

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
ESTABLISHED 1871.

Vol. 35-

TORONTO, CANADA, THURSDAY, NOVEMBER 26, 1908.

No. 46.



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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for

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**32 CARLTON ST.**

The Rev. W. H. Jenkins, who for the past four years has been priest-in-charge of St. Matthew's, Possilpark, Glasgow, was presented, on leaving there for a new sphere of work, at St. Columba's Clydebank, by the members of St. Matthew's congregation with a dining-room clock in a handsome oak case, which bore a suitable inscription.

At the dedication festival at Clumber Church—the Duke of Newcastle's private miniature cathedral—on a recent Sunday, Canon Mason preached his last sermon in Great Britain. He has volunteered for missionary work in Kaffraria. Clumber Church is a stately building, and cost over £40,000. In the Lady Chapel are valuable paintings by Correggio and Tintoretto. The choir stalls are walnut and cedar, the sanctuary is paved with black and white marble, and the high altar is of white alabaster.



# Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 26, 1908

Subscription . . . . . Two Dollars per Year  
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

ADVERTISING RATES PER LINE . . . . . 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

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RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications.

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Office—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

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### Lessons for Sundays and Holy Days.

November 29.—First Sunday in Advent.  
Morning—Isai. 1; 1 Pet. 2, 11; 3, 8.  
Evening—Isai. 2, or 4, 2; John 11, 19 to 47.

December 6.—Second Sunday in Advent.  
Morning—Isai. 5; 2 Peter 3.  
Evening—Isai. 11 to 11, or 24; John 15.

December 13th.—Third Sunday in Advent.  
Morning—Isai. 25; 1 John 5.  
Evening—Isai. 26, or 28, 5 to 10; John 19, 25.

December 20.—Fourth Sunday in Advent.  
Morning—Isai. 30, to 27; Rev. 6.  
Evening—Isai. 32 or 33, 2 to 23; Rev. 7.

Appropriate hymns for Advent Sunday and Second Sunday in Advent, 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

### ADVENT SUNDAY.

Holy Communion: 203, 310, 313, 314.  
Processional: 46, 49, 217, 261.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 342, 363.  
General Hymns: 48, 50, 53, 477.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.  
Processional: 45, 305, 391, 392.  
Offertory: 51, 214, 216, 226.  
Children's Hymns: 217, 565, 568, 569.  
General Hymns: 47, 52, 54, 288.

### ADVENT SUNDAY.

We begin a new Church Year with the words of our Lord upon our lips, "Thy Kingdom come." The more we study the life and teaching of Jesus Christ the more clearly do we recognize that He came to this world to provide a salvation for all mankind, and to establish a rule, a kingdom, which must ultimately pervade the whole world. This concept of the Kingdom is suggested by the word "Catholic." During the Season of Advent we look forward especially to the Second Coming of the Lord of the universe. But we must bear in mind the condition. Before that second Advent the whole world must be evangelized—to every living creature the Gospel must first be preached. Therefore, to be anxious to

meet the Lord in triumph means that we must be zealous in extending His Kingdom. The prayer divinely taught must ever be upon our lips—"Thy Kingdom come." And the actions of our lives must correspond with the prayer. Advent Sunday this year is the Eve of St. Andrew's Day; and by common consent throughout the Church that Saint's Day has been set apart as a day of intercession for missions. How are we going to answer this call of Holy Church? Intercession is one of the chief exercises of prayer. May we not say that it is the chief activity of Christian prayer? For the work of our ascended Lord in heaven is intercession. "He ever liveth to make intercession for them" (Heb. 7:25). The highest form of energy is to be found in intercessory prayer. And the most important intercessions are these three: "Hallowed be Thy Name," "Thy Kingdom come," and "Thy will be done in earth as it is in heaven." To-day the Church bids us pray for the extension of Christ's Kingdom throughout the world. Let us put our minds upon the Church's work in the diocese, in the home land, in the uttermost parts of the earth. Pause after the petition, "Thy Kingdom come," and for a moment think of those who are labouring for the fulfilment of that prayer. Why does the Church urge the ministry of intercession? Because she knows that those who pray will be the first to labour. Prayer is the highest form of labour. Therefore, it includes and presupposes all other phases of Christian endeavour. True prayer is always preceded and succeeded by earnest efforts to fulfil the object of the prayer. Remember the lesson of the Advent Season, viz.: The Second Coming of the Lord Jesus. Bear in mind the condition of His coming, and pray and work for the extension of His Kingdom to earth's remotest bounds.

### Lay Readers.

One of the last duties which the future Archbishop of York will have performed before his nomination was that of presiding at the nineteenth anniversary of the Training College for Lay Workers in Stepney. The warden stated that sixty men had applied, and that thirty had been accepted, and were in residence and in training. He said that the demand for lay readers seemed to be increasing, and that it was encouraging to see that the various Church societies which employed lay workers were coming to value the work of the College. We see that both the Bishops of London and Stepney had by their presence and addresses done all in their power to show their interest in the College and its work. We feel that this enterprise is one which, like others in England, is doing the work which Mr. Jenkins, of Petrolea, has so much at heart, creating a lay diaconate under another name. Perhaps Mr. Jenkins and the other friends of the movement and Dr. Waller might start a training school in Huron College.

### Brotherhoods.

In an appeal for men to join Bush Brotherhoods the Bishop of North Queensland, an almost tropical diocese of Australia, writes in part as follows: "Bush Brotherhoods have now been recognized as the best means of providing religious ministrations for people scattered over a large area of country. They are to be found in several Australian and Canadian dioceses, and their central idea is to adapt a very simple community life to modern missionary needs." And the Bishop goes on in further detail, using language which seemed familiarly like old appeals in the "Canadian Churchman." But it is a surprise to us to read that these missions have been established and are successfully working in our Canadian dioceses. If so, the members have been modest and retiring, so far as any public record is concerned, and we are sure that a num-

ber of our subscribers would be glad to hear of and from them.

### Dr. Withrow.

The name of Dr. Withrow has for many years been familiar to all interested in the religious or literary activity in Canada. A Canadian to the core was the cheerful, energetic and learned Doctor. To men of his robust intellect, indomitable industry, and patriotic optimism our country owes a debt of earnest gratitude. We know no finer example amongst the literary men of Canada of recent years of pure and upright character, genial and sympathetic temperament, capable and diligent scholarship, combined with deep religious feeling, than the late Dr. Withrow. Such a man not only lent distinction to the religious body of which he was an honoured member, but was a benefactor to the country, of which he was proud to be a citizen.

### A Constitutional Check.

In view of the awful results of war, the time has surely come when it should be rendered impossible for a ruler, of his own motion, to bring upon the people ruled by him that dreadful scourge. Vanity, envy, passion in the ruling individual should be strongly curbed by a constitutional check. Nothing short of a deliberate and determined decision on the part of a people, through their parliamentary representatives, should suffice for the taking of such a grave and responsible step. And then only as a dire necessity.

### Canadian Librarians.

We have watched with unusual interest the outcome of the work of the special committee appointed to select, or rather nominate for selection, a librarian for the important position rendered vacant by the lamented death of the late Dr. James Bain, late librarian of the Public Library at Toronto. We believe the committee has chosen wisely and well. We are gratified that a Canadian has been appointed, one of our own graduates, a man in the early prime of life, who has acquired a large and varied experience at home and abroad in those branches of applied knowledge which form a good foundation for the intelligent and effective discharge of the duties of a Public Librarian. An acquaintance with publishing, editing, and the conduct of libraries, and a knowledge of men, books, and educational methods, gained in at least four universities, joined with other important requisites, no doubt materially helped the committee to make choice of Professor Locke. We believe the time has come when a certain proportion of our young Canadian scholars should prepare themselves for the honourable position of librarian, a position that opens out a field of attractive usefulness. Indeed, the extent of the usefulness of a public librarian is bounded only by his desire and effort to aid, guide, and stimulate the thousands of students and readers who from year to year come within the scope of his influence. In closing we may say that the Public Library Board of the city of Toronto is to be congratulated on having as its chairman a man of such fine literary taste, sound scholarship, and eminent position in the community as Chief Justice Sir Glenholme Falconbridge. The public spirit shown by this learned Canadian judge in devoting no inconsiderable portion of his valuable time to the service of the community in an intellectual and influential capacity is worthy of all commendation.

### Church Finance.

Canon Bullock Webster, writing on this subject recently, pointed out that there were in the provinces of Canterbury and York some 14,000 benefices, of which 1,100 yielded less than £100

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a year. He assigned as one cause of this state of affairs the diversion of funds from primary to secondary objects, citing the case of £38,000 given by Churchmen for training candidates for the ministry (a very vital need) as compared with £138,000 given to orphanages. The main problem arising out of his figures is surely not beyond the power of the Mother Church to solve. If these 1,100 benefices are to be increased by, say, another £100, the increase would be £110,000, or half a million dollars a year, which would require a capital of ten million dollars, or two million pounds. A Church which raises every year over seven million pounds in voluntary offerings ought to have no great difficulty in adding another two million to that sum for at least one year. In this way the 1,100 benefices would be lifted out of the poverty in which they now find themselves. If a capable organizer was put in the field to raise two million for this object, there is little doubt that it would soon be gathered in and a great reproach against the Church of the Mother Land would in some measure be wiped out.

#### The Larger Outlook.

Canadians cannot be blamed for realizing more fully as time goes on the significance of Imperialism. The spirit of enlightened and progressive statesmanship which gathered together into one constitutional family the scattered Provinces of the "old régime" in Canada and the seaboard could not well be restrained. Political prophets of those early days foretold evils to come from the consummation of such a Union. Time has amply disproved their forecasts. Their successors of to-day, though few and far between, are equally insistent and pessimistic. They overlook the solid facts of our Imperial status; the tie of blood, the bond of sentiment; the growing desire for an increased reciprocity in the responsibilities, as well as advantages, of the larger citizenship. We do not desire to be unjust or unfair to those who hold to the narrow view. But colonial conferences, trade preferences, Pan-Anglican gatherings, Atlantic cables, continental railways, and the constantly increasing ebb and flow of intercourse over the watery highways, east and west of the Imperial ports, are slowly, it may be, but surely, intensifying the interest in and consummating the constitutional unification of the Imperial whole. If the history of the British race has demonstrated anything, it is the fact that the genius for adaptive progress is inherent in the constructive minds of the leaders of that Imperial democracy, not only in the Commons at Westminster, Ottawa, and in the various governing bodies of that widely scattered race, but in the press and amongst the people throughout the Empire are found men of thought and action, pioneers in the noble art of statecraft, who with unerring instinct either point or lead the way in British expansion. The larger outlook appeals to prelates as well as to statesmen. Men of the Imperial stamp of the late Sir John Macdonald, the Hon. Joseph Howe, and of the Right Hon. Joseph Chamberlain and Lord Milner have their counterparts in the Church in the English Primate and the Bishop of London. And doubtless there are in the Canadian Episcopate men of similar breadth of view and prophetic outlook. Amongst the laity the most notable advocate and example of the personal influence and power of the Imperial view in Church as well as State is undoubtedly our own Dr. Parkin.

#### Victory in Defeat.

It has been said of Frederick the Great that difficulty and disaster only served the more to develop his marvellous courage and resourcefulness, and his genius and capacity to demonstrate the fine phrase of the English dramatist. "Out of this nettle danger we pluck this flower, safety." Even so it is to-day as it has ever been and will be to the end with the true and faithful

soldier of the Cross: foes within and foes without; the storm and strain of constant, unremitting toil; depression, discouragement; often the seeming defeat; illness, weakness, temptation, trial and, worst of all, the clouds that at times obscure the light of faith. But in the worst, the darkest hour, the great heart, like the good ship weltering in the trough of the angry sea, never gives up the fight. And the true spirit, animated, emboldened, and sustained by quenchless faith in Him at whose mighty word the angry sea grew still, strives on through seeming defeat to assured victory, strong in the strength of its unconquered and unconquerable Leader.

#### Ember Pennies.

A useful discussion has been going on in the "Church Times" on this subject, and it would be a great blessing to colonial churches if this discussion could be made general before the next Ember season in December. The object in view is to encourage offerings at the Ember seasons for those who are studying for the sacred ministry. The Ember days are clearly marked out as "days of fasting," and prayers are appointed to be used "in the Ember weeks." If prayer and fasting are appointed for these days it is quite certain that we ought to add almsgiving, too, for almsgiving, prayer, and fasting are indissolubly joined in the Sermon on the Mount. There is no doubt a partial observance of the Ember days when they come round, but let us think what a distinct mark they would make on the life of the Church if a self-denial fund grew out of them for candidates for the Christian ministry. We commend this thought to the attention of Rural Deans and their Chapters.

#### THE NEW YORK JEW.

The upheaval of old faiths and old traditions by the migrations which are now so easy and so increasingly numerous is bringing thought to all who consider the subject. In the States these elements of discord are more numerous, and in New York the difficulties are accentuated. However, thanks to the schools, the innumerable avenues of employment, and to the attraction of association, the newcomers' individuality soon disappears from the surface, and the schools obliterate most of it from the minds of the younger newcomers. The Jews are a very numerous part of New York's population, just as they were of old Rome in its most populous time, and the change which has taken place in the refugees from Russian massacres has of recent years been a fertile subject for the short-story writer. Now we have it taken up by Israel Zangwill, a great, living Jewish genius. Mr. Zangwill is, we understand, descended from migrant Jews of Eastern Europe, who was himself brought up in the east of London, and by sheer force of genius has reached a foremost place, and has married a Gentile. Mr. Zangwill has written a drama for the New York stage, entitled "The Melting Pot." The name explains the subject, and is typified by Russians: the man a Jew, a musician from Kishnieff; the woman a noble Russian, but a revolutionist. Both take refuge in New York, and the purport of the drama is to show how the prejudices of years of oppression, the race antipathies, the fears, the lust for revenge, are overcome by mutual respect and love. One can understand in part the effect such a play would have on the Yiddish people of New York. No doubt it embodies the experiences of thousands of the Jewish race and their hopes, as they are now his, that the Jewish people will be completely absorbed by the American people through marriage, involving the utter obliteration of their race history, their religion, and those separate institutions which they have cherished for forty centuries. How often in the history of this people

has this prophecy been made, and seemed on the verge of accomplishment. In the Babylonish captivity, in the Greek ascendancy before the rise of the Maccabees, after the fall of Jerusalem and the dispersion, in the persecutions of the Middle Ages. How often the race seemed swallowed up! And to-day it is more numerous and influential than ever. Citizens of every country in the world, leading statesmen, warriors, poets, scholars and leaders in every walk of life in them all, yet there is an individuality and coherence as Jews deeper than all such ties. Those who know anything of the race in the United States, even in New York, realize that this bond is strong. Individuals may and do differ as all other religious professors do from extreme fanaticism to indifference. Some years ago Mr. Zangwill was a leading Zionist, and, though he has apparently abandoned that idea, it exists still as a strong centralizing conviction. But even in New York the liberal Israelites are developing a separate caste, not Christians, something like Unitarians, but an unobtrusive form of Judaism, just like similarly minded Jews of a cultivated class all over the world. Because their fashion differs from ours, it no more argues the non-existence of the spiritual life than American religion did to a French observer, who writes that it does not exist. Coming from a continent and country where Christianity is a political party governed from Rome, he could not understand that a country could exist where everyone professed religion, and where every citizen, even the Roman Catholics, strove to keep such profession out of political and municipal life.

#### THE LACK OF DISCIPLINE IN THE CHURCH OF ENGLAND.

The studiously moderate, not to say non-committal tone, of the recent Encyclical of the Anglican Bishops on certain subjects, has been made the occasion for much sarcastic comment on the part of some Roman Catholic organs. This was, of course, to be expected, for discipline is one of the specialties of the Roman Catholic Church, and its lack, or alleged lack, in the Anglican Church naturally aroused their contemptuous and impatient disapprobation. The Church of England, it is urged, does not know its own mind. The trumpet gives forth an uncertain sound. She speaks in faltering and uncertain tones, and her terms of membership are so vague and elusive as to defy definition. It is hardly necessary to add that we have heard the same objections from exactly the opposite quarter. And strong dissatisfaction with the present state of things is, we know, chronic with a very large section of earnest Anglicans, whose fervent and steadfast loyalty is beyond all suspicion. If we only had the discipline of certain bodies, which need not here be named, what a glorious transformation would take place in our condition and prospects, so this last-named class of people argue. It is to them the one thing needful. We have everything else but a system of effective discipline. Its almost total absence is the fly in the amber, half spoiling what otherwise would be an ideal organization. By virtue alone of its possession other religious bodies have left us far behind. With strong and effective discipline we would be to-day, in reality as well as in name, the Church of the English-speaking race. This is by no means an exaggerated statement of the feelings of a large number of devoted Church people on this subject. We have reproduced simply what we have heard, almost in exactly the same words, from earnest, faithful, intelligent Church people in all parts of Great Britain and this continent during the past quarter of a century and longer. Now, with all this in a certain limited sense we fully agree. There is undoubtedly a widespread lack of a certain kind of discipline in the Anglican



seemed on the e. Babylonish before the rise of Jerusalem seemed swal- numerous and every country arriors, poets, of life in them and coherence. Those who United States, this bond is differ as all extreme fan- ears ago Mr. ad, though he idea, it exists ion. But even are developing something like n of Judaism, f a cultivated their fashion es the non- an American r, who writes m a continent is a political ld not under- here everyone r citizen, even eep such prop- ical life.

**IN THE ND.**

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Church in all its widely dispersed branches. "Of a certain kind of discipline," we say, for there is discipline and discipline. And further- more, we are ready to admit that the absence of this discipline has been and is a source of weak- ness, and that so far it has retarded the visible growth of the Church by depriving us of that solidarity so characteristic of certain religious bodies, which go in for the rigid enforcement of well-defined terms of membership. But is it not possible for churches as well as for indi- viduals to suffer in a good cause? There is, as we have said, discipline and discipline. There is the discipline of outward conformity and uni- formity. Again, there is the discipline of a high ideal of personal conduct and character. And is it not possible to pay too high a price for this external discipline, and to sacrifice the substance for the shadow? That the Church of England has, humanly speaking, suffered, we will not attempt to deny, from the lack of this kind of discipline. She has suffered in the past especially. But she has succeeded in evolving a singularly high type of lay member, at its best the highest type in Christendom. An institution must be judged by its crowning product, and judged on this prin- ciple the Anglican Church need fear comparison with no religious body under the sun. As the years go by the wise tolerance of our Church will be more and more appreciated by thinking people, and it will become a source of strength, as it undeniably has been of (apparent) weak- ness. On the other hand, it is undeniable that there is a kind of skin-deep discipline that makes an imposing external show, but which may be attained at a heavy cost. We cast no aspersions, but the general fact has been abundantly demon- strated in the history of our common faith that there is a discipline which is dear at any price, and that the all-round development of Christian character is best attained with its lowest reasonable minimum. The Church of England has always resolutely refused to be wiser than Holy Scripture, and narrower than Christ, and to pander to that craving for "definiteness," which with a large class of people amounts almost to a moral disease. She says to her people: "In a large number of matters you must think, and judge, and act for yourselves. We mark out the path by certain landmarks, but between them you must find a way by your own unaided efforts." This is, we know, and know from bitter experience, a plan that lends itself to abuse, but none the less is it the best in the long run and for humanity as a whole.



**FROM WEEK TO WEEK.**

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

One of the subjects that ought to receive some quiet and straightforward thought at this time is the public use of what might be called specialized prayer. Public prayers for specific guidance in the election of a Bishop is what we have specially in mind just now. To give utterance to anything useful upon a subject like this we need to be quite frank and at the same time very reverent. The sacredness of prayer to most of us makes us shrink from discussing it in any but conven- tional language, and makes us shrink also from the free-and-easy assurance that is given to us by public teachers of the results of prayer if directed to certain objects. To proclaim with fervor at the outset that certain effects will be produced if prayer is engaged in by the Church and then to find that these effects have not come to pass; to immediately set to work to account for the non-fulfilment of the expectations of those interested, in the declaration that our prayers have been weak and faithless surely that is not edifying. Is there not in this a disposition to decide in advance what the Divine will really is?

**CANADIAN CHURCHMAN.**

When special crises arise surely it is but proper that Christians should resort to prayer, but it ought to be in a quiet and humble spirit. Our special care should be to develop a right spirit within us, and that can hardly be a matter of public discussion. The Church certainly re- quires to handle this question with the greatest possible care or men may be led away from rather than in the direction of prayer.

In the discussion already referred to on the autonomy of the Canadian Church two views have naturally been voiced. In the first place our national independence as a Church has been emphasized, and in the second place our union with the whole Anglican communion has been proclaimed. Now, both of these aspects of the Church are very important, and the true Cana- dian and the true Churchman will always bear them in mind. To guard our rights as Cana- dians, to assert our individualism as a nation or a church that is one of our first, but it is not our final duty. To describe him who is intensely zealous about developing our own powers, as a "little Canadian" or a "little Anglican," may be most unjust and mischievous. On the other hand, to assume that he who is talking vigorously about our duties to the Empire and our subordi- nate position in the Church Catholic, is negli- gent of his responsibilities nearer home may in like manner be unjust. At some periods of life the larger relationships have to be emphasized, and at others our duties at home have to be dwelt upon. Just now some of us believe that the supreme duty of the Church in Canada is to build up its own spiritual life within its borders. That it has to awake to a consciousness of its own responsibilities in the way of self-govern- ment, and that it must cease to lean upon a mother except in the capacity of a daughter having reached the full age of majority and quite capable of weighing motherly advice. After all, there comes a time when the members of a family have founded new homes, and then their first duties lie at their own hearths. The moment that the Canadian Church has got it definitely fixed in its own mind that we Canadians are solely responsible for success or failure in this Do- minion, that we have ceased to be willing to shoulder a part of that responsibility upon any- one else, that moment we can turn whithersoever we may for advice and co-operation. It is a little bit of uncertainty upon this very point that has led many to emphasize with special vigour the autonomy and the capabilities of our Canadian Church.



Take another aspect of this question, namely, the right to possess a liturgy of our own. To some this appears to be narrow and uncatholic, but surely the present conditions under which we live are very much narrower and more un- catholic. The Church in Ireland has a Prayer Book of its own, and no one questions its right, nor thinks that anything has been lost to the Church in so having it. The Church in Scotland and the Church in the United States have each their Prayer Book, and it is all right. No damage has come to the Church from these possessions. Why, then, should it be considered narrow or uncatholic for the Canadian Church to have its own Prayer Book except we look upon the Cana- dian Church as an outlying province of the Eng- lish Church? But that, of course, is absurd. We have every other element of a national Church except a liturgy, and that we have borrowed for nearly two centuries from England. We have now laid our hand to the plough, and when the furrow is completed we will have our own liturgy. "Spectator" has never for a moment advocated a Canadian Prayer Book that would assume that we worship God in any distinctive capacity as Canadians. Presumably we shall not enter Para- dise as Canadians; neither should we pray or offer praise in that spirit. But as a Church we

are bound to have our own liturgy, and to have that liturgy conform to our needs—as far as pos- sible. It will be essentially catholic in spirit with a few prayers, and possibly a special service, that may be needed in this country only. The American Prayer Book is more Catholic, in our opinion, than the English, and yet it is very much better suited to America. In practice it will ever be found to be best to allow each inde- pendent Church full control of its liturgy. The hearts and heads of the Church people can be trusted to allow no radical deviation of an in- jurious character from true catholicity. To dream of a uniform liturgy for the whole Anglican com- munion is a far away and unattainable vision. It would be undesirable anyway. Who would com- pile it? How would special needs of special countries be met? The more concrete indi- viduality is vastly more preferable in our opinion. Nebulous diffusion of energy and action is not conducive to vitality.



We read the life and letters of Phillips Brooks a few days ago, and the effect upon us was most inspiring. His biographer, Dr. Allen, was an enthusiastic worshipper of the great preacher, and by a most skilful selection of letters he lets us into the inner life of the man as far as that was revealed by a singularly sensitive and re- tiring nature. His uninterrupted progress from his first ordination to his death is a story most thrilling. His power over his congregation, his capacity to inspire confidence, his ability to feed the hungry souls of men, his unerring instinct in reference to the fundamental needs of men, his abiding conviction that man at his best was the real man—the natural man, and man over- taken in sin was the abnormal man, his power to connect truth with life—all these qualities make him stand out as probably the greatest of all preachers which this continent has produced. He was an enthusiastic and thoroughgoing American, but his influence and following in Eng- land was most remarkable. A visit to England in his later years always meant a shower of letters inviting him to preach or lecture, and wherever he went crowds thronged to hear him. We have all felt the power of his sermons—sermons which seem to carry with them into the printed page the magnetism and personality of the man. In reading them one feels that it is not merely a book that confronts him, but somehow the preacher seems to be there still. When we realize the immense influence Phillips Brooks exercised in Philadelphia and Boston it is not hard to imagine such a man living in another age and amid superstitious people, being deified as Bud- dha or Mohammed.

Spectator.



**TWENTY-SECOND ANNUAL CONVENTION OF THE CHURCH STUDENTS' MIS- SIONARY ASSOCIATION.**

Trinity College.—Though owing to the expense of reaching Toronto, the number of delegates of the 22nd annual Convention of the Church Students' Missionary Association was small, no convention of the association in the past has shown on the part of those present a more thoughtful desire to determine on a really work- able policy for the Church students as a whole than has that which took place at this college on November 5th-8th, 1908. Twenty-one educational institutions were represented, with delegates from eleven theological schools of the United States and Canada, and from Cornell, the University of Michigan, Harvard, Syracuse, Bishop's College, Lennoxville, Ridley College, Barnard, and others. Entertainment for the men was provided at Trinity College and for the women at St. Hilda's College. The meetings took place at Trinity College, one of Wycliffe College and a special meeting for women at St. Margaret's College. Addresses and interest centred around two subjects: (1) The Mission field in all its branches. (2) The work of the Association with particular reference to the college as the centre



from which schools on the one hand, and life-work on the other (including the ministry) must be considered. The missionary side represented addresses on China, by the former C.S.M.A. missionary, Rev. D. T. Huntington, on Japan, by Rev. C. H. Shortt, a Canadian missionary in Japan, the Moslem world by the Rev. Dr. Gould, of Palestine, and the Rev. Dr. Zwemer, the candidate secretary of the Student Volunteer Movement, and for many years missionary in Arabia, the Canadian North-West, by the general secretary of the Canadian Board of Missions, the Rev. Archdeacon Tucker, and City opportunites, discussed practically by two men to whom the city's call to young men is very real, the Rev. Canon Dixon and the Rev. W. H. Vance, both of Toronto. The conference was greatly helped by the presence at its missionary meetings of two such men as Mr. Huntington and Dr. Zwemer, Mr. Huntington's long experience in educational work in China and his relations for years with the C.S.M.A., made his presence a most happy one, and Dr. Zwemer, whose knowledge of the whole Mohammedan world few if any can to-day surpass, made, both in his stereopticon lecture and in his discussion of the field, all who heard him realize how sadly neglected has been this great field of Christian enterprise. It was much regretted by all that other speakers on missionary work could not be present at the missionary conference. The convention was fortunate in having present the educational secretary of the American Board of Missions, the Rev. Everett

mination carefully to consider the question in its personal application to their own lives. All this was but the natural outgrowth of a missionary interest among students which has shown itself during the past year, as was shown at the convention, in the departure for foreign service—including Alaska and the Philippines—of fifteen men and nine women from the C.S.M.A. Chapters of the United States, and of a still larger body of students who have gone to serve the Master in the often harder, though less evidently heroic, fields of North-West Canada, in Utah, among the Indians, and in the growing mission fields of the United States and Canada. Besides the general meetings of which accounts have just been given, must be mentioned the special conference of women delegates, held at St. Margaret's College, at which a hundred and fifteen women were present. Miss Cartwright of St. Hilda's College presided at the meeting, and among the speakers were the head Deaconess of the Toronto Deaconess' Training School, Miss Heywood, of the American Church Mission in Japan, Deaconess Goodwin, who has done such splendid work as C.S.M.A. secretary for women's work in the colleges during the past year, and others. The meeting was in every way a real help and inspiration to those present. Apart from the missionary appeal the great question at issue was, how to advance the whole student work for Christ among Churchmen. It was clearly shown that the theological schools have one and all grown steadily during the past years in mis-

the whole campaign among the Church students for men for the ministry and workers for the mission fields. At the same time that the Church as a whole, through the General Convention and the General Synod should be asked to take over officially as soon as possible the direction of the whole College Church Society work. It was voted to retain in office the present executive committee who are, Rev. A. P. Hunt; Rev. Everett P. Smith; Rev. G. A. Oldham; Mr. John W. Wood; Dr. William Jay Schieffelin; Mr. Francis H. Holmes. This committee was given power to increase their number if it seemed advisable. The treasurer's account showed that all past indebtedness of the association had been met, and that the association, even after taking on the service of an additional secretary for work among the colleges, etc., Rev. J. J. Cravatt, jr., was in a better financial situation than had ever in the past been the case. Invitations to entertain the next convention were received from Cornell, Berkeley and Seabury; the choice of place being left for decision by the executive committee. The little after-meeting of the convention brought out the fact that though the meetings had been hard fought, yet there had been no bitterness, and that all felt that before them was a work for Christ which must mean, in spite of many difficulties, an ultimate victory in the spread of Christ's Kingdom among men. What message, if any, does this bring to the Canadian Church? Appeals are to be made by the chief executive of the C.S.M.A. to the General Synod and to the



Members in Attendance at the Church Students' Missionary Association's Twenty-Second Annual Convention, held recently at Trinity and Wycliffe Colleges, Toronto.

From "Sunday World."

P. Smith, and the exhibit of missionary literature of both the Churches came in for careful examination. The quiet hour, taken by Rev. T. L. Powel, of Eglinton, Ont., prepared the delegates to face thoughtfully the subjects later presented by the convention. A simple, direct and hospitable word of welcome was spoken by the Provost of Trinity College. It was of the greatest service also to have had the presence of Professor Rhinelander, the professor of missions at the Cambridge Episcopal Theological School, who spoke twice; once on the subject "The College or University and its responsibility (a) to the Schools, (b) to the problems of after-life," and again in the closing address on the subject "Convictions," thus driving home the personal application of the lessons learned in the convention. It was delightful too to have the presence of His Grace the Archbishop of Toronto, the Most Rev. Dr. Sweatman, who presided at a meeting in which Dr. Tucker, bringing to the convention the message of the Pan-Anglican Conference, showed how "The Church for Service" applied in an especial manner to students who had the world before them to win by faithful service to Christ. The result of the missionary appeal was that two men at least in Trinity felt called to volunteer for foreign missionary service while a number of others expressed their deter-

minatory interest and knowledge; it was brought out that the future should mean for them far more a giving than a receiving in the missionary life of the student world; it was shown also, particularly through the able representation of the Harvard delegation, that for a college or university the College Church Society must be more than a mere "Missionary Society" in the common acceptance of the term, and that only when the religious life of the Churchmen is developed on wide lines can the distinctive field of missions find much expression. A strong plea was made for an association which the Church as a whole may supervise, including in its scope all the College Church societies in the whole country, and through which, by means of a sectional and international conference, all lines, missionary included, may be adequately represented. To all present it seemed that the twenty-one years which marked the coming of age of the C.S.M.A. must point to a new and different and bigger outlook from the standpoint of the whole Church. To this end, after most interesting discussion, it was decided that the C.S.M.A., while retaining meanwhile its present organization, should make a definite plea through its executive committee to the Boards of Missions of Canada and the United States to appoint officially secretaries for the student work, whose duty in shall be to direct

Missionary Society. The former will be asked if there has not been a duty too long overlooked, an opportunity of fostering and building up Christian life through the different Church societies in the colleges far too long neglected. The M.S.C.C. will be asked to take hold of the college work either through its existing machinery or by creating a secretary for this work. Our Church sees the wisdom of presenting its claims to the students of heathen universities in Japan and India, reasoning correctly that to gain the student in the formative, impressionable years of life, gains not merely one but possibly an army. In our home land she is content to ask the clergy of the country parish for men and money. The hope of the Canadian College Chapters of the C.S.M.A., through their delegates at this convention is that the Canadian Church may see her opportunity in the colleges, where very frequently men are waiting for a suggestion of the claims of Christ to volunteer for the ministry and even for foreign service.

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"Men may come and men may go but I go on for ever," is the lullaby with which the Church Catholic sings the centuries to sleep.—Archdeacon Ker.



**Brotherhood of St. Andrew.**

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

**TORONTO.**

**Toronto.**—All Saints.—With St. Andrew's Day of this year the quarter century mark is reached by that splendid organization for work among men known to us as the Brotherhood of St. Andrew. Few enterprises for the advance of religious work have seen such phenomenal development or exercised such a wholesome influence as has this one in its twenty-five years of growth. It was founded in 1883 in St. James Church, Chicago, by the banding together of a dozen young men in a Bible class, who volunteered their efforts for the spread of Christ's Kingdom among men. They pledged themselves to the observance of two rules only—the Rule of Prayer, and the Rule of Service, and these are still the pledges of the members of the society—1st, that they shall pray daily for the spread of Christ's Kingdom among men, and 2nd, that they shall make at least one earnest effort each week to bring some young man within the hearing of the Gospel. That was the beginning, but from that beginning it has grown and developed with wonderful rapidity. All over the United States and Canada Chapters have been formed. It has extended to England, and to the very ends of the earth, and everywhere has proved of greatest value in reaching men for Jesus Christ. As a society there has been nothing of demonstration in its methods. Its work has been individual in its character—the man to man touch of personal work, each man as he has been reached going on in turn to reach others and bring their homage to the same Master whom he himself has acknowledged. The efforts of this personal work have been simply irresistible. Prayer and service indissolubly linked together have a power with which the forces of evil cannot cope. Men have been influenced by thousands and started on the upward path whose future might have been at least doubtful. In 1894 work among boys was begun and has already accomplished much among them. As might be expected, definite organization became necessary in order that the glorious purpose of its founders might be made to reach all whom it should influence. National councils have been formed in every country. The Canadian Council consists of 36 representative men. Mr. F. W. Thomas is General Secretary, with head office in Toronto. Mr. J. A. Birmingham is Travelling Secretary for the West. Mr. A. G. Alexander, of Hamilton, has been president during the past year. The passing of the quarter century mark is not being observed by any unusual celebration, the feeling of its members being that its best celebration lies in increased effort along the line of its original rules. More prayer and more personal work is the watchword of the new century upon which they are entering. What results another 25 years of such work will bring is not easy to reckon, but we can rest assured that it will be a very potent influence in winning men for Christ. In Toronto the Chapter of All Saints' Church are observing the occasion by a campaign among the men resident in the parish. Special services will be held on Sunday, Nov. 29th, when the preacher will be the Lord Bishop of Ontario. On the afternoon of that day there will be a service for men only at 3.15. Special music, bright service, no collection, are the features advertised, and it is expected that the seating capacity of the church will be taxed to the utmost.

**The Churchwoman.**

**HURON.**

**Saintsbury.**—St. Patrick's.—The Saintsbury Branch of the W. A., and the Davis Memorial, (Girls' Branch) met in the basement of the church on Thursday afternoon, Nov. 12th, and after devotional exercises by the Rev. George W. Racey, packed two bales of new material, valued at \$62.93 for the Shingwauk Homes. These two Branches are in a flourishing state and meet once a month to prepare articles for the bales which are sent away annually in the forepart of November.

**Home & Foreign Church News**

From our own Correspondents

**NOVA SCOTIA.**

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

**Halifax.**—St. Paul's.—The Lord Bishop of the diocese held an ordination for deacons in this church on Sunday, Nov. 15th, when he ordained Messrs. A. Payzant and C. W. Neish to the diaconate. The ordination sermon was preached by the Rev. E. A. Harris, of Mahone, who preached from the words, "Follow Me." The candidates were presented to the Bishop for ordination by the Ven. Archdeacon Armitage, the rector of the church. The Rev. C. W. Vernon acted as the Bishop's chaplain. At the close of the service Mr. Neish was licensed by the Bishop to the charge of the mission at Neil's Harbour, C. B. Mr. Payzant will continue his studies at the theological school, Cambridge, Mass.

**Windsor.**—King's College.—The Rev. C. J. Boulden, D. C. L., President of this college, returned home on the evening of the 12th from Montreal, where he recently went to undergo a serious operation. The students and professors turned out in full force to greet him at the train. After many renderings of the oldest college yell in Canada, and prolonged cheering, and the singing of "For he's a jolly good fellow," the learned gentleman was conducted to a carriage, elaborately decorated with college colours, and was drawn to his home by the students with all of whom he is very popular. The Collegiate School boys lined up in front of that institution and gave three cheers as the carriage passed. Dr. Boulden thanked the students from the college steps, for their kindness in turning out to greet him so heartily on such a stormy night.

**Bridgewater.**—Holy Trinity.—The Rev. G. M. Ambrose, rector of this parish, has been offered and has accepted the rectory of Ladysmith, B. C. He will leave this parish at the end of the year.

**MONTREAL.**

**Montreal.**—The quarterly meeting of the Executive Committee of the Diocesan Synod was held on Thursday the 12th inst., in the committee room of the Synod Hall. Dean Evans presided, and there were also present:—Archdeacon Ker, Rural Dean Carmichael, Rural Dean Robinson, the Rev. Frank Charters, Ven. Archdeacon Naylor, Rural Dean Lewis, Canon Longhurst, Rural Dean Dart, the Rev. J. H. Bell, Rural Dean Jeakins, Rural Dean Taylor, the Rev. Dr. Paterson-Smyth, Canon Dixon, Ven. Archdeacon Norton, the Rev. Canon Baylis, Mr. H. J. Mudge, Mr. F. W. Heath, Dr. T. P. Butler, Mr. G. F. C. Smith, Dr. Alex. Johnson, Dr. L. H. Davidson, Mr. W. H. Robinson, Mr. Enoch Buzzell, Mr. Edgar Judge, Mr. J. M. Fisk, Mr. Lansing Lewis, Mr. E. C. Pratt, Mr. George Darnford and Mr. W. L. Bond. Resolutions of sympathy with reference to the death of the late Bishop of Montreal were presented from Bishop's College, Lennoxville, the M.S.C.C., and from the Montreal Methodist Ministerial Association. Letters from the family were also received, acknowledging the floral pastoral staff placed on the casket at the funeral by the committee; also acknowledging the resolutions of sympathy from the Executive Committee. A committee, consisting of the Rev. Canon Dixon, the Rev. Canon Chambers, Mr. G. F. C. Smith and Dr. Davidson, were appointed to prepare an official record of the burial of the late Bishop of the diocese, to be submitted to the synod for incorporation in the permanent reports. The sub-committee appointed to obtain fitting portraits of the Bishops of the diocese for the Synod building, were empowered to provide a likeness of the late Bishop Carmichael. The secretary reported the receipt from the executors of the late Mrs. Ar-

**AN IDEAL CHRISTMAS PRESENT.**

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 10th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

nott of the bequest of \$500 to the Widows' and Orphans' Fund, in memory of her daughter, Alice Augusta Arnott. A petition was received from the Mission of Sabrevois relating to the appointment of an incumbent. This matter was left to the consideration of Dean Evans as administrator of the diocese.

**ONTARIO.**

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

**Kingston.**—St. George's Cathedral.—On Wednesday, 18th November, 1908, after Morning Prayer in this Cathedral, the Bishop of Ontario deposed John Henry Nimmo, B.A., M.D., from the ministry of the Church of England for immorality as defined by canon 29 of said diocese; he having in July, 1908, contracted a marriage in the State of New York (his lawful wife being still alive), on the ground of his having obtained a decree of divorce in 1898 in the State of South Dakota.

The Lord Bishop of Ontario will hold a general ordination in this Cathedral on the 2nd Sunday in Advent, December 6th. Candidates will please send their si quis, letters testimonial and other necessary papers to the Archdeacon of Kingston on or before the 27th inst. W. B. Carey, D.C.L., Archdeacon; Rev. H. H. Bedford Jones, M.A., examiners.

**Napanee.**—St. Mary Magdalene.—The Bishop of the diocese held a confirmation service in this church on Sunday, November 15th. There were 21 candidates all told, most of whom were beyond middle age, and these were presented to the Bishop for the Apostolic rite by the vicar of the parish, the Rev. Rural Dean Dibb. The Bishop preached at both the morning and evening services, at which there were large congregations present.

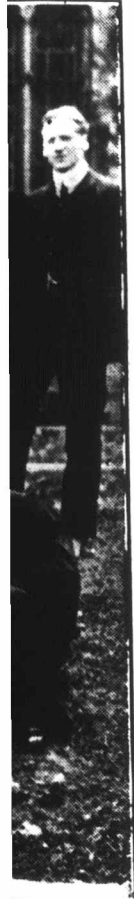
**Brookville.**—St. Paul's.—Special Thanksgiving services were held in this church on a recent Sunday, when sermons were preached both morning and evening by the Rev. Canon O'Meara, Principal of Wycliffe College, Toronto. There were large congregations present at both of the services.

**Marmora.**—St. Paul's.—The interior decoration of this church is almost completed. The Rev. C. M. Harris is the rector of the parish. Particular attention has been given to this work of decoration and the scheme of colour is a particularly good one. The colour scheme of the chancel is deep gold relieved by low-toned reds and blues. We have placed on each side of the altar, on the east wall, two tablets 8 ft. 5 in. by 4 ft., with the Ten Commandments in blue gold and vermillion. Above the wainscoting, to a height of three feet, is a rich panel decoration worked in the prevailing colours of old gold, low toned blues and reds with various symbols in gold, alternated by panels of white lilies. A rich frieze makes a pleasing finish to the side walls. The ceiling is in deep cream, panelled, and having symbols in the centre position of each panel. The colour scheme of the auditorium of the church is green and cream, the line of the windows and front arch are followed by rich bands of ornament connected by a band of ornament in which symbols are again introduced. The upper walls are surmounted by a rich frieze supporting bands of ornament running across the ceiling. On the front gable, on either side of the arch are two texts:—"The Lord is in His Holy Temple," and "Ye shall reverence My Sanctuary." The quotations are inscribed on a scroll in a very pleasing manner. The whole work reflects great credit to the artistic abilities of the firm intrusted with the work, the Thornton-Smith Company, of London and Toronto.

**OTTAWA.**

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

**Ottawa.**—The meeting held early last week in the interests of the Church of England Mission to Jews in this city, to which brief reference was made in this column last issue was largely attended and proved exceedingly interesting. The principal speaker was Rev. D. J. Neugevirtz, a priest of the Church and himself a converted Jew. For some years he has been actively engaged in missionary labours among his own people in Montreal, and more recently in Ottawa also. He told his hearers that when he first be-



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gan his work in this city his own people were against his ministrations, and their doors were closed to him. It was only after hard work that he had succeeded in reaching them and talking to them, and now, among the Hebrews of the Capital, the greatest interest in his work prevailed. The speaker stated that Hebrews had formed the idea that it was only their own converted ones that were kind to them or who cared for them. During his visits he had often been asked why it was that Canadian Christians never spoke to them, the Jews, about the Christian belief and creed. "The Jews," he added, "can be brought to Christianity far quicker by kindness and forbearance on the part of Christians than by any amount of literature and pamphlets." Rev. G. Osborne Troop, of Montreal, maintained that no man could claim to be an enlightened follower of Jesus Christ unless he was enthusiastic towards missions and mission work. The great thing that made him believe God was behind the Old Testament was its wonderful and supernatural knowledge of the history of the Jewish race. It only remained for the Hebrews to become Christian, when the evangelization of the whole world would take place. Rev. A. F. Buft, Canadian secretary of the Jewish Missionary Society of London, England, said he truly believed the time was drawing near when, according to the Word, God's chosen people would return to their own country from all the quarters of the globe for the rebuilding of their temple. Mr. Burt pointed out that the recent disturbances in Turkey had done much to help the Hebrews, and the Sultan had been forced to grant a constitution giving religious liberty to his subjects. Up to the time that constitution was granted the site of the temple in Jerusalem had been walled up for 1,800 years, and the foot of no man had been inside the walled-off space during those years. When the declaration of the granting of the new Turkish constitution was read, however, these walls had been torn down, and for the first time in nearly 2,000 years the Hebrew had trodden on thrice holy ground. The Hebrews were surely coming to their own, and now that freedom had come to Palestine a great Jewish nation would rise again.

The semi-annual meetings of the Standing Committees of Synod are in session this week. Much important business is under discussion, and a large number of out-of-town delegates are in attendance.

The appeal of His Grace, the Primate, to the members of the Church throughout Canada in behalf of their fellow Churchmen of Fernie, B.C., who lost their church property in the terrible fire this summer, has been received by the churches here and will no doubt meet with hearty response in a city that has herself had a like experience, and has received hearty and practical sympathy from the Dominion at large. The inhabitants of Fernie are taxed to the utmost to rebuild their homes and furnish them without the extra strain of re-erecting the church and paying the mortgage on the rectory, and other debts. It is thought in such a large domain it should not be a difficult matter to raise the sufficient sum by even small contributions from the different parishes. Mr. Plunkett Taylor, Northern Crown Bank Building, Sparks Street, has been appointed treasurer for the Diocese of Ottawa.

St. Luke's.—The Laymen's Missionary Movement was heartily endorsed last week by St. Luke's Church at a banquet in connection with the initiation of the movement in the parish. About sixty laymen were present, and Rev. W. Read, the rector of the church, presided. After a repast served by the ladies of the church, Mr. J. F. Orde addressed the laymen. The country's rapid development, he said, emphasized the need of missionary work. The whole foreign field was open to missionary enterprise. The movement was interdenominational and was now attracting the attention of the Roman Catholic Church. The time was at hand when the churches, while not giving less for their local needs, would give more for mission work. Mr. J. A. Machado, of St. Andrew's Presbyterian Church, said that the principle of the base of the movement was the individual's appreciation of his personal responsibility. Small weekly contributions would help more than an annual spasm for missions. Rev. Mr. Reid expressed his belief that St. Luke's Church would respond nobly to the appeal and contribute generously to the missions. The laymen's committee of the church is composed of Messrs. Robert Barnett, Ald. Farmer, J. F. Bradley and George Wills.

St. Barnabas.—A memorial service to the late Dr. James Fletcher, of the Experimental Farm, was held in St. Barnabas' Church last week. Dr. Fletcher is a much missed member of the church, as he had been connected with it for over twelve years. Rev. Mr. Lane, rector, officiated, aided by Rev. Mr. Squire of Holy Trinity Church, Ot-

tawa East, of whose Sunday School Dr. Fletcher had long been superintendent.

St. Matthews'. The Men's Association of St. Matthews' have issued a very attractive programme for the current session, the tenth in the history of the society. Once a month an open meeting is to be held to which the congregation and others not members are welcome, the alternate fortnightly meetings being open to members only. New members are joining every meeting night, and the outlook for the session's success is most encouraging.

Port Elmsley.—The Bishop of the diocese held a confirmation, in St. James' Church, Port Elmsley, on Wednesday last, when there were twelve candidates who, instead of standing in a file down the aisle, stood side by side in a row, thus enabling their friends to have an unobstructed view of "the laying on of hands." The church was well filled with a very large congregation, who listened most attentively to the spiritual instructions of their reverend father-in-God. The collection for the See House Fund was the largest ever taken up here. A few weeks ago the annual harvest thanksgiving services were held and appropriate sermons were preached by the Rev. W. H. Stiles and the Rev. J. Fisher.

#### TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate,  
William Day Reeve, D.D., Assistant Bishop,  
Toronto.

Toronto.—His Grace the Archbishop of Toronto left the city for Brooklyn and Long Island on Friday evening last in fulfilment of a promise made some time ago to the Right Rev. Dr. Burgess, Bishop of Long Island. His Grace preached in the Cathedral at Garden City, L.I., on last Sunday morning and on Monday evening last he delivered an address in St. Clement's Church, Brooklyn, N.Y., of which the Rev. Floyd Appleton is the rector, on the occasion of the celebration of the 30th anniversary of the opening of the church.

St. Stephen's.—This church, the foundation stone of which was laid on the 1st July, 1858, by the Right Rev. John Strachan, D.D., the first Bishop of Toronto, and the opening services of which were held on Advent Sunday of the same year (November 28th) will be celebrating the fiftieth anniversary of these events by a special series of services, commencing on Sunday, November 29th next, and lasting over the octave, December 6th. On the opening Sunday the special preachers will be in the morning the Rev. Canon Welch, rector of St. James', Toronto, and in the evening the Rev. Canon Macklem, Provost of Trinity College, Toronto. On Tuesday, December 1st, there will be a social gathering of the congregation in the schoolhouse, and on the following day the Right Rev. T. W. Powell, rector of St. Clement's, Eglinton, will give an address in the church at 4 p.m., and will preach at Evening-song on the same day at 8 o'clock. On the octave, Sunday, December 6th, the Very Rev. Frank DuMoulin, D.D., Dean of Trinity Cathedral, Cleveland, Ohio, will preach at both the morning and evening services.

Wycliffe College.—A meeting of the Students' Mission Society of Wycliffe College was held on Tuesday evening, November 17th. The Rev. T. N. Lowe presided, and the speakers included His Lordship Bishop Reeve, assistant Bishop of the Diocese, and the Rev. Canon Tucker, general secretary of the M.S.C.C.. Several students who have been conducting services in different parts of the country spoke. Canon Tucker spoke of the great work to be done by the Anglicans as independent workers in China, following upon the endorsement by the Synod at Ottawa recently of a request from Shanghai that a Bishop and a couple of ordained ministers be sent out there at once. He said it devolved upon the rank and file of the Canadian Church to provide the necessary funds for the maintenance of these men, as well as a few women whom it would be necessary to send along with the expedition. Bishop Reeve spoke of the great work being done in the far-off Mackenzie River District, and the hardship it entailed, but he reminded the men who had spoken that it was not necessary for them to go outside the city to find hard work, for there was plenty of it to be done here even at the present time.

Church of the Redeemer.—A lantern has recently been presented to the Sunday School and is in use each Sunday afternoon when the blinds are down during the singing of the hymns. The singing is greatly improved. The superintend-

ent, Dr. T. Millman, has been careful to have slides made with the words of the hymns exactly as in the Book of Common Praise. The same course is being adopted in other parishes, including St. John's, West Toronto.

Norway.—St. Monica.—Subscriptions and donations are solicited for the building of a room in connection with the above church, mainly for the use of work amongst the poor in East End Shacktown, such as Sunday School, Club and Guild work, social work of all kinds, distribution of food and clothing, meetings for men and women, boys and girls during the week. At the present time we have no accommodation for our "Infant" Sunday School scholars and no room for storing articles of clothing. In connection with this building the institution of a soup kitchen open to all-comers would supply a great need in the district this winter. The estimated cost of such a building, to embrace the work previously stated would be about \$600. Will you help us? Subscriptions may be sent to the Rev. Robert Gay, 65 Leuty Avenue, or to James H. A. Hird, Esq., 45 Elmer Avenue, treasurer.

#### NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton,  
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St. Catharines.—St. Thomas.—A congregational social was held in the schoolhouse on the evening of Nov. 16th in celebration of the 29th anniversary of the church and of the completion of the eleventh year of the rectorate of the Rev. N. I. Perry, the present incumbent of the living. In the course of an address which he delivered during the evening, Mr. Perry announced that 403 candidates had been confirmed since he became rector, and that in connection with the present rather unique celebration a generous member had given the church the large lot adjoining the church property, on which he hoped in the near future to see a substantial parish house erected.

#### HURON.

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

Broughdale.—St. Luke's.—The A. Y. P. A. of this church held its opening meeting for the season last week. There was a large attendance of young people and others, and much interest manifested. The Ven. Archdeacon Richardson, rector, occupied the chair. Mr. A. L. Charles, of Huron College, gave a well prepared and impressive address on the aims and objects of the association with valuable practical teaching. He was followed by Mr. Hardy, a fellow student, who was also listened to with great attention. Both addresses were excellent. The election of officers followed with the following results: President, A. L. G. Clark; vice-president, Miss Irene Stockwell; secretary, Ed. Lance, and treasurer, Miss McKim. Meetings will be held fortnightly on Monday evenings, and a most attractive programme has been outlined for the present season. The next meeting is fixed for November 30, when Rev. W. J. Spence, formerly of All Saints Church, London, will give one his famous lectures on Canadian travel, illustrated by a splendid set of limelight views. It was also decided to have the Christmas treat on Tuesday evening, December 22.

Clarksburg.—St. George's.—The announcement of the death of Mrs. Keys, widow of the late Rev. George Keys at Toronto on November 1st, at the age of 59 years, came as a great shock to her many friends in this community, where her kindly interest and warm sympathies, her wise advice and ever ready help in times of sickness and distress had endeared her to the hearts of the people during her many years of residence here. Mrs. Keys was the youngest daughter of the late Rev. Dr. Evans, first rector of Woodhouse in this diocese. She leaves five sisters, two of whom, Mrs. Marsh and Miss C. G. Evans, reside in the parish and two brothers, Dr. L. H. Evans of Toronto, and the Very Rev. Lewis Evans, Dean of Montreal. Mrs. Keys only survived her husband a few months, he having died on the first of February of this year, after 46 years in the work of the Church. He was for six years at Exeter and fifteen years at Chatsworth, after which he was appointed incumbent of the parish which he served faithfully for twenty years. Four years ago, on account of ill



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health, he retired from active work, and removed with his family to Orangeville. Mrs. Keys leaves a family of three sons and six daughters. The funeral took place at Chatsworth, when she was buried beside her husband and her eldest daughter who died in infancy.

**Fordwich, Corrie, Wroxeter.**—Special missionary services were held in this parish on Sunday, November 8th. Mr. John Ransford, of Clinton, was the special preacher for the day. Four times during the day he addressed large and interested congregations. Mr. Ransford is a clear, practical, forceful speaker, and one whom men like to listen to. Special collections were taken up during the day on behalf of the M. S. C. C. Fund. On Sunday, November 15th, anniversary services were held in Trinity Church, Fordwich. The Rev. T. A. Wright, of Brantford, former rector of this parish was the preacher for the day. During Mr. Wright's incumbency, nineteen years ago, the church was built, and to him rightfully belongs the credit of laying solidly the foundation principles of the Church in Fordwich. Mr. Wright was a favorite in this parish, and the numbers who came out to hear him, and meet him, showed how much they appreciated all he did for them. Mr. Wright based his remarks, which were most suitable for the occasion, on Psalm xc. 16. He also preached to large congregations in the afternoon and evening in Wroxeter and Gorrie. The services were taken during the day by the rector, the Rev. T. H. Farr.

**Delaware.**—The annual meeting of the parochial branch of the A. Y. P. A. was held at the home of Mrs. J. Hammond on the evening of the 12th inst. The meeting was very successful, considering there is not as yet any rector, and consequently no patron for the association. The society was re-organized for another year, and the following officers were elected: Mrs. Hammond, president by acclamation; first vice-president, Mr. A. Trumper; second vice-president, Mr. F. Garrett; secretary, Miss H. Acres; treasurer, Mr. J. McDonald; reporter, Mr. Ed. Acres. Those elected on the executive committee were: Miss A. Harris, Miss M. Weld and Mr. Frank Weld. Mrs. Trumper, Miss Harris, Miss Francis, Miss Garnett, Mr. Frank Weld and Harold Acres were elected on the outlook committee. The secretary's report for the last year was read and adopted. The programme for the coming year was submitted to the meeting and adopted.

**Colchester.**—The parish of Colchester is comprised of the three stations of Christ Church, Colchester, St. Andrew's Church, Harrow, and St. Alban's Church, Malden. The driving shed at Christ Church, Colchester, has been resingled with lumber and the roof has been resingled at a cost of about \$150. St. Andrew's Church, Harrow, reduced the debt on the church by nearly \$300 this year, and during the past two and a half years there has been paid on the debt, including interest, almost one thousand dollars, which is very good considering the size of the congregation. Friday, November 6th was a red letter day in the history of St. Alban's Church, Malden, it being the occasion of the re-opening of the church, which had been closed for about two months for enlargement and a thorough renovation. In the first place the church and driving sheds were moved to a more convenient site, then it was enlarged by a chancel and vestry, and the old part was resingled and resided with lumber and the whole painted white. On the inside the ceiling is papered in a light colour and walls are terra cotta. The church is beautifully lighted throughout. In the chancel is a most beautiful stained glass window, design (The Good Shepherd). The window reflects great credit upon the two young ladies, Miss C. Cornwall and Miss Waldron, who collected the money for it. By 8 p. m., the hour appointed for the service, the little church was filled to the doors. The service began with the singing of the grand old hymn—"All hail the power of Jesus' Name," and the service throughout was heartily rendered. The clergy taking part in the service were the Rev. J. H. McLeod, rector; J. F. Parke, rector of Amherstburg, and the Rev. Rural Dean Chadwick, M.A., rector of All Saints' Church, Windsor, who gave a most inspiring address on some impressions of the Pan-Anglican Congress lately held in London, England. The Rural Dean emphasized three points, viz. 1st, the power of prayer, 2nd, the harmony that exists between true science and religion, and 3rd, that the Church must be a missionary Church. The address was a masterly effort and was listened to with rapt attention throughout by the large congregation. The thank offering which was taken up was very

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good and was applied to the Building Fund. Although the cost of the improvements was nearly \$800, there is only still left a small debt of about \$150 in all, which reflects great credit on the building committee and the lady workers.

**Paisley.**—The Bishop of the Diocese has appointed the Rev. L. W. Diehl, the rector of this parish to be Rural Dean of the County of Bruce.

RUPERT'S LAND.

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

**Winnipeg.**—St. Margaret's—In the presence of His Grace Archbishop Matheson, Ven. Archdeacon Fortin, Rural Dean Cowley, other clergymen and a large congregation, St. Margaret's Church was lately solemnly dedicated and opened. The new church is situated at the corner of Arlington and Buell streets, and has been built to meet the needs of a large number of Anglican residents in the neighborhood. On Sunday Evensong was sung and special music provided by a choir under the direction of M. A. Irvin, choirmaster, and A. H. Bevan, organist. The church is a neat and substantial building, with pretty oak effects. The Ven. Archdeacon Fortin preached from Psalm cxxxii, 8-9. He congratulated his brethren heartily on what they had achieved, and felt sure that St. Margaret's would be a new centre of Church activity. This was the day of small things, but that day must not to be despised. Development in the city to which they were proud to belong was very rapid, and he who hesitated was lost. They would be successful as a church only if they relied on the power which came from on high. Before pronouncing the Benediction, Archbishop Matheson spoke a few words to the congregation. His grace said that owing to the pressure of work he had been compelled to hand over the formal opening of churches in the archdiocese to others. He was, however, glad to indicate by his presence that evening the joy he felt in witnessing what the new parish of St. Margaret's had accomplished. His friends, Mr. Woods and Rural Dean Cowley had evidently had the hearty co-operation of the good people of the congregation. The new parish was far from any other centre of the Church, and it had needed a church of its own. He had felt that a year ago, when on a tour of inspection of the district. He congratulated them upon the character of the building they had erected. He might say of it that it was suitable, sensible and serviceable. Among the clergy taking part in the service were, besides those already mentioned, Rev. A. W. Woods, vicar, Rev. S. Fea, and Rev. G. Horrobin.

**Brandon.**—St. Matthew's.—The members of the Ruridecanal Chapter of Brandon met on Tuesday, Nov. 10th. There was a celebration of the Holy Communion in the church at 8:30 a. m., the rector, the Rev. W. P. Reeve, being celebrant, and he was assisted by Revs. F. Gibson and F. Thomas. At the close of the service breakfast was served in the Parish Hall by the ladies of the congregation. At 10 a. m. the members met together and elected the Rev. W. Robertson, of Virden, to the chair, as no Rural Dean had been appointed since the departure of Rev. A. U. De Pencier. A short discussion arose as to the appointment towards the salary of the field secretary, but this was deferred as it would come up at the Sunday school session to be held later. At 10:30 a. m. Mr. Radcliffe gave an enthusiastic address on the mission work of the Church and the necessity for men to do their part. Rev. C. N. F. Jeffery spoke, referring particularly to the Laymen's Missionary Movement and its operation in Winnipeg. He said that it had taken hold there and raised the standard of giving among the Christian people of that city, so that, whereas, the total contributions to missions had been only some \$53,000 they now determined to raise \$175,000 a year. Archdeacon Fortin said that while enthusiastic gatherings were good, yet they did not end the matter, but

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were only the beginning, and that following there must be the carefully laid plans and the individual personal work. Mr. Birmingham pointed out the necessity of combining prayer with work. If Christian people would pray earnestly and constantly there would be no lack of funds to carry the work of Jesus Christ along. Rev. W. P. Reeve closed this discussion by suggesting that in our own communion we have the material—our laymen are generous—all they need is to have the matter put before them in the right light and they will respond. Rev. Wm. Robertson drew attention of the members present to the death of Hon. J. H. Agnew, and a resolution expressing sympathy with his family was unanimously passed. A short discussion as to the new Hymn Book was started by the Rev. W. P. Reeve. He told of the unanimity of the General Synod in passing the book and of the hard work of the committee in preparing it. He hoped that all parishes would adopt it. It would be ready early in the new year. All the clergy expressed their intention of procuring and using the book in their respective parishes, as soon as it is in print. Adjournment was then made for dinner.

The Rev. W. P. Reeve filled in the time with an address on the position of the Church of England in the early days of Canada, pointing that injustice had often been done to the real merits of her work by historians who failed to get the right perspective, and apparently misunderstood the atmosphere prevailing throughout the world in those days. The chairman then called on the Rev. M. A. F. Custance for his paper on the Bishop of Stepney's book, "The Opportunity of the Church of England." Mr. Custance gave a very useful and masterly synopsis of this work, which was much appreciated by all present, and several spoke of their intention of purchasing the book for their own perusal. Hearty votes of thanks were passed to the ladies who gave hospitality to the delegates and to those who so kindly provided breakfast. A programme was arranged for the next meeting which it was decided to hold in Virden sometime next May. The members then adjourned to the hall upstairs where quite a large gathering had assembled to listen to Archdeacon Fortin's lecture on the work of the Pan-Anglican Congress, which was held recently in England. After a short introductory address by the rector the Archdeacon gave a most interesting account of his impression of the Congress.

The following is a list of those who were present at the Ruridecanal meeting:—The Ven. Archdeacon Fortin, D.D., Winnipeg; Rev. W. P. Reeve, B.D.; Rev. F. Thomas, Minn-ota; Rev. A. M. F. Custance, B.A.; Rev. F. W. Walker, Rev. F. W. Stocker, Elkhorn; Rev. W. Rolinson, Virden; Rev. J. R. Strong, Carberry; Rev. E. Radcliffe, B.D.; Rev. F. Gibson, Bradwardine; Rev. F. Davies, B. A., Alexander; C. N. F. Jeffery, B.D., Winnipeg; Messrs. Christmas, Rivers; and Birmingham, general secretary, Brotherhood of St. Andrew for the North-west Territories.

CALGARY.

**Wm. Cyprian Pinkham, D.D., Bishop, Calgary N.W.T.**

**Fish Creek.**—St. Paul's.—The Harvest Festival service was held in this church on All Saints' Day, Nov. 1st. The Rev. S. Ryall, M.A., of the Cathedral, Calgary, being the special preacher. He took the parable of the rich fool as his subject and preached a forcible and impressive sermon. The church was prettily decorated and a large congregation of over 70 attended, taxing the church to its fullest capacity. The collection was in aid of the apportionments for the M. S. C. C. and the Diocesan Home Mission Fund, which this year amount to \$110, which is a comparatively large sum, considering that the total church population of the district served is about 140. The amount of the collection was \$70.

BOOK REVIEWS.

Religion and Medicine. The Moral Control of Nervous Disorders; by Elwood Worcester, D. D., PH. D., Samuel McComb, M. A., D. D., and Isador H. Coriat, M. D., New York; Moffat, Yard & Co.

This is the official exposition of what is known as the "Emmanuel Movement," so called from the fact that its headquarters are to be found at Emmanuel Church, Boston. The object of the book, the authors tell us, is to describe in



plain terms the work in behalf of sufferers from certain forms of nervous diseases which they have been able to accomplish. It is a book which the clergy should read, inasmuch as they may learn from it how in conjunction with medical men they may apply the principles of their faith, which is the panacea for all human ills, to the mitigation of one evil terribly in evidence in these over strenuous days viz. the prevalence of nervous disorders.

The Church Year. Studies for the Sundays, Sacred Seasons and Saints' Days of the Christian Year; by the Ven. W. J. Armitage, M. A., PH. D., rector of St. Paul's, Canon and Archdeacon of Halifax, N. S. Henry Frowde, London, New York, and Toronto. 3s. 6d.

As the Bishop of Ripon says in the "Introductory Note," which he has prefixed to this volume, "Archdeacon Armitage has expressed simply and clearly his own view of the teaching given in the Collects, Epistles, and Gospels of the Church Year." A book intended as this is for devotional use is exempt from criticism of the ordinary kind, but we cannot refrain from pointing out that the very fact that the book is intended chiefly for devotional use makes the omission from the Lenten readings of all references to the scriptural practice of fasting, which the Prayer Book enjoins for observance during that season, more regrettable. A valuable and interesting feature of the volume is the number of apt quotations which the author has collected to illustrate his points.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1909.—Fleming H. Revell Company, Toronto. Price \$1.

The writer has collected in this volume an immense amount of valuable information for the use of teachers, drawn from a great variety of sources, and put together in a scholarly fashion. There are, no doubt, instances of defective teaching, as in the lesson on Acts viii. 14-25 where no reference is made to the identity of the Imposition of Hands by the Apostles with the Rite of Confirmation; but with exceptions of this kind, which are very few in number, the book is admirable.

## Correspondence.

### THE MASS.

#### IV.

Sir,—In some former letters I called attention to the misuse of the word "Catholic." I would like in this letter to call attention to what appears to me the Protestant prejudice against the word "mass." We all know that it is the Roman Catholic term for the Lord's Supper, or Holy Communion, and yet writers of history, and people in ordinary conversation, are habitually accustomed to use the word as though it meant something entirely different. Froude, who was once an Anglican clergyman, and who ought to have known better, constantly speaks of "the mass" having been abolished in England. But when was the Lord's Supper, or Holy Communion, ever abolished in England? There never was any time when it ceased to be celebrated in the English Church, and if you will compare the Latin and Anglican Prayer of Consecration in use to-day, you will find them to be in terms almost identical, except that one is in Latin and the other in English. In the first Prayer Book of Edward VI., we find an office for the Holy Communion "commonly called the Mass," and this at the very time when it is said to have been abolished. There is no doubt that the invocation of saints is omitted in the Anglican rite, but no one can believe that is an essential to the validity of the rite, even from a Roman point of view. It is equally true that certain special vestments for the celebrant and certain ceremonies which prevail in the Roman Church have been discontinued in the Anglican Church,—but no one can pretend that even these are essential points of difference. But it will be said Roman Catholics have certain beliefs about the service which they celebrate which the Anglican Church has rejected. They believe that it is a propitiatory sacrifice, and that the elements are transubstantiated. Let us suppose that they are wrong in these opinions. Does the essential nature of the Sacrament, or its validity, or invalidity depend upon the truth or falsity of such opinions? If on the one hand these opinions are correct, can we make them untrue because we don't believe them to be true; or if erroneous, can Romanists make them true by merely believing them to be true? What both Anglicans and Romans are intending to do, is honestly and in good faith, to fulfil, according to their respective lights, the command of our Lord,

"Do this in remembrance of Me,"—and neither their misbeliefs, nor our misbeliefs, on the points above-named, can change the fact whatever it may be. Because after all it is a fact about which we differ, and a fact which is no more demonstrable for us mortals than what the other side of the moon is like. The fact would, therefore, seem to be that the sacrament of the altar whether administered by Romanist, Anglican, Greek, Presbyterian, Methodist, etc., is the same sacrament, and cannot become essentially different merely because of different beliefs respecting how the benefits of the Sacrament are conferred, or by any difference of theory as to the bread and wine used therein, or as to whether or not any change is wrought therein by the prayer of consecration,—or by reason of differing ceremonies which are in themselves unessential, and when people think of "the mass" as being something wholly different from the Holy Communion, or the Lord's Supper, are they not merely indulging in a common Roman and Protestant error? The fundamental difference is that in the Roman Church you are debarred from participating in the Holy Communion unless you are prepared to profess your belief in the doctrine of the Transubstantiation of the elements, and a number of other uncatholic doctrines. Whereas in the Anglican Church a man is left to form his own judgment. If he choose to accept Transubstantiation he could not be excluded from communion, neither will he be rejected if he simply declares he has no theory whatever on the subject, and that he accepts the words of Christ, and is content to leave to Him the method by which He shall see fit to make those words good. According to the teaching of St. Paul to eat and drink "without discerning the Lord's Body" is perilous to the soul—but if that meant it was necessary for every man to have formed a clear and definite opinion on such subject as "Transubstantiation," or "the real objective Presence," no doubt those doctrines would have been expounded by him and not left to the speculations of theologians. What I have written on this subject has been dictated by a desire to promote a more liberal and charitable attitude both to our Roman brethren on the one hand and to our various Protestant brethren on the other. I do not wish for a moment to be understood as advocating the use of the word "Mass" as a substitute for "the Lord's Supper," or "Holy Communion," or "Eucharist," either of which terms, as a matter of nomenclature, is infinitely preferable. I have merely pointed out that they are all different names for what is essentially the same thing, a fact which is by some, forgotten or overlooked. The word "Mass" is by some considered to be the Catholic name for the Holy Communion. Whatever its derivation may be it really has no claim to universal adoption.

Geo. S. Holmsted.

### INDIVIDUAL CUPS.

Sir,—Sometimes I do not agree with what Mr. Ransford, of Clinton, says but I concur in every word he has written on the subject of individual communion cups. I know that this will be cried down, particularly by certain of the clergy, but that does not make any difference. The fact remains that an increasingly large number of people are kept away from the Holy Communion because of the communion cup. If they do not stay away outright they communicate less frequently than they would if individual cups were used. Again, the present custom conduces to the practical communion in one kind only. Are the clergy sure that many young men have not been kept out of the ministry because of the duties of the minister in regard to the wine left over? People who think thus are not thinking of themselves but of other people also. For instance in cold weather conscientious people are often kept comparatively long periods from communion because of trifling sores on the lips, a matter which would not so largely deter them if individual cups were used. I expect that Mr. Ransford's letter will be met by a storm of indignant protest. At the same time these are facts which the Church cannot afford to ignore.

A Toronto Layman.

Sir,—I read with no little concern, the correspondence in your columns re the individual Communion Cup. The Pan-Anglican pronouncement, though not attempting to bind our conscience, shows us that the sober mind of the Church, after thorough investigation, is opposed to the innovation, and we may hope that the question will be quietly dropped. Yet when a writer, such as Mr. Ransford describes himself, seriously advocates the new practice, it is quite conceivable that many others think as he does, who nevertheless hesitate to express themselves publicly. The subject therefore is one on which it becomes us

to speak with reserve, remembering always that words said in all good faith may, and often do convey painful suggestions. The Bishops have spoken with great wisdom and temperance, and if we fail to profit by their example, I can foresee much evil as the result of over zealous discussion. We all know to what length agitation can go and how little excuse agitators need to set them going. There can be no doubt, however, that many, not necessarily too sensitive people do find a difficulty, and are grievously disturbed at a most solemn moment by feelings which Mr. Ransford has described in perhaps unconsciously exaggerated terms; at least the occasion when such language would be justifiable are extremely rare—so let us hope. Nevertheless we should do all we legitimately can to remove difficulties and stumbling blocks. There is no use in railing at those who, fight against them as they may, cannot repress their susceptibilities. Even if we think their attitude is one of indulged squeamishness—and it is not always that—even if we think their apprehensions of danger from contagion in the "common cup" groundless—which the Bishops do—yet visionary difficulties are to some dispositions quite as formidable as something more substantial. Now for those afflicted in this way, with good reason or otherwise, the "practical maniple" is a satisfactory and common-sense relief. Nearly twenty years ago I inherited this "ornament" from my predecessor, and I wish he were alive now that I might thank him for the legacy. I cannot understand the antipathy which many professed ritualists have to a practical use of what appears at present a senseless ornament. My benefactor was a man of scrupulous regard for the decencies of ritual, and of marked reverence in all his ministrations. Without neglecting the weightier matters, the observance of the little niceties was with him almost a passion. Judging from his experience and my own I may say that the difficulty urged by Mr. Ransford (that after a short time the maniple becomes unfit for use) is in most cases purely imaginary. But if on occasion such unfitness should become apparent, there is nothing to prevent the substitution of a second maniple kept in the burse against such emergency. The suggestion of sacrilege—the only objection of a practical nature that I know of—falls to the ground, if the detachable portion of the maniple be disposed after the celebration in the same way as the purification is treated. With the arguments, pro and con, from the ritualist's standpoint (I mean "ritualist" in the proper sense of the word—not the offensive) I am not competent to deal; but if it should come to a choice between the maniple and the individual cup, I fancy that ritualists of whatever type would cast a vote in favour of the former, and we may yet have to choose between these alternatives. The Bishops' Encyclical seems to be directed more towards allaying fears of contagion. I have not yet seen the report of the committee on which their resolution is based, and perhaps I ought to wait till we have the opportunity of consulting that report before making any suggestions such as the following. I trust, however, they will prove to be on the lines indicated by the Encyclical. Advocating the use of the practical maniple I conceive to be on these lines, or at least not diverging materially from them. Usually any one suffer-

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ing from a highly contagious disease—tuberculosis for example—would naturally refrain from communicating publicly, unless at the close of the communion of the people, or at least they should content themselves with communicating in one kind. If not a tactful hint from the parish priest could scarcely be taken amiss. At any rate he might speak plainly on the subject when addressing communicants' meetings and confirmation classes, and his remarks would be carried to a much wider circle. I have often wondered why some priests, in presenting the chalice, seem to insist upon all touching with their lips the same place on the cup. Surely there can be no "ritual reason why." If it were understood that the minister turned the cup with judicious discrimination much unnecessary apprehension would be avoided. Whilst some medical men have insisted strongly on the danger of contagion, others have no such anxiety. Anyhow I believe the challenge has been issued without its having been taken up, so far as I know, to produce a single case of contagion directly traceable to the chalice with any degree of certainty or even strong probability. Indeed I am informed that there is a certain antiseptic property in wine—real wine, suitable for communion—which precludes or nearly precludes any accident of the kind. Moreover, the fact that the death rate amongst the clergy, as it appears on consulting insurance statistics, is very low, would seem to imply that little, if any, danger is to be apprehended on this score, especially when we remember that they are necessarily the most frequent communicants. Besides as a rule they have to consume the elements remaining after all have received, when the conditions complained of are most pronounced; and furthermore, usually takes the ablutions in which latter case the supposed danger, if present at all, ought to be even more imminent. Reverting once more to the individual cup—apart from all considerations of symbolism or breach of symbolism, I do not see how the individual cup could be ministered reverently. Certainly this could not be done if at all without recasting our formularies beyond recognition. Perhaps if some one in sympathy with the movement—if it should move any further—were to set forth in black and white an order of ministration with all necessary rubrics, this would do more to discount the proposal than any amount of theorizing on its merits and demerits. When I speak of the maniple as a seemingly senseless ornament I do not wish to cast any reflections upon the "use" of those churches which retain the Eucharistic vestments. Authorities differ as to the original purpose and significance of the maniple. And whilst it would be difficult to prove that it was ever used for cleansing the chalice, one alternative name "Sudorium" suggests quite another idea. Nevertheless I can see no impropriety in making a practical use of what is now a mere ornament, for a purpose not altogether out of keeping with its original intention, whatever that may have been.

Arthur Jarvis.

#### THE WORD ALTAR IN THE HYMNAL.

Sir,—“J.M.B.” shows good sense in withdrawing his claim that the “Altar of Incense” is the type of what he calls the Christian altar in the Holy Communion. For it is an easy matter to show that nothing was ever eaten from it, so that it cannot possibly prefigure “The Lord’s Table.” “J.M.B.” is quite right in saying that “our Blessed Lord fulfils all types.” The pity is, that he does not go on to the logical conclusion of his sound premise. From that statement to the end of his letter, his statements are quite unproved suppositions, and his logic constantly halts.

There is not a word in the New Testament, as there is not a word in the Prayer Book to lead any one to call the Lord’s Table an “Altar.” Christian worship requires no “altar” for Christ has fulfilled all types, and is our only “altar.” He having also offered one “full, perfect, and sufficient sacrifice” which can never be repeated, and needs no repetition. When Christ instituted the Holy Communion, He with His disciples all reclined at a table. The Lord’s Supper could not possibly have been instituted at an “altar,” and we keep the same feast of His holy institution. As a matter of fact, no one can possibly eat at an altar, or off an altar. No one as far as history records, has ever done so since the world began. If “J.M.B.” is really seeking for light, he will find (see Lev. vi. 19, 30 and Lev. xvi.) that no sin offering was ever allowed to be eaten. And this is the type which Christ fulfilled. But as “J. M. B.” rightly reasons. Christ fulfils all types. He is the only altar of any kind now. He is the “Altar” in heaven, in whom “the souls under the altar” wait in joyful hope. Yes Christ is the Altar, and Sanctuary, and Temple of heaven. I saw, says St. John, no sanctuary in the city, for the Lord God Almighty is the Sanctuary of it, and so is the Lamb (Rev. xxi. 22). This glorious truth has been long enough obscured by those who are not careful as to their terms. Our modern hymnology has done much to set people’s minds astray. But no careful Bible student need go far wrong. It is an erroneous view of the Eucharist, which leads the mind astray. In the purest ages of the Church, no one ever dreamt of calling the Lord’s Table an “altar.” The term would have had no meaning in a true doctrine of the Holy Communion. For Christ is the Christian Altar, and as Ambrose said (Epist ad Heb.) “our altar is not visible but invisible.”

W. James.

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#### “THE INCRIMINATED HYMNS.”

Sir,—The Venerable Archdeacon Armitage notwithstanding his failure to secure in the General Synod a single supporter in his attack on the new Hymnal, has appealed to your readers in justification of his action. The sole basis of his charge against the orthodoxy of the hymns he specifies is that Lord Selborne (certainly no mean authority) considered that they taught Transubstantiation, and that they are translations of hymns composed by Thomas Aquinas who undoubtedly believed in that doctrine. In order to judge of the merits of the Ven. Archdeacon’s charge ought we not to fix first in our minds what is meant by Transubstantiation. In a former communication I endeavoured to show that this doctrine has as its basis the metaphysical theory that “substance” is something altogether separate and distinct from the “accidents” of taste, touch, smell, colour, length, breadth, weight and all other physical properties of matter; and according to the doctrine of Transubstantiation it is this impalpable invisible thing which constitutes the “substance” of bread and wine which is changed by virtue of the prayer of consecration; but even though changed, it is not a permanent and obsolete change, but only one that exists for a certain purpose and which will spontaneously vanish if such purpose is frustrated. This doctrine is devised for the purpose of explaining how the consecrated elements become to the soul of the devout communicant the Body and Blood of Christ. It is an effort (though as we all of the Anglican part of the Catholic Church think) an unwise one, to enable people to do as St. Paul says we must do—viz., “discern the Lord’s Body.” The Church of England, though it explicitly condemns the doctrine of Transubstantiation, does not teach that the consecrated elements are not in some real and true sense to the faithful communicant “the Body and Blood of Christ.” On the contrary, it explicitly teaches in the Catechism that the Body and Blood of Christ “are verily and indeed taken and received by the faithful.” The effect of its condemnation of the doctrine or theory of Transubstantiation is that that theory in the opinion of the Anglican part of the Church is not a true explanation of the “how” the consecrated elements become to us the sacred Body and Blood, that it is in short an attempt to give a materialistic explanation of a spiritual truth. Divines of the Anglican Church have advocated theories of the Real Presence, which though not required to be held by anyone de fide, are nevertheless regarded as admissible theories and opinions in the Anglican Church, as was conclusively determined in the case of Shephard v. Bennett. These opinions are entitled to expression in our public worship, and unless the new hymn book had to be constructed merely to please one party in the

Church, they could not reasonably be excluded. The Ven. Archdeacon may consider that between the views of “a Real Spiritual Presence” or “a Real objective Presence” and Transubstantiation there is practically no difference; but he must at least admit that between them there is this vital difference, that according to the Romish view and practice Transubstantiation is an incontrovertible article of Faith which must be received as a condition of communion, whereas the Anglican doctrine referred to is after all a pious opinion, about which people may differ. And while some Anglicans may be able to use the hymns in question as expressions of a perfectly permissible opinion, others may regard them as does the Ven. Archdeacon as favouring the Transubstantiation theory. At the same time from beginning to end of the hymns he must admit that that doctrine is not explicitly taught, and what is actually said is quite consistent with permissible, though not compulsory, Anglican doctrine.

George S. Holmsted.

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#### THE PUBLIC FUNCTIONS OF THE SECULAR PRESS.

Sir,—In a sub-editorial note you follow “The Church Family Newspaper” in complaining of the treatment meted out by the “Secular Press” to the Pan-Anglican Congress in contrast with the liberal reports given to meetings of “Roman Catholics, Presbyterians, Methodists, and others,” and you proceed to inquire “why our General Synod and Diocesan Synods and Ordinations, etc., should be so completely ignored or so sparingly reported, when similar events in other religious bodies receive such wide publicity?” I cannot profess to say what answer the Secular Press will make to your inquiry, or whether they will think it worth while to make any answer whatever, but we may do the secular papers the justice of assuming that they know their own business best, and that they have a tolerably fair idea of what

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their readers require, and they make it their business to cater to that particular want and they find that it answers the purpose for which a secular paper exists, namely, to make money. This may or may not be a very high ideal, but it is the extremely practical view which controls newspaper enterprise. It is altogether likely, therefore that we must seek the reason elsewhere, rather than in the newspaper offices; and I really think we shall not have very far to seek, until we discover that our Church members don't bother themselves in the least about either our Diocesan or General Synods, and if the truth must be told only a very small percentage of our people know anything about their own Synods, and a still smaller percentage care anything. It is different with the other Christian bodies who don't happen to suffer from a religious vis inertia, and they make it their business to have intelligible reports supplied to the press, a course generally adopted by fraternal societies to safeguard themselves. We, on the other hand, live in the Seventh Heaven of our isolation, confident apparently, that we have in our possession the religious fulcrum that moves all creation, namely, "Canons." "Were I to die this minute," said Admiral Nelson in his dispatch to the Admiralty on the Battle of Aboukir Bay, "want of frigates would be found stamped on my heart." Want of "Canons" will never prove fatal to any Synod so long as there is such unbounded faith in their efficacy. Need I point to the wild enthusiasm of our people over the "Church Paper," how they read it night and morning, how they sleep with it under their pillows and how madly they rush to the office to pay several years' subscription in advance. Look at the large number of proprietors and editors of Church papers, who have retired as millionaires and who now live in stately mansions on the "Island"; when you have counted them up, you will readily hold the secular papers more than justified. You conclude by adding, "It is time some one should call attention to the neglect or omission, and the Church should insist on proper notices of her work in the public press." Why not make a "Canon" to meet the situation? In this case I imagine it would be the readiest way—perhaps the only way, to "Bell the Cat." We are living to-day in a heated atmosphere of rank and often shameless "Puffery"—political, commercial, and I am sorry to have to add religious; indeed the religious puff frequently far outstrips its competitors; and I venture to say, with all reverent sincerity, God help the Church when her work for Christ and the world has to depend upon such agencies for the quickening and vitalizing of her spiritual life. Robert Ker.

#### "THE ENGLISH CHURCH AND THE SECULAR PRESS."

Sir,—In your issue of November 12, page 728, under the heading, "The Secular Press," it is lamented that the Pan-Anglican Congress was neglected by certain papers after the opening days of the Congress on this wise. You will pardon me, sir, if I say that there is something maudlin and flabby about this plaint. If it is true that the press is barring out English Church reports through prejudice then it is probable that the English Church in Canada does not make good. Personally I reject the notion, because I know that the non-appearance of reports of our English Church doings is really due either to the laziness of the organizers in not supplying those reports or to the carelessness in not arranging for reporters. The Press of Canada know perfectly well that a large proportion of their intelligent readers are Church of England folk and will never refuse to cater for an established public. As a fact, this year here in Pilot Mound, I have read long reports of the General Synod day by day and most of the Diocesan Synods in a paper not considered the most newsy Western sheet. If this Press prejudice really existed it would hold sway in its most virulent form in our little Western papers. Indeed you might easily suppose that such a prejudice really exists owing to the variety of English Church notices in these papers. The absence of these notices is, however, due to the neglect of English Church people, both clerical and lay, to supply the local editors with the news. We find that a Methodist editor in a notably Presbyterian town gives us every hospitality. The truth is that in this matter, as in many others, our people must wake up and keep abreast of the times. I repeat what I have pointed out before that a Press notice of Church doings is not for the purpose of brag or blow but for the purpose of informing people that we are a living organization and are doing our share in the Kingdom of God. Yours truly, H. M. Speechly.

#### A.Y.P.A.

Sir,—The steady progress of the A.Y.P.A., both in expansion and efficiency is proving the wisdom of those who first formulated the movement as an Anglican Association rather than a mere parochial agency. But there is a lack of Anglican Association which, if it could be supplied, would possibly produce more efficiency still. A year or two ago a successful convention was held in Galt at which the Dioceses of Toronto, Niagara and Huron were represented. The following year many interested in the A.Y.P.A. were hoping for another such general convention of even a larger character, but hoped apparently in vain. Would it not be possible to hold each year an Inter-Diocesan Convention and also in each diocese, some six months before the Inter-Diocesan, an A.Y.P.A. Convention in each Archdeaconry, or if necessary Deanery, at which delegates could be elected to be present at the Inter-Diocesan Convention. This would also give fuller opportunity for the interchange of ideas and systems of work. The spirit of association needs to be more strongly developed and to become, consistently with the ably chosen title, more Anglican. Parochial branches are certainly alive to parochial concerns, but development as branches within and of the Anglican Church, together with the extended spirit of association and all that it means, would produce healthy and far-reaching results. An A. Y. P. A. Member.

#### CHRISTMAS ORGANS.

Sir,—There are many friends round the country who like to make a special gift, perhaps as a Christmas Offering, to some work in the Mission fields, and perhaps hardly know of some distinct object which would appeal to them as a personal matter. I would like to suggest that the gift of a small \$30 or \$35 school organ to some of our many small congregations, where at the present moment they have nothing at all, would be a most appropriate and acceptable Christmas gift. In quite a number of our small congregations we have no organ at all. Many of them were looking forward to this year's harvest, hoping to be able to raise enough to purchase it for themselves, but in many cases either the hail or early frost destroyed the hope, and there will be no organ for at least a year to come. The W.A. have very kindly offered to send us one each for five or six different centres, and this will be a great help; but I cannot help thinking that there are many private Churchmen in Canada who would gladly send one of these little congregations a Christmas box of a nice little \$35 organ. If so, please send the organ, and not the money. The organs have to come from Ontario, and I would gladly furnish the addresses, so that they might reach the neediest congregations in time for Christmas service. George Exton Lloyd, Archdeacon, Prince Albert, Sask.

#### Family Reading

##### A HUMAN CORK.

Bathing in Great Salt Lake is a unique experience. Flights of steps lead down into the water from the interminable platform along which the bath-houses are situated. The water is quite shallow at first, and you find rare enjoyment for a time in wriggling your toes about in the salt that forms the bottom in place of accustomed sand. You are obliged to wade out some distance before you experience the peculiar buoyancy of the lake. First, you feel your feet trying to swim out from under you. You find it more and more difficult to walk. You begin to float in spite of yourself. Then you realize that you are non-sinkable. You can't sink if you want to. Throw yourself on your back or sit down or try to swim, and you bob about like a rocking-chair in a freshet. You feel as though you had been turned to cork. You can't help looking at the phenomenon subjectively. You don't see that there is

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anything peculiar about the water. It looks and feels like other bathing water—until you get some of it in your eyes or in your mouth. Then you wish you hadn't come. Ocean water is sweet in comparison. In fact, the chemists tell us it is eight times less salty.

You can't drown in the lake by sinking, but you can be suffocated to death, which is just about as uncomfortable and undesirable. We found signs everywhere warning us against being too talkative or too frolicsome in the water.

When we came out we brought with us large deposits of salt on our skin. As the water evaporated we found ourselves covered with white crystals. Only a strong shower bath of fresh water or a good clothes brush can put you into fit condition to dress.—The Travel Magazine.

#### THE BEAUTY OF CHURCHES.

When God has created the forests and groves  
With splendour and beauty untold,  
Why, then, should His Church be the only retreat  
Where this beauty we may not behold?  
And why should our homes be embellished with art,  
With frescoes and ornaments fair,  
But the temple of Jesus, our glorious King,  
Be plain, or unsightly and bare?  
And why should the lowliest pathways be strewn  
With flowers of fragrance so sweet,  
But God's earthly abode be the only resort  
Where we must not consider them meet?  
Since God thus has made all creation so fair,  
Bright sunshine and cool shady bowers,  
The glistening sea with her treasures unknown,  
Rich plumage, rare plants, and sweet flowers—  
Oh, why, then, should only His temple on earth  
Which should be our joy and our pride,  
Receive less of beauty, less honour and care,  
Than the buildings wherein we abide?  
'Tis dreary to enter the doors of a church  
Where no beauty appeals to the eye,  
For how can such places symbolical be  
Of those mansions of glory on high?  
'Tis joyous to enter a beautiful church  
Embellished with splendour and grace,  
For there we behold, though it be through a veil,  
The glory of God's blessed face.  
William Edgar Enman.

#### AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 10th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

#### BELIEF IN THE HOLY GHOST.

To believe in a Presence within us pleading with our prayers, groaning with our groans, aspiring with our aspirations; to believe in the divine supremacy of conscience; to believe that the spirit is above the letter; to believe that the substance is above the form; to believe that the meaning is more important than the words; to believe that truth is greater than authority or fashion or imagination and will at last prevail; to believe that goodness and justice and love are the bonds of perfectness, without which whosoever liveth is counted dead though he live, and which bind together those which are divided in all other things whatsoever—this, according to the Biblical use of the word, is involved in the expression, "I believe in the Holy Ghost."—Dean Stanley.

#### DUTY.

Every duty is strictly a duty of the moment, and admits of no delay. The child neglected to-day becomes less teachable to-morrow; the act of kindness which is a gracious attention this week becomes an overdue debt next, and is presented with sad apology instead of received with glad surprise. . . . Each secret suggestion of duty is a distinct call of God which cannot be slighted without the certainty of its total departure or fainter return. The spontaneous movement of the heart can then be only replaced by the striving of a heavy and reluctant will, with twice the work and only half the strength.—James Martineau.



It looks and you get some... Then you... is sweet in... tell us it is... sinking, but... which is just... irable. We... against being... ne water... h us largede-... water evapor... white crys... fresh water... into fit con-... zine.

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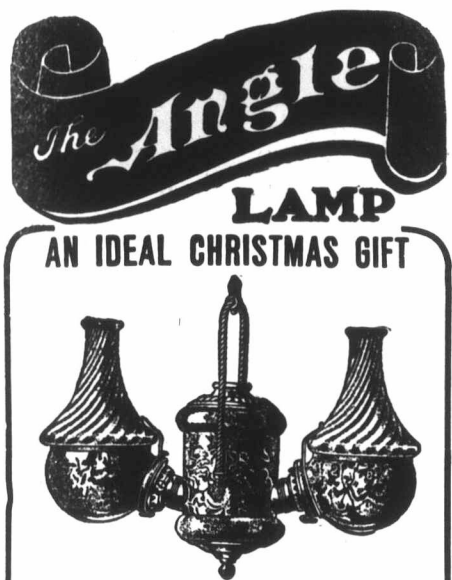
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**British and Foreign**

A memorial tablet of excellent design has been placed in the Parish Church of Castlemacadam to the memory of the late Dr. Hudson, who was for forty-seven years medical officer of the district.

St. Thomas', Barnesboro; Diocese of Pittsburgh, has recently been presented with a brass altar cross, altar desk, service book, alms basin, and two collection plates by Mr. and Mrs. Thomas Barnes in memory of their daughter, Miss Esther Barnes.

Valuable and handsome gifts were presented by the churchwardens of St. Jude's, Southsea, on behalf of the congregation, lately to the Rev. Canon and Mrs. Blake on the occasion of their silver wedding. Canon Blake has been officiating at St. Jude's for about forty-three years.

A magnificent brass alms dish with miniature brass offertory basins to match, were consecrated and used the first time in Calvary Church, Sandusky, O., on All Saints' Day.

The Bishop of London has appointed the Rev. W. H. Davies, M. A., Rector of Spitalfields, Rector of St. Giles's-in-the-Fields, W. C.

At St. Patrick's Church, Whitehead, Ireland, a new memorial belfry has been presented to the church by Mrs. Higgin, of Kilroot, in memory of her late husband, and in the parish church of Finvoy a carved oak pulpit has been erected in memory of the late General H. C. Magenis—the gift of Lady Louisa Magenis and other members of the family.

No fewer than sixty couples responded to the invitation of the vicar of Lindfield and his wife, who made it known through the local press that they desired to celebrate their silver wedding by entertaining all their parishioners who had been married for more than twenty-five years. Among the guests were Mr. and Mrs. Elphick, who are about to celebrate their diamond wedding, and Mr. and Mrs. Mead, who have been married more than fifty years.

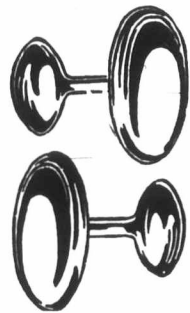
The Rev. Dr. Kinsman was consecrated third Bishop of Delaware on Sts. Simon and Jude's Day last at Wilmington. The Right Rev. Dr. Tuttle consecrated and he was assisted in the act by the Bishops of Virginia, New Jersey, Massachusetts, Newark, New Hampshire, Central Pennsylvania, and Bishop Courtney. The Right Rev. Dr. Parker, Bishop Coadjutor of New Hampshire, preached from the words "Feed My Sheep," St. Jhn xxi, 16.

Prior to leaving St. John's, Greenock, for St. Andrews, Glasgow, the Rev. Mr. Strathern was presented by the teachers and members of the different classes in the Sunday school with a gold cross, a silver clock and an umbrella. Mrs. Lennie made the presentation on their behalf. A few days later, the Rev. Canon Lennie, on behalf of the members of the congregation, presented Mr. Strathern with a handsome gold watch. In returning thanks Mr. Strathern gratefully acknowledged all the kindness he had received.

A new parish hall which has been erected in connection with Holy Trinity Church, Bournemouth, Hants, was recently dedicated by the Bishop of Hull, the father of the present vicar. It has been built at a cost of £2,000, and the main hall will accommodate nearly 400 people. It is an interesting fact to note that there took part in the dedication ceremony all three vicars of the past and present, viz., the Very Rev. P. F. Elliot, now Dean of Windsor, the first vicar of the parish; Canon Elliot, his brother, vicar of 1891 to 1898, and the present vicar, the Rev. A. S. V. Blunt.

Surely a more fitting memorial has never been unveiled than the beautiful window just above the organ in Southwark Cathedral which has been placed there to the memory of that master of 6,000 coloured windows, the late Mr. Charles Kempe. Mr. Kempe's beautiful windows are to be found all over the world. A large proportion of the stained glass in Southwark Cathedral is his work. He was an artist who executed his own designs. The Bishop of Bristol, who unveiled the window on a recent date, dwelt upon the fact that in Mr. Kempe the artist who designs and the artist who works were united. The memorial window is by Mr. Tower. Mr. Kempe's heir and successor, and depicts the subject of angelic music in subdued harmonies of colour. Fifty

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or sixty of Mr. Kempe's workmen and a representative number of his friends were present at the ceremony.

A very interesting event in the history of the Parish of Kilaughts, which is an ancient parish, took place lately, when a small mission hall was opened for public worship by the Ven. John Spence, D. D., Archdeacon of Connor. Owing to non-residence, in days long since, on the part of the rectors, this small parish has had no church and no clergyman for many generations. Of the total population of 870, only 30 belong to the Church of Ireland; but for their benefit the Rev. W. Quinn, rector of Loughguile, has erected on a plot of ground near the ruins of the old church, kindly given by a presbyterian, a neat mission hall, capable of accommodating about 50 people. A prophecy is current in the parish, said to have been uttered by a Mr. Cumming, a minister from Scotland deprived by Bishop Jeremy Taylor at the time of the restoration, that no church belonging to the Church of Ireland should ever exist in Kilaughts parish again. After a lapse of 240 years, such a building happily has been erected by the efforts of the rector of the adjoining parish, and the present minister of First Kilaughts Presbyterian congregation was present at the opening service.

Among the many glories of historic Croydon one of the foremost is the fact that here the primate of All England had for many years an official residence. The Archbishopal Palace, of which a large portion still remains, adjoining the Parish Church, was founded by Lanfranc in the eleventh century; but the present building was begun by Stephen Langton, and is the work of successive archbishops during five centuries. In the calendar of events there is much that is worthy of note. Here, in 1534, Cranmer tried and condemned the reformer, Fryth—and the fires of Smithfield consumed both judge and judged, in turn. Here, in Whitgift's day, came Queen Elizabeth to confer with the 'revered and sacred' prelate. In Commonwealth times the Old Palace naturally fell a prey to the zealous rebellion; but it was afterward restored by Juxon, the successor of Laud. The last to give any personal and active interest to the place was Archbishop Herring, who, in letters extant, dated 1754 and onwards, speaks of his great affection for "Croydon House." Under his successors, however, the building gradually fell into decay, until, in 1780 its sale was authorized by Parliament, and finally brought about by Dr. Sutton for the sum of £2,520.

It is now the property of the Sisters of the Church, and used by them as a day school and centre for their work. There is some decoration in the way of carved-work, groining, and open timbers, in the interior and in 1897, a subterranean passage was discovered leading out to Beddington, while formerly a moat surrounded the whole.

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## Children's Department.

### AN ELEPHANT AND HIS MOTHER.

Elephants are said to dearly enjoy a joke. When engaged in the timber trade in Burma, I observed some queer pranks played by them. On one occasion I saw a calf play a most ludicrous trick on its mother. The older animal was hauling a log, which fifty coolies could not have moved from a river to the saw mills,

quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk round one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but on discovering the cause she gravely shook her head, and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected; and, before the strain was put on again, he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull, he held back with all his strength on the train until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat he struck on his feet, and blurting out some heavy Burmese exclamations of wrath, he whispered a few words in the ear of the amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astonished me.

The youngster was more quick in turning, but at last he was cornered. The maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped on his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to the shed; but his trunk was drooping, and the great tears were coursing silently down his india rubber cheeks.

I was sorry for the poor little fellow, and I noticed that at dinner time

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### It Must Be Readily Salable

This is an important point—one often overlooked. For this reason the securities listed on the regular Stock Exchanges are best for they have a wider market and their values are always published in the papers. It is a safe rule to avoid unlisted securities which are canvassed for.

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The "Canadian Churchman" is the recognized organ of our Church. It has the confidence of the Church reading population, and should be in the home of every Churchman. It is a paper that can be placed in the hands of every member of the family; brightly written, with frequent illustrations. We ask each of our present subscribers and friends to try and send us without delay at least one new subscriber; and all in every way in their power to bring the "Churchman" prominently before the Church people.

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his mother was gently rubbing him down with her trunk, and manifesting many signs of affection.—Chums.

### HOW THE MOUSE GOT THE COOKY.

Ponto, the spotted dog, came trotting into the field behind the barn. He held in his mouth a fine bit of cooky, which the baby had given him. As he ran he growled to himself: "I do wish babies ate bones instead of cake. I am tired of cookies. I will hide this till to-morrow."

The wise old mouse was in the field just then, seeing the grass grow. He heard the dog, and he thought the cooky would be nice. So he squeaked: "Do you want a bone, Ponto?"

"Yes; have you got one?" barked he.

"I think the dog fairy has one for you."

This pleased Ponto. He had never heard of the dog fairy. He thought a fairy bone must be sweet indeed, he said he should be thankful for one.

The mouse squeaked to him to run around three times in a circle; then he was to lie down in the grass and shut his eyes for three minutes; then he could open his mouth and look for the bone.

Ponto at once dropped the cooky. He ran around and around after his tail ever so many times. Then he lay down and shut his eyes. After a while he jumped up again; but there was no bone, and the cooky was gone. The wise old mouse had carried it off to his children.

Let us learn a lesson from this. Let us be content with what we have, rather than grasping at what is beyond our reach.

### AN ADVENTURE OF TEN LITTLE GIRLS.

Ten little girls were on their way home from school. There were Eunice and Lucy and Jane and Susan and Nancy and Martha and Ruth, besides the three Marys—Mary Fox Mary Lyon and Mary Lamb.

Mary Fox was talking.

"Let's go over in the pasture and see those dear little lambs," she said.

## Eye Strain Headaches

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"Oh, I'm afraid of the sheep," gasped Susan.

"They won't hurt you," Ruth assured her. Come!

The three Marys were already over the fence. The rest followed, timid Susan at the end of the line.

For an instant the sheep stared at their visitors, then the leader turned suddenly and vaulted over a low stone wall into another field, and the rest dashed after him. It was over in a minute, and the sheep pasture was left in sole possession of the ten little girls.

They looked at one another with frightened eyes.

"I wish we hadn't done it!" moaned Mary Lamb, and the nine others said they wished they had not, too.

"What will Mr. Cross say?" cried Jane.

"Jim Tucker says he is just like his name. O dear! O dear!"

"O dear! O dear!" echoed the nine others.

"Maybe the sheep will run away and never come back," said Nancy.

"Maybe," agreed the rest.

"I think we ought to go and tell Mr. Cross," ventured Mary Lamb.

"Oh, I don't dare!" Mary Lyon said.

"I don't dare either," said Mary Fox.

And the seven others said they did not dare, too.

"I dare," said Mary Lamb. "Anyway, if I don't dare, I'll go if you'll go with me."

The nine agreed to go, and they turned down the road that led to Mr. Cross's home.

Mr. Cross was sitting on the back piazza and when he saw the ten little girls coming round the corner of the house a big smile spread over his face.

"Well, well!" he said. "Have you all come to call on me?" Let's see—ten of you! Well, well, I'll have to get some chairs, won't I?"

Mary Lamb, with a very scared face, said they could not stay to sit down, and then she told about the sheep and how they had run away.

The smile on Mr. Cross's face had been growing bigger and bigger and bigger, till now it broke into a funny, chuckling laugh that made Mr. Cross shake all over.

"Well, well!" he ejaculated. "So the whole flock jumped over the wall, did they? Well, I can't blame 'em much. Why, when I was a boy, if I had seen ten little girls coming to get acquainted with me, I'd have jumped over a stone wall myself! Ho, ho, ho!" and Mr. Cross laughed and laughed, till the ten little girls

would have laughed, too, only they could not quite, they were so scared.

"We're so sorry," said Mary Lamb.

"Yes, we're so sorry!" said the nine others.

"It was all my fault," confessed Mary Fox, bravely. "And, oh, do you suppose they're lost forever'n ever?"

"You come and see!" chuckled Mr. Cross, and he took his hat down from a peg, and he and the ten little girls went back to the sheep pasture together.

Over the fence they scrambled, and then Mr. Cross took a little whistle from his pocket and blew it softly.

In a minute the head of a big sheep appeared, and before the ten little girls had time to think the whole flock were back in their own pasture, and were coming straight for Mr. Cross.

"Oh!" cried Susan.

"Oh, oh!" cried the nine others.

"Well, well, well!" said Mr. Cross. "Don't mean to say you're afraid? Well, well, they'll be the fraidest. See?"

And even then the sheep had stopped, hardly knowing whether to come on or to turn back.

"Needn't be a mite afraid," Mr. Cross said to the ten little girls huddled close behind him, and then he blew softly again on his whistle.

At that the sheep came forward, and the ten little girls were half-frightened and half-delighted to see how tame they were, and how they fairly tumbled over one another to poke their noses into Mr. Cross's pockets to get the salt which was there.

"Isn't he nice?" exclaimed Mary Lamb, after the ten little girls had bidden Mr. Cross a laughing goodbye.

"Isn't he?" echoed the nine.

"I think Jim Tucker was the cross one," said Mary Fox.

"Anyway, Mr. Cross isn't cross!" declared Mary Lyon.

And that made the ten little girls laugh all the way home.—Youth's Companion.

Did we but remember how often God has been better to us than our fears, we would exercise greater confidence in Him.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.

Let us make known our requests to God, thanking Him for past mercies, and then wait patiently upon Him. So will His peace keep our hearts and minds. . .

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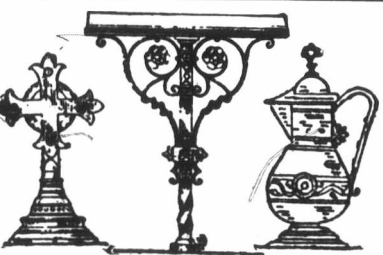
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