

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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VOL. 36.

TORONTO, CANADA, THURSDAY, JANUARY 7, 1909.

No. 1.

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Lessons for Sundays and Holy Days

January 10.—First Sunday after Epiph. Morning—Isai. 51; Mat. 6, 10, 19. Evening—Isai. 52, 53 and 53, or 54; Acts 6.

January 17.—Second Sunday after Epiph. Morning—Isai. 55; Mat. 10, 10, 24. Evening—Isai. 57, or 61; Acts 10 to 24.

January 24.—Third Sunday after Epiph. Morning—Isai. 62; Mat. 17, 53—14, 13. Evening—Isai. 65 or 66; Acts 5, 10 to 30.

January 31.—Fourth Sunday after Epiph. Morning—Job 27; Mat. 17, 14. Evening—Job 28 or 29; Acts 18, 24—19, 21.

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

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323. Processional: 219, 297, 547, 604. Offertory: 213, 220, 232, 300. Children's Hymns: 333, 342, 536, 565. General: 79, 214, 290, 534.

SECOND SUNDAY AFTER EPIPHANY.

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

THE CIRCUMCISION OF CHRIST.

Our present thoughts are directed towards the circumcision of Jesus Christ. "And when eight days were fulfilled for circumcising him, His name was called Jesus, which was so called by the angel before he was conceived in the womb." Thus simply does St. Luke testify to the ready obedience of St. Mary and St. Joseph to the law of Moses and the Divine instruction imparted to both by the angel. The significance of the act of circumcision is that it marks the dedication of the child to God. And a deeper significance arises from the fact that this is the dedication of the firstborn. For the firstborn son was sacred to God under the old dispensation. Now, in this child's case the purpose of His dedication is re-

vealed in the name given unto Him. For the name Jesus signifies Saviour. There was marked off the greatest personality ever to be made known unto man, viz., God Incarnate, whom to know is life eternal. It is only but natural that, in seeking for a lesson from the circumcision of Jesus, we should turn to the Sacrament of Holy Baptism. The grace of Baptism is death unto sin, a new birth unto righteousness. That is to regard Baptism from the child's point of view. Regarding it from the parent's standpoint, it is the dedication of their child to the service of God. And, as the name given to our Lord at His circumcision was significant of His life-work, so at Holy Baptism parents and god-parents should exercise great care in the choice of names. Why should not our names be significant of the service we are called upon to perform for the glory of God and the benefit of our brothers? The act of Baptism, and the feature of name-giving coincident therewith, is the marking off of an individual, a personality, and emphasizes the direct relationship of that individual, that personality, to God. We think and speak so much of the Church that we oftentimes forget the individual. But the Church herself in the Baptismal office, and in the Catechism bids us remember the individual, and the individual relationship and responsibility to God. Such a relationship means an individual inspiration. Recall the lesson of Pentecost. The cloven tongues of fire mean that for each separate one there is a Pentecost. The Church always deals with the individual. In Confirmation the Bishop lays "his hand upon the head of everyone severally." In the Holy Eucharist the words of administration are addressed to one person. "Thee" is certainly singular. Is it not too bad that we should allow ourselves to be in such a hurry that we interfere with this express principle of the Church? But if there is individual inspiration there is naturally individual responsibility. Each one of us in Holy Baptism is dedicated to the service of God. The question for each one of us to answer now is, "Am I fulfilling my duty?" "Am I doing the work that God has called me to, that God will enable me to do?" Any failure in the Church's work is human failure. Have I contributed to such failure on the Church's part to attain the Master's ideal? The Church does not court failure, does not recognize it, cannot temporize in the face of it. The fact of any failure must come home to the individual members of the Church. Therefore, on this eve of the time for making resolutions let each one of us resolve to do his duty, to contribute his share to the common victory and triumph over all the forces of evil.

Italy's Sorrow.

The terrible disaster in the south of Italy calls for an immediate, sympathetic and generous response from Canada. So great has been this catastrophe, so awful its result, that the mind is bewildered as it attempts to grasp its full significance. Only as the press gives us the sad and distressing details will we be able adequately to realize more intelligibly its extent and the awful loss of life and property caused by it. Our present duty is to stretch out a helping hand to Britain's ancient ally, and to do our utmost for her in this dark hour of suffering and distress.

Giving.

The passing of the Christmas season with all its hallowed associations and glorious benefactions should lead us to the serious contemplation of the Epiphany. The afterglow of the one should prepare our hearts for the loyal recog-

ognition of the other. The generous observance of the commemoration of the birth of the Divine Child by deeds of loving kindness to those who are near and dear to us is linked by a divinely ordered tie to a like observance of the commemoration of the manifestation of the Royal Babe to the Gentiles. Freely ye have received, freely give, and hasten the coming of the Lord.

Abyssinia.

The progress of the Soudan and Egypt means a more accurate knowledge of Abyssinia. Many things are calling attention to it. Times are changed from the days when, in the eighteenth century, James Bruce's record of his travels in Abyssinia was received with incredulity. The flood of Islam isolated the land for hundreds of years. It swept up the Nile and across to the Indian ocean, broke and parted at the Abyssinian plateau, completely surrounding it. Thus cut off from other Christian nations, this people, who received the faith in the days of Constantine, held fast to what was first taught to them. Their ritual is older than that of either the Eastern or Roman Church, and believed to have changed little in form from the days of the Apostles. A mission of a brotherly, not proselytizing, character has been maintained by the Archbishop of Canterbury since Archbishop Tait's time, but it is needless to say that there are many others, and not religious missions only, now seeking a hold in this rediscovered land.

Chinese Educational Tendencies.

The whole world is revising its systems of education, and we in these quiet Provinces of Canada may profit by what we read as the effect of modern learning in a careful review by Roland Allen of the progress of education in China. Chinese, he writes, who acquire Western learning at home are as a class better men and better citizens than those who have received their education abroad. These have thrown overboard the only compass which they possessed, and there is nothing henceforth to direct them on their course. Appetite and interest are almost the sole motives which actuate them, and able, cultivated, and influential classes whom appetite and interest guide are a manifest danger to their fellows and to the State. It cannot be denied that the indirect results of the introduction of Western civilization and education without decidedly religious influence are of a disintegrating character, and are calculated to raise up strenuous opposition to the existing order and methods of government.

Good Manners.

If there be one thing that should mark out the Churchman as he journeys through the world it is good manners. They lie at the root of Church teaching and example from the cradle to the grave. In so far as any man, woman, boy or girl, bearing the name of the Church, on any occasion shows to the world bad manners, to that extent does that person belie the Christian character, whose consummate flower is gentleness, flowing through the uplifted stalk righteousness, from the Divine root charity. Abruptness, incivility, and rudeness bring discredit to him from whom they come. It matters not how high his position or great his wealth or power. Arrógant, domineering manners are the natural product of a coarse, selfish nature, just as weeds are the product of neglected, uncultivated ground. Pitiably it is to see a self-made man humiliate one whom his consciousness of his own superior strength and position should move him to treat with forbearance. Contemptible is he who, born and bred a gentleman, is content to so lower himself. The name "gentleman" has a chivalrous and romantic record. When

preceded by the qualifying adjective "Christian" there is no nobler or more illustrious name borne amongst the sons of men, nor one more worthy to be striven for.

Health and Its Laws.

Not a year goes by without the birth of a new "pathy." From the ancient Allopathy to the modern Osteopathy is a far call. In the middle distance the space is crowded with disciples of the healing art of almost infinite variety in doctrine and practice. And still they come! Whilst we readily admit that as long as life continues under present conditions the surgeon and physician will be indispensable, at the same time not only we, but they, are strongly of opinion that were health and its laws studied and practised with but a tithe of the assiduity which is directed to the making of money, the wealth of health and the joy of healthy living would speedily make life on this planet approximate to the pure, simple, innocent life of our first ancestors in the Garden of Eden. To those who are content to live the simple life and eat in moderation wholesome food, to live laborious lives, taking a due amount of rest and recreation betimes, breathing pure air, seeking the good of others, and cheerily, gently, and constantly striving to make life better than they find it, to these, and such as these, health will bring her guerdon and they will hand it on, rejoicing and triumphant, to others, whom they bless and who will bless them for the boon.

The Selection of Hymns.

Now that a hymn book is decided upon and promised to be ready for distribution in a few months, it is quite in order to reflect upon the use of the volume. We have an able paper upon this subject in that well-written monthly, published in England, styled "The Churchman." The article is by the Rev. S. C. Lowry, and takes as example Hymns A. and M. It is one which we would like to reproduce in full instead of condensing from, but space forbids. First, the "person to select" is sometimes the clergyman, sometimes the organist or choir master. The latter are probably the better judges of the music and the capabilities of the choir; the former of the words of the hymns and the needs of the congregation. If the clergyman be wise he will frequently consult his organist and temper his control with conciliation. No self-respecting organist likes to be treated as a machine. The final responsibility, however, must rest with the official head. Among the needed qualifications for selection are, first, a sense of appropriateness. Hymns should be in consonance with the season, but especially in the Sundays after Trinity care should be given that at any rate one hymn should embody the teaching of the Collect or Gospel for the day. Nor should hymns be sung when they are manifestly inappropriate. It is scarcely fitting to sing—

"Awake, my soul, and with the sun
Thy daily course of duty run,"

at noon. "The radiant morn has passed away" is inopportune as an evening hymn on a dark November day, and to sing that "daylight is past" on a blazing summer afternoon is equally incongruous. Still more important is the need that the concluding hymn should be in harmony with the sermon. It jars when a solemn sermon on death or judgment has for its sequel an outburst of jubilant alleluias, or when a discourse on the joyful side of religion comes before—

"Thy way, not mine, O Lord,
However dark it be."

He concludes his remarks on this point by pointing out that the curate's sermons should be treated with equal courtesy, and his preferences consulted and followed. We hope to return again to this article.

Turkey and Egypt.

The constitutional change in Turkey is apparently proving a blessing to our Government, whose world-wide interests compel it to have a finger in every pie. Fortunately the British are the favourites with the rulers at Stamboul, and the party in power are ready, almost too ready, to proclaim such preference. Already in Egypt the situation is relieved. The court clique at the Porte had favoured, and in an underhand way encouraged, the fomenters of trouble. With the removal of despotism and mal-government and the substitution of Constitutionalism at Constantinople, "the enthusiasm for the Turkish connection" has suddenly gone out among the leaders of the so-called Egyptian National movement, and in its place, and in the same quarter, there has arisen a cry for severance of the remaining tie of suzerainty. On these and other sound grounds Lord Cromer has arrived at the conclusion that our duties in Egypt should not impair our sympathy with Turkish Constitutionalism, and that the success of the early states of the new régime in Turkey should not alter the main lines of the policy we have been pursuing, with such brilliant results, on the Nile. "We were liberal before the Turkish movement; we should be liberal still." We have laid a substantial basis of material prosperity. We have begun the much more difficult task of rearing upon it a moral and intellectual superstructure.

Reasons for Becoming a Churchman.

When we read in the "British Congregationalist" the following candid admission: "It has long been a matter of general knowledge that the condition of our churches is in many respects unsatisfactory," we are not unprepared for such results as that to which we now refer. The Rev. E. C. Jones, who left the Congregational Church to join the English Church, recently gave his reasons. "I have fought with my doubts of the effectiveness of the Dissenting system, out of attachment to the principles of my father, a respected Welsh Nonconformist. I tried for some years to bolster up my wavering faith by arguing against my strengthening conviction. The teaching of Dissent is fragmentary. While nobly loyal to certain facets of truth, it has seemed partial and incomplete, neglecting large tracts of very necessary truth. Sacraments are to me much more than poetic symbols. The wave of pseudo-Liberalism which has swept over Dissent, and the intellectual anarchy which results in various phases of 'Campbellism' have driven me to the conclusion that the religion is not safe which is divorced from a definite standard of doctrine. Instead of criticizing creeds, as is the vogue to-day, I rejoice in the Apostles' Creed as a summary of the facts of faith."

A Bad Example.

The voting is over, and in about a week most of the adults will have forgotten the municipal agitation. But youthful minds retain the impressions that unusual happenings give. Knowing this, we express our extreme regret at a scene we witnessed in Toronto. Vans full of children, who were taken in a procession, using the opportunity of hooting and being disrespectful to their elders. We were shocked that those responsible for such a demonstration should train up young boys and girls to show dishonour and disrespect to older people. Of the merits of the matter, of the reason of such improper conduct, the children knew nothing. They are ready enough to be unruly and insulting without being taught conduct which will bear fruit in after years. You cannot sow the wind without reaping the whirlwind. We do not want young Canada to grow up a race of rude, lawless larrikins. We have plenty of men and women who know the elements of learning, but we need men and women who are spiritually-minded, possessed of higher

instincts, and who realize that boys and girls should be taught to do to others as they would be done unto; in a word, that they have souls to be developed and minds to be trained.

THE NEW YEAR.

In our last issue we referred to the Old Year and some of its varied events; and as we wrote we could not help being solemnly impressed by the fact that it was one of the passing years of our own life, and that, though we were looking back over events that had happened in it in Canada and in other parts of the world, yet at the same time it had an intimate relation to ourselves and to each of our readers. It had made its mark on each of our lives for better or for worse. On each of our lives it had marked a record of opportunities embraced or neglected; duties discharged or omitted; hopes fulfilled or unrealized, and to each it had brought a proportion of joys and sorrows. And now on the threshold of the New Year, dear reader, it cannot be unprofitable to ask you, What of it? Are we content that the New Year should repeat for us the record of the old? Or do we, in deed and in truth, desire that whereas in the past year the talents committed to our charge whereby our devotion and diligence doubled during the New Year they shall be trebled or quadrupled? If our purpose be to adopt the latter course, let us take to heart the wise advice of the "worthy" Dr. Fuller: "It is not enough for men to propound pious projects to themselves if they go about by indirect courses to compass them. God's own work must be done by God's own ways. Otherwise we can take no comfort in obtaining the end, if we cannot justify the means used thereunto." The field of work is the world; the spiritual labourers are the members of God's Church; their source of Divine strength the means of grace; of knowledge, God's Word; their light, the Holy Spirit, and Example, the Blessed Saviour. A few plain words in conclusion to each of our readers—old, middle-aged, young, of either sex. How many souls will you, by the blessing of God, have been the means of bringing out of the world during this New Year to the regeneration of Baptism, the strengthening grace of Confirmation, the Sacred feast of Communion? The world is the field. You are the labourer, whether you be of the clergy or laity, man or woman, young or old. Time is your talent. Now is your opportunity. A year hence what will your accounting be? Remember in this solemn hour the searching words of the good Bishop Hall: "Every day is a little life; and our whole life is but a day repeated." To each of our readers, at home or abroad, we heartily wish, in the best sense, a happy and prosperous New Year.

CONCERNING OURSELVES.

The "Churchman" enters upon another year with the encouraging conviction of its continued acceptance to the Church at large, and its unswerving determination to continue the policy that has won for it the distinction of being an eminently representative Church paper, neither ignoring on the one hand nor over-emphasizing on the other any single phase of Church life, work or sentiment. In a communion such as ours the temptation and tendency to do one or other of these things is never wholly absent, and imposes upon one the exercise of perennial circumspection. Eternal vigilance is the price of freedom from undue partizanship, and such wholesome vigilance, we can assure our readers, it will be our undeviating endeavour to maintain. As the years roll on with their inevitable transformations the work of a Church paper becomes increasingly complex and exacting. In times not very remote the work of a Church paper was comparatively simple. Necessarily, its duties were at least as much of a negative as of

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a positive kind. Its range of affinities and sym-
pathies were perforce contracted. It occupied
the position, still held by the great majority of
secular newspapers, of being more or less a
thick-and-thin advocate of a certain isolated view-
point. This was emphatically, and still to a cer-
tain extent is, the case in our own, and, as a
matter of fact, in most other communions. It
has been said of late in some quarters that the
day of the religious journal has gone, that it has
"no future," and is bound to disappear. There
may be some truth in this. The day of the reli-
gious newspaper of a bygone generation is
probably going, of the uncompromising ex-
ponent of certain "views," whose outlook ex-
tended no further than the boundaries of some
school of thought, and whose work was largely
polemical. The exigencies of party warfare, to
speak for our own Church, demanded this style
of paper, and still to a diminishing extent con-
tinues to demand it. It had to be definitely
"high" or "low." In the heated atmosphere of
those days rarely a religious journal not defi-
nitely committed to some particular "school,"
and which was not prepared to contend to the
utmost for its last jot and tittle, could hope
to successfully maintain itself. But this is
rapidly changing. The discovery has been made,
and is now being hailed with enthusiasm, that
Christianity is something infinitely wider than
any school of religious thought, and that its pur-
view is more extended than that of any indi-
vidual standpoint, however exalted. This Church
paper has been, and will be, widely and faith-
fully representative, within, of course, certain
broad but none the less unmistakable limits of
all phases of religious thoughts and of every
party or "school" which does not take itself too
seriously. Again, the meaning and application
of the term "religious" is being extended. We
are coming to see, if not to formally acknow-
ledge as yet, the fact that the "ecclesiastical" is
not the exclusively "religious," and that "God
fulfills Himself in various ways." The dividing
line between the "religious" and "secular" is
becoming more and more blurred and indistinct.
The fact is dawning upon people that the arbi-
trary distinctions hitherto made in this connec-
tion, i.e., between the secular and religious, have
been fundamentally false. We are now begin-
ning to realize that religion, rightly understood,
embraces a vastly wider field and bears vastly
more numerous and varied relationships with man-
kind and his affairs than was formerly imagined
or conceded. And so, again, the scope of the
religious paper has correspondingly widened,
and the range of the subjects it may admittedly
legitimately deal with has been greatly extended.
This Church paper is one that takes a robust and
intelligent interest in all public questions which
have a direct or even indirect bearing upon the
general moral well-being. A better spirit is
manifest, and indications are multiplying on
every hand that we are entering upon a saner
era of public feeling and opinion. There is an
increasing tendency to welcome the discussion of
great questions of public interest entirely apart
from party considerations and entanglements,
and wholly upon their own merits. It is our
firm intention to endeavour to continue to rise
to those rapidly changing conditions, so as to
maintain our position as the truly representative
organ of our great historic communion, and the
exponent of every cause or movement which is
fraught with the promise of the general better-
ment of the community.

HOPES AND FEARS.

Our inner, our real lives, are made up of just
two things—hopes and fears. And these two
things are eternally and inextricably bound up
with each other. Every hope has its corre-
sponding fear, every fear its corresponding hope.
Matters are never so prosperous and satisfactory

but that by some unexpected and unperceivable
turn of events they may be suddenly transformed
to the worse, and, on the other hand, the out-
look is never so dark and gloomy but that by
an equally sudden turn they may be transformed
for the infinitely better. This is a truth which
we gradually learn, and can only learn by ex-
perience. A man of mature age and experience
has seen so many bright and inviting pros-
pects that apparently promised a long and un-
chequered future of happiness and content sud-
denly overcast and darkened by swiftly gather-
ing clouds, he has seen the grey and gloomy
outlook so often as suddenly brightened and
beautified by unsuspected rays of golden hope
begetting sunlight that he comes to realize as
the young never wholly can, what a strangely,
aye! wonderfully compounded affair the business
of living really is, and how apt he is to become,
and continue to be, the varying creature of his
momentary environment. He realizes how, in
the absence of some great, overmastering
counter influence, which goes down to the roots
of his being, he is the bond slave of to-day's and
to-morrow's hopes and fears. On the threshold
of the new year, when the mind is under the
influence of a subtle and irresistible impulse, in-
stinctively projects itself into the future, all this
comes home to one with especial force. There
are many uncertainties as to the future, but one
thing is sure and certain, and it is this, that we
shall continue to experience these alternations
of hope and fear, that whatever else the incoming
year may have in store for us it holds the cer-
tainty of hopes dissolving into fears and fears
brightening into hopes. This must be accepted
as the common lot. No human being has ever
fully emancipated himself from the dominion of
varying moods. Their influence may be plainly
traced in the lives of earth's greatest and
strongest heroes of whom any authentic record
remains. And yet for all this the more ex-
cellent way remains for us to cultivate. The
comparatively even mind can be acquired
and maintained, and in proportion as we do
attain it so will be our real comfort and efficiency.
Our message, therefore, to our readers for this
year of grace is "Even mindedness." It has
been cynically said that the happiest people in
the world are those who expect least. On our
own part we would directly reverse this dead-
ening and demoralizing saying. To our mind
the happiest people are those who expect most;
for, in the deeper sense and in spite of appear-
ances, our fears are not the result of our hopes,
but of our lack of hope in the true sense of the
word. Hope, we think and accept as a truism,
is the parent of fear. It alone makes fear pos-
sible. If we had no hopes we could have no
fears. But this is true only in an apparent and
superficial sense. Perfect love casteth out fear,
and love and hope are the same thing. We fear
disappointment because we do not really hope in
the stronger and higher sense. Our hopes are
vanquished by our fears because we have
nothing below and beyond them. The real,
genuine hope that "maketh not afraid" has its
mandate and sanction in the eternal and in-
visible. And so we are brought up or down to
the Apostolic standpoint, the one and only
abiding resting place of the human conscious-
ness. There is only one source of even mind-
edness, or, to use its old-fashioned equivalent
of "peace," faith and confidence in the ultimate
victory of Divine love, which, in spite of those
superficial and occasional disarrangements of our
mental balance, from which it is useless to
expect absolute immunity, does constitute a very
real and abiding resting place "between whiles."
The attainment in some appreciable measure of
this spirit expresses our very best wishes for all
and sundry of our readers during the new year
and the years beyond. Life in a temporal sense
is a wheel within a wheel. Behind and beyond
and encircling and overruling it are the Divine
purposes. The little episode in our being which

we call "life" can only be interpreted in relation
to the mind and being of Him in whom we live
and move and have our own being. The less is
contained in the greater. All the evil that in the
wildest flights of a fantastically morbid imagina-
tion can befall any of us is rigidly and inexor-
ably limited by the all-pervading, all-encircling,
all-controlling love of God. Turn we where we
may and travel far enough, we inevitably en-
counter it. All roads lead to it in the end. Of
the fortunate man who has grasped, or begun to
effectively grasp, this great fundamental fact of
the omnipotence of the Divine love may be cited
those noble words of a more than half-forgotten
seventeenth century poet:—

"The man is saved from servile bands
Of hope to rise and fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all."

And again, the words of a greater than Donne,
"Whether we live or die, we are the Lord's."
And so we heartily wish our numerous friends
a Happy New Year.

FROM WEEK TO WEEK

Spectator's Comments and Notes of Public Interest.

A Toronto correspondent to the "Church
Times," of London, Eng., has undertaken to
inform the people of England that in the recent
Episcopal election in Montreal the clergy showed
that they did not want Dean Farthing for Bishop,
and despite this fact he was willing to be known
as father-in-God to men who "didn't want him."
In this country, where Episcopal elections are
understood, a reference of that kind might do
little harm, but in England, where the new
Bishop is known and such elections are un-
known, it may create a distinct prejudice against
him. Now, the implication arising out of this
correspondent's statements is that the clergy of
Montreal "wanted" someone else nearer home.
That certainly was not the case, as everyone who
had anything to do with the election knows.
We know of no other way in which either clergy
or laity can officially and convincingly show
that they want a man for Bishop than by electing
him to that office. This both clergy and laity did
in the case of Bishop Farthing, and they did it
for no one else except in the ill-fated excursion
to England. To say that because a man is not
elected on the first ballot is an evidence that he
is not wanted would, we suppose, place the great
majority of elected Bishops in the "not wanted"
class. What is more, Bishop Farthing's election
was not of the compromise type. He was a strong
candidate from the outset, and his friends re-
fused to desert him to make way for a second
compromise. One other word may be said in
this connection, and that is that it was not a
case of the laymen holding up the clergy and
compelling them to vote their way, as some would
have us believe. The clergy of Montreal are
free men, and freely expressed their preference.
As occurs in almost all such elections, many
candidates appeared, and it is quite a serious
matter for a man to change from one to an-
other. Many grew impatient with the clergy
because they did not come together as quickly
as they might, but so long as a man thought
there was any chance whatever for his favourite
he stood by him. Instead, therefore, of there
being any evidence that the Diocese of Montreal
didn't want Bishop Farthing, he has every reason
to feel from the official returns of the ballot that
he was very much wanted, and no man starts
out upon his career as a Bishop with a saner
public opinion behind him. He will have to
turn the current from the old channel in many
places, but in doing this he will have the very
best sentiment of his diocese behind him.

There are many religious ceremonies that have
a beautiful and impressive significance, such as

the enthronement of a Bishop, the consecration of a church, the dedication of an altar, and so forth, but they are not without their dangers. To fail to appreciate the fitness of these ceremonies on the one hand, or to lay undue emphasis upon them on the other, lead to lack of respect for our services. It is fitting and proper that sanctity should be given to things that are associated with what is sacred. On the other hand, to put undue emphasis upon such ceremonials is to interject an element of make-believe that is fatal to reverence. To concentrate too much attention upon the enthronement of a prelate so that the act is lifted somewhere to the level of his consecration, to consecrate one church with elaborate solemnity when an important church not far off has been doing most effective work for years without any thought of consecration, to sanctify with considerable unction a prayer desk, or pulpit, or altar rail, or other article of chancel furniture has not always the effect that is looked for. Our people are very polite about these things as a rule and refrain from expressing themselves, but when we get to their inner thought we find that for the most part they take little interest in them. At all events we have to take care that all our services have a true ring to them. Any make-believe element supposed to favourably impress the people is unworthy and dangerous. It may thus happen that greater simplicity may be vastly more impressive than elaborate ceremonial. In any case it is of the utmost importance that what we do should not exaggerate a sentiment for the purpose of making an impression. People are often not as simple as they look.

The humorists of the press seem to take special delight in pouring ridicule upon the New Year's resolutions. This is not done presumably for any evil purpose, but it has become an annual topic of merriment, just as the spring poems and kindred subjects. While the intention may be quite innocent, the effect may be the very reverse. The passing of an old year and the incoming of a new one is a most favorable time for seriously-minded people to indulge in serious thought. It is an occasion when even the flip-pant are reduced to sobriety, and all are then susceptible to more or less lasting impressions. It is a time when thought ought to be crystallized into resolves. This may, of course, be overdone, but surely it is the greatest folly to allow such moments to pass without bringing them to good account. We can say a word, perhaps, to steady the impulsive, so that they may act sanely. We may follow with words of encouragement later on, so that those who waver in their good intentions may brace up and go on; but whatever happens we must not fail to take advantage of a most impressive moment to turn the currents of youth and maturity into wholesome channels. One custom has long widely prevailed at the New Year, and that is to "drink the health" of friends. Whether this is going out or not we do not know, but certainly it is anything but a hopeful start. The General Synod at its last session expressed itself in condemnation of the "treating" system so long in vogue, and every Churchman ought to do what he can to obey that injunction. It is that form of hospitality that does probably more than any other to promote intemperance. It is fitting, therefore, that we all should be specially alert at the beginning of the year not only to direct sentiment and strengthen resolutions, but to rescue those who have yielded to temptation, for temptation is usually strongest when higher voices are calling most impressively.

Spectator.

COMMENTS ON THE DIOCESAN CONVENTION—ADDRESS OF THE BISHOP OF ALBANY, U. S.

(The Living Church, Nov. 21, 1908.)

I shall apply the reasoning of the Bishop of Albany to our Anglican Communion and thereby

show to what an impasse he has brought the two bodies hitherto in communion with each other. The preface to the Ordinal demands episcopal ordination for the lawful exercise of priestly functions "in this church" (Anglo-Episcopal), therefore, condescends the bishop, she recognizes the valid ministry of all non-Episcopal bodies? The non sequitur is so plain that he who runs may read. The Anglican and American churches were legislating for themselves, says the bishop, and as they did not venture, nor could have intended, to legislate for others, therefore they did not venture, nor intend to legislate in such a manner as to pronounce any judgment, explicitly or implicitly, on the legislation adopted by non-Episcopal bodies on the same subject matter of orders, I fail again to see the conclusion in the premise, or the consequent in the antecedent. The Anglican Church said there had always been Bishops, Priests, and Deacons, in Christ's Church, but she did not thereby deny that in the future it would be lawful to have only one order of ministry in those bodies who should at their own sweet will adopt it, says the the Bishop. It is irregular, he thinks, but the ministry is not invalid. That is to say, what had hitherto been recognized in the Catholic world as invalid, viz. non-Episcopal orders, may henceforth be recognized arbitrarily and in defiant opposition to the will of the Catholic Church, as valid, but irregular. Such, thinks the Bishop, was the mind of the framers of the American Prayer Book, and of our Anglican Reformers. Is it any wonder the Pope should have attacked the truth of our orders not on the ground of the lay character of Parker's consecrator, as some Anglicans keep on scribbling, but on the plea of wrong intention? The ministry of our dissenting brethren is "valid" the Bishop of Albany thinks, because it "avails to the saving of souls." This is certainly a new meaning for a definite, technical theological term. I must confess it is new to me at any rate. The Episcopal order as understood in the Preface to the Ordinal, and as it is understood by the Bishop, "could not have been a device of man, or an invention of that time * * * * * I must have been according to the will of Christ, it must have been under the guidance of the Holy Spirit of God; it must have been the norm and rule intended to be followed through all time * * * * * And yet, the Bishop thinks, the Anglican church at the Reformation had no intention of condemning anything done contrary to this "will of Christ," contrary to this "guidance of the Holy Spirit," contrary to this "norm and rule intended to be followed through all time." And the proof is, because in the Preface to the Ordinal, are found the words "in this Church" (Protestant Episcopal—Anglican). The compliment paid to the zeal of the Reformers by the Bishop of Albany, is really not a very high one. The Bishop would not give our Dissenting Brethren, "valid" orders, because they have them as much as he has himself, but he would "offer the gift which shall make them regular as well." Here there is a gap in his reasoning. What dissenters will want to know is, just what he means by this "gift" which shall make them regular as well. I had thought it were this gift which would have made them valid, and that it were jurisdiction which would have made them regular. If their ministry is valid to the salvation of souls, and the Bishop says it is, it can only be by the will and grace of Christ. How then can the Bishop say with any moral certainty that it is the will of Christ that our dissenting brethren should receive the "gift at his hands? Is not the argument all the other way? His brother, of Fon du Lac, thinks Christ no longer desires unity in the Christian Church, or at least we have no proof that he does, and for the reason that the Church willfully broke with it. How then in the face of the "manifest Divine life" among non-Episcopal Protestants, can the Bishop of Albany say that it is still the will of Christ that they ought to receive the "gift" at his hands? Where is the proof of the moral obligation? The orders of non-Episcopal ministers are "valid" the Bishop thinks, and yet he says, "they do not receive the sacrament with their mouths," although their "religious lives must somewhat be lived by its supernatural grace." That our dissenting brethren do not receive the Sacrament with their mouths, they will themselves be the first to repudiate as an insult, and on the Bishop's own reasoning the statement is theologically absurd, for if valid orders carries anything with it per se, it is the power to consecrate the Eucharistic elements; and the latter assertion of the Bishop has ever been allowed by the Catholic Church. The Bishop need have no fears, he is not here treading "on delicate and doubtful grounds." Sacramental grace is not the only grace, nor has

the Catholic Church ever said that it is never communicated outside the actual reception of real Sacraments. The Bishop warns us that we must "recognize," "realize" and "proclaim" "the fact that every human being baptized in water in the name of the Father, the Son and the Holy Ghost is not only a Christian, but is a member of the Body of Christ." Now this is just what his Dissenting Brethren will not admit. They will tell him that Baptism makes them members of the visible Church, but they will positively deny that it makes them Christians. Will the Bishop tell us how we can make them "recognize," "realize" and "proclaim" this fact? Will he tell us how we can make thousands in his own Communion recognize, realize and proclaim it? The Bishop, I venture to say, has all through his Episcopal life been ordaining men who persistently denied it. How then can it be "first necessary" not only to recognize, but to realize, and proclaim, what perhaps the larger portion of Anglicans deny, even at this hour? The Bishop certainly has a great work to do in his own Communion before he begins to repair the breach made by the "unwisdom and blunders of Rome in Luther's time, and of England in the time of the Wesleys." I have adopted the ideas and reasoning of the Bishop of Albany, though not precisely, except in quotation marks, his very words, because I desired to put the case stronger, than I think, it had been put by himself. One layman to my knowledge has changed his opinions of the Orders of Dissent, and who can tell how many others?—A Canadian Presbyterian.

JOSEPH AND HIS FATHER.

One of the closing lectures of a three months' course, teaching the Book of Genesis in St. George's, Montreal, by the Rev. Dr. Paterson Smyth, B.D., LL.D., Litt. D., rector.

Genesis

We are drawing near the close of this study of the Book of Genesis. To-day we come to the most touching part of Joseph's story—that of his relation with his father. Last day the curtain fell on the scene in which he made himself known to his brethren and gave them surely what the French would call a "very bad quarter of an hour." To-day we raise the curtain again on the same scene, but at its close. The brothers have recognized their brother. They had stared dumfounded at his statement, "I am Joseph," and as they stared slowly the face of the great Zaphenath-Paneah seemed to change into the likeness of their long-lost brother. And now their first feeling of consternation is changing into one of wonder at his kindly sympathy and considerateness for them. "Now, therefore, be not grieved nor angry with yourselves * * * * * for God did send me before you to preserve life," etc. So he goes on in loving sophistry to tell them of the good that God has brought out of their evil. And then he gives the eager message for his father, "Haste ye and go up to my father, and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt, come down unto me, tarry not, and thou shalt dwell in the land of Goshen, and thou shalt be near unto me—there will I nourish thee. * * * * * And ye shall tell my father of all my glory in Egypt and of all ye have seen," etc.

Was not it a loving message? And so beautifully natural, that he should want the dear old father to be proud of him, "Ye shall tell him of all my glory in Egypt." Such an exquisitely beautiful bit of vanity, of a kind that surely God Himself must approve. When a simple country boy goes out into the great world and rises into prominence at home or abroad, as a merchant or a lawyer or a soldier or a civil servant or a leader of thought in any direction, even though he be above all petty vanities about the world's opinion, don't you like to see him caring that his old father and mother at home should be proud of their boy, that somebody should "tell them of all my glory in Egypt." It is the only phase of vanity that one loves to see in men.

II.

One thing has often puzzled me—I wonder if it puzzles you—that Joseph did not seek out the old father earlier. But I feel pretty sure that there was some good reason. First, he was a slave, then he was a prisoner; then perhaps the great pressure of his duties in Egypt tied him. There must have been some good reason, for clearly he had not forgotten his father. Since the day when the beautiful young mother was laid in the lonely grave on the Bethlehem road that boy and his father had been everything to each other. From the moment he first saw his brothers you can see how his heart went forth to him. Little they knew of the suppressed eagerness in his question, "Is your

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father well, the old man of whom ye spake." Little they thought how they were wringing his heart, as they pictured the old father grieving at home for Benjamin, "It shall come to pass that if he sees that the lad is not with us that our father will die for his life is bound up in the lad's life, and we shall bring down his gray hairs with sorrow to the grave."

And now see his impetuous eagerness, "Haste ye and bring down my father." Surely he had not forgotten.

Now do you think it was altogether an easy thing for Joseph to bring down his family? Read what he says to them in the next chapter that "every shepherd is an abomination to the Egyptians." Read the accounts in ancient historians, of the sharp divisions of caste in Egypt; 1st rank, priests; 2nd, soldiers; 3rd, merchants; 4th, artificers; and 7th and last and lowest of all, shepherds and cattlemen.

Now remember that Joseph was a great Minister of State, that his wife was the princess of On, that the proud, jealous nobility of Egypt would be very much disgusted at his connection with cattlemen. Do you think a meaner type of man would be so eager to bring them down? Have you never heard of a poor man's son rising to a high position and being a little bit ashamed of the humble old father?

But there was not much of this littleness left in Joseph after all his life of close communion with God. I don't think that the coming of the whole family was an unalloyed pleasure. You can read between the lines later something of the difficulty. But men of Joseph's type do not think much of these things in the deep tender love for the dear old father at home.

III.

Evidently the rumour has got abroad and there was much talk in the palace and in the government offices of the coming of Zaphenath-Paneah's brothers. I think the story leaves the impression that Joseph was really liked and honoured by the courtiers and officials. As for the King he said, "Bring down your father and your brothers and they shall eat the fat of the land."

There is no time to dwell in any detail on the return of the brothers and Jacob's journey to Egypt. Let me just sketch in, in a few quick touches for you the pictures that rise before me as I try to realize the story.

First Picture.

Old Jacob sitting in his big, black tent, with all the women and children, and the dusky servants around him, all listening open-mouthed to the wonderful story which the sons from Egypt were telling. Why, it is like a fairy-tale—all about kings, and nobles, and palaces, and beautiful cities; about Joseph's splendid home, and the young Egyptian princess, his wife, and all the glory and power he had in Egypt. The old man is completely overcome. He falls back fainting at the shock. When he recovers, he flatly refuses to believe a word of it. He has lost all hope long ago. Twenty years have passed since that morning when he saw his boy for the last time riding over the hill to Dothan. How could Joseph be yet alive? Then they lift him up, and get him his staff, and help him out into the sunshine, and show him the waggons, and chariots, and drivers, and the guard of honour and the costly presents from the mighty noble who was once his little boy in that very tent. And at last the spirit of the old man revived. "It is enough, it is enough, Joseph, my son, is yet alive. I will go and see him before I die!"

Second Picture.

The second picture is on the route near the end. A great plain in Goshen, near where the famous battle of Tel-el-Kebir was fought by the English about twenty years ago. The black tents of the Hebrew shepherds are pitched. Their flocks and herds are feeding on the plain; but no one is minding them. The splendid cavalcade of the Egyptian governor is approaching, and there is deep excitement in Jacob's company. The children are watching the beautiful uniforms. The men are watching the chariots and horses. The women are wondering what Asenath will be like. But the poor old father's heart is filled with one great craving—"My boy is coming, my boy is coming. Let me see Joseph and die!" And now he knows that the first of the chariots has stopped; he hears his son's voice, that he has never forgotten; he feels the strong arms round his tottering frame. And as he looks with glad, proud, satisfied eyes at his little Joseph, now grown to be the great lord of Egypt, can't you imagine you hear that sigh of deep satisfaction.—"Now let me die, since I have seen thy face, because thou art yet alive!"

Third Picture.

They are sitting together in the tent. The old father, now grown very weak and grey, and the

strong, stately governor of Egypt, with his jewelled collar, sitting at his father's feet, as when he was a boy long ago. How very happy they are! How much they have to talk about! All that has happened in Canaan these twenty years—all the marvellous story of Joseph's adventures in Egypt; how he was sold in the slave market; how he was put into prison; how he got placed at the head of the whole land of Egypt. All about God's goodness to him; his happy home, and his young wife, and his two boys, and all his power. And did not that old man listen! Gazing at his son with proud glad eyes as if he would never tire of gazing, never tire of listening. Ah, young people it will be happy for you if God give you some such picture as that to hang upon memory's wall for the days to come. I think that was the happiest day that ever came to Jacob and Joseph.

Boys and girls, young men and young women, this is God's beautiful inspired picture to tell you what He loves to see between parents and children. Through their love for you God has given you a terrible power over the poor fathers and mothers. You have great power to hurt them or to gladden them. No one else on earth has that same power over them. He has, as it were, placed your hands upon their heart-strings, that by the slightest twist you can torture them as you will. Aye, and with the slightest touch you can gladden them, too. I have seen fathers and mothers growing pale and sorrowful, heart-broken with sorrow that their children had given. And I have seen fathers and mothers proud and glad, like Jacob, because their children were a pride and a gladness to them. And I know that God, who has given that power to the children, is watching very keenly to see how they use it. May God enable you to use it well!

IV.

We go on rapidly with the story. Seventeen years have elapsed, Joseph is still rejoicing in his great national work. His two boys are grown-up—done school—perhaps going through their college life in their mother's city of On, the Oxford of ancient Egypt. But as they are growing stronger, the old grandfather in Goshen is growing weaker, and so one day there comes to Joseph the hurried message, "Behold thy father is sick." At his father's age he knows what that means, and so he starts off with loving eagerness, taking the boys with him, and it is touching to see how the old man "strengthened himself and sat up in his bed," when they told him that his son was coming.

So Joseph sat beside him and they talked. The old man told him of a plan that he had been thinking about in bed—that Joseph's two sons should take their places as members of the family of Israel. Do you think most men in Joseph's position would have cared for this? Jacob and his sons were despised cattlemen, an abomination to the Egyptians. Joseph's sons would be like young nobles in position and would probably have the highest posts on the Egyptian Civil Service open to them. And yet Joseph consented. Why, do you think? I think because he knew that God had a great purpose for Israel, blessing it and the world through it, and because it seemed to him that God's blessing and a share in God's purpose was of more value than all the wealth and honours of Egypt. I should think the "golden youth" of Egypt would think Ephraim and Manasseh very silly. Do you think so? It is a good thing to have wealth and position if it be with God's blessing. But it is better to be poor and unnoticed all our days than to miss the best things that God has for us, His blessing and a share in His great purpose of pulling the poor world straight.

So the old man talks to his son, garrulously as old men love to talk, about the old days and his long life, and the goodness of God, and of that deep pain which neither of them could forget, "when Rachel died beside me when we were near to Ephrath, and I buried her by the wayside." Nobody but Joseph could enter into that sorrow with him. And it was so pleasant to have Joseph there to talk it over with.

V.

Oh, it is good to have these relations between fathers and sons, remaining unbroken as the years go on. God's blessing follows close on them. Don't miss them if you can, fathers or sons. Many men miss them. Sometimes it is the father's fault through want of sympathy. Oftener it is the son's. Life has got newer interests and the memories of the old home have faded. But there are fathers who always keep young in spirit, to whom the boys would talk as frankly as to a school-boy chum. There are mothers to whom the girls will come with every trouble, from the broken doll to the broken heart. And there are sons and

daughters on whom the old people can always lean as Jacob leant on Joseph.

And the best security for such relations is that the home should be a religious one in the best sense of the word. Ask yourself whether the scene at the close of this visit is likely to be repeated in your home. The old chieftain blessed his son who had been the chief happiness of his life, and then he said, "Bring me your two boys that I may bless them also. And as they knelt with bowed heads at his bedside they heard the solemn prayer, "God before whom my fathers did walk, the God Who fed me all my life long unto this day, the angel who redeemed me from all evil, bless the lads!" Ah! Such scenes are only in religious homes.

So Jacob blessed them and soon after he blessed all his sons. "And when Jacob had made an end of blessing his sons he gathered up his feet into the bed and yielded up the ghost and was gathered unto his people. And Joseph fell upon his father's face and wept upon him and kissed him."

Many a man has wept like that since. But Joseph had not the bitter self-reproach that comes to many a man when he weeps by his dead father. That day, young people, will come to most of us. Remember that on that day there will be untold pain at the remembrance of every neglect; there will be the purest, truest, pleasure in the memory of every word of his approval and gratitude. Oh! it will be like the ringing of joy-bells in your heart, if he should say to you then, "My son, I thank God for the comfort you have been to me all the days of my life." May God grant you those joy-bells in your heart for ever!

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

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

St. John's.—St. Thomas'.—Recently in the vestry of this church, Mr. H. W. Stirling was presented with a handsome walking stick, suitably engraved. Mr. J. F. Ewing made the presentation on behalf of the choir in a short and witty speech, reminding him of the goodwill existing between the choir and choirmaster. Mr. Stirling who was taken by surprise, made a suitable reply, being deeply touched by the gift. Mr. Stirling is to be congratulated on his work in connection with this choir.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Lord Bishop of Nova Scotia held a confirmation in this church on a recent Sunday morning. His Lordship's address was in his usual practical strain, and he gave excellent advice to the candidates, who were presented by the rector of St. Paul's, the Ven. Archdeacon Armitage. The Rev. A. R. Beverley also took part in the service.

The Rev. John Antle, of the British Columbia Coast Mission, preached in this church recently to a large congregation. Mr. Antle returned to Canada from England on the Empress of Ireland. He is an earnest preacher, and was listened to with great interest, and although there was a fire in the next block to the church with several engines playing upon it, almost the whole congregation remained in the church. There was, of course, a great amount of excitement, owing to the proximity of the fire. When Mr. Antle spoke in St. John, the night before the general election, the hall was packed to overflowing. The "hatchments" which have hung so long in St. Paul's Church undoubtedly had a history at one time as memorial coats-of-arms of our distinguished dead; but amidst the changes incident to human life it was in time forgotten. Mr. Harry Piers and Mr. T. Vardy Hill have spent many months studying them, with the result that they have traced all but one. The hatchments commemorate Baron DeSeitz, General McLean, Governor Wentworth, Governor Parr, Secretary Richard Bulkeley, Charles Morris. It has been suggested that the names should be painted on the frames for the sake of identification and for permanent historical information. Mr. Piers thinks that instead of being hung in the vestibule, which is quite uncer-

clesiastical, that they should be placed on the pinnacles in the main body of the church.

The Sunday school was founded by the Rev. Dr. Breynton about 1783. It is one of the oldest Sunday schools with a continuous existence in the world, the American experts in Sunday school work acknowledge the oldest on the Continent of America. Its foundation was only a year or so later than the work of Rakes, the founder of Sunday schools at Gloucester, England. It is eight years older than any in the United States, for it was not until 1791 that Sunday schools were inaugurated at Philadelphia. It is proposed to celebrate the 125th anniversary, the fifth silver jubilee of St. Paul's, on Tuesday, January 11th, by a great gathering of the old teachers and pupils of St. Paul's who may be able to attend. The present Bible classes are arranging for the festival, and it is confidently expected that a large number of old scholars and teachers will be present. The attendance will be restricted entirely to old members.

The new organ for the Church arrived on Thursday, 26th Nov. Busy hands have been at work ever since placing it in position in the new organ chambers built on both sides of the chancel. The Rev. E. J. Kennedy remarked as he saw the large boxes in front of the church: "it looks as if all Halifax were moving." The four manual electro-pneumatic organ was erected by the Warren Organ Company, of Woodstock, Ont., and is said to contain more than 3,000 pipes, requiring an electric organ blower of five and a half horse power. It will be the largest and finest instrument in the Maritime Provinces, and one of the most complete in Canada.

The memorial window to the late Miss Jane Tremaine has been shipped from Munich, and its arrival is expected very shortly.

Trinity.—Seventeen candidates were confirmed at a recent Sunday evening's service in this church, when a large congregation was present. The Bishop gave an admirable address on "Jesus the Light of the World," and the musical details of the service were an outstanding feature.

Hantsport.—St. Andrew's.—A meeting of the Rural Deanery of Avon was held in this church recently when the following clergy were present: Rural Dean Wade, rector of Newport; Rev. I. E. Fraser, rector of Rawdon; Rev. G. R. Martell, rector of Windsor; Rev. T. C. Mellor, rector of Cornwallis; Rev. C. DeW. White, rector of Kentville, Canon Vroom, Rev. J. C. Cox. On the first evening service was held in the church at 7.30. Rev. G. R. Martell read the prayers, the Rural Dean preached a very helpful sermon, choosing for his text, Acts iv., 32. On the following morning there was celebration of Holy Communion at 8.30, the Rural Dean celebrating, assisted by the Rev. C. DeW. White. At ten o'clock, a meeting of the Chapter took place. At 2 o'clock in the afternoon Rev. G. R. Martell read, in his usual fluent style, a paper on the establishment and growth of the Church in Nova Scotia up to the time of the death of the first Bishop, Rev. Chas. Inglis. Following the Rector of Windsor's paper, was a sketch of the recent General Synod held at Ottawa, by Canon Vroom. Both papers were very interesting, and were listened to with great attention by those present. After some little discussion was indulged in, the meeting closed with prayers by the Rural Dean.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Fredericton.—The Right Rev. Dr. Richardson, the Lord Bishop of the diocese, intends to visit British Columbia during this month in the interests of the Laymen's Missionary Movement. He will speak (D.V.) at Vancouver on the 31st of January.

MONTREAL.

Montreal.—The Very Rev. Dean Farthing, accompanied by Mrs. Farthing and their two sons, arrived in this city from Kingston on the evening of Wednesday, Dec. 30th. The Bishop-elect on his arrival was welcomed by the Very Rev. Dean Evans, the Ven. Archdeacon Norton and practically the whole body of the Anglican clergy of the city as well as by a number of the representative laity of Montreal. He remains the guest of Archdeacon Norton until to-day.

ONTARIO.

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

Kingston. The Very Rev. Dean Farthing, Bishop-elect of Montreal, who left this city on the 30th ult. to assume his Episcopal duties, was presented just prior to his leaving by the Kingston Clerical Club with a gold pectoral cross. The address was read by the Rev. Canon Edwin. The congregation of St. George's Cathedral took collective leave of Dean Farthing in the evening and presented Mrs. Farthing and himself with a solid silver tea service and gave him also an Episcopal ring.

The Lord Bishop of the diocese, the Rev. Canon Starr, and Messrs. E. J. B. Pense and R. J. Carson, spoke during the evening and the Dean delivered a feeling address in reply.

On the Sunday prior to his departure for Montreal, the Very Rev. Dean Farthing preached to a very large body of brethren Masons in the morning in the Cathedral, and in the evening he preached his farewell sermon in the same building to an overflowing congregation. The Dean took for his text Revelation xvii. 14.

On the evening of St. Thomas' Day the scholars of the Cathedral Sunday school to the number of 250 gathered together in the schoolhouse for the annual Christmas school-feast, which proved a most enjoyable affair. After the supper had been disposed of an excellent programme of songs and recitations was given by the children. Between the first and the second parts of the programme the Very Rev. Dean Farthing presented the prizes to the successful scholars. At the conclusion of the prize-giving the whole body of the scholars rose and gave three very hearty cheers for Dean Farthing, who is extremely popular with the children.

On the 23rd ult. the small children belonging to the Cathedral Sunday school had their Christmas tree and concert. The event took place in St. George's Hall.

St. Luke's.—On the evening of Tuesday, Dec. 20th, the teachers and the scholars of this church Sunday school held their annual Christmas treat in St. Luke's Hall. A very pleasing programme of songs recitations, etc. was given by the scholars.

Taylor.—Herald Angel Church.—Owing to cutting off of the Missionary grant for ministers' stipend, this church will be closed and it is likely to remain closed for some time as the congregation has become so small that it is unable to meet the expenses. The last service was held on Sunday, Jan. 3, by the rector, the Rev. David Jenkins.

Belleville.—St. Thomas'.—Despite the unseasonable weather large numbers attended three services which were held in this church on Christmas Day. During the day there were over 200 communicants at the various celebrations. The church was prettily and tastefully decorated and the choir performed their part in the musical portions of the service with great acceptance. On Christmas Eve hampers containing Christmas dinners were given out to seventy-four needy families. Last year fifty-two were given out, but the need this year was much more acute. The rector was most generously remembered by the members of the congregation in the Christmas Day offerings, and in the many gifts sent to him and his family. The rector did not preach a sermon, but thanked the congregation for their generous response to the annual Christmas appeal. No less than 72 families had their Christmas dinner provided by the members of the congregation on Christmas Day.

Brockville.—St. Peter's.—A pleasant event took place in the choir vestry at the close of the service on Christmas Day when the members of the choir took occasion to mark their appreciation of Mr. George Turner's co-operation with them in beautifying the services of the church. Dr. Jackson, in a short speech, made an expression of the sentiment of the choir and on their behalf presented Mr. Turner with a beautiful gold and pearl breastpin amid great applause from the choir. Mr. Turner briefly replied in an appropriate manner, and the proceedings were brought to a close by singing the Doxology.

Picton.—St. Mary Magdalene.—A very pleasant meeting of the Parochial branch of the A. Y. P. A. was held lately in the school house. There was a large attendance and much enthusiasm was shown. A delightful and varied programme was rendered,

which gave much pleasure to those who were present.

Wolfe Island.—Trinity.—For the third year in succession the annual examination of the scholars attending the Sunday school of this parish was held, by kind permission of the trustees, in the school house, on Saturday morning, December 19th. There was an excellent attendance of both teachers and scholars who showed the keenest interest in the effort. The senior classes were given a written examination, while the juniors enjoyed an oral one. The results were eminently satisfactory, the following being the special prize winners:

Seniors: (a) Rev. W. Cox, teacher. 1st, Estella Walker, Mabel Walker; 2nd, Cora L. Davis. (b) Miss Pyke, teacher. 1st, Emma Walker, Allen Davis; 2nd, Sidney Horne.

Juniors: Mrs. Grimshaw, teacher. 1st, Edna Davis, Anna Bell Rogers; 2nd, Eliza Davis.

(b) Miss Fawcett, teacher. 1st, Arthur Watts, Amos Friend, Willie Cummings; 2nd, Clarence Davis.

(c) Miss Berry, teacher. 1st, John Watts; 2nd, Kenneth Kenny, Austin Friend.

The following also passed very creditably in their respective classes: Harold Friend, Robert Bullis, Hattie Fawcett, Lena Haggerty, Eddie Walker, Eddie McDermott, John Spence, Fred Davis, Monty Fawcett, James Kenney, Jack Davis, Rodney Spence, George Bullis, Clarence Kenney, David Walker. The prize distribution took place at the annual Christmas tree entertainment.

On a recent date the scholars of the day school gave an entertainment in the school which was well patronized by parents and friends. The school was decorated for the occasion and looked neat. The long programme was admirably carried out and thoroughly enjoyed by the large audience present. In the absence of Dr. Spankie, who was prevented from coming by a severe cold, Mr. McQuaig occupied the chair. During the evening addresses were given by the chairman, Rev. Mr. Cox and Dr. Topping. Great credit is due to the teachers for their excellent work and labour of love. Before the National Anthem was sung a very hearty vote of thanks was proposed and seconded and heartily accorded by the whole audience in good British style.

Christmas Day services in connection with the Anglican Community were held throughout the day and well attended. The first at Garden Island commenced at 6.30 a. m., at which between 30 and 40 were present. The second was at Trinity Church at 10.30 a. m., with over 100 present. The third was at Christ Church at 2.30 p. m., where there was also a record attendance. Over 80 communicants made their Christmas Communion. The rector preached appropriate sermons at all three services. The churches were tastefully decorated by the ladies of the congregation, and the chorus' rendering of the special music added much to the festive character of the services. A watch night service was held in Trinity Church on the last evening of the old year.

OTTAWA.

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

Ottawa.—The committee on the character of plays produced in theatres and improper publications reported to the Bishop's Conference last week. The committee's report as adopted consisted of three recommendations as follows:—1. That the conference authorize the committee to act as a deputation to wait on the Minister of Customs on the subject of books of an immoral character brought into this country. 2. To ask the newspapers to publish the Dominion law on the subject of immoral books, plays and pictures. 3. To communicate with the other Christian bodies to ask them to co-operate in petitioning the Dominion Government to appoint a censor to act under the government's authority, who will have a censorship on plays, literature and pictures.

St. Matthias.—The Rev. E. A. Anderson, diocesan agent of the Diocese of Ottawa, has been appointed rector of St. Matthias Church, Hintonburg. The Rev. John J. Lowe, whom he succeeds, is leaving for England shortly to spend a time there visiting friends. On his return the Rev. J. J. Lowe will take over a new charge.

Anglesea Square Mission.—Over seventy-five of the children of the Sunday School of this Mission, together with their parents and friends, spent a jolly time at their Christmas Tree and festival last week. The hall was prettily decor-

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ated with Union Jacks, Japanese lanterns and gay streamers, while the tree was decorated with tinsel and laden with many pretty presents for the children. Supper was served at six o'clock and the good things provided were much enjoyed by all. Following this a pleasing programme of recitations and choruses was carried out, each item being well received. The several choruses were well chosen and were put on by members of the school. The Rev. E. H. Capp occupied the chair and his efforts towards the entertainment of the Sunday School members were crowned with success.

Beachburg Mission.—St. Mary's.—A Christmas Tree for the children of the Sunday School was held in the Town Hall, Westmeath, on Monday evening, December 21st, when an excellent programme was given of songs, recitations, dialogues, etc., after which the presents were distributed and a very successful entertainment was brought to a close by the singing of the National Anthem. The net proceeds, about \$15, will be expended in procuring Sunday School papers and other needed supplies, for this flourishing school. On Christmas Day, after morning service, Miss Florence Bromley, who has been organist for some months, and is about to leave home, to enter as a nurse-in-training, in Rhode Island Hospital, Providence, R.I. was presented, by the rector and wardens, with an address, a Nurse's Companion, and a purse, as a token of good-will, from the members of this congregation.

St. Augustine's.—A Christmas Tree for the Sunday School was held in the Town Hall, Beachburg, on Wednesday evening, December 23rd, when a nice programme, was provided, consisting of songs, recitations, drills and dialogues, after which the presents were distributed and a successful entertainment was concluded by singing the National Anthem. The "Good Night" and "Hoop" drills, and "Coming through the Rye," were nicely rendered by a number of young girls, and reflect credit on the training given them by Mrs. Jones and Miss Forbes. An amusing feature was the "Village Band" by a number of boys, which elicited rounds of applause. The net proceeds, about \$15, will be used for procuring Sunday School supplies.

Micksburg.—St. Stephen's.—An explosion of an acetylene gas tank wrecked this church on the evening of Sunday, January 3rd. The clergyman, the Rev. Dr. Orr, was burned on the hands and face, and Samuel Buckley was severely burned and had his back hurt. The explosion occurred about 6.30, half an hour before the evening service. The front of the church roof and the windows were blown out. The building was of concrete, and was erected two years ago.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, William Day Reeve, D.D., Assistant Bishop, Toronto.

Toronto.—The following subscriptions have been received on behalf of the church at Fernie, B. C., since the last report:—Canon Tremayne, \$5; St. John's S.S., Dixie, \$3.56; A. B., Toronto, \$1; Ven. Archdeacon Warren, \$1; Bishop Reeve, \$5; Canon Broughall, \$5. The total received to date, \$99.06. W. S. Battin, treasurer.

St. Martin's-in-the-Fields.—A Chapter of the Brotherhood of St. Andrew, with an initial number of twelve men members, was formed in this parish on Christmas morning. Everything is improving in this parish. The Sunday School has increased from an average attendance of 45 to an average of 135 on each Sunday. The congregations increasing so that it will be necessary to enlarge the church.

Grace Church.—The annual examination of the Bible class was held just previous to the Christmas Festival, when very excellent papers were written. The two highest, Miss Patterson and Miss Haines, obtained 98 per cent and Miss Archer being third was also specially remembered. Miss Archer being third was also specially remembered. Miss Glockling won the award for the regular attendance, not absenting herself one Sunday during the year. Mr. David Clarke, for service rendered in bringing young men to the Bible class, was also rewarded. The prizes were presented by Messrs. W. F. Elliott, C. P. Muckle, Wm. Paris and the rector. The examination consisted of thirty questions on the origin, government

and reformation of the Church also the Christian year.

The usual midnight service, beginning at 11.30 on New Year's Eve, was held as usual. Immediately after 12 o'clock there was a celebration of the Holy Communion, 79 participating in the highest Act of Worship. The service was beautiful, owing in no small measure to the presence of a goodly number of the chorists, 23 being vested and in their places.

At a special meeting of the Diocesan Mission Board, which was held in the latter part of November last, it was decided to employ the Rev. J. B. Anderson as Diocesan Evangelist, his duties to commence on New Year's Day. Mr. Anderson will work under the direction of the Ven. Archdeacon Warren, the Missionary Secretary, and the Rev. Canon Dixon, who have been appointed as a sub-committee of the Mission Board for that purpose and to whom applications for his services should be sent. The Mission Board requests that at the conclusion of every Parochial Mission held by Mr. Anderson the people to whom he has ministered shall be given an opportunity of contributing through the offering or otherwise to its cost, and that the whole of the amount contributed shall be sent to the secretary-treasurer of the Synod to be disbursed by him as directed by the Board. Mr. Anderson is a man of long experience in this kind of work and of undoubted zeal for the advance of Christ's Kingdom among men. Such evangelistic work as he seems to be capable of doing is at all times the duty of the Church; but especially of late years have we been made to feel that we have been remiss in this vital matter.

The Western Hospital.—At this institution on Bathurst Street, on December 29, the third annual concert given by St. Anne's choir, under the auspices of the Brotherhood of St. Andrew, was held, and it proved to be a great success. The concert was held in the centre of the two large public pavilions. Ample space and accommodation being provided by the lady superintendent, Miss Woodland. Mr. R. H. Coleman, a well-known Brotherhood man, was in the chair, which he very acceptably filled, and enjoyed talking with the patients afterwards. The choir, under the able direction of Mr. Ed. W. Miller, as organist and choirmaster, sang good old Christmas hymns, anthems and a quartette. Master Stanley McGuire delighted all with two beautiful solos, and the songs by Mr. J. R. Slack were also thoroughly enjoyed. The piano used on this occasion was very kindly loaned by the Gerhard Heintzman Company. And one hundred programmes printed free by a member of St. Anne's Church. Dr. Jennie Hamilton, one of the hospital staff, in a neat little speech, moved a vote of thanks on behalf of the patients and staff to Mr. Miller personally, and the ladies and gentlemen of the choir, and to the Brotherhood of St. Andrew, as she had many friends in that organization, for the delightful, cheering and uplifting entertainment, which, the Dr. said, would live in the memories of all for some time to come. Mr. Ed. Miller responded in a pleasant way for, he said, if our efforts are appreciated that is all the recompense we look for.

The choir turned out about 50 strong. At the first concert only three nurses were present, at this about twenty were there and three doctors, all the staff that could be spared. About half a dozen Brotherhood men visit this hospital every Sunday morning the year round, and do what they can to bring men nearer to Christ through His Church. The evening closed with singing that beautiful old hymn "Abide with Me," which was rendered most feelingly by the choir.

All Saints.—The Rev. W. J. Southam, B.D., was instituted and inducted as rector of this church last Sunday morning, the church being filled to its fullest capacity. The ceremony was performed by His Grace the Lord Archbishop of Toronto, and the sermon was preached by the Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, who chose for his text St. John, i. 6. Other clergy who took part in the service were the Revs. W. T. Hallam, B.D., of Wycliffe College, G. C. Despard, and H. D. Raymon, the curate of the parish. At the evening service the new rector preached his first sermon, taking for his text 11 Cor. iv. 5, "We preach not ourselves but Christ Jesus our Lord." A very large congregation was present at this service.

Wexford.—St. Jude's.—A very pleasing event took place at the residence of Mr. William White on the evening of the 30th ult., when he was paid a surprise visit by members of the congregation and the choir, who presented him with an address and a present of silverware to show their appreciation of his valuable services as organist of the

church, a position which he has filled with much zeal and fidelity. A very delightful evening was spent by all present.

NIACARA.

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

Barton.—Holy Trinity.—The Rev. Matthew Wilson, M.A., the new rector of this parish, and Mrs. Wilson, have come into residence. Mr. Wilson preached at Glanford in the morning on Sunday last, at St. Stephen's, Mount Hamilton, at 3 p.m., and at Holy Trinity at 7 p.m. Mr and Mrs. Wilson have taken an affectionate leave of the congregation at Acton and Rockwood. They had farewell addresses presented to them at both places, together with a handsome Morris chair from Acton and a purse of money from Rockwood, and private presents and tokens of affection. The rectory at present is in process of repair.

Milton.—Grace Church.—The Sunday School teachers of this parish have presented their superintendent, Mr. F. R. Dymond, with a new cassock. Mr. Dymond has always taken a great interest in Sunday School work, and has been indefatigable in his efforts on behalf of the Sunday School and Church in this parish. This parish has paid off \$250 of the debt on the Sunday School.

HURON.

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

London.—St. Paul's Cathedral.—A special Carol Service on Wednesday evening, December 23rd, when a number of carols were sung by the choir. Between the various carols special portions of Holy Scripture were read both from the Old and the New Testament, appropriate to the service. The first two of these were read by lay readers, Messrs. W. J. Garside and S. Williams. Proceeding through the various orders of clergy, the other portions were read by the Rev. J. G. Perdue, of St. Paul's Cathedral; Principal Waller, of Huron College; Rev. Canon Hague, of the Memorial Church; Ven. Archdeacon Richardson, Ven. Archdeacon Young, Dean Davis, the concluding portion being read by the Bishop. The service was arranged by Rev. Canon Dann, precentor of the cathedral. There was a large congregation present.

Stratford.—St. John's.—On Sunday morning, December 20th, the Bishop of the diocese held a Confirmation Service in this church, when he bestowed the apostolic rite upon 24 candidates, which were presented to His Lordship by the rector of the parish, the Rev. S. F. Robinson. The Bishop gave a most earnest, practical and helpful address to the candidates. There was a large congregation present. The Bishop also dedicated several memorial gifts which have been donated to the church during the past few months. These were a brass altar rail, altar book rest, alms basin, and four collection plates. Preceding the offertory the rector, in the name of the congregation requested the Bishop to set these gifts apart for the service of the Church of God in this parish. The Bishop acceding to the request in a solemn prayer dedicated them to the service of God. Handing the four plates to the wardens and sidesmen His Lordship then began the sentences of the offertory.

Atwood and Henfryn.—A pleasant feature at the Christmas entertainment in connection with each of the above churches was the reading of an address and the presentation of a well-filled purse to the incumbent, the Rev. H. P. Westgate.

Chesley.—Holy Trinity.—The church in this town has been making some rapid strides of late towards the improvement of its property. The church debt of over \$1,000 has been paid off and one of the finest rectories in the land has been erected adjoining the church. The rectory is of the latest design and is fitted up with all modern improvements. In addition to this the rector and his wife were greatly surprised on Christmas Eve, when a new cutter was left at the door for them, a gift from the congregation. The Bishop has been here and consecrated the church, and expressed his approval at the way the parish has advanced. All together, the

church has one of the finest properties in the diocese, and the best church property in the town.

St. Thomas.—The greatest sympathy is felt throughout the diocese for the Ven. Archdeacon Hill in his recent bereavement by reason of his wife's death. The archdeacon has had a long and active career in church work of many kinds and has touched many lives who all feel deeply for him in his present sorrow.

Woodstock.—The new Rural Dean of Oxford County, in succession to the Rev. James Ward, is the Rev. T. G. Wallace, the well-known rector of new St. Paul's, Woodstock, who is well qualified to discharge the important duties of this office very efficiently.

The Rev. W. Johnson, late rector of Huntingford, South Zona, has taken up his abode in this city.

Haysville, Hamburg and Wilmot.—Christmas brings many expressions of good-will to the clergy and their wives, and one beautiful instance of this was an unexpected and generous cheque of nearly \$70 on the plate on Christmas Day, with a letter from the ladies of the three congregations, addressed to Mrs. Owen, wife of the Rev. C. H. P. Owen, the rector, asking her to spend the money on a fur-lined coat, and expressing their cordial esteem of her life and work among them. This letter and gift were all the more surprising inasmuch as a beautiful new cutter was presented to the rectory household only a short time before by the Misses Callanan. We congratulate the rector and his wife on these delightful evidences of the place they hold in the affections of their people.

ALGOMA.

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

Bracebridge.—Recently the Lord Bishop of diocese made his annual visitation to this parish, an event always looked forward to with pleasure by the priest and people. A class of eleven candidates was presented for apostolic rite of laying-on-of-hands. The service was most hearty throughout and was partly of a special character. The Bishop was much gratified with the evidences of success and harmonious work. The church was again prettily decorated for Christmas Day with evergreen, holly and cut flowers. There was a celebration of the Holy Eucharist at 8.30 a.m. and at 11 o'clock Matins was said, followed by the choral celebration of the Holy Communion. The rector officiated and preached an appropriate sermon at the later service. The service was very hearty, and the special anthems were well rendered. A beautiful new reredos of carved oak, designed, made and presented by a member of the congregation, was displayed for the first time. The offerings for the rector on Christmas Day in money, and on Christmas Eve in kind, amounted to about \$80. The Venerable Archdeacon Gillmor, Travelling Archdeacon, who is acting as Locum Tenens in the neighboring vacant Parish of Gravenhurst, came up on the early afternoon train after his service in Gravenhurst and dined at the rectory and spent the day, a visit much appreciated by the rector and his family.

Sudbury.—Church of the Epiphany.—The Lord Bishop of the diocese held a general Ordination in this church on the fourth Sunday in Advent, when two deacons, the Rev. W. S. Weavy and the Rev. I. Curliss were admitted to the Order of the Priesthood, and three Catechists were admitted to the Diaconate, namely Mr. John Leigh, Mr. John Tate, and Mr. W. E. Phillips. The early part of the week was taken up with examinations of the ordinands, and Saturday was reserved for a special Day of Prayer and Meditation with appropriate services and addresses by the Bishop to the ordinands. The Ordination took place in the morning after Matins, when the ordinands were presented by the Archdeacon for the solemn imposition of hands. The impressive service was joined in and listened to with devout attention by the large congregation assembled to participate in the service which was heartily responsive. The newly ordained returned on Monday to their respective duties in various parts of the scattered Diocese of Algoma. That God's blessing may attend their labours is the fervent prayer of all who witnessed

the solemn acceptance of their Master's call to work in His vineyard.

North Bay.—St. John's.—On Monday evening, December 21st, the Bishop of Algoma administered the rite of confirmation in this church. His Lordship gave a most impressive address appropriate to the occasion. Seven persons were confirmed. Another confirmation service will be held in this parish at Easter.

RUPERT'S LAND.

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

Winnipeg. St. John's Cathedral.—According to custom, His Grace the Archbishop preached on Christmas morning. The old historic building was beautifully decorated, and the services throughout the day were most joyful and inspiring.

Christ Church.—On Christmas Eve at midnight a celebration of the Holy Communion was held in St. Agatha's Chapel. A goodly number of Communicants attended. Other services on Christmas Day were celebrations of Holy Communion at 7 and 8; Festal service with choral celebration at 11, at which the rector (Rev. S. G. Chambers) preached on the "Birthday of Christ." The Rev. F. S. Lewis conducted service at St. Mark's Mission at 11 o'clock.

On Wednesday the 30th, the annual Sunday school Christmas entertainment took place. Tea was served at 5.30; a programme of songs and recitations rendered at 7; and gifts from a huge Christmas tree were distributed at the close of the evening. Special presentations were made to the teachers and officers of the school and also the choir boys.

The Diocesan Board of the W. A. sent cards Christmas greetings to all the Branches in the diocese.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Saskatoon.—St. George's.—The congregation have built a mission house on the property adjoining the church grounds, Avenue I. It is quite large and of two storeys. The new bell, the second largest in the city, has also been put in place.

A large attendance of clergy, catechists and lay delegates marked the October meeting of this Rural Deanery, presided over by Rev. Rural Dean Smith. Dr. T. A. Girling read a paper on "Music the Help and Light of Public Worship." This was followed by a discussion led by Mr. H. E. Williamson. As a result of this meeting of the Deanery, the "Anglican Church Workers' Association" was formed, with the following officers: Hon. President, The Right Rev. Bishop of Saskatchewan; president, Rev. Rural Dean Smith; clerical vice-president, Rev. J. T. Tuckey; lay vice-president, Mr. W. J. Bell; secretary, Mr. R. G. Irvine; treasurer, Mr. Charles Mansell; Sunday school representative, Mr. S. A. Clark; W. A. representative, Miss Evans; Brotherhood of St. Andrew representative, Mr. Horace Jones. At the conference which was held, Mr. T. A. Horne read a paper on Sunday School Music, and Mr. A. E. Butcher spoke on "The Place of the Prayer Book in the Sunday Schools." The Rev. I. T. Tuckey, B.A., of Humboldt, preached at the Deanery service in St. John's Church. This service was fully choral. An informal reception was given to the delegates in St. John's Hall.

Lashburn.—At the deanery meeting held at this place a deanery magazine representative was elected in the person of the Rural Dean, and the Revs. Malaher and Gilbert were elected deanery reporters, with Mr. Golding, of Kitscoty, and Mr. Barnes, of Marshall, advertising agent and subscription agent respectively. At the same meeting a deanery library was inaugurated, with Mr. Gosden as librarian. Already three donations of good reference books have been promised. A carriage shed has been erected at the rectory by the W. A., also the rectory has been completely painted and now presents a fine fresh appearance. The interior has been stained and alabastined. The whole diocese can be congratulated on the splendid gift being made to this parish by Mr. I. Monson-Bruce, in the shape of a beautiful church and rectory and

free site. It is the lot of few parishes to come into such good fortune.

Wainwright.—Mr. R. W. Alderson, Church of England catechist at this place, reports that on October 6th a branch of the W. A. was formed and met at Pawling's house. The following officers were elected: President, Mrs. Pawling; vice-president, Mrs. Bantry; and secretary-treasurer, Mrs. Fletcher. The Church is doing a splendid work at this point. More than seventy-five per-cent. of the congregation on Sunday evening consists of young men, and recently the young men went to work to put a bell in the new church tower. Over seventy were present at the service on October 4th.

Borden.—The gift of two handsome offertory bags to this parish by Mrs. Lloyd is greatly appreciated. The new tower on the church is under construction and it will be both useful and ornamental.

Islay.—A branch of the W. A. has been organized at this place and many of the Presbyterian ladies of the place are attending the meetings and helping with the needlework.

Melfort.—At a recently held meeting of the young people of the parish a Branch of the A. Y. P. A. was inaugurated. The following officers and committees were elected: President, Rev. B. W. Pullinger; vice-president, D. B. Kennedy; secretary-treasurer, Miss B. C. Hall; general committee, Dr. Taylor, Mrs. Shadd, Mrs. L. May, Mr. A. E. Cavins; amusement committee, Mr. A. H. Humphries, Dr. Lawke, Mrs. Hatton, Miss Davin. The president, vice-president and secretary-treasurer are ex-officio members of all committees. Dr. Taylor presided.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary N.W.T.

Didsbury.—St. Cyprian's.—On Sunday, December 27th, this church was opened for Divine service, and was dedicated by the Lord Bishop of Calgary. The service consisted of Morning Prayer, Dedication Service, and Holy Communion. Canon Webb, the general missionary of the diocese, read Matins, whilst the Bishop read the remainder of the service and preached. In the evening the Bishop read the service and the sermon was preached by the general missionary. Good congregations attended both services, the church being quite full in the morning, and crowded in the evening. The building is of frame, twenty-five by forty feet, and will seat 150 people. The roof is open to the ridge, showing all the rafters; a three-light window in the west gable, ensuring excellent ventilation. It is gratifying to be able to state, that sufficient money has been subscribed to complete the payments on this building, and the congregation and incumbent are to be congratulated on the success which has attended their labours. The painting and decorating of the building will be proceeded with as soon as the funds admit.

Correspondence.

OUR HYMNS.

Sir,—I cheerfully comply with Mr. Rae's request to furnish you for publication Rev. Mr. Bullock's hymn, which I take from a volume of the "Songs of the Church," containing his autograph. If the hymn appears in this form in the final draft of the new Hymnal I apologize for my error. It was not so in some of the earlier drafts. While I am writing permit me to say that I cannot see the relevancy of Canon Welsh's argument that the words in the hymn of St. Thomas Aquinas rendered "He gave himself in either kind" were wrongly translated. If the English version wanders further away from what the Church of England holds as primitive and orthodox from the original, so much the worse for the hymnal and the better for Dr. Armitage's position. The point is how will people familiar with the English language understand it. Obviously a complete communion in either kind, the cup for the clergy, only the bread alone for the laity, "the wild practice of the Church of Rome," as Bishop Beveridge called it.

A. W. Savary.
Note.—The first three verses are practically the same and need not be repeated. In Mr. Bullock's, there follows the three next printed:—

THIRD SUNDAY AFTER EPIPHANY.

"Lord, I have loved the habitation of thy house."—Psalm xxvi. 8.

We love our Father's board,
Its altar steps are dear;
For there in faith adored,
We find Thy Presence near.

We love Thy saints who come
Thy mercy to proclaim,
To call the wand'ers home,
And magnify Thy name.

Our first and latest love,
To Zion shall be given—
The House of God above,
On earth the gate of Heav'n.

In the new Hymn Book the following four appear—with a note that the last three are by Sir H. W. Baker:—

We love Thine altar, Lord;
Oh, what on earth so dear?

For there, in faith adored,
We find Thy presence near

We love the word of life,
The word that tells of peace,
Of comfort in the strife,
And joys that never cease.

We love to sing below
For mercies freely given;
But oh we long to know
The triumph-song of heaven.

Lord Jesus, give us grace,
On earth to love Thee more,
In heaven to see Thy face,
And with Thy saints adore. Amen.

THE INDIVIDUAL CUP.

Sir,—Mr. Ransford asks anyone who regards the Individual Cup as "sacrilege" to give his reasons. I would not use the word sacrilege in this connection, but I will tell you why I would not adopt the individual cup. Because I believe in the real Objective Presence of our Lord Jesus Christ in the Blessed Sacrament. The Prayer Book provides that "all that remains Consecrated shall be consumed immediately after the Blessing." (See Rubric at end of Communion Office). The Lambeth judgment says that the Ablutions are necessary for the proper carrying out of this Rubric. It might be possible to perform the Ablutions with 100 or 200 or even 500 cups, but would it be seemly? The likelihood is that the cups would at best be only partially drained (and even the doing of that would be far from decent. Then the sexton would do (or not do) the rest. No, thank you. Those of us who believe in the Real Presence will not adopt the individual cup. Besides, think of filling even 100 cups "at the time of the offertory" and then having 47 of them unused. Look nice to see 47 little cups being drained immediately after the Blessing, would it not? Then next Sunday you would only fill 75 cups and have 140 communicants. Where is the decency then. Mr. Ransford admits that the danger of contagion from the one cup is practically nil, and that this reform (?) is only advocated to suit modern notions of decency and cleanliness. Perhaps after all, our fathers had just as good ideas of decency as we have. The only result of the individual cup would be the emphasizing of class distinctions. Yours truly, Priest-Associate of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ.

Family Reading

POLITENESS OF MACCIE.

Bishop Carmichael, who told amusing true stories in a most refined voice, delightfully enriched by faint accents of his native Ireland. The following came from him last year, after a Sunday evening service, in the drawing-room of a private summer mansion at St. Bruno, Quebec. It was related to the small congregation to whom he had eloquently preached a little earlier. By the way, Canon Davenant (a substituted name) was an older man, well known to all present as having been many years before an unsuccessful candidate for the bishopric against the Rev. Carmichael.

Not long ago, it occurred to me, smiled the old Bishop, gently waving a very white, wrinkled, delicate and slightly trembling hand,

that Canon Davenant had not taken his turn for service at the Cathedral for several years. I had meant to officiate myself the next Sunday morning; but such a call came that I found that would be very inconvenient. So I called up Davenant by telephone on Thursday. Just as I expected his old maid-servant, Maggie came to the instrument. My receiver, I should explain, is very powerful, one made for a long distance telephone.

"Is that Maggie?" I asked.
"Yes, my Lord." She had recognized my voice.

"Have the goodness, Maggie, to tell Canon Davenant that I shall be greatly obliged to him if he will kindly take the morning service next Sunday."

"I will, my Lord."
Her voice was quavering. Davenant's telephone was in his library. I heard her say:

"Your Riverence, it is his Lordship that is speaking."

"Carmichael! What does the man want?" roared the Canon.

"His Lordship begs his compliments to your Riverence," says Maggie; "and he regrets very deeply to say that there is no one to take the morning service next Sunday, barrin' your Riverence would do him the great favor to take the duty yourself."

"I! Take the service myself! I will not! Tell him so just as distinctly as I tell you."

The Canon is a thrifle deaf, as you all know.

"My Lord," says Maggie, in her meekest tones, "I humbly beg your pardon, but his Riverence is after asking me to say to your Lordship that his state of health is so weak that he fears he must ask your Lordship to be so very kind as to consent to excuse him from the service next Sunday."

"No Maggie," I answered "Really I can not, Tell the Canon it was my intention to take that service myself, by way of relieving the others, to whom I have consequently given leave of absence. But a call has come, such an urgent one, that it will be very inconvenient for me to officiate. So I must really insist on Canon Davenant taking his turn. He has not done so for a very long time."

"Your Riverence," Maggie turned to Davenant, "his Lordship bids me say that he is exceedingly distressed in mind to be even thinking of putting your Riverence to the last inconvenience at any time. But his Lordship has given all his other clergy leave that day, and him meant to take the service himself, but now there is an urgent call to a deathbed that prevents him, and so he will be begging your Riverence to reconsider your decision, and to do him the great kindness to be taking the duty off him for this wance, and no more."

"Reconsider!" howls Davenant. "I'll see him hanged first! Just like Carmichael: always wanting somebody else to do his work! Tell him most decidedly that I will not take the service! Let him keep his promise for once! But not at my expense! No!"

"My Lord," says Maggie, "I must most humbly beg your Lordship's pardon, because I was so forgetful as not to say at first what is really the trouble with his Riverence. 'Tis the terrible bad cold he has, me Lord. I dunno meself, but it might go far to being the death of him if he was venturing to take the service next Sunday. And so he will be imploring your Lordship to spare him if you possibly can, just out of your Lordship's great goodness to iv'ry wan av your clergy. And, me Lord, if meself might dare to take such a great liberty, I would be adding my own humble prayers to his Riverence's, and asking your Lordship to spare him—just only this wance, be reason at his feeble health, me Lord."

"Maggie," I told her, "you are a jewel. I have a long distance telephone here. Tell the Canon I heard every word he told you. I will let him off, simply because you interpreted so intelligently. And, Maggie, I half wish the diocese needed a secretary—it would be just the place for your talents. You might relieve me from a world of troubles by smoothing things over so neatly. My blessing on you, Maggie, my good girl."

With that she gave a small cry. I could not be sure, but it was a bit of a pleased laugh—or maybe a frightened little scream.

PLEASURE OR DUTY.

Rob stood moodily in the front yard, kicking up the powdery snow with the toes of his thick boots, and casting longing glances in the direction of the pond, whence came the merry shouts and laughter of the skaters.

"Come on down, Rob," said Will Stevens, as he went by with his skates slung over his shoulder.

"Can't," replied Rob, gloomily. "Father's sick, and mother said I shouldn't go far from the house."

"That's too bad," said Will. "Skating's fine to-day, but dad says there's going to be a thaw. Tough luck for you, Rob," and he hurried on.

Rob agreed with him. It was tough luck, to be sticking around the house, when everyone else was having a good time. But something within him seemed to say that it was tough for father, too, up there in his room with a sharp pain stabbing his lungs; and it couldn't be said that mother was having an exactly enjoyable time of it, either.

Just then mother came to the door.

"Rob," she said with a worried look in her eyes, "I want you to run to Dr. Sterne's and ask him to come right up. Father's feeling so badly that I dare not wait any longer."

Rob was off like a shot. It was better to be moving than loafing around. Passing without a glance the lane that led to the pond, he tore along the road at such a tremendous rate that a few minutes brought him to the doctor's house. Not a minute too soon, either. The doctor was just getting into his cutter to go out on his rounds.

"I'll go right up there now," he said, when Rob had given his message. "Want to jump in and drive up with me?"

"No, sir, thank you, I'd rather walk," Rob said; and just then he made mistake number one.

He set off with his hands in his pockets while the doctor's team dashed on ahead, the bells on the harness jingling musically on the wintry air. But somehow Rob's footsteps lagged strangely, and as the merry voices of the skaters again struck on his ear he went slower and slower. By the time he reached the lane that led down through a spur of woods to the pond he was going at a snail's pace. He had done his errand, he was thinking; what would be the harm if he stopped awhile with the rest of the fellows? Anyway, it wouldn't hurt just to look on for a minute. Just then some of the boys caught sight of him through the trees.

"Hello, Rob!" they called. "Come on down. The ice is dandy."

Rob hesitated—and that was mistake number two.

"Guess I'd better not," he said; but, dear me, he didn't say it in the determined way that really means "No."

"Don't go," whispered that something inside of him—the something that we call conscience.

"Mother didn't say I shouldn't," Rob muttered, weakly.

"You know what she wishes," urged conscience, more sharply. "and you're on honor. Isn't that enough?"

"Aw, come on Rob!" shouted the boys. "Don't stand there all day like a ninny: It's going to thaw to-morrow."

That settled it. Rob went, and conscience said no more.

His skates being at home, Rob had to be content with sliding; but there were others in the same fix, and as they were all expert sliders, it was great fun. Presently the skaters stopped to watch them, and Will Stevens took off his skates to join in the contest.

"Don't go too far out," warned somebody on the edge of the crowd on the bank. "The ice is thin in the middle."

But nobody heeded, and Rob and Will, following the unusually long slide they had marked out, were already so far ahead of the others that they did not hear.

Suddenly there was a sharp crack from somewhere beneath, then another and another. In the next instant the ice had broken under their feet and the two boys were plunged to their necks in the icy water.

Rob never could be quite sure of what happened afterward. He knew that somebody rescued him in some wonderful way, but he did not know who had done it or how it had been done until Will told him several weeks later, when, after Rob's sharp tussle with pneumonia, the boys were at last allowed to meet. Will, it seemed, had suffered no ill effects from his ducking; but, as he said, it was mighty lucky for both of them that the doctor's son, home from college, for the holidays, happened to be standing on the bank when the accident happened. Nobody else would have known what to do or how to do it; and there would probably have been two boys less in that village from then on.

By the time Rob was really strong again the winter was nearly over, and he had learned a

never-to-be-forgotten lesson. It was some comfort to know that father had gotten well quickly, but Rob's heart smote him when he looked at mother's white, tired face. She was worn out with nursing and anxiety. He almost wished she would give him the good scolding he knew he deserved.

But that wasn't mother's way. Looking into her boy's serious eyes, she knew that he had had all the punishment he needed.

MARY'S DREAM.

Mary was a lazy little girl; she would say "I will practice to-morrow; why should I work to-day (Monday), when I have all the week in which to learn. I will rest to-day. And so the week would pass and nothing would be learned. One Saturday afternoon, seated in a large easy chair, thinking of how she would work next week, Mary fell asleep and had a dream that worked a change in her methods.

She seemed to be in a large room. She stood in the centre, and to her great pleasure saw many beautiful things. While standing thus, six beautiful women clothed in loose, flowing robes, richly embroidered, and with costly gifts in their arms, came before her.

Mary went up to the first and said: "Give me of the joy and blessings you have in your hands."

She smiled and answered, "Gladly, my dear. You can have all, if you will only do one thing." "I will," exclaimed Mary, "tell me what it is." "Do your duty to-day, my dear, for I am Monday. If you will do just what I tell you, I will leave everything I have in my arms to you when I depart."

Mary thought that a very good offer, but concluded first to see what the next lady had. "I like her dress better," she said to herself, "and her gifts may be more beautiful." So she addressed herself to Miss Tuesday.

"Give me, I pray you, of the gifts you have in your arms?"

"Indeed, I will," replied Miss Tuesday, but you will have to use Care and Work before they can be given to you. Each packet contains Honor and Unspeakable Pleasure."

"Honor and Pleasure are, indeed, good, but I would be obliged to give Care and Work for them. Thank you, Miss Tuesday, I will pass on and see what Miss Wednesday has, and return to you, if she offers nothing better." She passed on, and found that in her arms were undiscovered truths that would bring the gold of success.

"Give me of your blessings, for I long for gold," cried Mary.

Miss Wednesday smiled and answered, "I will, if you will spend this day in effort, trying to do things you do not wish to do."

"Oh, well, I am sure Miss Thursday will not ask such hard things, so I will pass on to her," Mary said.

Miss Thursday looked at her and said, "You have come to me for gifts. Will you give, in exchange obedience to your teacher; will you do those things she asks of you? If so, then here are jewels for you, that all wish for, that will last for all time."

"No," answered Mary, "I am sure Miss Friday will not demand such hard tasks. I will see her."

"Miss Friday, what have you to give me?"

Miss Friday answered, "I will give you a name on the pages of history, if you will spend every moment of your time working. Remember you must give me much time and thought; then your name will be known and revered."

Mary looked at Miss Saturday and saw on her face a look of great kindness. "What have you to give, Miss Saturday, and what do you ask?"

"I give Fame. All I ask is that you shall have done what the others have asked of you. If so, come and take at my hands Fame. I ask nothing for it."

"I want Fame," cried Mary, "and I will now return and do what each has asked."

She turned and ran back to where Miss Monday had stood, but alas, she was no longer there, neither she nor any of her sisters. Mary had lost her chance. When she came to a full realization that her opportunity was gone she burst into tears, which awakened her from her dream. So vivid was the impression made upon her mind that she never forgot it. When she was tempted to delay some duty the remembrance of her dream stimulated her to work.

"ROCK OF AGES CLEFT FOR ME."

There is no greater hymn perhaps in the language: there is none more universally familiar. It has been the comfort of thousands in

their last hour; when years ago a ship sunk in the bay of Biscay, a man who was saved was asked what the passengers were doing. He said that the last he heard was "Rock of Ages," sung by all who could sing. In multitudes of cases, in joy and in sorrow, in times of danger and amid scenes of peace, it has been the language of the heart.

And yet, familiar as it is, and precious as it is, possibly there may be those to whom it is not quite clear what Toplady meant by the figure in the first two lines of the hymn. In Isa., 26:4 is the expression, "everlasting strength," but the marginal reading is "rock of ages." It is probable that the poet got his imagery here. But to the writer the real meaning has been brought out with beautiful clearness since reading of the circumstances under which the lines were written. There is, not far from the place where Toplady used to serve as curate in charge, a great rock rising up by the side of the road. In the midst, as it were between two massive towers is a deep cleft. One day, in passing, he was driven into the shelter of this cleft to escape the fury of a thunder storm, and it was while waiting there it is said that he composed his great hymn.

THE WRITING OF SECRET SINS.

"Sin," writes the Rev. Dr. Newell Dwight, Hills, in a striking phrase, "journeys towards publicity." "No youth," he continues, "lives to himself. Thinking no one will find it out, the boy indulges his appetite, but soon drunkenness writes the story on the flabby cheek and swollen lip. The sybarite loves good things, is seemly in his girth, but the face soon publishes over-indulgence. Even thoughts cannot be hidden. Jealousy can twist the lips, cynicism curls the mouth, hatred distorts the smile, covetousness hardens the countenance, while prayer can whiten the brow.

"Temperance sets the seal of beauty on the features, and by a thousand delicate signs and voices the whole man publishes the secrets of the soul. We do not have to look to be told as we look at the portrait of Fra Angelico that he painted his masterpiece upon his knees, for his face is white and glistening like one of the angels of God.

"Contrariwise, looking upon the face of this tramp, street outcast, who reels from one public-house to another, we see that his evil thoughts have been done up in flesh and tissue until the face is seamed with sensuality, scarred with passion, brutalised with appetite, until only here and there is any semblance left of one who in childhood began with a pure heart and a face only less beautiful than the angels of God.

"Nothing deters men from transgression like the thought of the revealing day, when every secret sin shall be known. It is this that explains the good sense shown by a wife who had suffered all things at the hands of a drunken husband.

"Once he was sober, no one could convince the husband that he was a beast, that his face was stamped with idiocy, that his smiles had given place to leers. So the wife took lessons in photography and photographed him, taking one snapshot after another during the hours of idiotic drunkenness.

"Grown sober, in one of his better hours, the man received twenty photographs of himself taken in hours of debauchery. Then fear came upon the man. Horror overwhelmed him. In utter disgust he revolted from himself. The sunshine had drawn his portrait in hideous lines. The public portrayal of himself, as he was, shocked the man into sobriety.

"But the whole world is God's photograph gallery. Memory is one series of photographs of an evil man's sins. Each incident is told in chapters. The life makes up the Book of God. This is what the wise man meant when he said, 'God's books shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.'

"And the imagination is a picture gallery. One's dreams are artists. Slowly the scenes grow. The faces may be the faces of angels, and they may be the faces of demons.

"Beware, then, oh, youth, of the very thought of evil! Lead a sweet, wholesome, clean, manly life."

BASHFUL NELLIE.

Small Nellie Spencer sat her small desk, looking, listening and wondering at all the new

sights and sounds in the large, crowded school-room; for school had begun again after the long vacation, and for Nellie—six-year-old, blue-eyed, bashful Nellie—it was her first, her very first school-day. She had heard all about school from mother, of course; and all summer long she and mother had sung number songs and alphabet songs and geography songs, and had on each and every possible occasion played school. For dear mother knew what an ordeal a strange teacher and a host of new school companions would be to her painfully shy and timid little daughter, and had tried in every way to prepare her for September and school; and mother's last words after she had put Nellie in Miss White's care that morning, had been: "Don't be afraid to speak up and answer Miss White when she asks you anything. Be mother's dear, big, brave girl, and don't be afraid." And then mother had kissed her, and had gone away, leaving Nellie brimful and overflowing with determination and resolution, while she sat there taking in new impressions and incidentally drawing "long f's" and round o's" all over her brand-new slate.

Miss White went briskly on classifying old scholars and enrolling new ones, and Nellie was beginning to feel quite comfortable and at home when suddenly Miss White called her to come up to the platform. Nellie rose obediently, though with shaking knees and walked slowly up to Miss White, who smiled kindly down at her and asked her her name and address which Nellie gave with flaming cheeks and in a low voice. "And have you been taught anything at all?" continued Miss White, "and do you know your letters? Can you repeat your a, b, c's." And as Nellie, with the blood rushing back to her violently beating little heart, nodded her head, she added, "Let me hear the a, b, c." For one awful moment everything turned black before poor Nellie. Her heart gave one sickening bound, and then seemed to fall down, away down in her pretty tan shoes, while she thought she still heard mother's gentle voice saying to her from a long way off, "Don't be afraid, Nellie, don't be afraid." And with courage born of desperation, small Nellie lifted up a thin and piping treble and faltering sang—yes, actually sang, for that was the only way in which mother had taught her the alphabet—all through the twenty-six letters, winding up with the pathetic refrain:

"W, x, y, z: oh me,

How can I ever learn the a, b, c!"

While she stood singing and facing the school, all the many boys and girls looking up at her seemed to resolve themselves into a sea of eyes—black eyes, blue eyes, gray eyes, hazel eyes, brown eyes—all gazing at her, with the first wonder and consternation changing to amusement, and from that to quiet and flattering attention as Miss White, lovingly taking Nellie's cold and clammy hand in hers softly stroking it and at the same time gazing fixedly at her pupils while the reedy little voice quavered on and on, listened with grave interest.

When Nellie had finished, a half-suppressed sigh of relief echoed through the school-room. Miss White drew the little girl closely to her, and kissed her, and said, with a bright smile of approval: "You are a very brave little girl, and here is your new primer. Sit right down in front of me and look at the pretty pictures in it."

And, as Nellie sat down with the little brown book in her hands, her face resuming its natural colors, and her small heart once more beating calmly and regularly, she felt that she had indeed landed with both feet on the flowery path of learning which from now on would be a gradual and pleasant winding way upward to the heights of knowledge. But it was not until she had grown up and had a small Nellie of her own that she really understood how brave she had been on that September morning.

THE VICTORY OF DEATH.

Happy as our friends may have been here, and rich and beautiful as was their life, we know that they have entered into sweeter, and deeper joy, and that their life is fuller and richer where they now are with Christ. True love, in its very essence, is unselfish, and it ought to mean much to us in reconciling us to our loss to know that our friends have been taken into larger blessedness. There they are kept safe and secure for us in the home of God. We really have not lost them, although they have been taken out of our sight. The things in them which made them dear to us in this world they will have when we shall see them again.—J. R. Miller.

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British and Foreign

This year will see the jubilee of the first parish magazine ever issued, and its originator, the Rev. Canon J. Erskine Clarke, will at the same time enter upon the thirty-seventh year of his vicariate of Battersea. It was started at Derby in 1859.

In memory of the late Rev. E. F. Noel Smith, vicar of St. Mary's, Tottenham, and his brother, Mr. R. Bosworth Smith, a reared painting—a copy of Perugini's "Crucifixion"—has been placed in the church of West Stafford, near Dorchester, of which parish their father, the late Canon Reginald Smith, was for sixty years rector.

On Thursday, December 17th, the Rev. Berryman Green, D.D., Professor of the English Bible and Homiletics at the Virginia Theological Seminary near Alexandria, was elected Bishop-Coadjutor of Virginia on the 3rd ballot. The election took place at a council which was specially called for that purpose by Bishop Johnson. The Bishop-elect is widely

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Mrs. John Boutlier, 163 Morris street, Halifax, N.S., writes:—"My daughter was very weak and nervous and had severe headaches as a result of confinement at school. Dr. Chase's Nerve Food has fully restored her health."

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Dr. A. W. Chase's Nerve Food

known throughout the Church in the South, and he is 44 years old. He has held his present position at the Virginia Theological Seminary since 1902.

Mr. Albert Meurer has since November, 1867, been connected with Trinity Church and Trinity Chapel, New York, as assistant sexton and sexton. His uncle of the same name who died in 1889 was for 28 years sexton of Trinity Church, and since May, 1869, Mr. Albert Meurer has acted at all the weddings and at all the funerals which have taken place from Trinity Chapel. He assisted at the funerals of the two Bishops, Potter, General J. A. Dix, the Rev. Dr. Morgan Dix and Mrs. Dix. He recently celebrated his 60th birthday.

A reception was lately tendered to the Bishop-Coadjutor of Pennsylvania, and the Rev. Dr. C. B. Smith, rector emeritus of St. James', New York, by the parishioners of St. Paul's, Newhaven, Conn., in honour of their ordinations. The Bishop was ordained in this church 32 years ago, and Dr. Smith's ordination took place in the same church 50 years ago. A gloom was cast over the occasion on account of the death of Mr. W. Kimberley, for more than 40 years a parishioner, who suddenly expired whilst assisting in the preparations for the reception soon to follow.

Dr. Even Hedin, on his return to civilization after his travels in Tibet, on his way to Simla, stayed a short time at the C.M.S. mission-station at Kotgur, in the Himalayas. He attended the service at the mission-church on September 13th, and before leaving on the following day he generously presented the Rev. H. F. Bentel with the gold watch which he had used throughout his two years' journey, in token of his sympathy with and appreciation of missionary work. The watch, as Dr. Hedin desired, is to be sold for the benefit of the work in Kotgur.

In the Church of Muchelney, the Somersetshire village famous for its historical association with Alfred the Great, an organ has been placed to succeed the remarkable instrument which has done service there for one hundred years. The old instrument was of the barrel organ type, and limited the congregation to twelve tunes only. Still in good working order, it is one of the few remaining of its type. On one occasion the century-old organ having been duly wound up and started with a tune, refused to stop when the time came for the sermon, and had to be removed bodily to the churchyard.

At Holystone is an ancient well, the great attraction of the village. In the centre is a stone which bears this legend, "In this place, Paulinus, the Bishop baptized three thousand Northumbrians, Easter DCXXVII." Wonderful revivals have taken place since that year, but it is not likely that any other spot can claim the record of Holystone. It is small wonder that this well was assigned wonderful powers by the superstitious people of the Middle Ages. Invalids, lame men, those afflicted with blindness, have bathed in the pool hoping to find healing in its waters. The old well still gives forth its stream of pure water.

A most interesting old public clock is that which stands in front of "Napper's Mite," a venerable almshouse at Dorchester. It has just been renovated, and its interesting history made known. It bears an inscription stating that it was the gift of the Earl of Shaftesbury in 1745—not to Napper's Mite, the sole patron of which is Lord Alington, as descendant of the original founder, Sir Robert Napper or Napier; but to the old Dorchester Poorhouse, and when the latter was pulled down the clock was removed to its present position. It has been in use for 163 years, and, now renovated, will probably continue to keep good time for generations to come.

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The preservation of the ruins of Glastonbury Abbey—once more the property of the Church—recalls the fact that the stone used in its construction came from the same quarry as that used in Christ Church Cathedral, Dublin, built at the same period, the latter part of the twelfth century. The stones for the cathedral were quarried in Somerset, and brought to Ireland in boats. It is now proposed to repair the Abbey, so that it may resist the attacks of time and weather. Stones from the old quarries will be used to replace stones that have been removed. The work will, it is hoped, be fully completed in the summer, when the ruins will be handed over with ceremony to the Archbishop of Canterbury and his brother trustees.

Bishop Fyson, of Japan, at a Confirmation in Yabetsu, noticed that one of the men sat with one leg straight out. It was an artificial limb and had a remarkable story. The man had been shot in one leg during the Russo-Japanese war. As he lay wounded the Russians came and he was expecting to be killed. First one of them examined his pockets and found there a little silver cross. The Russian inquired if he were a Christian, and to save his life he said "Yes," whereupon the soldier wrapped the cross up again, handed it back, and left him. A comrade had taken two or three crosses from the Russian dead and had given one to him, and he was going to take it back to Japan as a trophy. Since it had been the means of saving his life, he determined to learn about the religion of the cross, and ultimately became a believer.

The restoration has just been completed of the famous Jesse Window in the old parish church of Llanrhadr, near Denbigh, Wales, the cost of which has been borne by Colonel Hughes of Ystrad, churchwarden of the parish. This beautiful historic window was, during the troublous times of the Commonwealth, taken down, hid in an oak chest and buried in the neighboring plantation, and at the Restoration, was replaced in the old church, the oak chest being still preserved. The work of restoration has been carefully and effectually carried out by the firm who had the work in hand. Every piece of glass was taken out, subjected to a cleaning process, and replaced with new lead. This fine old window, being of such historic interest, its complete restoration has given great satisfaction, not only to the parishioners, but to Churchmen throughout the Diocese of St. Asaph.

At the ceremony of the unveiling of the memorial tablet commemorating the one hundred and forty-ninth an-

niversary of the burial of General Wolfe in the vault of the parish church of St. Alphege, Greenwich, on November 20th, 1908, Field-Marshal Sir George White, V.C., pronounced a fitting eulogy upon General Wolfe. "I have been privileged," said Sir George, "to unveil this memorial to the glory of Almighty God and in commemoration of a great soldier and a single-minded gentleman, the single aim of whose short, but brilliant career was the path of duty, and who fell, as he himself would have wished to fall, had he known that his time was come, in the service of his country, in the performance of his office and in the arms of England's

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victory. A great tribute was paid to him by his generous antagonist, the brave Montcalm, when, with his dying gasps, he said that he had been vanquished by the unparalleled bravery and the indomitable purpose of Wolfe. We now leave these lines to his memory and leave him to rest beneath the very flags on which I stand, hard by the old home of those brave soldiers who helped him with such praiseworthy effort in his last great achievement. May God grant that England may ever find such sons to serve her in her hour of need. The tablet, which is of bronze, has been much admired. It was designed by Mr. Adolphus Rost, the well-known sculptor of Oxford, who has designed several memorials to prominent Empire-builders. Over the vault in which the body lies there has also just been placed, through the generosity of the Mayor of Greenwich, (Mr. H. Richardson), a brass plate which reproduces the inscription upon the coffin below:—"Major-General James Wolfe, aged 32 years, 1759." The large company representing the naval, military and civil life of the ancient Thames-side town present at the ceremony included Admiral Sir John Durnford, Colonel Conway Gordon, and Captain Villiers, of the Royal Naval College, Greenwich; Captain Cooper-Key, superintendent of the Royal Hospital School, Greenwich, the Mayor of Greenwich, with the Town Clerk, and the Mayors of Lewisham and Woolwich. The civic representatives were all in their robes of office. The service was conducted by the Bishop of Southwark, Archdeacon Wood (Chaplain of the Fleet), and the Rev. S. Martyn Bardsley, Vicar of Greenwich and Rural Dean. The address was delivered by the Rev. E. J. Wolfe, Vicar of St. Thomas', Telford Park, who is a member of the same family as the general. In the course of the singing of Kipling's "Recessional" hymn, the Bishop and clergy, Sir George White, and the civic representatives proceeded to the north-west corner of the tablet for the unveiling ceremony. Here, at the request of the Vicar, Sir George White pulled the silken cord which removed the Union Jack from the face of the tablet.

THE CHRISTMAS YEAR.

From a little Southern village comes to us the story of a woman who once lost Christmas out of her year. Just before the day, misery and disgrace, and, at last, crime came into her family. She carried the load for a while, and then fell under it, sick unto death. The blessed day dawned and passed, but she was lying unconscious and knew nothing of it. When she came to herself the people of the town had forgotten that there ever had been a Christmas. But the day had always counted for much to Jane. It seemed to her like a word of cheer from God Himself on her weary climb upward, giving her hope and strength and encouragement for the whole year to come.

Jane kept the village postoffice. She was apt to be sharp and cross, because she was old, and had a secret ailment which at times tortured her. But when she took up her work on the very first day that she was able to do so, it suddenly occurred to her: "Why not pretend that this is Christmas Day, and keep it, though nobody but God and me will know?" She opened the window, and as she gave out the letters had a cordial word for every one of the neighbours outside—children and hard-worked women and feeble old men. They went away laughing and surprised, but strangely heartened. When the office was closer, she bethought herself of gifts, and baked some of her famous crullers and carried them to folks so poor that they never had any

crullers, and to the old paupers in the almshouse.

She astonished each of them, too, with the gift of a dollar.

"I can do with my old cloak another year," she thought, "and they will feel rich for days." "In His name," she said to herself as she gave each of her poor presents.

The little gifts held out for a long time as she carried them from house to house, her face growing kinder as she went and her voice softer. It seemed to her that never before had there been so many sick, unhappy folk in the town. Surely it was right to make them glad that He had come among us—even if it were not Christmas Day?

She was very tired when she had finished her day's work. She thanked Him when she knelt down at night that He had put it in her mind to keep His day, in the secret fashion.

But she could not sleep for thinking of other poor neighbours to whom she might have given some little comfort or pleasure.

"Why not make them happier that He has come, to-morrow, as well as to-day?" she thought, with a shock of delight in her discovery.

So it came to pass that this little postmistress made a Christmas out of every day in that year for her poor neighbours. When she had no more gifts for them she threw herself into their lives; she nursed them when they were sick, dragged them up when they fell, cried with them when they suffered, and laughed with them when they were happy.

And thus it was that she taught them of her Master, and led them to be glad every day of the year that He had been born into the world to be us Helper.—St. Nicholas.

Children's Department.

FOR THE HOUSEHOLD.

If a small bag of sulphur be suspended in the cage of your canary, it will have the effect of keeping insects from the eyes of the bird, and will be generally beneficial to its health.

The easiest way to clean water bottles is to put about two tablespoonfuls of vinegar to one of salt, and shake round for a few minutes; then rinse with clean water.

The disagreeable taste of new wood in buckets and vessels may be eradicated by filling them with solution of hot soda water and allowing to remain until cold, then rinse in clean water.

To avoid dust marks behind pictures, place two tiny pieces of cork at the bottom of the frame. This prevents the accumulation of dust and the consequent unsightly marks.

Stewed fruits, such as apples, rhubarb and prunes, are good for the complexion during the spring. Raw fruit is also good, but cooked fruit agrees better with the majority of people.

Mildew can be removed from white cotton goods by rubbing the spot with lemon juice and salt and exposing it to the hot sun or the steam of a tea-kettle.

One does not get so tired using the sewing machine if only the right foot is placed entirely on the treadle, allowing but the toe of the left to touch the front edge.

In wiping china dishes do not pile one upon another while still hot. Spread out to cool off, then pack.

Piling together while warm is apt to make the glaze crack.

A FAMOUS POOR BOY.

I expect, children, you have often seen, or heard, the name of Linnæus, the great naturalist? If you have not already done so, you will; and as the day of his birth was May 24, I thought you would be interested just after that date to hear a little about the baby boy born exactly two hundred years ago in a clergyman's house on the banks of a lake in beautiful Sweden.

The little boy's name was Carl Linne—it was later, when he became famous, that the name was Latinised and changed to Linnæus—and his father, the clergyman, and an uncle, who were both passionately fond of

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flowers and botany, soon taught little Carl to love them as they did, or even more. Carl was not a clever boy; in fact, he was considered quite stupid. His father hoped to make him a clergyman, but Carl did not wish to be one; he knew he was quite unfitted for the calling, and he could not make himself study theology with any interest. His great desire was to study botany, but he could not earn his living as a botanist, and as his father was a very poor man it was important that Carl should have some means of livelihood, so he was sent to Lund University to study to be a physician. But at the University he was better known for his ignorance of everything else than he was for his knowledge of botany. Fortunately, though the professor with whom he went to lodge saw that the boy whom all called stupid was really a genius in his own way, and gave him the free range of the library and museum, and was very fatherly and kind to Carl. But Carl, when he found himself able to study nature, soon determined that he would make that and nothing else his life-work, and though he had to face poverty and hardships and hunger, he never wavered or regretted his choice. All he had to live on for some time was £8 a year, the amount his father could allow him. To the regret of his good, kind friend, the professor, he left Lund and went to Upsala, and here one day a Professor of Divinity, who found the youth examining a flower, began to talk to him, and was so struck by Carl's knowledge that he took him to the Professor of Botany, who engaged him to come and live in his house to teach his children, and when he was not teaching, Carl had the use of the professor's library, and plenty of time for study, and it was in this professor's library that he first thought out the schemes for arranging plants in classes, by which he made himself famous for ever. On May 12, 1732, he set out alone on his famous journey to Lapland, a very much more difficult task than it would be to-day. Sometimes he went on horseback, sometimes on foot, and after travelling 4,000 miles thus he returned with more than a hundred plants hitherto unknown.

For all these toils and hardships and discoveries he received ten pounds. He scraped together fifteen pounds more, and went to Holland, where he became a physician after all. Here he lived for three years, always studying the flowers as well as attending the sick, and here better fortune came to him; he wrote much, and his works made him famous. From Holland he came to England, and it is said of him that he was so impressed by the sight of the fruze blooming on Putny Heath that he fell on his knees with rapture.

But I must not write any more now about great Linnæus, the poor boy who died covered with fame and honour at the age of seventy. I dare say many of you think botany is difficult to understand now, but if it had not been for Carl Linne you would probably have found it too difficult to understand at all.

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a lady to discard her crutches. In Westerly, R. I., R. R. No. 1, it cured a farmer, 72 years old. In Fountain City, Wis., it cured an old gentleman after suffering 33 years, and after seven physicians had tried in vain. In Hull, Quebec, it cured a gentleman of chronic inflammatory rheumatism which was so severe that he could not walk a block without sitting down. In Lee Valley, Ont., it cured a gentleman of lame back and Salt Rheum. In St. John, West N. B., it cured a case of Sciatic Rheumatism after other remedies had failed. In Oconto, Ont., it cured an old gentleman 80 years of age.

Mr. Smith will send a fifty cent box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the Canadian Churchman who will enclose the following coupon, for he is anxious that everybody should profit by his good fortune. Don't doubt, fill out coupon below and mail to-day.

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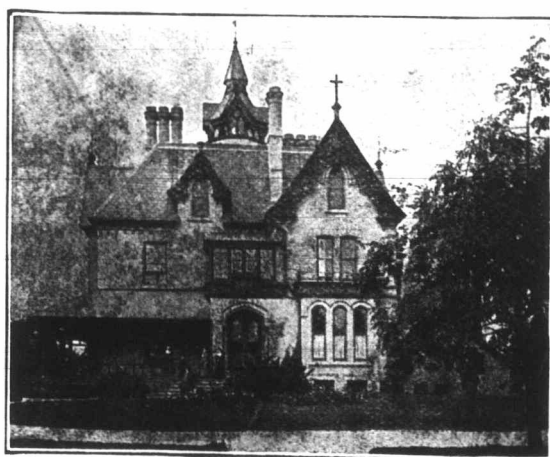
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