

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, JANUARY 5th, 1910

No. 1.



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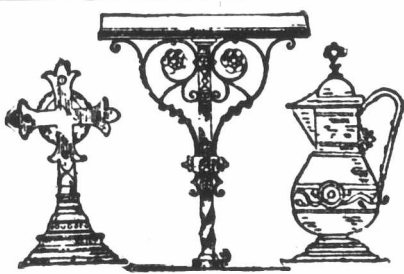
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Morning—Isa
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January 8
Morning—Isa
Evening—Isa

January 15
Morning—Isa
Evening—Isa

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and Sundays
by Dr. Albert I
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The numbers a
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SUNDAY

Holy Commu
Processional
Offertory: 93
Children: 70
General: 93

SECOND

Holy Commu
Processional
Offertory: 3
Children: 20
General: 46

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TORONTO, THURSDAY, JANUARY 5, 1911.

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Lessons for Sundays and Holy Days.

January 6.—Epiphany of our Lord.

Morning—Isai. 60; Luke 3: 15—23.

Evening—Isai. 49: 13—24; John 2: 1—12.

January 8.—1st Sunday after Epiphany.

Morning—Isai. 51; Matt. 5: 13—33.

Evening—Isai. 52; 13 and 53 or 54; Acts 4: 32—5: 17.

January 15.—2nd Sunday after Epiphany.

Morning—Isai. 55; Matt. 9: 1—18.

Evening—Isai. 57 or 61; Acts 9: 1—23.

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

SUNDAY AFTER THE EPIPHANY.

Holy Communion: 247, 258, 263, 397.

Processional: 94, 99, 100, 476.

Offertory: 92, 95, 96, 517.

Children: 701, 702, 705, 711.

General: 93, 97, 389, 417.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 258, 270, 508, 525.

Processional: 473, 476, 527, 652.

Offertory: 322, 417, 541, 542.

Children: 298, 552, 720, 724.

General: 463, 476, 517, 584.

THE EPIPHANY.

The Manifestation of Christ to the Gentiles.

"They took knowledge of them, that they had been with Jesus," Acts 4:13, part.

The doctrine of the Incarnation reveals to us the need and the meaning of a manifestation of the Godhead in the flesh. The teaching of Epiphany is that we who are members of Christ must, in the days of our flesh, reveal the Christ within us to those who do not as yet belong to Him. In many ways divinity comes to humanity. And in as many different ways we express that fact. But the one way in which the ordinary public will find proof and confirmation of our

sincerity will be in our characters. The reality of profession is demonstrated in the Christ-like character. The rulers of Israel were astonished at the boldness of Peter and John. And "they took knowledge of them, that they had been with Jesus." The boldness of Peter and John is the boldness of sincerity. And that is the boldness we would like to see developed in all who call Jesus Lord and Saviour. In the body of the Church there are diversities of gifts and operations. But one duty is universal, and that is the duty of revealing Christ Jesus by and in our characters to those who are not thrilled by the mention of His name, and are not yet enthused by His example. God gives to each one of us the power of revelation by character. A Brahman has said to Christians: "If you were as good as your Book, you could conquer India for Christ in five years." A great deal of preaching, and much ecclesiastical endeavour, fail of their purpose and hope because there is little "revelation through character" behind them. Let the season of Epiphany teach us the importance of so living before those whom we would win to Christ, that they may take knowledge of us that we are with Christ, and that Christ is in us.

New Year's Greeting.

At this season of the year it is in order for the proprietor of the "Canadian Churchman" to make a bow to his readers, to admit his shortcomings and the mistakes which must inevitably occur, and to thank his subscribers for passing them over and not writing to stop the paper when it fails to say exactly what the reader expected. We may on the other hand express our warm appreciation of the general support accorded the "Churchman" during the past year, and of the many evidences of personal esteem and confidence received from Churchmen of all shades and schools of thought. Again we wish our thousands of readers, young and old, rich and poor, here and there,—in Canada, the Old Land, the United States, and even in distant countries,—with all our heart a most happy and prosperous New Year.

Clerical Incomes.

Occasionally we take the opportunity of having a little talk with our lay readers, meaning those who are not members of the clergyman's family. We are able to say with truth that over Canada, as a whole, our people have had a prosperous year. Think over the question: how far has such prosperity been shown in the clergyman's home? Has it overflowed with gifts in kind or money, or anything to add to its comfort? Unfortunately our stipends, as a rule, do not compare favourably with those of other religious bodies,—the Presbyterians, for example. The explanation is so often given that in the Old Country and even here in the early days, the clergy were so entirely dependent for support upon the people, and so the habit was to give an honorary sum, only five or ten dollars, when the neighbour would feel it a religious duty to give fifty or one hundred dollars, or more if he could do so. As often before, we remind our people that times have completely changed, and that they ought to make it a matter of pride that our clergy are the best paid, and our people the most generous in Canada. The poor are always with us, and as in days of yore they find their way to the clergyman, who should be supplied with something more than the will, he should have the means specially placed in his hand, to assist them. Another matter,—By applying to Mrs. Willoughby-Cummings, in Toronto, and in the other provinces to other agents, the churchwardens will find how, for a small annual sum,

an annuity can be provided for the clergyman payable just at the time of life when required both for his benefit and that of the Church.

A Prophet's Chamber.

Our laymen have changed in more ways than one since the days of the first settlers, when the clergyman's visit was an event. The custom of providing a "prophet's chamber" where an unexpected detention may leave houseless the parson should never be neglected. Looking over a Roman Catholic exchange a charming paragraph caught the eye. It pointed out their unique position—how their priests were able to take long journeys and visit the smallest hamlets and lonely farms. The priest need only cross the threshold to be sure of a welcome; however great or however lowly the house might be, he was always at home, a most honoured guest. Is that always the case with our people, and do they vie with each other in providing the clergy with transportation to other families who have not been visited? Undoubtedly, but is the desire to do so as ingrained with our people, and the welcome as spontaneous? We have our Synods, visitations, and other clerical meetings. On such occasions, what a break it might be in the lone back parsonage could the wife and daughter accompany the father. It seems to us that we hear more of such hospitality among our Methodist friends; for some reason or other an apparently cordial welcome often followed by family intimacies. In these few remarks we have sought, not to complain, but to throw out suggestions which may lead to self, and family, and parish, enquiry as to whether as much is done for the clergy as our people might, or could, or should, do.

Neglect of Religion.

A London writer, referring to the neglect of religion in London, says that:—"No one can walk through parishes and see the teeming crowds of men and women without feeling sad that religion has so little a part in their lives. Thousands pass by the church-door and only a few hundred enter. Organization seems to be carried to its very highest point of efficiency in these parishes. No class is left uncatered for, and the long list of services and meetings to be held announced cannot possibly be carried in the memory by the ordinary worshipper, who spends his time looking at the unfilled pews. The clergy are not idle—they work hard and leave nothing undone for their people, who do not respond to their efforts. Is it any wonder that men sometimes lose heart and become depressed by seeing their labour fruitless and the message of the Gospel ignored? It is to the credit of the ministers that they work patiently and seem not to weary in well-doing." This is indeed a sad state of affairs, and we do not think the picture over-drawn, as the writer referred to is a religious man. One of the chief contributory causes, the writer thinks, is "poor preaching." He truly says: "A good preacher seldom or never is without a congregation."

Tuberculosis.

The Prince of Medicos, Dr. William Osler, has again been attracting attention by one of his fine, strong literary articles. This time in the "American Magazine," of New York. The "Literary Digest," of the 24th December last has a portrait of the masterful propounder of the chloroform cure for senility. The learned Doctor, writing on consumption, says: "A plain proposition is before the people. We know the disease, how it is caused, how it is spread, how it should be prevented, how in suitable cases it may be cured. How to make this knowledge effective is the prime thing. It is a campaign for the

CANADIAN CHURCHMAN.

January 5, 1911.

public; past history shows that it is a campaign of hope." The distinguished microscopist has a strong, stern intellectual face, adorned, if he will pardon us for referring to it, with the Osler moustache. Despite the stern expression of the portrait those who know the Doctor say that he is one of the gentlest and kindest of men.

The Southern Negro.

Mr. James Bryce has found time, notwithstanding his duties as ambassador at Washington, to publish a new edition of his great work on the American Commonwealth. Mr. Bryce is saturated with his subject, and able to add chapters and supplementary notes on the constant developments of state and municipal government. The greatest problem in the States is the future of the negro, but even on that Mr. Bryce is optimistic. He finds that the immigration from Southern Europe is absorbed, and the newcomers, by the aid of churches and schools, so assimilated that he apprehends no permanent danger, and so of the negro Mr. Bryce holds there is, increasing hope, not merely through the elevation of the race to a higher plane of industrial efficiency, but also through the subsidence of race antagonism among the better class of Southern whites, and the recognition that it is the superior, as well as the inferior, race that suffers under a régime of injustice, violence, or neglect. Why, asks Mr. Bryce, may it not in time come also to a removal of grounds of friction between the races under freedom?

Southern Feeling.

At this moment we have an illustration from passing events. A Mr. W. H. Lewis has been appointed Assistant Attorney-General of the United States by President Taft. Mr. Lewis is a coloured man who graduated both at Amherst and Harvard, where he was exceptionally popular both from his modest bearing, and the renown he brought by athletic success. Since his admission to the bar he has filled the office of Assistant United States District-Attorney at Boston, and his record was found to be so excellent that Mr. Taft appointed him to the higher post. But already from the South come newspaper protests against the "probable spectacle of a coloured lawyer, be he ever so acute and learned, advocating the cause of the United States before her highest tribunal presided over by a Southern gentleman."

Bad Breeding.

A Canadian friend of ours, who now resides in England, in a recent letter referred to the gentle and courteous manners of English children. This is as it should be. When and wheresoever one meets with children who are lacking in gentleness and courtesy, such children are without doubt the product of bad breeding. The stock raiser, and even the ordinary farmer, knows that "bad breeding" does not pay, whether it result in horse, cow, pig, or even the product of the poultry yard. By parity of reasoning, "bad breeding" does not pay in the farm-house itself. Neglect of early training in good manners deprives many an otherwise worthy man and woman, to put it in a mild form, of the enjoyment of the society and companionship of people of refined and cultivated tastes. Money may buy much, but it can never purchase that inborn, inbred refinement of taste; gentleness of manner; unobtrusive and consistent unselfishness, that, whether found in lowly cottage, or historic hall, constitute, when combined, one of the most charming and enduring sources of human happiness. Bad breeding in man or beast is a serious defect, and the only cure for it is, as in the case of an ugly garden weed, to root it out, improve the source of its growth, as far as possible, and plant good seed in its place.

Primate of the Irish Church.

Full of years and honour the Venerable Primate of the Irish Church has resigned office. That the Most Reverend William Alexander, D.D., D.C.L., is held in the highest esteem by those who know him best, the comrades and co-labourers of his noble life work, the following extract from a resolution passed at a recent meeting of Irish Bishops will show: "We hereby place on record our gratitude to Almighty God for the splendid powers and the spiritual force and influence which our beloved chief has so long and faithfully devoted to the service of the Church he loved, and not only for his brilliant public endowments, but for the exquisite and unflinching kindness which recognized a comrade in every one of us, and only grew richer and more mellow with the lapse of years." In an editorial on the event, the "Church of Ireland Gazette" says: "All his commentaries, his speeches, and his sermons were marked by the extraordinary fascination of one who was a born poet and a born orator, and lent his singularly cultured mind to the development of such many-sided gifts. It would be difficult to exaggerate the fame of the Primate."

Reality In The Pulpit.

Writing of the plan adopted by a Western Bishop of having his clergy, old and young, taught by an elocutionist how to speak and read clearly and effectively, one of our exchanges says truly that, "Reality is the supreme qualification of a minister of the Gospel, and if a man is real through and through he cannot fail to be a power. Anything artificial at the reading-desk or in the pulpit makes a bad impression." The writer also says that elocution "seems to teach men to speak more or less unnaturally, and that means they fail to have power." A good deal depends on the man himself. We have heard a man untrained in elocution speak impressively. And we have also heard an elocutionist read the lessons after a fashion that made us feel that he was out of place at a church reading desk. Art is helpful when its precepts are rightly understood and skilfully practised, but when its artifices are displayed to the onlooker, on a solemn occasion, he is apt to think they are superfluous and untimely. The old Classic was right who said that the beauty of art was to conceal art.

God's Presence.

There is from time to time heated argument on the subject of the "real presence" in the Lord's Supper. There is a beautiful comment on Is. 43:2, "I will be with thee" in the "Pulpit Commentary" which gives expression to a truth that is sometimes obscured. "Theologians talk of a real presence. How can a presence be unreal. We do not talk of real sunlight, or real bread, or real air. This is the Presence of One Who understands all and whose infinite pity accompanies the infinite peace." In that verse God promises His presence in trouble. If we thought more reverently of God's presence under all the circumstances of life we should have less difficulty in understanding His special presence in the Sacrament.

Wastrels.

A writer in the "Spectator" is again calling attention to voluntary idleness. The incurable vagrant is the insoluble problem of the benevolent. The old Scotch law provided death as the punishment to fit the third conviction, a drastic but dreadful punishment. The taint of vagrancy seems to run in the blood. In the earlier days of Toronto when every body knew every body, an old worker on the House of Industry board insisted that he had known three generations of a family of idlers. During the summer they picked up a living round the wharves somehow, and in winter subsisted on the chari-

table. Now this English writer cries for advice for the dregs of humanity afflicted by sheer love of idleness. "Men drink because they are dispirited, and are dispirited because they are idle," and so comes a loss greater than that of excessive drinking, bad housing or preventible disease.

ABOUT OURSELVES.

The "Churchman" will ere long complete the fortieth year of its existence as the representative official organ of the Church of England in British North America. Forty years in the history of a nation, and especially in that of the Church is a very small fragment of its life. And yet a good deal can happen in forty years, in Church and State, especially in the formative stage of their being. Events move quickly in the history of young nations and embryo churches, and the period during which the "Churchman" has maintained its honourable position as the recognized exponent of the life and work of the Anglican Church in Canada, has been no exception to this rule. Since 1871, a generation and a half ago, a great deal of Canadian history has been made. At that date, and for years afterwards, Confederation was still in the experimental stage. The scarce finished edifice had held together so far, but the mortar was still undried. The first flickering breaths of a common national life were yet to come. The Canadian Dominion, completed on paper and artificially compacted by Acts of Parliament, was but, as yet, a mere geographical term, an imposing and stupendous term, it is true, and one that appealed to the imagination of the exceptionally far-seeing, but nothing more than a collection of arbitrarily grouped units held together for the time being not by any community of common purposes or even common interests, but simply by the power of certain externally devised ties, reinforced, it is true, by the one saving common sentiment of attachment to the British Crown. The "Churchman," it is hardly necessary to remind our readers, has lived to see these conditions of apathy and uncertainty most gloriously transformed. It has lived through that most intensely interesting and critical period of the gradually awakening national consciousness. It has witnessed the welding together of British North America into a modern state, the expansion of the term "Canadian" from a provincial into a national and continental significance, the subsidence, if not the total eradication, of sectional and racial jealousies, and the general uprising throughout its length and breadth of definite aims and purposes. Between the Canada of 1871 and the Canada of 1911 lies the whole completed, if still open, first chapter in the history of the making of a people. In the case of the Church, with which naturally we are mainly concerned, the transformation is even still more striking. In 1871 the Canadian Church, so-called, was a thing of shreds and patches, a jumble of disjected inorganic fragments, and its paper "consolidation" was nearly twenty years distant. Beyond what was little better than an attempt at local organization, it did not possess even a semblance of coherence. Without a single missionary in the foreign mission field, and content to rely for its own domestic extension and even maintenance largely on the help of the Mother Church, it was rapidly losing ground amid vigorous and aggressive communions which were building themselves up at its expense. The incubus of official patronage and social exclusiveness still pressed heavily upon her. She was still an exotic, the representative of an institution that in the popular mind existed mainly for the benefit not of the native-born, but for the transplanted Briton. In saying all this we are casting no aspersion upon the work of individual Bishops and priests in the early days, which will remain for all time an in-

spiring memory Canadian Church of the Church sense, though traditional and social prestige, made good her public at large. into her own as tion, due no do solidation of th Church, for goo ligious body in in its spirit an stinctively adaj Other churches While the Dom ally united, bu Church continu two or three or as already desc grew together, life, the Churcl alized herself. through all the movement, who in sight, and h think, no inco realization. A through these c stood and con (1) Mutual of all parties or ago the inculca to one or more living and lettii logical passions the watchword. bitter controver without some (and episcopal and simple. T and well-nigh e day of those ba a course of Ang in the sixties through these maintained its Church paper, were afforded t views. (2) A the formularie broadly and ho man" has alwa Common Praye fact, now, with accepted by thi deliberate and two schools of the Church, co trasts in huma with its deliber non-essentials, of theology, it cipline, has be enough" for th dependence. I never conscie sentative or ch interest within ing, as become partiality in al our-elves the r questions from their own merit the British Cro throughout the the bulwark an the future of our Church's i therein. And ed in the past, future. The " tinue to stand,

spiriting memory and a precious possession for the Canadian Church. We are speaking of the position of the Church as an institution. In this sense, though the object of a certain amount of traditional and inherited respect, due mainly to social prestige, the Canadian Church had hardly made good her claim to be taken seriously by the public at large. To-day she is visibly coming into her own as an indigenous Canadian institution, due no doubt very largely to the prior consolidation of the Dominion. For the Anglican Church, for good or ill, and unlike every other religious body in existence, is so intensely national in its spirit and outlook that it seems to instinctively adapt itself to political conditions. Other churches appear to be unaffected by this. While the Dominion, therefore, remained nominally united, but actually the very opposite, the Church continued to be what for the previous two or three or more generations she had been, as already described. As the Dominion slowly grew together, and acquired a common national life, the Church followed, and gradually nationalized herself. The "Churchman" has lived through all the slow and successive stages of this movement, whose full consummation is now within sight, and has played, we are vain enough to think, no inconsiderable part in its gradual realization. A few of the principles for which through these critical times we have unswervingly stood and consistently expounded have been:

- (1) Mutual toleration within the Church of all parties or schools of thought. A generation ago the inculcation, without giving dire offence to one or more or all parties, of the principle of living and letting live was no easy task. Theological passions ran high, mutual exclusion was the watchword. The Church was convulsed with bitter controversy. Her Synods seldom separated without some clash between "High and Low," and episcopal elections were faction fights, pure and simple. To those who lament the lingering and well-nigh evaporated bitterness observable to-day of those bad old times, we would recommend a course of Anglican Church journalistic reading in the sixties, seventies, and early eighties. All through these stormy times the "Churchman" maintained its position as the representative Church paper, in whose columns both parties were afforded the opportunity of presenting their views.
- (2) An equally unswerving loyalty to the formularies of the Anglican Church, as broadly and honestly interpreted. The "Churchman" has always been as broad as the Book of Common Prayer, and has always recognized the fact, now, with a very few exceptions, universally accepted by thinking Church people, that it was a deliberate and well matured compromise between two schools of thought, then as always existing in the Church, corresponding to the two great contrasts in human temperament. The Prayer-Book with its deliberately ambiguous terminology on all non-essentials, its indifference to mere systems of theology, its high if simple, standard of discipline, has been, is, and always will be "good enough" for the "Churchman."
- (3) Absolute independence. The "Churchman" never has and never consciously will constitute itself the representative or champion of any section, or party, or interest within or without the Church. Maintaining, as becomes an organ of the kind, perfect impartiality in all matters political, we reserve to ourselves the right of freely dealing with public questions from a non-party standpoint, and on their own merits.
- (4) Uncompromising loyalty to the British Crown, of which the Anglican Church throughout the Empire is always and everywhere the bulwark and exponent.
- (5) A robust faith in the future of our own beloved country, and of our Church's mission, and unique opportunities therein. And what we have consistently supported in the past, we will continue to support in the future. The "Churchman" stands, and will continue to stand, where it has always stood. For the

generous support accorded by the Church people of Canada during all these years, and especially during the year just closed, we return our heartfelt thanks. As we have before pointed out, a Church paper is very much what its readers make it. It is easy to find fault, and to pick out shortcomings and deficiencies here and there. Of these in considerable numbers, we are fully conscious. Though the "Churchman" has achieved the unparalleled feat, so far as our own Church in Canada is concerned, of maintaining its existence in one continuous form for nearly forty years, it by no means follows that we are content to simply rest upon its record and "leave well alone." No, our strong desire and ambition is to "move with the times," and to keep pace with the expanding life of the Church. And this can only be accomplished by the ever expanding co-operation and support of the Church people of Canada. This extended support, therefore, we take our customary opportunity of earnestly soliciting. The matter is entirely in the hands of the Church at large, and we venture to say that no such opportunity for developing a strong, up-to-date representative Church paper is ever likely to present itself again. The "Churchman" is a "going concern," it has now amply vindicated its existence by the length of time it has held the field. It has won for itself a definite and acknowledged position in the Canadian religious press. It is in present possession of the field, and possession is at least three points in the battle. Its extension and development is, therefore, a comparatively simple and easy matter, for all the heart breaking preliminary work has long since been done. Again thanking our friends for their support, and earnestly soliciting their increased interest and co-operation, we wish them and all "men of good will" A Happy New Year.

THE PASSING OF THE MODERN PRIZE RING.

There are people who are still living old enough to remember, if one can apply such a term in such a disreputable connection, the heroic age of the prize ring, which closed in the memorable and historic encounter between Heenan and Sayers for the championship. By this we hasten to explain that there was a time when prize fighting, always a blackguardly pursuit, was a little less blackguardly than it is to-day. This is not to say that every individual prize fighter was a blackguard. We must own, perhaps a little shamefacedly, to a certain kindly feeling towards one or two old-time "heroes" of the British prize ring. At all events, there was an air of simplicity and perverted manliness about them that partially redeemed them from the cold-blooded, calculating sordidness that now attaches itself to the modern professional exponents of the "manly art." Per-

haps in those remote days a faint halo of the romance of the Middle Ages, when men fought each other for the honour and glory of the thing, still lingered about the prize ring. To-day prize fighting, like almost everything else, good, bad, and indifferent, has become commercialized. Men go into it professedly and avowedly for what they can get out of it, and what doubtful romance may have attached to it has completely faded away, and a prize fight has now become a paid exhibition, in which both victor and vanquished receive their share of the profits, and the "glory" of the thing is measured by the pecuniary results. The pugilist to-day, who "makes good," is the winner of the biggest purses, the keenest maker of a bargain, and the best business man. To this fact, coupled also with the steady softening of manners, may be attributed the growing disfavour with which professional pugilism is being regarded by large sections of the "sporting" public, so-called, and the "psychological moment" for some drastic and widespread measure for the suppression of these pugilistic exhibitions seems at last to have arrived. At a recent prize fight a white man has been ignominiously beaten by a negro, and this, as nothing else could have done, has brought home to Americans, Canadians, and others the degraded, farcical and demoralizing character of twentieth century prize fighting. It was perhaps providential that the coloured man should have beaten the white man. The chances are, that had it been the other way about, its effects upon the public consciousness and conscience would have been quite different. But the negro triumphed, and then people began to be suddenly and profoundly impressed with the essentially debasing and brutalizing character of prize fighting. The "white man got all he deserved," said thousands and hundreds of thousands of people, who would have been secretly proud of his victory. However, without probing too deeply into the human motives, the undoubted and gratifying fact does remain that at last there has been a general uprising against permitting these exhibitions, and the end of them is probably in sight. The time for their abolition is ripe, and over-ripe. They are unworthy of the age and a standing reproach to our "Anglo-Saxon" civilization, and on a par with the bull fighting which, to the disgust of the average English-speaking American, still disfigures Latin American civilization. The abolition of these public exhibitions will not lead to the decay of boxing, one of the cleanest, manliest, and most healthful of pastimes. There has, we regret, been a tendency in this direction in some quarters. Boxing as at present carried on in the English public schools, the army and navy, and universities, has no more connection with prize fighting, and is no more likely to encourage it, than have boys' brigades and drilling a necessary connection with "militarism," (whatever it may mean), or a tendency to embroil the country in war. We say this good word for boxing in its proper place and connection, advisedly and with all seriousness, without any qualification of our contempt and detestation for these exhibitions whose end as legally recognized pastimes is, we hope, in sight.

ONE DEBT WE OWE TO THE INCARNATION.

Every fundamental Christian verity is like a pyramid, broad at the base, pointed at the top. The expression or embodiment of some spiritual truth, as wide as the universal human consciousness, it tapers off, completes and fulfils itself in some sharp, concise definition. This we call a dogma. And a dogma is necessary in its place, to give symmetry, proportion and balance, and therefore, strength and stability. But the definition is not the whole truth. It is only its apex.

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Thus it follows that the further we descend the broader grows the truth. This is true of all Christian doctrines, and emphatically so of that great truth especially set forth at this Christmas season, viz., the Incarnation of our Lord and Saviour, Jesus Christ, which has its point or expression or apex in the Church's article of faith. The Incarnation is one of those few fundamental Christian truths, which may well be called "catholic" (with a small "c") in the wider sense, not only because held and taught by the Catholic Church in all ages, but because it concerns all mankind, always and everywhere. Although this truth was specially embodied and proclaimed in the person of Christ, it is far older than Christianity. Christ taught nothing essentially new; why should He? God is the same from everlasting to everlasting. As the Apostle says, He brought certain things "to light," He "revealed," But you cannot reveal what does not already exist. He thus "revealed" the love of God. So with the great truth of the Incarnation our Blessed Saviour proclaimed what had been imperfectly understood by man, but which had always existed. He proclaimed the exceeding dignity of our human nature. The fact has often been pointed out that Jesus Christ could find no higher form in which to appear than the human. This oft repeated, often quoted statement is well worth serious consideration. Our Blessed Saviour took our human body, not in highly idealized or spiritualized form, but with all its limitations, thus proclaiming the essential worth and surpassing importance of the common every-day life of the common man. Men have viewed life from various theoretical standpoints in all ages, and a vast literature has grown up from age to age, and among all races that have emerged from absolute barbarism, which sets forth its essential worthlessness, and the question has been asked in ten thousand forms and tongues, "Is life worth living?" In the vast majority of cases the answer has been by implication or directly in the negative. And yet mankind by continuing to live, and by ever deepening interest in life has given the lie to this verdict on life. Man does love life, though profoundly conscious of its limitations. This love of life for its own sake, the Incarnation bears witness to and sanctions. It proclaims that the common life of the common man, in all its monotonous and apparently meaningless drudgery and sordid details, —and of whose life is not this more or less true?— is well worth living, and that this universal clinging to life characteristic of the race always and everywhere is a divinely implanted instinct. Thus the Incarnation is broad based upon the eternal and universal human consciousness. It reveals and sets forth the "dignity" of human life, i.e., its worth or worthiness, which is so widely and deeply ingrained in our common human nature. Surely a life, which was accepted and lived by the Eternal Son of God, was worth living, and should be taken seriously. This universal clinging to life for its own sake, and in spite of its ills and perplexities is therefore revealed as being something more than a mere blind instinct. Man clings to life, ~~altogether irrespective of what it~~ brings him here, because life (as we call it), as long as its conditions can be maintained, contains for him the highest good. Life is worth drinking to its very last dregs. To our very latest breath it holds for us some possibilities for real gain. This, among many other truths, the Incarnation teaches, the intrinsic dignity or worth of life for its own sake, and, by indirect but inevitable inference, the duty of maintaining and cherishing it to its utmost limits, as a gift which only the "Giver Himself" can take away. No other system of religion has so successfully and uncompromisingly taught the sacredness of human life as Christianity, and the fact that this partnership between "body and soul," which we call "life," is something that we must not presume,

CANADIAN CHURCHMAN.

directly or indirectly, passively or actively, to dissolve or even weaken. As long as these two partners can hang together, something is to be gained. When nothing is to be gained, the partnership becomes impossible. But this is a matter for the great Disposer. Our part is to fight the battle of existence, on behalf of ourselves and others, to the last ditch. And to the Incarnation we owe this universal appreciation of the sacredness of human life.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Public attention in England, and, to some extent, in other parts of the Empire, is being centred on the the coming coronation of George V., King of Great Britain and Ireland and the Dominions beyond the seas, and Emperor of India. Some people will wonder just what this ceremony of coronation, over which so much ado is made, really means. It certainly does not mean that a king is being created, or that new authority is assumed or conveyed. King George has already exercised all the rights and authority of a sovereign for many months. He has assembled and dissolved parliament, he has given assent to imperial laws, he is King in the fullest possible sense, and the placing of a crown upon his head with elaborate ceremony cannot possibly make him any more a King. The coronation ceremony was, no doubt, originally intended to make a deep impression upon the King's subjects, by the manifestation of power on the part of the King and loyalty on the part of his leading subjects. It was an occasion for great rejoicing, real or apparent. Whatever might be in the hearts of the people, the King was theirs, and they had to make the best of him. Not once or twice in England's story, but several times, had the people of England to accept the inevitable with misgivings in their hearts, but cheers upon their lips. Under such circumstances the greater ceremonial honour that could be paid to the new King the more were the rank and file of citizens likely to be impressed and impelled to loyalty. Nearly all men love ceremonial displays when well staged and the less informed are not infrequently impressed by it. But to-day we doubt if such an occasion is of much real value from any point of view. In the first place there is an immense element of unreality about it all. There is an elaborate effort to magnify the "authority" of the King when everybody knows that the authority is in the subjects and not in the monarch. As the real authority grows less the apparent authority has to be intensified. In the next place the public is by no means easily impressed with these things to-day. They are, of course, interested in the spectacle, but not otherwise moved. Even in a great religious ceremonial such as the recent Eucharistic Congress, it was remarkable how even the "faithful" looked upon the procession in the spirit of a pageant. However, the coronation of a King is a venerable practice, and has an important religious aspect which is usually more or less overlaid by the political and social features. The antiquity of the Church and its rightful influence in the state, the real authority of a King coming from his conformity and submission to the laws of God, are thoughts which all may ponder over with profit. Nevertheless the acknowledged head of a great empire representing in his person the power and the aspirations of his people must be fittingly magnified in the eyes of his subjects and in the eyes of the world. Whether that can be most impressively accomplished by simplicity or pomp may be disputed. When Edward came to the throne we can all remember how he entered into the preparations for his coronation with ex-

traordinary zeal, that it might be the most impressive ceremonial that the world had ever seen. Fate ordered it otherwise, and an Empire that watched with curiosity the elaborate preparations, was moved beyond utterance at the King's unselfish endurance of suffering and even risking his life lest he disappoint his subjects by the postponement of the coronation. No ceremony in the world could have brought Edward so close to the hearts not only of his own people, but of all people. We cannot recall having noticed that King George has shown any special interest in having an elaborate coronation. It has generally been understood that he attaches little importance to these things, and that simplicity is much more to his liking. If that be the case it once more shows that a King can be unselfish.

A by-election in the Province of Quebec for the local legislature has been fought out on Dominion rather than on Provincial issues. The Opposition leaders gave a decidedly Nationalist tone to their arguments, and the results seem to have been that the English-speaking Conservatives in the constituency voted Liberal, and none of the Liberals voted Nationalist. The Canadian navy and kindred subjects were the chief subjects of contention, even though the Quebec Legislature has nothing to do with them. It was a clash of Nationalist and non-Nationalist, and the non-Nationalist won. We refer to this because Sir Wilfrid Laurier, in response to the defeat he suffered in Arthabasca, declared that he would stand by his naval policy to the end. We have reached a very uncomfortable crisis in public affairs in Canada, and it becomes our leaders not to lose their heads and get stampeded because of apparent shifting of public sentiment. The men who can get up and give forth words of calm and reasonable wisdom and utter these words in accents of complete conviction, can save us from much trouble. It is not a time to ponder whether this or that will be acceptable to the multitude, but to consider whether a given policy is just and wise for our people and our country, and then to take the consequences. It is better to fall in an effort to unite our people in a common citizenship regardless of race or creed, and to lead us on to the fuller realization of our duty within our Empire, than to rise upon the wings of passion, and race consciousness, and selfishness. Is it not possible for the great parties in our Dominion Parliament to unite upon a naval policy and thus lift the question of the defence of our country and Empire out of the arena of party strife, and at the same time to put an end to any effort to attain power by setting race against race? It would look as though the English-speaking citizens of Quebec had made up their minds what they will do.

A few days ago the Chairman of the Railway Commission gave forth a very important and vigorous judgment on the excessive rates charged by the express companies. We very distinctly remember occupying a seat in one of the galleries of the House of Commons at Ottawa a few years ago, when Mr. McLean, of Toronto, was pleading with vigour, but pleading alone and unsuccessfully, we think the express companies of Canada brought under the jurisdiction of the Commission. He pointed out that these companies were simply the railways working under other charters and the necessity that called the Commission into existence demanded that the express companies should be made amenable to it. We think we are right in saying that Mr. McLean had not a single backer in his demands that day. The Premier and the Leader of the Opposition united in casting him down. There were all sorts of reasons why this thing could not and should not be done. How the thing was eventually accomplished we do not know, but it would seem that this initial failure of Mr. McLean has meant

ultimate success, but courageous promoters though there are some of the multitude for the thinker by the men.

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The depart Rev. Austin Church, Lacl

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ultimate success. He may not have profited personally, but the country has profited by his courageous pioneer work, before his fellow commoners thought it safe to tackle the problems. There are some men who think in advance of the multitude. It is usually not comfortable for the thinker, but the public it ultimately the gainer by the foresight and courage of these men.

"Spectator."

PRAYER BOOK STUDY.

A new feature of questions on the Prayer Book opens with the New Year, and will run the entire year. These questions are intended to be an impetus to Prayer Book study. They will be numbered, and if cut out and pasted in a scrap book will serve as a text-book for future years. They may prove to be of great use to parents and children at home, to teacher and scholar at school, to priest and people as a whole. The questions alone are given; the answers are to be found directly in the Prayer Book or in the Bible, referred to or quoted in the Prayer Book. The answers will be easy when the correct place is found, there is nothing of a deep nature involved, neither is there any catch in any question. The whole is intended as a drill or exercise on the contents of the Prayer Book, including the Preface and the Articles at the end of the Prayer Book. These questions were made up from an ordinary Prayer Book such as may be found in any home, no additional text books were used in the compilation whatever.

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

1. Why are the Prayer Book Psalms different in wording to the Bible?
2. What does the Prayer Book say about a God-Father and a God-Mother for Confirmation?
3. What day is Holy Thursday?
4. To whom was Christ manifested in the Gospel for the Epiphany?
5. What six days have special Psalms?
6. What two reasons are given for introducing "an office for the baptism of such as are of riper years?"

WHAT IS ROMANISM?

By Geo. S. Holmsted.

IX.

The next article of the Papal Creed to be considered is: (7) "Likewise that the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration." It is quite true that the Saints ought to be honoured, and it may possibly be true that they are now endowed with ubiquity and are capable of hearing prayers, but certainly Holy Scripture affords no positive ground for the belief. It is at best a mere theological speculation, and to suppose that human salvation is dependent on its being true, is certainly not warranted by Scripture, and is besides inconsistent with the declaration, "Believe in the Lord, Jesus Christ and thou shalt be saved," because, according to this theory, unless we also believe in the Saints being ubiquitous and capable of hearing our prayers and the lawfulness of directing prayers to them, we cannot be saved. It is a noteworthy fact that, although in the Holy Scriptures many prayers are to be found, not one is addressed to any Saint. And in one of the earliest Christian records the Apostolical constitutions, although there are many forms of prayer, not one is addressed to any Saint. And not a single invocation can be found therein to St. Mary, the Virgin, or any other Saint. The next article of the Papal Creed is (8) "I most firmly assert that the images of Christ, of the Mother of God ever Virgin, and also of other saints, ought to be had and retained, and that due honour and veneration are to be given them." The use of images is defended by Romanists as being a sort of object lesson or aid to devotion, on the same

principle that we employ picture books to instruct and help children to realize things. But to pretend that it is necessary to man's salvation that images should be retained and honoured and venerated is, on its face an utterly incredible proposition. The history of the use of images in the Church is not very edifying reading. They were not used from the beginning, and their use seems to have crept into the Roman Church, possibly as a means of diverting the heathen people from their false gods. But their use was strongly objected to in the East and a great contention arose on the subject throughout the Church; but the Roman Church in A.D. 792, declared their use to be lawful. When this judgment was notified to the Anglo-Saxon Church, our forefathers in the faith strongly and vehemently protested, and the learned Anglo-Saxon scholar and divine, Alcuin, wrote a formal treatise condemning the practice. The view of the Roman Church, however, ultimately prevailed, and images were introduced into the English Church. When, at the Reformation, the English Church abolished the use of images, it merely returned to its original primitive use. Now let us see what actually was going on in England at the time of the Reformation in regard to the use of images. John Fisher, Bishop of Rochester, who afterwards suffered death rather than acknowledge the Royal Supremacy, is a fairly good witness from a Roman standpoint, and in a collection of letters illustrating English history, by Sir Henry Ellis, vol. 3, page 98, there is a letter from Fisher to the Lord Privy Seal, introducing to him the prior of the Blackfriars monastery, and stating that "there hath long time been an image of our Lady in the said house of Friars, the which hath had much pilgrimage unto her, and specially at Sturbruge Fair, and forasmuch as that time draweth near, and also that this prior cannot well bear such idolatry as hath been used to the same, his humble request is that he may have commandment by your Lordship to take away the same image from the people's sight," and the Bishop goes on to ask that his prayer may be granted. In another letter from one Thacker to Lord Cromwell it appears that there was an image of Saint Moodwyn at the Abbey of Burton-on-Trent "with hir red kowe and hir staff, which wymen laboring of child in those parties (parts) were very desirous to have with them, to leane upon and to walk with vet, and had great confidence in the same staff." In another of these letters from John London to Cromwell it is related that at a monastery at Tellisford, in the body of the church, was an image at an altar's end called Mayden Cutbrogh, and under her feet was a trough of wood descending under the altar which was below. Thither resorted such as were troubled with headache or had any "Slottiche wydowes lockes," viz., hair growing together in a tuft. There must they put into the trough a peck of oats, and when they were once slid under the altar, the friars behind the altar privily stole them out and the sick person must give to the friar a penny for a pint of these Mayden Cutbrogh oats and then their heads would ache no more till the next time. I have pulled down this idol with her image." At another monastery at Boxley in Kent, Geoffrey Chambers writes to the Lord Privy Seal of King Henry VIII., that he found an image of the Rood called "the Rood of Grace," which had been had in great veneration by the people and the subject of continual pilgrimages—a Rood being an image of the Saviour upon the Cross. The writer of this letter proceeds to state that on examination this image was found to contain "certain old engines, and old wire, with old rotten sticks in the back of the same that did cause the eyes of the same to move and stare in the head like unto a lively thing, and also the nether lip to move as though it should speak." And he proceeds to say that this image was subsequently exposed by him at the market place in Maidstone to the people—Ellis letters, vol. 3, page 168. A letter from the Abbot of Hales to the Lord Privy Seal of Henry VIII., states that a feigned relic called "the Blood" was still in its place, as in fashion of a shrine and that he is afraid lest it should minister occasion to any weak person looking thereon to abuse his conscience therewith, and asking for leave to remove it—"so that no manner or token of that forged relic shall remain." Then we have another letter of Bishop Latimer stating the result of his examination of this relic, which proved to be "an unctuous gum and a compound of many things," and that though it seemed like blood when it was in the glass in which it was enclosed, yet when taken out it turned yellow and was like glue. Roman Catholics of the present day are, of course, not responsible in any way for these things, and it is to be hoped that all right-minded Romanists would condemn

all such fraudulent trickery in the name of religion as heartily as any Protestant. These cases are merely brought to light to show how the use of images and relics had been abused in England, and how completely the good sense and judgment of our Anglo-Saxon forefathers was vindicated when they at first so vehemently opposed their introduction; and also as furnishing the most ample justification to the Church of England abolishing their use in the Anglican part of the Church. Instead, therefore, of there being any good ground for believing that the belief in the lawfulness of using images as aids to our devotions is necessary to our salvation, when we see that their use did in fact degenerate into idolatry and fraud and trickery, the contrary proposition would appear to be nearer to the truth. But the truth of the matter is that our salvation does not depend on either opinion. We are not going to be saved because we believe it is lawful to use images of Christ and the Saints for the purpose of devotion; neither are we going to be saved because we believe it is unlawful so to do, the Papal Creed to the contrary notwithstanding.

LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

Letter X.

My Dear Boy,—The day of your ordination is drawing rapidly near, and I know that you are looking forward to it with joy. True, you feel your weakness and unworthiness, but you are sustained by the knowledge that our All-Conquering God does use the weak strength of man to accomplish His mighty ends. During these next weeks live very near to Him. Pray often and fervently for strength and grace. Meditate upon your Master and your mission. I am glad indeed that you have this uninterrupted time after your examinations to prepare your heart and mind for the solemn responsibilities you are about to assume. I hear that you are to be ordained to Boscombe. It is a loveable parish, nestled down among the hills. The people are much the same as people everywhere, some zealous, some lukewarm, some indifferent. Each parish is, in its small way, an epitome of the world. You will receive a hearty welcome as their parish priest. How much that word stands for. I am not concerned now as to whether it is an abbreviation of presbyter, or carries a sacerdotal meaning. I am thinking of what it means in the social and spiritual life of those among whom one labours. It should connote first of all, I think, kindness of heart and of demeanour. When I see the children of a parish running to meet their clergyman, their faces bright with anticipation, confident in the certainty of a warm greeting, I know that this man has a grip upon his people. Kindness costs nothing, but how it brightens life. How it smooths away the asperities, lights up the gloom! Older people appreciate it as greatly as the little folk. There is so much of the other sort of thing, so much harshness in life, so many gloomy faces and hard hearts, that surely the man of God should radiate the sympathetic geniality of the Christ. Kindness makes a man approachable. Men do not hesitate to confide in you. They receive you into their lives as a necessary and welcome factor. On the other hand, stiffness, severity of demeanour, repulse them. Some clergy cultivate an expression of countenance that petrifies the ordinary man. Perhaps they consider this necessary to the maintenance of their dignity, but when the dignity of a man's calling depends upon the expression of a cigar-store Indian, there is something quite right. Involuntarily I distrust the man who smiles as if moved by clockwork. Only once are you going to meet people for the first time. First impressions are lasting. Try by a genial, warm, frank greeting to enlist those impressions for you. The word priest should also mean democrat. The Lord Jehovah is no respecter of persons, the Lord Christ is no respecter of persons, their ambassador is no respecter of persons—if he is, he does not reflect the atmosphere of his Master's court, and is unfaithful to his Lord's message. In the sight of God all men stand on one plane. So the priest of God must be democratic. He must not preach one Gospel to the rich and another to the poor. He must not recognize in church, or church work, any system of caste. It is true that by reason of education and training, certain people will appeal to him while others will repel him. But while he is free to enjoy the society of his intellectual equals, none

the less should he recognize the inherent rights of the uneducated. Above all things, no tinge of patronage should enter into his conception of even the lowliest of his parishioners. The priest of God is emphatically the servant of all men. And in direct proportion with his realization of this will be his success. We have inherited a tendency toward a patronizing manner to the poor from the Church in England. There are even yet in the Old Land parsons who would be inexpressibly shocked, if a working-man should offer to shake hands rather than pull his foretop. Old custom at least gives the sanction of usage in England but in America, in this land of the free, surely it is out of place. You have a right to respect, but none to servility; there is one bigger cad in the world than the cringer, the man who accepts the cringing. Cultivate a democracy founded on common sense. It is not necessary that you should cultivate oddities of dress, speech, or action. Simply be manly. Accept every one as a man, meet him and talk to him as such. The idea of seriousness always associates itself with the word priest in my mind. But not as an outward and obtrusively visible sign, but rather as a strong and silent current of all the forces of his soul. A concentrated earnestness of endeavour, which, keeping ever its goal in sight, toils toward that end. No affectation of seriousness will deceive the world for long. You may carry what look of solemn mien on your face you will; but if you are slack in the performance of your duties, negligent of your opportunities, be sure your looks will not save you from discovery. Many a man has tried to make a serious demeanor conceal innate laziness. He may have deceived himself; he did not deceive God, nor his fellow-men. Let your seriousness be a thing of the heart, of the inner life. A strong, masterful purpose controlling your every energy. Realize that, as a priest, you stand responsible in the sight of God for the good of your parishioners. Realize that at God's bar you must stand to give an account of your stewardship. A thorough realization of the terrible consequences of neglect or failure upon your part will give that seriousness and earnestness of purpose to your life that every true priest must possess. Which reminds me of another word I always associate with priest, that is, worker. The true priest is always busy. The routine of the parish must be carried on; and he is a man of any initiative, there will always be new work ready to his hand. He must be a worker, not only on spiritual lines, but in secular things also. He should be the first to suggest, and the last to leave. In the study, in his people's homes, in the church, Sunday school, pick and shovel if necessary. The popular conception of the clerical life, as a life of lettered ease, secluded from the turmoil of the world, is a travesty of the truth. He must be as active as the politician, as business-like as the banker, as keen as the lawyer. The three real distinctions which belong to the clerical profession are long hours, hard work, low pay. It is true you find parsons who do not realize this, but you find unsuccessful politicians, careless bankers, and dull lawyers. Work an endless round of work constitutes the horizon of the true priest, but therein lies his joy, "to spend and be spent" in the Master's service. I shall touch on only one thing more that the priesthood means to me. The priest should be a boy and humble. It is not an instantaneous bursting forth into beauty of life, but a gradual process, beginning at the font, ending never. Holiness means submission of the will of God. It means consecration of all we have and all we are to Him. It means the elimination of self, and the full acceptance of Christ. It means a true appreciation of value. Things of eternity are properly grouped. Growth in holiness depends upon God, the Holy Ghost, and ourselves. Ever that Living Presence works within our hearts; ours is the responsive part. We are the clay, He is the potter. Yield up to Him your life, your hopes, your aspirations. Called to be a priest of God, you are therefore dead to the world, your life is fixed on Him above. The years go on, each adding some new purifying life. Higher and higher the spirit wings its flight, above the hills of earth, above the scenes of time, up to the bosom of its Father and its God. May God the Father, God the Son, and God the Holy Ghost abundantly bless you and make you fruitful in all good works. Amen!

The Old Parson.

Yours faithfully,

Brotherhood of St. Andrew

OTTAWA.

Mr. Hubert Carlton, general secretary of the Brotherhood in the United States, was in Ottawa on Saturday and Sunday to take part in the Boys' Conference held here. It was regretted that Mr. Carlton's stay was so limited, as Brotherhood men in Ottawa would like very much to have had the pleasure of meeting him again. Encouraging reports come from All Saints', Westboro', that the men in that parish have decided to form a probationary chapter. Messrs. F. W. Pooler and H. B. Murphy, former members of St. Matthew's Chapter, are both living in that parish now, and aided by their experience, there should soon be a real live chapter doing good work. Mr. Orval Skuce is the secretary. An effort is being made to form a chapter of the Brotherhood in Holy Trinity parish, Ottawa East. Mr. Harry Watt, a member of St. Matthew's Chapter, is teaching in Holy Trinity Sunday School, and hopes to form a Junior Chapter also in time. Hospital visiting is going to be taken up in earnest, a strong committee having charge of arrangements. This, in other cities, has proven a splendid field of Brotherhood work, and it certainly is time something was being done in this line in Ottawa. Steps are being taken in the formation of a Junior Local Assembly, there being five active Junior Chapters of the Brotherhood in Ottawa and district, with a likelihood of more in the near future. The great reason for this is that boys often find it difficult to spare the time from their studies to enable them to attend the senior assembly meetings, and so, that they may not be denied the benefits arising from these meetings, it is proposed to form a Junior Assembly which could meet on Friday evenings or Saturday afternoons. The members of the Brotherhood in Ottawa will learn with regret that Mr. Alder Bliss, the former president of the Ottawa Assembly, has been ill for some time. However, he is now convalescing, and it is hoped that he will soon be restored to health again. The monthly business meeting of the executive committee of the Ottawa Local Assembly has been postponed till January 10th.

The Churchwoman

OTTAWA.

Ottawa.—The deepest concern is felt in W.A. circles here in the sudden and very serious illness of Mrs. George E. Perley, the esteemed and valued treasurer of the Diocesan Board. Mrs. Perley burst a blood vessel on the brain on Thursday last, and her condition quickly became extremely serious. She has remained unconscious since and the physicians are, unhappily, unable to hold out much hope of her recovery.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

Ciarendon Lamb Welfell, D.D., Bishop, Halifax, N. S.

Halifax.—There are now about fifteen vacancies in the diocese. This is a very unusual condition of affairs and hard to understand. There are few Canadian dioceses in which a clergyman could serve with so much satisfaction to himself and acceptance with his people as in Nova Scotia.

The trouble experienced in connection with the acoustic properties of All Saints' Cathedral, Halifax, will, it is expected, soon be overcome. The attendance continues to be very good. The departure of the assistant priest, the Rev. F. E. Smith, is greatly regretted in the city and diocese. Mr. Smith has accepted a position under the Rev. Prebendary Scurry, of St. Peter's, Eaton Square, London, England.

The Rev. E. B. Spurr of Bridgewater, goes to Glouce Bay, C.B., the late incumbent, the Rev. H. Feaver, having moved to Chester. Parrsboro', on the Basin of Minns, continues vacant.

Dartmouth.—Christ Church.—The Rev. C. J. Weir, the curate of this church, was presented, at a congregational social, which was held in the schoolhouse on Wednesday evening, December 21st, with an address and a purse of gold. Mr. George Grathorne read the address and made the presentation on behalf of the congregation as a whole.

Truro.—St. John's.—The Junior Guild held their annual sale and entertainment in the Crypt on Dec. 8th. It was well patronized; the net proceeds amounting to \$115. The entertainment consisted chiefly of a two-act play, "The Chauncey Kids," which was exceedingly well put on under the management of Mrs. W. H. Semple, who spared neither time nor trouble to make this the success it most certainly was. Mrs. Kaulbach, the president of the Guild for many years, is to be congratulated upon the successful ending of another year. The Junior Brotherhood of St. Andrew's officers for the coming year were elected at their annual meeting: Rev. B. A. Bowman, director; Robt. Lindsay, vice-director; Wm. Commer, secretary. The annual Sunday School treat and Christmas tree took place on Dec. 30th, when the prizes for the year will be awarded. Our church looks especially beautiful in its artistic Christmas decorations this year.

QUEBEC.

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

Quebec.—The great Festival of Christmas was ushered in with the usual Christmas Eve services in many of the city churches, all being attended by large and devout congregations. At St. Matthew's Church, a large congregation was in attendance at the midnight celebration, and the Communion service was Martin's festal service. The Rev. Canon Scott celebrated and preached. Christmas Day was ushered in with fine, bright but sharp weather. The day, as usual, was marked with family reunions, while in all the churches there were specially bright and attractive services in keeping with the joyousness of the day. At the English Cathedral, there were a large number of communicants at each of the celebrations of the Holy Eucharist. The music was of a festal character. At St. Matthew's, Bishop Farrar preached at the morning service, when the choir rendered the Communion service of King Hall. There was a carol service in the afternoon, and the musical feature of the evening service was "Hymn to the Infant Jesus," from Wm. Read's cantata.

Montmorency Falls.—St. Mary's.—There was a very pleasant gathering of the Sunday School children of this parish, 28th December evening, at Montmorency Falls, when the annual Christmas meeting was held. A very interesting programme was rendered by the children and their friends, the Rev. E. R. Roy presiding. During the course of the entertainment, Mrs. A. P. Doddridge was presented with a handsome gold bracelet as a token of the high regard in which her devoted work in connection with St. Mary's Church is regarded by the members.

Levis. Holy Trinity.—The Festival of the Nativity was observed with two celebrations of the Holy Eucharist, and Christmas carols at the evening service. The church had been tastefully decorated with evergreens and garlands presenting a bright and festal appearance. A pleasing note in the Festival was the dedication, by the rector, immediately preceding the midday celebration of Holy Communion, of a solid set of sterling silver Communion vessels, the gift of an old parishioner, now unfortunately laid by with a lengthy illness. The chalice and paten are of a Gothic design, manufactured by Messrs. Birks, of Montreal, and they bear the following inscription: "Offered by J. H. Simmons, J.P., and Amelia L. Hamel, his wife. To the glory of God, and for use in the Church of the Holy Trinity, Levis, P.Q., Christmas, 1910."

Sharbrooke.—St. Peter's.—Christmas, one of the great festivals of the Christian year, commemorating the birthday of the Saviour of the world, was appropriately celebrated at the churches of this city on Sunday. This church was beautifully decorated for the occasion. Large congregations assembled at the two early celebrations, the Rev. Canon Shreve being assisted by Dr. Allnatt, of Bishop's College, Lennoxville, and shortly before the 11 o'clock service the ancient melodious Christmas carols, handed

down for many choir boys and large church intoned by. At Evensong splendid anth while in plac carols were s short organ r The Christmas excellent work services of se twenty-two fa with the nece all the materi ner, but for t

Black Lake. December, up to English which was p gregation. A was the presc the Rev. P. sum of \$25 congregat on, Christmas tre vided for the were sung b these wer ing the child graph show.

Kirkdale.—Adcock, the 1 Christmas w bers of his co

John Cragg

Montreal.— of the Men's ult. Mr. Ge gret was ex through illne to whom the room clock basket for 1 King" was I proposed by In felicitous His Lordship ter responde present posi Church of 1 outlining in overtaking voicing his pate the int Greater Mo Lordship em Creed in the warming the among so-c more dogma attempt'd to posed by M to by Mr. D During the Mr. E. B. A accompani Brewer, F. E. elected for Geo. Dami secretary. rectory. Mr Browne. ship, Mess urer, B. Vis rector. Co Cocker, G Payne and J. H. Cow; R. D. Irwin reports wa strong mis Plans of a pared, whi future fulfil only is bein A steady a alive, to anxious to undergo couraging kindly give Bible Class noon, is st is still recov recently of mission fe

down for many generations, were sung by the choir boys and Sunday School children. The large church was well filled and the service was intoned by the Rev. H. C. Burt, Lennoxville. At Evensong the Psalms were chanted, and the splendid anthem of the morning was repeated while in place of the usual hymns Christmas carols were sung. Mr. J. W. Bearder gave a short organ recital at the close of the service. The Christmas Club of St. Peter's Church did excellent work this year. Thanks to the devoted services of several members of the congregation, twenty-two families who are ill-provided, even with the necessities of life, were furnished with all the materials, not only for a Christmas dinner, but for three good meals on that day.

Black Lake.—St. Peter's.—On Friday, the 23rd December, upwards of fifty children belonging to English families were entertained at tea, which was provided by the ladies of the congregation. A pleasing feature of the gathering was the presentation to the rector of the parish the Rev. P. Callis, during the evening, of the sum of \$25 in gold, from the members of the congregation, together with an address. A Christmas tree loaded with gifts was also provided for the delectation of the children. Carols were sung by a quartette of the children, and these were greatly enjoyed. During the evening the children were taken to see a cinematograph show.

Kirkdale.—Holy Trinity.—The Rev. W. A. Adcock, the rector of the parish was presented at Christmas with a purse of money by the members of his congregation.

MONTREAL.

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

Montreal.—St. George's.—The annual meeting of the Men's Bible Class was held on the 29th ult. Mr. George Daniels presided. General regret was expressed at the enforced absence, through illness, of the Rev. W. Stevenson Major, to whom the presentation of a beautiful drawing-room clock was intended, also a handsome work basket for Mrs. Major. The toast of "The King" was heartily drunk. "The Church," was proposed by the Rev. Canon Paterson-Smyth. In felicitous terms he welcomed the presence of His Lordship, the Bishop of Montreal. The latter responded with a forceful utterance on the present position and future prospects of the Church of England, in the city and diocese outlining in detail church extension plans for overtaking present necessitous demands, and voicing his desire to be in a position to anticipate the imminent increase in the population of Greater Montreal during the next decade. His Lordship emphasized the utility of the Apostles' Creed in the life of the members of the church, warning the men present of the modern cry among so-called reformers whose dogmas were more dogmatic than were those they attacked and attempt'd to displace. "The Class," was proposed by Mr. Dunbar Brown, jr., and responded to by Mr. D. S. Kerr, C.A., in very able speeches. During the evening songs were contributed by Mr. E. B. W. Pask, and Mr. T. Hutchison, the accompaniments being played by Mr. G. E. Brewer, F.R.C.O. The following officers were elected for the ensuing year: President, Mr. Geo. Daniels; vice-president, Mr. J. Arbuckle; secretary, Mr. D. Griffith; assistant secretary, Mr. A. Bays; treasurer, Mr. D. Browne, jun.; committee on membership, Messrs. the President, Secretary, Treasurer, Bays, Irwin, R. Martin and Wilder (convenor); committee on unemployment, Messrs. Cocker, Griffith, Hazelden, Hughes, Mooney, Payne and Wilder; Devotional committee, Mr. J. H. Coward, convenor; social committee, Mr. R. D. Irwin, convenor. The financial and other reports were most gratifying and evidenced a strong missionary spirit animating all ranks. Plans of practical work have been wisely prepared, while resolute home promises immediate future fulfilment. A Confirmation class for men only is being conducted each week by Mr. Major. A steady attendance showing that the men are alive to their privileges and are sincerely anxious to take advantage of instruction previous to undergoing this important rite, is a most encouraging feature. Mrs. J. H. Birks has very kindly given a new flagon to the church. The Bible Class, which is held every Sunday afternoon, is steadily growing in numbers, but there is still room for more. One of the members has recently offered himself for work in the foreign mission field and another one—and possibly two

—are contemplating the taking of such a step. The ladies of the Chancel Guild have presented this church with a beautiful purple set of altar cloth and hangings, etc., for use in Advent and Lent.

St. Luke's.—The Rev. W. W. Craig, M.A., B.D., has resigned this church to accept the position of assistant in St. George's Church, Ottawa. In every circle of Church work and thought his departure will be deeply regretted, for to each and every department of our city Church work Mr. Craig brought much matured thought and helpful energy. To Mr. Craig and his family our best wishes are extended for a happy and useful life in the city of Ottawa.

Lord Mount Stephen has donated the sum of £500 to the Archbishops' Western Canada Fund.

Trinity.—Optimism about the future of the men of Canada was expressed by the Bishop of Montreal in responding to the toast of 'The Church,' proposed by Lieut-Col. Gault, at the first annual dinner of the Trinity Young Men's Association, in the Place Viger Hotel on the evening of Wednesday, Dec. 28th. He had been told that in the United States it was difficult to get men to go to church, but out of the 2,375 persons he had confirmed in his tenure of the see of Montreal, 45 per cent. had been men and boys. He paid a warm tribute to the Rev. J. M. Almond's work in the parish church. The toast of 'Trinity Church' was proposed by Lt.-Col. F. W. Hibbard, to which Mr. W. S. Campbell responded. Mr. James Mitchel proposed 'Trinity Young Men's Association,' and Mr. H. L. Butteris responded. Mr. T. Morgan proposed 'the ladies,' and Mr. G. P. Lumley responded. Songs, musical solos and a sketch entitled, 'The Actors' Club' were rendered during the evening. The chairman, Mr. W. G. Idler, proposed the health of the King. 'Church' was proposed by Lt.-Col. F. W. Hibbard. There were about 120 present at this banquet.

The Rev. J. W. Garland, a retired clergyman, died suddenly on December 10th, on board of a street car at North Cambridge, Mass., where he has resided for some years past. The deceased gentleman was in his 75th year. The cause of his death was heart disease. Mr. Garland was born in Goulburn, Ontario. In 1871 he was ordained deacon by Bishop Huntington, of Central New York, and in January, 1873, ordained priest by Bishop Oxenden, in Montreal. That same year he went to his first parish, Boscobel, Que., where he remained nearly three years. During that time he built St. John's Church, paid off the debt of the North Ely church, and completed St. John's parsonage. Mr. Garland was then given charge of the parish at South Stukely, Que., remaining twenty-nine years. At Eastman, one portion of the parish, a mission starting from one family was built up until a church was required, and Mr. Garland built his second St. John's church. His last charge was at Sabrevois, Que. In 1905 he retired from active ministry and from that time, made his residence in Cambridge, Mass. Mr. Garland is survived by his wife, one son, Herbert L. Garland, of Somerville, Mass., and two daughters, Mary L. Garland, of Cambridge, and Miss Faith Garland, now teaching in New York city. The interment took place at Portsmouth, N.H.

OTTAWA.

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

Cornwall. Trinity Church.—The rector of this parish, the Rev. T. J. Siles, celebrated his silver jubilee in the priesthood, on St. Thomas' Day. There was a celebration of the Holy Eucharist in Trinity Church at 10 o'clock, and in the evening many friends gathered in the rectory to congratulate the rector on having completed 25 years service in the sacred priesthood. The Christmas services were exceedingly hearty and well rendered. There were 251 communicants and the offering was the largest in the history of the parish. The Stornoway Deanery Sunday School Association, of which the Rev. T. J. Siles is president, will hold its first convention in this parish on Tuesday, January 24th, for which an excellent programme is being prepared.

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Westboro'—All Saints'—The concert given by the Y.P.A. of this church, on Wednesday, Dec. 28th, was a grand success. The hall was well filled with a very appreciative audience.

Mattawa.—The annual Christmas tree entertainment was held on Wednesday, the 28th ult, and was enthusiastically enjoyed by the young people of the church here.

TORONTO.

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

The Right Rev. Dr. Reeve, assistant Bishop of the diocese of Toronto, is going to pay a visit to Jamaica very shortly at the request of the Archbishop of the West Indies. Whilst there he will take part in the re-opening of a number of the churches in Kingston and elsewhere, which were either wholly or partially destroyed by the great earthquake of 1906. He will also take part in the consecration of the new Bishop of Antigua. The Bishop will be away until the end of January. The Lord Bishop of St. Alban's is going to represent the Home Episcopate at these various functions. Dr. Reeve is one of the oldest Bishops of the Canadian Church and is a senior Bishop of the Province of Rupert's Land.

St. Anne's.—The members of the Men's Association of this church held their annual banquet on Wednesday evening, the 28th ult. The Rev. L. Skey, the rector of the parish, presided. Amongst others who were present were His Honour the Lieut-Governor and the Lord Bishop of the diocese, both of whom made speeches. A very interesting address was given by the Rev. Canon Gould, the new secretary of the M.S.C.C., describing a recent trip which he took through Palestine. Mr. W. K. McNaught was to have been present and deliver an address, but was prevented from doing so by illness. Over 600 men were present at the banquet and it was a most pleasant and successful affair in every way. Bishop Reeve and Lieut-Col. F. W. Macquenn were also present and both made short addresses.

St. Martin's-in-the-Fields.—A visitor to this church, on Perth Avenue, of which the Rev. S. D. Sweetman is rector, informs us that large congregations were present at the different services on Christmas Day. The early celebrations were at seven and eight, which were well attended. At the mid-day celebration a very large number made their communion. The number at the three celebrations must have been in the neighbourhood of 200. The number of communicants in any congregation is an index of its spirituality, and the large number present in this church on Christmas Day is a matter for much thankfulness and encouragement. The stranger cannot but be impressed by the devoutness and reverence manifested by the worshippers. The worthy rector is doing a great work in that part of his Master's vineyard, while he himself, must be greatly encouraged in his work in seeing so much interest manifested by the congregation. For years it was known as "St. Martin's-in-the-Fields," but now it is St. Martin's of Toronto, for much of the once vacant land around it is now built upon.

NIACARA.

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

Hagersville.—All Saints'—The choir of this church, twenty-five in number, appeared in surplices for the first time on Christmas Day. The congregation seemed highly pleased with the change.

HURON.

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

London.—St. James'—The Very Rev. Dean Davis, the rector of this church, presented the curate, the Rev. C. J. Clark, with the whole of the Christmas offertory, which amounted to the sum of nearly \$80.

Brantford.—Mohawk Institute.—On Tuesday evening, the 20th ult., the Rev. R. Ashton, the superintendent of this Institute, was presented with a handsome reading lamp accompanied by an address. Mr. Ashton made a feeling reply.

Galt.—Holy Trinity.—The Rev. Prof. Stanange Boyle, D.D., of Toronto, was the preacher on the evening of Christmas Day at this church. He

will receive a most cordial welcome again if he should return. He is a very fluent and forceful preacher.

Colchester.—Christ Church.—On Friday evening, Dec. 9th, a large gathering of the members and adherents of this church assembled at the residence of Mr. Walter McCormick to say good bye to the Rev. J. H. and Mrs. McLeod on the eve of their departure for their new field of labour. The Rev. Mr. McLeod having been appointed by the Bishop of Huron to the parish of Courtright, Mooretown and Corunna. After a very pleasant evening spent in vocal and instrumental music and social conversation, Mr. A. B. Herring called the gathering to order and read an address and presented Mr. and Mrs. McLeod each with a very suitable present. Mr. McLeod received a very handsome sterling silver pocket Communion service and Mrs. McLeod received a beautiful set of silver-plated knives and forks. The presentations were a genuine surprise, Mr. and Mrs. McLeod not having had the least hint of any such thing. Mr. McLeod made a suitable reply, thanking the kind donors for their gifts.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

Dawson.—Bishop Stringer and family arrived in Dawson and are settling down in their former home. The Bishop is having erected a new additional wing to the house to be used as study and library room. A reception was held at the rectory on Tuesday, Oct. 6th, at which the many members and friends renewed acquaintance with the Bishop and Mrs. Stringer. The W.A. has been reorganized, after being defunct for about two years and some of the former members are working very hard to secure new members. In December a sale of fancy work and needle work will take place. A large new bell, presented by a former member, has arrived and is to be used shortly, owing to the present one being too small. The scope of the missionary enterprise is co-terminous with mankind. The Christ is to be made known everywhere. For this reason, among others, our Lord ascended to the right hand of the Father, that the revelation of Him, might no longer be conditioned by connection with a particular locality or nation, but that He might place Himself in equal relations to all men everywhere. The natives at Champagne, landing where the Rev. C. C. Brett is labouring, now realize more fully that this Saviour is theirs too. The effect of the uplifting influences which follow the reception of the Gospel message is clearly visible in their daily lives. The precious seed of the Word of God, sown by the pioneer missionaries of our Church in this North Land, has borne fruit an hundred fold. Great blessings resulting from their labours among the benighted natives are in evidence everywhere. The aged Indians in the country surrounding Champagne Landing where the Rev. C. C. Brett is labouring, heard the Gospel proclaimed by these messengers of Christ. Now they desire their young people to join those already attending this new mission, that they too may come to know more of their Saviour and Redeemer. Thus the attendance increases. The extending of the work to other parts of the diocese has resulted in the opening of the mission at Champagne Landing where the Rev. C. C. Brett is now labouring and meeting with so much success. A school has been started with 23 scholars enrolled; they are pleased with their new teacher; the attendance too at the services is increasing. An aged Indian died recently; that he received a Christian burial made a deep impression on all his people. Such a bright and successful beginning bespeaks very encouragingly for the future of this Mission.

KEEWATIN.

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

Kenora.—The Rev. Charles J. Machin, Mus. Bac., an old and well-known clergyman, passed away on Friday, the 23rd, at the residence of his son, Capt. Harold A. C. Machin, M.P.P., of this town, after a lingering illness. The late Canon was in the early days rector for some years of St. John's, Port Arthur, still later at St. John's, Nfld., Montreal and Toronto, and latterly at Beaumaris, Ont.; whilst he was there a canonry was conferred upon him. Deceased, who was eighty-two years of age, leaves, besides his son, Capt. Machin, of this town, also a daughter, Mrs. A. C. Boyce, of Sault Ste. Marie, Ontario.

CANADIAN CHURCHMAN.

RUPERT'S LAND.

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

Winnipeg.—The Rev. J. W. O'Donnell, lately arrived from Ireland, has been appointed rector of the parish of Manitou. Never in the history of the Church in Winnipeg have the Christmas services been so largely attended as this year. The Rev. A. T. Norquay, B.A., has been elected Rural Dean of Dufferin and his appointment has been confirmed by the Archbishop. Mr. Norquay, who is at present incumbent of Noland, is a nephew of the late Hon. John Norquay, for many years Premier of Manitoba. He is an honour graduate in classics of the University of Manitoba and a graduate in theology of St. John's College. The Rev. H. L. Roy, B.A., was also recently elected Rural Dean of Turtle Mountain and his election has been confirmed by the Archbishop. Mr. Roy is a son of Rev. J. J. Roy, the respected rector of St. George's, Winnipeg. He also is a graduate of Manitoba University in Arts. In theology he is a graduate of Wycliffe College, Toronto. He is rector of Boissevain. The Rev. H. J. Walton, B.A., incumbent of Pilot Mound, has been appointed rector of Birtle. He will move to his new charge early in the year. The rectories of Morden and Carman are still vacant, as is also the incumbency of the parish of St. Thomas in the city of Winnipeg. The last-named parish offers a good opening for a young clergyman who is willing to grow up with a parish which, in the near future, will be a strong and generous one. During the absence of the Rev. Canon Jeffrey, who leaves in a few days for England, the Rev. H. P. Leslie will attend to the duties of the General Missionary.

St. Margaret's.—On Sunday, Dec. the 18th, His Grace the Archbishop visited this parish for Confirmation, when 15 candidates were presented by the rector, the Rev. A. W. Woods, and received the Apostolic rite of the Laying on of Hands. The services on Christmas Day were very well attended. At the early celebration a large number were present, and at the eleven o'clock service the church was filled to its utmost capacity. The choir of 25 voices, under the leadership of Mr. Lionel Beard, appeared for the first time in their surplices and added very greatly to the dignity and beauty of the services. In the evening, a special carol service was rendered and was heartily enjoyed by all. A thorough canvass of the parish has been made on behalf of the envelope-system, the duplex system being used, and has been very successful. The total needs of the parish and missionary obligations are being provided for in this way. At the last monthly vestry meeting, the people's warden, Mr. B. Neild, introduced a motion to authorize the vestry to retain 10 per cent. of the monthly revenue of the parish for future church extension in the parish. At the same meeting the rector's stipend was increased to \$1,200. This parish is only two years old, is free from debt, and is self-supporting—but in another year, owing to the rapid development, a larger church will be erected.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert B.C.

Prince Rupert.—St. Peter's.—This church, which is situated at the extreme east end of the city and which was recently completed, was opened on Sunday morning, the 18th December, by the Lord Bishop of the diocese. The Bishop was assisted by the Rev. T. C. Des Barres. There was a good congregation and the service was a hearty one. This little church has been named St. Peter's, because in due course of time Seal Cove will be the centre of a great fishing industry, and St. Peter was by occupation a fisherman. The Boy Scouts, to the number of about thirty, held their first church parade under Captain Brown on the same day and the Bishop gave them a most practical address.

Correspondence

ENGINEER SEEKS WORK.

Sir,—A competent locomotive engineer, recently dismissed after 35 years' experience as railroad engineer, seeks employment as station-

ary or locomotive engineer. Will any of your readers who could employ such a man apply to Rev. T. G. A. Wright, 249 Talfourd Street, Sarnia, Ont?

ARCHDEACON ARMITAGE.

Replies to "F. T."—Did Henry VIII Found the Church of England?

Sir,—It requires but the slightest experience in "Polemics" to discover how foolish it is to take any notice of an anonymous writer in matters of public controversy. But "F. T." is so courteous in his letter that I venture into the field in the open in the way of reply, with this understanding, that if he expects to carry the controversy to greater lengths he must sign his name to his letters, and not seek an unfair advantage, or desire to shirk the responsibility which he would entail if his statements were made over his own signature. Now as to "F. T.'s" first quotation from Professor Gairdner, there is nothing in it which touches the point at issue: "Did Henry VIII. found the Church of England?" I doubt very much if the learned professor would question one of my statements, and I think he would agree with me that the Papal authority in England was rejected both by Church and State, by the State in her Parliaments, by the Church in her Convocations. There were many kings before Henry the VIIIth, who rejected not only the Papal Supremacy but Roman uses and Roman doctrine. For instance, King Oswi, of Northumbria, maintained the superiority of the British Easter over the Roman custom, at the Conference of Whitby A.D. 664. William the Conqueror made the following reply to the Legate of Pope Gregory VII, when he demanded homage to the Papal See: "I have been unwilling to do fealty to you hitherto, and will not do it now, because I have never promised it, nor do I find that any of my predecessors performed it to any of yours." When Anselm, as Archbishop, requested permission from William I. to go to Rome to receive his pall, the King made answer: "If you acknowledge the Papal authority of this Urban, or any one else in my dominions, without my permission, you act contrary to the fealty which you owe me, nor would you offend me more, were you to endeavour to take the crown from my head." Now, "F. T." will do well to note this, but the point of most importance to remember is, that every Bishop in England sided with the King with the solitary exception of Rochester, and renounced any obedience due to Anselm. Henry the II. took much the same ground, for he said to Hilary, Bishop of Winchester, who was magnifying the Pope's authority: "You argue with much plausibility for the authority of the Pope, which was conceded to him by men, against the Royal dignity which was given to me by God." Parliament took the same view. The protest of the House of Commons in 1388 is clear and distinct. They complained of the exactions of the Pope from the clergy. They asked Richard II. to esteem as traitors whosoever should bring into England any Papal Bulls for "such impositions hitherto unknown." So much for the State, now for the action of the Church. My contention is, that there was a British Church in existence long before the landing of Augustine in 597. This Church was of Eastern origin, and followed Eastern customs. Its Bishops resisted the claims of Rome to supremacy. When Augustine met the British Bishops and Clergy at a place still called Austin's Oak, at the synod of Worcester, 601, notwithstanding all the arguments and threats of Augustine, the British Bishops rejected the Papal Supremacy, the Roman time of Easter, the Roman tonsure, Augustine's claim to precedence, refused to acknowledge him as their Archbishop, and "in many other respects," as he admitted, acted contrary to Rome. When the nobles and Bishops of the North were called to the Synod of Northumbria, A.D. 680, they contumaciously refused to submit to the Papal advice. Six hundred years later, Fulco, Bishop of London, when Pope Alexander IV. demanded by Bull an immense sum from the clergy, said, "Before I submit to such intolerable slavery and oppression, I will lose my head. It is abundantly evident that from the time of Augustine down to the days of Henry VIII., the Church of England was continually protesting in various ways, against the usurpations of the Church of Rome. Now we must ask, what action did the Church of England herself take in King Henry VIIIth's reign? In the year 1533 Convocation entreated the King to withdraw his obedience from the See of Rome. In 1534, on the question being put to Convocation: "Whether the Roman Pontiff hath any greater jurisdiction over the realm of Eng-

land granted tures than a four denied affirmed that of 1344 then the Bishop o mendous cha regard to de return to pri ament teach minimize the nation caus this was no under Edwar "He takes f of to-day is Charta. He tonical evid against "F. have the I chroniclers, who died in from whom of Rome, I cana), of w declared to Charter. (Vol. II., Pa is all as cle Church of l terre), whic Provisors of described a within the r was passed l encroachme as tending the Holy C we have the for a long over the Cl by right, th throughout with more tain its ind halting log have decide trovertible. Magna Ch be free." I depreciate more seriou plain mean a grant of tyranny, w the Pope. to the Pop from Papal How strang of plain fa why did Charta, w Primacy fo he excomr It is surel mentary fa duty, as if Wendover. Magna Ch Pope Inno spite of h Pope had ma. The an able ar Gasquet. Holy See, the Pope Great Cha "from age the basis Pope of l only the pledges g (page 19) the Churc Archbisho m obtaini Hallam te storical of our Cl entitled b monumen Canterbur Langton, the chan against t protested homage v to the Po of our li The Chu cent, if t completel good end Archdeac

land granted to him by God in the Holy Scriptures than any other foreign Bishops?" Thirty-four denied that he had, one doubted, and four affirmed that he had. The Royal Proclamation of 1344 then abolished the usurped authority of the Bishop of Rome. The Reformation made tremendous changes in the Church of England, in regard to doctrine and worship. There was a return to primitive simplicity, and to New Testament teaching. I would not for an instant minimize the enormous change which the Reformation caused in the Church of England. But this was not reached under Henry VIII., but under Edward VI. and Elizabeth. "F. T." says: "He takes for granted that the Anglican Church of to-day is the one referred to in the Magna Charta. He begs the question." But the historical evidence as well as the logic are all against "F. T.'s" contention. For the first we have the historical statements of the oldest chroniclers, Roger of Wendover, of St. Alban's; who died in 1237, of Matthew Paris (1200-59), from whom we learn that it was the Church, not of Rome, but "of England" (Ecclesia Anglicana), of which the 'rights and liberties' were declared to be inviolable by King John's Great Charter. (See Matt. Paris, Luard's Edition, Vol. II., Page 589.) The contemporary evidence is all as clear as daylight, for it is "The Holy Church of England" (seinte Eglise d' Engleterre), which in the preamble of the Statute of Provisors of 23 Edward III. (A.D. 1350), was described as "founded in the estate of Prelacy within the realm of England." Now this statute was passed for the very purpose of curtailing Papal encroachments, which were graphically described as tending to the "annullation of the estate of the Holy Church of England." For the second we have the plain and simple fact, that although for a long period the Pope usurped authority over the Church of England, which was not his by right, there was but one Church of England throughout all the ages, a National church which with more or less success, endeavoured to maintain its independence and liberties. There is no halting logic anywhere, for the highest courts have decided as to the facts, which are incontrovertible. Again, as to the great provision of Magna Charta, "The Church of England shall be free." Hallam noted the modern tendency to depreciate the value of the great charter. But more serious by far is the attempt to alter the plain meaning of its terms. The provision was a grant of freedom on all sides from all unlawful tyranny, whether on the side of the King or of the Pope. "F. T." denies that it had reference to the Pope. "From what?" he asks. "Free from Papal authority? Not by any means." How strange such an opinion looks in the light of plain facts. If not against Papal authority, why did the Pope attempt to annul Magna Charta, why did he suspend Langton from the Primacy for his part in drawing it up, why did he excommunicate the Barons for signing it? It is surely a pitiable thing when the most elementary fallacies and fancies are made to do duty, as if they were historical facts. Roger of Wendover, A.D., 1215, made it quite clear that Magna Charta was gained in the very teeth of Pope Innocent's endeavour to prevent it, and in spite of his most emphatic reprobation. The Pope had nothing for it but Anathema, Anathema. The most recent book on the subject is by an able and learned Roman advocate, the Abbot Gasquet. In his book "England, a Fief of the Holy See," he claims to give the very words of the Pope when the Pontiff anathematized the Great Charter to which, in the words of Green, "from age to age patriots have looked back as the basis of English liberty." "We," wrote the Pope of Rome, "annul and declare void, not only the Charter itself, but the obligations and pledges given by the King for its performance." (page 10). And not the least of the glories of the Church of England is the fact that the Archbishop of Canterbury was the prime mover in obtaining this great Charter of liberty, for Hallam tells us, "As far as we are guided by historical testimony, two great men, the pillars of our Church and State, may be considered as entitled beyond the rest to the glory of this monument: Stephen Langton, Archbishop of Canterbury, and William Earl, of Pembroke." Langton, of whom Green says that he stood as the champion of English customs and laws against the despotism of Kings, Langton, who protested most firmly against the fealty and homage which King John, for political ends, paid to the Pope. This Magna Charta, this palladium of our liberties, which struck as the first note, The Church of England shall be free, Pope Innocent, if he had possessed the power, would have completely annulled and destroyed. "F. T." is good enough to observe: "We fail to see how the Archdeacon can derive much comfort from the

Council of Arles." Now this is the Council at which three Bishops of the British Church were present, which is "sound history," as "F. T." states. It happens to be very comforting to advocates of the view that there was a British Church, quite independent of Rome for centuries. More than that, it strikes a death-blow at the modern theory of Papal Infallibility. It happens, also, to show how undeveloped was the claim of Papal Supremacy at that date (A.D. 314). The Bishop of Rome, as was natural, had great power, but he was only a brother then amongst equals. A recital of the facts is always interesting. The Empire had just become Christian. But the Emperor Constantine had never heard, apparently, the modern view that the Pope is Supreme in matters of organization, and Infallible in questions of faith and morals. There was a great question in process of controversy: who was the rightful head of the great Church of North Africa, the consecration of Caecilian as Bishop of Carthage having been pronounced invalid by the party of which Donatus became the head. The course pursued throws great light upon the position of the Church. It was exactly the opposite to that which would naturally have been followed if the Pope had been the supreme head of the Church. The Emperor issued a commission to the Bishops of Austin, Arles and Cologne, and at the same time wrote to Miltiades, Bishop of Rome and Marcus, requesting them to hear the case with the Gallic Bishops. This they did Oct. 2nd, 313, in the house of Fausta in the Lateran with fifteen other Bishops. A decision was reached, but it was far from final. The Bishops of North Africa claimed that the judgment of this lateran Synod, in which the Bishop of Rome concurred, was unjust and unfair. They appealed to the Emperor. It is too obvious to need remark that this would not have been done, had the judgment of Rome been considered in any sense final. Constantine then summoned a council of representatives of the whole Church in his dominions to meet at Arles, 1st Aug., 314. They came from Italy, Sicily, Gaul, Britain, Spain and Africa. The Bishop of Arles presided. The Bishop of Rome was not present, but was represented by two deacons and two presbyters. Constantine never for a moment imagined that he was under obligation to consult or give precedence to the Bishop of Rome, and there is no evidence of any protest on the part of anyone to his action. "F. T." tells us that the "acts of the Council were sent to Rome for approval together with a most respectful letter to the 'most beloved Pope Sylvester.'" Unfortunately for "F. T." and his contention, consensus of opinion amongst historians is that the letter is a forgery from beginning to end, concocted with a view of magnifying the Roman See. But neither the Synod of Lateran, nor the Council of Arles settled the question at issue. Constantine had to sit in judgment himself in the final appeal. The Royal Supremacy is thus in evidence long before Henry VIII. "F. T." endeavours to be courteous throughout. But he cannot quite forbear a little gibe. And so he asks: "How is it that some Anglican ministers can, without any detriment to their ministerial standing, inculcate devotion to the Mother of God and offer up Mass and pray for the dead?" Now I do not think that they can do so without detriment. But I do not forget that there are many who think that there are disguised Jesuits at work everywhere. Perhaps "F. T." has not heard of the action of the Bishop of Chichester, which has just led to the withdrawal of several such clergy to their rightful place, which is the Church of Rome.

W. J. ARMITAGE.

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Family Reading

HOW? WHEN? WHERE? WHY?

By Rev. Richard Whittingham.

You ask me how I gave my heart to Christ?
I do not know;
For all the work was His, not mine to show.
He came below,
And in His love divine, He suffered, died,
And shed from out His sacred wounded side,
By blood and water sealed, baptismal grace,
In which—by faith—He bade me see His face,
I do not know, He alone can tell you how;
I only know He loved me first, I love Him now.

You ask me when I gave my heart to Christ?
I cannot tell
Just when His blessing first my sense befell;
I know full well
That long ago, when but a little child
And all this earth before me brightly smiled,
His bride, my mother, taught me how, in all
This precious love He bid me "Father!" call.
I do not know: 'Tis He alone can tell you when;
I only know, as babe seeks breast, I sought Him then.

You ask me where I gave my heart to Christ?
I cannot say;
For through my life, with helps and guards,
Each day
He hemmed my way.
At each appointed sacred place, His gifts
Of love and mercy came, as Heavenly lifts,
And took me to Him. In His Church and Word,
And Holy Food, He all my being stirred.
I do not know; I cannot tell you when, or where;
I only know, in seal or sign, I found Him there.

You ask me why I gave my heart to Christ?
I can reply:
Because I knew no other to come nigh,
Or satisfy,
So altogether lovely in my sight;
From earliest childhood's dawning reason's light,
He had embraced me on the arm of love;
He called me His; His undefiled and dove;
Despite my sin and often wandering heart,
Cried, "Let me in, and at my Holy Feast take part."

You ask me why I thought that I was fit
To be preferred?
Because He said so, and I believed His word.
I only heard
His covenant promise, sealed in blood, proclaim
"He that believes, baptized in my name,
Shall live forever; of my kingdom here,
Such on my throne, with me, in Heaven, appear."
I do not know a single reason why
It should be so; only He said—and cannot lie.

THE LITTLE SLAVE-BOY ARTIST.

The famous Spanish painter, Murillo, had a little mulatto boy named Sebastian, the son of Gomez, a negro slave. The little fellow was employed in the work-room in which the pupils of the master carried on their studies, and had to grind the colours, clean the palettes, and wait on the youths, who often treated him with ridicule; but something occurred in the studio which soon engrossed all their attention. One morning one of the students found part of his work completed which he had left unfinished the previous day; and the amazement of the young men increased when day after day they found additions, and sometimes corrections, made on their canvases. They accused each other of tampering with their work in their absence, but this was strenuously denied, and matters reached a climax when one of them, who had commenced a picture of the Descent from the Cross, on going to his work in the morning, found the head of the Madonna painted in! How it got there they could not imagine, as it was better than they could have painted it; so they told the master of the mysterious circumstance, and showed him the head. He was surprised at its excellence, and thinking Sebastian must know about it, as he slept in the room every night, he told the boy that unless he found out the unknown artist by the following morning, he should be severely whipped. The poor little mulatto was in an agony of terror, for he himself was the mysterious paint-

er. Having a natural genius and intense love for art, he had all this time been secretly studying and practising painting on the canvases of the students before they came in the morning, and listening earnestly to the master whilst he was giving them instruction; and being but a slave, and in dread of the scourge, he thought that if he confessed it were he, it would only subject him to still worse punishment for his presumption; so he resolved to expunge the Madonna's head, and never paint any more.

But when he rose early in the morning to carry out his intention, and looked at the beautiful face, he had not the heart to rub it out, but set to work to finish it instead. And so absorbed was he as the time went by, that it was only on hearing a rustle behind him that he turned his head and beheld the students, with the master himself, looking on in admiration.

The poor little slave fell on his knees, imploring pardon; but Murillo, kindly raising him up, asked him what reward he should give him for his skill and industry. Sebastian only asked for his father's freedom, which Murillo at once granted, and giving him his own liberty also, received him amongst his pupils. He soon distinguished himself, and became a celebrated painter; but he was better known as Murillo's mulatto than by his proper name of Sebastian Gomez. He died in 1690, having survived his master but a few years. His principal works may still be seen in Seville.

THE MINISTER'S MOTHER.

The richest parishioner of the little church told the pastor one prayer meeting night that she was going on a journey, and then she spoke of the proposed route.

"Why, your way leads through Finley," the minister exclaimed, his pale face lighted up, "and at Finley lives—my mother. I wonder if you could—if you would stop and see her?"

The richest parishioner looked into her pastor's face.

"I am going to stop there two days," she answered, gently, "and I shall be very much pleased to call upon her. How long since you have seen her?" she queried, still gently.

A shadow crossed the minister's face. "Five years in reality, but in spirit I am always with her. My blessed mother! No son has a better one."

Then with wistful resistence, "You are sure you will stop at Finley?"

"Very sure, and I will bring you back your mother's every word."

The richest parishioner arrived in Finley in due time.

"Aunt Katherine," she said to the elderly relative she was visiting, "my pastor's mother lives in this town. Perhaps you know her?"

Aunt Katherine, comely and comfortable, was bustling about the kitchen. "What is her name?" she asked.

"McDonald—Mrs. Rachel McDonald."

Aunt Katherine came to the window and pointed to a dwelling only a little distance up the street, small and unpretentious and guarded by a white picket fence.

"Mrs. McDonald lives there," replied Aunt Katherine. "I know her well, one of my best neighbours and almost the oldest inhabitant."

"Will you go with me to see her, then?" asked the niece.

"Gladly, and whenever you like."

And so it happened that same afternoon, they knocked at Rachel McDonald's door. A woman, large, noble and white-haired, opened it. She glanced at her two visitors, at the older woman with a smile of welcome, at the younger one with gentle kindness, quite unmingled with curiosity.

"My niece—Mrs. Percival Mrs. McDonald," announced Aunt Katherine. "She came to see you because she is from your son's town in the West and a member of his church."

"Ah!" It was good to see how the beautiful old face lighted up. "From my son's church. Oh, what a privilege it is to see you! Five years—five years since I last saw him. Is he well—is he quite well. He was never strong—but come in, come in."

She ushered them into a clean little room with braided rugs about and plants blooming in the windows. A bouquet of carnations stood in a vase on a small table covered with a white cloth.

"I had a birthday last week and my son sent me these. They were quite fresh, all but one,

and I put that away to press. Malcolm knows how I love flowers. Now sit down and tell me about my boy—of his work, of his wife, of the baby I have never seen."

And so the richest parishioner, sitting opposite the strong, noble mother in that humble room, told what she knew. She spoke of the minister's Bible class, the Young Men's League he had inaugurated, the sermons preached, the souls converted, the calls made, the friends he held, and his kindness to the sick and weak and afflicted.

The mother sat and listened, losing not a word. Her wrinkled hands were clasped together, her head bent forward.

"It's just as I knew it to be," she answered dreamily. "Malcolm was always such a blessing to his mother. And he writes me such letters and tells me how he longs to see me. I don't tell him how my heart hungers for him—it would grieve him, so far away. My boy still, my little boy that I used to rock to sleep—whose prayers I used to listen to. Oh, if I could only gather him in my arms again! And to think my little lad is out in the world helping people. Oh, I am glad, like Hannah of old, that I had him to give the Lord. It is all right, only the separation is hard."

And then as she looked into the strong, old face with its lines of character and kindness, the richest parishioner knew whence had come the minister's religion and what a goodly inheritance was his.

"How alike they are," she mused, "and how I wish he might see her."

And then the thought came to her: "Why not—why not?"

"Kate," her husband had said to her at parting. "I'll get tickets for two this time, and then if any of your friends want to come back with you just bring her along."

"But there will be nobody, Ralph," she answered, "at this season of the year."

"Never mind," he had said, "an extra ticket won't come amiss, and we can afford to be generous. Take it." And so the matter ended.

Kate Percival thought of it now. She thought, too, of the overworked pastor with his growing brood, of the salary not large enough for all their needs, and of his look as he had told her of his mother—the deep love reflected in the patient, spiritual face. "Why shouldn't people who have money use it for those who have not?"

"Mrs. McDonald," she said, suddenly. "I have bought an extra ticket, in case I wanted to bring back a friend. Aunt Katherine here won't use it, and will—you? I am going on to my journey's end, but in two weeks I will be back to take you home with me."

The strong, old face opposite suddenly melted into tears.

"Me?" she cried.

"Why not—you must see your son's church and the parsonage and the baby—and the sort himself."

Mrs. Percival had risen and had taken hold of the wrinkled hand. "You will come, will you not?" she entreated, gently, "for his sake—he loves you so."

And so it came that the son who could not go to see his mother had his mother brought to him.

An Eastern train two weeks later scamed into the little Western station. Among the passengers were two people, one woman, young and beautiful, with an eager, wrinkled and white-haired, yet with a commanding grace and dignity all her own.

A man tall and pale, with eager eyes, was waiting.

"Mother!" he cried, striding toward her and reading her in his arms. "Oh, mother, mother!"

"My son," she whispered in a choked voice.

He dropped his head upon her breast and the two stood quite still, wrapped in each other's arms. The richest parishioner had turned away, but the next moment the minister grasped her by the hand.

"Let me thank you," he cried brokenly.

"Don't," she entreated, smilingly, "don't for if you do, I warn you, I shall—" And then the beautiful lips quivered. "I—I have no mother: she died two years ago. Can you not see how pleased what a privilege I deemed it to bring you yours?"

The minister looked into her face and saw the grief that a mother's loss must ever bring.

"God bless you," he murmured. "God bless you. Yes—yes, I understand."—Southern Churchman.

THE GIFT OF THE WILLOWS.

By S. A. R.

Long ago, in the great land of the Yukon River, there was a time when the trees and shrubs and plants were receiving their gifts of beauty, grace and usefulness, and were being taught how to grow and how to serve. The Angels who brought to them messages from their Maker flew along the broad, rolling rivers and the sea-washed shores where, close to the ever frozen green-white glaciers, terrible grinding mass, God had planted little herbs of delicate blossoms; and very different were the messages carried to the various kinds of trees and plants.

The firs and pines and spruces were bidden to soar with noble, tapering forms far up into the blue sky; the feathery mosses were called to make green and velvety many a barren slope and dell; the pearly, sea-foamed-tinted lichens were sent to clothe with beauty the mountain precipices and lonely heights where nothing else could live; shrubs and low earth-clinging bushes were commanded to bring forth fruit; and a countless multitude of tender herbs received the word which told them only to unfold frail, fluttering, fragrant flowers, rose, crimson, violet and azure.

So, in that northern land, buried many months of the year in snowdrifts, and beaten and buffeted by fierce winds, there came great beauty in the brief summer, for all the growing things obeyed their commands. The firs, pines and spruces climbed eagerly up and up into the blue, until they were fitted, some to be the masts of ships on the wide ocean, others to be the masts which should support the magic, whispering wires of the telegraph and telephone, and the other wires, light-carrying and burden-bearing, and those taller masts which lift keen, listening ears to receive the air waves of wireless messages flying over continents and oceans. So, too, the shrubs, herbs, mosses and lichens all obeyed the word that came to each of them, and the Yukon country had its little season of its own peculiar beauty.

Now among the evergreens there lived certain trees of quite another kind, a large and varied family, swarming in the valleys, flocking along the banks of streams, and creeping up the hills. No splendid giants of the forest were the willows, nor did they receive the gifts of bearing sweet fruit or brilliant blossoms; but a peculiar gift of their own they had, for to their ears was given the power of hearing the first faint whispering call of the spring-time. When the snowdrifts were still deep and cold and white over the land, and the rivers were still strongly bound in icy fetters, and the fierce storm-wind still roared down the mountain sides, even then the listening willows heard the call of summer and thrilled through all their gnarled trunks and like, slender branches. And while they were still twisting and writhing in the clutches of the bitter wind, they were dreaming of summer days and making of their dreams a reality. Then the trickling sap began to creep along its pipes, and aroused the little flower corks which, wrapped in gray chinchilla fur, crept out into the cold world, as the first token to the northern land of new life after the winter's death-like sleep.

So, when the Church Year calls men on earth to remember the Living Christ triumphing over death, the children of the Yukon land, seeking for something to show forth new life, find among the snowdrifts the little furry corks of the willows, which they gather and place in water by a stove, until, on Easter Day, the corks throw aside their fur wraps and come to their full flower life. A thousand tiny, faintly fragrant blossoms of pale green and sunshine yellow, beaming with gladness, are the first tokens for the Easter altar, where they give the humble witness to the Resurrection.

Every day that dawn brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness. Instead of shrinking from it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

It is not what we earn, but what we save that makes us rich. It is not what we eat, but what we digest that makes us strong. It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us valiant.—Selected.

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British and Foreign

During the last ten years about fifty thousand converts have been brought into evangelical churches in the Philippines.

A pair of handsome seven-branched candelabra for the altar have recently been presented to All Saints' Church, Mobile, Ala.

There are sixty-five nationalities within the borders of California. The Bible Society distributed the Holy Scriptures there last year in thirty languages.

A stained glass window has been made in the north aisle of Carlisle Cathedral in memory of the late Dr. Ford, who was organist at the Cathedral for sixty-eight years.

The Very Rev. F. E. Carter, Dean of Grahamstown, has been appointed rector of Hadleigh and Dean of Bocking in Essex. Dean Carter has spent the last ten years in South Africa.

Canon Duckworth, who more than thirty-five years ago succeeded Charles Kingsley as canon of Westminster, was seventy-six on Sunday, the 4th ult., and on the following day Sir Frederick Bridge, the famous organist of the Abbey was sixty-six.

The Rev. L. L. Hawkes Pott, D.D., has been appointed by the General Convention of the American Church, Bishop of the new district of Wu Hu, in the interior of China. Dr. Pott is the President of St. John's College, Shanghai.

Another example of the munificence of Church laymen is provided by the gift of £5,000 from Mr. C. Thelluson, of Brodsworth Hall, towards the Archbishop of York's fund for the erection of a church at Woodlands, near Doncaster, where new collieries have recently been opened.

The Archbishop of Canterbury has sanctioned occasional celebrations of Holy Communion in the recently restored chapel of the old Arch-episcopal palace at Croydon. A few days ago it was used for this purpose for the first time since the days of Archbishop Howley.

The Rev. Edward A. Temple was consecrated Missionary Bishop of the District of North Texas in St. Paul's Church, Waco, of which he had been rector for the past five years, on the 15th ult. Five Bishops took part in the consecration ceremony and the sermon was preached by the Right Rev. G. H. Kinsolving, D.D., Bishop of Texas.

The Rev. A. H. Anstey has been appointed to the post of Principal of Codrington College, Barbados, W.I. Mr. Anstey, who was ordained in 1898, has been Principal of St. Boniface's Missionary Training College, Warminster, since 1904. This year is the bicentenary year of the foundation of Codrington College, which is the oldest of all the missionary colleges in connection with the S.P.G.

In days gone by the Church of England had regarded the evangelization of the heathen not as a primary duty, but, too often, as a fad to be left to a few enthusiastic clergy, devout women, and a small handful of ecclesiastically minded laity. But they were now beginning to wake up out of their long slumber.—The Bishop of Liverpool.

In response to the appeal made by the committee of the Southwark Cathedral Maintenance and Endowment Fund, the treasurers have received an anonymous gift of £2,000, earmarked for endowment purposes. This gift makes the total receipts to date in response to the committee's appeal rather more than £8,000, leaving a sum of some £32,000 still to be raised in order to place the cathedral upon a satisfactory financial basis.

Dr. Herbert Edward Ryle has resigned the Bishopric of Winchester and has been appointed Dean of Westminster. The announcement has caused considerable surprise, in view of the striking disparity in the emoluments of the two offices. By his resignation Bishop Ryle not only forfeits many privileges, but also his seat in the House of Lords. As Dean of Westminster he will, however, occupy a prominent position on the occasion of the coronation.

The series of windows in the Lady Chapel of Gloucester Cathedral filled with stained-glass has now been completed by the filling of the north window of the sanctuary. It is a memorial to Mr. Charles James Monk, for many years Chancellor of the diocese and M.P. for Gloucester, who died in 1900, and is placed there by his daughters. The subject of this window is the Reconciliation of man to God through the Incarnation.

Mr. Ronald A. Knox, scholar of Balliol College, Oxford, has been elected to a non-official Fellowship at Trinity College. Mr. Knox was placed in the second class by the Classical Moderators in 1908, and gained a First Class in the Final Honours School of Literæ Humaniores last term. He also gained the Hertford Scholarship, 1907, Gaisford Prize (Verse), 1908, Ireland and Craven Scholarships, 1908, and Latin Verse Prize, 1910. Mr. Knox is a son of the Bishop of Manchester.

A notable Churchwoman has passed away by the death of Lady Courtenay, mother of the present Earl of Devon, the youngest daughter of the first Earl of Cottenham. Lady Courtenay married in 1862 the late Lord Courtenay, son of the thirteenth Earl of Devon (Rector of Powderham and Prebendary of Exeter Cathedral). She took a very prominent part in

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many charitable and religious movements, and was particularly active in connection with the Girls' Friendly Society.

Two years ago, at Heonor Parish, in Derbyshire, the rector, (the Rev. C. E. L. Corfield), who has just been appointed Hon. Canon of Southwell, tried to get all the infants in the parish who were unbaptized to be brought to the font with his own little child and baptized at the same time. Our readers may remember that no fewer than 250 were then baptized. This year (two years after) the rector made a similar effort, and the curious coincidence is that exactly the same number, 250 infants, were baptized in one week.

Hursley Church, associated with the memory of the Rev. John Keble, has been restored at a cost of £600, the whole of the roof having been relaid and the walls replastered. The Archdeacon of Winchester, who performed the reopening ceremony, said between the period of 1840-1875, 200 churches were built and 270 others restored in Hampshire, and £70,000 was subscribed for that purpose by private individuals. When the lych-gate at Hursley was built there was only one other in the county; now there are over one hundred. Hursley Church was rebuilt by Keble out of the profits of his "Christian Year."

In the near future there is every prospect of a considerable growth of the province of South Africa by the creation of new bishoprics. No fewer than three are at present under consideration, and the first steps have already been taken. Under the canons of the province, when the territorial limits of any diocese will be affected by the formation of a new diocese, the Bishop and Synod of the existing diocese have to be consulted before the Bishops of the Province, in whom is vested the authority to delimitate and constitute the new diocese, can act. The three bishoprics proposed were Basutoland, Kimberley (to include British Bechuanaland), and George.

The vacant deanery of St. Andrew's, Dunkeld and Dunblane, vacant through the death of Dr. Rorison, has been filled by the appointment of the Rev. Canon Farquhar, Precentor of St. Ninian's Cathedral, Perth, and Synod Clerk of the diocese. The Dean-designate is a graduate of Oxford, where he took honours in classics. He has served in the Scottish Church during the whole of his ministerial life from the date of his ordination to the diaconate in 1881, when he was licensed to the curacy of St. John's, Forfar, down to the present time. Canon Farquhar is a man of many parts with literary and poetical gifts of a high order. The appointment is a most popular one.

Hursley Church, forever associated with the memory of John Keble, and rebuilt by him out of the profits of "The Christian Year," has just undergone considerable reparation at a cost of £600. Keble went to Hursley in 1836, and the Archdeacon of Winchester, who performed the opening ceremony at the church the other day, said that between that period and 1895, 200 churches were built and 270 others restored in Hampshire, about £70,000 being subscribed for that purpose by private individuals. Much of this outburst of generous activity was undoubtedly due to the influence of "The Christian Year" and the Oxford

Movement generally, of which it was the poetic manifestation. It is interesting to note that when the lych-gate at Hursley was built there was only one other in the country, now it is stated there are over 100.

Canon Scott Holland, of St. Paul's Cathedral, London, writing of the Edinburgh World's Missionary Conference, says:—"While the Pan-Anglican Congress has somehow vanished the World Missionary Conference remains. For this no one who was at Edinburgh can be anything but thankful, or can find it easy to explain why. The wonder of it all was probably greatest to the one or two interlopers who managed to be there without having any rights—Lord Roseberry, paying a Nicodemus visit, and much humbler people. To go in suddenly, during the progress of a sederunt, into that great Assembly Hall of the United Free Church, with its memories of the logomachies of 'Black' Rainy and Dr. Begg; to sit on the floor because the two thousand seats were all occupied; to find a Chinaman talking highly intelligent English and Mr. Mot talking characteristic American; to hear Europe, Asia and Africa and America singing the most portentously Scottish tunes as if they had done it all their lives as their fathers had told them—all this meant that what we were really appointing was in some sense a continuation Committee of Pentecost."

In an article on the Philippines in the Bible Society Record it is said: "The story of the vast numbers who crowded to hear the Gospel is too well known to be repeated. Ten years ago but a beginning, to-day the islands are dotted with well-organized and in many cases self-supporting congregations, totalling some hundred thousand members. Truly it is marvellous."

The will of Mrs. Elizabeth Price, of Troy, whose legal residence was Luzerne, N.Y., makes the following bequests: To the Rev. Henry R. Freeman, rector of St. John's Church, Troy, \$10,000; St. John's Church, \$15,000; Samaritan Hospital, \$10,000; Troy Orphan Asylum, \$5,000; Church Home, \$2,500; Day Home, \$2,500, and St. Mary's Church, Luzerne, \$2,500. She also left \$5,000 to the endowment fund of the church.

The first part of the new Cathedral at Brisbane was duly consecrated on the Feast of S.S. Simon and Jude. It was a red-letter day in the annals of the Church in Queensland. The Bishops of North Queensland, Rockhampton, Carpentaria and New Guinea took part in the services and assisted the Archbishop of Brisbane, who performed the consecration ceremony. The sermon was preached by Bishop Stone-Wigg, late of New Guinea. An overflowing congregation was present at the service which included the Governor of the State and the Primate of All Australia, Dr. Wright, who preached at Evensong. The cost of the building to date has been £43,000 and the foundation stone was laid by the present King.

At the recent general election in the British Isles the oldest voter who went to the polls to register his vote was in all probability the Rev. Canon Turner, formerly rector of Bradfield,

The Bishop of Uganda, preaching at Kensington Parish Church on behalf of the Church Missionary Society, who now resides in Bath. He is 97 years of age.



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said with reference to the destruction of the Uganda Cathedral by lightning in September last, that he had just received a communication stating that at a large meeting of the Christians in Uganda they decided to raise amongst themselves £10,000 in three years towards the cost of erecting another cathedral with a more substantial roof. He intended to endeavour to raise in England an equal amount as a mark of the sympathy of the Churchpeople in this country with their fellow-Christians in Uganda, so that the new cathedral, which was the centre of spiritual life there, might be rebuilt as soon as possible.

Two unexpected appointments of prominent Irish ecclesiastics have recently been announced. In consequence of the unsatisfactory state of his health, Dr. Armitage Robinson has been transferred from Westminster—with its National prominence—to the retired deanery of Wells, where he will find opportunity for quiet study and research. The picturesque figure of the Dean will be much missed, who had lately become venerable in appearance. This added to his dignity, and made him a striking personality in Dean's Yard and the Abbey. As the Dean is not much over fifty, his friends look forward to the employment of his comparative leisure in Wells in the enrichment of our literature on the New Testament. The Bishop of Manchester has nominated Bishop Neligan as Bishop Missioner of his diocese. This seems an ecclesiastical novelty, and is a proof of the great importance attached to home mission work. We have Canon Missioners in many dioceses, but Bishop Neligan is the first—as far as I know—Bishop Missioner in an English diocese. Manchester now has a Bishop for its Diocesan, a Bishop for its Dean, and a Bishop for its Diocesan Missioner. This is surely unique. Dr. Neligan was appointed Bishop of Auckland, N.Z., in 1902.

Children's Department

THE MITE.

By Marcus Hall.

It was so small a Mite, so new a comer to this woeful world, that it had not learned to ponder matters for itself, or to wonder what befell little girl babes in other homes; whether, for instance, in the nursery over the way, where the night-light winked in friendly fashion to her own night-light, it was the custom for father to do the tucking-up on one night and mother on the next?

In the Mite's home this is what happened, and so it became, for her, supremely right. Never once, since she was old enough to remember, had they ever come to her, not even on Sunday, when father was at home all day. Nurse, whose memory could go further back, might have told of a time in the Mite's tender infancy when they had run upstairs hand in hand and whispered foolish nothings over the cradle, planing the Mite's future, giving her a lover, and playing at their own love-story over again that they might the better conduct hers. But nurse said nothing, and the other servants only whispered among themselves when from the silent dinner-table she would rise with a stiff rustle of her skirts and a high-held chin and leave the room, or he, with an assumption of care-

lessness, would look at his watch and put down his unlit cigar. He always opened the door for her with punctilious courtesy, but if her heart fluttered he did not know it; when it was his turn to slip away, she practised an indifferent carelessness, though his every footfall on the stair was a new pain.

To the Mite, whose restless nights held many wakeful hours, the coming of each was an equal joy. Father's strong arms were made for rest when one was very tired, but mother could sing lullabies that soothed the pain to sleep, and made the Mite think herself a little bird singing in the tree-tops, keeping time to the music of the wind. So she loved them both, and to each would prattle of the other, all innocent of the constrained eagerness with which they listened. Nothing but love had wrapped the Mite's suffering life, and how was she to guess of discord and bitterness of pride that would not say "forgive"!

It was his turn one night, and she, glancing out of the window that he might think her unconcerned at his going, saw, framed as in a picture the baby over the way brought down to exhibit her latest accomplishment. For though the Mite had never walked a step, and when she took the air lay in a spinal carriage, this other babe, a year later come to earth, could make the hazardous journey now from kneeling father to kneeling mother with scarce a stumble, her own gurgle of laughter joining in the applause. The mother of the Mite looked, and her heart was torn as she saw the parents' hands reach out and clasp, making a wall of love in which the little one stood secure. Ah! why was God so cruel as to give them all—love that had never waned, a child who had never ailed for an hour?

She drew the blind in a passionate jealousy that would not let her look for another moment at the pretty picture, and with an impulse she was unable to resist she crept softly upstairs, holding her rustling skirts high that they might not betray her. For the Mite's ears were generally swift to hear that silken swish and to cry "Mummie!" in her eager, weak little voice. But this was not Mummie's night, and the Mite and Daddy were too busy to listen for unexpected sounds.

Through the door, which was ajar, she could see them every time they came back to the square of carpet, which was the island, from the blue felt surrounding, which was the sea.

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The Mite knew nothing of the sea except that it was like the sky, where the little white clouds were ships that sailed to the haven of the West, and all the voyaging she was ever to know was done in her father's arms. She was in them now, her scarlet feet and the Shetland shawl pinned across her chest; the watcher by the door saw this—and knew that no woman could have been more deft or thoughtful; saw, too, how tenderly the Mite was held so that her suffering little body was supported, and ached for the lost day when she, too, had gone to those strong arms for all her comfort.

"Is the Mite quite, quite comfy?" she heard his whisper.

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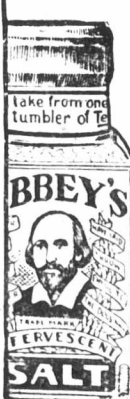
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"Boo'ful," said the Mite, very precocious in her talk.

"Then if her toes aren't cold we'll cross to the island again before the stars come out to tell little women to go to sleep. For the stars are God's night-lights set to keep watch in the sky while bairns are dreaming."

She turned away with tear-blinded eyes; they were so happy without her, "He was mine once, but he only cares for the Mite now!"

So, going, unsteadily, unseeingly and yet softly, she heard a voice, sounding from a room near at hand, lifted in condemnation of herself.

"The child is dying, as anyone can see. It's God's judgment on her for her pride and temper, breaking the heart and spoiling the life of the best husband woman ever had."

* * * * *

Everyone else had known so long ago that the little pilgrimage must soon be over, only she had never guessed. He had known; she saw it in the selfless love with which he looked down upon the dying child between them, and her heart cried out that her punishment was too great! For here was their watch shared at last, and he had no pity for her. She stood altogether overwhelmed, blinded with the tears that blotted out the eager little face upon the pillow. For with a last flicker of the fire of life the Mite knew that a wondrous thing had happened, and in some bright dream yesterday and to-day had become one, and father and mother had come together to tuck her up!

Each held a little hand, and with her baby laugh, how faint and feeble yet how triumphant! the Mite drew and drew until those other hands met upon her heart.

And she, looking up through the rain of her despair, saw in the eyes that met hers no condemnation, but only love and pity.

So the Mite, whose angel beheld the Father's face, came to earth as His messenger, and went home again, her mission ended. In later years there were other happy, healthy children in that nursery, though none ever slept in the Mite's white bed, and not one ever filled the shrine sacred to her in her parents' hearts.

**FAIRY TALES THAT HAVE
COME TRUE.**

Pandora's Box.

In those far distant fairy days of which we have been reading, there lived two children, a boy and a girl.

The boy's name was Epimetheus, and because he was a very lonely little boy, without mother or father or sister or brother, our old friend Mer-

cury, who always seemed to be getting people out of trouble, brought him a playmate in the person of the little girl whose name was Pandora.

The children lived and played very happily together, for you must remember these were the days when there was nothing in the world to worry or trouble human kind.

Nothing, did I say? Well, next to nothing. The merest cloud lay over their path, because of a mysterious box which Mercury had brought to the house of Epimetheus only a few days before Pandora arrived.

While this box did not trouble Epimetheus in the least, as soon as she came into the house Pandora was beset with a desire to know what it contained.

"Why do you not open it?" she asked the boy.

"Because only harm could come of it if I did, I have been told," he replied. "Come out and play."

Day by day the same wondering and questioning went on. "Do forget about the old box," Epimetheus would plead; "and come out and play, and hunt for fruit."

"I cannot forget about it," Pandora would explain. "I think of it all the time, and I can't enjoy anything until I know what lies under that lid."

These conversations generally ended in both of the children running out doors in the bright sunshine; but, one day, Pandora, more persistent than ever before, determined to find out the secret of the box.

After much arguing, Epimetheus, sweet-tempered as he generally was, became quite indignant, and left Pandora to herself, while he ran out to play with the other children.

The little girl walked round and round the wondrous casket. It was of finely polished wood, so bright that you could see your face in it, and there were strange carvings upon it of queer little figures and faces. Around it was twisted and tied a golden rope. Pandora fingered this carefully. "Suppose I untie it?" she thought. "I wonder what would really happen?"

At this moment a strange thing came to pass. The rope, which was tied in a complicated and fairy-like manner, suddenly unloosened all by itself and lay on the floor. There remained only the lid to open. What should she do? It was such a splendid chance, and the box might contain presents and playthings for her. Who could tell?

Just then there came some wee small voices begging her and imploring her to let them out:

"Oh, please do lift the lid, Pandora—please, please do!"

She must know what it all meant, so slowly and quietly she lifted the lid of the box.

With a whirr, there came out—what do you suppose? Millions of little insects, so many that they formed a cloud in the room.

Just as Pandora opened the box, Epimetheus entered the door. The cloud of little insects swarmed around him and stung him. They stung Pandora too. It certainly was a sad

state of affairs. Though Pandora had shut the box hastily after she saw what was coming from it, she did not imprison any of the insects again, and all the wretched little teasing things were free.

This part of the story is for the little children, and I am sure they will think Pandora was a very foolish little girl to open the box, instead of playing with Epimetheus and having a happy time. But now, let us tell the story over again for the older children.

This boy and girl represent all children of the human race. In their early days, when they do not have to think for themselves, they have nothing to do but to play and enjoy life. In every home, however, there stands the mysterious box of Knowledge, and if children do not open it themselves, it is sure to untie itself before them.

When it is opened, all sorts of troubles and trials are sure to fly out, which cloud our bright days and hurt and annoy us, just as the little insects stung the children of long ago.

It is all very sad and sorrowful, is it not? and it certainly is not pleasant to think about. But remember this is what really happens to every one of us.

There is one part of the story I did not tell, however, and I left it till the last on purpose.

You will remember that Pandora hurriedly closed the lid when she saw how much trouble she had caused in opening the box. As she wept and felt sorry for what she had done, she heard a little voice, smaller than all the others, saying, "Let me out too, please, Pandora."

At first she was afraid to do so, but the sound was so sweet and plaintive that once more she lifted the lid.

This time there came forth an exquisite little form with rainbow-like wings, and it fluttered around the room, leaving a tiny trail of light behind. And somehow it cleared the room of the dark cloud of insects; then, touching the spots where the children had been bitten, it cured them all.

This little creature was named Hope, and in just such a manner will the Hope of better things to come help and brighten and comfort and heal all those who are hurt and

troubled with the worries of life.—Leonora Sill Ashton, in The Young Christian Soldier.

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