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# Canadian Churchman

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ESTABLISHED 1871

VOL. 37

TORONTO, CANADA, THURSDAY, DECEMBER 22nd, 1910

No. 49.



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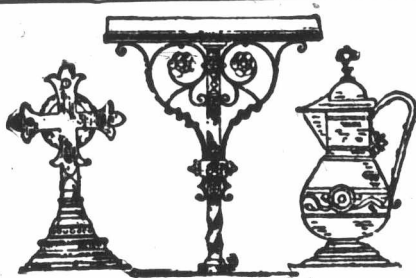
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# Canadian Churchman.

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## CHRISTMAS DAY.

Holy Communion: 232, 234, 237, 243.  
Processional: 72, 73, 76, 599.  
Offertory: 75, 79, 81, 742.  
Children: 77, 712, 723, 737.  
General: 74, 78, 514, 738.

## FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 239, 259, 261, 397.  
Processional: 76, 81, 91, 599.  
Offertory: 90, 399, 574, 570.  
Children: 697, 701, 709, 712.  
General: 78, 88, 566, 654.

## CHRISTMAS DAY.

The birthday of Christ represented the beginning of an absolutely new order of things. And we who enjoy the inestimable privileges of the new Dispensation look back with inalienable joy to the circumstances of our Saviour's birth. The joy of the man who announces to his friends the birth of a son is surely based upon the hope that that son will grow up to be a useful man. We can appreciate, therefore, the joy of heaven in the announcement of the birth of the Son of God, the Son of Mary; for this Man-Child is to be the greatest of Prophets, is to be the Heir of all things. He is the agent in the creation of the worlds. In deep humility He will work out the

salvation of men. But when He has by Himself purged our sins, He will sit down at the right hand of the Majesty on high. The Epistle for to-day epitomizes the Gospel. And the epitome suggests a twofold spirit on our part: 1. The spirit of gratitude to God Almighty. This spirit will find expression in praise and adoration to-day. Sincerity is the heart of praise. Without it our psalms and hymns are like clanging brass. How can we be anything else but sincere on this festival of the ushering in of Christianity? In our moments of temptation, from within and without, are we not inspired and encouraged by the love of His sacred heart to resist, and in Him to find the way out of temptation to the penitent life, to the holy life? When doubt, suffering, and disappointment are our lot, do we not seek rest and peace in Him and in His revelations? Christianity is the wisdom of God revealed to us. Are we following out all our premises to their logical—their theological—conclusion: "In the beginning, God?" This is what Christ and Christianity mean to us. This knowledge makes our praise sincere. Knowledge is the heart of adoration. If we honour the Father for sending the Son, we must honour the Son who comes again to us this Christmas Day. Myriads of Christians to-day pay honour to the Lord Jesus in the Blessed Sacrament of His love and promise. And as we honour Him He imparts new gifts to us. Sufficient grace is given us to stand and to withstand. To-day the spirit of giving is much in the air. Let us all in humble faith and holy joy stretch forth our hands to receive the gift of heaven. This gift received and appropriated, will teach us how to carry out or express the second necessary spirit of the day. 2. Christmas Day emphasizes fellowship. Our communion with Him means that He heals us and gives us faith, that He pardons us and gives us hope, and that He ennobles our characters by teaching us to love Him and to love one another. His is the most profitable and enduring friendship possible. And the more friendly we are with Him the more good-will is there amongst us men and women. He came to promote good-will in the world. Do we not find our truest friends at the altar? Let us, then, by our preparation for our Christmas Eucharist and by our attendance upon the sacred mysteries, honour the Son of God, who gives us the Bread of Life, and promote peace and good-will amongst our fellows. If in this spirit we honour the Christ and honour our fellows there will be no selfishness, no insincerity as to God we pray:—

"O quickly come; for doubt and fear  
Like clouds dissolve when Thou art near.

"O quickly come; for Thou alone  
Canst make Thy scattered people one.

"O quickly come; for grief and pain  
Can never cloud Thy glorious reign.

"O quickly come; for round Thy throne  
No eye is blind, no night is known."

Amen.

## Popularity.

In a forceful and convincing address delivered before the St. Andrew's Brotherhood, at Hamilton, recently, Bishop Farthing deplored the lack of manly independence and devotion to truth shown in the conduct of some public men. Popularity, said the Bishop, was like a breath of wind—gone when most needed. A man who sought popularity instead of honour would cringe to the electors on election day and promise anything to get votes. On one occasion the speaker said he heard a man advocate a certain policy on a public platform and go back on it immediately after the meeting, and the same man holds an important position in one of the provinces. The Bishop said he had asked the man why he had done so

—his reply was that it was one of the exigencies of public life. "To-day," said his Lordship, "instead of fawning before kings we are doing it to the populace. We are seeking too much popularity." The only popularity that is worth having is that which comes to a man in the path of duty well done.

## Apostolic Humility.

Bishop Gore, in his delightful lectures on "the Epistle to the Romans," calls particular attention to St. Paul's tact and candour and declares that the apostle was, in the truest sense, a gentleman. Observe, for example, his fervent desire, expressed to the Roman Christians, most of whom he had never seen, "that I may be comforted together with you by the mutual faith both of you and me." They could help and encourage him, he intimated, as truly as he could help and encourage them. "How widely different," remarks Bengel, "is this apostolic style from that of the court of papal Rome."

## A Missionary's Dream.

An English missionary, whose field has evidently not lain in Canada, has had the courage of his convictions and has made some suggestions, which we condense and partly reproduce for our readers to mark and inwardly digest. He says that "we need a sumptuary law or self-denying ordinance that for a period of ten or twenty years no reredos, stained window or costly memorial shall be put in any church (he might have added, or cemetery) except in very exceptional circumstances. If we cannot both sumptuously decorate our churches and provide the bare necessities for work in the Mission field, there is no question which ought to be placed first." He proceeds: "It appears to me that in many cases the staff of clergy is too large. \* \* \* In order to give employment to the staff we multiply services unnecessarily, and give endless addresses to little handfuls of people. I, myself, in the colonies, have taken Sunday after Sunday for years five services, single-handed, with three or four sermons, while in England I find four or five priests taking part in a single service. If we persist in our policy of largely staffing our home churches and starving the Mission field, we shall find that, as we have lost half the population in England, so half the ground abroad and even more, will be covered by other bodies, to our great shame and loss, especially in our own dominions."

## Christians on Duty.

Bishop Bloomfield once reprovved a clergyman for drunkenness. The clergyman replied, "But, my lord, I never was drunk on duty." "On duty!" exclaimed the Bishop, "when is a clergyman not on duty?" "True," said the other, "I never thought of that." What is true of clergymen in this respect, is surely also true of all Christians. The word "duty," the centre word of our Catechism, is not a word for parsons only, but for all. We must "watch and pray,"—"pray without ceasing." "Always abounding in the work of the Lord." Wherever a Christian goes he or she should take their religion along. If we have learned to love Bible and Prayer Book in populous centres, we should love them as much or more in solitude, and there is no more excuse for any Churchman, however isolated, abandoning his Prayer Book than there is for abandoning his Bible.

## Clergy and Women.

With the large number of clergy and the means of communication which are the rule in England, it seems improbable that any class of the community would be overlooked. But a communication to the Church Times has brought out so much corroboration that it is evident that one

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class, at any rate, has been so. The women engaged in teaching seem, as a class, to be neglected by the clergy, or at least the clergy are, it is complained, very unsympathetic. An executor's daughter writes: "I once lived for over four years in a house containing twenty or more teachers, connected with a girls' school of world-wide fame. A large proportion of us were university women and nearly all were really or nominally members of the Church of England. During all that time not once was any attempt made by any of the clergy of the town to know us, though the few of our members who were Congregationalists were visited by their minister." This is an extract from only one letter. In Canada the social arrangements are so different that complaints made of shortcomings in England would not apply. It is recognized by our clergy how important it is that our teachers of all grades and in all situations should be serious-minded men and women and the class which our bishops and archdeacons would be sure to see and consult with on their visitations.

#### Religious Teaching in Schools.

It is an unfortunate thing that for all practical purposes our Public schools and the clergy are separate. We may be thankful that the tone of our schools is so distinctly good and religious as it is. Yet it seems that constant care is needed to maintain even the present standard and it possible raise it. We used to hear of the Australian atheistic schools, but they have changed that. A Mr. Matthews, who was a missionary in a brotherhood in a sparsely settled part of New South Wales, gives, in a book he has published, the routine of his periodical visits. All the pupils, with a few exceptions, were in his class and he was pleased not only with the amount of school instruction, but with the conscientious care taken generally at home by parents, who would only have a church service three or four times a year.

#### Comprehension.

Unity is in the air. Since the Reformation there has grown a divergence of practice and of allegiance to one national standard. It is true that during all the Christian era there have been churches varying in details and there was the great disruption between East and West. But the movement for separate bodies and individual beliefs has grown, especially in Anglo-Saxon communities. Among the Nonconformists in England an attempt is now being made to confederate the different bodies into one, to be called the United Free Churches of England. The Rev. J. H. Shakespeare is an active agent and he is reported to have said recently, "Money is wasted in trying to buttress up feeble causes which have no real vitality. I hear of one country town in which there are about nine hundred Nonconformists. This town has Baptist, Congregational, Wesleyan and Primitive Methodist chapels, a branch of the Salvation Army, a mission hall, and two or three small gatherings of the Plymouth Brethren. I am certain this is not an isolated case." Mr. Shakespeare need be in no doubt. Over the length and breadth of North America, Australia, New Zealand, wherever our race congregates, Mr. Shakespeare will find this unhappy and needless divergence. Our Roman friends have their divisions, their orders and family differences, but they are all set aside at the chancel steps. We commend this rule to the serious consideration of all seekers after unity. A hundred years ago the Methodists used to communicate at the parish church, and quite recently, perhaps even yet, the Primitive Methodists belong to the Church of Ireland, in that country.

#### Christianity and India.

"The deepest and most fruitful and most permanent religious impress of Christianity on India," says Dr. E. H. Kellogg, in a recent

number of the Princeton Theological Review, "will be in far less measure by \* \* \* academic lectures from abroad, even to thronged audiences in great strategical student centres, than by the intimate, continuous contact through the hours and days and years of a lifetime, of the regular missionaries, whose life-study and life-work these themes and these tasks are—a contact maintained through all the manifold agencies and instrumentalities and varied individual gifts for service, through which the Holy Spirit can bring the Oriental consciousness into vital contact with and confrontation of the claims upon human allegiance and trust of the self-evidencing Christ of God." The learned writer then quotes with approval, the statement of Professor McEwan: "If there is one thing clear to the student of the early (Christian) centuries, it is that Christianity kept its hold on the world by the unswerving assertion of positive and exclusive truths," and the notable expression of Dr. Speer: "It is utterly inadequate to describe the invitation of Foreign Missions to the non-Christian peoples as an invitation to philosophical adjustment. It is an appeal for regeneration." These are strong, but justifiable statements. It may be added that Christianity is not a mere philosophical system of man's devising. It is a practical demonstration of the life of God in man.

#### PRAYER BOOK QUESTIONS.

For a long time we have had grave doubts as to whether the habitual worshipper of to-day, the member of the congregation, is as familiar with either the prayer or hymn book as he ought to be, or as his parents were when each carrying to and from service his own books. Is there not a habit of taking up the books in front and leaving them, and often all thought of their contents, until the next time? Are, in fact, the younger people as familiar with the service as in the old time before them? It may not be generally understood, but it is nevertheless a fact, that we regard our Readers as members of a large Church Family. A Family that it is our privilege and pleasure to try by every means in our power to inform as to matters pertaining to the life and progress of our branch of the Catholic Church, and also, if we may so express ourselves, to try with due deference but with earnest insistence to impress them with the great privilege they enjoy as members of the Church, and the grave responsibilities entailed upon them by such membership. And now, as already intimated, we seek to take a step in advance and through the medium of a series of carefully prepared questions on the Prayer Book, answers to which will be found in the Prayer Book and Bible, to be published weekly in our columns during the coming year, to rouse curiosity, stimulate interest, extend information and awaken zeal in the cause of the Church. In order to turn this new department to good account we commend it to parents and children; to teachers and pupils; to Sunday Schools, Bible Classes and candidates for Confirmation in the confident hope that it will prove a real blessing to their hearts and homes and will, throughout the Church in Canada, increase the knowledge of and love for that noble treasure of the British race—the Book of Common Prayer.

#### ADVENT THOUGHTS.

Bishop Gore of Birmingham has a wonderful gift for what may be called, clarifying statements. He is no coiner of catchwords, but he undoubtedly has the knack of devising and applying terms, which, as by a flash of intuitive penetration, light up certain questions more strikingly and effectively than the lengthy and elaborate utterances of other men. In a paper read at the

recent Church Congress at Cambridge, on our Lord's Second Advent, he spoke of it as being a "continuous" process. This, it seems to us, was an admirable way of putting the matter. Our Blessed Lord has always been coming again ever since when in His localized and materialized human presence He passed beyond mortal ken. At that moment the tide in human affairs turned, and it has been turning ever since. Christ's second coming, therefore, as the Bishop pointed out, is no isolated event, the sudden waking up, as it were, of God, the ending and the mending of all things as by some tremendous stroke, but the final culmination of a long train of interior causes working on a fixed and orderly plan. It is hard, perhaps, for many of us to realize this fact. We have been so accustomed to think of the Second Advent as a sudden catastrophe, the breaking in by God upon the established course of things, the reversing of prevailing and old settled conditions, the violent interruption of age-long trends and tendencies, that perhaps the Bishop's expression may impart something of a shock to some old-established and reverently cherished beliefs. This great truth has been swathed in imagery, and, as in the case more or less of every other Christian doctrine, people have come to attach really more importance to the figure than to the truth it illustrates. The Second Advent, like all the fundamentals of the Faith, has suffered from this literalism. It has fixed itself in the popular mind, and it has found eloquent expression in our hymnology as an act of vengeance by a long suffering and at last awakened God upon a hopelessly wicked and abandoned world, which has at last exhausted the Divine patience. The imagery employed in connection with this, the Second Advent, it must be acknowledged, does favor this idea if taken literally. No doubt, to the early Christian, oppressed with the conditions and outlook of his own day, this thought was a great comfort. He took it literally and it was intended that he should. Without such a source of consolation he might not have proved equal to the situation. His belief in the Second Advent, as the final and overwhelming triumph of Truth and Right, was not, it must be thought, simply a merciful delusion, but a highly idealized conception of an eternal truth, as real to us as it was to him. The Second Advent stands to-day for what it stood in the days of St. Paul, viz., the final victory of Truth and for our direct personal responsibility for doing our share in bringing about this great transformation. To the early Christian, tingling with the memories of Him whom they had seen face to face, His speedy return seemed the most natural thing in the world. They would have been more than human had they thought otherwise. The world to them was hopelessly and irredeemably given over to the powers of evil. They looked for a new heaven and a new earth in their own lifetime, and the only conceivable way by which this could be accomplished would be by some sudden and mighty intervention of Divine power. This was how they interpreted the Master's words. In their place we would most undoubtedly have done the same. It was impossible under the circumstances that they should see through the imagery and realize that this second coming should be a continuous operation, and that the conquest of the world for and by Christ should advance slowly and gradually from age to age. Taught by experience, we see it in another light. God has revealed His purposes to us as to the final regeneration of mankind. We have learned the deeper meaning of the Second Advent, just as we have learned and are still learning the deeper meaning of all the fundamental truths of religion, as we were able to bear it. God's slowly unfolding revelation adapts itself to the slowly unfolding moral and intellectual consciousness of man. In this sense theology is a progressive science. It teaches no new truths. It adds not one jot or tittle to the original deposit of the "Faith once delivered,"

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but it changes its terms to meet the expanding human outlook, as mankind toils slowly onward and upward. The Advent to-day bears the same message as ever, and its imagery is just as impressive though we see through and beyond it.

#### AN INSPIRING MESSAGE FROM KING'S COLLEGE, WINDSOR, N.S.

We have received and read with much pleasure the report of Rev. Canon Powell, the recently appointed President of King's College, Windsor, N.S. Since his entry into residence last August, the Canon from all accounts, has evidently made his personality and influence felt to a very marked degree, and he is proving himself to be in every respect a worthy successor of the late lamented President, Dr. Boulden, who, short as was his term of office, had accomplished a work for the old university which will not soon be forgotten. Dr. Powell has set himself to the inauguration of a forward movement for the placing of King's College, for all time, upon a firm and stable basis, and with this object in view he has issued this preliminary statement, from which for the benefit of our readers, a large percentage of whom are, we take for granted, more or less deeply interested in the well-being of this, the Church's oldest educational institution in the Empire, outside the British Isles, and the pioneer university of British North America, we make a few selections. The new President began his official duties with the ever-memorable Bi-Centenary Convocation of last September, when the Bishops of London, Massachusetts, and Glasgow and our own two Archbishops and a large and distinguished company of priests and laymen received honorary degrees. The total number of students at present taking lectures is 40, of whom 27 are in residence. This is a somewhat smaller number than last year, but this is easily accounted for by the sudden death of Dr. Boulden, and the consequent uncertainty as to the prospects of the university which naturally prevailed, and which is only now being dispelled. At least one year is required for a new president to get fairly into the saddle. Lectures are delivered by eight professors and four lecturers. This year philosophy, ethics, logic and psychology have been added to the curriculum. A large amount of work in connection with the forward movement, including letter writing, preaching, and giving addresses is reported. The kindest relations between the president and the faculty have been established. Special mention is made of the assistance and co-operation rendered by the Revs. Dr. Willetts, the vice-president, and Canon Vroom, Dean of the Divinity Faculty. All the college societies, the Halliburton, the Quintilian, the Missionary Society, are flourishing. The proposal that King's College should have a missionary of its own in the foreign mission field has been well received by the students, and will be followed up. The spiritual life of the college, the president thinks, is in a satisfactory condition, and there appears to be a spirit of "deep religious earnestness." There is a celebration of the Holy Communion every Sunday and Saint's Day, with daily service morning and evening in the chapel and later on Compline is said. The president is taking Bible study in the first and second year of Arts. Some extra prizes are announced. The present relations between the college and the boys' and girls' schools are scarcely satisfactory. A very small percentage of the graduates of either institution enters the university. The desire for closer relations is strongly expressed. There is pressing need for improved lecture and housing accommodation in the college. If King's College is to "live and compete with other colleges in the Maritime Provinces" a forward move must at once be made "persistent and determined to increase its accommodation and endowment." The

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estimated cost for the remodelling of the lecture rooms, and science department, and the students' rooms, etc., is \$25,000. A further sum of \$100,000 is needed for endowment, making a total of \$125,000 immediately needed. The president asks for the co-operation of the whole Canadian Church, but especially of the Church in the Maritime Provinces in the realization of this object. The college has a noble history of nearly a century and a quarter and its outlook for the future is bright. The president asks for a pastoral from each of the Bishops in the Maritime Provinces, to be read in all the churches, and to be followed up by a "united, simultaneous, comprehensive campaign of one week." In each parish permanent committees should be appointed to carry on the work. "To-day King's College stands, as it ever has stood, for a thorough education in refusing to stoop to a lowering of its standard in order to attract numbers." The charge that King's is a "narrow High Church college," he finds "on investigation, to have no foundation whatever." King's College is "as broad as the Church and as liberal as the Prayer Book." The report concludes: "In conclusion, let me briefly say that I am firmly convinced that unitedly we can make King's College an institution deserving of the heartiest support of all loyal Church-people, and that my firm belief in God's goodness and power is such that already I see new walls arising and hear the tramp of the coming throngs seeking to enter this seat of higher learning. It is a great work, it is an enduring monument, it is a lasting benefit to the human race. In God's name let us be up and doing, for in due season we shall reap if we faint not." It is with feelings of more than ordinary sympathy and approval we commend Canon Powell's work to the Church at large. He has many friends in this province of Ontario, who we imagine would be glad to help him. He has set himself a great and onerous and honourable task, and we firmly believe, and any one who enjoys his personal acquaintance will endorse what we say, that he is the man to do it.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

The passing of the Rev. F. T. Dibb, of Napanee, came as a great and terrible shock to his many friends and admirers all over this country. The pitifully tragic close to a singularly sunny and buoyant life struck a chill in the hearts of those who knew and loved the deceased. No one could be associated with the late Mr. Dibb without having a nobler estimate of mankind and a higher view of the world. He was a most devout Churchman, but his nature was so overflowing in kindness that it was quite impossible for him to be narrow. It was worth while to hear Dibb laugh. There was

such a ring of boyish good humour in it, such a wholesome, hearty disposition behind it that one could not fail to be carried away with those outbursts of glee, even if he knew nothing of the cause of the merriment. "Spectator" was a fellow-student with the deceased years ago, and knew him in the intimacy of college residence. In those days as in all ages students had their differences with the college authorities. When Mr. Dibb was a student in the year we are about to refer to "Spectator" had the misfortune of being the "Senior" student and president of the student organization. It, therefore, fell upon him to voice the student complaints and strike for the student "charter of liberty," or whatever it was for which we were contending. Through all these struggles—and they were very serious at the time—Mr. Dibb was the embodiment of courage, fair-play and geniality. There never was a suggestion of malice in anything he did or said, and what was characteristic of the young man followed him through maturer years. Behind the mirth of a sunny nature there was great gravity of character and splendid readiness to sacrifice himself at the call of duty. We sincerely trust that a worthy effort will be put forth by those among whom he has ministered to carry on the sweet memories of his life to those who shall know him not.

Mr. Balfour, leader of the Unionist party in England, finds himself in a very awkward position just now. At the last moment, as he was entering upon the general elections just concluded, without apparent consultation with the leaders of his party, he practically threw overboard the policy of tariff reform by declaring that before such a policy is put into effect a direct vote by the electorate will be taken upon it. Of course, a great deal can be said about how "this is only trusting the people," and so forth, but it was an announcement that Mr. Balfour thought that the people just then, at all events, did not want it, and he got rid of the troublesome question in this way, for a time at least. There was a great outburst of enthusiasm among the Unionists over this coup of their leader. They began to use their old epithets of admiration: behold the "astute," the "adroit" Balfour! One would rather hear them exclaim: Behold the "frank" and "straightforward" Balfour! But in this case the "astuteness" and "adroitness" was of no avail, and hence his followers are turning upon him to rend him as a leader. Had the result been otherwise, his supremacy would have been unquestioned. But failure is fatal. We can see in this situation that in neither the leader nor follower is the "method" of first importance, but rather the "result." It was evidently hoped that the end would justify the means. Here is a throw of the dice: if it is successful, all is well; if it fails, then we can trust to luck to explain the act away. Any way you turn it the ethics are not high, and whether these things are done under the guise of philosophy or patriotism or Imperialism, the public ought to have the situation analysed so that they can fully understand the kind of leadership they are having.

Mr. Balfour is a very interesting, but a very elusive, personality. It is his elusiveness that makes him so interesting. He is unquestionably a man of great intellectual ability, of charming personal manners and a most lovable disposition. He is a cultured, well-bred gentleman, one of whom the world for years expected great things, but now waits apparently in vain. Years ago, when but a young man, he occupied the position of Secretary of State for Ireland. Immediately the rough-and-ready Irish representatives in Parliament began to jeer at this young dandy that had been set over the affairs of their country. They began to estimate how long he could resist their assaults and bear their taunts. Never were men more surprised than those members when they learned that their attacks were always successfully countered and their jeers

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and invective fell upon apparently absolutely indifferent ears. They simply could not reach him, and when he saw his opportunity this languid young aristocrat hit back with unerring aim. Never has Mr. Balfour stood out before the public as he did when he was faced by eighty hostile critics, who were avowedly seeking his political life. That was characteristic of the man. It is only when he has succeeded in getting himself into an apparently hopeless situation that his true genius is revealed. Drive him into a corner, with apparently insuperable obstacles in every direction; he turns, and behold! your vanquished Balfour steps out unscathed with the greatest ease and grace. But let things run smoothly with him and he seems halting, timid, indecisive. He is perpetually poisoning one argument against another, never fully and irrevocably seized with any line of action. It is thus he has been toying with tariff reform, discussing it as though it were purely a matter for philosophical argumentation. He not infrequently makes one feel that his true calling would be a university chair in mental and moral philosophy, where nicely balanced arguments for and against a given position might be set forth without the necessity of taking any definite position himself. Men of lesser gifts will be much more useful as leaders, because they can see at least one side of a problem clearly. In the meantime, we shall watch with interest how he extricates himself from his present position, a position which it just suited to call out his genius and awaken his powers. We shall expect to hear Mr. Austin Chamberlain and Mr. F. G. Smith in a few days declaring that nothing would induce them to say a word that would embarrass their honoured leader!

Mr. Asquith, the British Premier, has a particularly thorny road to travel. His victory has been so indecisive that it is impossible to note any positive mandate from the people. He, of course, after a fashion, is confirmed in his policy, but any statesman would prefer to have that approval registered in a more unequivocal manner. To effect a great constitutional change, one would like to have more than a bare majority of the electorate declare in favour of the change. It would seem to us to be more important to have the Upper House reconstituted on the basis of representation than to secure the authority to override the decision of that House. To have a House permanently and hopelessly of one political type when the country has declared decisively for another is not desirable. Neither is it desirable to have but one House, or a Second House that is but a mere echo of the first. The anxiety to destroy the veto power of the House of Lords rather than reconstruct the House of Lords on a basis that would secure a better judgment in all things, looks as though the present Government is more set on getting some special legislation passed than the permanent settlement of parliamentary authority. Then, again, the proposal to create some four hundred peers to swamp the House of Lords seems an extraordinary procedure for a Radical Government to take. First of all, it cannot be in accordance with democratic principles. They who seek to destroy the Lords would create more Lords in a single day than the most aristocratic Government had thought of creating in years. But assuming that such a procedure is tolerable, what are we to think of the men who accept such titles in exchange for a pledge that they vote in a certain way? Any way you look at it, it appears to us to be a degradation of the functions of government and of personal honour.

Spectator.

Good nature is the best feature in the finest face. Wit may raise admiration, judgment command respect, knowledge attention, beauty inflame the heart with love, but good nature has a more powerful effect—it adds a thousand attractions to the charms of beauty, and gives an air of beneficence to the homeliest face.

#### WHAT IS ROMANISM?

By Geo. S. Holmsted.

#### VII.

We will now consider the 5th article of the Papal Creed, "I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most Holy Sacrament of the Eucharist there is truly and really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the Bread into the Body, and of the whole substance of the Wine into the Blood; which conversion the Catholic Church calleth Transubstantiation. I also confess that under either kind alone, Christ is received whole and entire and a true Sacrament." This article of the Papal Creed assumes that no one can be saved unless he adopts certain Roman theories regarding the Holy Communion; its nature, and the effect of the words of consecration upon the sacramental elements of Bread and Wine. We must all admit that the Holy Communion was instituted by our Blessed Lord as a bond of communion, not only between Himself and His followers, but also as a bond of union between His followers among themselves but, by a strange perversity of human nature, this sacred rite has been converted into the subject of the most bitter wrangling and controversy. In considering this article of the Papal Creed we must remember that "the Mass" is only another name for the Holy Communion. The word has no doctrinal significance, and its origin is somewhat uncertain. It is supposed to be derived from the words used at the close of the service to signify that it was ended, and that the people might depart. This article affirms two principal things. (1) That "the Mass" is a propitiatory sacrifice for the living and the dead, and (2) it affirms the truth of the doctrine of Transubstantiation. A "sacrifice" means something offered to God, and it cannot be denied that from very early times the Holy Communion has been regarded as having a sacrificial aspect, and as being the fulfilment of the prophecy of Malachi I. V. II. "My name shall be great among the Gentiles and in every place incense shall be offered unto my Name and a pure offering." It is unquestionably the showing forth of the Lord's death; and His death constitutes, as we all admit, the one "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and in so far as the sacramental elements of bread and wine are identified with His most Blessed Body and Blood they are identified with the one supreme Sacrifice. No one, not even Romanists, can pretend that there is any fresh immolation of the Victim at the celebration of the Holy Communion; the most that can be said is that there is a showing forth of the One Sacrifice, and a claiming of its benefits; and, as many believe, by means of It we are enabled to be partakers of that Sacrifice, which is our Passover, even as the Jews of old were partakers of their Passover, and of the sacrifices offered by them as peace offerings. But can the salvation of mankind be supposed to depend on the opinions formed and entertained on this question? Men may be all wrong in supposing that in the Holy Communion there is a fulfilment of Malachi's prophecy; there may in it be no partaking of the Sacrifice and the rite may be purely commemorative, but our hope of salvation is not gone on that account; and even if we were to admit that the Mass is "a propitiatory sacrifice" yet that fact could not be the cause or reason or means of salvation. Salvation does not depend on our believing "the Mass" to be "a propitiatory sacrifice," but on our believing that Christ Himself is the "one full, perfect and sufficient sacrifice." Therefore, as to this part of the Papal Creed, may we not say its acceptance or belief cannot by any possibility be necessary for salvation? The doctrine of Transubstantiation may be said to be the Romish answer, as to how our Lord is pleased to make good His words, "This is My Body, this is My Blood. Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you." The foundation of this doctrine is a curious metaphysical conception which medieval theologians formed regarding "Substance." In ordinary parlance, if we speak of "substance" we mean something visible or otherwise perceptible by our senses; but, according to this medieval theory "substance" is utterly unappreciable by any of the senses which we possess, it is in fact as intangible and unappreciable as if it were nothing. According to this theory the substance of bread and wine is nothing that we can see, taste, smell, weigh or measure; it is absolutely immaterial and is in fact a mere idea, and it is this immaterial, imperceptible, ideal thing, which according to the Papal theory is changed and converted into "the substance" of the Body and Blood of Christ, which, according to this theory, is equally immaterial and imperceptible by any of our human senses. This is a curious and ingenious theory, but to suppose that human salvation depends on our belief in it seems a very unwarranted supposition. It supposes in the first place, that it is necessary to formulate a belief as to how our Lord fulfils His Word, and that this particular way is the way, and the only way in which He does so. It, however, does not appear to be in the least degree necessary that we should form any opinion whatever on the subject; and in the next place it is conceivable that there are other ways by which He may make good His words. For 1200 years the Christian Church got along without any such doctrine. It was argued and debated and disputed about, it is true, for 400 years; some held one opinion and some another, but there was no exclusion from communion on account of differences of opinion on this point, and there is no reason why there should be now. We have differences of opinion on this point in the Anglican part of the Church to-day, but we do not refuse to hold communion with each other because of such differences; and God forbid that we ever should do so. The attempt to put all men into theological straight waistcoats on this question never has succeeded and never will. But the Papal doctrine gives rise to practices in which Anglican Catholics and Protestants cannot concur, and particularly the practice of using the consecrated elements as objects of adoration. Our Lord said, "Take and Eat." "Drink ye all of this." "Except ye Eat, except ye Drink, ye have no life in you." What right have His followers to nullify, or attempt to nullify these words? What right have we to suppose that the sacramental Food will be to us individually His Most Blessed Body and Blood, unless we individually Eat and Drink It? What right have we to suppose that carrying It in procession, or being present while some other person or persons partake of It, will do us any good who do not partake? As Tertullian long ago truly noted, God makes our bodies the means whereby He bestows His blessings on our souls. Our bodies are washed with water that our souls may be cleansed. Our bodies are fed with bread and wine that our souls may be made partakers of Christ's Most Blessed Body and Blood, the One Supreme Sacrifice. But if we carried in procession the water sanctified "to the nuptial washing away of sin," and offered worship and adoration to it, would any soul be thereby cleansed? We have no reason to suppose so. How then is it possible to believe that the benefits of the other sacrament can be attained by any such proceeding by those who are mere spectators, even though they be adoring spectators? That bread and wine may become flesh and blood without any transubstantiation whatever, we have daily experience in our own persons—though how it is accomplished, we are wholly ignorant. Would anyone consider he was acting reasonably if he refused to take the food which God gives him day by day, until he had first formed a theory as to how it was to become his flesh and blood; or, if he should refuse to eat with his neighbours, unless they first agreed with his theory on that particular point? And yet that is what Romanists do where spiritual food is in question; and they would even debar those who hunger and thirst from partaking of that Food altogether by excommunications, unless they first consent to believe their particular theory, as to how our Blessed Lord is pleased to make good His words.

(To be Continued)

#### LETTERS FROM AN OLD PARSON TO A THEOLOGICAL STUDENT.

#### Letter VIII.

My dear Boy,—Pastoral Theology, perhaps, because it is the most practical part of the student's training, is generally the most neglected. Bishops and college governors from some inscrutable reason of their own generally appoint to this chair a man who has had no parish experience. If a young man can be secured, so much the better. Far be it from me to question the wisdom of our spiritual lords and masters, but to the uninitiated, it seems peculiar. In other walks of life, experience is looked upon as a recommendation, but in Pastoral Theology it is

a bar. The consequence is that the student is filled with undigested theories; immaterial things are exalted above their due proportion, and important things, that success or failure hang upon, are neglected. This system of Pastoral Theology is the parent of the proverb, "It is necessary to spoil two parishes to make one clergyman." There are certain things which arise in the working of a parish which only experience can deal with. If every man could serve as a curate for a year or two, the lack of real training would not matter so much. But in this country, with the constant call for men, the ordinant is pitchforked into a parish, with no guide but a collection of flimsy theories. The result is harm to the parish, and humiliation and discouragement to the young clergyman—and these are the two innocent parties. The appointment of men without experience in actual parochial work to this chair in our colleges means, first, that our young men in their first parishes, try to work after the fashion of an English parish of half a century ago. They know only theory—their professor knew only theory. He gets his information from Blant and others, of a different age and a different country. Of the actual every-day happenings of a parish in the country or small towns of his diocese he knows nothing. Now, no man is content to be simply a parrot repeating what he has learned by rote. So the professor of amateur Pastoral Theology makes a bid for originality. Happy for his class if he confines himself, as most of them do, to directions as to celebrations. It will at least do the student no harm to learn the uses of the many pieces of cloth, by which our modern usage supplements the "fair, white linen cloth," and chalice veil of our forefathers. But if from the fullness of his theory, unchecked by experience, he endeavours to elucidate the difficulties of parish work, woe is me, for the unfortunate student when in the future he attempts to put this instruction into practice. Pastoral instruction, or wrong instruction on this student's work. On his pastoral work depends, in a large measure, his own failure or success, and the welfare of his parish. Why is it that our bishops are so blind to this fact? Why do not the faculties of our Divinity schools insist that the occupant of this chair should win his spurs in active, responsible, successful parochial work? The clergy realize the mistake we are making. The most of us have suffered either from lack of instruction, or wrong instruction on this subject. But we have no voice in the matter. Continually the slaughter of the innocents goes on. Men are sent into parishes to batter their heads against stone walls, to antagonize faithful people, to wear out their own hearts, all for the lack of a little practical guidance. A young man steps from the class room into the charge of a parish. At once he is plunged into a mass of detail, wardens and vestry, Sunday School, choir, guilds, etc., etc. If he is wise he sits back and lets the wheels go round until time accustoms him a little to the working of the machinery. But if his zeal overcomes his reserve—pandemonium, loose ends everywhere, machinery out of line and out of balance. Pity the sorrows of that poor young man. The proper taking of services, the correct and reverent celebration of the Holy Communion, are only a part of Pastoral Theology. In your college I hope that you have a practical man. The ideal man, to my mind, would be one who has had at least ten years' parochial work, who has shown by his work that he has tact, energy, the genius of success. He should be young enough to enter into the mental processes of his pupils: old enough to direct them wisely. But if you are to depend upon a theorist, try to get some friendly priest to allow you to help in his parish. Discuss with him different points of organization and routine work. If possible, attend meetings of clergy when phases of parish work are under discussion. Cultivate within yourself the spirit of tactfulness. There are two ways of getting a thing done. One is by a brutal onslaught, using all the force your position gives you. You may gain your end, but you will antagonize many. The other way is the way of reconciliation. It smooths away difficulties, in place of smashing through them. It may be slower, but it leaves friends instead of enemies behind. Study human nature. Learn to know your own strength and weakness, your own foibles. Converse with your fellowmen of all classes, as the opportunity occurs. Observe their trend of thought; their bias of character. Learn early the lesson, old as the ages, yet new at every new occasion, of being "all things to all men." There is some way by which you can reach the heart of every man—seek it. If you can find that way your task is lightened. The society of Jesus obtained a powerful grip upon the world, because it made a thorough study of the human heart; it lost much of its power, because it used it for selfish ends. There is a

lesson here for us. Our end must be the highest. Study men in order to help men. Cultivate love. Love will give you that instinctive delicacy of approach which will not frighten. It will give you that broad and deep sympathy which grapples hearts together. It will give you the power to speak clearly and earnestly, but tenderly to the erring. In spite of the cynic's sneer, in spite of the pessimist's wail, in spite of all the surging flood of malice, envy and self-seeking—"love is still the greatest thing in the world; for love is of God, and whosoever loveth is born of God, and knoweth God." While you love the sinner, beware of the wile of the sinful. There is a class of mind that finds its highest satisfaction in besmirching another's character. The very fact that you are trying to lead an honest and cleanly life is an offence in their eyes. You will find such people within the walls of the Church—yes, before the rails of the altar. If they can tempt you into indiscretion, irritate you into an exhibition of temper, they are happy. Set a stiff guard over your lips and life. Give the enemy no occasion to blaspheme. Take the old Fabian motto with you "festina lenté." Don't rush headlong into anything. Tumultuous hurry wastes time. The whole redemption of the world is not on your shoulders. Others are working as well. Study, consider, ponder well your course of action, but when you begin—go on. Don't stop short of your goal. A second flaw, due, I fear, to the present system of amateur pastoral directors, is the caste conception of the clergy, which many men hold. I grant the sanctity of our office. I believe in and uphold the doctrine of the Apostolic Succession. I believe that from the beginning, certain rights and duties were reserved to the clergy to be by them transmitted to their successors. But a clergyman is first of all, and last of all, a man. And a large portion of his success depends upon his manhood. You will be judged by the ordinary standards of mankind, not by an ecclesiastical code. Don't shirk the judgment. Don't hide behind your profession. You are none the less a true priest, because you are a manly man. God was made manifest in man; He should be manifested in you.

Yours faithfully,  
The Old Parson.

Brotherhood of St. Andrew

NOVA SCOTIA.

Dartmouth.—Christ Church.—This parochial chapter of the Brotherhood of St. Andrew held its annual meeting on a recent date and elected the following officers: Director, Dr. F. W. Stevens; vice-director, Mr. John Weir; secretary, Mr. P. Johnston. Dr. F. W. Stevens has been director since the formation of the chapter.

OTTAWA.

Ottawa.—The regular monthly meeting of the Executive Committee was held in the Synod office, Carleton Chambers, last week, when representatives were present from All Saints', St. Matthew's, St. Bartholomew's, St. John's, Trinity, and St. James' Hall. The new president, Mr. R. K. Sampson, occupied the chair. Election of vice-president and secretary-treasurer and formation of the various committees for the year was the principal business of the evening, and resulted as follows: Mr. J. F. Berton, vice-president; Mr. R. L. Byron, secretary-treasurer (re-elected). Committees: Forward movement, the two Dominion Council members, Messrs. Alder Bliss and R. K. Sampson, Junior Brotherhood, Messrs. Alder Bliss, A. W. Stanley, R. K. Sampson, and Geo. Fitzpatrick. New lines of work, Messrs. R. K. Sampson, J. F. Berton, W. Eastwood and J. H. Flatters. Assembly meetings, officers of the Executive: Lent and special services, Messrs. Alder Bliss, W. Hartley, T. C. Graham and J. F. Berton. Follow-up, Messrs. J. F. Berton and R. L. Byron. Dominion convention, officers of the Executive. Press committee, J. H. Flatters. The question of forming an hospital committee was brought up and will be thoroughly discussed at the January meeting.

NIAGARA.

Hamilton.—Church of the Ascension.—The annual meeting of this parochial chapter was held on Tuesday evening, December 5th, when the

Rev. Canon Wade, presided. The attendance was quite large. The secretary's report showed a splendid year's work having been accomplished, and with the recent amalgamation of the senior and junior chapters, the chapter starts out on a new year full of hope and encouragement for still greater things in Brotherhood activity. The election of officers resulted in both the director, Mr. A. G. Alexander, and the secretary-treasurer, Mr. W. Hobson, being re-elected.

The Local Assembly.—The annual mass meeting for men was held in the Red Mill theatre, on Sunday afternoon, December 11th, at 3:15 o'clock. The theatre was crowded to the doors, standing room only being available. The special preacher for the occasion was the Right Rev. J. C. Farthing, D.D., Lord Bishop of Montreal, who took for his subject "Canada's Greatest Asset and Her Greatest Need." The Lord Bishop of Niagara was chairman of the meeting, and gave a short address on the aims and objects of the Brotherhood.

The Churchwoman

OTTAWA.

Ottawa.—A bale of clothing worth \$30.74 was packed lately by the W. A. of Grace Church for an Indian girl at the Indian home in Sault Ste. Marie. The bale included \$14 worth of groceries, 40 yards of new material, a second-hand sealskin coat, etc. The gratitude of the auxiliary for the ready response of the congregation when asked to assist in preparing the bale was expressed. The annual Christmas sale by the Women's Guild of Grace Church was held last week in the Parish Hall.

Ottawa.—The regular diocesan Board meeting of the W. A. was held last week, Mrs. Tilton presiding. The members welcomed her to her accustomed place after her recent illness. There were ten officers and thirty-five representatives in attendance. Mrs. Capp reported receiving letters from the Rev. and Mrs. E. A. Anderson in answer to one from the board extending sympathy on the death of their little son from diphtheria, and one from the general secretary, stating that Miss Harris, missionary in Egypt, now on furlough, will visit Ottawa diocese in January. Branches desiring to secure her services are asked to write the corresponding secretary. Mrs. Netten, deanery secretary, wrote, expressing pleasure of the success of the deanery meeting at Pembroke. Mrs. Greene, Dorcas secretary, reported fourteen bales sent out during the month; total value, \$110.54. They were as follows: Large Christmas co-operative one to Victoria Home, Peigan Reserve, for which contributions were sent from all the city branches and Perth and Russell Girls' auxiliaries; Grace Church bale and an outfit to a young woman at Shingwauk Home; Cathedral, St. George's Antium, and March forwarded bales to Peigan Reserve, and the junior auxiliaries contributed one to St. Peter's Mission, Dyncovor, Rupert's Land. The diocesan treasurer reported receipts for the month \$258.61, expenditure \$302.35. Letters were read acknowledging contributions from the Rev. Jocelyn Perkins, minor canon of Westminster Abbey; the Rev. R. Holmes, Peace River, Alberta; Miss Carter, general treasurer; Archdeacon Tims, the Rev. Benjamin Fuller and Miss Cartwright. The branches are reminded to make special use of their united thankoffering boxes. The triennial meeting will be held in September, 1911. Miss Greene reported for the literature department that 980 Letters Leaflets are now taken in the diocese. Thanks were extended to the Government for a gift of twelve maps. The Church Reading Union now holds its weekly meetings in Carnegie library. Reading during the work time of Dorcas meetings is strongly advocated for the branches, the scheme originating with the Grace Church branch. There are now nine divinity students assisted by the united thankoffering, and Miss Lennox, lady missionary in Japan, who was the first to receive assistance from the fund. Miss Phoebe Read, acting secretary-treasurer of J. A. work, gave an excellent report of the work in that department. Mrs. Cuzner reported for the Jewish committee, and Mrs. J. R. Armstrong for the Babies' branch. The extra-cent-a-day fund amounted to \$3642, of which \$13 was voted to be sent to the fire sufferers in the diocese of Caledonia. The branches reporting were Crysler, Gallingertown, Wales,

Antrim, and Manotick. The Rev. Mr. Wimberly officiated at the opening service held in the chapel.

### TORONTO.

**Toronto.**—St. James'.—Something unique in the nature of Church organizations for women is that of the Women's Club of this church, which keeps its doors open to members all day and evening, and where light refreshments may be obtained at any time. It is a very acceptable privilege to meet friends for a quiet talk, or to spend the noon hour in a big, comfortable room fitted with easy chairs and supplied with newspapers and magazines. The Women's Club does more than this. Free of charge, lessons in millinery are given Friday evenings, and in embroidery and sewing, Tuesdays. On Mondays and Thursdays the gymnasium is open to women. Wednesday mornings Mrs. Plumptre has a Bible study class which has attracted a large number of women. The arrangements of the Parish House are especially fine, and provide for four clubs—men's, boys', women's, girls'—besides the Sunday School departments, entertainments and business meetings. The furniture all through is of the same style and is interchangeable in the different rooms. In the spacious lecture room, with its large gallery, is a fine pipe organ, attached to which is a curtain (out of sight except when in use) for showing lantern pictures. Fastened to the wall of this room is the old bell and the tablet, taken from the former parish house. The decorations all through are in unobtrusive greys, browns and greens; the floors are of hardwood. In the men's club is the billiard table that belonged to the late Mr. Goldwin Smith. All the privileges of the Women's Club are open to the Girls' Club to which girls up to eighteen belong. The annual club fee is very small and membership is open to all who wish to join.

### HURON.

**Ingersoll.**—St. James'.—The annual meeting of the Woman's Auxiliary of this church was held on Wednesday afternoon, the 14th inst., in the parish room. The treasurer's report for the year was read showing that all pledges had been paid as well as several donations to special funds. The following officers were elected for the ensuing year: President, Mrs. Perkins; first vice-president, Mrs. J. F. Crawford; second vice-president, Mrs. Canfield; third vice-president, Mrs. Beckes; treasurer, Mrs. G. B. Thomson; recording secretary, Miss Naylor; corresponding secretary, Mrs. Calder; leaflet secretary, Mrs. Christopher; Bible and Prayer Union secretary, Miss E. Crawford. Delegates to diocesan conference, Mrs. Norsworthy and Mrs. Calder.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—Church of England Institute.—The Rev. C. W. Vernon delivered a most interesting and instructive address in this institute on Sunday afternoon, December 12th, before a large audience on the subject of the Reformation. The title of his lecture was "What was the English Reformation?" It was the third of a series of Sunday afternoon lectures, which are at present being given at the institute. Mr. T. Brown, president of the institute, occupied the chair.

**Halifax.**—St. Matthias.—On Thursday afternoon and evening, Dec. 8th, the Women's Aid of this church held a very successful sale of work and home-made dainties. The parish hall was tastefully decorated and the fancy-work booth and others were most attractive. The High-tea, which was well patronized by the men of the congregation, realized a substantial sum. During the evening a very entertaining musical programme was given and the rector, the Rev. C. K. Masters, made a short speech, expressing not only his own, but the appreciation also of the whole congregation of the splendid work the women of the society are doing. The proceeds of this entertainment amounted to \$115, and are to be used to put necessary repairs on the present

church. The ladies intend holding a series of these sales and later on the proceeds will be devoted to the building fund of the new church.

### QUEBEC.

**Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.**

**Quebec.**—The Rev. Harold F. Hamilton, former Professor of Pastoral Theology at Bishop's College, Lennoxville, and warden of the Divinity House, who has been taking a special course at the General Theological Seminary, New York, has received the degree of D.D. from the University of Oxford, England. Dr. Hamilton is a son of Archbishop Hamilton, of Ottawa, and was for a time attached to St. Matthew's Church in this city, of which for many years his father was rector, before being raised to the Episcopate.

The Quebec Clerical Society were entertained by Canon von Iffland, at St. Michael's rectory, Bergeville, on Tuesday evening, 13th inst., nine members being present. An able exposition of Gal. iii., from the Greek Testament, was given by Bishop Farrar, D.D., which was productive of a fruitful discussion.

On December 15th, a very pleasant gathering was held at the Cathedral Church Hall, when a public reception was tendered to the Right Rev. Dr. Farrar, assistant Bishop of Quebec, by the lay members of the Church of England, in the city of Quebec. The church hall was handsomely decorated for the occasion, and there was a very large attendance, all of the Anglican congregations of the city being represented. During the evening a very fine programme of vocal and instrumental music was rendered. After refreshments were served. The evening was a pleasant one in every respect, and all present were charmed with the very social and enjoyable gathering. His Lordship Bishop Farrar was most effable in his reception of those present and was enabled to meet many members of the Anglican congregations of the city whom he had not previously had the pleasure of greeting. Those who met the Bishop for the first time were much delighted with his cordial greeting.

**Sherbrooke.**—The souvenir sale and tea at the Advent Church Hall last Thursday afternoon and evening was both a successful and pleasant social affair. In the evening an informal programme was given. Financially and socially the affair was very successful, and the hearty thanks of the members of St. Agnes' Guild are extended to all who so kindly assisted them.

The Dorcas Branch of the Woman's Auxiliary, St. Peter's Church, held their closing meeting at the church lately, having completed their labours for the year. Refreshments were served and a pleasant social hour spent. A large bale was dispatched, for which the members have been working, for the Shingwauk Home in the diocese of Algoma, consigned to Mr. Benjamin Fuller, principal of the institution. This bale, which was one of the best ever sent by the Dorcas Branch, contained several new warm quilts or comforters, a quantity of good clothing, groceries, Christmas gifts, candy bags, etc., and a complete outfit for a young Indian girl. It will arrive at the Home in time for Christmas, and will give real comfort and pleasure to the inmates, who are taught to feel that their "white sisters" love and care for them.

**Lennoxville.**—Bishop's College.—The Rev. Thomas C. T. Adams, son of the late Principal Adams of this college, was ordained recently, and is working as a curate in England.

**Waterville.**—St. John's.—The drama "Valley Farm," under the auspices of this church, presented by local talent in the Town Hall, on Saturday evening, the 10th inst., was well attended, and it was, in every way, a great success.

**Thetford Mines.**—St. John's.—Bishop Farrar held a confirmation in this church Sunday evening, the 11th inst. Five female and one male candidate received the holy rite. The Bishop made a most impressive address, taking for his text the words of St. Paul to Timothy, "My son, be strong in the Faith." The church was crowded with a devout and attentive congregation. The Bishop before leaving expressed to the incumbent, the Rev. P. Callis, the pleasure it afforded him to have visited St. John's parish for the first time. He also complimented the choir and the choir-master for the excellence of the singing. He expressed the hope that he would be able to visit Thetford Mines again at no distant date.

**La Tuque.**—St. Andrew.—Every effort is being made to have this church, which is being built here under the charge of Rev. W. L. Archer, Railroad Missionary, finished by Christmas Day. It is expected that the church will be dedicated to the worship of God on January 1st by the Right Reverend Dr. Farrar, Assistant Bishop.

### MONTREAL.

**John Cragg Farthing, D.D., Bishop, Montreal.**

**Montreal.**—Christ Church Cathedral.—The Rev. Canon Scott, the rector of St. Matthew's, Quebec, gave a most interesting and helpful address to members of the Federation of Churchmen's Associations in this church, on Sunday afternoon, Dec. 4th., on the subject of the true catholicity of the Church of England.

### OTTAWA

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

**Ottawa.**—All Saints'.—Recently the Rev. A. W. MacKay, B.D., delivered an illustrated lecture on the Passion Play at Ober-Ammergau. The lecture was under the auspices of the girls' auxiliary of the church. Mr. MacKay gave an explanation of the play and also dealt with the characters. The slides were very well coloured and well chosen. The history of the play was traced and developed during the discourse. The church hall was well filled. This lecture will be repeated before the Men's Association of St. Matthew's Church early in the New Year.

**St. Barnabas.**—A large audience attended the annual concert given last week in St. John's Hall in aid of the fund of the parish. The programme was varied and excellent.

**Ottawa.**—Preparations for the joyous Christmas festival are well advanced in all the city churches and the services next Sunday promise to be exceptionally hearty and elaborate. Falling on a Sunday this year will, if possible, make the Nativity more of a holy day than usual, the musical part of the services will be particularly attractive, and the seating capacity of the churches will, by present indications, be taxed to the uttermost to accommodate the worshippers that will throng them. This is not so much because indifferent Churchmen will mend their ways, at least for this occasion, but the services of the Mother Church hold their premier position in the hearts of the "separated brethren" at these times and there is a spirit and atmosphere pervading the Christmas festivities, which is not found elsewhere, and which attracts very many who seldom enter the church doors at other seasons.

### TORONTO.

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

**Toronto.**—St. Alban's Cathedral.—The congregational meeting held in the crypt of the cathedral last Thursday evening, was in every respect a very satisfactory one. Although the severe cold prevented many ladies from attending, representative men, especially sidesmen, turned out in good force ready to hear and to discuss matters of business and finance. The meeting was opened with prayer by the Canon-in-charge. The Bishop as chairman, in his happiest vein, struck a high optimistic note in regard to the cathedral and its future prospects, emphasizing the obligation resting on the congregation of "noblesse oblige" in the matter of building extension. The financial report of the past year was submitted and approved. Instead of the offertory calendar system, which has been in use for a number of years, the duplex envelope is to be adopted. A resolution pledging the congregation of the cathedral to raise the sum of \$2,000 annually for five years, for building purposes, was carried unanimously. One lady present volunteered to give \$500 for extension work in the next five years. The prevailing spirit of the meeting was a well-tempered enthusiasm—with strong purpose—to carry out the earnest desire of the Bishop by setting to work at once to overcome difficulties and to enthrone all of those who desire to see the cathedral completed for the glory of God, for the welfare of the Church in this diocese, and in memory of the its founder, the late Primate of All Canada.



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**Bishop.**

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The Bishop of Toronto held a General Ordination in this cathedral on Sunday morning last, when the following gentlemen were ordained to the diaconate and priesthood respectively: Deacons, Messrs. A. W. F. Hornibrook and J. G. Widdifield, B.A., both of Trinity College. Priest, the Rev. T. N. Lowe, Wycliffe College. The candidates were presented to the Bishop by the Rev. Canon Brougnall, the examining chaplain, and the ordination sermon was preached by the Rev. Professor T. S. Boyle, D.D., of Trinity College, who chose for his text II. Chronicles\* xii.: 32. The Rev. Canons Cayley, Jarvis and MacNab took part in the service. At the close of the service the Rev. A. W. F. Hornibrook was licensed to the cathedral. The Rev. J. G. Widdifield, B.A., will shortly proceed to Japan and the Rev. T. N. Lowe has been appointed to be missionary-in-charge of Gore's Landing.

St. Matthias.—Mr. J. A. Ready has been appointed lay-reader at this church.

The Rev. Canon Sidney Gould, M.D., with his wife and four children, has arrived in this city, and will assume the General Secretaryship of the Missionary Society of the Church of England in Canada on the first of January next, in succession to the Rev. Canon L. Norman Tucker, D.C.L., who has accepted the rectorship of St. Paul's, London, Ont. Canon Gould and family experienced a rough passage across the Atlantic, but they are all in good health.

St. John the Evangelist.—The esteem in which the Rev. Canon Williams and Mrs. Williams are held by the people of this parish was evidenced at a gathering of the congregation, which was lately held, at which a handsome sterling silver pitcher was presented to the rector and a beautiful bouquet to Mrs. Williams. Appreciative references were made by several speakers to the rector's forty-five years of service in the parish and fifty-five in the Anglican ministry. The loss sustained by the church in the recent death of the assistant rector, the Rev. E. Costigan, was also referred to.

East Toronto.—St. Saviour's.—The Rev. Dr. Alfred Osborne, the former rector of this church, died on Thursday last, at his residence, 22 Enderby Road, after a somewhat lengthy illness, aged 66. He came to this province from Prince Edward Island and for some time worked at Gravenhurst in the diocese of Algoma. He removed later on to Markham in this diocese and from thence he came to East Toronto. He held this living until about two years ago, when he retired and was succeeded by the Rev. Vivian E. F. Morgan. Some years ago, Dr. Osborne was given the degree of D.D. by Trinity University. We beg to extend our sincere sympathy with the members of his family, several of whom survive him, in the loss which they have sustained.

St. David's.—On Sunday evening, December 18, the Right Rev. W. D. Reeve, Assistant Bishop, administered the holy rite of laying on of hands to sixteen candidates, eight men and eight girls and women. To a congregation of two hundred and forty the bishop delivered a most inspiring address. Those who heard him will not soon forget his helpful words of admonition, encouragement and hope. The service was a most impressive one. Bishop Reeve has found a very warm spot in the hearts of the congregation of St. David's and will be always a welcome visitor among us. In the afternoon, the Rev. J. B. Fotheringham, associate rector of St. Matthew's, addressed the members of the Men's Social Union, on the subject of "The Brotherhood of Man." Mr. Fotheringham's clear-cut and forceful words will prove a great incentive to the work of the men. The Men's Social Union, an original idea, now numbers fifty members.

Scarborough.—Christ Church.—An address, accompanied by a purse, was presented by the members and congregation of this church, to the Rev. N. A. F. Bourne, who is leaving the pastorate of this church to assume similar duties at All Saints' Church, Penetanguishene, at a reception which was given in his honour in the church on a recent evening.

Newcastle.—The Ven. Archdeacon Warren visited the parish of Clarke on Sunday, Dec. 11th. At 8 a.m. the rector, the Rev. J. Scott Howard, officiated in St. George's, Newcastle, at the usual service of Holy Communion. Later in the morning, while the rector remained at Newcastle to conduct morning prayer, the Archdeacon drove to Orono, the outstation of the parish. Here, at St. Saviour's Church, were held services of morning prayer and Holy Communion. The Archdeacon preached and afterwards took dinner at the house

of Mr. Frank Hall, who is one of the wardens of St. Saviour's. Returning to Newcastle the Archdeacon briefly addressed the Sunday School of St. George's. In the evening he preached in the church to a good congregation. In an interesting and helpful sermon he urged Churchmen to rise from Churchmanship, which consisted simply in churchgoing, to a vigorous, intelligent and organized service. At the Harvest Thanksgiving Services, recently held in connection with this church, the Rev. J. Russell MacLean, of Colborne, was the preacher. The offerings, consisting chiefly of subscriptions, amounted to \$96.00. A sale of work was also held on Dec. 6th in connection with St. George's, the net proceeds of which were \$150.00.

Eglinton.—St. Clement's.—The Rev. Canon Powell, the late rector of this parish and who is now the President of King's College, Windsor, N.S., preached in this church last Sunday evening. He was called to Toronto by the death of his father.

The acting-secretary of the S. P. G. has made the announcement that 20 unmarried clergymen will shortly be leaving the British Isles in order to take up work in Western Canada in connection with the Archbishops' Western Canada Mission. Money collected in connection therewith has been allocated as follows: For Rupert's Land, £500; Calgary, £1,500; Qu'Appelle, £1,750, and Saskatchewan, £600.

Chester.—St. Barnabas.—Formal opening of this new church.—In February of this year, the vestry of the Church of St. Barnabas, Chester, unanimously decided to work for the building of a new parish church, to meet the demands occasioned by the great influx of population into, and also by the faulty accommodation of the old small church of the parish. This endeavour, at the outset, seemed almost impossible of achievement, in such a poor and scattered parish, but as a result of strenuous efforts made by the parishioners, headed in every case by the rector, (the Rev. Frank V. pond), the new and beautiful parish church, erected at a cost of \$18,000, was opened by the Lord Bishop of Toronto, on Friday evening last, assisted by representative Anglican clergy of the diocese, before a large and very appreciative congregation. Scaffolding, which could not be wholly removed, partly veiled—but could not hide—the noble lines of the church, and the Gothic arches, and dark cross-beams silhouetted against the stuccoed roof and walls, formed a fitting ensemble for the service for which they were designed. The opening parts of the service were given by the Rev. T. D. Owen and the Rev. J. S. B. Fotheringham, whilst the lesson was read by Archdeacon Ingles. The Lord Bishop of the diocese made an impressive appeal to the congregation as to the spiritual help of the new church, apart from its architectural beauties, and the need of the Church to enter into one's daily life, week-days as well as Sundays. In a silence which was intensely impressive, he asked for the prayers of the people to be given, that the rector may be strengthened to continue the strenuous labour he has devoted to the work of broadening and enlarging the helpful work of the Church of St. Barnabas at this part of the city, under the stress of domestic trial and sorrow, and parochial difficulties. The rector welcomed the Bishop and visiting clergy, and voiced his deep thankfulness to the friends both of the clergy and laity who had made possible the erection of the building, particularizing the outstanding generosity of Mr. Thos. Crutenden, who had for over six months given gratuitously his services in superintending the erection of the church. The singing of the choir was true, hearty and inspiring, and was distinctly creditable to the choir-master, Mr. Walter Edmeades, who has behind him perhaps the strongest purely local choir in the city, and has devoted his personal time and efforts in evolving a really good combination. Among the visiting clergy were: Archdeacon Ingles, the Rev. Canon Farnomb, the Rev. Canon Dixon, the Rev. G. I. Taylor, the Rev. L. Vaughan, the Rev. A. H. Bracken, the Rev. R. C. Seaborne, the Rev. T. F. Summerhayes, the Rev. G. St. G. Tyner. On Sunday morning the Right Rev. Dr. Reeve, Assistant Bishop, celebrated Holy Communion and

delivered an inspiring and eloquent sermon, and in the evening, the Rev. Canon Macklem very interestingly addressed a crowded congregation.

**NIAGARA.**

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

Hamilton.—Church of the Ascension.—The Right Reverend J. C. Farthing, D.D., D.C.L., Lord Bishop of Montreal, preached in this church on Sunday evening, Dec. 11th, to a large congregation.

**HURON.**

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

London Township.—St. John's.—It is just 35 years ago that the present church was completed, and opened for public worship. This beautiful building took the place of the large, old-fashioned frame one, erected when the township was settled in 1825. The anniversary was celebrated on Sunday, December the 11th, by two interesting and well-attended services. The Rev. Harold Sutton, rector of St. Peter's Church, Dorchester, N.B., was the preacher morning and evening, and delivered two earnest and appropriate discourses. In the morning he made an appeal from Psalm cxix., 50, for renewed personal devotion, in the surrender of the heart to God, in a deeper study of God's word, and more regular attendance at the church services and Holy Communion. In the evening he spoke of God's special favour toward his own people—"Making a difference between Israel and the Egyptians." At a certain point in the morning service the Ven. Archdeacon Richardson, the rector, dedicated the new stained glass window which has just been placed in the chancel, beside the memorials to Bishop Cronyn and Archdeacon Brough, first and second rectors. This is a tribute from the entire congregation to the memory of the third rector. It is an opalescent window, manufactured by the Cutler Art Glass Co., of London, Ont., and is a fine and creditable piece of work. In the lower panel is the inscription, "In memory of Ven. John Walker Marsh, M.A., Archdeacon of Huron, rector of this parish 1873 to 1898. This church erected through his labours in 1875." Above this are the coat-of-arms of the Marsh family, with motto, "Nolo Servile Capistrum." Running through the centre is a neat palm tree design, surrounded by a favourite text of the late rector, "I am not ashamed of the Gospel of Christ." The whole is surmounted by a beautiful cross and crown emblem. The design and execution of the memorial window is an ornament to the church and when displayed for the first time was much admired.

St. Thomas.—St. John's.—The Rev. W. F. Brownlee, the new rector, was inducted into this living on Wednesday evening, the 14th inst., by the Ven. Archdeacon Hill in the presence of a large congregation. His Honour, Judge Ermatinger administered the oaths. At the close of this ceremony, the Ven. Archdeacon Hill preached an appropriate sermon from Psalm cxvii.: i. "I was glad when they said unto me, let us go into the house of the Lord." At the conclusion of the service adjournment was made to the school-room of the church where an informal reception was tendered to Mr. and Mrs. Brownlee. Mr. F. W. Sutherland presided, and after extending a cordial welcome to the new rector and his wife he called upon the members of the choir, who gave a very pleasing mixed programme of music, both vocal and instrumental, readings and recitations. At its conclusion, refreshments were served by the members of the Ladies Aid and a pleasant and interesting evening was brought to a conclusion by the singing of the Doxology and the pronouncement of the Benediction.

Strathroy.—St. John's.—On Thursday evening the 8th inst., after the closing of the Advent service, the Rev. Rural Dean Robinson, on behalf of the officers, choir and members of this church, presented Miss Mary Stevenson, former organist of the church, with a beautiful solid mahogany music cabinet and morocco bound Prayer Book as a testimony of their regard personally and regret at her resignation. Miss Stevenson, who was taken by surprise, expressed her thanks in a few fitting words. The congregation present admired the beautiful gifts. Some gentlemen members of the choir carried them home to Miss Stevenson's residence at the conclusion of the choir practice.

**CHURCH DECORATORS**  
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**Kingsville.**—Church of the Epiphany.—The annual bazaar and chicken supper, held on Friday, Dec. 9th, under the auspices of the Ladies' Guild, was a grand success. The parish hall and booths were nicely decorated and the supper was all that could be desired. The proceeds were \$100. Three more Church families are leaving this parish; C. E. Henry, who is going to California, G. C. Greaves, who is going to Elfort, and A. J. Allworth, who is going to the Northwest. We shall miss these very much financially and otherwise.

**Lucan.**—Holy Trinity.—Dear Sir: Will you kindly acknowledge the following in response to an appeal, "Love the Brotherhood": J. Fox, Lucan, \$2.00; Miss Carter, Lucan, \$1.00; L. Fox, Lucan, \$1.00; Anonymous, Lucan, 75c.; J. J. Hodgins, Lucan, 50c.; T. Coursey, Lucan, 50c.; Rev. M. Cox, London, \$30.00; total \$35.75. Wm. Lowe, treasurer, Lucan, Box 119, P.O.

**Newbury and Wardsville.**—The Bishop of Huron visited this parish on Sunday, December 11, for the purpose of administering the apostolic rite of Confirmation. Large congregations greeted His Lordship. Thirteen young people were confirmed in Newbury and fourteen in Wardsville. The addresses of His Lordship were deeply impressive. The address in Newbury in the afternoon was based on the words of St. Paul: "Every one of us shall give account of himself to God;" and in the evening at Wardsville the words of our Saviour, "Verily I say unto you that one of you shall betray Me."

#### RUPERT'S LAND.

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

**Fort Rouge.**—St. Luke's.—The re-opening services of this church, were held on December 12th. There was a large attendance at the eight o'clock celebration of the Holy Eucharist. The eleven o'clock service was short Morning Prayer, followed by Choral Celebration; the sermon was preached by His Grace, Archbishop Matheson. In the evening the preacher was the Venerable Archdeacon Fortin; the service was fully choral. For the past fifteen months the work of reconstruction has been in progress, and the expenditure will approximate \$50,000. The additions consist of a spacious chancel with large side vestries, one of which has been specially fitted as a study for the rector, and the other will serve as an office for the churchwardens and secretary. An excellent set of parish rooms have also been added, equipped to meet the needs of the various organizations and the Sunday School. There is a chapel under the chancel for week day services, and two well-appointed robing rooms for the choir. A splendid tower has been erected, in which a chime of bells is to be installed before Easter; these are presented by Mr. A. M. Nanton and Mr. J. D. Clark, with other members of their respective families. The bells are being manufactured by Messrs. Mears and Stainbank, of London, and are given in memory of the late Mrs. M. L. Nanton, and the late Mr. Thomas Clark. The interior is beautiful and well appointed, the mural decorations have been carried out by the Thornton-Smith Company, of Toronto, who are specialists in the interior decoration of churches, and were brought to Winnipeg specially for this work. The walls of the nave are treated in a soft green, with rich frieze on which the crown and the fleur-de-lis in gold alternate effectively, and between these is a representation of grapes on the vine. The clear story has a rich symbolic treatment in six panels, representing "The Holy Trinity," "The Agnus Dei," and "The Holy Spirit" on the north side; and opposite these on the south side, are representations of the Holy Scriptures and the two Sacraments.

The chancel is elaborately decorated: the ceiling is richly panelled in red and gold; the walls are a deep yellow with diaper in red and gold; the "Gloria in Excelsis," or Angelic Choir, is painted over the window; this is a beautiful piece of hand work, the figures of which may be seen quite clearly the whole length of the church. The great east window is being made by The Robert McCausland Co., of Toronto, and is the gift of Mr. and Mrs. D. C. Cameron. The subject of the window is Leonardo's "Last Supper." A very attractive window has been given by Mrs. B. E. Chaffey, in memory of her mother, the late Mrs. J. H. F. Richardson; the subject is "The Madonna of the Grape Vine"; the work-

manship is by the Luxfer Prism Co., of Toronto, and has been greatly admired. Two smaller windows in the west wall have been presented; one by the "Willing Workers" under Miss Forrest, and the other by Mr. Wilson's Bible Class. The subjects of these will be "The Good Shepherd," and the Evangelist, St. Luke; these are being made by the N. T. Lyon Glass Co., of Toronto. One of the most artistic features of the interior is an exquisitely carved reredos, presented by the Girls' Auxiliary, under Mrs. H. F. Anderson. The whole chancel is lined with beautifully carved panelling in butternut to harmonize with the altar and other furniture of the church. A brass protecting rail has also been placed about the font, with hassocks for use at the Baptismal services; and a very handsome brass ewer has been given by the Chancel Guild. The church has been re-carpeted throughout. The organ has been erected by Messrs. Cassavant Freres, of St. Hyacinthe, Quebec. It is a three-manual organ and it is a magnificent instrument of beautiful tone and appearance; the rich gold pipes contrasting effectively with the handsome woodwork of the Chancel. The organ has thirty speaking tubes, twelve on the swell, eight on the great, five on the choir, and five pedal stops. In addition to which there are eleven couplers (tablet form) with balance swell, pedal and crescendo acting on all stops without disturbing the knobs or other combinations. There are four adjustable thumb pistons to the swell organ, three to the great, and two to the choir, acting on the individual key boards besides, there are three foot pistons acting on every stop and coupler, and one reversible thumb piston, great to pedal; these pistons are on the Electro Pneumatic Action. The action of the organ throughout is Tubular Pneumatic, making the touch even whether few or all stops are in use. The wind is supplied by a two horsepower motor placed in the basement of the church. The specification was particularly chosen to be applicable for church services, which object has been admirably accomplished. The organ, being of the most modern type, is a great addition to the organs of the city, and is another evidence of the progress of Winnipeg.

**Brandon.**—St. Matthew's.—Mr. J. P. Curran, K.C., was recently elected a vestryman of this parish. The rector, the Rev. W. P. Reeve, B.D., has been appointed a member of the council of the University of Manitoba by the government. At the recent deanery meeting held in this parish an election for the position of rural dean was held in accordance with the new regulations. Mr. Reeve was elected to the position and his election has been approved of by the Archbishop. In a recent canvass towards the balance due on the new parish property the sum of \$2,600 was subscribed. The value of St. Matthew's property is now \$45,000, with a liability of \$5,000. A committee of the vestry has been appointed for the consideration of plans for the new church which it is hoped to erect in 1912. Bishop de Penier, of New Westminster, formerly rector of St. Matthew's, will visit his old parish shortly after Christmas, when he will be presented with a pectoral cross.

**Deloraine.**—The Rev. J. M. Comyn-Ching, rector of this parish, accepted a unanimous nomination to the important charge of Souris, but as the result of earnest representations here, he has decided to remain with his present flock. Last summer he was obliged to decline a similar invitation from Dauphin. Mr. Comyn-Ching was for several years rector of Dawson in the Yukon. He is a very earnest pastor of marked capacity and has won the love of his people, as shown in the strong effort made to retain him in Deloraine.

#### SASKATCHEWAN

**Jervols A. Newnham, D.D., Bishop, Prince  
Albert, Sask.**

**Prince Albert.**—St. Andrew's Day was observed at this place by a celebration of the Holy Communion in the morning, followed by a service on intercession in the evening at which three special addresses were given, leading up to special prayers. Special Psalms and lessons were read after which Mr. White, of Duck Lake, gave a 5-minute talk on the necessity and place of prayer for missionary work in the lives of home workers; this was followed by collects for purity of heart, inspiration of the Holy Spirit, the spirit of obedience and the power to carry out the command after we have heard it. The rector

then spoke a few minutes on the races to be won for the Lord, specially drawing attention to the encouraging work in Uganda, where the newly Christianized people are already becoming missionaries to those in their own country who have not yet heard. He also spoke of the countless people of China and India, still waiting for the Message, and who may in time prove a very real danger to us if not led into the true Light. Then followed the prayers drawn up by our Missionary Society for many peoples and races. The next address was by Mr. Likeman, of East Prince Albert, when thoughts were turned to the duty of every single baptized member of our Church to take some definite part of the work which the Lord and Master left to His whole Church. There must be definite knowledge before definite prayer and work; there must be time to study what is being done and what remains to be done, and no one must excuse himself if he would be faithful to his Lord and His charge. The Bishop then closed with more collects asking for blessing and guidance with faithful hearts to perform the revealed Will. The whole service was interspersed with some of those beautiful missionary hymns, in which the Book of Common Prayer is so rich. The W.A. prayer was recited and the W.A. hymn sung before the people dispersed, feeling that the whole time had been one of refreshing and communion.

**Saskatoon.**—The combined meetings of the deanery and Church workers were held lately, in the enlarged St. John's Hall, and were as usual pleasant and profitable. The first day's work concerned the deanery only, but in the evening there was a reception in the Hall, open to all friends, when a very interesting paper on "Church Music, Ancient and Modern," was read by Mr. Lowe, and illustrated by selections sung by St. John's choir. Next day opened with the Holy Communion at 9 a.m., and at 10 the combined workers settled down to work. After routine business the first paper was read by Mr. Brandt, of Borden, "What the Church can do for the boy," and as we listened, we were constrained rather painfully, to contrast with his ideas what the Church has done. We were also comforted by the thought that things are improving. Mrs. Chivers Wilson read a most interesting paper on "What the Church can do for the young women of the Church." She particularly emphasized the necessity of giving each one some definite work and making her responsible. The "A.Y.P.A." came in for its share of attention, led by Mr. Bowlt. Rev. G. Dreyer, diocesan financial secretary, gave a talk on self-support in our new missions, bringing very cheering news of the splendid way in which many missions are contributing to the support of the Church in their midst. Miss Newnham, W.A. organizing secretary, in a few words pointed out the help of having a branch in each mission. George Pippengale, a very junior St. Andrew's Brotherhood boy, spoke out very well and clearly on the work that any whole-hearted ordinary boy could do in the way of lending a hand to help anyone. It was delightful to hear such a straight, honest boy-talk. This was followed by a very full account of the Boy Scout Movement, which is taking such a hold on the Saskatoon boys. The last paper was read by Mrs. E. B. Smith on "Daughters of the King," and gave a sweet beautiful picture of the gentle ministries possible to the "Daughters" whose hearts the Lord has touched, and who are inspired by His Spirit to serve the sick or sorrowing, or to cheer the lonely. Mr. Smith, rector and rural dean, presided throughout both days with his accustomed cheery sympathy and businesslike ability. Evening prayer was read at 8 p.m., when Mr. Pullinger, Sector of Christ Church preached, taking for his text, "Ambassadors for Christ."

**Star City,** 70 miles east of Prince Albert, is a thriving little town which means to do well in the future in spite of the train service. Once there, minor troubles were forgotten in the warm welcome and encouraging signs of interest. Till the present time it has not been possible to have Sunday School on Sunday, but it has been regularly held on Monday. About 12 children of various ages met in the parsonage shack, almost every child having its own Bible. After the opening, the Scripture portion, which happened to be the parable of the Ten Virgins, was reverently and correctly recited all together, then the catechism portion was said and the children were carefully questioned on the whole lesson. The usual Bible lesson was not given but a little talk instead by the visitor of the afternoon, who was greatly impressed with the reverent behaviour and great interest of the class. Quite a number

of ladies met at night at the house of Mrs. Andrew, who is keenly interested in W.A. work, to discuss the possibility of forming a branch in the place. It was quite recognized that prayer was the foundation of the work, and that that rule must be faithfully observed if the branch should be started. Mr. Marshall, incumbent, spoke very earnestly on the subject, pointing out how necessary it was that prayer should take a leading place in all Church work, and how sure it was that local work would benefit through the prayers of the faithful women in the place. There was a long and full discussion, and after Mrs. Andrew had most kindly accepted the post of first President, which means so much in a new organization, it was decided to meet the following week to elect other officers and to decide on the work to be undertaken.

**Norwood.**—St. James'.—This mission is six miles north of Star City, and though there are but few Church families, yet they are all deeply interested in the welfare of the church in their midst, and each individual is determined to do his share. The building of the little church showed the temper of the people, for though they received a grant of lumber, yet the actual building did not cost one cent; for like the Israelites of old, every one helped in the work till it was completed free. It is a very nice little church and the harvest decorations being still up, added very much to the beauty. Four women met here to organize a W.A. branch, as they did not like to be left out of such a good thing. Three of these had been members in other dioceses but having come West before the Church organizations, they had drifted, as was only natural. But since the Church had come to them they wanted to belong again. They gladly dwelt on the prayer rule, prayer the foundation of all outside work and the inspiration of home work. They discussed the best way of getting in touch with fresh news from the Field, chose their officers at once and started out with the determination that they would at once work and pray, even though they could not meet often on account of great distances.

**Edmonton.**—St. Faith's Chapel.—A handsome sterling silver communion service has been presented to this chapel by the Woman's Auxiliary of the Church of St. John the Evangelist, Montreal. It consists of chalice, paten, wine and water cruets, bread box, etc., and it was given to St. Faith's as a memorial of the late Rev. Edmund Wood, rector of St. John's. It is suitably inscribed with Latin and English texts. St. Faith's Chapel is one of the Mission chapels founded this year by the Rev. W. G. Boyd and his band of English clergy, in the diocese of Calgary, and was dedicated a few weeks ago by the Bishop of Calgary. The Rev. R. J. Fothergill, who assisted the Rev. A. T. W. French at St. John's Church, for some weeks after the death of the Rev. Edmund Wood, is one of the priests connected with the chapel. Another is the Rev. C. L. Creighton, son of the late Bishop (Creighton) of London.

### Correspondence

#### A MODERATE EPISCOPACY.

Sir,—As I have not seen the enclosed extract from a recent address of the Bishop of Hereford (England) to his diocesan conference reproduced in your columns, I venture to ask you to print it. The Bishop is described by a correspondent in the London publication from which the extract is taken, as "one of the few scholars on a bench where formerly scholarship was the rule, not the exception. He represents the sagacious and comprehensive churchmanship of Whately and Arnold, to which he adds keen popular sympathies and a certain spaciousness of outlook which places him in touch rather with the larger world than his own order." The words of such a bishop are of special interest here, where the subject of Christian unity is in the air. They tend to confirm the arguments of such apostles of unity as the Dean of Westminster, Dr. Armitage Robinson, and the Vicar of Montreal, Dr. Symonds, as to the distinction to be kept in view between Apostolic Succession and the "Historic Episcopate," in recommending the Lambeth standing offer of re-union to other Christian communions. I have seen no more of the bishop's address than what follows. I do not infer therefrom that his Lordship advocates any abandonment of the "Historic Episcopate," for the sake of either an

alliance, intercommunion, fellowship or corporate unity with any other body. The heading "A moderate episcopacy" is taken also from the paper from which I clip the extract.  
St. Thomas, Dec. 5th, 1910.

C. O. Ermatinger.

"I will conclude with a very brief and cursory reference to a matter which deeply affects both our parochial relationships and our religious hopes for the future, the growth of friendly feeling and religious co-operation or—shall I say? first steps towards fellowship in Christ with our Nonconformist neighbours. Personally, I welcome this growth as one of the most hopeful signs in the religious life of our time, and, moreover, as likely to be of great and lasting service to our own Church. We Anglicans have been, from various causes, somewhat slow to encourage or help this growth in our diocesan and parochial affairs; but it has begun to come into our life with irresistible force, both from the study of the scholar and historian, and from the Christian Mission field. In the Mission field especially, face to face with all the powers and practices and miseries of heathendom, Christians learn to forget their differences, and are drawn together by their one faith and their love in Christ Jesus; and this reflex influence of the Missionary Spirit is beginning to leaven our home life and opinion as never before, bidding us think less of our unhappy divisions and more of our common faith in the one Saviour. In other words, it leads us to restrict the conditions of Christian union and fellowship to the things which are fundamentally essential. A great advance towards this new union in Christ was strikingly and happily exemplified in Edinburgh last summer by the meeting of the World Missionary Conference. In that conference we saw the representative Missionary workers of almost every Protestant denomination of Christians giving their united testimony to the fact that the Divine blessing has descended equally and impartially on the evangelistic work done by all the different denominations for the love of Christ and in His name. It was a vision of unity that must have laid hold of many hearts, and will not vanish again. And this drawing together of Anglican, Wesleyan, Baptist, Presbyterian, and Independent, thus exhibited, will, I trust, make steady progress within our own communion as in others; and I venture to say to our clergy that I hope it will not be hindered by the separatist episcopal utterances heard at our recent Church Congress. The days of episcopalian exclusion and separation are, in fact, inevitably giving place to the days of wider brotherhood and clearer insight into the mind and spirit of Christ our Lord. The flowing tide of knowledge and goodwill is irrevocably in the direction of this newer spirit of Christian brotherhood. And, for my own part, I feel it a plain duty to say that such episcopal utterances as those to which I refer should be estimated simply as survivals from darker days, and should no longer influence the Christian mind. When a highly esteemed bishop tells us that acceptance of episcopacy is an absolutely necessary condition and requirement before we can hold communion and fellowship with Christians of any other denomination, he is surely forgetting that our Lord left no such rule for His Church, and laid no such restrictions upon His followers he is refusing to admit what scholars and historians have made clear—that, whilst the monarchical episcopate soon became general in the Church, it was not from the first a universal or necessary requirement. This is shown by abundant evidence convincing to the unprejudiced mind. And when another, himself the son of a Presbyterian minister, tells us how on his visits to his home he cannot join in the

worship of his father's communion, we may well express our regret that leaders so highly placed and so influential should still feel, in conscience, bound to support and to advocate a spirit of separation which belongs, in fact, to darker times, and we have to lament that amongst ourselves to-day, as so often before, blindness in part has happened to Israel."

#### REMOVAL OF TRINITY COLLEGE.

Sir,—Three steps have been already taken towards the removal of Trinity College to the Queen's Park. 1. An order-in-Council has been passed by the Ontario Government as to terms. 2. The terms under which removal will take place, should it be finally agreed upon to remove, have been signed by the authorities of Toronto University and Trinity College. 3. Convocation by a vote of 48 to 5 has approved of removal "as a wise measure, and one which, in the interests of our Church and University, should be carried out, if and when financial arrangements for the same can be made satisfactory to the Convocation." Churchmen of Ontario, as well as graduates of Trinity University elsewhere, should realize that the matter is not yet finally settled. Apart from the "if" expressed in the resolution of Convocation, two other steps yet are necessary: (1) A meeting of graduates and other friends of Trinity; (2) the final decision of the Corporation. Those who are opposed to the removal should take care to make their voice heard and not to let the matter go as though there were no use in raising one's voice. At the meeting of Convocation the other day, it was said that six years had passed since federation had taken place and that no voice had been raised expressing a desire that Trinity should withdraw from federation and resume its university functions. Now is the time for us to make our voices heard in opposition to the removal. Personally, I am opposed to the removal as not being "a wise measure" since it practically binds us for all time to federation with the Provincial University. To-day there is a genuine feeling that the large universities are a mistake, that true education, which means formation of character, is best saved in the smaller institutions, where student and professor come into closer touch. In moving the resolution of Convocation, the Provost said that if Trinity existed primarily for the education of women he could see a reason for not removing. It is true Trinity was instituted for the purpose of granting a liberal education "primarily" to the sons of Churchmen, on the basis of the Christian faith as taught by the Church of England. In the days of the founder the higher education of women was certainly the exception. It is not the exception to-day and Trinity University, a few years ago, recognized this and founded the first college for women in Canada, viz., St. Hilda's. Whatever may have been the primary intention of Trinity College when founded, there is no question that to-day she stands primarily for the education of the daughters as well as the sons of Churchmen. Removal to the park, if not actually suicidal to St. Hilda's, will be detrimental to its best and truest interests as was well shown by the lady principal in her speech before Convocation, in opposition to removal. At present the women of St. Hilda's sit with the men at Trinity at lectures, but when lectures are over they retire to their own college and live a separate life. In any position which the building may be given in the Queen's Park the students of St. Hilda's will be thrown in much closer contact with the male students, generally, of the whole University. Remove Trinity to the park and the discipline of the college will become a more difficult matter than in the present position. It must be remembered that Trinity is not merely a divinity school. The great advantage which Trinity holds in her present position is the collegiate life—the men are thrown into closer contact with one another and naturally form their friendships with those trained under the same rule appertaining to all alike. No matter how excellent the characters of the men of the wider life in the park may be, the discipline would not be the same as at Trinity, and the tendency would be to strain after what the young are apt to call "greater freedom." It was argued that Trinity has a contribution to make to the life of the province. Unquestionably, and has she not done so? What about the judges, the statesmen, the lawyers, the doctors, to say nothing of the Bishops and other clergy which she produced in the days long prior to federation? Trinity has something to contribute to the life of the province, which she is far more likely to contribute standing where she now does than if she removes to the park. She has a witness to bear for the Church of God. Not a

We wish our many friends a Merry Christmas and a Happy New Year

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nam-w ecclesiasticism, which belongs to the middle ages, but a broad Catholicism, which unchurches nobody, but which witnesses for "the Faith once for all delivered to the Saints," handed down by the three-fold ministry, which has come to us from Apostolic times. The Provost looks forward to an interchange of lectures, "even, perhaps, in Divinity." It is this latter that some of us fear. That the day may come when those who love our Lord Jesus Christ in sincerity, may be one, is the prayer of us all, but we fear a weakening of the principles of the Church to hasten that which can only be accomplished by God's Holy Spirit, principles which we must hold for the sake of others as well as ourselves. Removal to the park means a great outlay in money after the actual removal has been accomplished. The buildings must be maintained—the professors' salaries must be brought up to the standard of the other colleges, that is if we need professors in Arts any longer. Is there not a danger lest the need for professors in Trinity should cease, and our professors become mere lecturers or tutors, and Trinity herself a mere residence of the great Provincial University? Do we want this? I for one say "no."

Chas. L. Ingles.

THE PAPACY.

Sir,—The following words from "Church Times" deserve to be laid to heart by all: "The Papacy as an institution stands condemned. For the hundredth time it is false to its own pretensions. It divides where it pretends to unite, it paralyzes where it pretends to stimulate, it leads into the morass those whom it pretends to be guiding into safety. We are well rid of it. We have our own faults in abundance, our own weaknesses and failures; but we have not a faulty guide, a blundering and wilful director, whose every word we must pretend to accept as supreme wisdom. That is the misery of the French Church; and France, though now the most unhappy sufferer, does not stand alone. Our troubles are easier to bear." The "Church Times" is tender and considerate for Romanism and when that paper speaks out so plainly it is time that Churchmen of all shades should cease coquetting with Rome and should stand true and loyal to our own authorized teaching. If there are disguised enemies in the Church camp, the sooner they walk out the better for the Church. Nothing is gained by compromise or concession to those who are at heart disloyal. The story of Gideon shows us the Church gains in power and effectiveness by letting the half-hearted and disloyal go.

O. S.

BOOK REVIEWS.

**Poems**, by Frederick George Scott. Musson Book Company, Toronto; cloth; 297 pp.; price \$1.50. Those who know the Reverend Canon Scott, of Quebec, will be glad to become the possessors of this handsome edition of his poems. They embrace subjects grave and gay, and afford ample proof of his abilities as a poet. The beauties and solemnities of nature constitute the theme of the earlier poems in the book, and are treated with becoming dignity. Passing to a more pathetic strain he dwells in other poems upon various phases of life with its joys and sorrows, and many of his verses in this strain will find sympathetic readers. He has also given us some epigrams, which have the merit both of point and brevity; that on Jenner has also a touch of humour. His patriotic poems are well known, and are here collected, and the many who have admired them will be glad to have them in a permanent form. Among the religious and devotional verses included in the volume will be found the two hymns of this author which are in the Book of Common Praise. A collection of sonnets and a Mystery Play complete the volume. The little play is on the subject of the Incarnation. One of the most graceful poems is the dedication to the author's wife. The book is excellently got up, and should prove a very acceptable addition to the library of any lover of poetry.

**Pilgrim Songs**, by Henry Weston Frost. China Inland Mission; cloth; pp. 262; price, \$1.00. This is a collection of poems on religious subjects, which will prove interesting to lovers of sacred verse. We have not been able to detect any extraordinary poetical genius in the poems. Some of them seem to have been suggested by the works of other writers: for instance, "My Pilot" is no doubt inspired by Lord Tennyson's "Crossing the Bar," and "The Heavenly Jeru-

salem" is no doubt due to the well-known hymn "Jerusalem, my happy home." Those who are interested in the China Inland Mission will find in "China's Dying Millions" a fresh incentive to work with zeal in that cause. The publishers have done their share to make the book attractive.

**Spiritual Letters of Edward King, D.D.**, late Lord Bishop of Lincoln, edited by Rev. B. W. Randolph, D.D., Canon of Ely, and Principal of Ely Theological College. A. R. Mowbray & Co., Ltd., London, 28 Margaret Street, Oxford Circus W. Milwaukee. The Young Churchman. Co. Cloth, 2; lambskin, 3/; velvet calf, 4/.

One of the events which stirred the Church profoundly was the trial of Bishop King before the Archbishop of Canterbury, but even in Dr. King's lifetime the questions in dispute had lost their virulence and the episode is practically forgotten and it is not re-opened by this little volume. We confess that experience of earlier volumes of this class did not attract us to its perusal, but when once we began we found it very hard to lay down the volume. These short letters are truly spiritual and the book is replete with incitement to the highest thought and action. We noted some portions to reproduce here but they became too numerous and besides the book itself is so inexpensive and is one not to be read, laid aside and forgotten, but one for the bedside shelf to be referred to in any perplexity. The editor is entitled to warm thanks for the way in which his work has been done and more especially for his list of contents, which enables the reader to find the subject he desires at once. While very suitable for a Christmas or New Year present, these little letters, like those from a loved relative or friend, would always be a welcome gift.

Family Reading

WHEN EVENING BRINGS US HOME.

When twilight shadows softly fall  
Across the fading light,  
And vesper bells in music call  
The heralds of the night—  
O hour that breathes of peace and rest  
To those who sadly roam,  
Hour that is the dearest, sweetest, best,  
When evening brings us home!

Forget the trials of the day,  
The toil, the grief, the care—  
All seem to fade at sunset ray,  
The world grows bright and fair;  
And yet the shadow deeper falls,  
The weary wanderers roam;  
But through the gloom a loved voice calls,  
When evening brings us home.

And lagging feet quick onward press  
To meet those at the door,  
Where love in answering caress  
Waits loyal evermore.  
Most blessed hour of all the day  
To those who toil and roam!  
Love is the star that lights our way  
When evening brings us home.

And if it be that no one waits  
In earthly home to greet,  
There is a home beyond the gates  
Where all who love shall meet;  
So we may say in truth alway  
To those who sadly roam:  
Each heart shall find its own some day,  
When evening brings us home.

A MILITANT BISHOP.

The late Bishop Selwyn was a firm friend of the Maori natives of New Zealand, and took their part in a dispute which they had with English settlers.

This naturally incensed the settlers who were trying to get the Maori's lands.

One evening, when Bishop Selwyn was walking in the streets of Auckland, he was accosted by a drunken Englishman, who after abusing him

for the part he had taken in behalf of the natives, gave him a blow across the right cheek.

The bishop stood in astonishment, and then, turning to his assailant his left cheek, said:

"Now, sir, the Bible tells me that, when my enemy strikes me on one cheek, I must turn to him the other; so I will obey its commands."

Upon this the ruffian, seeking the admiration of the group of his sympathizers who had assembled, struck the bishop a severe blow on the left cheek, saying:

"Oh, Mr. Bishop, that's what your Bible tells you, is it?"

The bishop turned pale. His example of patient forbearance had been quite lost on the ruffian and the crowd. The time had come for the assertion of the physical force which, in his college days, had won for him the title of "the Great George Selwyn." The bishop said:

"Yes, that's what my Bible tells me to do to the coward that has struck me once. But, sir, after that it gives me no directions as to what I am to do, and I am consequent at liberty to act on my own judgment."

Thereupon he took off his coat, rolled up his sleeve, and "pitched into" the ruffian in athletic style. The mob was bound to see fairplay, and, besides, its sympathies had now gone over to the side of the bishop.

And his lordship thrashed the ruffian so thoroughly that he cried for mercy.—"The Sunday Circle."

GOD BLESS THE CHURCH OF ENGLAND.

God bless the Church of England,  
The Church that firm has stood  
For centuries unshaken,  
Strong in the strength of God!  
Built on the Rock of Ages,  
How shall she ever fail?  
Let Satan's hosts assail her,  
She will, she must prevail.

God bless the Church of England!  
Her apostolic past,  
Linked with the living present,  
A vista grand and vast,  
Bespeaks a greater future  
Than e'er her children know;  
From glory unto glory  
The Church of God shall go.

God bless the Church of England!  
Martyrs and saints of old  
Have lived and laboured for her  
And died within her fold.  
Men say, who do not love her,  
Her day is in decline,  
But thousands still would gladly  
Their lives for her resign.

God bless the Church of England!  
Sin's forces muster strong:  
The sad world sighs with anguish  
And bitterness and wrong.  
Yet high she rears her standard  
Of truth and righteousness  
From darkest depths of sorrow  
Lost souls to raise and bless.

God bless the Church of England!  
The heathen lands afar  
Have blessed her for the advent  
Of hope's glad guiding star.  
And still with hands out-reaching  
They cry to her for bread;  
O God of love, we pray Thee,  
Soon, soon may they be fed!

God bless the Church of England!  
Along her annals shine  
The light of all the ages,  
The love of the Divine.  
The footprints of her Master  
She follows all the way;  
And where His Spirit leadeth  
She cannot go astray.

God bless the Church of England,  
The Church our hearts love well!  
Oh, may Thy light, unfold her,  
Thy Spirit with her dwell!  
Oh, may her sons and daughters  
Be faithful unto death,  
And leave her never, never,  
E'en till their latest breath!

—Lilian Leveridge.

BLESSED ARE THE MEEK.

You should make a special point of asking God every morning to give you, before all else, that

true spirit of meekness which He would have His children possess. You must also make a firm resolution to practise yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hundred times during the day commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to His will, and then you will become more gentle day by day, trusting wholly in His goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart; and where He reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—St. Francis De Sales.

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READING AND HEARING.

"There seem to be required just these two things—to understand what one reads and to read in a really natural tone of voice. This, of course, requires some degree of cultivation. How is it to be acquired? Not by studying systems of elocution or making physiological experiments upon the vocal chords, but by the careful observance of one or two simple rules. The art of inhaling—of drawing in the breath through the nostrils rather than through the mouth, is perhaps the first of these. You must have learnt to shut your mouth before you can open it to the satisfaction of other people's ears. Fill your chest with wind before you utter a note. This will protect you from that throat or palate voice, the nasal sound, so trying to the refined ear, the sort of voice one hears nowadays even in the House of Commons, and it will secure you also from the clerical sore throat ('dysphonia clericorum') from which so many, both of the clergy and laity, are sufferers. It is an utter mistake to raise the voice above its true and natural pitch. You will not be heard any better, or, if heard, the sound will be horrid. The voice should flow as a river—'velut unda supervenit undam'; and it should be sustained to the end. What more irritating than the common trick of dropping the voice at the end of the sentence? An eminent man once told me that at the church he attended none of the Commandments went beyond the word "not." He was never told what he ought to do. Over-emphasis is often the result of lessons in elocution. Anything that may be described as 'stagey' should be avoided at the lectern. Hamlet's instruction to the players, however, is well worth the careful study of the clergy. It would be hard to find better. May I add a concluding counsel? Do not slur over the little words. Take care of the syllables and the poly-syllables will take care of themselves. Too often we hear in the Absolution 'pureonly' for

'pure and holy' Every word should have its distinct enunciation. Would that it might be said of all who find themselves in the position of Ezra the Scribe, when he 'stood upon a pulpit of wood which they had made for the purpose, that they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.'—Canon Cowler in the Guardian.

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MY WORK FOR GOD.

Let me not die before I've done for Thee  
My earthly work, whatever it may be,  
Call me not hence with mission unfulfilled;  
Let me not leave my space of ground untilled.  
Impress this truth upon me—that not one  
Can do my portion that I leave undone;  
For each one in Thy vineyard hath a spot  
To labour in for life, and weary not.  
Then give me strength all faithfully to toil;  
Converting barren earth to fruitful soil.  
I long to be an instrument of Thine.  
To gather worshippers unto Thy shrine;  
To be the means one human soul to save  
From the dark terrors of a hopeless grave.  
Yet must I want a spirit of content  
To work where'er Thou'lt wish my labour spent.  
Whether at home, or in a stranger clime,  
In days of joy, or sorrow's sterner time;  
I want a spirit passive, to lie still,  
And by Thy power to do Thy holy will;  
And when the prayer unto my lips doth rise,  
"Before a new home doth my soul surprise,  
"Let me accomplish some great work for Thee,"  
Subdue it, Lord! let my petition be  
"O! make me useful in this world of Thine,  
"In ways according to Thy will, not mine."  
Let me not leave my space of ground untilled;  
Call me not hence with mission unfulfilled;  
Let me not die before I've done for Thee  
My earthly work, whatever it may be.

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There is a celebrated mountain in Ceylon, round which gather many Eastern legends, and which is held sacred by the islanders. On its top is the imprint of a large footprint, where Mohammedan tradition says Adam stood on one foot in penitence for 1,000 years, and this is venerated by the pilgrims who, for hundreds of years, have flocked annually to worship on the mount. The precious stones and gems occasionally found in its rocks, they say, are the tears of the first created man, and it is called "Adam's Peak" because it is, according to Eastern belief, the place of Adam's repentance after the fall. On the summit, which is nearly 8,000 feet above the sea, there is a temple built, and to this pilgrims used to go, year after year, to do homage to Adam's footprint. Those Europeans who have

climbed the mountain describe the view from its topmost point as being one of the grandest in the world. Looking down its precipitous sides, streams and waterfalls glisten with silver threads, while the mountain peaks stand up sharp and well-defined out of the clouds, and seem as if they were suspended in mid-air, with the fleecy clouds and mists floating by 2,000 feet below. The heathen, ignorant of God Himself, yet worship and venerate His work in the beauties of nature. To those who know God, the ascent of Adam's Peak only brings to them a deeper reverence of Him, and reminds them of the Psalmist's words: "The heavens declare the glory of God, and the firmament sheweth His handiwork."

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A FABLE.

Ariosto tells a story of a fairy who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were ever excluded from participation in the blessings she bestowed; but to those who, in spite of her loathsome aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love, and victorious in war. A useful moral might be drawn from this little fable, in favor of showing kindness and civility to the most degraded and unhappy.

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FRIEND SORROW.

Do not cheat thy Heart and tell her,  
"Grief will pass away,  
Hope for fairer times in future,  
And forget to-day."  
Tell her if you will, that sorrow  
Need not come in vain;  
Tell her that the lesson taught her  
Far outweighs the pain.

Cheat her not with the old comfort,  
"Soon she will forget,"  
Bitter truth, alas! but matter  
Rather for regret;  
Bid her not "Seek other pleasures,  
Turn to other things;"  
Rather nurse her caged sorrow  
Till the captive sings.

Rather bid her go forth bravely,  
And the stranger greet;  
Not as foe, with spear and buckler,  
But as dear friends meet;  
Bid her with a strong clasped hold her  
By her dusky wings,  
Listening for the murmured blessing  
Sorrow always brings.

British and Foreign

In heathen lands there is an average of 3,000 converts every Lord's Day to confess Christ for the first time in public.

Buddhism has its followers in the United States among Chinese, Japanese and East Indians, and there are said to be 62 Chinese and 12 Japanese temples—mostly in California.

The Bishop of Kentucky says that "the growth of a diocese, as of a parish, is measured by its missionary activity." We here have the secret of the slow growth of some of them.

It is estimated that for every dollar invested in medical missions there are treated on the foreign field a total of 21 cases—less than five cents a case. Think of that for an investment.

In Christianizing pagan lands the woman physician is an immense aid. No other person has her privileges in the harem, the zenana or the humblest home. The number of the cases they treat is very great.

It is estimated that there are now in Greater New York more Jews than in Palestine, more Italians than in Rome, and enough foreigners of other races to make a city as large as St. Louis.

The Archbishop of Melbourne has appointed the Rev. R. Stephen, M.A., warden of St. John's College, St. Kilda, Melbourne, and canon-to-be, Dean of Melbourne Cathedral, as successor to the late Dean Vance.

J. Pierpont Morgan has made a gift of \$100,000 to aid in the project to bring about a great conference for Church unity of the Christian Churches of the world, as proposed by the lately-held General Convention of the American Church.

Mr. Henry Wise has purchased Pershore Abbey, Worcestershire, for the abbots and monks of Caldey in the hope that one day it may be possible to send a community of monks there to re-establish the Benedictine life on the old ground.

Of a total of £28,000 required to complete the Khartoum Cathedral £23,000 has now been subscribed. It is hoped that the remaining £5,000 will be forthcoming before the end of 1911, when it is proposed to open the Cathedral for public worship.

"Take your life day by day and hour by hour. Do not look too far ahead. If you are suffering you have only to suffer that day. If you have an anxiety God undertakes to see you through it, but only day by day. One of the great secrets of happy, calm and strong life is to pray day by day, and trust day by day."—Bishop of London.

A most interesting confirmation was held by the Bishop of Bristol lately in St. Paul's Church, Bedminster. Ninety-two females and forty-seven males were presented. The oldest candidate was seventy-two years. Four brothers (adults) were confirmed, and eight mothers with daughters, also a father with two sons. This is surely a record for one parish.

Mr. Joseph Plant, who lately retired from the choir of Canterbury Cathedral, after a period of 56 years' service, has had an exceptional distinction conferred upon him by the Dean and Chapter. They have requested him still to consider himself as a member of the Cathedral Foundation and have intimated that he may still join the procession and take his place in a minor canon's stall.

Very satisfactory progress is being made at St. James', Albion, Michigan. Several most necessary improvements have been made and the church has lately been presented with six standard memorial lights for the altar, a sanctus bell by the members of the altar society, a set of white Eucharistic vestments by the Woman's Guild, and a set of purple vestments by a friend in the South.

At St. Mary's Parish Church, Bexley, Kent, a tablet containing a list of Vicars from 1123 A.D. to the present time, and extracts from the

Domesday Book, has been erected. From the latter it appears that in 615 A.D. Paulinus preached here, and that in 819 Kenulph, King of Mercia, took Bexley from the King of Kent and presented it to the Archbishop of Canterbury.

A generous gentleman, who does not wish his name to be made public, has undertaken to restore the interior of the beautiful church of Peterstone, Gwentllwch, in Monmouthshire. The tower and roof of this historic building were thoroughly restored some few years ago at great cost. The church, which is capable of seating nearly 1,000 people, with a fine old Somersetshire tower dating from 1142, is in a very sparsely populated centre, almost on the sea coast.

The Parish Church of East Farleigh, near Maidstone, which has interesting associations with the Wilberforce family (two of "S. Oxon's" brothers having been vicars) and with Canon Elwyn, has had its south chancel aisle transformed into a Lady Chapel, in memory of Mrs. Ellis, of the Priory, East Farleigh, who died in September, 1908. Two oak screens, a carved oak altar, a black marble re-table and a carved and painted triptych of oak, all of Jacobean design, form its furnishings and the chapel has been further enriched by two windows.

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A very handsome oak credence table has been specially executed for the fine old Collegiate Church of St. Michael, Coventry. It is in the perpendicular style, and consists of two panels flanking a central niche containing a figure of St. Michael, representing the Church militant, and the patron Saint of the church. The canopy over the figure is richly carved, and the side panels are handsomely worked with crocketed ogee arches with fine tracery above. It deserves close attention, and is a proof that really good work can now be done in the way of wood carving, as in the past. Messrs. Jones and Willis, of Birmingham, were specially commissioned to execute the work, which combines both excellence of design and craftsmanship.

On Tuesday, 21st November, Dean Wiley, of the Diocese of Tuam, was presented with an address, silver salver, and purse of sovereigns by his many friends in and around Crossmolina, who regret exceedingly his leaving the district. A large number of the people of town and neighbourhood were present in the Courthouse, where the presentation took place. J. Pratt, Esq., D.L., presided. On Saturday, 19th November, Miss Wiley was the recipient of a purse of sovereigns, subscribed by parishioners and friends, as a slight token of the good work she has done in connection with the Church music and Sunday School.

**THE "MESSIAH" AT MASSEY HALL.**

All Toronto Church-going people should try to hear the usual December performance of this, the greatest Oratorio, in Massey Hall, Dec. 29th. From latest reports, Dr. Torrington will conduct the best presentation yet, and that is saying a great deal from an artistic standpoint.

and to mark the appreciation of the interest she has always taken in their welfare. The presentation was made by Mrs. Knox of Greenwood, at Knockglass.

The death of the Rev. William Adamson, vicar of Old Ford, London E., took place lately. Mr. Ford was for 32 years the vicar of this parish which has a present population of over 11,000 people. The Rev. R. I. Seton Adamson, the rector of St. Paul's, Shelburne, Ontario, is a son of the deceased clergyman. One of his daughters is the wife of the Rev. Norman Veitch Scorer, C.M.S. missionary in Persia. She was well-known before her marriage as "Nurse Martha," working as a trained nurse in connection with the Mission. Another daughter is Mrs. Sidney Gould, the wife of Canon Gould, successor to Canon Tucker.

The Ven. Archdeacon and Mrs. Moule, who have completed fifty years' self-sacrificing service in China as missionaries, have recently retired. The Archdeacon is a brother of the Bishop of Durham, and at least five other clerical members of the family are or have been missionaries in China or Japan. The Archdeacon was ordained in 1850, and two years later joined the staff of the Church Missionary Society in Mid-China. At that time there were only two stations occupied by the C.M.S. in Mid-China with a staff of five, and the Chinese Christians numbered 140. Now there are 103 congregations with 4,257 Christians, of whom 2,182 are communicants and in all the Provinces the opportunities for extension are enormous. When the Archdeacon first

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## STRENGTH FOR SPECIAL NEED.

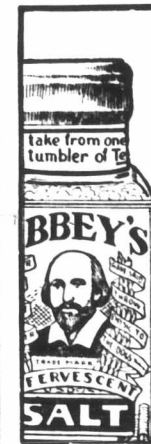
Occasions frequently arise demanding special effort or endurance. A daily cup of Bovril provides a reserve of energy which will carry you over these times.

went out he was warned that his wife would live only a year, and that he himself could not expect to stand the climate more than three years!

The two famous Strand churches—St. Mary's and St. Clement Danes—as architectural adornments of the metropolis now stand fully vindicated. They were discussed at the Town Planning Conference recently, when Professor Baldwin Brown reminded Londoners of the peripatetic attacks that used to be made in the name of public safety, convenience, and the other gods of the utilitarian pantheon on these churches. Over and over again it was demonstrated that they must necessarily be demolished in view of the exigencies of the traffic, and the defence of them on aesthetic and historical grounds was only just strong enough to keep public opinion from sanctioning their destruction. What had been the result? These two long-threatened monuments had not only ceased to be obstructions, but were now the centres—the very eyes, so to say—of a grand architectural scheme, of which they might be regarded as the generating foci.

An important proposal came before the Executive Committee of Liverpool Cathedral at its last meeting, Sir William Forwood presiding. A suggestion was submitted by Mr. Gilbert Scott, the architect, to alter the original design of the cathedral in a manner which he thought would add to the architectural effect of the building, and would also provide a larger central space for great popular services. It has always been the feeling of the Bishop of Liverpool and the

committee that a larger space would be needed than that provided, evening services in the naves of our cathedrals being exceedingly popular and largely attended. The alteration in the scheme will involve a great central tower in place of the twin towers in the original design, and some other modifications. Mr. Scott was instructed to prepare a perspective drawing carrying out his suggestions, which very much commended themselves to



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the executive committee; and the consideration of the scheme was postponed to a special meeting.

The list of vicars at Eastbourne parish church, Sussex, dates back to 1244, one of Canon Goodwyn's predecessors being the Rev. Henry Lushington, D.D., a representative of the family of which the late Sir Godfrey Lushington was a member. This Dr. Lushington, of whom there is a memorial in the church, had a son

## The Potter Projection Lantern

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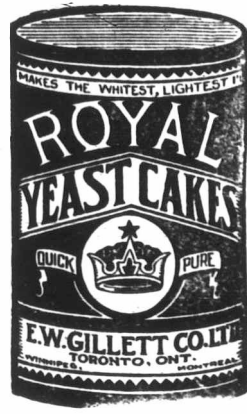
It is impossible to state the unique features of the "Potter" lantern in a brief advertisement such as this, but a description is given fully in an illustrated booklet—and all who are really interested are invited to ask for a copy.

Other lantern goods and sundries are also on sale—lantern slides made to order and let out on hire.

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who was one of the survivors of the tragedy of the Black Hole of Calcutta, and who was barbarously murdered a few years later by native rebels in India. A curious feature of Eastbourne parish church is that the chancel is out of rectangular, being inclined somewhat to the south. It is possible that this is a suggestion of the inclination of our Lord's head upon the cross. One of the most interesting antiquities of the church is an Eastern sepulchre, in which in pre-Reformation times the burial of the Lord's body was symbolically represented by the Consecrated Host being placed there on Good Friday. The Rev. Canon Goodwyn just lately resigned this living.

## Children's Department

### THE BIRDS' CHRISTMAS TREE.

By P. C. Laverton Harris,  
Manager Toronto Humane Society.

In many places in Great Britain and Ireland, in the United States, Canada and Germany, and some other parts of the world, when Christmas comes with all its joy and happiness, boys and girls and older people as well, do not forget that the dear little birds out in the cold ought to be remembered by Santa Claus, and they make a Christmas tree for the birds. This is a most beautiful custom, I think, because the birds have all they can do during the long winter months to get enough to eat, and it is a cause of wonderment to me how they

do it. I have also wondered how they live through some of the very cold nights. When we are all snuggled down among the blankets, these little fellows pack themselves away into some little corner of the house-caves, or among the close branches of the cedar or spruce trees and there they sleep all night, with tiny heads under their wings, holding on tight so that the fierce wind will not blow them off. Don't you think that it is marvellous that so many of them live to rejoice with us when the bright spring days come again?

Some kind-hearted people throw out crumbs and seeds for the birds every day during the winter, and the little chaps soon learn to know their friends. They will come and chirp and call, and, if breakfast seems a little later than usual, they will scold and say all manner of strange things about the slow people inside the house. Sometimes they get tired waiting and will fly away as if they were all very much vexed, but they generally leave one of the flock to watch, and when he sees breakfast put out, away he goes and tells the others. Now that is what happens every morning where these kind, thoughtful people live (and we wish there were more of them), but when Christmas comes they think the birds also, should have something extra.

How is the "Birds' Christmas tree" made?

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Well, in a number of ways. A little fir tree or some other small evergreen is put into a pot or box of earth or sand. Then little bunches of grain are tied to the branches, or pieces of soda biscuit, small bones with gristle meat on them, little tin buckets of bird seed, crushed sun-flower seed, pieces of apple or orange. This tree is generally placed on something high, so that the cats cannot easily spring at the birds. Among the farmers it is customary to save several sheaves of grain and one of these is fastened to a tree branch or on a pole. A hand-full of coarse sand is also acceptable.

## HEAD ACHE

Stop it in 30 minutes, without any harm to any part of your system, by taking  
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Can you think of anything much more joyful than to be able to watch all the fun that the birds have over their Christmas tree. Even if you cannot get a tree ready you can sweep away the snow and throw out some bird seed or soda biscuit crumbs.

I wonder how many of the homes in Canada will remember the birds on Christmas morning.  
(Other papers, please copy.)

### CHRISTMAS EVE.

Ab, Santa Claus! last Christmas Eve I was happy as a king,  
And we were wondering, Paul and I,  
What treasures you would bring.

Now, Santa Claus, dear Santa Claus,  
Could you bring back to me  
My little brother Paul, again,  
How happy I should be!

But if you cannot, Santa Claus,  
Please bring no gift at all—  
I could not care for anything  
Without my brother Paul.

**The True Man.**—Mind is superior to things, not because it is free from law, but because it is a law unto itself. The true man is he who freely and gladly obeys the laws of his being, who is not drawn hither and thither by every passing impulse or influence, but steadfastly follows the leadings of his conscience and his own ever-progressing standard of right-doing. Thus he is, first of all, true to himself, and, in so being, he is true to all others. If he makes a promise, he is sure to keep it; if he enters into a contract he will fulfil it both in letter and spirit; if he assumes a relation, he will be certain to discharge its obligations—and this not from outward compulsion, not from the fear of social or personal disfavour, not from the influence of circumstances or feelings, but from his own secret loyalty to the right, which is the essence of all true freedom.

### WORDS AND DEEDS.

Beneath a sky of cloudless blue,  
With raptur'd soul entranced I sat,  
As o'er my head a mavis sang  
An improv'd Magnificat.  
What grand, melodious notes were his  
How clear and pure the cadence  
sweet!  
Had I a voice so eloquent,  
I'd ever sing God praises meet.

"Praise without deed is emptiness"  
(A quiet voice within me said)  
"Go forth and conquer Ill with Good;  
Set Truth's firm foot on Falsehood's  
head.  
Go, do His will with joyful heart—  
Deed He desireth more than word—  
His battles fight, and win at last  
The fadeless laurels of thy Lord."  
—A. Webb. Toronto.

**Contentment.**—Don't be constantly envying those of your companions who appear to be more successful than you, but be contented with your lot, and success will in the end crown your efforts. We agree with the poet who says, "Contentment makes men happy."

**Three Rulers.**—The world is governed by three things—wisdom, authority, and appearances. Wisdom is for thoughtful people, authority for rough people, and appearances for the great mass of superficial people who can look only at the outside.

## Diseases of the Skin

Often appear with sudden changes of temperature. Eczema and Salt Rheum are cured by

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The annoying itching and the disfiguring blotches on the skin make this trouble almost unbearable to those who are not familiar with the soothing, healing influence of Dr. Chase's Ointment.

Relief comes almost as soon as this ointment is applied. Gradually the irritation disappears, the sores are healed up and the skin is left soft, smooth and natural.

There is always danger of eczema spreading and becoming chronic. For this reason the use of the ointment should be regular and persistent until the cure is thorough and complete.

Mrs. John J. Delory, Linwood, Antigonish county, N.S., writes:—"I want to say that Dr. Chase's Ointment has proven a great blessing to me. I had salt rheum on one hand, and could not get it healed up. The itching was most distressing at times. Two boxes of Dr. Chase's Ointment has cured me completely, and I gladly recommend it to every sufferer."

In every home there is a demand for Dr. Chase's Ointment. It is particularly useful where there are children. Chafing and skin irritation are relieved at once. Obstinate wounds are readily healed. Baby eczema and all forms of poisoned or irritated skin are soon cured by this soothing, healing ointment. 60 cents a box, at all dealers, or Edmanson, Bates & Co.,



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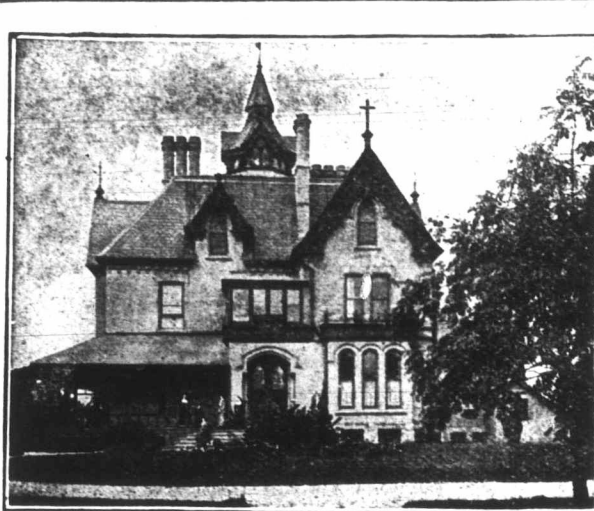
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