

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, DECEMBER 23rd, 1909.

No. 49.



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The late Mr. J. M. Burke died lately in Manhattan in the 98th year of his age and by his death a provision made by him in his will, which was made in July, 1902, becomes operative. In his will Mr. Burke made provision for the establishment of a Home for Convalescents which was to be erected immediately after his death and the testator devoted the sum of \$4,500,000 for that purpose. Mr. Burke was a communicant of the Church of the Incarnation.

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On a recent Sunday two very beautiful additions to the interior of the church were dedicated—a pulpit, given by Colonel George Carwithen and his sons and daughters, in memory of his wife and their mother; and a lectern given by subscribers to replace a rather plain modern one. It was desired to specially emphasize two things in designing the pulpit; first, that it should be a memorial of one whose Christian name was Mary, and, secondly, that it should illustrate the Resurrection. With these objects in view, the design includes five figures—that in the central niche being of our Lord, the others being figures of the Three Marys and St. Peter, so expressly associated with the Resurrection. The pulpit, which is of oak, takes the place of a plain mahogany one, about eighty years old. The lectern is an oak eagle, which harmonizes with the pulpit, having an ornament of conventional vine running around the base.

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The Rev. Herbert Mackworth Drake, Vicar of Otterton, a little village on the coast between Sidmouth and Budleigh Salterton, has accepted the vicarage of the almost new parish of St. Simon, Plymouth. He is a nephew by marriage of the Bishop of Crediton, and was ordained in 1894 to the curacy of Bideford, where he saved a child from drowning in the Torridge. From 1900 till 1902 he had some very rough experiences in South Africa as chaplain to the Devon Regiment. It is peculiarly appropriate that one of the Plymouth vicars should bear the name of the great naval hero, whose name is always associated with Plymouth Hoe, whence, after his game of bowls, he sailed forth to help in beating the Spanish Armada. Mr. Drake is a direct descendant of the great Sir Francis Drake.

An interesting and important service took place in the parish church of Methwold, Norfolk, lately, when the Bishop of Thetford dedicated some restoration work. The church is a

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fine building, principally of the Perpendicular period, and the new work consisted of a high altar as well as of one in the Lady Chapel, which has recently been restored. A beautiful piscina is in excellent preservation. A very handsome oak chancel screen, with loft surmounted by a rood-beam and figures, formed also part of the new work. This was a memorial of the late Edward Matravers and Emma Louisa, his wife, and was the gift of their three sons, Rev. E. E. Matravers (vicar), Rev. H. H. Matravers (assistant priest of Chailey, Sussex), and L. H. Matravers (of Addiscombe, Surrey). The carving was done by Messrs. Howard & Sons, of Norwich, and the Three Figures came from Ober-Ammergau.

At a meeting of the Liverpool Cathedral Committee, which was held lately, Mr. Gilbert Scott, the architect, reported that the stained glass windows were ready for insertion in the Lady Chapel. The hon. treasurer informed the committee that the additional sum needed to complete the portion of the cathedral now in course of erection was between £60,000 and £70,000. The portion in question includes the Lady Chapel, the Chapter House, the vestries, the choir, and a portion of the great transept, and will afford accommodation for a congregation of about 2,000. If the funds are forthcoming this portion can be completed in about five years' time.

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Lessons for Sundays and holy Days

December 26th—First Sunday after Christmas.
Morning—Isai. 35 Gen. 4, to 11 Acts 6
Evening—Isai. 38 or 40 2 Chron. 24, 15 to 23; Acts. 8 to 9.
January 2nd.—Second Sunday after Christmas.
Morning—Isai. 42; Math. 1, 18
Evening—Isai. 43; Or 44; Acts 1.
January 9th.—First Sunday after Epiphany.
Morning—Isai. 51; Math. 5, 33.
Evening—Isai. 52, 13 and 53; or 54; Acts 5, 17.
January 16th.—Second Sunday after Epiphany.
Morning—Isai. 55; Math. 9, 18.
Evening—Isai. 57; or 61; Acts 9, 23.

Appropriate Hymns for Christmas Day and First Sunday after Christmas, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

CHRISTMAS DAY.

Holy Communion: 238, 242, 249, 397.
Processional: 72, 73, 75, 76.
Offertory: 81, 514, 599, 738.
Children's Hymns: 72, 80, 709, 712, 742.
General: 74, 77, 79, 723.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 245, 249, 256, 257.
Processional: 76, 79, 82, 599.
Offertory: 75, 78, 636, 723.
Children's Hymns: 701, 709, 712, 714.
General: 73, 77, 80, 780.

ST. STEPHEN'S DAY.

The story of life teaches us that a saint is one who has given himself to God. Martyrdom teaches us to add "without reserve." The Church bids us meditate upon the three kinds of martyrs during the Octave of Christmas that we may learn not to be "ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto life's end." Many are the spiritual lessons to be learned from St. Stephen's death. Tertullian's dictum is amply illustrated by the results of Stephen's death. And we have learned from the history of missions that only where blood has been shed has the Church pursued a vigorous

course. We glory in the Church's triumph in Uganda. But Hannington died first. It always has been so. Why? Let us seek our answer from one who consented to the death of Stephen, "But now abideth faith, hope, love, these three; but the greatest of these is love," (1 Cor. 13:13). It is not too much to say that this is one of the spiritual truths recognized by St. Paul in later years as being illustrated in the martyrdom of Stephen. The secret of martyrdom—of man's willingness and joy in undergoing martyrdom—is enshrined in St. Paul's words to the Corinthians. Martyrdom proves the endurance of faith, hope and love. Faith grows stronger in persecution and faces death gladly, for the Christian fears not death. To him it is the portal to the eternal life. Persecution and the prospect of martyrdom intensifies faith. For the diminishing of the importance of the material coincides with the growing perception and appreciation of things spiritual and eternal. What greater faith than that of St. Stephen. Even now faith had vanished into sight for he saw the Son of Man standing on the right hand of God, standing to help the proto-martyr of His Holy Church. Let us learn to be faithful unto death. For at death faith vanishes into sight. Hope deferred makes the heart sick. But God gives power and hope to the faint, to those who are foremost in the struggle. The death of Stephen reveals the certainty of his hope of, his confidence in, eternal life and glory. For with his dying breath he performs an act which proves his undying love and hope. As faith vanished into sight, and hope was emptied in delight, the love of Stephen shone more brightly than ever before, "Lord, lay not this sin to their charge." We have heard words like that before. Yes! 'tis the echo of Calvary. "Love cannot die," says the poet. The hatred, the fanaticism, of the Jews, crucified the Master, stoned the disciple, outside the city walls. But in neither case did love die. Fellow-Christians, this season is associated with much joy and love. How faithful and tender our spiritual mother! She will not allow us to forget that joy must be inspired of faith, and ennobled by eternal hopes, and that both faith and hope must be manifested in love. For the greatest of all virtues is Love.

Our New Serial Story.

We again draw our readers' attention to our new serial story, "Dashing Dick: The Life Story of a Magpie," by the Rev. W. Everard Edmonds, M.A., and promise them a rare treat in its perusal. The first chapter will appear in the first issue of the New Year, and we are confident that all who begin at the beginning will continue with increasing interest to follow the fortunes of their versatile and energetic feathered friend to the end of his graphic and adventurous story. Our new story will furnish a strong inducement to new subscribers to start with the first chapter. We look (and we have never looked in vain) to our numberless friends, old and new, to say a good word to their friends before the year ends, for the "Canadian Churchman," and during the next week or two to help on its good work in the homes of our people by sending us a goodly number of new subscribers.

Offertory Sentences.

The "Church Times" reporting the Swansea Church Congress made this pointed reference to the offertory sentences. "How often in England has one heard the offertory sentences ever used which teach the privilege of supporting the priest! How much less often preached upon." This remark not only applies to the Church in England but to the Church everywhere. And not

only does it apply to the offertory sentences but to all the specially chosen sentences in the Prayer Book. How often, (we ask our clerical readers), have you preached on the Eleven Opening Sentences in Morning and Evening Prayer? How often on the Offertory Sentences? How often on the sentences in the Burial Office? If these sentences are specially chosen because they are powerful statements of certain great truths and duties of vital importance in Christian living, then it follows that the parson should at times bring them as pointedly and impressively as possible to the attention of his people.

An Organist on Mission Hymns.

An organist has written to one of the English Church papers protesting against the absence of really modern manly hymns that combine a lofty, sane, religious sentiment with a loyal patriotism to King and Country, or that inculcate a high standard of duty and service to one's fellow men in ordinary daily life. He goes, unnecessarily far, perhaps, in alleging that most of the hymns we sing on such occasions, are not only an insult to one's intelligence but a deeper insult to the All-wise Divinity to whom we are supposed to be offering an act of worship. He gives a specimen of a hymn sung in a densely peopled working class neighbourhood which was both botanically and geographically incorrect and could not have appealed, to some fifty or sixty young fellows between sixteen and twenty-one who were present. "Nor were the other hymns much better, consisting as they did of a string of doctrinal platitudes or objectless doggerel, teaching for the most part that our miserable life in this wicked, sin-soaked world must be toiled through somehow, in the ultimate hope of the good time hereafter. At a time when the young men of this country are awaking to a sense of their duties as citizens of the greatest Empire the world has ever known, and a splendid sense of loyalty and true patriotism is manifesting itself, there is a great and very real need of suitable hymns for men's services, church parades, and similar gatherings."

In a Belgian Monastery.

Almost immediately after the articles appeared on this side of the Atlantic describing the "retreats" organized by the Jesuit order near New York, one appeared in the "Church Times" of a similar exercise conducted by the same order in the Low Country where "there has been real continuity of sentiment undisturbed by tyranny from Geneva or revolt under Luther." In a very discursive article the contributor details his journey from England and back, giving very little information as to the five days seclusion, save that in the old monastery there are 150 cubicles simply fitted up. But the writer enlarges on the exhausting character of our notion of religious refreshment and on this mode of approach to the inwardness of things. It is strange that these articles were practically simultaneous, and one wonders whether the coincidence was undesignated. Later on we hope to be able to take up the subject of religious retreats or rest cures as this last article calls them.

Murder and Sudden Death.

Every right thinking man must feel that the frequent acts of violence in child and adult murder, suicide, and the like, impose upon him a solemn obligation to do what he can directly or indirectly to prevent the commission of such crimes. All God-fearing reputable men are to a greater or less extent their brothers' keepers. Humanity is bound by the tie of blood, regardless

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of race or colour, and through the shed blood of one sinless member of our common family, the responsibility of our earthly relationship is immeasurably heightened and intensified. The murder of babe, or adult, or the self-murder of the suicide, are dark blots on the civilization of the world, and indelible stains on its professed Christianity. Law is not made for the law-abiding but for the lawless. If the law-keeper sets at naught the law—how can it serve the state? Justice and judgment become things of naught. And the lessening of the dread, and the abolition of the doom of law cannot do otherwise than establish an incentive to the criminal for the commission of crime. Again, laxity in the firm and wise execution of the law leads to unrest and dissatisfaction in the community,—an unrest and dissatisfaction that in some quarters finds sinister expression in the desperate deeds of Lynch Law. Let justice be done though the heavens fall—was a maxim of the strong, resolute days of our forefathers. Justice should be tempered with mercy, but never vitiated by maudlin sentimentality.

A Good Record.

The writer travelling the other day with a young business man whose salary is only \$600 a year heard the following interesting story from that young man. He and his wife had often talked about Christian giving but found it difficult to begin tithing on so small a salary, when house rent, coal bills, and the ordinary expense of a family had to be met. But they resolved to try it: The tithe of \$600 was \$60 which, divided among 12 months, means \$5 a month. It seemed a good deal to give to Christian work in such a case but the venture of faith was made. With what result? Within two weeks, the young man's salary was raised just \$5 a month. His master knew nothing of his resolve to tithe, and that is not the only increase in salary that has been received since the tithing began, though none was received before it, although he had worked for that employer three years or more. Surely God blessed this venture of faith. And this young man told the inspiring story that he knew at least 35 in his own congregation who had begun to practise tithing as he had. What a blessed day it would be for the Church of God if this record could be given by the multitudes of churches that are now depending on pink teas, necktie socials, anniversary teas, bazaars, fish ponds, and such like. The simple dignity of this young man's story commends it to everyone, but who is inspired and uplifted by the devices so often resorted to to raise money for God's Church.

The Dogs of Constantinople.

The dogs both of the Old and New Testament are of frequent mention, "The dogs eat of the crumbs that fall from their master's table," and the dogs that befriended Lazarus, give a vivid idea of the habits which are now rapidly disappearing in the East. The dogs of Constantinople are the ones which since the Crimean war have been most noticeably in the minds of Western people. Under new rulers it has been decreed that these scavengers are to be swept away themselves. After the Crimean war in 1860 the dogs were abolished so far that not a dog was seen in Pera, but during the reign of Abdul Aziz they gradually and quietly resumed their old quarters. They had a government of their own; the city was divided into districts, no mark divided them to human eyes, but a dog never stepped over such boundaries without being attacked by the other tribe. A writer in the "New York Evening Post" gives some interesting particulars of the habits and rules of these canine communities. For the present the dogs are being persecuted and exterminated slowly. The new regime in most respects seems to be a repetition of the old; whether it will prove a better one remains to be seen. An Austrian speculator has arranged with the new

ruling powers to remove one hundred and fifty thousand dogs and turn them into Austrian gloves. They have been removed to a deserted island in the Marmora, and the local press is forbidden to mention the subject, but the inhabitants wonder whether the dog clans will re-appear after some days, and gradually and unobtrusively resume their old quarters and former habits.

A Problem For Thoughtful Christians.

How much do you know about God's Word? For example, about the Book of Job, or of the Book of Zechariah, or the Book of the Revelation? And if the average Christian of 40 or 50 years of age does not know these books now, when or how is he or she likely to ever learn them? Something must be done, and done without delay, if large numbers of Christians are not to die in ignorance of large tracts of God's Word. There are 66 books—and let us say the expectation of life is 20 or 25 years, that means that such a Christian ought to thoroughly study (say) two or three books of God's Word each year. Only in this way, by definitely allotting so much of God's Word for each week's careful study, can the average Christian ever expect to know much about God's Word.

Dollar Wheat.

Now that the thanksgivings are over it is in order to publish a recent warning from the West, against relying on a continuance of good harvests and high prices. Kansas was a State which went through an early experience as a grain producing state, and had a painful lesson against trusting to such a source of wealth. But experience soon passes and the next generation learns its own lessons. "The average farmer is so self-satisfied," said a leading miller, "that he thinks of nothing but the present. He sees his land producing dollar wheat and sixty-cent corn, and his stock going to market at top prices, and he believes that it must always last. In consequence, he gives little attention to replenishing his soil, and crops it to the limit. He fails to give attention to the small money-producers of the farm. It is a common thing for him to give up milking cows and raising poultry, because both occupations call for much labour, and the profits of his wheat are easier made. Heretofore he has built up all the possible by-products of the farm, and has counted on them to add to his income. No day was too dreary for him to give his dairy and poultry yard personal attention. Now he puts his trust in dollar wheat, and turns his pastures into wheat fields. If this goes on he will lose the enthusiasm that made him rich, for the little things have kept the Western farm going, and have pulled it through the hard years. More attention was given to them than in any period of the West's history, but now they are too trivial for attention, and the farmer wants to do a large business. He buys more land and puts it in grain and waits for the high prices. It is sending him back to the old times of grain production exclusively, and is not a healthy condition."

The Tyranny of the Benefactor.

In the "Scottish Chronicle" we find a quotation from an address by the rector of All Saints', Edinburgh. The financial conditions of the Church in Scotland resemble our own. "There are a few," he writes, "who look upon their contributions to the Church as the readiest and easiest means of coercing or punishing priest or vestry. Clergy and church managers doubtless often need such discipline, but I fear that those who try to apply it in this way will, at the last, find it difficult to excuse such a perverted view of their stewardship in the Church of God when the Divine Head of the Church calls for an account of that stewardship. * * * I fancy if our candidates for Holy Orders had any idea of the

hours they would spend in anxiety about ways and means, or of the ugly part that money can be made to play in Church affairs, and pence or the want of them, can be made to thwart a priest's purest desires and best endeavours for his people's good, many of them would ask God to be allowed to serve Him and their fellows in any other calling however humble, rather than that of the priesthood."

THE ATHANASIAN CREED.

It is not likely that there is an English Churchman living to-day who can look back and remember any time, when the controversy over the Athanasian Creed was not raging or smouldering, boiling or simmering in the Mother Church. The Athanasian Creed, like the House of Lords, has been this last three-quarters of a century a "standing dish" for reformers. In England, but strange to say, we have never met with anything in Canada corresponding to the state of things in the Mother Country. We do not remember of a single serious attack upon the Creed in press, Synod, platform or pulpit in this country, and we have no recollection of any disgruntled worshippers sitting down or leaving church during its recitation, as we have ourselves witnessed, and as often happens in England. Nevertheless, its continued retention is a question which we Canadian Churchmen, as inheritors and probably revisers of the English Book of Common Prayer, will at some no very remote period have to face. Putting aside altogether the question of the general doctrinal "soundness" of the Athanasian Creed, which indeed no one seriously questions, let us consider some of the common objections to its public recitation, held by a very large number of excellent Churchmen, and a considerable minority of clergy, including the majority of the English Bishops. In the first place the Creed is too elaborate in its definitions and overdoes matters. We have heard of the man who was "more loyal than the King," and the Creed, it has been said, is "more orthodox than Christ." It is one thing to believe a doctrine and it is quite another to set to work to define it in exact terms. The late Canon Liddon was once asked the difference between the Anglican doctrine of the Real Presence and the Roman doctrine of Transubstantiation. "One is a fact, the other is a definition," he replied. So in comparing say, the Apostles' with the Athanasian Creed we might say, one is the simple statement of certain facts, the other is an attempted definition. We say "attempted," for after all the definitions in the Creed really settle nothing, and as is almost invariably the case in such instances only "darken counsel with words," and open up fresh vistas of controversy. It is often advisable in this connection, as in many others, to "let sleeping dogs lie." The moment you begin to elaborate you suggest objections. Men who agree on a fact may very widely differ in its interpretation and application. Nearly all our theological, and, we may add, our political, differences originate in this way, among men who accept certain fundamental facts, but who differ in their interpretation. To the plain man, therefore, the Creed is too elaborate for every day use. In the second place, while certainly not unscriptural, it is non-scriptural. By this term we mean that to the ordinary laymen it is too much of a purely ecclesiastical statement. Contrast it with the simple summary of Scriptural statement in the Apostles' Creed. The Athanasian Creed is too technical for popular use. It may do very well for professional theologians who are occupied with the "Science of Religion," but to the lay worshipper it is bewildering and distracting, suggesting often heresies to which he has not the slightest inclination, and confessing issues which hitherto he has regarded as clear and well defined. Finally against the "damnable clauses," now we believe softened down into "condemnatory clauses,"

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he rises in indignant protest. There are enough
difficulties in religion without adding to them. A
man may accept a certain elaborate and compli-
cated statement of belief, such as the Creed is,
without solemnly calling down the vengeance of
Heaven upon those who fail to accept his defini-
tions. In short it is not the teaching of the Creed
which is objectionable, it is the way in which it
is presented. Under these three objections nearly
all the opposition to the Athanasian Creed as
part of the liturgy may be included. We are not,
be it borne in mind, giving them as our own. But
this we will say of them. They are widespread
and weighty enough to make the wisdom of the
continued public recitation of the Creed, an open
question.

THE HOUSE OF LORDS AS AN IMPERIAL ASSET.

It is hardly necessary to say that we have no
intention whatever of pronouncing upon the action
of the House of Lords, in their recent rejection of
the Budget, or upon the merits or demerits of
that highly contentious measure. It is of the
House of Lords itself, as a permanent factor in our
national life of which we would speak. A recent
American writer in a very eulogistic review of the
House of Lords has described it as the genuine
modern representative of the old Saxon assembly
of the "Wise Men." "Why, the English them-
selves, or at any rate, certain of their number,"
he says, "wish to abolish this assembly of the
picked brains and ability in every walk of life,
from literature and chemistry to beer brewing
and railroading, I, as an American, cannot un-
derstand." Coming from an American this is
indeed striking testimony to the value and im-
portance of the House of Lords. And yet we
venture to say that such is bound to be the con-
clusion of any intelligent, fair minded man, who
is capable at times of rising superior to mere po-
litical shibboleths and party catch-cries. The
possession of such an assembly as the House of
Lords is of inestimable value to our race and
Empire, and any one who would lay violent hands
upon it, is, we do not hesitate for a moment to
say, a public enemy. The destruction of this
venerable institution, venerable not only in the
historic sense, but far more so in its present char-
acter, would be an act of political madness.
Where in the whole civilized world can such an
assembly of varied ability be found, combined,
mark you, with the highest personal worth and
integrity. Where, indeed! Here we have a body
of men, so far as the working members of the
House of Lords are concerned, all specialists in
some department of human effort, and not merely
professed specialists, but specialists who have
"made good." In the House of Lords there are
at least three supremely distinguished Empire
builders or Imperial administrators, Lord Cromer,
the maker of modern Egypt; Lord Curzon, pro-
nounced by his admirers to be the greatest Indian
statesman since Warren Hastings; and Lord
Milner, the saviour of British South Africa. In
the department of naval and military affairs we
have Lords Roberts and Kitchener, and the lately
ennobled Sir John Fisher. Of great financiers
there are Lords Rothschild, and Avebury. Journal-
ism is represented by Lords Burnham and North-
cliffe; science, by Lords Lister, Rayleigh, and
the late Lord Kelvin. The great lawyers muster
a goodly array. Then of men of general light
and leading we have Lord Rosebery, a most
graceful and accomplished writer and generally
regarded as the greatest living master of English
oratory; Lord Morley, statesman, author, and
philosopher; Lord Brassey, naval expert and
author; all the Bishops, and then lastly, that
large array of hereditary members who may be
described as "good all round men, rich in saving
common sense," inheritors of historic titles and
of that high minded public spirit that has made

the English nobility the finest aristocracy in the
world, and the natural leaders of the people. The
House of Lords, like every other human institu-
tion, is susceptible of improvement, and in no
quarter, we are assured on the best authority
would reform be more heartily welcomed and ener-
getically promoted than among its own members.
But its continuance in substantially its present
form is something that in our opinion, is to be de-
voutly hoped for. And if we were called upon to
choose between the two alternatives, we would
indefinitely prefer its perpetuation in its present
form with all its anomalies, which really hurt no
one, to its abolition, or even "drastic" reform.
The British House of Lords is not only the most
august and capable legislative body in the world
to-day, but it is our greatest imperial asset, and
as such we Canadians are directly interested in its
maintenance.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Christmas Story is an oft-told tale, but its
freshness never vanishes, and its interest never
flags. Childhood is always attractive, but divine
childhood is compelling. The visible combination
of human limitations and divine infinitude is both
awful and inspiring. The great eternal Word
finding expression in human flesh, and finding an
expression that is immediately recognized as "full
of grace and truth" is the great focal point in
human spiritual aspirations. The reality of that
union and the impressiveness of that fact are
instinctively felt even if they may not be fully
understood. The birth of the child Christ has in-
fluenced and dominated generations that could
give no adequate account of why they should
yield themselves to Him. But men want to be in-
fluenced, and the Christ Child and Christ Man
supply not merely the invitation, but the realiza-
tion, of what men are looking for. It is when we
have sought other roads to Salvation and failed
and have come to Christ and succeeded that the
last word is said on the question of the Incarna-
tion. It is not creeds or formulae, that save, but
the taking up of the cross and following Him. If
the Christmas thought be turned to the enquiry
as to just how God should take possession of a
human body, and fully express both humanity and
deity we will find it largely profitless. The Church
has expended far too much energy in attempting
the impossible. We had better confine ourselves
to what is really within our reach. The most
impressive pictures are not those that are incum-
bered with detail. The picture or the book that
suggests much and stimulates the imagination
in regard to what cannot effectively be portrayed
is far more powerful than the one wherein the
author exhausts himself in minute particulars.
This was Christ's method. He gave forth great

broad principles, and each generation has applied
these principles according to its light. But if we
may not dogmatize in safety as to just how the
Word became flesh and dwelt among us, we are
sure of the fact. We have felt his gracious
power, we have had our spirits quickened, we
have had a new song just put into our lips, and a
new motive into our hearts, and we have found
beyond question that He is ours and we are His.

Quite recently a new translation of the Athan-
asian Creed has been launched upon the public,
and since those who have stumbled over this
symbol have been assured that a fuller knowledge
of the original would wipe out all their difficulties,
now we presume we shall hear of that line of de-
fence no more for ever. The translation is the re-
sult of the labors of a committee appointed by the
Archbishop of Canterbury at the request of the
Lambeth Conference. The Primate of All Eng-
land has had a vision for some time of a day when
his office should represent the last word in
Anglican administration the world over. Here is
the translation of an ancient creed, the possession
of the whole Church, and yet it is committed to an
English Bishop, an English Dean, and five Eng-
lish professors. The Lambeth Conference does
not speak for the Church in England, but for the
Anglican Church in the four corners of the earth
and yet it seems impossible for some of our good
friends on the other side of the Atlantic to re-
member that the English Church is only a part of
the Anglican Communion. It would certainly
seem to be elemental that he who would be a
spiritual father of the whole Church must not
neglect any of the children. It would appear to
us that the custom of leaving the appointment of
all committees of the Lambeth Conference in the
hands of the Chairman, could be improved. A
representative nominating committee of three or
five men would probably exercise quite as much
wisdom as one man. The excuse of distance in
reference to the personnel of committees hardly
carries weight in these days of penny postage and
rapid transportation. We say these things for we
are convinced that the Church that will lead the
people must represent the spirit of the people.
Here in Canada we have long known that the
spirit of our citizens is democratic, and
now we are watching a conflict in England
that will probably make some decisive
utterance in the same direction. We fancy that
the Church should be a little in advance of the
people on the road of rectitude, certainly it can-
not in safety lag behind them. If there is ever
to be one supreme head of the Church—supreme
in fact as well as in name—he will have to be the
choice of the Church and not the choice of some
one else.

In regard to the new translation of the Athan-
asian Creed the result is very much as any sen-
sible man would have expected. It is a "transla-
tion" and not a "new creation." There is the ap-
parent softening down of here and there a phrase
but it is in appearance only. All the difficulties
that ever faced the ordinary reader of that symbol
stand to-day. He may think for a time that new
light has been let in here and there, but it is such
light that only confirms the darkness. "Whoso-
ever would be saved before all things it is needful
that he hold fast the Catholic faith, which faith
except a man have kept whole and undefiled,
without doubt he will perish eternally." It is the
same judgment. It is the same preliminary to the
annihilation of half a dozen kinds of "heretics."
Was this faith needful before all things, in the
time of our Lord. Did He make sure to give this
symbol to His disciples, lest they perish eternally?
Did he insist upon the finite mind grasping the
statement of three "almighty" and "infinite" Per-

sons co-existing as one minute and almighty God? When we get rid of conventional phrases what do we mean by three almighty persons. According to the limitations of human thought is it possible to conceive of two or more "almighty" persons? It has surely not been the policy of the Master to so constitute the Church as to exclude men of good will, or to heap up obstacles to the entering into the Kingdom. The difficulty with the Athanasian Creed does not lie wholly or even chiefly in the so-called damnatory clauses, but in the body of the creed itself which we are called upon to hold fast at the risk of eternal perdition. Those damnatory clauses attached to the Apostles' Creed would at once lose all their terrors, for what we are called upon there to believe appeals to our hearts and consciences. We are of the opinion that this antique and sonorous symbol is neither bringing men into the Kingdom nor holding them there.

"Spectator."

Brotherhood of St. Andrew

A. G. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

Toronto Local Assembly.—The 16th annual meeting of the Toronto Local Assembly of the Brotherhood of St. Andrew, was held in St. Cyprian's schoolhouse, through the kindness of the rector, the Rev. C. A. Seager, on Saturday, November 27th, 1909, Mr. W. J. Dyas in the chair. The meeting was opened at 3 p.m., with prayer followed by an address of welcome by the rector. The annual report was read showing 35 active, and 6 dormant senior chapters with a total membership of 434. During the year three new chapters have been formed and two revived. The junior department can also record a noteworthy year's progress 16 active and 8 dormant chapters with a total membership of 162. Two new junior chapters are now in the course of formation and are not included in the above figures. The Brotherhood in this city has undoubtedly grown under God's blessing and the spirit of the meeting was to press forward with added strength and zeal for the spread of the Kingdom. The hospital visiting is one of the most important organized Brotherhood works undertaken by the Assembly and the committee report they have now sufficient visitors and the work is being effectively dealt with and well followed up. The holding of district meetings in place of a general assembly was more or less of an experiment during the past year. That this policy was wisely chosen is shown by the attendance being doubled. The various committee reports handed in were nearly all satisfactory. Services held in the jail were listened to with attention, and the services at the Island and Balmy Beach were well attended. The following are the members of the Toronto Local Council for the year 1909-10: Fred W. Thomas, "St. Matthew's"; Wm. H. Candy, "St. Anne's"; W. L. Ketchen, "St. Martin's"; R. C. Brown, "St. Aidans"; Wm. Church, "St. Barnabas"; Chester; Rupert Davids, "St. Simons"; W. J. Dyas, "St. Paul's"; Dr. R. R. Hopkins, "St. Johns," West Toronto; C. T. Harding, "St. George's"; T. J. Johnson, "Epiphany"; R. Postans, "St. Bartholomews"; A. Parker, "St. Matthew's"; C. F. Storey, "All Saints"; John T. Symons, "St. Luke's"; A. E. Walker, "St. Martins"; F. M. Wyatt, "St. Aidans"; Wm. Walklate, "St. George's". Mr. E. F. Crossland made an earnest appeal for the Forward Movement and as a result pledges amounting to \$106.50 were handed in. The afternoon session was occupied with reports and business. Tea was served in the basement by the ladies of St. Cyprian's, who were tendered a hearty vote of thanks for their hospitality. Evensong was sung in the church at 7.30. The junior annual meeting was held from 7 to 8 p.m., the chairman being Mr. F. Jacob, the subject of the address being prayer. The evening session was devoted to a lantern lecture by the Right Rev. Bishop Reeve, the subject being work among the Eskimaux. Mr. R. W. Allin, secretary of the Layman's Missionary Movement, made an earnest appeal to the Brotherhood men to support him in his work which he pointed out was very similar to Brotherhood work. This closed the proceedings, the total number of members registering being 100.

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the M.D.W.A., was held in the library of the Synod building, on Thursday, December 2nd, at 10 a.m., and was largely attended. The president opened the meeting with prayer. The minutes of the previous meeting were read and confirmed. Photos of the dispensary at Bugiri (German East Africa), sent by the Rev. J. B. R. Westgate, were exhibited. The money given to Mr. Westgate by the M.D.W.A. in 1908 was used in the building of this dispensary, where good work is being done. A letter was read from Mrs. Leife (Le-Galle, Ceylon) who said that, during the temporary absence through illness, of the C.M.S. missionary there, she had undertaken to take charge of the four biblewomen and also of a small school. The treasurer's report showed that the receipts for the month were \$388.48, while the expenditure was \$226.03. A letter was read in regard to money raised by the Girls' Branch of the Church of the Ascension which is to be divided between two missions in the diocese. The Dorcas secretary reported that three bales had been sent during the month. Arrangements for the usual Christmas trees for the poorer missions were made, but it was reported that very few appeals for these had been sent in this year. The formation of a new, junior branch at the Church of the Ascension was reported; also the reorganization of a senior branch in St. George's Church. It was reported that representatives of all the city branches had taken part in the continuous intercession on St. Andrew's Day. Notice was given of a meeting for boys to be held in the Synod building on Wednesday, December 15th, at 8 p.m., when the Rev. R. G. Asch will give an account of the Columbia Coast Mission. This meeting is free to all boys and a collection will be taken up. The secretary of the babies' branch announced that she has a number of curios from Ceylon, China, etc., which she will gladly lend to any branch for the purpose of interesting children in missions. She also read an interesting letter from Miss Nesbit, of the Birds' Nest, China. Mrs. Howard, convener of the Educational committee, reported very satisfactorily of the three children who are being educated by the M.D.W.A., and read several letters in regard to them. The librarian reported donations of several books to the library. The annual meeting of the Hebrew mission was announced to be held in the Synod building, on Thursday, December 16th, at 3.30 and at 8 p.m.. Discussion took place as to the most suitable hour for the monthly meetings, and it was finally decided that in view of the large amount of unfinished business always on hand, the meetings shall, in future, begin at 11 a.m., and continue till 4 p.m., with an interval of one hour for lunch. This arrangement to come into effect at the January meeting. The Rev. Dr. Paterson Smyth took the devotional meeting and spoke on the following clauses of the Creed, "I believe in Jesus Christ, His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary." He spoke of the Incarnation as the greatest event in the history of the world, God manifested in the flesh, Almighty God becoming incarnate in human form and thus giving a fresh start to humanity, bringing new life into the world. This is the central thought of Christianity. History shows us the long preparation for it; Christ first manifested Himself in Nature, then in the consciences of men (what is conscience but the stamp of God on every human soul); next in the inspired prophets, in the marvellous training of the Jewish people, in the rise of Grecian and Roman civilization and power. The Incarnation brought new life and a new power into the human soul, and also taught man what God is like and set before him an example. Humanity is to become like Christ: He looked for the best in man, brought it out and developed it, and this is the especial work set before the Church of the present day.

OTTAWA

Ottawa.—The return of the Christmas season has brought the usual series of bazaars and sales, which the women's organizations of the several churches annually arrange in aid of their various mission and other charitable schemes. On Tuesday and Wednesday of the week before last the Parish Guild of St. Luke's held a very successful sale in aid of the rectory fund closing with a good concert which was well patronized. The rectory debt was also the raison d'être for a well patronized bazaar, organized by the Girl's

Auxiliary of Trinity church, Ottawa South. During the evening an informal programme was contributed by various members of the congregation.

The Girl's Auxiliary of St. John's Church, and the Women's Guild of Grace Church have also carried through very satisfactory sales during the past month.

The Women's Guild of Christ Church, Hull, held their annual sale last Thursday, in the boys' club house, Main Street, Aylmer, Que., the proceeds from which were devoted to the general funds of the parish. A goodly sum was realized. A musical recital under the auspices of the Girls' Auxiliary of All Saints' Church was held lately in the schoolroom of the church. A splendid programme was given. The Woman's Auxiliary of St. John's Church packed and shipped a Christmas bale to the Peigan Reserve last week, and the Grace Church branch dispatched its regular Christmas bale to the Shingwauk Home at Sault Ste. Marie.

TORONTO

Toronto.—Monthly Report of the Church of England Deaconess and Missionary Training Home.—The anticipation of the holiday season is somewhat marred for our students by the intervention of Wycliffe examinations. Soon, however, these dreaded ordeals will be over, and the girls will disperse to their homes or elsewhere to find that well earned rest and recreation. A spirit of earnestness and "stickability" has characterized the work of the term. District visiting and Sunday School work have been continued through the month. 259 calls and 236 visits have been made by the students, 44 Sunday School classes have been taught and 30 addresses given in addition 8 bible classes have been taken by the workers and 21 addresses given. Miss McCollum is encouraged in the work centreing in the Deaconess House—23 meetings have been held, ten families have been helped. The mothers' meetings, and Sunday afternoon Bible Classes are increasing in numbers, and giving evidence of meeting a real need. The medical mission is doing a good work. Clinics for men, women and children are held each week whilst nursing in the homes of the poor affords a valuable training ground for our students. Some of the "strangers within our gates" have through the month received the benefits of "nurse's labor of love." Miss Sedgwick, deaconess of All Saints' Church, was in the past month accepted by the M.S.C.C. for missionary work, under Dr. White, the newly consecrated Bishop of Honan, China. Miss Sedgwick will probably sail for her new sphere of work in March of next year. She will be the representative of the Toronto Woman's Auxiliary. Miss Sedgwick has been resident in this house for the past 3½ years, working successively in the parishes of Little Trinity, Ascension, St. Philips and All Saints'. She has shown marked capability in organization work, whilst her earnest work is finding a response in those among whom she labours. We have had visits during the month from several missionaries, among these, Bishop and Mrs. White, Mr. and Mrs. Kennedy, and Mr. Haslam. All these have quickened the missionary interest of our household. Our weekly missionary prayer meeting, and is also a source of much strength, each student contributes a recent fact, from the country she represents, and in this way the whole world is circled by our interest and our prayers. Three of our number are student volunteers, two of them will represent the Deaconess House, at the forthcoming student volunteer gatherings, December 29th—January 2nd, at Rochester N.Y. Information concerning the work of this House, has been given this month, both in the city and country, and has met with a generous response. At a meeting of the Oakville W. A., on St. Andrew's Day, seven of those present expressed their desire to become associate members of the Deaconess House, they also contributed \$16 towards our support. The University Anglican Women's Club gave an "At Home" here on November 15th. They are contributing to our Christmas Church Fund, and helping in every way they can. A special appeal has just been issued, asking for \$300, in order that we may close our financial year out of debt. (We heartily thank the congregation of All Saints' for the sum of \$101.00 received this month, in addition to gifts in kind amounting to \$40.000).

Board Meeting of the W. A.—The December meeting of the Toronto Board of the W. A. was held at St. Philip's school house and was presided over by Miss Tilley. Greetings were extended the members by Mrs. Teney on behalf of St. Philip's, St. Luke's, and St. Matthias' branches. The president announced that Miss Sedgwick of the Church of England Deaconess House had been appointed as Tor-

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ono's worker in the new diocese of Honan,
China. The corresponding secretary, Miss Jones,
reported 3 new branches at Castlemore, Hamlet,
and a girls' branch at Lindsay. Interesting
accounts of the formation of these branches
were given by Mrs. Reeves and Mrs. Clarke.
There are two new life-members, Mrs. Smith of
St. Anne's and Mrs. Fidler of Grace Church.
The annual service will be held on January 6th,
at 10 o'clock, in the Church of the Redeemer.
The Rev. Canon Plumtre will be the preacher.
A resolution was passed accepting as pledges,
\$60 per year for Lesser Slave Lake school \$125
per year, for the Rev. Mr. Peck's work among the
Eskimo at Lake Harbour, and \$1 per year for
the Shingwauk and Wawanosh Homes, Sault Ste.
Marie. The treasurer, Mrs. We, reported
receipts \$778.85, expenditures \$326. The Met-
lakatla pledge has been accepted at Wapuscow
and Chapleau. The Dorcas report showed that
twelve bales had been sent to the Northwest,
five bales had been received at the Central
Rooms, from out-of-town branches; 60 kurtahs
had been sent to Miss Strickland in India; 5
uniform coats were sent to the Shingwauk Home;
2 fur coats and a driving outfit had been sent
to clergymen in the Northwest, and 3 sets of
Communion linen had been sent by two branches.
Personal bales for clergymen in our own diocese
will be packed at the Central Rooms on Decem-
ber 10th. Four new branches have joined the
Extra-cent-a-day-fund—receipts were \$162.03
The appeals for this money were, (1) Algoma
diocese for Shingwauk and Wawanosh Homes,
\$100; (2) Athabasca diocese, for Lesser Slave
Lake school, \$60; (3) Toronto diocese to help
build a church at Longfort, \$200; Algoma di-
ocese received \$100, and Athabasca \$62.03. The
junior report showed that there is a new branch
of forty children at Yonge's Point; receipts were
\$47.22, expenditure \$12.60. A short report of
the conference of junior workers was given. At
this conference it was decided that instead of
prizes for regular attendance, a certificate of
honour should be given to which seals would be
added each year, and for 3 years' perfect atten-
dance a prize of a silver badge should be given.
Miss Lea, secretary of literature reported 60
books and 20 magazines taken out during the
month. A study class on North India will be
conducted by Miss Cartwright on Monday even-
ings at 8 o'clock, in St. Thomas' school house,
commencing on January 10th. Representatives
are to be appointed from each branch. New
books in the library are, "Without Prejudice,"
and "Missionary Stories." Mrs. Langton, con-
vener of literature, gave some helpful sugges-
tions as to how to get the members to take up
the missionary question in the Leaflet. P. M. C.
receipts amounted to \$593.45. There are 24
new members of the babies' branch—receipts,
\$57.73. A most interesting letter was read, telling
of Jimmie the little boy in Lesser Slave Lake
school, who is being supported by the babies'
branch. The report of the Leaflet secretary-
treasurer showed that while there are 38 new
subscribers this month, a number of the old had
dropped out. Fourteen visits had been paid to
6 sick members, by the hospital committee.
These visits were much appreciated by the out-
of-town members. As the clergyman who was
to have given the noon hour address failed to
keep his appointment owing to some misunder-
standing, the Rev. Mr. Teney of St. Philip's
Church, kindly conducted the noon hour service.
Mrs. Du Vernet, past recording secretary, in
thanking the members of the W. A. for the gift
of \$50, which had been given to her on her re-
tirement from office, said that she wished to give
\$25 towards the support of a Bible woman for
the new mission in China, and \$25 towards the
work of the Rev. John Antle in the Columbia
Coast Mission. Mrs. Kennedy of Japan gave an
interesting sketch of a day in St. Marv's Home,
Matsumota, Japan, where girls are trained for
Bible-women. The ages of the girls range from
8 to 10. It has been proved that girls who have
been brought up in the Home from an early
age make much better workers than those who
have entered at a later age. It costs \$50 a year
to support a girl in this Home. Mr. and Mrs.
Kennedy expect to return to Japan in January,
and had hoped to take back with them at least
one new worker, but no worker has been found,
and they are going back alone. The afternoon
session was largely devoted to the correspon-
dence. Interesting letters were read from Miss
Bennett of Lesser Slave Lake, and from Miss
Trent of Japan, telling of a trip which she and
some of her Japanese workers had taken into
the country. One result of the trip was that
a Sunday School has been started in that place,
and there are several enquiries. Mrs. Plumtre
in a delightful way illustrated some of the ways
in which a black-board may be used to make a
talk on missions interesting and impressive. It
was resolved that the offertory amounting to

CANADIAN CHURCHMAN.

been taken up on the Quiet Day, at St. Al-
ban's Cathedral, should be given to St. Alban's
Church fund. A resolution was passed, expres-
sing the appreciation of the Board for the kind-
ness of the Bishop of Toronto in conducting the
Quiet Day, and for his helpful addresses. The
Epiphany lectures on North India will be held in
the Church of the Redeemer school house, com-
mencing on Tuesday, January 11th, at 11 a.m.
Miss Pope, recording secretary of Quebec di-
ocesan W. A. was introduced and spoke a few
words. After a resolution of thanks for the hos-
pitality of the branches entertaining the meeting
was closed with prayer.

Millbrook.—St. Thomas'.—On St. Andrew's
Day, a service was held in this church at 10.30
a.m., which was well attended by the members
of the Woman's Auxiliary. An excellent and
helpful address was given by the rector, the
Rev. Canon Allen, after which there was a cele-
bration of the Holy Communion.

Mrs. W. C. Allen, president of the Woman's
Auxiliary, invited all the members of the St.
Thomas' Branch of the W. A., to a "Thimble
Tea," at Shenley House, on Friday, December
3rd. A very interesting feature of the afternoon
was a "quilt patching contest," for which three
prizes were awarded. Plenty of good music was
provided, and all enjoyed a delightfully sociable
time.

NIAGARA

Hamilton.—Christ Church Cathedral.—The De-
cember meeting of the Woman's Auxiliary
was held in the schoolroom at this Cathedral on
Wednesday, December 2nd. Holy Communion
was celebrated in the chapel at 10 a.m., and the
business meeting was held in the Guild room at
10.45, the president, Mrs. Leather, in the chair.
After the opening prayer the meeting was ad-
dressed by the Rev. M. Archbald on the words,
Maker of Heaven and earth. This is a very wide
subject on which to make a short address. This
is a strange world in which a child first opens
his eyes. Two roads appear to be open before
him, one apparently easy and yet is full of pit-
falls, the other narrow and difficult. Three ques-
tions must present themselves to every intelligent
mind: Has this world an owner? Am I here by
chance or by definite plan? What are my rela-
tions towards this owner? The Church starts out
with the Creed. The world has an owner, God
the Father Almighty; Creator is the origin of all
life; a loving Father. The child finds his
Father is Almighty from whom he draws or can
draw his strength to overcome an evil. Does it
not add a sanctity to all things to remember they
belong to God; this should lead us to be kind
to not only people but also the animals. Different
people look at this world from different stand-
points, the medical man from one, scientist from
another, and so on, truly man may say I am
fearfully and wonderfully made. Such being the
case is it not sad to see a man with great power
who has debased these powers and how wonder-
ful and glorious to see the opposite, one who has
used his God-given gifts for the glory of his
Heavenly Father, one who seeks in all things to
praise God. It is your purpose, women of the
Auxiliary, to enlighten those who know not God
and so hasten the approach of the Beatific
Vision. The business of the meeting was then
proceeded with, the recording secretary read the
report of the last monthly meeting. Mrs. Macna-
mara of Winona was made a life member by her
branch on the occasion of her departure for Col-
lingwood, to which place her husband has been
appointed rector. The members of their late
parish greatly regret their departure from among
them. The corresponding secretary reported that
she had sent out the Thankoffering Leaflet. The
organizing secretary sent no report. The Dorcas
secretary gave a most interesting report but was
not in a position to give totals. Leaflet Commit-
tee reported balance on hand from last month of
\$8.28; receipts \$3.06; total \$11.44; expenditure
\$5.33. The secretary urged a large attendance
at the Mission Study Class. Representatives from
different branches spoke warmly of the benefit
they had received from attending them, and of
the great interest their branches evinced in the
reports they gave of each meeting. The secre-
tary-treasurer of the Extra-Cent-a-Day Fund re-
ported six new members. Balance from last
month \$25; receipts this month \$38; total \$63.
Treasurer reported receipts for past month
\$260.09; expenditure \$419.75. The president
then stated that she and Mrs. Hobson, the treas-
urer, had been present at Winona on the occa-
sion of the presentation of the life membership
to Mrs. Macnamara. The president also visited
Font Hill, and Mrs. Hobson, the treasurer, visited

the Grimsby branch. Both ladies spoke enthusi-
astically of the capital way business was con-
ducted at these meetings, and the great interest
taken in the pledges and all missionary work.
The corresponding secretary read letters from the
Rev. Mr. Allman, Burk's Falls, asking for assist-
ance to rebuild his church, also from F. H.
Graham, Trunk Vale, and one from Miss Wade,
China, giving a most interesting account of the
work there, a letter from Miss Millan, Lesser
Slave Lake. The Dorcas secretary read letters
from Carlisle, Cannington, Munro, and from a
clergyman's family in great distress in Qu'-
Appelle, this name was not given, but it was
decided to send immediate relief in both goods
and money. The treasurer then read a letter
from the Rev. Mr. Fuller, Shingwauk Home.
From Archdeacon Tims and Miss Crawford
of the Sarcee Home. A letter was read from Mrs.
Gates, secretary of the Ascension branch inviting
the Board to hold the January meeting there and
offering to provide lunch. This was gratefully
accepted. A vote of sympathy was passed with
the St. James' branch, Elora, on the death of
their president, Mrs. Ross. It was also decided
to send some Christmas gifts to Mrs. Smith for
the day school at Day Star Reserve. The meet-
ing closed with the Dology and prayer.

HURON.

London Township.—St. John's.—The members
of the Woman's Auxiliary of this church held their
annual meeting last week. The report of the
year, full of interest and encouragement, was read
by the secretary, Mrs. Crump. The several
pledges had all been met, including grant to-
wards the education of missionaries children, and
to lady missionaries to the North-West, China
and Japan. The society had also contributed to
two co-operative bales sent to the Canadian mis-
sion field, and the Leper Mission in China, under
Bishop White. It was decided to add to their
contributions in the next year. The funds of the
society were recently increased by a legacy from
the late Miss Lewis. Officers for the ensuing
year were elected as follows: President, Mrs.
Richardson; 1st vice-president Mrs. Cary; 2nd
vice-president, Mrs. George McComb; secretary,
Mrs. Crump; treasurer, Mrs. Thomas McComb.
Delegates to the diocesan annual will be elected
at next meeting.

St. Thomas.—Trinity.—A very enthusiastic and
interesting annual meeting of the W.A. of this
church was held at the rectory on Monday, No-
vember 29th. The financial report of the treas-
urer was very encouraging and showed the year
to have been a very prosperous one. The secre-
tary reported a large increase in membership.
Excellent reports were given by the Earnest
Workers and the Juvenile branch. The follow-
ing officers were re-elected: President, Mrs. J. A.
Kains; 1st vice-president, Mrs. M. A. Gilbert;
2nd vice-president, Mrs. N. Vail; treasurer, Miss
Hattie Robinson; corresponding secretary, Mrs.
E. P. Anderson; recording secretary, Mrs. J. H.
Jones.

NEW WESTMINSTER.

Vancouver.—St. Michael's.—The fourth annual
meeting of the Local Assembly of the Daughters
of the King for British Columbia, was held in
this Church, recently. The session opened with
a celebration of Holy Communion, conducted by
the Rev. G. H. Wilson, assisted by the Rev. Mark
Jukes, thirty-one members being present. The
Rev. G. H. Wilson, rector of St. Michael's ex-
tended a hearty welcome to the visiting Chapter
and expressed great pleasure at the number who
were present, especially since there were so many
holiday temptations. The reports of officers
were most satisfactory, showing a slight in-
crease in membership. Letters explaining the
work of the Order together with a copy of the
Constitution were sent to all the clergymen in
Victoria, Chilliwack, Esquimalt, Prince Rupert,
Golden, New Westminster, personal visits being
paid to one of the clergymen in Victoria and Es-
quimalt, who have promised to do all they can to
assist in organizing chapters while Canon Hinch-
cliffe of Chilliwack and the Rev. H. St. G. But-
trum of All Saints', Vancouver, have given a
definite assurance of organization in the near
future. The president's address was a brief re-
view of the past year's efforts to organize, an
outline of the objects of the Order and sugges-
tions for the coming year's work. The officers
for the ensuing year were elected as follows:—
Honorary president, Mrs. G. H. Cowan; presi-
dent, Miss Adele Seymour; 1st vice-president,
Mrs. G. H. Wilson; 2nd vice-president, Miss

Jennie Dixon, secretary-treasurer, Miss Eva McCaul. A very interesting paper was then read by a member of Christ Church Chapter, on "The Spread of Christ's Kingdom." This was followed by a most helpful and instructive address on "Response to the Call to Service," by the Rev. H. Beacham, rector of Holy Trinity Church. The Rev. C. C. Owen, rector of Christ Church, then gave a most helpful address on "Development of Woman's Spiritual Life." After singing "Fight the Good Fight," the meeting was adjourned for luncheon, sixty-one being present. The session re-opened at two o'clock, when Miss Lett, president of Christ Church Chapter, read an excellent paper on "Officers and Meetings," which was followed by a most interesting address by the Rev. H. St. G. Buttrum, on "Attendance at Holy Communion." A paper from St. Michael's Chapter was then read on "The Need and Value of Prayer in the Christian Life," after which the Rev. G. H. Wilson briefly summed up the topics which had been dealt with into the key-note of the Convention. The hymn, "Now thank we all our God," was then sung followed by the Benediction, thus bringing to a close a most successful and inspiring meeting.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—An exceptionally enjoyable meeting of the Sunday School Teachers' Institute was held at the Church of England Institute on Tuesday evening, December 7, the president the Rev. C. W. Vernon, in the chair. New hymn sheets, containing a selection of suitable hymns from the Book of Common Prayer, kindly arranged and donated by Rev. K. C. Hind, were used for the first time. The report of the executive committee, nominating department superintendents, were read by the secretary, Mrs. L. M. Lordly. The superintendents elected are: Teacher Training Department, C. E. Creighton; Supplemental lessons, examinations and grading, Rev. H. W. Cunningham; Home Department, Miss Kellogg; Font Roll Department, Mrs. McLeod; Primary Department, Miss M. A. Hamilton; Adult Bible Class Department, Rev. C. W. Vernon; Statistical Department, W. H. Wiswell; Literature and Supplies Department, Rev. L. J. Donaldson. Miss James and Rev. K. C. Hind were elected delegates from the Association to the Sunday School Committee of the Diocese, in addition to the president and secretary. Mr. W. H. Wiswell reported that he had already begun the work of collecting statistics from the Sunday Schools represented in the Institute. The president drew attention to the resolution of Synod, and the circular sent out by the Bishop asking that the Advent offerings of the Sunday Schools should be given to All Saints' Cathedral Building Fund, thus giving all the children a share in this great work, and urged that during Advent, at least, the Cathedral Prayer should be used in Sunday School as well as church services. Miss M. A. Hamilton then gave a most interesting and helpful talk on Practical Points and Problems, illustrated by a set of round table questions, the blackboard books, pictures and drawings. A number of teachers contributed brief items to the Teachers' Scrap Book. The third lecture of the Advent Sunday afternoon course was given at the C. of E. Institute on December 12th by the Ven. Archdeacon Armistage, who took for his subject "Why am I a Churchman?" The Archdeacon, in the course of an interesting address said: "I am a Churchman because I believe the Church of England to be the best and purest church in the world." 1. It is a scriptural church. Nothing is to be taught as of necessity to salvation but what can be found in the Holy Scriptures. John Wesley and Dollinger, the great Old Catholic writer, both bore witness to this. 2. It is a True and Apostolic Church. It was not founded at the Reformation, or even by Augustine. Its history goes back to the earliest times. When a room is swept and clean, it remains the same room. So the Church of England when swept and cleaned at the Reformation remained the same church. Some one once said there was only a paper wall between the Church of England and the Church of Rome, but the striking reply had been made, "That may be true, but that paper wall is the Holy Scriptures." 3. It is the broadest Church in the world. It has the largest spirit of charity and it contains all that is true in the belief and practice of all other churches. Hence it is fitted to be the centre of unity. 4. It has the

most beautiful and most Scriptural Prayer Book in the world. 5. It has ever taken the lead in philanthropic work. The chair was taken by Mr. Thomas Brown.

Westville.—A meeting of the members of the Amherst Rural Deanery was held in this place on St. Andrew's Day and the day after. There were present the Revs Rural Dean Downing, A. J. Cresswell, M. F. Taylor, F. Robertson, H. Lindsay, George Backhurst, J. P. Hogan, B. A. Bowman and A. E. Andrew, and Messrs. Snow, Thos. Floyd and Dr. C. S. Elliott. At Evensong on the first day, the sermon to the clergy was preached by the Rev. M. F. Taylor, who elaborated with force and aptness upon the interdependence of clergy and laity, and the consequent duties of loyal following and valorous leading. Mr. Backhurst officiated at 9.30 the next morning, at the Quiet Hour for the clergy in prayer, meditation and address of a spiritually refreshing character. This was followed by a celebration of the Holy Communion, Mr. Cresswell being celebrant. At this service prayers were said on behalf of the Right Rev. Arthur Lea, formerly of New Glasgow, consecrated on St. Andrew's Day a Bishop in Japan. Immediately afterwards the Deanery proceeded to business and met with a request from the secretary to be relieved of this office, which he had held for thirteen years. Mr. Taylor, who is an ideal secretary, could not be persuaded to reconsider the matter, urging that it was time for someone else to do service, but no successor to him was chosen. After dinner at the rectory, where they were the guests of Mr. and Mrs. Lindsay, the brethren re-assembled and the report of the Board of Enquiry was read by the chairman, Mr. Andrew. After a full and lively discussion it was finally adopted, the representatives present submitting gracefully to the all-round increase of 25 per cent. in the appointment for D. M. B., and are cheerfully determining to do their best to supply the increasing need in the missionary fields. A resolution concerning the Deanery Sunday School Association, which gave rise to a lengthy debate, was finally carried with only one dissident. By this resolution the Deanery gave its sanction to the independence of the Sunday School Association, threw all its offices open to any member thereof, declining an ex-officio president, and itself in line with the Forward Movement in Sunday School work, declaring the Association to be a branch (the first) of the Diocesan Association. The matter of the Deanery's effort, begun a year ago, to raise \$1,800 for the Deanery Pillar in the Cathedral was brought up, and several parishes reported considerable progress. The Advent offerings of the Sunday Schools, as recommended by Synod, were advised to be used in this connection. A committee was appointed to revise the scale of parish assessment within the Deanery and report at next meeting. Resolutions regretting the removal of Revs. R. W. Norwood and D. V. Warner from the Deanery and wishing them well in their new field of labour, were forwarded. A notice of motion was given by Mr. Andrew with regard to the Ember Pennies Scheme, which will come up at the next meeting. Hearty votes of thanks were passed to Mr. and Mrs. Lindsay and the parishioners of Westville, for their bountiful hospitality and thoughtful kindness in many ways. At Evensong addresses were given by the Revs. A. J. Cresswell, B. A. Bowman and George Backhurst, their subjects being respectively, Ploughman—duty of the Church of God. The working of St. Andrew's Brotherhood—and Lessons from the life of that Saint.

Windsor.—King's College.—We greatly regret to announce the death of the Rev. C. J. Boulden, M.A., D.C.L., the President of this College. Dr. Boulden had been suffering from liver trouble for a couple of years, and though the best medical skill in Nova Scotia, in Montreal and in London, England, was brought to bear on his case, he has finally succumbed. The Rev. Chas. J. Boulden, M.A., D.C.L., was born at Margate, Kent, England, in May, 1858, being the third son of the late Rev. Jos. Boulden. He received his early education in his father's school, subsequently proceeding to Trinity College, Cambridge, having won an open mathematical scholarship there, and where he took his B.A. degree with mathematical honours (sen. op.), in 1882, and immediately after doing so he devoted himself to teaching. In 1884, having a desire to visit other countries besides his own, he accepted the chaplaincy of Lincoln College, Sorel, P.Q., at that time a large and flourishing institution, being ordained to the diaconate soon after his arrival by Archbishop (then Bishop) Bond. The following year he was priested, and appointed Rector of Berthier en haut. In 1886, receiving the offer of a mastership at Rossall, one of the great public

schools in England, he left Canada, and remained on the other side for some years. On his return to Canada in 1893 he was assistant to Bishop (then Canon) DuMoulin, at St. James' Church, Toronto, for a couple of years. School life, however, had always a strong fascination for Dr. Boulden, and he returned to Berthier, where he built up St. Alban's School, which under his rule, ranked high among the educational institutions of Canada. The school was subsequently moved to Brockville, where it still continues under an able successor, the Berthier school re-opening under a new head. Three years ago, Dr. Boulden was invited by the governors of King's College, Windsor, to become its President and Vice-Chancellor, and under his able guidance, King's, the oldest university in British North America, was rapidly recovering its oldtime prestige, the number of students increasing largely. In Dr. Boulden the educational world has lost a striking and strong personality. The son of a schoolmaster, he himself was a schoolmaster to the manner born, and was never so happy as when he was in the midst of boys and young men. He knew how to gain their confidence, their sympathy, and respect, and hundreds of young men in all parts of Canada will hear of his death with unfeigned regret. He possessed great powers of organization, and his enthusiasm carried others along with him. He was an excellent raconteur, and possessed a fund of stories, which never seemed to be lacking when occasion arose. As a preacher his sermons were marked by strong common sense; he possessed little patience for extremists. His untimely death has cut short what promised to be a brilliant and successful career. Dr. Boulden is survived by a widow, three sons and two daughters, to all of whom we beg to extend our most sincere sympathy in the very great loss which has befallen them. The funeral took place on Saturday, the 11th, and it was very largely attended. Many appreciative references were made to the deceased clergyman on the Sunday following his death, in the pulpits of the Halifax and other leading Churches throughout the diocese.

Cape Breton Church Sunday School Association.—The results of the annual examinations in connection with the Sunday School Association, comprising the Rural Deanery of Sydney, C. B., have just been announced by the president and examiner, the Rev. F. C. Ward-Whate, rector of St. John's Church, North Sydney. One hundred and seventy-seven candidates presented themselves for examination in the four grades—senior, middle, junior, primary—of whom one hundred and fifty-one were successful. The prize winners are:—Senior grade—Gold medallist, Sadie Crewe, St. Bartholomew's, Louisbourg, aged sixteen; 2nd prize, Violet Elizabeth Bown, St. John's, North Sydney, aged fifteen; 3rd prize, Henrietta Eastman, St. John's, North Sydney, aged fifteen. Middle grade—1st prize, Annie Peach, St. Paul's, Port Morien, aged thirteen; 2nd prize, George Morley, St. Mary's, Glace Bay, aged sixteen; 3rd prize, Lillian Youden, St. John's, North Sydney, aged fifteen. Junior grade—1st prize, Annie F. Stephens, Christ Church, Sydney, aged thirteen; 2nd prize, Nelson Bagnell, St. Bartholomew's, Louisbourg, aged thirteen; 3rd prize, Florence Stephens, Christ Church, Sydney, aged thirteen. Primary grade—1st prize, Gladys Glover, St. Paul's, Port Morien, aged eleven; 2nd prize (aeq.) Dora Peach, St. Paul's, Port Morien, aged ten; Margery Wilkins, St. John's, North Sydney, aged eleven; Marjorie Earle, St. John's, North Sydney, aged eleven. These examinations have now been held for seven consecutive years; each year they increase in popularity and a larger number of candidates each year sit for the examination mainly because experience has proved that four grades suit exactly the requirements of the scholars. Papers were sent in from nine Sunday Schools. The standard of the examination is probably as high as any other in the Sunday Schools of the Dominion of Canada, and any child successful in securing a certificate has well earned the distinction. The splendid condition of the Sunday Schools in this Rural Deanery is due in no little measure to the careful grading of the scholars resulting from these examinations. The Cape Breton S. S. Association has superintendents of Teacher Training, Examinations and Grading, Missionary, Home and Statistical departments. Conferences are held three times a year, when practical questions are discussed, papers read, and difficulties solved.

QUEBEC.

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

Rivière du Loup.—St. Michael and All Angels.—The bazaar and social held by the ladies of

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the congregation recently was a great success. The object was to clear off the balance of a debt left on this parish by the present incumbent's predecessor, which dated back to June 22, 1905, when a note was made for \$400, this fluctuated as follows: Renewed September 25, 1905, for \$330.95; January 29th, 1906, for \$339; June, 1st, 1906, for \$345.30; July 1st, 1906, for \$467; Sep-tember 4th, 1906, for \$812.30; January 7th, 1907, for \$812; May 10th, 1907, for \$824.90, then the present clergyman was appointed and note was continuously reduced as follows: August 13th, 1907, \$791.05; September 16th, 1907, \$692.80; December 19th, 1907, \$490; March 23rd, 1908, \$467; July 27th, 1908, \$457; August 24th, 1908, \$250; December 28th, 1908, \$250; May 1st, 1909, \$244; August 4th, 1909, \$195; October 7th, 1909, \$176; wiped out December 3rd, 1909. Besides clearing off the debt a handsome balance was left over for improvements to the church. During the year now ending the following im-provements have been made and paid for: Two rooms have been completely renovated in the parsonage, and the Church of St. Michael and All Angels' has had pews put in to replace the chairs formerly in use. For all these things the thanks of the parish are due to the Ladies' Guild, the wardens and other members of the congre-gation.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Right Rev. A. C. Hall, D.D., the Bishop of Ver-mont, preached to a large congregation of men in this cathedral church on Sunday afternoon, the 5th inst., on the subject of "The Way." His Lordship dealt largely in his sermon with the question of purity in social life. Amongst other things the Bishop said: "I have always thought that if men thought more often of their mothers and sisters there would be far less immorality in the world." In the morning the Bishop preached in the Church of St. John the Evan-gelist.

Hochelaga.—St. Mary.—The Rev. H. Jekill preached his farewell sermon in this church, after a sixteen years' ministry in the parish, on the evening of Sunday, December 5th. This parish was Mr. Jekill's first charge, and he is resigning on account of failing health. His con-nection with the church will not however fully cease at present, for Mr. Ercaux, who has been placed in temporary charge is only in deacon's orders at present, and in consequence Mr. Jekill will officiate at the celebrations for the time being. The church is at present free from debt and a comfortable parsonage has been built with only a debt of \$1,000. In the sixteen years there have been 399 baptisms, 168 burials, and 118 marriages, while the number of communicants has increased five times.

Lakefield.—A priest in a backwoods mission would be glad to hear from anyone who could sell him cheaply, or donate him, for the work's sake, a good optical lantern, or slides, for work among lumbermen and country lads. Address, The Rev. William Garner, Lakefield, P.Q.

ONTARIO.

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

Kingston.—St. Luke's.—This church was re-opened on Sunday, December 5th, after being en-larged and improved. The Rev. Canon Starr preached in the morning and the Lord Bishop of the Diocese in the evening. Special music was given by the choir. There were large congre-gations both morning and evening. The church is now capable of seating comfortably about 500 people. An extension of 25 feet has been added, including a new choir vestry.

St. James'.—A most successful sale was held in the schoolhouse lately, under the auspices of the members of the Ladies' Auxiliary of the parish.

Barriefield.—St. Mark's.—A very successful concert was given by the members of the Young Ladies' Guild of this church lately in the Town Hall. Dr. Alexander Richardson presided.

Belleville.—St. Thomas.—A sale of fancy work and Christmas gifts was held lately by the mem-bers of the Girls' Branch of the W.A., by which the sum of something over \$60 was realized.

Napanee.—St. Mary Magdalene.—A sale of fancy goods and of aprons was held at the house of Mrs. F. F. Mills lately, under the auspices of the Churchwomen's Guild, by which the sum of \$75 was realized.

Cananogue.—Christ Church.—A most success-ful entertainment was lately held, under the aus-pices of the Young People's Club of this church. The programme was an excellent one, and it was greatly enjoyed by the large number of people who were present thereat.

Montague.—Missionary meetings were held in this parish lately, at which the sum of \$66 was raised for the funds of the M.S.C.C.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The course of Advent addresses being delivered by the Rev. Canon Kittson, rector of the Cathedral, concluded last Sunday evening with a lecture on "The Open Books." The series have been large-ly attended and have created much interest.

St. John's.—St. John's Athletic club held its second annual concert last week in St. John's hall. This club was formed four years ago by the Rev. E. H. Capp, and its constitution re-quires that its members each attend church once on Sunday and belong to a Bible class. It has grown until it has a membership of about eighty, and extends far more widely than the parish of St. John's. It still requires its members to at-tend the church to which they belong once each Sunday. A short sketch of the history of the club was given at this gathering by the honorary president, the Rev. E. H. Capp.

St. Matthew's.—The Men's Association of this church held a well attended and enjoyable meet-ing last week when the members listened to papers, readings, etc., on "Christmas." Ar-rangements were completed for a public lecture early in the New Year by Mr. Abraham Knechtel, Dominion inspector of Forest Reserves, and for a debate later on in the month with the Men's Association of the Glebe Presbyterian Church.

All Saints'.—The recently organized Young People's Association of this church has already had two or three most enjoyable and successful evenings. Following their inaugural meeting early in November they held a "Mock Parliament" which was greatly enjoyed, followed early in De-cember by a lantern lecture by Rev. Rural Dean MacKay on the "Cathedrals of England," which was largely attended, and finally last week a "lit-erary evening," when the members read and dis-cussed short papers. Next week the first half of the session will conclude with a "Bachelor's Social," when the men will entertain the lady members of the Association. The Association deserves to succeed, for it certainly would appear to meet what is a very apparent need in most of our churches, viz: To promote social intercourse among the young people of the Church and to abolish the name of stranger among the younger element of the Church.

Rev. John Osborne, who has for the present retired from any parochial charge should be ad-dressed at Fitzroy Harbour.

Throughout the churches of the diocese active preparations are underway for the usual bright and joyous celebration of the great Festival which will mark the end of this week. Special music is being practised by all the city choirs, and the services on Saturday and Sunday next, promise to be exceptionally bright and memor-able.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Sunday, 10th December, the Advent ordination service was held in the Cathedral, when the Lord Bishop of Toronto admitted George Ernest Simmons to the Diaconate—Llewellyn Evans Davis, Gerald Sandes Despard, and Harry Oswald Nash, to the order of priesthood. The candidates were pre-sented by Canon Broughall, examining chaplain. Canon Walsh, rector of Brampton preached the Ordination sermon. A very large congregation filled the church. Besides the clergy above men-tioned there were present Canon Macklem, Canon O'Meara, Canon Jones, Archdeacon Warren and Canon Macnab, who took part in the service. In connection with the ordination in St. Alban's,

a Quiet Hour was held by the Bishop in the Chapel on Friday afternoon at 4. Closing with the daily Evensong at 5 p.m. The subject of the addresses was "The Model Messenger of God," based on the Gospel for the week. At the close the candidates were entertained at the See House. There will be three celebrations of the Holy Communion in St. Alban's Cathedral, on Christmas Day—7, 8 and 11 a.m. At the 11 o'clock service the Lord Bishop of Toronto will be the preacher. Special music by the Cathedral choir. On Sunday following the Bishop of Tor-onto will preach in the morning and Venerable Archdeacon Cody in the evening. At the close of Evensong Christmas carols will sung by the choir.

On Thursday, the 9th inst., the Lord Bishop of Toronto addressed the members of the Empire Club on the subject of "Imperial Patriotism."

St. Simon's.—The New Hymn Book is making its way, though not so rapidly as was hoped for. St. Simons adopts it on the first Sunday of the New Year and we may expect the Rural Dean's example will be followed in the other city churches.

Sunday School Commission.—The treasurer has received the following amounts from the dioceses mentioned below: Algoma \$54; Fredericton \$127.66; Montreal \$192.95; Niagara \$230.50; Nova Scotia \$3.05; Ontario \$140; Ottawa \$245; New Westminster, \$21.80; total \$993.16, but there are many dioceses still to be heard from. It is desirable that the various churches should send in their contributions to the different Synod offices so that they can be sent without any delay to the Treasurer of the Com-mission, James Nicholson, 9 Francis Street, Tor-onto. A meeting of the executive committee will be held at the end of this month in Montreal.

Presentation to Bishop White.—On Wednesday evening, the 8th inst., at Norwood, Ont., Bishop White was presented with the Scarlet Convocation Robes of his office. This was particularly fitting because Norwood is his native place. The pres-ent was made by the congregation of the Angli-can Church, and the Bishop's old friends in Nor-wood, some of whom are Presbyterians and Meth-odists. The speeches on the occasion were indi-cative of that fine unanimity which prevails among all Christian bodies on the missionary problem, which is the highest effort of the Church. An unusual feature was the constant reference of non-Anglicans to Bishop White as "Your Grace"—perhaps a prophecy!

On Tuesday evening, 14th inst., by invitation of Principal and Mrs. O'Meara, the alumni of Wycliffe College, who reside in the city, gathered to bid farewell to Bishop and Mrs. White. After an hour of social intercourse, the president of the Alumni Association called on the Principal who, in reminiscent mood, spoke of his early knowledge of the Bishop at Trinity Church. Canon Tucker mentioned the work of Bishop White in China and the religious situation there. He eulogized Canadian missionaries in general and emphasized the Canadian character of the work in Honan. The Rev. R. J. S. Boyd, Presi-dent of the Alumni, recalled his experiences with Dr. White in the foreign field. He had known him and his work for years and probably more than any other person present realized the tremen-dous problems and difficulties before the diocese on paper could become the diocese in active oper-ation. On behalf of the Alumni he gave to the Bishop a gold watch suitably engraved (Rev. G. S. Despard, the secretary, presenting it). The Bishop briefly replied, expressing appreciation for himself and his wife of all the kindness in word and deed, and the assurance that this token meant more than regard but also prayerful and sustaining interest in his work. Canon Bryan brought the proceeding to a close with a com-mendatory prayer.

Bishop and Mrs. White left for St. John on Wednesday morning, the 15th inst., whence they sail to England to spend Christmas with their boys who are at school there. Early in the New Year they will sail hence for China. Their Canadian co-workers will follow about March of next year.

Laymen's Missionary Movement in the Church of England in Toronto. The circular letter to the clergy and laity of Toronto in connection with the missionary campaign to be held in January and February next, after outlining the part to be taken in it by clergy and laity respectively, gives the following interesting information regarding the financial side of the proposal. The meeting at St. James' Schoolhouse in November 1907, adopted as the objective of contributions of all Christian Communions of Toronto—other than Roman Catholic—\$500,000. At the recent con-ference called by the Co-operating Committee of the Movement, this amount was reconsidered, and

it was determined that, while keeping \$500,000 as the ultimate objective, for the year 1910, the sum should be placed at \$430,000, the idea being to assume such sum as would be actually realized. This amount was distributed amongst the various communions and accepted by them as follows:—

	Contributed in 1908.	
Presbyterians	\$120,000	\$102,878
Methodists	120,000	101,374
Church of England.....	82,000	71,867
Baptists	60,000	55,005
Congregationalists	6,000	4,963
Other bodies and inter-denominational contributions	42,000	37,610
	\$430,000	\$363,097

As a matter of interest it may be noted that the Baptist Communion last year, although their portion was fixed at \$50,000, raised \$55,000, and now confidently assume the \$60,000 for 1910. The figures for the Church of England for the year 1909 are not yet available. For 1908 there was subscribed by the Church of England in the city the following amounts: M.S.C.C., etc., \$27,463; Diocesan Missions \$9,574; Church Extension \$3,738; Pan-Anglican Thankoffering \$8,511; Woman's Auxiliary \$8,901; Sunday Schools \$1,650; not through Synod books, estimated at \$12,000; total \$71,867. To raise the amount assumed by us for the year 1910, it will be necessary to increase our contributions to missions by \$10,000 over those of 1908. The amounts required by the various missionary objects for which this appeal is being made are distributed approximately as follows: M.S.C.C., \$47,000, 58 per cent.; Diocesan Missions \$15,000, 18 per cent.; Church Extension in Toronto \$10,000, 12 per cent.; contributed to Mission objects by W. A. and Sunday Schools \$10,000, 12 per cent.; total \$82,000.

St. David's, Englewood Avenue.—On Sunday evening December 19th, Bishop Sweeney visited this mission church. It was the occasion of his visit to this new work in the northeast of the city. The Rev. H. A. Bracken the priest-in-charge, presented 17 candidates—4 men, 13 women for Confirmation. This mission is just entering on its fourth year. This was the third class to be presented. His Lordship in addressing the congregation of 214, heartily congratulated them on the success of their efforts in the past, and hoped that the future would be likewise blessed. During the past year the building has been enlarged and decorated, while a substantial brick basement has been placed underneath which furnishes an excellent school-room and meeting place for the various societies. His Lordship's address and visit were much appreciated.

Port Hope.—St. John's.—On Monday the 13th inst., in the Schoolhouse, there was convened by the Rev. Dr. Langfeldt, Rural Dean of Peterborough and Northumberland, a meeting of clergy and laity to discuss the advisability of there being held early next summer a Sunday School Convention and Training School for Sunday School teachers in Peterborough, or some other centre. Among those present were, besides Dr. Langfeldt, the Revs. Canon Daniels, Port Hope; C. W. Holdsworth, B.A., Havelock; C. H. Brookes, Grafton, and J. Russell MacLean, M.A., Colborne; and Messrs. Barlow Cumberland, Port Hope; Colonel Floyd, J. W. Bickle, Cobourg; William Peebles and Roy Matthews, Colborne. Letters of sympathy with the project were received from his Honour, Judge Benson, Port Hope, and Mr. A. J. Armstrong, Cobourg. After a full discussion of the subject the following resolution was moved by Mr. Peebles, and unanimously carried: That a Convention and Training School for Sunday School teachers be held in the eastern portion of the Diocese of Toronto during next summer. The following were the committees elected to appoint the time and place, and to carry through the necessary arrangements: The Rev. J. Russell MacLean, secretary; the Rev. C. W. Holdsworth, and J. W. Bickle, Esq. It was also agreed that the co-operation of the Rural Deanery of Durham and Victoria be invited.

Cavan.—The twenty-third anniversary of the opening of St. Thomas' Church, Millbrook, was fittingly observed on the third Sunday in Advent. Large congregations gathered both morning and evening and joined in the usual services of the church, enriched by special chant, hymn and sacred song, led by the choir, carefully and fittingly trained by Mrs. Wm. C. Allen. The rector, the Rev. Canon Allen, preached at both services, and not soon will his hearers forget his messages, wherein he reminded them of these men who during the last twenty-three years have spoken to them of the messages they had given, and the effect of the message upon their lives,

showing them from words of St. Paul the high calling of the ministry, not only to those who were set apart for the special work of the Church but to all who confessed the name of Christ, and persuading them that the reward is not to the high calling, exceptional talent, and great opportunity but to those who are faithful in whatever condition or position the Master has seen fit to call them to labour. At the close of the evening service a Song Service was rendered in a most inspiring and devotional manner.

Blackstock.—St. John's.—The congregation of this church have just had a new furnace installed, which adds very much to the appearance and comfort of the church. The total cost of the undertaking will be about \$275. The Rev. F. J. Lynch occupied the pulpit here on Sunday, the 12th inst.

Barrie.—The fourth annual conference of the Archdeaconry of Simcoe was held at this place on November 22, 23 and 24. At the opening service in Trinity Church the Rev. A. H. Meek gave an address on the "Sanctity of Marriage." 1. As a type of union with Jesus Christ. 2. The sacred duty of parentage. 3. Its typical significance. This was followed by an address on the "Sanctification of the Home," by Rev. Canon Greene, who gave many instances where a godly home produced holy results in the family. On Tuesday, November 23rd, the Holy Eucharist was administered by Bishop Reeve, served by Rev. E. R. J. Biggs, at 7.30 a.m., From the conclusion of the Holy Sacrament up to 12.30 o'clock the time was spent in silent meditation and prayer, interspersed with devotional addresses from Right Rev. W. D. Reeve. I. His first address was on "Rest," "Come ye apart and rest awhile." Rest a necessity of life. From its action at this time we learn as clergy, 1 a lesson of compassion, 2 of diligence and zeal, 3 of method, 4 of order, 5 of thankfulness, 6 the service of supply. II. Address was on spiritual gifts, "Stir up the gift, etc." 1. As to its nature. 2. Its purpose. 3. Its intensity. III. Address was on reading. "Give attention to reading," 1 for our own edification, 2 for the benefit of others. The Bishop touched on many points of instruction, pointing out the many defects in reading the service and how to mend them. This address was a remarkable one.

The business session was opened at 2.30, when prayers were said by the Archdeacon. Minutes of last Archdeaconal meeting were read by the secretary and passed. Letters of regret were read from three of the non-attending clergy. The following attended the conference: Bishop Reeve, Archdeacons Ingles, Warren and Cody; Canons Reiner, Walsh, Murphy Greene; Revs. Kennedy, Meek, Durnford, McGonigle, Paget, James, Macconachie, Watt, Peck, Miles, Little, Pilcher, Farncomb, Salmon, Carson, Weaver, Johnson and Carpenter, Messrs. Boys, Raikes, and Colonel O'Brien. Rev. T. G. McGonigle was re-appointed secretary. The following resolution was moved by Rev. A. C. Miles, and seconded by Rev. A. P. Kennedy: "That a cordial welcome be extended and is hereby expressed, to the Ven. Archdeacon Ingles, as the new Archdeacon of Simcoe, in succession to the Ven. Archdeacon Sweeney, elevated to the Episcopacy, and that loyal co-operation be promised to him in the work of the Church within this Archdeaconry." From the Archdeacons reply a few extracts are here taken: "I must take this opportunity of thanking those members of the Archdeaconry who have been good enough to write me and express themselves as ready to co-operate with me in all that may tend to the advancement of the Church in this portion of the diocese in which God has placed our lot. I do this the more readily because I know there has been felt an objection that one should have been appointed Archdeacon, who does not himself reside within the Archdeaconry." "I know the difficulties which beset the country clergyman in the way of insisting upon the use of the church for weddings, but at least let our influence always be felt in the way of strengthening the right conception of this holy estate." "I am certain that I only speak the mind of all who attended the Quiet Hours this morning when I thank, as I do most heartily, the Right Rev. Bishop Reeve for his kindness in leading us this morning in our approach to the Throne of Grace." "When the appointed readers or speakers have had their say the subject is then open to discussion, and I hope that anyone who has anything to say will be ready to express himself." "To-morrow morning two important subjects will engage our attention, one, that of Communicants Guilds, the other Prayer Book Revision. In our parochial life both these matters are of vital importance." "All will recognize that 'a Paul may preach, an Appollos water, but God

only can give the increase,' and therefore all our work must be begun, continued and ended in Him." The subject of Sunday Schools was then taken up, the Rev. C. J. Kennedy being asked to preside. The Rev. Canon Walsh read a paper on the teaching of Church principles to the Young, followed by a most excellent practical paper from Mr. George Raikes. Rev. E. R. James read a paper on Catechizing, which was the cause of some profitable discussion. Mr. W. A. Boys, as an old Sunday School superintendent, gave an address on the Management of the Sunday School, very practical, as from experience. The Rev. C. V. Pilcher, the newly-appointed secretary for Sunday Schools for the diocese, spoke generally, including Teacher Training, mostly theoretical, but enunciating some new and untried methods, at all events in this diocese.

A missionary meeting was held at 8 p.m., at which Archdeacon Warren spoke on the Missionary Work of the Diocese. In a most comprehensive, yet condensed address he sketched the work and hopes and needs of the diocese and aroused enthusiasm by his apparent zeal, devotion and eloquence for the cause. Rev. E. J. Peck gave a most remarkably simple and touching account of the work among the Eskimos, of which work he has had much experience.

Wednesday 24.—After celebration of the Holy Communion at 7.30 and Morning Prayer at 9.30 the subject of Communicants Guilds was introduced by the Rev. E. R. J. Biggs. This was an address of a high character and brought out the best in those who took part in the discussion. At 11.15 a.m. Archdeacon Cody spoke on Prayer Book Revision. He gave, as one might expect, a history of the Prayer Book, its sources, what influences were at work during its various stages of development, and charges that were affected thereby. Revision had not ended with the Prayer Book of 1662. Changes were suggested in 1689. In 1764 the Scotch revised the Landiac Prayer Book, in 1789 the United States Prayer Book was compiled. In 1871 a new lectionary was adopted. In 1877 the Irish Prayer Book was revised and much change made, etc. The Church in the Mother Land, as well as here, was taking steps towards revision, and it would come. Many clergy were revising it in their services by omissions and additions, which called for action to meet the needs thereby expressed. He assured the conference that no revision would touch in any way the Prayer Book doctrines. It would simply be a matter of simplification, enrichment, purification, and improvement, with elasticity. Rev. H. M. Little followed. He pointed out that the Archdeacon had assured them that no attempt to change or modify the doctrinal significance of the Prayer Book would be considered, and yet his own paper in its latter part dwelt very fully on the necessary changes imperative in the Athanasian Creed, so much for no doctrinal change to be attempted. Mr. Little pointed out that the law of worship was the law of faith, that self-will was not obedience, that revision demanded men having the Liturgical sense, and that there was great danger of rousing the spirit of party. At 2.30 Rev. A. C. Miles read a paper in favour of revision, pleading for greater elasticity, giving authority to the clergymen to arrange services at his own discretion, subject to certain limitations, and declared that the Prayer Book as it was, was the cause of driving the people from the bosom of the Church, and if no changes were made soon, the Church would sink to but a very small number of the people of the country. The Rev. T. G. McGonigle said he remembered his Ordination Vows, that he was to use the Prayer Book and none other, and thought, if instead of setting aside the instrument the Church put into the hands of the clergy, it were properly used as the Church commanded and the clergy vowed, a greater good would be accomplished than by breaking the vow of obedience by unauthorized change. He could find out no earnest desire on behalf of the laity for change, and thought the children of the Church should be considered more than those who were not of her communion. How did we know that a revised book would have any more attractive force than the one now used?

Mr. E. Macrae delivered an address on the Laymen's Missionary Movement. It was very exhaustive, dealing with its methods, its hopes, and its powers, quoting many eminent men's opinions on it. The Archdeacon addressed a few words. Diocesan Missions was the next subject, but as only one of the four speakers, and he was not prepared, was present, little was said or done on the matter. Canon Walsh and Rev. Mr. Kennedy spoke of their local knowledge. Votes of thanks to the vicar and Church people of Barrie for their kindness and hospitality were then passed, and the fourth conference, the best of its kind, so far, was brought to a conclusion.

serted by Dr. Musson; the church interior painted and decorated by Mr. James Walthew, of St. Thomas; polished oak floor throughout front of nave and chancel, with quarter cut oak altar platform; quarter cut oak pulpit, presented by the Altar Chapter, Miss Edith Lackaberry, president; hand-carved oak choir stalls of cathedral design presented by Mr. and Mrs. William Ball, in memory of the late Stanley Ball, for many years the faithful choir master of the Church; hand-carved oak altar, rail with brass gate, and reredos, presented by Mr. and Mrs. N. H. Stevens, in memory of their late children, Lloyd and Grace; brass altar cross presented by Mrs. Williamson, in memory of her late husband; hand-carved oak hymn board, presented by the Blonde Company. The whole of the wood work was done by this firm and reflects great credit on their ability to turn out the very best of church furniture. The chancel of Holy Trinity is now one of the most beautiful in Canada. The total cost of the improvements is \$2,500.00. The Ven. Archdeacon Richardson preached and dedicated the gifts on Advent Sunday. The Rev. Canon Dyson Hague was also one of the special Advent preachers. A feature of the work here is the Men's Club, which meets every night in the schoolroom among the recreations being a reading room, boxing gloves, punch-bag, carpet-balls and pool table. Smoking is permitted, except the use of cigarettes. This club is quite a success so far and the experiment is being watched here with interest. It is hoped that eventually a modern parish house will be erected with every requisite for institutional work.

Listowel.—Christ Church.—On Tuesday evening (St. Andrew's Day) the Brotherhood of St. Andrew of this church held a banquet in the Parish Hall. All the members were present and everything was marked by sincere enthusiasm. The banquet was provided by the ladies of the congregation and was all that could be desired. The ladies spared nothing in making the tables beautiful as well as enticing. The Brotherhood is one of the things that this parish is exceedingly proud of, and the ladies took advantage of the opportunity to do honour to the band of men who are doing such a noble work for Christ Church. The toast list was in the hands of the Director, Mr. B. Bamford, who rose to the occasion and gave a bright and manly tone to the whole function. Special reference should be made to the address of the rector. He closed his speech by reminding the Brotherhood that on that very day a Brotherhood man of Toronto, the Rev. Arthur H. Lea, was being consecrated Bishop of a Japanese diocese. This news brought a spontaneous cheer from the whole meeting. "Would," he said, "that our cheering could reach his ears in Westminster Abbey to-day. But we can reach him with our prayers, and by such let us send him forth strengthened for his great work. He then brought to the mind of the Brotherhood the idea of them giving themselves to the work of the ministry. Mr. K. Hall handled "The Church" in a most convincing manner, pointing out the Church's position and demands. In fact every speaker was in splendid form, and altogether the banquet inspired the Brotherhood with new zeal and determination for the work of the new Brotherhood year. At the close of the meeting, by a unanimous vote, there was sent to Mr. Alexander, of Hamilton, a resolution of confidence in their honoured President, and a pledge of faithfulness to the noble work he was leading them in.

ALCOMA

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

Little Current.—Holy Trinity.—St. Andrew's Day was duly observed in this Church. Holy Communion at 8 a.m. Matins and Holy Communion at 10.30 a.m. Evensong and addresses at 7.30 p.m. The Junior Chapter was well represented at the early celebration, and Woman's Auxiliary were present at Matins and celebration. The evening service was well attended, and addresses were given by the incumbent, the Rev. Christopher C. Simpson, and Mr. E. H. Stephenson, Director of the Chapter. The chapter is doing a very good work in the town, getting hold of careless and indifferent boys. It is really remarkable the number of boys that have been attracted to the meetings every Monday evening, and to choir-practice on Friday evenings, to Sunday services and to Sunday School during the past twelve months. Under the able direction of Mr. J. B. Wallace, the choirmaster and organist, the music is very bright and the services rendered particularly attractive.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Executive Committee of the synod of the diocese, was held in the Synod offices, on Tuesday afternoon, December 14th. There were present His Grace Archbishop Matheson, Archdeacon Fortin, Canons Gill, Murray, Jeffrey, and Phair, the Revs. T. W. Matheson, S. G. Chambers, W. P. Sweatman, Lieut.-Col. Anstruther, Portage la Prairie; Sheriff Inkster, George Grisdale and Capt. G. F. Carruthers. Outfit grants towards the purchase of a driving outfit were voted to the new incumbent of Deloraine, the Rev. J. M. Comyn-Ching, and the Rev. H. C. Aylwin, recently appointed incumbent of Westbourne. His Grace reported that the Rev. S. D. Thomas, incumbent of Minnola, had been transferred to Rivers, and that a lay reader would keep up services for the winter, a clergyman to be sent to that parish in the spring. It was decided to divide the mission of Arden and, if possible, to place a clergyman at Plumus. Permission was given the parish of Shoal Lake to obtain a mortgage of \$900 on its new parsonage. Consent was also given by the committee to the sale of certain lots forming part of the church property of St. Philip's, Norwood, provided the sale first receive the approval of the property and finance committee of the diocese. Consent was also given to the sale of lots at Glenboro by the parish there, the proceeds to be devoted towards the expense of installing a furnace in the church. Consent was granted to the transfer of the mortgage on the rectory at Neepawa provided the parishioners there expressed approval by resolution. The report of the committee on the Elkhorn Indian industrial school was received and the question referred to the next meeting of the diocesan Synod. Consent was given to the transfer of a loan of \$4,000 on the rectory at Rathwell. A small grant was voted to Peter Anderson of the Fairford reserve for services held among the Indians. His Grace reported that the Rev. J. F. Cox, the present rector of Hallock, Minn., would shortly enter upon the work as incumbent of Belmont. J. A. Machray's resignation as diocesan treasurer of the clergy superannuation fund was accepted and George Grisdale, treasurer of the synod, was appointed the diocesan treasurer of this fund. The treasurer submitted a report showing the financial condition of the diocese as on December 11. All the funds were stated to be in a healthy condition. A motion of the Rev. F. C. C. Heathcote, rector of All Saints', Winnipeg, regarding certain changes in the missionary policy of the diocese, was ordered to be printed and a copy of the same sent to each member of the executive committee, and a special meeting of the committee to be called to consider this matter. After a full discussion of the city missions and the policy of making grants towards the clergy in charge of the same from the home mission fund, it was decided to restore to St. Jude's, Winnipeg, \$125 of the grant for one year after March 31st next; also that \$150 be granted to St. Thomas' mission in St. George's parish for the same period towards the stipend of the incumbent, the Rev. R. S. Cushing. The committee on a manual for the use of lay readers in the diocese reported a code of regulations to be printed on the back of the lay readers' licenses, showing the limitations of their functions and the basis on which their work as lay readers is to be conducted. The case of a mission protesting against a reduction in its grant, was considered, and His Grace the Archbishop was requested to communicate with the rural dean, asking him to visit the mission in question and if possible increase the contribution of the people towards the expenses of the church work. A protest from another parish was considered and a grant of \$50 for next year was agreed to. The question of the apportionment for the general missionary society of the church was taken up. It was found that the assessments of all the parishes and missions of the diocese amounted to \$13,565, and that the amount asked from the diocese by the M.S.C.C. for 1910 was \$10,000. The secretary was instructed to re-apportion the \$10,000 on the various parishes and missions of the diocese according to a 10-13 scale; that is asking of each parish and mission for ten-thirteenths of what it gives to the home mission fund for the M.S.C.C. Certain questions addressed to the Executive Committee were referred to the secretary, he to write the parishes and give the required information. Certain legal questions in connection with the division of parishes were referred to a committee of leading lawyers of the city, including Chancellor Machray, Honorable T. M. Daly and J. S. Tupper, K.C., with the request that the committee report at an early

date giving the Executive the benefit of their opinion on the points involved. The Archbishop pronounced the Benediction and the meeting adjourned sine die.

The Clerical Union of the city met at All Saints' Rectory on Monday, December 6th. The Greek Testament reading was taken by the Rev. G. H. Broughall, and an excellent paper on "Christian Science" was read by the Rev. G. I. Armstrong, (St. James'). A helpful discussion followed.

The annual meeting of the S.A.B. council was held on Thursday, December 9th, in the Cathedral school-house. Reports were read from the several city chapters. Addresses were given by His Grace the Archbishop, Mr. Birmingham, and Mr. Turner, the new Western Secretary.

On Wednesday, December 8th, after evensong, the rector of Christ Church, admitted two candidates into the Girls' Friendly Society. A goodly number of associates and members were present.

At the suggestion of His Grace, the Archbishop, a new Board has been formed for Dynevor Hospital, (Indian); composed of the old Diocesan Advisory Board, and the Committee of the W.A. The following were elected officers of the new Board:—Chairman, the Rev. Canon Murray; Secretary, J. T. Dagg, Esq.; Treasurer, Mrs. Chambers, (Diocesan W.A.). The new Board will meet regularly every month. A canvas is being made at present to obtain donations and annual subscriptions towards the maintenance of the Hospital.

Brandon.—A meeting was held recently of members (clerical and lay), of the deaneries in the western part of the diocese. It was resolved that a union should be formed, to meet two or three times in the year, for the purpose of discussing matters of interest and importance to the Church; and matters which might come up before the diocese at its annual Synod. The following officers were elected:—The Rev. Canon Gill, Minnedosa, President; J. T. Curran, Esq., Brandon, Vice-President; the Rev. F. W. Walker, Brandon, Secretary.

St. Mary's.—A confirmation service was held in this church on Sunday, November 28th. Bishop Harding, (Co-adjutor of Qu'Appelle), officiated. Eighteen candidates were presented, (twelve male, and six female). Twelve of the number were adults of mature years. The seating capacity of the church has been increased owing to increasing congregations; and it is likely that in the spring the church will have to be again enlarged. The Sunday School roll now shows just 200 members. Both Senior and Junior Chapters of the Brotherhood of St. Andrew are flourishing.

QU'APPELLE.

**John Grisdale, D.D., Bishop, Indian Head, Sask.
McAdam Harding, D.D., Coadjutor, Regina, Sask.**

Regina.—The Venerable Archdeacon Dobie D.D., is more comfortably settled in St. Chads Hostel and busy with the lectures and duties that are required of the warden. He is being ably assisted by the sub-warden, the Rev. R. J. Morrice, M.A. The students now in residence have done splendid work in the miner's field, during the summer. The Reverend Douglas Biggs of Broadview, has consented to act as representative of the Church Emigration Society for this diocese.

New and substantial churches are shortly to be dedicated by the Bishop of Qu'Appelle, at Maple Creek, Sask., Caron, Sask., and Spence, Sask.

Many new missions should be opened in the diocese in the spring along the new line of rail. The Coadjutor Bishop opened a new Church at Copeland, Sask., on Thursday, November 11th.

CALGARY.

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

Calgary.—An account of the consecration of Christ's Church, a little wooden church in the outskirts of Edmonton was given a prominent place in a recent Church of Ireland Gazette. The letter was a brightly written one, giving an unusually good idea of the character of such a service in the newer districts and the depth of feeling and genuine devotion of the new community. The writer is Mrs. Humphrey Lloyd who in response to the call for personal service recently went to Edmonton, and is helping in Church work at her own charges.

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High River.—St. Benedict's.—The third Sun-
day in Advent will long be remembered by the
congregation of St. Benedict's, for on that day
the parish was honoured by a visit from the
Bishop of the diocese, who preached at the morn-
ing service and administered the Apostolic Rite
of Laying on of Hands in the evening, when the
church was crowded to its utmost capacity. The
candidates ten in number, six females and four
males, met in the parish hall, which adjoins the
church, and preceded the clergy in the proces-
sion in to the church; the rector (Rural Dean
Hancroft) acting as Bishop's Chaplain and car-
rying the Pastoral Staff. Evensong was said to
the end of the third Collect and then followed
the Confirmation service. The Bishop gave two
addresses, one before and one after Confirma-
tion, which were both interesting and instructive
and were listened to with close attention by the
large congregation—the largest in the history of
the parish. The hearty singing and responding
on the part of the congregation was very marked
and indicated the keen interest taken by all pre-
sent. On this Sunday the newly-erected parish
hall was used for the first time, and is likely to
prove an invaluable help to the church's life.
The building, which cost about \$1,050.00, is
24 x 46 feet and is so constructed that a portion
of the front fits into the south angle of the Chan-
cel and Nave of the church. There are two
rooms, one 24 x 36 feet and the other 10 x 18
feet; the former being used for Sunday School
and social purposes while the latter which has

a door leading into the Chancel of the church
makes an excellent vestry and class-room.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross.

Carcross.—A telegram was received by Mrs.
Stringer, wife of His Lordship the Bishop of
Yukon, announcing his arrival at Circle, Alaska,
and stating that he was in good health. He had
been delayed by the ice, and expected to reach
Dawson on the 20th inst.

Having published the Christmas number last
week a large quantity of diocesan and corres-
pondence is held over for want of space.

THE BRITISH ELECTIONS

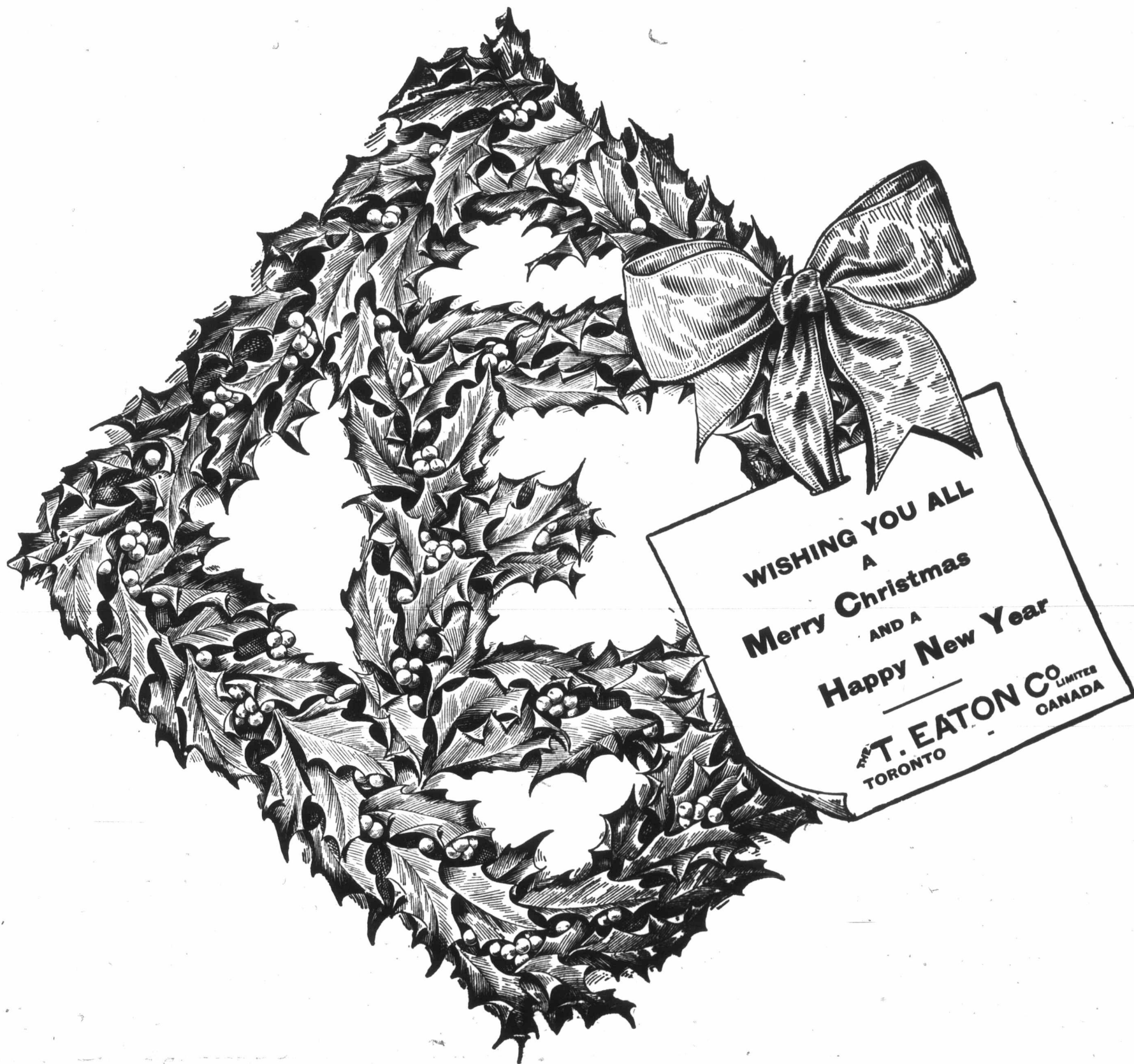
**"The Globe" to Be Represented by a Staff Cor-
respondent During the Contest.**

Not since the institution of vote by ballot has
there been a contest in which such intense and
world-wide interest is being taken as that now in
Great Britain. In order that its readers may be

thoroughly informed as to the progress of the
fight "The Globe" has sent its News Editor, Mr.
Stewart Lyon, to Britain. His letters and cables
will appear exclusively in "The Globe." This is



an opportunity which the reading public of Can-
ada will not be slow to take advantage of.
"The Globe" makes an interesting offer in this
issue of "The Canadian Churchman."



THE
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C. A. BOGERT, H. J. BETHUNE,
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THE DOMINION BANK

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SPECIAL ATTENTION TO

SAVINGS ACCOUNTS

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Home Bank
of Canada

QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the three months ending the 30th of November 1909 and the same will be payable at its Head Office and Branches on and after Wednesday the 1st day of December next. The transfer books will be closed from the 15th to the 30th November both days inclusive.

By order of the Board. JAMES MASON, General Manager.
Toronto, Oct. 21st 1909.

The Pioneer Trusts Corporation of Canada

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

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EXECUTOR
GUARDIAN
TRUSTEE

ASSIGNEE
RECEIVER
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GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

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Is the Standard Article
READY FOR USE IN ANY QUANTITY

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 lbs. SAL SODA.
Useful for 500 purposes—Sold Everywhere.

E. W. GILLETT COMPANY LIMITED TORONTO, ONT.

British and Foreign.

Mr. W. E. Morris, who has been the registrar of the Diocese of Melbourne for more than half a century, is resigning the post at the close of the year.

Quickly Cured at Home

Instant Relief, Permanent Cure—
Trial Package Mailed Free to
All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with a knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

It has been decided to erect a memorial to the late Lord Justice Fitz-Gibbon in St. Patrick's Cathedral, Dublin.

The King has approved of the appointment of the Rev. E. Warre, D.D., formerly headmaster, to be Provost of Eton College.

The Rev. J. F. Harward, vicar of Little Maplestead, Essex, celebrated his 90th birthday on the 27th ult. He has held the living since 1855.

His Grace the Archbishop of Canterbury has appointed the Rev. Claude Jenkins, M.A., to be librarian of Lambeth Palace, in succession to Mr. S. W. Kerslaw, M.A., F.S.A., who is resigning the office after 40 years' service.

Gas, as an illuminant, was first installed in Pall Mall, London, England, exactly a century ago.

A new Archdeaconry, taking its name from the famous silver city of Broken Hill, has been formed in the Diocese of Riverina, N.S.W., and the Bishop of that diocese has appointed the Rev. Dr. Pritchard, Vicar of St. Peter's, Ballarat, to be the first Archdeacon.

The Very Rev. W. H. Howard, Prebendary of Lincoln and Dean of Stamford, has been presented by the parishioners with a pianoforte and an illuminated address on the occasion of his resignation of the rectory of Market Deeping.

There was dedicated in Sherborne Abbey, Dorsetshire, recently, a handsome monumental memorial screen erected in memory of the late patron of the living, and member for North Dorset, Mr. J. K. D. Wingfield Digby, of Sherborne Castle and Coleshill Park, by his widow, Mrs. Wingfield Digby.

The 650th anniversary of the consecration of Totness Parish Church, S. Devon, was kept on St. Hugh's Day. The church was consecrated by Bishop Bronescombe in 1259. Very little of the original church now remains, as it was practically rebuilt in the 15th century. The church was restored under the direction of the late Sir Gilbert Scott.

The fact that the new Bishop-Suffragan of Stafford is named Abraham reminds a correspondent that the Bishop of St. Alban's is named Jacob, and that the Very Rev. Abraham Isaac was Dean of Ardfer, Ireland, from 1894 till 1906. The correspondent has noted that there are still three clergymen in Crockford named Isaac. If one of them were raised to the episcopate during the lifetime of Bishops Abraham and Jacob, the patriarchal family of Bishops would be complete.

Archdeacon Madden, of Liverpool, hopes to visit Canada next year, and address a series of meetings in connection with the Evangelical Alliance.

The Rev. Samuel Skene, Vicar of Laneham, Notts, is in the honourable position of having seven sons, each one of them a clergyman in the

Church of England. Four of them have graduated M.A., and three B.A. They were recently all at home together, and were photographed, the father in the centre.

It is interesting in connection with the subject of the extension of the Episcopate to remember that at the time of the Norman Conquest, when the population of England was only about nine hundred thousand, there were eighteen Bishops' sees. At the present time, with a population of over thirty-four millions, there are only thirty-seven. That is to say, we have only created nineteen new sees to provide for an increase of thirty-three millions in the population. Leeds, with its five hundred thousand population, would be just the standard size of a bishopric in the eleventh century. If England and Wales had as many Bishops in proportion as there were at the time of Anselm, the present number would be nearly doubled.

A most impressive service took place in Westminster Abbey on St. Andrew's Day, when four Bishops—two for Japan, one for China and a Bishop-Suffragan for the Diocese of Southwell—were consecrated. The Rev. W. Andrew's, late rector of Middleton, St. George, Durham, was consecrated as Bishop in Hokkaido; the Ven. William Banister, Archdeacon of Hong Kong, as Bishop in Kwangai and Hunan, a new see; the Rev. A. Lea, late C.M.S. missionary in Tokyo, Bishop in Kiushin; and the Rev. C. T. Abraham, late vicar of Bakewell and Prebendary of Southwell Cathedral, Bishop-Suffragan of Derby. The Archbishop of Canterbury officiated and he was assisted in the act of consecration by eleven prelates. The Bishops of Lichfield and London were respectively Epistoler and Gospeller. The Very Rev. Dr. Robinson, Dean of Westminster, preached the sermon from the text, "He went out not knowing whither he went," Heb. xi. 8.



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work of restoration was carried out under the care of Mr. W. D. Caröe. Tradition says that the church was originally built by a foreigner who was cured of leprosy by the waters of an adjacent well, and who left "a hatful of gold" to build a church as a thankoffering.

The headmaster of Winchester College, Dr. Burge, recently dedicated a new organ which has been placed in the chapel. The instrument includes some of the pipes and two of the stops of the organ which was built in the chapel by Renatus Harris in the reign of Charles II.

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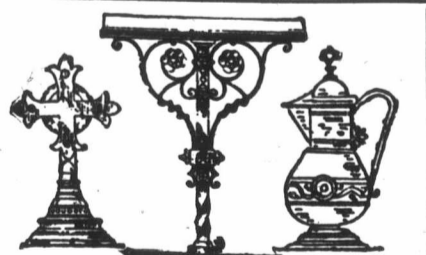
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