

Canadian Churchman

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No. 52

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St. George's Church, New York City, observed its centennial anniversary on a recent Sunday, when the Bishop Suffragan of the diocese celebrated and Dr. Manning, the rector of Trinity Church, preached an historical sermon. St. George's is, however, in a sense 163 years old, but its independent organization began just a century ago. The centennial of the parish will be marked by the erection of the "Anniversary Chapel" to the north and adjoining the church.

The Right Rev. Dr. Harding, Bishop of Washington, D.C., officiated at the formal opening recently of the chapel of All Saints' Mission, which is in the parish of St. Alban. The chapel is unique in that it was built in five days. The foundation of concrete was laid on a Tuesday and on the following Saturday the structure was completed. It is a portable building of wood, erected in sections, put together on the concrete foundation.

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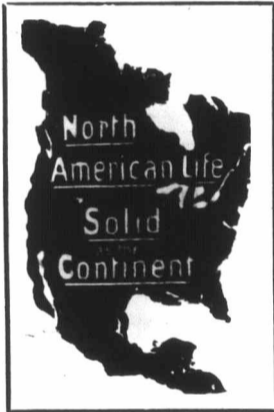
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The Rev. H. M. Butler, D.D., Master of Trinity College, Cambridge, has been appointed Romanes Lecturer for 1912 in the University of Oxford.

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An interesting presentation has been made in the Necton Schools to the Rev. S. M. and Mrs. Jones, the recently appointed vicar of Wymondham. The present took the form of six Queen Anne chairs, made from seventeenth century oak, from the timbers of an old Norfolk church roof.

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Bishop Boyd-Carpenter was recently installed as Canon in Westminster Abbey, the ceremony being performed by the Dean, who is also in Episcopal Orders. The new canon's wife and one of his sons was present in the abbey on this interesting occasion.

A beautiful and a worthy altarpiece has lately been presented to the Church of All Hallows, Barking-by-the-Tower in London. It is the generous gift of a former member of the band of mission priests supported for the use of the world by the revenues of the parish. All Hallows is one of the half-dozen City churches which escaped the great fire of London in 1666.

A window erected in St. Mary's Church, Monmouth, in memory of King Edward VII., has been unveiled by Lady Llangattock, the Bishop of Hereford being the preacher. Four English Edwards are represented in it—Edward the Confessor, c. 1002-1066; Edward I., 1239-1307; Edward the Black Prince, 1330-1370; and Edward VII., 1841-1910.

A few days after the consecration of the two Bishops in Philadelphia, they were entertained by the members of the church club in the Church House, when 180 of the clergy were present. After an address by Bishop Garland he was presented by the Rev. W. C. Emhardt, on behalf of the clergy of the diocese, with a pectoral cross and a handsome grandfather's clock with Westminster chimes for striking the hour.

His Beatitude de Kyrillus V., the aged Coptic Patriarch of Egypt, who claims to be the 112th successor of St. Mark the Evangelist, has expressed his intention to attend the consecration of the cathedral at Khartoum next month, in gratitude for what the Sudan Government has done for the Coptic Church in that city. The Anglican Suffragan Bishop of Khartoum and his clergy are on most friendly terms with the Coptic Bishop of Nubia and Khartoum.



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Lessons for Sundays and Holy Days.

December 28—Innocents' Day.

Morning.—Jer. 31:1—18; Rev. 16.
Evening.—Bar. 4:21—31; Rev. 18.

December 31—First Sunday after Christmas.

Morning.—Isai. 35; Rev. 21:15—22:6.
Evening.—Isai. 38 or 40; Rev. 22:6.

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

SUNDAY AFTER CHRISTMAS.

Holy Communion: 239, 259, 261, 397.
Processional: 76, 81, 91, 599.
Offertory: 90, 390, 514, 570.
Children: 697, 701, 709, 712.
General: 78, 88, 566, 654.

FIRST SUNDAY AFTER EPIPHANY.

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

THE CIRCUMCISION OF CHRIST—NEW YEAR'S DAY.

Jesus came not to destroy, but to fulfil the law and the prophets. Therefore, it was necessary for Him to be circumcised the eighth day. For how could He fulfil the law if He did not enter into the covenant of the law, if He were not initiated in the prescribed manner? In the life of Jesus Christ the deeply religious significance of the rite of circumcision is perfectly realized and illustrated. In Him there is perfect separation from sin. His life is one of spotless

purity; and in Him is being begotten a holy people, more in number than the sands upon the shore. The profound significance of the rite is summed up in one virtue, *unity*. The rite, therefore, shows us God's abhorrence of sin; and this revelation is confirmed in the rite of initiation into the Christian Church, the Sacrament of Baptism. The coincidence of New Year's Day and the Circumcision is a happy one for us. The greeting passes from one to another, "Happy New Year!" And there is lurking in the minds of most people the thought that the new year can be happy and prosperous only in so far as they realize the significance of baptism. Therefore, New Year's Day is for many a day of resolutions. But why is it that the careless world mocks at such resolutions? Because there are so many failures. And why are there so many failures? Because behind the resolutions there is not the right inspiration. Many resolve to turn away from evil habits, because these result in so much inconvenience to them. Just to think of sin in this way is to get a distorted view of it. The rite of circumcision and the Sacrament of Baptism teach us that sin is abhorrent to God. That is why we must resolve to live purer lives. An impure life is repulsive to God. It displeases Him, and it dishonours Him. Because of this we must be inspired to make good resolutions. How are we to keep our resolutions? Let us take one comprehensive way. Let us ever be devoted to Jesus in the blessed Sacrament of the altar. The Holy Communion is a perpetual memorial of Jesus' Cross and Passion. Why did He suffer and die? To make an atonement for our sins. The Holy Eucharist, therefore, reminds us every time it is offered up of God's abhorrence of sin. But it does more than remind us of this. It bestows upon us the heavenly food, the Bread of Life; and in the strength of that food we persevere in our resolutions until they become habits of life. Make resolutions at New Year's, but make them before the altar; and throughout this year of grace let us regularly and faithfully seek the Bread of Life, that in God's sight we may be found an acceptable people. In the spirit of this meditation the writer wishes all his readers "A Happy New Year!"

Dissatisfaction.

One sometimes wonders that our Church is able to make the headway she does in the face not only of the spirit of indifference and materialism shown in the lives of not a few of her baptized members, but of the spirit of dissatisfaction, which acts as a constant brake on her wheels of progress. Were it not for the dogged determination—one of the best heritages of our race—which sustains our loyal and devoted Churchmen and women, and enables them, bravely and perseveringly, to uphold the Church traditions, to maintain the apostolic injunction for decency and order, and to defend and propagate sound doctrine, theirs would be an almost hopeless struggle. It is not so much the enemy at the gate who is to be met and subdued as it is the dissatisfied ones within who perplex and dishearten the defenders of the Faith committed to the saints.

The Enemy at the Gate.

If it be true—and no Christian worthy of the name can doubt it—that our blessed Lord came to earth to save sinners, why is it that Churchmen do not force themselves to realize that, by the constant expenditure of intellectual powder and shot in magnifying what are at most their petty differences from one another, they are blindly and stupidly playing into the hand of Satan, the tireless enemy at the gate, and giving his dreadful henchman, sin, free play in his awful

ravages amongst the souls of men. How strong is the resemblance between the lion and the bear in Aesop's fable, exhausted through fighting each other, and helpless to prevent the wily fox from carrying off their prey, and the contending parties in the Church, absorbed in internecine warfare, and regardless and unobservant of the sure and swift assault of the enemy of the souls of men. Would that we had less human pride and more human sympathy and spiritual humility! You cannot force men to see eye-to-eye in matters theological any more than you can make a short man tall or a tall man short. But if you are a zealous Christian, you do know that your Saviour came to save sinners; that to be a true disciple you must try to do what He did; that there are sinners all about you; that the Church, with its means of grace, its service of prayer and praise, and its sermons of instruction, is a divinely appointed agency for leading sinners to their Saviour; and that "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Surely this is a nobler, worthier, more Christ-like form of service than that of belittling and disparaging your brother Churchman, who conscientiously differs from you on certain points of doctrine and certain modes of worship, and yet who, in the exercise of the Christian graces of Faith, Hope and Charity, is not one whit your inferior. It matters not how much his superior you may fancy yourself to be. Surely it is time for Churchmen to call a truce in this internecine warfare, and to earnestly aim at reviving the spirit of the grand old psalm of David: "Behold, how good and pleasant it is for brethren to dwell together in unity."

From Egypt.

We have some wonderful discoveries announced as having been made at Elephantine, near Assouan, in the Soudan. They are Jewish relics. Dr. Sayce says: "One of the most curious facts that have resulted from the discovery and decipherment of the papyri is that the Jewish settlement at Elephantine and Assouan was a military colony. The Jews formed the Persian garrison which guarded the southern frontier of Egypt and kept watch over the native Egyptians, just as the Greeks did in the Delta; hence their influence and importance, as well as the favour they enjoyed at the Persian court. . . . The long-discredited letter of Aristeas is thus proved to be correct in the statement that the Jews 'had been sent as allies to assist Psammetichus in fighting against the king of the Ethiopians.'"

The Vineyard.

From all over Canada we read of the dearth of clergy, not only in new settlements, but in the older Provinces. This is a calamity. We feel that the loss of our people is largely owing to the want of clergy in the earlier days. Lay people are so apt to be lost to the Church; the more serious drift off to other bodies, and the careless to abandon the practice of prayer. The lay readers do what they can to keep the flag of England's Church flying, and it would be well, we sometimes think, were there more united work of lay readers and a course like the S.P.C.K. as in England.

An Appreciation.

We are afflicted with so many depreciations of our Church that it is refreshing to meet, as we sometimes do, with a disinterested and judicious appreciation. That which follows comes from the pen of a French gentleman residing in Paris and was contributed to an English contemporary in response to the bitter attack recently made on Dr. Inge, with reference to his brave and merited assault on the materialistic spirit of the

present day. The writer signs himself *Audré de Bavier*. He says: "I studied a few years ago at the Theological Faculty of King's College, London; I have seen the Church of England at work. As I am a foreigner, I am quite unprejudiced under the present circumstances. Being a Protestant, I had even a lack of sympathy for Anglicans when I first came to your country. This lack of sympathy, however, very soon disappeared when I saw something of the life of the Church. I am aware of the serious defects of the Church of England; but, when all is said, the Church strikes any impartial observer as being intensely alive in every department of life—intellectual, social, as well as religious. A church which has at the present day thinkers like the late Rev. Professor Moberly, Dr. Rashdall, Dr. Inge, Rev. Dr. Illingworth; historians like Professor Driver, Professor Sanday, Principal Headlam, Father Frere, Professor Burkitt, and others; Christian mystics like the Cowley Fathers and the Mirfield Brethren; upholders of social reform like the present Bishops of London, Winchester, Oxford, Birmingham, and Hereford; such a Church is not a "self-desecrating and a practically atheist church." You nearly always seem to consider the Church of England as the embodiment of Conservatism and inertia. And what about the Christian Social Union? What about Father Adderley and his High Church Socialist friends? What about the innumerable vicars and curates who are bravely fighting for Christ in the worst slums of your great cities? I have seen some of these men at work. I know that their churches are often full of the poorest people; I know that many of these men have strong democratic and even Socialist tendencies. What about the Brothers of the Divine Compassion who are leading in Plaistow, among the poor, the life of the poor? The Nonconformist Chapels have their great men, who are truly and devotedly Christian. But I venture to say that those among the Dissenters who are continually mixing politics with religion are not half as religious as any devoted High Churchman."

Bearing and Breeding.

One of the most attractive essayists of the day, Professor A. C. Benson, has recently been writing on that thorny subject, the barriers that separate university undergraduates who come from simple homes from those who are Public school men. He rightly, we think, finds that these barriers are the natural result of a difference in bearing arising from a certain dissimilarity in breeding, if we may be pardoned for compressing what we take to be the candid and courteous professor's meaning into our own verbal mould. With reference to the intercourse of undergraduates, the essayist says that "the whole situation is a difficult one." And at the conclusion of his interesting and sympathetic essay, he says that "meanwhile the only method to pursue is to aim at mutual understanding and to express what is a perfectly unaffected good-will." Oxford and Cambridge doubtless were thought of by Professor Benson. In the New World, where class distinctions do not prevail to the same extent as they do in the older educational centres, there is of course little or no heart-burning over such matters. The best antidote we know of for those afflicted by these social distinctions is simple common sense. A common sense that successfully battles against the temptation to seek offence where, in all probability, none is intended, in the very spirit so wisely commended by Professor Benson. A common sense, furthermore, that moves those who have hitherto been denied the undoubted advantage of good breeding to set about remedying the defect with the same earnestness and perseverance that in most instances have already won them intellectual advancement. That was a fine saying of the old Pagan Poet:—"To have faithfully studied the liberal arts softens the manners and does not suffer them to be rude." A faithful student of men and man-

ners cannot fail to admit that a good bearing must as surely flow from good breeding as good water must flow from a pure fountain.

Lessons from Australia.

The Rev. H. L. Woolcombe, who conducted for some years an awakening church mission in Australia, has recovered from an illness, the result of his work. He has been telling the people in England about it. He wishes that the clergy should undertake to remain celibate for a few years after ordination so as to be freer for mission work. His description of the position the Church holds is plain and most needed: "In colony after colony, State after State, the English Church, instead of being the leading religious body, took a subordinate place. We had no reason to be conceited about the Anglican Church. When one travelled abroad and saw the position of things, one was smitten with shame and penitence." The Australian lay people are anxious to advance the Church influence, but are overshadowed by English prestige. A short time ago, when a benefice near Melbourne was vacant, a prominent layman declared that, while Australians were good enough for the country, such a parish must have a priest from elsewhere. In the same spirit the Primate (imported from England) refused his consent to the creation of a missionary diocese until the endowment of £500 a year and a house was raised and in hand. In other respects the importation of young English clergy for a few years is a doubtful gain. In Adelaide between 1895 and 1910 fifty-nine priests came to the diocese. Forty-seven are back in England, and there are only two left in the diocese who came before 1902. Two Bishops during that time were brought from England, and have returned. Only twenty Australians have been ordained in the diocese during that time.

Lay Readers.

But, we ask, do our clergy get as much aid in our older dioceses from lay readers as they might do, and do they train them? In how many of our city and town churches do we find the lay reader assisting in the services? And in how many of our older parishes do we hear the exhortations to parents and the young men to dedicate the young to the work, which is so exceptionally great at this epoch in Canada? We need missionaries, "men with a message, whose faith is as a fire, and in whose lives Christ is seen;" and we also need lay readers such as the one who wrote these words.

Wooden Shoes

Are one of the evils from which King William III. was supposed to have delivered Ireland. But are wooden shoes an evil, and especially in Ireland? It is well known that they are extensively used in those portions of the Continent in which the climate most nearly approximates that of Ireland, and in some parts of Scotland and England, notably Lancashire, the wooden clogs are most popular. On the contrary, in Dublin the poor people will be seen in leather boots, poor, broken, soaking contrivances in bad weather, so that the great majority have their feet damp all day. The inevitable result is a high rate of disease and death from consumption. Bare feet would be better. But there is no need to resort to that fashion. Many classes in Ireland admire the habits of the United States. This is one that they might adopt. Holland is now exporting more wooden shoes to the States than to any other country, and they are largely worn in preference to leather in Michigan, Iowa, New Jersey and Missouri. It is said that more wooden shoes are worn in Chicago and Grand Rapids than in Amsterdam. The clogs exported are made in large factories and by modern machinery, but in the Netherlands they are usually still cut to the measure of the customers' feet in the village shoe shops. We remember a farmer from the borders who, in the old days,

used to go about his farm in the clogs he had brought out with him, and a very sensible covering they were. It would be worth Mr. Gilmor's while to try clogs in his field work near Guelph and find out whether they are healthy and desirable.

Creative Control.

We have recently read a well-reasoned article on "Miracles" from the pen of the Rev. Professor Margoliouth. The learned professor reasonably argues that, as man has the power to do exceptional things, if God has any plan with the human race and with the world in which man is located, there is a perpetual need for miracle in order to accommodate human action to God's plans. The intentionally exceptional in nature is required in order to compensate for the intentionally unlawful in human conduct. In one part of his paper the writer says: "What, then, do believers in the possibility of miracles assume? Nothing more than the postulates of religion. The postulates of religion are two: the existence of an Almighty God, and the freedom of the human will. A law of Nature is in religious language a habit of God. 'He paints the wayside flower, He lights the evening star'; but, just as for some reason the lighthouse may fail to show its light, so these operations, if God is Almighty, can conceivably be suspended. If we suppose them to be carried on for a purpose, then they can conceivably be suspended for a purpose."

The Bishop of Moosonee's Appeal for the Churches in Cochrane and Porcupine.

Dear Mr. Wootten.—I beg to acknowledge the following subscriptions in aid of the Cochrane and Porcupine churches, viz.:

Previously acknowledged	\$291 08
Mr. Jos. Edgar, Sunridge, Ont.	5 00
Prof. Boyle, Trinity College, Toronto...	10 00
Miss Ridgeway, Oxbow, Sask.	5 00
Rev. C. W. Nicolls, St. Stephen's, N.B.	
(per Archdeacon Renison)	5 00
Yours sincerely,	

John G. Moosonee.

Chapleau, Ont., Dec. 20th, 1911.

THE PASTORAL LETTER.

In pursuance of a custom which, we believe, originated in the United States, our Canadian Bishops have followed up the recent session of the General Synod by a general pastoral letter, addressed to the whole Canadian Church, which, it is to be hoped, has been generally read in our churches. Admirable alike in spirit and in composition, it deserves and demands the widest publicity, for it deals with matters of pressing and insistent importance, not only to Anglicans, but to all "men of good-will," whatever their denominational affiliations. The subjects treated of in the pastoral are: "The Sacred Ministry," "Missionary Expansion," "Work Among the Young," "Moral and Social Reform," "The Reunion of Christendom," "False Gospels," "The Ne Temere Decree," "Prayer Book Revision," "A World League of Peace." Regarding the ministry, especial stress is laid upon the necessity for providing a native-born clergy. This applies with peculiar force to Western Canada, where the dearth of Canadian-born and trained clergy is very much in evidence. In one large diocese in that region it was recently stated in these columns, less than ten per cent. of the clergy, numbering over eighty, were Canadians, all the rest hailing from Great Britain. This is certainly, to say the least, a state of things highly undesirable. We say this without the slightest desire to disparage in any sense the work of these young English-born clergy. All honour to them! By their ready response to the call of the Church in the West

they have, but added an additional item to the unrepayable debt we Canadian Anglicans owe the Mother Church. But a Church that cannot "grow" its own clergy cannot be said to be in a healthy condition. It seems pitiable that, among the tens of thousands of our young Canadians who seek that land of promise, so very few should be actuated by any other motive than the lust for gain and temporal advancement. We would most earnestly second this appeal to the clergy to persistently use their influence in bringing the claims of the ministry before the boys and young men of their congregations. In the matter of missionary work, the pastoral, we are glad to see, accepts the recent improvement only in the nature of a beginning. The fact is pointed out, and uncompromisingly enforced, that our great, wealthy communion still lags far behind in the work of missions, and is to-day letting opportunity after opportunity slip by. The improvement in our Sunday School methods comes in for a word of commendation, and we note with thankfulness the expression of the hope that religion may eventually be systematically taught in the day schools. A few years ago the movement for the introduction of religious teaching was in full swing; then it suddenly and mysteriously collapsed. Possibly this may presage its revival. The work of the Lord's Day Alliance in connection with Moral and Social Reform is extolled. A hearty commendation is bestowed upon the "World Conference" of all Christian communions which is shortly to be held in the United States, for which elaborate preparations are being made, and of which we spoke in a former issue. The necessity for due caution and patience in this great work is duly pointed out, and very wisely so. Reunion will come, but it cannot be hurried or forced. It will grow, and growth is something that will always take its own time. A forced reunion would be worse than useless, and, like the wall "daubed with untempered mortar," would not stand. It came as a surprise to us to learn, under the head of "False Gospels," that there are Christian people who "not only tolerate, but encourage, Mormonism." We were aware that there was a certain amount of coquetting with "Christian Science," so called. Surely the other practice must be exceptional. The Bishops express themselves as strongly favourable to a uniform marriage law for the whole Dominion. The necessity for the greater caution and circumspection in the approaching Revision of the Prayer Book is most emphatically set forth. In view of the fact that the Bishops will have the last word in this great undertaking, this conservatism on their part will be reassuring to the multitudes of Church people who regard the scheme with more or less misgiving. The pastoral concludes with an eloquent eulogy of the work of the "World League of Peace." We never remember having read a pastoral of this kind with so much pleasure and profit. It is worthy of the occasion and the august body from which it emanates.

THE CALIFORNIA TRIAL AND ITS LESSONS.

The recent trial of the McNamara brothers, with its extraordinary and sensational ending, will rank for all time among the world's historical cases in its character, and probably in its results. It is likely, indeed, to prove in more than one respect an epoch-making trial, and it may mark some very important new departures and modifications in the relations at present subsisting between capital and labour on this continent. In the first place the recent trial illustrates with a force never before equalled one of the weak points of the American judicial system. The abuse of technicalities has been developed into a science in the American law courts. In this respect America is at least a century, perhaps a century and a half, behind England.

Less than a year ago a murderer in New York almost escaped prosecution because in his indictment it was not explicitly stated that his victim was a human being. Readers of Sir Walter Scott's "Heart of Midlothian" will remember how the counsel for the defence in the celebrated trial scene of Effie Deans counted every letter in the indictment in hopes of finding some misspelt word. Such quibbles are to-day continually being urged in the American courts, and sometimes with success. The late trial in California afforded a spectacle of legal quibbling which, it is to be hoped, will materially hasten the reform of the antiquated procedure in vogue in the United States, now advocated by many leading American jurists. The general result of the trial will, we think, on the whole, make for a better understanding between capital and labour. The fact has become abundantly manifest that the overwhelming majority of American working men utterly disapprove of the murderous methods adopted by the McNamara brothers. Their supporters and instigators, it is plain, are an insignificant and unrecognized minority, and in no sense representative of American labour. We are now probably in sight of a better era. Violent methods have, by the official pronouncement of labour itself, been solemnly repudiated, and henceforth will be under the ban. The world now at last knows with absolute certainty that terrorism, which involves the destruction of life or property, is absolutely forbidden by American organized labour. This is in itself a tremendous gain. The labour unions have put themselves on record for all time as being on the side of law and order. A recent writer has seen in this trial and its sequel the most important epoch in American history since the War of Secession. This, perhaps, may be somewhat of an exaggeration, but it is an event which will most undoubtedly profoundly affect, and in some respects transform, present conditions, and mainly for the better. The result of the trial has also completely cleared "capita" and the law-abiding element from the silly charge of "persecution," raised in some quarters by the ill-advised friends of labour. As to the justice of the sentence pronounced upon the cold-blooded slayer of over twenty human beings we will not express any opinion. Its righteousness or otherwise is only a detail in this memorable case, and is swallowed up in the far wider and deeper issues involved. The reassuring fact remains that American organized labour has definitely disassociated itself from terrorism. Surely it is not too much to hope that the final outcome of this trial will be the creation of some permanent understanding between employers and employees. There is, we are quite aware, an element in the labour organizations inclined to the employment of violent methods, but it is evident that they form a very small minority, and act on their own responsibility, and are in no sense representative. The overwhelming majority of American working men are guided by the instincts of sound citizenship, and may be trusted, now that the

searchlight has been turned on the doings of these so-called "inner circles," to purge the unions of these real enemies of labour.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Mr. Roberts is much too bright a man to be really puzzled or distressed over what "Spectator" has said about "the Church of England in the Dominion of Canada" not being "the Church of England." A correspondent a few weeks earlier rebuked "Spectator" for referring to our Church in this country as "constituted under Dominion or Provincial statutes," and thus setting the bounds of the date of its genesis after the manner of the Henry VIII. fable. We are quite sure that neither of these gentlemen really require enlightenment in regard to our meaning, although it is quite possible it could have been expressed with greater exactitude. If "Spectator" always gave expression to his views with that deadly precision that forbade any amendment or any draft upon the imagination, he certainly would have been requested long ago by the proprietor of this paper to have used his gifts on some other field. What is more, his readers would have still earlier ceased to read his utterances, not merely because they would have been insufferably dull, but because they would have cast reproach upon the intelligence of those for whom they were written. "Spectator," were he referring to this morning's dawn, would very likely speak of the "rising of the sun," and how easy it would be to make merry over his scientific inaccuracy! Nevertheless, it is our opinion that our readers will never harbor any ill-will against us for assuming their intelligence and demanding a reasonable mental co-operation. In regard to our reference to the Canadian Church being constituted under Canadian statutes, we were, of course, only referring to that "constitution" that made it a corporate and legal entity in this country. In like manner, when reference was made to a rubric in our new Canadian Prayer Book containing the phrase, "this Church of England," it seemed perfectly plain that such a phrase would be out of place and inaccurate. If the name of our Church is to stand, as it does, to-day, then that phrase must be changed to "this Church of England in the Dominion of Canada," and, of course, that would be "touching" the rubric. If we call ourselves "the Anglican Church of Canada," then the phrase referred to will have to be changed accordingly. Mr. Roberts waxes merry over the thought that he should have left the Church of England when he left his native land to abide in this country. While on the Atlantic he presumes that he was in "a chrysalis condition preparatory to the full effulgence of membership in the Canadian Church!" If Mr. Roberts means by "the Church of England" the "Anglican Communion," then, of course, he may have left his country for better or for worse, but he certainly did not leave his "Church." If, however, he refers to the Church of England as a corporate legal entity, then in coming to Canada he experienced exactly the same change that would have been his had he gone to Ireland, Scotland, or the United States of America. Were he ministering in one of these Churches he would hardly have written to the Church press to proclaim that he was still a member of the Church of England. In our case in Canada we have been exceedingly timid, calling ourselves by a name that is singularly like the Church of England, and borrowing our book of devotions without a single change from that Church; still, we have named ourselves and we have borrowed of our own volition. And now we propose to have our own book with our own name written on its fly-leaf, so that all may know that we are what we

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are, a "particular" or "national" Church—the Anglican Church of Canada," or whatever it may please the General Synod to call us.

The Rev. Allan Peatson Shatford, of the Church of St. James the Apostle, Montreal, has just issued through his publishers, John Lovell & Son, Montreal, a booklet of sixty-three pages, entitled "The Shepherds: A Christmas Analogy." It is a story with a very definite purpose, and is told in a clear, straightforward way. Under the guise of fiction the subject of Christian Union is dwelt upon, and the blessings thereof are illustrated in concrete form. There is feeling as well as reason in this little book, and one turns from reading it with a wholesome sensation of having had something worth while brought to his attention, and skilfully handled. If results seem at times to spring into being with unwonted celerity, if effects sometimes appear a little out of proportion to the assigned causes, we must remember that the story is but the setting of the more serious theme, and time and space are precious. The chapter entitled "The Sacrament of Unity" is of itself worth the price of the book, and we venture to say that, among the vast outpourings of the press at this season not the least interesting and not the least useful to the public at large will be this "Story of the Shepherds."

From some letters that have recently been published in the Montreal press it would appear that there is grave danger that the negotiations which have so long been in progress between the Presbyterians, Methodists and Congregationalists, looking to union, may ultimately come to naught. It looks as though a very definite majority would be proclaimed for union, but apparently there is an influential and aggressive minority that may block the necessary transfer of property, just as was done in Scotland by the "Wee Frees" not so long ago. It is a thousand pities that any influence interjected at this moment should stop the progress of a movement that looked like one of the great turning points of ecclesiastical history, not merely in our Dominion, but in all the world. No one could estimate the influence of such a movement, or how the gathered momentum of public opinion which such union would express and inspire might impel the remaining Christian communions to close their ranks and present a united front to the powers of darkness that have gripped the world so vigorously in their unholy embrace. This great effort on the part of three communions, unfettered by some of the historical and doctrinal difficulties which stand in the way at present of a fuller unity, has been looked upon as a natural, an almost necessary prelude to the greater and more difficult task that lies beyond. Why should an apparent minority not merely destroy the efforts of their brethren for years past, but derail that precious train of Christian ideals and hopes which is billed for the great Union Station of applied Christianity in the coming years? It surely cannot be that men will still stand by division if the way is reasonably opened to union. Let those who now feel the personal pain of parting with the associations of years to be confronted by a somewhat strange environment in their devotions remember that personal sacrifice is one of the fundamentals which Christ demonstrated in His life; and remember, also, that what to them may seem so new and strange, and may lack some of the dear associations of the past, will present no such obstacles to their children. Let not, then, the sentiments of one generation stand in the way of the progress of all subsequent generations and of the progress of Christ's Kingdom.

Spectator.

Men who talk about God need to talk with God.

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

301. When are these words appointed to be used, "Peace be to this house and all that dwell in it"?

302. Where are these words found, "Those whom God hath joined together, let no man put asunder"?

303. What does this sentence mean, "With my body I thee worship"?

304. What is the service provided for January the first?

305. In the General Confession in Morning Prayer what is the difference between "erred" and "strayed," "devices" and "desires"?

306. In the exhortation in Morning Prayer what is the difference between "acknowledge" and "confess," "dissemble" and "cloke," "assemble" and "meet," "sins" and "wickedness"?

This terminates one year's study of the Prayer Book. It is after the old catechetical method of question and answer. This system of question and answer was a method of the old Jewish Church, was used by our Blessed Lord, for we remember how He said, "I also will ask you one question," and is used by the Church to-day in the Catechism. Each of the foregoing questions has behind it a meaning. There's a reason. There is also a lesson.

ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

301. At the visitation of the sick.

302. In the marriage service.

303. With my body I thee honour is the meaning here of the word "worship." At the Revision the intention was to change this word to honour, but it was never done.

304. The Circumcision is the proper service for January the first. The Church in her Prayer Book does not recognize New Year's Day. In the A. and M. Hymn Book, however, special hymns are there set for New Year's Day.

305. "Erred" is to wander, to deviate from the right. "Stray" means to wander, also to be misled—two words meaning almost the same. The double idea serves to emphasize the wrongness. "Devices" means to design and plan. "Desires" means emotions and passions. Again the double phraseology comes in to emphasize the act. In this confession we come from the general confession of errors and strays down to the particularization of the devices and desires of our own hearts. There is also the differentiation into things omitted and committed.

306. "Acknowledge" may allude to naming the sins as our own. "Confess," to deeply own the wrongness and seek forgiveness with contrition and sorrow. "Dissemble" means to give another view of the matter, while "cloke" refers to an act of trying to cover up and hide. "Assemble," to come together congregationally, while "meet" may imply with one accord and purpose. "Sins" are the breaking of God's Commandments, and "wickedness," sins of a less serious nature. The two words in each case mean almost the same thing. Together they serve to make the object more emphatic. This double expression may be traced all through the Prayer Book. For example, notice such words as "pray and beseech," "requisite and necessary," "declare and pronounce," "absolution and remission," "pardoneth and absolveth," etc. These double words add force to the meaning.

Austin Ireland.

The Churchwoman

QUEBEC.

Compton.—St. James'.—The annual Christmas sale which was held lately by the members of the Ladies' Guild of this church was in every way a great success. It was held in the Town Hall. During the afternoon a very handsome cushion was presented to the Lady Principal of the King's Hall, Compton, Miss Laura Jolly, as a slight token of the great appreciation of the members of the Guild for her great help and assistance to them. In the evening an excellent concert was given by the girls at the King's Hall. The combined proceeds of the sale and of the concert amounted to a little over \$90.

MONTREAL.

Montreal.—The annual festival of the Montreal Diocesan Branch of the "Girls' Friendly Society" was held on Monday, December 11, in the Synod Hall, at 8 p.m. There was a large attendance of members and friends, but many were prevented being present, by the heavy rain. The meeting was opened with prayer, by the Rev. E. H. Baker, Chaplain to the "Andrews' Home." In this home, the G.F.S. rents a room for the use of its members. Miss B. Charles, the organizing secretary of the G.F.S., from Toronto, who was visiting Montreal in the interests of the Society, and who was the guest of the Bishop and Mrs. Farthing, at Bishops' Court, then gave an address. Miss Charles is a very attractive speaker, full of enthusiasm for the work of the G.F.S., and the members were greatly interested in her account of her work for the society of the North-West and elsewhere—she gave a great deal of sound, practical advice and is full of loving sympathy. The Bishop of Montreal followed with a most beautiful address on the dignity of true womanhood, now that it depended not on externals, such as wealth, dress, society, etc., but on the cultivation of womanly virtues, and graces, His Lordship having to attend another meeting the chair was taken by the Rev. Canon Paterson-Smyth, rector of St. George's. A musical programme was well carried out. Mrs. Leslie Skelton gave an exquisite performance on the violin, accompanied on the piano by her sister, Miss Clarke Murray, and Miss Gertrude Mudge sang two pretty songs. The piano was kindly loaned for the occasion by Mr. Willis. Two very acceptable recitations were rendered by Mrs. Wheeler. Refreshments were then served, tea, coffee, ice-cream and cake—the ice-cream was generously donated by St. Jude's Branch of the G.F.S. Some of the members sang "O Canada" and then all joined in singing "God Save the King." The Rev. Canon Paterson-Smyth pronounced the Benediction and the happy gathering dispersed.

NIACARA.

Hamilton.—The monthly meeting of the Niagara Diocesan Board of the W.A. was held on December 6th, in All Saints' Parish, Holy Communion was celebrated in the church at 10 a.m., followed by the business meeting in the school house. The Archdeacon Forneret opened the meeting with prayer, special prayers being said for China, now so unsettled by revolution. The rector said a few words on the text, "Go work in My vineyard." It brought to mind the time in years gone by, when so little had been done on behalf of missions, and what valuable time the Church had wasted and lost, that might have been and should have been spent in spreading the knowledge of Christ among the heathen. The women were the first to heed the call, and in the past 25 or 30 years, had been working with such zeal, that at last they have inspired (with the help of God's grace) their husbands and brothers to take up the work which is now known as "The Laymen's Missionary Movement." The recording secretary read the minutes of the last meeting, which were adopted. Miss Jeryman, of Ancaster, had made herself a life member in memory of her aunt, the late Mrs. Thomas Walker, for many years a member of the Auxiliary in St. Mark's Parish. Business was then suspended to hear Mr. McCormack speak on the subject of his work in the construction camps of the North-West. He told of the special call he had received.

he had been praying for three months that God would show him the work He had for him to do, and worked for three days, when a letter came for him to go to London and call on a Mrs. Charles Garnet. This lady for many years had devoted time and wealth to the establishment of mission houses, churches, schools and hospitals among the poor and suffering. When he arrived in London she told him that for three months they had been praying God to show them a suitable person to take up work among the navvies on the railroads, when they heard of him and immediately wrote asking him to come up and see them. This shows that God had answered their faithful prayers, for when he came Mrs. Garnet and her co-workers felt he was the man for the work they had in hand. For two years he was lost in the construction camps of the North-West. Pathetic letters were often received from England, asking him if in his wanderings he had come across some missing dear one, and in many instances he had been able to send the news they longed for. There are in these camps three or four thousand men congregated together, without a clergyman to say a prayer or advise them, and consequently sin and vice among them reigned supreme; there were men of all nationalities, they were fairly well fed, had good beds, but their spare time was spent in gambling and drunkenness. There was a crying need of reading matter, magazines, papers and books, stories of adventure were highly appreciated, one man was so hard up for reading that he had to resort to reading the labels on the canned goods. Mr. McCormack was most grateful for the help already received from the W.A., and asked for our prayers that more labourers might be sent to help him in this great work. The corresponding secretary had heard from Archdeacon Timms of Miss Lear's resignation of her work in the Sarcee Home, where she will be greatly missed. Before her illness she had worked among the Chinese, whose language she speaks. She will now resume that work, and her position at the Sarcee will be filled by a Mrs. Dean, of Toronto. The treasurer said her work had been much simplified by the branches sending in their money for the pledges undesignated, formerly she had about 50 entries to make, now seven entries are all that are needed. An invitation was received from the Church of the Ascension branch, inviting the Board to luncheon on the 18th of January, which was gratefully accepted. The Dorcas secretary reported 8 bales sent during the past month, expenditure on the same \$156. The junior secretary reported 3 new branches, Beamsville, Stamford and Burlington, \$20.16 spent by juniors on Xmas bales. The secretary of literary committee reported receipts \$15.62 expenditures \$15.62. She has received 16 answers to her letter on the subject of Mission study classes, the majority show a vast improvement. An addition has been made to the library in "Heroines of Missionary Adventure," there are also 5 or 6 copies of Canon Tucker's book from "Sea to Sea." Miss Fairclough's resignation was received with regret, Miss Mabel Young was appointed in her place. The Babies' Branch only needs ten more members to reach the 400 mark, The treasurers receipts were \$70.36; expenditures, \$232. Mrs. Leather organized a branch at St. James' Mission, Main Street East. Niagara is now assessed for \$1,000 for general pledges, which means we must raise \$100 more than we have previously done. The Bishop of Moosonee wants help for a Church and Rectory at Cochrane, which was burnt in the great Porcupine fire of last year. A new hospital is needed in the Diocese of Westminster, and the salary of a Chinese Catechist is also needed. Extra-Cent-a-Day fund divided as follows: \$25.00 to Cochrane for church building, \$25 towards furnishing, for Chinese Catechist \$35.00, the balance to be kept until the next meeting. Some of the city branches are making up a Xmas bale to be sent to a clergyman and his wife in straightened circumstances in the Diocese of Qu'Appelle. The meeting closed with prayer.

HURON.

St. Thomas.—Trinity.—The following is a copy of the address given to Mrs. Dubber by the Ven. Archdeacon Hill at the rectory, Thursday evening, December 7th, St. Thomas, Ontario:—Madam President, officers and members of the W.A. and its young women's branch, I am glad to see you gathered here to-night and to bid you on behalf of Miss Delamere and myself a "caed mille failtha"—a hundred thousand welcomes to Trinity Rectory. You have assembled here to

show your grateful appreciation of the noble services rendered to your association by one of its members whom you have recently honoured by electing her as third vice-president of the local W.A. Mrs. Dubber, I have great pleasure, on behalf of the W.A. of Trinity Church, in presenting you with this life membership of the W.A. It is given to you as a token of your fellow-workers thankful recognition of the wise, faithful, untiring, successful manner in which you have discharged your duties as manager of the "Earnest Workers" for the last 15 years, and of the invaluable assistance you have given to the parent society itself in all its endeavours, as fellow-workers with our King to hasten the coming of our Lord Jesus Christ. We pray that God will grant you many years of health and strength to enjoy your life-membership and to continue your labours for Christ and His Church. Now ladies, having bestowed this honour, this long-service medal upon the Commander-in-chief of the noble army of the Earnest Workers of the past, I would like to remind you that a general cannot effect much unless he has loyal, faithful and efficient soldiers under him. I desire, therefore, as rector of this parish, to express my sincere thanks to all the "Earnest Workers" of yesterday, the subalterns and rank and file who have done such true and laudable service to the missionary cause under Mrs. Dubber's able leadership. According to your new plan of campaign they have received their honourable discharge and the name Earnest Workers has been transferred to the older section of the Junior Branch of the W.A. But it is my earnest desire and hope that they will none of them be what Canon Hague calls "quitters," but that they will all of them, if any who have not yet done so, "come up higher" and join the W.A. itself and continue to manifest the same energy, zeal and usefulness in the parent society which has characterized them in the Young Women's Branch in the past. Now a word to the Earnest Workers of to-day. I heartily congratulate Vice-President Mrs. J. A. Robinson, your manager and president, and you, the ex-members of the older section of the junior branch of the W.A. on your promotion and acquisition of your new name! But as Romeo says, "What's in a name?" A name is nothing unless you prove yourselves worthy of the noble name you bear; and are really in earnest and workers. God help you all to live up to the grand and suggestive designation you now possess. It is an honourable name, and it comes to you linked with associations and memories of noble work achieved in this parish in the past. Twenty-two years have passed by since the first meeting of the young women's branch, called at the time the Girls' Haverlag Mission Band, was held at the residence of the late Mrs. (Dr.) Caulfield on Oct. 1st, 1889. In a report to the vestry in 1891, I find the first mention of the name Earnest Workers so that you are members of a branch which has borne its present name for over twenty years. In the parochial register, I find the late Mrs. Caulfield's funeral took place in 1894. At her death, the late Mrs. M. Fitzsimmons was appointed manager, and the meetings were held in the schoolroom. She also passed away and Mrs. Dubber has held the position ever since. In entering, therefore, on your new path of duty under the management of Mrs. Robinson, you are treading where many noble, devoted women have trod before, and I trust that you will be enabled to preserve the "historic continuity" of earnest work for the Master unbroken. Finally, I would close my remarks in the words of Saint Paul, "My beloved sisters in Christ Jesus, members of the Auxiliary, Earnest Workers and Juniors. Be ye therefore steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." After the address, a beautiful gold pin was given to Mrs. Dubber by the president, Mrs. N. Vail. Refreshments were served by the new Earnest Workers and a social half-hour was much enjoyed by all.

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Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Quebec.—Holy Trinity Cathedral.—This Cathedral has recently been enriched by a beautiful new stained glass window. It was given by the Misses Isabelle and Ethel Jones in memory of their father, the late Mr. E. A. Jones, who for many years was a very prominent member of the congregation. The subject of the window is "The Presentation of Christ in the Temple." The Cathedral has also lately received a most handsome addition to its interior furnishings in the form of an exquisitely carved oak fald-stool. It was designed by Mervyn Macarthey, Esq., architect, of London, and the carving was executed by Mr. Esmond Burton, also of London. The same architect and carver have recently completed a very beautiful oak reredos in St. Paul's Cathedral. This very perfect work of art has been purchased by a donation from Mrs. Hunter Dunn, and part of a legacy left to the Guild of the Cathedral by the late Mrs. Wellington Ross.

St. Matthew's.—The Ven. Archdeacon Rensson of the Diocese of Moosonee, gave a very interesting address in this church on Sunday evening the 10th instant. The Archdeacon resides on the shores of Hudson's Bay and during the course of his address he described the long and arduous journeys which he often had to make in the course of his travels up and down throughout the diocese.

Sherbrooke.—St. Peter's.—The Lord Bishop of Quebec administered the apostolic rite of Confirmation Monday evening the 4th inst. at St. Peter's Church, a good congregation being present. The service was conducted by the Rev. Canon Shreve, rector, and the Rev. Vere E. Hobart acted as Bishop's chaplain, and carried the staff. The fifty candidates, twenty-four men and boys and twenty-six women and girls, were presented by the rector, the Rev. V. E. Hobart, and the service though simple, was particularly solemn and impressive. Special hymns were sung by the choir and congregation. Mr. J. W. Bearder presided at the organ. Before the candidates were brought forward, the Bishop, who though far from recovery, yet with apparent health and strength, spoke briefly of the meaning of the service, coming as it does, between our baptism and Holy Communion, and of its mention in the Bible, the laying on of hands of the Apostles conferring the gift of the Holy Spirit. As baptized members of Christ's flock we must follow up our Confirmation by a religious life. After the candidates were presented and the Confirmation service concluded the hymn, "Oh, Jesus, I have promised," was sung, and the Bishop said: "This will bring back to many of you your own Confirmation, the resolutions you made, and the hard work it has been to try to keep them. My life is nearly past, but you are, most of you, in the hey-day of life, all anxious to grow up, to get on, to better yourselves. You will have new battles to fight, new temptations to meet as you get older, but new strength will be given you to meet them. All kinds of new duties are before you, but look to God as a soldier looks to his leader, and follow Him with unquestioning obedience. You can only be confirmed once, but God gives us many means of grace, some very great privileges, which will always help us. Reading the Bible, which should never be neglected, daily private prayer—do not let your only prayers be in public—public worship, and higher than any of the other three, the Holy Communion, I do hope you will attend this blessed sacrament regularly. Use these privileges and the Lord will pour upon you the riches of His grace." The Benediction was pronounced by the Bishop, and the closing hymn was "Fight the Good Fight."

Grand Mère.—St. Stephen's.—In this north-west part of new Quebec, where some fifteen years ago there were but forest and waters, there has arisen a prosperous model town under the auspices of the Laurentide Paper Company. The church was in at the commencement and has shared in the rising prosperity. Here, to deepen spiritual life and to quicken missionary zeal, both in the parish and amongst the local clergy

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in this somewhat remote and isolated neighborhood, the rector, the Rev. W. F. Seaman, M.A., arranged a special day of intercession and service on Wednesday last, the 13th inst., consisting of Holy Communion at 8 a.m., when the rector celebrated. At 10.30 a.m., a service of intercession for missions; at 2.30 p.m., a quiet hour for the local clergy and parish workers, both conducted by the Rev. Canon Scott, D.C.L., of Quebec, who took "Duty" and "Watchfulness" as his subjects. At 4 p.m., women's missionary meeting and inauguration of a branch of the W.A., when Miss Maud Pope, honorary secretary of the Quebec headquarters, spoke most helpfully, and the Rev. A. W. Buckland of Port Neuf, formerly a missionary in the North-West under Bishop Horden, read a most interesting paper. The final evensong was held at 8 p.m., conducted by the Rev. the rector, assisted by the Rev. A. W. Buckland, Port Neuf; Rev. E. Templeman, Lewis; Rev. W. Archer, La Tuque. The well-appointed church was filled with a reverent and attentive congregation. The preacher was Dr. Scott who took for his text Proverbs 29, 18, "Where there is no vision the people loath restraint" (R.V.) It was a masterly exposition and an eloquent appeal to the sons and daughters of the Mother Church, which had cradled all the Denominations, to rise to the occasion and fulfil their obligations, within that sphere and with that latent power inherent in the communion of their own church, without "losing restraint" in doubtful and unauthorized channels, for the work they all had so much at heart. With the vision restored, of all the capacities possible in the church, there must be the glorious consummation, so greatly desired, in the healing of our unhappy divisions, and the extension of Christ's Kingdom throughout the world. The collection amounted to \$40, and the day proved to be one of a stimulating and helpful influence to all who were privileged to avail themselves of the opportunity afforded.

* * *

MONTREAL.

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

Montreal.—Christ's Church Cathedral. — The Rev. Dr. Symonds, the vicar, who has laid up for some time with mumps and who is away from the city, is now recovering rapidly, and it is hoped that before long he may fully recover his health again. He will not be able to return to this city before the end of January.

St. Martin's.—The Rev. Canon Troop, the rector of this church, has just celebrated the twenty-fifth anniversary of the commencement of his ministry there. On Tuesday evening, December 12th, a reception was held by the congregation which was largely attended not only by those at present belonging to the church, but by many former members who have moved out of the district but who are still warmly attached to the church and the rector. The following address was presented to Canon Troop:—"Rev. and Dear Sir,—We, the members of the congregation of St. Martin's Church, desire to avail ourselves of this twenty-fifth anniversary of your ministry in this congregation to express to you our appreciation of the faithful services which you have rendered amongst us during the past quarter of a century. We gladly recognize your earnest and faithful efforts in the services of this church and in the pulpit to lead us to repentance towards God and faith towards our Lord Jesus Christ. You have constantly held up before us high ideals of faith and practice, and you have devoted your splendid pulpit gifts to raising the life of the congregation to higher planes of experience. In your ministry you have shared our joys and our sorrows, and you have been identified with the deepest and most sacred experiences of our lives. We desire, therefore, to express to yourself and Mrs. Troop, our deep sense of the obligation under which we have been placed by a quarter of a century of faithful ministry, and to pray that you may long be spared to continue the important work to which you have been called. We beg you to accept the accompanying purse as a slight token of our appreciation of your services amongst us during the past quarter of a century. Signed on behalf of the congregation of St. Martin's Church, John R. Meeker, C. H. Hanson, churchwardens." Mr. Meeker made a short speech, referring to his long association with the rector, during which time there had never been the slightest discord in their relationship, but on the contrary, the deepest and truest friend-

ship. Mr. Hanson, in a few appropriate words, presented Mrs. Troop with a beautiful bouquet of roses. Dr. Johnston, of the American Presbyterian Church, in a most eloquent speech, expressed the love and admiration felt by the whole community for Canon Troop. His congregation certainly loved him, and so did everyone else who knew him. His deep spirituality and saintly personality attracted all creeds and classes. He occupied a unique position in the life of our city, standing for the great principle of the unity of all who love our Lord Jesus Christ in sincerity and truth. Canon Troop was deeply moved, and replied with much feeling, expressing his gratitude for the kindly manifestation of love and appreciation. Several speeches followed by old friends of the church. A short musical programme was rendered and refreshments were served. Dr. Rexford, who was in the chair, filled the position with ability and sympathy. On Sunday morning, Dec. 17th, the Lord Bishop of the Diocese occupied the pulpit. He heartily congratulated the rector and the congregation on the completion of twenty-five years of service. He said it was a long period out of a man's life, that Canon Troop had given his best years to St. Martin's; years which had strengthened the bond of affection between the rector and people. His Lordship expressed the hope that many years of usefulness and fruitfulness were before the rector and the congregation, and spoke of Canon Troop's manner of life which had won the esteem of all. Bishop Farthing preached on the words, "Prepare ye the way of the Lord, make His paths straight." He said that to prepare the way for our King was the great work of the Church, and pointed out that the whole life should be a personal service to a personal Lord. He begged his hearers to consider others and condemned the selfish and luxurious spirit of the age. In the evening Canon Paterson-Smyth of St. George's Church, preached to a large congregation. He congratulated St. Martin's parish and its rector on the completion of twenty-five years of friendship and sympathy between pastor and people. His text was taken from Hebrews 4: 15, 16, and his subject was the sympathy of Jesus Christ. He brought out the fact that we were apt to narrow the meaning of the word sympathy which meant not only to feel for a person but to feel with him. This is impossible for us to do in many cases because we cannot enter fully into the feelings of the poor, the sick and the tempted. Yet our High Priest can sympathize because He was in all points tested like as we are. He knew the pain, weariness, temptations and troubles of daily life. The Canon illustrated this beautifully from the narrative of the life of our Lord. He was weary, slighted, in bodily pain, tempted, grieved for the hardness of men's hearts, so that He can understand our needs and sorrows. He can also make allowance for our failures, and it is impossible for Him to misunderstand us. He looks for the best in us and makes the best of us. The preacher urged the congregation to have faith in God and to trust the sympathy of Jesus Christ. He told the people to give their pastor deep and true sympathy, and to pray for him often and earnestly. He spoke of the long ministry which enabled Canon Troop to get into sympathy with his people; he had baptized and confirmed their children, and had been with them in trouble, sickness, pain and bereavement, which had led to that close personal feeling which it takes years to get. In closing, Canon Paterson-Smyth expressed the hope that pastor and congregation might have many happy years together and that when they met before the great white throne they might be "presented faultless before His presence with exceeding joy." The Rev. Canon Troop was born at Bridgetown, N.B., where his father was a barrister, on March 6, 1854, and was educated at King's College, Windsor, N.S., where he took the degrees of B.A. (1877), and M.A. (1882). He was ordained by the Bishop of Nova Scotia deacon in 1877, and priest in 1888. He was curate of St. Paul's Church, Halifax, N.S., 1877-1881; chaplain of the Hellmuth Ladies' College, London, Ont., 1881-1882; curate, Church of the Ascension, Hamilton, Ont., 1882; rector of St. James' Church, St. John, N.B., 1882-86; and became rector of St. Martin's Church on the third Sunday in Advent, 1886. He was appointed Canon of the Cathedral by the Lord Bishop of Montreal this year.

* * *

While we are praying for continued peace among the nations, let the Church prepare for war against her formidable triple alliance foe—the world, the flesh, and the devil.

ONTARIO.

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

Athens.—The Rev. R. B. Patterson, the rector of this parish, has resigned, he having accepted the living of Stellarton, N.S., which was recently offered to him. He has been at Athens for the past seven years.

* * *

TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—St. Alban's Cathedral Fund.—All subscribers to this fund are requested to make their cheques payable to the St. Alban's Cathedral Building Fund, and send them to the Rev. Canon Morley, 25 Howland Ave, Toronto, who will send a receipt for the same.

St. Alban's Cathedral.—The Lord Bishop of the diocese held an Ordination for priests in this cathedral on Sunday morning last, when he advanced to the priesthood the Revs. J. G. Widdifield and S. W. H. Hornibrook, respectively. They were presented to the Bishop by the Ven. Archdeacon Ingles, the Bishop's examining chaplain, who also preached the sermon. The Ven. Archdeacon Ingles and the Rev. Canon MacNab joined with the Bishop in the laying-on of hands. The Rev. J. G. Widdifield is the curate at the church of St. Mary the Virgin, Dovercourt, and the Rev. S. W. H. Hornibrook is one of the Cathedral clergy.

Christmas Day falling on a Monday this year the Christmas Festival really commenced on the evening before, when at all the churches throughout the city the services partook of a distinctly Christmas character. Altars, with their white frontals, appropriately decorated with beautiful flowers, and the whole of the music throughout the service being of a distinctly festal character, betokened the arrival of the Feast. The churches also throughout were adorned with the familiar Christmas decorations. Besides the singing of well-known anthems and hymns at many of the churches, carols were sung at the close of the service. On the Festival of Christmas itself there were frequent celebrations from a very early hour in the morning up to mid day, and very large numbers of people made their Christmas Communion. The special music at all the churches was excellently rendered by the various choirs, and the offertories at all the services throughout the day were of a generous and liberal character.

Trinity.—This church, one of the oldest, if not the oldest, in the city, has been done over inside, and now looks one of the brightest in the downtown district. The chancel has been handsomely decorated in light colours. On one side of the Holy Table is the Apostles' Creed, and on the other the Lord's Prayer, while over the Table is a text in a ribbon scroll, and underneath, "Do this in remembrance of Me." The walls of the nave have also been coloured, and the re-opening services were held on Sunday last. The rector preached in the morning, and in the course of his remarks said he was glad that the expense had been met by those who worshipped there, and that no outside method had been resorted to to raise money. The Rev. Dr. O'Meara, the Principal of Wycliffe College, preached on Sunday evening.

By the death of Mr. W. T. Battin, which took place on the evening of the 21st instant, at his late residence, No. 324 Indian Road, after a lingering illness of several months' duration, the Synod of Toronto sustains a great loss, for it loses in him its most capable secretary, the diocese its registrar, and the Bishop a most faithful private secretary. Mr. Battin's death, though not unexpected, came as a painful shock to his many friends. Mr. Battin was born in Toronto sixty-four years ago, and had lived here all his life. He was for twenty-two years with the Great Northwestern Telegraph Company as assistant to the general manager, but for the past ten years had been honorary lay secretary of the Synod of the Diocese of Toronto. He was also for the past few years secretary-treasurer of the Synod Committee for the Diocese of Toronto of the Anglican Young People's Association, in which organization he took a deep interest and an active part. He was a member of the Church of the Messiah, and participated actively in the work of that congregation, particularly in the departments of men's work and of the Sunday School. As secretary to the late Archbishop Sweatman, and

to his successor, Bishop Sweeny, Mr. Battin proved a capable and efficient assistant in diocesan business. His quiet and business-like but genial manner won him many friends. He is survived by his wife, two sons and three daughters. The sons, Messrs. W. S. and C. R. Battin, are both in Butte, Montana, and the funeral arrangements depend upon the time of their arrival. It is expected, however, that the burial will take place from the home on Monday. The daughters are Misses Helen, May and Elsie, all living at home. The funeral took place from St. Alban's Cathedral at 10 a.m. on Tuesday last to St. James' Cemetery.

Church of the Epiphany.—The Rev. Canon Hague, M.A., the rector of the Bishop Cronyn Memorial Church at London, Ont., is about to sever his connection with the latter church, he having been appointed vicar of this church. Canon Hague has been rector of the Bishop Cronyn Memorial Church since 1905, previously to that he was a Professor on the staff at Wycliffe College; was curate at St. James', Toronto; rector of St. Paul's, Brockville, and rector of St. Paul's, Halifax. Canon Hague will have the full charge of the parish, and the Rev. Canon Bernard Bryan, the rector, will still continue to retain his present position.

St. Anne's.—On Monday evening the 18th inst., the Rev. Laurence Skey, the rector of this church, was presented by the members of the Sunday School with a handsome Morris chair. About 150 members were present. Mr. James L. Hughes gave a lecture on "Charles Dickens' Christmas Carol," with selected readings, which was greatly enjoyed.

Annual Missionary Campaign in Toronto.—Active preparations are now in progress for the third annual Missionary Campaign throughout the Anglican Churches of the city. The plan to be adopted this year is, briefly, as follows:—1. A devotional meeting for men in the Church of the Redeemer on Monday evening, January 8th. 2. Missionary sermons and addresses for three consecutive Sundays, viz.; 14th, 21st and 28th of January. 3. The annual Anglican's Men's Missionary Supper to be held on Thursday evening, 18th of January, in St. James' Cathedral schoolhouse, at which the principal speaker will be Mr. John W. Wood, of New York, secretary of the Domestic and Foreign Mission Board of the Protestant Episcopal Church in the United States. 4. A men's meeting in every parish to be called by the rector and missionary committee to adopt financial objective for 1912, and to arrange for an every-member canvass by the laymen in each parish. 5. An every-member canvass to be started January 29th, and to be completed within as short a time as possible, say two weeks at the outside. During the past year \$71,668 was raised for missionary purposes within the city. For 1912 \$82,000 is the amount aimed at. With the very large increase in the number of people who will give to missions week by week systematically, which is looked for as a result of the campaign and canvass, it is confidently hoped by the committee that more than \$82,000 will be raised for missions during 1912.

The Lord Bishop of the diocese has made the following appointments:—The Rev. T. J. O'Connor Fenton, B.A., to the incumbency of Colborne, and the Rev. R. W. Allen, M.A., of Port Perry, to the rectory of Whitby.

The Rev. R. F. Dixon and Mrs. Dixon, of Wolfville, N.S., spent a few days in this city last week and we had the pleasure of receiving a visit from Mr. Dixon at our office during that time.

Cartwright.—The rectory here is now enjoying the convenience of a mail box and hopes shortly to have further assistance in the way of telephone.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—A congregational reception to Bishop Clark and a commemoration of the rector's fifth anniversary was held in the schoolhouse on December 19th. Some 700 members were present. The room was most tastefully decorated, and refreshments were served by the ladies of the congregation, and an orchestra was in attendance. Speeches were delivered by Canon Abbott, the Lord Bishop of Niagara, and the people's warden, Mr. G. S. Scott. Canon Abbott, on behalf of the cathedral congregation, extend-

ed a most cordial welcome to the Lord Bishop of Niagara and Mrs. Clark. He said that the present Bishop, as the Archdeacon of Niagara, and Canon in-residence of the Cathedral, had always been closely associated with the congregation, and that that association had been one of mutual respect and love. Since 1906 he had been able to share in his people's regard for Bishop Clark as a parochial friend and as a man. He asked the Bishop and his wife to accept their hospitality as in essence sacramental, an outward sign of an inward loyalty and love, and he went on to assure His Lordship that 2,000 pairs of Cathedral hands would ever be uplifted in heartiest co-operation. Canon Abbott also gave a résumé of the work accomplished during the past five years, which he summarized as follows:—The \$19,000 debt obliterated and the Cathedral consecrated. The interior of the church renovated and beautified at a cost of \$3,600; the schoolhouse decorated at a cost of \$400; the external fabrics of both strengthened at a cost of \$850; a new lighting plant installed at a cost of \$1,400. The general finances are in excellent shape, and all monetary obligations are being fully met. Spiritually, 700 souls had entered the Church through baptism, and the communicants had increased in number from 380 to 800, and 400 had been confirmed. The congregations also surpassed the comfort of the seating capacity. The Sunday School had increased from 275 to 625, with an average attendance of 430. All the parochial organizations were in excellent condition. The Bishop in a felicitous reply thanked Canon Abbott for his kind words and said that he deeply appreciated the loving reception tendered to him and to Mrs. Clark by the members of the Cathedral congregation. He remarked that some Bishops were known for their eloquence, or executive ability, or dignified demeanour, but he desired to be loved as a shepherd of the flock. He congratulated the rector upon his successful ministry of five years, and he predicted great advancement in the future for Christ Church Cathedral. The People's warden, Mr. G. S. Scott, then outlined the projected proposal for the enlargement of the chancel. The estimated cost is \$35,000, which is to be raised by voluntary subscriptions. When this is completed the Cathedral will be a fitting monument to the glory of God. Some small etchings of the suggested improvements were distributed amongst the congregation. The meeting broke up at a late hour, with the singing of the National Anthem.

Christ Church Cathedral.—The congregation of this cathedral church has decided to make an addition to the church which is to cost \$30,000. By means of this enlargement forty feet will be added to the chancel, and when this is done the chancel will be extended over the grave of the late Bishop Du Moulin. The seating capacity of the church will be increased by 150.

St. Luke's.—On Friday, Dec. 15th, the Bishop of Niagara held a confirmation in this church. The rector, the Rev. Napier Burns, presented 27 candidates for the apostolic rite, 14 men and boys and 13 women and girls. The Bishop gave a most helpful address, urging the newly confirmed not to neglect any of the means of grace with which God had endowed His Church, viz., the Blessed Sacrament of the Body and Blood of Christ, the numerous services of the Church, the study of God's Holy Word at home, and family and private prayer. He also urged parents not to be negligent in presenting their children for

holy baptism. The choir was, as usual, in excellent training, and the service and hymns were most heartily joined in by the congregation. The rector is to be congratulated on the good work being done in the north end of the city.

St. Philip's.—On Sunday last the Lord Bishop of the diocese paid his first official visit to this church since his consecration to the Episcopate, and the members of the congregation took advantage of the occasion to present him an address of welcome, and at the same time they drew his attention to the gratifying progress which the church had been making during the past year. The Bishop thanked the congregation for their kindly worded address, and expressed his satisfaction at the progress which had been made by the church. A new organ and new church furniture is to be installed shortly, and the Bishop said that he would be glad to come and dedicate these.

HURON.

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

London.—The quarterly meeting of the Executive Committee of the Diocese of Huron was in session on Friday, the 15th, in Cronyn Hall and many matters of great importance were dealt with and discussed. One of the most important matters from a financial standpoint was the increase of the Bishop's stipend from \$4,000 to \$5,000. The financial reports were also read and approved of by the meeting. Among those read were the financial and land reports and the report of the missionary commission all of which met with great approval. Many pleas of permission to buy and build up parsonages in different parts of the country were read and considered, though no definite arrangement was made in this regard. Among the towns represented in the applications were Tillsonburg, Waterloo, and Hyde Park. A grant and permission was given by the council to build a parsonage on the reserve of Walpole Island and arrangements will be made in a very short time. Grants were asked for and given to various parishes and these will be attended to in short order. The report of the special missionary commission was read and approved of. It was satisfactory in every detail, but there are some clauses though that will come up later for further discussion.

Owen Sound.—St. George's.—A short while ago the members of the Women's Guild of this church held their annual tea which was very well patronized, and the proceeds of which were devoted to the organ fund.

Chatsworth.—St. Paul's.—The annual thank-offering meeting of the Missionary Society of this church was held on the evening of Tuesday the 12th December. Invitations were sent to the members of the Presbyterian and Methodist Churches to be present, and they responded in large numbers. Altogether there was an excellent attendance, and an address was delivered thereat by the Rev. J. Ardill of Owen Sound.

Clandeboye.—St. James'.—This church was re-opened on Sunday, Nov. 19th, after undergoing extensive improvements by the Lord Bishop of the Diocese. His Lordship preached both morning and evening to crowded congregations. The church has been re-plastered and a new floor put in the vestry, &c. The ladies purchased new lamps, table linen, surplice and bell. The improvements add materially to the appearance of the church.

Lucan.—Holy Trinity.—The Lord Bishop preached in this church on Sunday evening the 17th December, when the rector presented eighteen candidates for the rite of Confirmation. The church was crowded and chairs had to be brought in to accommodate the worshippers. The Bishop's sermon was practical and instructive and his address to the candidates was most impressive.

Brantford.—Grace Church.—Major R. W. Leonard, the chairman of the Transcontinental Railway Commission, has offered to donate to this church a sufficient sum of money to enable the church authorities to build a tower which is to have placed in it a full chime of bells. It is

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understood that the entire structure will cost \$60,000. The tower will be a memorial to Major Leonard's father and mother who for many years were well-known members of and workers in this parish. In connection with the improvements which are in contemplation in regard to this church the sum of \$28,000 has already been subscribed in addition which is to go towards the cost of erecting a handsome parish hall. The gift of Major Leonard is entirely unconditional and it has been gratefully accepted by the church authorities. The Rev. H. D. Woodcock, M.A., has resigned the curacy of this parish, he having accepted the living of Oakville which was offered to him recently.

Woodstock.—New St. Paul's.—A very handsome memorial window has just been placed in this church, and it was seen for the first time on Christmas Day. The window is composed of three main openings, which contain the subject of "Our Lord Blessing Children," while above in the tracery are three angelic figures, representing Faith, Hope, and Charity. The window was erected by Mrs. Farrell in memory of her mother. It is indeed a very handsome window and reflects great credit on the artists, the N. T. Lyon Glass Company, Limited, Toronto, Ont.

ALCOMA.

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

Port Sydney.—Monday, December 18th, was a red-letter day among the residents of this place, when the new parsonage, after many unforeseen and unavoidable delays, was so far completed, that incumbent and his wife were able to "move in." The interior, save for some painting and staining, is completed; outside it has yet to be brick veneered, which it is confidently expected will be done in the spring, the brick being already on the ground. The parsonage is a compact 7 roomed house, with a large square hall which can be used as a reception room in summer. The foundation is of concrete, and contains cellar and furnace room, both with concrete floors. In the sitting-room is a fireplace of pressed brick, for burning wood, a decided addition on chilly days in spring and fall, when the furnace would be more than necessary. This is the third parsonage in Port Sydney. The first was destroyed in a great bush fire in the early days of the mission, the second was burned to the ground two years ago, during the early morning hours of the day before Christmas. The Church-people of Port Sydney are to be congratulated on the possession of such a comfortable, well built house for their clergyman, and those visitors who during the past summer so kindly helped in many ways to augment the fund for building it, will be pleased to know that their efforts have helped materially to bring to completion such a substantial addition to the Church's property in the Diocese of Algoma.

Ravenscliffe.—St. John the Baptist.—The burial service of the late Mr. William Robinson, who died after a short illness at the hospital at New Liskeard on Saturday, was conducted on Tuesday, December 19th, by the Rev. L. Sinclair. A good musical service was rendered by Miss Ethel Hopkins, organist, and the choir. The large congregation was proof of the estimation in which the deceased was held. He was 41 years of age, and the first child born in the forest of Ravenscliffe, also one of the first Sunday School pupils. The pall-bearers were Messrs. W. Hopkins, H. Bray, A. Charlwood, F. May, O. May, and W. Martin. Mr. Sinclair expressed for himself and in the name of the community, the deepest sympathy for the parents and other members of the family who have suffered this bereavement only two months after the loss of their other son, Arthur.

Port Arthur.—St. Ausgarius.—A sale of work was held recently in the schoolhouse under the auspices of the ladies of the congregation which passed off most successfully. The room in which the sale was held was very prettily and appropriately decorated. The sale netted quite a handsome sum of money and the ladies are to be heartily congratulated upon the success of their efforts.

QU'APPELLE.

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

Regina.—By the passing of the S. Chad's by law on December 11th, (by a large majority), the city of Regina voted the sum of \$15,000 to the S. Chad's College Building Fund. The Rev. A. C. Calder, I.L.B., our diocesan collector, is now working in the interests of the Site and College Fund in this place. A conference of the Rural Deanery of Yorkton was held at Saltcoats on the 6th inst. The following members of the Deanery were present:—The Rev. F. C. Co. nish, R.D., Yorkton; the Rev. G. P. Terry, Kansas; the Rev. H. D. Peacock, Saltcoats; the Rev. A. C. Tappin, Langenburg. The Secretary of Synod, (the Rev. E. H. Knowles), attended the conference and reported on parohial and diocesan finances. The deanery of Moose Jaw held a conference meeting at Weyburn on the 15th inst., the following members being present:—The Rev. W. H. White, R.D., Weyburn; Ven. Archdeacon Johnson, Moose Jaw; the Rev. P. C. Hachworth, Milestone; the Rev. A. B. Payne, Moose Jaw; the Rev. J. Munro, Rouleau; the Rev. A. C. Swainson, Webster; Mr. Cole, Estevan; Mr. Bennett, McTaggart. Addresses were delivered by the Bishop, the Secretary of Synod, and the Diocesan Collector. A conference of the Rural Deanery of Arcola was held at Arcola on the 13th and 14th inst., there being present the Bishop of the diocese; Ven. Archdeacon Dobie, Regina; the Rev. Canon Pratt, R.D., Staughton; the Rev. J. H. Lackey, Lampman; the Rev. D. P. J. Biggs, Arcola; the Rev. J. D. Parker, Oxbow; the Rev. W. Y. Hunter, Carlyle; the Rev. R. H. Wilson, Gainsborough; the Secretary of Synod, and the Diocesan Collector. Addresses were given on the Diocesan Building Plans; the Mission of Help; the Work of the Synod Office; and the S. Chad's College.

SASKATCHEWAN.

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

Prince Albert.—The Bishop of Saskatchewan left this place on December 4th to join Mrs. Newnham and their family in Germany. He goes to take a much needed rest, and expects to be absent from his diocese for nearly six months. He himself was unwilling to contemplate so long an absence, but his clergy and the lay representatives of his diocese in Synod requested him to take as long a rest as possible, as his work for the last few years has been a heavy strain on him. On Advent Sunday, which was the day previous to his departure, he held a general Ordination in St. Alban's Pro-Cathedral, Prince Albert, when Messrs. R. Andrewes and A. E. Greenhalgh were ordained deacons, and the Revs. W. Tomalin and P. D. Locke were advanced to the priesthood. The sermon was preached by the Rev. Professor Ferguson, of Emmanuel College, and the candidates were presented by the Ven. Archdeacon Dewdney, examining chaplain to the Bishop. The Ven. Archdeacon MacKay, and the Rev. J. I. Strong, rector of St. Alban's, took part in the service, and assisted in the laying-on of hands. At the evening service the Bishop held a Confirmation. Thirty-three candidates were presented, from the parishes of St. Alban's and St. George's, by the incumbents of those parishes, the Revs. J. I. Strong and C. E. Mortimer. The Bishop addressed the candidates before the laying-on of hands, and, after the Confirmation, preached an earnest and thoughtful sermon appropriate to the services of the day, the Ordination and Confirmation, and also at his leave-taking for his first lengthened absence since he became Bishop of the diocese. That God may grant him the renewed vigour that he has gone to seek, and restore him in due time to the diocese and to the work, is the earnest prayer of his clergy and people.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

Princeton.—In this pioneer mining district on Sunday, December 17th, the new church was opened and used for Divine Service. It is of very pleasing proportions, and the little steeple surmounted by a cross is the first one of the Anglican Church to be built for many miles around. On the evening before an adult baptism was held.

On Sunday at 11 a.m., Morning Prayer commenced with the hymn, "Christ is our Corner Stone," and special psalms, etc., were used. A new Bible and new altar were dedicated before being used. Holy Communion next followed, and a sermon on the words, "My House shall be called a House of Prayer." Eleven persons received Holy Communion, (three for the first time here). Thirty-two persons attended and all took much interest in the service. Evensong was well attended, 30 being present. The hymns were, "We Love the Place," "The Church's One Foundation," "Onward Christian Soldiers," and "All Hail the Power," and were heartily taken up. The service was again conducted by the vicar, the Rev. J. Williams, who preached from the words, "Let them make me a Sanctuary that I may dwell among them." He dwelt in forcible language upon the meaning and beauty of worship, and pointed out the folly of the scorner and unbeliever, and his loss of spiritual perception. The offerings amounted to \$24. It was a matter of sincere regret that the Bishop, to whom is owing the inception of the work, was unable to come, owing to pressure of work. The debt remaining is about \$450. The local W.A. are very much indebted to several branches in the East and individual ladies for contributions of work and money for a recent bazaar, at which between \$70 and \$80 was taken. It may be mentioned that this is the seventh church that the missionary-in-charge has been concerned in building, the others being on the Saskatchewan prairie.

Sardis.—On the 7th December the first bazaar since the organization of the parish, was held by the Woman's and Girls' Auxiliaries at a hall kindly lent for the purpose, the parish hall not yet being built. This hall afforded a good centre for those coming from far, being situated close to the Sardis B.C.T.R. station, and the interest taken by Chilliwack parishioners and neighboring districts was most gratifying. Owing to limited space the stalls in which the fancy articles were displayed were not many, but the bunting, moss and ferns tastefully arranged, made the W.A. stall most attractive, and lent a vivid touch of color to the scene, while the girls' booth was prettily fenced in with white painted trellis work and decorated with almond blossoms and foliage. In addition to the customary candy stall and afternoon tea tables, there was a special competition got up for the children, affording great amusement for old and young. The total amount realized at the bazaar was \$106.00. The Right Rev. A. U. de Pencier, D.D., Bishop of the Diocese, lately visited the valley, and at the 11 o'clock service on Sunday, Dec. 17th, in the temporary building (now nearing completion) prior to the Church of St. John being built. His Lordship was the celebrant and he also preached. This temporary hall will be used for church services throughout the winter, as owing to the unfavorable season it has been considered advisable to postpone the building of the church till an early date in the coming year.

Correspondence

MORNING AND EVENING PRAYER.

Sir,—Sir Oliver Lodge tells us he finds the "Confession" utterly lacking in reality, if it confessed our "social shortcomings" he could, as a member of society, join in it as "real." The "Te Deum" set to grand music and well rendered on a special occasion, may be all very well, but used as it is at morning prayer, as a tedious interlude between the two lessons, it is a tiresome affair. Another complains, "Surely the psalm singing and creed reciting might in heaven's view, as well as earth's—like a secretary's report at a meeting—be 'taken as read'!" There are other things to be done in God's world that seem more worth while. "Men are turning away from the church ceremonial of today as a cult of strange gods. It is so much of it an idlesse, beneath the level of the strenuous man." Many modern thinkers seem to agree with Tessaing that eternal truth cannot depend on facts of time, and resent the demand for belief in such facts as a piece of religious tyranny. Now as a Churchman, I think Gwatken has placed the position of many of us very clearly in the following words:—"There cannot be anything wrong, per se, in such associations as are formed by the adherents of the historical religions for the promotion of such opinions as follow from the truth of their alleged historical facts. A demand to have them made an open question

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is a demand for the suppression of society as at present constituted . . . an alleged historical fact is not a dogma. In the words of a writer who cannot be suspected of any prejudice in favor of Christianity: "When a religion is proclaimed to have been revealed under queer circumstances of time and place, it cannot allow its historical tradition to be vaporized without ceasing to exist. All religions of this type have had to bind themselves by a creed of more or less precision into a church of more or less exclusiveness." See Gwatken's "Knowledge of God," page 145. In view of the present state of religious speculation, as we find it on every hand, in all kinds of literature, we are not asking ourselves if it be desirable to put a simple form of creed in a new book of devotion? But shall we deliberately cut the most simple summary of the historical facts of our religion out of our old book? In view of the present condition of the whole religious question, to do so would be claimed as a victory by "a school of thought," that the vast majority of Canadian Anglicans most certainly do not sympathize with. This is quite another question to another, viz., is not one creed enough at one meeting of the same congregation for worship. To the latter question I should certainly say, one is enough. Perhaps this is what "Spectator" means.

Wm. Bevan.

PRAYER BOOK REVISION.

Sir,—May I reply briefly to "Spectator's" kindly criticism of my letter? To maintain the central position of the Eucharist (to which morning prayer is preparatory and evening prayer supplementary) is, I think, hardly the same thing as to say that morning prayer is "a part, not a whole." The point in my mind was that in considering the other services it is important to remember that they all circle round the Eucharist. Even where there is not a daily Eucharist, there is still the daily memorial or recollection of the Eucharist in the Collect, which is therefore said by the priest standing. But, taking the services of morning and evening prayer as they stand, I do not think that the history of those services bears out "Spectator's" opinion that "the pivotal point in these services is the creed." I would not dream of disparaging the importance of the creed, and no doubt its position is more emphatic in our services than it was when it was only said "in a low voice" as part of the closing "Preces" at Prime and Compline. But I would ask, is not the "pivotal point" of morning prayer the Benedictus and of evening prayer the Magnificat, these being the two gospel canticles which are our daily memorials of the Incarnation? The main structure of the "Divine Office," carried on in our Prayer Book services from the Breviary, seems to consist of the orderly recitation of the Psalter leading up to a gospel canticle. The question is, of course, rather complicated by the fact that each of our present daily services is really a compound of two or more of the old offices. Thus at Evensong, after Magnificat, which was the climax of Vespers, we have a second gospel canticle taken from Compline. But I think that Magnificat, our triumphant hymn of praise for the Incarnation, should still be regarded as the "climax and core" of our Evensong, with Nunc Dimittis as a beautiful additional hymn of peace. I would at least ask "Spectator" to consider this view as a possible alternative to his own.

J. S. Brewer.

TOO MANY CHURCHES.

Sir,—A map of the city has been circulated indicating by red marks the sites of the various Anglican Churches in Toronto. The object is to point to the close proximity in which many of these stand to one another and to seek for a remedy. History reveals why some of these churches are crowded so closely together, and who are responsible for it, as, for example, the nearness of Ascension and Grace to St. George and Holy Trinity. But if these mistakes of the past in the city are to be deprecated, should the same errors now be committed in the suburbs, as is the case in the north, when the new Grace Church is being crowded almost as closely upon Christ Church, as many of the churches are upon one another in the down town districts, and where even the names of the two churches, being so similar in sound, are already causing confusion?

T. W. Paterson.

Rector of Christ Church.

THE ORNAMENTS RUBRIC.

Sir,—I desire to lay before your readers certain statements of fact that will help to a right understanding of this matter. The declaration in the Revised Constitutions of the Diocese of Toronto disposes altogether of the Act of Uniformity so far as Canada is concerned, and the legal decisions connected with it. "Charles II.'s Act of Uniformity, by which our present Prayer Book is enforced, is expressly restricted to England and Wales and Berwick-on-Tweed. The Act of Elizabeth is set aside by this more recent act of Charles II." See Revised Canon, p. 201. The Canons of 1603 based on the advertisements of Elizabeth, wherein the use of the surplice was enjoined, were submitted to a Synod committee in 1859 for consideration. An elaborate report was presented and adopted, but nothing further came of it. There is no mention of the surplice in the Prayer Book unless the first rubric be acknowledged as the legal standard regulating ministerial attire. In the ordination service the ordinands are only required to be "decently habited." And besides the episcopal rochet there is only an ambiguous direction about "the use of the episcopal habit." 2. The phrase "retained" in the Ornaments Rubric, grammatically as well as legally, refers to vestments in use at a particular time there specified, the 2nd year of the reign of King Edward VI. For more than ten years previous to the last review of the liturgy in 1662, the liturgy had been suppressed by the "authority of parliament," under Cromwell. There was then no vesture that could be retained unless it were the black gown. The Bishops who then revised the previous liturgy, that of 1559, deliberately passed over the advertisements of Elizabeth, the Canons of 1603, and the liturgy of 1552, with the rubric "the priest shall wear neither alb nor vestment but a surplice only," and referred back to the liturgy of 1549 which enjoined "the priest shall have upon him a white alb plain with a vestment or cope." 3. The words in the Ornaments Rubric, "Here it is to be noted," has the same force as a command as in these other rubrics which begin with the word "note." (a) Note whenever proper lessons, &c.; (b) and note that the Collect appointed for every Sunday, &c.; (c) and note that there shall be for every male child, &c.; (d) here it is to be noted that the office is not to be used for those who die unbaptized, &c. 4. A ritualist in the first sense of the word is one learned in ritual, but in the popular sense of the term it signifies one who approves of a ceremonial form of worship and is edified thereby. Any one who is not in this sense a ritualist is not an honest and consistent member of the Church of England. The principles that guided our reformers and the revisors of the liturgy in the matter of ritual are embodied in the preface concerning ceremonies in the 20th and 34th articles and Canon 30 on the use of the sign of the cross. (a) Some ritual not being contrary to Scripture is necessary for the edification of the congregation; (b) the fine ceremonialism prevailing before the Reformation did not tend to edification; (c) the wilful transgression of the order and discipline of the church is no small offence before God; (d) no private person may alter the established order of the church; (e) those in authority should endeavour not to please this or that party in this matter, but rather seek how to please God and profit them both. 5. The statement that "the use of the surplice was not allowed in the Book of 1549," is unhistorical. The following is the rubric in that book: "In the saying and singing of matins and evensong, baptiz-

ing and burying, the minister shall use a surplice." 6. It is not true, as a matter of fact, that the vestments symbolize the Romish doctrines of transubstantiation and the propitiatory sacrifice of the mass. The opening words of the prayer of consecration in the liturgy of 1549 are identical with those of the present Prayer Book except one word, "celebrate" instead of "continue." And the prayer following is not a petition that the elements may be changed into, but be "unto us" the Body and Blood of Christ. And in three places the Sacrament is spoken of as the "spiritual food of the Body and Blood of Christ." 7. The communion service of 1549 is endorsed and approved by the 30th article of religion as containing nothing that is "of itself superstitious and ungodly." 8. Two lighted candles on the altar, at the communion time were in use "by the authority of parliament in the second year of the reign of King Edward VI., for the signification that Christ is the true light of the world." By the same law all other ceremonial use of lights was prohibited, as the blessing of candles on the Feast of the Purification, the Paschal Taper, and on many other occasions. These symbolical ornaments have been retained in all the cathedrals of England ever since the Reformation, and not only for the purpose of giving light, for no service is ever held at the altar after dark. 9. Those who are the most forward in condemning the clergy who use the vestments are themselves conspicuous for setting aside the plain directions of the rubric which were neither obsolete nor ambiguous, such as daily service observance of fasts and festivals, litany three times a week, Athanasian Creed on the appointed days and some other points. Then as to doctrine, they deny what is stated in the Church catechism, that the "water wherein the infant is baptized is the means whereby is received the inward and spiritual grace of the new birth unto righteousness." Deny that the "Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Deny that there were in the apostles' days three orders of ministers in Christ's Church. Deny that the ordained receive "the Holy Ghost for the office and work of a priest by the imposition of the Bishop's hands." Deny that the Bishop-elect receives "the grace of God given him by the putting on of the Bishop's hands," to ordain ministers. In conclusion, I submit that the common sense view of the Ornaments Rubric is, that by its being allowed to fall into disuse, it is no longer a matter of obligation but of discretion as, "sung or said," leaving it to the discretion of the rector whether he has a choral service or a plain one. And a wise rector will first guide and lead his congregation into the way of truth, then when he has won their respect and esteem they will say to him, you "have taught us the Catholic faith, set it before our eyes."

E. Soward.

THE SOLEMNIZATION OF MATRIMONY.

Sir,—There are many grave questions concerning the various services of the Church that may arise in the course of any pastorate, and it would be a profitable and helpful thing to many ministers and others if these questions were thoroughly discussed at deanery meetings and Church conferences, and in the Church press. Take, for example, the marriage service. Is it enough to publish banns once (as the statute directs), or three times (as the Prayer Book directs)? Do our ministers read the whole address declaring "the causes for which matrimony was ordained"? If these three "causes" are deliberately omitted (as some do), is it an offence which a Bishop would discipline? Does it matter very much whether any one appears to give the woman in answer to the question, "Who giveth this woman to be married to this man"? If the ring is forgotten, could a minister omit all reference to the ring, and proceed without it, making "joining of hands" the sole token of betrothal? When the vital words "I pronounce that they be man and wife together," are uttered, is there not a valid marriage whether any part of the service before or after this be omitted or not? Is it sufficient to cut off a marriage service at the first blessing, as is commonly done in house weddings? There is no prayer that the parties may be "fruitful in procreation of children"—a serious omission in commencing a new home. These are a few of the convenient questions that arise in the performance of the marriage service, and they ought to be thoroughly discussed, and a common policy agreed on concerning any permissible omissions.

T. G.

Church Decoration

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

Correspondence is Invited

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

LIBRARY FOR THE BLIND.

Sir,—Last spring a brief article on the Canadian Free Library for the Blind appeared in these columns. In that article it was stated that the library, then at Markam, Ont., was to be removed to Toronto. The removal has since taken place, and the C.F.L.B. now occupies quarters at 105 Annette St., Toronto Ontario. The Canadian Free Library for the Blind is attempting to reach and benefit all the blind of Canada, but it is encountering serious obstacles in the realization of this hope from the difficulty in securing names and addresses of those without sight, from the necessity of canvassing for funds to defray the expenses of maintenance. The Board of Management therefore requests all readers of this journal who are acquainted with blind persons not now enjoying the benefits of the library, to send in such names and addresses to the secretary, S. C. Swift, M. A., 8 Washington Ave., Toronto, Ont. It also makes a direct appeal to the generous Canadian public to contribute, at this joyous season, some small portion of the wealth with which it has been blessed during the past year. All contributions should be sent to the treasurer, E. W. Hermon, Esq., 37 Balmuto St., Toronto, Ont. It is the desire of the C.F.L.B. to establish a printing department for the purpose of printing Canadian texts in embossed type for the use of the Canadian blind. There is at present no such establishment in Canada, with the result that Canadian literature is practically unavailable to our sightless citizens. Thirty thousand dollars are required to secure a sufficient income to make the plan feasible. Less than a thousand of this amount is at present in the treasury of the C.F.L.B. The library asks the Canadian people this Christmas to help it to realize this plan so worthy of assistance.

JAPAN CHURCH LITERATURE.

Sir,—Imagine a band of Arabs with spears and swords and a few old flint-locks attacking Japan with its modern armament of rifles and machine guns. The attempt to convert the nation without a Christian literature is about as ludicrous and ineffective. Japan is thoroughly modern in the realm of books as in that of guns. More new books and new editions are issued than in any country in the world. The Buddhists and the modern eclectic philosophers have their heavy guns in the shape of learned treatises, and their quick-firers in the form of magazines and popular tracts, but we are content for the most part with arming our missionaries with spikes and pike staffs. Our Church literature altogether would not fill a decently large shelf. Three years ago the Japan Church Literature Fund was started, and with a very small expenditure we have been enabled to produce nearly fifty publications. What is more, through our book shop, we are getting them into the hands of the people. A number of second editions are out and others will soon be needed. Not long ago a consignment was sent to the library of a large and important Buddhist monastery, and the librarian wrote that he was looking forward with great interest to the receipt of these books. It was like throwing bombs into an entrenched fortress when a missionary unarmed would have been ineffective. It may not bring about immediate surrender, but who can doubt that it will bring some enlightenment to Buddhist priests and young students. Since our work began there has been considerable development. The first year was preparatory and there was no output. In 1909 our publications numbered eleven (805 pages); in 1910, sixteen (2,186 pages); by the end of this year we hope to issue nineteen publications (2,668 pages). With this increase there has of necessity been a growth of expenditure, but the subscriptions to the Japan Church Literature Fund instead of keeping pace with this have steadily gone down. Apart from the amount appropriated as capital for the book shop, the money available for running expenses has been as follows:—1908, \$733.65; 1909, \$472.40; 1910, \$207.46. This year, so far, November, only about \$50 has come in. During the past two years we have managed to keep down expenditure so as to come out with a balance on the right side, and I have gone on with the work in the assurance that before the end of the year our friends at home would subscribe what was necessary. I have made no special appeals, but the reports of the work were circulated freely, and I hoped that the facts therein noted would speak for themselves. It now looks as if my hopes were doomed to disappointment,

and that we shall end the year with a very large deficit and perhaps have to bring the work to a close. Only those who know what it is to start a business or a hospital or a school will realize fully what it means to see all the initial labour of organization and the securing of proper assistants brought to naught. It would mean a great waste both of money and energy. I appeal, therefore, to the generosity of those who have the insight to see the great possibilities there are in this branch of Missionary activity. I appeal with confidence because, on the one hand, the results here show that it is not a mere theoretical dream, and on the other, because I believe there are many in Canada who are desirous of helping the spread of Christ's Kingdom in an effective up-to-date and practical manner. If you who read these lines are one of these will you not send a donation, large or small, either through the M.S.C.C., the W.A., or direct to me (a post office order payable in Tokyo can be procured at any post-office). Money is needed **at once**. Further information will be gladly supplied if desired.

Egerton Ryerson.

ACKNOWLEDGMENTS.

Sir,—I beg to acknowledge through your columns the following additional subscriptions received by me on behalf of the Rev. P. D. Locke:—The Rev. J. Francis, Byng, Ont., \$5; Mrs. Bate, Ottawa, \$15; Miss Ingles, Toronto, \$3; Mrs. McKeen, per Miss Ingles, \$1; Mrs. J. E. Sanders, Aylmer, Ont., \$4; the Rev. Dr. Rexford, Montreal, \$2; Judge Savary, Annapolis, N.S., \$5. May I thank these kind contributors through you for their generous and timely response to my appeal.

A. D. Dewdney, Archdeacon.
Prince Albert, Sask.

BOOK NOTICES.

The Water Babies, by Charles Kingsley, abridged and explained by William Clark, M.A. (Oxon.), LL.D., &c. Illustrated. Toronto: The Musson Book Co., Ltd. Price, 50c.

To those who have heard Professor Clark lecture on the "Water Babies," this book will be thankfully received and gladly treasured. To those who have not had that pleasure a rare treat is in store. In English that is as rare as it is beautiful, the accomplished professor unfolds the profound religious significance of Kingsley's charming allegory. We shall not here detail his skilful and true interpretation of one of the most attractive spiritual fables in English literature. Let it suffice to say that after reading it Kingsley wrote to Professor Clark the following appreciation:—"From beginning to end I desire not one word more or less as regards my meaning."

Some Notes on the Conference Held at Fulham Palace in October, 1900, on the Doctrine of Holy Communion and Its Expression in Ritual, by the Rev. N. Dimock, M.A., London. Longmans, Green & Co. Price, cloth, 2/- net.

This is a memorial edition with an appreciative introduction by the Bishop of Durham. Mr. Dimock, in these learned and most interesting notes, supports the view that "the Anglican doctrine is that our faith takes us back to feed on the sacrifice of Christ once offered as verily as our bodies are fed with the visible and exhibit signs which in the delivery bear the names of His Body given and His Blood shed for us." Mr. Dimock's knowledge of the theological writings of the old Anglican divines and of the literature of the Reformation period was remarkable. He was a model controversialist—modest, candid, courteous and at the same time firm in conviction and clear and straightforward in maintaining what he believed to be the truth. These notes will be welcomed to the library of every student of the great question with which they so learnedly and reverently deal.

Studies on the Second Advent, by the Rev. John Stephen Flynn, B.D. 2nd edition. London: Longmans, Green & Co.; Montreal: Renouf Pub. Co. Price, 30c. net, paper; 45c. net, cloth.

To all interested in the reverent and scholarly discussion of a subject so dear to the heart of each true Christian as the second coming of our Lord, we cordially commend this excellent book. No one can read it without profit. To many it will bring new courage and added consolation amidst the trials and troubles of this present life.

Even those who may differ from some of the learned author's conclusions cannot fail to admit his transparent sincerity and earnest desire to cheer, comfort and enlighten those who long to be convinced that their belief in the Second Advent can "be proved by most certain warrants of Holy Scripture."

We have received from the publishers, A. R. Mobray & Co., of 28 Margaret St., London, W., a copy of the Churchman's Year Book for 1912. This book contains much useful and interesting information in regard to the Church, both in the Home Land as also throughout the world generally, and is well worthy to find a place on the bookshelves of all of those who desire to keep themselves abreast of the doings of the Church in both hemispheres, and its principal object being to focus the necessary information respecting its various activities both at home and across the seas. It will be found to be both comprehensive and impartial as well as accurate and thoroughly up-to-date in its record of facts. The price of this truly useful volume is but 1/- in paper cover and 1/6 bound in cloth.

Family Reading

"THOU DIDST OPEN THE KINGDOM OF HEAVEN TO ALL BELIEVERS."

Once beamed the earth with pristine light,
Unmarred by suffering and strife;
God's realm of peace, all fair and bright;
A sinless sphere for human life.

The sons of God were pure and strong,
With minds all stayed on righteousness;
Their hearts were whole, they knew no wrong,
And none did wander forth unblest'd.

But from the dark of discontent,
The Tempter spake—the tempted fell,
So entered in, with man's consent,
The curse of wrong when all was well.

Sin's ravages have left their stain,
And thoughts and acts have multiplied,
In myriad forms, to thwart again
The will of God by man defied.

But, hark! The victor's song is heard;
The Sun of Righteousness appears!
He comes to earth; He comes prepared
To vanquish death; to scatter fears.

He leads no legions from above,
Nor seeks to win a worldly prize;
He comes in lowliness and love,
And veils His glory from our eyes.

We welcome Thee, O Prince of Peace!
Thou Conqueror of sin and death,
We worship Thee, the Lord of Life!
Supreme art Thou, above, beneath.

Hail Him, ye hosts, with glad acclaim:
The Saviour of the lost is come!
On Calvary's Cross the Lamb was slain;
Redemption wrought for man is done.

Let heaven and earth His praise forth tell,
In anthems loud that never cease;
No home on earth can e'er excel
God's Paradise of perfect peace.

'Tis open wide—the Kingdom's gate,
For access to the throne is free,
And men of high and low estate
May now a full salvation see.

T. Bentley Jenkins.

EMBER PENNIES—SOME PRACTICAL SUGGESTIONS.

The Need.

Practically every Churchman of knowledge, experience, and authority is agreed that the Church greatly needs an increased supply of clergy. If only the growth of population at home be considered, this conclusion is inevitable. It is still more apparent when the equally growing demands for foreign service are remembered. It is affirmed in the most emphatic way, as the result of

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careful inquiry extending over a year, by a committee appointed by the Archbishop of Canterbury at the request of all the bishops. And hitherto, alas, the Church has done less in proportion to her resources than any other religious body in England to find and train clergy, although in accordance with her principles her work must be first carried on through an ordained clergy.

Moreover, it is also generally agreed that under ordinary circumstances it is desirable that any candidate for ordination should have University training and a subsequent year of professional preparation at one of our Theological Colleges—or the equivalent of these which is offered at Mirfield, Kelham, and elsewhere.

But this training costs money, and one of the causes of the inadequate supply of clergy is undeniably the fact that many men cannot themselves find the money so required, though otherwise they may be well qualified with such preparation to enter the Ministry.

To remove this money difficulty in such cases is therefore one of the real and urgent needs of the Church to-day.

The Opportunity.—Here, then, is a matter in which every Churchman is vitally concerned, and in which, too, he can, if he likes, take a practical part.

The Ember seasons regularly remind us of our duty in relation to the ministry of the Church. They recall us to prayer and self-denial; and what

could be more fitting than that we should seek to link this self-denial with definite effort for the strengthening of the ministry?

It may be quite impossible for many to contribute what is usually known as an "annual subscription" for this purpose. But surely every one can spare **One Penny for each of the Ember Days in the year.**

If every communicant thus gave even a shilling a year this special difficulty would be largely if not wholly overcome.

The Duty.—"It is the duty of all who value the Faith and the gifts of God through His Church to do their share in maintaining its services and administration. As we have received the Faith by the labour of others in the past, so it is our duty out of love and gratitude to God to do our share in handing it on to others now."



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SINGLE COPIES, 5 CENTS.

PATIENCE.

First the seed-time and the rain,
First the toiling and the pain;
Then the harvest with its gold,
Then the fruit thou dost behold—
Patience, patience, patience, heart!
Now thou knowest but a part.

First the chaos and the gloom,
First the universal tomb;
Then the breath of Spirit pure,
Then the light which doth endure—
Patience, patience, patience, soul!
In thy patience find the whole.

First the Cavalry forlorn,
First the Master early gone;
Then the glorious empty grave,
Then the risen Power to save—
Patience, patience, patience, still,
Do and bear the Father's will.

First the road all weary pressed,
Then the home and then the rest;
First the prayer and pleading psalm,
Then the harp, and then the psalm—
Patience, patience, patience, seek;
Learn of Him whose heart was meek.

Look not fretting for the goal,
Onward, upward toil, my soul!
Work and work, nor dream with pain,
That the labor shall be vain.
Patience, patience, patience yet,
For thy crown afar is set.

H. H. NIGHTINGALE
Stock Broker and Financial Agent
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British and Foreign

We must pray to hasten the time when all will grow up to know instinctively that the obligation of the Christian Church to the missionary is absolutely primary.—The Bishop of Southwark.

The Rev. Chancellor W. M. Foley, B.D., rector of Tralee, has been appointed canon of St. Patrick's Cathedral, Dublin, in succession to the new Dean. The new canon had a distinguished University career and was appointed Donnellan Lecturer in 1892.

At a recent meeting of the members of the congregation of St. Mark's, Upper Hamilton Terrace, it was decided to commemorate the ministry of the late Canon Duckworth by the construction of a baptistery, which is to be erected on the southwest corner of the church, and to remove the font from its present position in the nave to that place.

The Rev. Canon Davis recently celebrated the silver jubilee of his appointment as the rector of St. Jude's, Ballynafeigh. One of the features of the celebration was the presentation to the rector by his parishioners of a beautifully illuminated address and a cheque for a very substantial amount of money. Mrs. Davis was presented with a miniature portrait of her husband and a valuable signet ring, the latter being the gift of the members of the Ladies' Committee.

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Reserve Fund	5,700,000
Total Assets	70,000,000

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The Rev. A. C. Robinson, rector of Ballymoney, Diocese of Cork, has been appointed Donnellan Lecturer for 1912-1913, and his lectures will deal with "The Old Testament and Modern Criticism."

The King has been pleased to approve of the appointment of the Rev. J. P. Maud, M.A., vicar of St. Mary, Redcliffe, Bristol, and Honorary Canon of Bristol, to be Bishop Suffragan of Kensington in the place of the new Bishop of Salisbury. Canon Mand, who is a graduate of Keble College, Oxford, where he was a contemporary of the present Bishop of

Controller Thomas L. Church deserves re-election to the Board of Control. He is a well-known East End Anglican and is progressive and has a good record.

THE SUN & HASTINGS SAVINGS AND LOAN COMPANY OF ONTARIO

Notice is hereby given that a HALF-YEARLY DIVIDEND at the rate of SIX PER CENT per annum on the Paid-up Capital Stock of this Company has been declared for the current half-year ending Dec. 31st. The same will be payable on and after Tuesday, Jan. 2nd, 1912.

By order of the Board,
W. PEMBERTON PAGE,
Manager.
Toronto, Dec. 18th, 1911.

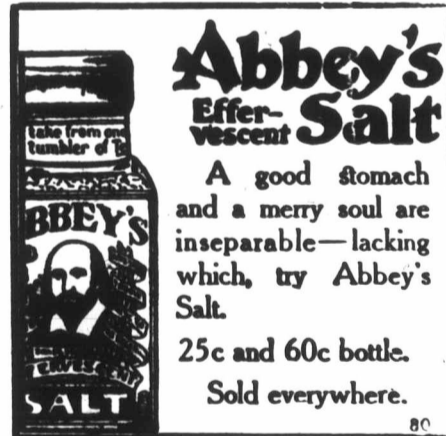
London, was appointed Vicar of St. Mary, Redcliffe, in 1904, in succession to the present Primus of Scotland. He is the seventh priest who has worked at St. Mary's either as vicar or curate, to be elevated to the Episcopate.

When Bishop Gore left Birmingham he took with him both pastoral staff, mitre and cope, for all of these were his own personal property. On the day that Bishop Wakefield was enthroned at Birmingham he was

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presented at St. Phillips Rectory by Sir Walter Fisher, on behalf of the subscribers, with a replica of Bishop Gore's pastoral staff, differing only in the matter of the arms of the diocese. The Rev. Bishop of Birmingham has also had presented to him a beautiful well-jewelled mitre and a handsome cope which he has already worn on several occasions.

The Bishop of Bristol has appointed the Rev. J. N. Bateman-Champain to succeed Canon Maud as vicar of



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25c and 60c bottle.
Sold everywhere.

St. Mary Redcliffe. Mr. Bateman-Champain was a former curate of St. Mary's, but is now vicar of Germiston, South Africa. He was educated at Cheltenham and at Caius College, Cambridge, and Wells Theological College. Ordained in 1903, he became curate of St. Mary Redcliffe under the present Primus of Scotland, and there he remained until 1908, when he went out to South Africa, first



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ELECTION NEW YEAR'S DAY

taking temporary charge of the church at Krugersdorp, and being afterwards given charge of the district of Germiston.

On the Feast of St. Michael and All Angels, the Rev. Dr. Tidwell was consecrated the first Bishop of George in the Cathedral of Pretoria. The Archbishop of Cape Town was assisted by three other Bishops in the act of consecration, all of whom were vested in copes and mitres. At the solemn words of consecration the Archbishop delivered to Bishop Tidwell several insignia of the episcopal office, which had been presented by various friends. These included a pastoral staff, a pectoral cross and a golden episcopal ring. All of these gifts are of South African workmanship.

A Scottish parish minister was going from home and procured the clergyman of a neighbouring parish to officiate on Sunday. The parish minister's servant, who was also beadle, was sent over to the station to drive the visiting reverend gentleman to the manse. When the train arrived the beadle asked the visitor to be good enough to wait awhile as he had some errands to do before



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going home. It was two hours before he returned. The minister was furious and threatened to report the beadle to his master. "Weel, sir, ye can 'dae' that if ye like," said the beadle, "but he tell't me himself to wait till it was dark afore I drove ye over, for if the folk o' the village saw wha was to preach naebody wud turn out the morn."

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RECORD FOR BUSINESS YEAR ENDING 30th NOVEMBER, 1911

CAPITAL.....	\$4,608,050
Increase for year	608,050
REST.....	5,608,050
Increase for year	858,050
DEPOSITS.....	41,126,664
Increase for year	4,140,944
LOANS AND INVESTMENTS	45,609,222
Increase for year	5,003,692
TOTAL ASSETS.....	57,067,664
Increase for year	6,753,267

INTEREST PAID ON SAVINGS DEPOSITS

The Rev. John Erskine Clarke, Hon. Canon of Southwark Cathedral, and vicar of St. Luke's, Battersea, lately kept his eighty-fourth birthday. Besides being for over forty years vicar of the populous mother parish of Battersea, which he only lately relinquished, Canon Erskine Clarke has been a busy writer. In 1859 he started parish magazines, then regarded as a novelty and an innovation; in 1867, he began editing *Chatterbox* for children, and from 1871 till 1896 he was editor of *Church Bells*. He was also for many years Proctor in Convocation for Rochester Diocese, and in 1880 he founded the Bolingbroke Hospital on Wandsworth-common.

The funeral of the late Bishop of Pennsylvania, Dr. Mackay-Smith, took place on the 18th ult. The service was held in the church of the Holy Trinity, Philadelphia, and it was very largely attended, the clergy of the diocese almost without exception being present in their robes. Besides these, there were many other bishops and priests present. The service was conducted by the rector of the church and Bishops Garland and Rhinelander. The funeral took place in Woodlawn Cemetery, New York, the body being accompanied thither by a large number of leading Churchmen and the two bishops. The Bishop of New York participated in the service at the grave.

A most interesting event took place recently in the village of Aston-Tirrol in Berkshire, when all the inhabitants gathered together to do honour to their rector and his wife, the Rev. Sir John Hoskyns, Bart., and Lady

Hoskyns, each of whom are now in their 95th year and each one of them bearing the brunt of time without any sign of impending surrender. Two trees were planted on the village recreation ground in honour. Sir John Hoskyns has been rector of the parish for 66 years. He was at school at Rugby with the late Deans Stanley and Vaughan when the famous Dr. Arnold was the Headmaster. One of their sons is the present Bishop of Southwell and another is the vicar of Brighton in Sussex.

The Rev. Dr. T. C. Yarnall, rector emeritus of St. Mary's, Hamilton Village, and the senior priest in the diocese of Pennsylvania, died recently, within a fortnight of his 96th birthday. He was born just six months after the Battle of Waterloo was fought, and he has been in Holy Orders since 1843. He was, so far as is known, the oldest priest in the American Church. In his early youth he was a member of the Society of Friends, but was confirmed in 1836. Except for the first six months of his diaconate, when he was stationed at Christ Church, Williamsport, Pa., the whole of his ministry was spent in one parish. Since 1893 he has been rector emeritus, but until his 94th year he was able to attend the services and sometimes to take some part in them. Many of the clergy of the diocese attended his funeral at which the Bishop of the diocese officiated, assisted by several of his clergy.

The Rev. Cyril Bardsley, honorary secretary of the Church Missionary

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Society, at the monthly meeting of the committee, announced that Bishop Tucker's resignation of the Bishopric of Uganda, on account of ill-health, has been accepted by the Archbishop of Canterbury. The committee, in placing on record their sense of profound gratitude to God for all that the Bishop has been enabled to accomplish during an episcopate of over twenty years, could recall no instance in the history of missions where, in such a period, there has been so wide a preaching of the Gospel and so substantial a building up of the Church. The number of native converts had increased from 1,000 to 74,000, and whereas when Bishop Tucker was appointed there were no native clergy, now there are 38 Africans in Holy Orders and over 2,364 licensed lay teachers entirely maintained by their own people.

The sanctuary of the Lady-Chapel of St. Luke's Church, Evanston, near Chicago, has just received another generous gift from Mr. and Mrs. George G. Wilcox, the five east windows to be "richly dignified" with the "Five Joyful Mysteries" of the Faith, together with their contexts and their Old Testament prototypes. Thus each window will bear four medallions, or a total of twenty scenes in all. The outline studies proposed by the rector are as follows: 1. The Annunciation. St. Joseph's Vision. Eve's Disobedience. Abraham's Assurance. 2. The Visitation. Zachariah's Vision. Ruth and Naomi. Elijah and Ahab. 3. The Holy Nativity. Adoration of Magi. The Creation of Adam. Isaiah's Vision. 4. The Purification. St. Simeon's Nunc Dimittis. Hannah and Samuel. The Prophet Malachi. 5. The Divine Youth Among Doctors. The Home in Nazareth. King Solomon and Queen of Sheba. David in Bethlehem. It will probably take a year to execute this work, but it is hoped that the windows may be dedicated on next St. Luke's Day.

A processional cross has recently been presented to Ely Cathedral as a memorial to the late Bishop Macrorie, who, on his return to England, after twenty-three years' work in South Africa as Bishop of Maritzburg, was appointed by Bishop Alwyne Compton in 1893 to a Canonry, which he held until his death in 1905. The cross is of copper, entirely gilt, built up on a foundation of wood, of a very simple and somewhat archaic form, but exceedingly rich in the detail of the gilt copper work, which entirely covers the wood foundation throughout. In the centre of the cross is an enamel representing the Agnus Dei. The circle is embellished with four rock crystals, held in gilded mounts, placed between the roots of the arms

of the cross, which radiate from the Agnus Dei. The cross is of unusual proportions and size, and undoubtedly the largest processional cross in use in England, being about 3-ft. 9½-in. from the under side of the knob to the top of the topmost finial, and about 3-ft. across the two side arms. Such large crosses, though seldom, if ever, carried in procession in England in ancient times, were not uncommon in Italy even for smaller churches than the Cathedral of Ely. But the vast proportions and great length of Ely Cathedral doubtless warrant the use of a processional cross of this magnitude, so that it may be conspicuous when seen from long distances.

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Mrs. Edwin Martin, Ayer's Cliff, Que., writes:—"Before I began using Dr. Chase's Nerve Food I was in a terrible condition from nervous exhaustion and prostration. Dizzy spells would come over me and I would fall to the floor. The weakness was so great that I could not so much as sweep the floor without fainting, but the nerve food helped me after the doctors failed. It has done wonders in building up my nervous system. I can do my own housework now and washing, and feel that this great medicine has been a God-send to me. I think it is the best of medicines."

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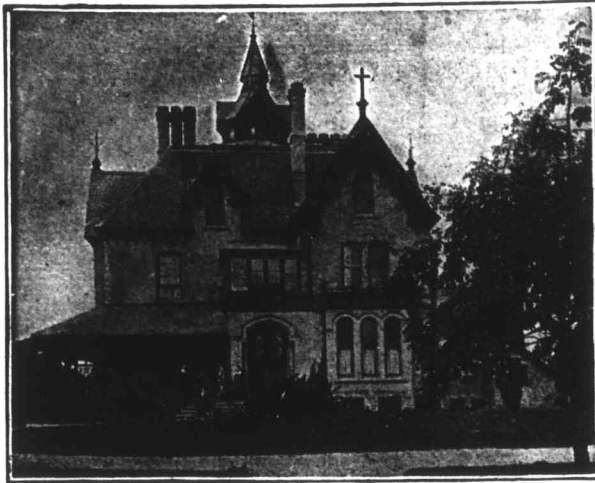
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