

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, SEPTEMBER 2nd, 1909.

No. 39.

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Canadian Churchman.

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September 5th—Thirteenth Sunday after Trinity
Morning—2 Kings 5; 1 Cor. 14 20
Evening—2 Kings 6 to 24; or 7, Mark 7, to 24.
September 12.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9, 2 Cor. 4
Evening—2 Kings 10 to 32; or 13, Mark 11, to 27, 12, 13
September 19.—Fifteenth Sunday after Trinity
Morning—2 Kings 18; 2 Cor. 11, to 30.
Evening—2 Kings 19; or 23, to 31; Mark 14, 53.
September 26th—Sixteenth Sunday after Trinity.
Morning—2 Chron. 35; Gal. 4, 21—5, 13
Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21

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

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.
Processional: 36, 179, 215, 447.
Offertory: 210, 226, 240, 259.
Children's Hymns: 217, 339, 338, 342.
General: 231, 234, 243, 478.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 512.
Offertory: 366, 378, 517, 545.
Children's Hymns: 194, 337, 341, 346.
General: 2, 18, 36, 178.

THIRTEENTH SUNDAY AFTER TRINITY.

The ideal of a true and laudable service is set before us in the Eucharistic Scriptures for this Sunday. A feature of the loose thinking in every age is the oft-repeated dictum that it does not matter very much what a man believes as long as he does what is right. On a superficial glance the vox populi seems to be right. But a deeper study shows a most necessary and universal connection between belief and practice. The heavenly promises are ours because of the merits of Christ Jesus, and by reason of our faithful relation to and dependence upon Him. The highest moral development is coincident with the recognition and appreciation of the truth as it is in Christ Jesus. The lowest moral state is found amongst those tribes and nations which

know nothing of the revelation of God. Ethnology provides us with the argument against the superficial estimate referred to above. That science teaches us to distrust a moral system erected independently of the highest revelation. The Bible is precious to us as containing the highest inspiration to do good, and as outlining the way of life. The inspiration comes not only from positive precept, but also from the various doctrines enunciated in God's Word. The summary of the Law as quoted by the lawyer and accepted by Jesus Christ outlines man's relationship to God and to his fellows. The moral life, which men so highly estimate, is the expression and proof of the recognition of those relationships. The doctrines concerning God, man, and eternity, by description or enunciation, help us to a recognition of the relationships, and are, therefore, highly necessary to a true and laudable service. For service is but another way of speaking of the moral life. It follows, therefore, that we must be zealous in our meditation upon the Catholic faith and in our endeavours to spread that faith throughout the world. As long as the Church is faithful in presenting to her children the faith as it has been received no crisis will ever shake them, no "new view of God and of revelation" will ever distress them. We cannot add to that faith. We can only deepen our appreciation of it. And the better we understand and grasp it the more truly moral our lives must be. To be truly moral is to be Christ-like. But how can we be moral if we know not the Christ and the Truth He delivered to Holy Church? Truth is given us of the mercy of God that we may do true and laudable service and attain the heavenly promises. Every article of the Christian belief has a distinct and necessary connection with experience. And it is part of our duty in this world to connote that relationship. A narrow theological outlook has always been accompanied by a deficient morality; i.e., an imperfect service. The more comprehensive our grasp of truth, the truer our service, the more laudable our efforts to love God and man. Remembering the necessary connection between faith and righteousness, let us be earnest in our discipleship, that we may be effective in our discharge of duty.

Diocese and Parish.

Churchwardens and laymen generally are apt to forget that though their duty and interest are mainly concerned in the affairs of their own parish, their Bishop has as distinct a duty and interest in the affairs of the whole diocese. These related responsibilities are brought prominently into action when a vacancy occurs through the death or departure of a rector to some other parish. Though the wardens may wish to have the vacancy filled by some one of their own choice, they should remember that from his position, experience, and special knowledge of the men over whom he presides and of their respective fields of labour, as well as from his grave responsibility as their Diocesan, the Bishop should exercise a large discretion in all such appointments. A wise Bishop may be relied upon to make a prudent choice. And a well-advised parish should be slow to disregard the good offices of their chief pastor, whose aim and obligation should ever be to maintain within his diocese a condition of harmonious efficiency, and to be just and fair to the clergy as well as the laity.

The Victorian Era.

The Rev. Dr. Tulloch, whose father, Principal Tulloch, held a place in Queen Victoria's affection almost equal to that of Dr. Norman Macleod, gives us in his "Life of Queen Vic-

toria" some most convincing proofs of the progress made in her reign. He mentions the work of chimney-sweeping, done at the beginning of her reign by bits of boys and girls of five and six years—the younger and smaller the better—who were driven by blows and threats up narrow flues, often at the risk of life. Parliament put a stop to it in 1840, but it lingered on as late as 1864. He also remarks that there was no hospital for sick children till 1852 in London. The condition of hospitals may be judged by the fact that 2,600 soldiers were killed in the Crimean War while 18,000 of the soldiers died in the hospital. Such facts show the extraordinary progress that came in her reign. It has been well called "the Golden Age" of British history.

Eskimo.

A writer in the "Cornhill" emphasizes the good work done by the Moravian missions among the Eskimo in Southern Labrador and saving them from extinction. No race is more liable to suffer disastrous consequences from unchecked contact with civilization than are the Eskimo. Dr. Nansen said that even so mild a luxury as coffee has very traceable effects upon the constitutions of this people, and it is certain that the Moravian missionaries have stood between the Eskimo and indulgence in stimulants far more deleterious than coffee. The mission stations of Okak, Nain, Hebron, Hopedale, and Makouvik, extending as they do along many degrees of latitude, form sanctuaries for the converts, where under the wise and benign rule of the house-father (as the head of each station is called), they are encouraged to live an existence which preserves as far as possible all that is manly and wholesome in their characters. The influence which has led not only to the degradation but almost to the extinction of the Eskimo upon other littorals has invariably taken the shape of strong drink. Against such traffic the missionaries resolutely set their faces. Had they not done so, it is certain that the Eskimo would long since have become the victims of the itinerant trader, and, instead of a healthy and self-supporting community, the race would, a generation ago have vanished from the Labrador.

Looking Backward.

Canon Cowley-Brown begins in the "Scottish Chronicle" of August 6th a retrospect of fifty years. Writing of Dr. Pusey, the canon says: "These reminiscences of clerical life extend back to the beginning of the latter half of the last century, when I found myself at the very centre of the society where what is called the "Oxford Movement" had its origin. That movement seemed by that time to have spent its first force. There were comparatively few, at least among the junior members of the university, who seemed influenced by it. Dr. Pusey was at this time one of the Canons of the House of which I was a humble member. He seems to have stood alone. His only disciple apparently among the "Students" of the "House" was Liddon, who was, indeed, his "fidus Achates." Pusey took his turn with the other Canons in celebrating the Holy Communion in chapel, and always took the north end. I don't believe that at that time he cared a straw for vestments, or thought them of any significance. He seemed quite content with the surplice, hood, and scarf, which had been customary in the Church for three hundred years before him. The agitation which is still convulsing the Church had no encouragement from him. I believe he was urged on afterwards by some of the more eager members of his party. I remember his saying to a friend of mine, from whom I heard it, "I never was a Ritualist."

Smartness.

We regret to notice such a comment as the following in the "Sunday School Illustrator," which is usually so helpful to teachers and students. St. Paul, addressing the men of Athens, said they were "too superstitious" (Acts 17:22), or rather "somewhat religious" (R.V., margin), on which we find this comment: "That was against them. From the beginning the world has been cursed with religion, but its great need is Christ." This is sheer smartness—an effort to say something catchy without understanding the text. Anyone can see that St. Paul is not making a charge, but uttering a compliment, and that he endeavoured to establish the common ground between himself and his audience. St. Paul's remark, instead of being a thrust at religion, as the commentator blandly tells us, is a commendation of it; and St. Paul appeals to the religious instinct of the Athenians, and tells them of the true God.

Prevention of Criminals.

In a recent address before the American Association of Prison Surgeons, of which he is president, Dr. Daniel Phelan, surgeon at the Kingston Penitentiary, delivered a clear, sensible and altogether admirable address on the subject of the mental and physical characteristics of the criminal. Dr. Phelan's conclusions are drawn from his large and exceptionally varied experience in the examination of criminals and degenerates as a specialist. Especially valuable are the learned lecturer's views of the best means of lessening the numbers of these unfortunate beings. And they are well worth careful consideration by all parents, teachers, legislators and others who are charged with the duty of the care, control and upbringing of youth. He says: "One, then, of the principal fountains of crime is disease, physical and mental, which leads to degeneracy, and thus on, step by step, to criminal practices and habits. To dry up that fountain we must turn to the important question of heredity, which includes that of procreation. Immoral literature, plays, exhibitions, pictures and such like, without fail, have an evil effect upon the young mind, and especially upon the naturally weak one. Man is imitative to a great degree, often only needs strong suggestion to seek to do as others have done. In this crusade against vice and its hundred and one consequences, the press of the country could be of great utility."

An Ill-advised Name.

The late head of Oxford House, Bethnal Green, London, has started on a tour through the Empire as the representative of the Church of England Men's Society, and has written a letter in Australia giving an outline of the work, from which we make a few extracts. The Council have done me the honour of appointing me travelling secretary to the society to convey the C.E.M.S. message around the world, and they have asked me to give the brethren my ideas of what our great society is called to do for the Anglican Church. We are to be called the "New Methodists." We have often seen a plant which the cold blasts of winter have cut down to the roots; apparently there is no life there, only the stillness of death; and then the spring comes, and a tiny green shoot appears, and then another and another, till the whole plant bursts forth into a vigorous, healthy life. Is not this a parable? . . . Read the history of the coming of the Friars, of the Evangelical revival, and the Oxford Movement, and you will know what I mean. Is not the C.E.M.S. just such a movement? . . . Comparing the present time to the dawn of Methodism, the writer points out how "the Church offered privileges which were not appreciated; she invited men to her services, but these were not understood. God was calling some one to work on new lines. The people were not irreligious, but the appeal

of the Church did not draw them while Whitfield was drawing thousands to hear the Divine message, simply told, outside the walls of churches, accompanied by a simple service, which even the most ignorant could understand.

. . . After enlarging on John Wesley's love of the Church, her parochial system, her services, her sacraments, and how he realized that the mass of the people wanted something more suited to their spiritual understanding, the writer proceeds: "We are Methodists because we work on strangely similar lines." . . . There is the great call; all around us are the most wonderful opportunities. Englishmen want God, though they may not know it; their hearts are restless till they find rest in Him. Every social evil of the day cries aloud for solution, and men are crying almost impatiently to Christ: "Art Thou the Saviour that should come, or do we wait for another? My brother, you who are reading these words, can there be a clearer call? Can there be a grander work?"

The Mystery of the Poles.

Not long since Lieutenant Shackleton, of the British navy, made a gallant though unavailing effort to reach the South Pole. And now, though equipped with the most recent scientific appliances, Mr. Walter Wellman, a United States explorer, returns baffled from the North. It seems as though in nature, as in grace, there is a depth of mystery before which the profoundest intellect, the highest skill and the most daring spirit is compelled to draw back. What, however, man has done man will continue to do. Year after year the attempt will be made. Who can tell that success will ever be the reward of these scientific ventures? It may, though we may not live to see the time, that both the North and South Poles will be objects of interest to Cook's tourists in the coming years.

Mission Work in England.

From time to time we have urged the extension of mission work in Canada in city, town, and country. The English Church is constantly making efforts to extend her work through the means of missions. One cannot help being struck by the fact that some of the hardest-worked Bishops in the northern land find, or make, time to take a leading part in this most necessary branch of the Church's work. The latest report we have seen under this head is that: "The witty and sympathetic Bishop of Manchester has held another Blackpool mission. He knows Lancashire lads and lasses, and can always get to their hearts by his straightforward words and unhesitating honesty of speech. In the face of unfavourable weather the work went forward, and crowds varying from 250 to 1,200 listened with rapt attention to the faithful words of the many skilled speakers. A well-planned programme was carried through, and three different speakers discoursed from every platform on various aspects of truth. The subjects chosen were belief in the Father, the Son, the Holy Spirit; the value of prayer, the means of grace, and the work of the believer as shown by a living and active faith. Blackpool badly needs additional churches to accommodate the myriads—no other word describes the endless streams of people on the sands—who throng the favourite workingman's seaside resort. The people of the place are poor, and live on the proceeds of the summer season."

A Relic of the British Navy.

A wonderful relic of oldest England has been brought to light during excavations at Brigg, North Lincolnshire. It consisted of a boat, hollowed out of one oak log, forty-eight feet and a half long, about six feet in diameter, and showing no signs of branches till the upper end. The lower end had been the stern, and had

been strengthened by a stern-board two inches thick and two and a half feet deep, which was also found. In each side of the bow had been two holes, a foot in diameter, which had been plugged and rounded off, and the grain showed that these were the lowest branches. It lay at right angles to the bank of the old channel of the River Ancholme, twenty yards from the water, the stern towards the water. It was evidently paddled. There are evidences of decks and seats, but none of masts and rowlocks, nor of any metal. An old oak forest bed lay above it, and experts calculate that it must have lain over 2,400 years. The oak forest must have been dense and full of a splendid growth, and the river a splendid stream, in which this man-of-war was sunk and gradually forgotten.

The Shedding of Blood.

The "Christian Advocate" gives us some interesting information as follows: In old times medicine was largely in the hands of the clergy, especially of the monks. But as theologians took the ground that priests were prohibited to shed blood, and as surgery could not be performed without it, it was forbidden. . . . It was not until after the Reformation that graduates of medicine were relieved from the obligations of celibacy that had dated from the days when surgeons and physicians were either monks or priests. These facts are quite interesting in view of the report that Pius X. has before him at the present time a project to repeal all the canonical restrictions which bar the Roman Catholic clergy from the practice of medicine. The object of the reform is to remove the disadvantage to which Roman Catholic missionaries are subjected by being unable to compete with those Protestant missionaries in Asia, Africa, South America, and Mexico, who, through practising medicine and surgery, are able to win the confidence of the natives by first healing their physical ills before attempting to deal with their spiritual needs."

The Congo.

Congo atrocities are again being brought to notice. The famous novelist, Sir Arthur Conan Doyle, has written a trenchant letter to the "Times" with the object of rousing attention to the brutal methods which he charges Belgium with still maintaining in that sorrow-stricken region. Surely the successors of the men who drove the demon slavery out of the British Empire and from the swamps and shores of the American Union have not lost the noble ardour that prompted such men as Clarkson and Wilberforce, Lloyd Garrison and Wendell Phillips to brave the hostility of wealth and power in defence of the oppressed and downtrodden! How can the press of free and civilized nations be silent in the face of continued outrage, torture and cruel death! Can any power on earth be permitted to say to-day: "These ignorant, black-skinned heathen are our chattels—men, women, and children alike—to do with as our humour, temper, and lust dictates. Slaves they have been, slaves they shall be. We shall oppress them as we see fit—cut them with the lash, maim them with the knife, kill them in any fashion that suits our fancy." Is it possible that the millions of men, whose forefathers purchased for them with their heart's blood the inestimable blessings of civilization, freedom and religion, can stand idly by whilst such things are being done beneath the light of the sun?

OLD TESTAMENT TEACHING.

It is one of the saddest tragedies of life that opinions and methods constantly change, and that each generation of human beings regard the questions of the day differently to the way in which their predecessors did. We have the utmost sympathy with those devout souls who

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see with horror their ideals flouted by the young, and who fail to realize that no entreaty will control the spirit of the age and turn backward the hands of time. Like those thoughtful people round us, we feel a call for increasing caution in the mode in which the historical portions of the Old Testament should be taught to the children, especially in schools, whether public or private. That old history undoubtedly consists of myth or legend on the one part and of true historical statements on the other. It is impossible in the space of a short note to specify what is one and what is the other; indeed, the distinction is in most cases impossible, fact and fiction are so interwoven. But as childhood passes into youth and the pupils take up the study of the history of other nations, and especially when they find in their lessons that the religions of the nations of Greece and Rome, and of even earlier times, consist of myths, under which often the early heroes of the nation are preserved, the eager minds ask the questions: How much of this is true? Did any portion actually occur? And they do not stop with pagan literature. Is there not, therefore, an increasing need of caution in dealing with the earlier portions of Genesis? Young people are apt to perceive, and if they once think that they are being told as facts what their elders do not believe, then there is a danger—a yearly increasing danger—that the pupil will class sacred history with Santa Claus and the fairies. Would it not be better, as a wise teacher of experience suggests, to frankly tell the children so soon as they can understand that there is this distinction between myth and parable and true history; that in the early stages of mankind there were no means of recording actual facts, though it was plain that the Creation, the Fall, etc., must have actually taken place; that in later days, when men wished to know how these things happened, God moved the wise ones of the earth, His seers, to explain them in the way they could best be understood—in the form of a story. Then teachers can press home the main points—the meaning of the story, the all-Fatherhood of God, the coming of sin with its consequences of pain and death, and the supreme promise of the Saviour, in a far more effective way. In teaching the historical portions it must be kept in mind that that history was written by a singularly poetic people, who loved to intersperse descriptions of actual fact with picturesque and imaginative touches, and who, though undoubtedly inspired by God, were allowed by Him to tell the facts in their own way. As an illustration of what evil sometimes happens, the writer to whom we are so much indebted, tells of a girl of fourteen, whose faith was wrecked for a time by the story of Balaam's ass being insisted on as true. Had she been told that it did not matter in the least whether it was the voice of the ass or Balaam's own conscience so long as she grasped the truth that the warning of God actually came, and that it often comes now, as in all ages, in the most unexpected ways, much spiritual discomfort might have been saved. The writer recalls an early experience of his own. Like many little boys, he was fascinated by these stories—the burning bush, the little Hebrew maid, who told Naaman's wife, and so on. But the she bears were the terrible ones, and he remembers, along with another little boy, crouching behind a hedge and calling out in a quivering voice to a passerby: "Go up, thou baldhead," and lying in fear of the bears coming out of the woods to eat them. Thoughtful people agree that it is only by insisting on spiritual in place of verbal inspiration that we shall safeguard our children's faith. And especially because by this means an opportunity is given to emphasize the difference between the early stories and the later, exact and historical details of Jewish history, and so to lead up to the central idea, the supreme reason for teaching the Old Testament history, the preparation of the

Hebrew nation for the greatest historical fact in the world's history—the coming of our Lord and Saviour Jesus Christ.

AN AMATEUR MINISTRY.

The late George Tyrrell, the well-known "Modernist" leader, had published shortly before his death an article in the "Contemporary Review," in which he pleads for an unpaid and non-professional ministry. A vast deal of harm, he thought, resulted from the universal adoption of the principle that "they who serve the altar should live of the altar." The work of the Church, including the administration of the Sacraments and preaching, could, he thought, be carried out for greater advantage by men engaged in the ordinary business of life, who would devote their spare hours to it as a "side occupation." In illustration of his contention he said in part: "The professional gardener or carpenter goes heavily to his daily task, whereas the city clerk looks forward to his gardening and carpentering when he returns home in the evening. It is just this kind of spontaneity that would characterize the ministry. When it is performed heavily, perforce as a profession and means of livelihood, it becomes sterile and fruitless." For a moment this sounds plausible, and then immediately the weakness, fallacy, not to say downright folly of the whole "argument" comes home with a rush to the most superficial thinker. Because the "professional gardener and carpenter" goes "heavily to his work," does it follow that our gardening and carpentering would be done better or more effectively by amateurs? And this may be asked of every calling, vocation or profession under the sun. Work has been defined as something a man is obliged to do; play, as something he does of his own free will. We are all of us infinitely better for having work to do, for having something to do, in other words, for which we must make some sacrifice of our natural inclinations. This is just as true of the ministry as it is of any secular calling. The work that a man does for humanity against the grain of his natural inclinations and desires, and, as Father Tyrrell said, "heavily," is, it may sound strangely, better and more enduring and altogether more satisfactory than the work a man does as a recreation. The experience of mankind during the course of ages has incontrovertibly established the fact that the best work is done on this principle. "Every man to his trade" is one of those world-wide, age-long axioms that mankind instinctively accepts and acts upon, although he may occasionally rebel against it. The fact of the matter is that men will not do effective work except under pressure of some kind. It may be the pressure of making a livelihood, and this, though a humble, is an honourable motive enough. In one very general sense it must be the primary motive for undertaking any calling whatever, from that of a poet to a scavenger. The man who feels that his living depends upon his work will do better work than he who is entirely independent of such a consideration. Now, how, it may be asked, does this apply to the ministry? Does it, or should it, apply at all? In our opinion, in this very general sense it does, and ought to. The man in the stated ministry who knows that what we call his "living" depends upon the efficient discharge of the duties of his office will in the long run give a better account of himself than he who does the same kind of work as a "side occupation," like the city clerk pottering about his bit of garden or his little workshop. He will learn to take his work seriously, which the other never will. As a matter of fact, with a very few exceptions, all the greatest work in the world has been done by "professionals"; i.e., by men who lived by their work. This is true of war,

literature, art, science, etc., and it is true to at least an equal extent of religion. The great leaders and teachers have been "professionals," and we say it with all reverence, from the Master downwards. By professionals we mean men who have given their whole time and energies to the work of the ministry. Our Blessed Lord, so far as we can see, "lived" by the exercise of His ministry. The making of the ministry a means of livelihood is not to degrade it, as some seem to imagine. To enter it because it seems an easy and respectable way of making a living is one thing; to make up one's mind to undertake it as a life's work, with the reasonable expectation that it will afford a "living wage," is quite another thing. The principle advocated by Father Tyrrell, applied generally, would wreck our civilization in a year. Applied universally to Christianity, it would reduce matters to chaos. The principle as applied to the supplementary work of the ministry has our warmest approbation, and we should certainly like to see it extended. We yield to no one in our desire to see the utilization of our laity as pastoral workers and preachers. But this is another story. The fact remains that the Church has its human side, and that its work can only be efficiently and successfully carried on, according to certain fundamental principles which universally apply to all human organizations. The crying need to-day in the Church, as in every other field of human effort, is not more amateur, but more professional workers.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

In a recent issue of the "Churchman" Dr. Scott, of Quebec, with an airy wave of the hand disposed of the whole question of Prayer Book revision. The substance of his letter is this: Revision isn't needed, never will be needed, and what is more, should the great majority of Churchmen in Canada think otherwise, a negative vote from a single diocese will upset the whole business. "Spectator" mistakes the whole temper and calibre of Canadian Churchmen if they can be turned aside from the consideration of a great subject by so slight an appeal to their intelligence. He says: "As it stands, men of various views use it and interpret it in their own way. Differences of opinion with reference to it abound, but the book itself remains as the standard of our doctrine and worship. As such it is handed down the ages, linking not only the various parts of the Empire together, but past, present and future generations of men in the bonds of common prayer and sympathy. Revise it, alter its expressions, rearrange its parts, and you will make a new book. The peculiar sanctity of the book as an inheritance from the past will be gone and unsettlement will be caused in the minds of Church people." If these words mean anything or possess any argumentative force, they mean that never in the history of mankind will it be possible to touch this liturgy in safety. They apply with equal force to the generations that are before us and those that are behind us. "Revise it, alter its expressions, rearrange its parts, and you will make a new book. The peculiar sanctity of the book as an inheritance from the past will be gone." There you are. Forever and forever this book must abide exactly as it is to-day, because revision means a new book, and a new book means a departed sanctity. We may sing new hymns, and pretty lively ones, too, but we may say no new prayers, nor even alter the order of the old ones else the sanctity would be gone! We invite the attention of our readers particularly to arguments (?) of this type. There seems to be no

end to their reiteration and no reply vouchsafed when they are combatted. In face of this claim for the Prayer Book as an eternal fixture we refer to the resolution of the two hundred and fifty Bishops at the last Lambeth Conference, who declared that revision was not merely expedient, but necessary if the Church is to adequately meet the varying needs of our people. They went further, and laid down six or seven principles, which they recommended should be followed by the various national churches in their revisions. This is another point we would particularly like to have borne in mind, and we would respectfully ask those who fear revision to kindly comment upon their Lordships' action. Dr. Scott refers to this book as linking the various parts of the Empire together. How are the churches in the British Isles linked together since they each have their own Prayer Book? How is the Scotch Presbyterian, who goes forth from his native country to the ends of the earth, linked to the British crown, since he has no liturgical bond, for we have yet to learn of a Scotchman whose imperial fervour is affected by his migration, or who is lacking in sympathy and fellowship with his kindred at home. But what is the use of pursuing this further? Nobody wants to break a bond of sympathy and prayer that may link us with the senior branch of the Church. Nobody wants to create a new book in the sense of uprooting what we possess. Nobody has the least intention of robbing our liturgy of any of its breadth or depth of devotion. But we can with great advantage by slight and simple changes retain the old book while making it new in power and effectiveness. As evidence of this we have to refer to the American liturgy, which is essentially one with our own, yet a great improvement upon it. Lastly, we have several times asked for an expression of opinion regarding our position in Canada should revision be consummated in England, as now appears likely. Have Churchmen in Canada seriously grasped this situation? Our Prayer Book shall have gone and another shall have taken its place, and we shall not have had a single word to say about it? Is that what Canadian Churchmen want? "Spectator" feels justified in calling upon his readers to demand of those who publicly attempt to discuss this question of revision to give satisfactory answers to these questions, which have been put forth many times in a vain endeavour to get some light cast upon them? In regard to the possibility of one diocese negating the wish of the other twenty, we have not looked into the question, as we are not with our books just now. This may be said, however, that the use of such a weapon should be very fully considered before action is taken, as once such power is invoked it may lead to results not anticipated.

Holidays for most of the clergy have now been brought to an end, and there remains the facing of the work of the season with the vigour that justifies the rest. For a solid month the writer has been lounging in one of the most beautiful spots that could well be imagined. With a magnificent lake at his feet and mountains in the offing on which the sun and clouds are forever playing in elusive light and shadow, he has for several weeks lived close to nature's heart, and the fellowship has been most delightful. With your back comfortably adjusted to a tree and one of those Divine "gifts to tired people," of which a friend has recently written, in your hand, and the sweet odour of the forest in your nostrils, who could fail to be at peace with the world? The divinity in the book may not be apparent, but then one feels that such surroundings would regenerate Mephisto himself. But the lake has charms as well as the land, and they are not wholly of the sentimental order either. One feels when he comes to abide by this particular lake at least the most certain and direct way to secure the respect and esteem of his

fellowmen is to establish a reputation as a fisherman. There are in that body of water myriads of perch which legend says came there through the error of a fisheries official in giving fry that was not ordered. For these you have to cultivate a fine disdain, and if you are a layman you will perhaps talk like a golf enthusiast when they remove your bait with tiresome regularity. There are many dwellers of the deep highly prized in other places, but nothing accounted of in these parts. They are all to be ignored as dust beneath your feet. Fame can only come by enticing a black bass to affix himself to your hook and by compelling him to remain affixed until he is landed. This is not always easy to do as one soon finds to his cost. "Spectator" shall not attempt to pourtray his trials and tribulations in this respect, but would hasten to dwell upon the one fine specimen, tipping the scales at a trifle over four pounds, which fell to his lot. The one regrettable feature about the incident was that he caught it when no one was looking. There are occasions in life when one craves for company, and when a man is handling a particularly lively bass in a community where success in this line is keenly appreciated is just one of those occasions. It only remains to say that our standing as a citizen after this feat was greatly improved.

Reference was recently made to some of the heresies of the early Church. One wonders if all those views that have been pronounced heretical shall always so be esteemed. As we read the story of those stirring times of old we are made to feel that heresy represented the views of the minority and the doctrine held by the majority; that was Catholic. We are conscious also that our ancestors not infrequently allowed themselves to be driven into exact definitions of subjects that really did not admit of concrete determination. It is further evident that the spirit of this later age more and more chafes at definition in regard to the unseen and infinite, and responds more fully to a simpler appeal to loyalty to the living and Divine Christ.

Spectator.

Brotherhood of St. Andrew.

A. G. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.
"Brotherhood men should subscribe for the Canadian Churchman."

Dates of Local Conferences to be borne in mind by the Brotherhood men and boys are, Pacific Coast Conference at Vancouver, B. C., Sept. 9, 10, 11, 12; Maritime Conference at Moncton, N. B., Sept. 10, 11, 12; Ottawa Diocesan at Ottawa, Ont., October 1, 2, 3. The steady advance of the Brotherhood of St. Andrew in Canada, is shown by the increase in chapter quotas paid. During the eleven months of present year, \$978.50 has been received, as against \$929.10 for the whole of last year. Chapters have recently been formed at St. Barnabas, Toronto, Holy Trinity, Little Current, Ont., St. Michaels, Wychwood, Toronto, St. Margarets, Winnipeg, and St. John's, Byng Inlet, Ont. Junior chapters are started at St. John's, Indian Head, Sask., and St. James, Pictou, N. S. Recent visitors at Head office have been A. G. Gilbert, of Ottawa, member of Dominion Council, W. Percy Lee, Owen Sound, A. G. Roberts, Dominion Council member, of Windsor, C. A. Boehm, St. Saviour's chapter, Waterloo, and Rev. R. H. Ferguson, rector of Hagersville, Ont. Herbert Tilley, of St. John, N. B., at one time member of Dominion Council, and always keenly interested in Brotherhood work, has passed away after some years' illness. Among the speakers at the Pacific Coast Conference in September, are Bishop Dart, New Westminster, Bishop Keator, Olympia, U.S.A., Bishop Perrin, Columbia, Bishop Paddock East Oregon, U.S.A., Frank Shelby, District Secretary, U. S. Brotherhood, H. O. Litchfield, Victoria, C. H. Hewett, Vancouver, G. Ward Kemp, Seattle, U.S.A., all members of Dominion or National Council, John A. Birmingham, Western Traveling Secretary, and the Rev. A. U. DePencier, rector of St. Paul's, Vancouver, so well known throughout Canada for his active

interest in the Brotherhood. Steps are being taken towards the formation of a chapter at St. David's Mission, Toronto, and a probationary chapter has been started at St. Andrew's Mission, Toronto. A number of names are being discussed for the position of Traveling Secretary, to take the place of Mr. Thomas, now at Head Office, as General Secretary, and an appointment will likely be made during September. According to a chapter report just to hand, the members of the chapter are active workers in the parish. Two are on the Vestry (with frequent meetings), one is president of A.Y.P.A. branch, one is secretary of Sunday School, and three others are teachers. One is instructor in Boy's Brigade, and three others are lieutenants, another is secretary of Boy's Communicants Guild, and three others take duty as lay-readers at the Mission Church, and at The Coffee House.

OTTAWA.

Ottawa. — Arrangements for the second Diocesan Conference to be held in this city on Friday, Saturday and Sunday, October 1st, 2nd and 3rd, are progressing favourably, and it is hoped that every member of the Brotherhood will do his utmost to ensure its complete success. The Executive Committee have been working hard for some time and have accomplished much good work. The programme committee hope to have a programme prepared shortly on which will be several prominent Brotherhood speakers, Mr. F. W. Thomas, the Canadian General Secretary, has promised to be present and deliver an address. It is expected delegates will be present from every parish in the Diocese of Ottawa.

The Churchwoman.

CALEDONIA.

Prince Rupert.—The annual meeting of the Woman's Auxiliary of the diocese was held in St. Andrew's hall, Prince Rupert, on Wednesday, August 11th, at 2.30 p.m. Reports were read by the different diocesan officers, which were most satisfactory, the membership being nearly doubled and the subscriptions to missions being four times as much as in the previous year. Mrs. Collision of Kincolith, who is the senior lady missionary of this coast, having worked amongst the Indians for thirty-six years, was made a life member and donated her life membership fee towards the purchase of a motor launch for mission work in the Rev. W. Rushbrook's district. Port Essington.—The election of officers was as follows:—President, Mrs. Du Vernet, Prince Rupert; 1st Vice-president, Mrs. Hogan, Port Simpson; 2nd Vice-president, Mrs. Rushbrook, Port Essington; Hon.-Secretary, Mrs. R. L. McIntosh, Prince Rupert; Hon.-Treasurer, Mrs. Keen, Metlakatla; Leaflet editor, Miss West, Metlakatla. At the close of the meeting the women were joined by the visiting clergy and tea was served by Mrs. and Miss DuVernet.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The Ven. Archdeacon Armitage returned on the Scotia from Country Harbor, where he spent part of last week and Sunday on an official visit to the parish. He visited the churches at Beckerton and Indian Harbor Lake, where he preached on Thursday, and on Sunday he took duty at Country Harbor church, at Stormont and at the Goldbrook Mines.

Truro.—Ven. Archdeacon and Mrs. Kaulbach are still absent on their little summer outing, taking in Bridgewater, Lunenburg, Liverpool, and seaside towns west of Yarmouth.

ONTARIO.

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

Belleville.—Christ Church.—The Girl's Guild of this church held their annual picnic at Massauga Park and spent a most enjoyable time.

Tweed.—The Rev. F. G. Kirkpatrick, the newly-appointed incumbent of this parish, conducted service for the first time on Sunday, 15th August. The interior of the rectory has been entirely renovated and a furnace installed. On Wednesday, 25th August, a reception was tendered to the incumbent and his wife, when a large number of parishioners were present and addresses were delivered by Mr. Kirkpatrick and several members of the congregation.

OTTAWA.

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

Ottawa.—St. Barnabas'.—Word has been received in the city of the death at Pittsfield, Mass., of the Rev. L. A. Lanpher, who for two years—in 1905 and 1906—was rector of St. Barnabas'. The deceased, who was fifty-eight years of age, had been living in retirement since he resigned his charge here, but prior to coming to Ottawa he had held incumbencies in Boston, Mass. (Church of the Advent), New York (St. Mary the Virgin), and other cities in the States. His death, which was due to paralysis, followed a brief illness.

Holy Trinity.—The proposal to perpetuate the memory of the late Dr. James Fletcher by some suitable memorial has been warmly endorsed by the congregation of Holy Trinity, Ottawa East, where the deceased gentleman laboured so faithfully for many years. A strong committee has been struck, with instructions to formulate a scheme which will be considered at another meeting of the congregation.

Janeville.—St. Margaret's.—An enjoyable garden party was held last week at the rectory and a pleasant and profitable time spent by a large gathering of the congregation and their friends.

TORONTO.

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

Sunderland.—This parish, which for several years has been in a semi-dormant condition, has made remarkable progress during the past few months. A new fence has been erected around the rectory grounds and the rectory itself has been repaired at considerable expense. St. James' Church, West Brock, is now in the course of repair—extensive alterations are being made to the interior and it is expected that the work will be completed about the end of September, when there will be a formal re-opening. The congregations of both St. James, West Brock, and St. Mary's, Sunderland, have greatly improved, that of St. James being more than doubled during the past year. The Rev. G. B. Johnson, who has temporary charge, expects to be leaving the parish about the end of April.

Cannington.—All Saint's.—A brass tablet has been erected in this Church to the late Lieut. Thomas Allen Vicars, of the 25th Infantry U.S.A., youngest son of the Rev. J. Vicars, who was killed in the Philippines.

NIAGARA.

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

Cuelph.—St. James'.—A very beautiful mural tablet has been placed in this church in memory of the late Mrs. Eardley-Wilmot. The tablet, which is made of copper, was executed in England. It has been placed on the wall of the south transept near the seats occupied by the choir, of which both Mr. and Mrs. Eardley-Wilmot were at one time members. A short service of dedication was held lately, which, owing to the absence from town of the rector, the Rev. C. H. Buckland, was conducted by the Rev. G. F. Davidson, rector of St. George's. Only the relatives and a few of Mrs. Wilmot's very intimate friends were present.

Georgetown.—The Rev. A. B. Higginson, curate of the Church of the Ascension, Hamilton, has been appointed rector of this parish. He will enter on his duties the first Sunday in September. The parishioners of the Church of the Ascension, presented him with a purse of \$265, and wished him and his devoted wife every success

in his new field of labour. The rector, Rev. Canon Wade, cordially joined with his people in wishing Mr. Higginson every success in his new parish and said that he and Mr. Higginson had ever had, the most happy relations.

St. Catharines.—Ridley College.—A very fine two-manual organ has just been specially built and installed by E. Lye & Sons in Ridley College Chapel. An advertisement for an organist appears in another column. The school reopens on the 13th inst. Harold V. Wrong, the head boy at Ridley this year, has won the Mary Muloch classical scholarship at the University of Toronto.

HURON.

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

Glencoe.—The clergy of the Archdeaconry of London, which embraces the counties of Middlesex, Lambton and Huron, will meet in conference here on Wednesday and Thursday, October 6th and 7th. A programme is being prepared by a special committee, consisting of the archdeacon, the Rev. T. G. A. Wright, secretary, and the Rev. Edwin Lee. The conference will open with an impressive service on Wednesday evening in St. John's Church, when all clergy present will appear vested and the Rural Deans and other clergy will officiate. The Bishop of Huron will be the preacher. There will be Holy Communion on Thursday morning, when a devotional address will be given. On the opening of the conference the archdeacon will deliver his address. Then will follow a series of addresses or papers with discussion of comprehensive and present-day topics, such as "Higher Criticism" and "New Theology," "Lord's Day Observance," "Prayer Book Study," "The Bible in the Church Service," "The Church's Care for the Young," and "Diocesan Activities." On Thursday evening there will be a special meeting in the interest of the Laymen's Missionary Movement. All meetings and services will be open to the public, and all speakers and leaders in discussion to be invited will be confined to the archdeaconry. The Church people of Glencoe have been preparing most generous hospitality, and the occasion promises to be a unique one and of widespread interest.

London Township.—St. John's.—The Lord Bishop of the diocese, held a Confirmation Service in this church on Sunday, August 22nd, when a large number of candidates were presented for the Apostolic rite by the rector, the Ven. Archdeacon Richardson. There was a large congregation present. The church has recently undergone improvement in the way of painting and restoration. The Rev. R. J. Bowen, the clerical representative of the Canadian Bible Society, preached in the evening.

Meaford.—The jubilee of Christ Church was celebrated on Sunday, August 15th, the first Anglican service being held here on August 7th, 1850. The services consisted of Holy Communion at 8 a.m., Matins and Confirmation by the Lord Bishop of Huron at 11 o'clock, the rector, the Rev. T. H. Brown, presenting twenty-four candidates. At three o'clock in the afternoon the new schoolhouse, just erected, was opened and dedicated by the Bishop. The building is a handsome stone-faced structure, built to match the church, and is 40 by 80 feet, with a basement ten feet in height, and a tower ten feet square and thirty feet in height. There is a cloister, 25 feet in length and 11 feet in width, connecting the school with the church, the whole structure being a very handsome addition to the church property. There was full choral Evensong at seven o'clock. The responses were sung to Tallis's setting, the Psalms and canticles were chanted, and Gounod's anthem, "Send Out Thy Light," was rendered by the choir, the Bishop being the preacher. He preached an eloquent sermon from the text, "I am the Light of the world." A great day in the history of the parish!

RUPERT'S LAND.

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

Carberry.—The Rev. A. L. Murray has declined appointment to this parish and will remain in Michigan. Mr. Murray supplied services here during August.

Donore, Oak Bluff and Sanford Missions.—

During the past summer F. Hallwell, student of St. John's College, Winnipeg, has worked most assiduously amongst us. Finding one or two debts in the mission on his arrival, he set to and organized four sacred entertainments, which he held at Ferndale, Donore, Oak Bluff and Sanford, the result being, the debts were wiped out and the student was able to meet the people more readily by the gatherings. Not only did he do the work of the church well, but he also visited each of our six schools and addressed the children two or three times, and on Dominion Day spoke most warmly on, first, patriotic lines, at the grain-grower's association picnic, taking as his motto "One King one Nation, one Flag." Second, the need of the individual farmer to take a living interest in the association at the Sanford great Fair, we appointed him judge of the Educational Class-work. He opened up a Sunday School at Oak Bluffton, August 1st, with the help of our Diocesan Sunday School Secretary. The Rev. W. A. Fyles reorganized a Sunday School at Donore, from a Union to an Anglican School. The Rev. W. A. Fyles worked hard. He addressed the children at Donore and Oak Bluff and preached from Jer. 35-14, at Donore, St. John 12: 46-48, at Oak Bluff, and Joel 2-13, at Sanford. His visit and work were much appreciated. At Donore School the student was appointed the superintendent by acclamation, Miss Eva Mudgett, sec.-treas., and Miss Edith Moore, secretary of the Font Roll. From the latter part of June, July and up to Aug. 17, the student has been holding Confirmation classes on Mondays, Tuesdays, Fridays and Sundays, and on Aug. 19, His Grace Archbishop of Rupert's Land visited Sanford for the first time, and administered the Sacred Rite of Confirmation to two men, six boys and seven girls. The altar was beautiful with flowers, the same being sent to the Winnipeg General Hospital after the service. The service began at 11.30 a.m., and although the harvest work is in full swing, many availed themselves of the opportunity of listening to the inspiring words of the Archbishop. Not only our Anglican members, but many members of other bodies were present. Special hymn papers were provided with the whole of the Confirmation service printed on, and the three special Confirmation Lessons also in full. Miss Pearl Clement was the organist and she played most effectively. The motto text given by His Grace to the Confirmees was Heb. 2-1. After the service, as many came from far, a reception was held and eighty sat down to a very choice lunch. The tables were decorated with beautiful flowers. After lunch, the candidates were photographed, and His Grace consented to be taken also. At 8 p.m. His Grace left for Winnipeg. As the student felt it would be wise for the confirmees to have Communion as early as possible, His Grace asked Archdeacon Phair if he would come, and he kindly consented, so on August 22nd, we were favoured by Archdeacon Phair. The student met him at Sanford on Saturday, August 21st, and drove him to Mrs. L. Parkers for lunch. From there he was taken to Mrs. E. Wheatland, where he stayed the night. On Sunday he had a very hard day. He was driven to Donore School, where he spoke first to the children, then baptized a child, and finally took the Communion Service and based his sermon on St. John 1-12. When the service was over many expressed a feeling of gratitude for the visit of the Archdeacon. It was interesting to see a large crowd coming in a wagon. Over 60 attended the service and 15 took the great opportunity of partaking of the Holy Communion. The Archdeacon was then driven to Mrs. Croomer's for lunch, and from there to Oak Bluff, where he spoke to the children, baptized one child (a Presbyterian), and afterwards administered Holy Communion to six persons. He based his sermon on St. John 12-32. Afterwards he was taken to one of our most indefatigable workers, Mrs. T. Wishart, for supper. After supper he was taken to Sanford—arriving there we found the school packed to the doors. The altar was tastefully decorated with flowers. Here we had a hearty service, followed by Holy Communion: eleven communicated. We arrived at Mrs. E. Wheatland's at 10.45 p.m., having been on the road since 9.30 a.m. We travelled 34 miles, and although the Archdeacon is by no means young, he stated he was not too tired. It is to be hoped the lessons set forth by His Grace the Archbishop, Archdeacon Phair and the Rev. W. A. Fyles, will be received with eagerness. Mr. F. Hallwell leaves us shortly and we hope he may have strength given him to do similar work wherever he may go. He has not spared himself here. In sickness or trouble he is always to be found there.

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COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria,
B.C.

Victoria.—Christ Church Cathedral.—The Rev. A. Beanlands, Canon and rector of this cathedral church, has resigned his post. He came out from England 25 years ago, during the episcopate of Bishop Hills and he has laboured both long and earnestly in the interests of both the parish and the diocese. He has been a valued member of the Diocesan Synod, and of the Executive Committee of the diocese and he has accomplished much good and lasting work in both of these important positions.

CALEDONIA.

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

Prince Rupert.—The Synod of the Diocese of Caledonia met on Tuesday, Wednesday and Thursday (August 10th, 11th, and 12th), in St. Andrew's Church hall, in this place. The Bishop presided and the following delegates were present: The Ven. Archdeacon Collinson, Rev. Messrs. J. Field, R. W. Gurd, A. J. Hall, W. Hogan, J. H. Keen, E. P. Laycock, T. J. Marsh, A. E. Price, W. Rushbrook, also Messrs. Burritt, Edenshaw, Fisher, George and Smeath. Mesdames Collinson, DuVernet, Hogan, Keen, Laycock, Marsh, Rushbrook and the Misses Davis, Jackson, Soal and West. The Bishop's Charge.—The proceedings opened on the 10th with morning prayer, followed by the Bishop's charge as follows:—Reverend Brethren and Brethren of the Laity: With unbroken ranks we are permitted in the goodness of God to meet again as a Synod in this growing Metropolis of the North—our fourth annual Synod—though as a Conference the gathering together of our missionaries dates back to the summer of 1881. Two of our honoured members here to-day can recall that meeting in Metlakatla twenty-eight years ago. In view of the fact that there has lately been published an account which seems to imply that with the removal of some of our Christian Indians to Alaska over twenty years ago the work being done by the Church Missionary Society in Northern British Columbia practically ceased, I am glad to mention this proof of unbroken continuity. The two thousand three hundred baptized natives belonging to the Church of England in this Diocese are the fruit of the faithful labours of our devoted missionaries. Most heartily do I pay my tribute of respect to that veteran lay-missionary of the Church Missionary Society, who more than fifty years ago began the great work of evangelizing the natives of this Northern coast, but a spirit of fairness demands a recognition also of the noble work done by those who, without renouncing their allegiance to the British flag, laboured on amidst many discouragements in their appointed spheres and won at last the victory of the Cross without the herald of fame. In reviewing the Indian work of this Diocese during the past year, while there is much to record which is encouraging, especially in the way in which some of our enlightened natives are proving themselves worthy of being ranked as useful citizens and should be enfranchised, yet it cannot be denied that there is much unrest on account of the land question, and this unrest has hindered spiritual work. It was inevitable that the inrush of settlers taking up land over which the natives have been accustomed to hunt should cause agitation, but I cannot help feeling that much of this friction might have been avoided had there been a better understanding between the Dominion and Provincial Governments in regard to the rights of the Indians, and had there been at the outset a formal treaty. While it is true that the Dominion Government has dealt liberally with the Indians, looking well after their interests, yet the natives do not understand this. They were not properly consulted when the reserves were set apart. They do not see that the money spent upon their education, etc., has any connection with the surrender of their lands. Undoubtedly the demands that many of the Indians are now making are unreasonable, but behind all the unrest there is a cause which must be dealt with according to the principle of equity if this feeling of unrest is to be finally removed. For this reason I am glad to hear that the two Governments are submitting a test case to the Privy Council, and I earnestly trust that a final and authoritative answer which will settle the conflicting claims of the three parties, the Indians, the Dominion and

the Province will soon be given. I wish to commend the way in which our missionaries have counselled our natives to be law-abiding and to patiently await the settlement of their grievances. At our last session of Synod we decided to request the Indian Department to utilize at least some of the money saved through closing the Metlakatla Industrial School in the way of improving the Indian day schools of our missions and increasing the salaries of the teachers. This request has been granted. I have secured a teacher, who is also an industrial instructor, for Getladamiks, a lay-missionary for Gishgegas, and a doctor for Massett. The year under review is more marked by additions to our church buildings than to our clerical staff. The mission house at Claxton has been enlarged at a cost of about \$400. The church and mission house at Inverness, which had to be pulled down on account of the railway, are being replaced by a new building, a church with rooms attached. A mission house costing \$1,200 and a church hall costing \$700 at Kitsumkalum are tangible proofs of the energy of Rev. T. J. Marsh. A mission house has been erected at Lakkalzap to take the place of the one destroyed by fire more than a year ago. This fine new building, costing \$1,800, has been paid for largely through the generosity of Rev. E. P. Laycock's friends in England. A neat church, designed by Rev. E. P. Laycock, M.S.A., and erected at a cost of nearly \$1,000, now stands where the old church stood at Port Essington. The disastrous fire of January 3rd, which swept away church, school-house and cottage, was almost enough to have disheartened Rev. W. F. Rushbrook, but the loss is now in a measure at least repaired. It is with deep regret that we have to record the destruction during this fire of the handsome memorial window to the first missionary to the white settlers of this Northern coast, the Rev. H. Sheldon, drowned in the Skeena river off Poin Lambert, February 20th, 1888. The figure of our Lord stretching out his hand to St. Peter sinking in the water was most suggestive. His arm is still strong to save us from the depths of sin, even though deliverance may not always be granted from physical peril. I am reminded by this reference to the past that only a few weeks ago I witnessed with bated breath Archdeacon Collinson's merciful escape from a water-grave. Good work has been done during the year in many of the railway camps by our clergy along the line of construction, especially by Mr. Marsh and Mr. Rushbrook. Since last Synod I have visited all the missions in the Diocese except those in the Atlin district and on the Upper Skeena, and have confirmed fifty-five candidates, 27 men and 28 women. Attendance at the General Synod called me away at the time of the year best suited for traveling up the rivers. The chief work accomplished at the General Synod was the acceptance of the report of the Hymnal Committee. As one who holds strongly that if our Canadian Church is to meet the needs of our people it must have an identity of its own, and not be simply a slavish copy of the revered Church of the Motherland, with its entirely different environment, I hail with joy the production of a Canadian hymn book, which I earnestly hope will soon be used throughout this vast Dominion. We have now one Missionary Society for the whole Canadian Church instead of a dozen as in England. Soon we shall have one hymn book instead of half a dozen as at present. This will help to bind us together. We can best serve the empire to which we belong by helping to mould Canada into a great nation, and in the same way we can best serve Canada by helping to promote the highest welfare of the province in which we live. Unquestionably this province is behind the other province in the matter of temperance legislation. In every civilized country it has been found necessary to restrict the liquor traffic. While it may be no sin to drink a glass of wine in view of the appalling evils of excessive drinking, it becomes a national crime not to do our utmost to remove unnecessary temptation from the pathway of our citizens. The system which allows the greed of gain to debauch the young manhood of our country, adopting every artifice to increase the amount of drink sold, paying a paltry sum of a few hundred dollars for a license which brings more profit in proportion to capital expended and labour employed than any other business stands condemned at the bar of reason. The folly of this system is further apparent when the power of the liquor trade over our political leaders is considered. Surplus profits are used to retain special privileges. This is a state of things inherent in the system. It is time for a change and yet it is most difficult to break away from the older order of things. Let the people of the municipality have the "option" first, as to whether they wish intoxicating liquor sold under any system or not within the bounds

of their municipality or district, and secondly, if they wish it sold, whether under the present system, or under some such system as the Norwegian method which will eliminate the element of private gain. In this way a gradual change could be brought about as the temperance sentiment grows, which would be better than some sudden sweeping reform unsupported by a reflecting public opinion. While we advocate temperance legislation we should still more earnestly plead for moral self-denial and moral restraint. The gigantic evil of intemperance calls for a combined effort of all the forces, both inward and outward, that make for righteousness. Speaking of the civil province of British Columbia and our influence as a church upon public affairs let me add that the time seems ripe for some simple organization which will bind together the different dioceses in this province. In view of the fact that the laws of this province upon such vital matters as education, divorce, Sunday observance, the sale of intoxicating liquor, etc., are in many respects different to those of other provinces, it seems almost superfluous to urge that an ecclesiastical organization to fulfil the practical object which we have in view should be coterminous in its area with that of the civil province. Our old Provincial Synod system as it exists in Eastern and Central Canada is manifestly out of date. The General Synod, which was formed years after the two Provincial Synods, has naturally superseded much of the work formally done by these smaller bodies. With the General Synod in full force and an open field before us as a province, we should set out in something new in the way of provincial organization. We do not need a third legislative body with power to enact coercive canons under the rule of an unnecessary Archbishop presiding with ludicrous dignity over an Upper House of two or three bishops. A Provincial Council consisting of the Bishops and the General Synod delegates of British Columbia, sitting together as one body, presided over by the Senior Bishop, is all that is required in the way of organization. Each Diocesan Synod could express its views to the central body by memorials and could confirm the action of this Provincial Council, if advisable, by diocesan canons. This simple organization would avoid all danger of party friction through legislative enactment and could devote all its energies to united action of a practical kind. Here I must touch upon a subject which I fear would avoid, only it is necessary to vindicate our position once for all. The comprehensive character of the Anglican church is its glory. Within certain limits men holding divergent theological views can yet be loyal Churchmen. This being the case the only way to ensure harmonious action between men of different schools of thought is by the frank recognition of these differences. It so happens that the prevailing type of churchmanship in Southern British Columbia is of one kind, and the prevailing type of churchmanship in Northern British Columbia is of another kind. The first step, therefore, towards united action is a frank recognition of this fact and the establishment of a feeling of mutual confidence. For this reason it is much to be regretted that an attempt has recently been made to found a theological college for the whole province without any consultation with the authorities of this Diocese as to a basis of agreement and without any guarantee that on the teaching staff of this college there will be any representative of that school of thought which predominates in this Diocese. While we accord to our brethren in the South their rightful place, and respect their earnest convictions, we have no intention of allowing others to force upon us an extreme type of churchmanship which is not suited to the sturdy unconventional North, which loves the ritual of the snow-capped mountains, the music of the waterfalls, and all the freshness and freedom of pioneer life. We should be false to the sacred charge that God has given us to add our contribution of a simple, earnest, spiritual type of a religion to the common life of the Church if we chose "compromise for the sake of peace" instead of "comprehension for the sake of truth." Let us now turn our attention to the work of this Synod. We need a canon on the election of a bishop to guard our diocesan rights. We should be incorporated as a Synod. We need more standing committees, one on moral and social reform, one on Indian work, one on Sunday school work. With this year our new system of paying our clergy through the mission fund of the Diocese began. The Bishop no longer controls diocesan funds as in former days. He is responsible to the Executive Committee, and the Executive Committee to the Synod. It is important that our church people throughout the Diocese should understand this. Better organized we shall be better able to fulfil our duty as greater opportunities for usefulness present

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WHERE LIES THE FAULT?

Sir,—I would, like many another reader, desire to say something on the reason why the Church loses the Englishman when he emigrates. I am sure others would write, but, like myself, they shrink from having their name in the paper, but on a question like this there seems no need for names. First and foremost, the reasons lie at home. They are many: among them the bringing up people with the notion that the Church is provided for them; and secondly, that they have no say in who the parson is, or what changes he makes or what he does. I remember reading of a young man in a Devonshire parish, a conscientious clergyman, who had received the training and acquired the ideas in vogue at college, who worked hard, and got the cottagers to come to church, but was humiliated to learn that at night they went to the little Dissenting meeting. It was dreadful to him to think that his was looked on as the house of Rimmon. That dislike of modern ways of clergy and their independence of others' feelings goes a long way to dispose the English emigrant against us. But not altogether. A number of years ago the Bishop of Huron quarrelled with the Provost of Trinity, and set up an opposition college. It kept many people from church where the Trinity men were, but there are as few, I am told, fewer Church people in Huron diocese per acre than elsewhere. I think the real trouble lies in the want of training our people, both in England and in Canada, to realize that they, not the Bishops and clergy, are the Church, and that every Sunday it is their duty and privilege to read the service and catechize the children. They ought to be taught that they have as much right and duty, and more, than any Methodist to hold service at every corner which is too far from church. That is the way, and one reason that Methodism succeeds, and against people's wishes often. But then they are taught that it is their duty, and our people are not taught anything about it. That every rural dean should be obliged by the Bishop to see that every little corner in his district had its services and Sunday Schools looked after by somebody is the opinion of John Nobody.

PRAYER BOOK REVISION.

Sir,—Spectator answers my question by asking me another—a most unsatisfactory proceeding. I asked him to state what the Revisionists want. He evades the matter in toto, and asks me what I propose to do. As I before wrote, if the Revisionists will make it known what they intend to try for, it would clear the atmosphere, and smooth the way considerably, for we would then know the worst. It matters very little what one unimportant person like myself intends to do. But to answer Spectator, I have no hesitation in saying that so far as my feeble efforts are concerned, it is my present intention to oppose with all my strength any verbal alteration whatsoever. Some re-arrangement of the services, some change possibly in the position of certain prayers, may be permitted. But, so far as any revision is concerned, if by that is meant re-translation of the Psalms, the substitution of the English we hear around us to-day, for the incomparable language of the Book of Common Prayer, the removal of portions of prayers or the whole, it matters not, and the insertion of new prayers in the place thereof; most positively, assuredly, and irrevocably never, so long as I have a tongue or a pen that carry the least modicum of influence. Spectator refers to my guess and his own. Truly both are guesses. And while some good people do attend to their farms and their merchandise, yet there is a larger number who concurrently are thinking of higher and holier matters; and I am convinced that in our beloved Church, Spectator will be more than surprised, when events prove the opposition there will be to destructive hands being laid upon our Prayer Book. Some people take comfort in believing that the old terms of High Church and Low Church, are to-day no longer needed. Had we not had our experience with the new hymn book, more would be inclined to think that way. But who can say to-day that sacerdotalism, ultra ritualism, and a distinctly Romish tendency are not as alive in our midst as ever, or more so; and need but the opportunity to make them plainly manifest. It is the knowledge of what the High Church party would certainly do if they get the chance, and the fear of what the Low Church party might do if they thought necessity com-

themselves. May all we do as a Synod be done in the name of the Lord Jesus, under the guidance of the Holy Spirit, to the glory of God, and for the good of our fellow-men. The Business Sessions.—Apologies for absence were read from the Revs. J. B. McCulloch, H. M. Jackson and F. L. Stephenson, after which the regular business of the Synod was proceeded with. On Wednesday the Synod opened with a service of the Holy Communion at 10 a.m., at which the Ven. Archdeacon Collison was the preacher. In the afternoon the annual meeting of the diocesan branch of the Woman's Auxiliary was held in the hall under the presidency of Mrs. DuVernet. Reports were read by the diocesan officers which showed an increasing membership, and officers were elected for the ensuing year. Mrs. Collison, of Kincolith, who is the senior lady missionary of this coast (having worked amongst the Indians for thirty-six years), was made a life member. At the same hour an important meeting of the clergy was held in the upper room. Meetings of the various committees were held, and new missionary workers were welcomed to the diocese. The work of the Synod was resumed at the evening session, and among the matters discussed was the subject of the Local Option, and a large committee on moral and social reform was formed. A canon on the election of a Bishop was enacted as follows: On a vacancy occurring in the See of this Diocese, the clergyman next in ecclesiastical rank shall, as soon as practicable, summon a meeting of the Clergy and Lay Representatives of the Synod, to elect a successor in the See. In the election of a Bishop to this vacant See, or to a new See within the Diocese, the Clergy and Laity shall vote separately by ballot, the Clergy by individuals and the Laity by parishes or missions. A majority of votes in each order shall determine the choice, provided that two-thirds of the Clergy of the Diocese shall be present and vote, and two-thirds of the parishes or missions entitled to vote to be represented and vote, otherwise two-thirds of the votes of each order shall be necessary to determine the choice. It is further stipulated that so long as the Bishop's salary is paid by Missionary Societies of the Church, such Societies shall have the right of nominating to the Synod for election, two names each, and the following resolution on theological colleges was passed: "That this Synod declines to recognize any Theological College as being for the whole church of this province, without this Synod having due representation on the governing body of the same." On Thursday proceedings opened with a devotional meeting conducted by the Rev. A. E. Price, and in the evening a lecture was delivered to a crowded audience on "The early history of mission work in Northern B. C." by the Ven. Archdeacon Collison. Votes of thanks were passed to the Bishop and Mrs. DuVernet, and to members of the congregation who had offered hospitality, also to J. H. Bacon, Esq., for placing the G.T.P. launch at the disposal of the members of the Synod on Thursday afternoon to convey them to the afternoon tea given by Mrs. Ewing. Archdeacon Collison.—The visit of Archdeacon and Mrs. Collison to Prince Rupert to attend the annual session of the Anglican Synod is a fitting time to give a little further information regarding these pioneer missionaries who are so highly esteemed on this coast. Thirty-six years ago this month they were married—the one a young man who had but lately passed through the Church of Ireland Training College and the Church Missionary College, the other, a deaconess who had nursed the wounded on the battlefields of Gravelotte and Metz during the Franco-German war, and the sick in the smallpox hospitals during the epidemic in Cork, in 1872. On their wedding day they left for British Columbia to join Mr. Duncan at Metlakatla, where they laboured from 1873 to 1876, Mr. Collison also doing work at Port Simpson before the advent of the Methodist missionaries. In the autumn of 1876 he crossed over to the Queen Charlotte Islands, the first missionary to the Haidas, the Norsemen of the Pacific, a war-like race who carried terror far and wide up and down this coast. After labouring at Masset for three years, and seeing the beginning of a marvellous change through the power of the gospel come over these fierce Haidas, he was recalled to Metlakatla. In 1880 he opened a mission to the Kitkshans at Hazelton, 200 miles up the Skeena river; in 1883 he went to Kincolith at the mouth of the Naas river to continue the work begun some years before by the Rev. Messrs. Doolan and Tomlinson, where he has laboured ever since. St. Andrew's Hall was crowded on Thursday evening to hear the Archdeacon's address on the early history of Prince Rupert and neighbourhood. For an hour and a half he held the audience spellbound. The address was both witty and eloquent.

elled them to resist the onward sweep of error, that causes moderate, sound Churchmen to prefer, for the present at any rate, to suffer any slight inconvenience there may be in our Prayer Book than to take chances in Prayer Book revision. John Ransford.

CONFIRMATION.

Sir,—Will you kindly allow me a line of comment on Mr. Wm. D. Patterson's letter on Confirmation, in the "Churchman," of the 19th inst.? The letter commences with the glaring misstatement that "the 'Spectator' is the church-weekly for men in England." Most of your readers are aware that the "Spectator" is no more a church-weekly than the "Toronto Saturday Night." I pass over Mr. Patterson's somewhat pointless references to church history, Lutherans, Presbyterians, and Ritual Commissioners, because it seems to me he has a wrong conception of the whole subject. A woman is repelled from Holy Communion by a conscientious priest. Does she suffer in silence thereby exhibiting the grace of humility? Or does she exhibit the virtues of faith and obedience by submitting herself to the ordinance of the Church, and accepting the blessing that comes with confirmation? Not she! Somehow, notwithstanding her devout life she suddenly appears as a belligerent. There follows a large correspondence. Laymen, clergy, bishops, enter the arena and wage a paper war, wherein Mr. Patterson defends the pious, but not uncomplaining martyr, on the following grounds: 1. That any form of admission into fellowship with any body of christian men is the equivalent of confirmation. 2. That some persons have evaded confirmation and others, through stress of circumstances have never been able to receive it, and yet have been communicants. 3. That young children are sometimes confirmed. To most of your readers, no further comment on Mr. Patterson's position is needed. Allan N. McEvoy.

BROTHERHOOD OF ST. ANDREW.

Sir,—The Brotherhood of St. Andrew in Canada is keenly interested in getting the full name, home address, and college address of any Church man or boy who intends to enter any college or boarding school in Canada this autumn, and also as to whether he is baptized, confirmed and a communicant. This information is asked for, so that the man or boy can be followed up and got in touch with, either by the Brotherhood College Chapter or by the rector of the parish. Parents and clergymen will be doing a great deal of good in furnishing this information, as it is of the utmost importance that those leaving home and home influences for the first time should be kept in close touch with by those who are deeply interested in their welfare. Names should be sent to head office, 23 Scott Street, Toronto.

Fred. W. Thomas,
General Secretary.

THE HYMN BOOK.

Sir,—The advance copies of the Book of Common Praise, which are now in the hands of the Hymnal Committee, contain in the note preceding the "Report of the Compilation Committee," a most misleading statement, as untrue to the facts of the case as it is unfair to those who raised objections to the insertion of hymns of a very questionable character. The note reads as follows: "By way of preface are here subjoined the following reports, which were adopted unanimously by both Houses of General Synod on Saturday, September 26th, 1908." The report is signed by the Archbishop of Ottawa, the Bishop of Huron, and Mr. James Edmund Jones. As one who followed the resolutions before Synod, the debate, and the vote with some care, I do not hesitate to say, although I say it with great regret, having the utmost respect for the signatories, that the statement is untrue, and that it does me personally a most grave injustice, the Lower House having refused me the courtesy, much less the right, of presenting a minority report, in which I stood ready to enter a most solemn protest against the inclusion of hymns which teach the pernicious errors of Rome in regard to the Holy Communion, errors expressly condemned by the authorized formularies of the Church of England. The records of the General Synod, as printed in the Journal of Proceedings, give no authority to anyone to make such a statement, and furnish no warrant for it.

W. J. Armitage.
Halifax, N.S., 26th August, 1909.

THE CHURCH NEVER AMORPHOUS.

"For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 14: 33.

Sir,—There was one sentence in the admirable letter of Rural Dean Beaven in your issue of the 8th, to which I must take exception. He speaks of the Church of the first century as "amorphous and in a liquid state," as to its organization. It has always seemed to me that we are apt to assume too much on this subject, and to imagine because we may have lost the records of a definite form and organization of the early Church, that therefore no such definite form existed. Good reasons may be advanced for the absence of such records, without assuming that they never existed, or that the Church was without definite form at the first. A determined effort was made in the early persecutions of christians to obtain and destroy the sacred books. And no doubt much christian literature perished at that time. And after the triumph of Mohammedanism and the destruction of the magnificent library at Alexandria, we may well suppose many writings were lost that might have thrown light on the early history of the Church. So that we need not be surprised at the absence of more direct proof of its organization. And yet the proof existing has been enough to satisfy the vast majority of the most learned and thoughtful men for many centuries. But let us look at it in a common sense way, and see what indirect proof we have that a definite organization existed from the very first. Our Blessed Master and His Apostles were Jews. And all His followers for some eight years were either Jews or Samaritans, who were accustomed from their earliest years to definite and exact systems of Church government. Is it probable that for so long a time such men would have been satisfied with an amorphous and liquid system or absence of system. It is impossible to suppose so. And then we know that for forty days our Lord appeared to His Apostles from time to time and spake to them of the things concerning the work He had entrusted to them. And in His commission to them He instructed them to teach their followers "to observe all things whatsoever He commanded them." This certainly does not sound much like an amorphous system. And as to subsequent events we find that St. Paul and St. Barnabas personally superintended for a whole year at Antioch, the organization of the Church there. They were both Jews, and St. Paul at least trained from childhood in the strict exactness of the pharisees. Are they likely to have left the organization of the Church in a liquid state? And later on at Ephesus, St. Paul for two years superintended the organization of the infant Church. And again at Corinth he remained a year and six months. Surely it is absurd to suppose that he left things there in a disorganized condition, or that the system was not uniform in these several centres. Again, what can be more exact and precise than "the instructions to Timothy and Titus in his pastoral epistles to them. And it is a significant fact that the duties and responsibilities imposed on Timothy and Titus by St. Paul, are exactly those that are implied in the messages to the Angels of the seven Churches of Asia, delivered to St. John in Patmos, some forty years afterward. St. Paul, too, speaks of a form of sound words committed to Timothy, and reminds him of the gift bestowed on him by the laying on of the Apostle's hands, which he was commanded to teach and transmit to others, who again were to teach their successors. Thus directly providing for Apostolic succession for four generations; which, with ordinary lives would bring it well down to the end of the second century. And that there were definite and generally accepted customs of the Church in St. Paul's day is manifest from a passage in his first epistle to the Corinthians, evidently as a final decision, from which there was no appeal, "But if any man seem to be contentious, we have no such custom, neither the Churches of God." Now all this is to my mind utterly inconsistent with the supposition that the Church of the Apostolic age was amorphous and in a liquid state as to its organization. And again if this uncertainty existed, how can we account for the fact that at the great Council of Nicaea, held in 325—about as far from the Apostolic age as we are from the Reformation—the leading men of the Church gathered from all parts of the world, knew but one form of Church government and one creed in which they had been baptized. And with the alteration of a single letter in one single word accepted that Creed as the 'Faith once for all delivered to the saints.' This creed the whole Church approved, and the vast majority of those who profess and call themselves christians in this twentieth century hold by its truths to-day. We lay far too

little stress on the wonderful fact of the Church's existence for all these centuries, permeating as it does to a greater or less extent all nations of the earth. And while we can point to the time and place where each error arose that mars in some measure the harmony of the whole, no one can tell us where any one of the four points contained in the Lambeth quadrilateral had its origin. This itself is a presumptive proof which no thoughtful man can ignore, that the sufficiency of Scripture, the truths contained in the three Creeds, the two Sacraments appointed by our Lord, and the historic Episcopate have undoubtedly an Apostolic origin, and must therefore be held to be the minimum which can be accepted as a basis for the organic union of the various branches of the Church. Let me close these few remarks by a brief quotation from good Isaac Williams. In writing about St. Paul's words to the Corinthian Church, "I delivered unto you first of all that which I also received," he says, "St. Chrysostom observes that the Apostle does not say, the Gospel I said or taught you, but, 'I delivered,' nor does he say 'that I was taught' but that which 'I received,' as referring the whole to Christ, and signifying that nothing was of man in these doctrines. Men could not diminish from, nor add unto, this sacred deposit of the faith once for all delivered to the Church's keeping until the end. Neither man nor angel could preach any other." Thus careful and faithful were the Apostles and the early Fathers of the Church. And in this care and fidelity lies the safety and security of God's believing people to-day. J.M.B. Rayside, Ont., July 24th, 1909.

PRAYER BOOK REVISION.

Sir,—I make bold to address a few lines to the "Churchman" on the very vital question of "Prayer Book Revision," and in doing so I would first say that as a humble layman I am quite in accord with the views expressed by Mr. John Ransford. What is all the talk about? Who wants revision? In answer to the first question, my opinion is that the talk is by a few restless souls who are always troubled with the itching ear, and do not care by what means they attain their ends so long as changes are made. In fact they talk and write for the sake of hearing themselves talk and write so as to have their names in the paper, and if we are to judge from what we read they are never very clear as to just where they are at. As to the next query, "Who wants revision?" I am of opinion that it is just some of the restless clergy who have started the agitation, and it would be a good deal better for the Church and the souls of those over whom they preside and direct if they would attend more to business and less to fads. Then suppose a revision was to be made, what good would it be? Large numbers of the clergy mutilate the Prayer Book Services to suit their own peculiar whims now. In fact they do what the late lamented and Godly man, Bishop Baldwin said in one of his charges to the Synod of Huron, "Some of the clergy take more liberties with the Book of Common Prayer than the Archbishop of Canterbury would dare do." They use a couple of lines at the beginning of the "Exhortation" and a couple at the last, and in this mutilated way the laity have to receive it, or if they protest they are referred to as "kickers" and are invited to go to some other church if they are not satisfied, they curtail the use of the Lord's Prayer, they drop out the lesson or lessons at their own sweet will, and do other glaringly unlawful and dishonest (in my opinion) things to suit their own convenience. Now, sir, the laity are not asking for these innovations, and what guarantee have they that if the Prayer Book was revised twenty times over that the clergymen who are dishonest in the rendering of the services for which they are paid now would do any better after the proposed revision. Let any one read and think over the questions and answers in the "Order of Ordering Priests" in our Church, and then ponder over the manner in which those who have taken the solemn step have fulfilled the obligations there assumed. The place where revision is most required is in the pulpit. Men stand up before the people and preach what they do not believe. Some have very misty views about the Incarnation, some throw doubts (on the side, of course,) on God's Word, and hold that the men who are striving to call its origin in question are right, and that we are going to have something far better in the 20th century than we have ever had before; their views are very hazy about the future life, and to hear them talk love, one would think that there was no hell to shun; but all the poor sinner had to do was to shut his eyes, open his mouth and the "Man in Holy Orders" would

fill him to the full with goodies, but he is to ask no questions. I think the perniciousness of the present day pulpit-teaching is well illustrated by the example given by "Spectator" in the last "Churchman," where a poor, and to be pitied, layman announces that he allows "His rector to do all the thinking about the Prayer Book and the services of the Church." God help such a poor specimen of a layman! I hope and trust, for the life of the Church the specimen is very rare. If there are any changes required in the Prayer Book so as to bring it in harmony with the conditions of this country, I am of the opinion that half a dozen godly men could make all the necessary changes in a couple of hours. Please let us have less about this revision business, unleavened bread, "Catholic Principles of Reformation," and a great deal more about the salvation of immortal souls, for whom Christ died. R. M. McElheran.

British and Foreign

A handsome and costly brass processional cross has been presented by Mr. F. B. Swayne, of New York, and formerly of Toledo, to St. Paul's, Toledo, O.

Two daughters of the Right Rev. Dr. Cheshire, the Bishop of North Carolina, have recently left their home at Raleigh, N.C., to take up missionary work in China.

The Rev. F. Brooke Westcott, a son of the late Bishop of Durham, has been appointed to the residentiary canonry in Norwich Cathedral, vacant by the death of the late Ven. A. B. Cross.

Dr. A. Madeley Richardson, formerly organist of Southwark Cathedral, has been appointed organist and master of the choristers of St. Paul's Church, Baltimore, in the Diocese of Maryland, U. S. A.

The Rev. J. V. Quinn, formerly a priest of the Roman Church in the Roman Catholic Diocese of New York, has been appointed assistant to the rector of the Ascension Church, Washington, D.C., temporarily.

The Rev. Canon McCormick and a number of other clergy have formed a provisional committee to carry out the proposal of acquiring by subscription, the famous picture by Murillo, "Christ Healing Humanity," for presentation to St. Paul's Cathedral.

A handsome lectern, of the purest Italian statuary marble, in the form of an angel supporting the Holy Scriptures, has just been placed in St. Saviour's Church, Bar Harbour, Maine, by Mr. P. Livingstone of New York, as a memorial to his wife who died at Bar Harbour last summer.

The Rev. J. L. McKim celebrated his ninety-sixth birthday lately at his home in Georgetown, Del. Despite his advanced age his mental faculties are alert and his sight and hearing are excellent. He was ordained deacon in 1836 and priest in 1838. Mr. McKim is said to be the oldest clergyman in the United States.

The Archbishop of Canterbury has appointed the Rev. Walter Andrews, formerly a missionary of the C.M.S. in Japan, to the Bishopric of Hokkaido, in that country, vacant by the resignation of Bishop Tyson. Mr. Andrews was ordained deacon and priest respectively in 1877 and 1878 by His Grace Archbishop Tait.

The Ven. Archdeacon Lyon, priest-in-charge of St. Luke's Church, Delta, has recently been presented, by Mrs. J. M. Armstrong, of the Church of the Redeemer, Chicago, with several pieces of Communion linen of superb workmanship, consisting of corporal, chalice veil, and pall, the work of Mrs. Armstrong's own hands.

The Rev. James B. Haslam, of Chicago, who some eighteen months ago left the Church of England and joined that of the Roman Catholic Church, has returned to the Church. He wrote Bishop Anderson that his action was due to a serious error of judgment and a misapprehension of the true situation, and says he returns to the Church of his baptism, and hopes to serve faithfully in the years to come.

At the end of last June there were 1,384 missionaries on the roll of the Church Missionary Society—559 men and 825 women (including wives). Of the total, eighty-five are honorary, twenty-six partly so, and 547 are in whole or in part maintained (so far as stipend is concerned) by the contributions of associations or other organizations, or by individual donors (including fifty-two by associations in the British Colonies).

Two stained glass windows have been placed in the sanctuary of All Saints' Cathedral, Milwaukee. They form part of the recent addition to the sanctuary erected last year as a memorial to the late Bishop Nicholson. The window on the Gospel side contains the figures of St. Chad, St. Dunstan and St. Augustine, of Canterbury, and the window on the epistle side depicts Moses, Aaron and David.

Miss Lenthal has consented to serve as rector's churchwarden at Besselsleigh, Berks, England, in succession to her brother, who succeeded his father in the office. The owner of the Besselsleigh estate has been one of the churchwardens of this parish for 150 years. The Lenthals are direct descendants of William Lenthal, Speaker of the Long Parliament, and it was he who purchased Besselsleigh Manor from the Fettesplaces.

The scheme of beautifying the sanctuary at Holy Trinity Church, Coventry, begun about twelve months ago, has just been completed (by Messrs. Jones and Willis, of Birmingham) by the addition of two representations, one of St. Uriel and the other of St. George. The addition of the figure of St. Uriel completes the four Archangels—St. Michael, St. Gabriel, St. Raphael, and St. Uriel—and the figure of St. George was added to fill up a blank space.

Dean Lefroy, of Norwich, died recently at Riffel Alp, where he was taken ill while on a holiday. He was born in Dublin in 1836, his father being Mr. Isaac Lefroy. He graduated at Trinity College, Dublin, in 1864, and was ordained in September of that year by the Bishop of Cork (Dr. Gregg), his title being to Christ Church, Cork. He read the Gospel at his ordination, showing that he had passed the best examination.

The Rev. Archibald L. Fleming, of the Church of England, with one other young man, will go this fall to open a mission in the new part of Baffinland. They will take with them two years' supplies. In addition to provisions they will carry with them coal and firewood, and lumber sufficient to build a mission house and furniture. Dr. Grenfell, of Labrador, will loan them a motor launch to use in case their ship should get amongst the icebergs. They will land at Ashe Inlet. From this point they hope to receive mail once a year. They will labour among the Eskimos.

An interesting function took place lately at Bryncoch Schools, when a public presentation was made to the Rev. J. C. Thomas, Vicar of Dyffryn, and Mrs. Thomas on the occasion of their silver wedding. A large number of parishioners and friends assembled. A mahogany roll-top desk, a morocco leather study chair with brass and mahogany fittings, a substantial marble and bronze dining-room clock, with suitable inscription, a chaste illuminated address, with local views (executed by the "Western Mail," an elegant pearl and amethyst necklace and pendant (for Mrs. Thomas), and an album containing a list of the subscribers were presented. The meeting was presided over by Mr. Moore-Gwyn.

"Roman Catholic Claims."—It is twenty years since Dr. Gore published this little book, as he modestly calls it, and the fact that it is still in brisk demand is sufficient evidence of its permanent value as one of the sanest and most scholarly contributions we could have to the Anglo-Roman controversy. Probably the ablest answer, from a Papist standpoint, was that written by Dom John Chapman in 1905; and in the tenth addition of his work, the Bishop of Birmingham pays his adversary the tribute of making certain changes and omissions in consequence of his criticisms. These, however, serve to strengthen the book and to make it, more than ever, a formidable armoury of weapons, which may be used with effect for the purpose either of offence or defence.

A memorial window, the first of a series, illustrating the history of the Church from its first beginnings until now, will be given to St. Thomas' Church, Washington, D.C., by A. P. Crenshaw. The window will illustrate St. Joseph of Arimathea as one of the traditional founders of the Anglo-American Church. As such St. Joseph will be represented with a model of the Holy Grail, the chalice with which our Lord is said to have celebrated the Holy Eucharist on the night of His betrayal, and which St. Joseph carried into Britain to Glastonbury, where he founded the Church and planted the Glastonbury thorn, the tree which blooms at Christmas time. Both Glastonbury Abbey or Church and the thorn, as well as the Holy Grail, will appear in the window, which will begin the series of sixteen in number.

In the course of some repairs to the wall between the Norbury Chantry and chancel of Stoke D'Abernon Church, the larger half of a Norman piscina has been discovered in the space between the pre-Conquest chancel roofing and the vaulted stone ceiling of the thirteenth century. Embedded in the dust of ages, and undisturbed by the hand of man, this piscina was, in all probability, that in use previous to 1210, when the remodelling of the chancel was commenced. Of even greater interest is the discovery on the face of the old Saxon wall between the ceiling and the roof of some ancient painting. Beneath

this is an inscription, of which as yet only a few letters have been deciphered. The stripping of the north wall of the chancel, which is built at an angle to the nave, has revealed the Saxon wall within, not following the line of the north wall, but traversing it at an opposite angle, and converging towards the south chancel wall. Quite recently, also, while digging a grave, the sexton unearthed what has now been pronounced to be the top of a censer, dating back to Saxon times. This interesting relic is to be encased and fixed to one of the walls or pillars of the church.

A stained glass window of unusual size and great beauty has recently been presented to St. Ignatius' Church, New York, in commemoration of the Rev. Dr. Ritchie's Silver Jubilee. It occupies a large space in the northern transept and illustrates a subject of peculiar interest to the parish, inasmuch as it portrays the martyrdom of the patron saint, and representative scenes from his life. Decorative panels of varied design fill the arch of the window, but the main central portion is devoted to the scene of the martyrdom. It is conventionally treated, the saint being clad in priestly vestments, with hands upraised, apparently in the act of blessing his enemies. Lions crouch on either side. In a gallery above, the Emperor is seated on a throne surrounded by courtiers, several of whom peer curiously over the balcony in order to get a better view of the arena below. A series of panels at the base of the window show striking scenes from the career of the saint and the martyr. In the left hand corner he is seen standing closely guarded by Roman soldiers, in the presence of the Emperor Trajan, whither he had been summoned to appear, and he is evidently pronouncing the words which resulted in his condemnation. In the central panel he is represented as holding in his hands a roll of parchment, upon which are inscribed "Seven Epistles of Ignatius," while at the right he takes a final leave of Polycarp, Bishop of Smyrna, the inflexible Roman guard surveying the group with sternly immovable features. The window was made in England and it is a splendid work of art Living Church.

Family Reading

"GOOD-BYE—GOD BLESS YOU."

This poem was one of the last written by Eugene Field before his death.

This seems to me a sacred phrase,
With reverence impassioned—
A thing come down from righteous days,
Quaintly but nobly fashioned:
It well becomes an honest face,
A voice that's round and cheerful.
It stays the sturdy in his place,
And soothes the weak and fearful,
Into the porches of the ears
It steals with subtle unction,
And in your heart of hearts appears;
And all day long with pleasing song
It lingers to caress you—
I'm sure no human heart goes wrong
That's told "Good-bye—God bless you!"
To work its gracious function.

I love the words—perhaps because,
When I was leaving mother,
Standing at last in solemn pause
We look at one another,
And I—I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befell me;
She put her arms about my neck
And soothed the pain of leaving,
And, though her heart was like to break,
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me,
But, kissing me, she said good-bye,
And asked our God to bless me.

A STARVING BISHOP.

When Bishop Bompas was in charge of the Diocese of Athabasca he underwent many severe experiences, among which should be reckoned a narrow escape from starving. Mr. H. A. Cody quotes, in "An Apostle of the North," the account which Mrs. Bompas gives of her husband's adventure. She was roused one November night by a loud knocking at the door. Two Indians announced, "We bring tidings of Bishop; he is starving." It seems that the Bishop had reached Fort Simpson some days later than was expected.

Finding that ice was rapidly forming on the river, so that to proceed northward by canoe was impossible, he started with one Indian, on a small raft, which was hastily and badly constructed. On this they reached at last La Viodtes' house at Little Rapid, and there had to remain for ten days, until the river was fast bound. Then the Bishop started to walk the remaining distance with four Indians, one of whom went after a bear in the woods and lost sight of the others. Their supply of provisions was most insufficient, and from losing the right track, the journey occupied twelve days instead of, as is usual, six. At last, when within a day's reach of this place, the Bishop was so overcome with exhaustion as to be unable to proceed, their only meal, some time previous, having been a fish and small barley cake between four men. The Indians left him in the woods and hurried on to tell of his condition. My heart sank low at such tidings. But I felt that there was no time to lose, and my first effort was to induce one of the young Indians to set off immediately to discover the Bishop and take him the relief I would send.

"Whu-tale, Bishop is starving in the woods. I send him meat—chiddi, chiddi! (quick, quick!) You take it to him, eh?"

Whu-tale, with true Indian impassiveness, replied, "Maybes to-morrow."

"No, Whu-tale; to-morrow Bishop must be here. He cannot stand until he has eaten meat. I want you to take it now, and go to him like the wind. If you go directly and bring Bishop safe, I will give you a fine flannel shru."

Whu-tale then responded a little more briskly: "Then it would not be hard for me to go, and perhaps like the wind."

The next moment saw me emerging from my house, wrapped in my deer-skin robe, up the hill to the fort, where I had to rouse the Hudson Bay Company's officer from a sound sleep to obtain a supply of moose meat. The thermometer was nearly thirty degrees below zero, and wolves in a starving condition had been seen lurking near the fort; but I thought of neither the one nor the other, and only rejoiced to get Whu-tale off, and waited with enough anxiety through the succeeding hours. After darkness had set in on the following day the travellers appeared, trudging along on snow-shoes, weary and footsore, my husband looking hardly able to stand, and with his beard fringed with icicles.

OLD CHURCH EMBROIDERY.

Although a great number of ladies at the present day occupy themselves in church embroidery and turn out beautiful altar frontals, stoles, and alms-bags for the churches in which they take an interest, comparatively few, perhaps, realise the antiquity of the art they pursue, or its high status in early times. Embroidery as an art, ranked with sculpture and painting, and the reputation of that worked in England dates back to Saxon times. It was the chief subject of instruction in convent schools, and there were other schools expressly for teaching it, one of which existed at Ely as early as the seventh century. Throughout the Saxon and Anglo-Norman periods it was the great accomplishment and pursuit of dame of high degree, who left to their maidens the weaving and making up of flaxen and woolen fabrics, while they devoted themselves to the beautiful work which was the only form of artistic expression open to them. So technically perfect did England embroidery become that it was celebrated all over Europe as "Opus Anglicanum," and was imported for the treasures of churches in Spain, France and Italy down to the date of the Reformation, when the art fell into disuse, and has only been revived of late years. The wonder was that its secrets were not lost.

The chief stitches used were feather and chain stitch, the latter done in circles, and the principal fabrics were velvet and damask, and occasionally cloth of gold. The stitchery was seldom done on the ground itself, but, as at the present day, on a kind of canvas which was afterwards backed or stiffened and applique on to the fabric. Sometimes painted linen was pressed into the service.

The will of Matilda, wife of William the Conqueror, is still extant, and by it she left to the Abbey she founded at Caen a chasuble embroidered at Winchester by the wife of a certain Alderet, a cope worked in gold, and a third vestment, all done by English hands. It is also recorded by Matthew Paris that Pope Innocent IV. was much taken by the robes of sundry English ecclesiastics, and finding that they were of native workmanship, he sent to nearly all the Cistercian abbots in England requesting, or rather commanding, that all the gold embroideries in their

possession should be forwarded to him. This was something like robbery, for gold thread is costly, to say nothing of the skilful wormanship.

In England there still remain about one hundred beautiful specimens, but vast quantities must have been destroyed, and some must have been melted down for the sake of the pure gold thread, in the same way as officers' epaulettes were at the beginning of the last century, when the fashionable occupation was "drivelling," or unravelling the bullion of which they consisted. A good many specimens are preserved at South Kensington, and conspicuous in the Victoria and Albert Museum is the celebrated "Syon" cope, believed to have been worked by the nuns of a convent near Coventry in the second half of the thirteenth century.

Lincoln Cathedral previously to the Reformation possessed six hundred embroidered hangings and vestments, many of which were sprinkled with precious stones, and it has been estimated that there was hardly a village church in England where the vestments were not far more valuable than the emoluments of the incumbents. For the safe keeping of the copes, which are semi-circular when laid out flat, and were frequently folded once, cope-chests were provided, of which a few specimens survive at Salisbury, Gloucester, and Wells Cathedrals, and at York Minister and Westminster Abbey. Durham is peculiarly rich in old vestments, but its great treasures are the tenth century stole and maniple, which came from St. Cuthbert's Shrine, to which they were presented by King Athelstan, who worshipped there soon after the death of Frithstan, a saintly Bishop of Winchester from 909 to 931.

We call attention to the advertisement of the Sun and Hastings Savings and Loan Company in another column. Their investments are secure and offer good inducements. Correspondence will be answered promptly, or parties who are in at the Exhibition and will call, will receive attention and full information given.

A PRAYER.

O Jesus, merciful and strong,
To whom our loftiest faith does wrong,
By every promise left behind,
Too craven to conceive how kind
Is Thy forgiveness, and how free.
Thou pardoning Jesus, pardon me.

O Jesus, whom the heavens adore,
And great archangels bow before—
Rapt in an ecstasy of praise
Down all their endless day of days—
When we our earth-born anthems bring,
Forgive, forgive the songs we sing.

O Jesus, countless worlds confess
Thy majesty, Thine holiness:
We fade, we perish as a leaf,
Consumed by longing and by grief;
Ours is no strength, but this, to cry:
"Save us, O Saviour, or we die!"

O Sovereign Jesus, as the sun
Binds all the universe in one,
And stars and raindrops own the spell
Whereby they keep their courses well;
Nought is too great, too small for Thee.
Take, then, my heart and govern me.
—Right Rev. Dr. Chadwick.

QUAINT CUSTOMS OF THE HOUSE OF COMMONS.

It is a curious custom that in Parliament members can wear their hats when seated on the benches, but when they rise from their seats, whether to address the House or to walk across the Chamber they must uncover. A new member usually gets somewhat mixed up regarding this unusual custom, and he is frequently greeted with shouts of "Hat! hat!"

Mr. Gladstone never brought his hat into the House. But there are certain occasions when a member is obliged to put a question of order to the Chair seated with his hat on. One evening Mr. Gladstone had to address the Chair, and, forgetful of the rule, rose to his feet instead of remaining seated with his hat on. A loud shout of "Order! order!" from all parts of the House forced him to his seat, and he was obliged to put on his head the hat of one of his lieutenants. The Grand Old Man's head was of abnormal size, and the comical effect of the hat drew forth loud laughter.

As every visitor to the House of Commons knows, strangers are only admitted on introduction to the strangers' gallery. Women sit behind a perforated screen at the opposite end of the House from the men. If attention is drawn to the fact that "strangers are espied," the galleries must be cleared. In 1875 this autocratic power was slightly modified, and now a resolution of the House to remove strangers is necessary. The occasion of the change was when the Prince of Wales (the present king) was present in the strangers' gallery, occupying a seat in the peers' section of it. Mr. Joseph Biggar, the well-known Irish member, to the amazement as well as to the amusement of the crowded house, informed the Speaker that he "espied strangers." The strangers were immediately removed, including the future king of England.

"MEET FOR THE MASTER'S USE."

When one is thirsty, it matters little whether the water is offered in a common earthen cup or in a golden pitcher. When one is very hungry and you carry him bread, he does not care whether you take it on a silver plate or on a wooden tray. So the grace of Christ may be carried just as well in the heart of a plain fisherman as in that of a learned rabbi; but the vessel must be clean. Christ will not send the blessing of eternal life to lose men through unholy lives. He will not honour us by putting us in trust with the Gospel if our own hearts are unclean and impure.

TRIBULATION.

The flowers go into the laboratory to yield their perfume, the grapes to be trampled for their juice, the sand in the fire for glass to be formed, so you, beloved, "are chosen in the furnace of affliction." I observe on the beach the sands that are never covered with the tides lie dry and loose, but where they are beaten on by the waves they are moist and compact. The sails of the ship speed it on its way not as swiftly in the day as in the night, for in the day the sun opens the canvas and the humidity of the night closes it and offers a firmer bosom to the wind. This is true of man. Tribulations teach him sympathy with others, and draw him closer to others, and they impel him over the deep.

FROM SERVANTS TO SONS.

We begin God's service because He calls us to it; we end by loving the service for its own sake. And this is an advanced stage of the Divine life. It implies a greater likeness to God, who doth that which is good, not from any outward obligation, but from the free and unalterable propensity of His eternal nature toward that which is good. We thus cease to be servants, and grow into the life and liberty of sons. Our obedience to God has brought us in happy advance towards His presence. We have been doing the will of the Father, and the consequence is that our own will has become identified with His. Inclination and duty now go hand in hand. The sense of bondage has disappeared, and a sweet sense of free choice has come in its place. We have learned what it is to be holy as God is holy. By serving Him we have found our fruit unto holiness.

A CONSCIENCE FOR THE PAPER.

One of the things which must transpire if our denominational papers are to fill to the full their mission is for the pastors more generally to have a conscience as to the mission and significance of the denominational weekly, such as they have for other agencies used for the advance of the Kingdom of our Lord. The denominational paper stands just for the progress of the Kingdom. It is often handicapped in its service by limitations which seem beyond its power to control, but it stands faithfully for the pure and the good, for information about principles and work and workers that are unselfish and have for their ends the salvation of souls, the uplifting of social conditions and the stimulation and growth of Christian men and women in intelligent service. If there is any question as to whether the denominational paper stands for these things it ought to be looked into. If it does not, the denom-

ination owes it to itself to see that it does. If it does stand as a faithful agent in instructing and stimulating the people in Christian endeavour, and interpreting for them the truth, the brotherhood does an injury both to itself and the paper by not giving the genuine, whole-hearted support which the progressive ones give to the other recognized agencies for the advance of the cause.—Religious Herald.

THE INFLUENCE OF A WORD.

How enormously important are these first conversations of childhood! I felt it this morning with a sort of religious terror. Innocence and childhood are sacred. The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a pontifical act, and ought to perform it with a religious awe, with prayer and gravity, for they are labouring at the Kingdom of God. All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this Divine mission the great instrument is speech. We forget too often that language is both a seed sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery in speech! But we are blind to it, because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses, all that is palpable and material. We have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us.—Henri Frederic Amiel.

LEGEND OF ST. SWITHIN.

St. Swithin was born at Winchester about 800 A.D. He was in great favour with King Egbert and was appointed Bishop of Winchester in 852. He died in 862 and his death-bed request has been the cause of all this forty days' weather trouble. When dying he requested to be buried not within the church, but outside, in the churchyard, on the north of the sacred building, where his corpse might receive the eaves-droppings from the roof. For one hundred years his body rested in that spot, where the pious monks had interred it, as requested, then a fit of indignation seized the clergy that the body of so pious a man being allowed to occupy such a place, and on an appointed day they assembled to remove the body with much pomp, into the adjoining Winchester Cathedral. When they were about to commence the ceremony, on July 15, a heavy rain burst forth, and continued without intermission for forty days. The monks took this as a sign of Heaven's displeasure, so they left the good Bishop's body where it was, and built over it a chapel at which many miracles were performed. From this circumstance has arisen the legend that if it rain on St. Swithin's Day it will rain every day more or less for forty days afterwards and that, on the contrary, if it be fine on that day it will be fine for the following forty days.

THE GETHSEMANE OF LIFE.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we cannot overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in agony, we pray. He can be touched, he is touched with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

KEEP YOURSELF OUT OF SIGHT.

A gentleman in Scotland thought he would like to try his hand at fishing during his holidays. Provided with the best of tackle, he sailed and

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toiled all day, but caught nothing. Toward evening he espied a little, ragged urchin with tackle of the most primitive order, landing fish with marvellous rapidity. He went to him and asked him the secret, receiving in reply: "The fish'll no catch, sir, as long as ye dinna keep yersel'oot o' sight."—Fishers of men need not wonder at their want of success if they do not keep themselves out of sight.

MARRIED LIFE.

Julius Moser gives the following counsel from a wife and mother:

"I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you; to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think. A child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman, but you can still do what you like; a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue? The tear of a young girl, said an old book, is like a dew drop to a rose; but that on the cheek of the wife is a drop of poison to the husband. Try to appear cheerful and contented, and your husband will be so; and when you have made him happy you will become so—not in appearance, but in reality.

"The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you, and your sensibility will become the noblest gift that nature has bestowed upon you, when it shows itself in affectionate assiduity, and stamps on every action a soft, kind and tender character, instead of wasting itself in secret repinings."

This is most excellent advice, and worthy of being treasured up.

AN INTERESTING MOVEMENT.

In the "Manchester Guardian," a Wesleyan correspondent calls attention to the Wesleyan Guild of Divine Service, which apparently has for its object reunion with Church. The Guild, which was first formed at Beccles, has been in existence some six years, and among its practices are: Kneeling at prayer; reverent administering of Sacraments according to prescribed forms; reading of appointed lessons; offering of alms at the Communion table; fuller observance of Church seasons; enlarged use of the Church Prayer Book; and frequent Communion; not to mention the endeavour after a more dignified and Church like style of building for chapels. The same correspondent also says that there are those in the Guild who, rather than reject what they deem to be salutary ritual, would join the Church of England. Their founder, we know, would have grieved that ever they should have left it, and we may safely believe that he would equally rejoice to see them with their faces set in the direction of the old home. We cannot but think that ere long they will discover that neither set forms, nor pointed arches nor ceremonialism, make a Church, but the acceptance of the Catholic Creed and the Apostolic Ministry; and that, having made this discovery, they hasten their steps toward reconciliation with the Church of their fathers, and of the founder whose name they bear. Within the Church, there would be nothing to prevent them from calling themselves Wesleyans still, and practicing the rule of the

original Methodists. A Methodist Guild of Churchmen would be a genuine religious force.—The Church Times (London).

AT THE BEAUTIFUL GATE.

"Silver and gold have I none,
Nor scrip in my purse I bear;
The simple crust and the proffered cup
And the borrowed bed my share,
No wealth of the world is given
By Him Who sendeth me,
For my treasure, safe in the vaults of heaven,
Is held in fee.

"But such as I have, I give;
By the word of my will I bring
Strength to the helpless in his need,
Joy to the sorrowing;
The dead are claimed from death,
The deaf and the silent talk:—
In the name of Christ of Nazareth,
Rise up and walk!"

And lo! the miracle wrought,
In the breath of a moment made
The change of a lifetime's hopelessness,
And a lifetime's pain allayed!
He who had followed creeping
Where his fellow beings trod,
Behold him, upright, walking, leaping,
And praising God!

—Youth's Companion.

THE BEAKER'S BABY.

By Frederick Hall.
A Toggles Story.

Grandpa had said there nearly always was one, and more than once Toggles had looked for him, but he never found him until the day little cousin Margaret visited the farm. Then they met in a strange way. Margaret, you must know, was afraid to play anywhere near the beehives. Toggles told her that good bees, like grandpa's, never stung unless somebody bothered them, but she was afraid, just the same, and so they went away down into the orchard where all over the fence grow the nasturtiums. Toggles remembered that girls usually like to play house, and he had gone to get some stones to make one, the old-fashioned way, when he heard Margaret scream and, dropping his stones, ran back to her as fast as he could. He found her with her face close against the bark of one of the old apple-trees and her eyes tightly covered with both hands, just as if she were "standing" for hide-and-seek; but so far as he could see there was nothing at all to frighten her. "What made you cry?" he asked. Margaret cautiously uncovered one eye, then the other, and then looked around. "It was a beaker," she said. "What's a beaker?" asked Toggles, not knowing that "beaker" was a word Margaret had just made up, all by herself, for Margaret could do that. "I think," she answered, "I think it's a bird." "A big bird—from the barn?" Toggles remembered that when he first came to the farm geese and turkeys had frightened even him. "No, it was little, but it was very cross, and I don't like things to be cross at me." Toggles could of course understand that, but he had no sort of idea what the "beaker" might be, and he just opened his mouth to ask another question when Margaret screamed, "There he comes again." Toggles swung around to look, and there, poised in the air, not six feet away, the sharp little bill pointed straight at his face, was a tiny humming-bird, looking so very angry and spiteful that Toggles laughed aloud; and then it flew away. Really, though at the time Toggles did not think of it, a laugh of the right sort is one of the best ways in the world to drive off angry, spiteful things. At dinner time they told grandpa about it. "And I thought perhaps what made him so angry," said Toggles "was that he had a nest there, and of course he didn't know about this whole farm being a City of Refuge for the birds, and so he was afraid that we might hurt his babies." "Maybe," said grandpa, "but I hardly think so. To tell the truth, brave as the 'beaker' is, he has a really dreadful temper, and gets out of all patience at very little things. He makes a pretty little nest, but it is very hard to find. All my life I have never seen but one of them." After that Toggles was of course more anxious than ever to find the "beaker's" nest, and many an hour did he spend looking for it with mamma's field glass, but he never could trace the "beaker" to

it. When he finally did find it, it was quite by accident, and not when he was looking for it at all. He had climbed up into the hay mow of the horse barn, and was looking out the door at which the man put in the hay, when, as the wind stirred the leaves of the great elm-tree, he caught a glimpse of a little, gray-green something, hardly larger than a walnut, sticking up like a knob on one of the branches. He looked again but the leaves were in the way; then once more, as the wind blew, and there it was still. He never thought, even then, of its being a nest, but he wondered about it until finally he went for the field glass. Then he knew; and his heart beat high with excitement when, in the bottom of the nest, which was so small it made him think of a lichen-covered, down-lined thimble, he saw two wee eggs, hardly larger than white beans. When he looked next day, there was only one. What became of the other they never learned, but it made them anxious about the one that was left, and that very afternoon Toggles put some wire netting around the tree (grandpa showed him how) so that Penelope could not climb it. Not of course that he suspected Penelope of having taken the egg, but there were several dreadful things Penelope had done; she was, in fact, the one incorrigible law-breaker of the City of Refuge, and Toggles did not want to take any chances of another accident. The whole family, even grandpa, climbed to the hay mow to look at that tiny nest, and Toggles went there every day, and sometimes oftener. For the first three days there was no change, but on the fourth he rushed into the house, shouting: "It's broken the shell, it's broken the shell. The beaker's got a baby." And that day they all climbed to the hay mow to look at the wee, featherless mite that lay squirming in the bottom of the nest. It was almost three weeks before the baby was old enough to fly away, but at last he did, and that same afternoon, while Toggles was in the orchard, along came the father "beaker" and flew right at him, just as on that first day. "And I didn't mind it, then," said Toggles, when he told grandpa about it, "because then he didn't know me; but this time—why, I'd known him, and been friends to him, and I'd—I'd helped him bring up his baby." "That's true," answered grandpa, "but I suppose he didn't understand. That's one of the things we have to learn as we get older, to be kind, just the same, to people who never say 'Thank you,' and who seem not even to know that we've been kind." "And I suppose," added Toggles, "that you just have to be happy about it, because you know that anyway it was the right thing to do." "That's the way of it," said grandpa.—The Sunday School Times.



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Children's Department.

A QUEER ORPHANS' HOME

By Hilda Richmond

Silly old Speckle came proudly to the house one morning in late September with twelve downy little balls, and the children were delighted.

"Mama! mama! look at these beautiful little chicks!" they screamed. "Speckle's got a whole lot of new chicks!"

But mama did not look very happy when she saw them.

"You foolish old Speckle!" she said. "Don't you know that very soon cold weather will come, and your babies' toes will be pinched by the frost. I'm astonished at you.

But Speckle said, "Cluck, cluck!" in a way that sounded just like, "Look! Look!" to the children, and proudly scratched out a tiny worm from the neglected flower-bed. "Look! Look!" she said again, showing them a few seeds left on the straggling vines, and then led her babies out into the sunshine, for the air was very cool.

"Will they all freeze?" asked the children sadly.

"I am afraid they will," said Mrs. Owen. "The coop is not warm enough for such tiny little things. Speckle can't keep them warm all the time."

And that night a very terrible thing happened. Some thief stole Speckle right out of her coop, leaving the twelve babies to peep and shiver till daylight, when the children discovered the loss. The back gate was open, and two other hens were gone, so there was no doubt that a thief had been there. The orphans were consoled with an old feather-duster, and the nicest, fattest worms the children could find, together with bread-crumbs soaked in milk that mama prepared for their breakfast; but still they were very forlorn. A feather-duster doesn't say a word, nor can it cuddle the

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HYMN 27

9.8.9.8.

The Lord's Name is praised from the rising up of the sun unto the going down of the same. Ps. cxiii. 3.

- 1 THE day Thou gavest, Lord, is ended,
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest.
- 2 We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.
- 3 As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.
- 4 The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.
- 5 So be it, LORD; Thy throne shall never,
Like earth's proud empires, pass away;
Thy kingdom stands, and grows for ever,
Till all Thy creatures own Thy sway.

Amen.

REV. JOHN ELLERTON, 1870

Revised for Ch. Hys., 1871. He wrote also *Saviour, again to Thy dear Name we raise: This is the day of light: Our day of praise is done: Now the labourer's task is o'er: When the day of toil is done*, and eighteen others which appear in the B. C. P. His annotated edition of 2 C. H. is a very valuable work. The above is author's last revision. i. 4. "hallow now our rest": v. 3. "But stand, and rule and grow for ever." are readings in 1871. It was written as an Empire hymn, first meant for use at missionary meetings. It was chosen by the late Queen Victoria for one of the hymns at the Diamond Jubilee service held on the same day in thousands of churches throughout the Empire. The last verse was singularly appropriate.

TUNES. *St. Clement and Radford*, the latter by Samuel Sebastian Wesley, grandson of Rev. Charles Wesley, and organist of Gloucester Cathedral, the composer of *Aurelia* (The Church's one foundation).

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chicks and keep order and keep them from running away, so the poor little things missed Speckle very much.

"What are you going to do with those chicks?" asked the man who came to buy some apples. "They'll freeze here. I'll tell what I'll do. I'll take them home and put them in my greenhouse to catch the bugs and eat up the insects. It's nice and warm there, and when they get big enough, you can get them again. Your papa has done many things for me, and I'll be glad to help raise the orphans."

me, and I'll be glad to help raise the warm house, where they could bask in the sunshine and find their own bugs on the pretty plants. At night they huddled near the hot-water pipe under the old duster, and soon grew so large that they could sleep by themselves anywhere.

"Isn't this a queer orphans' home?" said Fanny one day as she and Ned went to the greenhouse to see how the chicks were getting along. "It has no beds and no tables for the children, but they are all doing very well."

Ned and Fanny never heard what became of poor Speckle, but her children grew to be so big and saucy that they had to leave the orphan's home because they ate the tomatoes and

picked holes in the cucumbers instead of sticking to the bugs and worms. They are fat and lusty, and really look better than the children brought up at home with the fussy old hens; so you see it was a good home for them, even if Fanny did think it queer.—The Sunday School Times.

MRS. MURAL'S HIRED MAN.

"Please, Mrs. Mural, have you found a man to do your work yet?" asked Ben in what he thought was a very grown-up tone.

"No sonny," said the old lady, pleasantly, "men seem to be very scarce just now. Do you know of anyone wanting such a place?"

"Yes, Johnny Hilt and me," said

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the visitor modestly. "You see Johnny is awfully poor and his mother cries all the time, so I thought I'd like to help him a little."

"How old is Johnny, and what sort of a man is he?" asked Mrs. Mural. "I want someone who will be kind to the dog, and carry out ashes, and do Mary's errands, and all sorts of jobs."

"Johnny is ten, and he's the nicest boy in our class," said Ben promptly. "He's got a hundred in arithmetic most every day."

"But I want a man," said Mrs. Mural. "or a great, big boy of seventeen or eighteen."

"I asked papa, and he said a boy was only half a man," explained Ben, "so I thought mebbe Johnny and I would do together. I don't want any of the money, because Johnny's mother needs it so much, but I'm willing to help a lot. I carry ashes at home, and mind the baby, and lots of other things. Johnny, he's ten, and me eight, so together we would be as good as an eighteen-year-old boy. Don't you think so?"

"Well, I really couldn't say about that," said Mrs. Mural. "I am very sorry for you little friend, and I want you to bring him to see me this evening. I will not promise to hire you boys, but we'll talk it over."

So in the evening Johnny came in his patched clothes, and Mrs. Mural was very much pleased with him. "Do you think he could do the work, Mary?" she asked of her faithful maid.

"With me to help," put in Ben before Mary could say a word.

"And me to help too, said Mary, heartily. "Yes, I think he'll do, ma'am. He don't come in with his cap on, nor forget to wipe his shoes, I notice, so I think he'll get along all right."

So Johnny and Ben faithfully did the work about the big house as best they could. Mrs. Hilt soon had a good and a warm fire through the efforts of the hired men, as her son and Ben always called themselves. "It takes both of us to make Mrs. Mural a hired man," they always said, "but we try to be a good one."

"We never had such clean walks and fine kindlings and good work all around before the hired men came,

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them from enemies and from cold the anxious mamma makes an outer case of exactly the same shape, only about an inch long, and of course larger all around, also fitted with a closed door. Between the two cases the space is stuffed with a golden-brown colored silk, which she spins herself, makes it warm and comfortable inside. The whole thing is hung to a bush, and left throughout the winter.

A GOOD DAUGHTER.

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lady gently, "but I'll never find a better man than my two-piece man has been."—Hilda Richmond, in South-western Presbyterian.

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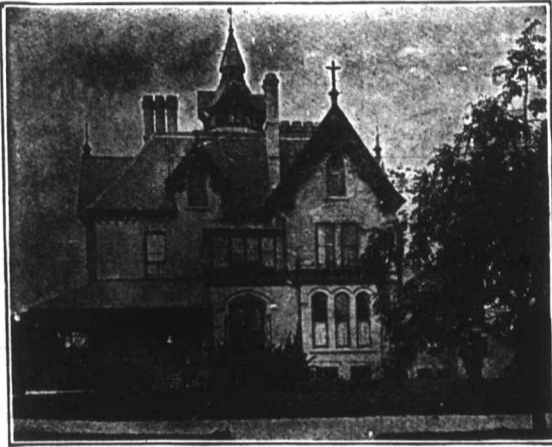
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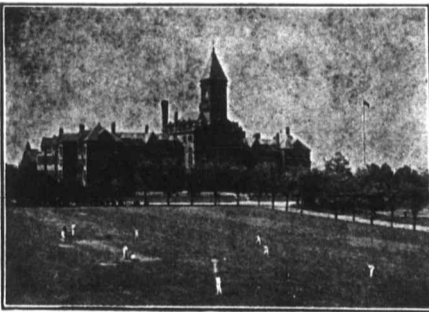


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