

Canadian Churchman

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Vol. 36.

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

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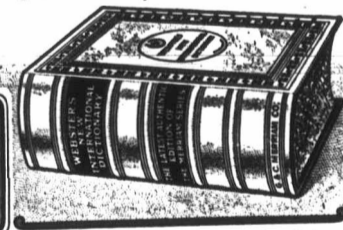
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Morning—Isai. 5; 2 Pet. 2;
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- December 12.—3rd Sunday in Advent.
Morning—Isai. 25; 1 John 4, 7.
Evening—Isai. 26; or 28, 5 to 19; John 19, 10 to 25.
- December 19.—Fourth Sunday in Advent
Morning—Isai. 30, 10 to 27; Rev. 4.
Evening—Isai. 32; or 33, 2 to 23; Rev. 5.
- December 26th—First Sunday after Christmas.
Morning—Isai. 35 Gen. 4, 10 to 11 Acts 6
Evening—Isai. 38; or 40 2 Chron. 24, 15 to 23; Acts. 8 to 9.

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SECOND SUNDAY IN ADVENT

- Holy Communion: 272, 273, 277, 587.
- Processional: 426, 482, 640, 658.
- Offertory: 78, 330, 486, 617.
- Children's Hymns: 668, 672, 675, 708.
- General: 10, 77, 412, 747.

THIRD SUNDAY IN ADVENT

- Holy Communion: 280, 282, 618, 634.
- Processional: 68, 71, 74, 75.
- Offertory: 60, 607, 623, 638.
- Children's Hymns: 70, 630, 671, 682.
- General: 72, 631, 634, 636.

THE SECOND SUNDAY IN ADVENT

With the deepening of our faith and devotion comes a keen consciousness of the horror of sin, and the dangers of temptation. Our spiritual power teaches us to wonder at the persistence of evil, the audacity and complacency of which necessitate a gospel of comfort. Now one of the greatest comforts in Christian experience is our knowledge of the certainty of our Lord's return. The Lord comes to vindicate His power, and to justify the patience and faith of the believer. This comfort is one of the most important elements in our Christian experience. Hence the yearly reminder of the Lord's return to judge the quick and the dead. On this Sunday the Church emphasizes the duty of Bible reading and

study. And the reason for this is referred to in Collect and Epistle. It is that we may embrace and ever hold fast the blessed hope of everlasting life, which God has given to us in our Saviour Jesus Christ. It therefore behoves us to say something about our relation to the Bible. The spread of Christianity always synchronizes with the extension of education. And usually, the first book given to us to read is the Holy Bible. How are we to read that Book? The popular critical attitude is that we must read it just as we would read any other book. But who ever saw or heard of the critic who did read the Bible in this way? Indeed we hear too much to-day about the critical study of the Bible. What is really needed in this age is a more devotional study of the Word of God. For the Bible is unique in this respect. It is the only book in the world that we can read upon our knees. Its whole character and aim are such that we ought not to read it in precisely the same manner that we read other books. The human element in it is so small that no one should be adjudged uncritical who says that the Bible is (not merely contains) the Word of God. To us living in a dark, sinful world, hope is the great comfort. And hope streams forth from every page of Holy Writ. Let us learn to meditate more and more upon the eternal Word. Let meditation be an important part of every act of worship, public or private. To meditate means to withdraw into one's room, to wait upon God. There should be at least this much of the mystic in us all. And the reasonableness of such meditation arises from the fact that the Bible is a living Word, possessing a definite message for all men in all ages, and under all circumstances. The practice of meditation is always the mark of the saint. A saint is one who has given himself to God. He has been taught to do so, and encouraged in the doing of it, by what he has read in the Good Book. May we learn this "Bible Sunday" to appreciate more thoroughly the devotional study of the most unique book in the world.

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The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 16th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

Ourselves

We would be neglecting a pleasant duty that we owe to the multitude of friends and well wishers that the many years of labour of love in providing the Church in Canada with an honest, outspoken, and yet we trust fair, courteous, and tolerant journal were we to refrain from giving public expression to our sincere and heartfelt thanks for the constant kindness, generosity and brotherly appreciation which is ever flowing in to us. Not only do loyal Church men and women from each diocese of this broad Dominion, join in wishing us well by frequent letters, most welcome visits, and by lending a kind and helping hand in all the various ways in which the journalistic organ of the Church can be rendered most effective—but even from abroad come to us words of kindly cheer and brotherly greeting. It has been our aim to be as broad and comprehensive as the Church itself; sound in the maintenance of its principles, and firm in defence of the Truth. We have sought frankly, fairly, yet fearlessly, to be representative of the best traditions of the past, yet quick to appreciate true progress in the present, and the fruitful promise of the future. One thing we have always aimed at—to

treat our brethren, high or low, rich or poor, near or far, as we would like to be treated by them. Conscious, deeply conscious, of our own limitations and shortcomings, we have ever sought to pass lightly, aye tenderly, over any cause of offence offered to us by others. Thoroughly we believe in the old British maxim of carefully avoiding all cause of offence but if it occurs, have done with it as quickly as possible, and then shake hands with your opponent. Amongst the treasured proofs of appreciation and good will with which we are—we might almost say duly favoured, we may with modest pride refer to the following:—

From Nassau, Bahama Islands: "The Christmas number is all that can be desired, and I read it with much interest, and lent it to friends who were glad to read it."

From London, England: "I have to thank you for the Christmas number of the Canadian Churchman, a publication which we always find full of interest."

A subscriber in the United States writes: "I find the Canadian Churchman most interesting, as through it one can keep in touch with the Canadian Church while absent from Canada, as in my own case."

A clergyman in Alberta writes: "The Canadian Churchman is a great comfort to us in these remote regions. Although accustomed to English periodicals we like your paper very much for its general tone, true to the reformed Church of England and also for the true ring of sound doctrine."

A subscriber in the Diocese of Niagara writes: "I might say that I have taken the above paper for several years and am very pleased with its excellent Church news, etc., and shall be glad to advise all my friends to subscribe for it."

"Keeping Christmas"

And now big or little, old or young—everybody in fact, with a heart in the right place, is getting busy with preparations for "keeping Christmas." We are using the title of a graceful and scholarly essay by Dr. Goldwin Smith, written some 21 years ago. "Even those," says the great essayist, "who in this critical and sceptical age have ceased to be Christians in name may celebrate the festival of humanity. For they can hardly deny that it was with Christianity that the sense of a common humanity and of the brotherhood of man with all its duties and charities and with the civilization which is grounded on it, came into the world." It is fitting that as the day draws nigh on which the Church makes the round world vibrate with her anthem of universal praise and the heart of humanity beats responsive to the angels' song the tangible evidences of peace on earth, good will to men, should be foregathered. And so the streets fill up and the shops overflow. And Santa Claus is abroad early and late getting ready with right good will. Mysterious bundles are coming and going. Eager, happy faces may be seen on all hands. And doubtless myriads of hearts will be happier and homes will be brighter when another longed for Christmas Day cheers the world with its presence.

The Duty of the Clergy

An unusually able and searching sermon was recently preached by the Bishop of Liverpool in the Cathedral at Belfast, before the Synod of the Diocese. In it, His Lordship averred that the duty of the clergy "was not primarily to preach morality, or to teach morality, although that formed part of their preaching and teaching; nor were they sent primarily to teach a perfect system of dogma; first and foremost they were sent as witnesses for Christ, of His person, His character, and of His life. Before they could witness for Him they must know Him, they must testify that which they had seen and be able to speak of a Saviour with Whom they had personal

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dealings. It was for them to interpret God, His will and His Word, but no one could do so unless they had affinity with Him and were sharers in His truth. Only in proportion as they were Godly and God-like could they receive of the things of God and transmit them to others." Straight to the mark go the good Bishop's words. Their application to the public and private life of the clergy makes clear the true ground of failure and the true source of success.

Old-fashioned Governesses

It is a salutary discipline sometimes to discover that we are not so wise or our ways are not so much better than those of our predecessors. It is seldom given to anyone to live long enough or to pass a long life in one class in society and to retain to old age the organs of youth. But Lady Cardigan has been blessed with such faculties and also with great power of expression. She has surprised this generation of English girls by standing up for the governesses of the early days of Queen Victoria. The novels of recent years have created a creature stiff, severe and incompetent, who taught little else than deportment and accomplishments and was looked on as an old dragon. She declares they were sensible, clever women, every whit, at least, as competent, and as loveable as those ladies who now undertake similar duties. The ladies who rule nowadays on this continent, too, would be none the worse of a more vigorous method, order and discipline, than is customary. A young New York girl, writes in the *Evening Post*, a long account of her experience at a ladies' school in Berlin. The curriculum was limited but the subjects studied, especially modern languages, were thoroughly taught, and few girls in America could boast so much skill with the needle. Altogether she is rather glad that she had the training.

Retreats

Hitherto retreats have been commonly considered as desirable exercises for the clergy only. Drawing apart from worldly thoughts and cares for a time and during that period of enforced retirement meditating on the things that belong to our highest life has been held up as a salutary experience. But, of any use to the clergy, such a discipline is at least as needed by the harassed business man. The world is too much with us as Wordsworth taught. Sir Walter Raleigh and John Bunyan are two striking examples of laymen who found that stone walls did not a prison make, or iron bars a cage, but, who turned such enforced seclusion to profitable uses. From the extracts which we recently published from an article upon Jesuit training our readers would realize the spiritual benefits of seclusion, self-examination and obedience. That Order has tried the experiment in New York of a retreat for laymen and finds the results so successful as to propose the establishment of a permanent retreat. A place where man mentally overworked could resort—in an overcrowded city for two or three weeks for enforced quiet—strikes one as desirable. The circular contains these sentences: "One of the healthiest and most promising signs of the times is the enthusiasm which the Retreat movement has aroused among all classes of men. Those who have already experienced the vital discipline of the exercises of the Retreat have gone out from it, refreshed in spirit, renewed in heart, and quickened with all the higher ideals of manly and Christian character. They become a very leaven among their fellows, and form the most effective lay apostolate which is to uplift and save by the living gospel of character and conduct. But—valuable as this Retreat may be could not our men by correspondence with a country cleric find in our secluded parishes a farm house where they could rest awhile apart from business cares in strange, yet healthful seclusion.

The Will to Believe

Dr. William Osler in a lecture, published by Henry Frowde on the treatment of disease thus sums up the outbreak of faith-healing which seems to have the public of this continent in its grip. "In all ages and in all climes the prayer of faith has saved a certain number of the sick. The essentials are first a strong and hopeful belief in a dominant personality, who has varied naturally in different countries and in different ages. Buddha in India, and in Japan, where there are cults to match every recent vagary; Aesculapius in ancient Greece and Rome; our Saviour and a host of saints in Christian communities; and lastly, an ordinary doctor has served the purpose of common humanity very well. Faith is the most precious asset in our stock-in-trade. Once lost, how long does a doctor keep his clientèle? Secondly, certain accessories—a shrine, a church, a temple, a hospital, a sanatorium—surroundings that will impress favorably the imagination of the patient. Thirdly, suggestion in one of its varied forms—whether the negation of disease and pain, the simple trust in Christ of the Peculiar People, or the sweet reasonableness of the psycho-therapist. But there must be the will-to-believe attitude of mind, the mental recessiveness—in a word, the faith which has made bread pills famous in the history of medicine. We must, however, recognize the limitations of mental healing. Potent as is the influence of the mind on the body, and many as are the miracle-like cures which may be worked, all are in functional disorders, and we know only too well that nowadays the prayer of faith neither sets a broken thigh nor checks an epidemic of typhoid fever. The less the clergy have to do with the bodily complaints of neurasthenic and hysterical persons, the better for their peace of mind and for the reputation of the Cloth. As wise old Fuller remarked, Circe and Aesculapius were brother and sister, and the wiles of the one are very apt to entrap the wisdom of the other."

Dante's Self Portraiture

In the November number of the *Nineteenth Century and After*, is one of those graceful and scholarly articles, under the above title, with which the learned and literary members of the Episcopal Bench occasionally favour us. Bishop Welldon is the contributor and within the limits imposed upon him he has given us a noble representation of the self-revelment of the great Italian. "Everything about Dante," says Dr. Welldon, "is, and ever will be interesting. His stooping gait, to which he makes reference in one well known passage of the *Purgatorio*, the weakness of his eyes, whether it were study or sorrow that had clouded them, his dreaminess of nature, perhaps his liability to visions or trances are characteristics which, if he only hints at them, served to make his personality life like. Even the colour of his hair is in question; it is said by Boccaccio to have been dark, and so it must probably have been; but as Longfellow has pointed out, Dante, himself, when answering in Latin verses the invitation of Giovanni del Virgilio to receive the laurel crown at Bologna, seems to speak of his own locks as being golden. Not less interesting are his stray allusions to his love of music and art, his study of medicine and astronomy; his reminiscences of civil and political life. But it is Dante's portrait which best tells what manner of man he was. He is the one poet whose countenance has stamped itself like a haunting memory, on the imagination of the world."

Infinite Pains

Great writers—men who have made their mark on the world's best literature are those who have acquired the habit of taking infinite pains. It was infinite pains that gradually wrought out

the splendid style of Newman, and we question whether any great writer has been able to dispense with this masterful habit. "It is worth recording" says the elder D'Israeli "that the great Milton was anxious for correct punctuation,"—as also, we may add, with distinguished success in attaining it, was Tennyson. "Addison," D'Israeli adds "was solicitous after the minutiae of the press." The same author tells us that Pascal "was frequently twenty days occupied on one a single (Provincial) letter. He recommenced some above seven or eight times, and by this means obtained that perfection which has made his work, as Voltaire says, 'One of the best books ever published in France.'" Amongst the historians, Gibbon's vast learning was the product of ceaseless industry and extraordinary painstaking. With regard to the study of any particular subject, he writes: "I suspended my perusal of any new book on the subject till I had reviewed all that I knew, or believed, or had thought on it, that I might be qualified to discern how much the author added to my original stock." And now for the encouragement of those who would be scholars and writers, another more modern historian, Lecky, in the following words, bears testimony to the absolute need of infinite pains:—"A book requires endless patience, for I at least rarely finish a chapter without finding it necessary to recast it thoroughly. There are also innumerable little difficulties of style, arrangement, and research, which no one but an author can know, and there falls upon one not infrequently an utter brain weariness, a despondency which is very painful. But by long patience something really comes at the end. As far as my own experience goes, the chief motive of writing seems to be that one has thought much, has crowds of arguments, tendencies, speculations, etc., floating, often half formed, through the mind, which it at last becomes necessary to rescue from a subjective to an objective state. To develop one's being to its full capacity is, perhaps, on the whole, the least vain thing in this vain world."

An Unusual Word

Archbishop Davidson, at the Swansea Congress, said, "it is the merest truism that our activities in every branch of the Church life have been quadrupled—possibly decupled—within the lifetime of many of us." This statement from the highest dignitary of the Church ought to be sufficient answer to the jeremiads so often heard about the Church losing ground, or about her lethargy and want of interest in the lives committed to her care. It may be that the gain and the fruit, of this tenfold increase, may not always be apparent or satisfactory, as the archbishop said, yet he said truly it was a subject to thank God for every day. Even if our methods are not always perfect, and the results not adequate, still, it is the growing time, the time of laying foundations and building wisely, and let us thank God that the Church is wide-awake and zealous and trust Him, in His own time, to add the blessing.

The Key to Life's Mysteries

How often sincere Christians are troubled over the seeming inconsistencies and pressing perplexities of everyday life. Are we not too much like the disciples looking for a material Kingdom, instead of, like the Master, realizing the existence, and toiling for the extension of the spiritual kingdom established on earth with His advent. Keble has these wise words of comfort for those who are apt to be perplexed over the ever pressing mysteries of life: "When accidents happen to hinder dangerous purposes, when opportunities come for performing some holy work, when words pierce you like arrows shot at a venture, when you wish to pray and cannot; and contrariwise, when He helps you to be fervent, when He gives you means of grace, and when He

takes them away; in the seasons of the year, and of life, and especially of the Church's year, it is still the same gracious Master, Friend, Father, Comforter, 'changing His voice.'"

THE CHURCH CONGRESS

The English Church Congress has scored yet another magnificent success in the record of the half century of its work. The gathering recently closed at Swansea fulfilled, and more than fulfilled, all the most sanguine anticipations of its promoters. The attendance was large, every ticket having been speedily sold, the programme was most efficiently carried out, and the interest displayed by the thousands of visitors was maintained and more than maintained all through the proceedings. A church that can keep such an institution going, year after year, with steadily increasing success, can hardly be regarded as anything else than a remarkably live and progressive organization. The old Mother Church is neither dead nor sleeping, and in many respects could give her daughter churches throughout the world some very valuable "pointers." For behind us, as she undoubtedly is, in the matter of well-devised machinery, she is flourishing under a theoretically anomalous system, which is probably a good deal better than it appears on paper. But then our race has a genius for making a success of anomalous systems of all kinds. The Congress always has some predominant feature generally in the shape of a sermon by some dignitary. This year among many able and striking sermons, including one by the Archbishop of Canterbury, first honours it is generally conceded must be accorded Bishop Diggle of Carlisle for preaching an exceptionally powerful sermon. With the exception of a short and regrettable digression into the sphere of controversial questions, the bishop's sermon was a fine exposition of the position of the Church of England in the life of the Nation to-day and of the principles which underlie her peculiar relationship with the State. The subjects discussed took, as is usual, a very wide range, and included the following, among others: "The responsibility of employers for the temporal and spiritual welfare of the employed," "Christian Socialism," "Neglect of Public Worship," "The supply of Clergy," "Reform of Church Finance," "The Church's Endowments," "The laity and the Church," "The Sanctification of Family Life," "Foreign Missions." Lord Hugh Cecil son of the late Lord Salisbury, a worthy son of a worthy sire, delivered a very able and striking address on Welsh disestablishment. This question naturally received a great deal of attention at the Congress, and no doubt the stirring and forceful speeches of the Archbishop, the Bishops of St. Alban's, Durham and St. David's, and others greatly heartened the defenders of the Welsh Church. The discussion on Socialism was very interesting. The general tone of the speeches and papers on this subject were more or less hostile and in marked contrast to the majority of the utterances at the last Congress, and at the Pan-Anglican gathering last year, when the Socialists carried everything before them. The meeting for men was a tremendous success. Here the Bishop of London was the chief speaker and had a splendid reception from the vast audience. The debate on neglect of Public Worship was somewhat pessimistic. All the speakers agreed that of late years there had been a noticeable decrease in Church attendance in England. In Ireland, the Bishop of Ossory, said, Church attendance was still very good; from fifty to sixty per cent. of the population attended public worship. The discussion on "The place of the laity in the Church," was interesting and stimulating. The Archbishop of York and Dr. Eugene Stock read papers. The Archbishop of York also spoke at the second

men's meeting which was, if possible, a greater success than the first. Like his old friend and colleague, the Bishop of London, he is a "man of the people," and sure of an enthusiastic reception. In the discussion on the "Sanctification of Family Life," the general and growing disuse of family prayer was deplored by several speakers. There was a very large attendance at the discussion of "Woman's Work in the Church," which was participated in by several prominent woman publicists. "Christian Science and Psychological Research" was very fully discussed, the former receiving some very shrewd knocks from Dr. Paget in an able paper. The importance and value of Psychological Research was very generally conceded, and the tendency among present day scientists to take a more spiritual view of the universe, was brought out by several speakers. Greetings were received from most of the representative Non-conformist bodies during the proceedings and were cordially responded to. The closing services were very largely attended and the Bishop of Winchester preached. It was decided to hold the next Congress at Cambridge, where the first was held, fifty years ago next September. Thus ended one of the most practical, useful and successful Church Congresses ever held.

THE "BRIDGE" CRAZE

We clip the following from a recent issue of (London) Truth: Bridge is still the rage. Those who do not play the tyrant game may regard themselves as almost outcasts. "I am really quite a lonely woman since I gave up bridge," said a pretty woman the other day. "I lost seventy pounds in a quarter of an hour and forswore bridge. That is two years ago. Now I am invited out twice for every twelve times that I used to be." It is unfortunately true that the game rules society. No longer are there charming musical evenings when one can hear talented performers. There is no chance of engagements for professional musicians. No one wants to listen. Every one wants to play bridge. Consequently the hostess provides cards and tables, no music. The latter is only an interruption. Nowhere is countryhouse life pleasanter than in England, but here again bridge is a despot. Hostesses ask their friends to look about for very clever players, and these, though unknown personally to her, receive pressing invitations. A good working knowledge of the ruling game may be regarded almost as equivalent to a profession. It secures for clever players all kinds of pleasant invitations to some of the best houses, to a whole series of week-ends, and to many another agreeable resort. A rich clubwoman recently got a girl elected to her club and paid her subscription so as to secure her for her bridge parties. Many young men, too, have found their ability to play a good game Open Sesame to society." Matters in Canada in this respect are still far from the lamentable state of things revealed in the above quotation, but how long will present conditions continue? Our bridge-whist parties, shorn indeed of their gambling, it seems to us threaten to become a serious evil, if they have not already become so. As in England they have largely superseded the pleasant and profitable social gatherings of a decade back. Conversation, music, reading, have all become memories of the past in thousands of homes. Card playing does not lend itself to social intercourse of any kind, except physical propinquity. It is death to conversation. No one wants to talk while playing cards. To the old hands it is simply exasperating, and music is a distraction. Without of course taking upon ourselves to condemn an innocent game of cards, we cannot view present conditions without serious misgivings. The overdoing of any form of amusement, however harmless and lawful in itself, cannot be otherwise than seriously injurious. Now card-

playing is purely an amusement or pastime. There are games which appeal to and develop the mental powers, such for instance as chess or draughts. These are games of skill pure and simple. Both players invariably start on equal terms. With card playing, it is different. While it undeniably demands the exercise of the mental powers, the element of chance predominates. No man, for instance, can become a great chess or draught player without marked intellectual development, but it is quite possible to excel at cards and to mentally deteriorate at the same time. Chess and draughts may be, and probably are sometimes, over-indulged in. But, owing to the element of chance, there seems even apart from gambling, a peculiar fascination about card-playing, which needs to be vigilantly guarded against. Card-playing, of all games, is therefore, the most easily overdone. Matters, we think, have reached this stage in this country. Social intercourse has been seriously interrupted, time is being wasted to an appalling extent, certain elevating pursuits are being abandoned. Conditions here, as yet, do not approach what appears to obtain in some circles of English society, but we have no positive guarantee that they will not eventually become just as bad. According to certain American society novelists, they are as bad and worse, in the United States. In our opinion it is high time, therefore, to call a halt. To card-playing, we repeat, in its proper place we have no objection but there is reason and proportion in all things, and the overdoing of any kind of recreation defeats its own object. The moment any form of recreation becomes a business, it becomes burdensome and injurious. It ceases to be a recreation.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The English budget is creating a great amount of sentiment among the statesmen of Great Britain. Like most of the problems that affect the interests of public men on the other side of the Atlantic tremendous issues depend upon it. Still other countries have had financial problems to face. They have had to readjust their methods of taxation, and yet the heavens did not fall. Presumably this financial problem will eventually be solved and the course of events will again flow on smoothly, although a new channel shall have been found. England has had to face extraordinary expenses and someone has to meet those expenses. The adjustment of taxes so that they shall fall equitably upon all who can bear them is a very serious problem. To exempt those who are living at the point of starvation and to bear heavily on those who have lavish abundance does not look to the outsider as involving any serious principle of injustice. It would not seem to be very dreadful if those who possess almost boundless estates and well stocked cellars should pay a considerable part of the new taxes. Wealth never takes kindly to this sort of thing, and it is accustomed to have its will respected. If the titled men of England cannot show that the new budget would militate against the well-being of the great mass of citizens, then we fancy that their outcry against the curtailment of their own luxurious living will be heard with equanimity.

Bishop White is facing a very difficult task. He is going forth into a new territory where there are no church workers, no churches or educational institutions administered by Anglicans. He has a great wide territory with neither workmen nor plant, only a great non-Christian population awaiting the message of the Gospel. The new Bishop will need all the fortitude he can command to face the situation. He cannot look

for overflowing contributions from our Missionary Society. If we have abundance we will give abundantly, but if we lack we take no responsibility for our unrealized expectations. It would seem necessary that Bishop White should cultivate a strong backing from individuals apart from the Missionary Society. The proper thing is to have Churchmen entrust their Missionary Society with the administration of their gifts for missions, but when a Bishop, almost single-handed, faces a great non-Christian field, it is well for him to have all the backing he can command. We were very much impressed with Bishop White's conception of how this work of the evangelization of his diocese should be done. He wants a comparatively small staff of sensible, intelligent and enthusiastic white Christians who will lead, but whose leadership shall not be obtrusive. In other words, he desires men and women who will draw into the Church and train as evangelists and teachers Chinamen of high character, and will at once fall into the background that the Chinese themselves may direct their own church. That would seem to be a policy that would apply to any country. It is not good for the manhood of any nation for others to do their work. The obligation to extend the Kingdom must be as imperative upon Chinese Christians as upon Canadians. This determination to make the Church a part and parcel of the life of the citizens of China is fundamentally sound. To bring the Gospel to the Orient, and bring it in such a way as to create the impression that we are bringing to them a foreign Church and a foreign evangel, to suggest the suspicion that citizenship in the new Kingdom means that they should be traitors to their own nationality, is to court defeat.

The festival of St. Andrew brings to our mind the ordinary duties of an ordinary citizen of the kingdom. Andrew is only referred to three or four times in the New Testament. He is numbered among the twelve. He is spoken of in two or three little incidents, and that is all we know directly about him. There is no striking utterance, no daring deed, no great sacrifice. His is the position of the ordinary man performing his ordinary duties and calling forth neither special blame or praise. He has been observed as doing one thing of great significance, although in itself a very simple and elementary thing. When he found the Christ he announced the fact to his brother Simon and brought him to Jesus. The brother far outshone Andrew in brilliancy and activity, and thus his simple act becomes one of the turning points in Christian history. The Andrew spirit, of doing the obvious thing, the possible thing, is very much needed in the Christian Church. The spirit that will be content to do an ordinary man's work and do it in a simple, direct way, is one of those forces that can carry the Church forward without attracting attention to itself. Each man saying to his comrade, "come and see," would soon transform the Church. The greatest appeal that can be made on behalf of Christ is "come and see." The joy that He brings, the purity that He breathes upon His chosen, the courage He inspires, the unselfishness He creates, the hope that He instills, are all the most powerful arguments for His kingdom in our hearts.

The approach of Christmas is a season when the more generous impulses of men are awakened. The beginning of our relentless northern winters, the anticipation of our happy Christmas festival, with its good cheer and love and fellowship, all seem to call us to better things. Spectator would call upon men and women of the Church to take their clergymen more fully into their confidence and call upon them to assist in finding an outlet for their good will to fellow men. There is one way above all others that we can think of at the moment, which commends it-

self, and that is to see that the rector is provided with a well replenished fund for "secret service." Every clergyman who is really interested in his work is constantly coming upon situations which call for something more than kind words and good wishes. He cannot explain these cases to friends who might be willing to help if they really knew. His explanations would probably not appeal anyway because there are many elements that cannot be set forth. It is just on such occasions when the true pastor feels the need of resources. He should be a free man to act as his judgment dictates and act with that quietness that will not spoil the gift. There are hundreds of our readers, we are sure, who feel that they have anywhere from five dollars to five hundred dollars to give at this season. Why not try giving a part of it, at least, to the rector for his secret service fund? Spectator.

A BISHOP'S VISIT IN NORTHERN KEEWATIN.

(Concluded from Last Week)

Mr. McLean and party had most trying experiences on the trip from Yukon Factory to Churchill and return, during which the dangers and hardships of navigating Hudson's Bay in a small boat were brought home to the travellers in a convincing manner. The trip along the coast is invariably fraught with considerable exposure and always with danger. At many points along the barren shores the tide recedes from one to four miles from the high water mark, and it is very difficult to reach the shore for camping at night. Added to this is the difficulty of finding shelter, there being few places along the coast to afford spots of refuge in times of storm. Several of this party told me they would not take the trip again for any amount of money, yet missionaries and Hudson's Bay men have been taking it constantly for years, and think very little of doing it. The only way of my getting back to Y. F. was in a small whale boat (much smaller than that used by the Treaty party) belonging to the Royal North West Mounted Police, who have now a station at Churchill. Major Moody who is in charge, has been exceedingly kind to our missionaries. He was sending out a contingent of three men, two of whom had been up at Cape Fullerton for two years, and very kindly offered me a passage with them. We had a crew of five Eskimos and were to have started on the 4th of August, but it was blowing such a gale that we were not able to leave the river. I said good-bye to the Seviars, and Mr. Petter, and on the evening of the 5th, we got away although the sea was still running very high. Our boat was less than 30 feet long, with no cabin or accommodation of any kind. We were nine of us in the boat, and it was not too comfortable, but I have travelled the coast of Hudson's Bay dozens of times, in all sorts of craft, from the tiny canoe to a sailing vessel, so did not mind much. I knew if we could get a fair wind we might easily run on in two or three days but it was not to be this time. We were met by strong head winds and could do but little in beating along the coast. It took us four days to make Cape Churchill, just forty miles. For nearly forty-eight hours we were not able to get ashore—could not even get a cup of tea and had

to sleep as best we could with the seas constantly washing over us. On our eighth day, we got off the Nelson River—just an open roadstead. Here a gale came on from the east and we were unable to cross the 10 miles stretch which forms the mouth of the Nelson. We were obliged to run up the river, and tried to get ashore, but had to remain in our boat most of the night, with the water from the heavy seas washing right over us. When the tide had fallen we managed to wade ashore through a mile of mud flats, roll ourselves in our blankets and sleep on the wet ground. However, all these things were forgotten, when next day we got to Y. F. and I was again under the care of the Faries. This gave me another Sunday at Y. F. All the Indians were in. At our morning service we had 150 present, and over 200 in the afternoon. I confirmed four more Indians who were not here when I passed through on my way north, and administered Communion to 35 others who had just come in from the woods. I had also the joy of meeting the Rev. W. Dick from Trout Lake, for which I was deeply thankful, as owing to the delay on the coast, etc., I was not able to go to Severn and Trout Lake, as I had intended. The work at these two missions is going on very nicely. Joseph Kitcheesik was not able to go on to Severn, and has now returned to S. L., but the work is being carried on by J. Stoney, a native Catechist whilst our faithful native pastor, the Rev. W. Dick, is doing really good work at Trout Lake. On Monday, August the 19th, I said good-bye to Mr. and Mrs. Faries, and to the Indians, and started for N. H., together with three policemen who had come on from Churchill. We had two canoes, and only two Indians. The policemen were "green"—knew nothing about canoeing, and were of very little use in packing over portages or polling up rapids. We had rather a hard, slow time—should have made it in 14 days but instead of that took 19. It was one of the hardest trips I have ever had, and I was deeply thankful to reach N. H. without breaking one or both of our canoes in the heavy rapids. Reached N. H. on the 3rd of September, only to find that there was no boat across Lake Winnipeg until the 15th at the earliest. This gave me a good opportunity of seeing the work at Jack River, and also of getting a rest, which I greatly needed, for since leaving Churchill I had been far from well, and in less than a month had lost 14 pounds of flesh. I found that Mr. Tomalin had done good work here during the summer and had won the good will and affection of the people, who earnestly begged that he might return to them next year. They are most enthusiastic over their church and school. On the two Sundays I was there we had congregations of over 100 at each service, and forty communicants. I admitted several children into the Church that had been privately baptised. One day during my stay we had a meeting of all the chief men of the congregation. They are willing to help to the fullest extent of their power, but want an ordained man. The Roman Catholics are working very hard and trying all in their power to draw away our people, but up to the present they have stood firm. I feel very strongly that we should have an ordained man here, and promised to send them one next spring, but it means an extra outlay to the diocese of at least \$750, and our funds are very low. I do hope that our friends will provide us with this, for the Mission should be put on a firm and permanent footing. I was never more pleased than with the people at Jack River, and very sorry indeed that Mr. Tomalin was not able to stay with them for the winter. He had however, to return to Wycliffe to finish his college course, and is then pledged to go into the diocese of Saskatchewan. On the 15th of September, word came that the S. S. Wolverine was at Warren's Landing, and at 7 a.m. next morning we started, reaching there at 11, when the steamer at once got under way. We had a splendid run down the lake, and reached Selkirk on Saturday, the 16th, just in time to catch the last train to Winnipeg. I, however, arrived there too late to catch the train down to Kenora, so did not reach home until 9 p.m. on Sunday night, having been away from home three months and a half without any news. I found Mrs. Lofthouse far from well; the strain had been very hard upon her, and during my absence our faithful Indian boy, George Dick, son of the Rev. W. Dick, had died. He was very poorly when I left home in June, having developed consumption, and after lingering on until the 17th of August, he quietly passed to his rest. His one and only wish seemed to be to live until the Bishop returned from the north. A more devoted lad never lived, and I had hoped that in time he might be ordained to work amongst his own people; a thing he had set his heart upon. But God's plans were otherwise for him, and he now sleeps in Jesus. His death will be a sad



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blow to his father, who had hoped that he might take up the work at Trout Lake. In closing this account, I cannot but thank God for all His mercies during the trip, and also for the good and faithful work that those lonely, isolated missionaries in, and around Hudson's Bay, are doing for the building up of His Kingdom, and the betterment of the Indians and Eskimos, in those far away regions of the Northland. Yours in His service, J. Keewatin.

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."

The new edition of the handbook has arrived and orders already placed have been sent out from the head office. Every Brotherhood member, both senior and junior, should make a practice of having his handbook, and of reading it from end to end. Steps are being taken towards forming a chapter at St. David's Mission, Toronto, and a meeting has already been held. Pledges have already been received this Brotherhood year to the amount of \$737.55, and those received last Saturday at the annual meeting of the Toronto Local Assembly have to be added to above amount. The senior and junior chapters of St. Martin's, Montreal, are gradually developing and before long should be amongst the most active of the chapters in Eastern Canada. The junior chapter at St. John's, West Toronto, now numbers ten members, and they have already organized a boys' bible class. St. James', Ingersoll, Ontario, has now a junior, as well as a senior chapter in active operation. Trinity chapter, Quebec, has issued one of the very best invitation cards in use by the chapters in Canada. It is not only neatly gotten up, but is most serviceable as it has a map of the district showing how Trinity Church can be reached. The chapter at Bishop's College, Lennoxville, Quebec, now has twelve active members and one probationer. The junior chapter at Chester, N. S., has been organized. They have six members, and meet each week and charter will shortly be applied for. Junior chapter has been formed at St. Lambert, Quebec, and application for charter is expected shortly. A member of the Lucan, Ontario, chapter, going to St. Marys, Ontario, has set to work and got seven young men there interested in Brotherhood work, and St. James' chapter has entered upon active work again. It is interesting to note that Bishop White, who was consecrated last Tuesday as Bishop of Honan, China, was one of the early members of St. James' Chapter, Kingston, Ontario. Three more boys, who had served their term of probation were lately admitted as members of Grace junior chapter, Brantford. The two travelling secretaries are working together for the first three weeks in December in the diocese of Rupert's Land. J. A. Birmingham then going through to Vancouver, for Christmas, and H. S. Turner continuing the work alone in Manitoba.

The Churchwoman.

OTTAWA.

Ottawa.—Christ Church Cathedral.—A gratifying sum was realized at the sale of work held in the Lauder Memorial Hall under the auspices of the Woman's Association of this parish. The committees in charge, who worked so faithfully in serving their many patrons, were: Home-made cooking, Mrs. Slater, Mrs. Dawson, Mrs. Plunkett Taylor; candy, Mrs. Robert, Mrs. Emond, Mrs. Frupp, Mrs. Moore, Mrs. George Thompson; fancy work, Mrs. Remon, Mrs. Ruggles Wright; fish pond, Mrs. H. P. Hill, Miss Kittson, Miss F. Wicksteed; refreshments, Mrs. A. Lindsay, Mrs. Montizambert, Mrs. Hill, Mrs. George Greene, Mrs. Fred. Anderson; palmist, Mrs. M. Davies.

St. Alban's.—The Rev. Canon Kittson delivered a most interesting lecture in the parish hall last week. His subject was, "The Pan-Anglican Conference," and in delightfully entertaining style he gave an account of his trip of the past summer. A collection of beautiful illustrations were used, those of the English cathedrals being particularly fine. Mr. Ernest Jarvis presided in the absence of the rector. The proceeds will go towards the work of the Girls' and Junior auxiliaries, who, following the lecture, served

light refreshments to the friends in attendance. **Grace Church.**—The ladies of this church's W.A. were entertained at their last meeting by an interesting address by Miss McNeil, head worker of the Union Mission settlement of this city who told much of what they are endeavoring to accomplish in that institution. Mrs. Gorrell occupied the chair.

TORONTO

Toronto.—Grace Church.—The meeting of the Woman's Auxiliary on Thursday afternoon, the 18th of November, was of special interest. Mrs. Webster, the diocesan treasurer, was present and made a splendid address on the subject "Accept the Call." She spoke strongly of the duty of rising to the task when we are called by God to some work in the Church, though we may feel ourselves weak for the accomplishment of the same. Mrs. Fidler, wife of the rector, was to her very great astonishment, through the generous self-sacrifice of the members of Grace Church branch, made a life member of the Woman's Auxiliary. Mrs. J. S. Barber, president, made a loving address of presentation and Mrs. Webster placed the gold cross upon the much surprised and much pleased recipient. Mrs. Fidler acknowledged the exceedingly kind gift of the branch in words which showed her thorough appreciation of the honour bestowed. Delicious refreshments were served shortly before the meeting was brought to a close.

HURON

Woodstock.—New St. Paul's.—The members of this branch of the W. A. have been unfortunate enough to lose their president, circumstances having caused her removal from the city. Mrs. Maundrel has proved a most earnest missionary worker, and will be greatly missed, not only by the W. A., but in other circles. Just previous to her leaving the W. A. met at Mrs. Morrison's, and presented Mrs. Maundrel with a beautiful amethyst and pearl brooch.

ALCOMA

Cobalt.—A proposition has been made to build a guild room in connection with the W. A. at this place. Bishop Thorneloe is expected here soon, and while he is in the Silver City this matter will be discussed.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Hopewell.—St. Peter's.—This new church erected by the incumbent, Rev. E. R. H. Caldwell, with the aid of his devoted parishioners, was consecrated on Tuesday, the 16th, by the Bishop. A large number of the clergy and prominent laity were present. The consecration was very impressive. The Bishop was celebrant at the Holy Communion, and was assisted by Revs. Canon Temple, E. K. H. Caldwell and T. G. Netten. Rev. E. K. H. Caldwell, read the Epistle and Canon Temple the Gospel. Rev. F. W. Colley, of Carbonear, preached an inspiring sermon from the text, "This is the Gate of Heaven." A very large congregation attended the services. The church is a fine building, 85 feet from east to west, and 50 feet from north to south. The east window is the gift of the women of Hopewell and is of stained glass, placed there in memory of the sainted Canon Colley, long incumbent of Topsail, and father of the preacher, Rev. F. W. Colley, of Carbonear. In the evening at 4 p.m. a missionary service was held. The incumbent, offered up the prayers and the Rev. G. H. Feild read the lesson. The Bishop gave the first address, in the course of which he congratulated the incumbent and congregation on the completion of their beautiful church, and urged a revival of the missionary spirit. Rev. S. M. Stewart, of the Ungava Mission, made a fervent appeal for a spirit of consecration. Rev. G. H. Feild, of Brigus, told the story of missionary effort in Ungava, and contrasted the Ungava of Bishop Harrington's time with the Ungava of to-day.

NOVA SCOTIA.

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

Halifax.—Bishop Worrell presided at the semi-annual meeting lately of the Domestic Mission Board of the Church of England in the diocese of Nova Scotia, the meeting being a remarkably full one. The report of the Executive Committee was adopted, and an increase in the apportionment for missions (foreign, Canadian and diocesan) of 25 per cent. was decided upon. A resolution expressing the regret of the Board at the death of C. S. Wilcox, of Windsor, one of its most valued and active members, was passed. The following clergymen and laymen were appointed members of the Executive for the ensuing year: Clergy—The Very Reverend the Dean, Archdeacons Kaulbach and Armitage, the Rev. C. W. Vernon, the Rev. G. R. Martell. Laymen—Andrew Mackinlay, C. E. Creighton, G. W. G. Bonner, B. D. Bent and A. B. Wiswell. A proposal to assist young clergymen going to a country parish by a gift or loan of money wherewith to purchase a horse, was referred to the Executive.

Windsor.—King's College.—We are glad to report a decided improvement in the condition of the Rev. Dr. Boulden, president of King's College and good hopes are now entertained of his complete recovery. The college is greatly prospering. The new endowment fund has reached the neighbourhood of \$10,000. The college is filled to overflowing and new accommodation will have to be provided.

ONTARIO.

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

Selby.—Some of the ladies met at the rectory recently to organize a band of workers. A very successful meeting resulted in what is to be called the Ladies' Guild, to meet on the 2nd and 4th Thursdays of each month; the first meeting was held on Thursday 25th ult. at the home of Miss A. B. Sexsmith. The officers appointed are: Hon. president, Rev. Dr. Purdy; president, Mrs. C. E. Purdy; vice-president, Mrs. W. G. Winters; secretary, Miss A. Francis McLeod; treasurer, Miss A. B. Sexsmith.

Cananoque.—Christ Church.—The first of a series of entertainments held under the auspices of the Young People's Club was a great success. The lecture on the New Hymnal by Mr. Carroll was interesting and also very instructive. The orchestra and chorus rendered a number of hymns in an excellent manner.

Picton.—The death occurred at Picton, last month of Georgina E. V. Pruyn, widow of David Pruyn and daughter of the Rev. John Sidney Pope, who was incumbent at St. Mark's Church, Barriefield, many years ago. Mrs. Pruyn, who was born in Kingston, was a most lovable woman, with kind words and deeds for all.

Brockville.—St. Paul's.—Rev. W. C. White, D.D., Bishop-elect of Honan, China, addressed a meeting in the Sunday School on Monday evening, 22nd ult. Rev. Rural Dean Dobbs, the rector, was in the chair. The address was very interesting in reference to his work in China.

OTTAWA.

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

Ottawa.—The semi-annual meeting of the standing committees of Synod, were held last week, and were well attended throughout. The various reports showed the affairs of the diocese to be in a very satisfactory condition, but, no matter of exceptional interest or importance came up for consideration.

St. Luke's.—The Young People's association of this parish held its first winter entertainment last evening, December 1st, in the schoolroom of the church. A delightful programme was arranged the following ladies and gentlemen contributing interesting numbers: Miss Marian, Miss Morris, Miss Jane Holmes, Miss Grace Kight, Miss Annie Sheppard and Mrs. Ernest Godfrey. A laughable farce, the Mouse Trap, a take off on the suffragist question was a feature, and was presented by Miss Phoebe Read, Miss Irene Johnson, Miss Milks, Miss Hall, Miss

Archie Sheppard, Miss Katherine Brady and Mrs. Perley Carruthers. A play entitled *The Menagerie* was another novel number, conducted by Messrs. Fitz Heinrichs, James Watters, W. Blackburn and J. Shore. Several hearty choruses were rendered by the members of the association. The money raised by the entertainment will assist in the purchase of a piano for the Sunday School room. The church organ for which the members of this energetic association worked indefatigably for some time is now free of debt.

All Saints.—An enthusiastic banquet of the Laymen's Missionary Society of this church was held in the school room of the church last week, with about forty members in attendance. Mr. J. W. Woods was in the chair and among the speakers were Mr. R. L. Borden and the Honorable W. L. Mackenzie King. Mr. King spoke of his recent trip to the Far East, describing the sights he saw in Japan and in China and India, which he said showed him the great need of the Laymen's Missionary Movement. Mr. R. L. Borden spoke briefly, mentioning in passing that it was not often he had the pleasure of appearing on the same platform as one of the cabinet ministers. The annual report of the society presented by the president, showed that despite the fact that they were two months late in starting, their proportion had been made up. Great prospects were held out for the coming year. Mr. J. W. Woods resigned as chairman owing to pressure of business, and the following officers were elected: Chairman, R. B. Matheson; treasurer, B. P. Dewar; secretary, F. H. H. Williamson; committee, T. A. Bliss, J. B. Shore, C. J. Burritt, Gop. Preston, J. P. Codville, C. R. Cunningham, T. P. Charleson, J. W. Woods, and J. D'Olleque.

Carp.—St. James'.—Not wishing to make invidious distinction, the Memorial Communion Set, presented recently to this church, is said by competent judges, whose opinion can not be questioned, to be the best in any country parish in Canada; further, it is the most valuable of any set in the Diocese of Ottawa, whether city or country. The cost was \$252.25 with 10 per cent. off for cash. It was manufactured, specially to order, by the well-known firm of Henry Birks & Sons, Montreal, under the supervision of the incumbent of Huntley, the Rev. R. B. Waterman and the donor. The inscription on the inside of the stem of the chalice is as follows: Presented to St. James' Church, Carp, by James McElroy, All Saints' Day, 1909. Dedicated to the glory of God, in loving memory of Margaret Ellen Smith, wife of James McElroy, born September 7, 1864, died September 14, 1909. On the occasion of the recent visit to this parish of his Grace the Archbishop of Ottawa, the church was decorated in a very tasteful manner, and was due to the labours of James Little, a member of the congregation, who certainly is an expert at decorating. Without any study of design or knowledge of botany, Mr. Little is nothing short of a born artist.

Perth.—The Archbishop of Ottawa held a conference with the clergy and laity of this rural deanery last week. Those present were: Rural Dean Fisher, Canons Muckleston and Elliott, the Revs. Dr. Paterson Smyth, rector of St. George's, Montreal; C. Saddington, R. Turley, T. Aborn, H. Seale, C. E. Radcliffe, M. Gemmill and T. Cooke and a good attendance of the laity. The Archbishop gave a most interesting address, which was followed by a brilliant paper by Dr. Paterson Smyth on "Conscience and the Bible." Rural Dean Fisher presented an instructive paper on "Church Work and Church Workers." Other interesting papers were: "Bible Classes," by Canon Elliott; "The Book of Common Prayer," by the Rev. C. F. Clarke. At the choral evensong the Rev. Dr. Paterson Smyth preached a very scholarly and eloquent sermon on the shortest word in the English language, "I," which made a deep impression upon the large congregation. The musical portion of the service was beautifully rendered by the choir.

TORONTO.

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

Toronto.—Toronto Diocesan Lay Readers' Association.—On Friday evening last a forward step was taken in the formation of a Lay Readers' Association for the Diocese of Toronto. In response to an invitation sent out by his Lordship

the Bishop, there was a fair representation of the lay readers to meet him in the Chapter House of St. Alban's Cathedral at 5 p.m. The Bishop expressed his great pleasure at meeting them, and after requesting the registrar to record their names, explained fully as to the existence of Lay Readers Associations in England, and suggested the advisability of forming such an organization for the Diocese of Toronto, which would no doubt conduce to the necessary cohesion and esprit de corps amongst the members, and facilitate the work of the Church. He also said that it was his desire to see the number of lay readers increased, and if possible a lay reader appointed for every parish, who could be called upon to take the services in case of emergency. A resolution was proposed and carried unanimously that such an association should be formed, and the following officers were elected: Hon. president, the Lord Bishop of Toronto; president, Mr. G. B. Kirkpatrick; first vice-president, Mr. L. A. Hamilton, Erindale; second vice-president, Mr. George Raikes, Shanty Bay; secretary, Mr. C. A. Bell, Toronto; treasurer, Mr. G. W. Greene, Toronto; executive committee, Messrs. John Keir, Dixie; A. B. Thompson, Penetang; J. M. Willis, Aurora; Philip Dykes, Toronto; George Bemister, Haliburton; A. E. Edkins, St. Clement's, Toronto. At 8 p.m. the lay readers were the guests of the Brotherhood of St. Andrew at tea. Canon MacNab, on behalf of the Bishop (who had to leave to prepare for the service) in his usual happy and felicitous manner, extended a hearty welcome to the lay readers and members of the Brotherhood of St. Andrew. A hearty vote of thanks was passed to the ladies of St. Alban's for their kindness in providing the tea. At 8 p.m. service was held in the Cathedral, Evening Prayer being said by the Rev. Canon MacNab, the quiet hour addresses being given by the Bishop, who congratulated the lay readers on the formation of an association, which he hoped and believed would redound to the advantage of the work of the Church throughout the Diocese. He then delivered several most interesting and inspiring addresses, interspersed with prayer, based on the lives of Noah, Daniel, and Job, as outstanding examples for the men of the present day: Noah for Faith, Daniel for Steadfastness, and Job for patience. A meeting of the association will be held later when a constitution will be drawn up.

St. Alban's Cathedral (Advent Sunday).—The Lord Bishop of Toronto began his course of Advent sermons on "The Coming of our Lord," in the Cathedral on Sunday morning last. The "Advent of Christ in relation to History" was the theme, and the preacher dealt with the subject in a most impressive and instructive way, graphically sketching the condition of things in the world B.C. and the changes wrought by Christ in A.D. The Cathedral was filled to the doors. In the evening the Rev. Canon Powell preached to a large congregation in the Cathedral on the subject of "Temperance."

W. A. Quiet Day.—On Thursday, November 25th, a Quiet Day was held in St. Alban's Cathedral for the members of the Woman's Auxiliary branches in the city. At 10.30 there was a celebration of the Holy Communion. Bishop Reeve officiated, assisted by Canon MacNab. About one hundred and fifty received. The Bishop of Toronto gave a short devotional address. At 3 o'clock a large congregation of women gathered in the cathedral to listen to the splendid addresses given by Bishop Sweeny in his usual impressive way. The characters and work of several of the Old Testament saints were skilfully and brilliantly drawn and many wholesome lessons deduced therefrom. Evensong at five o'clock was taken by Bishop Reeve. At 8 o'clock the church was again filled and our indefatigable Bishop of Toronto continued his addresses on Biblical heroines illustrated by the lives and characters of some of the New Testament saints. These devotional addresses—each one a gem—were so good and so helpful that they ought to be printed and scattered broadcast amongst our members.

On Friday, November 26th, the first meeting of the Licensed Lay Readers Association of the diocese was held in the Chapter House of St. Alban's Cathedral. His Lordship, Bishop Sweeny, presiding. A great deal of enthusiasm was manifested by those present in the future work and usefulness of this important association. Mr. G. B. Kirkpatrick was elected president. At 6.30 the members of the Association were joined by a strong deputation from the Executive of the Brotherhood of St. Andrew and were entertained at tea in the W. A. room by the members of the St. Alban's Girl's Auxiliary. At 8 o'clock in the Cathedral Evensong was taken by Canon MacNab. The Right Reverend Bishop Reeve reading

the Lessons. Bishop Sweeny gave three stirring addresses from the pulpit on the three great examples of Old Testament saintship and righteousness in the lives of Noah (religious faithfulness), Daniel (religious courage), and Job (religious patience). A goodly gathering of Brotherhood men attended the service in the Cathedral and thoroughly appreciated the Bishop's addresses.

Advent in Toronto.—The Convention for the Deepening of the Spiritual Life.—As we go to press the sessions of this great Convention are in progress, and we hope to publish a full account of the proceedings in our next issue. We subjoin a condensed copy of the programme. This convention is a somewhat novel experiment—new as to its details, but perhaps it is hardly right to speak of any effort to bring home to us the great verities of our religion as "an experiment." It is rather a compliance on the part of His servants, with their Lord's command, to go out into the highways and compel men to come in, and the season is a most fitting one. Advent though the "first hour" of the Christian year, is the eleventh hour of the secular; and as we see that hour being wasted—and worse than wasted—men not only standing all the day idle, but devoting its fleeting moments to the service of other masters—turning the work of the vineyard into contempt—for surely it is contempt to make Christmas a day of wholly secular merry-making if not wholly sinful dissipation and to advertise the Advent season unblushingly and exclusively as a preparation for the "Christmas Trade." It is surely the part of the servants to redouble their efforts and to remind themselves of the responsibility laid upon them that they may by all means save some, or at least bring them to a knowledge of their need of salvation. The plan chosen is new enough in form to differentiate it from the "missions," "revivals," and "retreats," all good and necessary in their various ways, with which we have become familiar. It is old enough in its conception, confining itself to sin against the Father, salvation from sin through the Son our Saviour, sanctification by the Holy Ghost. Each day is begun by invoking the blessing of God on the work, and seeking His all-sufficient help, in communion with Him, and then "I will go forth in the strength of the Lord God, and will make mention of Thy righteousness only." In the afternoon the scene is transferred to a place open to public resort, where all sorts and conditions of men may be reached—those who stand outside the vineyard. And again, for the evening, the central seat of secular learning in our midst is secured, and there the "Fear of the Lord" is set forth before the learned and unlearned alike as the very "beginning of wisdom." Of those selected as special messengers it would be invidious to speak. It is not the messenger but the message that is of chief importance, though the choice of the former has been made with great judgment. As a preliminary, though no part of the convention proper, there was a "quiet day" for the W.A., and a "quiet hour" for the busy Brotherhood of St. Andrew's men, and the lay readers of the Diocese in St. Alban's Cathedral on Thursday and Friday of last week, and on Tuesday (St. Andrew's Day) the consecration of Dr. White as Bishop of Honan, China, took the place of the service devoted to the morning's intercession at St. James's, and this was well. It was no interruption of the general plan. What more becoming than that, when thinking of the message to those near at hand, our thoughts should be directed for a moment to them that are afar off? When one's voice is raised to speak to those at a distance, they who are near by must be deaf indeed, if they too do not hear.

Missionary Campaign.—At a meeting of the committees in charge of the preparations for the proposed missionary campaign it was definitely decided that the clergy of the city should be asked to arrange for a series of addresses on missionary subjects for at least three consecutive Sunday following—Epiphany—supper to which the clergy and representatives from among the laymen of every congregation will be invited will be held on Tuesday, January 11th. Organization meetings will be held in every parish and a systematic canvass will follow the series of addresses. The arrangements for speakers at the Sunday services will be left in the hands of the clergy the laymen assisting only when requested to do so.

The Rev. J. Bennett Anderson the Diocesan Evangelist is still in the outstations of Essonville till Thursday of this week when he leaves Gooderham for one night in Burnt River on his way home helping the Rev. S. A. Lawrence of Kilmount. Then leaves Toronto this week end for next mission for which prayer is desired.

The Lord Canon Macnab's splendidly illustrated lecture on "Rome," given in the Cathedral crypt on Thursday, November 18th, was well attended and thoroughly appreciated.

That delightful yearly gathering known as Mrs. Macnab's "Kettledrum," in behalf of the Woman's Cathedral League, took place last Tuesday, November 23, at the Canon's residence on Wells Street, and was a distinct success. Nearly three hundred people attended and thoroughly enjoyed the musical programme and dainty refreshments provided. We were glad to notice also a number of gentlemen present during the afternoon, to show their interest in the cause. Mrs. Sweeny, Mrs. Chadwick, and a number of the ladies of the congregation very kindly assisted Mrs. Macnab in receiving the guests.

The Rev. J. M. Harris, late vicar of St. John's, Woking, and hon. secretary of the South American Missionary Society, London, lately visited this city on his return from South America.

Considerable anxiety is being felt amongst the Church people in the city on account of the absence of news from the Right Rev. Dr. Stringer, who left Carcross last June via the Edmonton Trial, for the purpose of visiting the mission stations in the Arctic Circle, Fort Macpherson and Herschell Island. The last steamer for the island from the lower river reached Dawson some weeks ago. It is hoped that the Bishop may be staying with the Peel Indians, and if so news is likely to be received from him during the next month.

St. Paul's.—Optimism was the keynote of the speeches at the fourth annual social supper of this church, attended by over three hundred men of the congregation on Tuesday evening, 23rd ult. The church has almost succeeded in raising the \$15,000 which they raised last year for the Laymen's Missionary Movement, and \$125,000 of the \$200,000 necessary to build the new church has been realized in subscriptions thus far. Mr. J. S. Willison spoke on the subject of "British and American Ideals." Hon. A. B. Morine made an appeal to the men to join the Bible study movement. A motion of congratulation was tendered Rev. Dr. Cody on his recent appointment to the Archdeaconry of York. Musical selections were rendered by Messrs. H. C. Blachford, J. Bond, and W. Sparks, accompanied by Mr. T. J. Palmer. A vote of thanks was tendered Mr. Willison for his address.

Efforts, we are told, are being made to keep down the cost of this fabric which was unintentionally greatly underestimated when the meeting was held at which it was decided to build. If the cost should prove too great we understand that it may be possible to revert to the original proposal, which was the erection of a large and commodious parish house, and the nucleus of a new parish to the north of Rosedale. During the last two years the increase of population in this district has been great and one new mission (if not two) is urgently needed. Whatever is done we trust that Archdeacon Cody may be spared from the calamity of worries over promises and cost which so often prove disastrous.

The address of the Rev. R. H. McGinnis, missionary to Japan is Otsu, Omi, Japan.

St. Luke's.—A Christmas sale of useful and fancy work was held in the Parish House of this church on the 22nd and 23rd inst. The school-room was very tastefully decorated in imitation of the Arctic Regions; on the platform was the frozen north with the Pole midst snow and ice, the effect was striking in the extreme. The Rev. A. G. Hamilton-Dicker is to be heartily congratulated on his original ideas in the various entertainments and unique decorations, and the great success of the bazaar and other features must be put down to his untiring efforts and perseverance.

St. Jude's.—In the afternoon and evening of the 25th inst. the annual bazaar and sale of fancy work took place in the schoolroom of the above church. The stalls were very prettily decorated, and were in charge of the ladies of the Guild. There were the usual features—music, fish-pond, and light refreshments, etc., but owing to the growth of the Church the accommodation was totally unequal to the numbers of church members and their friends. We believe that this gathering will turn out both financially and for numbers, the best ever held.

The monthly meeting of the Lady Associates of the C. of E. Deaconess House took place on Wednesday afternoon, November 24th. There was a good attendance of old members and several new members were welcomed by the committee. Miss Connell read a report of the present work in the House, and Mrs. Kennedy, a missionary from Japan, very kindly gave some of her experiences in that foreign field. The president stated that \$40 still remained to be paid for furnishing the additional cubicles, and it was de-

ecided to have a box at the door at every meeting to collect small sums towards this. There was a good response, and \$6.60 was the immediate result.

Barrie.—West Simcoe Deanery.—At a special meeting held during the Archidiaconal Conference here last week, the Rev. H. M. Little, L.Th., rector of Penetanguishene, was nominated to the Bishop for the position of Rural Dean, vacant by the resignation of Rev. E. H. Mussen, M.A., formerly rector of Collingwood. The next meeting will be in Allandale on January 10-11, 1910.

Core's Landing.—The Rev. O. E. Newton, rector of this parish has accepted the rectorship of Church of the Epiphany, Trumansburg, N.Y., and has left to take charge.

Port Hope.—The thirteenth conference of the Archdeaconry of Peterborough, was held on Monday, Tuesday and Wednesday the 15th-18th inst., here. Of the clergy there were twenty-six present. The laity was not as largely represented, excepting at the public meeting as one could wish, due in part to most unfavourable weather. The opening service was held in St. John's Church on Monday evening at eight o'clock. The Rev. A. J. Reid, of Campbellford, being the preacher. On Tuesday morning at 8 o'clock Holy Communion was administered in St. Mark's Church. At 10.30 Morning Prayer was read in St. John's schoolhouse. The Ven. Archdeacon Warren, M.A., presided. In his charge feeling reference was made to those who had passed from us by death during the year. He expressed regret at losses sustained by removal of members to other fields, but was glad of those received in compensation. He urged a deeper spiritual life. A more generous support by men of means of our Superannuation Fund. An earnest attention to the defensive and progressive work of the Church and with a view of quieting commercial and economic unrest, a firm stand for human brotherhood and the people's good. The minutes of last conference were read and confirmed. The election of a secretary to succeed the Rev. W. J. Creighton, M.A., not now a member of the Archdeaconry, resulted in the appointment of the Rev. C. W. Holdsworth, B.A., of Havelock. The council for the ensuing year consists of Rural Deans, Allen and Langfeldt and the Rev. T. A. Nind; the Rev. W. H. A. French, Canon Sprague, and Canon Marsh; Messrs. Southron, Stewart and Bemister. Papers were read on "Christianity and Modern Thought," by the Revs. H. A. Ben Oliel and William Burns. Mr. Ben Oliel contended that modern tendency toward the natural was due to a failure to realize that natural law is Divine law. Further, the moral law is an evidence of the Supernatural. It is not faith in the natural law but in the supernatural character of it that gave impetus to Christianity. Mr. Burns gave an excellent paper on the practical demand made on Christianity by the average modern mind. "The present condition of the question of Prayer Book Revision" was ably discussed in an intellectual paper by the Rev. T. A. Nind. The Rev. J. Scott Howard spoke for a better rendering of the Liturgy and an enrichment rather than a revision. "Christian Courtesy" was treated briefly but fundamentally by the Rev. Canon Davidson. The Revs. Canon Allen and E. W. Pickford contributed papers which gave evidence of careful preparation on "The Attitude of the Church of England on Marriage and Divorce." Discussion on this subject revealed difficulty in the minds of some members in endeavouring to harmonize Church law with that of the Old and New Testament. At 8 p.m. a public meeting in St. John's Schoolhouse was addressed by the Lord Bishop of Toronto, Canon Allen, his Honour Judge Benson and Mr. Barlow Cumberland. The Bishop dwelt on the upused force going to waste in the Church and urged its being utilized through organizations specially adapted for the young. On Wednesday at 8 a.m. the Lord's Supper was celebrated at St. Mark's Church. Celebrant, the Bishop, who also gave an address on "Ambassadors for Christ." At 10.30 prayers were read in St. John's Schoolhouse by the Rev. W. H. A. French. The subject, "Indifferentism and the Church's Remedy" was comprehensively dealt with in papers by the Revs. J. R. MacLean and Canon Marsh. Decay of family life, carelessness in pastoral oversight, commercialism, materialism, lack of pulpit preparation, coldness in social life, indolent habits, were some of the causes for the indifferentism to Church attendance, Confirmation, Holy Communion, and financial support according to Scriptural direction. After luncheon, hearty votes of thanks were presented to his Lordship the Bishop, for his presence and helpful addresses; to our kind hosts and host-

esses, and to the organists and choirs. The Ven. the Archdeacon pronounced the Benediction.

Lakefield.—St. John's.—On the evening of November 18th the Rev. F. J. Sawers was inducted rector of this parish by the Rev. Dr. Langfeldt. The usual form of induction service was taken. The Rev. Dr. Langfeldt was assisted by the Revs. Canon Davidson, H. R. Trumpour, and C. R. Spencer. After the induction the evening service was proceeded with. Rev. Canon Davidson preached a most practical and helpful sermon. The service was very hearty and a large congregation present. The Lakefield Grove School turned out in full force. After the service the congregation gave a reception to Rev. Mr. and Mrs. Sawers in the schoolhouse, at which a large number were present. Mr. Hilliard acted as chairman. Speeches were made by Revs. Dr. Langfeldt, A. W. Mackenzie, C. R. Spencer, and H. R. Trumpour, all being expressive of good wishes for the new rector and his wife, testifying to the great esteem in which Mr. Sawers is held. A large number of Peterborough friends attended the induction, among them Mrs. Sawers, the mother of the rector.

NIAGARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—St. Mark's.—The heartiest congratulations of many friends throughout Ontario have been extended to the Rev. Canon and Mrs. Sutherland, who recently celebrated the fortieth anniversary of their marriage. The Rev. R. G. Sutherland and Miss Jane Bennetts, of St. Austell, Cornwall, England, were married at Bruce Mines, by the Rev. James Chance, on November 24, 1869. Mr. R. G. Sutherland was ordained a priest of the Anglican Church in 1870, and at that time was appointed missionary in the township of Pickering. In 1873 he came to Hamilton as curate of Christ's Church Cathedral, and in 1877 was appointed rector of this church, a position he still holds. The Rev. Canon and Mrs. Sutherland have been residents of this city for thirty-six years, and during that time have endeared themselves to very many friends, who will join in extending best wishes for many years of happiness and prosperity together. The anniversary is being celebrated by a family reunion. The winter campaign of the Laymen's Missionary Movement in this city started under excellent auspices last week when a largely attended and very enthusiastic meeting was held in the Association Hall, which was presided over by the Lord Bishop of the diocese, and at which interesting and helpful addresses were delivered by the Right Rev. Dr. White, Bishop of Honan, China, and Mr. R. W. Allin, the general secretary of the Laymen's Missionary Society in the North-West.

Chedoke.—Holy Trinity.—The congregational tea of this church was a great success. It was held in the Township Hall. The object was to bring the congregation together on a social footing, and it attained its end. It was also successful financially, as the hall was filled, and there was practically no outlay. The tea was given, and the charge was 25 cents. The rector, Rev. Matthew Wilson, M.A., was in the chair, and among those who entertained the gathering after tea were: Mr. Modlen, of Hamilton; Mr. Kerney, of Chedoke; Mr. Munday, Miss Sintzel, Miss Lawry, Mr. Ogilvie, all from the city; Mrs. Wilson, of the rectory, and Mr. Williams the organist, also took part in the programme, which was much enjoyed. It was prepared by Mr. Williams, the organist at Holy Trinity.

Dundas.—St. James'.—The Ven. Archdeacon Clark recently dedicated a litany desk, which has been placed in this church in memory of the late Clara Matilda Morris. It was presented by Mrs. Irving.

Jarvis.—The Rev. Canon Belt has assumed charge of St. Paul's Church and desires all communications to be addressed to him here. The Book of Common Praise was used in this parish for the first time on Sunday, November 21st.

Milton.—Grace Church.—The W. A. of this church presented Mrs. Forgie Martin, who has left for Toronto, with a handsome silver mounted cut glass vase, with expressions of regret for her departure and best wishes for health and happiness in her new home.

Port Maitland.—A new and very handsome memorial altar of walnut, the gift of the family of the late Henry King, was dedicated on Sunday morning, November 21, by Rev. Rural Dean Godden, of Caledonia, who also preached an appropriate and impressive sermon. A credence table, also of walnut, was received at the same time—a memorial to the late Mrs. Thomas Docker. The altar, which is practically a copy of that in the church at Chippewa, designed by Rev. J. H. Ross, the rector, is by far the most handsome and costly in this district.

HURON.

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

Ingersoll.—St. James'.—The Rev. Arthur Murphy, of Edmonton, who was rector of the church some twelve years ago, preached in this church on Sunday, November 21st. His sermon was very much appreciated by the large congregation present.

Thamesford.—St. John's.—The A.Y.P.A. of this church held its inaugural meeting last month. The secretary read the report of the last season's work and the officers were elected for the ensuing year: Wellington Clendenning, president; William McMurray, vice-president; Miss R. Fox, secretary; William Robinson, treasurer; and Mrs. A. W. Morrison, organist. The society tendered Mrs. Sampson a hearty vote of appreciation for her efforts to advance the work of the society during her period of office as secretary. At the close of the meeting refreshments were served.

RUPERT'S LAND.

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

Winnipeg.—St. Mary's.—An illustrated lecture was given on Tuesday last by the rector of Christ Church, Rev. S. G. Chambers, entitled "Our Church Hymns." Owing to the inclement weather only a fair audience attended. Great interest was shown in the lecture, and in the illustrations. At the close the speaker made a plea for the adoption of the New Hymnal.

St. Cuthbert's.—The A.Y.P.A. branch paid a visit to Christ Church Schoolroom on Monday, 22nd November, and a thoroughly enjoyable evening was spent. Rev. F. S. Lewis, Christ Church, occupied the chair, and the hosts provided an excellent programme of vocal items and readings. Refreshments were served at the close. St. Cuthbert's will entertain Christ Church branch in February 1910.

Rivers.—Mr. A. G. Christmas, lay reader-in-charge for the past year, has resigned and left for four months' visit in England. It is probable that Rev. S. D. Thomas, of Miniota, will take charge of this important and rapidly developing parish.

Brandon.—A fairly representative meeting of the clergy of the southern and western portions of the diocese of Rupert's Land, was held in this city on Tuesday and Wednesday, November 23rd and 24th. Some prominent laymen were also present and took an active part in the discussion. It was decided to form an organization to be known as the "Western Manitoba Anglican Union." A meeting is to be held once a year at which live topics of interest to the Church and particularly to the diocese will be discussed and papers read upon doctrinal and theological subjects. The Union is open for membership to all the clergy, lay delegates and lay readers within eight deaneries and to such other laymen limited to two who may be nominated by the clergyman in charge of the parish in which they reside, the membership fee was fixed at one dollar per annum. The following officers were elected:—Honorary president, His Grace the Archbishop of Rupert's Land, and Primate of all Canada; president, the Rev. Canon Gill, rector of Minnedosa; vice-president, Mr. J. P. Curran, K. C., Brandon; secretary-treasurer, the Rev. F. W. Walker, incumbent of St. George's Church, Brandon. On Tuesday evening service was held in St. Matthew's Church, at which a large congregation had assembled. The Revs. Rural Dean Reeve and M. A. F. Custance sang the service, the Rev. Canon Gill read appropriate lessons and the Rev. Dr. deMattos preached an eloquent sermon on the subject of christian love. On Wednesday morning there was a celebration

of the Holy Communion at eight o'clock, Rural Dean Reeve being the celebrant, assisted by the Revs. S. J. Roch and J. W. Woolie. Breakfast was served by the ladies of St. Matthew's Church at 9 o'clock, and at ten o'clock the session opened again for business. The constitution which had been adopted on the previous day was again read and approved, and after a very full discussion the following resolutions were unanimously passed: 1. "That in view of the multiplicity of work entailed upon the Archbishop it is advisable that there be a division of the diocese and that a copy of this resolution be forwarded to the Archbishop to be laid before the Executive Committee and the Synod." 2. "That it is the opinion of this union while the retention of the metropolitan See at Winnipeg is desirable, the Western portion of the diocese cannot surrender the right of electing its own bishop and consequently that it is only by the erection of that territory into a separate diocese that such retention of the metropolitan See at Winnipeg is possible."

QU'APPELLE.

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

Strassburg.—The work of the Church in this district in Central Saskatchewan on the Pheasant Hills line of the C.P.R. steadily goes forward. The district which comprises a part of the famous Lost Mountain Valley is a large one extending over a tract of country about thirty miles square. The town of Strassburg forms the centre and is a thriving little prairie town of some 500 or so inhabitants here. Some two years ago a neat, frame church dedicated to St. George, was built, also a vicarage and stable, we have a good location, and though the Church is very weak numerically we are able to hold our own. In connection with the Mission there are besides Strassburg, four outstations; Bulyea, the next town to the south, on the line of railway where a small church has been built and Butterton, Southcote and Marieton, in the surrounding country. At Bulyea there is a debt of some \$200 on the Church and at the other centres church building funds have been started. At Butterton the shell of a tiny church, about 16 x 20 feet, costing about \$300, will be erected in the near future as a start towards the Church having her own buildings in that district. In Strassburg at St. George's Church since the arrival of the present priest in charge (the Rev. A. Percy Rowland) many improvements have been made. New gasoline lights have taken the place of oil lamps, the exterior of the church has been painted and next week work will be started on the final lining and decoration of the inside walls of the church at a cost of over \$200. The funds for this are all in hand. We have a small choir and also a very small, but active branch of the W. A., and a very small Sunday School, started in May last. There are very few Church children in town, only about half a dozen, but it was thought well to start in order that the few may receive the blessing of definite religious instruction. It will be seen that we have all the organization for an active and large parish which we expect to have in the near future as the town has excellent prospects of growing to a good size—the C. P. R. having decided to make it a divisional point for this branch and it will also probably be the starting point of their line from Bulyea to Regina, now under construction. The congregations everywhere, considering the small number of Church people, are good and the number of communicants increases—the total number of communicants has increased since Easter last from 52 to 73. The Harvest Thanksgiving services at the various Missions have been very heartily observed. At Marieton the service was held in the schoolhouse on Sunday afternoon, October 10th, when the priest-in-charge preached from Psalm 104: 13. A congregation of nearly 60 was present. At St. George's, Strassburg, the services were held on Thursday and Sunday, October 14th and 17th. The Rev. J. Foster Stewart, vicar of St. George's, Wolseley, preached on Thursday evening; his text was taken

AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 16th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

from Psalm 67: 5-6. A good congregation was present. The priest-in-charge preached on the Sunday both at the celebration of Holy Communion and at Evensong. The Harvest Thanksgiving service was also held at Bulyea on the same afternoon. On the following Sunday the anniversary of the opening of St. George's Church was observed. There was a celebration of Holy Communion there at 8 a.m. and Evensong at 7 p.m., when the preacher was the Rev. Rural Dean D'Arcy of Abernethy. Mr. D'Arcy also conducted the Harvest Thanksgiving services at Southcote the same afternoon. The offerings at the series of services which were divided between the Qu'Appelle diocesan fund and the church building funds at Marieton and Bulyea realized some \$76. On Thursday, October 28th, the ladies organized a sale of work in the Strassburg town hall, followed by a dance, by which some \$120 was realized. On Friday, November 10th, Right Reverend the Bishop Coadjutor of Qu'Appelle visited St. George's at 8 a.m. The Litany was read followed by a celebration of Holy Communion, and at 2.30 in the afternoon a confirmation service was held when ten candidates received the Apostolic Rite. The outlook for the future is most promising though financially it will be quite a struggle to go forward. Over \$1,000 is needed at once for Church buildings and it is essential that the \$200 debt on Bulyea Church should be wiped off immediately. The debt on the vicarage remains at \$600 so the Strassburg people will have all they can do. If any of your readers would care to help us we should be grateful. I shall be glad to receive any sums sent to me also articles for the completion of the furnishing of the churches at Strassburg and Bulyea, and for the complete furnishing of the new church at Bulyea. Our ladies would also be glad to receive articles for a sale of work and I should be grateful for any old books for the purpose of starting a Church lending library or papers and magazines for the children and many grown-ups who delight to get one when the "parson" calls. The Rev. A. P. Rowland, Strassburg, Sask.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—Death of the Rev. C. J. Brenton.—The Rev. Charles J. Brenton, M.A., late Principal of King's College School, Vancouver, died last week. The Bishop and the Rev. H. Beacham took the service at Holy Trinity Church, and the Venerable Archdeacon Pentreath officiated at the grave in Mountain View cemetery. Mr. Brenton was born in Liverpool, England, but came to Nova Scotia when a boy. He graduated at King's College, Windsor, and was ordained deacon and priest by the late Bishop Binney. He was curate of Lunenburg, N. S., in 1877, and vicar of Falmouth from '77-'80. Coming West he was rector of Emerson, Manitoba, 1880-83. He came to British Columbia in 1883, and was successively principal of Lorne College School, under Bishop Sillitoe and Cowig School, Victoria, under Bishop Hills. For nine years he successfully conducted a Boys' Boarding School in Vancouver. Last summer he retired through ill health. Mr. Brenton was in his 59th year, and leaves a widow, four sons and three daughters. The Rev. A. H. Sovereign, M. A., has been appointed rector of St. Martin's, Kitsilano, Vancouver, and was inducted last Sunday by the Venerable the Archdeacon of Columbia. This is a new parish and has been previously worked by lay readers. With its first rector, it becomes a self-supporting parish. There is a parish hall, completely paid for, and the congregation look forward to a permanent church. Mr. Sovereign has done excellent work during the past three years as curate of Christ Church, Vancouver.

Gift of a Gasoline Launch.—In answer to an appeal from the Archdeacon of Columbia (Dr. Pentreath) Mr. J. Cooper Keith has given a gasoline launch for use in the Port Mellon and Howe Sound Mission.

St. Paul's.—Rev. A. U. de Pencier—A brass eagle-lectern has been given by Mr. F. W. Hartley. An oak pulpit has been given, the panels being carved by a member of the congregation. The "Church Lad's Brigade" has received the trumpets and drums for the trumpet band. Several parishes have Boy's Brigades, but this is the only "C. L. B." in the diocese.

Chilliwack.—The Rev. G. C. d'Easum, M.A., late of Calgary, has taken up his duties in charge of the missionary work in the Chilliwack Valley, with headquarters at Chilliwack.

St. Thomas' Church.—The Rev. J. Hinchliffe, rector, has been consecrated, and the rectory and parish hall completed.

New Westminster.—The Rev. Alfred Sheldrick, who has been rector of Holy Trinity Cathedral for fifteen years has resigned.

Westminster Junction.—St. Catherine's Church, the first church built in the village, was opened on the 28th ult., by the Bishop, assisted by Archdeacon Pentreath, and the Vicar of Maple Ridge, the Rev. W. Govier.

Correspondence.

THE CHURCH SUNDAY SCHOOL PAPER.

Sir.—I have read with much pleasure and interest the two letters of Mr. John Downie on the subject of a weekly Sunday School paper for the Anglican Church throughout the world. The quotation of the Rev. Canon J. R. de Wolf Cowie's letter presents encouragement. Such a paper would undoubtedly inspire young people with interest, far beyond what any local paper could ever produce as a universal religious educator in the affairs of the Holy Church throughout all the world. May I suggest that the size of the pages should be as near that of a magazine as possible on the ground that such a publication would commend itself for binding. In answer to Mr. Downie's request I would suggest that the name be The Church Sunday School Paper. The Rev. Canon Cowie and Mr. Downie have presented the subject in short but comprehensive language, leaving room only for willing acceptance of such a noble idea, and I sincerely trust the effort may be crowned with success. In advocating the above I beg very respectfully to express my highest appreciation and thankfulness for all the local Sunday School publications that have resulted in great good to many hundreds of thousands

Rev. L. Sinclair.

THE CORONATION OATH.

Sir.—I rejoiced to read the scholarly protest of Anglicanus against the new teaching characteristic of the E.C.U. Those who take an interest in such matters must see that there is a strong reaction, not only in external matters such as arrangements in the chancel and west gallery, the cut of surplices, etc., but the actual teaching of the meaning of the Prayer Book. I would direct the attention of those interested to the sermon by Bishop Doane, of Albany, upon the problem of Home Reunion, in which, after pointing out some needless divisions and other practicable unions he turned like Anglicanus upon those who cause differences and diversions among ourselves. You readers will find the sermon in the Churchman for November.

Ignotus.

PRAYER BOOK REVISION.

Sir.—It may possibly be news to some of your readers to know that the Dean of Canterbury has withdrawn from the committee for revising the Prayer Book in England for the reason as given in the following letter: The Deanery, Canterbury, October 22, 1909: Dear Mr. Prolocutor,—It is with great regret that, after careful consideration, I feel obliged to ask that I may be excused from further service on the committee for revising the Prayer Book in pursuance of the King's Letter of Business to Convocation. The action of the Lower House last session in recommending that the use of the Medieval Eucharistic Vestments should be allowed, seems to me to preclude any hope that the proposed revision might promote the restoration of discipline and peace in the Church. . . . it becomes doubtful how far any revision at all is at present either practicable or desirable. . . . (Signed) H. Wace. In reviewing the present status here in Canada, I would respectfully call Spectator's attention to the fact, that so far, no Revisionist has come forward and publicly stated what is desired in the way of revision. Until Revisionists are agreed upon this point and make their views known, I humbly submit all discussion is precluded. I noticed a paragraph in the press recently which stated that our revered and well beloved Archbishop has announced that he thinks the House of Bishops were somewhat premature in handing over this work to a committee of clergy and laymen, for the very good and sufficient reason that

such a work requires much learning and devotion. It has already been said on the one hand that any revised Prayer Book will contain the word "altar"; and, on the other hand, that any revision will eliminate the word "priest"! The more the Church considers this most momentous question, the more the conviction fixes itself in the minds of many, that the present time is not opportune, and that the wisest course to pursue to-day would be to "mark time."

John Ransford.

A CHAPEL IN EVERY HOME.

My Dear Mr. Wootten.—The "Canadian Churchman" of November 4th, containing your splendid editorial on "A Chapel in Every Home" fills me with pleasure. I can only thank you on behalf of humanity, for I cannot but feel that the publicity which you have given the suggestion in your paper will call the attention of many to it to whom it would otherwise not be known. Every mail continues to bring many letters of encouragement, and I shall go on with the work with a joyous consciousness that the message delivered through my humble instrumentality is worthy of the effort of us all. Very sincerely yours,

Joseph R. Wilson.

Philadelphia, U.S.

REV. D. ELLISON'S MISSION.

Sir.—Your issue of November 18th contains a letter from Mr. Carruthers on the subject of the grant of the M.S.C.C. to Mr. Douglas Ellison's Mission. With that I am not concerned, but in his letter, the writer says: "I know of a certain district worked on somewhat similar Brotherhood lines, in almost every one of whose towns the Methodists and Presbyterians, etc., are everything, and the Church is nowhere." I do not know if the writer is referring to the Prairie Brotherhood in this diocese, but such inference may be drawn from it by readers of your paper I would therefore ask your permission to state that there is not a single town nor a line of railway in the district that has been assigned by the Bishop to the Prairie Brotherhood. Their work is altogether among the widely scattered settlers in the Willow Bunch and Wood Mountain Districts where the Methodists and Presbyterians are not by any means in possession.

G. Nelson Dobie,
Archdeacon of Regina.

LONG AND SHORT SERMONS.

Sir.—In your issue of November 18th you have an editorial on an all important subject—that of preaching—sermons short and sermons long—that the articles come from a layman gives them all the more weight. But "an honest outspoken and intelligent opinion from the pew" is never, I think, "lightly set aside by the pulpit." On the other hand, and I believe I voice the feelings of the majority of my fellow persons, it is welcome news if it be a whisper, so long, of course, as it is well meant criticism, and not mere cavil. In fact I have always encouraged it with my congregations. And if the layman knew what a favour he confers upon his rector by so doing he would be more ready to ask questions concerning his sermons. I placed a box at the church-door and invited my people to write out their observations and place the paper in the box without giving their names. But in the last three years you could count the number of times that questions have been asked on the fingers of one hand. We preach on an average three sermons a week, and it is possible that there is nothing in any one of those sermons that would excite the curiosity of the average thinking layman. Not many of us are even passably clever. Clever men are few and far between. But if religion is such an all important question, one would think it impossible for anyone to discourse on it without saying something to cause enquiry. The layman has much more to do with the average sermon than he thinks. His responsibility does not end in simply attending church once or twice on Sunday and contributing to the church treasury. Believe me if layman asked more questions on, and criticized their parsons' sermons more than they do they would get, I am sure, much better sermons. There is much more to be said about a sermon than simply saying it is short or long. It may be very short, and as John Henry Pope used to say, "there ain't nothin' to it." It may be very long, but from beginning to end may be full of food for both men and babes—for the average congregation is made up of both. As to reading or preaching book sermons there is much to be

said, that "there is nothing new under the sun," is very true as every one knows, and few men there are who can preach two sermons a week to the same congregation without extensive reading, and certainly not without profiting by the experience of others. After all, Mr. Editor, it is very wonderful, the exactitude with which the experience of one fits in with that of the many. It is this which makes all the world akin, I suppose. Again it is almost impossible to read the productions of others without quoting largely from what you have read, and some books more than others. Imagine a man reading Bishop Brooks' sermons and not quoting him. Many a young person I fancy, yes and some old ones too, have to thank Bishop Brooks F. Robertson for valuable help. Of course the best commentary on human life, and therefore the best sermon help is human life itself. The man that gets close to humanity need never want for material for his sermons. But he must read, read, read, yes and read every sermon he can get hold of or he will find himself running in a well worn rut that it will be difficult in time to get out of. In closing let me say one word to you laymen. Speak as often as you wish and speak plainly, do not think for a moment that any honest criticism by the pew of the pulpit will be lightly set aside. We want your criticism, we want to know what you are thinking of, and how you view things. Let us hear more of the matter.

A. W. W.

CORONATION OATH.

Sir.—"Anglicanus" makes the common mistake of attributing to the above oath the language of the "Accession Declaration," which is made by the new monarch a day or so after the death of his predecessor. The Coronation Oath (or oaths) is a part of the Coronation service used in Westminster Abbey when the monarch goes to seek his crown at the hands of its custodian, the Church. The oath contains no reference to the "Roman Church"; and is remarkable for the fact that it is the only document connected with the Church in which the term "Protestant" is applied to our religion. The use of that term seems to have been suggested to the Archbishop of Canterbury by John Evelyn, in a letter written just before the landing of William of Orange. It is used in the oath as the antithesis of "papist," not as opposed to Catholic. And Evelyn's reason for suggesting such a word was to "utterly defeat the sordid designs" of the Papist who after the Council of Trent claimed to be the Reformed Church of England. And we should remember that just after taking the oath to uphold the "Protestant Reformed Religion," and "the united Church of England and Ireland and the doctrine, worship, discipline, and government thereof." A ring is placed upon the fourth finger of the monarch's right hand, which he is to wear "as an Ensign of Kingly Dignity and of the defence of the Catholic Faith." It is also worthy of note, that in the Coronation service the words "the Lord's Table" are never used; it is always the "Altar."

R. B. Waterman.

British and Foreign.

The Rev. Canon Horsley has been elected Mayor of Southwark.

The Rev. E. A. Midwinter has been elected Mayor of Marylebone.

The Rev. F. H. Hillersdon has been elected Mayor of Westminster.

The Archdeacon of Gloucester and Cirencester have set on foot a movement for presenting the Bishop of Gloucester with a pastoral staff. The sum of £300 has already been subscribed.

There remains unclaimed, it is estimated, \$2,000,000 in coin, \$6,000,000 in bonds and other securities and \$1,000,000 worth of jewels recovered from the ruins of Messina. Besides this there is a further deposit of 100 strong boxes and 4,000 sealed packages, known to contain valuables, which have not been opened, representing at least \$4,000,000. The total of \$13,000,000 does not include the treasures from the cathedral, churches and vaults of banks. The valuables were excavated and were in some instances found clutched in the dead hands of unidentified men and women.

At the annual conference of the Church of England Men's Societies, his Grace the Archbishop of York presided, and during the proceedings he was presented with a beautiful cross, which was subscribed for by the 1,300 branches of the Society throughout the world, over 150 of which exist in Canada.

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Ambrose Kent, Vice-Pres.

A committee has been formed with the object of raising a fund of £5,000 for the purpose of providing memorials of the late Dean of Peterborough, Dr. Barlow. The bulk of the money is to be devoted to the establishment of "Barlow scholarships" in connection with the hall recently opened at Durham University, under the auspices of the London College of Divinity (St. John's, Highbury), but £400 will be set apart for the erection of suitable tablets in Peterborough Cathedral and in Islington Parish Church, of which latter the late Dean was vicar from 1887 to 1901.

A choir-vestry and organ-chamber, and other new work in the church of Stoke Ferry, Norfolk, were dedicated by the Bishop of Thetford, on the festival of St. Simon and St. Luke. The Bishop preached to a representative congregation, taking for his text, Eccles. iii. 3, "a time to build up," and exhorted his hearers to build up their character according to plan of the Divine Archdeacon. The new church at Llanbradach, part of which was built a little more than ten years ago, has just been completed by the addition of a spacious chancel, vestries, and tower, at a cost of £3,500, and the consecration ceremony took place last week, in the presence of a large number of clergy and laity. The growing Church population in this neighbourhood rendered the additional accommodation absolutely necessary.

The Annual "Lion" Service in London.—At St. Katharine Free Church, Leadenhall Street, the annual "Lion" service, which was originally instituted by Sir John Gayer in the dim past in commemoration of his narrow escape from a lion while journeying in Africa, was held. It is told that when attacked by the lion Sir John knelt down and offered up a prayer, when the animal immediately made off. The Rev. E. H. Pearce (vicar of Christ Church, Newgate Street), in the course of his sermon, paid a glowing tribute to Sir John Gayer, who, he said, had no doubt for the past 260 years been set before them and their predecessors as a sort of fearless traveller and honest adventurer. There was, however, another side to his life and another aspect of his spirit. Once in every eight years, in accordance with his will, they kept his memory green at Christ Church, because he had had a very noble connection with the religious and ancient foundation of Christ's Hospital.

One of the most striking romances in the history of church pulpits is to be found at Trottscliffe, near Maidstone, which has the distinction of possessing a pulpit which once stood in Westminster Abbey. An account of the way in which it is said to have been taken from the Abbey has been given to the Kent Archaeological Society by the rector, the Rev. A. C. W. Shepherd. When preparations were being made for the Coronation of George IV., the architect employed by the Dean and Chapter of the Abbey said to Mr. Seager, proprietor of Millbank Distillery, and grandfather of the late Sir Frederick Seager-Hunt, M.P., "I say, Seager, do you want a pulpit? You can go and take that one away from the Abbey; I want to get rid of it." Accordingly Seager sent a cart and took the pulpit to Trottscliffe. The sounding-board was not taken with it; and the Dean and Chapter were so much annoyed when they heard that the pulpit had been taken away without their authority that they refused to part with the sounding-board at all. Eventually, however, one of the Abbey officials said to Mr. Seager, "What do you want to go bothering about that sounding-board? You know it is in the crypt." Seager took the hint, sent his cart round to the Abbey again, and took the board down to Trottscliffe without further trouble.

May I ask space in your columns to call attention to a very curious coincidence which I have

never as yet seen noted by any one, but which is really suggestive? That is that there are at the present time in the Anglican Communion no less than nine bishops bearing the name of Williams—a fact specially interesting apropos of the meeting of the Church Congress in Wales this year. The nine are: Drs. Watkin Herbert Williams of Bangor, David Williams of Huron, Canada; Joseph Watkin Williams of Kaffraria, Arthur Acheson Williams of Finnevelly, and William Leonard Williams (late) of Waipatu, New Zealand. These are, of course, within the British Empire. Within the American Church are: Bishops Gershon Mott Williams of Marquette, Mich.; Arthur Llewellyn Williams of Nebraska, Charles David Williams of Michigan, and Channing Moore Williams, formerly for many years bishop in Shanghai, but since 1889 retired and resident in Japan, who is, I believe, the senior bishop of the American Church, so far as consecration is concerned. The recurrence of the essentially Welsh Christian names David, Arthur, Watkin, and Llewellyn suggests, moreover, that these bishops are quite Welsh by descent, if not by birth. It hardly looks as if the Church were "alien" in Wales.—[Henry C. Richmond, in the Guardian.]

An Interesting Welsh Church.—The interesting church of Patrishaw, described by the Bishop of St. Davids as "a beautiful and remarkable mountain shrine, a living monument of British Christianity," has recently undergone some necessary repairs under the guidance of Mr. W. D. Caroe, F.S.A., who, in his report, mentions some of the interesting features of the building. The font, which dates from the eleventh century, tells the story of an ancient building. The south door of the nave is of the four-centre type of the fifteenth century. The west window is probably Elizabethan. The magnificent rood-screen dates back from about 1500. There are three stone altars in the church, and the little western chapel built against it remains untouched from pre-Reformation days. The remains of a preaching cross stands in the churchyard, and a stone ledge or bench runs along the south wall of the church, on which the congregation could seat themselves. Out of the stem of an ancient yew-tree grows a "rowan" and holly tree. Archdeacon Bevan was the preacher at the special reopening service.

Family Reading

JERRY SLACK'S MONEY-POT.

Jerry—I can see him in fancy now, as he used to sit on his fence swinging his heels through the broken pickets which he never found time to mend. He was a philosopher—Jerry. He dreamed golden dreams as he used to sit among the weeds in his garden. He wondered why the Roman wormwood overtopped the corn and sent to oblivion the potatoes. "It is the mysterious thing in nature," he used to say—"what a different kind of luck comes to different folk in the world, and where it comes from! I can plan, but I cannot turn my plans into gold like other folk, who do not seem to me to have near as much sense. There is always a peaked look to things inside of my house and out of it, and yet there isn't a man in the town that likes to see things neat and trim and prosperous better than I do. This is a very mysterious world, and the poorer one grows the more strange it all appears. Poorer, did I say? I meant older. The fact is you can't calculate, as Shakespeare says, you can't calculate; you're not sure of anything unless you get a bone in your throat and can't get it up nor down." The last remark was one of Jerry's favorite remarks—one of his "wise saws," he called it. It was his way of saying that there is nothing sure but death and taxes. Samuel Dyer was a thrifty farmer. He used to join the other young farmers after his daily work in a room adjoining the post-office, and there discuss agricultural affairs. These active young men, after talking over their own affairs, occasionally gave a thought or two to the concerns of their neighbors, and poor Jerry Slack's unthrifty ways

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frequently furnished a point for a joke. It was planting-time, the first beautiful weather of spring. The hillsides were growing green again; the blue-birds were in the trees; there were echoes from the fields that sounded strangely clear, and a warm light in the orchards that seemed signally bright. The doors of the cribs stood open; boys were seen riding the workhorses in the lanes. After one of the mild days, when everything in the earth and air seemed to prophesy of the verdure about to appear, the young farmers met in the usual place and discussed the best preparation for sowing the early grains. Old Farmer Martin sometimes met with the young men; he was the patriarch of the company. "I do hate to see Jerry's land," said he, suddenly, after most of the farms in the town had received due criticism. "There is his four-acre lot, it just grows up with white-weed and burdock, and it is as productive a piece of ground as can be found in the whole township." "I know it," said James Redpath; "and that pasture of his, too. It would keep three or four cows if he would only clear it of stones and put a good wall around it." "And things in the house are the same as they are out-of-doors," said Farmer Martin. "His wife and children would hardly know new clothes by sight, and his credit at the grocer's is as worn out as the clothes of his family. I pity his children." "I often think of Jerry," said James; "I wonder if anything short of a coat of tar and feathers would awaken him a decent amount of energy." "Don't let us forget," said Samuel Dyer, "that Jerry is one of the best-hearted men in the town—generous, always willing to watch when you are sick always says something feeling when you are in trouble. I never heard him speak ill of any one in my life; he has a charitable eye for people's faults, and likes to see everybody prosperous. The fact is, he's puzzled his brains all his life trying to find out the secret of success. I could teach it in a much easier way than by tar and feathers." "How?" chorused the other speakers. "I have a plan; will you help me?" "Go ahead; we'll help you," was the answer; and the result was that the next evening when ploughing was done and the horses put up, Jerry Slack caught sight of Sam approaching his house very cautiously, hiding mysteriously behind bushes and posts, peeping out as if he wished to see Jerry, but did not want to be seen by any one else, and at last, when Jerry's head appeared through the broken-hinged door, beckoning to him to come out. "What's happened?" said Jerry. Sam retreated, still beckoning, till he had drawn Jerry quite out of sight of the house, and into a dark corner where the eaves of the barn and woodshed met, and there at last he spoke. "I say, Jerry," in a hollow whisper, "do you believe in spirits, and revelations, and such?" Jerry's hair began to stiffen under his hat, for the supernatural was precisely what he did believe in, and with a very thrilling kind of faith too. "I—why, yes; I do," he stammered. "Well, I've got a message for you from one of 'em, but I thought I'd just ask your views before I made it over," said Sam. "A message for me!" said Jerry, a thrill of amazement running through his veins. "Yes," returned Sam, in a deeper whisper: "a money-pot!" "A money-pot!" gasped Jerry; "in my field!" Sam drew Jerry closer to him until he had brought his ear directly in range of his mouth. "I was—down—there!" he whispered, pointing stiffly towards a strip of woods that rose dark against the twilight sky a quarter of a mile away, "in the big hollow tree, with the scarred white branch pointing to the house where old Betty the fortune-teller died. That is the place to go if you want questions answered. Shall we go?" Jerry glanced at the eastern sky; the edge of the moon was just visible. "Yes, come," said Jerry, hoarsely. Sam grasped his arm, and without another word they crept away toward the wood, entered it, and over crackling twigs and slippery pine needles made their way to the scarred and lonely tree. "Hush!" said Sam, and laying two sticks cross-wise on the top of a tall stump, he crossed his own and Jerry's hands above them and stood as if he were turned to stone. "Hush," he said again. At last the silence was broken. There were one, two, three low, echoing raps against the inside of the hollow tree, and then a strange, muffled voice issued from the same retreat. Go home and sleep in peace to-night—Arise and search with morning light—Further directions careful mind—And golden treasures you shall find. Jerry gasped and stood silent, and Sam did not stir, but not another word came from the oracle. "We'd better go," whispered Sam at last, and slowly and silently they retraced their steps over the crackling twigs and slippery carpets to Jerry's door. "I'll be here in the morning," said Sam, in a hollow whisper again; and Jerry crept

into the house, but with prospect of anything but "a peaceful night"; for how could he sleep in the very face of such promises of good fortune? And if he should be awake, contrary to order, what could he expect? However, lazy people are always tired, and Jerry slept at last, and never waked till the first streak of light from the East shone over his eyes. He sprang up with a confused idea that something had happened, and a low whistle from Sam Dyer cleared his confused recollections. He slipped the rickety bolt and gazed eagerly into Sam's face. "I've found 'em!" said Sam; "the 'further directions!' Come and see!" Jerry followed Sam, who led him to the great barn door, half of which was shut and the other half, splitting from its hinges, swung helplessly out toward the yard. On the closed half some unknown hand had written: "Obey! Obey! Obey! And fail not till the lucky day!" A line was drawn under this, and a little way below Jerry read in the same characters: "Plow the north side of your fallow field ninety furrows from east to west, and plow the south side ninety furrows from west to east!" Jerry looked at Sam in mute surprise. "But my plow's got one handle off and the plow bent," he said, pitifully. "Never mind," said Sam, "I'll help you mend it." "But the old mare, she's been lame these two years." "That's bad," said Sam; "but I'll let you have my grays for a day. 'Twon't do to trifle with a money-pot at stake." "But I can't run a two-horse plow alone," groaned Jerry. "Well there's your 16-year-old boy Tom; give him the lines, and I'll spell him an hour or two if he gives out." "The harness is broke, too," continued Jerry; but Sam would not listen, and the next morning brought the wondrous sight of Jerry, the grays, the mended plow, and Tom, all moving from east to west across the neglected field. The ninety furrows were plowed at last, and yet no money-pot. "Why, what did you expect?" said Sam. "A thing that's worth having is worth waiting for, and you're going to be led on by degrees. I knowed that from the beginning. Wait for another message on the barn door." And Jerry went to sleep once more and waited for the mysterious disclosures of the morning light. The oracle had spoken again. "Obey! Obey! Obey!" stood undisturbed upon the door, but this time the directions beneath read:

Plant freely with the best of Early Rose. And wait until this door shall more disclose! "And where am I to get so many bushels of Early Rose as that there held would swallow up?" groaned Jerry. "I've got some of my seed potatoes left over," said Sam, "and I'll let you have 'em. What's a few potatoes to expectations like yours?" The potatoes were planted, but still no money-pot appeared. "I can't stand it," he said to Sam; "I've a clear mind to borrow a spade and set Tom to turn the whole field over three feet deep. What's the use of waiting forever for what might just as well be had to-day? Spirits knows a good deal, I dare say, but it wouldn't be strange if their notions of time were a little loose." "Now, I'd just advise you to be a little skittish how you meddle with this piece of business," said Sam, with a warning shake of the head that pierced to Jerry's soul and marrow; "there's money in the right place now, as sure as the 'varsal hills, but once you begin going contrary to orders I wouldn't answer for the consequences." So Jerry calmed down and waited again. It was slow work, but at last the barn door glistened with fresh chalk, and Jerry found imperative commands that the earth round every hill of potatoes should be loosened and have its weeds cut out with a hoe. Once more Jerry and Tom went to work, and with many a groan from Jerry, and an occasional helping stroke from Sam, the work was well and quickly done. A few weeks passed, and at last, beneath the sacred "Obey! Obey! Obey!" which had never stirred, appeared directions for one more hoeing, and beneath them a few words which sent hope and courage tingling to Jerry's very finger-tips:

When next you find a summons here, The hidden treasure surely shall appear. No more groaning this time. Jerry flew over the field with a will, his hat square on his head at last, and his hoe keeping time to such quick music that Sam had no need to come in, and then there was nothing to do but to wait for the last wonderful revelation. It came at last, and representatives from nearly all the families in the village were there to witness the concluding scenes. Every one for miles around had heard some whispers, at least, of the lonely tree and the ghostly chalking on the rickety barn door, and spades and hoes were dropped for that day, and the fence round Jerry's field bristled with almost

every snare and snape of horse and vehicle tied to its posts. The last directions on the barn door had been to begin digging at the outer lines of the field and proceed systematically, thus reducing the square by each row of potatoes in turn. The potatoes were to be made over to Sam Dyer, and by the time the middle of the field was reached, if not before, the treasure should be found. Sam, James Redpath, and two others, had come to help. Tom was working like a veteran, but Jerry was ahead of all of them, and making the earth fly as though the witches were there indeed. "He's gone clean mad!" muttered Farmer Martin. One row of potatoes after another was thrown up and the ground hurriedly examined. "Where is the money-pot? Hi, there, have you got it?" voices began to shout. Meanwhile Sam Dyer's wagon was filling fast. The narrowing square of unhoed ground at last held but four men—Jerry, Tom, Sam and Jim. Then Sam and Tom were dug out, then Jim, and last came Jerry spading the remaining hill for dear life. Suddenly his spade struck something hard. He stooped over, and yes, tugging and pulling, brought up a rusty iron pot! Such a shout as went up. The line of watchers on the sagging fence shook it to within an ace of its crashing down with them. The pot was full of silver dollars, large and genuine, and Jerry's face shone above them like the rising sun. Great was the excitement for the next few days about the village. Then there began to be smiles that grew to whispers, and whispers that grew to words, and from words back to laughter. At last even Jerry himself "caught on," as the boys said, and, coming into the post-office one day he shook a knowing finger at Mr. Dyer. "Look a here, Sam Dyer!" said he. "Hollow trees and old stumps and raps are all gee hosh. I guess I can figure out a thing or two about this money-pot business. I worked like a hoss all summer to potato raising and then sold my crop to you, and you gave me a good market price for it when 'twas dug, and you put it in the iron pot to sort of tickle me. Ain't that it?" There was a great laugh from all the group about the store, while Dyer rubbed his chin and grinned. "Now you've got the habit, Jerry," he said. "Maybe you don't need any more money-pot medicine." "Maybe I don't," said Jerry. And he didn't.—"Southern Churchman."



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GIUSEPPE.

Giuseppe was very tired, the rough roads made his poor little feet ache and burn.

He was only a wee brown Italian boy, with large dog-like eyes and a small pinched face, but he could tell what the rustling leaves of the willow said to the flowing river, and he could weep at the nameless sorrow of the twilight hour. This power of understanding compensated him for hunger and weariness, even for blows and cruel words.

Giuseppe stumbled along, his soft brown eyes filling with tears as he thought of his dear lost Italy and his sweet young mother. He remembered how he had kissed her cold lips

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just before they had closed the cruel box and taken her from him to place her in the church before the altar, in the church where the "little mother" as he lovingly called her, had so often prayed. Uncle Carlo had brought him to England soon afterwards, and for nearly three years he had been tramping from village to village with the band of montebanks for whose performances he collected the few coppers that were thrown to them. Sometimes he sang old Italian songs, with his hands behind him, and his curly head tossed back, for all the world like a young brown bird. But the songs he loved best were those that came to him when the sun shone and the birds sang, or on still nights when he lay under the trees watching the moon and the bright, glistening stars.

When Uncle Carlo found him lying on his back by a stream he would kick him and say, "Get up, you lazy dreamer," for Uncle Carlo never turned the things he saw and heard into poems. He was a matter-of-fact, big, burly, hard-drinking man, but he wasn't a really bad sort, for although he often kicked and beat the small boy when times were bad, still, after a successful week at some village fair he would give him a holiday and twopence to put in his pocket. And what happy days those were! The little poet would start off very early, provided with a large slice of bread and cheese, and, if it were summer, seek out a shady lane or copse in which to dream to his



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heart's content. In the winter he would wander about the town or village where they happened to be, and go in and out of the churches and museums or any places where he could gain that knowledge for which he thirsted.

Sometimes a kind old sexton would tell him the history of the church and tombs, and Giuseppe would weave wonderful romances around the long-dead knights and beautiful ladies who once had prayed in the place where now they slept so peacefully, and he would wonder whether they, too, had been lonely as he was.

The day's tramp was at an end, and the party of itinerant players went in to a wayside inn where they intended giving a performance. The little boy remained behind at the bend of the road to watch the last red glow of the sunset.

There was a sharp blow, a shriek, and darkness.

Giuseppe's brown eyes opened and gazed wonderingly around the room. It was large and cheery. A bright fire burned away merrily, making the brass bedstead shine like gold. The frosty autumn afternoon peered in over snowy muslin curtains. By his side stood a bowl of violets larger and sweeter than any he had found in the lanes, and near the fire sat a beautiful woman, with hair like the copper beach.

"Oh," exclaimed Giuseppe, as he tried to raise his head from the downy pillows.

"Do not move, dearie," said the "beautiful one" in a low voice which

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made him think of the Madre, and dear, dear Italy.

"You want to ask me all about it, where you are, and how you came here? Lie quite still and I will sit by your side and tell you everything." She moved her chair to the bed, and took his thin hands in hers. "Ten days ago I was riding along the sandy lanes, and did not notice a little boy standing in the shadows of the trees. It was terrible; my horse knocked you down, and the next moment I was kneeling beside you. I carried you in my arms to a cottage, where I found someone to send for the doctor and a carriage, and in twenty minutes we were driving you back here. All that night I nursed you and prayed for you, and in the morning the doctor told me you would live. I was so thankful, oh, so thankful, for I loved your wee brown face, which reminded me of the little son I lost a year

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ago." Giuseppe felt the warm tears fall on his face as she kissed him. "And now I am coming to a part of the story which I hope will make you very happy. I have seen Uncle Carlo, and, if you are willing to do so, you may live with me here, and I will bring you up as my own little boy, and try to make you a very happy one. Will you stay with me?"

The boy stroked her hand, and looked into her sweet face. "Is it all real?" he asked. "Let me keep your hand, and then I will know it is not a dream. I am so happy, so happy. I think the stone ladies on the tombs must have been like you when they were alive, only not half so beautiful."

He closed his eyes and smiled.

"Now, dearie, you must rest a little while, for I am afraid I have excited you too much. I will sit by the fire and watch over you while you sleep."

"Is there no hope of his recovery?"

"None, I fear, although he may live for years, perhaps until he is a man, but he will always have to lie on his back, poor little fellow."

The kind old doctor sighed as he saw the sorrow in Lady Gethlyn's face, and remembered the misery through which she had passed at the death of her only child.

"Poor lonely woman!" he thought, as he drove away from the castle; in spite of her beauty, wealth and position, there is not a farmer's wife on the estate who would change places with her."

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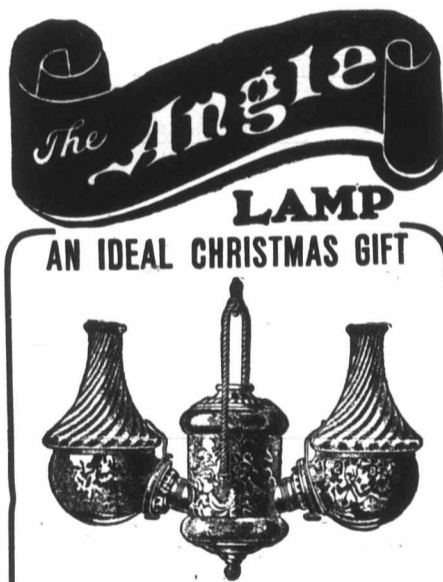
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Soon after her marriage she separated from him and buried herself in the huge grey castle. There her child was born, and in the small weakly baby she found happiness for seven years, then the light of the fragile little life flickered and went out, leaving her in darkness, lonely and heartbroken.



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With the coming of Giuseppe life gained a fresh interest, and yet even this happiness was mixed with sorrow. The child who during these few weeks had become so much to her, would never be able to run and play on the smooth lawn, or along the great picture-gallery, in which she had so often longed to hear the music of a child's laughter. To her joy she had discovered the little boy's poetical feeling, and the stories which his imaginative brain evolved from the pictures in the gallery filled her with a great delight. Madeline would sit for hours beside the couch listening to his strange fancies, and in her turn, reading to him the Dante of his beloved country, the Rossetti whom she proudly claimed equally with him, and all the other poets whose works she had given to him.

And so five years passed, and Giuseppe was fourteen. They were five wondrously happy years for the little cripple, and in them he learnt to read English and also his own language.

Sometimes in the winter Madeline would drive over to the town and return with a carriage-load of books. Then they would have a splendid evening together, when the lamps were lit and the curtains drawn, looking at the new treasures. And she had to buy reams of manuscript paper, for Giuseppe was never tired of scribbling. He said his head was "all buzzy" with stories, which must be written down to be got rid of.

Giuseppe was growing paler and thinner. Madeline saw it, and knew what it meant, and in the silent nights she wept and prayed that the young life which was all her joy might be spared to her.

She was very gentle, and such a quiet, sweet nurse, with wonderful intuition, and she always knew when the pillow was hot and wanted moving, and when his lips were parched she had a cool drink ready. One afternoon they were in the music-room, into which his couch had been moved, so that he might hear his "dear one," play. Her long white fingers glided over the keys as she played first one of Chopin's Impromptus, then an andante movement of Beethoven's, and finally some Norwegian lullabies, with which she had often sung him to sleep.

"Dearest," he said, when the music ceased, "will you sit by my side and say 'The Blessed Damozel?' I am tired, and your voice is so restful." He closed his eyes and moved his brown head wearily on the pillow.

Madeline kissed him, took the feverish little hand in her cool one, and began in a beautiful low voice:

The blessed damozel leaned out
From the gold bar of heaven;
Her eyes were deeper than the depth
Of water stilled at even.
She had three lilies in her hand,
And the stars in her hair were seven.

And so on until:
There will I ask of Christ the Lord
Thus much for him and me;
Only to live as once on earth
With love—only to be,
As the awhile, for ever now
Together, I and he.

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Giuseppe opened his eyes. "Dearest, you are crying," he said; "I can hear the tears in your voice."

It was night. Castle Gethlyn, silent and sombre, stood like a grim spectre overlooking the valley. One room in that old grey castle was filled with a strange stillness—a silence which told of the presence of the Angel of Death.

Madeline's arms were around the little, shrunken body, and Giuseppe's face was pressed to hers.

"The little mother is here—Madeline, we will wait for you—together. Good-bye—kiss—"

Through the window the moonlight streamed, illuminating with a mysterious softness the pale form on the bed. From the far distance came the sound of joybells ringing in the year that was to be.

The lonely woman pressed her face against the little cold hands.

—Southern Churchman.

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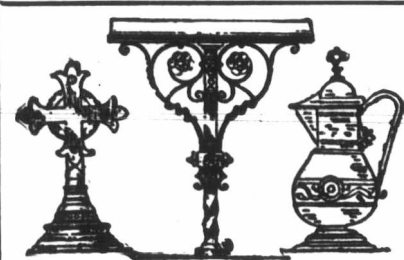
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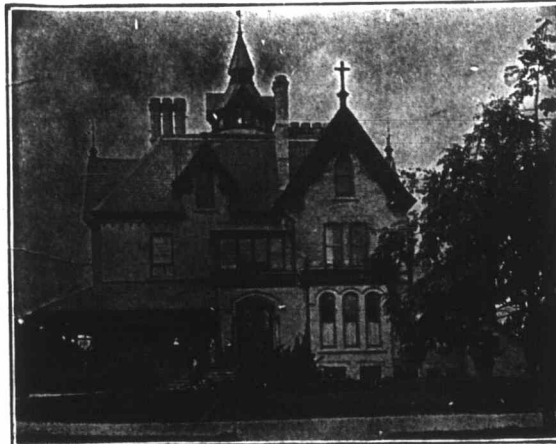
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Shropshire, population 240,000, rural deaneries, 20, benefices 284. The Bishop of Lichfield favoured the scheme, of which the Conference unanimously expressed approval.

All Saints', Petersham.—This beautiful church held its first dedication festival recently. Solemn Evensong was sung on Sunday, when an appropriate sermon was preached by the Dean of Westminster. On All Saints' Day there were celebrations of the Holy Eucharist, at 7 and 8, and Solemn Evensong at 8.15. The preacher was Rev. Lord Victor Seymour, who took for his subject, "The Communion of Saints." Other preachers were Rev. Father Dalley

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and the Rev. L. S. Wainwright. It may be interesting to add that there are several experiments being tried in this parish, viz., choir and organ at the west end; an orchestra of six harps, under the direction of a Guild Hall Professor; and a Sunday "Social," with tea, if required, every Sunday from 5 till 7, at which sacred music is performed. This is intended to draw people to church from shops and other business houses. It may be mentioned that at the beginning of this year there was no choir except an old-fashioned mixed choir in the village.