

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 33.

TORONTO, CANADA, THURSDAY, JANUARY, 17, 1907.

No. 3.

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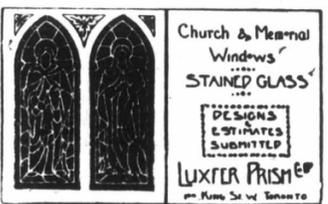
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SYNOPSIS OF CANADIAN NORTH-WEST
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ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

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

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

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

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

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

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

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

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

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

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

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

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

SYNOPSIS OF CANADIAN NORTH-WEST
MINING REGULATIONS.

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

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

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

The fee for recording a claim is \$5. At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales. Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

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

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

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The Bishop of Truro has been presented by his former curates at Stokenham and Wavertree with a handsome mahogany inlaid pedestal letter cabinet, fitted with the "Ceres" arrangements. An engraved plate in the cabinet states it was presented to the Bishop on his consecration by the following clergy: The Revs. V. R. Leeding, H. G. Warner, F. I. Dickinson, P. Tydd, T. B. J. Parker, J. E. Kelsell, H. L. Ogle, T. G. Gardiner, and T. S. Lea.

In connection with the recent enthronization of Dr. C. W. Stubbs as Bishop of Truro, it is interesting to note that though he is the fourth holder of the see, this was only the second ceremony of its kind which had taken place in Truro Cathedral. The first Bishop, Dr. Benson, was enthroned in the old St. Mary's Church, which is now attached to the cathedral; while Bishop Wilkinson, who succeeded him, was enthroned in

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the pro-cathedral, a wooden structure used during the erection of the present cathedral. This building was afterwards removed to Redruth, and is now used by a firm of bootmakers in their business.

It is extraordinary how many people seem not to know that the religious sense must be trained and exercised steadily, systematically, patiently, if it is to be of any use to us. The consciousness of the presence of God is not a thing to be gained lightly and easily.—The Rev. W. R. Inge, D.D.

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 17, 1907.

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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications, FRANK WOOTTEN.

Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Jan. 13—First Sunday after Epiphany.
Morning—Isai. 51; Matt. 8, 1, 18.
Evening—Isai. 52, 13 and 53, or 54; Acts 8, 5, 26.

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

Jan. 27—Septuagesima.
Morning—Gen. 1 & 2, 1, 4; Rev. 21, 1, 9.
Evening—Gen. 2, 4, or Job 33; Rev. 21, 9, 22, 6.

Feb. 2.—Purific. of Mary the B.V.
Morning—Ex. 13, 10 to 17; Mat. 18, 21, 19, 3.
Evening—Hag. 2, 1, 10; Acts 20, 10 to 17.

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.
Processional: 79, 224, 435, 488.
General Hymns: 222, 297, 532, 546.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336.

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 555.
Processional: 83, 446, 447, 489.
General Hymns: 162, 168, 262, 470.
Offertory: 210, 221, 533, 540.
Children's Hymns: 333, 566, 568, 574.

II. SUNDAY AFTER EPIPHANY.

This Sunday there is manifested to us the omnipotence of God, through the first miracle of Jesus in turning water into wine. In the Collect is found an acknowledgement of that ruling power of Providence, in Heaven and in earth, and an appeal to the same for peace. There is great comfort to be derived from this doctrine of God's omnipotence. In the creed of St. Athanasius it is stated "the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty." Herein is found a restraint in times of temptation. God is powerful, and by justice must punish us if we sin. So, too, if we do that which is well pleasing in His sight, He will reward us. To those who

suffer pain of body comes the thought that Jesus our God in His passion suffered and now is seated "on the Right Hand of God the Father Almighty," in glory." To those who mourn the loss of loved ones comes the thought that God rules over all the affairs of men, and all is well. To those in trouble or anxiety, the thought comes, "let me commit my way to Him my Lord and Master, because He is wiser and more powerful than I." Do we not pray in the Lord's Prayer every morning, "Thy will be done in earth as it is in Heaven?" Then be sure that He governs all things in Heaven and in earth, and He will guide you. Observe that this omnipotence embraces Heaven. The Collect is, "Almighty and everlasting God, Who dost govern all things in Heaven and earth." By the words, "the heavens," we understand not the planetary system, but the great unseen abode of God, where all is governed in order, obedience and peace. He rules over the worship in Heaven, and those angelic beings in Heaven, and over the spirits and souls of the righteous preparing to enter Heaven at the last great day when He comes to judge. All in Heaven and earth are governed by the Almighty and everlasting God. Let us remember, therefore, that God is the Master of our bodies and souls here. In answer to the appeal of the Blessed Virgin Mary He supplied the wants of the body when He gave them wine. We are taught to ask for "those things which are requisite and necessary, as well for the body as the soul." We pray for daily bread, for health, and peace. We pray for grace to amend our lives and freedom from sin, because He is our Omnipotent God Whom we serve here and hope to dwell with hereafter.

A BIT OF CHURCH HISTORY.

At the beginning of each New Year of life the mind goes back readily to thoughts and memories of by-gone years. In our recent article expressing gratitude to our patrons and hosts of friends we had occasion to refer somewhat generally to some past incidents in the history of our journal. A history which with due modesty we say forms no inconsiderable contribution to the general history of the Church. In looking back over some old files, reaching to the early issues of the "Dominion Churchman," of which the "Canadian Churchman" is a continuation, we again read with unabated interest the circular letter published in 1876 by Mr. Wootten. So interesting is this circular read in the light of the due accrediting and authorization of our Church journal then so heartily given by distinguished members of the Episcopacy of our Church, and thereafter by them repeatedly renewed on public occasions, in private correspondence, and personal comment, and never by any of them withdrawn, that we feel our readers of to-day, more than thirty long years after its first issue, will thank us for its republication. We have no hesitation at the same time in assuring them that the successors of those venerable prelates, almost without exception, have on various occasions given to Mr. Wootten the free and frank assurance of similar confidence and support in the work he has so long and successfully carried on in the interest of the Canadian Church. The following is the Episcopal authorization to which from time to time we have made general references.

The "Dominion Churchman" is authorized and supported by the Bishops, clergy and laity of the Church. We publish the following commendations received from the Bishops of Toronto, Ontario, Algoma and Niagara:

Toronto, April 28th, 1876.

I have much pleasure in recommending the Dominion Churchman under its present manage-

ment by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church. I trust it will receive a cordial support, and obtain an extensive circulation.

A. N., Toronto.

Kingston, June 24th, 1876.

I hereby recommend the "Dominion Churchman" as a useful family paper. I wish it much success.

J. T., Ontario.

Sault Ste. Marie, Ont., May 4th, 1876.

The "Dominion Churchman," under its present form and management seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

Frederick D., Algoma.

Hamilton, April 27th, 1876.

I have great pleasure in recommending the "Dominion Churchman," under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence, to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

T. B., Niagara.

If definite instances of the approval and support of the "Churchman" by our Bishops were needed, numbers could readily be given. Even as we were going to press the following most kind and courteous messages came to hand from two highly esteemed members of that venerable order. From one: "I send you some matter for your valuable paper. With very kindest regards." From the other: "Many congratulations on the success of the "Churchman" and its splendid Christmas Number and best wishes for New Year.

Diocesan News.

Necessarily there are two opinions among the clergy as to acceding to our wishes that they should send us items either of news, or work done, or work which it is hoped might be taken in hand. There is the shrinking, the natural aversion to anything like self-advertisement, but-tressed by the considerations which can so readily be found. Would that the clergy, as a body would shake off such a tendency and think only first and last of our beloved Church. Whatever it may be in older settled countries, in this, our Canada, the whole body of the people must be the moving spirit. The waiting for some one to be accredited from headquarters, some one to be authorized to take action, has been the deadliest foe to our existence. One of the most successful pioneers in the bush had sung in an Old Country choir. On taking up land he determined to observe the Fourth Commandment and asked some neighbours to join in reading the service. This simple act resulted in his having soon to conduct as many services as he could travel to. Against his objections his Bishop made him a Deacon and ultimately a priest. So in a degree we feel that the publication of diocesan news in our columns is of great good and may have unlooked for influence.

Cheering Words.

We hail also with pleasure the receipt of most encouraging communications. From amongst them we especially thank one country incumbent for his frank and hearty letter, in which he says: "I have been greatly pleased with your introductory paragraphs. (Those of January 3rd.) I think your remarks generally are very appropriate and ought to find acceptance with the majority of the clergy. The quality of your paper has improved in every way and reflects great credit upon the management. I intend to take your

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BIBLE HOUSE one of the Largest Stocks in Canada.

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I see our Stock. E & SON, in Bible House, West, Hamilton

hint about items of Church news and will be more careful as to sending anything showing successful effort and advance. How grateful we are to get such warm-hearted and encouraging letters instead of chill, cold criticism, which at odd times comes our way.

Quebec Province

Every one's attention is turned to the West with its growing life and unknown possibilities. We have tried to direct attention to our older provinces by the sea. There is a story of Lady Aberdeen, which if not true ought to be so. She had been asked to what part of Canada a couple, no longer very young, with a family of growing children, ought to go for country life, and she advised the Province of New Brunswick. Besides these there is the ancient Province of Quebec. The Hon. W. A. Weir, in an address to the St. James' Society in Montreal, deplored the apathy of the English of the Province, asserting that they acted as aliens in their own land and took no interest in public affairs. They needed knowledge to give them greater self-confidence. As to the Province itself, Mr. Weir was sanguine. It is a surprise to hear that the Quebec Government sold annually an average of 200,000 acres of new land; that the Laurentian district of Arundel, which a quarter of a century ago was a backwood settlement, is now one of the most prosperous sections of the Province. We are only learning what the Canadian climate is. Mr. Weir says the average temperature at James' Bay is but one degree lower than Dalhousie, while Chicoutimi is warmer than the average at Winnipeg.

The French Sunday.

Foreigners have very mistaken views of the subjects which other nations are interested in. Take our own country for instance. In England or the States we are supposed to be deeply absorbed in the question of annexation. France, judging from the cable despatches is supposed to think of nothing but the ecclesiastical dispute with the Vatican, but from the whole country, one as large as the Province of Saskatchewan, there is not even an incident worth exaggerating reported. What did agitate the country was the coming into force of the Weekly Rest Act. This requires that no servant, in a factory or business house shall work more than six days a week and that the weekly rest shall be on Sunday. Of necessity a number of trades are wholly or partially excepted from the Sunday observance, but on the whole it is for town life an immense advance on our Act. Farm labourers are unfortunately excepted from the operation of the law. Still it must affect the country indirectly. It is gratifying to find this example set us. The influence of secular education is apparent in the tone of comment on such subjects as the Sunday laws or the marriage question. No one dreams of such a thing as a religious sanction. To hint at a divine command only provokes an indulgent smile at such old-fashioned notions, modern education has raised a generation which does not believe in such a thing.

Ministering to the Poor.

At the beginning of a New Year, amongst other things for which the Church is responsible, and as to the faithfulness or neglect of her stewardship, in which it would be well were she to call herself to account, is the spiritual and temporal care of the poor. An estimable and kind-hearted agnostic told the writer recently that in his neighbourhood, not far from a large city, were a number of small newly built shacks owned by a wealthy woman. His wife hearing that the family occupying one of them was in want, on calling, found its members on the verge of starvation. He and his neighbours are doing what they can to assist these respectable, distressed and neglected people. Our point is that such cases prove the need of small churches and multiplied missions throughout Canada. It is cred-

itable neither to our citizenship nor Churchmanship that poor, unfortunate and yet respectable people should be permitted to lack the necessities of life in our midst. If we leave the Salvation Army to do our slum work, surely we should try to do the rest of it thoroughly.

The Church and the Prison.

There is a portion of each community which silently, yet strongly appeals to the Church for the earnest and steadfast exercise of its good offices on its behalf. If a main reason of the existence of the Church be, by active and effective means to seek to separate the sinner from his sin, where could there be more urgent and continuous need of the diligent and steadfast work of the Church than amongst the inmates of our prisons? There is work not only for the prison chaplain and the clergyman of the parish in which the prison lies, but for earnest and self-denying Churchmen and women as well. There is work, and abundance of it, for both sexes in this seemingly sterile, but by no means unprofitable field. If our prisons are ever to be unencumbered we must look to the Church rather than the State to be the direct means of bringing about this great reform.

A Prison Problem and Suggestion.

Let us come to close quarters as to our duty to the prisoner. Society shrugs its shoulder, averts its gaze and passes him by on the other side. It should do not so with the Church if we read the lessons of Her Divine Founder aright. The prisoner has erred, we will grant you, but who amongst us has not erred. No! The child of neglect; the slave of evil habit; the victim of heredity. He is still a man, with a heart to be softened, a mind to be influenced, a life to be reclaimed, a soul to be saved. As Love Divine voluntarily became a prisoner in our flesh to rescue us from a bondage worse than that of Egypt, ought not some of us at least to volunteer to give a small portion of our time each week and go to the rescue of our fallen brethren. Surely there can be no nobler field of work. No test more thorough of the constancy and devotion of the volunteer. No triumph greater than his in the return and return is, indeed, possible of the criminal to honesty and industry of the prodigal to the bosom of his family. What say you, brother Churchman, whether of the ordinary laity, or the St. Andrew's Guild, to a venture in this neglected corner of the vineyard at the outset of this new year? Who can tell what marvels may be wrought by one year's patient digging, dressing, grafting, pruning by warm hearts and loving hands amongst the wild vines which clutter our prison walls?

Fraud in High Places.

Two prominent citizens of New York have been indicted for forgery by a grand jury. The act is said to have arisen in a pretended sale of railroad shares belonging to the New York Life Insurance Company, so that the company would appear to be not the holders of such shares in order that it might do business in Prussia and not be debarred from doing so by laws which prohibit such investments. The New York "Times" forcibly remarks "that a business system or custom that demands or permits such deviations from the straight line of honour is vicious. . . . Confidence is the basis of all business. When in places of high trust these things are done, confidence is blasted." When the law through the cowardice or dishonour of those charged with its maintenance fails to reach the high-placed criminal, civilization is degraded and Christianity dethroned. We cannot be too thankful for the moral courage and Christian patriotism with which our neighbours, when justly aroused, maintain the majesty of the law without regard to place or power on the part of the wrong-doer. Despicable, indeed, is the community where the poor thief is sent to prison and the rich thief goes unpunished.

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

Vacancies on Committees.

The Prolocutor has made the following appointments on Committees of the General Synod: 1. Joint Committee on Canons—His Hon. Judge McDermott, vice Dr. Walkem, deceased. 2. Joint Committee on Canons of the Provincial Synod—Rev. W. O. Raymond, M.A., LL.D., vice Dean Partridge, deceased. 3. Joint Committee on Doctrine, Worship and Discipline—Ven. Archdeacon Neales, M.A., vice Dean Partridge; Rev. Canon Sprague, vice Rev. Dr. Langtry, deceased. 4. Joint Committee on Lay Help—Canon Dixon, vice Rev. J. P. Lewis, deceased. 5. Joint Committee on Sunday Schools—Rev. J. R. de W. Cowie, vice Canon Richardson, translated to the Upper House. 6. Joint Committee on Candidates for Holy Orders—Rev. W. O. Raymond, vice Dean Partridge; Rev. Canon Gody, vice Dr. Langtry. 7. Joint Committee on Christian Union—Ven. Archdeacon Neales, vice Canon Richardson, translated. 8. Committee of the Lower House on Amendments to the Constitution and Rules of Order—Rev. Canon Ingles, vice Dr. Langtry. 9. Committee of the Lower House on Memorials to Deceased Members—Rev. J. R. de W. Cowie, vice Dean Partridge. 10. Committee of the Lower House on the Diaconate—Rev. Canon Ingles, vice Dr. Langtry. 11. Committee of the Lower House on the Colonial Clergy Act—Rev. W. O. Raymond, vice Dean Partridge; Rev. Canon Gody, vice Dr. Langtry; Mr. R. J. Carson, vice Dr. Walkem. 12. Committee of the Lower House to Watch Legislation—Ven. Archdeacon Neales, vice Dean Partridge.

SETTLING DOWN TO THE COLLAR.

A few weeks ago we stood on the threshold of the New Year. The great lone land lay before us, untrodden by human foot, undiscoverable by human eye, a dim shadowy region, clothed in impenetrable haze, vague, undefined, stored with a thousand formless possibilities, melting into infinity. To many it appeared a sort of enchanted land, wherein they would breathe a new atmosphere and find reversed and transformed conditions. What had been irksome and difficult would become congenial and easy; rugged, crooked, and tortuous,—smooth, plain and direct. And so, as naturally as the swelling buds in spring time, came the upwelling determination in many an honest and true heart of some plan or plans of amendment, in the shape of certain good resolutions. Since then we have passed the confines of the enchanted land, and have already found it hard and prosaic enough. History has repeated itself. It is the same round and the same grind, we breathe the same muggy depressing atmosphere, the frontier that marked off the old year from the new was after all only an "imaginary line." And what of the good resolutions. How have they fared under the stress and strain of life's stern realities. Badly enough, we fear it must be confessed by nine-tenths of us. Broken almost in the making many of them have already been more than half forgotten, some few have so far maintained a tottering existence, the vast majority have grievously suffered to the verge of collapse, here and there, at rare intervals stand a very few that still present an unshaken front. Even at this early date what a vast accumulation of broken good resolutions has already gathered. And what are we going to do about it. An old proverb, quoted oftener a generation ago than to-day, has it, "The way to hell is paved with good intentions." This, we may at once say without further ado, we hold to be utterly false. No man capable of good and noble resolutions can be utterly lost. Nothing in the spiritual as in the material is ever lost or wasted. This saying, accorded with the harsh, cruel, blundering theology of a by-gone age, but we

have come to a Father is it in Heaven is litter of good resolution is the desire. The ti swelled yester again to morrow to the of huma he said, "But, st Too full for so pinal thus, at sweep, with m mark that was again. And so broken good r another. Wh should a man day should he willing to live during the fe resolution for much clear ga it for one mo here and there he is exactly there is a mo for the excep us, if we do an it irregularly accomplish m which so mu They expect too much time. They selves than or give themselves old proverb eggs." So it which hon or belong, can many broken poses there i w old, those break them a make good r make them. come shy of have broken conceit in the solutions and make one at message to r settled down who, if they able broken them we say never broken never made."

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have come to nobler and truer ideas of God. Rather is it infinitely truer that the way to Heaven is littered knee deep with the fragments of good resolutions that have been broken and remade again and again and yet again. A good resolution is the high-water mark of our nobler desires. The tide has receded. But the tide that swelled yesterday and ebbed to-day, may swell again to-morrow. Such is the course of nine-tenths of human lives. Of very, very few can it be said, "But such a tide as moving seems asleep, Too full for sound or foam." Rather is it a continual flux and reflux, with many a forward sweep, with many a backward rush. But the tide mark that was reached before may be reached again. And so there is only one thing to do about broken good resolutions:—Make another and yet another. Why because he has fallen yesterday should a man not rise to-day, and if he falls to-day should he not rise to-morrow. Let us be willing to live imperfect lives. The man who during the few weeks of 1907 has kept a good resolution for twenty-four hours has just that much clear gain to his credit, and if he can keep it for one month out of the twelve, and keep it here and there, in patches and by fits and starts he is exactly to that extent ahead. No doubt there is a more excellent way. But that is only for the exceptional few. The vast majority of us, if we do anything at all must be content to do it irregularly and imperfectly. Otherwise we shall accomplish nothing at all. This is the rock on which so many make shipwreck of themselves. They exert too much of themselves, or too much of themselves in too short a time. They are actually harder upon themselves than others are upon them. They will not give themselves time. "You cannot," says the old proverb "have omelettes without breaking eggs." So it is certain that the average man to which honurable company doubtless all of us belong, cannot build up a character without many broken resolutions. For all practical purposes there are just two kinds of people in the world, those who make good resolutions and break them and give up in despair, and those who make good resolutions, and break them and remake them. People as they grow older often become shy of making good resolutions. They have broken them so often that they have lost conceit in themselves. Better make ten good resolutions and keep one or half of one, than never make one at all. This then would be our final message to those of our readers, who have now settled down to the collar of the daily round, and who, if they are human, have doubtless innumerable broken good resolutions to their credit. To them we say, "The only good resolution that is never broken, is the good resolution that is never made."

HYMN TINKERING.

Our race, in whatever other respects it may be deficient, stands pre-eminent among modern nations in the matter of poetry. The late Mr. Chesterton was fond of saying that the extraordinary number of English poets of the first rank that have flourished during the past three centuries was a wonderful evidence of the moral vitality of the race. And truly the roll is a glorious one, and one of the most precious, and we all sacred legacies that have come down to us from the storied past. The names of at least twelve men might easily be cited whose poetry is the joy and inspiration, not only of their own countrymen, but more or less of all men and of all times, and whose words have acquired a sacredness with which it would be a sort of sacrilege to tamper. Imagine any man, or committee of men, setting to work to "improve" Shakespeare, Milton, Pope, Dryden, or Tennyson, and the storm of derision and indignation that would follow. And yet, in a certain sense, it would be an easy task. There are innumerable rugged and halting passages even in Shakespeare, that according to our modern style of English, are sus-

ceptible of "improvement," that is of being rendered more smoothly and crisply and with more "snap" and "tang" than the original. But the man who would seriously undertake to produce an "improved" or modernized Shakespeare, or who, to bring it nearer home, would undertake, say to "rectify" some passages in Tennyson, which might easily be done, would be simply booted down. In that branch of poetry known as hymnology, and rather vaguely known it must be confessed for who can draw the line between secular and sacred poetry, our literature is extraordinarily rich. As Britons and as Churchmen we are justly proud of our hymns. No race and no Church we may venture to say, not even the great Roman Communion itself, surpasses, or perhaps rivals us in this respect. Hundreds of them have become "classics," and thousands more of them possess in a greater or lesser measure the unmistakable, if mysterious and indefinable characteristics of true poetry. Many again, no doubt, fall below this standard and are yet eminently "singable," and when well rendered will calculated to appeal to the feelings and stir the emotions. On the whole our English hymns are on purely literary grounds of inestimable worth. As an expression of the spiritual consciousness of the race, for the last three hundred years, they are of infinitely greater value and importance. In this sense, far more than in their subject matter they may be called "sacred." For they are the expression, not only of the great theological verities, but of the profoundest spiritual experiences of the writers. Each hymn in the wider meaning of the term, is, therefore, an inspired production. In the reports of the committee appointed to compile our Canadian hymnal, the wholesale hymn-tinkering therein revealed that has been indulged in by the various hymn book compilers of all denominations, jars very disagreeably upon both our literary and religious sensibilities. Of what sins have the saintly authors of these beautiful hymns been guilty, that their compositions should be subjected to these indignities. Why cannot we be content to accept these hymns in their original form, as they came welling up from hearts attuned to the Divine mind and will, without "improving" and mangling them apparently purely for the love of the thing. For these various alterations seem to be based on no intelligible principle whatever, except the desire for making changes for changes' sake. One could understand even if one disapproved of doctrinal modification. This would, no doubt, be a piece of impertinent vandalism, and in a sense fraudulent as committing the author to opinions and sentiments which he did not hold. But one could at least understand such a course. At all events the motive is clear. But the great majority of these changes do not come under this head at all. They are simply "improvements," so called, the outcome of the irrepressible itching that obsesses a certain type of mind for tampering and tinkering with other men's work. From this temptation, if it is to be devoutly hoped, our committee will be saved, and that in our new hymnal they will give us, as far as possible the original and unmangled compositions of our immortal hymn writers.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

We have already considered some of the objections urged against the proposal to readjust our Prayer Book and shall now discuss a few other aspects of this intensely interesting and important subject. It is hardly necessary to argue that changes are needed since it appears to be admitted on all sides. Clergy of all degrees are now in the habit of altering or modifying the services on their own account without authority and without any apparent thought of acting irregularly. This is an inevitable forerunner of

coming changes. Men feel the need of certain liberties and chafe under certain restraints and despairing of relief they act on their own judgment. It is not now uncommon to omit Morning Prayer on the first Sunday in the month when the Holy Communion is to be celebrated, that the service may not be unduly prolonged. It is claimed that this has distinctly added to the number of communicants where the experiment has been tried. To accomplish the same end in other churches plain Morning Prayer is said, omitting the ante-communion, which has presumably been used at an earlier service. The abbreviation of the general exhortation, omission of the State prayers, litany, prayer for all sorts and conditions, and the general disuse of the Athanasian Creed, are some of the forms which unauthorized revision takes at this moment. We are not complaining of these irregularities, nor in any pharisaic spirit implying that we are more righteous in such matters than our neighbours. We are pointing out the plain facts and trying to indicate the significance of the same. These things show that men are struggling to fit the services more closely to the needs of the people. Since the Church has not authorized the changes men have undertaken to change on their own account. No one, we think, can say that this is a satisfactory condition of things and the future will be still more unsatisfactory unless the Church rises to the occasion and adjusts the liturgy to manifest needs. But we would call attention to the fact that the Canadian Church is not alone in this difficulty. In England where the same Prayer Book is used, they are going through the same process of irregular adjustment. At the recent Congress at Barrow the Archdeacon of Halifax in an able paper pleads for Prayer Book revision. He said: "We want a period of authoritative experiment. We have had a long period of unauthorized experiment, and while we want on the one hand to put a stop to the growing tendency to go as you please, on the other hand we want some relief from our present difficulties."

The Church of England in Canada has apparently seen the situation and made one or two feeble efforts to meet the same. At the General Synod in 1902 a committee was appointed to take up the matter of issuing an edition of the Book of Common Prayer for use throughout Canada. This we know resulted in the recommendation to leave the Prayer Book exactly as it is with the exception of the insertion of a few special services in the form of an appendix. The recommendation was rejected by Synod and the House of Bishops forbade further consideration of the subject for a time at least. Since the foregoing Synod the House of Bishops for the Province of Canada has authorized certain permissions calculated to meet in part the felt need. For example, "it may be permitted with the sanction of the Ordinary to use the Matins service as far as the second canticle inclusive, and then to proceed at once to the service of the Holy Communion." Various other changes may be made if the Diocesan assents, all of which goes to show that from the least even to the greatest in the Church it is realized that changes are needed. Up to the present there has only been a disposition to nibble at the problem, but we trust it is now entering the minds of Churchmen that once this question is taken in hand it must be gone into thoroughly and settled for generations to come. There is nothing to our mind, so useless, so damaging to the prestige of the Prayer Book, so unsettling to the minds of Churchmen as a lot of perplexing expedients and compromises supposed to do two exactly opposite things, to leave the Prayer Book as it is, and yet to alter it.

We have already on more than one occasion expressed our views regarding the proper method of approaching this question. We fought the "Appendix" method of treatment with all our power, because it was manifestly temporary, incomplete and unsatisfactory. If it were proposed

to simply add services and prayers not now provided for in the Prayer Book, we could not see why they should be sneaked in at the tail end of the book, rather than distributed in their proper places to take rank with equal honour and equal authority with the other services and prayers. Why should a service for the burial of adults be in the middle of the book and a service for the burial of children at the extreme end? Why should a service for Ascension or Whitsunday be honoured while a service for the Transfiguration is barely tolerated? The idea behind the appendix is that the services therein are not admitted into the ecclesiastical family on exactly the same standing as those already in the Prayer Book. But it has been proposed not merely to add new services in this appendix, but also to include rubrics which would authorize certain liberties with regard to old ones. Why rubrics affecting services in the front of the book should be printed at the end we cannot see. It looks as though it were an attempt at compromise on the basis of a contradiction. To those who demand changes it could be said: "Behold we have met your wishes, see the appendix." To those who desire no change, it could be said: "Behold the book, it stands as it ever did." But surely if the rubrics at the rear have force the rubric at the front must be negatived. And thus it comes to pass that while we have revised we have done it imperfectly and gone all round the lot to do it. We have failed to accomplish our purpose and what is more we have incorporated an evidence of weakness and double-mindedness into our book of worship. To our mind all other attempts to patch up things by permissions to do this and that are really of little value. They may give some relief until the more thorough readjustment takes place, but they certainly do not solve the problem. In our opinion we ought not to tinker with this book, but once we put our hand upon it we should enter upon readjustment with such care and thoroughness that the question would not be opened again for generations.

In the consideration of this subject we have used the word "readjustment" in preference to revision for it seems to us to be more a problem of refitting, than altering the context. Morning Prayer, Litany and Holy Communion are three separate services each a whole in itself. When said separately they are very beautiful and capable of little improvement. But when any two of them are said together there is considerable repetition. For example in full Morning Prayer and Holy Communion there are two exhortations, two confessions, and two absolutions. We twice declare our faith in two separate creeds. We pray four times for the King by name, repeat the Lord's Prayer four times, and the Collect for the day twice. All this occurs in a single act of worship covering about an hour and a half in time. If we have grown so accustomed to these things that we cease to notice them our case of mind is hardly creditable to our devotions. We feel sure that the most orthodox worshipper must feel that one creed expresses his faith with sufficient fullness at one service. The most loyal citizen must feel that one prayer for his Sovereign ought to suffice, and we believe that no one would construct a new service in which the Lord's Prayer was to be said four times. These illustrations indicate what we mean and show the necessity of action such we have advocated. We, of course, believe, that the whole book from cover to cover should be carefully examined. The fly leaf should have the name of our Church upon it. The lectionary should be revised. But we do not desire to pursue the details of this subject just now. It may be sufficient to say that the need for readjustment is apparent, that the realization of this need is widespread and growing, that the time seems opportune for undertaking it, and that the issue will without doubt be entirely satisfactory. Let us put a little faith into this thing, and to our faith let us add diligence. Spectator.

THE BOOK OF COMMON PRAISE.

The following is one of the original hymns accepted by the Compilation Committee:—

Cast thy care on Jesus,
Make Him now thy friend,
Tell Him all thy troubles,
Trust Him to the end;
He is Man and Brother,
He is Lord and God,
And the way of sorrows
Is the path He trod.

Cast thy care on Jesus,
Nothing is too small
For His vast compassion,
He can feel for all;
In the gloom and darkness
Clasp His living hand,
He will guide and cheer thee
Through the desert land.

Cast thy care on Jesus,
Tell Him all thy sin,
All thy fierce temptations
And the wrong within;
He Himself was tempted,
And He pleads above
For the soul that asketh
Pardon through His love.

Cast thy care on Jesus,
What is death to those
Who in deep submission
On His love repose;
But a short step further,
Nearer to His side,
Where their eyes shall see Him
And be satisfied. Amen.

The Compilation Committee held its fourth session this month. It met on Wednesday evening, 2nd January, and sat continuously till the evening of Wednesday, 9th January, morning, afternoon and evening till eleven o'clock at night. The amount of detail work is enormous. Thousands of various readings of hymns had to be considered. Of course no variation was allowed where use has endeared an unobjectionable reading, even if there is a different reading which might commend itself to many. So enormous was the mass of matter gone over by the Compilation Committee that it would be impossible for the General Hymnal Committee and certainly for the General Synod to review it in detail. The Committee alternated their work, first considering the words and then the tunes of each hymn, so as not to become wearied with any one branch of the work. The original contributions of music and words were considered. In another column we print one of the hymns, "Cast Thy Care on Jesus," and shall print others from time to time. The amount of new original matter is, however, very small, there being such a vast field of standard hymns from which to make selection. There were 720 hymns in the draft under consideration. At the meeting last August the words and music of the first 414 were considered revised and at the January meeting the Committee got as far as hymn 627. Nearly 40 hymns were dropped for various reasons. A majority of the Committee and got merely a majority of those present, being required to exclude a hymn from the draft. It was felt that if a strong minority of the Committee pressed a hymn, no doubt a large section of the Church would regret its omission. The leading principle of the Committee is "unity by inclusion" and this led even to the inclusion of "the hours hymns" in A and M, which obtained a very small vote, but fill a want of theological colleges and elsewhere. The meeting was well attended, the following being there: The Bishop of Huron (Vice-Chairman), the Bishops of Niagara and Quebec, Ven. Archdeacon Fortin, Rev. Canon Crawford, Rev. Prof. Clark, Rev. A. G. H. Dicker, Rev. Canon Welch, Rev. F. G. Scott, Rev. Dyson Hague, James Edmund Jones, Charles Jenkins, I. L. Jennison, F. E. Hodgins, W. B. Carroll, and F. G. Henderson. Most intense interest and enthusiasm characterized every moment of the time the Committee was in session. Among the letters received were some from prominent clergymen who hitherto had been lukewarm in their interest, but who admitted that after perusal of the draft "it is evident that the Holy Spirit is, indeed, with the Hymnal Committee in its great work." The Committee fixed the 24th day of May next as the last day upon which contributions will be received. It will meet again at Gananoque, Ont., on Tuesday morning, 23rd July next and remain in session till the evening of August 1st. The Oxford "Press" is sparing no expense or pains in facilitating the labours of the Committee. The publishers are paying the expenses of members in attending

meetings, and have not only printed a skeleton draft of first lines and of names of tunes, but have printed in full the words of the hymns, so that the Committee may consider them more carefully and leisurely before they are passed upon finally. Hymns and tunes are considered anonymously. In one case a fine piece of music by "X. Y. Z." was accepted, but he or she omitted to send a sealed envelope with name and address. The Committee will be glad if the name and address is sent to the convener, Jas. Edmund Jones, 22 Prince Arthur Avenue, Toronto. If Dr. Bridge and Dr. Albert Ham will permit it, their settings of "Crossing the Bar" will be printed. A special committee was appointed to consider suggestions from Diocesan Committees and other communications. It is hoped that at the next meeting the book will approach pretty nearly to its final form. Several changes were made at the last meeting which will improve the usefulness of the book and facilitate convenience of reference. A better list of processions and recessions will be provided and many useful suggestions received will be adopted. At the next meeting the first work will be the consideration of hymns for children and parochial missions, the demand for which has been so widespread and insistent.

Boys and Girls

OTTAWA.

Cummings Bridge.—The youngsters attending St. Margaret's Sunday School had a merry evening on the occasion of their annual Christmas festival last week. In default of the necessary accommodation in the parish the function was held in St. Alban's school house, and the children appreciated the kindness of the rector and wardens of that church the more as it necessitated a sleigh ride to the rendezvous. Next year, however, they hope to have a new hall of their own to inhabit in. The programme of song and recitation was well sustained by the scholars, and the distribution of prizes won during the year was not the least interesting part of the proceedings. A silver medal given by the rector, the Rev. W. P. Garrett, to the scholars reciting the catechism without fault was won by Annie Bourne.

MONTREAL.

Hull.—The annual Sunday School festival for the children of St. James' Church was the occasion of much solid enjoyment by a noisy band of happy youngsters on Wednesday evening of last week. A distinctive feature of this entertainment has always been that both to the supper and the after part of the evening the children are allowed to bring their little friends who receive a most cordial welcome irrespective of nationality or creed. A capital programme was rendered by the scholars, and was thoroughly enjoyed by the large audience of parents and other grown-ups.

Brotherhood of St. Andrew.

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

With the Travelling Secretary, Mr. Thomas paid a visit to Brampton on Sunday, 6th inst., being met at the station by the rector, the Rev. Wm. Walsh, who gave a hearty welcome. Saturday evening was spent in calling upon a number of men with the rector, and on Sunday afternoon an address was given to the scholars of the Sunday School on "Junior work." The Sunday evening congregation were addressed by the Travelling Secretary, after an able sermon by Ven. Archdeacon Warren, the Diocesan Secretary, the rector, and Archdeacon kindly affording an opportunity for the presentation of Brotherhood work. Two Brotherhood men were met in the parish, one from "Grace" Chapter, Toronto, and one from "Memorial" Chapter, London, and they are both at work. The men were met after evening service and definite plans arranged for carrying on active work. Monday morning, a call was made at Georgetown, and the clergyman, the Rev. Robt. Atkinson met, and the work discussed. Owing to Mr. Atkinson being very busy, no meeting could be held, but it is hoped that the Chapter, which is at present dormant, may be revived shortly, and that some of the members may attend the St. Catharines Conference. Monday evening was spent in Guelph attending to a quantity of correspondence, no attempt being made to see the Brotherhood men, as Mr. Thomas had planned to give Sunday, 13th, to that city. Tuesday morning's train carried the Travelling Secretary to Berlin, where the rector, the Rev. J. W.

J. Andrew, and were met, and a great number of kents up until tired, and listened gress of the B being made to t Chapter, Berlin now in splend that a Junior Cl from Birtle, Ma made to establ home. Wedne loo, the Rev. Travelling Sec men being calle laid the Brothe in the evening, being amongst Waterloo will A trolley ride day where one working. A c W. N. Duthie Brotherhood o will be made, James', Hesper spent at Prest clergyman, the W. Tebbs, a number of mer being rendered Cyrus Dolph, house, and tl some of the e The Chapter some years, o ing away, but give it as soo Saturday mor and Sunday w are three Cha

Home & From

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sters attending a merry evening Christmas. The necessary function was and the children he rector and it necessitated at year, however, of their own to song and recitation. The year was the proceedings. or, the Rev. W. ng the catechism e Bourne.

chool festival for ch was the oc- by a noisy band -day evening of re of this enter- th to the supper g the children are nds who receive ive of nationality was rendered by y enjoyed by the her grown-ups.

Andrew.

Scott St., Toronto.

ry. Mr. Thomas nday, 6th inst., be- rector, the Rev. e welcome. Satur- ng upon a number Sunday afternoon holars of the Sun-." The Sunday addressed by the n able sermon by Diocesan Secretary, indly affording an on of Brotherhood n were met in the pter, Toronto, and London, and they n were met after plans arranged for nday morning, a and the clergyman, and the work dis- on being very busy, it is hoped that the lormant, may be re- of the members may nference. Monday attending to a quan- attempt being made as Mr. Thomas had to that city. Tues- he Travelling Secre- tor, the Rev. J. W.

J. Andrew, and the director, Mr. J. W. Connor, were met, and active work taken up at once. A great number of calls were made, in fact it was kept up until time of meeting, and 15 men gathered, and listened to an hour's address on the progress of the Brotherhood, special reference also being made to the coming Conference. St. John's Chapter, Berlin, has grown steadily lately, and is now in splendid working order, and it is likely that a Junior Chapter will develop. A Churchman from Birtle, Man., was met, and an effort will be made to establish a chapter there, on his return home. Wednesday evening was given to Waterloo, the Rev. V. M. Durnford receiving the Travelling Secretary most kindly, a number of men being called on during the day. Mr. Thomas laid the Brotherhood work before those present in the evening, the director of the Berlin Chapter being amongst those present, and the work in Waterloo will go forward with increased activity. A trolley ride was taken to Hespeler on Thursday where one of the earlier chapters, No. 83, is working. A conference was held with the Rev. W. N. Duthie, who is a strong believer in the Brotherhood of St. Andrew, and special efforts will be made to form a Junior Chapter at St. James', Hespeler, before very long. Friday was spent at Preston, which is at present without a clergyman, the service being taken by Mr. G. W. Tebbs, a Brotherhood man of Hespeler. A number of men were called upon, every assistance being rendered by one of the churchwardens, Mr. Cyrus Dolph, and a meeting was held at his house, and the Brotherhood work laid before some of the earnest men of St. John's Church. The Chapter at Preston had been inactive for some years, owing to the leading members moving away, but a strong effort will be made to revive it as soon as the new rector takes charge. Saturday morning, train was taken for Guelph, and Sunday was given to that city, where there are three Chapters of the Brotherhood.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—A handsome brass tablet was erected in this church on Monday, January 7th, by Messrs. Sanford. The tablet is in memory of the late Governor Jones, and is placed over the door on the west side of the sanctuary. On the top is the coat of arms and below is the following inscription:—

To the glory of God,
and in memory of
His Honour the Honourable
Alfred Gilpin Jones, P. C.,
Lieutenant-Governor of Nova Scotia,
Born at Weymouth, N.S.,
28th Sept., 1824.
Died at Government House,
Halifax, 14th March, 1906.

The Woman's Auxiliary have already raised \$600 for Diocesan Missions. The number of branches is steadily increasing.

Archdeacon Armitage, of Halifax, has been holding his first visitation of the Deanery of Lunenburg. He has also visited several of the parishes of Halifax, including St. George's.

The S.P.C.K., of London, has granted £100 towards the rebuilding of St. Mary's, Summerside, P.E.I., recently destroyed by fire.

A movement is now on foot with every prospect of success, to extend the course at King's College from three to four years. The summer vacation will be lengthened and the Easter vacation materially reduced.

The Rev. C. W. Vernon has been offered and has declined the parish of North Sydney, in succession to the Rev. A. P. Shatford, who has gone to Montreal. The Rev. Rural Dean Draper, of Louisburg, C.B., has also, to the great joy of his parishioners, declined the appointment. Mr. Draper has held his present parish for twenty-five years and has had no other.

Annapolis Royal.—St. Luke's.—This church looks very well indeed in its festive decorations for the feast of the Nativity. The Sanctuary Guild had charge of the adornment, and the result, an improvement on the past, reflects great credit upon their taste. The singing was excellent. Some visitors expressed surprise at the precision and expression. The choir is very loyal to Mrs. How. There was a goodly number of communicants. The offertory contained \$10.50 for missions; \$20 for parochial charity; and \$28.37 for the rector. Mrs. How was also most kindly remembered. On the following Sunday evening

a carol service was held. The congregation was large and the rendering of the music all that could be desired. A new white altar cloth, corresponding hangings arrived just in time for Christmas. They are much admired. On the 31st ult., the Very Rev. Dean Gilpin, D.D., was buried in his family lot. There were a number of clergy from parishes through the valley. The Christmas Tree at L'Equille on St. John's Day was a brilliant success.

Lunenburg.—St. John's.—The Festival Christmas was as usual marked by success and decorations of a very special character at this church. The rendition of the anthems, "Behold, I Bring you good Tidings," by Churchill, and "Break Forth into Joy," showed very careful preparation on the part of the choir. The latter was specially attractive, the soprano solo having been taken by Masters Fenwick Wynacht and Walter Hammett. The choir which has always done efficient work, has greatly improved, having added to its number several boys possessing splendid voices. The communicants at the 8 o'clock service numbered about 160. The afternoon service at Blue Rocks was well attended. The music which was of an appropriate nature was splendidly rendered by the choir. There is a keenness of interest on the part of the congregation which speaks of their hearty co-operation in the work of this part of the parish. The Christmas music was repeated on the following Sunday, with the addition of other anthems specially prepared for the occasion. On the evening of Christmas Day, a Christmas Tree was held in the Parish Hall for the main Sunday School. A programme of Carols and Tableaux, representing scenes of the first Christmas Day, Christmas in other lands and numerous others was prepared by the scholars of the school. The event of the evening was the entrance of a real Santa Claus, who delighted the hearts of some two hundred boys and girls, and distributed the presents that hung on the beautifully decorated tree. Wednesday at 5.30 another entertainment took place in the Parish Hall, when once more Santa Claus appeared and gave gifts from a well stocked Christmas Tree to eighty tots from the Primary Department, who first of all entertained a full house with the singing of carols and other primary songs. The work of this department is in splendid form, and a grand effort is being put forth by Mrs. Wallis and her staff of six teachers to start these tiny tots on the proper road of life. Christmas Trees were held at Blue-Rocks and Eastern Points, and the hearts of all the little ones were made glad and they truly enjoyed a merry Christmas. The passing of the old year was observed by a Watch-Night Service which was very largely attended. The choir in full strength added greatly to the solemnity of the occasion by their beautiful singing of old and new year hymns. The New Year was ushered in by the ringing of the great tenor bell and the subsequent ringing of the full chime. About one hundred members of the congregation remained to partake of the Holy Communion, and thus to begin the New Year with the Prince of Peace. Watch-Night Service was held also at St. Barnabas' Church at Blue-Rocks, where a very large congregation assembled to watch out the old year and welcome the new. On Sunday evening, January 6th, a memorial service was held in the church. During the last few weeks three prominent citizens and members of this congregation have been called to their eternal rest.—Mrs. Mack, Mr. Henry Selig, and Mr. John Anderson. Mr. Anderson was for a long time Junior Warden, and exercised an untiring interest in the affairs of the Church. He was an inveterate worker. As a citizen he won the respect of all. As a Churchman his place will be hard to fill. He will be missed by all, but by none so much as his wife and children who survive him.

FREDERICTON.

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

Fredericton.—The quarterly meetings of the Boards and Standing Committees of the Diocese were held at the Synod rooms in St. John on Tuesday and Wednesday, the 8th and 9th inst., and business of considerable interest was transacted. The health of the Bishop of the Diocese not admitting of his attendance, the Bishop-Coadjutor presided at the meetings. The diocese has contributed more than last year to the M.S.C.C., although falling a little short of its apportionment. The diocesan missions account is in a fairly satisfactory condition, but this is unfortunately due to the fact that a number of parishes are vacant, which sorely need the ser-

vices of the Church. Among those present at the meetings were Bishop-Coadjutor Richardson, Archdeacons Forsyth and Neales; Canons Newnham, Montgomery and Cowie; the Rev. Messrs Hanington, Wilkinson, Burt, S. Neales, Daniel, Leed, Scovil, Kuhring, Hooper, Owen Jones, McKim, Raymond and Smithers. Of the laity, Judge Hanington, Messrs. Jarvis, Otty, Fairweather, Knowlton, Wallace, Vroom, Schofield, J. R. Campbell, H. M. Campbell, W. E. Smith, and Goodliffe were present. Bishop Richardson proved an excellent chairman and good progress was made by all the boards and committees in the work assigned to them.

The Boards and Committees covered were the following:—Board of Finance, Board of Education, Board of Missions, Standing Committee of the Diocese, Committee on Sunday Schools, Committee on Constitution and Canons, Committee on the Incapacitated Clergy Fund, Committee on Theological Studies, and the Synod Executive Committee. The Bishop-Coadjutor held a conference with the Rural Deans with regard to dates for Confirmations in the diocese, and subsequently met the clergy of the St. John deanery to confer upon the same subject. Classes prepared for Confirmation in a large number of parishes are now awaiting a visit from the Bishop-Coadjutor.

The Bishop of the Diocese has appointed the Rev. J. R. de W. Cowie honorary Canon of Christ Church Cathedral. The corporation of the parish church have voted Mr. Cowie a substantial increase in his salary. In addition to his work as an energetic and self-denying parish priest, Canon Cowie has done valuable work as organizing secretary in the diocese.

The Cathedral congregation are hoping to have ere long a new organ and surpliced choir, and greatly improved Church music. Mr. Arnold Fox will very shortly assume the position of organist and choir leader. Mr. Fox has, while organist of the "Stone" Church in St. John, proved himself to be admirably qualified for the position at the Cathedral. Bishop Richardson it is expected will bring to bear upon the Church life in Fredericton the same vigorous personality that has in the past done so much for Trinity Church in St. John.

The Rev. H. E. Dibblee, of Oranmotto, who is slowly recovering from the effects of his recent severe attack of pneumonia, has been granted several months leave of absence and will go south.

St. John.—St. Paul's.—On Thursday evening, the 10th inst., the Rev. E. B. Hooper, in the presence of a large congregation, was instituted and inducted to this parish. Additional interest was added to the event on account of its being the first official act in St. John of the Right Rev. John A. Richardson, Bishop-Coadjutor of the Diocese. After the Ceremony of Institution the Bishop's mandate was delivered by the rector to the Church-wardens, Messrs. Schofield and Starr, who inducted him by delivering the keys of the church. The official ceremony was closed by the ringing of the church bell by the rector. Evening Prayer, in which the Rev. Mr. McKim, the Rev. Mr. Sampson, the Rev. Mr. Scovil, and the rector took part, followed, after which a reception to the Rev. and Mrs. Hooper was held in the school-house, followed by addresses of welcome. The senior warden, Mr. John K. Schofield, dealt with emphasis on the remarkable unanimity of good feeling towards Mr. Hooper—the congregations choice having been actually unanimous—no other nomination being made. He urged the young men of the congregation to give their best support to their new rector, Mr. G. Sidney Smith, one of the original and oldest members of St. Paul's, gave a brief and most interesting sketch of the history of St. Paul's,—from its birth as a Church of England to St. Luke's to the present time. He was followed by the Rev. W. O. Raymond, who on behalf of the clergy of St. John extended a cordial welcome to Mr. Hooper, and himself a New Brunswicker, especially mentioned the pleasure it gave him to see St. Paul's filled by a native and fellow-graduate of the University of New Brunswick. He recalled that all St. Paul's rectors, with the exception of the Rev. A. G. H. Dieker, the last incumbent, had been natives of this Province. The Rev. J. Roy Campbell, of Hamilton, one of the senior clergy of the diocese and a warm friend of Mr. Hooper, spoke of Mr. Hooper's long and faithful service under him as Secretary of the Rural Deanery of Shediac, and added to the amusement of the evening by some reminiscences of Mr. Hooper's Moncton rectorship, closing a most interesting address with a strong personal tribute. Mr. Schofield then introduced the new rector who in a few well chosen words spoke of the great attraction the beautiful Church of St. Paul's had always had for him, and of his deep feeling of thankfulness over the unanimous welcome. The addresses were concluded by the Coadjutor-Bishop who appealed

strongly to the congregation of St. Paul's to give their new rector a free hand. Before dispersing refreshments were served by the ladies of the congregation. Mr. Hooper has already made many warm friends, and to quote his own words the future of the parish is "big with hope."

St. Mark.—The work of this parish is progressing favourably under the direction of its energetic rector, the Rev. G. A. Kuhring. A Bible class for men recently opened numbers nearly 200 members, and is still increasing. A similar class for women has a membership of 200, and in both instances the general attendance is exceedingly good. About Christmas a turkey supper, tree, and entertainment was provided for a large number of poor families, who enjoyed to the full the good things provided. Mrs. Kuhring came to St. John from Toronto with quite a reputation as a worker in the Woman's Auxiliary and in other ways, and she has proved a very great help both in the parish and without it since she came into our midst.

Upham.—The Bishop has appointed the Rev. R. L. Carson to this parish, which has been vacant for some time. Mr. Carson will also give a portion of his time to the neighbouring parish of St. Martin's, also vacant. Mr. Carson did good work as assistant at the Cathedral, and it is hoped will do equally good work in his new field of labour.

McAdam.—The Church in this young parish has made substantial progress during the past year under the care of the Rev. W. O. Raymond, Jr., who came to the parish as a deacon a little more than a year since. Among the things accomplished under Mr. Raymond's tactful and energetic leadership may be mentioned the enclosing of the church grounds with wire fencing, the placing of a furnace in the basement of the church, and the introduction of electric lighting in the church. The cost involved has been entirely paid, and in addition some old debts wiped out. The Sunday School is flourishing, the choir large and regular in its attendance, and various parochial organizations are active. The annual Christmas Tree and festival, Sunday School entertainment, lately held, were most successful and enjoyable. Every member of the Sunday School received a suitable gift from the hands of "Santa Claus." During the evening the rector was called to the front by his people and received from them a beautiful private communion service and elegantly furnished travelling bag as a token of their good-will and esteem. A purse was also presented to Mr. Langley, the organist, in recognition of his services as organist. The congregations at the church are large, and interest in its work is increasing.

Bay du Vin.—A very successful Christmas Tree and treat for the children was held at the school-house on New Year's Day. There were between 40 and 50 children present. Miss Wilkinson managed the affair, and its success is largely due to her efforts, but she was ably assisted by the ladies of the parish, and by a box which was kindly sent by the ladies of the Church Institute, St. John. The rector and his family desire to express their thanks to the Woman's Auxiliary, St. John, for a box very kindly and thoughtfully sent to them at Christmas.

QUEBEC.

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

Quebec.—In response to the offer made by the Diocese of Quebec to show its thankfulness for merces received in the past by raising a sum of from \$5,000 to \$10,000 for the training of suitable men for work in the West, the Bishop of Quebec has received letters of acceptance and high appreciation from the Bishops of almost all the Western diocese. A number of letters have also been received from men wishing to offer themselves as candidates for the work, and expressing the desire to be trained at Bishops' College, Lennoxville. Gifts and promises have already been received to the amount of nearly \$2,000 for the purpose of carrying out the above scheme, but \$8,000 more must be raised in order to accomplish all that is proposed.

Mr. Norman Tucker, Secretary of the Canadian Church Missionary Society, preached in the cathedral on Sunday, January 6th, at 11 a.m., and on Monday evening gave an eloquent address in the Church Hall upon the great resources of Western Canada and of the urgent necessity for men and money in order to meet the ever-growing needs of the Church in that part of the Dominion.

The Annual Meeting of the Quebec Church Society for the adoption of the annual reports,

etc., etc., will be held on Wednesday, February 6th, at 3 p.m. All members and friends of the Society are invited to be present.

The installation of the Rev. Prof. Allnatt, D.D., as Canon of Quebec cathedral will take place on Sunday, January 27th, after the conclusion of the evening service.

MONTREAL.

James Carmichael, D.D., Bishop.

Montreal.—Dr. L. H. Davidson of this city has given notice that at the approaching meeting of the Synod of the diocese he will ask that Canon No. 11, "For the election of a Coadjutor Bishop," be repealed and replaced by a new Canon, the chief provisions of which are: (1) That a Coadjutor Bishop of the diocese may be elected at any session of the Synod upon the request of the Bishop, assented to by said Synod by resolution adopted by the majority of members of said Synod present at said session; and (2) that the Coadjutor Bishop so elected shall, without any further election or formality, become the Lord Bishop of the diocese immediately upon the death or resignation of Bishop. Another clause provides: "In case of the absence of the Bishop or of his incapacity through illness or other cause, the Coadjutor Bishop shall exercise the full power of the Bishop of the diocese, as well in temporal as in spiritual matters." It is said that the adoption of this Canon will prevent a repetition in the future of the uncertainty which at present surrounds the legality of Bishop Carmichael's succession to the See.

ONTARIO.

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

Kingston.—St. Paul's.—The Rev. Hugh Spencer preached in this church twice on the Feast of the Epiphany. Mr. Spencer formerly belonged to this city and has many friends here.

A meeting of the congregation was held on Tuesday evening, the 8th inst., to take steps towards the appointment of a vicar, in view of the illness of the rector. Bishop Mills was present. There was a large attendance. A resolution was passed expressing the congregation's sympathy with Archdeacon Carey over his illness and inability to continue his clerical duties at the present time. A committee was appointed to confer with the Bishop and several names will be submitted to him for his choice of vicar. The congregation will meet again on the 22nd of this month for further discussion on this matter.

The Rev. W. R. Tandy, M.A., died on Saturday night last, after a long illness, at the early age of 34. He was ordained some years ago by the Lord Bishop of Toronto, after having had a brilliant career at the Diocesan Theological College, Montreal, to the Curacy of St. John's, Peterborough. After a short period there he was appointed by the same Bishop to the sole charge of Havelock, which post he held for two years. Since then his health broke down and he has been living in Kingston ever since quite unable to do any active work. For one year 1894-5 he was the editor of "The Kingston News."

Tamworth.—The Christmas Day offerings in this parish amounted to the goodly sum of \$100.

Camden, Yarker and Newburgh.—The Xmas services were well attended, the decorations in good taste and the rector received \$50 besides 50 bushels of oats for his horse. He tenders his warmest thanks to his parishioners for their many kindnesses during the past year. The Xmas tree and tea at Yarker was a huge success. The children gave a splendid programme, after an excellent tea had been partaken of. Mrs. Albert Benjamin, Mrs. Willet Doller and Mrs. Ewart, and all who helped to make the evening a success deserve the best thanks of the congregation.

The annual Christmas tree and entertainment at Hinch's Hall, Camden East, on December 28th, well sustained the reputation gained in former years. The platform was artistically arranged and never looked better. The programme consisting of carols, songs, children's drills, dumb bell drill and flag of the Empire drill, was an excellent one. The proceeds of the entertainment amounted to the sum of \$60.

Picton.—St. Mary Magdalene.—The Christmas services at this church were especially bright. The church was very effectively decorated with evergreens, holly and carnations, the singing

showed careful training and was very much appreciated. On New Year's night there was an entertainment and Christmas tree for the Sunday School. The parish house was crowded to the doors, the programme consisting of a cantata, tableaux, and songs was given by the Sunday School children and reflected great credit both on children and teachers. There was a well-lit tree and a generous Santa Claus, so the children went home happy. On Friday evening, January 4th, an illustrated lecture on London was given by Canon Macnab, of Toronto, to a large and appreciative audience. January the 6th was "Choir Sunday." Both morning and evening special music was provided and sermons appropriate to the occasion preached. In the morning the subject was the "Epiphany," and in the evening the "Power of Song." The special collection was for the Choir Fund. There were large congregations at both services.

OTTAWA.

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

Ottawa.—Rev. Canon Kittson, M.A., rector of Christ Church Cathedral, addressed a large gathering of men in the Y.M.C.A., on the afternoon of Sunday of last week on the timely theme of "The Practical Use of Religion." It is understood a hitch has occurred in the completion of the sale of St. John's Church property to the Dominion Government. The Church authorities, it is claimed, are insisting upon the insertion in the agreement of sale of a clause stipulating that the church up to such a time as it is destroyed to make way for the new departmental building shall not be used for any secular purpose. Hon. Sydney Fisher, acting Minister of Public Works, is, it is said, opposed to the insertion of such a clause and for the present the deal is at a standstill.

TORONTO.

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

St. Thomas. By the death of the Rev. James Henry McCollum, M.A., rector of this church, there has passed away another prominent cleric, scholar and citizen from the scenes of a long and active life, and from the Church here on earth, which, for more than half a century he lovingly and faithfully served, to the rest that remaineth for the people of God. Though a very old man—over 80 years—Mr. McCollum retained his vigour, both bodily and mental, till the very last. His death came suddenly. On the 9th inst. he retired from luncheon to his study, apparently in the enjoyment of the best of health and spirits, when his daughter, Miss McCollum, heard a fall a few moments later, and hastening to the room, found her father prostrate on the floor and quite unconscious. Medical aid was summoned, but the doctor pronounced Mr. McCollum dead from the effects of an apoplectic stroke. The deceased was born in the County of Cavan, Ireland. After graduating with honours at Trinity College, Dublin, he entered Holy Orders, and was appointed Curate to the Rev. George Gough Gubbins, rector of St. George's Church, Limerick. Coming to this country in 1861, he was appointed Curate at St. George's Church, Toronto, where, as a hard, faithful worker he made many friends. Afterwards he was appointed the first rector of St. Stephen's, in this city, and from there moved successively to Aurora, Oak Ridges, Wellington Square and Burlington. At Aurora there is a fine commodious rectory house, which he was instrumental in erecting. From Burlington he returned to this city as rector of St. Thomas' Church in 1874. At that time St. Thomas' parish embraced what was then known as Seaton village, with adjacent territories extending westward from Huron Street almost to Toronto Junction, and northward from Sussex Avenue to St. Clair Avenue. It was a hard struggle to establish the Church in this district, so sparsely settled at that time. But by faith in God and indomitable perseverance and self-denial he succeeded. And though in the beginning of his rectorate, which commenced with a schoolroom as a temporary church, his congregation was small, yet in a little while the parish grew so rapidly that a neat church edifice was erected. After a time this too gave place to the fine handsome church which now stands on Huron Street, one of the most important churches in the city and a centre of Church life and activity, in which the late rector was assisted for the last twelve years or more by a vicar and a curate. The deceased gentleman was devoted to Church work, both parochial and otherwise. For two years he preached in some of Great Britain's most impor-

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tant churches in the interests of the Society for the Propagation of the Gospel. And for many years, in sunshine and storm, he could be seen wending his way every Thursday afternoon to the inmates of the House of Industry, as if determined that the poor also should have the Gospel preached to them. He had few enemies and many friends, his chief friends being those who knew him best. His genial face and fine tall presence will be missed in Toronto, not only in his parish, but wherever he was known. Mr. McCollum is survived by a widow, two sons, and three daughters. The widow is a daughter of Frederick Matthews, of Oxfordshire, England. We extend to the bereaved family our heartfelt sympathy in the loss of a loving husband and a kind and affectionate father. The interment took place from St. Thomas' Church on Friday, the 11th inst., where a large congregation had assembled in which were many clergy. The Lord Bishop of the diocese, the Ven. Archdeacon Sweeney and the Rev. C. Ensor Sharp, vicar of St. Thomas', conducted the services in the church, the Rev. G. I. Taylor, rector of St. Bartholemew's officiating at the committal of the body of the deceased to the grave, the funeral taking place at St. James' cemetery.

"Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.

There the tears are dried,
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.

Father in Thy gracious keeping
Leave we now Thy servant sleeping."

The names of the pall-bearers at the funeral were: The Rev. Father Davenport, the Rev. G. I. Taylor, the Rev. F. Hartley, the Rev. Canons Farncomb and Ingles and the Ven. Archdeacon Sweeney.

St. Augustine's.—The Very Rev. the Dean of Nova Scotia preached in this church on Sunday evening last.

St. Luke's.—The Lord Bishop of Quebec was present at both the morning and evening services in this church on Sunday last and officiated. In the morning he celebrated and read the Second Lesson and in the evening he read the same Lesson and preached to a crowded congregation, choosing for his text the words, "The Kingdom of This World is Become the Kingdom of Our Lord and of His Christ and He Shall Reign for Ever and Ever." (R.V.), Revelation 11:15.

Wycliffe College.—The Rev. Charles Venn Pilcher, M.A., professor of Greek and New Testament Exegesis in this college, has recently had an attack of appendicitis. He was taken to the General Hospital and operated upon on Thursday night last. The latest accounts of his condition are favourable and that he is making progress towards recovery.

Toronto Junction.—St. John's.—Mr. Herbert Massiear, who for many years has been connected with this church and Sunday School, and for some time librarian of the latter, has accepted a position in Cranbrook, B.C., and was on Saturday last presented with an address and a dressing case by the members of the church. Tomorrow night the A. Y. P. A. of St. John's Church will meet in the basement to spend a social evening and tender a farewell to Mr. Massiear.

Creemore. The clergyman of this parish for the past nine years, the Rev. A. C. Miles, was delighted a few days ago to see led into his stable a new and young horse, the gift of his parishioners at Creemore, Banda, and Lisle. This welcome steed will replace the faithful, but aging, one which during the past twelve years has carried him over about 50,000 miles of parochial and other journeyings. It is also a very acceptable gift, as indicating the thoughtfulness, appreciation and good-will of the people.

Warkworth.—St. John's.—The Ladies' Guild of this church held a successful bazaar on Saturday, December 23rd, from which they realized the sum of \$50. The members of the congregation are purposing to erect a driving shed in the spring.

NIAGARA.

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

Jordan.—Sunday, January 6th, 1907, marked an era in the history of the old stone church in the

parish of Louth at this place. Ever since the erection of this sacred edifice about sixty-five years ago, the people have been desirous of purchasing a bell for its tower, and through the energetic efforts of the present wardens they have now had their wishes realized. The bell is a fine tenor, weighing 300 pounds, and should be heard for a considerable distance. A concert gotten up for this purpose defrayed all expenses in connection with the purchase and hanging of the bell. Since the appointment of the Rev. G. B. Gordon to this parish the Church has had an increased attendance at all the services, the offerings for all purposes are larger and although considerably handicapped by coming here in October all appointments have been met this far. We trust our bell will be a means of increasing the attendance at church still further.

Caledonia.—The Ruri-Decanal Chapter of Haldemund met on January 9th. There were present, the Revs. P. L. Spencer, R.D., of Jarvis; Rev. K. Godden, M.A., rector of Caledonia; Rev. W. H. Francis, M.A., of Port Maitland and South Cayuga; Rev. R. Perdue, rector of Dunnville, and Rev. R. H. Ferguson, M.A., of Hagersville, Secretary of Deanery. There was a celebration of the Holy Communion at 9.30 in St. Paul's Church, the rector being celebrant, assisted by Rural Dean Spencer. At 10.30 the Chapter met in the new and pleasant vestry of the church. Prayers were said by the Secretary, after which there followed a study of Greek Testament—Rom. I. 1:17, led by the Rev. A. W. H. Francis, M.A. In the afternoon a paper was read on the Holy Communion by the Rev. R. H. Ferguson, M.A., of Hagersville. The Rev. Rural Dean Spencer gave a very interesting and profitable talk on the "Apocrypha." The Rev. J. K. Godden, M.A., led in a discussion on "Clerical Stipends." In the evening a public service was held, the Rev. R. Perdue preaching an earnest and able sermon on the words, "Pray without ceasing." Thanks are due to the Church people of Caledonia for their splendid hospitality.

HURON.

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

London.—St. James'.—This Sunday School held its annual Christmas entertainment on Thursday evening, the 3rd inst., at 6.30. The children were all seated at tables and enjoyed a splendid supper, served by the teachers. After supper the tables were removed and a most pleasing entertainment was given, consisting of vocal and instrumental music, recitations and dialogues. The children were well trained and did their parts well. A military drill by the senior boys was very pleasing. During the evening, the rector, Dean Davis, who presided, called Mr. John Pope, the lay superintendent to the platform. He was followed by three little girls and master Frank Judd. The latter read an address to Mr. Pope from the teachers, officers and scholars, and the girls each handed him a present—beautiful and useful articles—a bouquet of 33 carnations, representing the 33 years he has been superintendent of this school, was presented also. After the presentation the Dean made a few remarks concerning the loving and faithful service Mr. Pope had rendered the school. He has been absent but very seldom during that long term and is always early at the school, thus setting a good example to all. The entertainment was closed with the National Anthem.

Brantford.—Grace Church.—Some time ago the Misses Emily C. and Mary E. Bennett presented to Grace Church for use on the altar, two chalices, and a paten, with the inscription, "To the glory of God, and in memory of A. B. Bennett, who entered into rest January 11, 1876." The Misses Bennett have now completed the memorial by presenting a flagon with the inscription "To the glory of God and in memory of our mother, Emily E. Bennett, entered into rest, October 25, 1906." This beautiful and valuable Communion service, of elaste design and workmanship of four pieces, is of sterling silver, made to order by the Birks of Montreal. Mrs. Lemmon has presented a Prayer desk and seat of hand-carved oak, in memory of her late husband, Mr. Henry Lemmon, who was an active member of the congregation for upwards of fifty years. The Prayer desk and seat were made by the Globe Company of Walkerville, after a correct and beautiful Church design; and a competent Brantford mechanic pronounces the workmanship, carving and polish to be of the very best. Other memorials are to follow these.

St. John's.—The usual Christmas services and entertainments here have been most successful. The decorations on Christmas Day have never been more beautiful, while the Christmas offerings were exceptionally generous. On the first Sunday in the new year the Second Annual Reunion Services was kept at this church. The church was well-filled, every available seat being taken and the service was most hearty and congregational. Rural Dean Wright preached an eloquent and appropriate sermon, while Mrs. Parker sang a Christmas carol very sweetly to the great pleasure and delight of all present. The Sunday School entertainment was held during the week and was most satisfactory. A most pleasant feature of this evening was a handsome presentation made by the boys of Miss Dalton's class to their teacher.

Mount Pleasant.—All Saints'.—This church kept one of the most pleasant Christmas seasons in its history. The decorations were particularly warm and Christmas-like. The annual New Year's Day entertainment was also one of this church's greatest successes. There was a large audience, an excellent programme and excellent receipts. The programme was followed by the distribution of the presents on the tree. A surprise feature was the presentation of a beautiful oak office chair and a handsome pair of fur-lined gloves to the clergyman. Mr. Briggs made the presentation in behalf of the congregation, and Mr. Rounthwaite replied, thanking the people both for their present and also for their loyal cooperation during the past year.

Reunion Service was held on the first Sunday in the New Year in this church, which was very beautiful in the tasteful Christmas decorations. Rural Dean Wright preached an inspiring sermon and Miss Raymond sang with her usual charm. Many improvements have been made in this church during the year and lately a handsome Prayer desk and stall has been placed in memory of the Hon. A. S. Hardy. A brass plate set in it bears the following inscription: "To the memory of Arthur Sturgis Hardy, sometime Premier and Attorney-General of the Province of Ontario. Born at Mount Pleasant, December 14, 1837. Died at Toronto, June 13, 1901. Installed by his son, Arthur Charles Hardy, December 1906."

Lucan.—Holy Trinity.—The first official visit of Bishop Williams to this church since his consecration took place on Sunday, the 9th ult., when the church was crowded to the doors, and many people had to be turned away. After Evening song had been conducted by the rector, the Rev. H. A. Thomas, and a hymn had been sung, the rector read the Confirmation Exhortation. The Bishop then proceeded with the service. His Lordship's address was listened to with great attention. It was a most earnest and practical exhortation upon the characteristics, objects, and subjects of the Kingdom of God. The solemn rite of laying on of hands was then performed, the candidates numbering forty-four, of whom twenty-six were boys and men, and eighteen girls and women. In one family a mother and daughter were confirmed; and in another, a mother, daughter, and son. This is the third large class presented by the present rector, numbering respectively, fifty-seven, thirty-five, and forty-four, in Holy Trinity Church; besides a class of fifteen confirmed at St. James' Church, making in all one hundred and fifty-one from the parish in five years. Quite a number of Presbyterians, Methodists, and Roman Catholics were present at this Confirmation, and expressed themselves as much impressed by its solemnity.

ALGOÏA.

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

Burk's Falls.—All Saints'.—The Sunday School Christmas Tree took place on Thursday evening, December 27th, and a bright and happy company gathered. There was an encouraging number of parents and friends present, and the children did well, following the lead given very nicely, and rendering solos, duets, recitations and dialogues with credit. The Superintendent, (Mr. John Edgar), was too unwell to be present, and of him the chairman, the (Rev. Canon Allman), spoke in no uncertain terms. The chairman was, however, aided by the Revs. J. Waring and C. Ryan, who made brief addresses. The presents were distributed by Mrs. Kelsey, to whose faithfulness the chairman paid a high tribute. The tree having been stripped, the wardens (through Mr. Arthur Richardson), took the opportunity of making a presentation to Miss Allman for her services as organist, and she was the recipient of

a very neat and beautiful secretary. The proceedings closed with the singing of the National Anthem and the Benediction.

RUPERT'S LAND.

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

Stonewall. Church of the Ascension—The Church of the Ascension, Stonewall, was reopened December 16th, after a complete renovation. A new stone chancel 20 feet long, with vestry 8 x 14 was added. The improvements consist of a new furnace, and basement, new seats, new windows, and the interior all painted. A beautiful stained-glass eastern window consisting of a large centre panel showing the Resurrection of Christ, was presented by Mr. S. J. Jackson, M.P., in memory of his daughter Anna Claire, and the two side panels presented by the Sunday School. The window was designed and built by Messrs. Allward and McCormick, Winnipeg. A new pulpit now being made is presented by Mrs. T. Lusted in memory of her husband, the late Mr. Thos. Lusted, an old pioneer and prominent Churchman, and an oak prayer-desk and seat was given by the rector, the Rev. E. L. Howe, in memory of his mother. The morning and evening services and an afternoon service for the Sunday School and Boy's Brigade were well attended. The special preacher of the day was the Rev. Canon Talbot, St. John's College, Winnipeg, whose very pleasing addresses were marked with deep spirituality. During the past year two new churches have been opened—St. John's, Brant, costing about \$2,000, all paid for, and another at Stony Mountains costing over \$2,000, almost free from debt. The latter mission is now separated from Stonewall and well looked after by Mr. Collie, student of St. John's College. The addition and improvements of the Church of the Ascension makes it one of the best equipped churches in the Diocese.

Winnipeg.—St. Luke's.—The members of the choir have presented Mr. Greig, the retiring organist, with a gold watch-chain as a token of their appreciation of his services, and of regret at his departure.

A few Sundays before Christmas a large deputation from the Willing Workers called upon the rector and presented him with a gold-mounted modern fountain pen.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop

Battle Road.—Mr. H. W. Realf, the catechist-in-charge of this mission, desires to acknowledge with warm thanks the following donations towards the sum of \$200 which he is trying to raise for the erection of a small wooden church in his mission:—Mrs. G. Redmond, \$2; One Interested in the work, Clarksburg, \$2.

MOOSONEE.

G. Holmes, D.D., Bishop.

Chapleau. The Diocese of Moosonee and the Church in this place in particular has just suffered a very serious loss in the person of the Rev. W. L. James, one of its most promising young Missionaries, whose death took place at his brother's rectory in Somerset, England, on December 21, 1906. He is about two years and four months since Mr. James landed in Canada as a young Oxford graduate, travelling for the benefit of his delicate health, but with no intention of staying more than a few weeks. In passing through Toronto he was introduced to the late Archdeacon Langtry and Canon—now Archdeacon—Sweeny, commissary to the Bishop of Moosonee, and was asked by the latter if he would take temporary charge of Chapleau, which was then vacant, and which without hesitation he accepted, arriving in Chapleau early in September, 1905. The congregation were somewhat dissatisfied with a layman; and on my way through to England in the month of February, and only a few days after my consecration I was requested to appoint a clergyman in full orders; but I had not been at Home more than a few weeks when a letter reached me with a petition to appoint Mr. James, who had expressed his readiness to accept, and, as the wardens said, had, in those few months' service, succeeded in gathering the scattered members of the Church and Sunday School, and by his bright, gentlemanly, tactful manner had united them as one

man. The congregation had already realized that they had in Mr. James a Christian, scholarly gentleman of no ordinary ability and personality. In the month of May, 1906, during my first Episcopal visit to Chapleau, he was admitted to deacon's orders in the presence of a large congregation, whose affection for, and appreciation of, his services I was most thankful to see. By the railway men of all denominations he was a great favourite. His strong, bright, straightforward, manly personality, notwithstanding his very feeble health, won the esteem of all with whom he came in contact. By the children he was almost worshipped, and most touching it was to see their eyes fill with tears when they heard of his death. His sympathetic nature and fiery enthusiasm inspired his congregation to follow without question. From the first he seemed to realize that his service would be short, so he seemed determined that his life should be given as a sacrifice for Chapleau. In the month of July last, on our return from England, Mr. James received priest's orders. He then appeared to be failing, but it was thought that a few months' rest on the coast might benefit him, but to the great sorrow of all he returned weaker than when he left. About the end of October last a change took place, and from that time he rapidly sank until the day he left for Home, on December 5th. His faithful friend and medical attendant, Dr. Merrill, very kindly and generously sacrificed a month's time and salary in order to see him safely Home with his friends in Somerset, England. Mr. James' greatest ambition was to see the completion of the new cathedral church in Chapleau, and to this object he concentrated all his energies, and succeeded in raising over \$1,700, when, owing to the lack of funds, it had to be postponed. Mr. James remarked, with a pathetic sigh, "Well, I shall never see it." Before leaving he called some of the members of the church to his bedside, and, taking them by the hand, pleaded with them to persevere with the church. "I could die happy," he said, "if I were sure that it would be built." About \$2,500 is still required before we can ask for tenders. I have just had a most touching letter from his brother describing his very peaceful, happy death. He says, "My brother's last words were of Chapleau, and his last prayers for his congregation."

On Sunday, December 23, 1906, the Rev. A. McLean Banting was admitted to priest's orders. Mr. Banting's work is described in another letter I am sending for publication, so I need not say more at the present time. Geo. Holmes, Bishop of Moosonee.

BOOK REVIEWS.

Men of the Old Testament.—Leon K. Willman. New York: The International Committee of Young Men's Christian Association.

We do not see how this little book can be of real profit to the Christian student of the Old Testament. We think it might have been compiled by a non-Christian student of comparative religions. It begins with Abraham, but does not mention the Covenant as instituted and effected by circumcision. We should have thought that Adam and Noah might have been mentioned as "Men of the Old Testament," but perhaps Brother Willman regards them as only mythical characters. The feature of the Old Testament as leading up to the Incarnation, the "taking of humanity into Godhead," is not even suggested. We hope the author believes in "Jesus" as one something more than a great, "almost superhuman Teacher," but it is not clearly pointed out that He was the great one for whom the older Dispensation prepared the way. The questions appended to each "study" are rather dry, being merely on the letter of the Scripture section taken for the study, though there are several moral reflections offered by way of quotations from certain authors. There is also a defect in speaking of "Jehovah" too much as if He were only the God of Israel, instead of being the "only God of all the earth." We cannot say that we can commend this book as being at all one that gives a really satisfactory treatment of its theme. There are very many such books appearing from time to time in the United States.

Quiet Hours with the Ordinal.—A series of Addresses by the Right Rev. the Bishop of Carlisle (England). Longmans, Green & Co.; price, 2s.

The Bishop tells us in his preface that the publication of these addresses is due to the written requests of many friends at different times. Originally delivered on the Quiet Day at the Advent ordination of 1902 in the Diocese of Worcester, a written request for their publi-

cation was signed by the Bishop (Gore, now of Birmingham), the chaplains, the examining chaplains, and the newly-ordained priests and deacons. The preface states that the addresses are published as they were delivered. The Bishop of Carlisle adds: "They are very simple. May it please God to bless their simplicity to His service." There are four addresses: "The Vocation," "Reverence for the Bible," "Ordination Vows," "The Commission." The teaching on all these topics is admirable: most suggestive and clear. They can be read with profit by all the clergy, even long after ordination. We should strongly advise every rural deanery meeting to have one of these addresses read at every meeting, and when the four have been read during the first year it would do no harm to begin them the second year. We heartily commend them especially—very especially—to all divinity students.

Studies in the Life of St. Paul.—Arthur Gardner Leacock. New York: The International Committee of Y.M.C.A.

This book will be found very useful for Bible Classes and for private study. Part IX. furnishes most interesting studies on the personality and services of "Paul"; personal characteristics and services to the world. There are also some outline maps on which the author tells the reader to mark for himself the places as they are mentioned. There are also full notices of dates and other useful information. There are some, shall we call them "characteristic" omissions, such as the presence of Christ from time to time during the days between the Resurrection and Ascension, instructing the Apostles in the things pertaining to the Kingdom of Heaven. The baptism of Cornelius and his friends is not mentioned. Mr. Leacock, perhaps, did not consider, as St. Peter did, that baptism was of any necessity after the descent of the Holy Spirit upon Cornelius and his friends. It is not quite accurate to speak of St. Paul receiving the Holy Ghost through the laying on of Ananias' hands; nor again to say, "While waiting for the coming of the Holy Spirit the eleven Apostles chose a successor to Judas Iscariot. The choice was left to our Lord specially, and it was He who made it. With some reserve on such grounds as stated above, we can cordially recommend Mr. Leacock's little book."

The Warrior Spirit in the Republic of God.—By Anna Brown Robertson Lindsay, Ph.D., author of "What is Worth While," "Culture and Reform," etc. The Macmillan Co. of Canada, Toronto; price, \$1.50.

We have not space enough to give this most admirable book the review we should like to give. The table of contents is thus given: I., Chords of Awakening; the Higher Conquest. II., Prelude: the Call of Jesus. III., Processional: The Church of God. IV., The World March: of Kings, of Prelates and Evangelists, of Sages, of Traders, of Workers. All these are excellently treated from the author's standpoint, which is that of Protestantism, which knows nothing of the real object intended and effected by the Incarnation. People have lost sight of the fact that the Church of Christ, really founded by Him through His Apostles, was organized to

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be identical with Himself—He in us, and we in Him. On earth it was to be visible, with an organization of officers and sacraments, having His authority and guarantee. It is a Divine society, indwelt by the Holy Ghost, who is the real Agent in all the acts of its earthly ministers; and it was ordered—all professing Christians were ordered—to have no schisms, or even factions in the society. Now this fact is entirely ignored by Protestants. Their idea is that no such thing as schism can really exist, as in fact they assert; for their conception of what they call the Church is an aggregation of separated individuals, who may or may not belong to any organized body. Now, most of them see to-day that such ideas have failed to produce anything like the Christianity the New Testament describes. Hence, there is a cry for a "new Church for the twentieth century." But had we not all better ask for Divine light to study the question anew? What was the Divine society of early Christian days? To see what the New Testament Church really was? Where is it now? These thoughts were with us as we read Dr. Lindsay's able and earnest book. We very earnestly wish she would direct her studies in this direction. Of course, such studies would go over unfamiliar ground, but we are sure that the author who could write "The Warrior Spirit in the Republic of God" would find everything she could hope for in the "Divine Republic," the Holy Catholic Apostolic Church, founded 1900 years ago in the City of Jerusalem by the Holy Ghost.

Judaism and Christianity—Short Studies: Religion a Permanent Need of Human Nature.

By the Rev. W. O. E. Oesterly, B.D. (Cantab). Longmans, Green & Co.; price, 3d.

This tract sets forth a resume of the considerations usually set forth for the belief that religion of some kind is felt to be a necessity for mankind. It is one of a series of papers, the editor's preface tells us, the object of which is to place before Jews of Western training and education such aspects of Judaism and Christianity as seem to the authors of special importance. On page 32 the author of this tract says: "That which we should not expect, that which comes as a matter of intense surprise to all who hear of it for the first time, is that a large and increasing number of the more cultivated and wealthy Jews should at the present day be found to repudiate not only their own religion, but every form of religion." Perhaps the present condition of what is called Christianity, with its bitter divisions and the un-Christ-like character of such a very great number of its professors may easily account for this and other similar things. We hope, therefore, that these "studies" may do a good work in bringing such matters to a better state by getting people to lay the blame where it really belongs.

Canadian Almanac.—We have received a copy of the current issue of this most useful Almanac, which contains the fullest information possible upon all subjects of interest to the inhabitants of this Dominion. Amongst other matters which will be found within its covers is a full list of the Bishops and clergy of the Dominion of Canada, arranged according to dioceses, together with the names of the parishes over which they have ecclesiastical supervision. This year, 1907, is the sixtieth, the Diamond Jubilee year of this Almanac's publication. It should find a place on the book shelves and in the offices of all of those who are really interested in the welfare and the progress of this great and important part of the British Empire.

Family Reading

IF CHRIST WERE HERE TO-NIGHT.

If Christ were here to-night and saw me tired
And half afraid another step to take,
I think He'd know the thing my heart desired,
And ease my heart of all its throbbing ache.

If Christ were here in this dull room of mine,
That gathers up so many shadows dim,
I am quite sure its narrow space would shine
And kindle into glory around Him.

If Christ were here I might not pray so long;
My prayer would have such little way to go;
'T would break into a burst of happy song,
So would my joy and gladness overflow.

If Christ were here to-night, I'd touch the hem
Of His fair, seamless robe and stand complete
In wholeness and in whiteness: I, who stem
Such waves of pain, to kneel at His dear feet.

If Christ were here to-night I'd tell Him all
The load I carry for the ones I love—
The blinded ones, who grope and faint and fall,
Following false guides, nor seeking Christ above.

If Christ were here. Ah, faithless soul and weak!
Is not the Master ever close to thee?
Deaf is thine ear that canst not hear Him speak;
Dim is thine eye, His face that cannot see.

Thy Christ is here and never far away.
He entered with thee when thou camest in;
His strength was thine through all the busy day;
He knew thy need. He kept thee pure from sin.

The blessed Christ is in thy little room,
Nay, more, the Christ Himself is in thy heart;
Fear not, the dawn will scatter darkest gloom,
And then from Him thou'll nevermore depart.

DOWN A COAL-MINE

A Lady's Visit.

How much pleasure there is in going where one has not been before, and where one is never likely to go again! For my own part, though I am glad to have been down a coal-mine, I am quite glad not to be obliged to go again, when I remember the long, dark, walks underground, extending several miles beneath people's houses and gardens, beneath the railroad, even beneath the Bishop's palace.

I had brought a very old cloak and bonnet to Wakefield, because I hoped my brother as he had been before, and knew a great deal would take me down a mine, and so he did. It was not much of a treat to him, I am afraid, about it, but that was all the better for me.

First of all, to my surprise, I was deprived of my old cloak and bonnet; and it was as well, for the cloak might have caught in the wheels of the trucks below ground, and the bonnet would certainly have received some severe knocks, for the roof was often so low that we had to walk crouching down as much as we could.

So the bonnet was exchanged for a miner's cap, which had evidently had a close acquaintance with coal; and a walking-stick was put into my hand that I might feel my way along when I could not see it clearly, for the floor of the mine was slippery, and sometimes steep.

The cage, drawn by machinery up and down the shaft, was a cage indeed. I could scarcely believe that we three, my brother, our guide, and myself, were all expected to squeeze ourselves into it, but we managed it. People who go down mines must just believe that they can do what they are told to do, and then go straight on.

Oh, before we went down, a little safety lamp was given to each of us as well as a walking-stick. Scientific men have spared no pains to discover the best kinds of safety lamp, so that fewer awful accidents should occur underground. Sir Humphrey Davy did much in this way nearly a hundred years ago; but, however, much care is taken, there are some accidents which cannot be prevented. The roof or walls of a mine will sometimes cave in, however carefully they may have been propped up by logs of wood. Terrible explosions of coal gas, the force of which is greatly increased by dust, may result from the least carelessness; and even the coal itself, in the heart of the earth, will sometimes take fire and burn furiously. The only thing to be done then is to starve the fire by letting no air into the mine, or else to flood it with water.

Unlooked for floods of water will sometimes burst in and drown the poor miners, in spite of all precautions, or poisonous gases may stifle them. My brother says he seldom visits the hospitals without finding men there with their backs badly injured by the falling in of the roof, where they were at work in the mine. And sometimes miners get lost in the long, dark passages which have been deserted because the stock of coal has been exhausted.

But everything is generally done that can be, that those who work so many hours each day, in the dark, to bring up coal to light our fires, should do it with as little risk to their own lives as possible. They are only allowed to work in the mines eight hours a day, and at the week's end each is paid according to the quantity of coal he has sent to the surface. The safety lamps are so formed that gas would extinguish them instead of causing an explosion; and throughout these narrow underground passages, often extending many miles, there are little recesses in the walls for the men to take refuge in when necessary.

Sometimes a coal truck, small as it is, a quarter the size of those we see on the rail-

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roads, will break loose from its cord, and should the road just there be a steep incline, it will come tumbling down, headlong, in a very dangerous way, and the men must quickly take refuge in the nearest niche in the wall.

Near the mouth of the mine these trucks are sent backwards and forwards by machinery worked from the top of the mine shaft; further in horses who spend their whole lives underground and have their stables in the nooks already spoken of, draw a train of trucks along. A serious accident almost happened near us.

A horse with a bad temper was drawing some trucks along, when something put him out, and he kicked over the traces in the narrow passage where we were, and very nearly kicked us. Indeed, his heels came inside the recess where we had gone for safety, and my brother, who was thinking more of my safety than of his own, did not escape without a scratch on his hand from the horse's hoof.

For perhaps more than half a mile before we came to where the horses were at work we had to walk along, almost doubled up, because the roof was so low. At last we came to the "coal-face" men, where, tapping away, each in his nook, they were getting out the "black diamonds," as the coal is called.

Amongst the people down a mine there seem to me a quiet tone of solemnity. All are living in an atmosphere of danger, of which each is conscious, both for himself and for his neighbour. We were not told of it till afterwards, but the very morning we were down that mine the roof had caved in somewhere, and a miner had been killed. A group of his comrades were watching till we were out of the way, to bring the poor crushed body up. When we passed them we wondered why they were so quiet.

The ventilation of a mine is most important. One of the ways in which it is managed is by means of enormous furnaces, which cause hot air to ascend, that cold air may rush down and take its place. In certain passages cut off from the main thoroughfare of the mine by heavy curtains made of leather, the current of air was so strong that it roared like a winter's gale. At one particular place our kind guide searched in the rock, and brought forth for each of us a tiny fossilised mussel, that had lain for ages embedded in the rock.

Where would England's wealth be without her black diamonds and her army of underground workmen patiently sending them up to the surface, that fires may blaze, that trains may run, that machinery may bring forth all kinds of things?

What should we all do without one another? The lives of those who live on or in this earth, up above or down below, are marvellously linked together. It has been said, and I fear not without reason, that miners are generally a rough set of men, apt to live selfish and godless lives up above ground. No doubt the type of miner to be found differs in different places, even in different mines, for most people are very much what others make them, though this need not be. But during my one long morning below ground the men seemed to me a patient, hardworking, tender-hearted set, with a vein of heroism, in that they were conscious of doing a work for the good of their generation, that, though the wages they receive are high, no money could really repay.

S. F. A. Johnson.

HOME THOUGHTS.

Few can withstand the influence of home. That is why it should be the youth's idea of purity. The woman that a man, brought up among ladies, chooses for his wife is sure to be a lady. She may be humble, even, but she will be refined. He has had his model always before

British and Foreign.

"I see now," said the new housemaid to the cook, "why they call Evening Prayer 'Evensong' at this church. They chant the Psalms."

A brass memorial tablet has been unveiled in Scaforth Parish Church in memory of Alice Williams, who for forty-four years was head-mistress of the Scaforth Girls' School.

A motor boat is to be utilized for mission service in the North Sea by the Missions to Seamen Society. It will be named the "Frances Roget," and will be stationed at Harwich.

The sanctuary of the Parish Church, Leighton Buzzard, has been beautified by the completion of the reredos, and by the lining of the walls with carved oak panelling, and the restoration of the sedilia.

Emmanuel Church, Ashland, in the Diocese of Maine, has been improved by the addition of four new stained-glass windows, which have been purchased with the proceeds of Sunday School entertainments.

During the past twenty-five years the Missionaries on the staff of the Church Missionary Society have increased nearly four-fold, from 254 to 1,013. During the same period the income has risen from £192,000 to £582,000, not quite double.

The Rev. Charles Whittaker has resigned the post of vicar of Holy Trinity, Millom, Cumberland. The stipend is \$1,225, out of which a curate has to be paid and the expenses of the services at a chapel of ease, leaving only about \$50.

Miss Harriet Crabbe, of Bridport, who has just celebrated her ninety-sixth birthday, is still one of the superintendents of the Unitarian Sunday School. As she entered as a scholar at the age of six, she has a record of ninety years' unbroken connection with this school.

The South-Eastern College at Ramsgate, founded in 1879, is to be known for the future as St. Lawrence College. The old name has been found an unsuitable one for a school of its description, while the new name being a Latin one, brings the college into line with the other public schools.

The Rev. Prebendary White, whose sixty years' work as vicar of Church Stoke was celebrated in that parish last April, was ninety-five lately. Prebendary White is in good health being still able to preach every Sunday, and only recently he walked three miles to visit a sick parishioner.

At Særingham, Mrs. Craske celebrated her hundredth birthday on Tuesday, December 18th. She was born at Særingham, and has never ridden in a railway train. She has seen five generations of her descendants and has been a teetotaler practically all her life. Last week she took her customary walk in the fields.

At St. James', Dornington, Penn., a beautiful procession of crosses, set up for the first time on Christmas Day, is the gift of Messrs. James and Walter Edge, and is presented to their parents, Mr. and Mrs. William Edge, who for many years were connected with the parish.

Some time ago "An Old Wakefield Grammar School Boy" offered £1,000 as a bonus for the endowment of a chapel in Wakefield Cathedral or elsewhere for a similar sum. The challenge has been taken up, and the Bishop has received two sums of £1,000 each, so that there is now £2,000 invested on behalf of the Cathedral.

On a recent Sunday morning a handsome oak reredos, presented to Netherwitton Church by Major Trevelyan, was dedicated in memory of Thornton Roger Trevelyan and Peabree, his wife. The unveiling ceremony was performed by their son, Mr. J. S. Trevelyan, of Netherwitton, and an appropriate sermon was

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preached by the vicar, the Rev. G. E. Holland.

The Restoration Committee of Peterborough Cathedral is issuing an appeal for £500 to complete the great work of restoring the fabric, undertaken in 1883, when the central tower threatened to collapse. Since then nearly £100,000 has been raised for this national monument, which was left intact by Henry VIII., because it enshrined the remains of Queen Catherine of Arragon.

The young ladies of St. Helen's Hall, Portland, Ore., have presented the school with a beautiful chalice and paten in memory of their late beloved Bishop, Dr. B. W. Morris. The school did not own a Communion Service, and upon a recent visit of the new diocesan, Bishop Scadding, he blessed the chalice and the paten at the time of the Eucharistic celebration.

Let us see to it that the end we have in view is for all—an end to keep England a Christian country, a country in which all the best currents of thought and action are embodied in the lives of men and women, who are perpetually influenced in their conduct not by mere self-interest, worldliness, prudential considerations, but by the love and fear of God and by faith in the Redeemer.—The Bishop of Exeter.

A handsomely carved oak pulpit has been erected in Gnarford Church, Malvern, in memory of the late Rev. J. B. Wathen, who was vicar for forty-eight years, and died on January 5th last, a few months after resigning. The service was conducted by the present vicar (the Rev. Hubert Jones), and the sermon was preached by the late vicar's son, the Rev. P. M. Wathen, vicar of Welwyn, Herts.

Nearly a quarter of a million dollars was raised at St. Bartholomew's Church, New York, during the past year. There are 249 salaried and volunteer workers in this parish, including amongst the former 7 clergymen, 1 deaconess, 1 lay reader, 5 organists, 75 choristers, 3 parish visitors and others. The voluntary workers number 806. St. Bartholomew's Parish has 2,052 communicants, and in the Sunday Schools there are 1,610 pupils.

A Parish House is to be erected at once in connection with St. Andrew's Cathedral, Honolulu. This will be built of stone, and it is to be the gift of the family of the late Mr. Thos. H. Davies. This house is to be named "Memorial Hall," and it is to be connected with the cathedral by a suitable cloister. There is also a plan on foot to build a tower to the cathedral as a memorial to the late Mrs. Mackintosh, which is to be the gift of her friends.

Mr. William Smith, of Geneva, N.Y., has offered to the trustees of Hobart College to found, in connection with that institution, a College for Women. Mr. Smith's gift approximates in amount to the sum of \$475,000, \$350,000 of which will form the Endowment Fund. The trustees have accepted Mr. Smith's most generous offer, and they have appointed Professor Hilton H. Turk, of the Chair of English Literature, to be the first warden of the new institution.

The 120th anniversary of the occupation of Valley Forge by the American army was celebrated on December 19th at that place, at which time a most interesting brass tablet was unveiled in the Washington Memorial Chapel. It was designed by Mr. M. B. Medary, jr., the architect of the chapel, and is in memory of Thaddeus Thompson, of Connecticut, who was a drummer-boy and bombardier during the Revolution. It is given, remarkable to say, by his daughter, Miss Rhoda Thompson, of Woodbury, Conn.

The borough of Colchester has strong claims to be chosen as the cathedral city for the proposed Diocese of Essex, and these are attractively set forth in a brochure issued under the direction of the town council. In ancient British times, it is stated, the town was actually a Bishop's See, and the creation of a new Bishop of Colchester would be merely a revival of the title of a dignity of the early Church. The town is the largest and most important in the country outside the metropolitan area, and is convenient of access from all parts of the proposed new diocese.

St. Mark's Parish, Chicago, received as a Christmas gift two lots on Cottage Grove Avenue, immediately north of the church, with a frontage of 64 feet and an average depth of 120 feet. The property, which is valued at \$11,500, was presented by Mr. Charles Morris in memory of his deceased wife, Margaret A. Morris. It is stipulated that the land is to be used for a Parish House, as it was Mrs. Morris' desire to promote the building of such. The gift was announced to the congregation on Christmas morning in the form of a letter from Mr. Morris to the rector, the Rev. Dr. W. W. Wilson.

The vicar of a Western parish sent a postcard to the caretaker of a outlying Mission-room, telling her to have the place ready for a small gathering on such a day at such an hour. At the day and the hour he found the place shut; no preparations had been made. He rebuked the caretaker. "Didn't I send you a card, saying that I should want the room got ready?" "Yes, sir, you did; but I didn't read it. I took it to Mrs. Jones; she couldn't. And to Mrs. Smith; and she couldn't. You see, sir," added the caretaker in a more apologetic tone, "your handwriting is beautiful; but it don't reveal itself."

Children's Department.

FRITZ.

Fritz is a large gray-and-white cat. Fritz and his mother, Gyp, belong to Mr. and Mrs. Thomas Heath. Both are cats of unusual size and beauty. Fritz is an amateur acrobat of considerable ability, and will roll over, jump through a hoop, and turn somersaults at word of command.

Two years ago there was mourning in the house of Heath. Fritz had suddenly disappeared. At night Gyp came into the house, sniffed at the basket she and Fritz had occupied together since the latter's kittenhood

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and walked disconsolately away. The Heaths thought their pet had, perhaps, been carried across the canal and could not get back; so they wandered in Finnegan Avenue and the parlours of the Fourth Ward, and searched diligently, but he could not be found.

Time heals broken hearts, and as the months passed by all but Gyp forgot the missing member of the household. She could not be induced to go near the accustomed bed, still kept for her by the fire, and refused to be comforted for the loss of her child.

A little more than two weeks ago she jumped into the basket for the first time since Fritz's disappearance, and, lying down, began to purr contentedly. A few days afterwards, Mr. Heath and his wife returned from an evening call. A cat, which they in the darkness supposed to be Gyp, was crying on the doorstep, it ran into the hall-way and out again as quickly.

Later in the evening Mrs. Heath heard crying at the door, and, being

cheon was on to chat, she often old friend, th of them o be back- er share of have often afraid of ing answer, e and fun; even," said ppv, or do ching heart ply, with a "Why not? nty of work, gesture—"to could hear? all others nd enjoying a. 's expressive could like to l the music when I go I shall hear, can wait. nile, "I have rybody, so I foolish talk. t it is better l worlds and e they do the y: I cannot ad I cannot I should not n alone once us could we There are rapidly, the those we love em, although y, many other for us to close ly the 'good, at I and mine

STER.

of Rugby, m- give the school matter which e believed that e service itself e tone of the d in the spring, t did not wear , when it was 1. . . . The helping boys to le never made s to attend this dangerous, in- admaster might ll events, boys were in an un- dd a service in is, when he ad- go. It was un- solutely volun- as entirely im- pple spoke out the boys know- ly accordingly. e-witness; "Dr. m his study, his Nearly dress—football I sat where they present. Often ights were light- ble assembly it ball scrimmage, it and listened."

ning prayer, ask- and use you for e time to read a each day. Take smile and a plea- on the hearts of

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

There is surely no good reason why any sufferer from piles should continue in agony. If you are tortured with this disease, we will send to your address in a plain sealed wrapper a sufficient quantity of the Pyramid Pile Cure to show what relief it brings. Many have been practically cured by this amount of the remedy alone. The sample package which we will send you contains the identical remedy sold in all drug stores at 50 cts. per box. Write today and prove to your own satisfaction that you can be cured. Pyramid Drug Co., 77 Pyramid Building, Marshall, Mich.

possessed of a tender heart toward suffering animals, proposed going down to bring in the poor thing, which had proved not to be Gyp, and give it something to eat. As she opened the door the cat darted into the hall-way and up the stairs to the Heath apartments. When it came into the lighted sitting-room, Mrs. Heath, after observing it carefully, exclaimed: "Why, Tom, it's Fritz!" Hearing his name, Fritz bounded into Mrs. Heath's lap, from her to her husband's, turned somersaults, rolled over, and performed all the tricks he had been taught, as if to thoroughly identify himself or to express his joy at getting home.

There was little doubt, then, of its being Fritz, but to make assurance doubly sure, small stick was thrown

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down the stairs into the dark hall-way.

"Go get it, Fritz," said Mr. Heath, and the cat darted downstairs, returned instantly with the stick triumphantly balanced in his mouth a trick, by the way, common enough with retrievers, but that few cats have ever been taught to perform.

After a good supper, the reclaimed Fritz went straight to the basket behind the stove, and cuddled down contentedly. Gyp seeming at once to recognize her prodigal son, fell on his neck and kissed him.

Fritz now stays very closely at home. His two years' absence seems to have given him an increased regard for the shadows of the family roof tree.

SOME OTHER DAY.

There are wonderful things we are going to do

Some other day;
And harbours we hope to drift into,
Some other day.

With folded hands and oars that trail
We watch and wait for a favouring gale

To fill the folds of an idle sail.
Some other day.

We know we must toil if ever we win,

Some other day;
But we say to ourselves, There's time to begin

Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn

The strength of the hope we leaned upon,
Some other day.

And when we are old and our race is run,

Some other day,
We fret for the things that might have been done

Some other day;
We trace the path that leads us where

The beckoning hand of grim despair
Leads us yonder out of the here,
Some other day!

THE BLUE AND WHITE HAT.

"Where's Elsie?" demanded Papa Doctor, coming in breathless from the office. I've just had a telephone from Mrs. Waters. She went down to Briny Beach last week, but she thinks she isn't getting on so well as she expected, and she wants me to come down this afternoon and bring Elsie with me. You know, she so enjoys having Elsie sing to her."

It was not long before she was seated on the red plush cushions of the car beside Papa Doctor, the long blue ribbons of her new hat fluttering gaily in the breeze that blew in through the open window.

Now this blue and white hat was Elsie's special pride. Mamma herself had said she had never before had one so becoming, and Elsie felt that the wearing of it on a week-day was

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an event in itself, to say nothing of the trip.

For a time she watched the baby in front of her as he laughed and cooed over the back of the seat; but pretty soon the little head nodded and the blue eyes grew heavy, and his mother cuddled him down for a nap.

Then Elsie made a discovery. "Why," she said to herself, "at that I can see of the big world is just a great merry-go-round, and I'm on the edge of it, but it's going backward! How surprised that boy out there on the road would be if he knew he was going so fast in the merry-go-round! And she laughed softly to herself as the boy whirled out of sight. And then she watched a white house on a hill far away, as it seemed to glide round the outer edge of the great circle.

At last, a tiny, unpainted house swung into view. There were vines about the windows, and in the yard a large maple spread its graceful arms to make a pleasant shelter.

Under the tree was a little girl about Elsie's size, playing with a row of rag dolls. She was lying by so fast that Elsie leaned out a little to watch her.

"Take care, Elsie!" said Papa Doctor, laying a hand on her shoulder. Elsie drew in her head so suddenly that the blue and white hat caught on the edge of the window and was gone in an instant.

"Oh! Oh!" cried Elsie, starting up in her anxiety to do something. "My hat's gone! Do make the car stop!" But Papa Doctor explained how impossible it was to stop the train just for a little girl's hat, and promised her that she should have another as soon as they reached Briny Beach.

Everybody was sorry for Elsie. The boy behind her offered his bag of peanuts; an old lady further back sent her a peppermint, and the baby's mamma in front put the baby, who by this time had finished his nap, up on her shoulder again to amuse Elsie.

Then Papa Doctor folded his newspaper to make a cap for Elsie's head, and told her a funny story, and by the time they reached Briny Beach her tears were almost forgotten, and her great trouble had dwindled into merely a sore spot in her memory. But it broke out afresh as Papa Doctor led her along the street, still wearing the paper cap, for it was too cool for her to go bareheaded. They went to the nearest millinery store, where the only little girl's hat to be found was one made of heavy straw, trimmed with loops of its own braid. Poor Elsie tried her best to sing her happy kindergarten songs, as she sat perched on a chair by Mrs. Waters' bedside; but that lady soon found that something was the matter, and questioning Elsie, she drew out the whole story.

Two weeks later a messenger boy brought a large parcel for Elsie. Hastily opening it, she found a white hat trimmed with blue ribbons, very much like the one she had lost, and she could hardly wait for mamma to read the letter that came with it.

The note was from Mrs. Waters, who had returned home almost well again a day or two before, and it read:

"My Dear Elsie—I have a friend living in the neighbourhood of the little house by the maple tree and I stepped off to see her as I came home, to make enquiries about your hat, thinking it possible I might recover it. But after learning that the little girl with the rag dolls, who lives alone with her grandmother, has been wearing her sunbonnet to church all summer, when all the other little girls wore hats, and that when a beautiful hat came flying to her from the car window, she thought it was a real gift from the fairies, of course I couldn't bear to say anything to her about it.

"But since you lost your hat while coming to sing to me, I want to send you one just as nearly like yours as I could get it, from your description,

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and I hope it will give you as much pleasure as its twin is giving the little girl under the maple tree."—Youth's Companion.

HANNAH ACHISE AT THE DISTRICT SCHOOL.

"What's this?" asked grandpa, trying his best to look stern. "What's this you youngsters want? Another story, eh?"

"Yes, Sir," said Jack; "a story about when you were a boy."

"Well, let me see," said grandpa, his nose—Grandpa always rubbed the side of his nose when he was thinking up a story. "Let me see. Did I ever tell you about the time when Hannah Achise—"

"Now, John," said Grandma, "don't you go and put notions into these children's heads."

"Don't you fear, my dear," said Grandpa, giving Grandma a loving little pat. "When Hannah Achise boys," he continued, "paid the master back in his own coin?"

"Why, John," said Grandma, in a surprised voice. "Paid the master back!"

"Yes," said Grandpa, with a merry look in his bright eyes, "surely, my dear, you haven't forgotten about that."

"Tell us about it, Grandpa," cried the boys. But Grandma shook her head.

"In truth, John," she said, "you should not tell the boys such nonsense."

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Charcoal sweetens the smoking, drinking or onions and other odors

Charcoal effectually cleanses the complexion the teeth and further purifies the natural and eminently safe

It absorbs the injurious collect in the stomach disinfects the mouth and the poison of catarrh.

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A Buffalo physician the benefits of charcoal Stuart's Charcoal; all patients suffering stomach and bowels, complexion and put mouth and throat; I liver is greatly benefited use of them; they five cents a box at although in some preparation, yet I believe and better charcoal coal Lozenges than ordinary charcoal tab

Send your name day for a free trial for yourself. F. Stuart, Eldg., Mars

But Grandpa had

"A long time ago when I was a young man in the district school house, we called it ley was the teacher's crossed old teacher of, indeed, a regular made his scholars when they came sons, he made the for word as they If a scholar miss was sent to his side the switch, and a learn his lesson I would catch son want. If the mother not studying, idle or misbehaving

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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

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But Grandpa had already begun.

"A long time ago," he was saying, "when I was a youngster, I went to the district school the old red school-house, we called it. Old Master Finley was the teacher at one time, the crossdest old teacher you ever heard of, indeed, a regular old bear. He made his scholars study aloud, and when they came to recite their lessons, he made them say them word for word as they were in the book. If a scholar missed his lesson, he was sent to his seat with a cut of the switch, and a sharp injunction to learn his lesson pretty quick, or he would catch something he didn't want. If the master spied anyone not studying, idling away his time, or misbehaving in some way, he

would throw his ferrule at one's feet, and the guilty culprit, all trembling with fear, would have to pick up the ferrule, bring it to the master's table, and there and then receive a sound thrashing. For the master was a firm believer in the rod, and never lost an opportunity of using it; though, to be sure, it was the boys who received most of the whippings—the girls were punished in other ways.

"Well, as you may imagine, Master Finley's school was a noisy place, a rather uncomfortable place, too. We youngsters were glad enough to slip out of doors at every opportunity. The trouble was, however, only one of us could slip out at a time, for the master kept a sharp lookout on his scholars, and saw that no one went out who had not the 'great key' with him! The 'great key,' you know, hung on a peg by the door, and when one wanted to leave the room, all he had to do was to step up to the door and take down the key. He might stay out of doors as long as he chose. But while he was out, no one else could be excused. So you see Master Finley's rule was not such a bad one after all, for it wasn't much fun staying out by one's self when all the others were inside, whispering and giggling and throwing 'spit-balls,' for Master Finley's scholars, I'm sorry to say, were not always studying their lessons when they pretended to be.

"Well—to go on with my story—it happened one cold winter morning, that the master came to school in a bad humour. Nothing the scholars did seemed to please him. Class after class was called up to recite, only to be sent back to their seats with sharp words and blows. Right and left flew the master's ferrules, so that the little fellows on the front seat could scarcely study at all for dodging. In the midst of the noise and confusion, Hannah Achsie stood up in her seat.

"Please, sir," she piped in her clear, young voice, "may Lucinda Jane and I bring a pail of water?"

"Now the master always kept a pail of water near his table. Three or four times a day he would have the pail refilled with fresh, cool water from the spring. As the spring was quite a distance off, at the bottom of a steep hill, he generally let two scholars go together after fresh water. But this morning he was contrary.

"If ye want water, Hannah Achsie," he growled, "go after it yourself."

"Yes, sir," said Hannah Achsie, as meekly as you please. But she didn't feel meek at all. No, not she! She had more spirit than any girl in school. Her black eyes were still flashing when she came in with the pail of water balanced upon her shapely head.

"It was the custom in Master Finley's school for the girls, whenever they came in, to courtesy to the master. Hannah Achsie, having a pail of water on her head, did not courtesy, of course. This made the master very angry.

"Where's your raising, Hannah Achsie?" he asked sharply, giving her a cut with his ever-ready whip.

"Please, sir," answered Hannah Achsie, not meekly this time, "here it is!" and dropping a low courtesy, she

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spilled the whole pail of water on Master Finley's bald head.

"For one awful moment, there was death-like silence in the room. Then one youngster, bolder than the others, cried aloud, 'Hurrah for Hannah Achsie! Hurrah! Hurrah!' echoed from all over the room. In vain the master shouted for silence. In vain he stormed and raged. The sight of the angry old fellow, dripping from head to foot, only made his scholars more noisy.

"Ye shall pay for this, Hannah Achsie!" he cried, snaking his wet fist into the young girl's face. "Ye shall pay for this! See if ye don't!" and he strode angrily out of the building.

"But Hannah Achsie didn't pay for it," said Grandpa, "for the committee took sides with her, and said she only served the master right for being such a churl."

"Hurrah for Hannah Achsie!" cried George, when Grandpa had finished. "Hurrah!" cried Jack, giving Grandma a great hug.

But the dear old lady only shook her head.

"Hush, hush, my dears!" she said, "I'm greatly ashamed of Hannah Achsie. I am, indeed."

—Mary C. Wiley.

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Till time shall be no more there can be no grander deed done by mortal soldier let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the Seventy-fourth Highlanders, now the "Highland Light Infantry"—every body knows the story of "The Loss of the Birkenhead"—how the troopship struck upon a rock; how the soldiers were formed in ranks to die while the women and children were being saved; how the whole force—officers and men—stood at the salute while "Still, inch by inch, the doomed ship sank low, yet under steadfast men."

Russell was ordered into one of the boats carrying the woman and children for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it hundreds of brave hearts. Then, when all for him

was safe, when to him was given (with honor) life, ambition and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

But, as the sailor's face rose clear at the side, a woman in the craft called out in agony: "Save him! Save him! Save him! He is my husband." No room in the boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks. Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—and safety. Then, amid a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again, Alexander Cumine Russell was nowhere to be seen.

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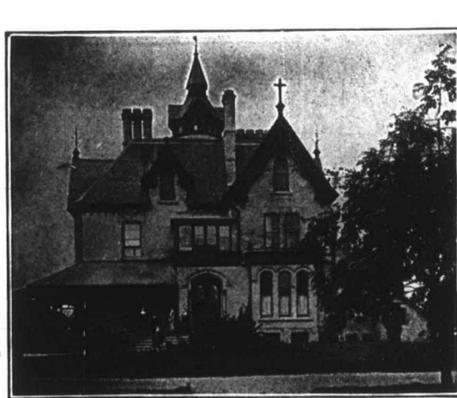
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