

# Canadian Churchman

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

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, JANUARY 18th, 1912

No. 3

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The Bishop of Norwich was present, attended by his Chaplains, and in the procession walked Bishop Fisher and Bishop Hamlyn, the Chancellor of the Diocese, and the Diocesan Registrar. Sixty Years of Married Life.—Mr. and Mrs. Frederick Gallop, of Corston, in Somersetshire, celebrated on Sunday their diamond wedding. Mr. Gallop, who is seventy-nine years of age, worked on a farm when he was eight years old, earning 1s. a week. Mrs. Gallop remembers the time, in the early days of their married life, when tea was 6s. a lb. and bread 11d. a quarter loaf. For the last twenty years Mr. Gallop has been vergar and sexton of the parish church.

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CONTENTS

Introduction: The Call of the Hills. The Failure of the Hills. The Search for God.  
**Part 1**—The Season of Lent and Easter. (A). The Deeds of Man. (B). The Work of God.  
**Part 2**—The Season of Ascension and Pentecost.  
**Part 3**—The Christian Duty  
**Part 4**—The Close of the Year.

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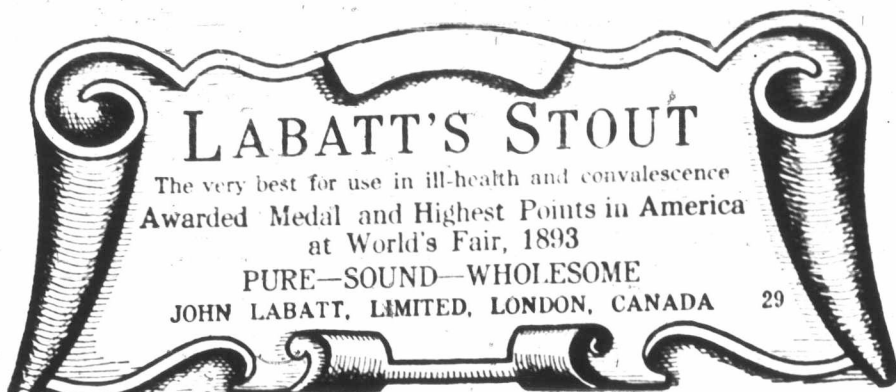
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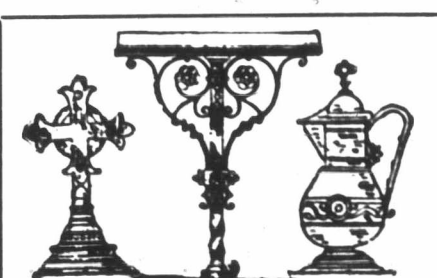
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**Canadian Churchman Office**  
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The death took place recently at Pasadena, Cal., after a short illness of the senior of the domestic missionary Bishops in active service of the American Church, the Right Rev. J. M. Kendrick, D.D., Bishop of New Mexico, in his 76th year.

The Right Rev. Rowland Ellis, D.D., Bishop of Aberdeen and Orkney, died very suddenly at the age of 72, at Delgaty Castle lately, whilst on a visit to Mr. and Mrs. Ainslie. The late Bishop was a Welshman, and was born in Flintshire. He was educated at Ruthin Grammar School and at Jesus College, Oxford. He was ordained in 1864, and after holding several curacies, was appointed by Bishop Hughes to the important living of Mold. He was there for 12 years, and in 1884 became rector of St. Paul's, Edinburgh. In 1889 he was appointed Canon of St. Mary's Cathedral, and in 1906 Dr. Ellis was elected to succeed Bishop Douglas as Bishop of Aberdeen and Orkney. He was the author of a number of books, and was a great authority on Church Law.

The Rev. Charles Geeson, who was lately ordained deacon by the Bishop of Durham, was formerly Congregational Minister at Stockton-on-Tees and at Leeds. The Rev. W. Norman Blake, Wesleyan minister, now at Hoyland, has tendered his resignation on the ground that he is about to be admitted to the Church of England.

A most handsome bronze lectern has been placed in St. John's Church, Wilmington, Del., in memory of the late Rev. T. Gardiner Littell, D.D., who was for 27 years rector of the parish. At the bottom of the lectern and resting against the column are the figures of the four apostles and evangelists; St. Matthew, St. Mark, St. Luke and St. John.

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The treasurers of the Society for Promoting Christian Knowledge have received the sum of £500 as a donation from a generous supporter.

It is reported that since the choir and crossing of the Cathedral of St. John the Divine, in New York City were opened last April, \$100,000 has been contributed for the building of three memorial chapels; the bronze and marble pulpit given by Mrs. Russell Sage in memory of Bishop Henry C. Potter; that the \$150,000 choir school buildings given by Mrs. Jarrett J. Blodgett and the \$300,000 already pledged for the new Synod Hall. It is said that work will be begun at once on the chapels, the choir schools, and Synod Hall. The cornerstone of this cathedral was laid just nineteen years ago.

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TORONTO, THURSDAY, JAN. 18, 1912.

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### Lessons for Sundays and Holy Days.

January 21.—Third Sunday after Epiphany.  
Morning—Isai. 62; Matt. 12:22.  
Evening—Isai. 65 or 66; Acts 13:1—26

January 25.—Conversion of St. Paul.  
Morning—Isai. 49:1—13; Gal. 1:11.  
Evening—Jer. 1:1—11; Acts 26:1—21.

January 28.—Fourth Sunday after Epiphany.  
Morning—Job 27; Matt. 15:21.  
Evening—Job 28 or 29; Acts 17:1—16.

February 2.—Purific. of Mary the B. V.  
Morning—Exod. 13:1—17; Matt. 18:21—19:3.  
Evening—Hag. 2:1—10; Acts 20:1—17.

February 4.—Septuagesima.  
Morning—Gen. 1 & 2:1—4; Rev. 21:1—9.  
Evening—Gen. 2:4 or Job 38; Rev. 21:9—22:6.

February 11.—Sexagesima.  
Morning—Gen. 3; Matt. 23:13.  
Evening—Gen. 6 or 8; Acts 26.

February 18.—Quinquagesima.  
Morning—Gen. 9:1—20; Matt. 26:57.  
Evening—Gen. 12 or 13; Rom. 2:17.

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

### THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 250, 257, 397, 646.  
Processional: 389, 484, 615, 624.  
Offertory: 98, 463, 481, 542.  
Children: 630, 703, 708, 710.  
General: 97, 491, 499, 584.

### FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 241, 242, 251, 260.  
Processional: 43, 44, 636, 664.  
Offertory: 399, 541, 605, 627.  
Children: 457, 713, 714, 726.  
General: 33, 523, 531, 780.

### THE THIRD SUNDAY AFTER THE EPIPHANY.

"Stretch forth Thy right hand to help us."—Collect.

The "right hand" of God signifies His Omnipotence. To-day we learn to pray for a constant manifestation of that Omnipotence. And from our prayer we deduce the necessity of our throwing ourselves upon God, that in our weakness the power of God may be manifested. What a power is revealed in weak men and frail women who thus turn to God in faith! S. Margaret, of Antioch, a frail maiden, grapples with a dragon in the shape of fierce temptations, and by the power of God she is helped to martyrdom and life everlasting. Spiritual history ever and anon shows the revelation of Omnipotence in the faithful who commend their weakness to God. The prayer for to-day needs to be constantly upon our lips, for the life we are called upon to live produces many responsibilities difficult of discharge. Meditate upon the Epistle. It tells us some very hard things which we must do; and all are summed up in this precept: "Be not overcome of evil, but overcome evil with good." This category of necessary duties is quite commonplace, some may think. In the world's estimation of them there is little scope for heroism. But these arise out of the circumstances of the daily life of all men, and our familiarity with them breeds a certain contempt. Therein lies our danger, and our weakness as well. It is just in these daily rounds of duty and privilege that we need the help of God; and it is by His help alone that we can hold ourselves in humble estimation, provide things honest in the sight of all men, live peaceably with all men, and overcome evil with good. It is God alone who supplies the good motive and energy whereby all evil is overcome. In the Christian life there are lots of hard things to be done. A saint of the past century once said that it was his daily ambition to do something that was difficult, something that he shrank from doing. Was he not striving to fulfil his vocation to be like Jesus, who always dealt frankly and effectively with the difficult problems confronting him? No Jew would go near a leper. Jesus touched the leper and made him clean. We shrink from the man in the gutter, from the man or woman whose moral leprosy is quite patent. We are glad to let some one else do the hard work. But every Christian is called upon to reveal the character of Christ in his character. Hence the necessity of this prayer, "Stretch forth Thy right hand to help us to do the hard things." And, as we commend our weakness to God, He reveals His Omnipotence in earthen vessels. The greatness of God in the order and beauty of nature, in the wondrous mental flights of the few. But the supreme revelation of His Omnipotence is in the Christ, and that revelation is persisting in our day in all who commend themselves in faith to Him whose power is made perfect in their weakness. Let us not forget the Master's words, "Apart from Me, ye can do nothing." Remember S. Paul's declaration, "I can do all things in Him which strengtheneth me."

### Imprecatory Psalms.

The writer of these words has never joined in the outcry against the "imprecatory psalms," and never intends to do so. He agrees with Bishop Horne: "They are not spoken of private and personal enemies, but of the opposers of God, and His anointed: nor of any among these but the irreclaimable and finally impenitent; and this by way of prediction rather than imprecation, which would appear if the original verbs were translated uniformly in the future tense, as they might be, and, indeed, to cut off

all occasion from them which desire it, should be." (Bishop Horne on Ps. 5:10.) There is only one thing God can do with evil sooner or later, viz., destroy it. Dr. Griffith Thomas puts this forcibly as follows: "It is, absolutely false to say there is a soul of goodness in things evil. There is not, for evil is evil through and through, and never can be anything else. The end does not justify the means. We must beware of such phrases as 'white lie' or 'pious fraud.'" The recollection that sin is all and always hateful to God will help us to understand every imprecation objected to.

### What is a Font Roll?

This question is suggested by the recent organization of our Sunday School Commission, and by its resolve to make large use of the "Font Roll." We find in actual experience that many clergy are enrolling on this roll babies who are not yet baptized, intending, perhaps, to fill in the date of their baptism and confirmation later. Is this the real meaning of a "font roll," or is it intended to be a spur and stimulus to careless, negligent parents to have their children baptized and then enrolled on the "font roll"? There seems to be some uncertainty as to the purpose and procedure to be employed by those who wish to adopt a "font roll."

### Preaching and Living.

As we understand Christianity, the secret of power in preaching lies not in finished rhetoric, graceful gesture, choice English, logical method, a clear voice, or in the practice of any or all of the accomplishments of a polished public speaker. These are mere oratorical adjuncts, necessary and helpful in their way, as are electricity or gasoline to the automobile or steam to the locomotive. The secret of power lies in the true inspiration of the preacher and the sound knowledge and tactful judgment which enable him to shape his message and choose his words, so that the spiritual needs of his hearers, in all their varied complexity, may be most effectively ministered to by him. The best preparation for spiritual preaching is spiritual living, not being conformed to the world, but being transformed by the constant renewing of the mind. He who would help others to be pure must first purify himself.

### How to Preach Effectively.

It is vain and futile for a preacher to attempt to entertain or instruct the congregation with addresses largely made up of references to art, science, literature, politics, or some other branch of human knowledge. Men come from the market, factory, workshop, office, or other scene of weekly labour to the church to worship, sing to and be taught about the living God, the loving Saviour, the comforting, guiding, inspiring Holy Ghost. The way to preach effectively to these sin-burdened, world-wearied souls, who come to the house of God hungering and thirsting for the righteousness that is not of the earth, earthy, says the learned, eloquent, devout Dr. Paterson-Smyth, is to "Preach Christ—Christ only, Christ always, Christ altogether." "The laws of the moral and spiritual life are just as inexorable as those of the physical world. There is no way of dying the death of the righteous except by living the life of the righteous, no way of seeing God except by being pure in heart, no way of believing rightly except by thinking honestly," recently said that notable smiter of shows and denouncer of materialism, Dean Inge. And so we find two eminent thinkers, writers, preachers and workers within the Church to-day—one in Canada and the other in England—clearly, directly and surely pointing the way—the only true way to effective preaching. It is for us to heed and profit.

**Out of Debt.**

No man, whatever his station in life may be, can be at peace with his conscience so long as he is content to remain in debt when it is within his power, though he may think it is not, to get out of debt. The Scripture wisely tells us to owe no man anything, and with consummate wisdom it adds the injunction, love one another. There is a defect in the moral make-up of the man who treats his indebtedness to others as a trivial matter; a condition of life that cannot be helped; a memory that should be buried in the rubbish-heap of past events; an occasion for resentment when his patient creditor has the temerity to remind him of it and ask for restitution. To an honourable man in needy circumstances debt is like the hair shirt worn by the penitent, the irritation caused by it ever prompting him to more vigorous efforts to remove the moral shortcomings, of which it is a painful and constant reminder. There is shrewd common sense and sound morality in the advice of good old Dr. Johnson, that noble type of the honest and manly Englishman. We heartily commend it to our readers at the beginning of this new year: "Make an impartial estimate of your revenue, and, whatever it is, live upon less. Resolve never to be poor. Frugality is not only the basis of quiet, but of beneficence. No man can help others that wants help himself; we must have enough before we have to spare."

**Verify Statistics.**

It is sometimes said that almost anything may be proved by statistics. It is, therefore, a wise precaution to sift and examine any disquieting figures which may be quoted against the Church. Dr. Browne, Bishop of Bristol, set the Church a good example when a troubled correspondent called his attention to the phenomenal number of conversions from the Anglican Church and her Scottish, Irish and American sisters to the Church of Rome as chronicled in a Romanist paper on the Continent. In his reply Bishop Browne stated that the Rev. Percy Dearmer had searched the files of the chief Roman Catholic paper in England (the "Tablet") to see how many that journal claimed during the five years which were covered by the statistics quoted. Mr. Dearmer found the "Tablet" claimed 19 clergy instead of 572 as claimed by the other paper, two Scottish clergy instead of 22, no Irish clergy instead of 12, and 6 of noble or prominent families instead of 577. The statistics which the Bishop's correspondent quoted were thus seen to be fictitious. Dr. Browne added that the Roman Catholic Church was shrinking, as it seemed, in Europe, and, judged by marriage returns, was shrinking also in England; or, if there was any growth of Romanism in England, it was due to their own men, women and money withdrawn from other spheres. Dr. Browne, as a trained historian, knows the necessity and importance of sifting and verifying statements on important questions of fact. If similar examinations were made of some reports on the state of the Church and of some fanciful missionary statistics served up to enthusiastic conventions the tale would be a very different one from what is sometimes told.

**A Famous Sea Writer.**

Tens of thousands of people the world over will regret the recent death of Mr. W. Clark Russell. For many years he has been a favourite writer of stories of the sea. To a thorough knowledge of his subject, founded on experience in early life as a sailor, he brought a facile pen and that love of literary work which is always a prime factor in the make-up of a successful writer. Not only public and private libraries contain well-thumbed copies of Russell's stories of the sea, but in Sunday School libraries "The Wreck of the Grosvenor" and "John Holdsworth, Chief Mate," are in steady demand. Apart from his power as a descriptive writer—

and we do not know an author who has excelled him in vivid and graphic portraiture of the sea in all its moods—Russell understood and described sailormen to a nicety. There is an honest, manly tone in his work, a scold of wrong doing and a praise of clean living and upright dealing that make him a safe and desirable author for young readers. Clark Russell will rank with Marryatt, Cooper, Melville and other notable writers of sea stories. We gladly pay our tribute to his memory as a man and writer.

**A Notable Speech.**

Dr. Knox, Bishop of Manchester, at an important meeting of one of the oldest auxiliaries of the Bible Society, recalled a striking address on the Society and its work which he heard in his boyhood. The Bishop's reference is found reported in the "Bible in the World" (the official organ of the Society) for April last, in these terms: "Some fifty years ago I heard a speech by a man who was undoubtedly one of the original founders of the Bible Society. He was well known in those days. I refer to Dr. Marsh. I remember, when I was a boy, seeing him, a very old man, blind, and quite unable to move about, wheeled on to the platform of the Bible Society. I also remember his speech. It was a short speech, but a speech which I shall never forget. Dr. Marsh said: 'I love the British and Foreign Bible Society. I love it because it is British. I am a Briton, and I like everything British. I love it because it is foreign, because I have a warm heart for all parts of the world, and when I have a good thing I don't want to keep it for myself, but to let everybody have some of it. I love it because it belongs to and is connected with the Bible, because under God I owe everything in the world to the Bible. Last of all, I love it because it is a Society, and binds us all together around this glorious Book.'" We do not wonder that the boy was impressed by this remarkable speech and stored it up in his memory. It deserves to live.

**Our Puny Efforts.**

Now and then one hears people say that appeals for missions are overdone. Well, when our branch of the Church militant has begun to do its own fair share of mission work it will be time to heed and weigh the comments of the critics of mission effort. Let us hear what one of the best-informed men in our communion has to say on the subject of missionary work as compared with the work being done by other Christian bodies. We refer to Bishop Montgomery, and perhaps no man living can speak with more accurate personal knowledge. "The more one knows about the missions of the world, the more one realizes what a feeble folk we are," says the missionary Bishop. "The actual white workers in the foreign field of the whole Anglican Communion, including America, is about 2,500. Then what we call the 'Protestant Societies' have 17,000 workers and the Roman Catholics about 34,000, chiefly monastic. It is worth bearing in mind these figures, as they clearly indicate the great amount of work that is being done by others. All we can hope to do is to act as the 'salt.' Some of the Protestant Societies are anxious to have our help, and I personally think we ought to welcome them. It is for us to put the 'salt' into this enormous mass, but the salt must not lose its savour; it must be distinctive; otherwise it will not do its work; the idea of being undenominational is ridiculous, just as the idea of being Roman is ridiculous." In the face of these shameful facts from an indisputable source it is high time we began to do more and say less.

**"Son of Man."**

Dr. Pollock, the learned Bishop of Norwich, some time ago wrote a Latin essay on the above title of our Lord. Its author had at the time of writing the essay no intention of giving it pub-

lication, but, after having it brought plainly to his notice that many Christian teachers were deplorably ignorant as to the true meaning of the title, he has consented to its going to the press in English translation. The subject is thoroughly considered, and much light is thrown upon it. Amongst other things, speaking of our Lord, Dr. Pollock says that, "while He wears for us the form of a servant, it is for us to confess that He is Lord of all. While we look upon Him in the likeness of men, it is profane presumption for us to forget that He is Divine, and when He humbles Himself and becomes obedient unto death, even the death of the cross, we who are watching His sufferings and shame should remember the glory which He had with the Father before the world was." There is need of such sound doctrine as this now-a-days.

**The Pedlar and His Dog.**

On the south side of the parish church at Lambeth there is a window having a pedlar and his wallet and staff and his dog. According to one of the traditions, the pedlar left to the parish in the fifteenth century, an acre of land on condition that he and his dog should be kept in remembrance by a painted window. As early as 1504 the parish had been in receipt of £2 8s. a year as the rent of the pedlar's acre. This plot was sold some time ago to the London County Council for £81,000—say, \$400,000—which the Borough Council claimed, but a claim for part was put in by the rector and churchwardens. The judge held that the estate was vested for civil purposes only, and suggested that the rector and his people should recoup part of their legal outlay by arranging and publishing the result of their interesting historical researches. There is sometimes a good deal of history in law suits. Some years ago one of these was tried before Sir John Boyd, who is, we believe, the author of the first school History of Canada, C.W. The case in question turned upon the dedication for military purposes by a very early Governor of a roadway along the Niagara frontier from Lake Erie to Lake Ontario, and whether such roadway still existed. Apart from the legal questions, which were not abstruse, the judgment contained a treatise on the early history of the river, which could not be obtained elsewhere, and the case was judiciously reported in full.

**Forestry**

Is at present getting such world-wide attention that one wonders what changes will have taken place forty years after he has passed away. A Commission which has been sitting on Scottish forests recommends the establishment of a Forestry Department for Scotland, and points out the importance of going in for a systematic system of tree planting in suitable areas. It suggests that there should be a flying survey to ascertain the best forest sites, the appointment of an advisory forest officer, with at least one assistant, and the establishment of a limited number of State trial forests. On the question of the establishment of a Chair of Forestry in one of the Scottish universities, the idea of the Commissioners is that Aberdeen would probably be the most suitable centre, as the number of students would not be numerous enough to warrant the formation of a Chair at Edinburgh and Glasgow as well as at Aberdeen. If the report of the Commissioners is to be acted upon, it will strongly urge that immediate action should be taken to tackle a problem which has been neglected too long, and the carrying out of the work would mean the employment of a number of people in portions of the country where work is never too plentiful.

**The Bible in Schools.**

One of the last reported speeches of that wonderful man, Cecil Rhodes, was on this subject. In it he said: "Education is the sole difference between barbarism and civilization. This is,

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perhaps, the only country in the world where an attempt is being made to solve the religious difficulty in education by allowing the children to be taught their different religions in the same school. . . . We have a system that for half an hour in the morning the clergy of each Church can teach their special dogmas to the children of the members of their congregations, but the boy whose father does not want him to have any religious teaching does not get playground—he gets geography. In England a Board school can have no religion. It is an absolute mistake to exclude religion from schools, because a child at school is at that period of its life when it is most pliable to thought, and if you remove it from all thought of religion I do not think that you make it a better human being. I am quite sure that to couple the ordinary school teaching with some religious instruction is better than to discuss religion from within the walls. Their school years are the years in which to tell the children there is one thing better than material instruction: that is, religious belief."

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THE KING'S VISIT TO INDIA.

The late visit of our gracious Sovereign to India, which has now, all loyal Britons may fervently thank God, passed into history, was an act of daring statesmanship. Whether undertaken on the advice of the Executive or on his own initiative we cannot exactly say. From what we have read we should strongly incline to the latter supposition. But however the project originated, whether in the mind of the King himself or in the council chamber of the Empire, it was most undoubtedly a brilliant stroke of policy, and one that may possibly, eventually, mark the beginning of a new epoch in the history of our great dependency. It was a daring move in more than one respect. Physical danger was never wholly absent. From the day the King set foot on the shores of India to the very last hour of his sojourn therein the possibility of attempted assassination on the part of some lurking fanatic was never wholly absent. To those who have never remotely experienced this apprehension this may seem a comparatively small matter, but to those, as perhaps it may be said of all rulers at the present day, who live more or less under its shadow, it is a very real thing. "The fear of assassination," says Macaulay, speaking of Oliver Cromwell, "wore down even the iron courage of the Protector." Where this fear is acute and continuous the strain, we may well believe, becomes terrible. To this strain, in whatever degree of severity only those specially qualified to speak, can say, our King has been subjected for several weeks; and well and gallantly have he and his gracious consort borne it. Again, there was another risk which involved the exercise of the still rarer virtue of moral courage. There was always the danger of the royal visit falling flat and failing to arouse any manifestation of attachment among the masses of the people. A cold, indifferent reception on the part of the people of the country would have been only one degree less disquieting than some desperate demonstration of hostility. But both of these dangers have been providentially averted. Positively and negatively, the King's visit has been a magnificent success. The whole affair has passed off with a smoothness and éclat which, though devoutly hoped for by all loyal Britons, not a few of us felt somewhat dubious about. The happy conclusion of His Majesty's visit has relieved the whole Empire of a certain tension, which was never relaxed until his last moment on the soil of India. The good effects of the visit, we believe, will be many, lasting and far-reaching. The first, we think, will be the demonstration to the world of the fact of the absence of any widespread disaffection on the part of the natives of India. Had it existed to any

serious, or even appreciable extent, it must have manifested itself by some overt act. Even Orientals, with all their outward calm and passivity, are men of human passions. They are creatures of flesh and blood, with the passions of our common humanity. It is, therefore, inconceivable that this general discontent, which some alarmists assure us is prevalent in India, should not display itself in some tangible form. So far as we know, the King's visit has been absolutely unchequered by a single incident of the kind. His reception by the natives has been one continued demonstration of warm personal attachment to his person and office. Again, the King's visit will undoubtedly tend to the consolidation of British power and influence in India. It will bring home to the people of India the fact of its solidarity, as exemplified in the person of the King-Emperor. British power to these simple, unsophisticated races inhabiting the peninsula must have been a somewhat vague and shadowy thing, diluted as it was among hundreds of officials. Now they have seen its outward and visible sign. They have had an unforgettable object lesson of the concentrated might of the Empire of which they themselves form a part. Thirdly, the King's visit will, it seems certain, result in great administrative developments and reforms. These, of course, it is far beyond our province to particularize. Primary education is, we note, to be encouraged. No doubt the royal visit has given the actual rulers of India a most auspicious opportunity for the introduction of much-needed changes in the present system. Popular concessions of all kinds are always in order on such occasions, and the King's visit has furnished the occasion for what are, as far as we can judge, some important new departures in the direction of the popularizing of the Government of India, which is, of course, the ultimate goal of our occupation of the country. As our beloved sovereign sails away from India, a sigh of relief and thankfulness has gone up from myriads of loyal hearts. Again has been demonstrated the fact that the greatest of all our Imperial assets and the ruling and solidifying factor of our Empire is the British crown as so worthily worn by His present Gracious Majesty, whom God in His mercy preserve.

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THE MESSAGE OF THE PAST.

Reviewing the past must be to the great majority of candid-minded people a somewhat saddening and humiliating business. The more or less wilfully lost opportunities are in the vast majority of cases so unmistakably apparent, those accepted and utilized so comparatively few and far between. Wise after the event, we are enabled to detect ourselves in so many unpardonable derelictions which, passed over at the time, in the light of bitter experience show up in their own ugly colours and fill us with shame and confusion. We realize at a time like

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this, when the mind automatically reverts to the past, what disproportionately evil results attend insignificant acts of unjustified self-indulgence, how much of sorrow, humiliation, and suffering, in the higher and lower sense, both for ourselves and others, could have been averted by the exercise of some momentary act of self-restraint or self-denial. We come to see how easy, after all, it is to secure our own and others' happiness in this world, and how really inexcusable most of our failures and so-called misfortunes are. This, we think, must be the first thought of everyone, who is not hopelessly self-deceived, in reviewing the past: how many opportunities we have deliberately muddled away by the lack of a little self-denial or forethought. Another conclusion that is irresistibly borne in upon us at a time like this is the fact that there is only one real source of solid satisfaction, and that is the doing of duty. These are the green spots in our past; and in exact proportion as the doing of duty has been hard, irksome, disagreeable, and against the grain of the natural man, so has been the satisfaction. The doing of the things we least wanted to do, against which we instinctively rebelled, which at the time promised the most meagre results, have in every case borne the richest fruit; and conversely, the things that most appealed to the natural inclination and imagination, the things we instinctively wanted to do, have been in almost every case proportionately unproductive of anything but regretful and remorseful memories. Well for us it will be if we have consequently learned to suspect and distrust, on a fixed principle, the voice of mere inclination. Again, in reviewing the past we are impressed with what may be called the law of compensation. One extreme invariably cancels or balances the other. We have had our moments of depression and of exaltation, the pendulum has swung now to the right and anon to the left, but, on the whole, we have maintained a general average of happiness. We have always found a way out somehow; things, if left to themselves, have automatically recovered their balance. And we have come to see imagined misfortunes transformed into blessings, as again we have seen our imagined successes end in bitter disappointment. And so we have realized the profound philosophy of Shakespeare's immortal saying, "There is a divinity that shapes our ends, rough hew them as we may," and, perchance, acquired that best of all possessions, a contented mind. Finally, we have learned to read the future by the past, and to read it soberly and with balanced judgment, without undue apprehensions or extravagant expectations. What has been, will be. Our path will have its rough and smooth, its hills and hollows, its clouds and sunshine, but the general average of suffering and enjoyment will work out about the same in the end. We will undoubtedly have our failures and disappointments, but we will survive them as we have survived others, and probably benefit by them in the end. We will have our successes, which may or may not fulfil all our anticipations. Then our lives will continue their course to their appointed end; and comprehending and encircling our whole being in its innumerable activities and phases is the overruling Providence of God. We are surrounded and hemmed in with the Divine love. We see this in the wonderful law of human adaptability. Custom conquers all calamities in the end. We may be absolutely certain that whatever the future may have in store for us, that whatever 1912 may bring, it will bring us nothing but which we will not be able to endure, and finally surmount. Saddening, therefore, though in some respects may be the retrospect of the past, its message on the whole is one of hope and inspiration.

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"It is the business of the whole Church to carry the Gospel to the whole world in this generation."

## FROM WEEK TO WEEK.

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

"Spectator" seems to have failed thus far to call out any positive expression of opinion in regard to the effect of the translation of the Ornaments Rubric from the present Prayer Book into the proposed Canadian Prayer Book without alteration or comment. What he has hoped to do is not to call forth a discussion upon the significance of the Rubric as it stands to-day, but what will it mean in its new environment. That point up to the present has really not been seriously faced. How is Archdeacon Armitage assured that his interpretation of the Rubric as it stands will be maintained in the new Book without note or comment or ruling of either an ecclesiastical or civil court in this country? That is the one simple point that ought to be discussed. If they who believe in the law of ecclesiastical liberty in non-essentials let this point go by default, then we need not be surprised when disciplined for violating the directions of the Church regarding ornaments.

A very encouraging sign in connection with Prayer Book revision is the way in which the clergy of the Church in Canada are applying themselves to the study of their Prayer Books. This will be the greatest educational movement along liturgical lines that has even been undertaken in this country. It will do us all good, and help us to get to the root idea of prayers and services which have been so familiar to us from our youth that possibly they have not always stimulated our inquisitiveness. We shall expect to have many confessions now that the subject is opened—confessions which were suppressed out of a sense of loyalty to what we possessed and could not change. They who have been declaring the perfection of the Book with the loudest emphasis will soon be telling the world that in several particulars it can be improved. In listening to a discussion not long ago several points of interest came out. First, an effort was made to show that the powers entrusted to the Revision Committee were very limited. A few obsolete words modernized. A few alternative permissions by means of added rubrics. A few new services inserted, and that was all that was in the mind of the General Synod. Beyond this it was thought to be presumption to go. It would be a very unwise thing for the committee to presume that the mind of the General Synod in the autumn of 1911 had fully fathomed this subject, or that the mind of the Church would forever have to conform to the mind of that particular Synod. But is it necessary to do any mind-reading in regard to Synodical action? If we try to get behind the outward expression of a Synod and attempt to legalize the unspoken motive that is supposed to lie behind the resolutions, we shall violate the canons of legal interpretation and get into no end of trouble. Besides, is there any law under heaven that can prevent a Synod from changing its mind if it wants to? Diocesan Synods can change their delegates if they so desire. The General Synod can only give expression to the will of the Church as a whole. It may be that the Church in Canada desires a more thorough revision than was contemplated by the members of the last General Synod, or, perhaps, it desires less radical treatment of our liturgy; but whatever it is, the General Synod must give expression to it or its personnel will be changed. There is really no point to the exclamation that it would be unfair to force this or that into or out of the Prayer Book. No one can coerce the Church, and what is sanctioned may not please all, but it will be the will of the Church. We will, of course, have to be prepared for a clamorous protest here and there. We will have some

one rising up, Liddon-like, and declaring that he will withdraw from the Anglican Church if this or that be not done, or left as it is. That, we may be sure, will inevitably come, but the Church need not take these things too seriously. We simply have to do our duty, and to man a work because of some foolish threat would be exceedingly unwise and imprudent, for the Prayer Book will go on long after the dissenter has entered into Paradise. Another point that seems to trouble some dear Churchman is not the need of revision, but our capacity in this country to accomplish the task in a creditable manner. The dread that seems to lie heavily upon their minds is that the first and all-important duty is to have our Prayer Book a work of art. We cannot stand to have some obscure professor of Oxford rise up and say we have violated a "liturgical law," or overlooked a "Catholic practice." What boots it if we have brought our services into living and energizing touch with the hearts of the people for whom Christ died if we cannot silence the gainsaying expert, to whom a liturgy is something to admire rather than live by? Be of good courage, brethren! We shall have neither an un-scholastic monstrosity nor an artificial prodigy. The Prayer Book is made for man, and not man for the Prayer Book. Spectator.

## SUGGESTED LINES OF PRAYER BOOK REVISION.

A paper read at the Clericus Club, Halifax, by Canon Vroom, D.D., Professor of Divinity, King's College, Windsor, N.S.: The subject of this paper is not my own choice, but was taken at the invitation of the secretary, to be introductory, as I understand, to a series of papers which are to follow, I cannot claim to speak with the authority of an expert, but only as one who has studied this subject with special interest as opportunities have presented themselves for some 25 years, during which time I have outgrown many mistaken ideas and laid aside many notions of liturgical propriety which I once had, as I have been able to look at matters in the light of somewhat fuller knowledge, and I fully recognize that there is still very much for me to learn. The general question whether a revision of the Prayer Book is desirable or not has been settled for us by the General Synod. Whether wisely or unwisely the synod has decided that a Canadian edition of the Prayer Book is to be issued, and that such changes as are made whether in the text or in the rubrics, shall not be in the form of an appendix but inserted in the body of the Book. And the committee to which the work has been entrusted is given a free hand except that it may not touch the "Ornaments Rubric" or the "Athanasian Creed" and may not introduce any change of doctrine, which latter I hope no member of the committee has any desire to do. It only remains then for us to consider what alterations and additions may be made to edification. And first, most Churchmen will, I think, agree that it is inadvisable to introduce, for the sake of modernizing the book, such changes as will render its language unfamiliar to those who have known it all their lives, and have found in its diction and phraseology a fitting expression of their devotion. On the other hand it may reasonably be argued that the conditions and requirements of the 20th century here in Canada are so different from those which obtained in England in the 17th century that they cannot be adequately expressed and satisfied by the formularies of 250 years ago. The revisers of 1661 said in their preface "It hath been the wisdom of the Church of England ever since the first compiling of her public liturgy, to keep the mean between the two extremes of too much stiffness in refusing and of too much easiness in admitting any variation from it." Our own revisers would do well to keep this same principle before them. If we are only dealing with trifles, adding a few special prayers, altering a rubric slightly here and there, eliminating half a dozen obsolete words,—it will be said, "Why have a Canadian Prayer Book merely for this?" Where changes would be decidedly for the better, let the committee boldly undertake them, but let them come before the whole Church for acceptance or rejection. There is a wealth of material both ancient and modern for us to draw from. We have

the liturgies and services of former days, and we have the Scottish, the American, and the Irish revisions from which we may gather useful hints as to what to do and what to avoid. The men who undertake the work ought to be "Scribes instructed into the Kingdom of Heaven—bringing out of their treasures things new and old." Each portion of the work should be to secure unity of idea, first emanate from one man, qualified specially to undertake it. Then it should be castigated first by the committee soliciting suggestions as they proceed, and afterwards by the General Synod, and before its final adoption should have three years' careful consideration by the Church at large. Let every possible criticism be made and carefully weighed before the new book is imposed upon the Church. There will be differences from the English Book of Common Prayer, but only such differences as commend themselves to the general intelligence of the Canadian Church. Our new book will not be perfect but that is no reason why we should not try to make it as perfect as we can. Let it be frankly recognized however that the Canadian Church has its limitations, and that there are certain things in the way of revision which it would be very unwise for us to undertake. Thus everyone knows that our present translation of the Psalter is imperfect and that it would be an immense gain if it could be thoroughly revised, but this calls for the work of the best English scholars, and until the time comes that a good version, adapted for singing, is made in England and inserted in the English Prayer Book it would be wise for us to retain the Psalter as it is, with (perhaps) the change of a few obsolete words and obvious errors. Then again in the revision of the calendar, which is a great desideratum, we might well wait for the Church in England to lead the way, though if it were thought desirable to add such a commonly recognized day as St. Patrick's Day, for which, I believe, special services are provided in some Irish Dioceses, there is no good reason why it should not be done. The Transfiguration too (August 6th) might be raised from a black-letter to a red-letter day, as has been done in the American Church. Then in the table of Fast; it might be well to omit the Vigils, as is done in the American Book; and among the Feasts, Thanksgiving Day might be inserted. None of these changes would introduce any confusion and there is no pressing need for anything more. With the Lectionary the case is different and there seems to be no good reason why our committee, making use of other lectionaries and of the various suggestions which are available, should not provide a better one than we now have. Then, if the English one, when it comes, proves better than our own it could be adopted later on. In a new lectionary second lessons as well as first lessons should be provided for every Sunday, forming a regular course of instruction for the many who cannot attend the daily services. The details of the lectionary might well form a subject for a separate paper. Another point which is worthy of discussion is the rearrangement of the order of the contents of the Prayer Book, with regard to which strangers so often complain that it is difficult to find the places. In this matter the chief question is, what makes most for simplicity and convenience? The change of which we stand perhaps most in need is of some regular provision for shortening and combining the services. The old fashioned arrangement of Matins, Litany and Holy Communion, joined together in one service is now no longer common: And yet it is in some ways a matter for regret that we have lost it. But of course there was a good deal of repetition. There were two confessions and absolutions, five repetitions of the Lord's Prayer, five prayers for the King, two Creeds, and the Collect for the Day said twice. The "Permissions" given by individual Bishops here in Canada are far from satisfactory, and the regulations of the American Prayer Book are unsatisfactory also, because they are based on no sense of liturgical propriety. A really beautiful morning service retaining all the essential features of the three services and yet avoiding all unmeaning repetition might be arranged somewhat on these lines: First, begin as the old services began, with the Versicle, "O Lord, open Thou our lips," which in this place would retain its old significance, then after "The Lord's Name be praised," the Venite to the end of the 7th verse only; then the Psalms and Lessons as now to the end of the Benedictus, giving permission to end the Te Deum by stopping at the end of verse 13—(where the first section closes), or at the end of v. 21 (where the second section closes), then, (omitting the Creed) say the Lesser Litany and the Lord's Prayer, which should always hold the place of honour in the middle of the

service; then and the one then be sun but not incl another hym Communion, and the pray our Lord's logue. Ev Holy Comm service wou widely obtai would be m cedent, as i gical Resear Society's Tr Morning Pr: if desired, w immediately for the seas the America in place of Easter migh committee though ther retaining tl separately t for the day. A similar shortening days, instea Shortened S much of the the central tempt, by t service in th published in Thomasi of Scriptural, Canticles, w prayer.) more flexibi have now, b ing a numb for Parliam (General a Clergy, for Bishop, for sea, for the fishermen, f ers, etc.—a at the discre fixed by an so.)" Tl improvement First the r giving more necessary to "Ordinary" being propo use in Crat Holy Comr the place o Bishop C of returning tions in oi sinners." well be ins pestilence a earthquake, King and I the four w Council anc ed the Gov all those ir gristrates' judges" an American. Thee to h which know into Thy h merciful F and the se lect, which war, which among the better not American ( viding two for Christn Epistle and a Common those rec should be saints. careful stu ment with Collect for dropped. states that believe, m No hymn, in this ser

service; then the Præces and the Collect for Peace and the one for Grace. A hymn or anthem might then be sung, followed by the Litany as far as, but not including, the Lord's Prayer. Then, after another hymn or anthem, would follow the Holy Communion, omitting the opening Lord's Prayer and the prayer for the King, perhaps substituting our Lord's summary of the Law for the Decalogue. Even when there is no celebration of Holy Communion, a similar arrangement of the service would be much better than that which widely obtains of Matins and Litany only, and would be more in accordance with ancient precedent, as is shown in a paper on Recent Liturgical Research in No. 73 of the Church Historical Society's Tracts. The penitential opening of Morning Prayer might be still printed to be used, if desired, when Holy Communion does not follow immediately, and sentences of Scripture suitable for the seasons might be prefixed as is done in the American Prayer Book. Alternative Anthems in place of the Venite for other seasons than Easter might also be provided as suggested by the committee of the last Lambeth Conference, though there is something to be said for always retaining the Venite. Where Matins is said separately the Apostles' Creed and the Collect for the day should also form a part of the service. A similar provision might also be made for shortening Evening Prayer, especially on weekdays, instead of mutilating the service, as our Shortened Service Canon does, by cutting out so much of the Scriptural portions and eliminating the central Lord's Prayer. (An interesting attempt, by the way, to shorten and simplify the service in the opposite direction has recently been published in the proposed Breviary of Cardinal Thomas of the 17th century, which is severely Scriptural, containing only Psalms, Lessons and Canticles, with the Lord's Prayer as the only prayer.) After the third Collect at Evensong more flexibility might well be allowed than we have now, by having no fixed prayers but providing a number of special prayers—for the King, for Parliament, for our Civil Rulers, for Missions (General and Particular), for the Bishops and Clergy, for vacant Parishes, for the election of a Bishop, for Synods, for travellers by land and sea, for the sick, for fruitful seasons, for the fishermen, for schools and colleges, for lay workers, etc.—and special Thanksgivings to be used at the discretion of the minister; each prayer prefixed by an invitation: "Let us pray for (so and so.)" The Litany is capable of considerable improvement to make it meet our present wants. First the rubric preceding should be altered, giving more liberty for its use. Why should it be necessary to obtain special direction from the "Ordinary" to use it at other times? Instead of being properly an appendix to Matins, its original use in Cranmer's day was as a preparation for Holy Communion and as such it more than fills the place of the Ectene of the early Liturgies. Bishop Dowden's suggestion is worth considering of returning to the earlier form in the Invocations in omitting the final words "miserable sinners." In the "deprecations" there might well be inserted, after the clause "from plague, pestilence and famine," another clause "from earthquake, fire and flood." One petition for the King and Royal Family might take the place of the four we have now, and for "The Lords of the Council and all the Nobility" might be substituted the Governor-General, the Lieut.-Governor and all those in authority under them. After "Magistrates" might be inserted the words "and all judges" and a new petition wider than that in the American Prayer Book, "That it may please Thee to have compassion upon the multitudes which know not Thee, and to send more labourers into Thy harvest." After the prayer, "O God, merciful Father," the Amen should be restored, and the section following down to the next Collect, which was only meant for use in times of war, should be removed, and perhaps inserted among the occasional prayers. The Collects had better not be touched, but the example of the American Church might well be followed in providing two sets of Collects, Epistles and Gospels for Christmas and Easter, and also a Collect, Epistle and Gospel for the Transfiguration. Then a Common Collect or several Collects such as those recommended by the Scottish Bishops should be provided to commemorate black-letter saints. The Holy Communion office calls for careful study and is susceptible of much improvement with very little change of material. The Collect for the King is superfluous and should be dropped. The Lambeth Conference Committee states that its omission "would, the committee believe, meet with almost universal approval." No hymn, except Gloria in Excelsis, is provided in this service, but the custom has widely obtain-

ed without any authority, and without any significance, of singing hymns before and after the sermon. It is worthy of consideration whether it would not be well to follow the analogy of the Canticles after the lessons in Morning and Evening Prayer, and at the same time restore an ancient feature of the service by providing for a hymn or anthem after the reading of the Epistle, and then a second hymn or anthem might be sung at the Offertory. A Bidding Prayer shortened from that in the 55th Canon should be provided for use before the sermon. The long exhortations had better be removed from their present position, where they break the continuity of the service, and be printed at the end of the service, and the shorter exhortation "Dearly beloved in the Lord," should be preceded by a rubric saying when it may be omitted. A much needed enrichment is a greater number of proper prefaces, as without these there is nothing in the Anaphora to mark the special character of the day. The Lambeth Committee's Report suggests this and the Report of the Scottish Bishops provides several prefaces and others could easily be gathered from ancient sources. It is difficult to understand (and I do not remember ever seeing any justification for it) why the Prayer of Humble Access was placed in its present position. It would come more appropriately either just before Communion or after the confession of sin. To place this prayer just after the Comfortable Words, as it stood when it was first introduced in the service in 1548, and thus let it conclude the pro-anaphoral part of the service would make the service much more intelligible. Then the Prayer of Consecration might follow immediately after the Ter Sanctus; though it would be still better if the Prayer for the Church Militant were placed here, in the central part of the service, instead of being, as now, in the pro-anaphoral part, where the Litany (if said before the service) supplies the intecessary feature. Then the Prayer of Oblation and the Lord's Prayer should follow the Consecration Prayer without any break. This would restore the regular order of the service and preclude the custom, adopted by some ritualists, but certainly not to be commended, of interpolating unauthorized prayers at this point, and moreover, it would give the Lord's Prayer its proper place of honour in the service. "In 1549," says Bishop Barry, "as in most ancient liturgies both of the east and the west, the Lord's Prayer was joined with the Consecration Prayer as an integral part of the Consecration. The alteration (for what reason is unknown) was made in 1552." Archdeacon Freeman in his "Principles of Divine Service" defends the present order of the service, but he is unable to show the rationale of placing the Prayer of Oblation as an alternative for the Thanksgiving. Another permission which is greatly needed is that of shortening the words of administration when the number of communicants is large. This, too, is recommended by the Lambeth Conference Committee. The Ordination service furnishes a precedent by inserting special prayers just before the Benediction, which might well be followed by putting in a rubric marking this as the proper place for special prayers. The Occasional Offices are capable of improvements in several particulars, but one paper might well be devoted to a careful review of these. It is generally admitted that the form of examination of the candidates for confirmation should be modified to meet the case of those who have not been baptized in infancy. Collects, Epistles and Gospels should be provided, too, for use at Marriages and Burials, and a Memorial Service for the Departed might well be inserted on the lines drawn up by the Archbishops in England at the time of the death of the late King. In the way of additional services it would be well to have a late evening service for use in churches where Evensong has already been said at an earlier hour. Services for Rogation days and for harvest are also a desideratum. Alterations in Rubrics have only been touched on incidentally, but there are many that might be made with profit, and these more in the way of simplification than of elaboration. Absolute uniformity in the conduct of the Church's services is not practicable nor is it desirable. There always have been diversities of practice within certain limits, and there always will be. "In necessariis unitas, in non-necessariis libertas, et in omnibus caritas" is a maxim which should be fully recognized in these matters. If we keep before us Hooker's four fundamental principles of (a) Intrinsic Reasonableness, (b) Ancient Custom, (c) Church Authority, and (d) Dispensation for sufficient cause, we shall be able to agree upon a Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church in Canada, which will tend to the greater glory of God and to the edification of the people.

### The Churchwoman

#### MONTREAL.

Montreal.—The monthly meeting of the Diocesan Board of the W.A. took place on January 4th, in the library of Synod Hall. After the opening prayer and the reading of the minutes the correspondence was taken up. Miss Baker replied to the letter of condolence forwarded on the death of her mother. Miss Wade wrote acknowledging all the kind hospitality she had received during her recent stay in the city; Miss Bell wrote announcing her approaching departure from Carcross. A Girls' Branch has just been formed at the Church of St. James the Apostle. The treasurer then read her report. Receipts, \$607.30; disbursements, \$157.57. An appeal for seats at Moosehide had been sent in, the cash, \$25; and the meeting subscribed the necessary funds. Bishop Stringer appealed for the new schools. He wishes to put them on a practical footing, and have the students taught gardening, the care of the dairy and poultry. Papers were read by Miss Thornton, on Corea; by Mrs. Norton, on Borneo. The devotional address was given by the Ven. Archdeacon Kerr. Mrs. Baylis and Miss E. Baynes were nominated to the committee of the General Literature Board of the M.S.C.C. Mrs. Fuller reported the safe arrival of the bales for the Wapuskow School; and Miss Strickland, from Tarn Taran, in the Punjab, acknowledged the gift of twenty-five kurtas; Mrs. Ferrabee received a life-membership at the meeting, the gift of her husband. Mrs. Farthing spoke on the Jewish Mission, and drew attention to the forthcoming series of lectures which are to be given in connection with it during the month of February. The meeting was brought to a conclusion by an exceedingly interesting account given by the Dorcas Secretary, Mrs. Pennell, of her recent visit to Dynevar Hospital, before she returned from Winnipeg. The isolated position of the nurses there, she declared, alone on an Indian Reserve, demanded our sympathy, and their unselfish devotion, the highest commendation.

#### OTTAWA.

Ottawa.—St. George's.—The monthly Board meeting of the Ottawa diocesan Woman's Auxiliary was held in the schoolhouse, last week, and in spite of the stormy weather about fifty members of the Board were present. The Rev. W. W. Craig welcomed the members to the parish, and expressed the hope that the holding of meetings in the various parishes would awaken greater interest in the work. Mr. Craig conducted the opening service, and gave a devotional address. Mrs. Tilton, the president, was in the chair. The corresponding secretary, Mrs. E. H. Capp, reported that one new life member had been added to the roll during the past month, Miss Josephs, of Pembroke, having been made a life member as a Christmas gift by members of her family. The treasurer, Mrs. F. H. Smith, reported receipts for the past month \$109.87, and expenditures \$439.30. She also read letters from Venerable Archdeacon Tims, and the Rev. T. C. Antle, acknowledging help given. The Dorcas secretary, Mrs. George Greene, gave an interesting account of the help which had been sent out to the Northwest missions during December. Eight bales containing clothing, Christmas cheer, toys, etc., were sent to the Rev. M. B. Edwards, Lac la Rouge, and to Victoria Home, Piegan Reserve. The value of these gifts was \$109.12, and contributions were given by All Saints G.A., Perth; St. John's W.A.; St. Luke's W.A., Cathedral W.A., Grace Church, Russell, G.A., and Kars, G.A. The secretary appealed for the gift of a portable organ for the Railway Mission, for two sets of communion vessels, and two portable fonts. She also asked that the branches that are providing outfits for children at Lac la Rouge have them ready for shipment by February 17th. In addition to the clothing and Christmas gifts sent away All Saints' G.A. and Cornawil G.A. have provided some church furnishings. The Extra Cent a Day treasurer, Mrs. Doney, reported receipts \$21.68, and with a balance the fund amounted to \$40.98; from this \$25 was voted toward the building of a school at Hay River, in diocese of Mackenzie River. The work of the Literature Committee was reported by the secretary, Miss Low. The receipts in this department were \$22.55, and expenditure \$40.66. The subscriptions for the Leaflet are now due and the branches are asked to pay these without delay.

Encouraging reports were given by the W.A. branches at All Saints, Cathedral, Grace Church, St. Albans, Pembroke, Madawaska, Morrisburg, Cryster and Beachburg Junior W.A. The treasurer was authorized to pay \$8 toward the general pledge fund, and the offertories at the meeting addressed by Miss Wade amounted to \$20.22, this latter amount is for Miss Wade's work in China. The next Board meeting will be held on the second Monday in February, in St. Alban's schoolhouse.

### NIAGARA.

**Niagara.**—In spite of the intense cold, and stormy weather, there was a good attendance at the Church of the Ascension on January 10th, at the Diocesan Board meeting of the W.A. Holy Communion was celebrated in the church at 10 a.m., by Canon Wade, assisted by the Rev. T. H. Perry. Canon Wade opened the business meeting in the school house, and apologized for the absence of Mrs. Wade, whose ill health prevented her attendance. Canon Wade said it was the last time he should have the pleasure of welcoming the members of the W.A. at their January meeting as he proposed resigning the rectorship of the parish at Easter. Mrs. Leather then took the chair. The recording-secretary, after reading the minutes of the last monthly meeting, announced that three new life members had been added to the list since the last meeting: Mr. Harrell, churchwarden at Fort Erie, having made the rector's wife, Mrs. Mackintosh, and his own wife, life members of the W.A., as a Christmas gift; Mrs. Perry, of Mount Forest, has also become a life member. The Dorcas Secretary reported 14 bales and 14 parcels sent to different missions during the past month, expenditure on the same \$303.80, and \$25 on church furnishings, also one large united bale was sent to the clergyman in Qu'Appelle, who was in great need, a fur-lined cloak for his wife, a chamoise-lined coat for himself, parcels of groceries, a side of bacon, other warm clothing for themselves and their children, toys and candies, and \$25 in cash for the clergyman himself. Literature Committee reported receipts, received, \$14.25; expenses, \$7.07. Subscriptions to the "Leaflet" are now due. Every member is earnestly urged to take this little paper. Many branches have taken up the study of "From Sea to Sea." Mrs. Scott, Treasurer of the E.C.D.F., was absent through illness; Miss A. Gaviller read her report; receipts, \$148; expenses, \$88.18; balance, \$60.88, to be voted on. Secretary Babier's Branch has 400 members from 26 branches. Treasurer reported, received \$247.25; expenses, \$205.81. She would remind the branches that their pledge money is now due, as her books close at the end of February. The Dorcas Secretary read a most appreciative letter of thanks from the missionary in Qu'Appelle, who said he had been able to walk into the office of the coal merchant and pay his bill with the air of a millionaire. Letters of thanks had been also received for Christmas gifts from Chapleau, the Sarcee and Shingwauk Homes. The officers then left the platform which was then occupied by the members of the Literary Committee, with Miss Amy Gaviller as leader, who then gave a practical demonstration of "How to Conduct a Mission Study Class." The subject being the 8th chapter of Dr. Tucker's book, "From Sea to Sea." Each of the class, which consisted of 8 persons, had to answer one of the questions given at the end of the chapter, which was on "The call of opportunity." These answers were written in a short, concise and informal manner. After they were read a discussion took place, as to whether our duty lay more in providing the means of grace to the white settler or to the heathen? This brought out as much thought on the subject as the time for conducting the class, viz., one hour, would allow; the class opened and closed with prayer. Business was then resumed, the Bishop read the noontide prayers, and then gave a short address on the psalter as a whole, which he said was often spoken of as the Jewish Hymn Book, although it was not really one book, but consisted of five books. The 90th Psalm was the oldest and perhaps the most sublime, it was written by Moses, some were written 1050 B.C., some 150. They might be called the Hymns Ancient and Modern of the Jewish Church. The five books were divided as follows, from the 1st to the 41st, from the 41st to the 72nd, from the 72nd to the 89th, from the 89th to the 106th, from the 106th to the end. His Lordship then urged all Christians to obey Christ's commands, and in some way help the preaching of His Gospel to the whole world. He closed with a collect sent to him by the Primate of Canada for the use of

the missionary world. After luncheon, at which a few of the clergy were present, the meeting was resumed by singing the hymn, "Jesus Calls Us." The Very Rev. Deacy-Abbot said the prayers and Miss Jessie Wade gave an interesting address on the work in China. She opened by reading some sweet little verses called "Darkness and Light." We Christians could not realize what heathen darkness meant, it is only the power of the Gospel that can dispel this awful darkness, one cannot help wondering when looking at the Chinese as a nation, as to what their future will be. Their immediate need is to know the living Christ. There is a great need of more Christian workers in China. She said she felt greatly the disgrace of the opium traffic that had been going on for so many years between our own British nation and the Chinese. One said, you come to bring us the Gospel and you also bring us the opium. She spoke of the beauty of different parts of the country, and the lovely flowers and trees, and yet it was full of idolatry. The Chinese suffer greatly from blindness and leprosy. Women workers are greatly needed, and are very successful; the Bible women are invaluable. She also gave us an interesting peep at the birds' nests, where so many children are trained to lead a Christian life, after being cast out to die by their unfeeling parents. A resolution of thanks was passed to Canon and Mrs. Wade who had been their kind host and hostess at the January meeting, and deep regret was expressed at Mrs. Wade's illness, and hopes were expressed for her speedy recovery. The secretary was instructed to send a letter of sympathy to Canon and Mrs. Sutherland regretting Mrs. Sutherland's absence and expressing their hopes that Canon Sutherland might soon be restored to health and strength. A letter was to be sent to Mrs. Scott expressing regret at her absence, and hopes of her speedy recovery. A vote of sympathy was passed to the family of Mrs. Fielding, a life of this Board, and a faithful member of the congregation, and this was carried standing. In answer to appeals from Keewatin for funds to build a parsonage at Grabeum and from Qu'Appelle for a parsonage at Draik, \$25 was voted to each from the E.C.D.F. At the Cathedral school house in the evening a most interesting address on "A Trip Through Japan," illustrated by lime-light views, was given by Mrs. Willoughby Cummings, and was largely attended. The Bishop presided.

### Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### NOVA SCOTIA.

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

**Halifax.**—St. Paul's.—The Sunday School held their annual Christmas treat on Wednesday, the 3rd instant, in the afternoon. The Ven. Archdeacon Armitage presided. A most bountiful tea was served to the children. The kindergarten under Mrs. Armitage has had 105 new scholars during the year, and an enrollment of 219. The primary department under Mrs. W. J. Wallace had an enrollment of 108 boys and 124 girls, total 232. A very interesting entertainment under the direction of Miss Kellogg was given: "The Christmas Conspiracy." The well-known characters of the Nursery Rhymes all appeared in costume. Mother Goose was taken by Winnifred Jost, Bo-Peep by Doris Jost, Boy Blue by Ethel Bent, Mistress Mary by Helen Blackadar, Jack and Jill by Robert Tremaine and Margaret Litter, Simple Simon by Philip Major, Jack Horner by Jack Taylor, Little Miss Muffet by Dorothy Wilson, Santa Claus by Rob Bottomley, The Two Children by Wilton Tremaine and Winnifred Major, Tiny Tots by Fred Tremaine and Winnifred Schwartz. The kindergarten prizes were presented by Mrs. Armitage, and the primary by Mrs. W. J. Wallace. The annual entertainment of the main school of St. Paul's Sunday School was held at 6 o'clock on Thursday evening, the 4th instant. There was a large attendance of officers and scholars. A sumptuous tea was spread and greatly enjoyed. It was necessary to spread the tables twice, and during the interval a long and interesting programme was provided by the children themselves. After singing the Christmas hymn, the cantata under the direction of Miss Kellogg was presented. Mrs. Cecil Clarke ably presided at the piano. It was entitled "The Christmas Waif," and was splendidly rendered, the parts being well sung throughout. The Rev. S. H. Prince acted as judge, and decided that the

girls sang the best, but that the conduct of the boys was better, a judgment pleasing to all concerned. The Ven. Archdeacon Armitage gave an address upon the history and work of the School. The year had been marked by success, especially in the junior departments, with a registered attendance of 451. The Cradle Roll (Mrs. F. E. Elliott, Superintendent) was the largest in the world enrolled, 824; after deductions for promotions, etc., 609. The Home Department (Miss Kellogg, Superintendent), with 96 members. The Main School (J. C. Schaefer, Superintendent), has 344. There are 283 in the Bible classes. The Chinese School has 33 enrolled. St. Paul's Mission Morning School, Albemarle Street, has 55. The total enrollment in every department is now 2,018. Dr. Armitage then called to the platform Mr. J. C. Mahon, formerly Superintendent; Mrs. W. J. Wallace, Superintendent Primary Department and Miss Hodgers, Bible Class teacher. These three workers have just completed fifty years of service, and the school was celebrating their golden jubilee. The rector said that there were few Sunday Schools, if any, with such a record of faithful service. He then read appropriate addresses to the three workers, and Mr. Harry S. Hill, Secretary, presented each with Teachers' Bibles.

#### QUEBEC.

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

**Quebec.**—A meeting of the Quebec City Rural Deanery was held on Thursday, the 11th inst., at Hessel Grove, by the kind invitation of Mr. and Mrs. Wiggs. The whole session was occupied in discussing the schedule issued by the General Synod, on Prayer Book Revision. The Chapter had, besides the learned opinion of the delegates, Dean Williams, D.D., and Canon F. G. Scott, D.C.L., the practical counsels of Bishop Grisdale, with His Lordship's mature experience of Western missionary requirements; the Rev. A. R. Kelley, M.A., a careful liturgical student, also proving of considerable help where historic evidence was called for. Whilst the ancient universities of Oxford and Cambridge added their quota to the weighty conclusions in the persons of the Rev. W. S. G. Bunbury, M.A.; the Rev. A. E. Dunn, M.A., R.D., (late Professor of Divinity, Lennoxville); the Rev. A. E. Burgett, M.A., Secretary to Synod, there were present also the Rev. E. A. W. King, M.A., R.D., who presided; the Revs. A. R. Beverley, M.A., (rector of Trinity, Quebec); I. M. Thompson, E. Templeman (Levis); C. Hepburn, B.A., (St. Matthew's, Quebec). As only a portion of the lengthy schedule was covered, it was decided to adjourn the meeting for further deliberation for seven days.

**Sherbrooke.**—St. Peter's.—On Monday evening, the 8th inst., in the Church Hall, Montreal Street, there was held pursuant to legal notice, a special meeting of St. Peter's Anglican Parish. A good representation was present from both sides of the river. The Rev. Canon Shreve presided. The meeting was called to order, and after prayers had been said the chairman introduced the Ven. Archdeacon Balfour and Dr. Laurie, of Quebec, who came as representatives of the Diocesan Board, to make proposals to the parishioners for the setting off of the Church of the Advent, East Sherbrooke, as a separate Mission Church under the Board. After the delegates had spoken, there was conversation, questioning and consultation, the utmost good-will and kindly enthusiasm being exhibited, and the following resolution was passed unanimously: "That the vestry of St. Peter's Parish hereby acquiesce in the suggestion of the Diocesan Board for the setting off of the Church of the Advent as a separate Mission under said Board; such separate existence to be consummated at Easter, 1912." It was further resolved that the rector be authorized to engage a curate whose duties will centre at the Parish Church, and whose work will be on this side of the River St. Francis. One other question was taken up by the meeting, viz., the future seating of St. Peter's Church, and it was decided that such seating should be chairs of an ecclesiastical pattern and of a style befitting the beauty and dignity of this House of God. The meeting was then adjourned.

**Anglican Club.**—The first meeting since the Christmas holidays of this club was held on the 9th inst., in the Church Hall, the Rev. Canon Shreve taking the chair in the absence of the President, Mr. A. W. Saunders. The first item of the very enjoyable programme was a duet for banjo and concertina by Messrs. Geoffrey Edgell and Morris Drury. Mr. H. G. James then gave

a very acceptable followed with the e wonderful mi hale gave a s generally an its extraction was listened present. M his phonogra selections and the evening brought the r

**John Cragg**

**Montreal.**—

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**St. Armand**

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a very acceptable reading, and Col. J. J. Penhale followed with what was certainly the special feature of the evening, a splendid address on that wonderful mineral product, asbestos. Col. Penhale gave a short history of the asbestos industry generally and the present methods employed in its extraction and preparation for commerce. He was listened to with the deepest interest by all present. Mr. Banks, who had kindly brought his phonograph, rendered a number of pleasing selections and refreshments were served during the evening. The singing of the National Anthem brought the meeting to a close.

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**MONTREAL.**

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

**Montreal.**—The Rev. Donald MacGillivray, M.A., D.D., of Shanghai, China, delivered a lecture on Tuesday evening, the 9th inst., before the members of the McGill University Oriental Society and their lady friends on "New China." The lecturer traced the influence of the various Western nations on China, dwelling especially upon those of France and America. He discussed at length an official proclamation by the new President, Dr. Sun Yat Sen, addressed to the Chinese people, giving eight reasons for the expulsion of the Manchu monarchy. The main reasons were: (1.) The great immorality of the private life of the Court. (2.) The excessive punishments inflicted. (3.) The fact that millions of starving people were left to die, while money wrung from the tax-payer was expended to build and beautify a pleasure-palace. The parallelism of sexes is shown in the opening words of the address, "Brothers and Sisters." Dr. MacGillivray intimated that the reformers are highly educated men, and that the "Catch-words" of the New Republic are simply the ancient theories of Chinese state-craft rejuvenated. The Republic has been set up to give religious liberty throughout China, and to establish a Chinese Government which should be a "People's Kingdom," and enable the nation to take its proper place in the Brotherhood of Nations. The Rev. Dr. Thomson also spoke, giving some of his impressions of Dr. Sun Yat Sen, on the occasion of his visit to McGill University. An exceedingly interesting display of Chinese curios was exhibited by Dr. Thomson. A hearty vote of thanks was accorded to the Rev. Drs. MacGillivray and Thomson, and the Rev. Dr. MacGillivray was elected an Honorary Member of the Society. Mr. Byrnell, Organizing Secretary of Palestine Exhibitions, made an announcement regarding a Palestine Exhibition to be held shortly in Montreal. The following were elected members of the Society: Hon. Dr. Jas. J. Guerin, Mayor of Montreal; Messrs. W. W. Butler; J. C. Holden; H. H. Vachell Koelle; George Marcil; Duncan McMartin; J. R. Smith. The next meeting of the Society will be held on Tuesday, January 23rd, when Mr. J. W. Hayward will lecture on "Snap-shots in Egypt."

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**St. Armand West.**—The annual Christmas tree for the young people of St. Paul's Church, Philipsburg, was held in the Whitwell Hall on Saturday, 23rd December, at 8 p.m. There was a good attendance. The children themselves provided the entertainment; carols, dialogues, etc. Mrs. Goucher, Mrs. Campbell, and Miss Walsh trained the Philipsburg party, and Mrs. Chas. Smith the St. Armand one. Mrs. Montgomery, sr., and Dr. Montgomery, played accompaniments. Mrs. L. V. Deuel, and Messrs. Maskell and J. Deuel prepared hall and tree for the evening. The church was decorated for the Season with evergreens, and a few hothouse flowers. On Christmas Eve, carols were sung, and there were early morning and mid-day celebrations of the Holy Communion on Christmas Day. The old Church custom of using the Bidding Prayer before the sermon, as a call to intercession for both Church and Empire, was observed. At Pigeon Hill there was Evensong on Christmas Day.

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**ONTARIO.**

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

**Trenton.**—A Sunday School Conference representing Hastings, Prince Edward and Lennox and Addington was held at this place on the 10th inst. The Conference was called by the organizing secretary, the Rev. R. C. Blagrave, the rector of Christ Church, Belleville, for the purpose of organizing this district as the canon of the Sunday School Association requires. Owing to illness, the Rev. R. A. Hiltz,

and the Rev. W. F. Fitzgerald, of Kingston, were prevented from being present, both of whom were on the programme. Dean Bidwell was present and gave an excellent and helpful address on "The Church and the Child." The plan for organization, as presented by a Committee appointed in the afternoon for that purpose, was adopted at the evening meeting. Groups I. and II., Hastings and Prince Edward, and Lennox and Addington respectively, were decided upon. Provision was made for the election of officers in Group II. and for Group I., the Rev. R. C. Blagrave was elected President, and Mr. James Booth, of Belleville, Secretary. Provision was made for four sub-groups in each of which arrangement is made for a President and Secretary, the President in each case to be Vice-President in order to the President of main group. Conferences are to be held on the earliest available date in each sub-group so as to work up to a main group Conference with the greatest effectiveness.

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**OTTAWA.**

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

**Ottawa.**—St. John's.—The Church destroyed by fire.—A serious loss, which from a sentimental standpoint is irreparable, was sustained by the Church in the Capital and throughout the Diocese of Ottawa, when the venerable edifice of the Church of St. John the Evangelist was totally destroyed by fire which broke out at midnight on Thursday last. First noticed as a tiny flame in the basement, in an incredibly short period of time the entire building became a seething furnace, and the efforts of the brigade were directed to saving the rectory, parish hall and surrounding buildings in which they were happily successful. The temperature was many degrees below zero and the water pressure was poor, but in spite of these serious handicaps the firemen held the foe, though not without minor casualties—three of the brigade receiving nasty cuts and bruises from falling walls and ice-clogged apparatus. Fortunately the congregation will not suffer serious financial loss. The church property was purchased by the Government three years ago as part of the land expropriated for new departmental buildings, and the problem of finding a new site had been under discussion for some time. Consequently the building from a commercial standpoint was of little value. Last Easter a fine new organ was installed and this with the internal fittings and several handsome stained glass windows remained the property of the congregation and would have been removed to the new edifice. They were valued at \$6,000 and insured for \$4,000, so that the difference is all the actual monetary loss the congregation will suffer. But the sentimental loss cannot be figured in dollars and cents. Perhaps no building in Ottawa could boast of more historic and tender associations. Buried under the pile of ruins, which now look like a fantastic ice palace, is the famous pew and kneeling rest used by Sir John Macdonald, the first premier of Canada, when he resided in Ottawa. Beautiful stained glass windows, gifts of those associated with the church in the past, are gone or shattered. In the old church most of the Governors-General of Canada have worshipped. The valuable memorial tablets on the walls told of some of the great and good men connected with this church. The building was erected by the masons who worked on the Parliament Buildings. These men want-

ed a place to worship and built the church in their spare time, and called it a Chapel of Ease. It was opened in 1867 and the late Archbishop Lewis was the rector. Canon Pollard, who is now the rector, was then curate. The Rev. E. H. Capp, the present curate, came to the church in October, 1905. Canon Pollard would have celebrated the 43rd anniversary of his first service in the church on the Sunday following the disaster, and deep sympathy is felt in the diocese for the venerable rector to whom the loss is a keen shock. While a new building is being erected, the congregation will worship in the parish hall.

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**TORONTO.**

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

**St. Anne's.**—Until the completion of their new Sunday School, which will not be until the end of March, the people of this church will be cramped for room more than ever. The new building when completed will be the largest and most up-to-date Sunday School in the Dominion, and will be capable of accommodating 2,000 pupils.

The Rev. Egerton Ryerson and Mrs. Ryerson expect to leave Japan for Canada on furlough some time in April next.

Bishop Lea and his family sails from Japan direct to England on January 8th. They expect to reach England during the last week in February where they will spend some time before returning to Japan via Canada. Whilst they are in this country they will visit their relatives in this city.

**M.S.C.C. Farewell Meeting.**—There is an old rhyme that runs as follows: "Two men looked out from prison bars; one saw mud, the other stars." There are some people even yet within the pale of the Anglican Church who try to convince themselves and others that their Church is going backward instead of forward. This doubtless is true in places. That it is far from true, so far as the Church as a whole in Canada is concerned was strikingly illustrated by the farewell meeting held in Toronto on Tuesday evening, the 9th inst. The previous evening witnessed quite as remarkable a gathering in many respects when some two hundred men, in spite of a heavy storm, came from all parts of the city, not to hear a political address, not to enjoy a social hour or two together, but for a missionary devotional service in the Church of the Redeemer. This service was a fitting prelude to the meeting on the following evening in St. James' Parish House to say farewell to seven missionaries going out for the first time to the foreign field. The abstract principles dwelt upon during the service had their concrete counterpart in the young women and men who counted it not loss to leave home and friends to go forth as God's ambassadors bearing the message of love to the peoples of India, China and Japan. Such a meeting cannot fail to have left a deep impression on the hundreds who crowded the hall to its utmost seating capacity. The Church in Canada has been particularly fortunate in the men and women who have in the past gone to the foreign field. A more capable, God-fearing, band of workers cannot be found today than they, and those who saw and listened to the words that fell from the lips of those who are on their way out, have every assurance that they will in no wise lower the standard set by their predecessors. The Church is moreover particularly fortunate in the representative character of those who have just left. Miss Alice B. Hague and Miss Clara Thomas, both graduates of the Church of England and Deaconess and Missionary Training House, Toronto, have gone to Kangara, India, to strengthen Mr. Haslam's hands in his work in that part of our Empire. The Reverend W. H. Gale is a graduate of the Diocesan Theological College in Montreal, and will join our force in Japan. The Reverend W. M. Trivett, whose father, by the way, was at one time a missionary to the Indians of Western Canada, and is now labouring in the Diocese of Nova Scotia, is a graduate of Wycliffe College in Toronto. He goes to China together with the Reverend A. J. Williams, B.D., of St. John's College, Winnipeg, and the Reverend N. L. Ward, of Huron College, London, Ontario. Mr. Paul Helliwell, M.B., of Toronto Medical College, is at present on the staff of the Western Hospital, Toronto, but will leave for China in the autumn. Not only were the missionaries representative of the whole Canadian Church, but their support is also of a representative character. Their offer of service,—as was so forcibly set forth in the report of the Candidates' Committee to the Board of Man-

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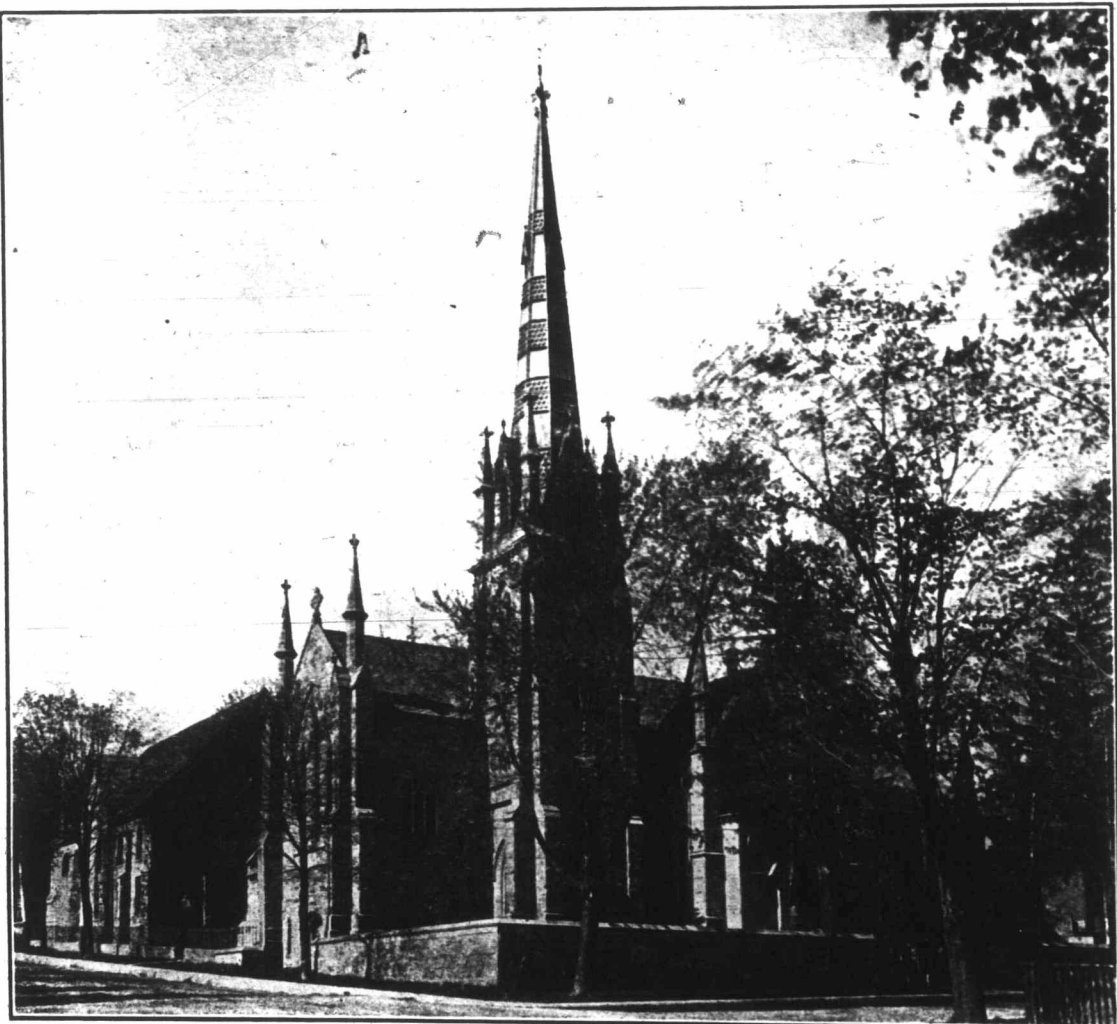
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agement.—is God's reply to our prayers for harvesters—and a challenge to the whole Church in Canada. The M.S.C.C. appointments for the present year do not include their support, but God has never failed His Church, and there is little doubt that the whole amount required will be forthcoming before the year is ended. Miss Clara Thomas is supported by the Sunday School of All Saints' Church, Toronto; Miss Hague by a lady of the Church of the Redeemer Parish, Toronto; the Reverend W. H. Gale, by a layman, a member of the Board of Management, while smaller contributions have been made towards the expenses of the others. For Mr. Hollowell's work, a hospital will be provided by St. Paul's Church, Toronto, a minimum sum of \$5,000 having been promised for that purpose, while he himself will be supported by St. Luke's Church, Winnipeg. Addresses were given by Mr. L. A. Hamilton, of Lorne Park, Ontario, a layman, whose interest in missions is strengthened by a knowledge of the work and of world conditions, gained not only by wide reading but also by considerable travel in all parts of the world, and by the Reverend Doctor Taylor, who for several years has been engaged in work among students in Shanghai, China. Both speakers were listened to with the closest attention, especially the latter, when describing the momentous changes that are taking place in China. The Right Reverend

love, loyalty and obedience demanded that every man engage in missionary effort. Mr. Sharpe followed and very quietly but very strongly emphasized the previous address. It is in the missionary above all men, he said, that these qualities of love, loyalty and obedience are found. On the other hand every man is a missionary, a man with a message which he preaches not by word of mouth so much as by his example. Every man is a missionary because he is a man sent from God. We have not delivered our message, or rather we have not been delivering the right message nor fulfilled our mission because we have not prayed for the necessary strength and courage. The service closed by quiet extempore prayer by the last speaker and then with the hymn "Jesus shall reign where'er the sun." It was an evening deeply impressive and a service which must mean much in the success of the campaign. During the last three Sundays of January there will be special missionary sermons in all the city churches and in some addresses by laymen. On Thursday 18th the 4th annual supper will be held at St. James' Cathedral parish house when the speakers will be Mr. John W. Wood of New York, and the Rev. Dr. W. E. Taylor, Y.M.C.A. secretary, Shanghai, when over 300 men are expected to be present. The aim of the campaign is that there shall be an every-member canvass carried out in every parish for the

next. The Sunday School class had their treat later when about twenty young women were able to be present. Other festivities have taken place at outlying Missions. The students' deaconesses provided and arranged for these in the Church of the Ascension, St. Philip's, and the Church of the Messiah. Again at the centre the Junior Girls' Club had the pleasure of inviting the White and Gold Club from the Church of the Redeemer to join in their festivities which all enjoyed. For the girls of the Alexander School a pleasant evening was provided at the expense of the Girls' Bible Class held here. The "Star" has also been pleased to number us this year with their distributors. The departure of Miss Alice Hague and Miss Clara Thomas has left a big gap in our ranks but already others are offering and we have a full house. The out-going Missionaries were the recipients of many gifts before their departure and many expressions of good will. Miss Clara Thomas, who goes as the representative of All Saints' Sunday School, had many beautiful gifts bestowed on her from all the organizations of the Church, and also a purse of gold from those who desired in this way to show their appreciation of her services during the year she worked as Student Deaconess in St. Clement's parish. Miss Hague had also her share of gifts from her many friends in Kingston and elsewhere. In the Deaconess House she will long be missed where those who knew her best appreciated her the most. The two ladies left us on Wednesday morning and sailed from St. John on Jan. 12th. They will visit London, England, en route, where they will be the guests of Mrs. Tottenham at the Deaconess House, Mildmay Park. The medical work has been en-

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Church of the Ascension, Hamilton.

David Williams, Bishop of Huron, presided at the meeting, and with him on the platform were the Bishops of Toronto and Montreal, and the Assistant Bishop of Toronto. The Reverend Canon Gould announced the names of the missionaries and after short impressive addresses were given by them the meeting was closed with commendatory prayers by the Bishop of Toronto. The four men left the same night, Mr. Gale for Japan, and the others for Shanghai, where they will be engaged in studying the language until such time as Bishop White considers it safe for them to proceed to Kaifeng. Miss Thomas and Miss Hague left the following morning for India by way of England.

Church of the Redeemer.—Laymen's Missionary Movement.—The first step in the annual missionary campaign in the Toronto churches was a devotional meeting for men in this church on Monday evening, 8th of January, which was held in spite of a very stormy evening and a dislocated car service. About 250 clergy and laymen from all parts came together for intercession. The service was conducted by the Rev. Rural Dean Cavley and consisted of missionary hymns, prayers and a litany. In addition two deeply devotional addresses were given by the Rev. L. E. Skey and the Rev. C. E. Sharpe. Mr. Skey pointed out that the three greatest qualities of

purpose of enlisting present non-contributors to Missions as regular weekly givers. The whole problem before the Laymen's Movement and the Church generally at the present time is not so much the increasing of missionary subscriptions from present regular contributors as increasing the number of such givers. At the present time not 25% of our communicants are contributing anything regularly to the Missionary cause either in money or in prayer. When the bulk of our communicants give regularly to the supreme business of the Church then our Mission Board will be able to cope in some adequate way with the vast opportunities which are now open to it.

Church of England Deaconess House.—Report of Head Deaconess, Dec. 8th.—Jan. 12th.—The Christmas season being over we have once again settled down to regular work. Our students have enjoyed a time of rest and relaxation but at the centre things have gone on without intermission. The Mothers' Meeting, supper was a brilliant success when sixty mothers and about forty children sat down to well spread tables, and judging by the rapidity with which the good things disappeared they were much appreciated. The Rev. W. T. Southam and Canon Dixon encouraged us by their presence and the latter gave a short address at tea-time with his usual charm of man-



The Venerable Archdeacon Renison, D.D., Appointed Rector of the Church of the Ascension, Hamilton.

forced by the arrival of Nurse Crosart from Winnipeg. We hope that under her guidance the work will grow and accomplish its purpose in helping the poor ones and instructing our students.

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NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—Church of the Ascension.—This important church begins another chapter in its history with the appointment of the Ven. Archdeacon Renison of Moosonee as rector, in succession to Canon Wade. After twenty years of faithful and efficient service in the parish, Canon Wade becomes rector emeritus next Easter. He retires with the esteem and affection of his parishioners and with universal good-wishes for improved health. The Church of the Ascension has played a large part in the activities and progress of the Diocese of Niagara. It has always been notable for its liberality, enthusiasm and abundance of good-works. Among its former rectors have been the Rev. M. Hebdon, Bishop Carmichael and the Rev. Hartley Carmichael. The last twenty years have been marked by quiet, steady work and consolidation. A fine church, schoolhouse and rectory, constitute one of the

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best equipments in the diocese. After the announcement of Canon Wade's retirement the representatives of the congregation made most careful enquiries about a successor who would worthily maintain the splendid traditions of the church. Finally, after consultation with the Bishop, the choice fell upon Archdeacon Renison of Moosonee, who has been doing missionary deputational work with marked success in Eastern Canada since the General Synod met in September last. We congratulate the rector and congregation on this decision, and we look forward to a period of vigorous activity in parochial work and to a pulpit ministry of great power. Archdeacon Renison is one of the real orators of the Canadian Church. An original mind, well stored by reading and not deadened by conventionalism, is combined with a remarkable gift of utterance and imaginative faculty. Dr. Renison is in the very prime of life. He was born in Ireland in 1875, almost under the shadow of the "Rock of Cashel." His father, the Rev. Robert Renison (of Trinity College, Dublin), came to Canada to be a missionary and for many years was one of the best known Indian workers in the Diocese of Algoma. The family is essentially a clerical family. In the Church of Ireland five of the Archdeacon's cousins and uncles are in Holy Orders, and two brothers are clergy in the United States. Robert John Renison was educated at Trinity College School, Port Hope, where he spent six years, being Chancellor's prizeman and head boy of the school in 1892. He entered the University of Toronto in 1892 and graduated with first-class honours in 1896. He took his M.A. in 1897. He took his theological course in Wycliffe College, graduating with first-class honours and many prizes. He was ordained deacon by the Bishop of Toronto and priest by the Bishop of Moosonee. For fourteen years he has done magnificent work as a missionary in the vast Diocese of Moosonee around Hudson Bay, under Bishops Newnham, Holmes and Anderson. In 1898-99 he was at Moose Fort, Hudson Bay. Then he succeeded Archdeacon Vincent in charge of the Albany District. In 1905 he had his first furlough and spent it studying modern methods of parish work in city churches in the United States. In 1907 he was appointed Archdeacon of Moosonee. In 1908 he visited England and spent a year there with Bishop Holmes on missionary deputations in the interests of the diocese. In 1909 he was made a D.D. honoris causa by St. John's College, Winnipeg, in recognition of his long and successful missionary work. He has refused numerous invitations to important clerical charges in the United States, in New York and San Francisco. In addition to his powers of speech in English, the Archdeacon speaks fluently the two great Indian languages of Cree and Ojibway. Archdeacon Renison has been a member of the Board of Management of the M.S.C.C. and of the last two General Synods. He is keenly interested in the forward work of the Church in Canada. His varied experience in different parts of Canada, in the United States, and in the Motherland, give him a breadth of view that cannot fail to make his ministry in any place broad and liberalizing. He will carry his missionary enthusiasm into his new sphere of work in Hamilton, and we feel sure that the Church of the Ascension will become one of the greatest centres of missionary interest and activity in Canada. At the last General Synod Dr. Renison made a notable address on the Indian problem, pointing out the possibility of Government use of the Indians as fire rangers in a field where they would really be skilled workmen. His resolution on the subject was unanimously passed by the Synod. Archdeacon Renison has well earned the promotion which has come to him. He will be welcomed back to Eastern Canada when he takes charge of the Church of the Ascension at Easter next.

**St. Mark's.**—The Rev. Canon Sutherland, the rector of this church, has been very dangerously ill with an attack of pneumonia which developed on the 18th December. He is now on the mend and is recovering by very slow degrees. During the past three Sundays Canon Sutherland's duty has been taken by the Rev. W. G. Davis, of Honey Creek; the Rev. Canon Piper, of Thorold, and the Rev. Professor Cosgrave, of Trinity College, Toronto.

**Acton.**—St. Alban's.—The Lord Bishop of the diocese has appointed the Rev. H. H. Wilkinson, of St. Catharines, rector of this parish. Mr. Wilkinson has been working for some years in the Diocese of Calgary at Fort Saskatchewan, and he but recently came to St. Catharines from that place.

**HURON.**

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

**London.**—Many prominent laymen together with His Lordship, the Bishop of Huron, and other prominent ministers gathered together in Cronyn Hall on Friday evening, the 5th inst., the occasion being the Huron College banquet, and the object to place before the laymen of the city the needs of the Theological Department of Huron College. The hall was tastefully decorated with carnations, ferns and palms, and the ladies of the different congregations of the city waited on the tables. Bishop Williams dwelt upon the need of better equipment for the students of Huron College. "I assume that all desire a well-trained ministry in the Church," said he, "and there is no question more vital to-day than this. The pioneer days are past in this diocese and we are now an old and well-settled and comparatively cultured community. There is not a country congregation but what contains many men and women of high school standing. The public to-day reads and thinks, and we need cultured men to minister to such people, and the theological college is where we train our clergy for this work. The functions of theological colleges is to train men to be teachers and leaders of the people in their religious and moral life. The religious moral training of the people is a matter of supreme concern, even more important than their secular training. The clergy are placed in our midst to be our religious teachers, and to inspire and sustain lofty and moral ideals among the people; like priest, like people, still carries, and the priest will be generally what he is made at the college where he is trained. If the college is well equipped, then the priest will be well equipped, and capable of taking his place as a leader of men in the highest regions of their life. It is, therefore, a vital matter not only to the Church but indirectly to the whole community that we make our theological college strong and efficient. Since I have been made Bishop, and up to the last Synod, I have ordained 28 men to the priesthood, and 24 of them were trained at Huron College." His Lordship stated that the outlying parishes had responded nobly to the appeal for funds, and that if London would do its part he saw no reason why the \$9,000 which was asked of them, and much more, could not be raised. Mr. F. P. Betts, K.C., who is an active worker in the canvass for funds for the college, spoke briefly, and told of the work of Huron College in London ever since it was built. He told of the daughters of Governor Simcoe giving funds for the up-keep of the college when appeals were made in England for funds to help carry on the institution; and stated that nearly every denomination were crying out to-day for more ministers. Mr. Arthur White and Mr. J. H. K. Pope spoke briefly on the value of the college to London from a business standpoint, and Mr. White's contention was that if an industry, spending as much money as the college did, and bringing as many people to the city, spoke of moving here, all the business men of the city would be planning ways to get it to locate in London. Dean Davis, Canon Craig, Canon Tucker and Principal Waller all spoke on the needs of the college, and expressed the hope that Londoners would do all in their power to help raise the funds necessary to make a bigger and better theological college. Among the prominent laymen present were: Mr. J. Labatt, Mr. A. White, Dr. Moorehouse, Mr. A. M. Smith, Mr. J. K. H. Pope, Dr. James, Mr. C. B. Edwards, Mr. H. Brown, Mr. E. Weld, Mr. J. Hale, Mr. V. Cronyn, Mr. F. J. Betts, and others. A canvass of the city will be

made shortly in an effort to secure the funds necessary to equip the college with all the latest facilities.

**St. John the Evangelist.**—At a meeting of the men of this church in the Sunday School-room on the evening of the 10th instant, for the purpose of organizing a Men's Club in connection with the church, officers were elected and the club is to be known as the Men's Club of St. John the Evangelist's Church. The club is for the purpose of getting the men of the congregation together, and addresses will be given and papers read at different times. After the meeting it was decided to hold another meeting on January 21st, for the purpose of completing the constitution. The following were elected officers:—Honorary president, the Rev. Canon Craig; president, Mr. G. Davis; vice-president, Mr. H. B. Archer; secretary-treasurer, H. Beard; Executive Committee, Messrs. F. Sharmon, C. B. Edwards, and J. Hodge.

**St. Matthew's.**—The first meeting of the new year of the Ladies' Guild of this church was held at the home of Mrs. Thorpe, 371 Ontario Street, on Tuesday evening, January 9th. There was a full attendance, nearly every member being present. After the usual business was attended to Mrs. Appleyard, wife of the rector, and president of the Guild, was called forward and was presented by the treasurer, Mrs. John Isaac, with a beautiful set of furs, and the following address was read by Mrs. Carpenter:—"Dear Mrs. Appleyard,—We, the ladies of St. Matthew's Guild, feel we cannot let the Christmas season pass without showing in some way our love for you and appreciation of your work during the time you have been with us. We all know your many cares and duties in your own home. Yet you have ever been ready to give assistance needed in the Guild of other church work. Therefore we take great pleasure in presenting you with this token, and trust when you wear them the warmth they give will equal the feeling in our hearts on this occasion. Signed on behalf of the Guild. Mrs. J. W. Carpenter." Mrs. Appleyard, though taken entirely by surprise, made a happy reply. The hostess then served a dainty meal, and all enjoyed a social chat with pleasant exchange of the season's greetings, and with wishes from all that this might be but the beginning of a bright and prosperous year for the Church and Guild the meeting was brought to a close.

The Rev. Canon Hague at the January meeting of the London clergy gave a scholarly address on the Book of Genesis and the present day questions that have been raised concerning parts of it. At the close of the paper it was discussed by those present, and the Rev. T. B. Clarke, the first speaker, gave very feeling expression to the regret felt by the clergy and the Church people generally, at the approaching removal of Canon Hague to Toronto. After several of the clergy had endorsed Mr. Clarke's hearty tribute to his departing brother, Canon Hague replied, thanking the clergy for their kind words and expressing his sincere gratitude for the pleasant associations he enjoyed with the Huron clergy. On both sides very real regret is felt concerning this separation.

**St. Marys.**—The Rev. Dr. Taylor, son of the rector, has been addressing gatherings in Cleveland and New York upon The Volunteer Student Movement. Last week he spoke in Toronto, at the farewell to the seven missionaries who go forth to take up work in India, China and Japan. On Sunday he preached in the Cathedral and in St. Paul's, Toronto, upon the work in China. In April he will probably leave for England, as he has been invited by the British Student Movement to visit the English Universities and address them on Student work. He will visit Oxford and Cambridge. Then he will return to speak at the Summer Student Conferences on this side of the Atlantic in June and July. In the Fall he will visit leading cities in Canada and the States to speak upon the work in China.

**Woodstock.**—Old St. Paul's.—A man never knows how much he is appreciated till he is ready to make a move. The Rev. T. G. Wallace had ample evidence of the public esteem for him during his last week in Woodstock. Purses of gold for the rector and his wife, presentations by the Masons and the various parish societies were the chief events of this interesting week. He goes to a great work and a heavy responsibility at St. Stephen's, Toronto, and the kindness of his Woodstock friends will be a great stimulus to him to more determined efforts to fight the Church's battles yet more faithfully in the fresh campaigns that are before him.

**Church Decoration**

entrusted to our artists and workmen will be well and artistically executed. Long experience has proven our work to be in the highest class.

Correspondence is invited

**The Thornton-Smith Co.**  
11 King St. W. Toronto, Can.

**Call.**—Trinity.—The appointment of the Rev. John Ridley, R.D., to an honorary canonry in St. Paul's Cathedral, London, Ont., by the Lord Bishop of the diocese, has caused very great satisfaction and pleasure not only to his parishioners but to all the citizens of this town. The Rev. Rural Dean Ridley succeeds the late Rev. Canon Hicks, of Ingersoll.

**Hanover.**—St. James'.—On the 3rd inst., there passed into the rest of Paradise, Mr. F. S. Coppinger, sr., Postmaster of Hanover for many years. He was one of the most faithful members of the Church since its inception here, about fifty years ago; a most regular attendant at its worship, being rarely absent from the Holy Eucharist, when administered; and he has left behind him the memory of a loyal Churchman and an exemplary life. His remains were laid away in their last resting-place on the Feast of Epiphany. He was the main pillar of the church in Hanover, and filled the office of warden for many years. Would that the Church had more and more members like him.

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**ALCOMA.**

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

**Core Bay Mission.**—The Rev. H. F. Hutton has been in this place but a short time, yet he has made many friends, and has done some good work all on Church lines. He is ably seconded in his efforts by his sister, Miss Hutton, who is indefatigable in her efforts to further the work of the Church. Since the new Rural Dean, the Rev. Canon Burt, took up his residence in Gore Bay, Mr. Hutton's work has been slightly altered. The out-station of Mills has been taken off his Mission and added to Providence Bay Mission. As a consequence, Kagawong, another Mission station, has a weekly service instead of a fortnightly one as formerly. Kagawong station has raised its quota to Church support from \$85 to \$130, with an understanding that about Easter the amount may be increased to \$150. Since the beginning of November Gore Bay has seen very little of Rural Dean Burt who has been not only visiting every Mission and Mission-station on the Island, but has also been looking over unoccupied fields with a view to opening up new work. He expects to have services commenced in these new parts early in the new year. For three Sundays in December Canon Burt officiated at Little Current for the Rev. C. C. Simpson, who was away visiting near London, in Huron Diocese. One Sunday was the day before Christmas, on which occasion he had a celebration of the Holy Communion at 8 a.m., and at 11 a.m. In the afternoon he drove to Sucker Creek for 2.30 service, and then drove on to Gore Bay, arriving at 1 a.m. On Christmas Day Canon Burt celebrated the Holy Communion at 10.30 a.m. for Mr. Hutton, the latter having already celebrated the Holy Eucharist at 8 o'clock. Mr. Hutton was the preacher at the 10.30 service, when he delivered a most appropriate sermon on the subject of the day. A deanery meeting is to be held in Gore Bay on Tuesday and Wednesday in Sexagesima Week. This will be the first Chapter meeting since the Missions on Manitoulin Island were formed into a separate deanery. Manitoulin Island is full of promise if only the right people could be induced to come and settle here. There are several good farms with fairly good buildings waiting to be occupied. The climate is healthy, the water excellent, and the roads very good. Some enterprising people are wanted at once to come and make the Island and themselves prosperous.

**North Bay.**—St. John's.—On the second Sunday in Advent, Dec. 10th, an interesting and impressive service took place in this church when the Bishop of the Diocese ordained Mr. R. C. Bartels to the diaconate and raised the Revs. P. Mayes and H. Bruce to the priesthood. A powerful sermon on the sacred ministry of the Church was preached by the Bishop, showing it to be from Christ Himself, and intended to last till the end of time. Also that as it had authority from Christ it must have power to be effective. This power was of the Spirit and the Bishop exhorted the ordinands to seek and use the Holy Spirit if they desired a faithful ministry. The candidates were presented by the Archdeacon, the Ven. Dr. Gillmor, the epistle being read by the rector, the Rev. C. W. Balfour, B.A., and the Gospel by the newly-ordained deacon, the Rev. R. C. Bartels. In the evening at the Parish Church of St. John the preacher was the Rev. P. Mayes of Gravenhurst, who preached with much

**CANADIAN CHURCHMAN.**

force and eloquence on Christian growth, while at the Mission Church of St. Simon's in the west end the preacher was the Rev. H. Bruce, of Elk Lake, who also took the service. The same evening the Bishop held a confirmation service at St. Peter's, Callendar, eight miles to the south, which mission for the past 4½ years has been under the care of the newly-ordained deacon, the Rev. R. C. Bartels, B.A., who is to still retain it in addition to the duties of the curacy at North Bay where he now resides.

**Cravenhurst.**—St. James the Apostle.—The Reverend Percival Mayes was inducted as rector of this parish on Thursday evening last at Even-song by the Rev. A. W. Haglehurst, Rural Dean of Muskoka. An able and practical sermon was preached at this service by the Rev. F. H. Hincks, rector of Bracebridge.

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**RUPERT'S LAND.**

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

**Winnipeg.**—Holy Trinity.—Still in his prime, still teaching with the same earnest forcefulness, still caring for his large flock with the same all-embracing thoroughness, as he did when he first took charge of this church 37 years ago, the Ven. Archdeacon Fortin on the 6th inst., the Epiphany, marked the attainment of the normal span of human life. Born in Iberville, Que., in 1842, Archdeacon Fortin was subsequently educated at Sabrevois College, St. John's; Bishop's College, Lennoxville; and McGill College, Montreal, from which latter he graduated in 1863 as Bachelor of Arts. It was not until 1888 that he attained the dignity of Doctor of Divinity, which honour was conferred upon him by St. John's College, Winnipeg, in the same year that Archbishop Machray appointed him to the Archdeaconship. He was ordained a deacon in 1863 by Bishop Fulford, of Montreal, and priested the following year. His first charge was Abenakis Indian Mission on the St. Lawrence, moving five years later to Montreal, where he developed the St. Jude Mission and accepted the curacy of Trinity Church, three years later. It was in 1875 that Archdeacon Fortin took charge of Holy Trinity, Winnipeg, and from that time to this the venerable cleric has taken a strong hold of the work of the premier Anglican Church of the city, at the same time displaying a deep and active interest in the development of educational work connected with St. John's College and university.

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**COLUMBIA.**

**Victoria.**—The consecration of the Rev. J. C. Roper, D.D., to the Bishopric of Columbia in succession to the Right Rev. W. W. Perrin, D.D. now Bishop-Suffragan of Wellesden, in the Diocese of London, will, D.V., take place in Christ Church Cathedral in this city, on February the 24th next. (St. Matthias' Day). His Grace the Primate of All Canada will be the consecrator. He will be assisted in the act of consecration by several other Bishops. Dr. Roper will be the third Bishop of the See of British Columbia, his predecessors having been Bishop Hills, who held the office from 1859 to 1893, and Bishop Perrin, who is now Bishop of Wellesden. His consecration will be the first to take place here, both his predecessors having been consecrated in the Old Country. The ceremony, when it takes place, will therefore be of more than usual impressiveness.

**Correspondence**

**ARCHDEACON ARMITAGE REPLIES TO "H. MITCHELL" ON THE "ORNAMENTS RUBRIC."**

Sir,—Mr. Mitchell refuses to believe that "the truest interpretation of the Ornaments' Rubric is to be found in the opinions and acts of the men who framed it." He cites the opinion of a Bishop who was once a lawyer, that you cannot appeal to "the speeches made on either side of the majority or minority of a legislature, to show what an act means." This good Bishop who was once a lawyer, claims "We have thus to make a distinction between the opinions and mind of the lawgivers, and the mind of the legislative body." Mr. Mitchell does not appear to see that the pious opinions of his Bishop, who

January 18, 1912.

was once a lawyer, are in the main quite irrelevant in regard to the matter in dispute, and as far as they are relevant they furnish no analogy. The legislators do not administer the law. The framers of the Rubric in many cases did. And without exception they administered it in the opposite sense to that claimed by Mr. Mitchell. Their unanimous consent as to the meaning of the Rubric should settle the matter once and for all, to any mind free from bias or prejudice. There is no room for dispute as to the fact that every Bishop on the Bench, without exception, in 1662, publicly required his clergy to obey the Canons of 1604, and to wear the surplice at Communion instead of the alb and vestment of pre-Reformation times. As Lord St. Leonards once said (and his opinion happens to be worth a good deal more than that of the Bishop who was formerly a lawyer) "Tell me what you find done under such a deed, and I will tell you what that deed means." The Judicial Committee of the Privy Council finally disposed of the argument Mr. Mitchell offers when speaking of the Bishops of Charles the Second's time: "No one could impute to the . . . a deliberate intention covertly to alter the substance of the law as to the vestures of the clergy (which they had in conference declared their intention to leave unchanged) by changes apparently verbal and trivial, in a Rubric . . . on which they themselves . . . never meant to act, and never did act in such sense." The view which Mr. Mitchell takes makes the Bishops out to be a set of knaves or worse. Just a word as to the supposed saying of Lord Chief Baron Kelly that the Privy Council judgment was "a judgment of policy, not of law." In the first place a complete denial has been made as to the use of the words. But supposing they were said, what difference does it make? Is the supposed saying of an irritated man in a carriage on the way home from a dinner party of any weight against the judgment of such men as Lord Cairns, Lord Selborne, Lord James and Sir Robert Phillimore? In a letter to the "Times," 20th Oct., 1877, Sir Robert Fitzroy Kelly said: "If these words really fell from me I must have uttered them in an unguarded moment, at a dinner table or in a carriage drive without the least idea that they would ever be repeated." Yet Mr. Mitchell repeats them as if they were proof positive of the un-soundness of the judgment. He does not tell us (and it is of more importance in reaching a just conclusion) that certain jocular members of the legal fraternity gave Lord Chief Baron Kelly the nickname of "Old Necessity," because "he knew no law." Lord Selborne disposed of the saying at the time, and he was a High Churchman of the finest possible type. This poor piece of gossip shows to what strange shifts the opponents of the judgment are driven. A few words will suffice to dispose of Mr. Mitchell's quotations. They are not easy to follow as he does not give the references. First as to Bishop Cosin. Canon Meyrick has shown that the first series of notes attributed to him, which contain the references to the Ornaments' Rubric, were never written by Cosin at all. Even such a controversialist as Mr. James Parker acknowledges "Few of the notes seem to be original." (Hist. of Revisions, p. 325.) As a matter of fact the genuine Cosin repudiated many of the opinions expressed in the "Notes." Mr. Mitchell's "proofs" of the continuous use of certain ornaments are very amusing. Take as an instance: "In Bodmin Parish Church in 1566 chasubles of green, blue, and white and a ship (for incense) all to be used and occupied to the honor of God." Mr. Mitchell does not take the trouble to tell us that this was nearly 100 years before the present Rubric. That, of course, is a matter of no importance. (?) Nor does he take the trouble to give the whole inventory which included: "three Jesus coats, two tormentors' coats, two devils' coats, whereof one is new, also a sacring bell" (forbidden by Royal injunction, 1547), yet all "to be used and occupied to the honour of God, in the same Church." It would be amusing, too, if it were not so sad, to find that Mr. Mitchell does not appear to know that the mere custody by the wardens at that time of any articles is not the slightest evidence of their legality, still less of their ritual use. The term "use" is a legal one for "trust." Many articles were simply held in trust to be sold for the benefit of the parochial funds. At any rate as Canon Perry says, "It is quite plain from numerous inventories of the period, that in many cases they did leave for use in the Church ornaments which it was clearly illegal and highly penal to use if the rubric had been strictly construed by the authorities." Mr. Mitchell doubtless means well, but he has brought no new light

January 1

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Halifax, N

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Sir,—Where Canadian Climator's" spectacle, I refer which he no which, however them contain constituting Church any new's Brothre is one not a statement, has prevail should not p

Sir,—They they listened "Peace on Name shall increase of I be no end" famous decl- dent Taft's stricted arbi a notable a good will; from nearly world. Som the moral shortly after vetted to the had sudden- able. That hearers to other peace- lowed by a years. No or says in the contrast the state of international erts did not of his prop Italy and Tu the Mother C it hanging f ously balanc false step ta en on one s the world wi the Mother through a c each case. ly recovered railway and when nearly England wa law and ord- lence of stri- way and doc supply of L a weavers' ectly involv rendered all when in ad- strike of cor now probabl the ideal of seems to be We may, too quickened s Christian b abated the c isms which of ourselves within our world witho Christian th legislature a right sp much can l knowledge

to bear on the questions in dispute, rather than be darkened counsel by irrelevant matter and false reasoning. It is surely patent to every unprejudiced mind that the steady, uniform, consistent official action (involving penalties as it did) is the best proof as to interpretation of the law which the Bishops concerned in its making administered in the Church.

W. J. Armitage.

Halifax, N.S., 5th January, 1912.

**THE CHURCH IN CANADA.**

Sir,—When I sent a brief communication to the Canadian Churchman protesting against "Spectator's", speaking of the Church as Parliament-made, I referred in a general way to the Statutes which he now mentions as supporting his view, which, however, they do not do at all, as none of them contains any enactment incorporating or constituting the Church. The Synod is not the Church any more than is the W.A., the St. Andrew's Brotherhood, or the A.Y.P.A. The point is one not calling for a lengthy discussion, but a statement which invites a controversy such as has prevailed since the time of Henry VIII. should not pass unnoticed.

Churchman.

**PEACE.**

Sir,—There must have been many who, when they listened to or joined in the familiar words "Peace on earth, good will towards men—His Name shall be called the Prince of Peace—of the increase of His government and peace there shall be no end"—called to mind Sir Edward Grey's famous declaration last March approving President Taft's pronouncement in favour of unrestricted arbitration, which was expected to mark a notable advance in the cause of peace and good will; and also the enthusiastic response from nearly every part of the English-speaking world. Some of our readers will also remember the moral courage with which Lord Roberts shortly afterwards professed himself as not converted to the belief that the whole of mankind had suddenly become just, rational and peaceable. That famous soldier then exhorted his hearers to remember, as he did, just such another peace outburst in 1851, and that it was followed by a succession of wars for nearly fifteen years. No one who thinks over what he hears or says in church can fail to have been struck by the contrast between the Christmas lessons and the state of the world now prevailing both in the international and domestic spheres. Lord Roberts did not have long to wait for the fulfilment of his prophecy. We have seen peace between Italy and Turkey suddenly broken; and as to the Mother Country and the Empire we have seen it hanging for long weeks and months so perilously balanced on a knife edge that a single false step taken or an untoward provocation given on one side or the other might have deluged the world with war. In the political sphere both the Mother Land and ourselves have passed through a crisis, embittered with acrimony in each case. Fortunately we in Canada have largely recovered from the effects of the disastrous railway and double coal miners' strikes; but when nearly the whole of the regular army in England was engaged last August in preserving law and order, life and property, against the violence of strikers and their friends; when the railway and dock strikes gravely imperilled the food supply of London and other large cities; when a weavers' and spinners' strike and lockout directly involving over 300,000 people has so far rendered all efforts at settlement fruitless; and when in addition to many lesser ones a general strike of coal miners throughout Great Britain is now probable—with sorrow we must confess that the ideal of the Prince of Peace and God of Love seems to be further from realization than ever. We may, too, at least ask ourselves whether a quickened sense of human fellowship and of the Christian brotherhood of man might not have abated the conflicts and assuaged the antagonisms which have so largely disturbed the peace of ourselves and our British fellow countrymen within our own borders, and the peace of the world without. No one knows better than the Christian that far more potent than any act of legislature or administration is "the renewing of a right spirit within us." Yet beyond question much can be done for the promotion of better knowledge and more friendly understanding be-

tween the different classes in the industrial world, and between one nation and another. Many schemes and methods have been suggested, provoking the usual differences of opinion. Yet all of us are anxious for more light, in the absence of which many an earnest parish priest feels compelled at Christmas time to choose between pious platitudes and leaving the subject alone. In view of the importance of the matter I hope to discuss it further in a subsequent article.

Candidus.

**THE VERY REV. DEAN BIDWELL'S REQUEST.**

Sir,—Would you kindly allow me through the medium of your columns to ask all who send in the paper of questions on Prayer Book Adaptation and Enrichment to sign their names to the document. By an oversight, I omitted to assign a place for the signature, and in consequence several papers have reached me unsigned, thereby lessening in some measure their value. I have taken a note of the ingenious suggestion of "Ottawa Churchman" in your last issue, and I should be very glad to receive at any time well-considered suggestions from any quarter. It will also be most helpful if Rural Deaneries or other gatherings of clergy which take up this question for consideration will make a point of forwarding to me any resolutions or decisions to which they may come, as I desire to collect the fullest information for my committee. I am, sir, yours very faithfully,

E. J. Bidwell,

(Sec. of General Synod Com. for Prayer Book Adaptation and Enrichment).

**"OUR EMPIRE."**

Sir,—I am sure the public will like to know that the circulation of the magazine in the Dominion of Canada is making satisfactory progress. The number of copies ordered through me alone is considerably over 16,000 and orders are coming to me almost daily although numbers 1-8 are already in circulation. It seems to me that every one who carefully examines the copies already come to hand will acknowledge that the magazine is much better than we could have reasonably expected, and from the standpoint of the Church of England it is the very best of its kind. Many testimonials in its favour have come to me from all parts of the Dominion. I am glad to be able to state that the publishers hope to introduce a number of fresh features in the near future, including a page for very small children, and an effort will be made to get in as much variety of matter as possible after No. 30, so that there may be no fear of the magazine getting too stereotyped in its articles and stories. It is purposed to set aside a page once a month for Canada (this is as much as we can expect seeing the magazine circulates in all parts of the Empire). This page will deal with that part of our work most likely to interest children, and will be illustrated with a suitable picture. The article must deal with some activity, or organization connected with, or recognized by our Church, and it will be necessary to have as much variety as possible in the articles published from month to month dealing with Canadian subjects. The object will be to let children know how great and varied are the activities of the church, and it may lead some at least of our young people to help such an agency for furthering the work in hand. Yours,

John Downie.

Port Stanley, Jan. 12th, 1912.

**PRAYER BOOK REVISION.**

Sir,—In reference to the letter of the Rev. E. C. Jennings in your issue of the 11th of January instant, does it not strike the writer that the name "Anglican Catholic Church in Canada" contains a contradiction in terms? Catholic is unlimited. Anglican is limited, as it cannot possibly express anything more than the word English. But why is it necessary to proclaim that we are Catholic any more than to proclaim that we are Christian. No rational member of any of the denominations ever professed that the Church of Jesus Christ was or could be aught but Catholic or universal. The Church of England still protests against error. It may be necessary to

proclaim that we are Protestant but it is rather late in the day to proclaim ourselves Catholic. It is hardly necessary to label ourselves for the edification of the inexcusably ignorant.

London, Ont.

G. M. Cox.

**A PRAYER.**

Sir,—There is a beautiful prayer for the Holy Catholic Church by Lancelot Andrews, Bishop of Winchester, A.D., 1618-26: "Bless, O Gracious Father, the Holy Catholic Church: fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it; O Thou Holy One of Israel, through Christ Jesus Our Lord. Jesu, hear; Jesu, bless, Jesu, answer our petition, for Thy Mercy's sake. Amen." Would it not be well worthy of a place in our Canadian Church Prayer Book?

Robt. H. Ferguson.

**PLAIN WORDS ON PUBLIC WORSHIP.**

Sir,—There is no lack of discussion in the Church press on such intricate matters as the "Ornaments' Rubric," but is there sufficient attention given to other clearer and plainer parts of the service as to which a wide diversity prevails? We refer to such matters as the following: (1) The morning or evening prayer ended at the third collect. Who can justify the frequent omission of the important intercessions after the third collect in many churches? (2) The prayer for the Church militant omitted at communions; the name of the prayer sufficiently indicates its importance—the prayer for the church at war. How are we to explain its omission at celebrations of the Lord's Supper as often happens? (3) The omission of the whole communion office up to "ye that do truly." This is the "use" that prevails in many a church. The communion office shorn of commandments, epistle, Gospel, prayer for the church militant, etc., is surely far less complete than every communicant has a right to demand and expect. There are many more such omissions to which reference might be made. It is hardly worth while to spend much time on the "Ornaments' Rubric" till these plainer, simpler matters can be settled to the satisfaction of clergy and laity.

T.G.

**CHURCH UNITY AND THE PRAYER BOOK.**

Sir,—Your recent leader "Change in Method Only" is most timely. We want simplicity in spiritual song and simplicity in prayer. There is a woeful ignorance regarding prayer and at the same time an anxiety to worship God. Our Prayer Book revisers will earn the gratitude of millions of people if they will assist the clergy by clearing away our hindrances to worship. It would only add to the difficulty if we are to be burdened with "alternatives." As it is, the painful pause that ensues when we announce special psalms of our festival services is quite eloquent. Let us make it easier for people to "find the places." Strangers will come then and come again. When it is possible to indicate by pages the different parts of the service, the writer has seen the wistful anxiety in which unaccustomed worshippers "found the places" and eagerly responded. Make the Prayer Book an easy book to handle and it will become popular to "pray out of a book." That is, the people unconsciously will be taught how to pray. Prayer is the spiritual, and if conscientiously persisted in, the automatic sphere in which we shall move to the happy conclusion of Church Union.

H. J. Leake.

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### British and Foreign

Both of the churchwardens now holding office in the parish of Hanbury, Staffordshire, have celebrated their golden wedding, one six years ago, and the other a month ago.

The treasurers of the Society for the Propagation of the Gospel in Foreign Parts, 15 Tuton Street, Westminster, acknowledge the receipt of an anonymous donation of £2500.

The Very Rev. C. T. P. Grierson, B.D., the newly-appointed Dean of Belfast, was recently presented by his old parishioners of Seapark with an illuminated address, and a handsome cheque, and his former curates in the parish also gave to him a handsome roll-top desk.

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

A most unique, interesting and important event took place lately in the celebration of the octocentenary of the Ulverston Parish Church (1111-1911). Many of the former clergy were present, including the Lord Bishop of Grantham (Dr. Wellbore MacCarthy, curate of Ulverston, 1868-71).

The Liverpool Cathedral Committee have approved the design of Mr. Gilbert Scott, the architect of the building, for what will be a magnificent rearedos. This will be the gift of Mrs. Marke Wood, in memory of her husband, the late Mr. Marke Wood, who was one of the leading shipowners in Liverpool. The gift represents a value of about £10,000.

The vicar of Selby, the Rev. Dr. Solloway, announced recently that the new south transept, which was being built to Selby Abbey, at a cost of £8,000, through the liberality of Mr. William Liversidge, would be opened on June 18 next by the Archbishop of York. This will once more make Selby Abbey complete, and a sum of over £50,000 will have been spent in the restoration of the building after the great fire.

The memorial to the late King Edward VII., unveiled lately by His Majesty the King, in the Guards' Chapel at Wellington Barracks, consists of glass mosaic covering the rounded roof above the choir stalls, and adjoins the semi-circular mosaic on the eastern arch, erected by Queen Victoria to the memory of soldiers of the foot guards who died for their country. It is one more step towards the completion of the fine scheme of decorating the whole interior with mosaic, marble, and stained glass enthusiastically pushed forward by a committee of the officers.

The Council of the Archbishops' Western Canada Fund, after setting aside £26,000 for the maintenance of the work they have themselves initiated, have divided £9,000 between other societies at work in Western Canada. The Colonial and Continental Church Society receives £3,000 for North-West Canada in general, £250

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# BOVRIL

For Emmanuel College, Saskatoon, and £200 for the new work initiated through the efforts of Archdeacon Lloyd.

The Rev. Canon J. W. Horsley was recently presented with a beautifully illuminated address and a cheque for £150 by a number of friends and old fellow-workers in the Diocese of Southwark on the occasion of his leaving Walworth for a country living in Mid Kent. The presentation took place at the Church House, Westminster, and in the absence of the Bishop of Southwark through temporary indisposition the Bishop of Woolwich presided.

The appointment of Canon Denton Thompson to the Bishopric of Sodor

and Man adds another to the many Bishops who have come from Liverpool, his native city. The late Bishop Wilberforce of Chichester, Bishop Sheepshanks, late of Norwich, Bishop Boyd Carpenter, late of Ripon, and the present Bishops of Truro, Oxford, Carlisle, Hull, and Jarrow, have all lived in or close to the great seaport.

Seventy-three years a Vicar.—The Rev. H. H. Wingfield, vicar of Gullval, Penzance, lately celebrated his ninety-seventh birthday. He has held his living for seventy-three years, and is easily the oldest benefited clergyman in England. Many congratulations were sent to the aged vicar, who, though his sight and

## I Am Willing To Prove I Can Cure You

### To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.

I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.



**DR. T. FRANK LYNOTT**  
who is giving away \$10,000 worth of medicine.

For twenty-five years—a quarter of a century—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 837 Franklin Building, Toronto, Can."

I can say further that this medicine has been vouched for according to law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and backache, it will stop too frequent desire to urinate; it will heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.


If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures; write me. Read the symptoms over and let me hear from you today.

### These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urinate.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or soreness of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

January

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Take from one tumbler of B

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hearing are impaired, is in possession of considerable vitality, and only a few weeks ago visited London for a holiday.

Notable Clerical Family. — The death recently occurred in Edinburgh of the Rev. Norman MacLeod, D.D., one of the leaders of the Church of Scotland. Dr. MacLeod, who was seventy-three, belonged to a remarkable ministerial family. His father, his uncle, two cousins, and he himself had occupied the highest post of honour in the Church of Scotland—the Moderatorship of the General Assembly. He was Principal Clerk of the General Assembly.

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On a recent Sunday there was dedicated a brass tablet in Bath Abbey, on which is inscribed the names of the abbesses, abbots, priors, and rectors from the foundation of the abbey. The abbesses are Bertana, 676, and Berguidis, 681; abbots, from Wulf-gan, 856, to Elfgige, 1077; priors, John, 1121 to Holloway, 1525; rectors, from John Long to the present Prebendary Boyd. The cost of the brass has been borne by the members of the Communicants' Guild (women), and it is placed in the south choir aisle.

The Ven. Archdeacon Toll, D.D., was consecrated the first Bishop-Suffragan of Chicago on St. John the Evangelist's Day, in Grace Church, Chicago. The presiding Bishop officiated, and he was assisted in the act of consecration by eight other Bishops. The sermon was preached

by the Right Rev. Dr. McCormick, Bishop of Western Michigan. There was a large and representative congregation present, and over one hundred clergy. Prior to his consecration he was presented with his episcopal robes by the clergy of the diocese.

The parish of East Ruston, near Stalham, in Norfolk, is very fortunate in its clerk, Mr. Edward Gaze. For fifty-three years he has led the congregation in the responses, &c., and is familiar to all, both residents and visitors who come to the church. Never absent, except when ill, he has won a good "well done." At his jubilee the parish recognized his services and worth by an address and present. He is in his attendance at church, and in his life at home, an example that many might copy to their advantage.

Among the Coronation Durbar honours we note the bestowal of the Kaisar-i-Hind Gold Medal (first class), for "public service in India," on the Rev. C. E. Tyndale-Biscoe, Headmaster of the Kashmir High School. Eleven C.M.S. missionaries have now received the Order (five first class and seven second—Dr. Pennell having been awarded both) since it was instituted in 1899. At the Durbar C.M.S. Missions in the Punjab were represented by two holders of

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this distinction, the Rev. E. Guilford, of Tarn Taran, and Dr. Lankester, of Peshawar.

Two leading Northumberland families are affected by recent events. Lately Mr. E. L. O. Mitford, of Mitford, celebrated his 100th birthday. The proceedings included a special service in Mitford Church, at which Mr. Mitford was present when the Bishop of Newcastle dedicated lamps which had been presented by friends as a memento of the great occasion. In his address the Bishop spoke of the happy symbolism of the lamp of life, which the additions to the church suggested. Mr. Mitford is still hale and hearty, and attends the parish church every Sunday morning.

The Lord Bishop of Down recently attended a special service which was held in St. John's Church, Newcastle, County Down, at which he dedicated several beautiful memorial gifts. The gifts were as follows:—A carved oak Communion Table and kneeling stools, a cloth cover, and two sets of Communion linen, in memory of Mrs. Alice Murphy, of Rockmore, the gift of her daughters, the Misses Mary and Martha Murphy; two carved oak chairs in memory of Mrs. Isabella Tyrell, the gift of her daughters, Mrs. Alice Fordham and Mrs. Maria Watt; Mosaic tiling of sanctuary and choir, in memory of Mrs. Lucy Chippindall, the gift of Mrs. Alice Bush, of Clifton; and a brass handrail for the Watson memorial pulpit, the gift of a friend. The Bishop, after dedicating the various gifts, preached a sermon suitable to the occasion.

At the mid-day service at Winchester Cathedral (Christmas Day) Canon Stenning and the Rev. Preston Joy presented an alms amounting to

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more than £700 to defray the cost of one of the buttresses now being erected on the south side of the cathedral nave as a support to the underpinned south wall. This buttress is to be inscribed "In Memory of John Keble." The money has been subscribed by admirers of the author of "The Christian Year." The church at Horsley was rebuilt by Keble out of the profits of his well-known book. The sum appealed for was £576, and rather over £700 have been subscribed. Of this £100 have been contributed by the Winchester High School for Girls. In response to the appeal made by the Dean of Winchester in July last for £10,000 to complete the work at the Cathedral £3,876 5s. 5d. have been received up to date, and the work is now approaching completion.

Just before Christmas a most interesting ceremony took place at the Church of Ireland Training College in Dublin, the occasion being the presentation of a testimonial from the past students, commemorative of the College centenary, to the Rev. H. Kingsmill Moore, D.D., Principal of the College. The chair was occupied by Mr. D. Horgan, LL.D., and there was a large attendance. Among those present were:—The Archbishop of Dublin, the Bishop of Meath, the Dean of St. Patrick's, the Archdeacon of Dublin, Sir Andrew Reed, K.C.B.; Hon. and Rev. B. J. Plunket, Rev. Canon Tristram, Rev. C. W. O'H. Mease, etc. Letters of apology were read from the Primate, the Bishop of Down, the Bishop of Cork, the Bishop of Clogher, the Archdeacon of Derry, and others. Dr. Moore was presented with an address, which was read by Mr. Arthur McKoy. The Archbishop of Dublin then unveiled the portrait of Dr. Moore, a handsome oil painting, which represents the Principal seated and wearing the robes of a Doctor of Divinity of Oxford University. The address which accompanied the portrait, is a fine example of illuminating, and is bound in an album of vellum.

The Rev. Canon J. W. Willink, Vicar of Yarmouth, has been appointed by the Lord Chancellor to the very important rectory of Birmingham, in succession to the Rev. Canon Denton Thompson, the Bishop-designate of Sodor and Man. Canon Willink graduated from Pembroke College, Cambridge, in 1881, and was ordained to the curacy of Bishop Auckland by Bishop Lightfoot. In 1891 he became Vicar of St. Helen's, Lancashire, and he stayed here for 14 years, and did a great work, amongst other things organizing splendid Bible classes for men. His class when he left St. Helen's, which was held every Sunday afternoon in the church, numbered over 1,200. Whilst vicar of this parish he was instrumental in raising something over £40,000 for various Church

purposes. In 1904 he was appointed Vicar of Great Yarmouth, where he has made his name a household word, and where he has carried on a remarkably successful work in a parish which is one of the largest in the whole of England, numbering in all 40,000 souls, with one of the largest parish churches, almost cathedral-like in its dimensions, no less than eight daughter churches and two Mission rooms. There is a staff of 12 curates and a large number of paid lay agents in addition to which there is also a very large band of voluntary helpers. He can best be described as a "Central Churchman."

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Mrs. George Bradshaw, Cosy Nook, Harlowe, Ont., writes: "I am glad to state that I received benefits from Dr. Chase's Nerve Food which I failed to get any place else. I was troubled for many years, in fact from my early womanhood, with weak, watery blood, and given to dropsy. I suffered untold agonies from nervous sick headaches, dizziness, and sinking spells, in fact was a semi-invalid for many years. I tried many kinds of patent medicines, and got no help, and tried every new doctor that came along, but all failed to help me. Doctors told me I had no blood, and that my heart and kidneys were diseased, and that I had so many complaints there was not much use in doctoring up one or two. Four years ago I took six boxes of Dr. Chase's Nerve Food, and was glad to see I felt better, and then got six more, and they have cured me of many of my complaints. When I began taking Nerve Food I weighed 110 pounds, and to-day I weigh 139, and am 45 years old."

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The vicar and churchwardens of St. Mary's, Harrogate, have just recovered a legacy of £18,000 which has been in Chancery, for the use of the parish. The work on the new church will now be considerably added to.

An interesting ceremony took place after morning service in the Chapter-house of Durham Cathedral on a recent date, when the Dean of Durham presented a Bible and a silver salver to Mr. Thomas Hopper, choir-porter at the Cathedral, in recognition of his having recently celebrated his diamond wedding and of his long services to the Cathedral. Mr. Hopper, who is in his eighty-second year, was accompanied by many members of his family and descendants. His wife, who is eighty-three years old, was not well enough to attend. Their living descendants include two sons, three daughters, thirty-two grandchildren, and sixteen great-grandchildren. Mr. Hopper has been connected for sixty-eight years with the Cathedral. The Dean, in making the presentation, mentioned that the Bible given to Mr. Hopper contained a list of all the recipient's descendants.

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