England will be devoted to its erection.

Vancouver.—All Saints.—A recent addition to the congregation from Australia, at a meeting presided over by the Archdeacon of Columbia, offered to become personally responsible for an increase of Rev. H. S. G. Buttrum's salary from \$720 to \$1,000 for 1907. The mission met all its expenses last year, and reduced the debt by \$100.

Correspondence.

PRAYER BOOK REVISION.

Sir,—As a preliminary practical step in the present situation regarding Prayer Book Revision I beg to suggest that your paper open a "Prayer Book Revision Department." I write under this head hints, suggestions, outlines, made as concisely as possible; sift the sum total of these for the best, to be laid before a right and proper Revision Committee (does one exist?) which then possesses the expression of the Canadian Church at large in this highly important and pressing matter.

Twentieth Century.

[We shall be pleased to open a department as above stated.—Ed. C. C.]

REVISION OF THE PRAYER BOOK.

Sir,—Referring to the very timely and practical remarks of "Spectator" in your issue of the 17th inst., I would like to be permitted, as a humble layman, to join in the effort to have our services "readjusted." I will leave to others the question of revision, and amendment—which does not seem to me nearly so pressing—but I would I had the ready pen of your special correspondent that I might give him effective assistance in urging upon the House of Bishops the great desirability of authorizing the clergy, when holding any two "services" at the same time, to omit what are not irreverently called "vain repetitions." Let me quote "Spectator," "When said separately they are very beautiful and capable of little improvement, but when any two of them are said together there is considerable repetition. Two exhortations, two confessions, two absolutions, two creeds, four prayers for the King (is he so bad as that?) and four times the Lord's Prayer!" I would like the Bishops and clergy to realize that these repetitions are a much more serious cause of trouble and even pain to the laity than they are to them because the clergy, in the performance of their duties, are accustomed to much repetition.

It is their profession to "say Prayers," whilst in the case of the ordinary laymen, attending, as is now very often the practice, but one Sunday morning service, it is more or less a mental trial and irritation—(according to individual temperament)—after he has devoutly repeated the Creed and the Lord's Prayer to be called upon in a few minutes to do so again. "If we have grown so accustomed to these things that we have ceased to notice them our ease of mind is hardly creditable to our devotions." It is but natural that a very large number of the clergy and laity should view with fear and trembling a radical revision of the Prayer Book, because of the door it opens to disputations, and the possible defacement of something greatly loved, but for the Bishops to quietly arrange that when two "services" are held at the same session there shall not be the repetitions above referred to, would be an act of grace reflecting credit upon themselves, removing a cause of justifiable and increasing complaint and making it easier for a business man to worship God in an Anglican Church. If the Bishops and clergy are honestly desirous of bringing the services of the Church as much as possible into touch with the people of to-day, here, I join "Spectator" in respectfully saying, is one easy way.

Lansing Lewis

A HYMN.

Sir,—Let me call the attention of Mr. J. E. Jones to a correspondence in the "Church Times" regarding an old hymn which now that it is printed I can remember when young, the first verse is:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

Canon Charles Bodington asked for information and we are told that G. W. Allen wrote the hymn in 1852 and that it is given in Foster's "New Cyclopædia of Poetical Illustrations," Vol. I, page 141, No. 588. Another correspondent hunted up in the August, 1875, "Monthly Packet" that the lines can be found in John Mason's and Thomas Shepherd's "Songs of Praise to Almighty God and Penitential Cries, 1692." "Penitential Cries XXII," reprinted in D. Sedgwick's "English Hymn Writers, 1859," 93, Sun-Street, Bishopsgate, E.C. In this version the first line runs: "Must Saviour bear the cross alone."

Mr. Jones is almost certain to have seen the hymn, but if he has not done so I would like this correspondence brought to his notice.

G. M. R

A NEEDED COADJUTOR.

Sir,—We had an application by the Bishop of Toronto for the appointment of a Coadjutor a few years ago, but the response was so disheartening that the Bishop gave up the attempt. Things have changed since then, the Bishop is now Metropolitan and Archbishop, and unless these offices are mere titles the duties must be great and increasingly onerous. I believe that the work if properly performed is enough to tax the energies of a man in the prime and vigor of life, and the Archbishop is now 73. It seems to me that he should be relieved from the local work as soon as possible, and the necessary appointment should be made as soon, not as late, as possible. It would be a graceful as well as a wise thing if our diocesan leaders, lay and clerical, would get together and arrange for the needed resolutions, and make the suggestions themselves. I don't suppose it would be possible for them to agree as to the proper Coadjutor, there is so much wire-pulling and discreditable engineering in such matters, that people like me abhor them, but I would like our leaders to decide beforehand, have the necessary fighting in private, and then for once, let us have an ideal Synod. I throw out the suggestion, I can do no more as I am an insignificant

Layman

DEAN GILPIN.

Sir,—I read with great pleasure your very ably written article upon the late Dean Gilpin. As one who knew him and loved him, I would like to say, that the eulogium was by no means exaggerated. Dean Gilpin was a man of striking personality. From his youth up, his life was dominated by thoroughness and rigid intensity of conviction. The views which he held, he held conscientiously. In life he was true, and upright,

and pure. As a Churchman he was revered by all for his sterling honesty and sound scholarship. But his highest attribute was impartiality. I think I may fairly say I have never known in the Church a juster man than the late Dean Gilpin. He was rigidly and impartially honest and fair, and I have heard it said by a clergyman of very Low Church principles, that if he was ever tried in an ecclesiastical court, he trusted that one of his judges at least would be that very High Churchman, Dean Gilpin. In days when it is extremely difficult for men to think kindly and speak kindly of those who differ from them in Church views, it is a pleasure to think of one who was so entirely dominated by a sense of justice, equity, and impartiality of truth. A lineal descendant of Bernard Gilpin, the reformer, he used to delight to tell the well-known anecdote of the great man who, having met with an accident which seemed at the time most inopportune, exclaimed, "It is all for the best," and afterwards escaped thereby a probable death at the stake. He was indeed a Master in Israel, and as you truly said, the Church is irreparably poorer for his loss.

Dyson Hague

MARRIAGE FEES.

Sir,—In days gone by it was always the custom for a clergyman who officiated at a wedding in another clergyman's parish to hand the fee to the latter. Recently several cases have come to my attention where this was not done. I would like to know from others what is the general custom in this matter.

J. A. Johnston

CANON CARTER'S BOOK ON THE HOLY EUCHARIST.

Sir,—I read with interest the letter of "Old Subscriber" on the late Canon Carter's book on the Holy Eucharist, stating there can be no communion unless the celebrant receives. Would this not make that most sacred of Sacraments take a too material form? What are those communicants to do who are, for some very good reason known only to themselves possibly, prevented from attending the service, and have to wait till the next celebration? Surely there are some who come within this state. Would they be comforted and be at peace if they thought the blessing would be forfeited unless they partook of the material emblems. Surely the power and peace which are given in Holy Communion come from the Holy Spirit, and He has power to cleanse body, soul and spirit, providing we are in the right mind, without the necessity of outward material symbols. I do not want to seem to think the receiving of the bread and wine unnecessary, but ought we not to emphasize more the spiritual nature of the Sacrament so that any, prevented from attending the service, but having a fervent wish to comply with our Lord's command, might be there in the spirit, and so receive the blessing. My thought does not apply to any who are able to attend, but do not because of some selfish motive. Perhaps John 6: 35 will bear me out in my thought, where Christ says He is the Bread of Life which came down from Heaven, etc. It is the action of one's will in giving the Holy Spirit room to breathe into one's spirit the forgiveness of sins and the power to weave the Word of Life into our every action. Hoping I have not trespassed on your time and space.

B. Locket

BOOK REVIEWS.

Excellent Tract for Distribution Among Young Church People. "The things which belong unto thy peace." A short exposition of Church doctrine on sound Church lines. Names of several Christian ministers who have recently sought episcopal ordination. The Rev. W. A. Newman Hall's reasons for leaving the ministry of the Congregational Church after thirteen years' service, and coming into the ministry of the Church of England. The tract contains four large pages, and can be obtained for 65 cents per 100. Address Box 45, Morrisburg, Ont.

—Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

Family Reading

"FOR THE NIGHT COMETH."

Across the dial-plate where sleeps
A lizard, drunken with the light,
An ever-shifting shadow creeps—
The outstretched finger of the night,
Uncropped, unclipped, around the base
The high grass springs, the mullein towers,
Hiding the legend on the face:
"I Cannot Count in Shade or Showers."

A friend of sunny times alone,
It hath no love for darker days;
When clouds across the sun are blown,
It hungers for the warming rays.
It basks gray-silent in the light,
Content beneath the sun's full powers;
Above the legend reads aright:
"I Number but the Sunny Hours."

But carved beneath, another line
Cries its short message to mankind;
Half hid beneath the rank woodbine
To eyes that see and yet are blind,
Out of the wilderness unheard,
It calls through winter-time and June,
Shouting to all to wake and gird:
"Man, Seize the Hour while yet 'tis Noon."

Like bugles in the dead of night
The high call startles, and the heart
Leaps as a lark to meet the light,
Eager to do its promised part.
Man seize the hour, thy work to bless;
Mould thou and shape the instant boon;
Hear ye across the wilderness:
"Use well the time; the Night comes soon."
—Harper's Weekly.

GOOD RESOLUTIONS.

With what sublime independence time disregards our artificial dates. The sun shines on without noticing our clocks and calendars. The earth declines to heed our tears at the closing of an old year, and our smiles at the opening of a new one. We may not close the books of one year, lock them away in the closet and begin life anew so as to escape the past. Life is one unbroken current, flowing ever to its ocean destiny. Yet this marking of the passage of the years is not wholly in vain. It is a period for profitable reflection, and not a time for idle tears and vain regrets. An honest review of the days that are past may be full of profit. There have been experience of blessing, of struggle, of denial that have left their deposits on the soul to enrich its future harvest. It is the highest wisdom to review the past in such a way as to make it a valuable asset for the future. It is a good time for resolutions. Let the cynic mock and say that half of the new purposes will be broken before a month elapses. Perhaps so. It will be better to break nine and keep one than not to resolve at all. All of us hope and live for better things. If the past year has been good, the next may be better, and we ought to be better as knowledge increases, experience widens and grace multiplies.

HEARTS THAT STARVE FOR LOVE.

Home life should be happy. Yet it requires thought and care to make it so. We forget that love's lessons have to be learned. But it takes a great deal of self-restraint, of patience, of thoughtfulness, to learn and live out the lessons of love. There are thousands of homes in which there is love and where great sacrifices are cheerfully made; and yet hearts are starving there for love's daily bread. There are homes where expressions of affection are almost unknown. There are husbands and wives between whom love's converse has settled into the baldest conventionalities. There are parents who never kiss their children after they are babies, and who discourage in them, as they grow up, all longing for caresses and marks of affection. Let them restore again something of the affectionateness of the early childhood days, and see if there is not a great secret of happiness in it. Many who are longing for richer home gladness need only to pray for a springtime of love with tenderness that is not afraid of affectionate expressions.—Rev. J. R. Miller, D.D.

We have received a handsome illustrated programme of European travel. Free copies will be sent on application to the Rev. Dr. Withrow, Toronto.

British and Foreign

The Very Rev. A. F. D.D., was installed Dean of a special service in E. recently.

Mr. William Gladstone Hawarden, has given ground for the site for a at Saltney Ferry, near

The Rev. E. E. Madei Christ Church, St. Paul presented on Christmas of his parishioners with mobile.

A handsome oak pulpit anonymously presented of St. Andrew, Surbiton, cared lately by the Vicar Hasloch Potter.

The consecration of the Rev. Kenneth Mackenzie, re Bishop of Argyll and place on the Festival of St. Paul, January Ninian's Cathedral, Pe

The Bishop of London pointed the Rev. New who has been for the Vicar of St. Paul, Grovick, to the vacant prowick in St. Paul's Cat

Canon George Venz at Burgh Castle Rectory Yarmouth. Canon V had been Vicar of Leicester, and Vicar of mouth, was a prolific Church topics.

The Ven. C. T. W deacon of Totnes, recently privately presented beautiful illuminated scribed by the clergy. Archdeaconry in com his sixty years in Ore

The gift of an Alta Michael's, Delaware, to the late Mrs. Bra duplicated at St. J. ton, also in memory of In most respects of vessels are identical.

The death is an Rev. G. H. Davis, 1 Seabury Divinity School, Minn., which took school on January 9th A. McIlwain, Professor and Exegesis at Selected Warden in h

A new organ, which presented to Sta Church by Dr. J. organist of Magdalen, was lately opened After the Rector (Shipman) had dedicated Dr. Roberts gave a

A great improvement effected at the we sham Parish Church of Mr. J. A. some carved oak doors and a carve glass screen are of the solid inside and the existing s

At a meeting of Liverpool, congregation lately, the bell, who is relinquish of curate-in-charge at the institution was presented with framed illuminate cheque for a subs

Before the big Christmas Day they were dedicated by parish in Christ Farms, Conn.; a and two massive gift of the Church of New York eucharistic candle a parishioner.

It is proposed to St. Paul's Church memorial to the late in recognition of ceased gentleman and to the church for thirty-two years

British and Foreign.

The Very Rev. A. F. Kirkpatrick, D.D., was installed Dean of Ely at a special service in Ely Cathedral recently.

Mr. William Gladstone, squire of Hawarden, has given a piece of ground for the site for a new church at Saltney Ferry, near Chester.

The Rev. E. E. Madeira, Rector of Christ Church, St. Paul, Minn., was presented on Christmas Day by one of his parishioners with an automobile.

A handsome oak pulpit has been anonymously presented to the Church of St. Andrew, Surbiton, was dedicated lately by the Vicar, Canon J. Hasloch Potter.

The consecration of the Very Rev. Kenneth Mackenzie, recently elected Bishop of Argyll and the Isles, took place on the Festival of the Conversion of St. Paul, January 25th, in St. Ninian's Cathedral, Perth.

The Bishop of London has appointed the Rev. Nevison Loraine, who has been for thirty-four years Vicar of St. Paul, Grove Park, Chiswick, to the vacant prebend of Chiswick in St. Paul's Cathedral.

Canon George Venables has died at Burgh Castle Rectory, near Great Yarmouth. Canon Venables, who had been Vicar of St. Matthew's, Leicester, and Vicar of Great Yarmouth, was a prolific writer on Church topics.

The Ven. C. T. Wilkinson, Archdeacon of Totnes, Devon, was recently privately presented with a beautiful illuminated address subscribed by the clergy and laity of the Archdeaconry in commemoration of his sixty years in Orders.

The gift of an Altar Service to St. Michael's, Delaware, as a memorial to the late Mrs. Bradford, has been duplicated at St. John's, Wilmington, also in memory of the same lady. In most respects the two sets of vessels are identical.

The death is announced of the Rev. G. H. Davis, D.D., Warden of Seabury Divinity School, Fairbault, Minn., which took place at the school on January 9th. The Rev. F. A. McIlwain, Professor of Hebrew and Exegesis at Seabury, has been elected Warden in his place.

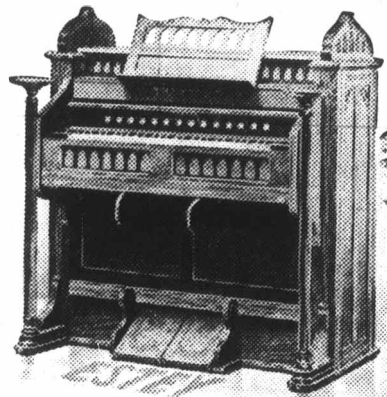
A new organ, which has cost £500, presented to Stanningley Parish Church by Dr. J. Varley Roberts, organist of Magdalen College, Oxford, was lately opened by the donor. After the Rector (the Rev. Robert Shipman) had dedicated the organ, Dr. Roberts gave a recital.

A great improvement is to be effected at the west end of Faversham Parish Church through the liberality of Mr. J. A. Anderson. Handsome carved oak and plate-glass doors and a carved oak and plate-glass screen are to take the place of the solid inside door in the tower and the existing screen.

At a meeting of the St. Andrew's, Liverpool, congregation, held in the school lately, the Rev. John Campbell, who is relinquishing the position of curate-in-charge of the parish at the institution of the new Vicar, was presented with a beautifully framed illuminated address and a cheque for a substantial sum.

Before the high celebration on Christmas Day the following gifts were dedicated by the rector of the parish in Christ Church, Quaker Farms, Conn.: a large brass cross and two massive brass vases, all the gift of the Church of the Holy Nativity, New York; also two brass eucharistic candlesticks, the gift of a parishioner.

It is proposed to erect a reredos in St. Paul's Church, Bath, as a memorial to the late Mr. R. S. Fowler, in recognition of the services the deceased gentleman rendered to the city and to the church, which he served for thirty-two years as churchwarden.



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- Olds, Alta., Episcopal Church
- Sutton, Episcopal Church
- Sudbury, Episcopal Church
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- Toronto, St. Augustine Church
- Toronto, Grace Church
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It is intended that the memorial should be of a public, and not a parochial character.

A wealthy and liberal Churchwoman of the Diocese of Pennsylvania has promised the sum of \$10,000 to the Mission of St. Nathanael, Philadelphia, towards the erection of a new church building. This makes the third large gift for similar purposes from generous and consecrated lay-people in this diocese during the past year.

The Bishop of Oxford having stated that no man should be held responsible for the spiritual welfare of 650 parishes scattered through three counties, a movement is on foot to take steps to secure the division of the diocese. The Oxford Diocese has one Bishop for 870 clergy, and it has been proposed that Buckinghamshire and Berkshire shall be made separate dioceses.

The Archbishop of York has appointed the Rev. T. E. Lindsay, Vicar of Scarborough, to be Archdeacon of Cleveland in succession to Canon Hutchings, who has resigned.

The Rev. W. W. Kenny, M.A., until recently curate-in-charge of Christ Church, Luton, has been presented with a silver fruit dish by friends and members of the congregation.

The external stonework of Canterbury Cathedral is in a very bad condition. The Dean and Chapter have spent £9,000 on Bell Harry Tower, but it is now discovered that the east face is decaying and will require a heavy expenditure. It is understood that £32,000 must be raised in order

to prevent the external stonework of the cathedral from crumbling away.

A very handsome Lectern Bible has been presented by Mr. W. B. Parsons for use in the new St. Paul's Chapel of Columbia University in memory of his great-great-grandfather, the Rev. Henry Barclay, D.D., who was the rector of Trinity Parish, New York, from 1754 to 1764 and a Governor of King's College at that time.

Mrs. H. B. Butler, of Winnetka, a wealthy parishioner of St. Peter's, Chicago, has given the sum of \$50,000 towards the establishment of a social settlement on the North Side, to be managed under the direction of that church. This gift is conditional upon a similar sum being raised by members or organizations of that church.

The Ven. Archdeacon Baly, father-in-law of General Sir George White, V.C., who has just retired from the chaplaincy of Windsor Great Park in his eighty-third year, has just been presented by Prince Christian, on behalf of the residents in and about Windsor Great Park, with a cheque for £350 and an illuminated address, framed in ancient oak from Windsor Forest. Archdeacon Baly has been sixty years in the ministry.

In addition to the many improvements made in Clogheen Church during the past few years an installation of acetylene gas has now been introduced. The numerous paraffin lamps formerly used gave insufficient light, owing to the increased congregations at evening services, and the Select Vestry, acting on the advice of the

Rector, unanimously decided to adopt this system of lighting. The work has been most satisfactorily executed.

A notable memorial window has recently been dedicated in St. Luke's, Lebanon, Central Pennsylvania. It is the gift of Mrs. John A. Weimer in memory of her late husband. The window, the subject of which is the Incarnation, is a large four-light window, with a circle and triangles filling in its equilateral apex, the whole being approximately 12 by 20 feet. The dedicatory service was performed by the rector of the parish, who was instructed by the Bishop of the diocese to perform this office for him.

The aged Rector of Croyland, the Rev. T. H. le Bœuf, met with his death under singularly tragic circumstances during the morning service at the Abbey of Fens on a recent Sunday morning. During the singing of the first hymn a choirman sitting next Mr. le Bœuf noticed that he was covering his mouth with his hand. Blood was trickling down his surplice. Immediately afterwards Mr. le Bœuf coughed and fell to the ground. He had ruptured a blood-vessel, and died before he could be removed from the abbey.

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

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Children's Department.

YOU'LL REAP WHAT YOU SOW.

Be careful what you sow, my boy,
For seed that's sown will grow,
And what you scatter, day by day,
Will bring you joy or woe.
For sowing and growing,
Then reaping and mowing,
Are the surest things e'er known;
And sighing and crying,
And sorrow undying,
Will never change seed that is sown.

Be watchful of your words, my boy,
Be careful of your acts,
For words can cut and deeds bring
blood,
And wounds are stubborn facts.
Whether sleeping or weeping,
Or weary watch keeping,
The seed that is sown will still grow:
The rose brings new roses,
The thorn tree discloses
Its thorns as an index of woe.

Be careful of your friends, my boy,
Nor walk and mate with vice;
"The boy is father to the man;"
Then fly when sins entice!
The seed one is sowing,
Through time will be growing,
And each one must gather his own:
In joy or in sorrow,
To-day or to-morrow,
You'll reap what your right hand has
sown.

TEABERRY

Makes Beautiful Teeth.

AT ALL DRUGGISTS.

A WIDOW'S COW.

"I have been over to Widow Dilman's this afternoon and brought home that cow," said Farmer Merriion as he sat down to supper.

"Why, papa!" exclaimed Daisy.

"What will the poor widow do now?"

"I had never thought of that!" laughed the farmer.

"Well, I call that real mean," spoke up Joe.

"We've got a whole barnyard full of cows while that poor woman has but just one."

"The widow has been buying provisions of me all along. The bargain was that as soon as it amounted to \$30, if she had not the money to pay me, I was to have the cow. So, you see, the cow is bought and paid for."

"Oh, papa, it's a shame, because she's half their living. Poor Mrs. Dilman has been sick so long, you know, and now that she's getting about again, I know she must feel almost lost without poor old Whitey."

And there were tears in Eva's eyes.

At last, pushing back her food untasted, she sprang up and went around to her father and pleaded with him to take back the cow.

"I would, father," said his wife; "you know what the Bible says about being good to the poor."

"Well, I declare!" laughed the farmer. "Tell me where you all learned so much generosity."

"I have tried to instill it into them, my dear," said Mrs. Merriion. "As Jesus has taught it to us through His Word. 'He that hath pity on the poor,' you now, 'lendeth to the Lord; and that which he hath given will He pay again.' God's Word is sure."

The result was that the next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage they became so boisterous that the widow and one of her sons came out to the gate, and there stood old Whitey patiently by the fence with the children around her.

"Good morning, Mrs. Dilman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she, holding up her hands. "Don't you want her?"

"You want her worse," said Joe; "and so papa sold her to us children, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow, bursting into tears; and little Mark threw both arms around the cow's neck.

Farmer Merriion's children declared, as they were returning home, "that they never felt so happy in their lives." They had learned that it is, indeed, more blessed to give than to receive.—A. E. C. Maskell, in Our Young Folks.

POLLY'S POTATO MONEY.

To a little village church in Northern New England a Missionary came one bright Sunday in the fall of the year. Polly Winship was there, and listened with wide-open eyes and ears to the wonderful, pitiful stories of heathen children which were told in the Sunday School.

When the Missionary asked how many of the boys and girls would like to be in a mission band, pledging themselves to give twenty-five cents a year to help send the Gospel to China, up flew every little hand, and Polly's was one.

"Now, Polly," said her brother Sam, as soon as they started toward home, "what did you promise twenty-five cents for? You know you haven't five cents in the world, and you can't earn any."

"I can, too," retorted Polly. But she was troubled by the vision of her poverty, which was really worse than Sam stated it. She had not five cents, nor even one. Her father and mother believed that if they fed and clothed their children, that was enough.

And her mother said: "Now, you've promised twenty-five cents, and you must raise it all by yourself. You shouldn't have promised until you had asked if you might."

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"I write to thank you and also praise you for the good your medicine has done me. Oh, I can't find words to express my thanks to you all for such a wonderful and speedy cure. I felt relieved after using your sample, so I sent right on to a druggist and bought a 50c. box which I believe has cured me entirely. I feel more myself now than I have felt in over a year, for I have been bothered about that long with the piles. I have told all my friends about this wonderful discovery and will recommend it whenever I can. You can use my name anywhere you choose. Respectfully, Mrs. Chas. L. Coleman, Tullahoma, Tenn."

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"And you needn't buy me a new overcoat this winter, father. I'll wear my old one," said Joe.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

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We withhold the name of the person who have written us expressing their gratitude to substitute for nature.

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So after dinner, over the house, won't you could sell for a quarter.

Her only doll was self; at least, its body was the kind called was renewed every Christmas always knew when she stairs Christmas morning of her presents with Francis with a new.

But now it was O. Frances had a black cheeks were patchy dingy white, after patent heads, so Polly not worth a quarter.

On the parlor she was the vase which Aunt Sarah her from the World.

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Stuart's Dyspepsia Tablets will digest your food without demanding a careful diet. One grain of these Tablets has power to digest 3,000 grains of ordinary food. You can be sure therefore that no matter what your condition, these little tablets taken after each meal will shortly restore your stomach to its normal condition and render it capable of doing its work unassisted.

We withhold the names of hundreds who have written us voluntarily expressing their gratitude to this simple substitute for nature.

Send for trial package to-day. F. A. Stuart Co., 70 Stuart Bldg., Marshall, Mich.

50-cent size package for sale by druggists everywhere.

So after dinner, Polly wandered over the house, wondering what she could sell for a quarter.

Her only doll was older than herself; at least, its body was. Its head was the kind called "patent," and was renewed every Christmas. Polly always knew when she rushed downstairs Christmas morning that one of her presents would be old Ellen Francis with a new head.

But now it was October, and Ellen Francis had a black nose, and her cheeks were patches of red and dingy white, after the manner of patent heads, so Polly knew she was not worth a quarter.

On the parlor shelf were two lovely vases which Aunt Sophia had brought her from the World's Fair. But it

would not do to sell those. Then she thought of her black hen. "Mother," can I sell Carraway?" she asked.

Her mother laughed as she replied: "No, dear; Carraway is three years old. People won't buy chickens of that age."

"Father, will you hire me to pick up potatoes?" was Polly's next question.

"That's my job!" cried Sam. "I'm already hired. Two cents a bushel."

"I think you are selfish, Sam Winship," said Polly, turning to the window with quivering lips.

As she brushed the tears from her eyes she looked through the rows of maples and saw Uncle Adam's potato field. Then she had a bright idea, which she did not share with Sam.

Early the next morning she plodded across the fields to her uncle's. "Won't you hire me to pick potatoes?" she asked.

"What! a little girl? You couldn't do much," said the farmer.

"Just try me," said poor Polly, with tears in her blue eyes. "I'll work every minute."

"I was going to hire a boy. But I'd have to pay a boy two cents a bushel," said Uncle Adam, thoughtfully.

"Yes; I 'spect you'd pay me two cents a bushel, too."

"Oh, you're a little girl. I guess you'd work for a cent a bushel."

Polly was puzzled. She followed her uncle from one barn to another, and then said: "If a basket is full of potatoes, does it make any difference whether a boy picks 'em up or a girl?"

The tall man looked at her a minute, then he laughed and patted her sunny hair.

"Well, I declare, Polly, you've got a head, haven't you? You ought to get a patent on it."

"Oh, no," protested the little girl, "I don't like 'patent' heads." She was thinking of Ellen Francis. "But you will hire me?"

"Yes, and I'll pay you the same as I would Sam if you work smart."

The second afternoon Polly counted the straight marks she had made on the edge of the basket, and there were twenty-five, and all the potatoes were dug from that part of the field. She stood beside Uncle Adam, happy, tired, and dirty, as he counted out five bright dimes for her.

"That's lots o' money for a little girl to spend," said he.

"It isn't to spend," said Polly. "I've twenty-five cents to those little heathen children for this year, and

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the other twenty-five I'm going to give for last year, because I didn't know how much they needed it."

"You don't say!" exclaimed her uncle, and he looked into her flushed face as if he had made a discovery.

Of course, Sam had to admit that Polly could earn money when he saw her bits of silver, and that was quite a victory.

A little later, when the "regular missionary collection" was taken, her father said: "I wonder what's got into Adam. He never gives a cent to Missions, but this year he's signed five dollars."

But Aunt Sophia told the minister's wife, and the minister's wife told Polly's mother, that Adam said he was never so ashamed as when that little girl gave all her potato money for Missions. He thought it was time for him to give something, too.

And Polly's example went still further, and reached selfish Sam. When the notice for a meeting of the new band was read one Sunday, he hit Polly's foot, and then drew down his mouth at the corners as if to say: "Oh, nonsense!"

But that night he came up behind her and put something on the top of her head. It slid down into her lap, and behold! it was a silver quarter.

"Do you mean you'll be a member? Do you, Sam?" she asked, joyfully.

"Don't bother me," said he, suddenly, bending over his book. "I hate to have you think you're doing all the missionary business for this family. That's all."—Christian Observer.

THE TWO FRIENDS.

A family removed from their long-time residence to another village, some forty miles away. They took with them a Scotch collie of unusual intelligence, but left behind the family cat. The collie and the cat had been warm friends for several years, and had fought each other's battles with courage and impartiality.

After the family reached their new home the collie was evidently lonesome. One evening as the family were gathered about the open fire some remarks were made about this, and the man of the house, patting the collie on the head said: "I am sorry that we did not bring George with us. You miss your old play-

mate, don't you?" The next morning the collie had disappeared. Three days afterward he came into the yard in a state of great enjoyment, indicated in the usual dog way, followed by George, the cat. Both seemed somewhat excited and the collie showed marks of battle. Each seemed greatly delighted in the company of the other, and the old-time status quo was at once resumed.

Out of curiosity inquiry was made by the family, both at their old residence and along the line of the main highway between the two places, which developed the fact that the log appeared at the old home, and very deliberately and very distinctly induced the cat to start on the journey with him.

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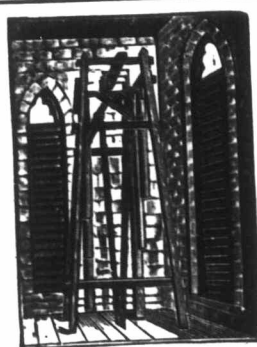
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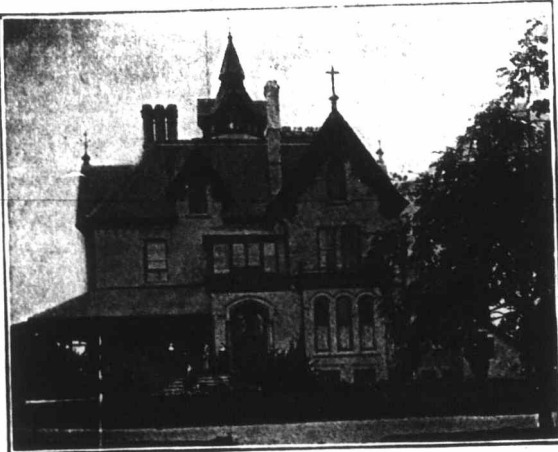
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