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Vol. 37

TORONTO, CANADA, THURSDAY, DECEMBER 29th, 1910

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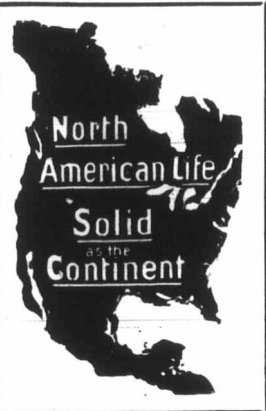
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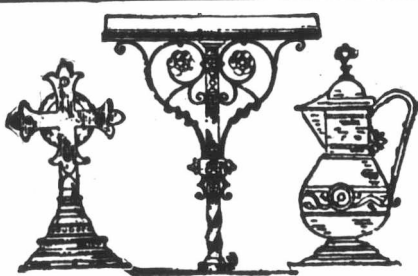
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Bishop Taylor-Smith, the Chaplain-General of the Forces, has been very seriously ill with malarial fever since his return to England from Canada, and for some time past has been laid up in the Military Hospital at Millbank, Westminster.

Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 29, 1910.

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Lessons for Sundays and Holy Days.

January 1.—Circumcision of our Lord.
Morning—Gen. 17: 9; Rom. 2: 17.
Evening—Deut. 10: 12; Col. 2: 8—18.

January 6.—Epiphany of our Lord.
Morning—Isai. 60; Luke 3: 15—23.
Evening—Isai. 49: 13—24; John 2: 1—12.

January 8.—1st Sunday after Epiphany.
Morning—Isai. 51; Matt. 5: 13—33.
Evening—Isai. 52; 13 and 53 or 54; Acts 4: 32—5: 17.

January 15.—2nd Sunday after Epiphany.
Morning—Isai. 55; Matt. 9: 1—18.
Evening—Isai. 57 or 61; Acts 9: 1—23.

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

FIRST SUNDAY AFTER CHRISTMAS (NEW YEAR’S DAY).

Holy Communion: 26, 76, 251, 255, 257.
Processional: 73, 79, 566, 475.
Offertory: 89, 90, 423, 570.
Children: 704, 700, 714, 720.
General: 86, 87, 390, 484.

SUNDAY AFTER THE EPIPHANY.

Holy Communion: 247, 258, 263, 397.
Processional: 94, 99, 100, 476.
Offertory: 92, 95, 96, 517.
Children: 701, 702, 705, 711.
General: 93, 97, 389, 417.

THE CIRCUMCISION OF CHRIST.

In the light of the revelation of Jesus Christ, the Word of God, it is possible for us to distinguish between the temporary and the permanent in the Old Dispensation. One of our Lord’s earliest utterances was to the effect that He came to fulfil the Law and the Prophets. Earlier still in His earthly life He bore Divine testimony to the permanent element in the rite of circumcision.

From our Lord’s institution of the Sacrament of Baptism, and from St. Paul’s insistence that such institution abrogated the rite of circumcision, we are enabled to appreciate the spiritual lesson, the eternal principle, to which both rites in their turn testified. Said the Master: “My meat is to do the will of Him that sent me, and to accomplish His work.” To such a life He was set apart when He was circumcised and when He received the name Jesus. It is significant that the Church speaks of the Circumcision of “Christ.” We are to think of the setting apart of one who is to be Prophet, Priest, and King. The fulfillment of the Divine will along these three distinct lines necessitates purity, singlemindedness. Purity is the special spiritual significance of the rite of Circumcision. The rite signified separation from sin, purity of life, and the propagation of a holy people. As we study the life of Jesus Christ do we not realize how perfectly that significance was consummated in Him? Satan came to Him and found nothing in Him; He stood before His enemies and challenged them: “Which of you convinceth Me of sin?”; to-day the earth is filled with His faithful, loving children, who look to Him for all spiritual refreshing and joy. Jesus, the Christ, is omnipotent because He is single-minded. The Sacrament of Baptism has taken the place of circumcision, and fulfills its special significance. In Baptism we are, born again, separated from the old life, and dedicated to a new one in Christ Jesus. The principle of circumcision is undying. It is the principle of our lives. If we would serve God effectively we must be pure in heart, we must be single-minded. “Blessed are the pure in heart; for they shall see God.” The double-minded man is the man of sin. But he who relates every thought, word, and deed to the Lord Jesus Christ is the man who is single-minded, and who therefore is fulfilling the principle underlying his Baptism. The pre-eminence of Christianity over Judaism is that it not only gives the right start in life, the true viewpoint of time and eternity, in the Sacrament of Baptism, but it also, through another Sacramental rite, gives us the Holy Spirit to lead and direct us, and further teaches us that in the Sacrament of the Lord’s Supper we receive the Bread of Life to nourish and strengthen us on our way. The writer of these lines wishes to those who read them week by week, a happy and holy New Year. But if the New Year is to bring us all happiness and holiness it can only be as we seek to carry out the principle of purity, of singlemindedness, to which we are bound in Holy Baptism, and in so fulfilling the Divine commandment, “Be ye holy,” to seek the Divine assistance and grace which are afforded us in prayer, meditation, and the Sacraments of the Holy Catholic Church.

Changing Relations.

Among the reasons for unity which are appearing in the English press there are appeals to Nonconformists for closer relations by clergymen whose views are well known, like Canon Hensley Henson. A number have found it necessary in so doing to protest against the utterances of the Archbishop of York and Bishop Gore. The view of the historic episcopate in opposition to apostolic succession has again been pushed forward. Canon Cremer, the vicar of Eccles, has addressed an appeal to leading Nonconformists to take a broad patriotic Christian view of the religious life of the nation, insisting that “the differences that once existed between those who attend chapel on the one hand and their fellow-Christians who attend the parish church on the other, do not, as they once did, constitute a distinct cleavage of religious opinions, beliefs, tastes and habits, but have narrowed down in many cases to just a differing standard of

the duty of accepting outward union.” Thus, further difficulties arising from generous impulses are apt to be thrown in the way of Prayer Book revision. So far as we can judge, the great body of Church people is quietly content with things as they are. And we also think that the mass of people is much more desirous of a display of zeal to retain in the Church and even increase the number of the faithful in the ever-growing population.

Our Ordinations.

This opinion derives encouragement from the increase of ordinations in England. In this present ecclesiastical year the deacons admitted have been 666, while the average of three preceding years was 636. The Bishop of London said at Cheshunt, in July, “A new enthusiasm for the ministry is awakening and there are signs that young men are willing to enter that service.” And we are told by others that these candidates are better prepared than in old days. We cannot but think that doctrinal agitation has been disastrous to the Church. In 1886 the admissions were 814 and these numbers gradually declined until 1901, when they were 569. This is in England only, and we know how the growing life of the Church in Canada is reflected in the numbers of our students.

What are Free Churches?

In one of his wonderfully penetrating essays, Mr. J. K. Chesterton has pointed out the contradiction of the popular cry for personal knowledge and intelligent belief in religion by facts. “All the idealistic journalism of the nineteenth century, the journalism of such men as Mr. Stead and Mr. Massingham, repeated like a chime of of bells, that the new creed must be the creed of souls set free.” And all this time new creeds were growing up, and they were despotic from the top to the bottom. Mr. Chesterton does not enumerate many of them, such as that idealism that wrecked Laurence Oliphant, or that of the Mormons. But he shows how General Booth has based a big theological revival on the pure notion of military obedience. “In title and practice he was far more papal than a Pope. A Pope is supreme like a judge; he says the last word. But the General is supreme like a general. He said the first word which was also the last; he initiated all the activities, gave orders for all the enthusiasms.” “It was one of the glories of Mrs. Eddy to have proved that it was not an accident. Christian Science grew up as despotic as Kehama, and much more despotic than Hildebrand. * * * Can any one tell me of any Pope who forbade anything to be said in any of his churches, except quotations from a book written by himself. Can any one tell me of a Pope who forbade his books to be translated, but they should be translated.” * * * “I merely point out that what we say when we are criticizing churches is startlingly different from what we do when we are making churches.”

Another Congress Nugget.

Bishop Gore, after stating, at the Cambridge Congress, that he humbly and confidently believed the position of the Church of England respecting apostolic succession to be justified, added this: “He believed that in the long history of the world, it would be found that the creeds, the canon, and the historical succession were bound to be inseparable in principle and in result.” Any attentive reader of Westcott, “On the Canon of the New Testament,” will be struck with the fact that the same witnesses who testify for the Scriptures testify also for the three-fold ministry.

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Science and Religion.

"Why should the dictums of scientific men be supposed to be of such weight on religious matters?" says a thoughtful writer in the Church of Ireland Gazette. "What qualification does the study of science give to pronounce on the truth of a spiritual religion—on the needs of the soul? Absorption in scientific investigation surely unfits a man for dealing with the higher unseen things. It atrophies the sides of his nature outside the realm of his studies. Would we go to a musician, or to an expert in mineralogy for an opinion on Wagner? Would we consult a bacteriologist about Tennyson's verse? I cannot see why a man who gives his life to microscopical research or the study of biological organisms has the right to come forward to decide on the facts of the life of Christ or the aspirations of man's spirit for purity and immortality." This point is well taken. To it may be added others. Such, for instance, as a man well versed in scientific knowledge, but impure in life and unscrupulous in character. Such a man naturally would condemn the religion that condemned his vicious life. Then again, the atheist or agnostic, who makes his own reason his sole guide, could not very well be looked to for a satisfactory explanation of the rule of Faith, or of the experimental knowledge of the Christian believer.

Wise Words.

Sound and sensible is the advice given by our excellent contemporary, the "Farmer's Advocate," to those whose crops and fruit plantations have suffered from storms. Shrewd and true to the mark are these wise words and though they disclaim the merit of a sermon they contain the pith and power of the best of sermons: "It is worse than useless to brood over what is 'lost,' as we call it, forgetful of unnumbered benefits and blessings yet enjoyed. Far better turn with hopeful courage to the future, and plan for a new day and better things. Every ounce of mental energy spent deploring losses is just so much taken from what might well be devoted to fresh effort. It is right that we grow the cleanest and very finest crops of which the land is capable, and take a pride in the work and life of the farm, but it is right to remember that crops and money, highly as we prize them, are only a means to an end, and if we stake wholly upon them, we run the risk of losing all in the game of life. Manhood, character, virtue, intelligence, culture, service of others, love of home, and good friends—these are the things that really count. We need not assume that the disaster was a 'punishment' for misdoing or worldliness, but it will prove one of the greatest of blessings if it but lifts us clear of the grip of those things, and causes us to keep first things first. It has taught us patience that most of us have to learn; it has shown us how powerless we really are amid the forces of Nature, and that even in the disturbance of her laws, there is an overruling Power that makes for our greatest good."

Marriage.

The Bishop of Down has in a very energetic way drawn attention to the Roman decree on marriage and to the catechism used in the Irish schools, whereby marriages contracted by Romanists, with persons belonging to another communion, are declared to be "null and void in the sight of God and of His Church." Naturally, this rule tells more against us in Ireland than elsewhere, as in other lands people care very little, too little, perhaps, for the sanction of any religious authority. For matrimonial reasons here is a cause for being part of the Fatherland. Our German cousins revolt at this palpable and bold-faced attempt at proselytism in the most tender relation of life and so residents in that Empire are specially exempted from the provisions of the decree. How can any Romanist really believe in the justice and power of "God and of His Church," when it is valued like pawns in a political game?

THE PAST YEAR.

One of the most remarkable events recorded at the beginning of the year was the adventurous and perilous journey of Bishop Stringer and Mr. C. F. Johnson from the Yukon to Fort MacPherson. Though the journey was accomplished towards the end of the preceding year, the record of it, owing to the remoteness of that territory, was received at the beginning of the present year. Beset by almost insurmountable difficulties, the courage and intrepidity of these devout men sustained them. It is a curious fact and well illustrated the exceptional hardships they had undergone that each had lost in weight 50 lbs. Amongst the losses sustained in Canada by the death of prominent men, one of the most regrettable is that of Sir George Drummond, a man of large public spirit, of great financial ability, and a noted philanthropist. The example and influence of such men like Sir George Drummond are a constant stimulus to the youth of the country. As regards the Church in the Mother Country, it cannot be said that the elections held at the beginning of the year prepared the way for any radical change. The question of paramount interest was, of course, the relation of the Lords to the Commons. Our Church sustained a serious loss in the death of Strachan Bethune, K.C., Chancellor of the Diocese of Montreal, and member of the General and Provincial Synods of Canada. A sound and learned lawyer, a wise and valued counsellor, a model Churchman, passed away in the death of this eminent man. An event that promises to be far-reaching in its ultimate results was the resignation of his commission in the British army of Lieut.-Gen. Sir R. S. S. Baden-Powell, in order that he might devote himself to the organization of Boy Scouts. His object being, by this organization, "to give boys character to train them to look cheerfully upon life, and to be true citizens and whole-hearted sons of the Empire." This organization gives promise of being one of the most attractive and influential movements in the upbuilding of boyish character that this century has seen. The General's visit to Canada was most welcome. The Mother Church sustained, in the death of Bishop King, the loss of a rare and devout personality. A man of saintly and consecrated character, tender and sympathetic to a degree. A notable English Prelate, Dr. Maclagan, also died. The visit of Dr. Griffith-Thomas, a prominent English Churchman, in the early part of the year, has been followed by the reverend gentleman becoming a resident of Toronto and a professor of Wycliffe College. Another serious loss to the Church in Canada occurred in the death of the late Bishop Dart, of New Westminster, who has been well described as "an old-fashioned Catholic Churchman," and "a gracious, kindly friend and chief pastor." In succession to the late Bishop King, Rev. Canon Lee Hicks was appointed Bishop of Lincoln. Canon Hicks is a High Churchman and a strong advocate of Temperance Reform. In the spring of this year Canada was favoured with a visit from Sir Ernest Shackleton, a distinguished explorer. An event of over-shadowing importance to the whole Empire was the death of our late, beloved Sovereign, King Edward VII., followed by the accession to the throne of King George V. Probably the death of no monarch since the world began called forth deeper, more sympathetic and universal regret than that of King Edward. There are men to-day by whom he was so profoundly loved that they still retain about them emblems of his lamented death. His memory, humanly speaking, is imperishable. Of King George, we can only say that the augury of his sovereignty from his accession warrants the expectation of a distinguished and beneficial career. Dr. Alexander McLaren's death removed from the world one of its most distinguished preachers. Of great expository power and probably unsurpassed in influence amongst the evangelical leaders of

his day. One of the most remarkable indications of the growth of a desire for unity was evidenced in the generous offer by a layman of a sum said to have been nearly a quarter of a million dollars, on the understanding that Trinity and Wycliffe Colleges should become merged in one college. It is most regrettable that the offer of this princely benefaction was unavailing. The elevation of the Reverend Adam Urias De Pencier to the Bishopric of New Westminster was a subject of general satisfaction to the Canadian Church. Bishop De Pencier will render a good account of himself in his Western diocese. Goldwin Smith, ripe in years, as in letters, in passing from amongst us left a wide circle of friends and admirers. His scholarship, benefactions, independence, manly courage, and courteous hospitality won for him the affection and regard of men in all classes of life. Though we all deeply deplored his rejection of faith in the Christian Religion, we do not for a moment entertain the view that a letter referred to in his published reminiscences and a discrepant statement made years after in the letter's date, can be referable to anything but a lapse in memory to which all men are liable. We by no means think that a man may not be an agnostic and at the same time an honourable though misguided man. The late Dr. John Pearson was a Churchman of the old school, of which the Church had just reason to be proud. Respected, beloved in life, his memory will be cherished and his good works will survive in the diocese and parish he so long and faithfully served. The consummation of the Dominion of South Africa is another triumph of British statesmanship and evidence of the expanding and unifying power of British justice and tolerance. The report of the M.S.C.C. was a notable record of the substantial growth of the Missionary spirit in Canada and a tribute to the efficiency of Dr. Tucker, the former secretary. Another loss to the Church and press of Canada occurred in the death of Richmond White, a journalist of marked ability and deserved repute. Amongst the great personalities who have kept themselves in the forefront of action during the past year, Colonel Roosevelt ranks high. The comrade of kings, the counsellor of nations, the modern "Nimrod," the redoubtable Colonel still stands as perhaps the most forceful uncrowned personality of his beloved Republic. And though recently submerged by a recalcitrant wave of public opinion, in his own home land, yet there can be no doubt that his voice will yet be heard amongst the people who have temporarily consigned him to a well-earned rest. The great Missionary Conference at Edinburgh marked a notable step in advance towards organic union amongst all who bear the name "Christian." So vast and influential was this great representative gathering that even Rome could not ignore it—and though personal, and not official, the communication of one of her most devout and learned Prelates was a tender of an olive leaf, if not branch, to those who with differing convictions on many minor points are yet in the main pressing on like all the tributary waters of the ocean-tide, to one great end. A matter of important personal interest was the transfer of the forceful character and beneficent activity of the Rev. Canon T. W. Powell, from the diocese of Toronto to that of Nova Scotia. Glad we are that Canada has provided an efficient outlet for the energy of so gifted a son as Principal Powell. Colonel Sir Henry Pellatt's unexampled and patriotic generosity in taking his regiment for imperial training to Aldershot deservedly attracted world-wide attention. The purest, noblest memories of womankind were revived when Florence Nightingale died. Churchmen, especially those of literary tastes, regretted the loss of Canon Benham—"Peter Lombard" of the Church Times. The ever-welcome Bishop of London again visited our Dominion. Grateful, indeed, are we to him for his terse, epigrammatic

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statement in Montreal, that his reason for not being "a Roman Catholic" was that he preferred being "an English Catholic." How firm, gentle, and convincing was this statement in the city in which, but a few days before, a popular priest of the Roman Communion had with questionable taste and wisdom spoken of Protestantism as a soulless religion. The Eucharistic Conference, held in Montreal, was an important event in the history of the Roman Church. Of the Bi-Centenary commemoration held in Halifax, we gave our readers ample reports. It was notable and impressive and Nova Scotian churchmanship, energy and generosity deserve the highest praise for the remarkable progress they have made with their beautiful cathedral. The St. Andrew's Brotherhood has, during the past year, done its aggressive and progressive work with commendable energy. "Unhappy Portugal" was our headline comment on the radical revolution in that country. He Who alone can bring good out of evil will doubtless heal her national wounds. The Rev. Canon Tucker, by his acceptance of the position of rector of St. Paul's Cathedral, London, Ontario, brought to bear on a new sphere of influence his clear and convincing eloquence and his devout and progressive spirit. His record as missionary-secretary is most praiseworthy. Bishop Fallon's courageous and convincing defence of the English as the dominant language of Canada was timely and effective. The Roman Communion has a wise and statesmanlike Prelate in Bishop Fallon. In the Convention of our Sister Church held at Cincinnati, much good was done and substantial progress made. Henri Dunaut, the founder of the Red Cross Society, whose death we noticed, will always be remembered as one of the world's benefactors. From Dr. Gould, Canon Tucker's successor, the Church looks forward to great things in Missionary enterprise. Tolstoy has gone from the scene of his versatile and influential activities—but the memory of the courageous and colossal Russian scholar and reformer will never die. General Lake's departure from Canada is the more regretted as during his term of office he highly commended himself to our militia force. In conclusion, we may, on behalf of the Canadian Church, express our sincere gratitude to all who have so munificently aided the cause of Missions in Canada through what is popularly known as the "Archbishops' Fund." Those who know the facts are convinced that in the Church, to-day, there is no more pressing need than that to which this fund is to be devoted.

THE SOCIETY FOR THE REFORMATION OF INEBRIATES.

The year 1910 has seen a marked advance in Toronto in dealing with the terrible problem of drunkenness. By a unanimous vote the City Council has decided to establish an Industrial Farm near Toronto. At the present time men convicted of drunkenness are sent to jail for terms of thirty days or more, and often they are not out many hours before again falling into the hands of the police and going back to jail. There are comparatively young men in Toronto who have served fifty such terms in jail. The system is expensive to the city and ruinous to the drunkard. What he needs is a long period in a place where he must work regularly, will have wholesome food and surroundings, and medical treatment suited to his diseased condition. The Industrial Farm is the place for him. He will be kept there for six, twelve, or eighteen months, until in fact he has a reasonable chance to be a decent citizen. The confirmed drunkard should be kept at work on a farm permanently. There he can earn enough for his keep. It is the constant arrests and confinement in jail that make men not merely an awful spectacle of degradation, but an expensive burden to the city. The new system will be in opera-

tion within a few years. Meanwhile the Society for the Reformation of Inebriates is grappling with the problem of the drunkard as best it can. Two officials, a medical officer and a probation officer, are in daily attendance in the police court. About one hundred cases are under observation all the time, and these two officers are kept busy looking after them. Combined medical, moral, and religious influences have done much, and there are in Toronto to-day many restored homes due to the work of the Society. Contributions may be sent to Prof. George M. Wrong, the President of the Society, 467 Jarvis Street, Toronto.

The following editorials were prepared some time ago and are now printed in consequence of the discussions raised upon the addresses delivered at the Congress.

TWO GREAT CHURCH GATHERINGS.

The Church Congress recently held in Cambridge, England, and the General Convention of the Church of the United States at Cincinnati, supplied very striking object lessons in the continued growing interest in religious matters among all classes of the community in England and the States. At the Cambridge gathering, which lasted a week, and which was specially interesting as being the fiftieth annual meeting since its founding in the old University town, the attendance was exceptionally large, and every ticket was sold long before the appointed date. All the meetings were exceedingly well attended, and the greatest interest was displayed, an interest which never flagged and seemed to grow as the days went on. Exactly the same thing might be said of the General Convention, at which the deep interest, often rising to outbursts of enthusiasm, was several times remarked and commented on by the secular and semi-religious press. Speaking of the General Convention of our Church in the States, the Outlook says: "The assertion that religion has ceased to interest men is refuted at the great gatherings of Christian communions. It was refuted at Cincinnati, when more than three hundred laymen, including many men of distinction in the professions and in business, spent nearly three weeks in discussing the spiritual interests of the world; for no narrower definition will cover the field traversed by the debates. It was refuted by the attendance of great audiences at the general meetings held at the Music Hall, which seats more than two thousand people. It was refuted by the deeply religious spirit, the keen sense of responsibility for the moral welfare, the enthusiasm with which every appeal to the missionary spirit was met." To the splendid record of these two great gatherings, to which the words of the Outlook equally apply, we may, on second thought, add that of our own bi-centenary, where, if on a somewhat smaller scale, the same conditions were most impressively

ly evidenced. No, whatever other shortcomings may be attributed to the present age, that of indifference to the higher and wider claims of the Church is certainly not one. At the jubilee of the Cambridge Church Congress, the president, Dr. Chase, the Bishop of Ely, gave a remarkable opening address. The Church of England, he said, had since the Reformation been subjected to three great movements, the Evangelical, the Oxford and the Intellectual. The function of the Congress was to afford an opportunity for the expression and the fusion, of these three forces in the life of the Church. Among many other notable utterances, the Bishop said that the "English Church had its relation to the whole life of the English people." Two duties clearly manifested themselves to Church people, first, to bear uncomprising witness to the truth, that all ideals of service have their origin in the Person of the Incarnate Son of God, and, secondly, as citizens, to eagerly claim their share in the problems of the times. The sermon of the Archbishop of York, before the Congress, dealt especially with the corporate life of the Church. The four "notes" of corporate Church life were "Self-government," "The Principle of Order," "Obligation of Membership," and the "Spirit of Unity." The subjects discussed at the Congress were, as usual, of wide and varied interest. "Prayer Book Revision" received, naturally, a good deal of attention, and the project on the whole seemed to meet with favour, though there is evidently, as perhaps with us, a very strong minority who favour "letting well alone." Bishop Gore read a paper on the Second Coming of Christ. Like all Dr. Gore's utterances, it was marked by a wealth of learning, frankness of statement and boldness of thought. Since the death of Robertson of Brighton, we have had no equal to Bishop Gore as an expounder of Christian truth in the light of modern thought, and as a reconciler of the orthodox dogmas of the Church with the widened conceptions of to-day. And he is an interpreter in whose hands the original does not suffer and who has a wonderful faculty for seizing upon and restating all the essentials of any doctrine, without in any sense impairing its importance and authority. Other notable papers were "The training of candidates for Holy Orders," by the Revs. Dr. Lock, Warden of Keble College, Oxford, and E. S. Roberts, Master of Caius College, Cambridge, "Philosophy and Religion," by the Bishop of Ossory, "Missions" by S. W. M. Young, late Lieutenant-Governor of the Punjab, and "Hereditary and Social Responsibility," by Mrs. Pinsent and the Bishop of Ripon (Dr. Boyd-Carpenter). The Congress closed with a devotional meeting, which was very largely attended. Thus ended one of the most successful congresses ever held in connection with the Mother Church, during the last half century.

THE CINCINNATI CONGRESS.

The late session of the American Church Convention was notable as much by the spirit always and everywhere manifested, as by the actual legislation accomplished. The opening sermon was preached by the Bishop of Salisbury (Dr. Wordsworth) to an immense congregation of considerably over 4,000 people, and dealt mainly with the question of reunion, which, he said, while earnestly to be desired and sought after, should not be hurried. Perhaps the most important matter that came before the Convention was the question of the change of name, which was lost by a technical majority of one. The proposed change reads as follows:

"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church.

WRITE OUR
ECCLESIASTICAL
DEPARTMENT
WHEN YOU REQUIRE
TO RENEW THE
COMMUNION WARE
OF YOUR CHURCH

Henry Birks & Sons
LIMITED
Gold and Silversmiths
MONTREAL

According to the use of that portion thereof known as
The Episcopal Church
in the United States of America.
Together with
The Psalter or Psalms of David."

The adoption of the amended title at the next General Convention may almost be regarded as a foregone conclusion. An interesting and very significant development in connection with this movement has now become apparent. The agitation for the change, although undoubtedly originating with the "High Church" party, is no longer confined to that or any section of the Church in the States. The necessity for discarding a title, which, whatever venerable associations may attach to it, is sectarian and narrowing, has come home to a very large number of Churchmen, whose personal sympathies are in no sense reactionary, and whom no one by the utmost stretch of language can accuse of being subject to "High Church" tendencies, in the generally accepted meaning of the term. The change is evidently commending itself to the "progressives" as a genuinely "forward move." It no longer strikes them as a piece of arrogance and self-assumption, but as a letting down of bars and a widening of boundaries, and the removal, not the creation, as has been hitherto urged, of a stumbling block to closer relations and final reunion. The report on the growth of the Church during the past three years showed a general advance, satisfactory if not sensational. Contributions show an increase of nearly a million and a half, endowments by three million and over, and, third, the clergy relief fund has grown by over \$208,000. The total number of communicants is 937,795, probably, if the full returns were available, over a million; the clergy 5,390, the bishops 104. The missionary meetings, held in connection with the Convention, were attended by great gatherings. The meeting of the Woman's Auxiliary was characterized by great enthusiasm and in a spirit of exuberant hopefulness. The United Offering, this year, stands at \$242,110. Bishops Rowe and Brent both made notable speeches. The latter spoke of the Philippines as "the battle ground for Christian unity." The Brotherhood of St. Andrew held their usual gathering. The Order is steadily growing all over the country and has long since passed out of all the preliminary stages which all such movements experience. The society has now reached that stage of development when it has "growth within itself," and when it has, to a certain extent, become independent of extraneous support. It has now permanently rooted itself in the soil, and has a life and growth from the "bottom up." In summing up the work of the Convention, the New York Churchman says: "The Cincinnati Convention has helped to make history. It has an honourable record. Taken in its entirety, the Convention gives inspiring promise for the future. Not since the days when the Preface to our Prayer Book was written has there been such a corporate acknowledgment by the Church of independent initiative and responsibility, nor such a recognition of this Church's dependence on all the Churches and peoples that work in the name of the Christ of God." The Church is undoubtedly going through a transformation in its corporate consciousness and ideals. In this respect it is most assuredly not the Church it was ten, or even fewer years ago. Its whole spirit and vision has apparently changed. It seems to be rising to a conception of its opportunities and responsibilities, undreamed of less than a generation ago. The old easy-going days have passed away. It now regards itself as a "world power." A great deal of this change in the Church's consciousness and outlook, it seems to us, is due to the influence of Bishop Brent, who, in his work and personality, is one of the most potential living forces in the Church Universal to-day, and who, as a dreamer of dreams and a seer of visions, and, what is of

infinitely greater import, as the interpreter of them, is undoubtedly one of the most interesting and inspiring figures in the ecclesiastical life of this continent to-day.

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

We have often heard the comment, "How slowly the Revised Version of the Scriptures lay hold upon the Christian public!" "See," we are bidden, "how the old version holds the hearts of men! Its rhythm and music, its matchless English, its more human if less accurate rendering of the original, makes it appeal to the heart and affections of the people. Nearly thirty years have passed since the issue of that remarkable version, and behold it is still a comparative stranger to the Christian public." On the face of it, this is a remarkable record. It is true that here and there one may be found who will in a tentative and halting way still condemn the Revised Version as unnecessary, and point out cases wherein certain wanton liberties have been taken in effecting accuracy; nevertheless the practically unanimous voice of students of the Scriptures is that revision has immensely improved the translation and clarified many obscurities. How is it then that the King James Version is still so much in evidence and the Queen Victoria Version still so far in the rear? There seems to be one very simple reason to assign for this peculiar and regrettable position, and that is one of commerce and of profit. The publication of the revised version is controlled throughout the world by a publishing firm that refuses to publish editions which in style and price will compete with the old version. What is the result? The Bibles that have been put in the hands of children for the past thirty years have been largely King James Bibles. It isn't a case of our people clinging to "the hallowed associations of the old Book," and refusing to grow accustomed to the new. It is a case of a whole generation, from childhood,—and therefore having no preferences,—being kept away from the newer and better version because the price has been out of reason in comparison with the older version. We have all heard of "corners" in wheat, and "corners" in cotton, but few of us have realized what a "corner" in Bibles has meant to the world. We do not know how long this thing will last. Copyrights expire sometime, we presume, but if there is still a lengthy period to run before we can secure for our children the revised version on the basis of the British and Foreign Bible Society issues, then the public ought to ask for relief through the Government. There must be some way of buying off the publishers, or expropriating their rights at a fair valuation, or some other way of meeting the case. In the meantime, let us remember just why it is that the rising generation is not taking to the Revised Version.

The new General Secretary of the Missionary Society has a serious and strenuous task before him. He assumes the duties of his new office on the opening of the New Year. He has wisely come upon the scene a few weeks in advance to learn what he can of the methods of operation and the problems which confront the Board of Management. It is well for him to grow accustomed to the various phases of his duties before the responsibilities are cast upon him. Dr. Gould will, we trust, rise to every call that may be made upon his judgment, will, and administrative gifts. He will, of course, find that there is an inner and official aspect of his administrative activities, and there is also an outer and public aspect of the same. That is, he will have to work in harmony with the Executive Committee and the Board of

Management, and guide or lead them by a fuller knowledge of the field and the work and a wiser judgment in regard to the necessary action. He will, of course, not always be right, and he will not always be able to carry his Board with him even when he is quite sure that he is right, but he must not worry over these things. A Board of Marionettes would be far from satisfactory, too, so as long as there are different men there will be differing minds. However, it shall be his duty to lead, all the same, and when he ceases to be able to lead it will then be time to make way for some one who can. But there is also another aspect to his position, and that is his relations with the Church public, which is by no means an unimportant one. The general public will not be always capable of judging of acts and of policies because of a lack of that inside information that comes only to the actual directors of the society. But if the public has confidence in the General Secretary then what he says will be pretty sure to be accepted and acted upon. To win the confidence of the public by deserving it, is the first and most fruitful source of power and efficiency in the position of General Secretary. Confidence cannot be bought or begged, or secured by slight of hand, but simply earned, and that takes time. Every one will, of course, set out by conceding the fullest confidence, but it will be a tentative confidence, a critical confidence. If, however, he "plays the game" and convinces men that he is giving them the "real thing," confidence will soon be unreserved. The impression which Dr. Gould made in his recent visit to Canada was of this character. He appeared to be careful not to overstate his case. We would add this word of advice, and that is not to be afraid to take the Church public pretty fully into his confidence when he has really made up his mind upon a certain course. If he has the Church public behind him he can carry anything through, and without that support it will be difficult to carry anything to a successful issue.

We are quite sure that the advice of the present General Secretary will at all times be at the disposal of his successor; but it is manifest to any man that the new officer must from the outset make his own place in the missionary life of our Church. There should, of course, be no violent change, but from the outset there must be freedom accorded to the man to shape his in the way that he can do his best work. No priest coming into a parish can possibly accept the methods of his predecessor completely and reconstitute his own nature to fit in with those methods. He has to fashion his own course even if he has his predecessor quoted perpetually. Both the Board and the public must be ready for this change and assent to it graciously in the case of the new secretary. We would like to see Dr. Gould take hold of the Foreign Missions Department and put it upon a more satisfactory footing. He probably knows how difficult it has been to get an informed and authoritative voice to speak on foreign problems. "Spectator" knows that this has been felt in some fields at least, and the Church public in Canada has had a vague consciousness that our foreign work was rather unsatisfactorily handled. Who is responsible for it?—that is the question. If the Executive Committee is going to handle this work then the public will have to look to the chairman of the executive for information. If the General Secretary is responsible, then we shall look to him. Whatever arrangement is evolved it should not be of the pea and thimble character. The responsible man ought to be known, and he ought to father the policies that are worked out for our foreign fields. "Spectator."

Good old Bunyan spoke a truth of tremendous power when he said: "To play with temptation is to play with fire."

TER-CENTENARY OF THE KING JAMES BIBLE.

II. (Communicated.)

The invention of printing and the revival of Greek learning prepared England for a greater translation of the Bible, and that rainbow-sign of the light that was to irradiate the world was welcomed in the Bible as the first product of the Press. It was beautifully said of the effect of the revival of the study of Greek, which had dropped out of the knowledge of Western Europe for several centuries, that "Greece arose from the dead with the New Testament in her hand." As so often happens in the providence of God the human instrument who was to use these powers to shed the light of God's word among the British people was at hand, and was growing up in the person of William Tyndale. As a student he had distinguished himself at Oxford, and had met Erasmus, just after that famous Greek scholar had completed his Greek Testament from some very old manuscripts. Tyndale drank in the spirit of this new book as a thirsty traveller at a spring, and began to reason with the priests, urging them to study the Scriptures for themselves. The reply of one of the priests, "We had better be without God's laws than the Pope's," showed him what he might expect in trying to place the English Bible in the hands of the common people. In order to do this he had to become an exile. At Cologne, whither he had gone in 1524 to translate and print the book, his work was reported on by the priests as a conspiracy "worse than that of the eunuchs against Ahasuerus," and a missionary was sent to England to warn the bishops against the conspiracy. Tyndale escaped to Worms, where the work of Luther had stirred up the people. Here appeared the first New Testament, translated from the Greek into English, and these books were smuggled into England and found their way over the country. The books were burned wherever found, and the Bishop of London bought up a whole edition in order to destroy them. With the money thus paid to destroy the book a new and better edition was brought out. Finding the purchase of books only aided the printer, sermons were preached against it, but this brought out replies and the book became everywhere talked about and read. But Tyndale, after a life of poverty and privation, was enticed back to England by his enemies and was strangled at the stake and his body then burned to ashes, his last prayer being, "Lord, open the King of England's eyes." The prayer was marvellously answered for in 1539 only three years afterwards, the "Great Bible," the first "authorized version," and virtually the work of Tyndale, was installed in practically every parish church of England. Coverdale and his helpers completed the work of Tyndale. It is interesting to note that we have preserved down to the present time, the phraseology, if not the spelling, of this version, for the psalms in the Prayer Book and the "comfortable words" of the Communion service of the Church of England are transferred without alterations from the Great Bible. "Thus," says I. Paterson-Smyth, in "How we got our Bible," "had the old martyr triumphed. Only three years since these men had brought him to his death, and here was his Bible in their midst, though they knew it not, authorized by the King, commanded by the clergy for this purpose in 1604. At this time teaching of the people." Twenty years after this we see Queen Elizabeth entering London and receiving from its citizens a copy of the Bible, as their most precious gift, and pressing it to her lips, amid the joyful shouts of the throng. Only fifty years more and we find a King of England the leader in a new translation and presiding at a conference of the bishops and clergy for this purpose in 1601. At this time three versions were in use—the Great Bible, the Geneva Bible and the Bishops' Bible. The first was cumbersome, the second had, by the character of its notes and comments, become the bible of a party, and the third lacked scholarship. It is due to King James to say that but for his strong interest the remarkable version which has held its place in the hearts of the British people to this day, would have been indefinitely postponed and that by the multiplication of versions our language itself would have lost much of the strength and beauty that have become crystallized in this authorized version. In carrying out the revision fifty-four men of recognized learning were chosen impartially from Churchmen and Puritans and from men noted for their scholarship without connection with any party. Among the rules drawn up for their guidance, one, which

was specially urged by the King, did more than anything else to make the King James version the Bible of all the people. This was that the marginal notes of the prevailing versions should be eliminated, and notes given only for the purpose of explaining Greek and Hebrew words. The fact that the King was angered by the notes of the Geneva version questioning the divine right of Kings does not lessen the importance of the rule which left the plain text to be its own interpreter of the truth. Thus, in the year 1611—the actual date, strange to say, is still unknown—was brought out, after seven years of patient labour, the version praised for its grace, dignity and beauty of expression wherever the English language is spoken or read. Perhaps no tribute to this version is more glowing than this by a Roman Catholic divine, Father Faber: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego. His felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a

(LUKE II. 1-11.)

It folowed in those dayes that there wente oute a commaundment from Auguste the Emperour that all the woorld shulde be valued. This tarynge was first executed when Syrenus was leftenaunt in Siria. And every man wente in to his awne shire tounne there to be tared. And Joseph also ascended from Galille oute of a cite called Nazareth, unto Jewry, into a cite of David which is called Bethleem, because he was of the housse and linage of David, to be tared with Mary his wedded wpyfe, which was with childe. And it fortunued while they there were her tyme was come that she shulde be delpyvered. And she brought forthe her first begotten sonne and wrapped hym in swaddlynge clothes, and layed hym in a manger be cause there was no roume for them witybin in the hostrey.

man's best moments; all that there has been about him of soft, and gentle, and pure, and penitent and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

Letter IX.

My dear Boy,—So my last letter stirred you up a bit, and there are some things you want to know? I thought you had more ambition than to waste your terms on learning how to fold a purificator. But you ask more than perhaps you realize when you desire a scheme for parish organization. Get one idea fixed first, that is, there is no iron-clad rule equally suited to all parishes. Each congregation has an individuality of its own. You must vary your scheme to suit the peculiarities of your particular parish. The purpose of organization is usefulness. We organize in order that every ounce of energy may be applied to the proper place at the psychological moment. It is a mistake to band people together without a definite purpose in view. The result will be lack of interest, and when you really need their energies they will not offer them. So let your purpose precede your organization. That

purpose may be of any nature. For spiritual growth, as a communicants' guild, to help financially; for social purposes; but whatever its object, make it clear at the beginning, and never lose sight of it afterward. It is an axiom that everyone should be kept busy. It is your business to see that that is done. This keeps you busy. It must be done with the least friction and the greatest gain. First of all, then, study your problem. Mark out the main points you wish to achieve, then study your people. Which man will make the best leader? Which woman the most faithful secretary? Who would make up the most active committee? Next, will they work well together? Sometimes good men, who would do splendid work separately, achieve nothing when working together. They are mutually antagonistic. Keep them separate. If, inadvertently, you have placed them together, before knowing all the facts promote one of them. Don't say, "I am sorry, Mr. Jones, you can't hit it off with Mr. Smith, I wish you would resign," but, "My dear Mr. Jones, I wish you would take up this other work for me. I need a man there with just the energy and tact you possess. It will be a great favour to me if you will kindly make yourself responsible for it." That's better, is it not? Jones is pleased and Smith is unembarrassed and your work is helped. When you thus get all your square men into square holes, let them alone. Don't be continually messing about. Watch the work by all means, but give your officers the impression that you are depending on them for success. If you have occasion to criticise do it privately, not before the whole society. Be very patient. The older you grow the more you will appreciate a layman's help. In some parishes it is a scarce commodity. Among your organizations you will, of course, have one to promote social intercourse among your people. No parish, large or small, town or country, is complete without one. We have made too little of this part of life in our Church hitherto. The major part of the success of Methodism can be traced to its social activity. We must cultivate solidarity of feeling among our people. This means that rich and poor must be brought together. Why not? The Church is the common Mother of all. The Sacrament of the One Loaf and the One Cup knows no distinction of persons. It will test your faith, your courage, and try your temper; but it can be done. True gentle people will assist you; true, men and women can meet together, irrespective of caste, without patronage and without cringing. Your difficulty will be with the cads and the snobs. But time and patience work wonders. Choose your officers for this society on account of their fitness alone. Men and women of tact, sympathy and brains. Make yourself persona grata with all, and you will find that spirit of oneness you are praying for growing among your people. Women's guilds and societies are a difficulty to the average parson. Being a mere man, he is not always able to follow the quick intuitions of the feminine mind. They form, however, one of the most important factors in the work of every parish. My experience is that the best way to deal with organized womanhood is to frankly tell them what you need, and let them alone while they get it. Too much parson will kill the hardest Guild or Ladies' Aid. I know one dear old man who was always present at every meeting of his ladies' society. During the hour of their meeting he read sermons aloud to them, while they knit or sewed. The society died. One faithful soul struggled on for a year, but the parson finally finished her too. He said that he read the sermons to keep them from gossiping. Insult to injury. Dr. Ponderous, a neighbour of mine, attends all the meetings of his ladies' guilds, gives his sentiments on every subject and seems quite pleased with himself. If he only knew what those outraged women say of him! Take my advice and don't worry them. Drop in and have a cup of tea. If you want something, ask for it nicely. Then take yourself off. Go and smoke, sleep, read, anything, only do let those women alone. They know their business better than you do, and if they discuss petticoats or Mrs. Somebody's dress are you quite guiltless yourself? How did Brown's sermon fare when you and Jones talked it over? You will have noticed that I am advising you to select your officers. No doubt, you are wondering how you are going to do this, when these officers are elected by the people themselves. When, in fact, it is most necessary that no one should propose the parson is trying "to run things," or to force his appointees on a meeting. Here is where you get an opportunity to show your tact and cleverness. Of course, you are going to talk this matter up among your people before any formal meeting is held. If you go about it in the

right way you can lead other people to make the same suggestions you wish, without their ever knowing it. This may, at the first blush, seem a difficult thing; it is not; on the contrary, it is easy. And it sometimes you see the wrong man being headed directly toward a place where he would be a failure, switch him off, if you have to invent a new office or the spur of the moment. You must avoid blunders, and there is no blunder quite so bad as the wrong man in the wrong place. As chairman of all church meetings you will sometimes have your hands full. Keep to the established rules of order. Give every man a fair show. Let no man speak twice on the same subject, unless the mover of a motion in rebuttal. Don't let anyone wander from the point, and don't allow personal allusions. This for formal meetings when there are even say, ten present. In smaller business meetings, especially in country districts, make them informal. Talk things over in a conversational way, but when a conclusion is reached, always have it passed in the form of a motion and recorded in the minutes. Insist on having a detailed financial statement submitted to your people at least once a year. Instead of the sermon, review carefully the work of the church for the year at one Sunday service. Impress upon everyone that the main engine for the church and its services is not a matter for wardens and vestry alone, but for each individual member of the church. The few ideas I have given you may, perhaps, help a little, but I have only touched the fringe of the subject. The Sunday School opens up a whole field of thought and effort. The choir, word of pregnant meaning, another. But I hope I have said enough to show that successful organization depends on definite purpose, well chosen assistants, and thorough belief in one's work. The Church is a business proposition, although its business is the high and holy one of bringing salvation to man. It must be conducted on business lines. No haphazard enthusiasm, no fiery zeal, will make up for careless planning and slipshod methods. Be systematic. The God you serve is a God of Order. Give of your own best energies, develop the best energies of others. Time will bring your reward.

Yours faithfully,

The Old Parson.

WHAT IS ROMANISM?

By Geo. S. Holmstedt.

VII.

Before leaving the 5th article of the Papal Creed which was discussed in my last letter, it may be useful to consider what attitude Anglican Catholics should hold in regard to those who profess the Papal Creed on this point. Ought we not, in the first place, to realize that though we may consider the doctrine of Transubstantiation a mere theological speculation without any foundation in fact, and wholly unnecessary to be believed, it is nevertheless an honest though, as we think, a mistaken attempt on the part of Romanists to emphasize the truth of Christ's words, "This is My Body, this is My Blood"? It is a protect against a method of interpretation which seeks to insert in those solemn words the word "not." That method of interpretation the Anglican part of the Church does not sanction. On the contrary, it unhesitatingly accepts the words of our Lord, and explicitly teaches that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." (See Catechism). But with sanctified common sense, the Anglican part of the Church refrains from dogmatizing, as the Roman part of the Church has done, as to how the words of our Lord are accomplished. Resolutely adhering to Scripture too, the Anglican part of the Church refrains from using the Sacramental Food as an object of worship and adoration. It is content to teach all who will be guided by its teaching to do as Christ commanded. The Roman theory leads to, and sanctions, a departure from our Lord's express command in that the sacred chalice is withheld from the laity. For that, however, the laity of the Roman part of the Church are not to blame. What then, in spite of all these differences, should be our attitude towards them? Perhaps we might do well to follow the example of the celebrated Dr. Samuel Johnson, who said, when Boswell asked him what he thought about "the idolatry of the Mass"—"Sir, there is no idolatry in the Mass. They believe God to be there and they adore Him." This, at least, is the language of charity. We are now come to the 6th article of the Papal Creed—"I constantly hold that there is a Purga-

tory and that the souls therein detained are helped by the suffrages of the faithful." On this doctrine is founded the practice which prevails in the Roman part of the Church, of offering "Masses" or, as we should say, celebrating the Holy Communion, for the relief of souls in Purgatory, which once is performed by the priesthood in the Roman part of the Church at certain tariff prices in money. When Boswell asked Johnson what he thought of this doctrine of Purgatory, as believed in by Roman Catholics, he said: "Why, Sir, it is a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits, and, therefore, that God is graciously pleased to allow of a middle state where they may be purified by certain degrees of suffering. You see, Sir, there is nothing unreasonable in this." We might be content to adopt Dr. Johnson's view on this question as a mere pious opinion, but we could hardly admit that by any possibility it could be necessary to be believed as a condition of salvation. This article of the Papal Creed assumes that it is necessary for salvation that there should be a Purgatory and that if there is no Purgatory all mankind are lost, but no one can reasonably believe that the salvation of mankind hinges on the fact of whether or not there is a Purgatory. A belief in Purgatory cannot, therefore, be necessary to salvation. And, at best, the supposition that there is a Purgatory is a pure theological speculation. But assuming that there is, on what pretence could the saying of Masses for the relief of souls from Purgatory, be justified? If there be a Purgatory, then it must exist for a wise and holy purpose; viz., for the cleansing of the imperfectly penitent souls and to fit them for Heaven, and surely a merciful God will not keep souls any longer in a state of purgation than is absolutely necessary for their own good; and to pray Him to release them before their purgation is accomplished, is to ask something not according to His will, nor for the good of the soul on whose behalf the prayer is made. But there is the further objection: the Holy Eucharist is a Food for the living, not for the dead. And to suppose that the souls of the dead can be profited by some living person eating and drinking the Sacramental Food, is like asking us to believe that the ordinary food, which living men and women eat, can strengthen and refresh those that are dead. In the Apostolical Constitutions, a work of great antiquity, it may be noted the word "Purgatory," or any equivalent term, is not found from the beginning to the end and yet these Constitutions purpose to set forth the primitive faith of the Church. I have seen it stated that the Venerable Bede is supposed to have been the originator of the idea in the 9th century.

(To be continued.)

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—The Lord Bishop of Nova Scotia held an ordination in this cathedral on Sunday morning, Dec. 18th, when F. W. Florence Westville, was ordained Deacon, and the Revs. Russell Langston, Musquodoboit, C. H. Talmage, Alberton, P.E.I.; and William Hubbard, Arichat, C.B., were advanced to the priesthood. The candidates were presented by the Rev. C. W. Vernon, one of the Bishop's examining chaplains. The Litany was sung by Dean Crawford; Canon Hind attended the Bishop as chaplain. The Rev. W. Driffield, rector of Digby, preached the Ordination sermon. The Bishop celebrated Holy Communion, assisted by the Dean, Rev. W. Driffield and A. W. Nicholls. On Sunday afternoon, Dec. 18th the Very Rev. Dean Crawford delivered the last of the Advent lectures in the C. of E. Institute, his subject being "Is the Church of England Catholic?" The Rev. C. W. Vernon, the secretary of the Institute, presided.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.

QUEBEC.

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

Black Lake. The Assistant Bishop of the Diocese of Quebec, Dr. Farrar, held a Confirmation service at this place on Sunday, the 18th December. The candidates to receive the rite were Messrs. J. W. Hutchinson, Harry Heseltine and H. Johnston. This number would have been increased had it not been for the intervention of sickness which prevented intending candidates from presenting themselves. The service was an impressive one. The address of the Bishop to the candidates and congregation was most helpful. Dr. Farrar won golden opinions in Black Lake, his genial approachableness and thoughtful visiting of some of our young sick people. In the afternoon, accompanied by the Rev. P. Callis, His Lordship visited the Sunday School and addressed the children. The Bishop was received and entertained by Mr. and Mrs. J. M. Johnston, of Kingston Lodge. Mr. Johnston is the senior representative of the Church of England in Black Lake.

Lennoxville. St. George's.—The ladies of the church Guild held their annual sale in the church hall, on Wednesday afternoon, Dec. the 14th, at which there was a good attendance, notwithstanding the inclement weather. The hall was tastefully decorated with evergreens and bunting and presented a very attractive appearance. A brisk and lively business was carried on, and the sale, generally speaking, was a decided success financially and otherwise.

MONTREAL.

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

Montreal.—St. Andrew's Home.—The Rev. Canon Renaud, after many years of faithful service as Immigration Chaplain at Montreal, has resigned, and has been succeeded by the Rev. J. C. Gearden, a graduate of St. John's College, Winnipeg. Mr. Gearden, who takes up office on Feb. 1st, 1911, has had experience in Canada and England which will be of inestimable value to him in our Immigration work.

Monthly Meeting of the City and Suburban Clergy.—The Rev. D. B. Rogers, M.A., curate of Grace Church, has been appointed secretary of this meeting, in the place of the Rev. H. A. Collins, M.A., who has gone to St. John, N.B.

Maisonneuve.—St. Cyprien.—This important suburban parish is vacant through the resignation of the Rev. A. A. Bryant. An early appointment is expected.

St. Lambert.—Greenfield Park.—St. Paul's.—On Friday evening, Dec. 16th, the Lord Bishop presided at the service of dedication of this new mission church. Despite the inclement weather there was a good representation of the Anglican families in this new suburb of St. Lambert, Montreal. The Rev. Rural Dean Dart, M.A., rector of the parish, conducted Evensong, assisted by Mr. T. H. Inns, student lay reader. The Bishop in the course of his address congratulated Mr. Dart, Mr. Inns and the parishioners on the excellent way in which they had co-operated with the Church Extension Fund, in opening the building absolutely free of debt. The building is 20 by 30, chartered without and sheathed within, and cost \$950. The Church Extension Fund paid for the land and one-half the cost of the building.

Lachine.—Pointe Claire.—The Churchmen of this summer resort have raised sufficient funds to erect a new Chapel of Ease. The site was donated by a French Roman Catholic, and is conveniently situated on a grassy knoll. For the present only the Sanctuary will be built; the nave will be added with development in population.

Advent Ordination.—The Lord Bishop of the diocese held an Ordination on St. Thomas' Day in St. George's Church, Montreal, at which the following deacons were raised to the Priesthood: The Rev. Ebenezer Scott, M.A., and the Rev. Chas. Reid. Mr. Scott, who was formerly a Presbyterian minister, is in charge of Valleyfield. Mr. Reid has been appointed Incumbent of Alleyne. The Rev. Canon Paterson-Smyth, the rector of the parish, preached the Ordination sermon.

Waterloo.—St. Luke's.—To commemorate the 50th year of the founding of the Church of England in this place, a special service was held on Thursday, the 15th instant, that being the date when the edifice now in use was opened for public worship, 40 years ago. Despite heavy roads and a bitterly cold night, the gathering was a large one. The service in the church was suitable to the occasion; its dominating note being that of praise. The Rev. Rural Dean Jeakins was assisted by the Ven. Archdeacon Naylor, M.A., the Rev. Canon Longhurst, and the Rev. J. B. Meyer, B.A. The Rev. Canon Carmichael and the Rev. G. A. Mason were also present. The sermon was preached by the Very Rev. Lewis Evans, D.D., Dean of Montreal. Basing his remarks on Rev. xxi.: 22, the preacher delivered an able discourse and in his closing words he spoke in highest terms of the long and faithful service of the late Archdeacon Lindsay. The well-known hymn, by Watts, beginning: "O God, our help in ages past," was sung at the close of the service and all present must have felt the appropriateness of every stanza. After the service, the congregation adjourned to the church hall and sat down to a sumptuous repast, which had been prepared, and which was served with a care that reflected great credit on the committee who were responsible for the arrangements connected with the banquet. Upwards of 150 were served at the tables, which were most efficiently attended to by young people of both sexes. The first toast of the evening was that of the King proposed by the rector, who remarked that it was needless to eulogize his virtues, for they were well-known; he would only say: "During these days of unrest in the dear old Motherland, may King George be strong in mind, brave in heart, firm in duty; and may wisdom from on high guide the ship of State safely through the waters of political unrest, to prosperity and lasting peace." "God save the King" was then sung with a heartiness not to be misunderstood. Mr. A. Wilson, the people's warden, then performed the honours to "Our Guests," and was replied to by Archdeacon Naylor, who delivered an admirable address. Speaking of the earlier days of the Church in the townships, he remarked that it would be difficult to over-estimate the influence for good made by the clergy of those days; notably, the late Canon Robinson, and the late Archdeacon Lindsay. Mr. Gardner Stevens then explained that an enlarged portrait of the late Archdeacon of Bedford was being prepared for presentation to the church, and would, before long, be hung in the church vestry. He regretted that, through an inadvertence, the picture was not ready for the anniversary celebration. An address, abounding in interest, was given by Mr. W. H. Robinson, in response to a toast in honour of the senior family of the parish, whose oldest living member is Mrs. Jonathan Robinson, who sat on one side of the chairman, while Mrs. Lindsay sat on the other; both of whom are octogenarians. In the course of his remarks, Mr. Robinson gave a graphic description of the birth and growth of the Church in the county of Shefford, and his personal reminiscences interspersed with story and anecdote, created both interest and amusement. At the close of his address, Mr. Robinson proposed the health of "The Bishop, the Dean and the other clergy of the diocese"; and this was eloquently responded to by the Dean of Montreal. Short and pithy speeches were made by Canon Carmichael, the Rev. E. W. S. Coates, and Mr. H. E. Allen, M.P. A vote of thanks to the local musicians, who kindly volunteered their services, was proposed by the Rev. J. B. Meyer, seconded by Mrs. Lindsay, and carried with enthusiasm. In proposing the health of the ladies, Canon Longhurst delivered a fine address touched in forcible language, and this was ably responded to by Mr. G. Moyman. The assembly then sang "Auld Lang Syne," and the Benediction, pronounced by the Ven. Archdeacon Naylor, M.A., brought to a close a happy, interesting and an eventful celebration.

ONTARIO.

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

Kingston.—St. George's Cathedral.—Instead of the usual session of the Sunday School on Sunday afternoon, Dec. 18th, a gift service was held at which the Rev. Canon Starr presided. Each scholar brought a toy or a book which was taken up to the front of the room and placed on the platform. The gifts which were then received from the children will be distributed amongst the poor on Christmas Eve. During the past couple of weeks the children of the Sunday

School have been busy dressing dolls and making small gifts for the poor children of the parish. Some of the children bringing gifts were so small that the parcels they carried were almost as large as themselves. The Very Rev. Dean Bidwell delivered an address on the blessings received by those who give to the less fortunate neighbours.

St. Paul's.—The Freemasons of this city and district attended service in this church on Sunday, the 18th instant. It was the largest parade of Masons ever held in this city. The special preacher, by request of the Order, was the Rev. W. F. Fitzgerald, the vicar, whose sermon was a most able and helpful discourse.

St. James.—The Bishop of the diocese held a Confirmation service in this church on Sunday evening, Dec. 18th, when 11 boys and 12 girls were presented to His Lordship for the apostolic rite, by the vicar, the Rev. T. W. Savary. The Bishop's address was founded on the words, "Abide in Me," St. John xv.: 30. There was a large congregation. On the same day beautiful cut flowers were placed on the altar at this church in loving memory of the late Mrs. Pigeon. They were given by Mr. Edward Pigeon, of Hamilton, son of the deceased lady.

Portsmouth.—St. John's.—A brass tablet has been placed in the transept of this church in memory of the late Miss Dobbs, the daughter of the late rector, the Rev. F. W. Dobbs.

Napanee.—St. Mary Magdalene.—A vestry meeting of this church was held lately for the purpose of passing resolutions of condolence in the tragic death of the late Vicar of the parish, the Rev. F. W. Dibb. Mr. Dudley Hill was called to the chair and a very sympathetic motion was made by G. F. Ruttan, K.C., seconded by W. S. Herrington, K.C., expressive of the great regret and grief at the loss sustained by the parish and of their deep sympathy for those who had been bereaved. The vestry meeting then resolved itself into a congregational meeting and after a very harmonious discussion of various matters, a committee of five was appointed, composed of the present church-wardens, Messrs. R. G. H. Travers and W. S. Dollar and of the recent church-wardens, Messrs. W. S. Herrington and T. B. Wallace with Mr. R. G. Wright, to wait upon the Bishop of the diocese and present names to him for the appointment of a vicar for the parish.

Stella.—St. Alban's.—A sale of work and concert, under the auspices of the Ladies' Guild of this church, were held in Victoria Hall, Amherst Island, on Dec. 7th. The hall and booths were very prettily decorated for the occasion. The receipts were more than satisfactory, amounting to \$160. The members of the Guild, especially the President, Mrs. J. S. Neilson, and the vice-president, Miss Ada Fowler, deserve much credit for their hard and faithful work.

Maynooth.—This mission under the Rev. Stanley Morton, is doing a splendid work. A short time ago the women of the congregation held a handkerchief sale, and made \$72. This will go to the church building fund. At present the congregation is dependent on the courtesy of the Presbyterians, who lend their building for service.

Athens.—The rectory of this parish was almost entirely destroyed by fire on the 22nd instant. The fire took place during the absence of the rector, the Rev. R. B. Patterson, and his family. Nothing but a piano could be saved and by far the greater part of the contents, including a well-stocked and valuable library, was entirely destroyed.

OTTAWA

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

Huntley.—St. John's.—On Sunday, the 18th instant, at Evensong, the rector, the Rev. R. B. Waterman, in the presence of a large congrega-

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gation, dedicated to the glory of God and for use in His Holy Church, the following articles of furniture, etc.: A very rich Brussels carpet, which gives the chancel an improved appearance, and sets off the new altar, made of quartered oak, and of ecclesiastical design; also, a brass altar rail, which is also a great improvement on the old one. On the altar, a brass book desk and two brass lacquered vases are to be seen, the former is a gift from Mrs. William Hodgins, a member of the congregation; the latter from Mr. James McElroy, of Ottawa, one who worshipped in this church years ago, when engaged as a Public School Teacher, in S.S. no. 5. The carpet and brass altar rails were paid for by subscriptions solicited from the parishioners. There is no doubt the chancel is made brighter by the new furnishings. The service was a very heavy one, the congregation joining in the responses very acceptably. The sermon of the rector was a very appropriate one, dealing mostly with the great joy that Christians ought to experience in having an opportunity presented to them of giving back to God, what is His right, money or its equivalent, to carry on and beautify the services of His Church and not have to resort to methods of procuring funds for such purposes, which to say the least, are in many cases questionable. This service included the Thanksgiving one, held each year, but deferred this season on account of the expectancy of obtaining the new furnishings already mentioned in a reasonable time. The decorations were very artistic and arranged with a great deal of taste and good judgment.

TORONTO.

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

Church of the Ascension.—The Boy Scouts belonging to this parish spent a very busy evening on Friday last, distributing baskets of substantial provisions and toys, which had been prepared by the Sunday School teachers and others. It has been their policy that no child within reach of the schoolhouse should be forgotten at Christmas time.

The Old Boys of Ridley College, St. Catharines, celebrated the coming of age of their Alma Mater, by holding a banquet on Friday evening last at the Albany Club. Some sixty Old Boys were present. Dr. Miller, the Principal, gave an exhaustive and exceedingly humorous history of the school. His address was illustrated by views of the college before and after its destruction by fire, of the Lord Bishop of London, who was responsible for the founding of Ridley, of Ridley's many champion football teams, and other scenes of historic interest. The Rev. Prof. Wrong, of the University of Toronto and the Ven. Archdeacon Cody also delivered interesting reminiscent addresses.

The joyous Yuletide Festival was duly observed by the Church people in this city on Sunday last. The sacred edifices, which were appropriately decorated for the occasion, were filled at all the services throughout the day with throngs of devout worshippers, who joined most heartily in singing the well-known and well-loved Christmas hymns and carols. Very large numbers made their Christmas Communion. The special music at these services was very well rendered by the members of the various choirs and the offertories were large and generous in their character. In many of the churches children's services were held in the afternoon and in practically all of the churches in the evening, not only was music specially appropriate to the occasion given, but in addition thereto, a number of Christmas carols were sung. Joy and praise was the dominant feature throughout the whole of the day.

St. Bartholomew.—On the morning of Christmas Day the Bishop of Toronto preached at the opening service in the new church. The building in which the people of the parish have worshipped for over thirty-five years has been moved from its old location on River Street to Wilton Avenue, and greatly enlarged and improved. Bishop Sweeney in referring to the opening of the new church paid a tribute to the veteran pastor of the parish, Rev. G. I. Taylor, who has presided over its destinies for thirty-five years. Bishop Reeve preached in the evening. The services were bright and hearty and the congregations on both occasions were large.

Mr. R. W. Allin, C. of E. secretary of the Laymen's Missionary Movement, returned from the West last week. He has been to the Pacific Coast, and during his absence from this city

has delivered more than sixty addresses at various places.

The Rev. Canon Tucker, D.C.L., the new rector of St. Paul's Cathedral, London, Ont., was entertained on Thursday, Dec. 22nd, at a farewell banquet, by the members of the Council of the Laymen's Missionary Movement. A resolution of appreciation for the services which he has rendered to the members of the Canadian Council was unanimously proposed. This was moved and seconded by Mr. N. W. Rowell, K.C., and the Rev. R. P. MacKay, respectively. They referred in the kindest terms to Dr. Tucker saying how much they regretted his departure and wishing him a hearty god-speed in his new sphere of labour. Mr. Rowell announced that Sir Andrew Fraser, former Lieutenant-Governor of Bengal, who rendered excellent assistance in the Canadian National Missionary Congress two years ago, will be able to be here in October and November. The Council appointed a committee to fix dates for conventions in each province, and to secure additional speakers. Revs. F. W. Anderson, C. E. Manning and R. W. Allin, the Presbyterian, Methodist and Anglican Secretaries, respectively, of the Movement, reported their experiences in the West in the denominational meetings they have recently held.

Weston.—St. Alban's School.—The annual distribution of prizes took place at this school on Tuesday afternoon, Dec. 20th. The Goodman medal, which is annually presented to the boy who has gained the highest average of marks in all subjects during the past year as well as in conduct, punctuality, etc., was won by Vernon Rudolf. Three prizes were awarded for the best boys' gardens and were won as follows: 1, Vernon Rudolf; 2, Frank Riddell and Robert Hoe, who tied. In this competition there were 20 gardens of 400 square feet each, and it was a new feature in the school. The results were most encouraging.

Erindale.—St. Peter's.—This church now entirely free from debt and having recently been completed by the addition of a handsome tower and spire, was duly consecrated by the Lord Bishop of the diocese on Sunday, Dec. 18th. The whole service was most impressively rendered. The instrument of donation was presented to the Bishop by Mr. Arthur B. Harris. The Bishop preached from the words "Hitherto hath the Lord helped us." In his admirable sermon in historic survey the Bishop went back to the time when, more than eighty-two years ago, the Bishop of Quebec—there was no diocese of Toronto then—consecrated the first St. Peter's Church on September 23rd, 1828. The sermon was listened to with great attention by the body of worshippers, many of whom were descendants of faithful Church of England pioneers who came to this part of Ontario, then called the Home District of Upper Canada, and planted stronger than perhaps they then knew British institutions and ardent fidelity to the Church of God as represented by the Church of England. In the evening the Rev. J. S. Broughall, the vicar of St. Stephen's, Toronto, preached an excellent sermon and at both of the services the church was filled with large and devout congregations. The rector and people of the parish are to be congratulated on the possession of their handsome church, free from debt, and wholly consecrated to God. The church, crowning with its cross-adorned spire, the right bank of the picturesque River Credit, brings to mind many memories dear and revered to many of those whose people came to these parts nearly 100 years ago. Their Christian courage, sacrifice and devotion laid the foundation of the present St. Peter's. May many generations of Christians, love the old church site where Indians and white men have worshipped side by side. May future generations worship and be blessed of God there, may all who pass by and look up the river heights regard the church as the representative of our country's interest, need, security and peace. Such a place is not a jail, such a place is God's House; and for such places we may well keep on singing

"We love the place, O God,
Wherein Thine honour dwells;
The joy of Thine abode—
All earthly joys excels."

The present enterprising church-wardens of the church are Messrs. Fred Adamson and John Wolfe. St. Peter's Church has had ten rectors. The first was the Rev. James McGrath, M.A., whose memory is greatly treasured in the parish. He was succeeded by the Rev. Canon Givens, T. Deréche, T. P. Hodge, C. I. S. Bethune, M.A., D.Ch., (who built both St. John's, Dixie,

and Trinity Church, Port Credit, over forty years ago.) They were succeeded by the Revs. W. E. Cooper, M.A., T. Walker, B.A., Rev. R. W. Hudes, B.A., and the present rector, Rev. H. V. Thompson, M.A.

Fairbank.—St. Hilda's.—The Woman's Auxiliary of this church held their first bazaar on Wednesday afternoon, the 14th, in the Foresters' Hall. Punctually at 3 p.m., Mrs. Reeve, wife of the Assistant Bishop of the diocese, arrived, and after being warmly welcomed by the Rev. Mr. and Mrs. Scott, opened the bazaar and brought us a cheery message from the Bishop who joined her in wishing the mission all success. Mrs. Reeve was presented by Miss Dorothy Scott with a bouquet of yellow chrysanthemums, and after visiting each of the various booths she partook of afternoon tea in the refreshment apartment, which was prettily decorated and was in charge of Mrs. Bullock and Mrs. Hickman. The other ladies who helped were Mrs. G. Scott, the treasurer of the Guild, and Mrs. Heylett, at the kitchen stall; Mrs. Lambert who had charge of the fish pond; Mrs. Ottaway, fancy work and clothing; Miss Hutchins and Miss Witt, ice cream and candies. Many generous donations were gratefully received during the afternoon. Rev. Mr. Hart was a welcome visitor. The members wish to thank those ladies who helped so nobly to make their first bazaar a success.

NIAGARA.

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

Hamilton.—St. Luke's.—The Bishop held a Confirmation service in this church on the evening of Dec. 15th, when 32 candidates, equally divided between the two sexes, were presented to His Lordship for the apostolic rite, by the rector of the parish. The Bishop gave a helpful address. There was a large congregation present.

Barton.—Holy Trinity.—The Lord Bishop of Niagara held an ordination for deacons in this church on Sunday morning, December 18th, when he ordained Messrs. Pugsley and Thompson to the diaconate. The Bishop was assisted in the service by the Ven. Archdeacon Clark and the Revs. Messrs. Fletcher and Cook. At the close of the service the Bishop licensed the newly ordained deacons as follows: The Rev. George Pugsley to the charge of St. Stephen's and Holy Trinity, Barton, and St. Paul's, Glanford; and the Rev. Griffith M. Thompson to the parish of Erin, near Guelph. In the evening, Mr. Pugsley, preached his first sermon at St. Stephen's, from Ephesians v. 14. The Lord Bishop of the diocese preached the Ordination sermon.

Nanticoke and Cheapside.—On Sunday, December 18th, the reopening services at St. John's, Cheapside, were held in a downpour of rain, but the church was full. The rector, the Rev. H. J. Leake, M.A., gave a quiet talk to the relatives and friends of the departed ones whose lives were remembered in the five memorial windows just installed in the church. The beautiful east window of the youthful St. John is in memory of Robt. J. Winyard. The four windows in the nave are emblematical. One is presented by Mr. Robt. Jepson's family. The other three are inscribed with the names of Messrs. William R. Hewitt, George Martin and John Evans. The church has a restful and devout atmosphere. And thus it is that in this impressive manner, those who are dead yet speak.

HURON.

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

Broughdale.—St. Luke's.—It was announced in this church at the evening service on Sunday, December 18th, that the final payment had been made on the building fund, and the church is now free from all indebtedness. This is a truly remarkable achievement, the church having been opened only four years ago in an entirely new edifice. The church edifice is a very handsome and beautiful building, well constructed throughout, and showing in its architecture unusually artistic effect. The interior is well arranged, and provided with modern and comfortable seats. A pipe organ and bell will be installed in the near future. This very desirable state of affairs is largely due to the untiring personal efforts of the Venerable Archdeacon Richardson, who gathered about him a company of friends and supporters who have carried through the erection

and maintenance of the church. Among these may be mentioned the late C. Stockwell, and Messrs. John Sutherland, Charles Oke, P. W. D. Broderick, William Bernard and others who are closely connected with the welfare of the church. The people of Broughdale, responded readily to the appeal for assistance, and many generous gifts and donations were received from residents of the city and elsewhere. Among the donations were: Church lot and site, William Bernard; brass pulpit, Mrs. Houseman, of England; memorial window to second Bishop of Huron, I. F. Hellmuth; west window, W. Coo; brass lantern, Mr. McMennies; prayer desk and communion table, Archdeacon Richardson's family; silver communion service, the late James A. Blair; linen for communion table, Mrs. Falls; sanctuary chairs and alms dishes, Ferguson & Sons; chair organ, the late C. Stockwell, and many other beautiful and valuable gifts which contribute to the adornment of St. Luke's picturesque and charming little church. What has been already accomplished and what is still being done, all tends to reflect great credit on the rector and the earnest members of the church. The present church wardens are Messrs. Richard Oke and George Bowman. The lay representative to the Synod is Mr. P. W. D. Broderick, who has recently removed to Toronto.

Park Hill.—The annual Confirmation took place in this parish on Tuesday, December 13th, when the Rev. F. G. Newton presented to the Bishop for Confirmation, a class of 10.

Greenway.—The Bishop of Huron held Confirmation in this parish on Wednesday, December 14th, when the Rev. F. G. Newton presented a class of 12 for Confirmation.

Listowel.—Christ Church.—A most successful concert which was followed by a play was given in the Music Hall of this town under the auspices of the Young Ladies' Guild of this church, on Friday, December 16th, when a very large and appreciative audience was present.

Primrose.—St. James'.—On the 4th Sunday in Advent this church was reopened after extensive repairing. At the two services, at both of which the church and vestry were both crowded, the Rev. Professor Cotton of Wycliffe College, Toronto, preached most thoughtful sermons, his subject being in the afternoon "Our service on Earth" and at Evensong "Our service in Heaven." The offertory for the day, which was devoted to the repair fund, amounted to \$50.00. The ladies of the congregation presented a new Bible, service books and hymn books, also a new frontal, hangings, carpet, etc. A new altar was kindly donated by Miss Yulian of Owen Sound, together with other gifts. The entire building has been completely renovated and as one visitor expressed it, "That is just my idea of what a comfortable little country church should be." Mr. Mandley, who had the contract for the work, donated a nicely designed hymn-board. The keen interest that the congregation has taken in the work is truly a matter for thanksgiving.

Lucan.—Holy Trinity.—The Rev. W. Lowe writes as follows: "I beg to acknowledge with sincere thanks the following sums which I have received for appeal, "Love the Brotherhood," in your columns under date of Dec. 8th, 1910: Previously acknowledged, \$35.75; Rev. Canon Craig, \$1.00; clergyman's daughter, St. Cath., \$1.00; Chas. Haskett, Lucan, \$1.00; Miss M. Elliott, London, \$2.50; Miss Deven, \$20.00; Rev. J. Francis, Byng, \$2.00; total, \$27.50. I trust that I shall have the pleasure of acknowledging the receipt of a goodly number of subscriptions, as the object is a most deserving one."

Southampton.—St. Paul's.—The history of the Church of England in Southampton dates back to the year 1856. Owing to the place being in its infancy then, the members were few, but they were a brave band and never gave up even during the darkest days when their pretty church was burned to the ground in the fall of 1886. The congregation rose to the emergency and with the proceeds of insurance from the old building and generous gifts a handsome white brick church was erected on the corner of High and Victoria Streets the following year. This was during the incumbency of the Rev. V. F. Rowe, who was a retired officer of the Royal Engineers, and who was here on two different occasions. Since that time a great many clergyman have come and gone, viz., Rev. T. L. Armstrong, Rev. W. W. Campbell, the celebrated Canadian

December 29, 1910.

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poet, now living in Ottawa; Rev. Ernest Hunt, Rev. Jeffery Hill, retired, Rev. R. J. Seton Adamson, from London, England, at present stationed at Shelburne, Ont.; Rev. E. N. English, now living in the Western States; Rev. W. S. Williams, of England, who returned to his native land, and Rev. W. F. Brownlee, who was a short time ago removed to St. Thomas, Ont. All of the above laboured for the advancement of the Church through dark as well as bright days and should any of the above return to Southampton, they would be proud to see the large addition to the church in the form of a commodious parish hall, which was erected this summer costing \$1,700, and opened in September by the Very Rev. Dean Davis, of London, who held special services on Sunday, Sept. 6th, with a reception the following evening in the parish hall, given by the Rev. and Mrs. Brownlee, which all enjoyed. Another improvement is the re-decorating of the interior of the church, which was done a year ago. Still another improvement is a handsome and beautifully situated rectory on the opposite corner from the church. The old rectory having been sold, the proceeds, along with generous subscriptions from the members of the congregation, secured the present building. Mr. Brownlee leaves the church in a most gratifying state, while sorrow is felt at his departure, not only among his own people, but also amongst the denominations in the town. Sincere gratitude is felt and entire satisfaction expressed throughout the congregation by the Bishop's appointment of the Rev. T. J. Hamilton, B.A., as the rector of this parish, who began his duties here on the first Sunday in December. Through the instrumentality of the St. Andrew's Brotherhood, a reading room has been opened in the parish hall, and a men's club and gymnasium in the basement, which is becoming very popular among the young men of the town.

Brantford.—Grace Church.—Mr. F. C. Thomas, the choir-master of this church was on Monday evening, the 19th inst., the guest of honour at the residence of Mr. and Mrs. Hutton when the choir boys were entertained at supper and afterwards presented him with a very handsome Christmas gift and the following address: "We, the undersigned choir boys of Grace Church, wish to show you some slight appreciation of your untiring kindness on our behalf. We beg you to accept this small gift and wishes for a very merry Christmas and happy New Year. Signed: Dean Andrews, Norman Andrews, George Bonny, Fred Hall, Reg. Hall, Edward Hutton, Albert Mellish, Leslie Monnee, Harry Guenther, Bert Neil, Frank Riley, Frank Tresham, Herbert Stuart, Harold Wells, Harvey Wilson." Mr. Thomas, who is very popular with the boys, made an appropriate reply, expressing his heartfelt thanks for their kindly remembrance.

RUPERT'S LAND.

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

Belmont.—Christ Church.—A very successful meeting of the Sunday School Institute was held in this parish on the 13th and 14th December. At the opening session, the Rev. J. Anderson, Rathwell, read a paper on "The Value of the Child." This was followed by Mr. Drummond-Hay, Belmont, reading a paper on "How best to Promote and Retain Reverence in Sunday School." Mr. Drummond-Hay mentioned many ways in which reverence might be instilled into the minds and hearts of Sunday School scholars. Mr. H. A. Lauchberry read a very interesting paper on "The Importance of Teaching the Church Catechism." The discussion on each subject was lively and added to the interest of the meeting. In the evening, the Rev. W. A. Fyles, M.A., Sunday School Field Secretary, gave a lantern lecture in the hall on the history of early British Christianity. The pictures were very good and the address very interesting. There was a celebration of the Holy Communion on Wednesday, at 8 a.m. The Rev. F. Halliwell, Elm Creek, delivered an address at the service. At the closing session, Mr. R. W. Humphries read a most instructive paper on "The Sunday School Library." At a meeting of the Chapter of the Rural Deanery of Dufferin held in Belmont, on Wednesday, the 14th, the Rev. A. T. Norquay, M.A., Roland, was nominated to the office of Rural Dean, which position was rendered vacant by the removal of the Rev. E. A. Davis

CANADIAN CHURCHMAN.

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to Medicine Hat. His Grace, the Archbishop of Rupert's Land, has been pleased to confirm the nomination and to appoint Mr. Norquay Rural Dean of Dufferin.

CALGARY

**William Cyprian Pinkham, D.D., Bishop,
Calgary, Alta.**

Lethbridge.—St. Cyprian's.—This parish has only been in existence since February 1st, 1910, but during that time wonderful strides in development have been made. The Rev. W. V. McMillen was appointed incumbent by the Bishop when the parish was first formed. The initial service was held in a hall one block outside the parish limits and the only place that at that time could be secured for services. The first services to be held were on February 26th, with 38 out in the morning and 46 in the evening. The next Sunday a Sunday School was started with about 15 present. On April the 1st the parish was raised to a rectory, the people asking Mr. McMillen to become their first rector at a stipend of \$1,200 a year. On the first Sunday in September, the Bishop dedicated the church, seating 230, to the service of God. The church cost \$8,000, of which already \$4,000 has been raised and arrangements are being made to reduce this debt \$2,000 this coming year. The Sunday School has increased from 15 to over 100 scholars and the church attendance averages about 125 a service. Great credit is due to the people of this church, both men and women, for their untiring and unceasing labours in its behalf. A splendid active chapter of the St. Andrew's Brotherhood has been formed, consisting of seven active members and some probationers. This chapter is doing good work in the church. The Parish Auxiliary has a membership of about 40. The ladies undertook to seat the church and buy the organ, all of which has been accomplished inside of six months. A branch of the A.Y.P.A. has been organized, and meets from house to house. This has a membership of over 30. Among the many gifts made to the church is a pulpit, prayer desk, brass altar desk, vases, brass cross, baptismal font, cassocks and communion linen. It seems almost incredible that so much could have been accomplished in so short a time. But everything moves quickly in this western country and already the feeling is growing that a Sunday School room and hall must be built in the near future to accommodate the needs of this branch of the work.

CALEDONIA.

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

Prince Rupert.—The Rev. J. H. Keen, of Metlakatla, the diocesan treasurer, writes as follows: "I have much pleasure in acknowledging the receipt of the following sums in response to the appeal made in the Canadian Churchman by the Bishop of Caledonia last September. The appeal, your readers will remember, was on behalf of our Ayansh Mission, the buildings of which, together with most of the missionary's private property, were entirely destroyed by fire. The money has been sent to the Rev. J. B. McCullough—the missionary-in-charge—to be expended at his discretion. Communication with his sta-

tion is very difficult at this season of the year, otherwise we should doubtless have already heard from him how grateful he is for the help so kindly rendered, and still more for the deep sympathy which the money represents. I may add that each of the donors has already received a private acknowledgment of his gift." Contributions towards Ayansh Mission Fire Fund:—The Rev. Canon Tremayne, Mimico, \$2.00; M. E. Marsh, Toronto, \$5.00; "S. H." Guelph, Ont., \$2.00; Ven. Archdeacon McMorine, \$2.00; Holy Trinity Sunday Schools, Toronto, through Mr. Thos. Hopkins, \$20.00; Mrs. A. Bowman, Littlecourt, Windsor, N.S., \$5.00; the Rev. R. J. C., \$10.00; the Rev. J. W. Ten Eyck, \$25.00; 54 Madison Ave., Toronto, \$5.00; the Rev. R. W. Gurd, Kitkatla, B.C., \$20.00; Mrs. W. E. Tench, Chicago, \$10.00; Miss E. L. Newnam, Prince Albert, \$50.00; Mr. Jas. A. Roberts, Victoria, B.C., \$10.00; Nishga Union, through Missionary Leaves Association \$73.80; Mrs. J. Dennis, Viola Dale, Man., \$5.00; through the Bishop of Caledonia: Toronto Woman's Auxiliary, \$200.00; Quebec Woman's Auxiliary, \$45.00; Moosonee Woman's Auxiliary, \$20.00; Calgary Woman's Auxiliary, \$10.00; total \$510.80.

Correspondence

COMPREHENSION AND PRAYER BOOK QUESTIONS.

Sir,—I was very much struck with two of your "Notes" in last week's Canadian Churchman. Those on "Comprehension" and "Prayer Book Questions." As regards the first, they may be very badly off in England, but I do not think they in any way approach the Colonies in this respect. I know something of village life in England, and I never saw anything at all to equal the state of affairs in some of our small towns and villages in this country, and more especially in the West, with which I am more familiar. There are many small places with a population of from two to five hundred people where one can find no less than four, sometimes five, different religious bodies at work; all working from sheer necessity, more for their own Church than for the real spiritual benefit of the people. Presbyterian, Methodist, and Baptists all with a mere handful of people. I have known these different bodies go into places and begin regular services with only two families, and the same applies to our own Church. A great deal has been said about the Church of England people holding aloof from Union. Could not the other bodies, if they are anxious for Union, set us the way by joining together wherever they are so few in number, and not by setting another Church, and sending another man to be half-starved, and driven by right or wrong ways to try and win over some people from the other bodies. I may be wrong, and some may say I am mis-judging, but I think that other bodies are very much more to blame in this respect than we. With the Church of Rome there is not the slightest chance of uniting, unless we are prepared to give up every thing, many of which we hold dearer even than life itself. But with the other religious bodies, who hold as firmly as we do, the cardinal truths of the Bible and who in many cases use our Book of Common Prayer, I cannot see why we should not unite, at least in an effort to give the Gospel to the hundreds in this country who have never been brought to the knowledge of the truth as it is in Jesus, though many of them may belong to some religious body or other. Prayer Book Questions.—I am constrained to agree with you when you say that you have grave doubts as to whether our people have as good a knowledge of the Prayer Book as their parents had. There may be many reasons for this. One, possibly the greatest, is that our parsons do not preach upon, teach, or explain the Prayer Book to their people. How often would one hear a sermon on the Prayer Book in an ordinary congregation? In our Sunday Schools how much teaching is there about the Prayer Book? The average teacher has no knowledge of it, therefore could not teach it if they wished. I well remember as a boy in a village Sunday School in England I learned more of the Book of Common Prayer and its beauties, than ever I did as a theological student. I learnt to love it, to know the greater part of it by heart and to enter in a great measure into its noble teaching. In our theological colleges I think there is also a great fault in this matter. Our students are taught in some

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to read the service in a more or less "Gibble-gabble" fashion, or in an unnatural way, as they could never dream of reading any other book. They are also taught all the one-sided points that can be picked out, or they are led to think they can leave out any portion of the service at their own sweet will, or to suit the whim of their congregations, but they are never taught to understand or to try and bring out its beauties and to make its expressions their own when they are taking service. I think that if our parsons were led to preach or lecture on the Prayer Book four or five times a year, and really and truly to try and bring out its almost untold beauties, and not to go into all abstruse, ritual, and other debatable questions, which do far more harm than good, for you never really convince anyone by these things, they would do a very great deal to interest and educate, and spiritualize their people. I think your plan of having a series of questions published each week a very good one, and sincerely do I hope and pray that it will do much good.

"Churchman."

REMOVAL OF TRINITY COLLEGE.

Sir,—I am very glad to read in last week's Canadian Churchman, the letter of Archdeacon Ingles in regard to the proposed removal of Trinity College to Queen's Park. The Archdeacon is quite right in saying that the present is the time for all those who may feel opposed to this removal to speak out. It is most desirable that the Corporation should know the views of the whole body of Trinity graduates and supporters before taking final action. No more important question, with the single exception of federation itself, has confronted Trinity College in half a century. For my own part, I am convinced that full knowledge of all the facts and circumstances will lead nine-tenths of our graduates and other friends to hold up both hands for removal; but whether this conviction is well-founded or not, it is most desirable that all friends of the college should be fully informed in regard to the whole question. With this end in view, a committee of the Corporation is preparing for publication a brief resumé of the facts, and copies may be obtained from me by any one who sends a postcard request for one or more of them. The public meeting, to which Archdeacon Ingles rightly calls attention, will be held on Tuesday evening, 14th February, at half-past eight in Trinity College, when a hearty welcome will be extended to all who wish to gain further information, or to express their views on either side. An opportunity will be afforded to every person present to record his or her vote in writing, and the record will be submitted to Corporation on the following day. In the meantime the resumé already referred to will be published, and I hope that by these several means all graduates and friends of the college will be able to inform themselves fully on this all-important question.

T. C. S. Macklem.

WHAT IS ROMANISM?

Sir,—Having read the articles in your valued paper, written by Geo. S. Holmsted, I would like to suggest that it would be well, with the consent of the writer, you should publish the whole series in pamphlet form to be sold at a low rate for more general distribution. After the Montreal display and the great effort put forth in Toronto for converts and converts, it seems to me essential that we should more energetically endeavour to spread the truth as seen from our point of view. We do not desire to increase the circulation of plausible statements, of which we have read a great many lately in print, but the more the truth in regard to the past history of religion is put forth in plain, simple shape, the better it will be for those who have not made up their mind, or for those who, like Pilate, ask: "What is truth?" and, though it is close to them, accept plausible error. I would sooner accept the Bible statement, "Thy Word is Truth," and Paul's statements in that Bible, "Consider the Apostle and High Priest of our confession, even Jesus," his testimony in Colossians 2: 4-10, as to Christ who was "The Rock" (and not Peter); also Paul's statement about himself "That which cometh upon me daily, the care of all the churches," than put my faith in remodelled creeds, even when put forth by those who consider themselves "infallible."

R. P.

BOOK REVIEWS.

A Brotherhood of Heroes: being memorials of Charles, George, and William Napier, selected and arranged by Stephen Gwynn. A. R. Mowbray & Co., Ltd., 28 Margaret Street, Oxford Circus, W., London. Price 2/6.

This is an admirable boy's book, that is, for boys from thirteen to sixteen. Even in our nation there are few families which can boast of one son who would be the equal of one of these three Napier brothers. Their deeds of "derring do" are wonderful, but beside these there is in this work a great deal of historical information of one of the living eras of the Empire life, full of events of which the coming generation should be informed. The battle of Waterloo is told succinctly in a letter and as accurately as is done by histories written after careful research, and the story of the home troubles after the wars were over should be studied at the present time.

The Two of Them Together: a tale about Africa of to-day, by the Rev. Arthur Shearly Cripps, M.A., Wrexham, Mashonaland. A. R. Mowbray & Co., Ltd., 28 Margaret Street, Oxford Circus, W., London. Price 2/6.

This is another of Messrs. Mowbray's well-selected publications for boys, written by a clergyman resident in South Africa. It is fitted for younger lads and the story of adventure is illustrated by pictures which commend themselves. The adventures of the lads of St. Thomas School between their Easter holidays and Christmas Day are just these to appeal to boys.

Family Reading

SONG FOR THE OLD, AND THE NEW YEAR.

Hour after hour, the golden sands run lightly
Through the fair glass,—and thus the moments
glide.

Softly and slow; their tiny bounds o'erflowing,
Till they are lost in life's great rushing tide.

Day after day, old Time with ruthless fingers,
In earth's bright field—among the busy mowers,
Thrusts his keen scythe, and with fell stroke he
scatters
Sheaves full of ripened grain, and summer
flowers.

Night after night, the shadows softly deepen,
Draping the earth in darkness, sad and still,
Till the fair moon, in silent splendour rising,
Bathes in soft silvery light, both vale and hill.

Month after month, through all the season's
changes,

From Spring's bright bloom of tender green and
gold;

Through Summer's calm, and Autumn's golden
harvest,

Comes the Ice King, in Winter's frost and cold.

Year after year, the bells at midnight sounding,
Ring out with mingled joy, and throbs of pain;
Hark now! the passing bell tolling out sadly,
For a dear friend we ne'er shall see again.

Farewell, Old Year! Thou hast been tried and
trusted,

We grieve to turn from thee, and let thee go.
But closely coming on thy path, approach
A vision robed in garments white as snow.

'Tis the New Year! all spotless, pure, and
shining,

Radiant with Hope,—a herald fair and bright,
Ring out ye joy bells, with sweet peals of
welcome.

For the new friend, who comes with dawning
light.

December, 1910.

K. S. M.

HOW THE CHIMES RANG.

An old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman, and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his Brother Hans: "Hans, quickly, take the money and run back to the church. Quickly, Hans! it may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, frowning against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.

Self-Help.—People who have been bolstered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to cling to or lean upon. If the prop is not there, down they go. Once down they are perfectly helpless, and they cannot find their feet again without assistance. Such persons no more resemble men who have fought their way to position, making difficulties their stepping-stones and deriving determination from defeat, than vines resemble oaks, or sputtering rush-lights the stars of heaven. Efforts persisted in to achievements, train a man to self-reliance, and, when he has proved to the world that he can trust himself, the world will trust him. One of the best lessons a father can give his son is this: Work; strengthen your moral and mental faculties as you would strengthen your muscles, by vigorous exercise. Learn to conquer circumstances; you will then be independent of fortune. The men of athletic minds, who left their mark on the years in which they lived, were all trained in a rough school. They did not mount to their high position by the help of leverage; they leaped the chasm, grappled with the opposing rocks, avoided avalanches, and, when the goal was reached, felt that but for the toil that strengthened them as they strove, it could never have been attained.

POOR COPY

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FOR ALDERMEN.

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British and Foreign

The love of Christ is not an absorbing but a radiating love. The more we love Him the more we shall most certainly love others.—F. R. Havergal.

The resignation by the Rev. E. Bickersteth Otley of the Residentiary Canonry of Rochester Cathedral, in which he succeeded Canon Jelf barely three years ago, involves another change in the Capitular body. The Dean, who came to Rochester six years ago, and the Bishop, who came six months later, have seen all four Residentiary Canonries (some of which had been held over twenty years) filled up, and now, in consequence of Canon Otley's sad illness they will see a second successor to Canon Jelf. Is there another instance of a Dean and a Bishop of only six years' standing being senior to all their Residentiary Canons.

A new church, dedicated to St. Katharine, has been completed on Canvey Island, Essex. The site was given by Mr. A. M. Clark in memory of his parents, and other gifts include a reredos by Mr. Gordon Wilson, a brass altar cross given by the Boy Scouts of St. Matthias, Plaistow, who spent their holiday on the island last summer, and a Communion service by Mrs. Evans.

To greet the arrival of the Bishop of Gibraltar, at Gibraltar, the Dean and the trustees had since his last visit raised 600l., paved the cathedral with white marble, erected elaborately carved choir-stalls of walnut wood placed handsome ornamental railings outside the building, and added materially to the electric lighting of the interior. At all that had been done the Bishop expressed his cordial gratification. During the Confirmation period he was the guest of the Deputy-Governor, and afterwards passed on to his episcopal duties at Malta, where he is at present.

A Christian is to love all men, even the worst of heathens and of unbelievers, his own enemies and the enemies of God; whoever they are,

he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself, he owes something more than this, he must love them with somewhat of that partial kindness which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests always; especially that interest which the great Father of the family he knows has most at heart—the holiness and salvation of their immortal souls.—Keble.

The Consecration of Canon George Herbert Westcott in All Saints' Cathedral, Allahabad, took place on Sunday, November 6th. Every Bishop of the province was present, the Metropolitan arriving from England on the preceding day. The whole of the Indian Episcopate has, it is believed, never been gathered together before, and the Consecration service alone would not have been considered sufficient justification for coming, but the opportunity was taken of holding a meeting of the Synod on the 7th, 8th, and 9th. The preacher was the Bishop of Chota Nagpur, brother of the Bishop-designate. The sermon over, the Bishops of Lahore and Madras presented the Bishop-designate, and the Consecration service proceeded. The Bishop of Calcutta was the preacher at Evensong, and after the sermon the Bishop of Lucknow was enthroned by the officiating Archdeacon of Lucknow. The cathedral was packed to the doors in the evening.

The total number of the foreign missionaries of Protestant Christendom in 1909 was estimated at 21,834, nearly 2,000 more than a year before; of ordained natives at 5,929; and of native lay helpers at 87,343. In June, 1910, there were 403 ordained European or Colonial missionaries connected with the C.M.S., 141 laymen, 435 single women and 381 wives of missionaries; of these 60 of the men and 24 of the women are fully-qualified doctors, and 65 are trained nurses. The ordained natives at the same date numbered 417, and the Native Christian lay agents 8,162. Of the foreign missionaries, 36 belong to the Associations in New South Wales, Victoria, or New Zealand, 14 to the Canadian C.M.S., and 14 are supported by the South Africa Association. The number of missionaries on the C.M.S. list may appear imposing, but it is no mere little frontier war in which they are engaged, but a world-wide conflict, and the force is lamentably small in comparison with the task.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier works above.
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!

FATHER TIME AND HIS FRIENDS.

A Story for the New Year.

It was a time for banqueting, for the meeting of friends, for reminiscences and congratulation, for was it not the last day of the year? Even then the day was ended, the last sun of the old year had set and the stars, unmindful of our little cycles, were abroad in their armies and processions. On this last night of the dying year three friends met in a banqueting hall, spacious as the green earth, wide as the cerulean dome above it, met there to commune of the days that were flown and of the new year that was coming.

"Welcome to this hospitable hall," said Father Time. "Thrice welcome. All that I have is yours."

A kindly smile lighted up his venerable countenance as he thus addressed his two guests, Death and Life.

"It is the end of the year that you and I have sown," said he to Life; "and that you and I have reaped," he continued, turning to Death. "We be old friends, indeed, and bound together in this husbandry of the world."

The radiance which shone from the youthful countenance of Life grew more effulgent. He seemed to be lost in delightful meditation. "See," said he, turning the ample folds of his robe, "what wonderful seed of the harvested year I am about to sow in this wide field of the world,

Children's Department

ANOTHER YEAR IS DAWNING.

By Frances Ridley Havergal.

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness
Of quiet, happy rest.

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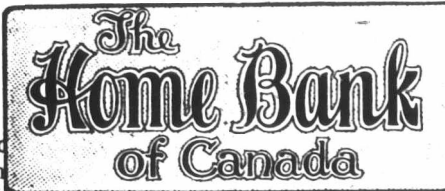
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Increase for year - \$2,411,822

Loans and Investments } \$40,605,531
Increase for year - \$3,106,943

Total Assets - \$50,314,397
Increase for year - \$2,324,794

Capital paid up \$4,000,000
Reserved Funds 4,944,777

INCORPORATED 1855

in the light of the new year."

"And I will nourish it," said Father Time.

"And I will reap it," said Death.

For a space there was silence in this banqueting hall. The music of the spheres, the pathetic voices of nature, the sobbing of the sea, the moaning of the winds, the chant of the forests, ceased as these words were spoken, for they were words weighted with worlds, and winged with eternities.

"It may not be so forever," replied Life, bending his earnest gaze upon the dark countenance of Death. "It may not be so even to the end of the year, for a voice has spoken that your reign is short; and yours, too, Father Time."

"We know it," replied the two. "We know it," said Father Time. "It tells me that time shall be no longer."

"And it tells me," said Death, "that I too shall find a grave, one that knows no resurrection. It is a hard fate, for after all have I not been the friend of the world?"

"A friend in disguise, perhaps," said Father Time with accent of irony.

"A friend, nevertheless," insisted Death, "and I do not understand why men have made me appear so ter-

rible. Am I the grim and horrible spectre they picture me?"

"I can not say," replied Father Time, "that you are quite so attractive as our young friend here, who never seems to grow old. That stern frown of the brow, that smileless mouth, that dreadful eye—ah, my friend, I do not wonder that the world trembles, and the light grows dim, and the music ceases, at sight of you, or at the mention of your name. And then you know that record of yours, that career of eternal blight! You have ravaged me of all my children and made me this night desolate, yet I am bound to you in a partnership which can not cease until I am no more."

The venerable form of Father Time visibly shook with emotion at this passionate outburst. He seemed to be moved with a gathering indignation. "Your methods have been, it seems to me, needlessly cruel and relentless. At this very moment you are butchering my people, even to the ends of the earth, with all your old-time ferocity. You are slaughtering, poisoning, drowning, starving, men, women and children, just as you used to do a thousand years ago. Think of your wars, your famines, your lagupes! You shouldn't be surprised that you seem to the children of men as a vision of horror."

"In what light do they regard that scythe of yours?" retorted Death, with a dark frown.

"My enemies have slandered me there," replied Father Time, "because I have been compelled to do your errands. They put upon me the odium of this terrible thing when as a fact I only carry it for you. I would be very glad to be rid of it. I am growing old, and growing weary—wary of the heavy burden of the ages, and the heavier burden of your service. My reputation has greatly suffered by doing your errands, and the whole world speaks disrespectfully of me."

"'Tis nothing to what they say of me," replied Death. "And you have not helped me any, as you should have done, by explaining that in spite of appearances to the contrary, my mission is a benevolent one. I put an end to the sorrows and troubles for which you alone are responsible, and which in the course of your career you bring to the children of men. I relieve them from the feebleness of age, the bondage of poverty, the pangs of disease. I rid the world of the wicked, and introduce the righteous to a blessed and eternal rest."

What a curse you would be to the world were it not for my kindly intervention. Is it not a fact that for ages and ages you kept mankind in ignorance, of this benovolent mission of mine and plunged them into despair when knowledge would have given them the light of a beautiful destiny and the joy of a great hope?"

"Old friends," gently intervened Life—and as he spoke there was a glow upon his brow as of a kingly crown—"old friends who have been in partnership to these many thousands of years, should not engage in useless recrimination. The past is behind us. The future dawns, and its brighter light foretells the waning of

your kingdom and the increase of mine. Behold the light of the new year gilding yon mountain tops. The propitious moment for my sowing is at hand, and we three must make a swift compact for the coming days. What shall it be?"

"I," said Father Time, "will unlock many a door of opportunity, and many a door of knowledge, which heretofore I have kept tightly shut. And I will deal more gently with the sorrowful world."

"And I," said Death, "will even destroy many of the habitations of cruelty. I will bid war and famine to cease more and more. I will ease many of the pangs of disease. And laying aside the terror of my countenance, I will come to the weary children of men as one who bears the balm of restful sleep and the witchery of sweet dreams."

Is This Your Boy

Who at tender age must face the hard, cold world without preparation or protection?

No. You could not think of such a thing. And yet, would you neglect your health as you do if you waited to think of your family and how they would get along without you?

You have not the old-time vigour and energy. You go home tired and worn out, feel cross and irritable, lack the old-time smile and good cheer which brought sunshine into your home at your arrival.

You don't sleep well, the brain is not so clear and active, little things annoy and worry you. In short, the nervous system is exhausted. You know this, but do not want to consult a doctor, and scarcely know what to do.

Use Dr. Chase's Nerve Food. It cannot fail to do you good, for it is made up of the elements of which your run-down system is most in need. Through the medium of the blood it sends new energy and vigour to every organ of the human body.

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the increase of light of the new mountain tops. ment for my sowing we three must act for the coming it be?"

Time, "will un- opportunity, and knowledge, which cept tightly shut. gently with the

death, "will even he habitations of var and famine to re. I will ease of disease. And or of my counten- the weary child who bears the p and the witch-

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MOTHER SILVER-NECK.

Founded On Fact.

By Elizabeth Price.

They all insisted on sitting at once—Muff, and Fluff, and Silver-neck. Walter wasn't very well pleased about it, for he was trying to get ahead on his egg money, and of course a hen that insists on sitting can't be expected to bother with laying eggs. He tried to break Muff and Silver-neck up. He shut them in a coop for a while, and dipped them in the rain-barrel and did some other things, but whenever he'd let them alone, back they'd strut to their nests, saying, "Cluck, cluck," as if it was all settled. Willis had a great deal of sympathy for the hens, and privately thought Walter rather cruel to them, so he was glad when Walter gave it up and said, "If they will sit they might as well have something to sit on. Willis, will you go over to Mr. Rhodes' and engage three sittings of eggs? Tell him I'd like them to-night."

Mr. Rhodes had them ready on time and next morning when Willis went down to the hen-house, there they all sat, as proud and happy as they could be. They stayed proud and happy all of the three weeks, till at last there came a day when Walter shut into a coop a whole crowd of downy yellow balls and Fluff.

"Why, where is Muff's coop—and Silver-neck's?" asked Willis. "Oh my, Walter, these chickens don't all belong to Fluff. Why—" "I know," said Walter. "That is, she didn't hatch them all, but she's going to be the mother to all of them, now."

"Why?" Will's plainly disapproved. "Because there's no use wasting the time of three hens when one will do as well. Fluff's big—she can brood them all and I want Muff and Silver-neck to go to laying. So I've given their babies to Fluff."

"Oh, poor chickens. Oh, Walter they're so disappointed. They sat on 'em so long." Willis' eyes looked as if it wouldn't take much more to bring the tears, but Walter only laughed and said, "That's all right, Kid. They'll forget in a day or two. I'll shut them up by themselves, and they'll be happy if they get enough to eat and drink. Hand me that chicken-feed, will you?"

They got enough to eat. Willis saw to that. If food was going to console them, food they should have, so morning, noon, and night, he piled their basin with goodies. Corn, wheat, and oats, and rye, table-scraps and buttermilk. His tender heart ached over their disappointment, and he tugged and pulled till he managed to prop an old door between their coop and Fluff's, "so they can't be reminded all the time that somebody else got their share," he said.

Muff soon made up her mind that "what can't be cured must be endured," so she stopped crying "Cluck, cluck," and began singing "Kwawk, Kwawk." So Walter let her out. But Silver-neck kept on looking sad, and after she was left alone she lost her appetite. Then Walter set her free, too, for he said he'd rather



have a live hen that would lay eggs for a while, than a dead one that would never lay them at all. Silver-neck would go over near to Fluff's coop and call the babies to come under her soft feathers. She was a very motherly hen and it hurt her feelings when the wee chicks ran at Fluff's call instead of hers. She wouldn't have much to do with any of the other chickens—just walked about alone and looked wistful.

By-and-by Fluff got out with her big brood and began teaching them all sorts of chicken-accomplishments. How to scratch gravel, how to brace their feet when a very long angle-worm had to be pulled out of its hole, how to take a sand bath, and how to prink their tiny new feathers. And then as if she thought her duty was done, she suddenly deserted them. They were still very young to be left to the mercies of a cold world, when one night she marched off, hopped up on the roost beside the other hens, and let them take care of themselves.

They couldn't reach the roost—it was too high, but they stood about under it and peeped pitifully for mother's warm wings. But Fluff just cocked her eye at the ceiling and said "Kwawk."

They gave it up after a while, and cuddled against each other in the corner where Spangle's larger children were trying to keep warm. It was very chilly. Nobody had shut the hen-house door, and the wind was blowing in sharply. The babies shivered; Spangle's children fairly shook in their very scanty feathers, and they all huddled together, wondering if there ever would be any warm sunshine again.

Just then Silver-neck came in. She had taken a long walk down through the orchard and was late getting back, but the minute she stood in that door she saw how things were. She spread her wings, gave one motherly "cluck," and every little cold orphan scampered.

Willis ran down to shut the door a few minutes later and there sat Silver-neck, crooning a hen-lullaby down in her throat, while from every feather—it seemed to Willis—a wee beak stuck out or a bright eye peeped.

"She was almost as big as a bushel basket," he said when he told about it up at the house. "If she'd stretched any farther she'd have burst herself. She had the whole batch—

Spangle's and all—safe and warm, and, Walter, she was almost laughing she was so happy."

So she had her reward for patient waiting, and she didn't desert her adopted brood till they were all big enough to perch beside her on the high roost. Even then they tried to push each other away to get close to Silver-neck, and never gave a glance at Fluff.—The S. S. Times.

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