

The parish church of Stratford on Avon (Shakespeare's Church) is to be restored. The work of restoration will cost several thousand pounds and is to be commenced at once.

A gale which raged with great fury at Exeter on Ash Wednesday last laid quite bare the north side of Exeter Cathedral, and hardly a single old tree is left standing on that side.

It has been decided to lay the foundations of the nave of Truro Cathedral with as little delay as possible. In order to complete the cathedral a sum of £40,000 will be needed.

Sir George Williams, who is a well-known philanthropist, has offered to build a church in Exeter at his sole cost and endow same. His offer has been accepted by the building committee.

The Bishop of London wore his mitre and cope recently when officiating at a confirmation service. This is the first time for 350 years that such a thing has happened in the diocese of London.

The Rev. G. P. Trevelyan, M.A., vicar of St. Mary-the-Virgin, Wolverton, has been appointed incumbent of St. Alban's, Aston, Birmingham, in the place of the Rev. Father Pollock, deceased.

Owing to the expressed wish of the family of the late Archbishop of Canterbury, his body will not be removed to the crypt of the cathedral, but will remain in its original burying place in the nave.

The Bishop of Gloucester and Bristol unveiled a memorial to Bishop Atlay, in Hereford Cathedral, on Wednesday, the 24th ult. Dr. Atlay presided over the diocese from 1868 to 1894, having been previously vicar of Leeds for some years.

The death is announced, at the age of 82, of Professor Sylvester Savilian, professor of geometry in the University of Oxford. The late professor was a Cambridge man and graduated 2nd Wrangler in the Mathematical Tripos of 1832.

Among the deacons ordained by the Bishop of London, at his first ordination service in St. Paul's Cathedral, was the Rev. R. M. F. Davies, who is a B.A. of Toronto University. The bishop wore a white cope and mitre during the service.

It is proposed to appoint a bishop for New Guinea, and the bishops of Tasmania and Goulbourn have undertaken to raise a stipend of £400 for three years in support of the scheme. Canon Stone-Wigg, of Brisbane, is mentioned as likely to be the first bishop of the new see.

The funeral of the late Rev. Prebendary Wigram took place at Kensal Green cemetery and was very largely attended by both officials and friends of the C.M.S., with which society he was so closely connected as hon. secretary for a period of 15 years (1880-95). Bishop Tucker officiated at the funeral.

A meeting of some fifty members of the Brotherhood of St. Andrew, all of whom belong to Chapters situated in Liverpool and its neighbourhood, met together for a conference the other day at St. Aidan's College, Birkenhead. Amongst others who gave addresses at this meeting was the Rev. E. Bullock, vicar of St. Jude's, Liverpool, who was for a time curate of St. George's, Toronto.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Church Support.

SIR,—During the past year several letters have appeared in your interesting paper (which by the way is a most welcome weekly visitor) on the above subject. In a few more weeks the Church's year will once more have brought us to the queen of all her many great festivals (Easter), and while this is not the commencement of a new ecclesiastical year, it is, with all our parishes, the beginning of a new financial one, when at our annual meetings of parishioners reports for the past year are submitted, and the outlook for the future considered. Now, Mr. Editor, I would respectfully draw the attention of all Churchmen whom your paper reaches,

specially those more directly connected with the temporalities of our parishes, and the clergy, to the resolution bearing on this subject, adopted *unanimously*, at the second great council of the Church in Canada, as I think the last meeting of the General Synod may well be termed. The resolution was as follows: "1. That some of the methods adopted nowadays to obtain money for Church purposes are very questionable and such as the Church of England in the Dominion of Canada is called upon earnestly to protest against. 2. That the archbishops, bishops and clergy be, and they are hereby respectfully requested, to do what they may to bring those under their spiritual oversight to a realization of how dishonouring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving." If then, as Churchmen, we recognize the authority of such an assembly as the General Synod, surely some definite and practical steps will be taken by our people throughout the land, to see to it that the voice of the Church, as expressed by the resolution, is not ridiculed and placed at naught by being ignored, else what is the value or object of such gatherings or of its rulings. Some may say it is impossible to bring about so radical a change in the support of our parishes as that suggested, without time being given to place the matter intelligently before our people; but has there not been ample time for this since last Sept. That some parishes have since then, and in conformity with the spirit of the resolution, adopted other methods of raising Church funds than those previously tolerated, is, I believe, a fact, but it would be interesting to know how many of the clergy and lay delegates to the Synod have made any special effort to carry out the second clause of the resolution in the parishes in which they are directly interested. What greater reverence for our churches, as places set apart for the worship of Almighty God; what increased spirituality amongst her members; what greater zeal for the Master's cause, and the extension of His kingdom, what fewer bickerings and oft times personal animosities, not to speak of the turning of God's House and its adjuncts into a "house of merchandise," would follow as the result of more dignified and befitting methods of supporting the services of His Holy Temple, it would indeed be difficult to over-estimate. From articles in various Church papers, both in the colonies and in the motherland itself, it is evident that this movement is fast gaining a firm hold upon Church people of all views. Trusting that the large majority of our Canadian parishes are already considering the adoption at Easter, not only of the letter, but also of the spirit of the resolution referred to.

Winnipeg.

A CHURCHMAN.

An Experiment on Christian Unity.

SIR,—I think it is possible that some of your readers may be interested in the following account of a recent experiment made with a view to promoting an interest in the subject of Christian unity amongst, not only my own congregation, but the community at large. We have just brought to a successful termination a series of lectures on the subject of "Christian Unity," given by local ministers in St. Luke's school house, Ashburnham. The organization of such a series required some little consideration, and the first requisite was to secure the consent and support of my own congregation. With this end in view I called a meeting of the lay-workers in the parish, which was largely attended, and explained my views on the subject as fully as possible. A discussion followed with the result that not only were we in the heartiest and happiest unanimity, but the lay-workers wished to be definitely associated with me in the invitations that were to be issued to the lecturers, which accordingly ran as follows: "The rector and lay-workers of St. Luke's Church extend to you a cordial invitation, etc." Next it was necessary to secure lecturers. Some of those asked declined for various reasons, but finally the following programme was drawn up:

March 5th. "The Nature and Benefits of Christian Unity," by Rev. Dr. Torrance, Presbyterian.

March 12th. "The Advantages and Disadvantages of Church Unity," Rev. W. R. Young, B.A., Methodist.

March 19th. "The Spirit of Christian Unity," Rev. J. G. Potter, M.A., Presbyterian.

March 26th. "Christian Unity, what may we reasonably hope for?" Rev. H. Symonds, M.A.

The results which we confidently hoped for were obtained. The local newspapers gave very full reports, and the editor of one of the papers told me that great interest was excited through the community. The Rev. Dr. Torrance most clearly insisted upon the point that the unity for which our Lord prayed was not an invisible, but a visible unity. Rev. W. R. Young dwelt at much greater length upon the advantages than the disadvantages of unity. Unity in variety, as opposed to uni-

formity, was the key-note of his address, and he looked forward to unity through some form of federation. Rev. J. G. Potter, albeit his subject was "The Spirit of Christian Unity," was in full accord on these points with the previous speakers. The lectures were opened and closed with prayer and hymns, and were largely attended, not only by Anglicans but by Presbyterians and Methodists. In preaching on this subject, before the course of lectures commenced, I pointed out that they did not in the least imply that we were dissatisfied with our own methods, and I strongly emphasized the point that any relaxation of loyalty to our own Church could only result in hindering instead of helping the cause of unity. On the other hand it was urged that there was a large ground which was common to us all, and that sincere lovers of unity should seek to find out some way in which to stand together upon it. With some such precautions as these, I think there are many places in which a similar course of lectures might be given with highly beneficial results. Yours, etc., HERBERT SYMONDS, Ashburnham, March 30th, 1897.

The Change in the Commutation Canon.

SIR,—I was glad to see the letter of "Fairplay," in your issue of the 25th, drawing attention to the contemplated change in the Commutation Canon of the diocese of Toronto. I have no direct interest in the matter, as the alteration, if, in an evil day for the Church and clergy, it be carried, it cannot effect me; still I feel intensely for my brethren who are now on this fund, and who, at last comforting themselves with the reasonable thought, "I will now be in comparative rest from pecuniary worry for the remainder of my life," find all this vision of happiness dissolved, and in the weakness of old age, see themselves confronted with unrest, threatened poverty, and want. It is hard to behold the foundations of the Church fabric laid firm, deep and sure by such men as Bishop Strachan, Judge Hagarty and John Hilliard Cameron, attacked by these modern amateurs in ecclesiastical tinkering. Let not the missionary be misled by this deceitful and plausible offer, for as soon as the missionary goes on the Commutation Trust, that moment he is removed, ipso facto, from the Mission Fund. Now take the average age when the clergyman's ordination takes place as 25 years, and say he lives to 75 years, I have made the calculation and the result is this, that there is \$2,000 which the present arrangement gives more to the clergymen, than the contemplated scheme of these three clergymen. I ask, then, these clergymen who are promoting this measure, Is the game worth the candle? Is it right of you, in the face of facts and figures, to strive to up-turn the well-laid foundations of the mission board and the Commutation Trust? I ask you young men who have just entered the ministry, which is better—to wait in the comparative comfort which the mission board and your parishes supply, as others in the past have done, for the usual time, and then get something worth getting, or have miserable dribblets doled out to you which at the end rob you and your families of \$2,000 and upwards, and do not be led away by the sophistry of the promoters of this bill, that you will have to serve longer than your elder brethren. There are 26 subsequent beneficiaries, and I suppose from 18 to 20 years is the period each had to serve in the Church before going on the Commutation Trust, and that will be your time.

COMMON SENSE.

The Holy Communion.

SIR,—I have read with much interest the published sermon of the Bishop of Quebec on this most sacred subject, and with his conclusion, taken by itself, I fully agree. It has my sincere and humble approval. His lordship says, "We are led from the accounts of the Institution which have come down to us, to believe that while there is no change of substance, there is a true or real Spiritual presence of our Saviour, ready to be beneficially appropriated by every faithful soul." (2) My satisfaction, however, is somewhat lessened when I look at one of the grounds on which the above conclusion is based. Alluding to the origin of the Lord's supper, "Now all this goes to show that our blessed Lord ordained here a great mystery." (3) When Prince Albert died—a man of the purest life, of the largest benevolence, doing good always ("he delivered the poor that cried, and the fatherless, and him that had none to help him")—soon after the funeral thousands of festal and other meetings, ecclesiastical and civil, on various occasions, took place all over the world, and when a president intimated the object, the guests or the assembly rose to their feet as one man, out of profound respect, and in solemn silence drank wine in loving remembrance of their dear brother, Prince Albert the Good. They had known him well, he was their ideal of a great man, his every

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