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TORONTO, CANADA, THURSDAY, JANUARY 4th, 1911

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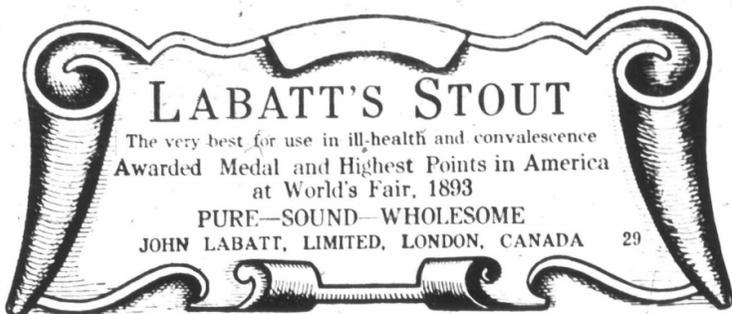
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"Whatsoever thou takest in hand, remember the end." Remember the great end of all things, remember death and judgment; remember eternity; remember that what you now do will make a difference to you for ever. Have these been your sayings to yourself to-day, or yesterday, or the day before that? Have you ever made it a rule to have such thoughts?—Vible.

The golden jubilee of the anniversary of the ordination of the Rev. B. F. Brown, rector of the Church of the Holy Cross, Sanford, Fla., was recently appropriately celebrated by religious observances. At a reception which was given by the women of the congregation the men of the congregation presented Mr. Brown with a purse of gold, and the Bishop and other members of the Cathedral staff gave him a handsome pectoral cross, suitably inscribed. Mr. Brown was for over nine years in the Methodist ministry, but on Trinity Sunday, 1860, he was ordained to the diaconate in Grace Church, Baltimore, by the Bishop of Maryland. In the past 24 years he has been in Florida, and for many years during that period he was Archdeacon of the East Coast.

The corner-stone of the new St. Thomas' Church, which is to cost, when completed, \$3,000,000, and which is to be the most costly church for its size ever built in the United States, was duly laid on the afternoon of Tuesday, Nov. 21st, by the Bishop of New York. The Bishop-Suffragan and the Rev. Dr. Stires, the rector of the parish, were present, and assisted at the service.

The daughter of the Dean of St. Paul's was baptized in the afternoon of St. Andrew's Day at St. Paul's Cathedral. Canon Newbolt officiated, and the names given to the child were Margaret Paula—Margaret because her father was Lady Margaret Professor of Divinity at Cambridge and Paula because of his connection with the Cathedral.

The Rev. C. R. Stetson, the retiring vicar of Old Trinity Church, New York, has been presented by some of his friends with a set of handsome eucharistic vestments. Mr. Stetson has been appointed rector of St. Mark's, Washington, D.C.

Mr. H. S. Wilkinson, lately a Methodist minister, was, on a recent date, ordained to the diaconate by Bishop Lawrence in St. Paul's Church, Boston, Mass. Prior to the service Mr. Wilkinson's infant daughter was baptized by the Bishop.

The Rev. F. W. Haist, a former Methodist minister, was recently confirmed by the Bishop of Quincey in his cathedral. It is the intention of Mr. Haist in due course of time to be ordained to the ministry of the Church.

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TORONTO, THURSDAY, JAN. 4, 1912.

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January 1.—Circumcision of our Lord.

Morning—Gen. 17:9; Rom. 2:17.
Evening—Deut. 10:12; Col. 2:8—18.

January 6.—Epiphany of our Lord.

Morning—Isai. 60; Luke 3:15—23.
Evening—Isai. 49:13—24; John 2:1—12.

January 7.—First Sunday after Epiphany.

Morning—Isai. 51; Matt. 4:23—5:13.
Evening—Isai. 52:13 and 53 or 54; Acts 4:1—32.

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.

Appropriate Hymns for First and Second 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.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 247, 258, 263, 397.
Processional: 94, 99, 100, 476.
Offertory: 92, 95, 96, 517.
Children: 701, 702, 705, 711.
General: 93, 97, 389, 417.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 223.
Processional: 219, 209, 547, 604.
Offertory: 213, 220, 232, 300.
Children: 333, 342, 536, 565.
General: 79, 214, 290, 534.

THE EPIPHANY.

In the Liturgical observance of this Festival we note a variation between the Eastern and the Western Churches. The East commemorates at Epiphany the Birth of Christ, the Adoration of the wise men, and the Baptism of Christ Jesus; in the West the emphasis is laid upon the Adoration of the Magi. It is interesting to note that here, as in so many other instances, the Church of England stands between the East and the predominating influence in the West, viz.:—the Roman Church. For in our observance of Epiphany the Second Lesson at Evensong contains St. Luke's account of the Baptism of Jesus Christ. Why is the Baptism of Jesus commemorated at Epiphany-tide? Our meditation to-day will give an answer to the question. Epiphany signifies "manifestation." Therefore there is a very close connection between the Epiphany and the Baptism of our Lord. The adoration of the wise men, and the offering of gifts, prove that at the time of this incident prophecy and type were still in vogue. The day of their visit was still a day of looking forward and therefore a day of types. The manifestation of the Holy Child to these wise men was prophetic of the manifestation of the Christ to the Gentiles. He who was tenderly lifted up by His mother that the wise men might look upon Him, gave us the perfect significance of that act when He said "And I, if I be lifted up from the earth, will draw all men unto myself;" and further, He laid upon His Church the responsibility arising out of the Epiphany incident and His Divine comment thereupon—"Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Then consider the typical character of the three gifts. Gold is the royal gift. It is offered to the child Jesus because He "is born King of the Jews." This is the gift that makes the usurper tremble. Frankincense is the Divine gift. The words of prophets and their typical acts are far more pregnant than the prophets realize. The wise men can hardly be said to have grasped the Divinity of Christ. But the appearing of the star coupled with such Hebrew prophecies as were known to them through the Dispersion gave the wise men faith to see in the Holy Child one who had some Divine connection and a Divine mission to the world. Therefore they offered the gift of frankincense. These men showed their wisdom in the third gift. There can be no fulfilment of mission without self-sacrifice. The higher the mission, the more universal its scope, the greater will be the sacrifice. The wise men foresaw sorrow and sacrifice for Jesus. Therefore they offered Him a gift of myrrh. So much for prophecy and type. The Baptism of Jesus signifies the beginning of the fulfilment of all prophecy and type. The prophecies and type speak, and illustrate the life, of the Word of God. The baptism of Jesus in its personal relation meant that Jesus realized His office as Messiah, as the Word of God. In that act He dedicated Himself to a ministry of Eternal Manifestation, a ministry whose effectiveness was to be sealed in the supreme act of self-sacrifice. Here then is the answer to our question. The Epiphany and the Baptism of our Lord are conjoined in Liturgical observance because the self-dedication of Jesus is necessarily prior to His self-manifestation. A practical question arises for us, Are we looking upon our Baptism, our Confirmation, our Communion, as signifying, and as preparing us to let our light so shine before men that they may be led to glorify our Father in Heaven?

The Book of Books.

At the outset of the New Year each Christian should determine to acquaint himself more thoroughly with the word of God. Let no man think because some of his fellows disparage the Bible that it is capable of being dethroned as the King of Books or that the Divine Power has ceased to issue from its sacred pages and light up the dark places of Earth with the rays of the Son of Righteousness. Well might Matthew Arnold say: "The true God is and must be pre-eminently the God of the Bible, the Eternal who makes for righteousness, from whom Jesus came forth, and whose spirit governs the course of humanity." Even the sturdy agnostic Professor Huxley was puzzled "to know by what practical measures the religious feeling which is the essential basis of moral conduct is to be kept up without the use of the Bible." "The farther the ages advance in civilization," said the great German scholar and thinker, Goethe, "the more will the Bible be used." Even the revolutionary Rousseau admitted that "If Socrates lived and died like a philosopher, Jesus lived and died like a God." "Peruse," said the same powerful writer, "the books of philosophers with all their pomp of diction. How meagre, how contemptible are they when compared with the Scriptures." "There is," wrote Napoleon Bonaparte, "between Christianity and other religions, the distance of infinity." "Bring me the book," said Sir Walter Scott. "What book?" was the reply. "There is but one book," said Sir Walter,—"The Bible!" This is the book our Church has ordered and arranged so beautifully—under the guiding hand of God—for daily instruction, guidance, comfort and worship. Through the open portals of this New Year of time our faithful, loving Mother, the Church, with arms outstretched, invites mankind to come and taste, and see, and know the goodness and the greatness of the God of love and truth—the God of the Bible. And through the means of grace therein revealed, by our blessed Lord provided, and by her so faithfully administered, and by them faithfully received, to be preserved in body and in soul unto everlasting life.

A Year of Progress.

Everything points to a year of great progress along all the lines of national life in Canada. A new Dominion Government full of desire to develop the resources of the country on all legitimate lines is seated at Ottawa, and with enthusiasm born of hope the people are looking forward to a record year in national advancement. Who can tell what a year may bring forth? But this we know that better than wishing and waiting, is, planning and working. The tale that this new year will ultimately tell, whether of progress or the reverse, will largely depend on the character of the lives led through its formative days, weeks, and months, by each individual Canadian. So it behoves us, one and all, manly, cheerfully and faithfully to do our duty in that state of life in which it hath pleased God to call us.

New Resolves.

There is no more favorable time for forming new resolutions and putting them in practice than at the beginning of a new year. One great help to that end is the adoption of a wise suggestive motto. This, if committed to memory, and every now and then referred to, and put in action, will prove a most efficient aid in the battle of life. A fine inspiring motto is that chosen by the Bishop of London, as his favourite. Dr. Ingram's life is indeed a brilliant exemplification of his motto: "Look straight into the light and you will always have the shadows behind." It

is because so many of us worry and bother over the dark sides of life that comparatively few are capable of brightening and cheering all about us with the sunshine of hope and the wholesome glow of joyful service. Would that we were better able to constantly realize that God dwells in light eternal, and that it is His will that we should walk, work and wait in the light until the day dawns to each of us when darkness shall forever flee away.

The Priesthood.

How is it that we see it so often stated that there is a falling off of candidates for Holy Orders? Doubtless to some people this statement gives pleasure, for the simple reason that the Christian religion is to them largely a dead letter. Their belief is of the most material character. It began, as it will most probably end, in the worship of self. Now the essence of the Christian religion is unselfishness. Without self-denial for the good of others there can be no Christian religion. How can candidates for the Christian priesthood be looked for in families where from morning to night there is no family prayer; no study of the Bible; where the chief topics of conversation relate to money getting and keeping, and the means to that end are talked about, thought about, and pursued with unflagging ardour? The chief variation in this plan of life being along the line of pleasure seeking; eating, drinking, play-going or indulging in some one or other of the varied forms of sensual and worldly time killing. How can it be possible to look for a spiritual outgrowth from such utter selfishness and worldliness? Is it no a modern miracle that the grace of God can from such surroundings separate a devout young man and call him to the noble and unselfish service of Holy Orders?

The Stuart Tombs.

Some stories have been published regarding the state of the tombs of the Royal Stuarts in the vaults of the chapel of Holyrood. There was, years ago, sad neglect, but nothing to compare to the desecration of the French Royal tombs. It has been forgotten that the Edinburgh magistrates had done much. There was an episode which may be fitly recalled now that attention is directed to further precautions. When the railways were being built in 1845 it became necessary to remove Trinity College Church, which was erected by Mary of Gueldres, wife of James II. in 1452, and in which she was buried under the north aisle. The remains were found and carried to the Crown office, and eventually by Queen Victoria's orders were interred under the Chapel Royal at Holyrood. The Lord Provost and Town Council and about 300 people were present. At eight o'clock on the 17th July, 1848, the coffin containing the remains was carried from the Exchequer Chambers to Holyrood, and from there on the shoulders of four men to the Royal vault in the south-east corner of the chapel, the agent of the Duke of Hamilton as keeper of the chapel acted as chief mourner, and the Lord Provost walked on the right side of the coffin. The procession moved slowly along, passing into the vault, and the pall bearers deposited the remains in a recess prepared for them in the south wall. Further arrangements have since been made for the preservation of the rest of the graves.

Our Musical History.

A correspondent of the Church Times writes of what he calls a curious flanking attack which has gone on for ten or eleven years unchecked by Mr. Terry, the director of the music at Westminster Roman Cathedral. Mr Terry's pet theory is that some time in the sixteenth century all contrapuntal music was strictly forbidden by authority, and so on. The writer in the Church Times insists that the music which has

accompanied Matins, Holy Communion and Even-song, and the descendants of pre-Reformation composers, and for more than three centuries and a half has been a legitimate development from the music of pre-Reformation times on. However, more or less independent English lines. He refers with admiration to a letter on the subject by Mr. Boyle Shore, in a history of Church Music of the Reformation period.

Ph.D.

Dr. Nicholas Murray Butler, the president of Columbia College, is much to the point, not only in England but at home. He uses the plainest language, and begins an attack on degrees obtained without sufficient real research work and vigorous training as follows: "During the last twenty-five years there has developed among the colleges and schools of the United States a deplorable form of educational snobbery, which insists that a candidate for appointment to a teaching position shall have gained the privilege of writing the letters Ph.D. after his name. This fact has given to the degree of doctor of philosophy a commercial value which it ought not to have, and it has sent to Columbia University and to all American universities no inconsiderable number of students whose chief aim is not graduate work or training in the methods of research but simply the acquisition of a higher degree."

Ignorance of Spiritual Things.

At the root of much of the materialism and pleasure seeking of worldly people lies ignorance of the things of the Spirit. Many, may we not say most, people now-a-days are like those early converts in the Acts of the Apostles who had been baptized but when spoken to about confirmation proved to be ignorant of the tremendous fact of the presence in this life of the Holy Ghost and of the wondrous spiritual power communicated by that Divine Being to the worthy recipients of His grace. We furthermore believe that much of this ignorance is traceable to the loose and vague attempts that are made to teach what is called religious truth,—teaching that lacks the salt of sound doctrine. We know no more definite, soul-searching, spirit informing teaching of sound doctrine for youth than that embodied in the Church Catechism. In our younger days it was the very Alphabet by means of which children received a clear and thorough grounding in the vital principles of the Christian religion. We venture to say that the duty towards God and towards your neighbour, therein set out, have helped more to shape noble, unselfish, steadfast and spiritual lives amongst the sons of men than all the vague and general schemes for popularizing religion that modern fashion and the craving for novelty in religious instruction have brought about. We know no more effective way of banishing spiritual ignorance than by sound doctrinal teaching of the principles of the Christian faith. Were such teaching intelligibly and thoroughly imparted, and substituted for futile attempts to be all things to all men, there would be but little lack of staunch, steadfast and well grounded candidates for Holy Orders.

Remedy For War.

Horrible as are the atrocities of war and terrible the human wrath and vengeance of which they are the outcome, there is a sure and effective remedy for that dreadful scourge. Seldom have we seen the remedy stated with such convincing clearness and conciseness as in the speech of Archdeacon Lawrence at the recent Church Congress held at Stoke: "The only remedy for war was the fearless application of Christian principles. The masses were waking up to the fact that they were the chief sufferers from

war, and from those overgrown preparations for war which in Europe alone imposed annually upon peaceful industry a burden of over three hundred millions sterling, and a blood-tax of something like five millions of men. What an opportunity was here for the Church of Christ to lead the masses, if she would only proclaim, with no uncertain voice, her Master's message of Peace and Fraternity. Let them visit International wrong and violence with unsparing condemnation. Even a war of strict self-defence was a bad necessity. Armaments might be necessary, but they were symptoms of a deep-seated disease, which only the wholesome medicine of the Word of God could cure. Wars were the outward and visible signs of a gigantic failure hitherto of Christianity. Christ's message of justice, love, and brotherhood was still unheeded by the nations. Only the golden rule of Christ could bring about the golden age of men."

Old Epochs.

The discovery and arranging of the relics of past epochs and dwellers on this globe is every year becoming more methodical, and greater care is taken to preserve what is disinterred. The examination of the Palatine in Rome was always expected to disclose something of imperial greatness; if the story of the laying bare of the mosaic floor of an immense hall, either an audience chamber or dining hall, is even partially true it will go far to lead to other discoveries. In the lands of the Levant, the earlier civilizations are being rearranged in more accurate historical groups, and coming generations will have histories, drawn from Biblical and pagan authorities illustrated and verified by contemporary buildings and inscriptions. How often the reflection is pressed home, what knowledge of the world's history would we possess had the books of the Bible perished? And as to the remains of monsters which roamed the earth in the epochs which immediately preceded man, or in the far-off times of man's earlier years, how probable it seems that some monsters of land and sea did really survive three or four thousand years ago. The ice fields of Siberia have preserved mammoths, which are now in Russian museums, and Californian museums are preserving a vast number of skulls and remains of prehistoric creatures. At Berkeley there is a growing collection of mastadons drawn from an asphalt pool near Los Angeles. We read that in one spot were found the bones of seven sabre-toothed tigers, one complete skeleton and other remains of a great prehistoric wolf, while both in that neighbourhood and at Natchez, in Mississippi, have been found skulls of an immense animal of the cat group, which is called the American lion. It is not only possible but probable that dragons, Behemoth, and great fish survived for ages upon land as man's dominion gradually grew.

THE OUTLOOK FOR 1912.

That the outlook to-day, in the civilized world, is especially and exceptionally perplexing and disquieting seems to be all but universally conceded. In whatever direction we turn our eyes, appears the same spectacle of unrest, fermentation, and of something impending which will transform or revolutionize present conditions. To whatever point of the compass we look the skies are lowering and overcast. Something, we feel, is coming. What that something is one cannot say. When and just exactly how it will come is a mystery which no human prescience can solve. But the impression remains and deepens as the days go by that the old order is nearing its end, that we have now entered upon a period of transition, whose final goal and consummation is remote and

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obscure and which will involve the displacement, and in some cases the reversal of usages, and principles and practices once generally regarded as self evident and universal obligation. This is undoubtedly the general impression among people who can spare an occasional half hour to the consideration of the wider problems of the times. And undoubtedly there is much to warrant such a view. The appearance of coming change is everywhere manifest. In the social, political, industrial, and, we may add, in the ecclesiastical world, whatever uncertainty there may be, the one certainty remains that things will not continue, in outward semblance, as they are. A change or changes are coming, in fact have prospectively already come, for while old forms and formulas may still linger, the spirit that animated and vitalized them has evaporated, or all but evaporated, and like a tenantless dwelling they are doomed to decay and perish, nay, have already begun to decay. And so the hearts of many are failing them. In spite, however, of the anxious, trying and critical character of the times, we do not share the apprehensions so widely indulged by many thoughtful people. For if there is one predominating feature of the present situation, it is the moral inspiration and purpose of every modern movement. Mankind is discontented with present conditions, and therefore desires to better them, and to better them be it noted, in the interests of no particular class, but in that of humanity as a whole, or at all events, of the many. The wildest, crudest, fiercest innovator, whatever may be his methods, certainly aims, or professes to aim at attaining the greatest good for the greatest number. We may differ from him in regard to his methods, we may regard them with disapproval, or even with horror, we may consider the cure worse than the disease, but the fact cannot be ignored that the innovator, or revolutionist of to-day is actuated by motives in themselves just and righteous. The Bishop of London, preaching on the Labour Question before the recent English Church Congress, made a statement, which at the time aroused much comment and not a little hostile criticism. He said that the Labour Movement in England to-day was essentially a Christian one. In spite of its extravagances and abuses and excesses, it was inspired by Christian principles. This statement staggered some people, but it bears a closer examination. Many wrongs and crimes have been perpetrated in the cause of Labour, and many blunders, but the end aimed at is undeniably a righteous one. The same may be said of other modern movements. They are inspired by a moral aim. They do seek in their own way to uplift humanity, to remove social barriers, to alleviate unmerited suffering, to relieve the strain of living, to promote equality, to realize in other words the principles of Christian brotherhood. Many of these movements, of course, are not avowedly Christian, sometimes they are professedly anti-Christian. Nevertheless, when rightly understood, they are profoundly, if unconsciously, religious. Their aim, whatever the means employed, is always a moral one and embodies the righting of some manifest wrong, and the promotion of human happiness. This fact is most reassuring. The spirit of Christ is moving on the troubled waters. The discontent and unrest of the age is inspired, not as might appear to some by greed and selfishness and blind envy, but by the determination to find a more equitable mode of life, and the readjustment of human relations on a moral basis. Surely we can trust God to overrule so much moral enthusiasm to the final gain of humanity, and school ourselves to face the future with its tremendous problems in quietness and confidence. In this spirit of unflinching faith in the ultimate triumph of truth and righteousness we cordially wish all our readers a Happy New Year.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

About a year or so ago "Spectator" was invited to address a group of church workers interested in a Christian Mission to Jews. He ventured to suggest that it was a mistake to approach the Jews with the Christian evangel in the spirit of apology, to proclaim that the Jew was the chosen of God, and that the divine plan included a special place both in heaven and on earth for the Hebrew, to affirm that to be kind to the Jew in the lower flat brought some special blessing that was not forthcoming if the same act for the same need, were extended to the Christian upstairs. It is because all are sinners and all need divine forgiveness and divine sustenance through Christ, that Jew and Gentile must approach the Father, not because of their privileges, but because of their needs. It is on account of the largeness and fulness of God's love for all the children of men, that the Jew must be included in the evangelization of the world. All this was received with something like consternation while the conventional presentation of the subject was welcomed with the warmest approval. A few weeks ago "Spectator" was interested to hear a Jewish clergyman, a priest of the Anglican Church deprecating the constant reference to the Jews as God's "chosen people," and thus ministering to their vanity. His point appeared to be that it was the wrong angle of approach by which to bring the Gospel of Christ to the Jew. It would seem to us to be simply fundamental that the Jew should take his place with all other sinners at the foot of the cross. If there is any hope of making any deep and broad impression upon the Hebrew mind and heart in our opinion it will not be accomplished by essays and arguments about the Hebrew Scriptures, but by an unfolding of the hungering and thirsting of human hearts and the possibility of Christ alone furnishing the bread of life and the living water.

The spirit of Mr. Brewer's letter in the last issue of the "Churchman" is exactly the spirit which will do most to call forth light upon the great question of Prayer Book Revision. It is the spirit of setting forth one's opinion clearly and definitely and seeking the views and opinions of others by means of which the original opinion may be modified. This is not the time for decisions and the closing of questions bearing upon this subject, but the occasion for enquiry, research, meditation, the facing of problems and the contributing of what we can towards their solution, and seeking the further contributions of others. It is letters of just that spirit that "Spectator" has hoped to call out as he has from time to time raised all sorts of questions regarding our liturgy. Our readers will remember that the

special point under consideration, was "what is the special objection of morning and evening prayer, what is the climax in each case?" This question was raised because it appeared to "Spectator" that if any alteration is to be made in our services it must be an alteration which will fit in with a recognized plan or purpose. Whether he is right or wrong in this assumption is, of course, a question concerning which diversity of opinion may exist. To go a step further and decide what is the special objection of the existing services and why they are so, is a still more difficult problem, but if we wish to add or subtract must we not know what we are aiming at lest the results of our labours be to carry our hearts hither and thither without a definite resting place? Mr. Brewer raises the point which was also raised by a very dear friend in a private letter a couple of weeks ago, namely, the assigning of the Gospel canticles as the keys to the services, because of their places in the Services of the Hours of which Matins and Evensong are composites or amalgams. This at once raises the question, can the force or significance of any given portion of Morning Prayer, we will say, be determined by its original position in Prime or Lauds? The fusion of two elements does not result in the reproduction of the characteristics of the original constituents. Hydrogen and oxygen have their own qualities which are quite different from those of the water, resulting from their proper fusion. Is then the interpretation of our service to be entirely conditioned by the interpretation of elementary services from which it sprung? Or have we not ultimately to judge the service as it stands and recognize that elements brought into new relationships possess their own peculiar value and produce their own peculiar effects. "Spectator" does not undervalue the advantages of historical interpretations, but every service destined for the use of men ought to carry its own interpretation on its face. Let us have the roots of our devotions embedded as deep down in the history of the generations as may be, but let also what is on the surface be manifestly intelligible to those who may behold it. When "Spectator" indicated the creed as the climax of the service it appeared to him that the wave of devotion seemed to break at that point. It is not a manifest and continuous upward movement, but rather a series of undulations, the crest of the last one being the creed. We would like to ask, is the Te Deum what we profess it to be, the Church's greatest hymn of praise? If so, why should it come after the Old Testament lesson rather than the New? Would not the movement be more regularly forward and upward if placed after the second lesson? Of this, however, we may have more to say at another time. "Spectator."

AN ADDRESS BY THE BISHOP-COADIUTOR OF JAMAICA.

At a recent Convention of the members of the Brotherhood of St. Andrew, which was held in Spanish Town, Jamaica, there were 165 present. A special Corporate Communion was held in the cathedral, and it was a deeply impressive service. The Archbishop celebrated, about 150 men must have communicated, and the address was, as on previous occasions, delivered by the Coadjutor Bishop, who took as his subject, "God's Warrior," having dealt last year with "God's Witnesses," and the previous year with "God's Workmen." Bishop Joscelyne based his address on the words, "Finally, my brethren, be strengthened in the Lord" (Ephesians 6:10 (R.V.)): Twice over does St. Paul liken the Christian man to a soldier, here and in his last letter of all, the Second letter to Timothy; here it is "be strong in the Lord;" there it is "a good soldier of Jesus Christ." Here it is "Put on the whole armour of God;" there it is, "No man on active service entangleth himself with the affairs of this life." And so to-day we take the thought put into our minds by the Epistle of the week, and we find out as Brotherhood men, enrolled in an army of peace, and yet engaged in a perpetual war, what the great missionary of the Gentiles has to tell us about our life as soldiers.

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St. Paul's was a wonderfully hopeful life; even in the darkest, most trying circumstances he is buoyed up with hope, and so is able to buy theirs up' also. Here he is in prison. This Epistle to the Ephesians is one of the four letters of the imprisonment, and yet the man's heart is free; and perhaps in no other letter does the writer lead us to such noble heights of Christian experience as in this letter to Ephesus. Surely his hopefulness is one grand secret of his power among men. Just as of Oliver Cromwell we are told, "Hope shone in him like a pillar of fire when it had gone out in all others." Perhaps our greatest living missionary to-day is Bishop Tucker, late of Uganda, and in his book he lays down this principle: "A pessimistic missionary is foredoomed to failure. The optimist, on the other hand, has reached his goal before he starts in the race. Hope is born of faith, and honours that God Who has said, 'Him that honoureth Me I will honour.'" and then Bishop Tucker adds: "Rarely, if ever, have I known a missionary who doubted of success achieve it." That is a great qualification for us, brother-soldiers, at the very outset—a hopefulness that is born of trust in God. To expect miracles, to look for answers to prayer, to draw upon the resources of Omnipotence, to lead others so to expect and so to look—this is the birthright of the Christian warrior. But we go further, and follow St. Paul's own line, and we trace three plain features of our soldier life for God to-day. "Finally, my brethren, be strengthened in the Lord." I. First and foremost stands Loyalty to our Leader; "in the Lord." That is a remarkable expression, and it means in union with the Lord: in close, intimate, spiritual union with Him. That, of course, is the main theme of this whole Epistle. Not so much Christ for us, as substitute; not so much Christ with us as Companion, but Christ in us in a close, real union, which is the inner secret of Christian life. Here in this Epistle St. Paul uses the phrase, "In Him," or its equivalent, no less than thirty-five times, that is, about six times in every chapter, and it shows the whole secret of spiritual indwelling between the soul and the Saviour. I know that this sounds mysterious and hard to grasp, yet it is a truth emphasized and made prominent in every generation of religious history. The indwelling God; that was the truth dimly felt, even by Socrates, the old philosopher of Greece, a truth acknowledged by men of widely different outlook, yet all alike in this, the presence of God's Spirit within. Now surely here is the first call upon the Brotherhood man: a constant, unswerving, unquestioning loyalty to our Leader. Christ in the Brotherhood man, therefore Christ in the Brotherhood meeting, and in the Brotherhood methods. My one fear for myself, as for all our fellow-workers, is this, lest in our very fondness for the work, lest in our very zeal for its success, the unseen Leader be left out. Every day we live, every task we take in hand, needs the constant reminder of Him Who calls us to it. St. Paul laid that specially on Timothy in his soldier's chapter when he said, "No man on active service entangleth himself . . . that he may please him who enrolled him as a soldier." The Captain of our salvation has enrolled us in His special service corps. Let us above everything and before everything set ourselves to please Him. Here, at His own holy service we have come for that very purpose, to remember and show forth Him. He deserves it all, for His great love, His unmeasured care for us, a Leader Who has gone before us into the battle and laid down His life for His friends, "tasting death for every man." "Apart from Me ye can do nothing." II. Another feature of the soldier's life, pressed with startling emphasis in to-day's Epistle is this, Firmness towards the foe. What foes there are— manifold, unseen, principalities, powers; "we wrestle not against flesh and blood." Not, that means, against mere human power (that is bad enough), but against unseen forces, marshalled, arrayed, watchful against us. "Spiritual wickedness in high places"—that does not, of course, mean the wrong-doings of the well-to-do, but it means "spiritual hosts of evil in the air." St. Paul is vividly conscious not only of evil within, but of evil without. He knows the tempter, the sharp anguish of spiritual attack, so he warns his fellow-soldiers to be mindful of the foe. Dear brother, we are in real danger every day of forgetting our foes, those spiritual enemies, that watch and plan and "wait for thine unguarded hours." It will help us, considerably in standing firm, in trying to lead another to stand firm, to bear in mind the enemies that constantly surround our life. I notice that some of God's greatest saints have been the most conscious of the devil and his devices against them: in the life of Martin Luther, for instance, and here in the life of St. Paul, there is a sensitiveness to the power and personality of evil constantly near. If we want

to help our boys and growing lads to be pure and consistent and to live for God, let us warn them quite plainly and as in God's sight of the dangers without and the dangers within to their soul's life. Only a short time ago a clergyman, not with us to-day, talked over with me quietly the extreme need for telling our growing boys at Confirmation, and even at Sunday School age, the dangers, "ghostly and bodily" (specially bodily) that beset them in growing manhood. Fathers, do not be afraid to speak, sacredly, plainly, and sufficiently to the boys about you as to the fleshly foe each Christian soldier has to meet. III. A third feature of the soldier's life is the full use of all the equipment and resources provided. "Wherefore, take unto you the whole armour of God." It is a familiar thought in all its detail, but very instructive, because it hints that God has put within our reach an armour thoroughly adequate to the campaign. Truth, righteousness, faith, and all that tends to salvation, ready close at hand, tried, tested, sufficient. It means nothing less, I think, than what the same writer in Romans 13 calls, "Put ye on the Lord Jesus Christ." He is the Truth, He is our Righteousness. He is the centre of our faith, and putting on Him the soldier stands complete. We have to do with temptation what He did with it: "Get thee hence, Satan": "It is written thou shalt worship the Lord thy God." Yes; God's strength is always within reach, an armour proof against daily foes, for "we can do all things through Christ which strengtheneth us." And the wonder of it all is that it is so simple. But as Longfellow says, "Sublimity is always simple." Do not wait, dear brothers, for some vision, or for some striking occurrence. "If the Master had bid thee do some great thing, wouldst thou not have done it?" The simplest things in daily experience may remind us of life's sacredness, like the thoughtful lady in one of Miss Freeman's Stories, who used, when passing the font, to say, "Thank God for giving me life," and when looking towards the Holy Table would say, "Thank God for giving me food." The quiet Brotherhood meeting, the regular Bible meditation, the devout Corporate Communion, the good example in home life and in business relations the swift ejaculated prayer when we are tempted to say or do an unworthy thing, all this may be part of the whole armour of God. Yes, St. Paul leaves his soldier on his knees, "praying always with all prayer and supplication in the spirit." A praying soldier! that is a noble ideal, and is the secret of unnumbered victories. For there we learn the method of welfare, the plan of spiritual campaign, and the best way of access to a brother's heart as one said a month ago at the Church Congress in England. "The saint upon his knees can see farther than the philosopher on tip-toe."

"Let your drooping hearts be glad.
March in heavenly armour clad;
Fight nor think the battle long,
Victory soon shall tune your song."

The Churchwoman

ONTARIO.

Addison.—At a special meeting of the local branch of the W.A., on Tuesday, December 19th, 1911, the honorary president was presented with a life membership accompanied by the following address: read by Mrs. Hollingsworth: "Dear Mrs. Austin Smith: As we approach this Christmas season we take this opportunity of expressing to you our heartfelt gratitude and loving esteem in which you are held by every member. Every meeting you attend we feel inspired by your presence and your thorough knowledge of the workings of the W.A. help in many ways to make our meetings a success. Knowing that you have always done all in your power towards making each branch in this parish a success, and your labours amongst us being characterized with a desire on your part to fill to the best of your ability your noble position in life, we ask you to accept this Life Membership of the W.A., of which this pin is the emblem, as a token of our esteem for you; and we sincerely hope that Heaven may shower its richest blessings on you for many years. As you look upon this pin may you ever bear in kind remembrance the members of the Addison Branch of the W.A." Signed on behalf of the officers and members, Mrs. John Percival, president; Mrs. Hollingsworth, secretary; Mrs. James Love pinned the gold cross upon Mrs. Smith and Mrs. Albert Davis handed to her the envelope containing the twenty-five

dollars which will be offered to a missionary for the extension of Christ's Kingdom in the far North West. The pastor thanked the ladies warmly on behalf of Mrs. Smith, and a very happy meeting closed with the Benediction, after which refreshments were served.

NOVA SCOTIA.

Halifax.—St. Paul's.—The members of the Junior Auxiliary of the Mission Guild of this parish held their quarterly meeting on Monday afternoon, December 18th. There was a crowded attendance, the senior members and the officers being all present. The rector, the Ven. Archdeacon Armitage, congratulated the young people on the work they were doing to help with missions. He referred to the excellent status of the Junior Guild, their regular attendance and good behaviour. Before the meeting adjourned Dr. Armitage said that, in the midst of all rejoicings there is ever the minor note of sadness, to-day it was present in the regret which all felt in saying good-bye to one who had been the first leader of the Junior Guild—Mr. Arthur deB. Tremaine—whose deep and personal interest in the members and the work was one of the great factors in the success and progress of the society and had been largely responsible for the splendid membership. Mrs. Elliot then read the following address: "Dear Mrs. Tremaine: We, the members and helpers of St. Paul's Jr. W.A., desire to express our deep regret at your departure from Halifax. While among us you have always been most ready to help and encourage us in our work, first as President of the Missionary Guild, and later as head of the Auxiliary. Your interest and zeal in the work has made our branch one of the most successful in the Dominion. We cannot let you depart without some token of our appreciation and love for you, and together would ask your acceptance of this little gift, and though many miles away you will not be forgotten by the members and helpers of St. Paul's Junior W.A., and trust that you will ever remember us in your thoughts and prayers. Wishing you and Mr. Tremaine a Very Happy Christmas and Bright New Year in your new home." Signed on behalf of the Auxiliary, F. H. Kellogg, superintendent; Edith Pyke, secretary; Annie L. Elliot, treasurer. The presentation of the address was accompanied by a neat leather shopping bag. Mrs. Tremaine was deeply affected by the expression of appreciation on the part of her co-workers and the youthful members. "I am not going to say good-bye because I am coming back," was her bright assurance, and ended by wishing all a Happy Christmas.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Right Rev. C. L. Worrell, D.D., Lord Bishop of Nova Scotia, has been elected a Fellow of the Royal Colonial Institute in London. St. Paul's.—The services in this church, both on Christmas Eve and Christmas Day, were of an especially joyous character. At the former service several favourite carols were sung. The Ven. Archdeacon Armitage preached on Christmas Eve on "Emmanuel" and on Christmas Day from the text, "For unto us a Child is born—a Saviour." The preacher referred to the generous provision made by the congregation in the way of Christmas dinners for the poor. He said that when the hearts of his congregation were touched there were no bounds to their generosity. A more substantial provision had been made than could reasonably have been expected. Upwards of 125 dinners were sent out, the committee had reported, some of them for six or seven persons, a supply for more than two meals. There was no hall in Halifax in which such a royal banquet could have been spread. Their rule, however, was to have the dinners in the homes of the people. Flowers, plants and grapes had been sent to the sick; fuel to those in want. The spirit of generosity begins in the Sunday school, where gift Sunday was duly celebrated. Gifts of toys, books, candy, etc., were brought by nearly 700 officers, teachers and scholars of the school, to be sent for Christmas entertainments in the poorer districts in the country. A very large number made their Christmas communion in this church on Christmas Day.

Annapolis service at congregating of an sanctuary; the beautiful Mr. C. Pe Christmas S. Wainwright Advent set at the 8 o 50 at the n special and Te Deum, Adeste Fide expression tivity of ot receiving r the soloist Burton—an Mrs. H. D. of fragrant offertory ce purposes, a for the rec very tangl which are recipients. I Night was house was ted and fu bags and f justice. M short carol day and sa prizes to t The congru ing the tre the role of

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January 4, 1912.

CANADIAN CHURCHMAN.

Annapolis.—St. Luke's.—The Christmas Eve service at St. Luke's was attended by a good congregation. The tasteful decorations, consisting of ample wreathing and banners in the sanctuary and nave, were made more effective by the beautiful electric star, the gift and work of Mr. C. Perkins. The music consisted of carols, Christmas hymns and the Psalms. The Rev. H. S. Wainwright preached his last of a course of Advent sermons. There were 30 communicants at the 8 o'clock Christmas Day celebration and 50 at the midday celebration. The choir sang the special and festival music with credit. Jackson's Te Deum, Simper's "Tell It Out"—the historic Adeste Fideles and other similar numbers gave expression to the joy of the faithful in the Nativity of our Lord. Mrs. How and the choir are receiving many compliments. J. F. Elliott was the soloist and was in good voice. Messrs. G. E. Burton and Charles Whitman kindly assisted. Mrs. H. D. deBlois furnished an abundant supply of fragrant white flowers for the table. The offertory contained, besides envelopes for current purposes, a welcome gift for Mrs. How and \$33.73 for the rector. This and other similar gifts are very tangible proofs of goodwill towards men, which are heartily appreciated by the favored recipients. The Christmas tree on Holy Innocents' Night was a grand success. The Sunday school house was full. The tree was gloriously decorated and fully laden with all manner of candy bags and fruits, to which the children did ample justice. Mrs. How had previously furnished a short carol service, preceded by Collect for the day and said by the rector. The teachers gave prizes to the winners in Sunday departments. The congregation cheerfully assisted in furnishing the tree. Cyrus Perkins gracefully performed the role of Santa Claus.

Charlottetown.—St. Peter's Cathedral.—A very interesting presentation and address was made on Christmas Eve to the Rev. Canon Simpson to commemorate his Silver Jubilee as priest-vicar of St. Peter's Cathedral. The Rev. H. Scott Smith, assistant priest, presided, and stated that the presentation was enhanced by the fact that it was made in the names of all connected with the congregation—choir and Sunday school every one without an exception most gladly contributing. The chairman then asked the senior churchwarden (Mr. Foster) to read the address and present the canon with a handsome silver salver, suitably inscribed. The address was as follows:—"To the Rev. Canon Simpson, M.A. Reverend and Dear Sir:—We, the members of the congregation, choir and Sunday school of St. Peter's, desire to offer to you our most hearty congratulations on the celebration of your 'Silver Jubilee' as priest incumbent. We look back over the twenty-five years and feel satisfied to Almighty God for that love and confidence which has always existed between priest and people worshipping in St. Peter's. We feel very deeply your unflinching devotion to those God has committed to your care, and we pray that God in His goodness may spare you for many years to come to continue your good work amongst us and that His loving favour may ever be extended to you and your family." Canon Simpson in reply, thanked the subscribers very heartily for their appreciation of his services and said that the presentation was unexpected, as that on the occasion of his celebrating the Silver Jubilee of his priesthood the congregation had marked the occasion by presenting him with a purse. The canon spoke of those who left the Island to make their homes elsewhere, and said how many more attractions there were in Prince Edward Island than was generally thought. Mr. Cotton (who has been a member of St. Peter's congregation since the church was built), in a few words congratulated the canon on his twenty-five years' service, and expressed the hope that he would for a long time be spared to continue his good work at St. Peter's.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Chatham.—The great Festival of Christmas was duly celebrated in St. Mary's and St. Paul's Churches with appropriate and interesting services. The first evensong of the Festival was on Christmas Eve in St. Paul's at 3 p.m. and in St. Mary's at 7 p.m. The music at both services was well sung by the choirs, and included the Anthem "Sing O Heavens," etc., by Simper, in addition to the usual Christmas hymns, carols, etc. The second service was a choral celebration

of the Holy Eucharist in St. Paul's at 8 a.m. on Christmas Day. There were 49 communicants and the service was in every way appropriate. The third service was a choral celebration of the Holy Eucharist in St. Mary's at 11 a.m., morning prayer having been said at 10 o'clock. At the conclusion of Morning Prayer the teachers and children of St. Mary's Sunday school presented the rector with a handsome copy of the Hymn Book of the Canadian Church and other tokens of goodwill and esteem, for which the Ven. Archdeacon Forsyth expressed his thanks and stated that the gifts would be gratefully appreciated. For the Choral Eucharist a new Service by Simper was well sung by the choir and was much appreciated for its devotional helpfulness. There were the usual Christmas hymns and a sermon on the Incarnation by the rector. There were 50 communicants. Both churches were appropriately decorated for the Festival and all the services were in keeping with religious joy of the sacred Season. Before his sermon in St. Mary's on Christmas Eve Archdeacon Forsyth stated that the contributions to the King's College Endowment Extension Fund had amounted to \$850 and it was hoped that there might be \$1,000 by the end of the year.

Moncton.—The Advent session of the Deanery of Shediac was held in this place with a good attendance of members. Evening prayer was said in St. George's Church, the rural dean being preacher. The corporate communion was celebrated next morning, when all the brethren present at the meeting received. At the following business session the missionary apportionments were fully discussed, previous to the meeting of the representatives of the parishes which was called for the same morning. On adjournment being had for the purpose of attending the latter, the brethren assembled with the delegates in the schoolroom of the church. A good deal of discussion as to the apparently uneven distribution of the sum required, took place, and resolutions were passed asking for information from the Diocesan Board as to the rule or method followed in apportioning the deaneries; and affirming that in the opinion of the meeting the apportionments upon the various parishes should not exceed 10 per cent. of the average ordinary expenditures. The incumbents of the parishes were requested to send to the deanery representatives the number of Church families, the total Church population, and the average annual expenditures in their respective cures, so that an equitable basis of apportionment might be arrived at. The sum apportioned to the deanery, viz., \$1,375, was then divided upon much the same lines as formerly, between the eight parishes of which the deanery consists, it being understood that a more even and equitable basis should be determined upon for the next division. On re-assembling at the rectory, the Choral Union Committee reported the following selections had been made for the Festival Service approaching: Hymns, 380, 603, 656, 406; psalm, 104; canticles, F. C. Maker in D. anthem, "Ten Thousand Times Ten Thousand," by H. Elliot Button in E. flat. It was decided to hold the next festival in Dorchester, with the rector's concurrence. Mr. A. Woodhouse, organist of St. George's Church, Moncton, to be conductor. On invitation of the rector of Peticodiac, the brethren decided to assemble there for the spring session. On motion, Mr. R. W. Hewson was elected representative of the deanery on the Board of Missions, the Rev. W. B. Sisam being the clerical representative. At the suggestion of the Rev. R. Coleman, a scheme of united prayers for the parishes in the deanery, whereby each parish should be remembered by all at the throne of Grace one day in every week, was adopted. The customary Greek, Latin and English lessons were on motion postponed, owing to lack of time. The brethren separated, after being very heartily entertained by the rector and Mrs. Sisam, feeling that a most profitable and important meeting had been held.

QUEBEC.

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

Quebec.—Both in all the churches in this city as also in all the churches throughout the diocese generally, the Christmas Festival was loyally and heartily observed. On Christmas Eve carols were sung and on Christmas Day the special musical portions of the various services were very well rendered by the several choirs. The churches were well filled by throngs of worshippers at all the Christmas services and large numbers made their Christmas Communion on Christmas Day.

Lake Edward.—Though far from the sound of Christmas bells, yet the Festival of Christmas was ushered in, with all reasonable honours, at the Sanitarium during Christmas week. Thanks to the large hearted generosity of many friends in Quebec, the indefatigable energy of Miss Ida Dodd, the lady superintendent, the wise counsels of Dr. E. A. Craig, M.D., the house physician, and last, but far from least, the ubiquitous assistance of Mr. Wm. Melville, the sine-quanon of the establishment, arrangements were made for a real old-time Christmas. The hall and corridors festooned with evergreens and berries, the "bit of Christmas" behind the pictures, the best substitute for bells procurable swung from the mantelpiece, under which the Yuletide log brightly burned, the large, well-stocked tree in the centre presented a gala appearance, announcing to the visitor that a dispensation had been granted for the nonce, and that the staff, friends and patients of the Sanitarium were en fete with the rest of Christendom on this glad Christmas Day. A sumptuous repast had been prepared of roast turkey and plum pudding, with other seasonable viands, which was done full justice to. An adjournment was then made to the hall, where Dr. Craig in fitting words, proposed a vote of thanks to the many kind friends who had made the present occasion possible. His words were received with acclamation. A distribution of the presents then took place. Music and games followed, with social intercourse until, what for those "taking the cure," is a late hour. Thus ended a very happy evening for those, though away from home, yet here may find "a home from home." On Wednesday in Christmas week, the Hon. Chaplain, the Rev. E. Templeman, visited the institution, holding service, when the old Christmas hymns were sung and an appropriate address given on the text, "God with us." The following morning Holy Communion was administered.

MONTREAL.

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

Montreal.—St. James the Apostle.—At an adjourned vestry meeting of the congregation of this church, which was held on Thursday evening, December 28th, for the purpose of choosing a successor to the late Rev. Canon Ellegood, the Rev. A. P. Shatford, the present curate-in-charge, received a substantial majority of the votes of those present. The Rev. Canon Shreeve, rector of Sherbrooke, was named as an alternative. The two names have been submitted to the Bishop of Montreal and his choice will be announced at a special vestry meeting which is to be held this evening.

Grenville.—St. Matthew's.—On St. Thomas' Day, December 21st, the Lord Bishop of Montreal, the Right Reverend J. C. Farthing, D.D., ordained to the priesthood at this church, the Revs. Frederick William Schaffter and Horace George Leonard Baugh. During the earlier part of the week the Bishop had conducted quiet days for the ordinands; these exercises concluded on Wednesday evening with a well attended public service at which the Bishop preached an excellent sermon on the unbroken and world-wide continuity of the priesthood of the Holy Catholic Church. The service was read by the rector, the Rev. W. J. P. Baugh, assisted by the Rev. Wm. Garner of Lakefield. The ordination service commenced at 10 o'clock on Thursday, having been preceded by matins. The Bishop, wearing his Convocation vestments, attended by the clergy and preceded by his chaplain bearing the pastoral staff, made a very imposing procession through the church. The sermon, addressed to the ordinands and the laity, was preached by the Rev. Canon Paterson Smyth, D.C.L., Litt.D., rector of St. George's, Montreal, and examining chaplain to the Bishop of Montreal. The text was taken from 2 Tim. 4:1, and the discourse at once caught and maintained until the end the most earnest attention of every listener, both clerical and lay. The preacher, with his beautiful voice and diction, drew rich treasures from his own long and varied clerical experience, bringing light upon an occasional point with telling humour or pathos. After dwelling upon the solemn, awful responsibilities of the clergy, their duties and their needs, he proceeded to describe, step by step, the call to the ministry, its definiteness, its supernatural directness, then to preparation, setting apart, and the solemn sacred charge of those sent forth to minister. After touching upon the sacerdotal duties of the ministry the preacher emphasized the office of preaching. "Preach

Christ! Christ! Christ! Christ only. Christ at ways, Christ altogether. Take that one solemn charge laid upon us of preaching Christ, do you know how tremendous it is? Does some man say, why that is quite easy, preach Christ? Is it though? Much you know about it! It is easy enough to preach conventional platitudes about Christ, and to use nice pious phrases about Christ, phrases that interest nobody, that grip nobody. That is not preaching Christ! God forbid. There may be even more real preaching of Christ when the name is not much used, as in the stories of the Prodigal Son and Lost Sheep. To preach Christ is to make men throb at the thought of Him; to make them feel that He is the one help in their particular trouble; to show Him in all His manifold sides to the manifold needs of humanity. How are we to preach Christ effectively to our congregation? Ah! Christ must be very real to a man before he can bring Him in His various sides to humanity in its various needs. Christ incarnate to make men strong, Christ atoning for the vilest sin, Christ in His Sacraments coming into men's lives, Christ in Hades preaching to the dead, Christ arisen that men might arise, Christ pleading for ever at the right hand of God, pleading for His lost sheep that He may find them. Who is sufficient for it? Can I ever make you understand the awful solemnity of preaching Christ. Canon Smyth took up one by one the other responsibilities of the priest, and concluding, dwelt awhile upon the duties of a congregation, the need for sympathetic prayer for the pastor, and a more serious recognition of his pastoral visitations. After the sermon the ordinands were presented and examined, and then in beautiful solemnity came the laying on of hands of Bishop and priests, handing on, in the name of the Blessed Trinity, the indwelling Spirit of God, commissioning to the work of the priesthood and carrying on the unbroken succession of the apostolic authority. The litany was read by the rector and the Bishop, assisted by the Rev. T. W. Ball, M.A., rector of St. Andrew's, and the Rev. William Garner, of Lakefield, celebrated the Holy Eucharist, a very large number partaking. The newly-ordained priests are both Englishmen, the Rev. F. W. Schaffter is a graduate of St. Aidan's College, Birkenhead, the son and grandson of a clergyman; his father is the Rev. Principal Schaffter of the Tinnivelly Church Missionary College, India. Mr. Schaffter is in charge of the Mission of Bristol. Mr. Baugh is the third member of his family to be ordained to the priesthood in this diocese and all three brothers are working in the deanery of St. Andrew's. One is the rector of Grenville, the other is incumbent of Drundel, and the Rev. H. G. L. Baugh is in charge of the Mission of Papineauville. Mr. Baugh was educated in England. The Bishop entertained the clergy at the mid-day meal, and the rector and Mrs. Baugh gave a high tea, concluding a very happy and memorable day for all concerned.

ONTARIO.

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

Kingston.—St. Paul's.—The number of communicants at the Christmas Day celebrations was the largest on record. The amount of Christmas offerings given to the vicar was over \$130. The amount given to missions this year is \$410. The A.Y.P.A. gave \$103 to missions this year, and the Sunday School gave \$50. Besides the Christmas offering, the vicar, the Rev. W. F. Fitzgerald, received many personal gifts from members of the congregation.

St. James'.—On Sunday evening, December 24th, the Lord Bishop of the diocese held a Confirmation service in this church, when twenty-two candidates received the Apostolic rite, namely, nine males and thirteen females.

St. Luke's.—A very successful concert and sale was held recently in the schoolhouse, by the members of the Women's Guild and St. Agnes' Guild. Both concert and sale were well patronized, the financial result being about \$125.

The Bishop has not definitely decided as to the holding of a Diocesan Synod during the coming year or not. His Lordship will leave the matter to be discussed at the next meeting of the executive committee, which will be held either in January or early in February. The probabilities are that the Synod will not be held for a year.

Stella.—A very successful sale was held here by the members of the Woman's Guild of the church on Amherst Island, which was well patronized. A concert was also given and the total proceeds amounted to \$132.

Wolfe Island.—The Rev. Alfred Barcham, of Lombardy, has been appointed rector of this parish.

Merrickville and Burrill's Rapids.—The Christmas services were attended by large congregations; both churches were prettily decorated and the special music was well rendered. The number of communicants and the offerings were the largest recorded in the present rector's seven years' incumbency. Presentations were made to Mrs. Carscadden, organist of Christ Church, and to Mrs. Coleman and Mr. Harry Coleman, choir director and organist of Trinity Church. The sum of \$305 was given to missions in 1911 and a substantial reduction made in the debt on the new church.

OTTAWA.

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

Morrisburg.—St. James'.—On a recent Sunday the Rev. G. S. Anderson, who for the past twenty years has acted as rector of that congregation, announced that in accordance with the wishes of the Archbishop he had decided to accept the rectorship at Perth, in succession to Canon Mucklestone, who retired through illness. This indeed, was unpleasant news for the congregation, who at once got busy and held a meeting on the following night in St. James' Hall, and passed a resolution to be presented to the Archbishop, placing the matter fairly before him why Mr. Anderson should be allowed to remain here. A delegation, consisting of Mr. J. Wesley Allison, R. J. Dillen, C. D. Bouck and W. G. Baker, were instructed to proceed to Ottawa and present the resolution and also verbally lay stress upon their wishes. The result was that the matter was left entirely in Mr. Anderson's hands, and he has proven true to his old love and made a great sacrifice for the benefit of the congregation and will remain here. The whole of the community were pleased to hear of his action.

Perth.—St. James'.—The Archbishop has appointed the Rev. T. D'Arcy Clayton, of Manotick, to be the rector of this parish, in succession to the Rev. Canon Mucklestone.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reave, D.D., Toronto.

St. Mary the Virgin.—At the 7.00 o'clock celebration on Christmas Day, there was dedicated for use in this church the new silver chalice and paten, the gift of the Girl's Bible Class, to the church. The celebrant was the Rev. J. G. Widdifield, who is also the teacher of the class. This was Mr. Widdifield's first celebration, he having been advanced to the priesthood on the previous day. The other services on Christmas Day were at 8.00 and 11.00, the latter being Matins and Holy Communion. The number of communicants was about 325.

St. Thomas'.—The New Bishop of Columbia.—The Rev. Dr. Roper, who has recently been elected Bishop of Columbia, was for many years the vicar of St. Thomas' Church, Toronto. This was indeed the only parochial charge held by Dr. Roper on this side of the Atlantic, his duties at the General Theological Seminary in New York being entirely scholastic. At a meeting of the vestry of St. Thomas' parish, recently held, it was decided to send Dr. Roper the following address:—"The Reverend John Charles Roper, D.D., Bishop-Elect of the Diocese of Columbia. Sir,—Your election to the Bishopric of Columbia has brought to the parishioners of St. Thomas' Church, Toronto, a sense of profound thankfulness. We, who for many years were privileged to have your devoted services—as our parish priest and vicar, know the qualifications and attributes which, under God, you will bring to the high office to which you have been called; and we cannot but feel humbly thankful to Almighty God that the Episcopate of this Dominion, and the Diocese of Columbia especially, is about to receive one who has so eminently witnessed both practically and theologically to the Truths of the Holy Catholic Church. Realizing as we do that the office of Bishop must bring heavy burdens to those who accept it, we desire to assure you of our love and sympathy. Because you inherit, by an indisputable succession from those on whom our Blessed Lord breathed His Power,

the transmitted authority of His undying Apostleship, we are sure that He will give you grace and guidance to enable you to unite division, quicken love, deepen humility and increase self-sacrifice. It is, and will be, the earnest prayer of this congregation that He who has called you to the apostolic office will give to you the apostolic gifts of faithful, loving and devoted service to Him and to His Church." It was further resolved to ask Dr. Roper to accept from the parish the gift of his episcopal robes, and he has expressed his pleasure at being thus remembered by his old congregation. There are no doubt many persons who were formerly parishioners of Dr. Roper, and who are now no longer connected with St. Thomas', who would like to be associated in this presentation to their former vicar. Any subscriptions for this purpose can be sent to Mr. John C. Wedd, of the Dominion Bank, corner of Bloor and Bathurst Streets, Toronto.

Millbrook.—St. Thomas'.—The 25th anniversary of the opening of this church was held on Sunday, Dec. 17th, when large congregations were present both morning and evening. In the morning the Lord Bishop of the diocese preached from I. Corinthians iv:1, and he afterwards celebrated, when 58 persons made their communion. The rector and the Rev. Joseph Fennell assisted the Bishop. At the evening service the Ven. Archdeacon Warren, who succeeded the late rector of Cayvan in the Archdeaconry of Peterborough, preached, choosing for his text, Philippians iii:20. At this service the Rev. J. Fennell read the lessons, the rector and the curate also taking part. The services were fully choral and the musical portions of the services were very well rendered by the choir. The weather throughout the day was fine and seasonable. The foundation stone of this church was laid by the late Colonel Williams of Port Hope, and the sermon at the opening service was preached by the Right Rev. Dr. DuMoulin, the late Bishop of Niagara.

Toronto.—Laymen's Missionary Movement.—Annual Campaign in Toronto.—Realizing that the greatest need at the home base of the missionary enterprise is the need for increased prayer, and realizing, too, that the success of the coming campaign throughout the rural deanery of Toronto is dependent upon the prayers of missionary-minded men, the committee of the Anglican L.M.M. has arranged for a devotional meeting for men in the Church of the Redeemer on Monday evening, January 8th at 8.30 p.m. This meeting will be chiefly for intercession, but in addition will be addressed by the Rev. C. E. Sharpe and the Rev. L. E. Skey. The committee of the L.M.M. is making efforts to secure the attendance of not less than 500 men. Such a body of men gathered for prayer would wield untold power in the campaign and it is much to be hoped that the executive will not be disappointed in the number of men who will attend that service.

St. James'.—A farewell meeting at which eight missionaries will be taken leave of, who are about to proceed to the foreign field, has been arranged to take place in the parish house on Tuesday evening, January 9th. This is the largest number of missionaries of the Canadian Church ever taken leave of at one and the same time. Some to go to Japan, others to China and still others to India. Their names and destinations are as follows:—Miss Alice B. Hague, of Kingston, and Miss Clare Thomas, of Toronto, for Kangra, Punjab, India; Dr. Paul Helliwell of the Western Hospital, Toronto; the Rev. A. J. Williams, B.D., of Winnipeg; the Rev. N. L. Ward, M.A., of London, Ont.; and the Rev. W. M. Trivett, of Wycliffe College, Toronto, for Honan, China, and the Rev. W. H. Gale, of Montreal, for Japan. Owing to the present political campaign and unrest in China, those of the party who are going to Honan will stay for some time in Shanghai, where they will study the Chinese language before they proceed up country to their various destinations. Dr. Helliwell will not go out to China until the autumn, although he will be present at the farewell meeting.

St. James' Cathedral.—The Lord Bishop of the diocese preached in this church on Sunday evening last a sermon which was reminiscent of the Old Year and pregnant with useful thoughts and suggestions for the coming year. Something novel in church parochial work has just been inaugurated in connection with this church in the shape of a daily midday lunch which will be served on each day at 12 o'clock in the parish house. The club rooms will be placed at the disposal of the patrons of the lunch. The Rev. Canon Plumtre in referring to this matter on

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Sunday evening last, said that he hoped that the innovation of serving a midday lunch from 12 o'clock daily, would prove to be a real benefit to the work in the parish.

St. Anne's.—The annual church service of the members of the St. Anne's Men's Association was held on last Sunday evening in that church, at which some 300 members of the Association, as well as a large general congregation, were present. The rector, the Rev. Lawrence Skey, preached, and in the course of his sermon urged upon all present to be regular and constant in their attendance at church and pointed out the value of a good example in this respect upon those who have families, as well as upon all those with whom those present might be in the habit of coming into contact.

Sutton.—St. James'.—A memorial window has recently been placed in this church. It is of the single Gothic type containing a figure representing "Charity," with rich ornamental work above and below. The window is in memory of Vera Corine Graham and was donated by a number of young ladies of the congregation. The window is from the studios of the N. T. Lyon Glass Co., Limited, Toronto, Ont.

Aurora and Oak Ridges.—The Lord Bishop of the diocese has appointed the Rev. G. S. Despard, curate of St. Anne's, Toronto, to the incumbency of this parish.

THE LATE JAMES HENDERSON.

By the decease of James Henderson, M.A., D.C.L., the Church in this diocese suffers a severe loss, and Toronto parts with one of her noblest sons. An earnest, devout, and loyal Churchman, his life was an encouragement to faith and an incentive to all who seek to live according to the will of God. Mr. Henderson, the eldest son of the late James Henderson of Yorkville, was born in 1830, in Toronto, where he resided continuously till his death on 28th December, 1911. His father came from Northumberland, England, to Toronto, in 1830, in connection with the Canada Company. A few years later he married Millicent, daughter of Captain Elmes Y. Steele, R.N., of Purbrook, Medonte, Ontario, and they made their home on Bloor Street East, opposite St. Paul's Church. Mr. James Henderson (fils) was educated first at private schools and afterwards at Upper Canada College, matriculating in 1855 as an undergraduate of Trinity College, Toronto, in which University he took his Arts degree three years later. He then studied law, and was a practising barrister and solicitor in Toronto all his life. His interests were always broad and extensive, and as the years passed he became connected with many important enterprises, among which it is sufficient to mention here his directorship of the Consumers' Gas Company, and of the Toronto Conservatory of Music, and his close association for half a life-time with the Bishop Strachan School for Girls, and with his own alma mater, Trinity College, as well as with the Synod of Toronto, where he represented the parish of Penetanguishene. His own parish church for more than twenty years past was that of St. Simon the Apostle, Toronto, of which he was a generous and enthusiastic supporter from its inception in 1888. Before that, he was a member of St. Luke's Church, Toronto, where he rendered invaluable assistance to the late Dr. Langtry, and still earlier of St. Paul's Church on Bloor St. Always ready to help in every good work, and exceedingly generous in his gifts in many directions, Mr. Henderson gave his special attention to the strengthening of two educational institutions, in the success of which his heart was wrapped up. Of one of these, the Bishop Strachan School, he was vice-president for more than a quarter of a century, being connected with the school in one capacity or another for upwards of forty years. Two years ago, recognizing the necessity of removing before long from the old College Street site, Mr. Henderson offered the council of the school a very beautiful site of four acres on the Davenport Hill, or a gift of \$25,000, if some other site were preferred. The latter alternative was finally accepted, and the school is now preparing to build on Lonsdale Avenue. The University of Trinity College is the other educational institution which enjoyed Mr. Henderson's special care and interest. From the date of his entrance as an undergraduate in 1855 right up to the time of his death—a period of 56 years—his devotion to his alma mater and his loyal support of it never ceased nor flagged for a moment. As a member of the Corporation for some forty years and of its most important committees from time to

time, and as a member of the Board of Endowment from its inception, Mr. Henderson served his College with rare devotion. His benefactions have flowed into its treasury in a constant stream, his latest gift, made only a few weeks ago, being a contribution of \$25,000 to the Endowment Fund. Conspicuous among his earlier benefactions was a very large gift in which he joined with his brother, Mr. Elmes Henderson, and other members of the family towards the erection of the present College Chapel, in memory of their sister Millicent. This brief memoir cannot compass an adequate account of Mr. Henderson's many activities as a citizen, a Churchman, and an ardent supporter of religious education; but it may serve to indicate how great is the loss which Toronto, and more especially the Church in Toronto, suffers by his death. His life stands forth as an example and incentive to the younger generation.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—At the morning service on Christmas Day the Bishop announced that he had appointed the Rev. Canon Abbott Dean of the cathedral in succession to the late Dean Houston. It is believed that Dean Abbott is the youngest man holding such a high position in the Anglican Church in Canada. In making the appointment His Lordship said it was the desire of the late Bishop DuMoulin that this position should be held by the incumbent of the cathedral and he also believed in this policy.

Church of the Ascension.—The congregation of this church have decided to invite the Ven. Archdeacon R. H. Renison of the missionary diocese of Moosonee in the Ungava District, to succeed the Rev. Canon Wade, who is retiring from active work at Easter.

Guelph.—St. James'.—The appearance of the sanctuary of this church has been greatly enhanced by the gift of a beautiful new oak altar of excellent ecclesiastical design, which has been presented to the church by the relatives of the late Mr. Matthew Jones, as a memorial gift. The late Mr. Jones was a faithful member of the congregation of this church for a good many years and at his death he made a munificent bequest to it. The altar was dedicated and used for the first time on Christmas Day, and in his sermon the Rev. C. H. Buckland, the rector, made a feeling and kindly reference to the memorial and also to the deceased, in whose memory it had been given to the church.

HURON.

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

London.—St. Matthew's.—At the close of the Christmas Day morning service in this church, the Anglican Young People of St. Matthew's congregation, showed their appreciation of the untiring efforts of the rector by calling the reverend gentleman to the schoolroom, where they presented a silk umbrella with the handle beautifully engraved, accompanied with the following address:—"To the Rev. E. Appleyard, B.A. Dear Friend,—As this happy season of the year is at hand when expressions of good-will and love are heard on every side, we, the members of St. Matthew's A.Y.P.A., feel that we cannot let it

pass without expressing to you our love and also our appreciation of your work for and interest in us and our association. We, therefore, ask you, dear friend of the young people, to accept the accompanying gift as a token of our esteem for you. May it shield you through many storms and tucked away in its folds, may you find hidden all the good wishes of the Anglican Young People. Signed on behalf of the Young People, H. J. Farnan, President." The rector made a suitable reply by thanking the young people and assured them that they always had his hearty good-will and he said that he felt assured that where such good-will prevailed nothing but success awaited them.

Woodstock.—St. Paul's.—Two chancel chairs have been donated to the church by Mrs. Wel-ford.

Kingsville.—Epiphany.—After long continued efforts on the part of the Ladies' Guild, and by the liberal offerings of our people, and other kind friends, the church property in this parish has at last been freed from debt. At the annual bazaar, held a fortnight ago, \$120 was cleared and this sum having since been increased by offerings from two of our people, the required amount to discharge the debt on the organ has been received.

Preston.—St. John's.—A meeting of Waterloo Deanery Sunday School Association was held in the schoolhouse on the 11th inst., the Rev. Rural Dean Ridley, Galt, presiding. Owing to the inclemency of the weather the attendance was not as large as expected. Our enthusiastic diocesan secretary, the Rev. T. B. Howard, B.A., of Woodstock, was present, and presented a Constitution for the guidance of deanery associations, which was adopted. On motion of the Rev. J. W. J. Andrews, of Berlin, and the Rev. R. Herbert, of Preston, a vote of thanks was tendered the Rev. T. B. Howard for his presence and instruction. Those present were very much impressed with this very important branch of our Church's work and the result of this meeting will find real live Sunday school associations in every parish in Waterloo deanery, it is hoped, in the near future.

Cargill.—Holy Trinity.—At the annual Christmas gathering of the Sunday school, held on the 19th of Dec. last, Mrs. Softley, wife of the rector, the Rev. E. Softley, Jr., received a very pleasant surprise. She was presented with a beautiful china dinner and tea set and an address from the ladies of the congregation and some friends. The address was read by Mrs. Thos. Abell, secretary of the Ladies' Guild, and the presentation made by Mrs. Sparling, treasurer. Mr. Softley replied on behalf of his wife, expressing her deep appreciation of the kindness of her friends and co-workers, and stating how much they would prize the beautiful and generous gift.

St. Thomas.—St. John's.—The Sunday school Christmas entertainment was held on the evening of the 22nd ult., when the school was filled to its fullest capacity with parents and friends interested in the work of the school, which has an average attendance of over 200. The choir, which numbers 45 members, rendered excellent music for the Christmas Day service at which 90 made their Communion.

Galt.—Trinity.—One of the most flourishing and benevolent societies in this parish and in fact the whole town, is the mothers' meeting started by the rector just a year or ten months ago. To meet a growing want, he gathered together all the families he could of the newly-arrived emigrants and has met them regularly every Monday afternoon. There are now no less than 75 families on the roll. The meetings are opened with devotional exercises and a short address, followed with an hour spent in profitable work, during which readings are often given. The rector also started a club fund, into which all are left free to deposit what sums they like, and the whole is then deposited in the bank, to be drawn out and distributed at Christmas. In this way he was enabled to distribute at Christmas no less than \$650, and the year before \$450. So that in less than one year and ten months the large sum of one thousand, one hundred dollars! All this, it must be noted, was mostly their own weekly savings, to which the rector generously added a bonus by way of interest, just to encourage them. The success of the whole movement has been really wonderful, for it has made them feel not



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only more independent, but much at home, and not one has asked for relief. In fact, although there is in town a relief committee composed of all the local ministers and two ladies from each congregation, yet the committee has not met for even a whole year, so well organized and successful has this mothers' meeting been. It has been most uplifting in every way and with an eye to their temporal and spiritual wants, has proved to be exceptionally helpful. The rector is thus brought in close touch with them every week, and the result is an increased attendance at the Sunday services. Though open to persons of all conditions and creeds, the majority naturally belong to the Church of England, and many who had not entered a church for years in the Mother Land are now constant attendants at Divine Service. It goes without saying that the whole movement has greatly increased Church life in the parish and has greatly encouraged the rector and his faithful band of workers.

ALCOMA.

Geo. Thorneide, D.D., Bishop, Sault Ste. Marie.

Cravenhurst.—St. James the Apostle.—Christmas tide at this church was a bright and happy one. The church had been beautifully decorated by the ladies of the congregation. A full choir rendered the special music most successfully, including the anthem, "Arise, Shine." The congregations were good and the number of communicants constituted a record for the parish at this festival. The rector-designate, the Rev. Percival Mayes, was the celebrant, and officiated at all the services. The annual parochial sale of work, held in December, was the most successful for many years past, the receipts reaching nearly \$200. The Sunday School had a supper and Christmas tree on Holy Innocents Day in the Town Hall, when all had a most enjoyable time. The Sunday School is most progressive and efficient under the superintendent, Mr. Dudley Hill, who is ably supported by a willing band of teachers.

RUPERT'S LAND.

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

Winnipeg.—The Primate spent Sunday, December 3rd, at the new Peguis Reserve at Fisher River where he held Confirmations in each of the two government school houses. He reports very favorably of the condition of the Indians who have been transferred to the new Reserve from St. Peter's, Dynevor. About sixty families have already taken up their residence and they all appear to be well pleased with their new home. The mission is in charge of the Rev. E. Thomas, who has succeeded in erecting a very substantial mission house. A church is urgently needed and as soon as funds can be secured it will doubtless be built. Under Mr. Thomas' guidance the Indians have cleared a beautiful spot on the river bank and assigned it for their new church and cemetery. They were most anxious to have the churchyard consecrated during the Archbishop's visit before they had had occasion to make any interments in it. On Sunday, December 10th, the Primate visited the Poplar Point group of missions, where he held confirmations at St. Luke's, Poplar Heights, in the morning; at St. Paul's, Belcourt, in the afternoon, and at the old parish church at Poplar Point in the evening. Twenty candidates were present at the three points. This was his Grace's first visit to the new church at Poplar Heights and he congratulated the congregation on the success of their effort in erecting so good a building without asking or receiving any assistance from outside, the whole cost having been borne by the seven families composing the congregation. On December 17th the new church at Transcona was opened by the Primate. It has been built at the cost of \$3,600, and is a very commodious and good building, 50 feet long by 30 feet wide, with a chancel, full basement and tower. It is the only church in Transcona which possesses a bell in its belfry. The congregation also has a good vicarage well under construction which they hope to have ready for occupation early in January. The Rev. A. T. Norquay, incumbent of this new parish, deserves great credit for the energy he has shown in organizing the parish and building the church in so short a time. It is only a period of two or

three months since he opened up the work of the Church there and started services. Transcona is a midway town about seven miles out of Winnipeg and contains the G.E.P. work shops. It is growing very fast and bids fair in the near future to be a town of considerable size. The Rev. G. W. Finlay has accepted the rectorship of Carberry and has removed to his new charge. The Rev. Somerville Caldwell, M.A., recently arrived from England, has succeeded Mr. Finlay as rector at Rapid City. Periodical meetings for prayer in preparation for the mission of help to be held next autumn throughout the ecclesiastical province of Rupert's Land, have been commenced in the city of Winnipeg and are being well attended by the clergy of the city and others. On December 10th a confirmation was held by the Primate in St. Margaret's, Winnipeg, where twenty-seven candidates were presented by the Rev. A. W. Woods. Some of them came from the mother parish of St. James'. The congregation of St. Margaret's has quite outgrown its present mission church and steps are being taken looking towards the erection of a new building in the early spring.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

On Saturday, December 16th, the Bishop dedicated the All Saints' Girls' Home, Edmonton. This excellent home has been provided by a lady, who has been for between two and three years doing Church work in Edmonton. It is charmingly situated, and will provide accommodation, at moderate rates, for about forty girls and young women. The Home contains a little chapel, suitably furnished, which will be for the daily use of the inmates. The next day, the 3rd Sunday in Lent, the Bishop preached and administered Holy Communion in All Saints' Church; and, in the evening, he administered the rite of Confirmation to 18 persons at St. Michael and All Angels Church, north-east Edmonton. There was an excellent congregation, and the service was very hearty, devout, and impressive. The clergyman in charge, who is greatly beloved and respected, is the Rev. C. H. Bailey, of St. Faith's Mission. On St. Thomas' Day, at 10 o'clock, there was an ordination in the Pro-Cathedral, Calgary, when Mr. J. P. Dingle, of Pembroke College, Oxford, was admitted to the diaconate. The Bishop was the preacher, and the candidate was presented by the Rev. Ernest E. Winter, M.A., of St. Barnabas Church, in the city, who was acting examining chaplain. The other clergy present were: Canon Hogbin, the Rev. C. W. E. Home, curate of the Pro-Cathedral, and the Rev. W. G. James. In the evening there was a very impressive service at St. Stephen's Church, south-west Calgary, when the Rev. W. G. James, B.A., the new rector, in succession to Ven. Archdeacon Webb, who has resigned on account of poor health and gone to British Columbia, was inducted. The Rev. Ernest E. Winter sang the service to the end of the third Collect; the special lessons were read by Canon Hogbin and Stochen, respectively. The Bishop then took the special service of induction, instituting and inducting Mr. James as rector, and afterwards preached. There was a large attendance. Mr. and Mrs. James held a reception in the rectory afterwards. The Dean has gone to southern California, and Archdeacon and Mrs. Tims to British Columbia on account of health. In the Dean's absence, the Rev. A. P. Hayes, Head Master of the Boys' Department of the Bishop Pinkham College, is assisting at the services in the pro-Cathedral. On Sunday morning, December 24th, the Bishop celebrated the Holy Communion at 8 o'clock, in All Saints' Church, Calgary, and at 11 o'clock he dedicated the church and preached. All Saints' Church is located north of the Bow River near the General Hospital. It is the seventh Anglican Church built and dedicated in this rapidly growing city. It is served by the Rev. H. M. Shore, rector of St. Michael and All Angels, Crescent Heights, who is assisted by the Rev. T. Bruce. On Christmas Day the Bishop took the 8 o'clock celebration, and he preached and assisted at the midday choral celebration, in the pro-Cathedral. Since the beginning of the year, the following new churches have been dedicated, viz.:—St. John the Evangelist, East Calgary; St. George's, Calgary; St. Paul's, Hilldown; St. Catharine's, Edson; St. Luke's, Clyde; St. Oswald's, Stony Plain; St. Aidan and St. Hilda, Roxboro; St. Pancras, Alix; St. Luke's, Grassy Lake; St. Andrew, Warner; All Saints', Calgary; and the following Mission homes: St. Saviour's, Wabanuk; St.

Guthrie's, Onaway. The Rev. H. I. Synds, who became rector of Holy Trinity, Strathcona, a little less than a year ago, has resigned, and is returning to the Diocese of Fredericton. The vacancy has been offered by the Bishop to the Rev. C. Carruthers, B.D., of Lloydminster, Saskatchewan.

Correspondence.

RECRIMINATIONS.

Sir.—One deplorable result of controversies is the tendency to make unfair and exaggerated statements and so to provoke recriminations equally unwise and deplorable. We have recently had a visit in Toronto from that prominent Jesuit, Father Vaughan, but the results of his addresses were largely handicapped by his unhappy tag of a soulless religion applied to those Christians who decline to give absolute allegiance to an infallible Pope of Rome. Nicknames are the worst mode of controversy, worse than the assumption that there is nothing to be truthfully said in reply. Before a dispute goes too far it is wise to pause and reflect upon the ultimate consequence. A Highland minister in the old days before 1843, was a predecessor of those clergy of the present day who lay emphasis on the present life; he had nine hundred communicants in his large scattered parish, a number of which his successor found could not satisfy his doctrinal requirements, and so disputes and recriminations followed, until the communicants roll was reduced to near nine. Such controversies are deplorable.

A Scot.

"ARE YOU SAVED?"

Sir.—This question is often asked. The propriety of the question we leave to our readers to settle for themselves, but as long as such questions are asked by anybody, it is well to have some clear and trustworthy teaching to guide us. We give two quotations which may be helpful. Dr. Griffith Thomas in his new commentary on the epistle to the Romans, says: "Salvation is threefold in relation to the past, the present and the future. As to the past, the Christian can say, I was saved; as to the present, I am being saved; as to the future, I shall be saved. Salvation is from the penalty, the power, and the presence of sin." This reminds us of Dean Vaughan's words on Acts II. 47. "Salvation, if in one sense a single act, is in another sense a course of acts. A man may forfeit salvation; he may grieve the Holy Spirit; he may fall away and never be renewed again unto salvation. These things are possible; and while these things are possible, it is as much as we can say of any man that he is in course of salvation." The word "saved," when it is used, must relate to the past. It is efficacious as far as it goes, but the past is only a fragment of any life. The present and future must also be regarded, and the final issue of any life may depend far more on the present or future than on the past. "A man may forfeit salvation" (Vaughan). What does it avail for such a man to say, "I am saved"?

T. G.

ARCHDEACON ARMITAGE'S LETTERS.

Sir.—Archdeacon Armitage classifies himself as amongst those who "to the utmost letter conform to the Ornaments Rubric." He also says, "the truest historical interpretation of the Ornaments Rubric is to be found in the opinions and acts of the men who framed it." Taking the latter statement first, I venture to disagree with him in toto. As a well-known Bishop who was formerly a lawyer, expresses it, "You cannot, in a Civil Court, cite the speeches made on either side of the majority or minority of the legislature, to show what an Act means." The reason is that a statute is the outcome of a conference and struggle between many minds, and the outcome may be something different to what any one person or party had in view. We have thus to make the distinction between the opinions and mind of the lawgivers, and the mind of the legislative body." I would remind the Archdeacon that Lord Chief Baron Kelly, speaking of the Privy Council judgment, said it was "a judgment of policy, not of law." Another of the judges, Lord Chief Justice Coleridge, said, "The

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NEW TUNES.

Sir,—I must say a few words in reply to Mr. Williams' letter on "New tunes." With much of it I heartily agree, but with his censure of the music set to hymn 654 of the B.C.P. I entirely disagree. I thought it impossible to find fault with Maria Tiddeman's music, so beautiful and so thoroughly expressing the sentiment of the words, which is just what we want; and Mr. Barkworth's tune also is good. I am afraid that Mr. Williams, to be consistent, will have to find fault with all common tune settings to hymns that have lines of six syllables, S.M., C.M., 6.6.6.6., and other metres. In such tunes there are, of course, two beats more than there are syllables in these lines. Now what is to be done with these two beats? Should they not be given to the last syllable in each line, whether the chord remain quiet for the three beats or there be passing notes in any of the parts, or other chords be used? The fault is in the fact that in the case of one quiet chord the beats are not so given. The music tells the singer to hold on the syllable for three beats. Mr. Williams says there is a "pause" of "three" beats. Far too often one beat is supg, and there is a "pause," or rest of two beats. If the music were only sung as written no objection to the tunes would be possible.

William Roberts.

The Rectory, Adolphustown.

THE TEMERE DECREE AND FATHER VAUGHAN.

The following letter appeared in the Globe newspaper of the 22nd December instant. As it refers to matters which will be of interest to our readers, we need not apologize for reproducing it here.

To the Editor of the Globe: Permit me to offer the following answer to the statements alleged to have been made by the Rev. Father Vaughan, published on Monday last. The words are in quotation marks and are, I presume, authentic. He refers to the latest edition of the Book of Common Prayer in which in the table of prohibited degrees it is stated that a man may not marry his wife's sister, and he says: "What legal right then had the State Church, which was the creation of an act of Parliament which might end it, as it had made it, to proclaim that such marriages were unlawful?" An attentive consideration of the following facts will enable any intelligent person to understand the position of the Church of England and its action: In the reign of Henry VIII. the question of prohibited degrees was considered by Parliament. The Church of England had previously, in conjunction with the Church of Rome, been prescribing a great many prohibitions against matrimony not mentioned in the book of Leviticus, and dispensations from these prohibitions were granted on payment of suitable fees, and as the act recites in its crabbed English, "by reason of other prohibitions than God's law admitted for their lucre by that court (i.e., the papal court) invented the dispensation whereof they always reserved to themselves, as in kindred or affinity between cousin germanes, and so to the third and fourth degree, carnal knowledge of any of the same kin or affinity before in such outward degrees, which else were lawful and not prohibited by God's law, and all because they would get money by it and keep a reputation by their usurped jurisdiction." In order to put a stop to this method of exploiting the public by creating ecclesiastical prohibitions to be dispensed with on payment of money to Church officers, the Parliament of England enacted that only those prohibitions mentioned in "God's Law" should thenceforth be observed throughout the King's dominions, and what was meant by "God's law" was explained by another act made in that reign, to be the prohibitions explicitly or implicitly contained in the eighteenth chapter of Leviticus. Among these prohibitions is stated to be the one that a man may not marry his wife's sister. Thus statutory effect was given to what Parliament itself called "God's law," and these prohibitions are those set forth in the Prayer Book to which Father Vaughan refers. In 1907 the Imperial Parliament passed an act which provides "no marriage heretofore or hereafter contracted between a man and his deceased wife's sister within the realm or without shall be deemed to have been or shall be void or voidable as a civil contract by reason only of such affinity, provided always that no clergyman in holy orders of the Church of England shall be liable to any suit, penalty or censure whether civil or ecclesiastical, for anything done or omitted to be done by him in the performance of the duties of his office, to which suit, penalty or censure he would not have been liable if this act had not been passed." Of course Parliament could not repeal "God's law," nor does it pretend to do so. It removes all temporal penalties for its breach in this particular case, regarded "as a civil contract," but it neither enjoins nor requires anyone to commit a breach of this particular part of "God's law." It merely refuses to punish them if they do. But if Parliament had no power to repeal "God's law" neither does the Church of England pretend to any such power. Therefore in continuing to publish this prohibition the Church of England is merely setting forth what Parliament itself called "God's law"; just as it would continue to set forth the commandment "Thou shalt not steal," though all temporal laws against larceny were repealed; and there is no encroachment on the civil or temporal sphere in so doing. The Church of England has never, since matrimonial jurisdiction was taken away from the spiritual courts in 1858, assumed to annul marriages or grant divorces as the Roman part of the Church is assuming to do in Canada to-day. It is perhaps needless to tell your intelligent readers that the act of Parliament, which is said to have created or made the Church of England, has no existence in fact, and never had. Those who are not intelligent will continue to believe in this oft-repeated fable. It is too much the fashion in these matters to confound the spiritual and temporal side of the Church. All parts of the

rubric indeed, seems to me to imply with some clearness that, in the long interval between Edward VI. and 14 Car. II., there had been many changes; but it does not stay to specify them, or distinguish them between what was mere evasion and what was lawful. It quietly passes them all by, and goes back to the legalized usage of the second year of Edward VI. What had prevailed since then, whether by an Archbishop's gloss, by commissioners, or even statutes, whether in short, legal or illegal, it makes quite immaterial." Remarks in *Elphinstone v. Purchas*. To put things briefly, the rubric was inserted in 1661 for the third and last time, with a significant alteration. It laid down the vestments of the minister as well as the ornaments of the Church. The Puritans formally objected to it at the Savoy conference in these words:—"Forasmuch as this Rubric seemeth to bring back the cope, albe, etc., and other vestments forbidden by the Common Prayer Book, 5 and 6 Ed. VI. (i.e., the book of 1552, cancelled in 1553) and so our reasons alleged against ceremonies under our 18th general exception, we desire that it may be wholly left out." Caldwell's *History of Conferences*, p. 314. What reply did the Bishops make? "That we think it fit that the Rubric continue as it is." *Ibid.*, p. 315. And to mark its importance they issued it on a page by itself. The ministerial vestments were ordered by the addition of the words, "and of the minister thereof." These vestments were not merely "to be had," but to "be in use." The things to be in use were the same as in the second year of Edward VI., i.e., from 28 Jan., 1548, to 27 Jan., 1549. The 1st book Edward VI. was not the standard for that was not ordered to be used till Pentecost (June 9, 1549), which was the third year of Edward VI. The Bishop of Winchester, Sandys, afterwards Archbishop, who disliked the Rubric, says of it, "The Parliament draweth towards an end; the last Book of Service is gone through, with a proviso to retain the Ornaments which were used in the 1st and 2nd years of Edward VI. Our gloss upon the text is that we shall not be forced to use them." He does not equivocate as to what was meant. Bishop Cosin says, "The particulars of these ornaments . . . are referred, not to the fifth year of Edward VI., for in that fifth year were all ornaments taken away (except surplices) but to the second year of that king, when his service-book and injunctions were in force by authority of Parliament, and in those books many other ornaments are appointed; as, two lights to be set upon the altar, or communion table, a cope or vestment for the priest . . . and those ornaments of the Church which by former laws, not then abrogated, were in use by virtue of the statute 25 Henry VIII. (1533-4)." Even if we concede the contention of those whose wish is father to the thought, that this rubric really applies to the third year of Edward VI. (1 Bk. Edward VI.) we find that book orders the use of albe with vestment or cope and tunicle for the Supper of the Lord, commonly called the Mass; the rochet, and cope and pastoral staff for the Bishop, the Chrisom cloth, corporas cloth, and water bread. In giving directions for the reservation for the sick, unction, and burial and Mass for the dead, it implies the use of further ornaments. The Ornaments Rubric is not only part of the Prayer Book, but what will please Archdeacon Armitage still more, an Act of Parliament. It is as binding as the Canons of 1603 and supersedes them in places. Its use may almost have died out in Puritan times, like Sunday observance in the United States to-day, but it is still the law, ecclesiastical and civil. Incense was used uninterruptedly in Ely Cathedral till 1779 when one of the prebendaries got rid of it because "it made his head to ache." Walcott, *Customs of Cathedrals*, p. 160. Warburton discarded the cope in Durham Cathedral in the 18th century in a pet because it disturbed his wig! *Abbey & Overton*, 2, 467. Chasubles and albs were used long after 1559 in spite of Dr. Stephen's dictum. In St. Bartholomew's, Smithfield, as late as 1574 there were "a white linnen alb and hedd cloth (amice) and chasubles of tawney velvet, red rough velvet, and green silk with crosse guard of redd velvet." In Bodmin Parish, Church in 1566 chasubles of green, blue, and white, and a ship (for incense) "all to be used and occupied to the honors of God." To an unbiassed student of Prayer Book history there seems to be little doubt as to who is in the right in this matter. For the sake of peace and for the welfare of our parishes, some of us are amongst those who approve the good, but, in some respects, follow what is not so good.

H. H. Mitchell.

Jacksonville, Ill., U.S.A.

CHURCH UNITY AND THE PRAYER BOOK.

Sir,—This frantic desire for shorter services does not arise from the conceptions. Do our churchmen not know that people will welcome long services if intelligently and reverently rendered? Again, let us not cramp unduly our public devotions of morning and evening prayer by "fitting them into Canadian conditions." We must remember private devotions are to be carried on both in the church's worship as well as outside the service hours. Further, will we still unduly emphasize the ancillary devotions of the church and continue to bring in an obscure part of the Prayer Book, the Communion Office? People want to do something. Preb. Carlisle strikes this keynote; and what we do in the Eucharist is indeed worth while. There is nothing so moving, so comforting, and so saving as the obedience to the Divine command in the Lord's Supper. Here is where the Roman mission has sustained its power. Their Mass is not perfect. But this glittering fact persistently testifies to ignorant and learned alike, they are loyal in their way to Him who said, "Do this in remembrance of Me." Now, at this critical juncture let us open wide the gate of His love. Our Communion service in the English language is an attraction irresistible, a Divine motion in action quivering with His life, moving towards unity. The Communion Office printed conspicuously in the New Prayer Book, pagged alike, for altar and pew, would be an inestimable boon, especially to North-West missionaries. Let us ask our blessed Saviour to open our eyes and give us courage to enable us to point with gleaming force and gleaming hope to this ensign set on a hill and that He may bless us and that we may be a blessing to the peoples committed to our charge.

H. J. Leake.

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Christian Church in England and in Canada owe all the temporal rights they possess, and the only legal rights they have to a title of Parliament, or in the case of the Church of England to the common law. For instance, I take up the statutes of Canada of 1884, and I find by chapters 104 and 105 two Roman Catholic Episcopal corporations are created in Ottawa and Pontiac respectively. These acts may in one sense be said to create the Roman Catholic part of the Church in those dioceses, and if they were repealed then the Roman Catholic part of the Church there would cease to have any legal corporate existence, but those acts neither created the Roman part of the Church in its spiritual character nor would their repeal abolish it. Now the Parliament of England has no greater power than the Parliament of Canada: its sphere is purely temporal; it can neither create nor destroy any part of the Christian Church. The spiritual origin of the Church of England is due to the missionary zeal of former days, as is that of the Roman part of the Church.

Toronto.

Geo. S. Holmstead.

THE CHURCH IN CANADA.

Sir,—“Spectator” in your issue of 28th December, thinks that “Churchman” does not really require enlightenment as to his meaning when he referred to the Church in Canada as having been created or constituted by Statute; these are not his exact words, but they express the plain meaning of his statement. I am afraid that “Churchman’s” intelligence is not equal to understanding or gathering any other meaning from his remarks. Although I have held offices in the Church for about forty years, and have been a practising barrister and solicitor about fifty years, I have not yet seen or heard of any “constitution” that made the Church “a corporate and legal entity in this country.” Is it too much to ask of “Spectator” that he should give a reference to the enactment which he has referred to, or to the “constitution” which has the wonderful effect of making “a corporate or legal entity,” and so to express himself in plain language that the unintelligent and uninformed will not find a difficulty in comprehending his meaning.

Churchman.

Family Reading

A GOOD MOTTO FOR A NEW YEAR.

It has been said, “A church is like a train. When it is going, everybody wants to get on. When it is stopped, everybody wants to get off.” This might very well make a church motto for a new year. A train would not run long without passengers. If the people keep coming, the train will keep running. In church work members and enthusiasm are very important factors. Remember a church is like a train.

COUNSELS FOR DAILY LIFE.

I. Avoid all playing and jesting that you ought to be ashamed of, and all reading of evil in books and papers. Never go where you could not pray God to be with you.

II. Dress simply according to your station, avoiding all exaggerated fashions. Keep an account of your money, and give a certain sum each year to God. Be gentle and quiet in all your ways.

III. Never deceive anyone, even in the smallest things.

IV. Be silent when provoked. Think of God first, others next, yourself last, in all you do.

V. Try every day to do some kind act and say some kind words for the love of Christ. Never speak against anyone unless it is your duty. Help others to do right by your example and influence.

VI. Show all possible love and honour to your parents for God’s sake, remembering in their old age what that they have done for you in your infancy.

VII. Be ready always to give up your own will cheerfully, and do everything, however small, as in God’s sight, and to please Him.

VIII. Obey those that are over you, as an act of obedience to God. Never meddle with anything to which you have not a perfect right. Be as careful of the goods of others as if they were your own.

IX. Praying kneeling and evening on your knees. Remember the Presence of God. (The practice of saying short prayers often in the day, will help you in this.) Take no step in life without special prayer for guidance.

X. Read thoughtfully a few verses of the Bible daily.

XI. Attend the Public Worship of God at least once every Sunday, always kneeling during the prayers.

XII. If continued go regularly to the Holy Communion, with careful and earnest prayer before hand, and thanksgiving afterwards.

Ask yourselves each Sunday if you have followed these counsels; and pray for help to keep them.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” S. John iii. 16. “Beloved, if God so loved us we ought also to love one another.” —1 S. John iv. 11.

THE LESSON OF DOING WITHOUT.

The crying sin of the day is dishonesty. One hears so much of it in public life; but it is sad to say there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly; merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant thing to contemplate. If a man loves any one thing, say rare books or pictures or objects of art of any kind, or of the one thing which he would be rich, he is willing to be poor in everything else. No matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs to cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever can not be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasure. To get whatever it craves as soon as it asks for it, is the worst training a child can have.

DEATH OF FRIENDS.

How can we mourn departed friends?

Their trials all are o’er;
Their work is done, their strife now ends,
They leave their home no more.

’Tis well for us, and well for them,
Their spirits know no pain;
Safely they reached the eternal home,
The parted meet again.

Though sorrows henceforth seem our lot,
It is not hopeless woe;
We know our God forgets us not,
His faithful love we know.

THOUGHTS ON THINGS ETERNAL.

When I think on things Eternal—my heart is sometimes moved to question in regard to the doctrines of revelation, and to ask why it is that the Church lays so much stress on them, and requires me to accept them. For example, the doctrine of the Trinity, of the Triune Nature of God; why is it not enough for me just to believe in Him, without troubling myself over this difficult truth in regard to the complexities of His Nature?

One reason for this requirement of the Church is because she wants me to love God. True love is never satisfied with a mere general knowledge of its object. It must know the Loved One as he really is. It will not be satisfied until it does so know him, and all about him. And love grows in power and in reasonableness with the

growth of this knowledge. So I feel that the real Nature of God is a matter of indifference to me, that feeling is a sign of the weakness of my love for Him; if I am to love Him at all I must know Him as He is, for otherwise I am not loving Him, but a creature of my own imagination.

The same fact holds good in the other great doctrines of revelation. These are concerned either with God’s Nature, or with His acts, or with both; and they teach me what He really is, and what He has really done. So the more I study these revelations, the more my love will grow, the more it has to feed on, the stronger and more reasonable does it become.

What is called “dogma,” then, that element in religion which some regard as being so hard, so dry, so unnecessary, is in reality God’s Love answering to the need and the desire of human love, answering to my desire and need to know Him as He is, in order that I may love Him as I ought.

So, if my heart does not respond to this voice of revelation, it means that my love is still weak and untrained; that it has not entered into the close relationship with its Maker which will cause it to long for a full and true understanding of what He is and does.

I read that one of the joys of the hereafter will be that “then I shall know, even as also I am known, and can understand it,—of God’s revelation know, even as also I am known.” (But the understanding now—so far as I can understand it—of God’s revelation is the beginning of this knowledge; and so the heart of love finds in dogma a real foretaste of this heavenly joy.

TRUST.

I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil’s heavy chain;
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafed to the strand
By breath Divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me when the billows smite—
I shall not fall.
If sharp, ’tis short; if long, ’tis light;
He tempers all.

Safe to the land, safe to the land—
The end is this;
And then with Him go hand in hand
Far into bliss.

—Dean of Canterbury.

DELAYED ANSWER TO PRAYER.

No Christian can get on without prayer, as no man can really get on without being a Christian believer. Prayer is the vital breath of the religious man, as it is also a means of ascertaining the will of God concerning Him. Only by prayer can a Christian man’s life-plan be ascertained and worked out in practice. If we do not believe in prayer we are weak and valueless as workers, and to believe in prayer means something more than just being of the opinion that there is such a thing as prayer and that it may do some good to somebody at some time, for we must know that prayer is always good for all people at all times. It is a part and parcel of the indispensable experience of every religious man. Many people much of the time, and all praying people at some time, have an experience, however, which seems to be a kind of discount on the power of prayer. They pray, and evidently pray in faith, but do not obtain their petitions. The fault does not (so far as they themselves can ascertain) lie in their prayers, which fulfill scriptural conditions—yet

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the answer does not come. In reply to this objection several things may be said. Perhaps the petitions asked are impossible of literal fulfilment; perhaps if granted they would be inimical to the lawful interest of a fellow-man, or perhaps they would not work out into the larger scheme of God's growing kingdom. Again the explanation may not again lie along any one of these lines, but may be found in the fact that God delays but does not deny the prayers. Often, as a matter of fact, He proceeds in that way, and we must know that petitions laid on the table for a while are not necessarily refused.

It is a fact that many Christians need to be instructed anew in the theory and practice of prayer. "Lord, teach us to pray!" is no obsolete petition. In the curriculum of every church, and certainly of every theological seminary, should be courses in the science of prayer—using that word "science" here in a thoroughly spiritual and reverent sense. By such means many misapprehensions regarding the office and purpose of prayer might be avoided. Some persons misapprehend prayer in a superstitious way, regarding it as a kind of charm or fetish with which to accomplish results as by a sort of religious legerdemain. But the Christian believer should appreciate the fact that the whole apparatus of prayer does not exist and is not to be manipulated simply to advance some temporary selfish purpose of his own.

God cannot answer all prayers at once, for if He did there would at once ensue a tremendous

mix-up of answers and results so that chaos would reign on every side. His answers to prayer must be selective and adaptive to the general purposes of His Kingdom. Some men's petitions fit into that divine plan and others do not. Every now and then a personal petition can be granted in the precise terms in which it is offered, for which thanks should be given to God. But when a petition is denied or delayed, thanks equally ought to be rendered to the Almighty for having saved the petitioner from a wished-for harm, or an unfortunate alternative which in his infinite unwisdom he would have elected. "Leave God to order all thy ways" is a familiar and a trustworthy rule of action. The Lord knows what is best, and decides all these matters on the highest ethical grounds, as also with tender, yearning love for all His true and steadfast children.

There is an evident spiritual advantage in delayed prayers in that they test the faith and courage of a Christian (to see how much a believer really believes) and discipline his moral powers under the strain of suspense, weariness, or even positive adversity. Hope deferred maketh the heart sick, unless that heart be fortified with grace. All the while the eye of the Lord is mercifully upon the righteous, whose cries of "How long? How long?" continue to go up to Him with anxious fervor. Not one day too long shall the strain on the faith of the Christian man be continued. "Thou shalt have tribulation ten days"—and no longer. Meanwhile the spirit that should sanctify our lives may well be expressed in the petition. "Teach me the patience of unanswered prayer!"

We must not be impatient with God's orderings, nor forestall His wise arrangements with our imperfect plans. The Lord will in due season fulfil His own "bright designs." "God is always on time," says the Rev. George F. Newhall, "but never hurries. At just the instant that the knife is poised in the air He interposes to save Isaac. Just at midnight it is that the bitter cry goes up in Egypt over the death of the firstborn." The providential schedules are just right—it may not look so right here and now, as our eyes are clouded with dust of the struggle in the hot arenas of life, but by and by we shall acknowledge it thus to be, with shouts of glad and irresistible rejoicing, when we reach the glory land.

CANADIAN CHURCHMAN.

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British and Foreign

The Rev. H. P. Lafone, M.A., vicar and rural dean of Kendal and honorary canon of Carlisle Cathedral, has been appointed by the Bishop of the diocese, Vicar of St. George's, Barrow, and Archdeacon of Furness.

The Bishop of Rochester held a confirmation service in the parish church of Ashurst, Kent, lately. The last confirmation was held in this church just 30 years ago by Dr. Parry, the first Bishop suffragan of Dover.

The mission church of St. Michael and All Angels for coloured people, has received a festival chasuble with appointments, and also a rich green silk cope with velvet orphreys heavily embroidered in gold.



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The Right Rev. Dr. Hall, the Bishop of Vermont, has been able once more to take up his regular work under certain conditions and within certain limitations. He has been laid aside by illness since May 3rd last.

It has been decided that the memorial to be placed in Lincoln Cathedral to the late Bishop King, shall take the form of a sitting figure in bronze. The statue will be placed on the south side of the altar in the morning chapel.

The new Bishop of Salisbury was recently presented by the clergy of West London with a cheque for £178 and a book containing the names of the subscribers. The Bishop will expend the money upon furniture for a cottage which he has taken in his diocese. The Archdeacon of Middlesex, who presided, made the presentation.

The Rev. A. I. Mason, D.D., Master of Pembroke College, Cambridge, and Canon of Canterbury Cathedral, has been appointed Hon. Chaplain to H.M. the King. The Rev. H. R. Gamble, rector of Holy Trinity, Sloane Square, and Rural Dean, has also been appointed to a similar position.

Some striking facts about China: For every Church member there are 2,500 heathen. Of the 2,033 walled cities, 1,557 are still without a resident missionary. 30,000 souls pass into eternity daily, of whom not more than 30 at the most know of Christ as their Saviour. One missionary to 300,000 people is the proportion still in some provinces. Each medical man has a population of a million and a half to minister to.

The Ecumenical Patriarch of Constantinople (Joachim III.) (our Jerusalem correspondent writes) has presented to King George V., through the Very Reverend Archimandrite Pagonis, a beautiful copy of an old icon of St. George. The original icon was discovered in an ancient

Byzantine church at Salonica by the Patriarch when he was Bishop there some thirty years ago.

The knowledge of courtesy and good manners is a very necessary study. It is, like grace and beauty, that which begets liking and an inclination to love one another at the first sight, and, in the beginning of an acquaintance, a familiarity, and consequently is that which first opens the door and introduces us to better ourselves by the examples of others, if there be anything in the society worth taking notice of.

The hasty reproof, given simply because of some personal annoyance, the unjust blame thoughtlessly visited on innocent heads, the unkind sarcasm or taunt, the bitter invective, the

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It's as simple and easy to use as shoe polish, and a big stove can be shined with it almost as easily.
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Children's Department

BRAVERY.

"Elton Tilton is just the bravest boy you ever saw, mother. When we were playing this morning, we saw a big snake, most as large as my arm, coming toward us; and we all ran as fast as we could, all but Elton. He threw a stone at it. Wasn't that brave?"

"There are different kinds of bravery," the little boy's mother answered.

"Yes," said Winfred, "and one day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps, or anything. I wish I was as brave as Elton, but I'm afraid I never will be. He says he hopes there will be a war when he grows to a man, so he can go and fight."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave."

"Do tell me about it," said Winfred, eagerly.

"They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But it did not turn out as they expected. That is the way with jokes. The frog tipped over the ink bottle, and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him on his honour, you see. Well, the oldest boy, who found the frog and first thought of the joke sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pair of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward!'"

"Why, I never thought that was being brave!" said Winfred.—Julia D. Peck, in Youth's Companion.

THE JEALOUS LITTLE PUPPY.

He was indeed a jealous little dog, and you will say so, too, when I have told you how he served his dear little mistress. He had one brother and two

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BOVRIL

sisters, but he was the eldest of the family, and his name was "Lark." I suppose because he was the eldest he fancied he had a right to have more attention paid to him, but as his brother and sisters were weaker, Little May, who owned the puppies, took up the smallest of them to carry indoors. "Lark" was a great pet too, but on this occasion he quite forgot his good manners, and rushed at May and tore the trimming from her frock in his anger and disappointment. "Oh, fie, Lark!" she said, "you have quite spoiled my pretty dress. I cannot carry you all. You are quite big

enough to walk, you jealous puppy." Lark, I am glad to say, was very sorry when he saw the mischief he had done, and slunk away. He did not think that his jealousy would lead him to act so towards his young mistress who had always treated him so kindly, but it did, and she was scolded for having her frock so torn. Thus you see that even in the case of Lark his little temper did harm. I hope all little readers will remember the jealous puppy, and not give way to temper when they cannot obtain all they want immediately, but wait patiently till they can be attended to.

I Am Willing To Prove I Can Cure You

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

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

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

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

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

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that.



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

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

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

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These Are the Symptoms:

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



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IT'S WINDSOR

A FINE SCENE.

Two boys were in a schoolroom alone together and exploded some fireworks. The one boy denied it. The other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again—

"Why didn't you deny it?" asked the real offender.

"Because there were only we two, and one of us must have lied," said Ben.

"Then why not say I did it?" "Because you said you didn't."

The boy's heart melted. Ben's moral gallantry subdued him. When school reassembled, the young culprit marched up to the master's desk and said:—

"Please, sir, I can't bear to be a liar. I let off the squibs." And he burst into tears.

The master's eyes glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud:—

"Ben, Ben, lad, he and I beg your pardon. We are both to blame."

The school was hushed and still, as other schools are apt to be when something true and noble is being done,—so still they might almost have heard Ben's big boy-tears dropping on his book as he sat enjoying the

moral triumph which subdued himself as well as all the rest. And when, from want of something else to say, he gently cried, "Master forever!" the loud shout of the scholars filled the old man's eyes with something behind his spectacles which made him wipe them before he sat down again.—Sunday School Advocate.

PAPA COMES HOME.

Take me up, mamma,
Hold baby high!
Big folks are happy;
So, too, am I.

Harry and Jennie,
Running like mad,
Meet their dear papa,
Merry and glad.

Hold me up, mamma,
So I can see;
Don't you know papa
Wants to see me?

Look at him, mamma,
Isn't it fun?
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Dragging him on.

Hold me up, mamma,
Hold baby fast!
Now he has got me,
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"BOYS, STICK TO YOUR LAST."

Governor Douglas, who himself from a very humble start in life came to the head of a large shoe factory, some time later, because of his eminent position in the manufacturing world, was made governor of Massachusetts, in an address to boys gave this excellent advice: "What are the secrets of success? Will I tell the boys of Massachusetts what I think the secrets are? Recently in talking to a delegation of bright-faced boys I told them they should, in order to make the most of life, obey the maxim, 'Stick to your last.' If you don't you'll find that old ogre, called trouble, bobbing up in your pathway, every now and then, and you'll never get to be on speaking terms with success.

"Fortune," you know, "favors the brave." Well, in the battle of life the really brave man is the one with courage enough to 'stick to his last' in the face of early rebuffs and temporary reverses. He's the fellow who will eventually be taught to laugh at trouble, and to get chummy with success.

"What would you think of a shoemaker, who, after making part of a shoe on one last, became dissatisfied and started another shoe on a different last, keeping up this method until he had finally spent all his money for stock, and had nothing but a lot of half-finished shoes to show for it? Foolish way to do, isn't it? But it is no more foolish than for a young man to tackle a new line of business every little while until he grows too old to learn any business thoroughly.

"Everything in nature is fitted to do one thing well, and spends its whole life doing it. You never hear of the ant going into honey-making business; nor of the bee building ant-hills for a change. Each one knows its place in the world and sticks to it; and that is what boys must do, if they would accomplish great things.

"Of course, boys are somewhat handicapped as compared with the bees and ants. You see, boys often are not born with a knowledge of just what kind of last they're best fitted to peg away on. But nearly

every boy at an early age displays an aptitude for something, and if that aptitude is properly developed, the process of selecting a last is simplified.

"And remember always to keep your ambition up to the top notch. Whatever you do, try to do your very best. At school make it a point to stand at the head of your class; and at play don't be satisfied until you can jump farthest or throw the straightest. Then, when you enter business life, this matter of getting ahead will become a habit."

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