

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, JANUARY 28, 1904.

[No. 4.]

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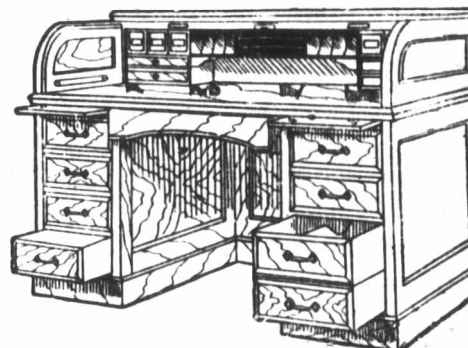
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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 28, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Second Sunday after Epiphany.

Morning—Isaiah 55; Matt. 10, to 24.

Evening—Isaiah 57 or 61; Acts 10, to 24.

Third Sunday after Epiphany.

Morning—Isaiah 62; Matt. 13, 53—14, 13.

Evening—Isaiah 65 or 66; Acts 15, to 30.

Con. of St. Paul.

Morning—Isaiah 49, to 13; Gal. 1, 11.

Evening—Jer. 1, to 11; Acts 26, to 21.

Septuagesima.

Morning—Gen. 1 & 2, to 4; Rev. 21, to 9.

Evening—Gen. 2, 4; or Job 38; Rev. 21, 9—22, 6.

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

THIRD SUNDAY AFTER EPIPHANY.

(Eve of Conversion of St. Paul.)

Holy Communion: 177, 197, 322, 324.

Processional: 391, 405, 431, 432.

Offertory: 78, 80, 271, 543.

Children's Hymns: 239, 339, 333, 334.

General Hymns: 79, 243, 406, 430.

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 558.

Processional: 83, 446, 447, 489.

Children's Hymns: 333, 506, 508, 574.

Offertory: 210, 221, 533, 541.

General Hymns: 162, 168, 262, 470.

The Macedonian Horrors.

It is a sublime spectacle to see a great Christian nation filled with burning indignation at the outrages wrought by a corrupt and brutal Government upon weak and defenceless followers of the crucified Christ. We have already referred to Canon MacColl's fiery attack on Turkish iniquity. The bare recital of the facts, such as he relates, should set all Europe in a flame. The Bishop of Bristol on an occasion that was sure to command public attention—the opening of the great Bristol Congress—publicly thanked Archbishop Davidson for his manly message to Premier Balfour. "We thank him," said Dr. Browne, "that he has spoken straight to the Government of the country in the name and in the power of the Church of England on the atrocious barbarities inflicted upon the brethren that are in Mace-

donia." Let us hope and pray that his seasonable words may reach the heart of the nation and rouse it out of its ignoble lethargy. "Ever since Constantinople fell in 1453," says one writer, "and the cross was torn down from Santa Sofia the lot of the unhappy Christians who fell under the Moslem yoke was one long agony." And in this long tale of fiendish cruelty the history of the Balkan region forms one of the blackest chapters. Dr. Lang, Bishop of Stepney, in St. Paul's Cathedral, London, referred to it in these words: "Look on the fields of Macedonia, for they are black with pillage and red with the blood of men. It is a harvest, in which the reapers are a savage and brutal soldiery, drunk with the taste of blood. The scythes are the swords of massacre, the sheaves are the records of murdered lives and pillaged homesteads and outraged women, and the gleaners are the famine and disease that claim the lives that escape the sword." These words were not spoken to embarrass the Government, but to assure it that the nation could not longer endure the ghastly and sickening sight which Macedonia presented. Burning villages, shivering refugees, massacre, famine, fever—and so the story runs on day by day, and yet Christian England, which is largely responsible for it all, sleeps on and on. The Church has lit the fire in England, and we desire to fan the flame from Canada till it becomes a conflagration that will drive the Turk out of Europe.

C.M.S. and S.P.G.

Readers of the English Record have recently seen its columns flooded with hot denunciations of the officers and members of C.M.S. on account of their friendship with S.P.G. It is openly charged that the C. M. S. Committee are unfaithful to evangelical principles, and that the C.M.S. deficits are the fruits of this alleged disloyalty. We rejoice that the leaders of the evangelical party turn a deaf ear to such a groundless outcry. Mr. Stock calls it "unreasoning clamour," and asserts that it will not effect the slightest deviation from the traditional policy of C.M.S. In 1901, when Bishop Montgomery was appointed secretary to S.P.G. he wrote thus: "The traditions of friendliness that have come down from the days of Venn and Wright on the C.M.S. side and of Hawkins and Bullock on the S.P.G. side have been continued by their successors to the present day, and we doubt not will still continue to govern the mutual relations of the two societies." At the Salisbury Diocesan S.P.G. commemoration Sir John Kennaway, the head of the C.M.S., expressed his hearty sympathy with the work of the sister society. Bishop Chavasse, of Liverpool, has again and again cordially cooperated with S.P.G., and at a diocesan meeting in October last he made a spirited repudiation of the charges of disloyalty hurled at S.P.G. "Those who wish to attack S.P.G.," he said, "must attack, not Delahay Street, not the missionaries, but the Bishops themselves." If ever a society was sanctioned by Church authority, it is S.P.G. When its bicentenary arrived in 1901, all the Primates and Archbishops of the Anglican Communion appealed for a fitting celebration of the event. The S.P.G. missionaries are examined and commissioned by Bishops at home, and received and controlled by Bishops abroad. When we remember that Bishop Montgomery, the S.P.G. secretary, is the son of a distinguished Anglo-Indian statesman, Sir Robert Montgomery, who was a member of the C.M.S. Committee, and that the Bishop himself is a C.M.S. vice-president, we may be very sure that a rupture of the friendship between these two societies is highly improbable. Much of the agitation against the Church in matters of education and ritual is either political or utterly irresponsible, but we rejoice that great Evangelical leaders, like Sir John Kennaway,

Eugene Stock, and Bishop Chavasse put Church above party, and are scrupulously fair to those whose standpoint differs from their own.

Moral Reforms

Moral reformers wage their crusades against particular sins, and the three most usually attacked are the three that Canon Wilberforce has very well named "The Trinity of Evil," i.e., infidelity, impurity and intemperance. The Church of England is charged with being indifferent to these and other crying evils, and certainly no Christian man should shut his eyes to the ravages of any defiant and widespread sin. But the Church is right after all in assuming that her commission is that of the missionary rather than the crusader, and her chief energies must always be spent in building up the Church rather than in denouncing error. The well-known Scotch divine, Dr. Stalker, in his little book on "The Seven Deadly Sins" makes a keen observation, which zealous reformers should carefully ponder. "When in Church courts the sins of the present day are spoken of," he says, "it is nearly always of the sins of the publican, the sinner and the harlot that the divines are thinking; but the Master of all divines, while casting a cloak of charity over the transgressions of these classes, mercilessly exposed the pride of the Pharisee and the Scribe." In the recent temperance campaign we found the infidel, the divorced and the unbaptized clamouring for prohibition of liquor, and when such cases are found let us remember Dr. Stalker's caution that all true reform must spring from a humble and contrite heart.

Funeral Reform.

The late Rev. W. J. Hocking, vicar of All Saints', Tufnell Park, a gifted preacher and hymn writer, shortly before his death wrote these words: "Respect the wishes I have left behind in regard to my obsequies. There is reason connected with them all. No flowers, please, under any circumstances. No dead marches. No mourning. All these are the direct negation of the hope that shines brightly in my soul." The black, dismal trappings seen at many a funeral seem to be out of harmony with the bright, joyous message with which the burial service begins, "I am the resurrection and the life." After a dead body has been committed to the ground by a Christian minister there often follows the special services appointed by various societies. However necessary or useful these societies may be in other respects, they might well leave the work of burying the dead to the Christian Church.

The Presbyterian "Call."

We do not take delight in pointing to the weak spots in the system of other Christian bodies, and yet it is often instructive to note the outspoken criticisms uttered by some of themselves. We recollect hearing a zealous Presbyterian minister strongly commending his system to an Anglican, and ending his eulogy with this remark: "There is no doubt at all that our system is the most scriptural system; but, between ourselves, your system is the best." He had evidently grown weary in his perambulations in search of a call. The religious press has recently drawn attention to an outspoken criticism of the "call" system by Dr. John Watson. He points out the unseemliness of "preaching the Evangel of Christ in competition." Competition may drive opposing candidates to great lengths; and we read recently of one, in the Presbyterian parish of Avondale, where each side resorted to the use of election literature, and indulged in many trivial and discourteous personalities. There is no doubt that many thoughtful Presbyterians are far from satis-

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...Dr. Clifford's degree would seem to be called for... the doctor's degree is like his educational campaign... It is not intended for very close scrutiny.

GIFTS AND BEQUESTS.

Perhaps more than at any previous time the responsibility of wealth is recognized, and those who possess it are, either during their lifetime, public benefactors, or, when they die, after death. And yet there are many to whom it does not occur to do good and to distribute, and to whom a suggestion to do so comes as a new idea, and is gladly welcomed and acted on. In both America and England the wealthy give freely to extend learning and to promote religious and charitable objects. More, perhaps, in the former than in the latter, as the desire to found a family is more general in the Mother Country than in the United States. Among great living public benefactors is Lord Strathcona, who has recently added to his numerous gifts to McGill University, Montreal, and has also donated to the Bishop of Rupert's Land £2,000 in aid of St. John's College, Winnipeg. Among other gifts and bequests to the Church in Canada lately we notice that Dr. C. O. Fairbank and Mrs. H. Rock are presenting to the Church at Petrolia an organ in loving memory of their mother, Mrs. T. H. Fairbank. The Church at Berlin and the Widows' and Orphans' Fund of the Diocese of Huron each receive \$1,000 by the will of the late Dr. Bowlby. The Church at Stanbridge East, Diocese of Montreal, has been bequeathed \$1,000 by the late Miss Burnham. Wycliffe College, Toronto, receives \$5,000 by the will of the late Mr. Lyman. And very liberal, and, under the circumstances, notable bequests have been made to Church objects recently in England, reported in the Weekly Times of January 5th as follows: "Probate has now been granted of the will, dated May 13, 1896, with a codicil of July 8, 1901, of Mr. John William Cudworth, of 43 Mount Preston, Leeds, retired solicitor, who died in November last, and who was a member of the Society of Friends. Mr. Cudworth's estate has been valued at £131,781 2s. 11d. gross, including £114,375 2s. 5d. in net personalty. The testator bequeathed £2,000 for the use of St. Saviour's Church, Leeds, and £2,000 for the use of St. Hilda's Church, Leeds, and £1,000 towards a fabric fund for St. Hilda's Church, and he left the ultimate residue of his property in trust for the Pusey Memorial, now called the Pusey Library, at Oxford, to be applied for the purposes of that institution, and for teaching and promoting a knowledge, either independently or in aid of others, where and as need and opportunity may occur, of the true position and faith of the Catholic Church in and of England. It was expected that the amount of this bequest would be

...£27,000, but it seems likely much to exceed this sum. These gifts, it is hoped, should be put to use, equally able to do likewise. Our Church in this country has many objects deserving of support and encouragement. There is, for instance, our Board of Domestic and Foreign Missions, which is seeking this year to raise £100,000 for missions at home and abroad. There are our several Diocesan Funds for missions, the support of the widows and orphans of the clergy, and for clergy disabled for active service by age or infirmity. We have also our various colleges and universities, and our many other educational institutions, which are in need of more benefactions, which generous benefactions could either expend or charge. Too often our strictly Church objects and institutions are overlooked, because, perhaps, they are not brought to the notice of those able to assist them. In all our parishes also there is room for generous gifts and bequests in local improvements and endowments, which would greatly augment the influence and usefulness of the Church. We hope that the claims of these and kindred objects will be more and more appreciated by the wealthy members of our Church in the disposition of their goods by bequest or otherwise.

DESTINY.

A great deal of nonsense is talked and time wasted in this country at banquets and by the press in discussing the destiny of Canada, politically and otherwise. Several possible destinies are imagined, and handed round, as though they were flavoured extracts, that all any one had to do was to take their choice. For a people who are as prosperous as the Canadians, who enjoy political liberty, and as much independence as can be imagined under any other possible circumstances, and who by inheritance form part of the greatest empire the world has ever seen, in which their influence is steadily increasing, to waste time on such unprofitable discussions seems to us both unwise and unnecessary. Vague talks on destiny are so unpractical that it is marvellous that so practical a people should not see the folly of it. Mr. Chamberlain's fiscal policy is something definite. It is a plain business proposal, in time to take fixed shape, and, therefore, capable of being discussed and finally determined. It may have certain political effects and consequences, but this is different from vague generalizations about destiny in which too many of our public speakers indulge. No country is more prosperous than Canada. Its trade has doubled in a comparatively short time, and contentment with existing conditions rather than disturbing debates and the exciting of a restless spirit should characterize us. Destiny is defined as predetermined state, invincible necessity, ultimate fate. Who is wise enough to forecast the ultimate fate of a country as young and vast as Canada? The destinies of all nations are, and must be, uncertain. Suppose any imagined destiny of Canada were realized, there would still be the question of destiny to be settled. Neither the destiny of the United States or Great Britain is any more settled than that of Canada, but the people seem to have more sense than to waste time in discussing what is beyond their power to fix. Forecasts of national destiny are invariably wrong, and there were many who thought the aim of England's greatness had set when the American colonies had achieved their independence, but in thirty years after Great Britain, in possession of Australia, India and Canada, and triumphant by sea and land over the French and the Americans, had proved dismal destiny-mongers to be wrong in their gloomy predictions, and was more powerful than ever before. With a vast territory to people and develop, with an unbounded field for the exercise of our energy and enterprise, which especially requires us to be left free from political unrest and useless discussions, which tend to divert us from our work

...nation-building, let us rather cultivate contentment with our lot, politically and otherwise, and conserve institutions under which there is more general prosperity and greater freedom than is possessed by any other people in the wide world. Those who talk so glibly of radical changes in our political connections should realize that such changes as they suggest could only be reached, if they were ever reached, after long and protracted struggles, ending in civil war and bloodshed, and, therefore, such talk is not only foolish, but dangerous, and threatens both the peace and prosperity of the country. Let us do our duty to our country in the present, be loyal to our King, and thankful to God for our many and great mercies, both personally and nationally, and leave, where it must be left, our destiny to Providence, to Him who ruleth over all, who alone can determine the destiny of men and nations, the sole and supreme governor of the universe.

ATTITUDE OF OUR CHURCH TOWARD THE PROTESTANT COMMUNIONS AROUND HER. POINTS OF UNION AND THEIR EMPHASIS.

A Paper read by the Rt. Rev. Dr. Carmichael, Bishop-Coadjutor of Montreal, before the Pan-American Conference.

This subject is of a very wide character; my paper is not to exceed twenty minutes, hence the cut and-dried conciseness of what I have written. It would be folly to endeavour to note the points of unity between Anglican communions and the widespread organizations of those outside of such communions. I, therefore, select out of many the two greatest communions in Canada, and, I suppose, in the States—the Presbyterian and Methodist—and proceed to show, first, where we positively agree; and, secondly, where we closely approach agreement. My authorities are the recognized standards of each communion: Presbyterian, the Westminster Confession, the Larger and Shorter Catechisms and the Apostles' Creed, regarded as a summary of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of God, Methodist, the Twenty-five Articles of Religion, the fifty-two Sermons of Wesley, the Notes of Wesley on the New Testament and the Catechism. A comparison of these standards with those of the different branches of the Anglican communion shows actual unity of belief in the following doctrines: (1) The Being of God; (2) The Holy Trinity; (3) The Divinity and Work of the Lord Jesus; (4) The Person and Procession of the Holy Ghost; (5) The Sufficiency of the Holy Scriptures; (6) Justification by Faith; (7) Good Works. A like comparison shows a very close approach of unity of belief with Anglicanism on the following subjects:

The Church.

Methodist. The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and Sacraments duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same. (Article XVIII.) The definition is identical with that of the Nineteenth Article of the Church of England, save that the clause on "young churches" is omitted. Presbyterian.—The invisible Church, which is Catholic, consists of the whole number of the elect; the visible, which is also catholic, consists of all throughout the world that profess the true religion, together with their children. Of this Church there is no other head but Jesus Christ. To this Catholic Visible Church Christ hath given the ministry, oracles and ordinances of God, etc. (Confession, Cap. 25.) With regard to the authority and discipline of the Church these two bodies teach as follows: Methodist.—In Catechism 2, and in the Baptismal Service and Ordination Service, the Church is styled, "the Holy Church," "the Holy Catholic

Church," "Christ's Holy Church," "Congregation of Christ's Flock," "the Household of God," the "Church of God," the "Church Militant," the "Spouse and Body of Christ." Article Twenty-two, on the "Rites and Ceremonies of the Church," is practically identical with Article Thirty-four of the Church of England on "The Traditions of the Church." The word "Traditions" is omitted, but otherwise the Article is practically unchanged. Under the the laws of Methodist discipline, offending ministers, probationers, local preachers and laymen or women are liable to be tried, and if necessary excommunicated.

The Presbyterian Church teaches belief in "the Holy Catholic Church," "the Catholic or Universal Church," "the Visible Church," "the Kingdom of the Lord Jesus Christ," "the House and Family of God." In its Confession (30) it teaches that the Lord as King has appointed a government in the hands of church officers, distinct from the civil magistrate. To these the keys of the Kingdom of Heaven are committed, they having power to retain and remit sins, to shut the Kingdom of Heaven against the impenitent, both by word and censures, and to open it to penitent sinners by the word of the Gospel and by absolution from censures, as occasion shall require. Church censures are necessary for the honour of Christ, etc., and to attain these ends the officers are to proceed by admonition, suspension from the Sacrament or by excommunication.

The Sacraments.—In comparing the standards of the two bodies on the general subject of the Sacraments with the Anglican definition in Article Twenty-five, we find literal verbal agreement between Methodist and Anglican definitions, save that the Methodist Article omits redundant words, and changes the word "damnation" into "condemnation." Presbyterian.—Defines Sacraments as holy signs and seals of the Covenant of Grace, instituted by God to represent Christ and His benefits, and to confirm our interests in Him. That there is in every Sacrament a spiritual relation or sacramental union between the sign and the thing signified. That the efficacy of a Sacrament depends upon the work of the Spirit and the words of institution. (Chap. 27.)

Baptism.

Methodist.—Defines Baptism as "a sign of regeneration" or new birth. (Article XVII.) Presbyterian.—Defines Baptism as a sign and seal of the Covenant of Grace, of engrafting into Christ, of regeneration, of remission of sins. It also states that regeneration is not confined to Baptism, nor does it assert that all baptized are regenerate, but such reservation implies that as a rule regeneration accompanies Baptism." (Confession 23, Directory.) Both systems agree with us in regarding the regeneration of Baptism as an influence of Divine grace.

Presbyterian.—"There is a grace in Baptism." "That we should be humbled for falling short of the grace of Baptism." (Larger Catechism, 167.) In the Directory for Public Worship, prayer is ordered to be made that God would join the inward Baptism of the spirit with the outward Baptism of water, making it to the infant a seal of adoption, remission of sins, regeneration and eternal life.

Methodist.—In Cat. 2 the following question is asked: "What is the inward and spiritual grace of Baptism?" "Our being cleansed from the guilt and defilement of sin, and receiving a new life from and in Christ Jesus." In Wesley's eighteenth Sermon, he says, in speaking to those fallen: "And if ye have been baptized, your only hope can be this, that those who were made children of God by baptism, but are now children of the devil, may receive again what they have lost, even the spirit of adoption crying in their hearts 'Abba, Father.'" With regard to the Baptism of children. Methodism (Article XXVII.) declares: "The Baptism of young children is to be retained in the Church, that all children by virtue of the unconditional benefits of the Atonement are members of the Kingdom of God, and, therefore, entitled to Baptism." (Discipline, 55.) Presby-

terianism teaches "that the children of such as profess the true religion are members of the Visible Church" (Confession, 25; Cat., 62); that "the infants of one or both believing parents are to be baptized." (Confession, 28; Cat., 166.) This practical refusal of Baptism to the children of unbelieving parents must, I fancy, be tidéd over in some way in the widespread and successful missionary work of Presbyterianism.

Sacrament of the Lord's Supper.

That this Sacrament is a positive means of grace. Methodist.—That through Sacraments as signs of grace God doth work invisibly in us, and doth not only quicken, but also strengthen and comfort our faith in Him. (Article XVI.) That when taken by the faithful the Lord's Supper "strengthens and refreshes souls;" that it is "an outward and visible sign of an inward and spiritual grace" (Cat. 2); and that "in such as worthily receive, it has a wholesome effect or operation." (Article XVI.) Presbyterian.—"To believers, the Lord's Supper is a sealing of all the benefits of the sacrifice of Christ unto their spiritual nourishment and growth in Him." (Confession, 20.) "That by the working of the Holy Ghost and the blessing of Christ Sacraments become effectual means of salvation." (Larger Catechism.)

Worthy Reception.

Methodist.—"To such as rightly, worthily and with faith receive the Supper of the Lord, the bread which we take is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ." The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner, and the means whereby it is received and eaten is faith." (Article XVIII.)

Presbyterian.—"The outward elements" "have such relation to Christ crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, albeit in substance and nature they still remain truly and only, bread and wine, as they were before." "Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death, the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are to the outward senses." (Confession, Cap. 29.) "Worthy receivers are, not after a corporal and carnal manner, but by faith made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace." (Shorter Catechism, 2, 96.)

Absolution.

Presbyterian.—"That the Lord Jesus as King, etc., hath appointed a Government in the hands of Church officers, etc. To these the keys of the Kingdom of Heaven are committed, by virtue whereof they have power, respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by word and censures, and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures as occasion shall require." (Confession, C. 30, 1 and 2.)

Methodist.—Methodism seems devoid of all teaching with regard to the ministerial power of absolution; but the principle of declaratory absolution lies at the very root of the practical working of Methodism, inasmuch as ministers declare publicly as the result of every camp and revival meeting that so many individuals having acknowledged their sins are converted, and are hereby publicly declared as pardoned. In the case of erring ministers, local preachers and laity, pardon can only be obtained after confession of sin, etc. (Discipline, p. 132.)

Fasting.

Presbyterian.—That religious fasting is a duty

arising out of obedience to the second commandment. (Larger Catechism, 108.) That it demands total abstinence from food, except in cases of bodily weakness. That it should be observed in times of public judgment, or when special blessings are sought (Directory); and that at ordinations the congregation which he that is to be ordained shall serve is recommended to keep a solemn congregational fast previous to the day of ordination. (Form for Government.) Besides general fasts of the Church, enjoined by authority, congregations and families may observe days of fasting. (Directory.) It is customary in some parts to observe a fast before the Lord's Supper, etc., and as these seasons have been blessed to many souls, etc., those who choose it may continue the practice. (Directory.)

Methodist.—Those desirous of continuing members shall fast. (General Rules, 43. Fasts should be observed in every society on the Friday preceding each Quarterly Meeting. (Rules, 177.) Ministers and probationers should fast every week as health permits. (Rule 199.) Ministers should constantly ask themselves: "Do we know the benefit and obligation of fasting? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness of spirit. We are continually grieving the Holy Spirit of God by the continual neglect of a plain duty." (219.)

On Directing the Congregation in Public Prayer.

Presbyterian.—From 1500 to 1645 Presbyterianism used the Liturgy of John Knox, modelled after the Genevan liturgy. Then came the arrest of liturgical services through the adoption of the Directory for Public Worship. This Directory aimed at obtaining a measure of uniformity, not by issuing the actual words of prayer, but "the general heads or topics for petitioning, outlined supplications," leaving it to the minister to use his discretion as to words, in short, giving the godly man who possessed the gift of language "the help and furniture of thought." The prayers are outlined at some length, and from the directions given it is clear that the minister was in duty bound to touch on all the subjects given him. In secret and private worship a set form of prayer is allowed to be used under certain conditions—inability to put words together, etc. In Baptism these topical directions are very full. Directions are given for the administration of the Sacrament, the use of the baptismal words enjoined and a choice given between pouring and sprinkling. Lord's Supper.—In the administration of the Lord's Supper the service taken part in by the minister, the prayers used, etc., are fully outlined, and he is commanded "to bless the elements by the words of institution and prayer, and to break the bread and hold the cup whilst using the divine words." Marriage.—The general character of a marriage service is outlined for the minister, and the couple are joined together by a clear form of words repeated by them after the minister. Methodist.—Methodism authorizes liturgical services for Baptism, Lord's Supper, Marriage, Burial, Ordination, all of which are taken from the services enjoyed by the Church of England. In addition to these are services for (1) Reception of Members, (2) Renewing the Covenant, (3) Laying the Corner-stone of a Church, (4) Dedicating a Church.

Ordination.

Presbyterian.—The act of ordination consists of the imposition of hands and prayer, in which God is implored "to fit" the candidate, "with His Holy Spirit, to fulfil the work of the ministry in all things, that he may both save himself and the people committed to his charge." Previous to the act the candidate is publicly examined, theologically and personally.

Methodist.—Those about to be ordained are examined as to whether they "think they are moved by the Holy Ghost to preach." The minister is constituted or set apart by the laying on of hands to conduct all parts of divine service, to baptize, administer the Lord's Supper, solemnize matrimony, etc., the words of ordination being:

The Lord pour upon thee the Holy Ghost for the office and work of the ministry in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." These words are used after the use of the Venerable Creator. I will now sum up these points of contact as I have given them. Sacramentally.—There is agreement between the Anglicans, Methodists and Presbyterians on the following points: (1) That a Sacrament is a sign of grace. (2) That the sign is connected with a spiritual grace to the worthy receiver. (3) That Baptism is a sign of regeneration. (4) That regeneration is connected with an inward grace. (5) That children are fit subjects for Baptism. (6) That in Baptism children receive blessings of grace. (7) That the Lord's Supper is a positive means of grace. (8) That worthy communicants feed spiritually upon the body and blood of Christ. With regard to the Church there is agreement on the following points: (1) That Christ founded the Church, and that He is its Head. (2) That the Church so founded is visible on earth. (3) That all churches are liable to err. (4) That the Church possesses power to execute discipline, if needs be to excommunicate, to decide controversies, etc., in connection with faith, doctrine and practice. With regard to the ministry there is agreement on the following points: (1) That Christ instituted the ministry as distinct from the laity. (2) That none should minister save those called. (3) That Christ endows His ministry with suitable graces. (4) That ordination should consist of the laying-on of hands and prayer. (5) That the ministry has power to bind and loose; to excommunicate and declare absolution.

My subject as defined for me demands a few emphatic words based on the foregoing facts. Notice how near we are to our separated brethren and they to us; how all that I have been reading the definitions, thoughts, language—sound as if all had been copied out of the standards of Anglican theology. Yet at the same time notice how far apart we practically are from each other. Beyond certain combinations of courtesy and acts of sociability, we really have no strong links of spiritual fellowship binding us to them or they to us. And yet no thoughtful mind, I think, can ignore their power for good in the world, no one would dare to deny, or even minimize, the forceful righteousness which goes forth from them—a righteousness so forceful that every day national godliness and morality would suffer the severest blow ever dealt to it if suddenly that force were paralyzed, and that we would suffer, and suffer materially, as part and parcel of common Christianity. And yet that force for righteousness, so near and close to us in holy doctrines and sacred teaching, is no direct aid to us, or we to it; as a rule our position toward each other being that of courteous yet definite separation. Surely it would well behoove a conference such as this to take some practical step in accordance with, but in advance of, the Lambeth platform, that would awake ourselves and these great churches outside of ourselves afresh to the fact that as far as Anglican Communion are concerned the unity of Protestantism is still in the field; that the sole and only object animating us in the matter is our desire, in the name of God and for His glory, to do something toward placing a stay on the rending of that Church which is "Christ's body," and that we are in earnest, sober, God-fearing earnest, to do, as a Church, all that lies in our power, seeking to view calmly our differences, and strive to realize our agreements, and from this happier standpoint of Christian feeling look out with hope on "things that make for peace." I hold that this conference gives us an opportunity that by God's blessing, if we use it judiciously, might lead to good results, and I would advise the passage of a resolution on the subject.

Resolution.—"Resolved: The Bishops present in the All-American Conference held in the City

of Washington, having had under discussion the attitude of the Church to which they belong toward the Protestant communions around them, have been aroused anew to the manifold evils of that unhappy condition of disunion within the Church of Christ with which we are everywhere confronted to-day. While ardently desiring the co-operation of all Protestant communions, yet having regard to the paper read before us by the Bishop Coadjutor of Montreal as to the points of agreement and disagreement (but especially the former) between our Presbyterian and Methodist brothers and ourselves, we would respectfully suggest to the General Convention of the United States, the General Synod of Canada and the Synod of the West Indies, the advisability of constituting committees to lay before the General Conference the contents of that paper, and to invite them to take such steps as by them may be deemed best to draw the attention of the several congregations to them. We would also affectionately commend this whole most grave subject anew to the consideration of these Protestant communions, and ask them to consider it seriously with a view to arriving at intercommunion and possible union of them and us, through the composition of some of the differences, and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture of that visible unity of the Church for which our Lord Jesus Christ prayed. We are very thankful to believe that, notwithstanding differences between Christians, yet because of the wide acceptance of the underlying basic principle of baptismal unity, there is good hope of the fulfilment of our blessed Lord's high priestly prayer, which calls for constant thought and prayer and conscientious effort on the part of His disciples for the accomplishment of reunion throughout Christendom. Believing that many of the evils now under review arise from the lack, both among our own people and others, of sufficient knowledge and proper understanding of our history and of the general principles of our organic Church, we would urge the more common use of such publications and literature as will tend to supply this lack."

BROTHERHOOD OF ST. ANDREW.

The first meeting of the Toronto Local Assembly was held in the school-house of Trinity church, King St. East, on Monday evening, January 11th, when seventy members turned out. Owing to the recent death of the rector, the Rev. Canon Sanson, the proceedings were somewhat of a subdued nature. The meeting opened with the hymn: "Hush, Blessed are the Dead," and the Rev. Canon Welch offered up the prayer in which he referred to the sad loss the Church had incurred. The following resolution, moved by Mr. N. F. Davidson, and seconded by the Rev. Canon Farncombe, was unanimously carried by a standing vote: "That this meeting of the Toronto Local Assembly desires to place on record their sense of the loss sustained by the Church through the death of the Rev. Canon Sanson. We praise God for the example of a long life of active service and kindly influence which may well be an incentive to us in our work of prayer and service. We note with pleasure that amongst the official acts of his last year of pastorate was the assent to the formation of a chapter of the Brotherhood in his parish. The Rev. W. Major then spoke a few words of welcome to the Brotherhood men, saying that the hearts of all in the parish were broken that day, and that he had been called upon to fill the position, though unworthily, of the late rector, who had expressed his intention of addressing the gathering that night, and would have offered words of counsel and advice. He then referred to the momentous question spoken by the Messiah to St. Andrew: "What seek ye?" Here was implied a definite purpose, such as the Brotherhood had placed before them. There have been low conceptions and unworthy objects placed before

men, but those of the Brotherhood were far different. Christ's words were a source of strength to the apostle. If you seek success, victory or courage, all these are to be had and more in Him the Lord Jesus Christ. We must follow the first rule to prepare us for the second. The chairman, Mr. F. W. Thomas, in his remarks, referred to the formation of a Junior Local Council, in the East End mission, which showed promises of much good. The Local Council were considering the adoption of a scheme whereby visits would be made by different Brotherhood men of the city to outlying parishes, within a certain radius to try and create fresh interest amongst dormant chapters and paving the way for the formation of new ones along the lines of work of the travelling secretaries. The first address of the evening on "One Secret of Brotherhood Success," was given by the Rev. Canon Welch, and he took for consideration "Simplicity of Idea." In his remarks he said: "Modern life is artificial more than real. The business life of to-day is very different from the simple ways of our ancestors, when trade was conducted by barter and exchange in kind. Now trade has its complexities and intricacies, which to the lay mind were anything but simple." The Canon compared the simplicity of the 'Bible times' with that of to-day. He did not think the Brotherhood prided itself on the simplicity of its idea, but it was the secret of its success. The methods may be many and varied, but the aim, the end of the object, was a perfectly simple one, namely: To bring men to Christ and all that have that object in view are truly Brotherhood workers. The Bishop of London was once asked how he could reach or how he purposed reaching the millions in the East End of London. 'Anyhow,' was the reply, and that was the course the Brotherhood should follow. St. Andrew, himself, had different methods for use at different times. We must be first in touch with Jesus ourselves before we can bring men to Him." The second head, "Loftiness of Ideal," was taken by Mr. R. H. Coleman, and dealt with the matter of the total self-abnegation of the individual, who, to be successful, must place himself unreservedly in the hands of his Lord and Master Jesus Christ. The roll was then called, showing that twenty-one senior and three junior chapters were represented. The latter part of the programme was devoted to "Illustrations of Experiences," in Hamilton and Toronto. Mr. C. W. Heming, president of the Hamilton Local Assembly, was the first speaker, and received a warm welcome. He gave a graphic account of how the Brotherhood was succeeding in Hamilton, and how they were reaching the men in Brotherhood houses, etc. He also called attention to the fact that the clergy of the Church were daily becoming more alive to the usefulness of the Brotherhood and the work that was being done by the members. Mr. N. F. Davidson testified to the work that was being done in Toronto, and to how the Brotherhood idea had grown. He spoke of the love that ought to underlie all our efforts, and called attention to Bishop Tuttle's undying love for the Brotherhood and its members, and how he prayed daily for them all.

TORONTO CHURCH OF ENGLAND SUNDAY SCHOOL ASSOCIATION.

The twenty-third annual meeting of this association was held in Holy Trinity school-house, on the 18th inst., and was presided over by the Right Rev. the Lord Bishop. A large number of clergy and about 300 teachers and scholars were present. The Rev. C. L. Ingles presented the report of the Inter-Diocesan Sunday School Examinations. The following is a list of those who won the gold medals and prizes: Teachers—First Class—First Prize—Gold medal presented by Rev. A. H. Baldwin, Miss E. G. Hill; second

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN.

MONTREAL.

Montreal.—Trinity.—The quarterly meeting of the Montreal Woman's Auxiliary was held on the 18th January in the schoolroom of this church, with a very good attendance. The devotional exercises were conducted by the Rev. W. W. Craig, who gave an instructive address. Mr. Craig also, in the name of the members of Trinity Church, welcomed the visitors, Mrs. Holden, who presided, expressing the thanks of those present. Miss King, of the China Inland Mission, gave a deeply interesting account of the work among the women of that great Empire, depicting in a graphic manner the daily lives of the people and those who labour in their midst. The speaker paid a high tribute to the faithfulness of the Chinese Christians. A resolution of deep sympathy with the family of the late Mrs. Kirby, so long a devoted member of the W.A., was passed by a standing vote. Mrs. Baylis, corresponding secretary, read a letter from Krishnagar, India, and other missionary intelligence was given, one item of importance being that Lord Strathcona had donated \$10,000 to St. John's College, Winnipeg.

Hallerton.—St. John's.—The annual business meeting of the Woman's Auxiliary in connection with this church was held at the residence of Mrs. Thomas Kenney, on Wednesday, the 13th January, the attendance being very good. Mrs. Hutchings was elected president; Mrs. J. Collins, Jr., vice-president; Mrs. Chas. Collins, secretary-treasurer; delegates to Diocesan Auxiliary, Mrs. E. J. Kenney, Mrs. Geo. Keddy and Mrs. Chas. Collins. The amount contributed to the various funds was \$25.40, leaving a cash balance on hand of \$12; also a box of clothing, valued at \$90, was sent to the Rev. F. Frost, Garden River, in November.

TORONTO.

The Toronto W.A. have organized a new department in their work, called the "Babies' Branch." The existing departments so far have all been identified in their work with parish life. This branch is for the home, and the mother or Godmother is the executive and the chief officer. A large number of babies' names have already been enrolled, and it is believed the new department will soon rival the older ones in point of numbers. The following is a brief outline of its intended work:



The Babies' Branch.

The Babies' Branch of the Auxiliary penetrates beyond the Church and Sunday School life right into the home, and appeals to the mother or Godmother. It reminds her of the responsibilities and privileges laid upon her at her child's baptism, and helps her in the daily task of developing the little life into that of the faithful soldier and servant it is God's will it should become. It might be said that no Christian woman needs reminding on this vital point. While that may be so, there is no doubt that many a one will be thankful for the suggestions the Babies' branch brings to her, and the fact that its methods are being used by many other mothers of the Church should produce a unity and enthusiasm which cannot but be helpful and

inspiring. These methods are few and simple and are clearly set forth on an attractive card of membership, intended to be hung upon the wall over the child's cot. First, there is the motto to be learned: "Suffer the little child to come unto Me," and then the picture, loved by all mothers and children, of the Saviour receiving and blessing the little ones brought Him by their mothers. As the child looks upon the picture, and learns day by day from the mother of that Saviour's love and of His protecting care—as it learns those hymns of childhood, "Jesus Loves Me," "Gentle Jesus, Meek and Mild," and "There's a Friend for Little Children," which every Christian mother delights to teach her little one, the joy and blessed security of a valued possession fills its little heart; then the mother goes on to teach the possession brings with it responsibility. She tells of the little ones whom Jesus is calling but who have not heard His call—of those who have not received His blessing because they do not know of His love for them—of those little ones who live in constant fear of the powers of darkness, which their "false gods represent, a pity, like the compassion of the blessed Lord Himself, awakes in the young heart, and creates a longing to help to right this wrong and thus to be 'a little helper' in the great warfare of the Church." As the child learns to speak he is taught to repeat daily the simple little prayer printed below the picture: "God bless the missionaries all over the world, and all the little helpers for Jesus' sake. Amen." If the child does not altogether comprehend from the first what he is asking for, at least the idea must come to the little mind that some great thing is being done somewhere for Jesus, and that he has his small part in the doing of it. On Sunday the little box is put into the little hands, and as the mother repeats the prayer, the child drops in a cent, thus being taught regular and prayerful giving. The mother or Godmother may deepen and increase the interest thus aroused, by repeating little stories about missionary work, and the heathen world, which can be easily obtained and to which children readily listen. We look for three results from all this: (1) A deepened interest in the great missionary work of the Church on the part of the mother. (2) The prayerful interest of the child, increasing with its growth. (3) The deep and lasting effect upon the man or woman this child becomes, when he shall hold among its earliest and holiest recollections the little prayer for missions, taught by its mother. As to the effect of the united prayer of all these little ones who can say or imagine what that will be upon the work of the Church. It will be seen that no parochial organization is needed for this new work, and no meetings have to be held for its management. The mothers or Godmothers will be communicated with direct from the Diocesan Board, and two secretaries have been appointed for that purpose. As the cards are easily injured, it is thought best not to send them by mail; therefore those wishing to enrol children as members had better send for cards either by the parochial representative to the monthly Board meeting, or else to one of the secretaries' houses. Before the card is given, it is necessary that the child's name, address, year of birth and year of baptism be sent to the secretary, so that it may be filled in on the card. Children from infancy up to seven years of age are eligible for membership. There is no fee or charge for cards. Miniature boxes will be sent out when ready, and will be collected annually on the last Monday in September. The secretaries are: Mrs. Kuhring, 6 Murray St.; Miss May Cummings, 44 Dewson St., Toronto.

REVIEWS.

We have received from the publisher a copy of the "Year Book and Clergy List of the Church of England in the Dominion of Canada" for the current year. It is as usual replete with all info

prize, Miss Emily A. Knott. Second Class—Third prize, Miss Margaret Johnston; Fourth prize, Miss Kate Fuerst; fifth prize, Miss Eliza J. Fox; sixth prize, Miss Alice Bailey; seventh prize, Miss E. B. Gwatkin; eighth prize, Miss Emily Irwin. Scholars—First Class—First Prize—Gold medal, presented by the Rev. A. H. Baldwin, Ellen Young; second prize, Ena Blackburn; third prize, Isabel Handley; fourth prize, Mabel Luscombe; fifth prize, Clara Gill; sixth prize, Eva Mundy; seventh prize, Eleanor M. Robertson; eighth prize, Bessie Mundy; ninth prize, Gertrude M. Nield. The financial report was read by Mr. J. C. Wedd, hon-treas. The secretary's report was read by Mr. J. S. Barber, and showed that the work of the association is progressing favourably, as the following extracts from it will prove: "The Executive Committee, in presenting the twenty-third annual report, have again to record with gratitude a year of continued prosperity in the history of the association. Twenty-four Sunday schools were represented at half for more of the meetings, and thirty Sunday schools at one or more. In addition to the regular meetings, Mr. W. E. Groves, principal of the Church street Public School, kindly continued his interesting talks to the teachers, eight of which were given in St. Peter's school-house, Carlton street, the subjects being: January 26th—Management of Scholars when Present. February 2nd—The Teacher's Influence. February 9th—An Evening with Superintendents and Officers. February 23rd—Incentives. March 2nd—Our Scholars' Ignorance of the Bible. March 9th—Topic Lessons. March 23rd—The Teachers' Meeting. March 30th—Sunday School Perplexities. We have again to report with pleasure the favourable notice taken of our association by the Church of England Sunday School Institute in their last annual report. The Rev. A. H. Baldwin, M.A., rector of All Saints' church, still continues his generous gift of two gold medals, one for the teacher and the other for the scholar receiving the highest number of marks at these examinations. At the last regular meeting of the association, the suggestion of the Rev. Mr. Ingles, as to a proposed united service of the Church of England Sunday schools in Toronto was amended, and the following resolution carried in lieu thereof: "That the officers and teachers of each Sunday school be asked to express an opinion as to the desirability of holding a united gathering, and to report to the February meeting." A post card was sent to the officials of each Sunday school, and the replies are gradually coming in. The matter will come up for discussion at the next meeting. The following officers were elected for 1904-05: President, the Lord Bishop of Toronto; clerical vice-presidents, Rev. Canon Sweeny and Rev. A. H. Baldwin; lay vice-presidents, Mr. C. J. Agar and Mr. G. B. Kirkpatrick; general secretary, Mr. C. R. W. Biggar; corresponding secretary, Mr. J. S. Barber; treasurer, Mr. J. C. Wedd; members of council, Rev. C. A. Seager, Rev. C. J. James, Rev. Anthony Hart, Rev. T. W. Powell, Rev. J. S. Broughall, Miss Cox, Mr. Grant Helliwell, Mr. S. G. Wood, Mr. George Brigden, and Mr. Evelyn Macrae. Your committee, however, beg to express their deep regret that Miss Osler, whose services to this association and to the Church have been so valuable, writes to say that in consequence of the death of her cousin, (the late Mrs. Williamson), she will be unable for the future to take any active part in the work of the association, and therefore resigns her position as a member of the Executive Committee.

A scheme is on foot for the erection of a school chapel for Bedford Grammar School. The sum of two thousand pounds has already been promised—the estimated cost is £7,000—and it is hoped that Old Bedfordians, in sympathy with the project, will communicate with Mr. T. P. G. Robinson, treasurer to the fund.

were far source of success, had and We must he second. his re- a Junior on, which the Local on of a by differ- outlying and create pers and new ones ling secre- g on "One given by for con- is remarks more than very differ- tors, when change in s and in- anything simplicity y. He did eli on the secret of its and varied, was a per- g men to n view are op of Lon- ch or low t the East reply, and should for- at methods be first in can bring oftiness of leman, and abnegation isful, must nds of his ll was then enior and ted. The devoted to milton and lent of the st speaker, gave a grad was suc- vere reach- etc. He the clergy more alive od and the nbers. Mr. k that was he Brother- of the love and called g love for nd how he

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f this asso- school-house, over by the rge number id scholars is presented day School ist of those Teachers-- l presented Hill; second

ation regarding matters which concern the Church in this Dominion, and it also contains a full list of the clergy throughout the whole country. It is a most useful book, and it should be a ready sale amongst all Church people, clergy and laity alike, who take a real interest in the welfare of their Church. This little book is published by J. P. Clougher, of Toronto, and can be obtained for the modest sum of 25 cents.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.
Quebec, Holy Trinity Cathedral.—The Rev. W. E. Wright, of Magog, son of the Rev. Dr. Wright, of Montreal, has been appointed curate of this cathedral church in succession to the Rev. L. Smith, who is going to Ottawa.

MONTREAL.

m. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor, Montreal.

Montreal. On February 9th the Synod of the Diocese of Montreal will meet for business. Preliminary to the actual work of the body, there will be divine service in Christ Church Cathedral, when the Rev. Principal Rexford will be the preacher. On the afternoon of Tuesday the synod will meet for business in the Synod Hall, when Archbishop Bond will deliver his annual charge. The business before the Synod will not involve the discussion of any large question, here will be some discussion upon the motion of the Rev. Canon Smith to the effect that the minimum stipend for deacons should be \$600, for priests under ten years' standing \$800, and that a self-supporting parish ought to contribute less than \$800 per annum to the support of the rector. At the present time the great bulk of the country clergy, whatever their service, receive only \$600 per annum from the united contributions of the people and the mission fund of the church. Many efforts have been made to raise the rate, which is regarded as a starvation one, but so far without success. This matter of low salaries has been discussed again and again, and the people have been urged to larger giving.

Hemmingford.—The Rev. R. F. Hutchings, rector of this parish, has been offered the proposed new living of South Stukeley and Frost Village. We understand that Mr. Hutchings has declined the offer.

ONTARIO.

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

The time for Sunday School conferences has come, and great activity in this important branch of work is to be seen in all the rural deaneries. Rockville is the place for the first of these gatherings. The conference there meets this week, and a full account of it will be given in the next issue. On February 9th the deaneries of Prince Edward and West Hastings will meet at Belleville. An excellent programme is being prepared. Service will be held in St. Thomas' Church at 10.30 a.m., and the conference will open at 2 p.m. in St. Thomas' schoolhouse. The evening session will begin at eight o'clock. Among the subjects to be discussed are: (1) Uniform and Graded Lessons, which Mr. Dudley Hill, of Napanee, has been pressing most vigorously. (2) Prizes and Rewards. Many opinions are held upon this, and an interesting debate may be anticipated. (3) The Problem of Teachers, which, after all, is the great unsolved problem of the Sunday School. Provide good teachers, and especially a good

superintendent, and the Sunday School will probably be successful. (4) The Sunday School in its Relation to Church Attendance and to Missions. (5) The True Test of the Efficiency of a Sunday School. There can be no doubt that all of these are intensely important. There will also be a paper on Relative Values, by Mr. C. R. W. Biggar, K.C., of Toronto.

On February 10th Lennox and Addington, with part of Hastings, will hold a Sunday School conference at St. Mark's Church, Deseronto. Fuller particulars of this will be given next week. All the clergy are invited and urged to do their utmost to make these conferences successful. They cannot but be of great benefit to the Church throughout the diocese, and their value will be in proportion to the interest taken in them by the Sunday School workers.

Kingston. St. George's.—The Bishop of Ontario preached a rousing sermon at St. George's Cathedral on Sunday night from the text, "Son, go work to-day in my vineyard." He said a good many church people were like tramps, "looking for work." There was always plenty of work to do. He arraigned those who slid out of Sunday School teaching by saying that they had "no gift." There was any amount of work to be done in each individual heart, in the family, in the Church, and the idle ones deserve all the restless unhappiness that comes to them.

Bath. The Rev. A. L. McTear, of Edwardsburg, has accepted the rectory of St. John's Church, rendered vacant by the much-lamented death of Mr. Hutton. The people of Bath, instead of sending names to the Bishop for him to select a rector from, resolved to leave the matter entirely in his Lordship's hands, being confident that he would send them a suitable man. Mr. McTear's appointment is the result.

The Rev. J. L. Holah, late curate of St. Thomas', Belleville, has gone to Peterboro', where he will take charge of St. Luke's Church during the absence of the rector in Germany.

Cataraqui.—Christ Church.—The Rev. J. Elliott, of North Augusta, has accepted this rectory, and will enter on his duties at as early a date as possible. The people of Cataraqui are to be congratulated, first on the fact that they are henceforth to form an independent parish; and second, that their first rector is a man of such marked ability as Mr. Elliott. Great work for the Church may now be expected and progress all along the line.

Pictou.—St. Mary Magdalene.—The Rev. W. L. Armitage, the new vicar of this parish, preached for the first time in this church on Sunday, the 17th inst. His sermons were greatly appreciated by those who heard them.

TORONTO.

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

Trinity.—The Bishop has notified the wardens and lay delegates of this church that he will, in accordance with recommendation, appoint the Rev. T. R. O'Meara rector, to succeed the late Rev. Canon Sanson. The new rector was curate under Canon Sanson for thirteen or fourteen years, until, within a year ago, he resigned, and was recently appointed Dean of Wycliffe College, of which he has been financial secretary for about twelve years. Born in Georgetown in 1864, son of the late Rev. Dr. O'Meara, rector of St. John's, Port Hope, Mr. O'Meara was ordained at Toronto, and was for a time curate at St. Philip's, under Rev. Canon Sweeny, before going to Trinity Church. He is a brother of Mr. A. E. O'Meara and of the late Dean O'Meara, of Rupert's Land; another brother is living in the United States. Mr. O'Meara has accepted the rectorship, but will not be able to take entire charge before Easter.

The winners of the two gold medals in the recent Inter-Diocesan Sunday School examination held recently were: Teachers, Miss E. G. Hill, Holy Trinity Sunday School, Toronto; scholars, Miss E. Young, St. Mark's Sunday School, Parkdale. The gold medals were presented by the Rev. A. H. Baldwin, rector of All Saints'.

Ashburnham. St. Luke's.—At a special meeting of the congregation, which was held on the 10th January, three months' leave of absence was granted to the rector, the Rev. E. A. Langfeldt, and a liberal provision was made for him. Mr. Langfeldt intends to visit his fatherland, and will leave for his trip on the 30th inst. Mr. Langfeldt's voice has been more or less affected for the past year or so, and by the end of October last had taken such an alarming change that the rector had to consult a specialist, who has been treating it ever since, and who has ordered the rector to a change of climate and a complete rest. The congregation is desirous of doing everything possible for their rector, and hence has enabled him to carry out the doctor's instructions. Rev. and Mrs. Langfeldt and their little girl, Dorothy, sail from New York for Hamburg, Germany, on January 30th. Rev. J. L. Holah, L.S.T., late curate of St. Thomas' Church, Belleville, will be locum tenens during Mr. Langfeldt's absence. Mr. and Mrs. Holah will take up residence at St. Luke's rectory. Mr. Holah comes very highly recommended by the Bishop of Ontario, the Dean of Ontario and other prominent clergymen. He will assume charge of the parish and preach next Sunday. Mr. Harry Adams was elected representative of St. Luke's and the Nicholls Hospital Board, and Rev. E. A. Langfeldt the representative on the Charity Board.

Craighurst.—St. John's.—The Rev. Canon Dixon, diocesan missionary agent, paid a visit to this parish on Wednesday, January 13th. In the evening a meeting was held in the church, when the canon spoke on the subject of Diocesan Missions, after which he told in an interesting manner the story, entitled "Home, Sweet Home; or, Christie's Old Organ," illustrating the same with lime-light views. The canon is a perfect master of his subject, and speaks with an earnestness that carries with it conviction. With the commencement of the new year, Craighurst, formerly but a mission, now rises to the status of a self-supporting parish, consisting of three congregations, namely, Craighurst, Crown Hill and Minesing, these being unencumbered with the exception of a slight debt on the rectory. The Ladies' Aid of Craighurst are diligently preparing a bale of goods, which they purpose sending to the Indians of North-West Canada. Owing to an accident the rector, the Rev. J. H. Kidd, is unable to take duty for the present.

NIAGARA.

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

Hamilton. At the regular meeting of the Standing Committee of the diocese, held on the 10th inst., the names of Rev. Canon Worrell and Rev. W. J. Pigott were placed on the list of applicants for grants from the A. and D.C. Fund. Final action respecting the increased apportionment expected by the M.S.C.C. for 1904 was deferred until the next meeting. The secretary-treasurer reported all available funds securely and advantageously invested.

Thorold.—St. John's.—Three beautiful memorial windows are to be placed next month in the chancel of this church in loving memory of its first rector, the Rev. Thomas Brock Fuller, D.D., afterwards first Bishop of Niagara. The windows are being executed at the N. T. Lyon Glass Co., of Toronto, and are the gift of an old member of the church, Mr. John McDonagh. Dr. Fuller laid the corner-stone of St. John's Church in 1853.

In the Donaghtows, worthy Almight

Hage ruri-dec this pl 7th of Rural ington, Rev. A W. E. Caledon ville. All Sai of the J. Ethe the Kir ing wit idea of the ne among effort i the rec dean a mornin of the at wh assistec meeting o'clock dean t r St. Jo life and able di: of the goliout and "I discuss volved adjourni providi ing bu vision Clergy the me matter: have t and Tl adjourn ant and the eve

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In the same year he also united in holy wedlock, in the old parish church of St. Peter, Mr. McDonagh and Miss Marian Williams. The windows, therefore, are a jubilee memorial to a worthy clergyman as well as a thank-offering to Almighty God. *Laus Deo.*

Hagersville.—The twenty-eighth session of the rural-decanal chapter of Haldimand was held at this place on Wednesday and Thursday, 6th and 7th of January. There were present; The Rev. Rural Dean Spence, of Jarvis; Rev. E. J. Etherington, rector of St. Thomas' Church, Hamilton; Rev. A. W. H. Francis, of South Cayuga; Rev. W. E. White, of Cayuga; Rev. S. R. Asbury, of Caledonia, and Rev. F. W. Hovey, of Hagersville. The meeting began with divine service in All Saints' Church on Wednesday evening (Feast of the Epiphany), the preacher being the Rev. E. J. Etherington. His subject was "The Gospel of the Kingdom," taken from St. Matt. 4:20, in dealing with which he contrasted the Individualist's idea of salvation with that of the Church, showing the necessity for greater unity and sympathy among Christians, and urging more combined effort in Christ's work. Besides Mr. Etherington, the rector was assisted in the service by the rural dean and Rev. A. W. H. Francis. On Thursday morning at eight o'clock there was a celebration of the Holy Communion in All Saints' Church, at which Rural Dean Spence was celebrant, assisted by the Rev. W. E. White. The chapter meeting was opened at the rector's study at 10.30 o'clock, the secretary reading prayers. The rural dean then took the leadership in the study of 1 St. John 3:1-12. He gave a short outline of the life and work of St. John, after which ensued an able discussion of the Greek text. The remainder of the morning was spent in the perusal of "Margoliouth," in which his "Principles of Criticism" and "Bible of the Gentiles" was very profitably discussed, notwithstanding the obscure and involved style of the author. The meeting then adjourned to partake of a very sumptuous repast provided by the Woman's Auxiliary. On resuming business in the afternoon the proposed revision of the "Canon on the Discipline of the Clergy" was discussed, and then the attention of the meeting was directed towards the business matters of the rural deanery. It was decided to have the next meeting at Jarvis on Wednesday and Thursday, April 6th and 7th. The meeting adjourned at 4.30 o'clock, and after a very pleasant and profitable reunion the clergy departed in the evening to their respective parishes.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Rev. Principal Waller has just issued his first annual letter to the Alumni of Huron College. He draws attention to his own long relationship to the late Rev. Dr. Pealhe, who endowed Huron College; declares the principles on which his work is carried on, viz., loyalty to Christ and faithfulness to the Prayer Book and the Thirty-nine Articles. He tells of the preparation and equipment of a room as a college chapel, the need of a permanent chapel, the increase of the college library by the gifts of books from the late Dean Innes' library and from the Bray Associates' S.P.G., the steady growth of Western University, the many vacancies in the Diocese of Huron, and the large amount of work done by the college students, the successful attempt at a summer school for younger clergy in 1903, and the intention to hold another in 1904. The only income to Huron College from outside sources is the annual diocesan collection, which does not pay the full bill. We congratulate Principal Waller on the many tokens of real progress which his letter reveals.

A deputation from the General Missions Board, consisting of the Rev. Cooper Robinson and Rev. M. C. White, visited the rural deanery of Huron on the 17th and 18th inst. Rev. J. Cooper Robin-

son addressed a good congregation at Seaforth on Sunday morning, and at Clinton on Sunday evening. He also delivered an illustrated lecture on "Japan" on Monday evening. The Rev. M. C. White spoke at Wingham on Sunday morning, Belgrave on Sunday afternoon, and at Blyth at night, going on to Exeter for Monday morning. Much interest was taken in the addresses at the several places. On Tuesday a special rural-decanal meeting was held at Clinton to consider the allotment of the apportionment of \$1,000 laid upon the deanery among the several parishes. Owing to the bad state of the roads, the trains north and south being blocked that day, the attendance was not so large as would otherwise have been the case. The Rev. Rural Dean Hodgins was, in the chair, and urged upon the members of the deanery the desirability of each parish trying to make up its full assessment for the mission fund. After a very full discussion a motion was passed that in the opinion of the deanery the increase in the amount levied this year would tend to discourage the people, and prove hurtful to the interests of the mission fund; and that this deanery, while willing to put forth every effort to raise all the money we can for the Mission Fund, yet does not pledge itself to raise more than the amount levied on the several parishes last year. A motion was also passed expressing regret that no practical effort is being made by the Executive to increase the stipends of many of our rural clergy. The increased cost of living has made such increase an absolute necessity. Clergymen were requested to make their own arrangements for the holding of the annual missionary meetings. There is one vacant parish in the deanery, that of Holmesville, which is in the centre of a rich agricultural community. All the other parishes in the deanery are in good working order, having well-equipped churches and hearty services.

Oxford Rural Deanery.—The deanery chapel met at New St. Paul's, Woodstock. Rev. J. C. and Mrs. Farthing hospitably entertained all the clergy. At the afternoon meeting Mr. Farthing reported the returns for this deanery for 1903. The deanery had been assessed \$900, and exceeded its assessment by \$61. The whole diocese also exceeded its assessment. The new assessment for Oxford for 1904 was \$1,400, an increase of 45 per cent., while the whole diocese was increased only 33 per cent. The deanery loyally accepted the new figures, the larger churches willingly shouldering the heaviest share of the burden. New St. Paul's, Woodstock, assumed \$425. Old St. Paul's, Woodstock, \$175 and Ingersoll, \$285. The smaller towns and villages accepted corresponding sums for their parishes. Rev. J. R. S. Boyd was assigned as deputation speaker on January 31st to Tilsonburg, St. Charles, and Norwich, and Rev. J. C. Robinson on the same day to Princeton, Eastwood and Old St. Paul's, Woodstock. The deanery chapel welcomed two new members, Rev. James Ward, Norwich) and Rev. H. A. Wright (Tilsonburg), and also a visitor, Rev. Mr. Woodroffe, of Halifax, all of whom addressed the meeting in reply to words of greeting.

Guelph. St. James'. We have to chronicle a very happy event in the Sunday evening service of December 13th, when Mrs. K. Gardley-Wilmot delighted us all with singing during the offertory Ambrose's "Just as I Am." As her exquisite voice rang out in the familiar words we felt it was seldom one could hear a voice sweeter or more sympathetic in its tone. The singing of the old Christmas carols during the offertory, both on Christmas Day and the Sunday after, was a pleasing feature of the Christmas music. We would note with pleasure the growth of the Normal class, whose object is the furtherance of Sunday School work. Not only does this class assist those who are naturally teachers, but it also materially helps those who have the desire but, perhaps, not the gift of imparting their knowledge to others. There has been formed a branch

of the Anglican Young People's Association in our church, which starts out with bright promise of future success. Surely, with its fourfold objects of "Worship," "Work," "Fellowship" and "Education," some good should be accomplished. We would like to hear from some of the other churches who have a branch of this society as to some of the methods they have adopted for "Education," and also some of the forms they use to further "Work" among their members. After Evensong on January 4th the choir showed their great appreciation and admiration of their organist, Dr. Eva J. Taylor, and it found expression in the giving to her of Nathan Dole's "Lite of the Great Composers" (two volumes). The address was read by the rector, and the presentation was made by the choir secretary, Mr. W. Cotton. Not only do the choir, but the congregation of St. James' feel very proud that we have as our organist the only woman in America who has won for herself the degree of Doctor of Music. We wish her all success, and feel assured she is only as yet half way up the hill of fame.

Brantford.—Rev. Canon Sweeney, D.D., of Toronto, gave a most interesting lecture Monday evening, the 11th, in Grace Church schoolroom under the auspices of the A.Y.P.A. of Grace Church and St. John's. It was largely attended and enjoyed by all. Canon Sweeney proved a very clever talker. The lecture was entitled "Around the World in Sixty Days," and was illustrated with views of all the principal cities and places of interest that a globe-trotter would visit. Descriptions were given of all the different places, and the whole talk rendered very attractive to the listeners. Rev. Mr. Rounthwaite presided, and gave a short introductory address.

Hyde Park.—The new rector in place of the Rev. A. H. Rhodes, resigned, is the Rev. H. H. Tancock, who has had a large and varied parochial experience at Stratford, Wallaceburg and Windsor. Mr. Tancock has also achieved a reputation as a singer. He is a graduate of Huron College, London, and his many London friends will be glad to have him so near.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Man.

The Rural Deanery of Dufferin has issued a card with a list of Lenten addresses to be given by the different clergy of the deanery during the approaching season. Each clergyman will be in his own parish on Ash Wednesday, and give the opening address. The other week night services

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will be addressed by a visiting clergyman of the deanery. During Holy Week each clergyman will take his own services. The subjects of the addresses are: 1. Temptation. 2. Purity. 3. Sanctification. 4. Refreshment. 5. Preservation.

The Rev. A. Silva White, who was recently incumbent of St. Barnabas', New Westminster, B.C., but now curate of St. Luke's, Toronto, is another graduate of St. John's College, Winnipeg. Mr. White spent some time in this diocese working either at St. Paul's, Middle Church, or St. Andrew's, Lower Church, before he removed to the Pacific Coast.

The Rev. A. L. Murray, B.A., of Swan River, has been elected president of the Sunday School Institute branch in that district.

A new mission in the city of Winnipeg has been recently opened, and under the charge of Rev. R. C. Johnstone. It is situated across the Red river, almost opposite the Cathedral. This suburban part of the city has grown by leaps and bounds within this past year, and the Church is not getting planted there any too soon.

It is surprising and amusing to observe the many innocuous points of ritualism that are indulged in unconsciously by many congregations that are known as Low Church. And these distinctly ritualistic practices have not been surreptitiously introduced but have been unconsciously adopted by the people themselves. The writer knows of a country congregation of Orangemen where the men sit on one side of the church and the women on the other—a practice decidedly ritualistic. In another Low Church congregation, all sorts of cheap ritualistic symbols adorn the walls, put there originally to relieve the barrenness of the plaster. "Where ignorance is bliss, 'tis folly to be wise," in cases of this kind.

Canon Richardson, one of the four newly appointed Archdeacons of Huron diocese, is a graduate of St. John's College, Winnipeg. He was sometime curate-in-charge of what is now St. Luke's parish, Winnipeg. If the East has given the West some able men, the West is returning the compliment by giving the East some of her excellent home-breeding.

Rev. Alfred Cook, M.A., is engaged in mission work now at Kinisota, on the shores of Lake Manitoba.

Rev. W. J. Rowe, of Manitou, has been confined to his house for two weeks with a severe attack of lumbago.

Among the early tutors of Bishop Rowe, of Alaska, was the Rev. H. T. Leslie, M.A., who initiated the future Bishop into the mysteries of Latin. Mr. Leslie is the present assistant secretary of the Diocesan Synod of Rupert's Land.

Here is a splendid description of the conception of the Church of Christ, in these days of individualism. It is Khomiakoff's and should be memorized: "The Church of Christ is a society of good men differing in all their opinions, but earnestly seeking the truth, with a total certainty that it has not yet been found, and with no hope at all ever to find it." "The faith once delivered unto the saints," is relegated to the lumber room of forgetfulness. So mote it be.

The Rev. Canon Murray, of St. John's College, eloquently appealed for the General Mission Fund, at St. Mary's, Portage la Prairie, on Sunday, January 17th.

J. S. Brayfield, lay curate of Cartwright, returned last week from Newdale and Brandon, where he has been visiting.

The Rev. Canon G. L. Starr, of the Cathedral staff, Kingston, Ont., is to succeed Rev. McAdam Harding, the retiring rector of St. Matthew's, Brandon. Eleven years ago the Rev. G. L. Starr succeeded Mr. Harding at the above-mentioned cathedral, and now he succeeds him again at Brandon. It is said that the Canon is a High Churchman of a pronounced type. Rev. Mr. Harding preached his farewell sermon to a crowded church on Sunday, January 10th.

Stonewall parish has been filled by the appointment of the Rev. E. L. Howe, as incumbent. Mr. Howe has not yet arrived, but writes that

he will take all services on the field by the end of this month.

The congregation of the Church of the Ascension, Stonewall, has presented the organist of the church, Miss Mabel Williams, with a beautiful address and a well-filled purse, prior to her departure for Havergal College, Winnipeg.

Mrs. Garton, wife of Rural Dean Garton, Morden, met with a painful accident last week, having fallen and sustained several injuries in different parts of the body.

Appeals for the M.S.C.C. are demanding the attention of the clergy at present. But why not demand the attention of the wardens and vestry of every parish also? The canons of the diocese call for it. Among the various duties laid down in the Book of Canons are: (1) Under the head of "Duties of Wardens," (6) "to collect the offertories, pew rents and all contributions for general or special purposes." (2) Under the head of "Duties of Vestrymen," (a) "to assist the churchwardens in the collection of offertories and contributions for general or special purposes." The offertories and contributions for the M.S.C.C. are special, and come thus under the attention of wardens and vestry. It is the duty of these officers of the Church to see that the monies are collected. As a rule, the clergyman or the Woman's Auxiliary do the collecting, which the wardens and vestry have undisturbedly allowed, to say the least. There is a woeful lack of interest on the part of the officers of the Church, not only in this M.S.C.C. collection, but in the collection of the Home Mission Fund. Ofttimes the clergyman is more or less berated because his parish fails to meet its minimum contribution to these funds, while all the time the blame lies with the wardens and vestry, who shirk their constitutional duties. Perhaps the officers plead ignorance of their duties; in that case, it would be salutary to present each one with a copy of the canons, with the sections, giving their duties marked with red ink. It is no exaggeration to say that the majorities of wardens and vestrymen have no idea what the duties incumbent upon them are; and furthermore, do not seemingly care two straws what they are. A great many of them have the absurd idea that the parson is the church in toto, and consequently the parson does the greater part of the financing, even to financing, and in many cases (far too many), collecting his own stipend—but of this last, more anon. If, however, the financial side of the Church is to be improved, the wardens and vestry of every parish church should awaken to the sense of the positive duties laid upon them by the constitution and laws of the Church; and undertake to carry out those duties. Among those positive duties, which they declare in writing will be "faithfully and truly" executed to the best of their skill and knowledge, is the collection of "all offertories and contributions for general and special purposes." Suffice it to reiterate the General Mission Fund collection is one of these.

CALGARY.

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

Pincher Creek.—This may be of interest to the readers of the Canadian Churchman, and more especially to those who are practically devoting some of their time and substance, such as the W.A., to the help of the work among the Indians in the North-West. The Victoria Home for Indian children, St. Peter's mission, on the eastern confines of the parish of St. John the Evangelist, Pincher Creek, of which Mr. Haynes is the principal, was visited by Canon Smith, rector of Pincher Creek, on Tuesday, the 12th inst., for the purpose of administering the Sacraments of the Church to the Christian congregation that attends the little mission church adjacent to the home. There were something over fifty souls present at the service, all Indians, excepting the staff of workers in the home, five in

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all, including Mr. Haynes' little daughter, Gertrude. The service began about 2.30 p.m. with the baptism of an adult Indian, Iron Shirt by name, and his wife, and the receiving of three of their children, previously baptized, into the congregation. Iron Shirt has been most anxious for a year past, with his wife, to be baptized, but on a former occasion, owing to the swollen condition of the river and on others, owing to his physical infirmity, which subsequently resulted in the loss of his leg at the knee, he was unable to avail himself of an earlier opportunity and when he heard only the day before that another opportunity would be afforded him, he journeyed twenty-four miles for the purpose and received the solemn sacrament that adopted him into the family of God. It reminded one of the early days of Christianity, when the apostles baptized whole households. After this service and before proceeding with the Communion Office, Canon Smith addressed the Indian brethren gathered together, and was kindly interpreted by Mr. Haynes, the principal of the home. The service of Holy Communion was then gone on with and there were twenty-five communicants, twenty-one of whom were Indians; many others would have been present, but were away from the reserve freighting. The fact of this service being held on a week day, and so soon after the Sunday service, also that they all had to travel some distance, is a striking evidence surely of the value these dusky children of the plains attach to their religious Christian privileges, and might very well serve as an object lesson to the pale face, who often boasts of a higher and more refined kind of worship, but cannot boast of greater zeal, devotion and earnestness than are shown by these brethren of later embracing the Gospel message of Truth. One very noticeable and primitive custom still to be seen in the midst of these faithful Christians, took place at the close of the whole service. Every Christian Indian present advanced and held out the right hand of fellowship to the newly-baptized. Another touching incident was the carrying of one of the Indian children of the home up to the altar rails in a chair by her father, Little Plume, and the principal, to receive the sacrament, she being a cripple through an accident in young childhood. Little Plume is one of the most cheerful and joyous Christians among the Indians, and in his early days a noted runner in a ten mile contest. He is a man of herculean physique, but not so strong now as in earlier days, naturally one would suppose, but he is yet not an old man, but feeling the effects of an athlete's training, which is in most cases severe, and often followed by an early breakdown. Little Leaf, his brother, is the counterpart of Little Plume, and they both are splendid specimens of physical manhood, and promise to be equally robust in the matter of their moral and spiritual manhood. Simon Simon is spoken of well, and an Indian, called "The Spider," is weaving his web about the superstitious follies of the sun dance, and soon, possibly, this remnant of heathenism will be

submerged in the great wave of Christianity that is now beating against the shores of this tribal heathendom. The evidence of outsiders is strongly in favour of the work that has been and is being done on the Peigan Reserve, and very soon that hard destiny of fate will not consign to those who are buried in six feet by two another earth, the distinction of being the only good Indians, for it is fast becoming true that there are now living and doing their duty faithfully many good Indians, a fact which must be most encouraging to those who are spending and being spent for Christ in this particular corner of the vineyard of His kingdom, for which we must add *Laus Deo*. Canon Smith visits the home once a quarter for the purpose of administering the Holy Communion to the Christians among the Indians, as well as to the staff of workers, and is always ready to go down at the call of the principal, when his services are needed. The little church is in need of a Prayer Book and Bible for the officiating minister. Perhaps some one who reads this will be moved to donate these requisites to help the equipment of the little church on towards completion. Another hopeful sign is the pleasure the Indians take in making their little church comfortable and convenient for the rendering of Divine service; many of these requisites have been given by the Indians themselves, and their devotion during service time is refreshing to witness. They are firm believers in a proper attitude for prayer, and you can hear the sound of their knees as they come in contact with the hard floor almost as if the effort were truly penitential in character, and meant to be part of that efficacy essential to a truly devotional spirit; they actually throw themselves upon their knees as if in the very presence of God, and you almost expect to hear them with one voice cry out: "God be merciful to me a sinner." The writer might detail other interesting matter in connection with the work, but he feels he has already trespassed upon your space as much as he dare. Hoping that some may be induced to assist with prayers and offerings this real work, so full of promise and encouragement, so this closes.

NEW WESTMINSTER.

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

The Bishop of New Westminster and Kootenay has appointed the Rev. H. Beer as Archdeacon of the Diocese of Kootenay. Mr. Beer was ordained by Bishop Fauquier, and after spending eight years on St. Joseph's Island, Algoma, he removed to Minnesota, and thence to Alaska. He has been for the last five years at Kaslo, Diocese of Kootenay. Mr. Beer has had much experience in pioneer work, which will be of much advantage to him in his new sphere of work.

Mitchell.—The A.Y.P.A. have issued a fine winter programme. On January 8th, Rev. C. C. Purton gave his entertaining lecture on "English Sights and Scenes" (with illustrations). January 22nd is the date of a debate; January 29th, a meeting for members only; February 5th, a talk on Gray's Elegy, by Mr. E. Carter, B.A.; February 12th, a literary evening, by Dr. Smith and F. H. Thompson. The rector, in Lent, lectures on "Some Archbishops of Canterbury": Augustine (February 19th), Cranmer (March 4th), Temple (March 18th). On April 8th there will be a conversation, the subject of discussion being "My Favourite Character." April 22nd, a social evening. This is a very interesting programme, and will be a help to other branches which are planning their winter courses.

London.—The subject of a lecture at Christ Church meeting of A.Y.P.A. on January 19th was "Hidden Beauties of the Prayer Book" by Rev. T. G. A. Wright, of Thamesford. At the previous meeting, on January 4th, Rev. T. B. Clark, of All Saints', London, lectured on the "Prayer

Book." The rector, Rev. R. S. Howard, is giving a series of discourses on "Church History." This is a very hearty branch, the attendances being good, and a very warm interest in the work being taken by the members.

British and Foreign.

The Rev. Somers P. Smith-Heidz, M.A., has been appointed rector of St. John's, Inverness.

The Rev. Joseph Campbell, M.A., has been appointed rector and Archdeacon of Cairns, North Queensland, Australia.

The Rev. C. S. Hawken, B.A., has been appointed Archdeacon of Bodalla, in the diocese of Goulburn, N.S.W.

The Rev. H. Gouldsmith, M.A., rector of St. Paul's, Heudon, Sunderland, has been appointed vicar of Bishop Auckland.

The Dr. Pusey Library, Oxford, benefits to the extent of about £70,000, under the will of the late Mr. J. W. Cudworth, of Leeds. Two of the Leeds churches, St. Saviour's and St. Hilda's, also benefit, to the extent of £2,000 and £2,000, respectively.

The altar tomb, which has been erected over the grave of the late Dean Stephens, in Winchester Cathedral churchyard, was dedicated on Tuesday, the 22nd December, (the anniversary of the Dean's death.) A memorial brass is also affixed in the floor of the choir of the cathedral, close to Rufus' tomb.

A memorial was unveiled by the Very Rev. Dean Luckock, in the chapel of the House of Mercy, at Clewer, on St. Thomas' Day, to the late warden, the Rev. Canon Carter. The memorial takes the form of an altar tomb on which rests a recumbent figure of the late warden. It is built of white marble.

The consecration of Dr. Collins, as Bishop of Gibraltar, will take place at Westminster Abbey on the Feast of the Conversion of St. Paul, (January 25th), at 10.30 a.m. The Rev. Dr. Mason, Master of Pembroke College, Cambridge, and Canon of Canterbury, will preach the sermon.

Mrs. Selwyn, now in her ninety-fifth year, still takes warm interest in Church matters connected with New Zealand. She lately sent, as a gift to St. John's College chapel, Auckland, a massive paten and chalice, bearing the inscription: "To the glory of God, and in memory of George Augustus Selwyn, Bishop of New Zealand, 1841-1866, this paten and chalice are offered by his widow, 1903."

The Rev. W. J. F. Robberds, D.D., was consecrated Bishop of Brechin, in St. Paul's, Dundee, on the Feast of the Epiphany. The Primus, the Most Rev. J. B. Kelly, D.D., was the consecrating Bishop. He was assisted by the Bishops of Aberdeen, Argyll, Edinburgh, St. Andrew's, and Bristol, the latter of whom preached the sermon. This was the first occasion, since the pro-Revolution days, that the consecration of a bishop has been held in Dundee.

I have been told of a clergyman in the diocese of Durham who, some years ago, hearing only a faint murmur from the congregation, suddenly dropped his own voice to a whisper. The congregation immediately reminded him of his duty by doing their own. A very sensible congregation, and an equally sensible minister. —Editor of a London Church Paper.

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The organ in Durham Cathedral is to be rebuilt, the whole of the mechanism to be replaced by the best modern work.

Miss E. Brancker, of Somerset, has contributed the sum of £800 to provide the font for the new Liverpool Cathedral.

The Dean of St. Paul's, it is understood, cordially approves of the proposal to put a memorial in the crypt to the war correspondents who fell in South Africa.

Archdeacon Brooke has resigned the vicarage of Halifax. On his removal from Halifax in the new year he will take up his residence near Wakefield. The vicarage is in the gift of the Crown.

A fund has been opened in Birmingham for the purpose of making a public presentation to Dr. Knox, Bishop of Manchester; £900 has been subscribed, and the presentation will be made in January.

Mr. Glyn Vivian, brother of the late Lord Swansea, and associated with the firm of Vivian & Sons, copper producers, has given £4,000 towards the building of a new church for the district of Manselton, Swansea.

The death is announced of the Ven. Henry J. Martin, vicar of Eglington, Alnwick, and Archdeacon of Lindisfame. He was for ten years vicar of Newcastle-on-Tyne, and during his vicarate the old parish church of St. Nicholas was restored by Sir Gilbert Scott.

Excavations have been begun in connection with the proposed restoration of the ancient chapel of St. Nicholas, within Carisbrooke Castle, as a national memorial to Charles I., a project in which Princess Henry of Battenberg, as governor of the Isle of Wight, is manifesting a special interest.

It ought to be the great care of every one of us to follow the Lord fully. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—Matthew Henry.

A memorial to the late Bishop Creighton has just been placed in Peterborough Cathedral. It takes the form of a slab of white marble bearing a life-sized figure of the late Bishop in cope and mitre, and holding in his left hand the pastoral staff of Peterborough. The head rests on a slab of marble, while his pectoral cross and signet ring, worn on the index finger of the right hand, are inlaid with blue glass. The inscription at the foot of the memorial, after recording the chief stages of Dr. Creighton's career, adds: "He tried to write true history." These, it will be remembered, were the Bishop's own words.

There are at least two places in the parish of Warrington, where the women are improving the land.

The Archdeacon of Warrington has pointed out that the new cathedral at Liverpool will be larger than York Minster, and better than Westminster Abbey.

The new pulpit, which has been placed in Bristol Cathedral, in the nave, and which is the gift of Mrs. Coleman, of Chiron, was dedicated by the Dean of Bristol on Christmas Day, and was designed by Mr. G. F. Bodley, R.A.

There has lately been presented to St. Patrick's Cathedral, Dublin, by some of the accustomed worshippers there, a chalice and paten which were made in Dublin from ancient models. The appearance and dignity of the sanctuary is much enhanced by the handsome rait of solid brass, also Dublin manufacture, which was recently erected. A new throne for the Archbishop under the old canopy is an excellent specimen of oak carving. This part of the cathedral was beautifully decorated with flowers and bolly for the Christmas festival. There were crowded congregations at the carol service on Christmas Eve, and at the services on Christmas Day and on the Sunday following.

The Rev. F. G. Sandford, vicar of Thundersfield, and late vicar of St. Andrew's, Thundersfield, has been presented with a handsome testimonial by his former parishioners and other friends in Sheffield. It was made at the Town Hall, Sheffield, and consisted of a portrait of himself in oils—a replica of which will be hung in the Education Offices—and a magnificent service of silver plate, purchased with the balance of a fund of over £400. Mr. Sandford, also received, at the parish schools, Sparrow, a portrait in oils of Mrs. Sandford, from the members of the congregation of St. Andrew's.

THE PAINTING OF THE FRESCOES.

By Mrs. Berylcan Jones.

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CHAPTER III.

The strange friar walked slowly out of the church, and stood for a few moments looking at the glimpse of blue sea, visible from the tall churchyard cross, which was, even then, some hundreds of years old. A legend among the old folk of the place told how a terrible battle had been fought at the foot of Tregonan Hill, and of the mixture made with the blood and the sand the cross was fashioned, and placed in the churchyard. Be that as it may, it is a curious old relic, and made of a stone or a material quite unknown in the district. From where the cross was planted, a glimpse of blue sea, as I said, was visible, and the gaze of the wandering monk was riveted upon it for some short time. Then he looked down below, where, at the foot of the hill upon which the church stood, rose the tall chimneys and gabled roofs of the mansion of Trenance, and still further down, embosomed in sycamore and beech trees, the more humble dwelling of the vicar, Sir John Ude. In those days every parish priest who had a University degree was styled "Sir."

The friar gazed with a fixed countenance; his mouth was set, and he had almost a fierce look upon his worn and weather-beaten face. He was scarcely thinking of what he saw, and yet the prospect was fair, and might have gladdened the eyes even of a recluse. He turned suddenly and looked upon the church.

"Tis almost a pity they pulled down the old one," he muttered under his breath, "though this will be very beautiful!" And he suddenly folded his arms in his robe, and drew the hood over his

face, and with bent head and rapid step left the church.

He passed through the gap of cottages which formed the Church town, passed the tavern, with a few noisy drinkers outside, and gained the road which led to the isolated mass of granite which rears its head almost in the centre of the bend of Mount's Bay, and is called Tregoning Hill. Until all human habitation was passed, the pilgrim did not lift his head or untold his arms, but when he felt himself alone, mounting the steep, heather-clad hill, he gave expression to all his fierce, pent-up feelings. Raising his arms above his head he turned towards the sea.

"God of Paradise!" he cried, bitterly, "to think he lives! These twenty years have I thought him dead, and slain by my hand! Now I know he lives, and, instead of rejoicing, methinks I wish him dead. Living, and wed to her, my love of loves! How doth the devil beset me! Yea, like the holy Christopher the good priest spake to me about, I have served the devil, and I would that I could also find Christ, as he did."

He sat down on a huge block of granite as he spoke, and, resting his arms upon a rock before him, buried his head within them, and gave himself up to bitter reflections. Something had stirred within him the feelings of his childhood—the remembrance of the time before the great sin of his life had turned everything to dust and ashes in the world for him. The face of that vicar in the church had filled him with longings to have been what he might have been; a face in which the keen eyes of the pilgrim had seen passions conquered, evil subdued, and holy, child-like love and peace and kindness reigning supreme. Why could he not have lived like that man? Why, he wondered, had he yielded so weakly to all the fierce passions of his nature, and all the time had vaguely wanted to be good. These last twenty years, self-exiled from his country, wandering in bitterest remorse from land to land, fighting in savage battles, sailing over tempestuous seas; he felt in his soul he had found no peace, that real repentance had been very far from him. Though he had been hard upon himself, living a life of almost ascetic severity of late, yet, when he heard the fact that should have filled him with joy, when he knew at last that he was not the murderer he had believed himself to be, he writhed under the thought that his brother possessed all that he himself had longed for in his life. He woke to the fact that all these years he had been thinking unconsciously to himself that if he could not win her love, at least no living man would have it; and in the misery of realizing his own meanness, Michael Pengersck was nearer repentance than he ever had been before.

His thin, gaunt face looked more haggard than ever as he lifted his head at last, and mounted the hill.

"They shall never know," he muttered. "I will paint these frescoes, and I will go. They think me slain in the Spanish wars, and will never dream of my turning painter! Fool that I was to let that prating old abbot send me here; but I never thought to find a living brother."

He paused at the summit of Tregoning Hill, and gazed in rapt delight at the old familiar view. Bathed in the glory of the golden sunset, the whole of Mount's Bay lay spread before his eyes. From the Lizard to Land's End, the water was flecked with the crimson and gold and blue; the sky was still more glorious, fading upwards into the palest, tenderest tints of green and blue. Below him, in the shade of the north side of the hill, lay the great tin mine of Huel Vor, which had even then been worked for thousands of years, and had afforded its owners and lords thousands of pounds; a little further round to the north lay the old mansion of Godolpin, then called Godolgan, where lived the knight, Sir John Lamburne, and yet further westward was the other great, rich tin mine, then called Godolgan Bal, which means plague, or a "place that bring

*Tre-Conan, or Conan's dwelling-place.

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eth death," and nearly all the mines were called "Bals," because of the wet, miserable, dangerous occupation of the labourers in them.

The friar gave but one lingering look around. "I must get me down," he said. "The tide must be nearly out, and my lodging ready for me, else I must sleep out this night. But I longed for the old sight!"

But though he looked at the Giant's steps—that strange mythical road that led from Tregoning Hill to St. Michael's Mount—he did not take that path.

"My message to the prior will keep," he muttered, and plunged down through the gorse and heather, making straight for the coast. He knew the narrow footpath well of old, and found it but little changed; a few cattle were grazing on the short grass among the scattered rocks, and just lifted their heads and gazed mildly at him; a few children were playing in the rough roadway at the foot of the hill, and took but little notice of him.

(To be Continued.)

LIVING ECHOES.

Lord, speak to me that I may speak

In living echoes of Thy tone;

As Thou hast sought, so let me seek

Thy erring children, lost and lone.

Oh lead me, Lord, that I may lead

The wandering and the wavering feet;

Oh feed me, Lord, that I may feed

Thy hungry ones with counsel sweet!

Oh strengthen me! that while I stand

Firm on the rock, and strong in Thee,

I may stretch out a loving hand,

To wrestlers with the troubled sea!

Oh teach me, Lord, that I may teach

The precious things Thou dost impart;

And wing my words, that they may reach

The hidden depths of many a heart!

Oh give Thy light and truth to me,

That I may speak with wisdom's power;

A word in season as from Thee

To erring ones in needful hour.

Oh fill me with Thy goodness, Lord,

Until my very heart o'erflow

In kindling thought and glowing word

Thy love to tell, Thy praise to show!

Oh use me, Lord, use even me,

Just as Thou wilt, and when, and where;

Until Thy blessed face I see;

Thy rest, Thy joy, Thy glory share.

F. R. Havergal.

"Running across a common in this parish is a trench about three feet deep, and in different distances in this trench are shallow pits, which were called 'The Giant's Steps.' It is said this trench led from Tregoning Hill to St. Michael's Mount, and was the road the giants travelled."—Leland.

Children's Department.

A SONG OF SNOW-TIME.

Sing a song of snow-time,
Now it's passing by,
Million little fleecy flakes
Falling from the sky;
When the ground is covered,
And the hedge and trees,
There will be a gay time
For the Chickadees.

Boys are in the school house,
Drawing on their slates,
Pictures of the coasting place,
And thinking of their skates,
Girls are nodding knowingly,
Smilingly about,
Thinking of a gay time,
When the school is out.

Three o'clock, four o'clock,
Bang! goes the bell;
Get your hats and coats and wraps,
Hurry off, pell-mell!
Bring along the coasters all,
If you want some fun;
Up to the hill-top,
Jump and slide and run!

Steady now! Ready now!
Each in his place!
Here we go, there we go,
Down on a race!
Sing a song of snow-time,
When the flakes fall;
Coast-time, skate-time,
Best time of all!

The Angelus.

A SISTER TO BALAAM.

"I'd like to borrow a fresh egg, please."

Miss Martha was washing the cream pitcher, a pitcher of the quaint blue ware which had belonged to her grandmother, and she did not look around until the delicate operation was finished. Then she turned squarely and faced her caller. She was a trim, active little woman, who had not lost her youthful slenderness, and although she had begun to speak of herself as an old woman, her friends were inclined to regard the title as a joke.

The girl in the doorway was of an exaggerated slenderness that made Miss Martha seem almost portly, and her eyes met Miss Martha's with the unwavering intensity of one who claims a right rather than asks a favour. After a moment she repeated her request. "If you please, I'd like to borrow a fresh egg."

"If'm," reflected Miss Martha; "yesterday it was half a loaf of bread, wasn't it?"

"That's what I asked for," said the caller; "you gave me a whole loaf."

"And the day before," continued Miss Martha, taking no notice of this reply, "it was a cup of milk."

The girl in the doorway nodded, still keeping her unwinking gaze on Miss Martha's face. Miss Martha, vainly scrutinizing her caller's face for any trace of embarrassment, was annoyed to find herself flushing to the roots of her hair.

"I can't say that I approve of borrowing," Miss Martha went on. "If I run out of soda or molasses I just tell myself that it serves me right for

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not being more foresighted, and I get along without what I want till I've had a chance to go to town. And as long as I've got principles against borrowing," she concluded, "swallowing a lump in her throat, "it's no more reasonable that I shouldn't believe in lending."

"Then aren't you going to let me have a fresh egg?" asked the girl in the doorway. She spoke dispassionately, as if she were merely interested to know how far Miss Martha's principles would carry her.



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I guess not. You see, this thing's got to stop some time. And it might as well be now as ever."

"Good-bye," said the girl, turning away. Then, as if she feared she had been abrupt, she halted on the doorstep to say, "It's a nice morning." But Miss Martha dropped into a chair and wiped her damp forehead.

"My! that girl's a case," she ejaculated, with a distinct sense of relief as she heard the gate click behind her visitor. "She's brazen, that's what she is! The way she looks at you makes you feel as small as if she had caught you in some mean trick. I suppose I'll have to buy that Bailey place yet and tear that house down, to get rid of the neighbours it brings."

"The Bailey place" was, in fact, the bitter drop in Miss Martha's cup. The tumble-down house was halfway down the slope of the hill which was crowned by Miss Martha's neat cottage. Much of the time it was empty, and then Miss Martha suspected it of affording a haven to tramps. The rest of the year it was occupied by shiftless tenants, whom she rated below the tramps, inasmuch as they were so much more in evidence. The last occupants had been in possession less than a week, and the various steps in their acquaintance had been outlined by Miss Martha in her conversation with the girl in the doorway.

The hours went by, and even at nightfall Miss Martha had not regained her accustomed equanimity. Either the day had been peculiarly full of small vexations, or her morning's encounter with her neighbour had been more disturbing than she would acknowledge. Even the counting of the eggs was a disappointment. Miss Martha's pride in her hens was only equalled by the admiration of the women in the neighbourhood, who were in the habit of declaring that they would give the world to know what Miss Martha did to her hens to make them lay so. At this season of the year she could depend upon them to do their duty about as she depended on the sunrise, but to day the number fell short by one. And strangest of all, it was Speckle who was the delin-

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quent. Speckle's big brown contribution to the common store was unmistakable, but for once it was conspicuous by its absence.

The next day the same thing happened. The first omission had made Miss Martha frown. The second set her to thinking. Speckle did not want to set, that was certain, and she wanted a hen to take unreasonable freak:

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like a foolish young pullet. There was a possibility that she had stolen her nest, but Speckle had never done such a thing in all her decorous life. "I thought she took it wonderfully cool when I wouldn't let her have that egg," said Miss Martha to herself, her lips tightening. "I guess she'll bear watching." And the pronoun did not refer to Speckle.

Along in the forenoon of the third day Miss Martha put on her hat and started down the hill in the direction of the Bailey house, with a vague purpose of meeting her girl neighbour and dropping a hint which would stop her in her dishonest career, but instead it was Miss Martha who received the check. As she advanced toward her neighbour's her eyes wandered to the dilapidated side porch, overhung with tangled vines, and there on the upper step sat the speckled hen. Miss Martha rubbed her eyes, but those trusted organs had not played her false. The hen was Speckle, and even as her mistress stood and stared she rose to her feet with the triumphant cackle which had gladdened Miss Martha's heart so often in the past. There was only one explanation to the singular circumstance—Speckle had taken it upon herself to grant the favour her mistress had refused!

Miss Martha turned and went home with a strange sense of bewilderment.

She was too upset to prepare her usual hearty dinner, and instead made herself a cup of tea, like any one in the world but a sensible spinster who had kept house alone for a matter of twenty-five years. She was washing the single cup and saucer when foot steps sounded on the walk, and the girl from the Bailey house came into the kitchen. She held in her hand a tin dish containing three eggs, and she set them down on the table.

"I suppose I'd ought to have told you before," she said, as Miss Martha turned tremulously. "Your speckled hen's been stealing her nest. For the last three days she's laid on our doorstep."

She looked as if she did not expect to be believed, but Miss Martha had good reason for thinking the improbable story true. "Won't you sit down?" she said, appealingly.

The girl did not seem to hear the invitation. "I don't know as I need to tell you," she went on, "but I guess I will. I came near keeping those eggs. I thought—" her resolute young voice broke suddenly—"I thought maybe the Lord had sent them."

"Oh, dear me!" cried Miss Martha. She crossed the room and laid her hand on the visitor's arm. "You sit right down," she half-commanded, half-entreated. "I've got to understand this."

The girl sank into the nearest chair and began to cry. "It was for mother I wanted the things," she sobbed. "The doctor said she'd got to have nourishing food, and what's a girl to do when her father drinks? Half the time he's out of work, and when he gets a little money he spends it for more whiskey."

The undemonstrative New England woman clasped her visitor's hand. The girl leaned her head against the friendly shoulder and wept as if there were comfort both in the contact and the tears.

"I didn't blame you any of the time. It was 'most a lie anyway when I asked you to lend things just as if I meant to pay 'em back. I know it was the same as begging, but somehow I didn't care if only mother'd get well."

"You sit still in that chair," Miss Martha commanded. "Don't stir out of it till I get back." She hurried into the pantry and began to fill a basket which stood upon the shelves. It was a heavy basket when she brought it out, for Miss Martha's housekeeping was on a liberal scale, if she did live by herself.

"You'll let me scrub or something to pay you back, won't you?" said the girl, lifting her eyes, eloquent with gratitude. "I can do 'most all kinds of work, I don't care how hard it is."

"Don't worry about paying it back," Miss Martha returned, patting her shoulder. "But I don't say you can't help me out some day. That's what neighbours are for, you know, to help each other. Tell your mother I'll drop in to see her to-morrow. I'm a pretty good hand at fixing up sick folks."

After her visitor's departure Miss Martha made an errand to the back yard, and carried Speckle some scraps, which, that sagacious-fowl took from her hand. "I can promise you one thing," said Miss Martha, looking fondly down at her favourite. "you won't ever be fricasseed or made into

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a piece of matter if a dozen ministers came to dinner, and there wasn't a scrap of meat in the house except bacon. Its a queer thing," added Miss Martha, a touch of solemnity creeping into her voice. "For a woman of my age to be taught her duty by a speckled hen. Dumb things see more than we do, sometimes. I can't help thinking that I'll feel like a sort of sister to Balaam for the rest of my natural life." *Hattie Lummus, in Christian Advocate.*

A TURKISH TALE

"A servant of His Majesty Sultan Ahmet, who had been employed for twenty-five years in the palace, begged leave of the Sultan to allow him to retire to his native home, and at the same time solicited a pension to enable him to live. The Sultan asked him if he had not saved any money. The man replied that owing to his having to support a large family he had been unable to do so. Disbelieving the statement, the Sultan gave orders that Hassan should quit the palace in the identical state he had entered it twenty-five years before. Poor Hassan, without a piastre in his pocket, and dressed in the rude costume of his native province, began his weary journey homeward on foot.

In time he reached the suburbs of a town in Asia Minor, and, seeing some boys playing, he sat on the ground and watched their pastime. The boys were playing at State affairs. One was a Sultan, another his Yizier, who had his cabinet of Ministers. The Sultan, who was sitting with worthy dignity on a throne made of branches and stones, beckoned to Hassan to draw near, and asked him where he had come from. Hassan replied that he had come from Stamboul, from the palace of the Sultan.

"That's a lie," said the mock Sultan. "No one ever came from Stamboul dressed in that fashion, much less from the palace; you are from the far interior, and if you do not confess that what I say is true you shall be tried by my Ministers and punished accordingly."

Hassan, partly to participate in their boyish amusement and partly to unburden his aching heart, related his sad fate to his youthful audience. When he had finished, the boy Sultan, Ali by name, asked him if he had received back his twenty-five years. Hassan, not fully grasping what the boy said, replied:

"Nothing! Nothing!"

"That is unjust," continued Ali, "and you shall go back to the Sultan and ask that your twenty-five years be returned to you, so that you may plow and till your ground, and thus make provision for the period of want, old age."

"Hassan was struck by the sound advice the boy had given him, thanked him, and said he would follow it to the letter. The boys then

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in thoughtless mirth separated to return to their homes, never dreaming that the seeds of destiny of one of their number had been sown in play. Hassan, retracing his steps, reappeared in time at the gates of the palace and begged admittance, stating that he had forgotten to communicate something of importance to His Majesty. His request being granted, he humbly solicited that, inasmuch as His Majesty had been dissatisfied with his long service, the twenty-five years he had devoted to him should be returned, so that he might labour and put by something to provide for the inevitable day when he could no longer work. The Sultan answered:

"That is well said and just. As it is not in my power to give you the twenty-five years, the best equivalent I can grant you is the means of sustenance for a period of that duration, should you live so long. But tell me, who advised you to make this request?"

"Hassan then related his adventure with the boys while on his journey home, and His Majesty was so pleased with the judgment and advice of the lad that he sent for him and had him educated. The boy studied medicine, and, distinguishing himself in the profession, ultimately rose to be Hekim Ali Pacha."

BE COURTEOUS.

It has sometimes been said that any one who had good sense and a kind heart does not need any instruction in the art of good breeding; that politeness comes by nature to such a person, just as the accomplishment of swimming comes by nature to all animals, except men and monkeys.

If such be the case, how are we to account for certain habits of discourtesy in too many young people, who seem to have good sense, judging by their conversation, and who, we know, would be highly indignant if accused of not having kind hearts?

These young people have been taught to say: "Thank you," and "If you please," on proper occasions; they would never think of interrupting another speaker or flatly contradicting what some one else has just said; in short, as far as their tongues are concerned, they are as polite as their best friends could desire. But

they seem to forget that the wagging tongue is not the only thing to be considered, in social intercourse.

It is true that it is very important, when one is in company, to know what to say and what to leave unsaid; but it is quite as important to have one's eyes as polite as one's tongue. When eyes and tongue do not, so to speak, work together, it is usually the case that would-be courteous young persons manage to leave a very unpleasant impression, no matter how affable they may have been in their conversation.

For instance: A young girl, seeing a lonely-looking old lady passing the parlour door of the boarding house where they both lived, invited her to come in and have a little chat before going upstairs to her room. So far, so good. But when the old lady, after dropping into the rocking chair that had been placed for her began to prattle without that regard to grammar which had been impressed on her young listeners in the good schools of this generation, the polite (?) girl who had invited her in and placed a chair for her, spoiled the effect of all that had gone before, by exchanging glances with a friend who sat on the sofa by her, accompanying this ill-bred action by a slight elevation of her eyebrows. The old lady saw it of course, and, being sensitive, very soon left the company and went on upstairs.

No one cares to be the object of ridicule, whether this ridicule is expressed by the tongue or the eyes; and those who bear the Golden Rule constantly in mind, would no more think of offending in this way with the mute member, than with the one that makes itself heard.

Most of the young people, who have enjoyed ordinary social and educational advantages, would consider it rather beneath them to use such an expression as "tipping a wink;" let them regard the action with the same disdain, and there will be a great improvement in the manners of many who, at present, would never intentionally say anything rude or disagreeable.—Clara Marshall in "Young Churchman"

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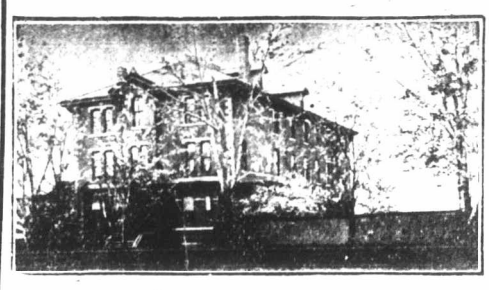
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 Opposite British Museum.
 Also at Birmingham and Liverpool

THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
 Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans—

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.
 Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
 Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,
 Deputy Minister of the Interior

J. YOUNG
 THE LEADING Undertaker and Embalmer
 359 YONGE ST
 Telephone 679

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