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# Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, JANUARY 6th, 1910.

No. 1.



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# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 6, 1910.

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Morning—Isai. 51; Mat. 5, 33  
Evening—Isai. 52, 53 and 53; Acts 5, 17.

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

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

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

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

## THE EPIPHANY.

A mark of a true poet or philosopher is that he speaks ahead of his time. And he who penned the words, "The proper study of mankind is man," looked forward to an age when brotherhood would be a ruling principle. But where did the idea of brotherhood come from? In studying man, the history of mankind, we note the continual development and improvement of mankind since the Advent of the Christ. And we also recognize the composite character of our civilization. From the Roman we receive our concept of Imperialism, and by him we are taught how to rule; the Greek has set the standard in arts and letters. But our greatest debt is to the Jew who

has given us the religion that puts truth and justice into all our development and rule, that spiritualizes all our arts and letters. The spiritual element in life, that which is eternal and all-satisfying, comes from the Jew, "Salvation is from the Jews" is the way the Lord Jesus describes the Jewish contribution to our composite civilization and life. Honesty and gratitude compel us to recognize the self-sacrifice of the Jews in this respect. Wherever the Jews went they were loyal to their religious convictions. Just as in later days the dispersion of the Apostles meant the extension of the Christian Church, so in the preceding centuries the dispersion of the Jews formed part of the preparation for the Advent of Messiah. For not only were these Jews loyal to their religion, but they were ardent proselytizers as well. The visits of the shepherds and the Magi to the Infant Jesus are therefore prophetic. When the shepherds saw the Babe "they made known abroad the saying which was told them concerning this child." The gifts of the Magi forth-tell that the day has come when the loving service, devotion, and self-sacrifice of the Gentile world, will be directed towards the true God. That is the underlying thought of Epiphany. Think of the service, loyalty, devotion, and self-sacrifice, of which the countless millions of heathen are capable. Shall we not gather them in for our Lord? Shall we not direct their loyal devotion towards our God? How much we owe the Jews! "For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles." Paul the Jew suffered much that he might preach among the Gentiles the unsearchable riches of Christ. We need no greater illustration of brotherhood than that. "They have a zeal," says the same Apostle of the Jews. Let us have a zeal to-day to tell it out among the heathen that the Lord is King and Saviour. Thanks to the zeal of the Jewish Apostles and Evangelists, we have that spiritual principle, that eternal element, of which the heathen world stands so sorely in need. By our prayers, our service, and our gifts, let us all take part in the noble work of manifesting Christ to the Gentiles of our day.

### Our 37th Year of Publication.

Time is the great tester and sifter. Only such things as meet a known want and give reasonable satisfaction to those whose needs are ministered to seem successfully to stand time's searching test. It is with no feeling of presumptuous pride that the "Churchman" enters the threshold of its 37th year of publication. Under differing forms and titles, it is true, but virtually under one proprietorship and management. Though we say it ourselves it is no small thing that we have accomplished, and at the beginning of this new year as we look back over nearly four decades and recall the toil, trial, opposition and discouragements from within and without that those long laborious years have brought we gratefully acknowledge that the support and encouragement of our Father in Heaven alone has enabled us in our place, and to the extent of our ability, to uphold the cause of His Church with unswerving loyalty and devoted service in the columns of the "Canadian Churchman."

### Independence.

It is by many people thought impossible to publish for any length of time an independent journal. A good deal depends on the manner in which independence is sought to be maintained. To a certain extent no man or journal can be absolutely independent. We are all more or less dependent on each other as regards not only the fundamentals of life, but as regards the formation and

maintenance of opinion. It has been well and wisely said that no man can live to himself and no man can die to himself. We have sought through the laborious years of our published life to maintain an attitude of firm, yet fair and tolerant independence, ever upholding what we believed to be in accordance with wise tradition, prudent thought and progressive action within the Church. Although we have from time to time been conscientiously compelled to differ from others we have striven to do so in a spirit of fair-play without attributing to them unworthy motives or descending to personal disparagement, believing that those are only truly independent who respect in others what they value in themselves.

### Loyalty.

If there is one thing more than another that has been the aim of the "Canadian Churchman" it has been the constant endeavour to maintain and promote amongst all classes and conditions of Church men and women a spirit of loyalty to their Church. We do not here wish to be misunderstood—the loyalty we profess and by every means in our power have sought to promote—may be well illustrated by the love of home and affection for each other that may be found to obtain in any affectionate and well ordered family. And we further maintain that nothing will more readily win the respect and good will of one's religious neighbours and promote kindly intercourse with them than the constant cultivation of the spirit of loyalty amongst the members of our Church—to its gracious Founder—to the cause for which it was founded and for the promotion of which they are one and all in duty bound to live and labour fairly, fearlessly and lovingly unto their lives' end. May we not apply to loyalty those splendid words of Lowell, and call it:—"The hidden force that makes a life time strong?"

### A Time for Reflection.

The opening of a new year is a solemn season, yet its very solemnities have been made a subject for stock and stale jokes. How common is the one on the good resolutions made at this time as the result of personal examination and of reflection on the misdeeds and failures of past years. And the pitiful point of the story is the failure of the weak. It is not funny. A moment's reflection will show that there is no fun in failure to do what is right; it is a tragedy when the weak man or woman, boy or girl, abandons the higher aspirations to go, not to the old level, but to a lower one. It shows the failure of character, the strength of impulse without adequate preparation, and without perseverance. In all our enterprises after the enthusiasm of starting out comes a time of slackened speed, of diminished enthusiasm; that is the time of danger, the time to feel tired; to give up; to turn back. It is the test of character, the time to stand by good resolutions, if once withstood the next will be a weaker attack on a stronger will.

### A Chinese Christian Settlement.

"The Weekly Scotsman" has published a long unconventional letter to his friends from a Presbyterian missionary in China. Among other interesting details he shows how China is re-peopling a vast region in Mongolia, so far as we can make out situated in the extreme north-west of China and near where Russia is making inroads. But possibly our readers will be more interested in his account of a native Christian settlement in this new country. "Some time about 1899 some dozen Christian families, having a premonition of trouble, consulted their safety by migrating out to this West Sungari region, at that time a sort of

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no-man's land. They were joined later by families that had to flee when the storm broke, and still later by the survivors of other families that had been reduced by murder and pillage to such a low ebb, that they thought it better to begin life over again in a new country. These Kaiyuan Christians have never been followed up by any of us; no one knew where exactly they had settled, as the geography of that part was unknown to us; and judging by the maps that somehow get printed, we were not peculiar in that respect. Part of my quest on this journey was to trace this Christian colony, and bring it again within the sphere of our operations. They formed a more or less continuous settlement extending over a hundred square miles; thus, by Boxer agency, Christianity has been planted in that new country in that most durable of forms—a community whose very bond of cohesion is its religious sentiment. \* \* \* I arrived at the farm, where their meeting-place is, shortly before sunset, and from then till about seven o'clock, the members and inquirers from all around, far and near, came dropping in on horseback; hardly anyone thinks of walking in that land of horses. Sitting inside, I would hear the clatter of hoofs on the road, then some hearty laughing and talking outside as greetings were exchanged, and then the newcomer would be shown in to wish me peace and introduce himself. When everybody who was likely to come had come, we had service in the long dwelling-room of the farm, and a good time we had too. There were over thirty men and a whole kangful of women and children, so what the singing lacked in time and tune, it made up in volume and heartiness. After the service we had some general talk, and then the men slung their rifles over their shoulders, and rode off, each in his own direction. It was a night of brilliant moonlight, and I went out to the big gate to see them mount and canter off—big, hearty, well-set-up farmers they were, and well mounted, a set of men the Church had no reason to be ashamed of. A strange feeling came over me, as I stood there in the moonlight, after the talk of the men and the rhythm of the horses' hoofs had died away in the night silence, a feeling of wonder and awe at the mysterious fact that I, a homely Scot if ever there was one, should have been called to lead the praises and proclaim the faith of the Galilean among a company of persecution-harried Chinamen, in the remotest reaches of that lone Mongolian land."

#### A Birmingham Trial.

A long trial at Birmingham between the Cadbury firm and the Standard newspaper, resulting in a farthing damages, was cabled to us, but we have seen no adequate statement of what caused this sensational action. The firm charged the newspapers, and it was admitted, of publishing that in connection with Portuguese slave grown cocoa, the firm had acted in a dishonest way, pretending to make efforts which they never meant to have any real effect in order that they might continue to make a profit out of slave grown cocoa. The judge asked the jury whether the libel meant that the firm was hypocritical, making professions of philanthropy, and of their interest in contract labour in South Africa where the Chinese were concerned, but neglecting to do so and accepting the conditions in the Portuguese Islands because it suited their pockets. He said that it was alleged the firm knew from 1903 that many other firms in the business had given up buying slave grown cocoa, but had continued doing so themselves. That in 1907 they had induced Messrs. Suchard to give up buying but had continued doing so themselves. The judge told the jury that of this last-mentioned and other vile charges there was not a particle of evidence. Thus the question was reduced to whether the allegation contained in the charge which was admitted to have been made was true or not. The jury in effect said that it

was true but that the plaintiff firm of Cadbury had sustained no damage through its publication.

#### A Good Suggestion.

An excellent piece of ground-work is the plan for obtaining registration on an Infant Class Roll of the birth of each child born in each Church family in the parish. This is a definite step in the right direction. We have from time to time urged that our people should systematically help the clergy in their parish work to the end that all children born in Church families should be baptized, later on be confirmed, and thereafter become communicants. In putting into active practice the Roll above referred to the initial step will be taken in a definite and practical effort, not only to increase the membership of the Church but to ensure the instruction of its members along progressive lines in their duty towards God and man.

#### An Argument For Union.

The Rev. F. Stuart Gardiner, of the Presbyterian ministry, in an able paper read in the Lecture Hall of the Presbyterian Church at Kingston, recently published amongst "other things, says that:—"We do not sufficiently realize that a divided Christianity must ever be a weak Christianity. Wherever you have separate churches, as you have at present, you are bound to have rival and competing interests. And wherever you have competing interests, you have more or less of actual opposition. It is surely a pitiful thing when, in thought, we reduce the Divinely-instituted Church of Jesus Christ to a number of rival firms in the same line of business, and remark complacently that 'Competition is the soul of trade.' People lead themselves by the stock phrase, 'What we want is unity, not uniformity.' No intelligent person in the present day aims at uniformity, if that be taken to mean absolute identity in forms of worship, in creed, or even in Church government. For instance, the Anglican Bishops expressly say, 'The path of efforts towards reunion should be not compromise for the sake of peace, but comprehension for the sake of truth, and the goal not uniformity but unity.' Yes! we think there ought to be unity. But there is no unity either in thought, or sympathy, or purpose at present in the rival denominations. People mislead themselves by such a figure as the Vine and the Branches when they apply that to the present divided denominations, by saying that each of them is, as it were, a branch in the true Vine. It is the same with the other mistaken metaphor of the different regiments in the one army. For what sort of an army would it be if the different regiments disowned one another, hampered one another's movements, counteracted one another's efforts, and occasionally fired volleys into one another's ranks? There is no warrant in Scripture for denominationalism. It is not in accordance with the will of Christ. With the best intentions in the world we can at present only wage a sort of guerilla warfare against the forces of evil. There is no unity of plan or purpose or effort in our assaults upon the strongholds of iniquity, and these laugh to scorn our ill-directed attacks." It is a good omen for unity when a learned and eloquent minister of the Presbyterian Church can conscientiously give public expression to the above strong arguments for union.

#### "By-law Established."

The learned Bishop of Bristol, Dr. Browne, at the Swansea Congress, pricked a bubble that needed pricking. The outcry against the Church as an "Established Church" is due to some extent at least, to the current phrase, "the Church of England by law established." But Dr. Browne who is a distinguished historian, points out that the above phrase is part

of a larger one, "the liturgy of the Church of England by law established," and this larger phrase was designed to set forth the **liturgy**, and not the **Church**, as established. As a matter of fact there is no law establishing the Church nor could a mere Act of Parliament establish the liturgy had it not been previously adopted by both Houses of Convocation in 1661.

#### All Saints' Cathedral, Halifax.

We heartily commend to our readers through out all the dioceses of Canada the laudable appeal of the Bishop of Nova Scotia on behalf of the stately and beautiful new cathedral which, through the loyalty and generosity of our Church brethren in the old Province by the sea, has been so well begun. We use the terms loyalty and generosity advisedly. For they have unaided provided the handsome sum of \$135,000 by gifts and subscriptions towards the \$175,000 required to complete the chancel, crossing, and six bays of the nave, in which it is proposed to celebrate the bicentenary of the Church of England in Canada in the month of September of this year. It is fitting that the oldest diocese in the Dominion should show to her sister dioceses in the younger portions of our country what the true cathedral spirit means. It now remains for their brother Churchmen in our younger dioceses to show their appreciation and sympathy in this noble enterprise for the glory of God and the establishment of His Kingdom on earth by cordially and generously responding to His Lordship's stirring and impressive appeal.

#### Good Wishes.

We cordially wish our readers, one and all, a most happy and prosperous New Year. Let us during this year bend our energies unselfishly and perseveringly to the noble task of advancing the cause of our Church and country in every way within our power towards the attainment of peace on earth and good will towards men. We begin in this number a new serial story from the pen of a Canadian writer. Thanking our multitude of friends for their good wishes and the tangible proof of them in the increasing number of new subscribers with which they have favoured us, we say to them confidently:—"Go on with the good work and rely on us to show our appreciation by giving you in the future as we have striven to do in the past, good and faithful service in each department of the representative journal of the Church of England in Canada!"

#### "THE SURVIVAL OF THE FITTEST"

This year the Canadian Churchman enters upon the thirty-seventh year of its existence as the representative organ of the Church of England in British North America. While we use the term "representative" in no spirit of arrogancy we do so advisedly and deliberately, in the matured and sober conviction that its use is fully justified. For while we are quite conscious of all those imperfections and shortcomings which inevitably wait on all human enterprises we are sustained by the honest and well considered persuasion that the Canadian Churchman has on the whole lived up to its title, as the one Church paper that during all these years, has substantially succeeded in faithfully reflecting and expressing the life, work, and spirit of the whole Canadian Church. As time goes on this has become at once an easier and more difficult task. An easier task, thanks to the subsidence of party feeling it has undoubtedly become. Matters in this respect have been greatly simplified. It is now possible to ignore distinctions and divisions and lines of cleavage, which at one time had to be recognized and reckoned with at almost every turn, and to go straight ahead, without exciting jealousies and suspicions on all sides. On the

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vassing, and of interesting their fellow parishioners in the cause of Missions. It will, moreover, be a common meeting ground for Anglican clergy and laymen from every parish and will tend to create a feeling of unity. The old saying is as true to-day as ever; "United we stand, divided we fall." "The following several subsections reaffirming the decision of the St. James' meeting of 1907 and urging:—1. The adoption of the double envelope. 2. The formation of a Missionary Committee in every congregation; and, 3. The carrying out of a thorough canvass for missions in every congregation as soon as possible so that the full sum of \$430,000 may be made up in 1910."

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**HURON.**

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

**London.—St. Matthew's.**—A cantata, entitled, "The Christmas Spirit," was given by the children of the Sunday School under the direction of the Rev. W. Lowe, the rector, on the evenings of December 21st and 22nd. It was very well rendered and it held the keenest interest of the audience, which was a large one, from start to finish. Mr. Charles Percy acted as accompanist.

**London Junction.—St. Mark's.**—On Tuesday evening, December 28th, the schoolroom was crowded to its utmost capacity by a large and enthusiastic audience on the occasion of the annual Christmas entertainment. The rector, the Rev. W. Lowe, presided. A pleasing programme of songs, recitations, etc., was given. During the evening presentations were made to the rector and his assistant, Mr. H. C. Light, by the members of the congregation who also presented Miss Langford with a handsome drawing-room clock and a nicely-worded address in recognition of her services as organist.

**Southampton.—St. Paul's.**—On Sunday, December 19th, the congregation of this church again assembled in their usual place of worship, but owing to the bad weather the special preacher, the Rev. H. A. Wright, of Kincardine, was unable to be present. The music by the choir was excellent, the new Hymnal being used for the first time. At the morning service the choir assisted by Mr. Merrifield, sang an anthem "Abide with me," in the evening Mrs. H. O. Bell sang "A Dream of Paradise" accompanied by Mr. Raynor on the violin. The church is very much improved and beautified, the ceiling being painted in a deep cream with beams grained in dark oak, the walls are covered with a brown paper with stencil border of terra-cotta and gold; the chancel is done in lighter shade to harmonize with the nave. A new carpet for the chancel and lighting fixture of burnished brass with tungsten lamps are among the improvements. Individual gifts were made of new drapes for pulpit and prayer desk, cloth for communion table, also extra seating for choir. The total cost of improvements amounted to over \$400, part of which was borne by the Ladies' Aid and part by the A.Y.P.A. The offerings on Sunday were liberal, leaving no deficit.

**Ingersoll.—St. James'.**—The services on Christmas Day in this church were of the usual bright and festal character in keeping with the joyful festival. The choir wore surplices for the first time. There were large congregations present at the services, both on Christmas Day and the day following. On Sunday, the Rev. Canon Hincks preached in the morning and the Rev. R. J. Perkins in the evening.

**Chesley.**—A meeting in favour of Local Option, was held in this parish on the evening of December 28th, the proceedings of which were opened by prayer by the Rev. R. Atkinson, Georgetown. Mr. W. Krug presided and addresses were made by the Rev. Canon Walsh of Brampton, and the Rev. C. F. Washburn, the rector of Millbank.

**Walkerton.—St. Thomas.**—The services on Christmas Day will long be remembered here, on which the choir consisting of thirty-six members, appeared for the first time in surplices. For months past, the choir has been carefully instructed by Miss Lockhart, the organist, and Mr. Reay, for seventeen years organist and choir-master of the parish church of Cockermouth,

Cumberland, England. The musical parts of the services were beautifully rendered and heartily joined in by immense congregations. The vestments were purchased at Messrs. Vauteems & Wheeler, London, England, and were thoroughly satisfactory in every way. The vestments were paid for from the proceeds of an entertainment got up by the young people—total proceeds, \$206. The rector and Mrs. Perdue received the congregation at the rectory, on Wednesday night, the 29th, when large numbers attended, and spent an enjoyable time. The children's Christmas tree and entertainment was held on Thursday, the 30th, in the Orange Hall, when a most enjoyable time was spent by the young people. Good progress is being made in the preparations for the new church.

**Sarnia.—St. John's.**—Sunday, December 5th, was the second anniversary of the congregation's life and work in the new church, and the first anniversary of the rector, the Rev. T. G. A. Wright. The rector conducted his own services on the Sunday, the attendance and offerings at the morning service were large, but smaller in the evening on account of a downpour of rain. On Monday evening, December 6th, the anniversary supper was held, after which a sacred programme was rendered in the church. The soloists were Mrs. King, of St. George's Church; Mr. Mills, of the Baptist Church; and Mrs. McKee, of St. John's Church. The full choir rendered several beautiful selections. The Rev. Canon Dyson Hague, of London, was present, and gave a magnificent address on "The Churchman and his Bible," describing the translation and circulation of God's Word, and the heroic work of Wyclif, Tyndal, and Cranmer. Short addresses were also given by the Rev. Canon Davis, the Rev. J. E. Holmes (Methodist), the Rev. A. H. Rhodes, and the Rev. Mr. Devona, of Port Huron.

**Tillsonburg.—St. John's.**—The bazaar given in the Sunday School room here, December 10th and 11th, was a great success. Over \$176 was realized; two-thirds of which was applied to the church debt. It is hoped to have the total debt removed and the church consecrated before the next meeting of the Synod of Huron. With the same hearty support of the people, in the future, as in the past, there is no doubt that the hopes of the parishioners may be realized.

**Hanover.—St. James'.**—This church has recently undergone extensive improvements. The interior has been painted and decorated; the ceiling has been tinted a light cream colour, and the walls in a light terra-cotta. In the decorating, several ecclesiastical emblems have been made use of. The pews are in quarter-cut oak, and are the work of the Valley City Company, of Dundas, Ont. They are distinctly ecclesiastical in design. New electroliers, fitted with tungsten lamps, have also replaced the former electric-lighting. Other minor improvements have also been made. Among special gifts are a set of dossal curtains from the Guild; a set of festal-hangings done in exquisite needle work by Mr. Eede; a brass lectern from Mrs. Flynn, as a memorial to the late Stephen Flynn; a brass altar-rail from the Rev. G. M. Cox, a former incumbent of the parish; an alms-bason with easel and plates from the Misses Edith and Mary Coppinger; an Ionic altar-cross from John William Cox, Esq., and a pair of brass vases from two anonymous friends. The cost of the work is ensured by subscriptions.

**Goderich.—St. George's.**—Christmas Day services. The Holy Communion was celebrated in this church at 8 a.m. There were a goodly number of communicants. At 11 a.m. there was a choral celebration of the Holy Eucharist. The choir, under the direction of Mr. M. B. Kilpack, organist and choir-master, rendered with great effectiveness the beautiful setting of Maunder in "G." The Creeds and the "Gloria in Excelsis" were rendered with dignity and grandeur befitting of the festive season. At Evensong on Sunday Tallis' Responses were sung, as also the "Magnificat," and the "Nunc Dimittis," to Tones in F. At the offertory the beautiful anthem, "While shepherds watched their flocks," by Smart, was rendered by a full choir. At the close of Evensong a special selection of Christmas carols was sung in the presence of a large congregation. The annual Christmas tree was held on January 6th, the Feast of the Epiphany.

**Brantford.—Grace Church.**—Mr. Arthur C. Hardy, of Brockville, has given a brass lectern to this church in memory of his sister, the late Mrs. Starr, daughter of the Hon. A. S. Hardy, who died recently. For a number of years she was a constant attendant at this church, and the deceased lady was both baptized and confirmed in this church. The lectern is from the factory of Keith & Fitzsimmons, Toronto, and is the handsomest ever manufactured in Canada. It stands 6 ft. 6 in., and the spread of the eagle's wings, on which rests the Bible, is 2 ft. The gothic foundation which supports the round globe typical of the world on which the eagle stands, is a very beautiful piece of work. In fact, the whole production is most artistic and a very great ornament to the chancel of the church. This lectern was dedicated by the rector, the Ven. Archdeacon MacKenzie, D.D., on Christmas Day. It bears the following inscription:—"To the glory of God and in loving memory of Gladys Mary Hardy-Starr, who died on the 17th of October, 1909, at Saranac Lake, New York."

**Woodstock.**—The Archdeacon of Norfolk (Dr. Young), has fixed Wednesday and Thursday of the first week of February next for a visitation and conference of the clergy, churchwardens, and others at Woodstock. The conference will be held in the Grey Memorial Hall.

**Petrolea.—Christ Church.**—Sunday, January 2nd, was a red-letter day in the history of this church, when the beautiful chimes of 11 bells, presented by Mr. J. L. Englehart, Chairman of the T. and N. O. Commission, were dedicated by the Lord Bishop of Huron. The church was beautifully decorated for the occasion and the choir rendered a special choral service. On the chimes were played some of the old familiar hymns, by Mr. Meneely, of West Troy, N.Y., a member of the well-known firm of bell manufacturers, by whose firm these chimes were manufactured. Large crowds packed the edifice at both services. In the morning the people's warden, Mr. F. A. Jones, read the petition requesting the Bishop to dedicate the set to the glory of God. In a beautiful sermon the preacher performed the ceremony. The chimes consist of 11 bells, the largest weighing 3,000 pounds, with a wide range. They are said to have cost \$7,000, and are supposed to be the best set in the Dominion of Canada.

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**ALGOMA**

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

**Halleybury.—St. Paul's.**—The annual treat for the scholars of the Sunday School of the Church of England was held in the Orange Hall on Tuesday evening, December 22nd, and was as successful as any that have been held in the past fourteen years. Great pains had been taken by those kind grownups on whose shoulders the burden of organizing the children's performances and arranging the gifts that gladdened the little ones' hearts. The evening began with tea for the children at 6.30, after which a programme given chiefly by the youngsters, was rendered, the following taking part: Mr. L. Still, Joan Cooper, Miss E. Brydge, Miss L. Hornby, the little Misses Wright, Misses Miriam Harper, Francis Ebbitt and Eva Jarrett. Instrumental, Mrs. Harper and Mr. Martin: "The Pickaninnies," Harold Fielder, Willie Brydge and Sam Fosse. Every item was capably rendered and reflected great credit, not only on the little performers, but also on those who trained them. Santa Claus made his appearance amid shouts of glee and distributed the gifts from a wheelbarrow. A nice little present was handed to Mr. Lee Still, the organist, who has done so much to help on the musical part of the services of the Church, and who made a neat little speech in reply. At the close the rector, the Rev. E. J. Harper, proposed a vote of thanks to those who had helped to make the treat so successful, notably Messdames Still, Brydge, Haentschael, J. D. Thompson, Laird, Dunseath, A. E. Smith, H. Drackley, A. Hall, Geo. Bailey, Young, Miss Candy, Miss Brydge, Nurse Stonehouse, and last but not least, Mrs. S. Atkinson and Mrs. Cobbold, who trained the children, and Messrs. Morris, Henshall, McPheen, Still and Black. The Christmas services as also those of the following day, were well attended, the communicants numerous, and the offerings generous. The musical rendering of the services was hearty and much appreciated, thanks to the painstaking efforts of the choir-director, Mr. Cobbold and the organist Mr. Still, assisted by a willing band of volunteer singers. The

boys who have begun training for a vested choir were also in their places and assisted with their sweet voices in singing the ever-welcome Christmas hymns. Efforts are soon to be made in the direction of securing a parish hall. This is the need at present most pressing. Services could be held in this pending the enlargement of the old, or the building of a new church.

**Port Sydney.**—Further details have reached us concerning the great loss which the Rev. C. E. and Mrs. Hewitt, and the members of their family sustained on account of the destruction of the parsonage by fire which took place in the early hours of Christmas Eve. The fire broke out at the rear of the house in the woodshed, and most fortunately Mr. Hewitt was able to get his wife and child safely out of doors, but they only had time to slip on fur coats over their night garments. Then absolutely single-handed, Mr. Hewitt tried his best to save all he could. Efforts also were made to arouse the neighbours, but for more than a quarter of an hour they were without avail, and in the meantime the fire had gained great headway, for when the neighbours did arrive, the whole building was on fire, and the smoke was very thick. The total personal loss to the Rev. C. E. Hewitt and family is a serious calamity, also the loss of property to the mission very serious. The parsonage was insured in the "Norwich Union" for \$800, and the contents insured in the "Sun" Insurance office for \$700. Both amounts are quite inadequate to meet the total loss. The Rev. C. E. Hewitt had not time to save any of the books in his valuable library.

The Rev. and Mrs. C. E. Hewitt beg gratefully to acknowledge the safe receipt of \$4 from "A Son of a Clergyman," sent to assist them in the great loss they have sustained in the fire which totally destroyed the parsonage on Christmas Eve, and almost the whole of the contents.

#### KEEWATIN.

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

**Kenora.**—The Rev. A. A. Adams has resigned the position of Diocesan Missionary, and has been appointed incumbent of Dryden and Eagle and Rural Dean of Dryden. He will retain his post as secretary-treasurer of the Synod. Mr. Adams will enter upon his new duties at once, but the members of his family will remain in Kenora until the spring.

**St. Alban's.**—A sale of work, held recently, under the auspices of the W. A., cleared over \$100. At a meeting of the W. A. held after the sale \$100 was voted towards the building fund; \$25.00 for Home Mission Fund; and \$13.00 towards the expense of the "Weekly Bulletin" of the parish.

The Christmas service at the pro-cathedral, was one of very high order. Never before was the church so beautifully and lavishly decorated; the abundance of cut flowers being very noticeable. The font was crowned with a magnificent sheaf of white roses, and the chancel and sanctuary were decorated with Easter lilies, valley lilies, carnations, etc. The Lord Bishop of the diocese was the preacher, and his sermon was based upon the Christmas message of the angels. The choir was large and the singing particularly good, under the direction of the organist, Mr. H. C. Carpenter. On the following Sunday, the character of the services was largely of a Christmas nature. Special carols were sung morning and evening. The preacher in the morning was the Venerable Archdeacon McKim, who preached from the text: St. Luke i: 78-79. In the evening, the sermon was preached by the Rev. A. A. Adams, whose text was Gal. iv: 6: "Because ye are sons," etc. There were large congregations at both services.

**Whitemouth.**—A most successful sale of work and tea was held at the residence of Mrs. Howard Corregan in November, when about \$145.00 was raised in aid of the debt on the church; which, with a small amount in the hands of the Bishop, will wipe out the whole indebtedness on the building. Considering the small number of those connected with the Church, the efforts of those concerned were most commendatory.

**Rainy River.**—St. James.—On November 17th and 18th, the members of the Ladies Guild held a two-days' bazaar and supper and realized the handsome sum of \$101.00. This money will be devoted to paying for electric fixtures and storm windows for the church. On Thursday, December 2nd, a very successful concert was held in Robert's Hall, and a programme

of unusual excellence furnished, which was greatly appreciated by the large audience. About \$50.00 was realized which will go into the General Fund of the church.

**Eagle River.**—St. Matthew's.—A new east window has been placed in this church, of neat and modest design. It is intended to be a memorial to the late Archdeacon Cooper who worked so long and faithfully in this parish and Dryden. The services at these two stations have been carried on without interruption by the general missionary of the diocese, who held Christmas services as follows: Eagle River, Friday evening, December 24th, and St. Luke's, Dryden, on Christmas Day in the morning. The Christmas service at this church, was held on the eve of the Holy Festival, at 7:30. The preacher was Rev. A. A. Adams, general missionary of Kenora. The church was beautifully decorated with evergreens and flowers, and the service, which was choral, was entered into very heartily by the large congregation present.

**Dryden.**—St. Luke's.—Service was held at 11 o'clock, Christmas Day. The music was particularly good, under the direction of Mrs. Gibson, and a well-trained choir. The chancel was very handsomely decorated with pot plants and cut flowers. The sermon preached by the general missionary was based on 2nd Kings 7: 9: "This day is a day of good tidings." A choral celebration of Holy Communion, followed Morning Prayer, at which there was a good attendance. Special efforts are being made at these two missions to increase the offertories, so that a permanent incumbent may be appointed. Since June last the services have been taken by the general missionary.

**Fort Francis.**—St. John's.—A bazaar recently held under the auspices of the W. A., netted the very handsome sum of \$130.00. All the societies in the parish exhibit great activity, and the Christmas services were largely attended, and of a very bright and happy character.

**Lac du Bonnet.**—The services during the vacation have been taken by Mr. George Smith, student from St. John's. On Christmas Day, there was a song service in the church in the evening, the carols and hymns being heartily sung, led by a choir trained by Dr. Bertle Dymond, whose efforts in the Sunday School have been invaluable. The Christmas celebration was to have been held on Sunday, December 26th, by the general missionary, but owing to poor train connection he was unable to be present.

#### RUPERT'S LAND

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

**Winnipeg.**—Christ Church.—On Tuesday, December 21st, a tea, entertainment, and Christmas tree were given for the poorest children in the district, many of whom do not belong to the Church. About two hundred children attended. Gifts of gloves, mittens, shoes, toques and toys were made to the children at the close of the entertainment. The following services were held in connection with the Christmas Festival:—Christmas eve, midnight celebration of Holy Communion. Christmas Day, Holy Communion, 7 o'clock 8 o'clock. Festal service, choral celebration of Holy Communion, and address (by the rector, at 11 o'clock. A very large number of communicants attended. On Sunday, December 26th, all the Christmas music was again rendered, and a special Children's service held in the afternoon. The Sunday School Christmas entertainment was held on December 20th. A large number of scholars attended, together with the members of the Bible Classes. A splendid programme was rendered, and everyone—teachers and officers included, received a gift from a heavily laden Christmas tree.

**Oak Lake.**—St. Alban's.—On Sunday, December 5th, the rector, the Rev. M. A. F. Custance, appealed to the congregation of this church on behalf of the Home Mission Fund, and the M.S.C.C. The lateness in the year at which the appeal was made was due to the fact that the rector and wardens considered it wiser to wait until the community had received the benefit of the speakers who visited Oak Lake in connection with the Laymen's Missionary Movement, at which meeting held on October 27, great interest was evinced. The wisdom of this postponement

was eventually manifested, for a noble response was made by the members of the congregation. The assessment for the Home Mission Fund was met; while the subscriptions for the M. S. C. C. considerably passed the amount asked for. The giving has been general throughout; and the young men, boys and girls have contributed generously which speaks well for the soil in which the seed sown by the Laymen's Missionary meeting, fell. The annual Sunday School Christmas entertainment was held in Cameron's Hall, on Wednesday, December 22nd. The programme was given entirely by the children of the school. Santa Claus appeared in all his glory, and distributed gifts from the large Christmas tree to the scholars. The Sunday School is in a splendid condition both as regards attendance and finances; and the Church is indeed proud of the teachers and officers who are most faithful in their duties.

**Carberry.**—St. Agnes.—On Wednesday evening, December 22nd, at the close of the choir practice Mr. Harry Matthews, one of the most valued members of the choir, was presented with an address and a very handsome gold locket and chain. Mr. Hooper, also a member of the choir, made the presentation on behalf of the choir. Mr. Matthews made a very feeling reply in acknowledgment of the presentation. Mr. Matthews and family left on the following Monday for Nottingham, England.

#### QU'APPELLE.

**John Crisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding D.D., Coadjutor, Regina, Sask.**

**Sintaluta.**—The Rev. William Watson has been appointed rector of this parish. He returns to Canada after an absence of eleven years, during which period of time he has been serving in various dioceses of the Church in the United States.

#### SASKATCHEWAN.

**Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.**

The Venerable Archdeacon Lloyd addressed a great meeting of friends of the Colonial and Continental Church Society in the Berwick Good Templar Hall, on December 10th, under the presidency of the Venerable Archdeacon Hodson. The large gathering was tremendously interested in the work of this important portion of Greater Britain. December 2nd found Archdeacon Lloyd addressing a large meeting at Torquay, with the Vicar of Holy Trinity in the chair, who remarked that if home missions were well conducted and if colonial missions were prosperous, love for foreign missions amongst the heathen must extend. The responsibility for taking the glad tidings of the Gospel to people in far distant lands rested upon the Church as a whole. On December 10, Archdeacon Lloyd was in Cork, with the Bishop in the chair. The chairman after extending to the Archdeacon a cordial welcome, said that he had come to tell the result of 3 years' work which had intervened since his last visit, and he was sure they would all listen with great interest, especially to what Archdeacon Lloyd had to say about their friend, Mr. Tuckey, whom they missed greatly, but whom they did not grudge because he went to do a great work for the Master. Northwest Canada was the cradle of one of the great nations of the earth, and it was for them to decide what kind that nation would be. Was it to be a godly, or a godless nation? The majority of the settlers who went out there belonged to their Church, and it would be a shame and disgrace if they lost them. They should take care of their own. This was what Archdeacon Lloyd was trying to do—to make that nation what it ought to be—a true, Christian nation.

#### Correspondence.

##### PRAYER BOOK REVISION

Sir,—Mr. Ransford says that Prayer Book Revision should remain in abeyance because, so far, no one has indicated the nature of the revision which should be made. Mr. Ransford is unfortunate not to have seen many suggestions which have been made. He seems apparently to think that the great matter in dispute and about which revision is to centre is, whether the words "table," or "altar," "priest" or "minister" are to be used, or whether the officiating minister may wear a chasuble. These are truly great

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questions! and it is really a matter of amazement that any sensible men can be so silly as to waste time on such foolishness. If that is all there is at stake I agree with Mr. Ransford we can afford to wait. People are prone to wrangle about such verbal differences as though some vital matter were involved and flatter themselves that they are zealous in the cause of religion, whereas the real truth of the matter is they are deceiving themselves, making mountains out of molehills, and fostering dissensions about mere trifles. I will not therefore, waste time about such matters, but I desire to say that some people who have the interest of the Church of England at heart think that there are other things in the Prayer Book than mere questions of nomenclature or clothes which need revision. There is first and foremost the difficulty of "finding the places." I sat behind four little children this morning in church and in their vain efforts to find their places it was practically brought home to me, how the unlearned and ignorant are handicapped in taking part in the service and how hopeless it is to expect that, a service which requires considerable intelligence and skill even to follow in the book, will ever be really popular with the great masses of the people. This puts the Church of England at a great disadvantage and it is this fact which I believe gives Methodist or Presbyterian services an enormous advantage. No one of average intelligence can pretend that the extempore prayers offered at such services can in any way match with the Prayers of the Prayer Book in dignity or solemnity; if they ever have any such merit, it is usually found that the phraseology has been borrowed from the Prayer Book; but the fact remains, that there is no difficulty in following them, there is no skipping from one place to another, and the time and attention of the worshipper is not distracted by what is in many cases a difficult and often fruitless attempt to find the places. Poor and ignorant people have a certain amount of pride, they do not care to go where they have publicly to display their ignorance and they seek a place of worship where they have no difficulty in taking part. What common sense seems obviously to suggest is that there should be services arranged in the Prayer Book in such a continuous way that anyone who can read can easily follow and take part in them. Secondly, services should be so arranged that there shall be no repetitions—a prayer can hardly be any more efficacious by being repeated two or three times in the same service. A confession of sin, or of faith, once made in the service ought to be sufficient without repetition in another form at the same service, or what is practically the same service. Thirdly, more variety might be made between the morning and evening services. The exhortation, confession and absolution might be differently worded. The Nicene Creed might be authorized alternatively with the Apostles' Creed or Athanasian Creed. Fourthly, the latter creed should be framed so as to make it conform with the other two creeds by eliminating from it all so-called minatory clauses—and its phraseology made more accurately to express its meaning. It should also be corrected in the same manner as the Nicene Creed as hereafter mentioned. Fifthly, the manner of reading the Psalter might be improved, by arranging selections of Psalms to be read, as in the American Prayer Book. The repeating of the Gloria at the end of every Psalm seems unnecessary, and it should suffice to sing it once at the conclusion of the last Psalm. Sixthly, the Nicene Creed should be restored to its authentic form by omitting the Filioque clause; thereby removing one barrier to communion between ourselves and our Eastern fellow-Christians. These and other matters of a kindred nature which might be mentioned though not so enticing as matters of controversy as those referred to by Mr. Ransford, seem to demand attention and action.

George S. Holmsted

**A STRIKING COINCIDENT—A MESSAGE TO ENGLAND**

Sir,—In reading the lessons at Morning Prayer for the second Sunday in Advent their appropriateness to the present crisis in England greatly impressed me. If ever the prophet's beautiful parable of a vineyard in a very fruitful hill, (Isaiah v.: 1) could be applied to any nation other than the Jews, it may well represent England under the long and beneficent reign of Victoria the Good and her illustrious son Edward VII. And I am afraid that the effect of wealth and prosperity upon the Jewish nation, as described by the prophet, has not been without its counterpart to some extent at least in the England of to-day, so that when "God has

looked for judgment He has too often beheld oppression, and for righteousness, but behold a cry." Luxury and mere pleasure-seeking have occupied far more than they should the time and talents of the wealthier classes, who should have sought rather to promote the temporal and spiritual wellbeing of their fellowmen, through whom both at home and abroad they have made their wealth. What could God have done more, that He has not done in it? Wherefore, when He looked that it should bring forth grapes, brought it forth wild grapes. Surely in view of the crisis now confronting the country, the most serious for centuries, the Church might well call for a day of humiliation and prayer, that God may turn from the fierceness of His wrath, as in the case of Nineveh, and avert the danger that now threatens them. For if we turn to the second lesson for this morning (2 Peter II.) we find a remarkable description of the unholy alliance of lawlessness and infidelity that now threatens the Church and nation, which may well be permitted by God to punish His own people, if they refuse to repent and return with earnestness and sincerity to the Lord their God. If the Apostle had been here and had written to-day he could not have more aptly described those who are thus combined to overthrow existing institutions alike in Church and State. "False teachers who privily shall bring in damnable heresies, even denying the Lord that bought them." "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." "When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error." "While they promise them liberty, they themselves are the servants of corruption." To my mind the fact of these lessons thus coming together on the first Sunday after the crisis in England is very significant. And the coincidence is quite accidental for the second lesson is not a Proper Lesson for the second Sunday in Advent, but the regular lesson for the fifth of December. And the Apostle's words show that we need not be surprised if even Christian men are sometimes led astray by the plausible arguments of these misguided agitators, who are arising everywhere in these latter days as he foretold so many centuries ago.

J. M. B.

**LAYMEN'S MISSIONARY MOVEMENT**

Sir,—In the discussion that has arisen regarding the opposition to the (so-called) Laymen's Missionary Movement, the fundamental principal involved has been skillfully avoided by those who favour the Movement with the one exception however, of the Rev. A. E. Armstrong, Presbyterian, who practically admits the justification of the opposition to the "Movement," when he says that "according to the High Church views of this man (Waterman) he is quite justified in taking his stand, which I, and any liberal-minded man would say was narrow"—it is, and always has been, the contention of Dissenters, that the Church is "narrow"—we can let that pass, but we wonder how our "High Church" friends of Ottawa will like this reflexion upon their consistency, this being wounded in the house of their friends (?). For that is the principle involved; it is not the question of the work, whether of raising money or of sending men, but it is the question of the union of the Church with Dissent, the co-operation of the Church in the work of those religious bodies which are fundamentally opposed to her organization. Every Churchman co-operating with Dissenters in this "Movement" is so far helping in the spread and propagation of Dissent—if he joins in their meetings he is praying for the progress of that form of religion which the Dissenting body represents—and Dissent in one word stands for that "false doctrine, heresy and schism" from which we pray in the Litany to be delivered. No Churchman joining in this "Movement" can consistently pray that prayer. The clergy of the Church throughout the land are trying to bring their wandering brethren back to the Church, as the organized sphere of covenant grace, at the same time that the L. M. M. is practically saying that there is no essential difference between the Church and the sects. The Church has just had her warning about those who "walk to go down into Egypt" as a matter of expediency, who found there "shame" and "confusion" and "a reproach."

R. H. Archer.

**TITHES.**

Sir,—There are many people who make a practice of giving at least one-tenth of their income

for Christian purposes. The number is probably larger than we think. Cannot their efforts be made more effective by means of a League? I venture to say that their efforts could be made 50 per cent. more effective in this way on the principle that whereas a dozen small traders may be able to earn incomes that will allow them to struggle along, yet combine their capitals and turn their small concerns into one big one, and their earning capacity is largely increased. A League would have other advantages besides that of increasing the effectiveness of the giving. It would naturally be one of strong Christian fellowship, since no man will give one-tenth of his income to the cause of Christ unless he has a strong sense of the reality of Christ's claims. It could be almost Masonic in its mutual help. It could be missionary in its efforts laying itself out to spread the truth about this great duty of Christian people. There is no need to go into this matter in detail, because the question of a League is one that will only appeal to those who give their tenth, but if there are any (even two or three) who read this letter and think there would be a definite gain by the formation of a League, I should be glad if they would communicate with the undersigned, care of "The Canadian Churchman," Toronto. There is one thing may deter correspondence, and that is the fear of publicity, since men who give generally do not care to let their left hand know what their right hand is doing. There need be no publicity of any description, and any communication would be strictly confidential.

Spes.

**Family Reading**

**DASHING DICK.**

**THE LIFE STORY OF A MAGPIE.**

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

**PREFACE.**

In this little book, written for children, it has been my aim to furnish instruction as well as amusement. Though by means of anecdote and incident, I have tried to make the story of "Dashing Dick" attractive to even the youngest of readers, I have also endeavoured to foster in their plastic minds, a love of Nature, History and Geography. The descriptions of Swiss and Italian scenery have been largely drawn from Bayard Taylor's "Views Afoot," which I have read again, after many years, with renewed interest and pleasure. Of course, my little sheaf of wheat, bound together by its string of Fancy, is only intended for the younger birds of the Home nest; but I shall be more than satisfied, if it lure them, later on, to those vast and illimitable fields where Knowledge and Wisdom grow side by side.—W. E. E.

**Chapter I.—My Early Home.**

The first place I can well remember, is the warm little nest, high up in an old oak tree in beautiful Holydene Wood. To one side, and almost surrounded by the little grove, stood the vine-covered church and old-fashioned rectory on the other with their bright red roofs gleaming in the sunshine, clustered the cottages of the quaint New England village. To the east, the Hudson flowed between its green banks like a broad band of burnished silver, while to the west the beautiful Catskill Mountains stood out like the battlements of a great grim fortress keeping guard over the peaceful scene. I have forgotten nearly all that took place during the first ten days of my life. I slept most of the time and only awoke now and then to take something to eat. As there were six little mouths to supply father and mother were seldom idle. They never left us entirely alone, for when one was away, the other remained close by, to see that we came to no harm. One day, mother came flying quickly toward the nest to tell us to be very, very quiet, as some boys who were out birds'-nesting were coming our way. We all snuggled closely together and lay very still while mother lured them to a distant part of the wood. When she came back she told us how cruel some boys were, and how necessary it was to keep out of their way. Much other good advice did mother give us on that summer afternoon, and I remember well, how she asked me, as the first of the brood to chip the shell, to take special care of our little sister Maggie. A sweeter, winsome little lass I have never met. Quiet, gentle and uncomplaining, she was far too delicate to withstand the hard knocks of this great



rough world, and I have often thought it a blessing, that she passed out of it so soon. But of that I will tell you more hereafter. I was the first to leave the nest. Hopping from limb to limb I was at length able to gain the top of the tree. I seemed to have found a new world for I could see about me for several miles, and even caught a glimpse of a distant city. How I envied the great hawk who soared in great circles high above me! But never mind; some day I should float up there too. In another week's time we had all learned to fly. The days passed quickly and soon we were almost able to take care of ourselves. Father and mother had taught us all the wonderful wood secrets: how to count; where to find our food; how to avoid traps and guns, and in short, all the hundreds of things that we birds are not allowed to tell. One day father took me with him to a small cave and showed me his many pretty treasures. What a strange collection that was; a pair of spectacles, broken bits of china, many pieces of tinsel and a small bit of looking-glass. I always laugh when I think of the looking-glass, for when I looked into it—I saw a little bird who mocked my every action. How father gurgled as he saw my puzzled look! You may wonder why a magpie should take pleasure in gathering such a motley collection. I do not think it at all strange. It is like all forms of collecting, a harmless hobby, that is all. As summer passed, we each day took longer flights, but always returned at night to sleep among the branches of the old oak tree. But one night two of my little brothers were missing. We searched for them all next day but they could no where be found. A week later we came upon a few scattered feathers under the thick hedge, and felt that our fears had proved only too well-grounded—our little companions had been killed by the fierce weasel that mother had taught us to dread. A few days after, another was captured by a hungry sparrow-hawk, so that now but three remained of the merry little band of six. Some time after this sad event we were greatly frightened by a strange animal, half-bird and half mouse, which flew one evening in an odd zig-zag fashion about our resting place. Mother calmed our fears by telling us not to be afraid as it was only a bat, and before we went to sleep she told us a quaint story about this peculiar creature. Once upon a time a great battle took place between the birds and the beasts. At first the bat fought on the side of the birds but finding his allies getting worsted in the conflict, he turned traitor and went over to the enemy. But the birds were victorious after all, and the renegade felt so ashamed of his conduct, that he and his family have ever since hidden in dark caves and clefts in the rocks, and never venture to come out except at night-time. I received the greatest fright of my life however, on the afternoon of the next day whilst hunting for snails at the foot of an old tree. After burrowing in the rotten wood for some time, I looked up to find two wicked lidless eyes fixed upon me while the narrow head with its forked tongue swung slowly to and fro. I tried to fly away but was powerless to move: my wings were completely paralyzed. Closer and even closer to me crept the loathsome creature, which I now recognized as our most dreaded enemy, the snake. How those evil eyes glittered as the great jaws opened to receive me: Slowly the reptile glided toward me as if enjoying the sight of my helpless terror. Closer still it came until by another wriggle the horrid jaws would engulf me. At that instant something swooped past me like a streak of lightning, and the next moment my enemy swung in the air, firmly clutched in the talons of the great hawk I had envied on that first day in the tree top. It was some time before I could move from the spot, but at last I found strength to make my way back to the grove where the others listened breathlessly to the story of my narrow escape. A week passed happily by and then came the saddest event of all. One bright sunny afternoon, sister Maggie, little brother Tim and I, were playing at hide-and-seek in the lofty tree-tops, when we saw some boys approaching. They had no gun, so we took no further notice but went on with our merry game. Suddenly one of the boys drew from his pocket an odd-shaped stick with a rubber band. Twang went the rubber, and little Tim, brim full of liveliness and fun but a moment before, fell from the tree-top to the hard ground beneath. With an exultant laugh the boy and his companions then passed on. When they were gone, Maggie and I dreading we knew not what, flew down to the side of our little brother. He lay quite motionless and still. We chirped and called him tenderly by name, but he did not answer, the loving voice was silent, the bright eyes were glazed and sightless. "He is asleep," said Maggie. Alas! I knew what that sleep meant, for never again would he awake to see the sun

rise o'er the dewy eastern hill. Yes, he was asleep, little Tim was dead.  
(To be Continued.)

### THE REWARD OF FAITH.

Lame from his birth, he was carried and laid daily at "the gate of the temple which is called Beautiful," to beg of the passers by. They had to do something with him. For he was poor; and helpless; and a beggar; a great burden to the community; a greater burden to his friends; and the greatest burden to himself. And he had been a burden ever since the hour he was born. But helplessness and poverty are not burdensome—to Love. This cripple-beggar came into the world a living, daily, hourly joy. His very weakness and dependence made him dear—oh, so dear. How dear, only a mother can know. When they laid him in his mother's arms, a tiny bundle of helplessness, warm and soft and sweet, snuggling with feeble strength into her arms, how she smiled to hear him cry! With her own weak arms, how closely she drew him into her caresses, held him close to her warm breast, and smiled again and thanked God, and wept for love and joy as he fell asleep at the dear fount of life. Her baby boy! He was helpless, and naked, and penniless, and had to be held, and carried, and fed and clothed. But he wasn't a burden. No more than a strong, rich, able-bodied man of forty-five years is a burden to God. He may be just as poor and helpless and weak—he may be blind, in addition—but he isn't a burden to the Heavenly Father. No one is a burden to Almighty Love. The baby grew. And one day the mother, stooping to the floor with the little burdenless burden in her arms, stood him on his feet, and cooed in mother fashion to her nestling dove that it was time for him to learn to walk. But the weak little legs doubled under his tiny weight. He could not stand. It was so much sweeter to be picked up and carried. "He is too little," cooed the mother, and picked him up and carried him on her heart as before. Then one other day she tried again. And again she said, "My baby is too little; he musn't try to walk yet." And another day, and yet another time, she tried. Until at last, one bitter day, she tried just once more. And then she laid him on his little bed, and bowed her white, frightened face upon him, and tried to pray. But the broken heart could only sob—for it knew at last the truth it had feared. The sweetness of the gift of God had turned to wormwood. Her soul cried out for help and sympathy—for pity and love. Nay, it cried out in rebellion. Why had God forgotten her baby, after He had given the little son to her? How could He forget her little one—how could He? How could He? Ah, but God never forgets. When we can't walk, He stoops down, lifts us up into the Everlasting Arms, and carries us. I've seen Him carrying men fifty and seventy and ninety years old. This man—forty years they carried him in their arms—friends whom God made tender-hearted and strong-armed with love. Through childhood, and youth, and young manhood, and into middle life. He didn't want to be carried, now that he was a man. He wanted to walk, to work, to grow weary; to see his hands callous, to feel his back ache with a burden; to eat bitter bread in the salt sweat of his face, to toil early and late to feed other helpless mouths; he wanted some one to be dependent upon him. And he wanted to die. God knows how many times he prayed for death. But God, sitting beside him there at the Beautiful Gate, was warding death away from him. For He was keeping him for strength, and life, and joy. And when the day came that the man had faith in the name of Jesus Christ, all these things came to him as the sunrise comes to the longest night. When they carried this man out of the house in the morning, where could they carry him? What was there for the poor and the helpless, the blind and the wretched; the weak and the sinful? There was the street, the highway, among the dogs and the vermin. In the storm, and the cold. And there were prisons—thousands of them. And dungeons; dark and cold and loathsome, for the unfortunates. And there were gallows, scaffolds, torture chambers; stakes, and fagots, for the burning of men and women and little children. Where could they carry this afflicted man? Where was there any place for the wretched, the unfortunate, the suffering? In all this world of wealth and beauty there was but one place for him. The "Gate Beautiful." Where was that? There was but one in all the world of wisdom and statecraft and strength and compassion. That was at the house of God, opening inward into the church—"My Father's House," Jesus loved to call it. And when they laid the cripple

there, they laid him at the feet of Jesus. And all the long-deferred joy and sweetness and strength of his life came to him there. And from that day the world—the world that tolerates the Church, the world that despises it, the world that hates it, the world that persecuted it—learned to bring its poor and helpless and suffering to the doors of the Church. The only place in the world for hunger and neglect, for sorrow and sin, for heart-ache and love-hunger, for weariness and despair. "I am the door," said Jesus. That is the Gate which is called Beautiful. Robert J. Burdette, D.D., in "Sunday School Times."

### WORSHIP.

I said our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day, and our attendance upon the public services of His Church. The man who neglects observance of Sunday by worship in Church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God. The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." It is so easy, when one begins to relax his reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning. This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source. Our country homes, with the "week-end" house parties, have had not a little to do in starting this growing habit of indifference. First the bicycle, then golf and the automobile have played their part. Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the psalmist which we have chosen as our text, "O come, let us worship and fall down, let us kneel before the Lord, our Maker."—Dean Craik.

### GAIN THROUGH LOSS.

By Henry Henton.

Philip Knott, farmer, was known to his neighbours as an obstinate man. Even in a slight matter of opinion—about the weather, say, or the correct road somewhere—Philip Knott would not brook contradiction. None knew this better than Mrs. Palmer and her daughter Mary, who kept house for the farmer. However, except small every-day eruptions, nothing serious happened until his nephew and heir refused to cease attending church because Philip Knott had had some difference of opinion with the Vicar. He forbade Evan to enter the church again, and expected him to obey, and thought he had done so, until one Sunday night he saw him leaving the church after evening service. He hurried home, opened the door, and came up to the table where Mary and her mother sat. He brought down his first on the table with such force that the lamp nearly fell over, then shook his fist and muttered:

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January 6, 1910.

"My nephew to dare to go in my face! But from this minute he's no nephew of mine!" Evan's return brought on a terrible scene. In fact, old Philip Knott tried to strike him, and ended by ordering the young man to leave his house for ever. Mrs. Palmer died, and left Mary alone, and she stayed on as old Knott's housekeeper. Then Peter had a stroke, and the doctor, when he came, told him he had only a few hours to live. He called Mary to him. "You've been a good girl to me—never contradicted me once," he said. "I've left all to you—not a penny to my precious nephew. You never contradicted me in your life. You'll be an heiress. There, don't thank me. Evan will be on the look-out. He'll find that I'll have my own way at last. It's all yours. Now I want to go to sleep. You'll find the will in the cabinet—top drawer, right-hand side." They were the last words the old man uttered. After he was dead, Mary sat alone, weeping for him—for he had been kind to her in his way—and thinking of many things, but mostly of Evan. She was sitting sadly the day before the funeral, when she saw, approaching the house, a man, who seemed to be blind, who was led by a dog up to the wide hall door. It was Evan. She went to meet him, and sat down, holding his hand, while he told her that pitiful story of his blindness. "Evan," she said, "if there is no will you will be master here." "Yes," he answered, "but there must be, I am sure. Don't speak of it, Mary. Tell me of my uncle and yourself." They talked a long time, and Mary felt in her pocket for the keys. Then she got up, went to the cabinet and unlocked the drawer. The will lay there by itself. She took it out, went softly to the grate and laid it on the fire. The flames soon burnt it up. "I think he would not be so hard, Evan," she said. "I think you will find you have something." Mary and Evan had a long talk, and then, as he would stay for the funeral, she went to prepare his old room for him. Her tears fell fast as she busied herself for his comfort. She had expected nothing else, but if he had spoken words other than those quiet, kindly ones, her tears would have been less, bitter. Soon others knew that Evan had returned. It was "to look after the will," they said. It was the general belief that everything was left to Mary, and after the funeral, interest centred in the living again. Search was made for the will—only Mary knew how uselessly. At last it seemed certain that there was none, and Evan, as the dead man's nearest relative, inherited everything. "Very hard," said the village, "for poor Miss Mary." Mary was going away—she had found a situation as governess—and was packing her belongings. It was hard to go—very hard, but at last she must tell Evan, who knew nothing of her going as yet. "I cannot stay now," she said cheerfully, "and like teaching." "Go!" he said. "Why, this is your home! Oh, Mary, if I were only the Evan of old days, I would never let you go. As it is, do you think I will allow you to earn your bread while I am rich." He was holding her hands in his, and he went on: "Mary, it can never come to anything now, but I loved you when I went away, and I love you now. To win you for my wife was my brightest hope till the darkness came—oh, Mary, Mary!" For she had drawn his face down to hers and pressed tender kisses on his sightless eyes, and had whispered: "I will never leave you, Evan, if you are glad to have me stay."

## CANADIAN CHURCHMAN.

### ONTARIO FOUR PER CENT. LOAN.

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

This Stock can be transferred in any multiple of \$50 only by the owner or his Attorney in the same manner as bank stocks.

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

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### THE FOLLY OF JOHN SMITH

By Ernest Lorraine.

John Smith was a very foolish person; everybody knew it, everybody said it. By everybody, of course, I mean all his neighbours and friends. One had only to look at his broad, jovial features and to spend an hour in his genial company to be convinced that he was not the sort of man who "gets on" overmuch in the world or possesses that wisdom which is the proper accompaniment of the harmlessness of the dove. He was generous, straightforward, and actually thought quite as much of other people's feelings and comfort as his own. But the particular reason why he was branded as foolish was his known deliberate rejection of a fortune. He did not point blank refuse the proffered money; to have done so would have implied the possession of an amount of resolution which John was never believed to possess. He simply let fortune go by, and apparently preferred his little cottage-villa outside the small manufacturing town of Greyminster to all the possibilities of wealth. It was certainly a very pretty little cottage-villa standing in the midst of a gardenfull of every form of old-fashioned sweetness. Its neat box edge borders, its masses of peonies, sweet williams, and lupins, its rows of brilliant button daisies, its London Pride, and splendid cabbage rose bushes set off an acre or so of fine vegetable garden, shaded and beautiful by numerous fruit trees, large and small. Here, with his excellent wife, John lived quite contentedly on the moderate income which his position in a local carpet factory obtained for him. He did not trouble about the future, nor did his wife, for there was sufficient saved for old age, the house was their own and they had no children. As to how the chance of fortune came the neighbours did not exactly know. But I know. It was in this way. One day the postman brought a long, official-looking letter. It was from a firm of solicitors, who informed John that an old aunt of his who had brought him up and with whom he had lived till he left the place where she lived and came to Greyminster a young man with the wife of his choice, wished him to call upon them with refer-

ence to some testamentary dispositions she was intending to make in his favour. The letter concluded, "Our client does not wish to see you and requests you will not communicate with her direct, but will simply call upon us." "I suppose you will be going to see them to-morrow," said his wife. "Plenty of time, dear," was the cheerful reply, and he simply put the letter down, and where he placed it there it lay for days, for weeks, and for years. To all incitements to keep the appointment made by the lawyers he turned a deaf ear. No other letter came from them, and gradually John Smith's fortune to all appearances passed completely out of his mind. His wife took the matter very quietly after the first week or two, but the neighbours, who somehow got wind of the matter, never cease to shake their heads at the man who refused to go and hear something to his advantage. At length another letter did come, but it was not from the lawyers, and not at all formal. It bore a country postmark, and was dated from a little moorside rectory in Yorkshire. Part of it ran as follows:—"My dear John,—I have only just learned how much we are indebted to you. You were always good to me and I remember how you did not mind offending my mother by standing up for me as a boy. She never really forgave you for refusing to be adopted in place of her disinherited son, who would not marry the wife she chose for him, and who preferred the ministry of the Church of England to the stern, narrow ways of the gloomy Calvinistic Puritanism she professed. When you received the message from the lawyers, she had made up her mind to leave all she had to you, but through your silence no will was made, and so what she left came to me. She had not, as you know, a very great deal to leave, although many thought her rich; but the money which we had ceased to think of came at a time when we sorely needed it. As a very poor parson with an invalid wife and delicate children, I could not have kept my head above water much longer." And that was the result of the folly of John Smith. "I am glad they had the money," said Mrs. Smith, after the letter had been read to her. "They needed it much more than we did." But you did not know it would go to them if you took no notice of the lawyers' letter? "No, but I thought it probably would," replied John with a smile. "She disinherited him once before in my favour, and reversed the process when I vexed her, and I thought that what had happened before might happen again."

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### CLEANING OSTRICH PLUMES.

Ostrich plumes that have become soiled or faded may, says the "American Agriculturist," be cleaned and made new for trimming this winter's hat provided one knows how. Make a bowl of clean suds with soft water and ivory soap, and soak the feather fifteen minutes. Then strip it between the thumb and finger till clean. Rinse and dry before a slow fire or in bright sunshine, and while drying keep the feather continually moving or shaking; that is what makes it curly and fluffy.

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The words that a wise father speaks to his children in the privacy of home are not at first heard by the world, but, as in whispering-galleries, they are clearly heard at the end, and by posterity.

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Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the three months ending the 30th of November 1909 and the same will be payable at its Head Office and Branches on and after Wednesday the 1st day of December next. The transfer books will be closed from the 15th to the 30th November both days inclusive.

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

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British and Foreign.

The 150th anniversary of the founding of St. John's parish, North Haven, Conn., was celebrated recently.

By the will of Mary A. Smith of Setanket, L. I. Caroline parish, Setanket receives a bequest of \$9,000.

As a memorial to his sister, the late Winnifred Irene Mumma, Mr. B. M. Mumma, has presented a priedion to St. Paul's, Harrisburg, Pa.

His Majesty the King has, by a special Order in Council, appointed Archdeacon Hugh Singleton Wood, D.D., Chaplain of the Fleet, to be one of his Honorary Chaplains.

By the will of the late Miss Marie Brolesky, a sum of \$55,000 has been left to the Home of the Merciful Saviour for Crippled Children, which is a Church institution in Philadelphia.

A large brass cross of artistic design was placed recently, on the altar of St. Paul's, Berlin, Md., in memory of the late Selby Jacobs, who was a communicant of the Church and a young man of great promise.

Christ's Hospital, Jersey City, N. J., is to receive \$17,000 by the will of Mrs. Mogg of West Hoboken and under the will of the late Mrs. Prudhonnus, the Episcopal Hospital at Philadelphia will receive a legacy of \$26,000.

A very handsome pair of Eucharistic lights was recently presented by the Altar Guild of St. James', Zanesville, Ohio, as a most fitting memorial to Mrs. James Cox who was for many years the devoted directress of the Guild.

The Rev. F. Maude Millard, on resigning the rectory of Otham, Kent, after an incumbency of forty years, was presented with a massive silver salver and inkstand by the parishioners, and a writing-case and a walking stick by the school-children.

Zion Church, Greene, N. Y., has received as a memorial gift a Litany desk of solid polished brass, from the members of the Russell family, in memory of Mrs. W. F. Russell, who for over half-a-century had been a devout and loyal communicant of that parish.

The council of Clifton College have appointed Mr. J. E. King, head-master of Bedford Grammar School, to succeed the Rev. A. A. David, who has been appointed head-master of Rugby. Mr. King is an Old Cliftonian and was born at Ash in Somersetshire, in 1858.

To commemorate the beginning of modern missions in Japan, and as an evidence of regard for the rector of Christ Church, Osaka, the Rev. J. Y. Naide, the church is to be presented with a fine pulpit by the faculty and students of the Virginia Theological Seminary.

Mr. J. M. Butler, son of the Master of Trinity, and, like his father and mother, a senior classic, was recently unanimously elected President of the Union at Cambridge. Mr. Butler is only just entering upon his third year of residence, a fact which makes his election as President all the more remarkable.

The new Bishop of Western Colorado, Dr. Brewster, held his first Confirmation recently, in St. Mark's, Durango. There were 18 candidates in all, most of whom were adults and amongst these were ex-members of the Presbyterian, Congregational, Baptist, Methodist, Wesleyan Methodist and German Lutheran bodies.

A memorial cross which has been erected in the churchyard of Chilmsford Parish Church to the memory of the late Bishop of Colchester, Dr. Johnston and his wife, was recently unveiled by the Bishop of Barking. The cross, which has been erected by the nephews and nieces of the deceased, is of Portland stone, 20 feet high, of Ionic design.

All Saints' school, Sioux Falls, S. D., has been given a number of shares of stock in Woodlawn Cemetery, New York, to the value of \$10,000, by Mr. Henry Dexter, of New York. The money is to be used to found a memorial fund in memory of the late Bishop Hare. The interest on the Bishop Hare Memorial Fund will be used to educate Indian girls in All Saints' school.

The Bishop of Wakefield, preaching recently on behalf of the Sheffield Bishopric Scheme, said modern Bishops with huge dioceses had not a chance to give adequate attention to their proper episcopal duties "because there is heaped upon their shoulders such a mass of petty details of administration." He mentioned that in his own case he had on an average 10,000 letters a year to deal with.

The Rev. Gerald Sharp, M.A., vicar of Whitkirk, Yorkshire, has been appointed to the Bishopric of New Guinea, in succession to Dr. Stone-Wigg, who has resigned the See on account of ill-health. Mr. Sharp is a Cambridge man and took his B.A. degree in 1886. He was ordained deacon in 1889 and priested the following year. After holding a couple of curacies, he was appointed to the living of Whitkirk in 1898.

Extraordinary examples of longevity are to be found amongst the inhabitants of the village of Over in Cambridgeshire. Of the population of 860, there are at present living in the parish 76 persons who are over 70 years of age. Among them are one nonagenarian and 21 octogenarians, the aggregate age of the 22 persons making a total of 1,839 years or an average of just over 83½ years. In an adjoining parish are lying ill two natives of Over, one of whom is 87 and the other 81, who lived in the parish all their lives until lately.

A stained-glass window to the memory of the late Sir Benjamin Baker, K.C.B., which has been placed in the north aisle of the nave of Westminster Abbey, was recently dedicated by the Dean. The window forms part of a scheme of kings and abbots for the whole of the north aisle of the nave. This particular window contains figures of King Edward III. and Abbot Simon Langham. The full number of the windows is to be nine and they will cost, roughly speaking, about £1,000 each.

The quaint ceremony of electing a mayor in a belfry was recently performed according to ancient custom in the parish church of Brightlingsea, Essex, when Mr. Arthur Lucas was chosen in succession to the Rev. Arthur Petwee, vicar of Brightlingsea and six mariners who had married Brightlingsea women were admitted freemen of the port on the payment of eleven pennies into the treasury. Although termed mayor by courtesy, the elected chief Burgess is really a "deputy mayor" representing Brightlingsea as a limb of the Cinque Ports. This investiture is completed annually at Sandwich.

On a recent date a beautiful brass tablet to the memory of the late Right Hon. Sir Frederick Falkiner was unveiled in King's Hospital by His Grace the Archbishop of Dublin. On the brass is a fine portrait medallion of Sir Frederick, and the following inscription:—"In grateful memory of the Right Honourable Sir Frederick R. Falkiner, member of His Majesty's Most Honourable Privy Council, sometime Recorder of Dublin, Chairman of the Board 1887-1908, author of 'The Hospital of King Charles II., Oxmantown'; to whose untiring interest the hospital owes the series of reforms, structured, domestic and educational, which have given it an honourable place among Irish schools. This brass has been erected by the Governors, A.D. 1909."

One of the most notable of the parish houses belonging to the American Church was dedicated lately by the Bishop of Bethlehem, Pa. The new parish house and its equipments are the gift of Mrs. Cummings of Manch Chunk, Pa., to the parish of the Church of the Redeemer, Sayre, Pa., in memory of the late Right Rev. L. Coleman, D.D., Bishop of Delaware, who had been successively rector both of Manch Chunk and Sayre. The building has been also endowed by the donor with a sufficient sum of money to meet all necessary running expenses. It is to be known as the "Bishop Coleman Memorial Parish House."

Children's Department.

A STORY OF BERNE.

"Tell me again about the fete tomorrow, Marie, about the bears and the flag, and O, everything you have learned, because you are going to be a teacher; will you tell it to me, Marie?" The young girl slid her arm around the boy's shoulder. "Yes, yes, little foster-brother. Away back, hundreds of years ago, in 1191, Berthold V. and his men were passing this way. They were very hungry, so Berthold prayed in his heart for food for his men and himself, when he finished praying, a bear came out of the forest, to stand in his path. With his bow and arrow, Berthold killed it; the men made a fire, cooked it and they all ate. Then Berthold built a city there and called it Berne, because that is the word those old Suabians use for bear." "Go on,



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Marie, I'm listening." "Very soon, the country about our city was called Berne also. And now it is the largest and richest canton in all our dear Switzerland. Travellers love to come here from other less beautiful parts of the earth. From our city they can look off into the glorious Alps. And they love our river near. And they go to visit our lakes of Neufchatel. They go to the beautiful Emmenthal, to look down into our River Emme, where gold is hidden away under the water. We have iron mines and quarries of sandstone, marble, and granite; our cattle and horses are among the best, and our fruit—well, you know, dear Francois, how deli-

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icious it is, and how the grapes smile at you, asking to be eaten. Ah, it is, indeed, one of God's beautiful places, upon which He loves longest to look—is our canton Berne." "But that is not all, Marie." "No, dear, not all." "Tell me about the flag, then." "But I must go back through the hundreds of years again. Shall we go?" "Yes, yes, together," and the small hand slid into hers. O, it was quite evident that Marie would be a successful teacher, when small Francois was so eager to listen to her stories from the past. "The Emperor Frederick II. made our Berne a free, Imperial city in 1218. In 1352, a little more than another hundred years, our canton of Berne became a part of the great Swiss Federation. Our city of Berne is the seat of the Swiss government—think of that! O, I'm sure that Switzerland is very glad to have our Berne within its borders." "And we're glad to be here." "Yes. But by and by the other Burgundian nobles rose against our Bernese. They came to besiege our city. And we had only four hundred fighting men—for that was long ago, dear. Then the Bernese sent a prayer to God and a cry to the forest cantons. Then fifteen thousand warriors on foot and three thousand on horse came down January 21, 1339, to the relief of our distressed city. Six thousand of the warriors wore a white cross upon a red ground. And these drove away our enemies. So the Bernese loved the white cross. They made it their flag. To-morrow you will see it flying above all the other flags. And think of it! Berne persuaded the other Burgundian states to join the Swiss Confederation, too. Wasn't that fine?" "Yes, but when are you coming to the bears, Marie? You are forgetting to tell me about the bears?" "We shall not forget to visit the bear pit to-morrow, to see the bears of Berne. Ever since the city was built by Berthold, the authorities have supported a bear pit at the public expense, in order that no one might forget about the prayer of Berthold and the bear that came to feed the hungry men. So Berne has loved her bears. Never but once has she been without them. That was in 1798, when the French tried to conquer us, and bore away our bears to the Jardin des Plantes in Paris. The hearts of the good Bernese were broken. They never could be happy until they had other bears like the one that met the founder of our city on that wonderful day. And these have not been disturbed." "The little silver bear on your heads, Marie?" "I wear it because I am glad to be a Bernese maiden, dear." "But that is not all, Marie." You said maybe we would see a bear walking in the streets—standing up as if he were a man." "O, that we shall! Always on fete days comes some man with a bear that will dance. Brown bears balance themselves on their hinder feet very easily, and they dance to the music that their keeper makes—perhaps, on a little flute; perhaps, only some foolish song—but the bear keeps step to it with his clumsy feet. And there will be no

## The Annoyance Of Flatulence

Many People are Annoyed With Gas in the Stomach and Intestines.

Flatulence is due to the presence of gas in the stomach and intestines, which often rolls about, producing borborygmi, or rumbling noises in the intestinal system, and causes the victim of this trouble considerable embarrassment, when such noises occur while in company.

An analysis of gas from the stomach shows that it consists to a great extent of nitrogen and carbonic acid. It is therefore probable that some of the gas in the stomach consists simply of air which has been swallowed, although for the most part, the source of flatulence is the gas given off from the food in the abnormal processes of decomposition.

In cases of chronic gastric catarrh, the secretion of gastric juice in the stomach is deficient, the food is digested slowly, and fermentation occurs with the evolution of gas.

Swallowed air, however, plays a more important part in causing flatulence, or gas in the stomach and intestines than is generally supposed, and while food may be swallowed without carrying air into the stomach with it, fluids especially those of a tenaceous character, such as pea-soup, appear to carry down a great deal.

Flatulent distension of the intestines occurs when a large amount of gas or air, either swallowed or evolved from the decomposition of food, escapes from the stomach into the intestines through the pylorus. The enormous distension of the intestines and dilatation of the stomach with gases, and the rapidity with which such flatulence occurs, has long been a puzzle to medical men, and has led some to think that the only possible explanation thereof, is a rapid evolution of gas from the blood.

In the treatment of gas in the stomach and intestines, charcoal is considered by most physicians as the leading and most effective remedy. Carminatives, or medicines, such as peppermint, cardamom, sodium bicarb, etc., which expel the gas from the stomach in large volumes through the mouth, are resorted to by some people, but their use is disagreeable, and the frequent expulsion of gas through the mouth, most annoying, and after taking a remedy of this kind, one is compelled to remain out of company the rest of the day, on account of the continued belching of air.

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need for fear, Francois. We may go near, because the brown bears are the gentlest of all. They are timid and feed on fruit and berries. They never attack a man unless they are baited." "What is baited, Marie?" "To bait means to tease. If the mother bear fears for her little bear babies—her cubs—she will fight fearfully. She stands up on her hinder legs, catches the man with her claws, puts her arms about him, and hugs him to death." "Isn't that queer?—to hug anybody that you want to kill! When I hug you, Marie, it is because I love you." "Yes, dear. But though you are a little Bernese, you are not a bear. Can't you go to sleep now, Francois?" "Not until you tell me about the clock." "We'll be sure to see it a little before twelve. Because then a clock comes out to crow. And exactly at twelve a troop of bears file out—twelve of them—to march in a procession around the seated figure of a knight in armour. Think of it! Will it not be a wonderful day, Francois?" "Very wonderful—" But the little fellow was asleep. The next morning, the two were at the fete. They were happy as happy could be. On the way they passed crowds of children singing merrily, and decked with wild flowers. In their hands these children bore alpenstocks on which they had bound clusters of the pretty pink Alpine rose. In Switzerland, any child can tell the names of the wild flowers, for the children and the flowers are comrades. Often a teacher leads a whole school out into the wood to spend the day, searching and studying the flowers. Little Francois found the fete quite as fine as Marie had told him. He saw the dancing bear, the bear pit, the happy people, the white cross upon their flag, flying high above all the others; and they visited the booth where the old man sold the wooden shoes called sabots. While they were standing there, a very fine lady and gentleman came there, too. They were from another country, and their clothes were queer, because all this happened in 186—, when such garments were worn. "You gave a gold piece to the keeper of the dancing bear, my Louis," said the lady, "now we must make others of these people happy on their fete day. There is an old sabot seller, let us visit his booth." But while she stood beside the children her eyes became fastened on them. And when they spoke, in their musical tones, she turned to the young man beside her: "It is no wonder the Swiss are such fine people. Look at the children—how sweet and gentle they are!" She did not turn her eyes away until Marie remembered that it was nearing the hour of noon, and hurried little Francois away to see the clock, with its wonderful marching bears.—The Christian Advocate.

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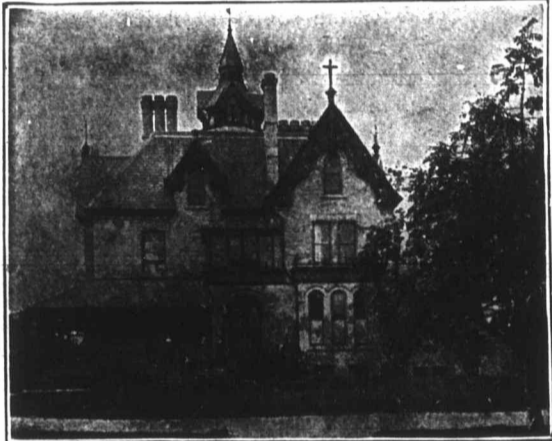
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On St. Andrew's Day the lately recovered fragments of the Worcester Gospels were deposited in a worthy case in the Lady Chapel in Worcester Cathedral, behind the high altar. They consist of two entire and consecutive leaves, containing the last sixteen verses of St. Matthew's Gospel and the entire capitula of St. Mark's Gospel. The third leaf has

been mutilated, having been cut down to fit a ledger and contains part of St. Mark X. The M. S. is of the eighth century, in a noble script of English origin. Some other fragments of the 7th and 8th centuries have been recently extracted by the Librarian, Canon Wilson, from the bindings of books in the mediaeval library; some leaves of Jerome's Commentary on St. Matthew of the 7th century, probably of French origin; of Isidore's Libri Sententiarum; of Paterius; and of Gregory's Regula Pastoralis; sufficient to indicate the existence in the early Anglo-Saxon monastery of a patristic library. All of these fragments are of considerable paleographic as well as historical interest.

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