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# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, JANUARY 11th, 1912

No. 2

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The work of restoration and repair at Southwark Cathedral is nearing completion, and it is expected that the new approach to the cathedral from London Bridge will be ready for opening soon after Christmas. Over £12,000 has been raised since the issue of the first appeal in June, 1910, and a further sum of £33,000 will be required.

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MISS M. CURLETTE, B.A.

A discovery of some antiquarian interest has been made in Sherborne Abbey. On one of the capitals in the choir the Abbey verger came across a curious bit of carving in stone representing apparently two boys of Sherborne Benedictine School engaged in a tug-of-war. This is seemingly the only bit of grotesque carving on the stonework in the whole of Bishop Bradford's contribution towards the historic Abbey, though sculptured rebuses are numerous in the nave. All the rest of the carving in the choir is foliage work.

The New Bishop of Sodor and Man.—The King has been pleased to approve of the appointment of the Rev. Canon J. Denton Thompson, rector of Birmingham, to be Bishop of Sodor and Man, in succession to Dr. Drury, Bishop-Designate of Ripon. Canon Denton Thompson's removal from Birmingham will be an almost irreparable loss to the Church in the Midland metropolis. The position of rector of Birmingham is one of commanding influence and great possibilities, and although Canon Denton Thompson has always been associated with the Evangelical school of thought, he is a man of broad-minded views, and in Birmingham has worked with the greatest cordiality with all sections in the Church, and is on friendly terms with the Non-conformists. No one thought

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more highly of his splendid work than Dr. Gore, and it is an open secret that the Bishop frequently consulted the rector on administrative matters and greatly valued his counsel and help. The new Bishop is a graduate of Corpus Christi College, Cambridge. Owing to a serious illness when at Cambridge, he took an Aegrotas degree with a Greek Testament Prize. He is essentially a "men's parson," and is never more at home than when addressing some great gathering of men. Canon Denton Thompson first came into prominence as a preacher and successful parish clergyman when he was vicar of St. Leonard's, Bootle, from 1890 to 1894, and then he became rector of N. Meols, Southport, where he stayed until he went to Birmingham in 1905. During his stay at Southport it is estimated that he raised at least £45,000 for new churches, schools, etc. In the Liverpool diocese he is still beloved in no ordinary way, and nowhere has the announcement of his appointment given greater pleasure than in the city on the Mersey, where he was born 56 years ago. Birmingham Churchmen naturally feel proud that one of their leaders should be honoured in this signal way, but their joy is tempered with a feeling of personal loss, for the rector has endeared himself to many outside the bounds of his own parish.

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A memorial to Henry Rowlands, Bishop of Bangor in the seventeenth century, was unveiled by the present Bishop in the churchyard of Bottwog on a recent occasion. The memorial is in the form of a Celtic cross of red Balmoral granite, and has been subscribed for by boys of the Bottwog Grammar School, of which Bishop Rowlands was the founder.



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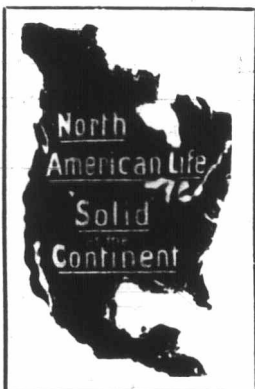
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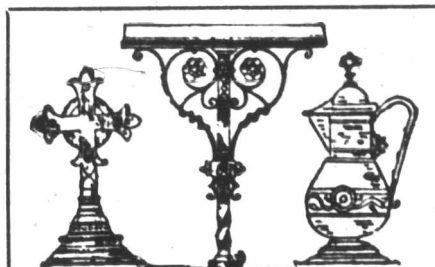
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Dr. Russell Wakefield was enthroned as Bishop of Birmingham at the pro-Cathedral lately. The archdeacon of Canterbury (the Bishop of Dover) officiated. There was a very large attendance of clergy, including the Bishops of Lichfield and Worcester and Bishop Milne, and laity including the Lord Mayor, Sir Oliver Lodge, and many members of the Council and Senate of the University. Prior to the proceedings at the pro-Cathedral, an interesting ceremony took place at the rectory. This was the presentation to the Bishop, by Sir Walter Fisher, of a crozier. His Lordship expressed his pleasure at receiving so early in his episcopate such a mark of respect and affection from the laity.



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A gift of \$12,000 has been made to St. Paul's parish, Burlington, by Mrs. L. C. Clarke of New York, whose summer home is in Burlington. This gift is for the purpose of rebuilding the chancel of the church, preparatory to the installation of the new organ given to the church by Mrs. Henry Wells in memory of her late husband. This organ will cost \$12,000.

A British tumulus has been found on Lord Durham's estate near Sunderland, and beneath it the skeleton of a woman with knees doubled up to the chin. Several urns containing bones and ashes and a flint knife were contained in the grave. The burial-place is believed to be 4,000 years old.

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'Biblical' Quotations.—Of 'Biblical' quotations not to be found in the Bible, the surest catch of all is "God tempers the wind to the shorn lamb"—which really comes from Sterne's "Sentimental Journey." But a good second is "Cleanliness is next to godliness." To this day it has never been discovered who originally said that. John Wesley said it in a sermon on dress, but appears to have been quoting back to dicta of Aristotle, St. Augustine, and the Talmud, but the only certainty is that it is not in the Bible. One of the most familiar "quotations" from the Bible which are not to be found there upon research is "the lion lying down with the lamb." The spirit of the reference is correct enough; but turn up the passage in Isaiah, and you will find: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together." The popular mind has condensed the zoological miscellany, and to the incorrect version alliteration has no doubt contributed.

St. Luke's Church, Chelsea, has just had presented to it a stone from the Saxon portion of the "Old Church," Chelsea, London, England, the gift coming from the worshippers of the English parish. The stone was presented on behalf of the English parish by Judge Albert D. Bosson. The stone will have a suitable brass plate placed upon it by Judge Bosson, and it will be built into the church edifice.

Mr. Cadroc Roberts, of Rhosllan-erchrugog, North Wales, has just passed his final examination for the degree of doctor of music at the University of Oxford. A few years ago he was apprenticed to a joiner, and worked for some years at the carpenter's bench. He has lately been honoured by his own countrymen in being appointed as one of the adjudicators at the Welsh National Eisteddfod to be held next year.

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### Lessons for Sundays and Holy Days.

January 14.—Second Sunday after Epiphany.  
Morning—Isai. 55; Matt. 8:18.  
Evening—Isai. 57 or 61; Acts 8:26.

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.

Appropriate Hymns for Second and Third 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.

### SECOND SUNDAY AFTER EPIPHANY.

- Holy Communion: 190, 192, 317, 223.
- Processional: 219, 299, 547, 604.
- Offertory: 213, 220, 232, 300.
- Children: 333, 342, 536, 565.
- General: 79, 214, 290, 534.

### 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.

## THE SECOND SUNDAY AFTER THE EPIPHANY.

"Not Slothful in Business." Ro. 12:11.

The third gift of the Magi demonstrated their wisdom. There can be no fulfilment of mission without self-sacrifice. The higher the mission, the more universal its scope, the greater the sacrifice. The Magi foresaw sacrifice and sorrow for Jesus. Therefore they offered Him the gift of myrrh. The gift was justified by the teaching and the life of Jesus. In this respect He fulfils type and prophecy, for He is the Man of Sorrows and He laid down His life for the sheep, a ransom for the many. The thought of necessary self-sacrifice lies behind our text, "Not slothful in business." And the greatest illustration of the apostolic precept is found in the life and teaching of Jesus. In the four gospels we have four separate photographs or impressions of Jesus. And all four are undoubtedly focused on a single Personality. For beneath the four accounts we have a unity. All four bear witness to the One Lord. Now, one point to which all bear witness is the self-consciousness of Jesus, His recognition of His Mission as Saviour of the world. And in the fulfilment of that mission we constantly see the perfect surrender of Jesus to the Father's will. From one point to another, from one development to another, Jesus goes on in a spirit of self-sacrifice, and this His progress makes increasingly weightier demands upon His spirit, until at last He performs the supreme act of self-sacrifice in His death upon the Cross. The "business" of Jesus in the world was to fulfil the Father's will. He was not slothful in that business. How much we need to-day such a manifestation of the Christ! The success of life depends entirely upon the value we set upon self-sacrifice. To every man the gift of myrrh is offered. To refuse the gift is to encounter failure in our business, our profession. To accept it means that we shall succeed, in greater or less degree, in carrying out our profession which Baptism doth represent unto us, viz:—To follow the example of our Saviour Christ and to be made like unto Him. At Epiphany-tide let us learn to be diligent in this our profession. Diligence, of course, entails self-sacrifice. And self-sacrifice is essential to efficiency in fulfilling our vows of renunciation, faith and obedience. We all have the power of revelation by character. We are all called to reveal a likeness to Christ Jesus. And in this we can succeed only in so far as we accept the principle symbolized by myrrh. In the end we gain all. Jesus died on the Cross; now He reigns in Heaven. We lay down our lives in this world to take them up again and forever in the Eternal Home.

### Honours For Canadians.

The Right Honourable R. L. Borden will fill the position of Privy Councillor with credit to himself and the country of his birth. He is eminently deserving of this notable distinction. Sir Edmund Osler is a Knight in the truest sense of the title. Under a somewhat brusque manner and direct mode of speech are to be found one of the most tender hearts and generous hands possessed by any public man in Canada. And with them is combined a noble and somewhat rare spirit that shuns publicity in deeds of helpfulness, and charity; and a modesty and refinement of feeling in ministering to the needy that endear him to all who know him well, rich or poor alike. The Lieutenant-Governor of Ontario is a man whom the King might well delight to honour, combining in himself many of the most sterling qualities of the best type of Canadian public men. Sir Rudolph Forget is one of the foremost

financiers in the Province of Quebec, and is also, we believe, a man of high character and public spirit. Sir Joseph Pope is well known as the one-time secretary and latterly as the biographer of Sir John Macdonald. Sir Joseph is also an able public servant.

### Canadian Church News.

There is a department in the "Churchman" that we fear does not receive the attention it merits. That which presents to our readers week by week news from the various dioceses of our Church in Canada. Our readers, as a rule, have but a vague idea of the labour and pains given by our many valued correspondents in obtaining, preparing, and transmitting to us for the benefit of our readers items of interest relating to Church incidents of varied importance—happenings here and there—throughout the broad fields of the dioceses of our Dominion. If we wish to cultivate a National Church spirit, here is one of our most excellent opportunities. It is thus that the materials for the history of our Church are being provided—here a little, there a little—year by year, by zealous and unselfish Churchmen near and far. We should encourage our elder children to make it a point to inform themselves of Church doings by means of this department. And we should engage the interest of the younger ones in Church work by reading to them, from time to time, some of the interesting and not seldom striking descriptions of the labours and experiences of Bishops, priests, and laymen in the prosecution of their work in various parts of our Home Land.

### Rev. Father Vaughan.

It seems clear that Father Vaughan will have to make at least one more trip to Canada. Mr. Perks, M.P., the millionaire, Methodist, learned his lesson much more rapidly than Father Vaughan seems likely to do. Mr. Perks' bitter tirades against the Church of England on one trip evoked such a storm that he soon saw that such language was alien to this country, and on his next trip he confined his attention to the big commercial enterprises in which he is an expert. Father Vaughan's fulminations against Protestants at the Montreal Congress enraged decent citizens over the entire continent. It was wild and gratuitous to say that Protestantism was a "soulless religion." The Archbishop of Canterbury and Bishop Ingram taught him better manners by their generous and unstinted praise of the Jesuit Fathers. He stretched Protestant endurance to the breaking point and at last the cord snapped. The Hon. Mr. Lemieux, a distinguished member of the late Laurier Cabinet, is reported as saying that the defeat of the Laurier Government was largely due to Father Vaughan's indiscreet speeches. One would have thought, after such a rebuke, that Father Vaughan would be more careful next time. But his reported utterances on his last trip are as offensive as any that preceded them. He might have learned a better method from distinguished Romanists in Toronto. Hon. J. J. Foy and Mr. A. C. Macdonnell, (both ardent Romanists), graciously acted as members of a committee to honour the memory of Mr. E. F. Clarke, former editor of the "Orange Sentinel." All honour to them for doing so. It is the Canadian way, and the Christian way, too. "On earth peace; good will toward men." The Rev. Dr. Duval (Presbyterian ex-Moderator) has done good service in saying publicly and plainly what he thinks of the rash language of another Roman priest who is now in the lime-light, i.e., Rev. Father Comeau. He points out how heathenish and blasphemous are the reported utterances of Father Comeau. Thank God that this country has many men like Dr. Duval who are ready to

1912."

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#### Weeding Out Books.

This question raised by Lord Rosebery is one on which so much could be said. Lord Rosebery advocates the destruction of the great mass of the books in our libraries as worthless. Whatever people may differ about there is no doubt that the real issue is one of proportion. What classes of books should be preserved? There are two departments which are collected now and which seem a useless encouragement of fire—newspapers and novels—newspapers rarely contain anything of permanent value not digested in year books and novels are as fleeting as fashions in dress. Anyone who doubts this has only to look up old library catalogues. Who now hears of the "Amelia Wyndham" class, so popular among the early Victorians, or of William Black's novels, equally so among the later ones? And if these are forgotten why preserve the tomes which die after a season's life. Our comparatively modern circulating library in Church Street, Toronto, must have shelves full of old novels seldom disturbed.

#### Sir Martin Frobisher.

We glean some items which may be of interest to our readers from that excellent weekly the Cochrane Northland. An expedition on its way to head off a party of raiders from Boston has rediscovered the stone huts built in the early days of Hudson's Bay by Sir Martin Frobisher on Hall's Island, Frobisher's Bay. They were never occupied, because the English miners whom Sir Martin took there in 1576 refused to stay, and after he had loaded 150 tons of ore into his ship they all returned to England. The present party has learned of an old fur trail that leads from a point east of Dane on the Tesnory, to the north coast of Hudson's Bay and they will have to follow this for some 800 or 900 miles to reach the coveted land.

#### A Helping Hand.

After many months of constant effort a friend, on the morning of New Year's Day, received a letter from the man for whom he had so long been trying to get a suitable position, informing him in terms of the warmest gratitude that his efforts had at last proved successful. That letter to me—said its receiver—was more welcome than would have been a cheque for \$100. Another home made happy. Hope no longer deferred and the bitter struggle with poverty ended. Father, mother and child able to come out of the gloom of dejection and despair into the sunshine of cheerfulness and hope. We quite agree with our friend that the receipt of such a letter could not be otherwise than one of the most beneficent foretastes of a "Happy New Year." And it all comes from cultivating the blessed habit of lending a helping hand whenever opportunity offers to some one in need. And rather than the habit should grow weak from disuse, seek and find opportunities when they don't come your way.

#### The Pleasure Of It.

If there is anything that most people are bent on having their fair share of, it is pleasure. But after all said and done the purest and most lasting pleasure is that which has its root in unselfishness and its flower in the good of others. If the majority of people could only be got to know that unselfish pleasure is purer to the eye, sweeter to the taste, more glad some to the ear than that of self, and like the circular ripple started by the pebble thrown in the pond, goes on multiplying until it reaches the farther shore, they surely would try to give a fair portion of their time to its steadfast cultivation. Can there be

anything more gratifying to a sympathetic heart than the knowledge that by some word or deed, it has given real and lasting pleasure to some one sadly in need of it. One of the mysterious and precious things about unselfish pleasure is that the poor can give it as well as the rich. So it comes about that unselfishness is sometimes better than gold and the pleasure of it beyond computation.

#### Waste Not! Want Not!

The beginning of a new municipal year in Canada has come to be regarded as the season in which to expect a fresh outbreak of extravagance. And in the West the disease seems to become worse. Bad as the situation in Toronto is, according to the Treasurer, it is worse in Winnipeg where the municipal debt almost equals that of Toronto, and people talk as if the public debt was something to be proud of. It is a common saying that city councils rush into extravagances which the individual members would never be guilty of and that the true economists in a council are the members who are blessed with means or a flourishing business. It is not only the costly schemes but the wasteful way in which they are carried out which require reform. The councils forget, or don't care to know, that the Treasurers have to borrow the money in London and have to show good reasons for doing so.

#### Tree Planting in New York State.

Hardly a week passes by without our reading how the supply of this or that wood is almost exhausted and how railways in various parts of the world are realizing the need of conserving the wood as well as the coal they will require in the near future. The State of New York among the industries selected for prisoners, now includes tree planting and care. To increase the output of the State nurseries from 6,000,000 to not less than 12,000,000 trees per year, the State Conservation Commission of New York State has directed the establishment of a nursery at the Great Meadows Prison at Comstock. This is in accordance with Gov. Dix's announced policy to plant at least one tree for every one cut down in the State. "The new nursery," says the commission, "will be one of the largest in New York. It is planned to employ prisoners in some of the nursery work. The importance of this work will be appreciated when it is remembered that many thousand acres of the lands owned by the State in the State Forest Preserve are practically barren of trees, either from wasteful cutting or forest fires. The policy of the Administration is to reforest these vast areas as rapidly as possible.

#### Unworthy Receivers.

One of the most disheartening incidents in the experience of one who regularly sets apart a portion of his earnings and time for the good of others, and who also enlists the sympathy and aid of the good and charitable to that end, is to find that you have been deceived and defrauded by some unworthy receiver. Perhaps the best result that can come to one who has had such experiences—and they will happen, do what you may—is when they lead you to exercise greater caution in handing over the goods or money of your friends or yourself. It is well to put the brake on sympathy at times, as there are unscrupulous people, so bold and clever, that unless you are willing to take a little time and trouble to get at their record, you will most surely be victimized by them—more especially if they are women. A respect for the character and sentimental pity for the supposed sufferings of a woman, where an appeal is pathetically made by letter or by word of mouth, often open the purse at once where in the case of a man much more deliberation would be exercised. By all means

give—give as you are able, give systematically and generously. But do not fail to let your calm common sense and cool judgment have a hand in your giving. Even if you happen occasionally to be taken in, your motive in giving is your main concern. If the motive was good you need not be unhappy over an occasional undue outcome to your efforts to aid your needy brethren.

#### Fellowship.

We all know that fellowship is, or ought to be, a clear note of Christ's Church. The return of another New Year makes us think very seriously about it, even if we neglect it at other times. Here is one instance of want of fellowship that is particularly unpardonable, namely, leaving a stranger to hunt a seat for himself when the pews are rented, and perhaps letting him be turned out of one pew after another. Sam Jones tells of a man left standing in a church aisle without any word of welcome. After a long wait the stranger asked "whose church is this?" The answer was given "Christ's Church, sir, Christ's Church." Whereupon the stranger meekly enquired, "Is He in?" If we realize Christ's presence in His church, we will want His presence and His love to be made known to all around us.

#### PRAYER BOOK REVISION AND THE CHURCH AT LARGE.

The decision of the committee of the General Synod on Prayer Book adaptation and enrichment to consult the Church at large, will, we feel sure, meet with very general approval. We have advocated more than once before the taking of some kind of referendum on this question of final and crowning importance, incomparably the most momentous and far reaching ever dealt with before by any branch of the Anglican Church within the confines of the Empire. The circular which ere this has been received by all the clergy and lay members of the General Synod is a model of comprehensiveness, and is admirably adapted for its purpose of eliciting the general sense of the Church. The sifting of the multitudinous replies will no doubt entail immense labour on the committee, and will tax the ingenuity of the secretary to arrange and classify. But hardly any conceivable amount of labour can be regarded as excessive in connection with an undertaking of this kind, which will once and for all stamp our Canadian Church with an indelible character and individuality of its own. Questions of "doctrine and principle," we know, have been wisely tabooed. Nevertheless, this step, taken on our initiative, is one that will entirely change our relationship with the Mother Church and our sister communions. It is the final severance of the last remains or semblance of any official connection between ourselves and the Church in England. Of late years this, for all practical purposes, may have been reduced to the "shadow of a shadow," but as long as the two churches used, in all its entirety, the same formalities of public worship and the same confession of faith, so long was it impossible to conceive of the Canadian Church as anything else but "daughter in her mother's house." With a Prayer Book of her own adaptation, however closely identical in "doctrine and principle" with the old book, the Canadian Church will undeniably acquire, if such a term may be used, a new personality. She will take upon herself a new character, distinct, unmistakable and irrevocable. In view of all this, the amount of labour and time to be expended in the achieving of this great transformation is quite a secondary consideration. The committee, we feel assured, have acted most wisely in taking the Church as a whole into their confidence, and this action on

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their part we can assure them will be heartily appreciated by our Church people throughout the Dominion. When we come to the printed questions themselves we are struck at once with their pertinence. Every one of them is to the point. There are no "fishing questions." Each one deals with some generally acknowledged need and they are framed in such a way as to elicit a maximum of information with a minimum of talk. Whoever devised and drew up the circular which bears the signature of Dean Bidwell, of Kingston, is to be congratulated on the production of a document ideally adapted to the occasion. The questions cover the whole field of revision, including the various services, the Lectionary and the Psalter. The suggestions, of course, will be representative of innumerable view points so far as details are concerned, but will no doubt be susceptible of final classification under a few general heads. We reverently invoke the guidance of Divine Providence in this most important undertaking.

THE ROBBERY OF THE WELSH CHURCH AS JUDGED BY AMERICAN AND CANADIAN STANDARDS.

We are glad to see that attention has been drawn in the English press to the treatment accorded the Church on this side of the Atlantic, as compared with what is proposed under similar circumstances in England. An Act for the disestablishment and disendowment of the Welsh Church is, as our readers are doubtless aware, to be introduced by the Government into the British House of Commons this year. With the principle of disestablishment we may say at the outset, we have no particular fault to find. We have learned on this continent that a nation can be definitely and even officially Christian without possessing an established church. This is not to say that we are opposed to the principle of an established church. Far from it. State aid for the maintenance of religion seems to us, in theory, as natural as State aid for education. In theory, of course. Circumstances, however, have altered the case and certain qualifying facts have to be faced. To say the establishment of religion, as it exists in England, involves the preferential treatment of one religious body, which is opposed to what is called "the spirit of the age," and so it has become an anachronism. The advantages derived by the Church in England from its connection with the State again are so trivial and questionable, and the corresponding disadvantages so serious, that the Church, in our opinion, stands to gain vastly more than to lose by disestablishment. This possibility, therefore, we view with perfect equanimity if not with downright indifference. Disendowment, however, is quite another matter. It is proposed in the case of the Welsh Church to strip her of nine-tenths of her endowments. The exact proportion, we believe, is eighteen and sixpence in the pound, leaving her a balance of one and sixpence, say about eight cents in the dollar. The remaining ninety-two cents is to be appropriated by the State to purely secular uses. Now take the case on this side of the water. Some three-quarters of a century ago, more or less, the Anglican Church was disestablished in what is now the Province of Ontario. At that time the Church was in possession of thousands of acres of land granted directly from the Crown from the public domain, much of which subsequently became very valuable, including property in Toronto, London, Woodstock, and other towns and cities. Moreover in 1836 Sir John Colborne, then Governor of Upper Canada, on his own initiative, endowed fifty-seven rectories in the province, an act which even in those early days was regarded as an unwarranted exercise of his authority, and

in some quarters was vigorously denounced. At the time of disestablishment, however, not an acre of land that was in the actual possession of the Church was taken from her. She was, it is true, deprived of her clergy reserves, but of these she was in prospective not actual possession. St. James' Cathedral, Toronto; St. Paul's Cathedral, London; St. Paul's, Woodstock; Christ Church, Chatham; St. John's, London Township, to mention only a few, have remained in full possession of their glebes to the present day. Exactly the same course was followed in the province of Nova Scotia where the Anglican Church, established by the first Legislature in 1751, received large grants of public land from time to time. When about a century later she ceased to be the "State Church," her title to her property given directly by the State in the vast majority of cases, was scrupulously respected. To-day the Anglican Church in Nova Scotia holds thousands of acres of glebe lands in various portions of the province. A very large proportion of the oldest parishes in this diocese hold, or till recently have held, their own glebes which in many cases are farmed by the incumbents. In addition to these extensive grants of land were made to King's College and to the support of a Dean and Chapter in Halifax, every acre of which remained in the possession of the grantees after disestablishment. A great deal of the land, it is true, is of little value, and a large proportion of it has been muddled away by injudicious sales, and some has been lost by simple neglect or inability to occupy it. But never in any single case has possession of it been resumed by the government. But by far the most striking instance of this respect for the vested rights of the Church is furnished in the history of Trinity parish, New York. In this case valuable grants by an English sovereign were religiously respected by a republican government without apparently a protest and as a matter of common justice. In view of all this the proposed wholesale confiscation of the glebes of the Welsh Church by the British Parliament strikes us, to say the least, as a most extraordinary proceeding, and one that we think the great majority of Canadian Churchmen will not hesitate in joining with us in characterizing as downright robbery.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" would like very much to meet "Churchman's" request and perhaps he can best do so by trying to arrive at an understanding as to what is the real difficulty between us. "Spectator" has referred to the Anglican Church here as "constituted under provincial or Dominion statutes," as being made thereby "a corporate or legal entity" and he can hardly see where the

obscurity is unless it be a different use of words. The "thing" we are driving ought to be tolerably plain and we imagine there is real agreement. Let us ask "Churchman" a few questions: Has the Anglican Church in this country any legal corporate existence? Can it hold property? Can it administer its affairs in a corporate capacity? Can its ministers perform acts of civic statutes, such as marriage? Can it claim the protection of the law in the pursuit of its spiritual calling? If "Churchman" answers these in the affirmative, then we ask the further question, where does this legal standing come from? Certainly not from the parliament of England. Whether our General Synod has been "incorporated" by a Dominion statute or by a series of provincial statutes, we are not prepared to say, as the necessary information is not available at the moment, but "Churchman" can, of course, tell us. Such statute or statutes must have been enacted, we should say, between the years 1893 and 1902. We do know, however, that the diocese of Montreal, for example, is acting as a corporate and legal entity under the Church Temporalities Act of the legislature of the province of Quebec, passed in the fourteenth year of the reign of her most gracious Majesty, Queen Victoria, and amended at subsequent sessions. Other dioceses have, we presume, similar recognition and authority granted by their respective legislatures—Toronto about the year 1840, Fredericton 1845, Huron 1857, Ontario 1862, Niagara 1875, and so on. "Spectator" hopes he has made clear what he meant when he said that the new Prayer Book would be the Prayer Book of a Church constituted under Canadian statutes, or made thereby a corporate and legal entity. At all events we feel that we have given more space to this point than its importance demands.

The Dominion Government seems to have intimated that it will bring down no legislation on the Navy question this session. It has also let it be known that it will reject the present Navy Act, consult with the British Government upon the subject, decide upon a policy, and then refer it to the electors for endorsement. If the electors reject the government proposal, then presumably the government will be obliged to resign, having lost the confidence of the public. There are two or three features about the reference of this particular question to the electors that do not appeal to us. In the first place, we do not feel that the rank and file of the citizens of this or any other country are quite qualified to give a very authoritative opinion regarding the best policy for the naval defence of the Empire. In the second place, a vote of this kind is likely to emphasize our national divisions. And in the third place, this method of appealing to the people is bringing our naval defences, right from the start, into the atmosphere of party politics. It would be much better to develop the understanding that while Canadians may squabble among themselves about the administration of their own affairs, they will stand together in the matter of our defences. "Spectator" does not profess to know much about navies, but he thinks he has a fair idea of the aspirations of Canadians and of their outlook. He would, therefore, venture to assert that whatever naval policy is expected to meet with public approval in this country must contain these two elements: It must recognize our obligation as a portion of the Empire to do our share in the defence of the whole Empire, and do it when it is needed. Nothing would probably at this moment do more for the promotion of peace between Britain and Germany than a hearty and generous offer of support in what may be considered the most effective method that may be suggested by those best able to judge. When England is at war Canada is at war, and peace will be much more secure, if when England is at peace it is known that all her Dominions are alive to her necessities. In the next place, our naval

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policy must contemplate the essential point that it must be a Canadian navy. It must recognize that Canadians are not willing to acknowledge themselves to be an inferior race and that they must forever look to another people across the Atlantic to build their ships and man them and take them into action. What others have learned we can learn, what others can do we can do, and when it comes to the defence of our own home and Empire, then we cannot agree to surrender our manhood and put it into other hands. It is only by faith in our own ultimate capacity to do things that we shall ever be able to do them and look the world in the face. We have only to stop and think for a moment to see how absurd it is for Canadians to hesitate about handling a navy. Suppose we had an organization of the capacity of the Canadian Pacific Railway turned upon the problem of the construction of docks and the building of battle-ships, would we really have any anxiety about the ultimate result? Let us not imagine that there are no more Strathconas or Angus' or Shaughnessy's. The occasion will call them forth. Whatever may have been the limitations of the Laurier Naval Act, it at least recognized our own national aspirations and our own national faith. We throw it out as a suggestion merely, namely, is it not possible to build more largely and generously upon the foundation already laid? Is it really necessary to begin at the beginning when we have already our people, French and English, committed to the principles of naval defence? Wipe out that statute and we may have our nationality opposed to any action on naval lines, and one party opposed to the particular lines which the government may advocate. Canada has taken a step forward—it may be an inadequate step—still it is a step, and we want to make sure of something better before we withdraw it. "Spectator."

## The Churchwoman

### TORONTO.

**Toronto.**—The monthly Board meeting of the Woman's Auxiliary was held in the Church of the Redeemer schoolhouse on January the 4th. As it was the first meeting of the year a communion service was held in the church, the celebrant being the Bishop of Toronto, assisted by Archdeacon Warren, Archdeacon Ingles acting as chaplain. A wonderful and inspiring sermon was preached by the Rev. James Broughall of Grace Church. He gave many very helpful thoughts and lessons for the New Year in raising our work to the right basis. At the meeting, Miss Cartwright, the president, was in the chair. The Bishop addressed the meeting and thanked the members of the W.A. for their donations to his emergency fund, and asked for an increase this year. He also spoke of a Jewish Mission which has been established in Toronto in the Jewish quarter, and asked the W.A. to help towards the salary of a woman worker for the mission. The various officers presented their reports. The treasurer reported receipts, \$747.34; expenditure, \$1,025.08. The Dorcas Secretary reported receipts, \$274.00; expenditures, \$247.74; 30 bales sent to the Northwest, and 19 Christmas bales to Toronto diocese. A communion set of altar vessels for Wilberforce, to replace those lost in the late fire there, and a bed to Rock Bay Hospital in the diocese of Columbia. The secretary of the junior department reported that the junior branches had sent ten Christmas parcels. Mrs. Clougher having been appointed Dorcas Secretary, resigned the office of Leaflet Circulation Secretary, and Mrs. Fitzgerald, 83 St. Joseph Street, was appointed to that office. The secretary of the Literature Department reported the gift of a bookcase for the Diocesan Missionary Library. That the Quarterly Intercession paper of January was now on hand, and urged members to make use of it in their private devotions and in their branch meetings. That a new booklet, "Our Profession," had been published by the General Board, and one dozen copies were to be given to every girls' branch. A number of new books have been added to the missionary library; in one of them, "Canada to-day and tomorrow," will be found a very interesting chapter on the Blackfoot Mission.

The president spoke of the set of lectures which are to be given in Lent, and asked the members to try and make it known and to interest the women of the Church. One subject is a most interesting one, and one which occupies so much thought at the present time, namely, "Canada Our Godly Heritage." The subject will be dealt with by very able and well known lecturers: 1. "Canada God's Crucible," by Mr. W. R. Allin; 2. "The Effect of Immigration on National Character," by Professor Cosgrave; 3. "The Nation's Care for Newcomers," by Dean Bidwell; 4. "The Share of Each in the Task of All," by Mrs. Ruth Kouse. The lectures will be given on Tuesdays at a quarter to eleven in the Church of the Redeemer schoolhouse on the 22nd and 29th of February, and the 14th and 21st of March.

**Parkdale.**—The Church of the Epiphany.—The annual Corporate Communion of the members of the various branches of the W.A. took place in this church on Thursday morning last. The Lord Bishop of the Diocese was the celebrant and he was assisted in the service by Bishop Reeve, Archdeacons Warren and Ingles and other clergy. About 300 made their Communion.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### QUEBEC.

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

**Quebec.**—The Boy Scouts of Trinity Church held a banquet in the basement of the church on Thursday evening the 21st ult., at 6.30 o'clock. Some twenty boys were present and the chair was occupied by Scout Master Willie Wiggs. Among those present were Mr. P. B. Pennington, the Rev. A. R. Beverley, Dr. Hubbard and Mr. W. H. Wiggs. At the close of the supper Scout Master T. W. Wiggs gave a magic lantern entertainment with views of battleships, boy scouts, and other interesting items.

**The Labrador.**—Mr. George Willis, lay reader and teacher at St. Clement's Mission, on the Labrador Coast, who was taken ill soon after his return from his vacation, has been obliged to give up his work and came to Quebec before winter set in. Mr. Willis has been replaced by Mr. W. E. Adcock, lay reader at Grosse Isle, Magdalen Islands, who left last month for his post of duty.

**Sherbrooke.**—St. Peter's.—The annual Christmas Festival of this church Sunday school took place Thursday, Holy Innocents' Day, at the parish hall, and was, from every point of view, a great success. The children of the Sunday school down to the very smallest and youngest, came with joyful anticipations which were more than realized. During the evening presentations were made to the Rev. Canon Shreve and Mr. G. E. Borlase, the superintendent, by the teachers, and a beautiful copy of the Book of Common Prayer was given to Miss Winifred Wiggett, the capable organist of the school for a number of years. Mrs. T. Rawson was the donor of a handsome silver plate to the Sunday school for the collections. The gifts were all cordially and suitably acknowledged by the recipients, and the rector made a happy address, thanking the superintendent, the teachers and all the officers and workers of the Sunday school for their faithful, energetic and devoted work, and spoke of the value of the instruction received in the school which would never be forgotten by the scholars. The evening closed appropriately with "God Save the King" most heartily sung. On New Year's Eve, at the usual Evensong, this church was crowded to its utmost capacity, every seat being filled and extra chairs provided. After a shortened service, conducted by the Rev. Canon Shreve, the large choir, some forty-five in number, rendered the first part of the oratorio, "The Messiah," with great success.

**Bury.**—St. Paul's.—The Christmas tree entertainment, held on Saturday evening, Dec. 23rd, under the auspices of the Junior Guild of this church, was certainly a great success. The largest crowd that the Town Hall has held for years was present to listen to an excellent programme. At the close several beautiful prizes were presented by the Rev. C. T. Lewis to the Sunday school children. Then followed the distribution of hosts of pretty gifts, which the tree and tables contained. The evening closed with "God Save the King." The Christmas Day ser-

VICES in this parish were well attended and were of a very bright and attractive character, and the special music was well rendered by the choir. After the service the rector, on behalf of the congregation, presented Miss G. Coates with a gift of money in recognition of her services as organist for the past year.

**Lennoxville.**—St. George's.—This church was beautifully decorated with green wreaths and garlands, while the altar was prettily arrayed with red and white carnations, these being the Christmas and New Year's decorations. At the Sunday morning service the rector, the Rev. R. W. E. Wright, was assisted by the Rev. Principal Parlock and the Rev. G. H. Parker, while appropriate sermons were delivered by the rector at both the morning and evening services. In the evening a solo was well rendered during the collection by Mr. Jas. Balfour. On New Year's Day early celebration of the Holy Communion was held in St. George's Church at 8 o'clock, at which there was a good attendance.

### MONTREAL.

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

**Montreal.**—St. James the Apostle.—The Rev. Allan P. Shatford, senior curate of this church has, on the recommendation of the congregation, been appointed by the Lord Bishop of Montreal, rector of the church, in succession to the late Canon Ellegood. The congregation heard the announcement at the adjourned vestry meeting which was held on Thursday evening last. Dr. L. H. Davidson, the Chancellor of the diocese, presided at the meeting, which was largely attended. Dr. Davidson opened the proceedings by reading a letter from the Lord Bishop, in which His Lordship stated that he had offered the office of rector to the Rev. A. P. Shatford, who had accepted the offer. A motion was then adopted to the effect that until Easter, the new rector's salary should be \$3,000 a year with provision for a subsequent substantial increase. It was decided that the present rectory should be disposed of and a more suitable rectory, in some more suitable adjacent locality, be secured. A committee to deal with this question was appointed as follows: Messrs. Geo. Durnford, G. J. Crowdy, D. B. Macpherson, and two church wardens, and Mrs. Henry Joseph, Mrs. Bowie and Mrs. Warmington. The business portion of the meeting concluded, the Rev. Allan P. Shatford was escorted into the Sunday School where the meeting was held, and on reaching the platform, he was introduced to the congregation present, by Dr. L. H. Davidson, as their new rector. The Rev. A. P. Shatford was given a hearty reception by the whole assembly. The Rev. A. P. Shatford expressed his gratitude at the high estimation in which he was evidently held by the honour done in selecting him to succeed one of the calibre of Canon Ellegood who had for so many years been rector of the church, and had become part of the life of the parish. He said that he counted on the sympathy and assistance of all members of his congregation, which he felt sure, from their kindness in the past, he would continue to have. After this address, at the suggestion of the chairman, Dr. L. H. Davidson, the Doxology was sung and the rector as such, then dismissed the meeting, with his blessing. The Rev. A. P. Shatford has been curate at the church since 1906, and by a strange and sad coincidence, he completed his five years curacy on Advent Sunday, the day on which Canon Ellegood died. The appointment of the Rev. A. P. Shatford, M.A., to the rectorate of this church is a highly satisfactory one. For five years Mr. Shatford filled the difficult post of curate and continuously demonstrated his splendid ability. He is one of the most effective preachers in Canada, an indefatigable parish priest, and a good organizer and leader. Mr. Shatford is intensely interested in Sunday School and missionary activities, and he has played no small part in bringing about for the first time in the history of the diocese, the meeting of our M.S.C.C. apportionment. His institution as rector will take place at an early date, and we look forward to a long and prosperous ministry at St. James'. It is only fair to Canon Shreve to add that as soon as the knowledge came to him that his name had been sent in to Bishop Farthing with that of the rector-elect, the Canon wrote and wired the Bishop thanking the congregation of St. James', but asking the Bishop not to consider the second name in any way in connection with the rectorship. Canon Shreve cordially congratulates Mr. Shatford upon his election.

The Missionary Society has been striving for a mission succeeding our diocese. \$1,000.00 ( \$14,000.00. answer to 1 pathetic co Bishop.

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stle.—The Rev. of this church of congregation, op of Montreal, on to the late n heard the an- vestry meeting ning last. Dr. of the diocese, was largely at- proceedings by ishop, in which ffered the office rd, who had ac- then adopted to y rector's salary ision for a sub- as decided that posed of and a ore suitable ad- mmittee to deal d as follows: vdy, D. B. Mac- ns, and Mrs. s. Warming- ting concluded, scorted into the was held, and s introduced to L. H. Davidson. A. P. Shatford the whole as- d expressed his n which he was in selecting him Canon Ellegood a rector of the the life of the m the sympathy is congregation, kindness in the After this ad- airman, Dr. L. sung and the e meeting, with atford has been nd by a strange d his five years on which Canon ment of the he rectorate of y one. For five ult post of cur- d his splendid ective preachers ish priest, and Shatford is in- ol and mission- l no small part e in the history r M.S.C.C. ap- rector will take ok forward to a at St. James' add that as soon at his name had with that of the and wired the n of St. James', sider the second with the rector- ngratulates Mr.

**The Missionary Apportionment.**—Ever since his advent to the diocese Bishop Farthing has been striving to make the diocese more and more a missionary one. The leader, under God, is succeeding. We are raising more than ever for our diocesan missions. And now we are nearly \$1,000.00 over and beyond our apportionment of \$14,000.00. The Bishop considers this a direct answer to prayer. It is also a tribute to the sympathetic co-operation of priests and laity with the Bishop.

**Farewell to the Rev. W. H. Gale.**—This young priest has been accepted for work by the Board of Missions and has been assigned to Japan. A farewell was tendered him in Montreal on the 5th of January. Early in the morning a Eucharist was offered in the Diocesan College Chapel at which many of Mr. Gale's friends communicated. In the evening a public meeting was held in the College Hall which was attended by about 150 persons. The Lord Bishop opened the proceedings with an earnest commendation of Mr. Gale to the prayers of the laity. He regretted the loss of so faithful a priest, but rejoiced in giving him to Japan. Speeches were also made by the Rev. W. Naughton, representing the students, Mr. R. H. Buchanan and the Rev. W. H. Gale. Dr. Rexford in making the closing remarks, testified to the interest which the college has always shown in the missionary work of the Church. The Dean took the chair, as the Bishop had another appointment, and at the close called upon Mr. Gale to pronounce the Benediction. Immediately at the close of the meeting the students gathered around Mr. Gale. Mr. Thorne, on behalf of the students, gave a farewell message to their fellow-student, and Mrs. Farthing, in a very felicitous manner, presented Mr. Gale with a camera, the gift of the students.

The falling of Christmas on Monday this last year afforded an opportunity which does not often come to us, viz.; of having well attended Christmas Eve services. In most of the city churches the opportunity was not thrown away. The decorations were tasteful, the congregations were large, and the choirs had made special preparations. At St. George's the splendid male choir sang with great heartiness and good feeling many of the old traditional carols. The rector of St. Luke's dispensed with the sermon and seasonable carols were sung by the children and the choir. Two things were noticeable about the Christmas services. There were more early celebrations than ever, and the mid-day celebrations were of a more musical character than hitherto.

**Park Avenue Extension.**—St. Cuthbert's.—The members of this Mission showed their appreciation of the efforts of their student lay reader, Mr. G. J. McCormack, by presenting him with a purse of \$52.00. This is the congregation which occupies the portable church. So large is the Sunday School that new quarters are necessary. It is planned to erect a permanent parish hall early in the spring, and already the people have a considerable sum of money in hand with which to begin operations.

The Clerical Society has decided to study Prayer Book Revision this winter. The following papers will be read: Jan. 8th, general paper, the Rev. H. M. Little; Feb. 12th, "Rubrics," Rev. A. P. Shatford; March 4th, "Modifications of Morning and Evening Prayer," Rev. J. A. Elliott; May 6th, "The Creeds," Rev. Canon Paterson-Smyth. The meetings are held at Bishops-court and are called for 8 p.m.

The 53rd session of the Diocesan Synod is called to meet on Feb. 6th, 1912. The opening Eucharist is on that day at 10.30. At 8 p.m. the Synod sermon will be preached by the Very Reverend the Dean of Niagara. The Bishop's charge will be delivered on Tuesday at 2 p.m. There is considerable business left over from last session. The new business includes the confirmation of a decree to subdivide the parish of the Good Shepherd and to establish a new parish to be known as St. Matthew's. Dr. Paterson-Smyth and Archdeacon Ker are responsible for the following notice of motion:—"That this Synod requests the Bishop to appoint one Sunday in the year for special prayer and teaching on the subject of Christian unity. And that the Bishop be requested also to invite all the Nonconformist bodies in the city to join with us by instituting a similar plan in their churches arranging with the Bishop for some one Sunday that shall be common to all."

**Hochelaga.**—St. Mary's.—The Lord Bishop of the Diocese confirmed 20 candidates in this church on Sunday, Dec. 31st, at Evensong. At midnight there was a solemn celebration of the Holy Eucharist when 130 partook of the Blessed Sacrament.

**Rosemount.**—St. Augustine's.—The Rev. J. Hodgkinson has resigned this important Mission to accept a curacy at Holy Trinity, Toronto. The parishioners, on the eve of his departure, presented him with a gold watch, a gold cross, and a silk fob, thus testifying to their appreciation of his services.



ONTARIO.

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

**Wilberforce.**—The Rev. Arthur Strothers, of Wilberforce, Ontario, desires, through the medium of this paper, to thank the many kind friends, who rendered him such generous and splendid assistance in his efforts to give the poor children of Wilberforce a Christmas tree. Mr. Strothers feels that this is the only means left to him of expressing his gratitude for the many entirely unsolicited gifts that came pouring in from all quarters, many of them coming from altogether unexpected sources. Mr. Strothers is sure that all those who took so much interest in the getting up of the entertainment and worked so hard to ensure its success, will be pleased to know that no fewer than 160 presents, many of them of no little value, were put on the tree, which was held on the evening of the 22nd December, and that all the children, most of whom had never before seen such a thing as a Christmas tree, were simply delighted with the whole affair. Mr. Strothers asks us to state that any further details, either in regard to the Christmas tree or the work of the Mission in general will gladly be supplied to any friends desiring such information.



OTTAWA.

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

**Ottawa.**—The fiftieth anniversary of the marriage of His Grace the Archbishop and Mrs. Hamilton will occur on the 25th day of February. This interesting event will give to the clergy and laity of the diocese an opportunity of expressing to His Grace their reverent regard and sincere appreciation of his unceasing devotion to duty and untiring zeal for the welfare of the Church in the diocese of Ottawa. It is therefore proposed to present His Grace and Mrs. Hamilton with a memento of value which may be preserved to their family as a recognition from the diocese of his many years of valuable service to the Church in Canada. It is further proposed to raise the sum of \$1,200 by personal donation from the members of the several parishes in the diocese. The committee in charge of this fund consists of The Ven. Archdeacon Bogert, chairman; Rev. Canon Kittson, secretary; Rev. Canon Elliott, Rev. C. V. Forster Bliss, Rev. T. J. Stiles, Travers Lewis, chancellor; W. H. Rowley, Lt.-Col. C. A. Eliot, W. F. Avery, T. A. Thompson.

**Christ Church Cathedral.**—The presentation by children of the Sunday School of the Bethlehem tableaux was so successful that the entertainment was repeated last week before another large audience. These tableaux represent eight scenes connected with the birth and childhood of Christ. They are true copies of Hole's celebrated pictures of the life of Christ.

**St. Alban's.**—On Wednesday evening of last week the choir of this church and the church wardens assembled in the church Sunday School hall at a dinner provided by the ladies of the church. After the dinner speeches were made by the Rev. F. H. Wimberley and the wardens, who spoke in kindly terms of the excellent work done by the choir this season under the able leadership of the choir director, Mr. W. R. Burrell. After the speeches the wardens gave the choir a sleigh-ride, which was thoroughly enjoyed by every member present.

**Mattawa.**—On Wednesday afternoon and evening of last week, an entertainment was given in the Mission Room and Town Hall in aid of the Anglican Church. It took the form of a tea in the Mission Room and a concert in the Town Hall. The tea was well patronized.

**East View.**—St. Margaret's.—On January 3rd a most successful entertainment was held in the Parish Hall under the auspices of the Glee Club of this church. There were several selections by the Glee Club, and Montreal's famous elocutionist, Belle Rose Emsley, who kept the audience spell-bound with her recitations, both comic and

dramatic, some of which were written by celebrated authors. The "Meaning of the Flag," by the Rev. F. G. Scott, D.C.L., rector of St. Matthew's, Quebec, was most beautifully rendered. The entire audience went home feeling that they had had a very enjoyable evening.

TORONTO.

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

Following the remarkable series of Men's Missionary Conventions recently held throughout Canada under the auspices of the Laymen's Missionary Movement and the Church Missionary Boards, and as preparatory to entering upon the responsible duties of the coming year, this call is issued to the men of Canada for a season of united and definite thanksgiving and intercession. The presence at the Conventions of distinguished representatives of all the Churches, the spirit of unity and co-operation ever manifest, the satisfactory attendance of men, the enlarged vision and new discoveries of duty and pre-eminently the manifest presence and power of the Spirit of God, have constituted a clarion call to all who in any way participated in the Conventions to devote themselves to intercession above every other activity. The deepest missionary need of our time is not any material or external thing. The deepest need is spiritual; a sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world and a vitality in the Church equal to the task. This supreme need constitutes a challenge to prayer. It is suggested, therefore, that on the afternoon of Sunday, January 21st, 1912, between the hours of three and six o'clock (as best suited to local conditions), the Christian men of all communions in every city, town village or country place throughout the Dominion of Canada, be called together for one hour in a service of thanksgiving and intercession; that the time be wholly given up to praise and prayer; that all men be encouraged to participate therein; that clergymen from their pulpits and in every other possible way seek to enlist the interest and attendance of the men of their congregations; that Sunday School Superintendents, adult Bible Class leaders, brotherhoods and all forms of religious organizations be requested to co-operate in order that throughout the Dominion, from the Atlantic to the Pacific, there may be gathered together a great company of Christian men in a simple service of thanksgiving and intercession. It is further suggested that when it is not convenient to hold a public meeting, or where for any reason it is not possible to attend such a service, men individually, or in twos or threes, spend one hour that afternoon in prayer and meditation, and enter into fellowship with brethren throughout the Dominion. Signed: S. P. Rupert's Land, Primate, Church of England in Canada; A. L. Therrien, President, Baptist Convention, Ontario and Quebec; T. B. MacAulay, Chairman of Congregational Union of Canada; A. Carman, General Superintendent Methodist Church; R. P. Mackay, Moderator Presbyterian General Assembly; S. J. Moore, Chairman Canadian Council Laymen's Missionary Movement.

**St. Anne's.**—The old schoolhouse which the congregation of this church used in the interim whilst the present church was in course of erection, was much damaged by fire on Sunday morning last just about 12 o'clock. The damage done entails a loss of \$600 to the contents and \$1,200 to the building. There was no insurance. The fire was caused by an overheated furnace which ignited the rafters, and the blaze had been going on for about fifteen minutes before it was discovered. When the firemen arrived the whole building was enveloped in flames. It was a one-story rough cast building. The service in the new church, a short distance east of the burning structure, was drawing to a close when smoke was noticed issuing through the windows and ventilators in the roof of the church, while on the outside the smoke was so dense that the structure was in complete obscurity. The congregation looked towards the ceiling in amazement, and when the smoke began to thicken, a few of the parishioners left their seats while a solo was being rendered. At this juncture Rev. L. E. Skey, the pastor, arose and requested the congregation to remain seated. "The Sunday School has been destroyed by fire," said he, "but the blaze is under full control, and there is no reason for the congregation to feel alarmed. The service will be concluded as though there had never been an interruption." "The congregation behaved ex-



ceedingly well," said Mr. Skey, after the service. "There was no sign of excitement, and though the building was still burning the members filed out of the church as under ordinary conditions." The burned structure, which was originally built on Grove Avenue, and afterwards removed to the present site, was utilized for the infant and boy classes, pending the erection of the Sunday School building, to the south of the old structure, which is nearing completion. On Saturday last a piano valued at \$450, and a magic lantern, were placed in the old schoolhouse in readiness for a lecture which was to have been given there on Monday evening last by Mr. L. A. Hamilton before the Men's Association. The lecture was given in the crypt of the church. About 5 o'clock the fire broke out again in the west end of the building from some smouldering embers underneath the floor. The hose section from Brock Avenue station was again called, and the firemen had to spend some little time chopping away burned timbers to remove the remnants of the blaze.

**St. Stephen's.**—The Rev. T. G. Wallace, M.A., the newly-appointed rector of this church, occupied the pulpit on Sunday last at both the morning and evening services. At the morning service Mr. Wallace did not attempt a sermon, but devoted his remarks to a review of the parish, and the plans he had in mind to work out for the future. The subject of the evening discourse was founded on the story of the Magi. The rector was assisted during the day by the Rev. D. Macdonald.

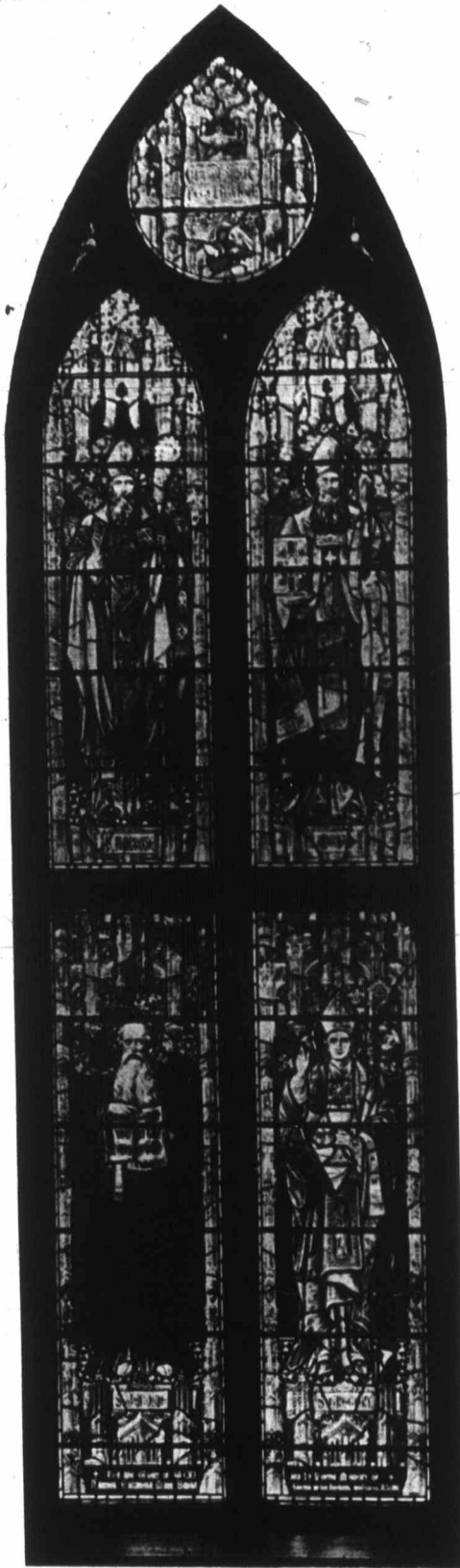
**St. Mark's.**—The Rev. W. L. Armitage, the rector of this parish, was given a warm welcome by the members of the congregation of this church on Thursday evening last. The reception was held in the school-room and a pleasant social evening was spent with speechmaking and music as the chief features of the programme. Mr. P. H. Drayton introduced the Rev. W. L. Armitage to the congregation. Addresses were given by the rector, and by the Rev. E. H. Musson, who had charge of the parish during the vacancy; Canon Bryan, of the Church of the Epiphany, and Archdeacon Ingles, a former rector of St. Mark's. Everybody spent an enjoyable evening and good fellowship reigned supreme. The Rev. W. L. Armitage, the new rector, preached in this church on Sunday last at both services, in the morning choosing for his text the words: "I will glorify it again," St. John xii., 28.

**Church of the Epiphany.**—On Sunday morning last the Bishop of the Diocese who preached made a formal announcement in the course of his sermon of the appointment of the Rev. Canon Dyson Hague, M.A., the present rector of the Bishop Cronyn Memorial Church, London, Ont., to be the vicar of this church. The present rector of the church, the Rev. Canon Bryan, will still continue to fill that office and will assist actively in the work of the parish, but Canon Hague will have the full control of and full responsibility for the proper and efficient working of the parish. He will take charge on February 15th next. The Rev. Canon Bryan made application to the Bishop lately for the appointment of a vicar who would take full charge of the parish owing to the uncertainty of his present state of health. The Rev. Canon O'Meara, the Principal of Wycliffe College, preached at the evening service. On Thursday evening last a large number of the congregation gathered together in the school-house for the purpose of bidding farewell to the Rev. R. B. Grobb, M.A., who is leaving the church after a most successful curacy of two and a half years, to become the rector of All Saints', Peterborough. During the course of the evening Mr. Grobb was presented with a purse containing a handsome sum of money, together with a beautifully illuminated and tastefully framed address, which he suitably acknowledged.

**Holy Trinity.**—The Rev. John Hodgkinson, late curate at St. Stephen's, Westmount, Montreal, has been appointed to the curacy of this church, and commenced his duties there last Sunday, preaching at Evensong. He takes the place left vacant by the Rev. J. F. Wiseman, who left the city about a month ago to take up work in Vancouver, B.C.

**St. Luke's.**—On Thursday evening last the Rev. A. G. Hamilton Dicker and Mrs. Dicker very kindly entertained a large number of the members of the congregation at a supper in the school-house, which was quite gaily festooned with vari-coloured flags, burgees, pennants, etc. Some 200 people in all sat down to a sumptuous repast to which they did full justice, their wants being well looked after and provided for by a number of young ladies, the members of the Ladies' Guild. After the meal had been finished a very enjoyable

programme of music and recitations was given. A most pleasant evening was spent by all who were present, and on leaving every one warmly thanked their kind host and hostess who throughout the whole evening had been indefatigable in attending to the wants of their guests, and in striving to make the evening as pleasant a one as possible to all of those who were gathered together on this occasion.



**St. George's.**—Memorial window to Mrs. Goldwin Smith.—The above is a reproduction of the beautiful stained glass window that was recently placed in this church as a memorial to the late Mrs. Goldwin Smith, a gift from the Homer Dixons of Toronto and the Dixons of Philadelphia. For a period of about fifty years, Mrs. Smith was identified with the work of St. George's, and the window is placed in the church immediately above the pew formerly occupied by her. As will be seen, the window portrays the four doctors of the Western Church—St. Gregory, St. Jerome, St. Ambrose and St. Augustine. The memorial wording is as follows:—"To the glory of God, and in loving memory of Harriet Elizabeth Mann Smith, erected by her nephews and nieces, A.D., 1911." In the tracery, which contains a symbol of enlightenment, occur the words, "Christus est regula vitae." The entire window is composed of the finest grade of English antique glass. The vestments of the several figures are rich in ecclesiastical detail. The figures are stately and altogether splendidly executed. The architectural ornaments in the glass help to accentuate the more important items of the design. The entire colour scheme is extremely quiet and pleasing, and there is an avoidance of the customary vivid colours in work of this kind. The window is the product of the Robert McCausland Studios, Toronto.

Trinity College. The members of the Clerical Alumni met in the college and held a reunion and conference, on Tuesday, Wednesday and Thursday, January 2nd, 3rd and 4th. On Tuesday evening at 6 p.m. Evensong was said in the chapel, half an hour later tea followed, and at 8 p.m. a reunion took place, and a most pleasant and sociable time was spent by all present. On Wednesday morning at 8 p.m. there was a celebration of the Holy Communion in the chapel at which the Lord Bishop of the diocese was the celebrant, and a devotional address was delivered by the Rev. D. T. Owen, the rector of Holy Trinity, Toronto. Seventy made their communion at this service. Breakfast followed at 9 a.m., and Mattins at 9.45, which was followed by a business meeting from 10.15 to 11.15. At 11.30 the Conference began, at which "The Present Drift of New Testament Criticism," was the subject of a paper which was read by the Rev. Prof. Cosgrave, M.A. After clearing away a common misunderstanding about the word "criticism," which the speaker said, simply meant "searching investigation," and was not to be taken in the popular sense suggesting fault-finding, Prof. Cosgrave proceeded to show why it was dangerous to try to shield the New Testament from the threefold searching investigation to which other works were subjected and had stood the test. He considered that the attempts which had been made in this direction were fraught with the greatest danger, arousing the suspicion of serious students. After a masterly presentation of the "searching investigation" to which certain portions of the New Testament had been subjected the speaker concluded with the following quotation: "Because of its psychic depth and breadth this Book for the East is a Book for both East and West, a Book for humanity, a Book ancient, but eternal, and because of the figure that emerges from the Book—the Redeemer, accompanied by the multitude of redeemed, blessing and consoling, exalting and renewing, revealing himself anew to every generation of weary and heavy-laden, and growing from century to century more great—because of all this the New Testament is the Book of Life." In the discussion that followed, the Rev. Geo. Bousfield, of Ottawa; the Rev. Prof. Foster, and the Ven. Archdeacon Ingles took part.

At the afternoon conference, over which Archdeacon Forneret, of Hamilton, presided, the Rev. E. C. Cayley, of Toronto, opened with an address on "Faith and Modern Thought." He was followed by the Rev. Dr. Llwyd, Vice-Provost of Trinity College; the Rev. Dr. Sage, the Rev. Prof. Foster, the Rev. Prof. Cosgrave, the Rev. Canon Plumtre, and the Ven. Archdeacon Ingles. At the business session it was decided that the alumni shall meet yearly hereafter, and the following officers were elected: Chairman, the Rev. Dr. T. S. Boyle; secretary, the Rev. F. G. Plummer; treasurer, the Rev. R. C. Boyle; committee, Ven. Archdeacon Ingles, Ven. Archdeacon Warren, the Rev. E. C. Cayley, the Rev. W. J. Brain, and the Provost and Divinity-staff of Trinity College.

At the opening of the morning's conference of the Clerical Alumni of Trinity College on Thursday, the following resolution was carried by a standing vote:—"That as graduates of Trinity College, we record the sincere and deep sorrow with which we have learned of the sudden death of our fellow-graduate, James Henderson, M.A., D.C.L. A warm and constant friend of Trinity, and one of her most munificent benefactors, Mr. Henderson's memory will always be cherished, especially by the worshippers in the College Chapel, erected through the munificence of himself and members of his family. A memorial service was held in the Chapel before the Conference opened. The Rev. Canon Starr, of Kingston, gave a paper on the "Gift of Healing." He deplored the Church's failure to employ the great gift of healing, undoubtedly given to it for physical ailments, and strongly recommended that the Church of the day take up this power in cooperation with medical science. To back his recommendation he instanced the famous "Emanuel" movement in Boston, with which he had personal knowledge. At the same time he drew a deep line of demarcation between the "Gift of Healing" which was bound up in the faith and person of Christ and the "monstrosity" which labeled itself "Christian." Dr. Boyle thought that the matter should be taken up and given its proportionate place in the work of the church. In this way it would check the tendency of some people to be carried away from the Church by the element of truth in the Christian Science cult.

The afternoon Conference was presided over by the Rev. Dr. Macklem, Provost of Trinity, when

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the Rev. James Ross, D.D., of St. Andrew's Presbyterian Church, London, gave the address of the session on "The Problem of Reunion." Dr. Ross gave a brief history of the movement and the present Presbyterian position in comparison with the Anglican Communion. He dwelt on the difficulties that stood in the way of the consummation for which many were so anxiously looking. His frankness was applauded, and a vote of thanks was offered for his clear statement of the situation. At the business session, the following were appointed a committee on correspondence for the coming year:—The Provost, ex-officio, Ven. Archdeacon Warren, the Rev. Dr. Boyle, the Rev. Prof. Cosgrave; diocesan representatives, Algoma, C. W. Hedley; Huron, C. R. Gunne; Niagara, L. W. B. Broughall; Ontario, Canon Starr; Ottawa, Rural Dean Mackay; Toronto, Rural Dean Cayley. At the evening session, with the Rev. Canon Plumptre presiding, the subject of "Prayer Book Revision and Enrichment," was brought up. The Ven. Archdeacon Warren advocated revision, outlining some of the principles that must guide the revision. He recommended the revision of the calendar. The Very Rev. Dean Bidwell, of Kingston, secretary of the Revision Committee of the General Synod, referred to many suggestions which had come to him, for changes and enrichment, among them being special Psalms for every Sunday, an alternative burial service, "permissive" alternative evening services, special Gospels and Epistles for the marriage service, and prayers for family use. An informal discussion followed, after which the reunion and conference was brought to a close, but not until general appreciation had been expressed at the programme provided and the enjoyment experienced in the reunion. About a hundred members were in attendance at the Conference.

Trinity Church.—The Sunday School connected with this church is now so large that it has entirely outgrown the dimensions of the present schoolhouse, so, therefore, this year the annual Christmas season entertainment was divided into two parts. The first part met on Wednesday evening, the 3rd inst., and the second part on last Friday evening, when over 1,400 people were present. A most profitable time was spent in the singing of carols and Christmas hymns, distributing of prizes won by the scholars during the year, and moving pictures, interspersed with amusing scenes were views showing the salmon fishing of British Columbia, and many other industries throughout the Dominion, and as each scholar left the building a bag of good things was put in his or her hand.

St. Monica.—The Men's Social Club held their first annual dinner on Wednesday, January 3rd, in the Sunday School at 8 p.m. Mr. W. Bilby, chairman of the club, presided. Fifty-two sat down punctually at 8 o'clock. An excellent repast was provided to which ample justice was done. Among the ladies who kindly assisted at the tables were Mrs. Bilby, Mrs. Smee, Mrs. Robinson, Mrs. Rootham, Miss Rootham, Mrs. Dorville, Mrs. Shale, Mrs. Sherbourne, and Mrs. Gay. The following toasts were given: The Church, our King, our Country, followed by hearty votes of thanks to the ladies who so ably assisted. Several short speeches (of three minutes) were given by Mr. Bilby, Mr. Robinson, Mr. Knapp, Mr. Ward (general secretary), Mr. Rootham (treasurer), and the incumbent, the Rev. Robert Gay. In connection with the club the secretary, Mr. Ward, announced the interest and growth of the Men's Bible Class held on Sunday afternoons, which for lack of accommodation in the church buildings, is held in a room of the day school. At the close of the dinner the National Anthem was sung, and at 9.30 the members adjourned to the club room at Dalnage's Hall, Rhodes Avenue, for a social evening. The secretary is busy now arranging for a series of lectures, on various subjects, to be given on alternate Wednesday evenings at the club room, among which we notice one on the important subject of the "Ne Temere" question.

Omeme and Emily.—A résumé of events in this parish for the past three months may perhaps be of interest, certainly they are deserving of record. To recall a more congenial season, from the point of view of the thermometer, at any rate, harvest festival services were held in two of the three churches on Sunday, September 17th, St. John's having held their the Sunday previous, commencing with a celebration of the Holy Communion at 8 a.m., in Christ Church, followed by Mattins at 10.30, when the Rev. F. Louis Barber, of Bobcaygeon, was officiant and preacher. In the afternoon Mr. Barber addressed the Sunday scholars and some of the elders, and at night, to-

gether with the choir and organist, journeyed to St. James'. The music there was the same for the most part as that offered at Christ Church in the morning, the anthem being a special luxury to the congregation. The visit was deeply appreciated, and an overcrowded church received, we believe, true inspiration from the services and practical sermon of the preacher. The Rev. T. A. Nind, of Bowmanville, came to us for our annual Thanksgiving services, and his messages of a triumphant faith uplifting the world by God's own progressive method will not soon be forgotten. Besides preaching morning and evening Mr. Nind delighted the Sunday scholars and others in the afternoon with glimpses of missionary work in Japan. The second Sunday in Advent was a red letter day for the parish. At the evening service a cheque for \$445 was placed on the offertory plate, a generous gift from Mr. Walter Cottingham, of Cleveland, whose birthplace was Omeme, indeed the church now covers part of his first playground, which gift completely extinguished the debt on the church property. We feel sure that those who worked so hard and gave so liberally in the past will rejoice with us that God's house is now entirely free from debt, and that a bond established in childhood should result in such practical and affectionate remembrance. After the announcement was made the Doxology was sung, we need not attempt to say how heartily and thankfully. The ladies of St. John's Church are giving strong evidence that life is by no means extinct amongst them. Having formed a Guild for many general church utilities, they proceeded to raise preliminary funds. A small social amongst a few friends brought in \$6, and later a basket social resulted in \$36 clear. We are looking for increased activity all round through their agency. The Christmas services throughout were well attended and the offertory generous. May the promise of new life be ours to enjoy this happy New Year.

Collingwood.—All Saints'.—Mr. L. A. Hamilton, of Lorne Park, gave a missionary address in this church on Sunday evening, December 31st. Mr. Hamilton's early home was in this town.

Hornings Mills.—The Rev. A. H. Powell was recently presented with a handsome fur-lined overcoat by his congregations at Whitefield and Honeywood.

Elmvale.—The Lord Bishop of the diocese has appointed the Rev. W. H. Bayley who comes from the Diocese of Nebraska, to be rector of this parish.

Chester.—St. Barnabas'.—Owing to the bursting of a steam pipe connected with the heating plant of this church, the services on Sunday last had to be conducted in the parish hall, as the basement of the new building was flooded. On Saturday evening last the sexton fired up the furnace in preparation for Sunday, and left the building for the night. An hour later, the rector, the Rev. Frank Vipond, had occasion to visit the church, and discovered it to be full of smoke and steam. He investigated, and found that a steam pipe placed alongside an exposed wall, had frozen up and burst owing to the intense cold. Workmen stated that it would be impossible for the church to be used on the following day, so the rector, with two laymen, set to work and

fitted up the old church, now used as a parish hall working until past two o'clock in the morning. The old church was packed at both services on Sunday, when the Rev. A. L. McFearn preached the first of the Epiphany sermons.

NIAGARA.

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

Geoph.—St. George's.—The annual Christmas entertainment and distribution of prizes in connection with the Sunday School took place in the school-room on Tuesday evening, January 2nd, when the large school-room was filled to the doors by the parents and friends of the children. The superintendent of the Sunday School, the Rev. C. A. Sparling, presided. A very pleasing musical programme was given by the children during the evening, assisted by Miss Gummer, pianist for the school, and the members of the orchestra.

HURON.

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

London.—The Huron Book Club.—We find in the annual report of the "Guild of Church and Empire," which generously and extensively distributes books and newspapers to colonial clergy throughout the whole empire, that the cash receipts for the year 1911 were £169, or about \$800, of which nearly half was given in membership fees. About \$125 was donated to the Guild for postage alone. We remind Church people that there is an organization doing similar work in Canada known as the "Huron Book Club," with headquarters at London, Ontario. Its cash receipts for 1911 were nil, and up to the present almost all the books have been contributed by five people; and yet the club, in the last two years, has done a good work, having distributed to clergy, students and Church workers some 550 volumes in free grants. We commend this work to Church people at the beginning of a new year, and ask those who have large libraries to look them over now and then and see if any books could be spared, and those who have money to spend on charitable work would spend it to good advantage in this way. Those who wish to help the club should communicate with the Rev. G. M. Cox, 746 Waterloo St., London, Ont., (treasurer), or the Rev. T. G. A. Wright, 851 Hellmuth Avenue, London, Ont. (secretary).

Woodstock.—New St. Paul's.—On Wednesday evening, January 3rd, the congregation of this church bade farewell to the Rev. T. G. Wallace and Mrs. Wallace at a meeting which took place in the Grey Memorial Hall prior to their leaving for their new home in Toronto, Mr. Wallace having been appointed rector of St. Stephen's in that city. The hall was prettily and appropriately decorated for the occasion, and a large number of people were present. After a varied and interesting musical programme had been given, Mr. and Mrs. Wallace were asked to come forward, when Dr. Welford read an address expressive of the appreciation of all present of the friendly relations which had always existed between them, and of the great regret felt by all at their departure from amongst them after a sojourn in their midst of four and a half years. Dr. Welford then presented Mr. Wallace with a purse of gold containing \$200. Mr. Wallace made an eloquent and feeling reply, expressing his sorrow at severing his connection with New St. Paul's and his gratitude to the congregation for their gift. He also expressed his satisfaction at being present at the gathering, as it gave him an opportunity to bid a personal farewell to many whom he would not otherwise have seen, as the limited time at his disposal did not permit his calling on the congregation individually. He also hoped that he would see many of those present in the future, both in Toronto and Woodstock. Following the presentation, the gathering adjourned to the choir-room, where light refreshments were served from daintily appointed tables, and a social hour was spent.

At a special meeting of the members of King Solomon's Lodge, No. 43, A.F. and A.M., which was held on Tuesday evening, the 2nd inst., in their lodge room, Bro. the Rev. T. G. Wallace, M.A., was presented with a very elaborate address, which was accompanied by a handsome desk set as a parting gift on the occasion of his removal to Toronto. The address, which was



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quite a long one, was read by the Very Worshipful Brother, Mayor Scarff, and it was signed by the Worshipful Master and the secretary. The presentation was made to Mr. Wallace by the secretary of the lodge, the Very Worshipful Brother, A. McGachie. Mr. Wallace replied in most fitting terms, thanking the officers and the members of the lodge most warmly for their kindness. Several other speeches were made during the evening and a most pleasant evening was spent. On Sunday morning, the last day of the old year, the Rev. T. G. Wallace preached his farewell sermon in this church. He chose for his text St. Matthew 2:2. At the conclusion of his sermon Mr. Wallace expressed the wish that a suitable successor to the rectorship of New St. Paul's would soon be found, and bespoke for him the sympathy and support of the congregation.

**Markdale.**—Christ Church.—On Wednesday evening, the 3rd instant, the Sunday School scholars assembled at the rectory for their annual Christmas treat. At 5.30 the young people sat down to a tempting and sumptuous repast, after which they engaged in various games and amusements until 7.30, when a good programme, consisting of choruses, songs, dialogues and recitations, was given by the scholars of the Sunday School, assisted by others who kindly contributed to the entertainment. One of the features of the evening was the distribution of prizes for regular attendance. At the conclusion of the programme refreshments were served to those present, and all returned home, having enjoyed a most pleasant and sociable evening.

**Clinton.**—St. Paul's.—On the evening of the last Sunday in 1911 the choir of this church inaugurated vestments and processional and recessional hymns. The church building was crowded and the service a complete success. Numerous were the congratulations received by the rector, the Rev. C. E. Jenkins, B.D., who already has wrought so much good, and has endeared himself to the members of his church. The services on Christmas Day were bright and hearty, and well attended, and the offertory presented to the rector was over \$85.

**Galt.**—Trinity.—The Lord Bishop of the diocese has appointed the Rev. Rural Dean Ridley, the rector of this parish, an honorary canon of St. Paul's Cathedral, London, Ont.

#### MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

**Cochrane.**—It is a pleasure to find that the Church in Cochrane is recovering from the cruel losses of the past year. The ladies of Holy Trinity Church established a branch of the Ladies' Aid Society at a meeting held at the home of Mrs. Madden, on Tuesday, the 12th December. The Rev. P. C. Howard, who presided over a large and enthusiastic gathering, explained that the first duty of the meeting was to organize a branch of the "Ladies' Aid" in connection with Holy Trinity Church, after which the work for the next few weeks would be arranged. Mr. Howard also offered a few words of advice and encouragement, calling upon the members to keep always in view the higher and final object for which they are working, then they would be assured of perfect union, harmony, and consequently success in the work which lay before them. The officers were then elected as follows:—President, Mrs. T. V. Anderson; vice-president, Mrs. Corbett; secretary-treasurer, Mrs. Hancock.

#### QU'APPELLE.

McAdam Harding, D.D., Bishop, Indian Head, Sask.

**Regina.**—Grace Church.—This church was dedicated on the fourth Sunday in Advent by the Lord Bishop of the Diocese who preached from the text, "Ye are the temple of God and the Holy Spirit of God dwelleth in you." In the course of his sermon the Bishop said that to show the rapidity of the growth of the Anglican Church in the diocese alone, no less a number than between 30 and 40 new churches will be erected during the present year, and that two or three more new churches will be needed in this city before long.

**Sintalota.**—St. John's.—The Christmas services in this church were well attended, the sacred edifice being tastefully and appropriately decorated with evergreens of various kinds.

#### COLUMBIA.

**Victoria.**—Christ Church Cathedral. The Christmas Festival was royally observed at the mother church of the diocese of Columbia. Celebrations of the Holy Eucharist at 7 and 8 o'clock, with a third celebration after Matins brought out the largest number of communicants in the history of the parish, the attendance, including the Chapel of Ease, being 607, or nearly double the number for Christmas Day, 1910. The congregation in attendance at the 11 o'clock service taxed the seating capacity of the cathedral; the service, fully choral, was well rendered by a full choir. The rector, the Very Reverend the Dean of Columbia, occupied the pulpit. The annual Sunday School Christmas Festival was held on Holy Innocents' Day, and consisted of a short service in the cathedral, at which the Dean gave an address to scholars and parents appropriate to the day and season. A tea, concert, games, Christmas tree, and distribution of prizes in the school-room followed. Needless to say, every one had a right pleasant time and went home wishing each other a bright and happy New Year.

**Ruri-Decanal Chapter Meeting.**—The members of the Ruri-Decanal Chapter of Victoria, will hold the regular quarterly meeting on the first Wednesday in the New Year at the rectory of St. Saviour's Church, Victoria West, at which the Rev. W. Baugh Allen is expected to give a paper on "The Labor Question."

**St. Barnabas.**—The services at this church on Christmas Day were most encouraging and inspiring, and were attended by large and enthusiastic congregations; celebrations were held at 7, 8, and 11 o'clock. The rector, the Rev. E. C. Miller, was assisted at the late service, by the Ven. Archdeacon Scriven. During the Advent season, the Rev. J. Connell, rector of St. Saviour's, Victoria West, gave a course of instructive mission addresses on Friday evenings.

**St. Mark's.**—The Rev. C. R. Littler, of Vancouver, is acting as Locum Tenens for the rector, the Hon. and Rev. T. R. Heeney, who is enjoying a holiday in England.

**Oak Bay.**—St. Mary's Chapel of Ease to the Cathedral.—The attendance at the services held every Sunday in this beautifully situated chapel has been, and is most encouraging, and it is confidently expected that ere very long, the congregation will become self-supporting, and ask to be erected into a separate parish.

**Esquimalt.**—St. Paul's Naval and Garrison Church.—The Christmas services at this pretty little church were most enjoyable, the soldiers and sailors helping very materially in the rendering of the service and adding considerably to the large and appreciative congregation. The rector, the Rev. Rural Dean Allen, conducted the service and preached.

### Correspondence

#### PRAYER BOOK REVISION.

Sir,—I suppose by this time the clergy and laymen of Canada have become acquainted with the contents of the question paper on the proposed revision, or rather, arrangement of the Prayer Book; the very Rev. the Dean of Kingston being secretary. I believe the hour has come when this proposed arrangement will prove a master stroke for the good of the church in Canada. But apart from all that, the subject implies one question of vital importance to the future of the church, here and elsewhere, has been overlooked. There was no question asked as to the title of that Prayer Book. I am not the only one who feels that it is now or never the church has the opportunity of stating in plain English what church she is, what Prayer Book she claims. Notice the title page in the front of our Book of Common Prayer; it reads as follows:—"The Book of Common Prayer, and Administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, &c." The following title would be more appropriate and in keeping with the creed and the whole historical setting:—"The Book of Common Prayer, &c., according to the

use of the Anglican Catholic Church in Canada," or "according to the Anglican Catholic use." I prefer the former. In view of the fact that the American Church is likely to take the stand for her proper name, "Catholic," we have now the opportunity to set the example, and for once and for all, clear the Canadian atmosphere of what has so long befogged the mind of half of our own people and all other people as to where we really stand and what we really claim, and who we really are. We are told we are Protestant, we are told we are of Henry the Eighth, we profess in our creed that we are Catholic. We may understand it, but others cannot, and a misunderstanding oftentimes prevents much good being accomplished for the church. It is high time that people understood that "Protestant" now means a vastly different thing to what it meant when the Reformation began. I could say a great deal on this score, but refrain for the present. But I reaffirm that the present day Protestantism is in most instances as repugnant to the Catholic faith and Holy Scripture as certain doctrines of the Latin church are repugnant to the Catholic faith and Holy Scripture. One day, centuries ago, we knew what we meant by it; to-day no one is, without difficulty, able to accept the term Protestant. Moreover, the Prayer Book does not use the word in any of the offices. But it does use its Greek name, Catholic. The very title, "Anglican Catholic," is sufficient testimonial against the errors of the Latin Church; Catholic is a plain statement of the truth against the errors of Protestantism of the present day. We should unite with our American sister on this question and have this whole continent to understand that there is one historic church of Jesus Christ in this continent, part Anglican and keep in the Catholic faith, the other part Latin and clinging to the errors and corruptions of the middle ages. I think that one important step is about to be taken in Prayer Book revision, and none more important than the title page of the book, for when our people read the name "Anglican Catholic," it will eliminate from their minds the idea of all churches being the same, it will eventually exterminate the sect idea our present title page suggests, and cause them to feel at least consistent when they repeat in their creed, "I believe in the Holy Catholic Church." I would like to hear from some other clergyman or layman in reference to this matter.

Blenheim, Ont.

E. C. Jennings.

#### NEW TUNES.

Sir,—Let me assure "Spectator" that I never, either in thought or word, "refer to the Church of England as a legal corporation," thoroughly realizing that it is a Divine Institution (or a part of it), Catholic in its origin, doctrine and government. Neither do I see or acknowledge that any such change was mine when I came to Canada as would have been mine had I gone to Ireland, Scotland or the United States of America. Had I gone to Ireland I should have found myself a member of the old Church of Ireland, acknowledged so to be, shortly before the R. C. emancipation, by the R. C. bishops of Ireland in their manifests wherein they disclaimed any right or title to the property of Ireland's Church. Had I gone to Scotland I should have been associated with the old Church of the Kingdom of Scotland, planted by St. Columba and his fellow-missionaries, thus apostrophised by Bishop Cox: "As the Ark of Scotland kept thou thy rightful name, for thou'rt the Church of Scotland till Scotland melts in flame." Had I gone to the U.S.A., I should have become a member of the church with the queer name in communion with the Church of England. But coming to Canada I found myself a member of a church founded by, and which seems to be an extension and continuation of, the Church of England. And I am pleased to see that "Spectator" would welcome as the name of our church here, "The Anglican Church of Canada," which is exactly what I contend for, the Anglican Church, the English Church, the Church of England, being one and the same, the "Ecclesia Anglicana."

William Roberts.

#### PRAYER BOOK REVISION.

Sir,—In connection with the revision of the Book of Common Prayer, may I be permitted to make a suggestion. It has to do only with the form of the book, not with its contents. I have read that in England mission parishes are sup-

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plied with prayer books divided into sections, and that each section is numbered in the margin, in the same way that our hymn books are numbered. I have never seen a copy of this edition, but I don't see why the plan might not be adopted in the revision. The uses of such a help are obvious. The service of the Church of England is usually attractive to visitors but it would be still more so if they could readily find the places in the prayer book. At a recent funeral service the church was filled with people of all denominations and the clergyman announced that the service would be found on such a page. But he had previously to see that all books were removed from the pews except the edition in which the paging was the same as the one he used. If prayer books were divided into sections he could simply have announced that the service began at section 239, or whatever it might be. The plan would greatly simplify the work of teaching the use of the prayer book to children, but would be chiefly valuable in mission churches where many who do not belong to the church attend.

Ottawa Churchman.

Ottawa, Dec., 1911.

ARCHDEACON ARMITAGE REPLIES TO CANON SIMPSON ON THE "ORNAMENTS RUBRIC."

Sir,—There is such a sweet simplicity about the letter of the Rev. James Simpson, Canon of St. Peter's Cathedral, Charlottetown, that one hesitates to treat his epistle just in the manner it deserves. He sheds a tear of pity that I had not pursued my researches further and found the decision of the Lincoln judgment upon the so-called "Akar Lights." Canon Simpson then makes the astounding statement: "This ruling was afterwards sustained by the Privy Council, which thereby reversed the former rulings on the subject." If Canon Simpson pretends to be writing from first-hand knowledge this is about as brazen and barefaced a piece of misrepresentation as it is possible for any one to make. The Privy Council in no sense whatever sustained the ruling of the Archbishop's Court in regard to "two lighted candles, when not wanted for the purpose of giving light." Canon Simpson, however, I feel sure, would not be guilty of a misstatement of facts. One must in charity presume that he is simply quoting at second-hand the opinion of some over zealous and misguided Ritualist. But this gives him no excuse for proffering advice which he does not follow himself. "Nothing," said the French sage, "is given so profusely as advice." What are the facts? The Privy Council simply said that in regard to the 5th charge the use of lighted candles "before the Sacrament," the Bishop of Lincoln was not responsible. The Privy Council did not affirm or reaffirm the decision of the Archbishop of Canterbury. "Their Lordships" distinctly state that they "are unable to see that the charge against the Bishop raises the same question," as that in "the decision of this board in *Martin v. Mackonochie*." Canon Simpson does not appear to be aware of the legal opinion that a later decision of the Privy Council (even if it were contrary in character), cannot override or reverse a former one. It is held that a decision of the Crown in Council cannot be undone except by Act of Parliament. Canon Simpson asks, "how Bishop Ridley could command 'the lytte of the aulter (of St. Paul's Cathedral) to be put owte' if we have no altars in our churches?" How child-like and bland the good Canon is. But like the ghost in Hamlet: "Be thy intents wicked or charitable, Thou comest in such a questionable shape That I will speak to thee." Does Canon Simpson not know the elementary facts of Church history? There is not a single instance in the New Testament in which the Lord's Table is called an "altar." The word "sacrifice" is never applied to the Holy Communion in Scripture. The early Christians had no desire for material altars, nor did they use them. The oldest document following the New Testament does not mention the word. Justin Martyr does not use it. Minucius Felix declared positively that the Christians had "no altars, and no temples." Origen gives indirect evidence when, replying to the charge that they were without altars, he said, "Every one of them has his own soul and thought for an altar." Some fathers used highly figurative language, as when Polycarp speaks of Christian widows as "God's altar." Bishop Westcott after the most careful study of early Church usages up to or beyond the middle of the second century, declared: "There is not only no example of the application of the word altar to any concrete material object

as the Holy Table, but there is no room for such an application," (Hebrews 4:5-8). Is Canon Simpson not aware of the fact that when error crept into the Church, and the Eucharist was looked upon as an actual sacrifice that altars were then erected? I commend to the guileless Canon, the words of good old Fuller: "A little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion." For altars are the true symbols of Popery. Even the Greek Church does not apply the term to the "Holy Table," but to the whole chancel, or sanctuary." Has Canon Simpson yet to learn that the bright and blissful Reformation put the altars out of their usurped place in the Church of England? The "Greyfriars Chronicle," concerning which he asks the question marks the point of transition. He appeals to Ridley, and to Ridley he must go. Now Ridley in the "Reasons" accompanying his "Injunctions" exhorts the curates, church-wardens, and questmen: "To erect and set up the Lord's board after the form of an honest table," (Life pp. 319-20). He appointed the form "of a right table," and in St. Paul's "brake down the wall standing by the high altar's side," (p. 324). He gave reasons for his actions:—"The form of a table shall more move the simple from the superstitious opinions of the Popish Mass, unto the right use of the Lord's Supper," (p. 322). King Edward charged Ridley, "that with all diligence, all the altars in every church or chapel be taken down; and instead thereof, a table to be set up in some convenient part of the chancel," (App. VI. 507). Crammer ordered all altars to be taken down under the King's instructions. An Order-in-Council was sent to every Bishop November 12th, 1550, to "pluck down the altars." Queen Elizabeth's injunctions are just as plain: "That the Holy Table in every church, be decently made and set up in the place where the altar stood." It is an easy matter then to answer Canon Simpson's question. Bishop Ridley not only put out the candles shining in the broad noon-day, but he put out the altars as well. And from that day to this (except in the dark days of "Bloody Mary"), no "altar" has ever been legally set up in the Church of England. The Judicial Committee of the Privy Council has ruled that a stone structure in the place of a table of wood is illegal, that: "the Reformers considered the Holy Communion not as a Sacrifice but as a Feast to be celebrated at the Lord's Table." For Canon Simpson's further information, I may add, that nowhere in the Church of England Prayer Book is the Lord's Table called an "altar," and that there are Churchmen who will take good care that this primitive principle will be continued in the revised Book of Common Prayer of the Church of England in Canada.

W. J. Armitage.

Halifax, N.S., 29th December, 1911.

COMMUNITY LIFE FOR MEN.

Sir,—There has lately been some interest shown in the establishment of Community Life for Men, particularly for priests, in the Church in the Dominion. Some work in connection with the Archbishop's Mission, in the Dioceses of Calgary and Qu'Appelle, is carried on more or less loosely on community lines. There was a question of the Society of St. John the Evangelist opening a house in B.C., and the Society of the Resurrection has made tentative proposals to train two or three Canadian priests at Mirfield,

and then send them back to Canada to begin Community Life. In all these feelings after community life there seems to be almost a lack of faith in the capacity of the Church in Canada to establish a community of her own, and a want of judgment and power in her priests, guided as we trust and pray they would be by the Holy Ghost, to work out a rule suited to the exigencies of Canadian Church life, and the genius of the Canadian people. The Cowley Fathers have not been so successful in the American Church, as to encourage the Canadian Church to seek to establish an English community here. They were an English order, suited in their rule and ideals to English Church life, and transplanted to a new country with a very different mode of thought and life; and the Community never seems to have really adapted itself to its new surroundings. The same thing would happen should the Cowley or the Resurrection Fathers come to Canada: and in a lesser degree, perhaps, should young Canadian priests go to the Mother House of any of the English or American orders to be trained for Community life; and to be, quite naturally and almost unavoidably, filled with the mode of life under a rule established for, and eminently suited for, work in another country. If community life is to be established in this country with any real hope of becoming a factor and influence in the life of the Canadian Church, it must be established by Canadian born, or at least Canadian bred and educated, priests, on Canadian soil. It would seem that if three or four young priests would dedicate themselves to the community life, and would, with only the simplest and plainest rule, live together without vows and under the direction of one of themselves as Superior for one year; and then if events justified it, continue in the same, or a modified or perhaps stricter rule, year by year for several years: meanwhile working some Catholic Mission or Church in one of our larger cities, and sending one of their number, their wisest and best man, to study the community life at Cowley, Mirfield, Kelham, Stanford-le-Hope, Plaistow and Calden in England; and in the States at West Park, N.Y., Graymoor Garrison, N.Y., and St. Paul's Abbey, Fond du Lac, Wis., and then, reporting to the members of his own order let them, gaining much knowledge from the trials and difficulties that have beset these communities in their initial stages, formulate their own rule of life in the light of the needs of the Canadian Church; a modern Church working in modern times, in a young, strong, vigorous country, only just developing its own character and genius. And let that rule not be formed on any mediæval rule, or hampered by any mediæval customs or garb; but be simple, plain, vigorous, in keeping with the people it has to minister to, and the faith and worship it has to minister. Then we ought, after a few years, to have a really Canadian community, working in a sane and common sense way on Canadian Catholic lines for the honour of our Lord and His Church in this Dominion.

Churchman.

HYMN TUNES.

Sir,—I am sorry to see that to the sentence, in my last week's letter, in which I spoke of common time settings to hymns with lines of six syllables, I inadvertently omitted to add, "where, as in 654, the first syllable of each line is sung to the last beat of a bar."

Wm. Roberts.

The Rectory, Adolphustown.

THE SIN OF SUICIDE.

Sir,—I wish to take exception to the statement made in your editorial notes of December 21, that the Church properly holds "one committing a deliberate and responsible act of this kind forfeits the right to God's mercy, and goes straight down into hell." The statement is literally true, but in the meaning which the writer evidently intended, I hold that it contradicts the central teachings of Christianity. It is true that a suicide forfeits his right to God's mercy, but all mankind are in the same position in that respect. It is true that he goes straight down into hell, because every one (including our Blessed Lord) "descend into hell" at death. The writer of the article should remember that He whose birth was a message of joy to all people, was lifted up to draw all men unto Him; and that when He descended

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.

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into hell He preached to the spirits in prison. This preaching would have been useless if their case had been hopeless. The writer of this article has often prayed that God would have mercy on all men. The Puritans objected to this clause in the Litany because their narrow Creed restricted salvation to those whom they called the "elect," but surely we have advanced a little from the Pharisaic standpoint of exclusion, or rather we have learned to go back from ecclesiastical formularies to the original faith of the Christian religion, and instead of judging others, we feel it our duty to help them, and this not from any pedestal of our own sanctity, but humbly taking our place at their side, in the spirit of Him Who seeks the lost sheep till He find it, and is able to save to the uttermost those who come unto God by Him.

John Farnomb.

52 Victor Ave., Toronto, January 2, 1912.

#### APPEAL FOR MISSION HOUSE AT NACAOKA, JAPAN.

The Rev. T. G. A. Wright begs to acknowledge the following subscriptions for a Mission House at Nagaoka, Japan, for the Rev. C. H. Shortt: Previously acknowledged, \$545.58; H. P. Blachford, Toronto, \$10.15; in memoriam, C. R. L., Grimsby, \$1; F. W. Colloton, Trinity College, \$1; anonymous, Walkerton, \$1; C. F., London, \$2; Clergyman, \$28.93; total, \$589.66. Amount required, \$800. Subscriptions may be sent to the Rev. T. G. A. Wright, 851 Hellmuth Avenue, London, Ont.

#### BOOK REVIEWS.

**Daily Readings from the Works of Bishop Westcott.** Introduction by A. C. Benson. London: A. R. Mowbray & Co., Ltd.

To anyone who wishes to have the assistance of an accomplished scholar, an original thinker, and a devout teacher throughout the days of the church's year we heartily commend this compact well arranged hand book. Mr. Benson, who knew Bishop Westcott personally, in his interesting introduction, says of him:—"The one thought to which all his work and speculation turned was the thought of the corporate solidarity of life. He held that a man could not, even if he would, live life on individual lines; that his existence was all intimately bound up by chains, both seen and unseen, with every other existence, every form of conscious life and energy under the sun. It was all one immense manifestation of God and Love." The introduction also serves to convey to the reader a graphic verbal description of Dr. Westcott's manner and delivery as a teacher at Cambridge where Mr. Benson, as an undergraduate, attended his lectures.

**The Sixth Sense. Its Cultivation and Use.** By Charles H. Brent. New York: B. W. Huebsch, 1911.

Comparatively few readers of the title page of this remarkable little book will at the outset realize that the modest and unassuming "Charles H. Brent" is none other than our distinguished fellow countryman Bishop Brent of the Philippines. We are glad beyond measure that this cultivated, wise and devout prelate was persuaded to write this small but notable and impressive contribution on the mystic sense, a subject that has attracted the attention of learned and thoughtful men of science since the world began. And the blessing of it is that one of the foremost Christian workers of the day has illumined the subject with the light of his large and varied religious experience, and has shown the true bearing of this mysterious and remarkable gift on things unseen and seen. "It is too late in the day," says Dr. Brent, "to pretend that morality and religion are synonymous, however intimate their relationship or that the end of religion is to make men good. Righteousness, which is the Christian term for morality, is to be had only in part by the practice of embracing the excellent and bathing our mystic self in the fountain of ideals. The type of righteousness thus created can never be aught than self-conscious, like an over-dressed woman. . . . The Mystic sense must occupy itself in still higher altitudes. Having come from God and being partaker of His nature it must aspire to Him. The end of life is religion, and the end of religion is to know God. The purest type of righteousness, experienced or conceivable, is created by our having as our dominant ambition to know the only God and Jesus

#### CANADIAN CHURCHMAN.

Christ whom He hath sent. The net result is Christian character." We are as confident as that we are writing that this little book will be big with blessings to innumerable readers, whether wise or simple, learned or unlearned.

**The Days of the Week.** By the Ven. E. E. Holmes, B.D. London: A. R. Mowbray & Co., Ltd.

Canon Holmes has dedicated this beautiful little book to his "God-children in England and at the Cape." In it he writes an attractive and instructive account of the origin of the names of the days of the week, and of some notable persons and events with which they have been associated. Brimful of brightness and charm are these accounts. Beautiful they are with choice English and apt poetical quotation. Biography, legend, tradition, history, anecdote and story, have been made to pay tribute to the author's purpose and the light of true religion shines up on each page. The last words of the last of the pages urge the youthful readers "day by day" to "see, and exalt, some one special attribute in the one God Whom we worship every day in the week."

**Romans I-V.** By Dr. W. H. Griffith Thomas of Wycliffe College, Toronto. London: R.T.S., 2, 0.

This is the first volume of a devotional commentary on the "Epistle to the Romans" which will comprise three volumes. It forms part of a series on the whole Bible by various authors under the general editorship of Rev. A. R. Buckland. The present volume contains only 212 pages but is remarkably replete. The author's style is lucid and attractive and he is well fitted by accurate scholarship and large teaching experience for such a task. The printer has done his work well, each paragraph being clearly marked under its proper heading and accompanied by a bold marginal title. The biography at the end presents an extensive course of reading, and writers differing as widely as Bishop Gore and J. N. Darby are freely quoted. It is well to adopt some very simple analysis of these five chapters like that of Bishop Moberly, as follows:—a, I, 1-15, Introductory; b, I, 16, II., 20, condemnation of all, heathen and Jews; c, III., what advantage hath the Jew; d, IV., Abraham considered; e, V., 1-11, the fruits of faith; f, V., 12-21, Adam and Christ. The fullness of Dr. Thomas' treatment will be seen when it is noted that, after three introductory chapters to A, six to b, four to c, three to d, and one each to e and f in the analysis here given. Dr. Thomas himself reminds us that "devotional meditation can never be done by one for another; All that is possible is to provide suggestions," and Dr. Riddle tells us fifteen years of study convinced him how much greater this epistle was than all commentaries. Yet this commentary which is mainly devotional and intended to draw out the spiritual messages of the epistle for every reader will be found a good working tool, a valuable desk companion to every student who is exploring this epistle for himself.

We have received from the publishers, the Copp, Clark Co., Limited, Toronto, a copy of the Canadian Almanac for 1912. It is a most useful book of reference to all those who are interested in Canadian affairs, containing as it does, full and authentic information on many and varied subjects, and not only is it possible to get full information from this book in regard to matters Canadian, but it is possible to get also much useful information regarding British affairs. It is a book which should be found on the book shelves and in the offices of all of those who take an interest in this country, for it is a book which should be in daily use. It can be obtained from any stationer's or bookseller's shop, or from the publishers, whose names are mentioned above, at a cost of 60 cents per copy.

#### THE TEST OF THE HEART.

'Tis easy enough to be pleasant  
When life flows by like a song,  
But the one for me is the one who'll smile  
When everything goes dead-wrong.

For the test of the heart is trouble,  
And that always comes with the years;  
And the smile that is worth all the praises of earth

Is the smile that shines through tears.

—E. M. R.

#### Family Reading

##### THE MASTER'S VOICE.

When days are dark and nights are cold,  
And all the world seems going wrong;  
When tears are fresh and hopes grow old,  
And die because they've waited long;  
When all is sad without, within,  
And I am plagued with doubt and sin.  
Yet, have I comfort and rejoice  
If I can hear the Master's voice.  
Come to me, thou child distressed,  
Come find a refuge on My breast;  
Lay down thy burden, and have rest.

When clouds are thick, and winds are loud,  
And angry waters rising fast,  
With many leaping waves that crowd  
To overwhelm my boat at last;  
When all my chance of life seems lost,  
Though far astray and tempest-tossed,  
Yet have I courage, and rejoice  
If I can hear the Master's voice,  
Be not afraid; 'tis I that stand,  
In every danger, near at hand.  
The winds are still at My command.

By Henry Van Dyke, D.D.

##### THREE THINGS.

Three things to do—think, live, and act.  
Three things to think of—life, death, and eternity.

Three things to love—courage, gentleness, and affection.

Three things to admire—intellect, dignity, and gracefulness.

Three things to hate—cruelty, arrogance, and ingratitude.

Three things to delight in—beauty, frankness, and freedom.

Three things to wish for—health, friends, and a contented spirit.

Three things to like—cordiality, good humour, and cheerfulness.

Three things to avoid—idleness, loquacity, and flippant jesting.

Three things to cultivate—good books, friends, and good humour.

Three things to contend with—honour, country, and friends.

Three things to govern—temper, tongue, and conduct.

Three things to cherish—virtue, good humour, and wisdom.

##### CROWING OLD.

A little more grey in the lessening hair  
Each day as the years go by;  
A little more stooping of the form,  
A little more dim the eye,  
A little more faltering of the step,  
As we tread life's pathway o'er,  
But a little nearer every day  
To the ones who have gone before.

A little more halting of the gait,  
And a dullness of the ear;  
A growing weariness of the frame,  
With each swift passing year,  
A fading of hopes, and ambitions, too,  
A faltering in life's quest;  
But a little nearer every day  
To a sweet and peaceful rest.

A little more loneliness in life  
As the dear ones pass away;  
A bigger claim on the heavenly land  
With every passing day,  
A little further from toil and care,  
A little less way to roam;  
A drawing nearer to a peaceful voyage,  
And a happy welcome home.

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### British and Foreign Children's Department

For the third time within nine years the Bishop of Dover, as Archdeacon of Canterbury, has had the privilege of enthroning Dr. Gore.

The consecration of Canon Maud, Bishop-designate of Kensington, took place at St. Paul's Cathedral on Innocents' Day, December. The Archbishop of Canterbury was the consecrator and the Rev. Canon Scott Holland, the Regius Professor of Divinity at Oxford, preached the sermon.

For some time an old stone in the shape of a coffin just outside the chancel screen in St. Mary's, South Walsham, has been an object of much interest. From investigations which have now been made at the instigation of the rector, it is believed to be the gravestone of the Rev. Giles Hallsdale, who was chaplain of the church, and died in 1438.

Within the past few months a census of the population of both China and India has been taken, and, contrary to all expectations, the surprising result has been to show that the population of the Indian Empire actually exceeds that of China, the actual figures for the latter country being 312,420,045, whereas India has a population of about 3,000,000 more than that.

A very fine and costly Celtic cross has been erected in the churchyard of Sampford Peverell, Devon, in memory of the late rector, the Rev. Philip Charles Rossiter, who died on Oct. 30, 1910, by his widow. Mr. Rossiter, who was a generous benefactor of the parish, left many bequests to it, and a lasting memorial is one of the most splendidly equipped of the Church of England Homes for Waifs and Strays.

At the last meeting of the committee of the C.M.S. two touching gifts received recently were reported. Both were from old ladies of ninety years of age, who have been lifelong supporters of the Society. One sent as a "Thank-offering for ninety years' mercies" a packet of diamonds which realized £110. The other, who has only her old-age pension to live upon, sent a contribution of 8s., with a message that she wished it were more.

On Christmas at 3 a.m., a unique congregation assembled at Old St. Paul's Chapel, Trinity Parish, New York. Almost six hundred homeless men, the "down-and-outs" of the lower East side, came in, and for a while forgot their miseries in the glow of the many lights; and as they viewed the beautiful representation of the manger, the Rev. W. Montague Geer preached, and was assisted in the service by the curate of the chapel, the Rev. George Benson Cox and the Rev. Howard B. Zeigler.

Recently the Bishop of Crediton dedicated two new bells just added to the original ring of four in the ancient pinnacled tower of the Church of St. James', Iddesleigh. The church itself dates from the twelfth century, but it was repaired and partly rebuilt in 1848, and completely restored in 1870. The parish register dates from 1358. The new bells have been provided by the parishioners and neighbours, one in memory of King Edward VII., the other to commemorate the Coronation of King George.

Messrs. Sotheby, Wilkinson and Hodge lately proceeded with the sale of the famous Huth Library, and some very high prices have been secured. The record sum of £5,800 was paid for a Mazarine Bible by Mr. Quaritch, the noted collector. The Mazarine is so-called from the discovery of the first copy in the Cardinal's library. The volume bears no printer's name or date, but it is believed to have been printed about 1453-55.

#### THE CHILD'S FIRST GRIEF.

"Oh! call my brother back to me!  
I cannot play alone!  
The summer comes with flower and  
bee—  
Where is my brother gone?  
"The butterfly is glancing bright  
Across the sunbeam's track;  
I care not now to chase its flight—  
Oh! call my brother back!

"The flowers run wild—the flowers  
we sowed  
Around our garden tree;  
Our vine is drooping with its load—  
Oh! call him back to me!"

"He would not hear thy voice, fair  
child—  
He may not come to thee!  
The face that once like spring-time  
smiled,  
On earth no more thou'lt see.

"A rose's brief bright life of joy,  
Such unto him was given;  
Go—thou must play alone, my boy!  
Thy brother is in heaven."

"And has he left his birds and  
flowers;  
And must I call in vain?  
And thro' the long, long summer  
hours,  
Will he not come again?"

"And by the brook, and in the glade,  
Are all our wanderings o'er?  
Oh! while my brother with me  
played,  
Would I had loved him more!"

#### WHAT HAVE YOU LEFT BEHIND YOU?

A small black beetle seemed to be very busy in the path, one bright autumn day, and one of Miss Arthur's children knelt down to see what he was doing.

"Don't get your knees dirty, Ambrose," said his sister Luella. "It's nothing but a nasty black beetle; come on."

But Miss Arthur stopped. She was the children's governess, and had been a school-teacher, so she knew the value of little lessons given out of doors.

"What's he doing, Miss Arthur?" "He—or she, I think it is—has nearly finished her life-work. Ah, here comes Mr. Beetle to help."

Two beetles were now rolling a large ball made of earth and manure, evidently trying to take it somewhere, and the sticks and stones in the path made it very hard work indeed. The beetles stood up and pushed; then they stood on their heads and kicked, and they even tried propping each other up, so as to get a good force against the ball.

"What's the ball for?" asked Ambrose.

"Their eggs are packed in it," said Miss Arthur; "and they are going to put it into a hole, and cover it carefully, so that the young will keep warm through the winter."

"And will the beetles stay on their nest in the hole until the eggs are hatched?" asked the little boy, thinking of hens.

"Oh, no! The beetles' work is done when they have left their family well provided for. When the really cold weather comes they will die. Very few insects live more than one summer. That is what I meant when I said they were finishing their life-work."

"But how sad, never to see their little ones!" exclaimed Luella, who loved babies, and kittens, and young chickens.

"It seems so to us, but the beetle has a different idea of life. She knows just what she ought to do, and does it, and it would be a grand thing if we human beings did as well.

Think how few works we leave behind us when we go from one state of life to another! What good work will you two have left behind when you finish being children and take up your life as grown people?"

"Why, Miss Arthur, I thought children's duty was to learn lessons and obey. Are we expected to leave some good work behind us?" asked Luella.

Miss Arthur answered this by another question. "You went to school, Luella, for a whole winter before I came; now, when you were given a desk, did you find it new and clean?"

"No, indeed! The girl who had it before me had written her name all over the inside, and spilled ink on top."

"So she left something behind her when she went out into a higher room, and it was not something to help any one or bring praise to her memory. Did you leave better things?"

Luella laughed. "I guess not. I spilled ink inside, and Miss Johns scolded and said I broke school rules, and a lot more things."

"And so, perhaps, you did not leave with Miss Johns a very pleasant impression. And you, Ambrose, what did you do at your grandmother's, last summer, that would be good to remember you by?"

Ambrose took his eyes off the beetles, and rolled over in the path laughing. "I broke down a young pear-tree, and scared the colt with my tin horn so that Mike couldn't harness her for a week. But I built a real good dog-house; Gyp liked it, and so did Grandma," he added.

"And what have you left behind you, Miss Arthur?" asked Luella, rather impertinently.

"Nothing half so complete as the beetle's ball of eggs, I fear; but I learned, when I was quite a little girl, that 'the evil that men do lives after them,' and I really have tried to leave very little although it is only too easy to be careless and give people trouble. A door left open slams, and wakes an ill baby, and the tired mother loses her nap. Toys left on the floor in dark places make some one trip and fall. Unkind words leave pain, and laziness gives work to ever so many who come after. But there is that little beetle; the ball is almost in that hole under the log, and next spring, when several little beetles come out, people and the birds who see them, will know that two little beetles did their work exactly as their

Creator wished, and left nothing wrong or unsatisfactory behind them."

"What are beetles for, anyway?" asked Ambrose.

"Large birds eat them, and small birds eat the grubs when they can find them newly hatched; but that is not the point. A beetle's life is busy and happy, short as it is, and it does not know why it was put into the world, except to give life to little beetles, and it attends to that. Suppose we try to be as dutiful as 'a nasty' beetle! Let us see if we can leave behind us more good things than bad. Here is a great briar, quite across the path; let us pull it to one side, so that whoever comes after us may find a clear path."

Ambrose sprang to help, and during the walk they all worked to leave a pleasant path behind them, in case some old person or wee child should come next.

#### A YOUNG EVANGELIST.

The shortest sermon I ever heard was preached by the shortest preacher I ever saw; and it was not on Sunday, or in church, but on Monday, in a small steamer plying between Toronto and the island.

Ever since the boat left the Church Street wharf, I had been amused by hearing a clear voice asking questions one after another, as fast as the tongue could go, every question begun, carried on and ended in the same high note. I could not hear the answers; for the lady in charge of the voice answered in low tones that did not reach my ear, though I sat near.

"It will learn to modulate in time," I thought. "She is teaching it not to speak so loud by her low soft answer." I had to say "it" in my thoughts; for though every one in that half of the boat could hear the voice, only those on the other side of the lady to whom it was talking saw the face. Nothing could be seen from our point of view but a great hat of fine straw, which covered it like a tent, underneath of which an edge of white skirt showed, and from it peeped a pair of tiny slippers.

Some of the questions asked by the voice were so original that I thought I would move around and see what was to be seen on the other side of the big hat; so I sat down on the other side of the lady and looked on one of the loveliest child faces I had ever seen. But, oh, such a delicate looking mite! features perfect, eyes of softest hazel, and rings of silky brown hair curling all around the blue-veined forehead.

I was wondering how long the fragile little body would stand the wear and tear of that voice, when the boat touched at Wiman Baths, and a big policeman came aboard and walked toward a vacant seat beside the child? The little one looked around, then turned to the lady and put his little hand in hers.

"You need not be afraid of the policeman, darling. You are a good boy. It is only bad boys who are afraid of policemen."



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"Oh!" said the child, with a bright smile. And when the big policeman sat down beside him, he turned up that beautiful face to him and asked:

"Are you a policeman?"

"Yes," answered the man looking down at him kindly.

"Why are you a policeman?" was the next question.

The policeman gave a puzzled laugh, but did not seem to have an answer ready. So the child helped him by saying:

"Is it 'cause you like to be a policeman?"

"Yes," said the man. Then, as if afraid of any more questions, he took out the key of the patrol box, and a pair of handcuffs and began to explain that they were to put on bad boys when he took them away.

"You won't take me away," said the little fellow bravely, looking him straight in the face. "I am a good boy."

"No, my boy, I won't take you.

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Whom do you belong to?" asked the big man smiling at the mite.

"I belong to Jesus."

The big policeman got very red in the face, and rising hurriedly jumped on the wharf at Island Park.

You see, dear children, that the sermon was only four words. Could any of you preach it?—Sunday School Times.

### LED BY A CHILD.

The bell rang, and fifty children filed into the school-room. As the last pupil seated himself, Miss Lane rose from her desk, and, taking a Sunday School paper, commenced to read.

This was the usual opening exercise, and formed a pleasant prelude to the day's work.

The story was specially interesting this morning, and the pupils listened eagerly; but the few moments granted for this form of instruction sped rapidly, and as the last word was read,

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Miss Lane walked to the blackboard, dropping the paper in a waste-basket as she passed.

The next class came forward, and others followed in regular succession until the hands of the clock pointed to twelve.

Forty-nine children gladly accepted discussion, but the fiftieth, Grace Carter, a poorly dressed yet bright-faced child, remained in her seat until the door closed after the marching troop, and then she slowly made her way to the teacher.

"Miss Lane," said Grace, timidly, "may I have the story-paper that you threw away?"

"Certainly; do you wish to read it for yourself?"

"Not exactly. I want it for papa. He almost always stays at home at night, when there's something to read."

The teacher remembered that Mr. Carter was said to be intemperate, although kind to his family; so she understood his daughter's anxiety, and said, gently.

"Take the paper, dear, and I will give you others, to-morrow."

Miss Lane kept her word; and the editor of the local journal, hearing of little Grace's effort, urged the necessity of establishing a free library.

This was accomplished; and soon into many narrow homes went a purifying Christian influence, restful and beneficent, and emanating from the loving heart of a child.—M. L. Burdick, in Young Churchman.

### CUPS OF WATER.

"I think it is a very little thing to do," Fanny Clare said, as she shook out her ruffles and buttoned her kid gloves. "Just to think! Nothing but a cup of water! I wouldn't give that much to anybody."

"It wasn't so very easy," Miss Holden said. "In that warm country, where water was so scarce, it involved some sacrifice. But Fanny, do you remember the 'because?' Whosoever shall give the cup of water, \* \* \* because ye belong to Christ."

"O well," Fanny said, "I don't see that that made any difference."

"Do move along! How you do jam up against one!" This remark was made by Fanny Clare, not to Miss Holden, but to a little girl who sat next to her in a faded blue calico dress and broken, sunburned straw hat, trimmed in faded pink ribbons.

Miss Holden apparently took no notice and while she questioned some others in the class, Fanny Clare whispered to Laura Goodwin, who sat on the other side: "What a little fright that girl is! Should you think she would like to be in the class with us?"



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Presently Miss Holden said: "I hope and trust that I belong to Christ. Are there any others who think so?" And Ruth Peckham said softly: "I think I belong."

"I am so glad," said Miss Holden; then she went back to another part of the lesson. "Laura, why do you suppose the disciples did not answer Jesus when he asked them what they had been talking about?"

"I suspect they were ashamed of it," said Laura.

"I think they were," Miss Holden said.

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Detaining Fanny a moment after class, she asked: "Did you find the cup of water easy to give?"

"Ma'am?" said Fanny in bewilderment.

"Why you had a little one who 'belonged' to Christ right beside you! Did you fill a cup with kindness for her?"

Fanny blushed to the tips of her little ears, but, like the abashed disciples, she "held her peace."—Herald and Presbyterian.



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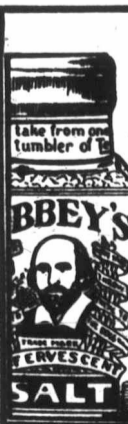
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At a large gathering of the parishioners of St. John Baptists', Toxtett Park, Liverpool, which took place lately, a handsome presentation was made to the Rev. R. F. Herring and Mrs. Herring on the occasion of their silver wedding, and also in commemoration of the vicar's silver jubilee in the parish. Mr. Churchwarden Smith, who has been the vicar's warden for the past 21 years, made the presentation, and Mr. Churchwarden Davenport handed to the vicar a list of more than 150 subscribers to the gifts, which consisted of a very old and valuable black oak dresser, a silver salver, and a large fumed oak clock with Westminster chimes.

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