

bonds that unite us to a vast multitude of Christ's servants who, during nearly eighteen centuries in the motherland, have worshipped God, have laid the foundations and built up the structure of the "Holy Catholic Church" in Britain, who have maintained the faith, lived the lives of saints, have ennobled their spiritual mother by their works and their piety, have established her seats of learning, built her cathedrals, and whose uprightnes, courage and patriotism have made Great Britain what she is. In wishing our friends a "Happy New Year," we do it with great sincerity; and hope that it may come to each of them laden with all temporal and spiritual blessings.

FIVE THOUSAND MORE WANTED.

We are doing very well, but we want to do better. During the past year we have, as all must bear witness, succeeded in keeping the CANADIAN CHURCHMAN to the front, and made it worthy of its name and place in Canadian religious literature; but we still want to do better. We want 5,000 new subscribers. We invite every reader of the CANADIAN CHURCHMAN to give us assistance. We ask this as a personal favour. We are trying hard to meet your wants, and the CANADIAN CHURCHMAN looks upon every subscriber in the light of a personal friend, and is not afraid to ask a favour. We make our strongest appeal, though, on higher ground than this. On several occasions we have, with considerable success, offered various kinds of rewards for activity in its interests, yet we believe that we can appeal to a higher motive with greater success. Think what good might be done if we could only put good sound Church reading in the hands of 5,000 people who, perhaps, now have little or none. Think of 5,000 more people gaining every week more knowledge of the Church's history and doctrines! Think of 5,000 more people increasing their knowledge of Bible truth! Think of 5,000 more people becoming more influenced for good, being made more solid Church people, and more efficient instruments for doing the Church's work! Think of 5,000 more people becoming more interested in what is going on in the Church, and then themselves led on to take a share in her activities! Think of 5,000 more people becoming better Christians and better citizens! Now if for the sake of Truth and the Church, every subscriber would make it a business to get one new subscriber, we could do this. Only one, this is all we ask. Remember we do not presume to ask more than this. We repeat, we want every subscriber to get us but one more, to accomplish this result. Of course we want to increase the circulation of the CANADIAN CHURCHMAN, because it is an undertaking in which we are immediately interested. Of course this is the case, and it is natural and proper that it should be so. But it is not everything. It is not the chief thing. We desire to make the CANADIAN CHURCHMAN a great factor in Church life. We have the ambition, not only to please our friends, but to put into their hands a journal of news and information that shall be a help to them in building up the Church in this great Canada of ours. Now we ask, will you accept our suggestion? Will you give us your help? We promise in return to give back to you, as your reward, our best efforts, our most earnest endeavours. We promise to use our long experience, and every possible means and circumstance, to give you something better than you even ask for. We promise to strive for such a spirit of en-

terprise that, with the increased circulation, and therefore increased power, the CANADIAN CHURCHMAN shall compare with the best religious newspapers upon this continent. Reader, the plan is worth trying; we ask you straight, will you do us this favour?

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$125 00
From an Irish friend, Ireland.....	1 00
From two Communicants, Kingston.....	2 00
Dr. and Mrs. Montizambert.....	20 00
Mrs. Rooney.....	1 00
Rev. J. Fletcher.....	1 00
E. N. O.....	2 00
From a subscriber.....	2 00
Thank offering for a dear friend ordained at St. Alban's Cathedral, Niagara...	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

CHRISTMAS DAY IN TORONTO.

In Toronto there is a large number of churches and a large number of Church people. Many of these churches are entirely free, and in every one of them, as far as we know, faithful work is being done, and good congregations attend. At the Christmas Festival we are brought face to face with the tangible manifestations of the earnest efforts which have been made during the season of Advent, and the results of that teaching which has been intended to prepare the hearts of people for the proper commemoration of God's great gift to mankind on the day of the Incarnation. The churches were as usual beautifully decorated, and large congregations met for worship. In all the churches unusual efforts were made to make the services bright and consonant with the feelings of Christian men and women at this glad season of the Church's year. We cannot but observe how the people respond to these efforts for their spiritual welfare. Large congregations, large communions and hearty worship attest that the "Old, Old Story" has lost none of its sweetness and inspiring hopefulness and strength for the followers of the Incarnate Son of God, and that the song of the angels is still as powerful to touch the heart and captivate the mind, and lead the will of God's people, as in any bygone ages of the Church's history. Amid all the trials and anxieties that burden human life, amid the mutterings of war and the chances of financial disasters, it is an unspeakable comfort to look upon our congregations met in thankful, devout worship, filled with kindly feelings, relenting even towards those who may cause them distress, and listen to the anthems of praise, and the psalms of thanksgiving, and the words that speak of peace and good-will. Whatever others may do, or threaten to do, Churchmen remember that they are the servants of Him who is the "Wonderful, Counsellor, the Mighty God, the Everlasting Father," and above all, of Him who is more than all this, for the grand climax of these awe-inspiring titles is that which at Christmas time they especially delight in. He is "The Prince of Peace."

THE QUESTION OF PATRONAGE.

We come now to the study of patronage in the Mediæval Church (A.D. 700-1500). We have seen that the history of the origin of parishes makes it clear that the choosing and sending a priest to a particular cure of souls is not a compliment to ordination, which the bishop may entrust to other hands, but an integral part of the one function inherent in his office. The Church entered upon her mediæval history with the bishop's jurisdiction just as full and complete in the appointment as in the ordination of a priest. The late Dr. Hatch tells us in his article, "Patronage" (Dic. Christ. Ant., Vol. II.), that the modern Church patronage vested in patrons and advowsons, which has come down to us from pre-Reformation times, has no connection with—is essentially different from any right or privilege of patronage given to the founders of Churches, but is the outgrowth of feudalism, and had its origin, not in any endowment of the Church, but in its spoliation; in the first instance by the Karoling Kings. Dr. Hatch, when dealing with facts, as he is in this statement, is as thorough and reliable as he is untrustworthy and picturesque when making his sallies of suggestion into the blue distance of inference. At the beginning of the Middle Ages, Charles Martel robbed the Church, as though it were his treasury, for the payment and reward of his soldiers, and not this

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