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Vol. 36.

TORONTO, CANADA, THURSDAY, DECEMBER 9th, 1909.

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Dr. Ferguson-Davie was entertained lately at the new University Club, St. James Street, London, by some of his Cambridge friends, on the eve of his departure for Singapore; and a pastoral staff for the diocese was then presented to him by Dr. Knight, the Principal of Westcott House, Cambridge, on behalf of subscribers from Trinity Hall and the Clergy Training School. The staff, which is of beaten silver and ebony, with jewelled orb, surmounted by a cross, carries the arms of Singapore, Cambridge, Trinity Hall, and Ferguson-Davie, with a Latin inscription commemorating the



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occasion and the donors, at the head of the stem. The Bishop has left for his diocese.



A pulpit, the gift of Alderman Abbey and Mrs. Abbey, to St. Mark's Church, Kemp Town, Brighton, was dedicated on a recent Sunday morning by the Very Rev. the Dean of Chichester (Dr. Hannah). Alderman Abbey was unable to be present at the church, but Mrs. Abbey and several members of the family were at the service.

The Rev. J. F. Harvard, who has been vicar of the village church of Little Maplestead, Essex, since 1855, has just celebrated his 90th birthday. He is still able to perform all the duties appertaining to his office. The church of Little Maplestead is a famous one. It is one of the four round churches in England. It was founded by the Knights Hospitallers of

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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 9, 1909.

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Lessons for Sundays and Holy Days

December 5.—Second Sunday in Advent.
Morning—Isai. 5; 2 Pet. 2;
Evening—Isai. 11, 10, 11; or 24; John 14.

December 12.—3rd Sunday in Advent.
Morning—Isai. 25; 1 John 4, 7.
Evening—Isai. 26; or 28, 5 to 19; John 19, to 25.

December 19.—Fourth Sunday in Advent
Morning—Isai. 30, to 27; Rev. 4.
Evening—Isai. 32; or 33, 2 to 23; Rev. 5.

December 26th.—First Sunday after Christmas.
Morning—Isai. 35; Gen. 4, to 11 Acts 6
Evening—Isai. 38; or 40 2 Chron. 24, 15 to 23; Acts. 8 to 9.

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

THIRD SUNDAY IN ADVENT.

Holy Communion: 280, 282, 618, 634.
Processional: 68, 71, 74, 75.
Offertory: 69, 607, 623, 638.
Children's Hymns: 70, 630, 671, 682.
General: 72, 631, 634, 636.

FOURTH SUNDAY IN ADVENT

Holy Communion: 232, 234, 237, 241.
Processional: 66, 70, 476, 670.
Offertory: 63, 65, 580, 646.
Children's Hymns: 700, 701, 707, 710.
General: 58, 60, 61, 108.

THE THIRD SUNDAY IN ADVENT.

The Church gives point to our Advent meditation by bidding us make due preparation to meet our Saviour Judge in the air. Last Sunday we learned why a book had been placed in our hands. That book, rightly used, gives us inalienable possession of the blessed hope of everlasting life. To-day we must endeavour to appreciate the spiritual benefits resulting from the organization of the Church. The necessity of definite organization, of a ministry, in Holy Church is admitted. We cannot conceive of an army marching unofficered to victory. No more can we conceive of a religious body holding together and fulfilling responsibility without some definite organization. Then as far as we are con-

cerned the character of the ministry is settled. We believe that from the Apostles' times there have been three orders of the ministry—Bishops, Priests and Deacons. The subject for our meditation comes in the form of a question, "What is to be our relationship to the Church's ministry?" The officers of an army are not the whole army. Likewise the ministry of the Church is not the whole Church. The true relations between ministry and laity must be preserved, otherwise the spiritual influence and development disappear. To sacrifice everything to organization is to lose independence, freedom, individuality, gifts which God intends for every man. In the Middle Ages the organization was everything. But the ignorance and superstition of the Middle Ages were a severe handicap to spiritual progress. The Reformation was a rebound from this slavery. And the chief characteristic of humanity since the Reformation has been the assertion and recognition of personal freedom and individuality. A gifted writer of the Anglican communion has summed up the answer to our question in these words, "Ministerial Priesthood." The clergy as members of the Body of Christ have special duties of ministration and leadership. And the duty of the laity is to accept priestly ministrations for the development of all spiritual powers, and to follow the leaders by dedicating our powers to the service of God and the welfare of our neighbours. The Epistle for to-day points out the necessity of faithfulness on the part of the clergy. There is not a moral or a spiritual difficulty that will not vanish before faithfulness. Therefore let us be faithful as priests: The Gospel for to-day gives us a wonderfully significant climax. John seeks the evidences of the Advent of the Messiah. The answer of Jesus refers John to the miracles wrought by Jesus Christ. But the climax is the preaching of the Gospel to the poor. That is the great miracle of every age; but it is a miracle that can only be performed when organization is not made everything, but is regarded as a means to an end, and when the clergy are ministering priests, and when the laity recognize their God-given priest—Lord.

AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 16th 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.

Home Religion.

Archbishop Matheson in laying the responsibility for the widespread indifference to religion at the door of neglect of religious teaching, and of family worship in our homes, traced the stream to the fountain head. Surely homes where the book most eagerly and assiduously read is the latest sensational novel; where the morning comes and evening goes without the slightest thought of family worship, where the one aim of each member of the family, after the daily round of duty has been discharged, is worldly pleasure; where conversation is gossip. The aim of life is pleasure and money-making, and attendance at one or two services on Sunday is the sum total of religious observance for the week, cannot with any degree of fairness be deemed Christian homes. And yet how many such there are! Homes Christian, it may be, by profession, but by all the rules of logic worldly to the core. Our wise and observant Primate has sounded a true note of warning, one that is sadly needed.

Gradual Growth.

To those who have studied the growth of nations it should not be a matter of surprise that the bulk of Canadians have required time to familiarize themselves with the Naval idea. These broad and essential elements of national life, in the process of time, impress themselves upon a young and progressive nationality as the national conscience grows; as travel and trade increase; and responsibility for the security of the people and their property on the high seas, and in foreign parts, begins to assert itself. As to a Canadian the term Dependency has become distasteful, so now he deems it high time that he should emerge from his old condition as a dependent on the British tax-payer for naval protection at home and abroad and demonstrate to the world at large that he is no longer a dependent on the tax-payers within the British isles in this regard, but that he is now a freeman of the British Empire, on sea, as well as on land.

The Blind.

Miss Winnifred Holt, secretary of the New York Association for the Blind, in a lecture in Baltimore, gave some particulars which show the advance in the treatment of these afflicted ones. Much sight, she said, could be saved by better regulation for the prevention of blindness in industrial work. It is no exaggeration to say that one half of blindness is immediately preventable. School children come next. After an appeal for other toys than cap pistols and rockets, she emphasized that most blind persons are physically below par and, if we are to help them we must see that they are given every opportunity for getting healthy exercise to build up their bodies. The only radical difference in the education of the blind, apart from their need of fresh air, is in their means for reading and writing. We don't believe in the segregation of the blind, but we think they should live normal home lives, if possible, for the handicap of their blindness in the blessedness of work and the pride of wage-earning. We must not think of the blind as a class but as individuals, and must try to consider each individual's needs and abilities.

St. George's Stuyvesant Square, New York

Will in 1901 complete the century of the church's existence, and this is dwelt upon in the parish year-book. The rector, the Rev. Hugh Birkhead writes a most able opening statement reviewing the past and hoping for the future. In the course of this he writes some things applicable to many other parishes such as "the Church has sedulously confined herself to purely religious matters. She has refused to hear the voices from without, she has allowed most of the leaders of our time to grow up outside her border and to act without her support. Bishop Greer, in the annual convention address, said that religion in this land was only 'a guest,' treated courteously and given honourable place, but not really a part of the life of every day, not really a working factor in the great solution. Now, we as Churchmen can only take part in the great crises that lie before this land if we are able to qualify. If we hold in our hands the message of eternal life, if the spirit of Jesus Christ dwells in our midst, if we represent the God-consciousness of our time, it is most important that we should qualify, otherwise the coming fabric of the nation's life, however justly organized, however wisely planned, will be without a heart and without a soul."

Household Knowledge.

The late Frank B. Cotton, of Brookline, Boston, left the sum of one million dollars in order to found a school "for the purpose of enabling women and girls, especially of the middle classes,

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without regard to nationality, religion, or colour, to improve or better their conditions by being instructed how to perform work such as housework, sewing, trades, or business suitable for women, and other means of livelihood that will permit them to earn an independent and honourable living, and teach them the nobility and dignity of industry and labour, both manual and mental." A little more than a year ago John Bigelow, who was born and brought up in the farming class of New York State, and made a great name for himself in New York, published some recollections of his early days. He was born in 1817. There was no soap, except his father's shaving soap, used on the farm which was not made on it. The candles were all also made by the women. The clothes were principally made from wool grown on the farm, spun and woven on it, dyed with the golden rod collected by the children. What a change from such self sustaining habits of independence to the present, when children of the middle class are so badly instructed at home and in the school by parents and teachers in homely house work duties, that a citizen has to found a million dollar school to have them taught, and in Boston.

Manly Sport.

A good word for manly sport we have always had. There can be no doubt that the outdoor games of men and boys contribute largely not only to the health and strength of the players but to the development of a cheerful manly spirit as well. We believe that such sport as was afforded by the championship football match between the Ottawa "Rough Riders" and the Toronto "Varsity" team in Toronto on the 27th of November is most creditable to Canada. Not only did it evidence the skill, speed and strength of young Canadians in friendly contest but it also made manifest the spirit of fair play, which is one of the noblest traits of an individual or a people.

Psychical Research.

A remarkable paper on the above subject and detailing some of the results of an investigation held by three expert amateurs of the phenomena produced by an illiterate Italian woman, named Eusafia Palladino, will be found in the "Nineteenth Century" for November. Messrs. Fielding, Carrington and Baggally were the investigating committee. The former being the hon. secretary of the Society for Psychical Research. Mr. Fielding after a large and varied experience in watching the seances of fraudulent mediums had become quite sceptical of any other results than those produced by deception and fraud coming from such performances. The Palladino investigation, however, made a convert of Mr. Fielding, who says: "I have convinced myself of the reality of these phenomena, and of the existence of some force not yet generally recognized which is able to impress itself on matter and to simulate or create the appearance of matter." This is certainly the most remarkable contribution to the study of this curious subject that we have as yet seen. Under the conditions governing the enquiry, and considering the unusual qualifications of the examining committee, and the impression produced upon them it seems extremely difficult to doubt the existence and operation of such a force as is referred to by Mr. Fielding.

The Church's Outlook.

"Canon Alexander, in a sermon preached at Cambridge, has described the Church's outlook, and although he sees plainly the many evils within and without the Church he is most optimistic," says a British Exchange, "for the cause we serve is that of a moral, vital, spiritual Christianity which underlies all progress, and it is only when this is kept patiently and seriously

in view that we can hope to see the Church a real power among the people, or to watch the slow but steady transformation of the kingdoms of this world into the Kingdom of our Lord and of His Christ. He is profoundly impressed by the fact that the Church of England is almost the only religious body in which 'faith is not afraid to reason, nor reason ashamed to adore.' The duty of the Church is to give its whole united energy to the task of laying energy on the essentials as compared with the non-essentials or accidents of Christianity. In the past too much stress has been laid on non-essentials and new sins had been created and men had been blamed for falling into them. Professionalism among the clergy was responsible for the loss of the Church's influence in country parishes and the clergy needed to get into closer touch with reality and life—the needs of men's souls must be faced. The person of Jesus still draws men with His old unquenchable radiance, and His Word has still its ancient power, and if the Church is the recognized home of faith, liberty and virtue, then we may cherish the idea of a British Church co-extensive with the British Empire."

Immingham.

The development of new trade routes builds up cities nowadays all over the world. But it is rather a surprise to find in England, on the Humber, a new port rising with the rapidity, yes, O far more than the rapidity, of Vancouver or Prince Rupert. In the course of an appeal from the vicar for aid we find that Immingham three years ago had a population of one hundred souls; now it is not less than three thousand, and dwelling houses are being rushed up with tremendous rapidity; this rate of progression will probably go on for years to come as every one expects this port to become the Liverpool of the east coast. Grimsby is an impossible port for large vessels, as it has no deep water approach. Hull is only possible for vessels of this type when the tide is full. Immingham dock can accommodate Dreadnoughts at any state of the tide, and here these vessels will be docked. The Great Central Railway Company have made arrangements to divert the export coal traffic of the Yorkshire coal fields to this port, as well as to bring their Continental goods and traffic to it.

We are holding over until next week the report of the consecration of the Bishop of Honan, as we wish to publish with it a sketch of his diocese and of his work in China.

WHAT WE OWE TO THE OLD TESTAMENT.

Ignoring for the time being all questions as to the direct authority of the Old Testament, its historical authenticity and its agreement or disagreement with what we call science, it may be well to consider how far we are indebted to it for certain eternal principles, which constitute the very soul and salt of our present day social system. First and foremost we owe the idea of human equality. In the Old Testament the standard of personal worth is always and everywhere character. The real distinction between man and man is not wealth or birth or talent, it is conduct. The Old Testament no doubt recognizes social distinctions, and even permits slavery, but this predominant principle is always and persistently, if even apparently inconsistently, asserting itself. A man's worth and importance is calculated on a moral basis, the man is the man not for what he has but for what he is. Thus we have the root principle of human equality, viz., that in God's sight each man must fulfil exactly the same requirements. Other religious systems, no doubt, have taught this but none so practically and effectively as the Jewish. As a natural and inevitable consequence of this primary conception of human equality, grew up the Old Testament theory of government. All government

was to be exercised and to find its justification in the interest of the governed. "By the King's rule" was the watchword of the Old Testament teaching on this head. The form of government might be despotic but that was only an accident. Its ruling principle could be expressed in the modern formula of the "greatest good to the greatest number." In the Old Testament we find no trace of the "divine right of Kings." Personal fitness was the one qualification and its absence a fatal flaw. Thus the Israelites were essentially a free people, and though governed under Oriental forms, possessed certain guaranteed and inalienable personal rights, denied to many civilized peoples within the memory of living men, and even yet in some cases not fully secured. Who for a moment, for instance, would not sooner live under such a government as King David's than under that of Russia to-day? Many acts of oppression were no doubt perpetrated by Jewish Kings in Old Testament times, but as Macaulay shows in the case of the Tudors they were contrary to the spirit and genius of the constitution, and could only be carried to certain lengths. Beyond a certain point they were boldly withstood, as witness the case of David and Nathan, which even to-day, after the lapse of thousands of years, stirs and warms the blood, and that of the revolting Israelites under Jeroboam with their outspoken manly utterances to King Rehoboam. Such people even if they did live thousands of years ago, and centuries before representative government in the modern sense had been dreamed of, were essentially free, and in some respects would have hardly caught up to them yet. No wonder that the Bible reading nations, those who have saturated their minds with the spirit and teaching of the Old Testament, have been free nations. Every man in the Old Testament "counts one," neither more nor less. Another great principle enunciated and uncompromisingly enjoined and sternly commanded in the Old Testament is care for the poor. The year of jubilee, by which all landed property reverted to the original owner or his heirs, and which prevented, or was intended to prevent, its permanent alienation, was a fine example of this spirit of tenderness towards the unfortunate, which is manifest everywhere in Old Testament legislation and which we ourselves, the heirs of all the ages, have only of late really become possessed of. By this law the consequences of a man's wilful offences were, as far as human wisdom could devise, mainly confined to his own person. The principle of a "living wage" of a fair day's pay for a fair day's work, is everywhere inculcated. The employer who "oppresses the hireling in his wages" is held up to contempt and scorn, and in every catalogue of cardinal virtues kindness and generosity to the widow, the orphan, the fatherless and the generally helpless, is included. Old Testament morality, as the Bishop of Tasmania recently shows in The Hibbert Journal, no doubt is crude and imperfect, and it was manifestly subjected to the law of evolution and development. But only in regard to details and temporary applications and interpretations. Its general principles remain, readapted, re-enforced and transformed, it is true, in Christianity, and are not "destroyed," but "fulfilled," and they have profoundly, if indirectly and unconsciously, influenced the social and political trend of modern civilization.

THE JURY SYSTEM TO-DAY.

The jury system, twelve in number and unanimous in these days gets occasional hard knocks that would have astonished a former, and not very remote generation, to show the institution was invested with a peculiar and surpassing sacredness that seemed to put it in a class by itself. And indeed in a class by itself, in this highly specialized age, it undoubtedly stands.

This is the age of the expert and specialist. The cult of "efficiency" has become the universal or at all events the "official" religion. The day of the "mere layman" has gone. Every man to his trade has become the watchword of the hour. The need of special training for special work has become a sort of obsession. People have become almost morbid on the subject. The wheel has come round full cycle in the last quarter of a century or so. In these days America was the happy hunting ground of the amateur or tyro. People light-heartedly "tried their hands" at a score of callings, for which they had hardly received the pretence of a training, training in fact was rather discounted. "Let a man learn his trade by practising it," expressed the attitude of the average man in those days towards the specialized callings, either of hand or brain. Now a veritable revolution has taken place. The specialist everywhere holds the field, and there is no room for the tyro or amateur. The jury system, therefore, as a survival from a bygone age is regarded in many quarters as a sort of anachronism, which has outlived its usefulness, or to be strictly up to date, its "efficiency." Jurors are, as we know, always "laymen." They take a non-professional view of the matters submitted to them. They have not been trained for their work, nor are they apparently selected for it with any regard to their personal fitness. They are simply a dozen respectable men chosen at haphazard from the "common people." And so proposals to abolish the institution are being made in increasing numbers and with steadily growing outspokenness. The last utterance of this kind came, if we mistake not, from one of our Supreme Court judges. Now in strongly deprecating the abolition of the jury system, we are not influenced by any fear as to the possible serious perversion of justice. Justice under any system would probably continue to be substantially administered. Undoubtedly the time was when the jury system was, to use the old fashioned pompous term, "the palladium of personal liberty." But times are changed and the disappearance of the jury would, it is highly improbable, bring about any such catastrophe, as it undoubtedly would have done in the bad old days of servile and corrupt judges and venal lawyers. Nevertheless we hold that even in these days of "efficiency" and specialization, the jury is a most valuable institution, and though perhaps susceptible of a little modification or modernizing, could not be abolished without serious detriment to the administration of justice. The participation of a jury in a trial imparts a human element to the proceedings which is of great if indefinable value. The expression "trial by his peers" has a significance that does not at first appear. The idea is this, that a man is tried not so much by his political equals, for as a matter of fact we are all politically equal, but by men like himself, by men who view things from the same standpoints, who have gone through the same experiences, who can put themselves in his place, by men again on the other hand who have not been hardened by professional contact with crime, by the mechanical administration of justice, and who are thus incapacitated from taking a human interest in his case. The professional administrator of criminal law, into which the personal equation so very largely enters, is apt to fall into one of the two extremes of unsympathetic severity or callous leniency. He is tempted to regard the accused as a "case" to be dealt with on fixed principles, and to forget that laws were made for men and not men for laws. The jury system therefore "tempers justice," relieves its rigidity, humanizes and popularizes its administration, makes it part of the every-day life and experience of the citizen and renders the dispensing of justice a function in which the "common people" are directly interested. Trial by jury is so deeply rooted among us that its abolition is as yet hardly thinkable, but it is just as well

that people realized that it is based on something more stable than immemorial usage and vague sentiment, and that it found its origin, continuance and justification in an unchanging principle as old as the administration of justice itself. What we have said on this subject is intended to apply to the administration of criminal law. In the case of civil law, which is necessarily a comparatively mechanical and cold-blooded business, the personal equation hardly counts. The difference between the administration of the civil and criminal law is the difference between operating on the limbs and body of a living man and the manipulating of wood or stone, the one is an art, the other a trade.

Brotherhood of St. Andrew

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

NIACARA.

Hamilton.—St. Mark's.—The annual meeting of the Local Assembly of the Brotherhood of St. Andrew was held in St. Mark's parish house last week, when over one hundred members attended. The Rev. Canon Sutherland gave a very stirring address on the subject of "Lukewarmness." The annual reports were presented by the secretaries of the different Chapters, showing the good work that had been done throughout the year. The report of the local council dealt with the work of the various assembly meetings and of what was being done among the inmates of the hospital and jail. The officers for the local assembly were elected as follows: H. E. McLaren, Ascension Chapter, president; Charles W. Hemming, St. Mark's Chapter, vice-president; A. R. Lanceley, Cathedral Chapter, secretary; Frederick Lamb, St. Mark's Chapter, treasurer. Among those present were: Rev. Canon Sutherland, sub-dean; Rev. Canon Abbott, Rev. W. G. Davis, Stony Creek; Rev. H. G. Archbold, Rev. T. H. Perry. The members of St. Mark's Chapter served refreshments at the close of the meeting.

OTTAWA.

Ottawa.—The anniversary of St. Andrew was observed this year by the members of the Brotherhood in this city by two well attended and very helpful services in Grace Church. The early celebration was conducted by His Grace the Archbishop, assisted by Rev. J. F. Gorman, rector of the church, after which breakfast was served in the parish hall, thus enabling the members to get to their respective occupations without undue loss of time. In the evening a large congregation participated in a bright and hearty service, the special preacher being Rev. Dr. Llwyd, vice-provost of Trinity University. After the service the members met Dr. Llwyd in the parish hall where a very warm expression of thanks was tendered him for his presence and admirable address. In reply, Dr. Llwyd, speaking as a Brotherhood man, whose membership dated from the inception of the Brotherhood, said he felt that there were two dangers against which all must guard, viz., the hesitancy of the clergy to trust the laymen as co-workers in the Church and the hesitancy of the laymen to trust themselves to do the work. This could only be overcome by mutual confidence and love, for perfect love casteth out fear. He had unbounded faith in the future of the Brotherhood, he believed God intended them to do a great work in His Church and would give them grace and strength and wisdom to do it.

TORONTO.

Toronto.—Pledges towards extension work to the amount of \$1,121.05 have been received since beginning of Brotherhood year, Oct. 1. The annual meeting of Toronto Chapters was held at St. Cyprian's on Saturday afternoon and evening, October 27. Excellent reports were read by Chapter secretaries of Brotherhood work being done, and it was reported that there are 51 active Chapters in Toronto, 35 Senior and 16 Junior, and that others will be added to the list shortly; \$118 has been already subscribed by St. Matthew's, Toronto Chapter this Brotherhood year, as pledges towards the extension movement, and other sums are to follow. H. E. McLaren, president of Hamilton Local Council paid a visit to head office last week, and had a business talk

with general secretary. Holy Trinity Junior Chapter, Lucan, Ont., is the latest one to get a Junior Chapter (No. 149) and enters upon work with fifteen fine young lads as members; 4,054 names of Churchmen have been received at head office, in connection with the Follow Up department, of these 1,403 have been sent in during the eleven months of 1909. At the request of the rector of Yarmouth, N.S., information has been sent as to steps towards formation of a Junior Chapter in that place. Half a dozen members were admitted to St. George's Chapter, Montreal, on Sunday last, during evening service Herbert Carleton, general secretary, United States Brotherhood giving the address. The honour of being the first Chapter to pay quotas for current year goes to St. George's, Moncton, N.B., the secretary at the same time sending in the Chapter's contributions to Extension Work. Eugene Brown, an active worker in the Brotherhood ranks in Winnipeg has returned from Lesser Slave Lake, and will remain in that city all winter. Montreal Local Assembly met on Monday last, the members having supper at 6.30 at Edinburgh Cafe, then meeting at Schoolhouse of St. James' the Apostle. The Junior Chapter at Indian Head, Sask., have a very neat card, inviting men and boys after service on Sunday evenings to the home of their director, for a social hour. The following resolution has been sent in to the head office from the Ottawa Local Council: "Resolved that a more or less detailed report of the work of the travelling secretaries of the Brotherhood should be sent to every Chapter secretary at intervals, in order to encourage subscriptions to the Forward Movement, by interesting the members in the work of the secretaries, through the dissemination of this information."

The Churchwoman.

NOVA SCOTIA.

Halifax.—The St. Andrew's Day of Intercession for Missions was well observed in this city. A service and corporate communion was held in St. Paul's Church, when about fifty-eight members of the Woman's Auxiliary made their communion, and a very strong and inspiring missionary address was delivered by the Rev. S. Woodroffe, lately elected rector of Dartmouth. He took for his text these words: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me." The preacher spoke of the great responsibility resting on Canadians in regard to the immense tide of immigration setting into Canada. He said that when emigrants went into England they assimilated the English life, adopting their laws and habits of life became Englishmen. While on the other hand those foreigners going into the United States had dominated the American, so that politics, social life and morals were such that the Americans themselves are apprehensive for the future. It was our duty to see that in Canada, where the number of emigrants are still greater, that we keep our ideals pure and high, and instead of lowering our standard we remain firm and carry the strangers with us. An earnest appeal was also made for the women in heathen lands who do not enjoy our privileges and whom we can help with our prayers as well as with our work. The sermon was one to arouse fresh enthusiasm in all who heard it. Prayers were said in all the city and Dartmouth churches from 9 a.m. to 6 p.m.

TORONTO.

Toronto.—Miss Macklem desires to acknowledge with grateful thanks the sum of \$2 from appeal for the Temple children, which she made lately in our columns.

The annual meeting of the Zenana Bible and Medical Mission was held in this city last Friday, at which interesting addresses were delivered by the Rev. R. A. Haslem and Miss Stamford, both of whom are missionaries on turlough from India. The Hon. S. H. Blake, K.C., presided. The officers for the ensuing year are: President, Mrs. S. F. Bodley; treasurer, Miss Kathleen O'Brien; secretary, Miss Lillian Wilkes. Canada has contributed during the first year nearly \$10,000 towards the work of this mission, and a similar sum is to be raised in the Dominion towards the new hospital which is in course of erection at Nasik in the Bombay Presidency, and which is urgently needed at the present time. The secretary's report, which was read at the meeting showed that there are now sixteen branches in this country, namely, in Montreal, Toronto, Edmonton, Vancouver, Victoria, Winnipeg, Regina and other points.

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Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Matthew's.—The Rev. J. W. Macmillan, the rector, gave a complimentary dinner to the members of the Boys' Club belonging to his parish on the 29th ult. The dinner was given in the lecture hall of the church and about 25 members and friends were present. The Club was organized a short time ago and its object is to aid the Sunday School. Its officers are: President, Albert Harrigan; Vice-president, Jack Keith; Secretary, Clyde Holland; Treasurer, Samuel Fraser; honorary President, Dr. Macmillan; honorary Vice-president, Kendall S. McLean. The Club meets once a week, and is known as the St. Matthew's Boys' Club.

FREDERICTON.

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

St. John.—St. Luke's.—The 140th anniversary of the founding of this parish was observed with due éclat on Sunday, November 21st. The celebration of this auspicious anniversary began with a celebration of the Holy Communion at 8 a.m., at which the rector of the parish, the Rev. R. P. McKim, was the celebrant. At the morning service the Lord Bishop of the diocese, the Right Reverend Dr. Richardson, preached on the subject of "The History and Work of the English Church in Canada." His Lordship referred to the founding of the English Church at Port Royal two hundred years ago and to the work that had been done since that time. He pointed out how much the church should have accomplished and what was expected of it. His Lordship spoke at some length on the points in which the English Church was weak and of the way in which these weaknesses might be remedied. He wished the people, he said, to become more united amongst themselves and to be more liberal minded. He would like to see the people cling more closely to one another.

After the sermon a tablet to the memory of the Rev. Thomas Wood, the pioneer English clergyman in the parish was unveiled by His Lordship. The tablet bears the following inscription: To the Glory of God and in memory of the Reverend Thomas Wood, who on Sunday, July 2nd, 1769, held the inaugural service of this parish on a plot of ground near where afterward the first church of the parish was built. "Go ye into all the world and preach the Gospel."

A special service was held in the afternoon for the Sunday School children, at which addresses were given by their lordships the Bishops of Nova Scotia and Fredericton. The church was well filled with the children, their parents and friends.

In the evening His Lordship Bishop Worrell, of Nova Scotia, preached an eloquent sermon on the Great Household of God. In conclusion he begged his hearers to remain members of that Divine Household while they lived on earth, and they would surely be members in the Kingdom of Heaven. There were large congregations at all of the services and the sermons and addresses given by the Bishops of Nova Scotia and of Fredericton were most appropriate to the occasion.

On the following evening a men's supper was held in the schoolhouse, at which more than 200 men of the congregation were present. This was served by the ladies of the W. A. of the parish. Mr. Henry Hilyard, senior warden, occupied the chair, and in his opening remarks reviewed the history of the Church in its many changes and congratulated the congregation and the rector, the Rev. R. P. McKim on the great success of the work in the parish. Bishop Richardson complimented the rector and congregation of St. Luke's on the noble manner in which they were carrying on the foreign mission work. In closing he urged all present to become missionaries and workers for the Kingdom of God. The Venerable Archdeacon Raymond was the next speaker and he dealt with the history of the parish more especially with its early days. Some music was given during the evening and the proceedings were brought to a close by the pronouncing of the Benediction, by the Bishop of

the diocese. On Wednesday evening a young people's social was held, at which the story of the parish was told by children belonging to the Sunday School. Pictures representing important events in the history of the parish were thrown on the screen and each picture was explained by a boy and a girl belonging to the Sunday School, who were specially assigned to that particular picture. On the following evening in spite of the inclemency of the weather a large number of people were present in St. Luke's Church to hear the eloquent addresses which were delivered by a number of local clergymen who had been invited in connection with the 140th anniversary of the church. The Rev. R. P. McKim, rector of the church, presided, and with him on the platform were the Rev. J. E. Purdie, curate of St. Luke's, and the Rev. W. B. Armstrong, who had been curate of the church under the Rev. Canon Harrison, and who gave some interesting reminiscences. The other speakers were the Rev. R. A. Armstrong, who spoke on the Apostle St. Luke; the Rev. G. A. Kuhring, who advocated General Church Unity; the Rev. G. F. Scovil, who advised action in the future rather than dwelling on the past; the Venerable Archdeacon W. O. Raymond, who reviewed the past of the church and who also advised action for the future. At the close of the addresses, the Rev. R. P. McKim spoke briefly, thanking the other clergymen for their addresses. He announced that the Rev. Mr. Watkins, who formerly had been a lay reader of the church, and who was present, had been appointed a missionary to South America by the Canadian Church Missionary Society and would leave some time after the New Year. On the following evening a congregational social was held in the schoolhouse, at which the rector and other clergy and some leading members of the congregation gave addresses. This interesting gathering passed off most successfully.

The history of this parish and church, which is a most interesting one is as follows: For many years it was believed the history of the church began with the building of the first Grace church in 1829. But while in England, some time ago, the Rev. W. O. Raymond, in looking over some early records of Nova Scotia chanced upon a letter from the Rev. Thos. Wood to Richard Bulkely, Esq., Provincial Secretary of Nova Scotia, which gave some very interesting history in regard to the worship of the earliest residents of the town. The letter showed that the Rev. Thos. Wood held three Anglican services on the shore of the harbour of St. John in the vicinity of the settlement of whites on the 2nd of July, 1760. As far as known these services were the first formal religious services held in St. John, certainly they were the first Protestant services. The whites among the handful of worshippers were made up of members and retainers of the Simonds and Hazen families, who established themselves in a fishing and trading station at this port, some years before the coming of the Loyalists. With the coming of the Loyalists, the congregation grew rapidly. For some time the services were held in private houses, but in 1829 a church was built as the following old notice shows: "The Sunday evening services hitherto held at Mr. Waterbury's, Paradise Row, and at Mrs. Merritt's, Indiantown, are to be transferred to the new Episcopal church, which will open Sunday, August 16th, 1829, at six o'clock in the evening." This edifice, the first parish church to be erected in the town, was called Grace church. It stood near the present site of the Maritime Nail Works and was built on land given by the Simonds estate. The Rev. B.

G. Gray, the rector of the parish, conducted the opening service and was assisted by his son, the Rev. J. W. D. Gray, who was the curate at the time. The church was so crowded that many were unable to enter and were obliged to leave. The Rev. B. G. Gray preached from John 4: 24: "God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth." The service was the first continuous evening service to be held by a church in Canada. In 1833, the Rev. Gilbert L. Wiggins, then rector of Westfield, was invited to take charge of the parish of Portland. The Rev. Mr. Wiggins was the first native born ordained minister of the Church of England in New Brunswick. He accepted the call but was obliged to resign in 1836 owing to ill health. He afterwards went to England where he died in 1866. He was a man of gentle, unobtrusive Christian character, and was much esteemed by his people. At a meeting of the congregation held on November 29, 1836, on motion of Charles Simonds, Esq., seconded by Robert Payne, Esq., the Rev. Wm. Harrison was asked to become the new pastor of the church. The Rev. W. Harrison accepted the call. He was the son of Lieutenant James Harrison and was born in Sheffield, Sunbury Co., N. B., on October 4, 1804. While the Rev. W. Harrison was pastor, the congregation outgrew the little church and in 1838 a new church called St. Luke's was built, on the present site of St. Luke's, and Grace church was moved bodily to where St. Paul's now stands and where Canon Harrison had been for a considerable period holding services. The formal opening of the new church took place on Sunday, December 23rd, 1838. The Venerable Archdeacon Coster, of Fredericton, was the preacher. For 39 years, one of the longest pastorates on record in the County of St. John, the Rev. W. Harrison acted as rector, resigning in 1875. During the cholera epidemic in 1854, he bravely stood at his post of duty and ministered to the dying and helped the sick and weak healed. While possessing the impulsive character of his father's race (Irish) he was a man of sympathetic nature and in times of sorrow and affliction was a most welcome visitor. He died on May 5th, 1879, at his residence Beech Hill, 14 miles from the city. During Canon Harrison's rectorship he was assisted by two curates, the Rev. William Harrison Tilley from 1867 to 1871 and the Rev. William B. Armstrong from 1871 to 1875. The Rev. Mr. Tilley was the son of Sir Leonard Tilley. He died in 1877, aged 33 years. The Rev. Foster H. Almon, rector of Trinity church, St. Stephen, N. B., succeeded Canon Harrison, being elected rector on May 27, 1875. At noon on the following day St. Luke's church was destroyed by fire, nothing being saved but the silver communion service that had been presented to the church by John W. Smith Esq., one of the first wardens. The new rector continued in charge of the church for three years and two months, during which time the basement school room and a considerable part of the present church were built. On August 1st, 1878, he resigned to become rector of St. Mary's (Free) church in this city. The Rev. Lorenzo Gorham Stevens was the next pastor of the church and continued in charge until 1895, when the Rev. E. L. Sibbald, was temporarily appointed. In the autumn of 1895, the Rev. R. P. McKim, of St. James' church, West Toronto, accepted the rectorship of the church and has since acted as its pastor. The Rev. R. P. McKim is a methodical and untiring worker, and under his guidance the church has made good progress. It was largely due to his efforts that in 1902 St. Clement's church at Millidgeville was erected. During his rectorship he has been assisted by the following curates in the order named: The Rev. F. W. M. Bacon, at present rector of St. Mary's church, Richibucto, the Rev. F. F. Flewelling at present in Johnston, Penn.; the Rev. W. Hilyard Smith, at present in Portsmouth, Kingston, Ontario; the Rev. C. W. Nichols, rector of Trinity church, St. Stephen; and the Rev. J. E. Purdie, the present incumbent. The present officers, churchwardens and vestrymen of St. Luke's church are: Rector—The Rev. R. P. McKim, curate, the Rev. J. E. Purdie. Wardens—Messrs. H. Hilyard and D. H. Nase. Vestrymen—J. S. Scammell, M. D. Brown, H. G. Harrison, T. A. Graham, W. A. Steiper, R. S. Oschard, W. B. Wallace, W. A. Smith, James Gault, A. B. Farmer, R. P. Hamm, W. F. Cronk. Vestry Clerk—Mr. L. W. Mowry. Delegates to the Synod—Messrs. W. B. Wallace and J. K. Scammell; substitutes, A. M. Rowan and J. Brayley. Superintendents of the school—Messrs. A. B. Farmer and H. U. Miller. Superintendent of St. Clement's—Mr. James Hushon.

St. Luke's.—The Venerable Archdeacon Armitage, of St. Paul's, Halifax, preached in this church both morning and evening on Sunday, November 28th. At both services the Archdeacon took for his subject "Christianity."



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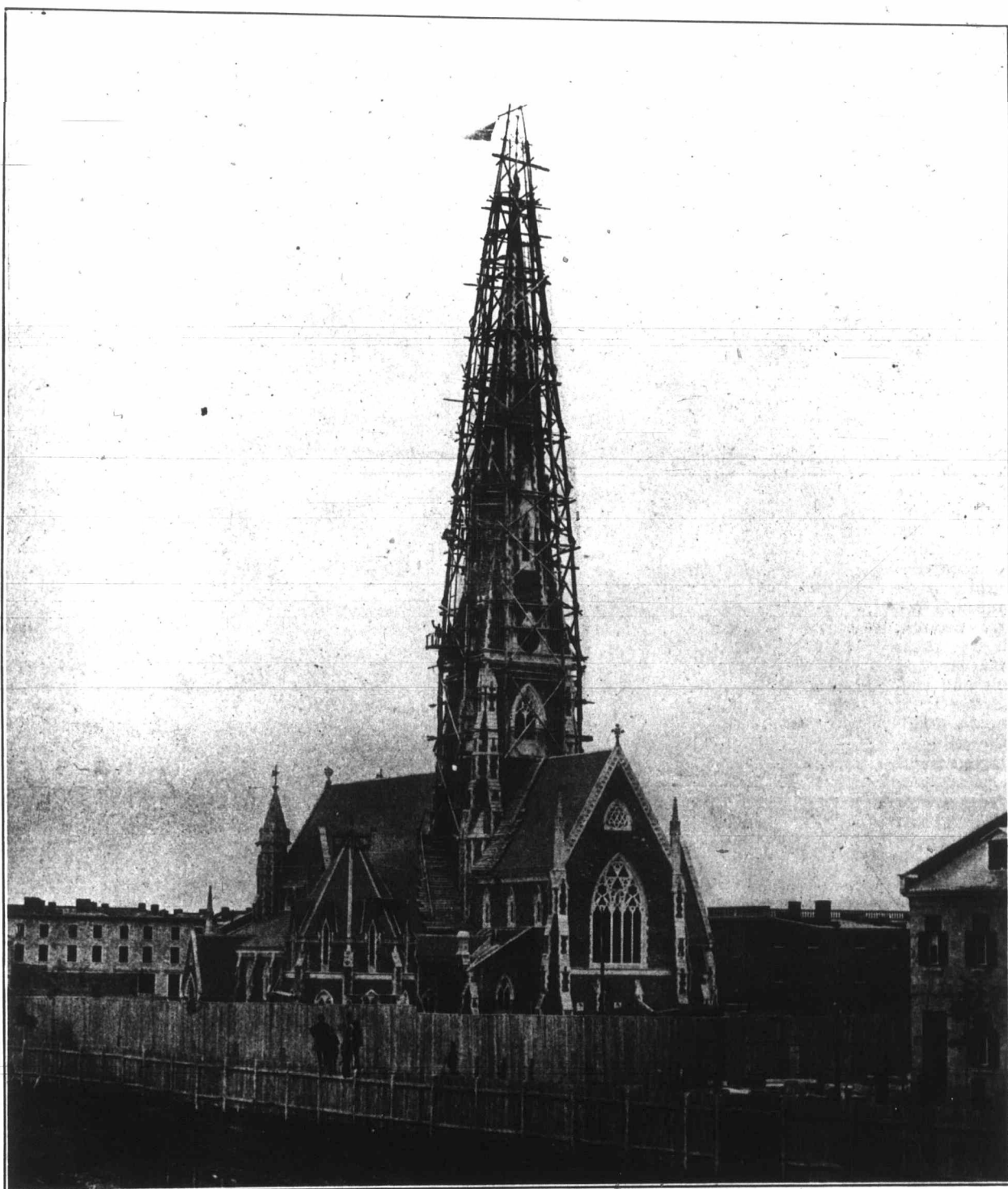
Montreal.—Christ Church Cathedral.—This Cathedral was filled on Thursday evening, November 18th, on the occasion of the special service to celebrate the jubilee of the church. The service was a fully choral one, the musical portion being beautifully rendered. The processional hymn was "The God of Abraham Praise," the anthem 2 Chronicles, 13, 14, "It came to pass," by the Rev. Sir F. A. G. Ouseley, Bart., and the recessional, "Jerusalem the Golden." The Right Rev. Dr. Anderson, the Lord Bishop of Chicago, was the preacher. Having said how privileged he felt at being asked to preach on that historic occasion, and at having the opportunity of conveying to the Diocese of Montreal the greetings and good wishes of the Diocese of Chicago, he proceeded to speak of the characteristics of the last half century and of the principles for which the Church stood.

First, he desired to emphasize the fact that religion was essentially practical and that God was prime reality. It had been a time of great material prosperity. Cities had multiplied at an amazing rate. As an instance of the vastness of the expansion he mentioned that 75 years ago there were in Chicago only four solitary church communities. This growth had taken place all over the world. They had conspicuous instances of this in the case of Montreal, Winnipeg and the rising communities of the Canadian North-West. "All this multiplication of cities," he says, "means an increase of the problems which confront the churches. The age has been marked by progress in mechanical inventions. Comforts and luxuries have increased; factories have sprung up in profusion; commerce and banking have made great strides. The air is now being conquered by the enterprising aviator. Everything tends to make men judge of all things by material standards. Spiritual blindness has increased. Men have become more prone to doubt established truths. The critical attitude has increased in fashion. This attitude is not favourable to devotion. Then there have been great strides in the field of science. At first the new knowledge seemed alarming but I suggest to those who might feel doubts that behind all those scientific revelations is the hand of God. In the Church," he declared, "we stand for devotion to a personal God. The consciousness of God's presence has an important influence on the moral life. It is the loss of this sense which accounts for the flagrant iniquities of the time. Belief in the presence of God makes men good citizens." The Church stood for no Arianism or Socialism or speculative views. The Church was the greatest transforming influence which the world possessed. It stood for the divinity of Christ. The church was historical, deriving her existence from our Lord. The fact that the Church was historical meant that its doc-

trines were not in the speculative stage. The Church welcomed learning. They need not expect that the future would see changes in doctrine; rather would there be larger applications of the old. He wearied of the cry of those who were always talking of reconstruction, and he had little patience with those who were unwilling to apply the old Gospel to new situations. In closing, the Bishop of Chicago declared that the Church must press the Gospel of social righteousness and be the church not of a class but of the people. The Bishop's sermon was a very fine effort and it was greatly appreciated. The clergy taking part in the processions were: The Lord Bishop of Montreal, Dr. Farthing, who was attended by the chaplains, the Rev. Canon Baylis, and the Rev. W. Craig; the Bishop of Chicago, who was attended by his chaplains, the Rev. J. J. Willis and the Rev. H. A. Collins; the Dean of Montreal; the Ven. Archdeacon Norton, the Rev.

of the Synod Hall platform, the Vice-Chancellor told the following anecdote: Party spirit was decidedly rampant in the diocese at the time. The Low Churchmen felt rather anxious as to the leanings of the newly arrived bishop. It was rashly resolved to question him on the subject at the close of the banquet. The questioner was a clergyman, and he commenced thus: "My Lord, I shall make a confession in regard to myself, and ask a question in regard to Your Lordship. First of all, I am a Low Churchman, a very Low Churchman." "By which," said His Lordship, in diplomatic interruption, "I hope you mean a very humble Churchman, and now I think we had better join the ladies." On the night of December 10, 1856, the congregation of the Cathedral, which then stood on Notre Dame Street, suffered loss by fire in the entire destruction of the building. They set themselves to the task of building a new edifice, and it was resolved to build

on the present site, though some objected on the score that it was too far removed from the centre of the city. In 1859 the new fabric was completed at a cost of \$175,000 and opened for worship in November of that year. In 1860 H.R.H. Albert Edward, Prince of Wales, now King Edward VII., while in Montreal attended the Cathedral, and left as a memento of his visit a beautiful Bible, bearing the royal coat of arms. On June 18, 1867, the Cathedral was consecrated by the Most Rev. the Metropolitan, Bishop Fulford, assisted by Bishop Mountain, of Quebec; Bishop Lewis, of Ontario, and Bishop Fuller, of Niagara. Three Bishops were present from the American Church, the senior bishop, Dr. Johns, of Virginia; Bishop Whitehouse, of Illinois, and the youthful Bishop Neely, of Maine. All these prelates have since passed away. In 89 years the Cathedral has had but three rectors: Rev. John Bethune, who died in 1872, after a rectorship of 52 years; Rev. Maurice Baldwin, who was rector for 12 years until 1884, and the Rev. J. G. Norton, who was inducted in 1884. The present vicar, Rev. Dr. Symonds, was appointed in 1903.



THE JUBILEE OF CHRIST CHURCH CATHEDRAL, MONTREAL.—This interesting event was celebrated last week. The above illustration shows the cathedral as it looked during the building operations in 1858.

Cathedral was continued on Sunday evening, November 21st, the services held in that building in the morning and the evening. In character, they were bright, hearty and inspiring. The vicar, the Rev. Dr. Symonds, took the service in the morning, and the Bishop of Montreal, Dr. Farthing, preached a very powerful sermon, which was a plea for a Cathedral system independent of the existing parochial ties. He gave an interesting outline of the history of the Cathedral system in the Anglican Church, and spoke enthusiastically of the power for good the system, and the practices of its government stand for. "The Cathedrals," the preacher said, "are for the poor, as well as the rich. Everyone is equally welcome and may enjoy the magnificent services which are among the finest to be found in the world. The Cathedral is a bond of unity among the parish churches." In Canada the

Dr. Symonds, vicar of the Cathedral; the Rev. Principal Rexford, the Rev. J. A. Elliott, the Rev. J. M. Flanagan, who carried the pastoral staff of the Lord Bishop of Montreal; G. T. Bruce, the Revs. R. Hewton, D. Lariviere, Dr. Abbott Smith, Mr. Neugevirtz, R. G. Ascal, Rural Dean Taylor, A. Rollit, and Canon Longhurst. "Recollections of the Cathedral and Church Life in Montreal during the Last Fifty Years" was the theme of Dr. L. H. Davidson, Vice-Chancellor of the Diocese, at the Synod Hall on the following evening before an audience including Bishop Farthing, and the Right Rev. Dr. Anderson, Bishop of Chicago. The lecture was in connection with the jubilee Celebration of Christ Church Cathedral. It was in 1850 that the Diocese of Montreal was created, and the Rev. F. Fulford was appointed Bishop. Of this prelate, of whose virile features a portrait hangs at the back

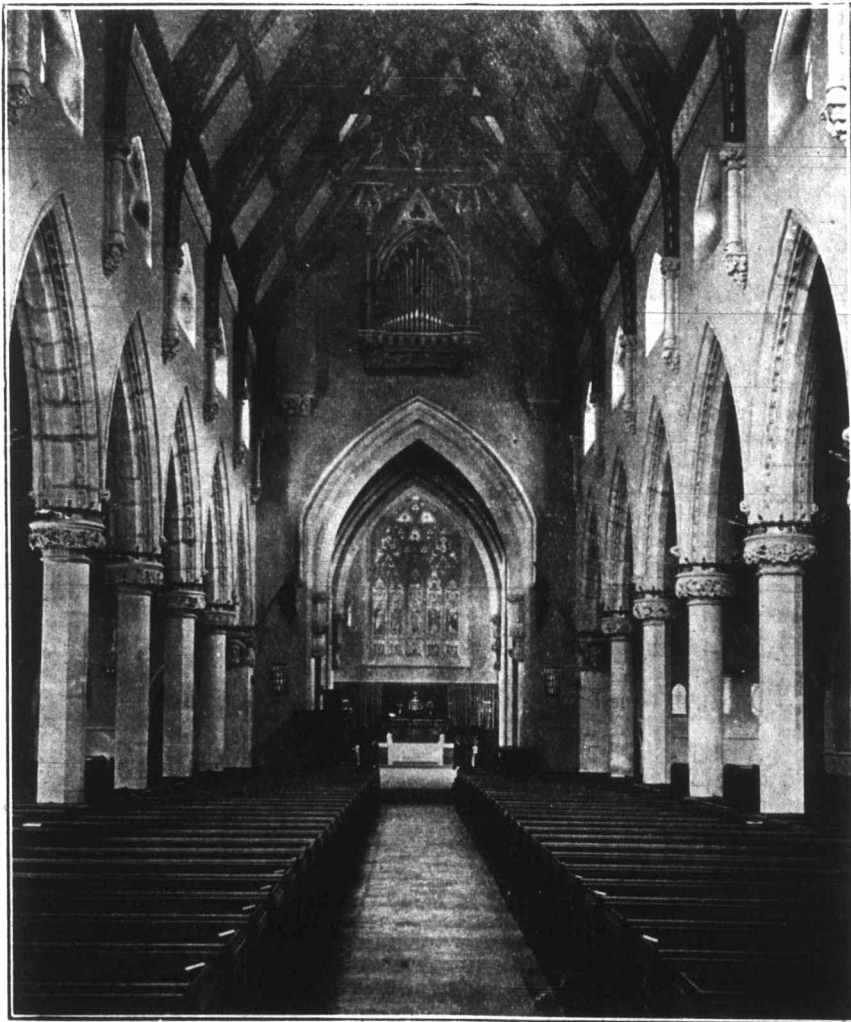
demand upon the resources of the Church had been so great that it had not been possible to provide for fully equipped cathedrals. Such cathedrals there are in Winnipeg and Fredericton, and such cathedrals are under construction at Halifax and Toronto. In other places, as in Montreal, the Mother Church was the Cathedral Church. The members of Christ Church laid the whole diocese and the Church in Canada under a deep debt of gratitude when they erected this splendid building, and if he might introduce a personal note, he begged that he might express his thanks to the congregation and wardens and officials to the rector and the vicar, for the kindness and courtesies that had been shown towards him since he came among them as Bishop. He gladly recognized their evident desire to make this church a Cathedral in reality. He knew this had been done as far as any church, constituted as this was constituted could do it. But year by year the need was growing stronger in Montreal for a Cathedral system, which should be the strong, vigorous centre of the church, free from all parochial ties and obligations, free to penetrate the whole diocese and even the Dominion. There must be work as well as worship associated with a cathedral. It must be a living force and power, and stand as an inspiration to the diocese and beyond. Such was the ideal he put before them, and asked them to work for.

With two Bishops, each one of whom was wearing his Convocation robes of scarlet, the Lord Bishop of Montreal and the Lord Bishop of Ottawa, and each of whom was preceded by his chaplain bearing the pastoral staff, the procession of choir and clergy into Christ Church Cathedral on the Sunday night was an unwontedly stately one. As in the morning, the service was fully choral, the music being specially suited to the character of the jubilee festival. The Archbishop of Ottawa, the Most Rev. Dr. Hamilton, was the preacher. He made a notable figure as he stood in the pulpit leaning upon his jewelled crozier and telling of his recollection of incidents long past in the life of Christ Church congregation. He touched lightly upon the vicissitudes which preceded the building of that Cathedral Church, and of the anxiety which was occasioned by the choice of its site and architecture. The foresight and wisdom then displayed was a matter of great congratulation now, he said, and every member of the congregation must be proud of the graceful outlines of the church and chapter house, and the exceeding beauty of their detail. From the life of that congregation he proceeded to speak of the life of the Church militant—of that Church which he described as the mystic body of Christ, using the occasion of the jubilee as a striking text for telling of the sublimity and grandeur of the greater Church which comprises all Christendom. The musical portions of the various services which were held during the course of the celebration of the jubilee of the Cathedral were remarkably well rendered throughout. The offertories amounted to between \$3,000 and \$4,000. The whole celebration was most successful throughout.

The following is a historical sketch of Christ Church Cathedral: "The history of the congregation of Christ Church Cathedral dates back to the close of the French regime. Soon after the conquest, when peace was proclaimed, the first Protestant congregation in Montreal was organized in 1763 with the Rev. David C. Delisle as minister in charge. Being too weak numerically to erect a building, they applied to the Recollet priests and obtained kind permission to hold service in their church at stated hours when it was disengaged. In 1789, the influx of United Empire Loyalists had greatly increased the English population, and a petition was sent to Lord Dorchester, the Governor, requesting the use of the chapel of the Jesuit Convent, which was situated near the site of the present Court House. The request was ably supported by Bishop Inglis, of Nova Scotia, the only Bishop in Canada at the time, and permission to use the building was at once obtained. At a vestry meeting in September 1789, the sum of £500 was subscribed to fit up the new church. On December 20th of the same year, Mr. Delisle preached the opening sermon, and the church named, at the suggestion of Bishop Inglis, Christ Church. Mr. Delisle died

in 1794, and the Rev. James Tunstall was appointed to the vacancy by the King. He was succeeded in 1801 by the Rev. Dr. Mountain. Previously to this, in 1793, his brother, the Rev. Jacob Mountain, had been appointed to the new See of Quebec, which comprised that province and the whole country west of it. In June 1803 the church was destroyed by fire. The congregation at once determined to build a church for themselves, and Dr. Mountain, the Hon. James McGill, Judge Ogden, and Messrs. Ross, Gray, Frobisher and Sewell were appointed a building committee. The site of the old French prison, about where No. 23 Notre Dame Street West now is, was granted to the congregation by the Governor. The corner stone was laid in 1805, and a handsome classical Renaissance building, in the then prevailing London style, was erected. Meanwhile the Presbyterian Church on St. Gabriel Street was generously lent to the congregation for worship, and on the 9th October, 1814, after much delay, the new Christ Church was opened and dedicated. Dr. Mountain died in 1816, and Rev. John Leeds succeeded. In 1818 Mr. Leeds resigned, and the Rev. John Bethune was presented by the King as rector, under Letters Patent which created a rectory, and defined the limits of the parish. Thus Christ Church became the Mother Church of the city. These Letters Patent were afterwards to be rendered

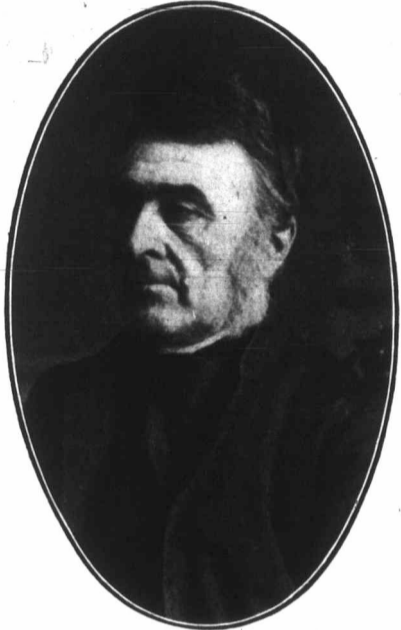
Justice McCord were the leading members. It was decided after long discussion to build the new Cathedral on its present site, though many objected to a location so far out of the residential part of the city. The wisdom and taste of the committee were proved by the adoption of plans prepared by Wells, of London, England, for the beautiful structure of pure Gothic style which is one of the handsomest buildings of its kind, from an architectural standpoint, on the continent. The sale of the old site, together with insurances on the old building, made a nucleus of \$90,000 for the Building Fund. The remainder of the cost was raised eventually by the congregation, excepting the comparatively small sum of \$9,400 collected by Bishop Fulford in England. From the year 1852, and during the building operations, the annual reports of the churchwardens have been preserved, and the history can be verified in detail by reference to these documents. Pending the completion of the new building, the Gosford Street Church was appropriated by the congregation, and was temporarily fitted for worship under the name of St. John's Chapel. In 1855 a 'House of Charity' was instituted, supported almost entirely by the congregation, and it is praiseworthy to note that this charitable work was not suspended even during the extra pressure caused by the loss of the church. In 1859, after cautious and thorough work on the part of the building committee, the new fabric was completed at a cost of \$175,000. The beautiful Cathedral was opened for worship November 27th, 1859. Canons Thompson and White were assistant ministers, and Mr. Warren organist. In this connection it may be mentioned that Chancellor Bethune sang in the choir for no less than thirty-one years, and Mrs. Bethune for twenty-seven years. Many generous and handsome donations added to the beauty of the church. Memorial windows were given by the family of the late Hon. John Richardson; by the children of the late D. I. Gibb, Esq.; by Thomas Holland, Esq.; by the Clergy of the Diocese; by the Sunday School; by Mrs. Moffatt; by the family of the late David Ross, Esq.; by the family of the late Stanley Bagg, Esq.; by the descendants of Rev. B. B. Stevens; by Colonel Denny, and by Rev. Thomas Johnson. The tower clock was given by Robert Gillespie of York Place, London. The handsome sculptured Caen Stone Font was the gift of the late Mrs. Adams and Mrs. D. I. Gibb. The Communion Service was presented by Mrs. Thomas Phillips, and the Altar furniture by Lady Elizabeth Drummond. The Lectern was given by the Rev. Prebendary Ford, of Exeter. The Bibles and Prayer Books for the Chancel were given by Exeter College, Oxford, and St. Peter's College, Radley. The Sanctuary fittings were the gift of the late Herbert Minton, Esq. In 1860 H.R.H. Albert Edward, Prince of Wales, now King Edward VII., while in Montreal, attended the Cathedral and left as a memento of his visit a very beautiful Bible bearing the Royal Coat of Arms. In 1864 the wardens gave a lengthy account of the Cathedral affairs in addition to the financial statement. The tower had settled, and a great amount of restoration was required to prevent further injury. Regret is expressed that the military finding the hours inconvenient, had ceased to use the church. In 1854 Canon Loosmore succeeded Canon Thompson, and in the next year Canon White resigned, his place being filled by Dr. Balch. The 18th of June, 1867, saw an event of interest not only to the congregation but to the Diocese. On that day the Cathedral was consecrated by the Most Rev. Metropolitan, Bishop Fulford, assisted by Bishop Mountain of Quebec, Bishop Lewis of Ontario, and Bishop Fuller of Niagara. Three Bishops were present from the American Church, the Senior Bishop, Dr. Johns of Virginia; Bishop Whitehouse of Illinois, and the then youthful Bishop Neely of Maine. All these prelates have since passed away. In this year Mr. Ralph Noble was appointed verger, and he has scarcely missed a Sunday from his duties since. During this period the Clothing Society carried on the good work it still maintains in connection with the Church Home, which is still a Cathedral institution. Early in 1868 Bishop Fulford died and, after much difficulty, his successor was elected, the Right Rev. Ashton Oxenden, and on the 5th of September, 1869, he was



THE JUBILEE OF CHRIST CHURCH CATHEDRAL.—An interior view of the Cathedral looking through the nave into the choir and chancel. (Photo by Lapres & Lavergne.)

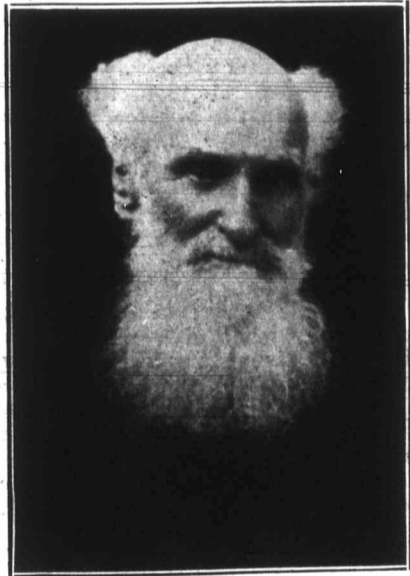
memorable by a long protracted dispute between the Bishop and the Rector of Montreal, in their official capacity, regarding their respective rights in the Cathedral. In 1850 the new Diocese of Montreal was formed and by other Royal Letters Patent the Rev. Francis Fulford was appointed the first Bishop, and Christ Church was named as his Cathedral. He was enthroned in Christ Church on the 15th of September of that year. In 1853 Dr. Bethune became the first Dean of Montreal. Honorary Canons and two assistant ministers were now appointed with the title of Residentiary Canons. Amongst the assistant ministers of this period the names of Revs. Dr. Atkinson, Dr. Adamson, Archdeacons Lower and Gilson, Canon J. P. White and B. B. Stevens may be mentioned. On the night of 10th December, 1856, the congregation suffered another loss by fire in the entire destruction of this first Cathedral. The tablet to Hon. John Richardson, now in the east transept of the present edifice, and the copy of Leonardo de Vinci's "Last Supper," now hung on the south wall, were amongst the few objects saved. Once more they set themselves the task of building a new edifice, and a committee was immediately formed of which the late Hon. George Moffatt and the late Chief

enthroned in the Cathedral. The Rev. M. S. Baldwin, of St. Luke's Church, was then appointed assistant minister. In 1870 the 'Church Home' became a separate institution, and the 'Old Men's Home' was merged into the Protestant House of Refuge. In 1871 Dr. Balch re-



THE MOST REV. DR. FULFORD, first Lord Bishop of Montreal and Metropolitan of Canada, in whose episcopate Christ Church Cathedral was designed and built. His Lordship also officiated at the dedication of the Cathedral in 1859 and at its consecration in 1867. In 1860 His Lordship welcomed the King to the Cathedral.

signed and Mr. Baldwin became Canon, whilst the Rev. Lewis Evans, the present Dean, became assistant minister. The next year the long suit over the Cathedral building was concluded, happily in favour of the vestry. On August 22nd Dean Bethune passed away, after an honourable rectorship of 54 years. Canon Baldwin was elected rector, whilst Dr. Bond, rector of St. George's Church, was appointed Dean of the Cathedral. The rectory house was completed in 1877. It is interesting to note that up to this time candles were used on the prayer desk, lectern and pulpit. We are now in very modern times, for in this year Mr. J. E. Kirkpatrick assumed charge of the Sunday School. In 1878 Bishop Oxenden resigned and Dean Bond was enthroned Bishop of Montreal. The year 1882 saw many changes. The Rev. E. I. Rexford, of the High School, took up the Bible Class work, while Mr. R. H. Buchanan became Sunday School superintendent, Mr. Kirkpatrick having retired. The official seal was adopted, and it was first used, as we now have it. Canon Baldwin was now appointed



REV. CANON ELLEGOOD, the senior canon of Christ Church Cathedral.

Dean of Montreal. The following year Dr. Baldwin was lectured Bishop of Huron, and Dr. Carmichael was appointed Dean. The vestry, after great pains to find a suitable successor to the rectorship, elected the Rev. J. G. Norton, of Durham, England, an

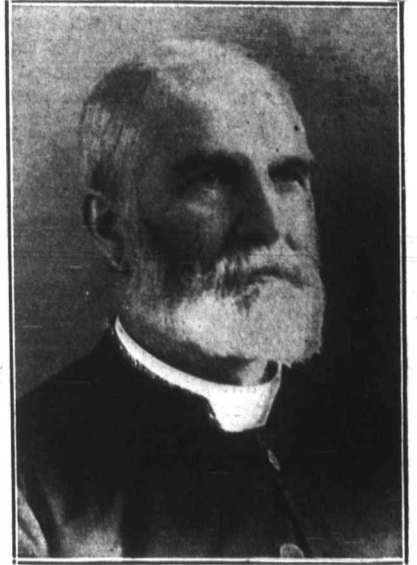
honour graduate of Trinity College, Dublin, and on June 17th, 1884, he was inducted as rector. Since then events are too well known to need narration. During Dr. Norton's rectorship the finances of the church have been put upon a solid basis. A surpliced choir was introduced in 1886, and the service has been gradually brought up to its present character. Much restoration work has been necessary and this has been thoroughly done. In 1890 the sanctuary was refurnished, and the beautiful brass standards were given by Mrs. Pangman. In 1901 Dr. Norton and others promoted the Cathedral Act, defining the rights of the Rector, the Bishop, the Archbishop, and the Primate within the Cathedral, and the duties of the Cathedral Chapter. In 1898 a new electro-pneumatic action for the organ was installed, and proved highly satisfactory. In the same year the late Mr. Hector Mackenzie donated the splendid Vox Humana stop. In 1900 Mr. Mackenzie made another princely gift to the Cathedral in the form of the Celestial Organ, placed in the tower. These, with other improvements, render the organ one of the most perfect instruments on the continent. The Cathedral has been a training school for many of our ablest men. Among the



THE JUBILEE OF CHRIST CHURCH CATHEDRAL.—The Right Rev. Dr. Anderson, Bishop of Chicago, who preached the sermon at the special diocesan jubilee service on Thursday evening, November 18th.

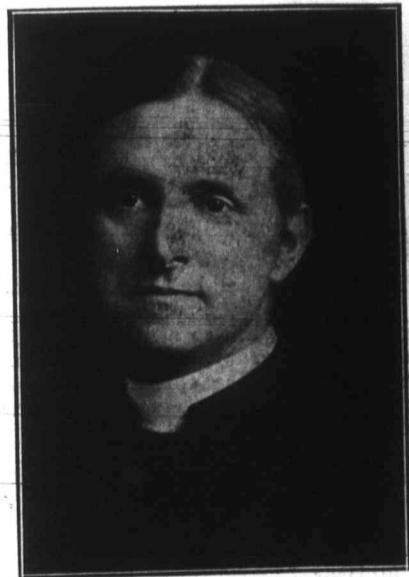
past assistants are reckoned the Rev. Lewis Evans, now Dean of Montreal; the Rev. G. A. Forneret, now Archdeacon Forneret of Hamilton; the Rev. J. A. Newham, now Bishop of Saskatchewan; the Rev. Canon Baylis, the Rev. J. F. Renaud, now Canon and Rector of St. Thomas Church, the late Rev. Edmund Wood, Rector of St. John's Church, and the Rev. G. Abbott-Smith, now Professor in the Diocesan College. At New Year, 1902, Archdeacon Norton delegated the pastoral work of the parish to the Rev. Professor Frederick J. Steen, who for four years had filled most acceptably the office of special preacher, the rector retaining his Cathedral duties. In February 1903, much to the sorrow of his people, Mr. Steen died. The unanimous choice of the vestry for the vacant charge fell upon the Rev. H. Symonds, headmaster of Trinity Collège School, Port Hope, and some time Professor in Trinity University, Toronto. Dr. Symonds accepted the offer and was duly appointed to the charge on the 1st of July, 1903, officiating for the first time on Sunday, July 19th. In the year 1906 Mr. Benjamin Tooke offered the sum of \$5,000 to lay down a marble floor in the

chancel. The congregation felt that this generous offer should be met by some effort on their part and it was decided to renovate the entire church. This undertaking was executed from designs by Professor Percy Nobbs of McGill University, and the Cathedral was re-opened on



THE VEN. ARCHDEACON NORTON, rector of Christ Church Cathedral.

Thursday, October 10th, at 8 p.m., when Rev. Dr. Paterson Smyth, Rector of St. George's Parish Church was the special preacher. The handsome marble floor and chancel steps were dedicated to the memory of the late Mr. Steen, and a brass plate was let into the floor bearing the following inscription: 'The marble floor, altar rail and chancel steps have been offered to the Glory of God by Benjamin Tooke, in loving memory of the Rev. Frederick J. Steen, M.A., first vicar of this Cathedral; born September 7th, 1867; died February 24th, 1903.' Amongst many generous donations to the Cathedral during recent years, mention may be made of the following: The installation of the electric lighting by W. G. Cheney; new cast iron gates by the late W. J. Learmont and Miss Learmont; handsome altar hangings and pulpit frontals in white and purple by W. J. Learmont and W. G. Cheney; brass eagle lectern by Charles E. Spragge; electric lighting on side aisles by Charles E. Spragge; front cover by W. S. Lyman. The present jubilee celebration has been signalized by the donation of a handsome carved oak reading desk by Mrs. E. Goff Penny. Memorial windows have been erected to the memory of Mrs. Angus C.



THE REV. DR. SYMONDS, vicar of Christ Church Cathedral.

Hooper; Rev. F. J. Steen; Mr. and Mrs. Ferdin and MacCulloch; Mr. and Mrs. John Kerry; Mr. and Mrs. Sam. Elsdale Molson, and Mr. and Mrs. Jas. Duncan Adams. The last remaining window space will be filled with stained glass in a few weeks, when the memorial window to the late

Mr. Angus Hooper is elected. An event worthy of notice in this sketch was the presentation of a handsome solid silver loving cup to Mr. W. J. Learmont, who had devoted himself as People's warden to the services of the Cathedral with extraordinary zeal for seven years. During that period Mr. Learmont never missed a Sunday morning or evening service, either during winter or summer. It is doubtful whether that record can be paralleled in Canada. On the same occasion a Prayer Book was presented to his able colleague, Mr. W. J. Turpin, the rector's warden. The citizens of Montreal have not yet forgotten the impressive scenes that took place on the occasion of the funerals of the late Archbishop Bond and the late Bishop Carmichael. The vast throngs of people of all denominations, both in the church and on the route to the cemetery, bore striking testimony to the hold these distinguished Churchmen have won upon the esteem and affection of the people of the City of Montreal, where they had so long laboured. Archbishop Bond was buried in the Cathedral on Friday, October 12th, 1906, and Bishop Carmichael on Thursday, September 24th, 1908. Another memorable day of service, illustrating life's swift alternations of sorrow and joy, was held on the Feast of the Epiphany, January 6th, 1909, when the present Bishop was consecrated, enthroned, installed and inducted. The Bishops present were: The Primate (Archbishop Sweatman), the Bishop of Ottawa, the Bishop of Niagara, the Bishop of Quebec, the Bishop of Ontario, the Bishop of Huron, and Bishop Codman of Maine. The sermon was preached by the Rev. Canon Welch, the rector of St. James', Toronto. Bishop Farthing has thrown himself with great energy into the work of the diocese, and has everywhere won the admiration and affection of both the clergy and laity. That he may have a long, successful, and happy Episcopate is the sincere prayer of all.

Shew Thy servants Thy work:

And their children Thy Glory.

Prosper Thou the work of our hands upon us:
O prosper Thou our handiwork."

We are indebted to the kindness and courtesy of the "Standard," Montreal for the loan of the illustrations in this article.

Verdun.—St. Clement's.—The Lord Bishop of the diocese visited this church recently and administered the rite of Confirmation to thirty candidates who were presented to him by the Rev. F. Lewis Whitley, B.A., the rector of the parish. The Bishop delivered a very impressive address to the candidates. The church was filled to overflowing and many persons were not able to obtain admission to the service. During the past four years 113 candidates have received the Apostolic Rite in this church and the congregation is daily growing larger. The affairs of the church, both financially and in every other way, are in a most satisfactory condition.

QUEBEC.

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

Quebec.—We much regret to learn that the Lord Bishop of this diocese is suffering from illness, and that he has in consequence been obliged to cancel all his engagements for the time being. We sincerely trust that His Lordship may be speedily restored to full health and vigour again.

ONTARIO.

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

Kingston.—The half-yearly committee meetings of the Diocese of Ontario reported to the Executive Committee at 10 a.m. in St. George's Hall, on Thursday, November 25th. The Lord Bishop was in the chair. There was a full attendance. After prayers the minutes of the last meeting were read and confirmed. Communications were received from the Board of Railway Commissioners, the Lord's Day Alliance, the vestry of St. John's Church, Enterprise church-wardens of Coe Hill re-erecting a parsonage, St. Luke's vestry, Kingston, and from the vestry of Kemptville setting forth present debt at \$11,000 and impossibilities of meeting the same. Consent was given to the vestry of Enterprise to mortgage the handsome new church there recently built at a cost of \$3,500 for the sum of \$1,200 at 4 per cent., also to St. Luke's Kingston, for \$2,500. The application of Coe Hill was left to the Bishop. The committee felt they were powerless to deal with the almost hopeless financial condition of Kemptville but expressed its deep sympathy and regret. Mr. R. J. Carson re-

ported on the investment of Synod which was satisfactory. Chancellor McDonald presented the usual list of mortgages held by Synod. Arrears of interest was ordered to be immediately collected. Mr. E. J. B. Pense presented the Mission Board report which showed ordinary collections the same as last year's to this date. The Woman's Auxiliary offering of \$629 materially aided in reducing the overdraft upon the fund and calls for grateful acknowledgment, Pittsburg Mission was placed on Class IV. (\$250), and the mission agent requested to canvass the parish for an additional \$100. A travelling missionary was recommended for North Frontenac, Addington and Hastings to be appointed by the Bishop. As a result of the Missionary Conference it was recommended to make one united appointment of Mission Funds instead of the present arrangements, for 1910 and to incorporate the widows and orphans and Superannuation fund for \$17,000 for Missions for 1910, divided Funds. After the present financial year an apportionment follows: Rural Deanery of Frontenac \$5,000; Grenville, \$1,700; Hastings, \$2,300; Leeds, \$2,300; Lennox and Addington, \$1,700; Prince Edward \$1,950. Meetings of Rural Deaneries are requested to be called early to arrange matters. Dr. Rogers submitted the report of the Missionary Society of church: Receipts, \$2,770; \$2,570 paid over to General Fund; parishes paid in full; not heard from Bancroft, Odessa and Sunday Schools. It was agreed the apportionment for the diocese and various parishes be increased making an endeavour to get \$7,300 for N. W. and Foreign Missions, this to be included in the new scheme for missions now proposed. Divinity Students' Fund reported by the Rev. Mr. Bedford-Jones showed five students at Trinity with \$148 balance on hand. Episcopal Fund Report by the Rev. Canon Loucks showed capital increased to \$66,153.29 by an addition of \$4,920, from the S. P. E. Thank-offering Fund. A debit of interest unpaid was \$622. The solicitor reported on the law suit re farm property in parish of Bath, which was adopted. Mr. Dudley Hill presented a splendid report on Sunday Schools. The Reverend Rural Dean Dibbs moved, seconded by the Dean of Ontario, that the attention of the clergy be called to the fact that a Prayer League has been formed in the diocese for the purpose of seeking the Divine blessing upon the general missionary work of the diocese, and that membership cards, prepared by the Dean for use by individuals in the various parishes, where branches of the League may be found, may be obtained by application to the church secretary. The League has been authorized by the Lord Bishop who has expressed the hope that the clergy will see that branches are formed in their parishes as soon as possible. The Finance Committee report by the Rev. Dr. McTear was carried. Clergy Trust report by Rev. Mr. Serson showed a surplus of \$450; Widows' and Orphans' Fund Debt reported by the Rev. J. W. Jones showed a deficit of \$1,400. Widows' and Orphans' Fund under the new Canon, by Col McGill, which showed \$1,600 debt. There being \$3,000 deficit in all and the urgent need of money to bear the burdens of the fund, it was decided to canvass the diocese for \$20,000 forthwith and the Bishop intimated that he had a suitable canvasser in sight. It was moved by the Rev. J. W. Jones and carried, that in recognition of his faithful services the Rev. W. Burton be granted three months' leave of absence. Moral and Social Reform report presented by the Dean was carried. Many reports gave splendid signs of renewed effort and a spirit of optimism prevailed. Mr. Pense's report on the new missionary scheme cheered all faithful workers, and the good Bishop promised to repeat his subscription of \$1,000 to missions.

Cananoke.—Christ Church.—An entertainment was given lately by the Y. P. A. of this church which passed off most successfully.

Bannockburn.—St. Bartholemew's.—At a social held in this place, on December 3rd, in aid of this church, an amount of over forty-one dollars was raised. The Reverend Percy Isherwood presided over the gathering when a good programme was given, the items of which were well received by a crowded audience.

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OTTAWA.

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

Ottawa.—St. George's.—A large gathering of members of this church assembled last week in the parish hall, the occasion being the annual "At Home," the Rev. J. M. and Mrs. Snowdon, assisted by Mrs. Fred. White, president of the Woman's Auxiliary, received the friends who spent an informal and most enjoyable time. Music was contributed, those taking part being Mr. A. E. Clucas and Miss McRae, also rendered vocal solos in fine style, and Mr. Aptommas, whose harp selections were greatly appreciated.

All Saints.—Before a large audience on Thursday evening of last week, Rev. Rural Dean, A. W. Mackay delivered a most entertaining and instructive lecture under the auspices of the recently formed Young People's Association on the "Cathedrals of England." A large number of excellent lantern views added greatly to the pleasure and profit of the occasion.

Bathurst.—St. Stephen's.—His Grace the Archbishop of Ottawa held a Confirmation service in this church on the 16th ult., when he bestowed the Apostolic Rite on 16 candidates, all of whom were adults. Ten of the number were men and the remainder women. His Grace delivered a most helpful address to the candidates. The members of the congregation are contemplating erecting a new church so soon as funds will permit. At the present time the sum of \$600.00 is in hand for this purpose, which has been collected by the members of the Ladies' Guild.

TORONTO.

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

Toronto.—The Convention for the Deepening of the Spiritual Life.—First day, Monday.—The programme, as announced, was strictly carried out. The first part being the celebration of Holy Communion in St. James' Church, and opening address by the Bishop of Niagara. The Bishop struck the keynote, and it was in a ringing tone. Those who know him expect oratory, and earnestness and wisdom when he speaks. He cannot help the oratory, but it was not that that held the large congregation spellbound; for he seemed to repress himself, and appealed more to the hearts and heads, the religious instincts and sober reason of his hearers rather than to their emotions. And it was all so plain and straightforward, incisive but kind, not stinting truths that must be told, but bringing them home, without hurling them as hot thunderbolts. The address was evidently intended more for those who may be expected to take their place during the great mission projected for the coming year, and for which the convention is a preparation. They must first know and realize the difficulties of the battle and not underestimate the terrible and subtle force that must be fought. But they must be encouraged as well and fully prepared for what is before them. No report, however, accounts can give an estimate of the effectiveness of the address for the purpose for which it was intended. It will be hard to criticize it even if one felt so disposed. The congregation was large, nearly filling the nave, and if all these try, even approximately, to live up to the call they heard to-day the mission, when it comes to pass, will not lack for competent workers. The clergy were well represented, many from the country, and some from distant parishes, and from other dioceses, being drawn to the city by their interest in the great issue which must tell so greatly for good or ill not only upon the city of Toronto but upon the diocese at large. Nearly the whole congregation remained to the celebration; the Bishop of Toronto being celebrant, assisted by Bishop Reeve, the rector Archdeacon Inglis and others. There was no choir, but the simple old hymns with which the Church has become familiar were taken up with wonderful spirit and devotion. At three o'clock the Association hall and a large part of the gallery was well filled for the afternoon meeting. The Principal of Wycliffe conducted the proceedings, and the young men of that college and of Trinity acted as ushers. The opening service was most informal, including extemporaneous prayers, besides one or two of the Collects, Hymns, and the reading of a Lesson. The first speaker was the Rev. Canon Powell of Eglington, whose earnestness left little to be desired. He was followed by Archdeacon Cody. He reiterated and re-enforced much that had been said so well already, for on such a subject there must be some overlapping by the different

speakers, but a new turn was given to the theme and new aspects brought out, as in the morning "directness" was the most striking feature of both addresses. At the close of Archdeacon Cody's address all knelt in prayer, and perhaps the most solemn and touching incident of the whole meeting was the recital by him of one of the most familiar of our Collects, which took on a new meaning as he rendered it, and seemed, without addition or comment, to sum up all that had been said, or could be said on the subject. "O God whose nature and propriety is ever to have mercy and to forgive . . . though we be tied and bound with the chain of our sins let the pitifulness of Thy great mercy loose us . . ." A splendid illustration of the adequacy of our prayer book for every emergency. It was what we want, if we knew where to look for it. The assistant Bishop gave the Benediction. At Convocation Hall, Toronto University, in the evening, the Bishop of the diocese presided, supported by the Archbishop of Rupert's Land, Bishop Matheson, and the Bishop of Montreal, Dr. Farthing. There were more men present in proportion than at the previous meetings. The singing was led by a cornet, and with the added volume of male voices was exceedingly grand. The Bishop of Ontario was in the congregation, and a still larger number of clergy than in the morning. All the seats on the floor of the hall were filled as well as the tiers of chairs in the amphitheatre. Bishop Farthing's address, without being metaphysical, was an appeal to the intellectual and cultured but accomplished that difficult task which besets a scholar, it was not over the heads of the unlearned. He refused to deal with "the origin of sin," that tempting field for speculation, but it was of less importance to debate such academic questions when our call is to enter the arena and grapple with the appalling fact of sin and its results. Archbishop Matheson followed. He too claims that he was not called upon to commend his subject by words of human philosophy. He confined himself to the one point of putting his finger on the weak spot of our efforts to combat sin. The Church was never more active and in earnest, but sin abounded more and more. He felt that one reason at least was the neglect of religion in the home. Public life and our rushing business life and the pleasures of life robbed our homes of the presence of fathers and often of mothers. The religion of the home was absorbed by enthusiasm for the instituting aspect of Church life, and home training was delegated to the Sunday School superintendent. The homes of even religious people were without the evidences of household religion. Old fashioned piety was out of date and nothing had been given us to put in its place. In summing up the results, the chairman announced that while in England making preparations for the coming mission, he had been able to secure the services of two competent missionaries whose special gift was the encouragement of home religion. The Ven. Archbishop pronounced the Benediction.

Tuesday.—The general subject of the second day of the Convention was "Salvation." In announcing the subject of the afternoon meeting Dr. N. W. Hoyles, K.C., the chairman, quoted from Professor Denney to the effect that whoever speaks of Jesus must remember that he speaks to His face. He asked that both those who spoke and those who listened might realize His presence with them that day. The Rev. W. J. Southam was the first speaker and based his address upon Luke ii. 11, "Unto you is born this day a Saviour." We are face to face with sin, of which we heard yesterday. Everywhere it makes its power felt. It is no mere weakness of defeat; but the most awful fact of life. It is superhuman and damning in its effect. The problem of sin brings us face to face with its cure. The Saviour is manifested to destroy the works of the devil and to take away sin. The Person of Christ is at the centre of the Gospel. This is not true of any other religion. Let us consider who is this Saviour. He is our brother man. He is one of us, like in all things to His brethren, alone except sin, He Himself took the title Son of Man. In growth, development, desires and aspirations He is seen to be like us. In His case temptation is at its strongest. Yet again He is separate, in His sinlessness, His perfection, He is complete when we are incomplete, He is perfect when we are imperfect. As Son of Man too He is separate in authority and dignity. He is Lord of Sabbath, He has power to forgive sins. This Saviour is not only Son of Man, He is Son of God. Here we must stop to worship and adore. What becomes of His goodness if not God. Think of His tremendous claims. To deny them is to cut the Gospels to pieces, and the Lordship of Christ is based on suffering and sacrifice. His apparent defeat is His greatest triumph. Dr. Tompkins

said he felt it to be almost a daring thing to tell who Christ is, but if we are His and He ours what is more natural. So far as God's side of redemption is concerned we cannot understand it, on the human side we can. His love appealed to every man. He came as the lover of men. God so loved the world that He gave; Christ so loved that He died. Father and Son are one in love. He is universal in interest and can show Him there is no difference in class or nationality. Then there is His wonderful pity—pity in the Divine sense which suffers and endures. He bore our infirmities and He bears them now. Never from Him, too, is there a word of blame except for the hypocritical. All kinds of sin and all effects of sin come before Him and for all there is His wonderful pity. And all His words and works are summed up in the Cross—even a Unitarian sang "In the Cross of Christ I glory." From the Cross there is ever the cry, "Is it nothing to you, O you that pass by? You cannot honour Christ as your Saviour until you know what He has done for you, and our service will consist not in great efforts but in quietness and confidence and simplicity.

Tuesday Evening.—The Lord Bishop was in the chair at the meeting in the Convocation Hall. The gathering was a much larger one than on the previous night. After the opening hymn and prayer the Ven. Archdeacon Cody spoke on "The Reconciliation of the Sinner." "Christ died for all" is our subject to-night. It is the old news, the good news, the new news. The first mention of sin in the New Testament is a prophecy of its removal—"He shall save people from their sins." There is but one unpardonable sin that of refusing pardon. Redemption is the whole of Christianity. Christ was a marvellous teacher, yet it is not as a teacher His name is revered, He was a reformer, yet not here does His influence lie, He was a philanthropist, yet it is not this that has won men. He was a martyr to truth, yet this is not the last word. It was not this the Apostles gloried in but that He was their Redeemer—that He was the Lamb of God slain to take away the sins of the world. It was this that sent the Apostles forth to proclaim the Gospel. One fourth of the Gospel story is taken up with the Passion. The speaker traced the way in which Christ revealed His death to those who believed in Him. He emphasized the way in which every writing of the New Testament is fulfilled with reference to the death of Christ. To those writers His life is not an episode in evolution, His death is no mere death. His life on earth is the gift of the eternal and His death the crowning proof of God's love. In the Roman communion it is the continual pleading of the death of Christ that is its power. These are factors in the Atonement we must ever bear in mind as we study it. His death is not artificial or mechanical. It is the outcome of the love of God. We must begin with the thought of the Fatherhood, and not borrow ideas from the court room or counting house. Further, we must remember God reveals Himself in Jesus Christ. There are three ideas of God—the savage, pagan, and the Christian. The savage makes God a savage like himself, the pagan's God is indifferent to the world, the Christian's God is one who feels and sympathizes and suffers. Dr. Tompkins followed. If there was no reconciliation there was no hope. The message, however was of reconciliation. It was a fact, and the blessedness of Christianity lay in the knowledge of the fact. As St. Paul said, "I know whom I have believed." Our weakness arises from our lack of knowledge. God has received us without stipulation. He does not put us on probation. Our goodness and sanctification is a result of our love of God, not something with which we bargain with God. The difference between Christianity and any other religion is as great as the difference between heaven and earth. How then can I grow in grace? By will power? No, but remembering what sin has done and what Christ has done to sin. He crippled it. It still comes near us and has power to annoy and perplex. We should recall the words of Christ at the foot-washing. "He that is bathed needeth not save to wash his feet and is clean every whit." Use the means of grace, your Bible, your prayers, and kneel before the altar to partake of what God gives and you will be bound as by golden chains to the throne of God.

Wednesday.—Sanctification naturally was the theme of the third day of the Convention, which began with a celebration of the Holy Communion in St. James' Cathedral, the Lord Bishop of the Diocese being celebrant. The sermon was by the Lord Bishop of Montreal, whose subject was "The Holy Ghost the Sanctifier." With a great facility of Scriptural quotation the preacher taught of the person and work of the Holy Spirit and exhorted the congregation to more fully real-

ize His presence and to make greater use of His promised gifts. In the afternoon at the Guild Hall there was again a good attendance. The Rev. Dr. Macklem was in the chair and opened the meeting with prayer and Scripture reading. Canon Hague was the first speaker. We must clear away, he said, two or three misconceptions as to what sanctification was. It was not for the select few, but for all who accepted Christ as Prophet, Priest and King. It was to be distinguished from mere morality, which can be found in a heathen. It is to be distinguished from justification as an act is from a process. Justification is the same in all, while sanctification is different in all. It is not to be confounded with perfectionism. No one ever knew a perfect man or woman and on one filled with the love of God did not feel full of sin. Sanctification is supernatural. God begins and God ends. It is all of God.

Every virtue we possess
And every victory won,
And every thought of holiness
Are His alone.

On the practical side stress must be laid on the thought of separation. In the New Testament sanctification is a matter which concerns holiness of mind, heart and character. It changes the whole principle of a man. In each it produces fruit, first, love—it is such a weakness to the Church to find everywhere unfair, vituperative and bitter characters—then humility, then purity. In using the means of grace remember the co-operating Spirit of God. In our Bible reading the eye must be opened by the Spirit if we are to see the wondrous things of God's law, and so in all, and the Holy Spirit will burn out all unreality. Dr. Tompkins followed, saying that those who heard the sermon in the morning will realize that we cannot be holy save as the Holy Spirit makes us holy. Sanctification is the result of love. God's love for us and ours for God. We must try to be holy because God wants us to be and because God loves us. The holier we grow, the holier still we long to grow, and the more unholy we seem to ourselves to be. The secret of the Christian life is to keep the face towards God. How are we to treat sanctification? 1. By giving ourselves absolutely to God. 2. By gazing at Christ crucified. 3. There is no greater hindrance than dividing our lives into things secular and sacred. Whatsoever ye do do all to the glory of God. Dr. L. Norman Tucker spoke on service at the evening meeting in the Convocation Hall. We are responsible to God, for in a double sense we are His own. He made us and He redeemed us. Life is God's best gift and we must seek to make the best use of it. How wonderful the intellectual nature, and greater and more divine is the moral nature. These Divine gifts are to everyone and for our use of all we are responsible to God. Our life is moulded by the ideals we form. The life devoted to money-making is prostituted. The life is devoted to pursuit of knowledge fails in its purpose. When the ideal is moral goodness only it is but a negative idea of morality, and false modesty keeps men from doing things for God. Like individuals, congregations too have their ideals. When it is but to have a magnificent church which will be a credit to the city, a fine organ, a talented and well trained choir, and a gifted preacher, this is but to make religion pleasant, it is but using a Pullman car to take men to heaven. Nothing is too good, too glorious or too grand for the Lord, but to rest content here is to have a false ideal which affects the character of the congregation. What is the idea of life which will shape it suitably. It is that of service. The Prince of Wales, who is to come to the throne of England has for his motto "Ich dien," "I serve." "The Son of Man came to minister." At the Congress of the Anglican communion these words were deliberately adopted, "The Church of the Living God ordained for the service of mankind." For this service there must be preparation, prayer, Bible, public worship, Holy Communion, must have their places in our lives all leading up to the centre of the position—union with God: when one with Christ and Christ with us we can do efficient service. It may be in the home, the parish, the Sunday School, or highest of all, the consecration of the whole life to service among the 700,000,000 who know not of the Saviour of the world. The closing address of the Convention was given by Dr. Tompkins. He began by reading Isaiah vi.—the prophet's call. Can it be possible for the Christian life to end without service? Ours must be the idea of Isaiah, "Here am I send me." What we should consider is not what we have given, but what we have left. We must face the question of service to-night, and as we do it God is looking down in mercy. I am not going to say a man cannot be saved without service but he can know no joy in salvation; God

Ottawa.

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did not put us here to loaf or to have an easy time. He made us in His own image to do His work. "Thy Kingdom come" is not a prayer for some far off condition. We are to bring it here. We are all called to be saviours. A question which will be asked is, what soul did you rescue? In service there must be Christian hope. Hope is not a vague, misty dream of something that may come, but the power by which the sculptor sees the figure in stone. There is a heaven coming but it is not for the man who does not try to bring heaven here. Our service must be with an absolute giving of ourselves. We must give as the Master gave. It must be that of co-workers with God. The Master goeth before. While He is working with us there is no possibility of failure. No effort or prayer is without result. The speaker concluded with an earnest appeal for personal service. You cannot, he said, understand what God has done for you until you try to do it for someone else. As a reward there is the joy of service. Service demands courage, but with it comes the peace of God which passeth understanding. The attendance throughout the Convention was disappointing. The halls, especially at the evening meetings should have been crowded, considering that this was a convention for the whole Deanery of Toronto. The many meetings and the multiplicity of engagements will perhaps be urged as a reason why more were not present, but this characteristic of these days only emphasizes the need of meditation and prayer. The value of the convention gatherings to those who were present will be great, of this we are sure. Every one of them was inspiring and helpful, and the service will not be without its abundant fruit in the days that are yet to come.

St. Alban's Cathedral.—The Bishop's course of Advent preaching in the Cathedral on Sunday mornings is attracting much interest and attention. On Sunday last the subject was "The Coming of Christ in relation to Doctrine." His Lordship, in a very stirring sermon impressively delivered, set forth the necessity of a true belief for the foundation of a true life. There was a large congregation filling every available seat. In the evening the Cathedral was again filled, when Canon Plumtre preached a most interesting discourse on "The Foundation and the Fire," taking for his text 1 Cor. 3rd chap. 11th, 12th, and 13th verses.

St. Clement's.—As we go to press the sad news has been received in this city by cablegram of the death of Mr. Joseph Lea, which took place in London, England, whither he had gone to attend the service at which his son, the Rev. Arthur Lea, together with two other clergy, were consecrated Bishop. This service took place in Westminster Abbey on St. Andrew's Day. Mr. Lea's last illness only lasted a few hours. The deceased was the general manager of the Canadian Ornamental Iron Works of this city. He was a member of this congregation and was also a member of the Masonic and Sons of England Orders. The deceased gentleman, who was about 65 years of age, is survived by his widow, five sons—George, Arthur, Edward, Joseph and Vernon, and four daughters—Mrs. Verrin of Toronto, Mrs. Trowlidge of Edmonton, Mrs. Nicholson of Guelph, and Miss Bertha Lea, who was with her father in England at the time of his death. The deceased gentleman was interred at Birmingham on Saturday last where his father is buried. We beg to extend our sincere sympathy with the widow and children of the deceased in the very great loss which they have sustained.

The diocesan evangelist, the Rev. J. Bennett Anderson, has just been for another fortnight in the widely scattered mission of Cardiff and Monmouth. The first week with Mr. Noble (divinity student) was well filled with interesting incidents and adventures mainly because of snow storm and bad roads, with one aged horse, especially in and around Cheddar, Beech Ridge and Harcourt, speaking every night, visiting by day, and also addressing day schools and family gatherings. Not having a priested man, the evangelist's work also included three celebrations of Holy Communion, three separate Baptisms in different places, and one interment, of a young mother, the wife of the well known, respected reeve of the district near Deer Lake. A great gathering from far and near attended the burial to whom Mr. Bennett Anderson preached on the Resurrection and the eternal rest beyond, and also sang at the grave-side, "There'll be no dark valley when Jesus comes, to gather His loved ones home." The members and friends were not surprised to see the church at Deer Lake and the school house of Beech Ridge, well filled to hear our diocesan evangelist preach and sing the old story of Jesus' and God's love during the nights following the sad interment of

Mrs. T. J. Lowry, one of our best Church of England members. The missionary incumbent, the Rev. H. F. Battersby, came on to help the evangelist during the second week ending last Thursday morning, December 2nd, including five days services in the Orange Hall, Gooderham. The earnest and devoted student, Mr. Noble, returned to Cheddar and other far away parts of the Mission of over 700 square miles, so that the Rev. H. F. Battersby might be with the evangelist was invited to address them after Gooderham. Notwithstanding snow and great rains which caused dreadful roads, the people turned out well during two mornings and three or four week nights at Gooderham. Finding the Orangemen meeting on Saturday night the evangelist was invited to address them after which the brethren voted that no charge be made for the free use of their hall during the mission. Mr. and Mrs. E. Peacock who own the Union Hotel are both members of our Anglican Church and they entertained the incumbent and evangelist during their stay, free of charge. The day school and union Sunday School was addressed. Baptism administered, and Holy Communion celebrated, before the evangelist left last Thursday in time to drop off the train, and preach in Burnt River Church, which was crowded. After one day in Toronto, Mr. Anderson left for Tullamore to help the Rev. A. P. Kennedy.

Credit (Erindale, Lorne Park, Port Credit and Dixie).—This parish kept three days of intercession for missions—November 29th, 30th and December 1st. The Holy Communion, the greatest of devotional services for missions, was celebrated three times. There was a fairly good attendance at every service. A splendid missionary map, that appealed to one's missionary imagination, was on view at each service. The devotional services, morning and evening, were taken by the rector, the Rev. H. V. Thompson, who was ably assisted by the parochial lay-readers, Messrs. J. Kerr Dixie, and L. A. Hamilton, Lorne Park. Mr. Hamilton gave three excellent addresses on Foreign Missions, from the standpoint of one, who, by his personal experiences in Japan, India, China, Egypt, Palestine, etc., has found the prejudices against missions and missionaries to be not only unfair but false. Missions and missionaries—the Gospel in action, were not only the power to truly civilize but were the power of God unto salvation. They should have our enthusiastic support. No collections were taken up. The days kept here were purely educational and devotional. Lorne Park, the weakest point in the parish, expects to give much over \$5 per communicant to missions. Already, for next year it has given \$54.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—St. Peter's Infirmary.—The nineteenth annual meeting of this Infirmary and Home for Incurables was held in the office of the John Stinson estate at 3 o'clock on Monday, the 29th ult. The warden, the Rev. J. W. TenEyck, was in the chair. The financial report for the year closing September 30th was very satisfactory, showing a surplus over expenditure during the year. In all 30 cases have been cared for during the past year. The Board of Management for the ensuing year is composed of the following members: The Rev. J. W. TenEyck, warden; F. W. Gates, jun. treasurer; H. P. Bonny, secretary; Messrs. P. D. Crerar, K.C., R. A. Lucas, C. S. Wilcox, the Rev. Samuel Daw, R. H. Labatt, David S. Gillies, W. J. Hobson, W. H. Connolly, Mrs. McGiverin, Mrs. P. D. Crerar, Miss Wilcox, Miss Browne, Mrs. Robt. Evans, Mrs. R. A. Lucas, Mrs. Wm. Southam, Mrs. Thos. Geoghegan, Mrs. Henry Burkholder. The thanks of the meeting were given to all those who in various ways had aided in making the operation of the infirmary so successful.

Milton.—Grace Church.—The Reverend G. M. McQuillin, the newly-appointed rector of this parish, preached both morning and evening in this church and in the afternoon officiated at All Saints', Terra Cotta. Mr. McQuillin hopes

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to be permanently settled in the rectory in time for Christmas.

West Hamilton.—A neat, frame church was opened here, which is a suburb of the city, on Sunday afternoon. His Lordship the Bishop, addressed a full church. The building was erected under the supervision of the Rev. Rural Dean Howitt—will seat about 150. The congregation consists largely of factory hands.

Crown Point.—This is an eastern suburb of Hamilton, where a new frame church, capable of seating 200 persons is in course of erection. The congregation at present numbers about 100, but will, it is expected increase to 150 when the church is finished. Mr. G. Spencer, a Trinity student, has been working faithfully for 6 months here under the supervision of the Rev. C. Kenrick, rector of St. Philip's. Both this church and that at West Hamilton have been erected by subscriptions given by Church people in the city and by collections taken up in some of the city churches. The congregations have undertaken to pay for the sites.

Stipends.—The Archdeacon of Niagara has been working steadily in this matter, and has succeeded in increasing the stipends in nearly all the missionary parishes of the diocese.

Laymen's Missionary Movement.—A well attended missionary meeting was held in Association hall, in connection with the above on Thursday, 23rd November, when excellent addresses were given by Mr. W. Allen and the Bishop of Honan, China.

Vacancies.—There are at present four vacant parishes in the diocese. Lowville, Flamboro' West, Nelson, and Riverston.

Welland.—A new Guild Hall (two story) has been completed in this parish. It is a beautiful building, built of brick with hardwood floors. The upper story consists of one large room capable of seating 200 adults, with platform which can be curtained off. The lower story is divided into two large rooms with several rooms off, kitchen, library, lavatory, and several other small rooms. Last Sunday was a red-letter day in the history of the parish. Special services were held in connection with the opening. The morning sermon was preached by the Rev. Dr. Miller of Ridley College. The Venerable Archdeacon Clark addressed the children and catechized them in the afternoon and was the preacher at the evening service. The congregations and Sunday School are increasing rapidly and a splendid Church spirit is manifested. The rector, the Rev. J. Thomson, is earnest and faithful.

York.—The Reverend S. Bennetts, rector of Flamborough, has been appointed rector of this parish. He commenced his new duties on Sunday last.

Dundas.—St. James'.—On Sunday, November 21st, the Venerable Archdeacon Clark preached on the subject of missions at the morning service. After morning prayer a Litany desk was dedicated and the blessing of God invoked upon the supplications to be henceforth offered thereat. The Archdeacon advanced to the choir steps and having called the attention of the congregation to his purpose, proceeded with a short service of Consecration. The Litany desk was presented by a member of the congregation as a memorial to the late Clara Matilda Haun, adopted daughter of the rector of St. James', and the wife of Mr. Harry C. Morris of the Canadian Bank of Commerce. It was made at The Valley City Seatings Company's works, adjoining the rectory, and is in keeping with the general character of the recent church improvements which were undertaken by the same firm.

Ancaster.—St. John's.—A bee for the grading of the new cemetery was held here last week, and contrary to the opinions of some who thought it impossible to get one up these 20th century days, 12 teams and 25 men turned out and all, from the rector to the sexton, worked hard for 2 days, dinner being provided by the ladies of the congregation. Mr. T. W. Farmer superintended the work, and all feel much gratified with the results. The new cemetery occupies an attractive and commanding position to the south of the church and will be laid out with trees and shrubbery and driveway next spring. The W. A. are expecting to hold a bazaar here on December 14th.

Winona.—St. John's.—On Saturday, the 27th ult., at the home of Mrs. C. A. P. Smith, Grims-

by, the ladies of this church, met together to say farewell to Mr. and Mrs. MacNamara who are leaving the parish for Collingwood, to which parish Mr. MacNamara has been appointed as rector. In appreciation of Mrs. MacNamara's most valuable work, the ladies of the church presented her with a clock, a purse of money and a silver teapot, which, by the way, was part of a silver set and tray which were presented to her a few days previously by the members of the Woman's Junior Auxiliary with a very appropriate address. In connection with the presentation to Mrs. MacNamara a further address was read by Mr. C. K. Baillie. Mr. Baillie who presided, called on Mrs. E. M. Smith and Mrs. F. Hamilton, to ask Mrs. MacNamara's acceptance of the gifts. Mrs. MacNamara in a few well chosen words expressed her warmest thanks for the many kindnesses shown to her and her family and she took the opportunity of renewing her thanks for the life membership certificate and badge of the Woman's Auxiliary which had been handed to her a few weeks previously by the ladies of the Church. Refreshments were served and the meeting dispersed at 5 o'clock. In the evening the gentlemen of the congregation met together and presented the Rev. R. MacNamara with a handsome fur-lined coat and a purse of money. Mr. E. M. Smith, one of the wardens of the Church, read an address of appreciation. Mr. MacNamara in replying to this address tendered his warmest thanks to the ladies and gentlemen of the church for their kindness and consideration and he expressed a hope that arrangements may be made whereby a lengthy pulpit exchange might be arranged with his successor next summer when he could renew acquaintances in the parish which he had made his home for the past seven years. After refreshments had been served and "Auld lang syne," sung, the meeting broke up at 10 o'clock.

HURON

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

London.—St. Paul's Cathedral.—The inaugural entertainment in connection with the A.Y.P.A. of this Cathedral, was held lately in Bishop Cronyn Hall. About 350 people were present thereat, and the whole affair passed off most pleasantly and was a pronounced success. The Rev. Precentor Dann, the rector, presided, and the Lord Bishop of the diocese who was present, explained, in a few well-chosen words, the object of the Association. A very enjoyable musical programme, which had been arranged beforehand by Mr. Sippi, the organist of the church, was given by the various members of the choir. At the close of the programme refreshments were served.

St. George's.—This church celebrated its 19th anniversary on Sunday, November 28th, by the holding of special services, the present building having been opened on November 23rd, 1890. The special preachers were the Rev. Canon Dyson Hague in the morning, and the Lord Bishop of the diocese in the evening. There were crowded congregations at both of the services, and the offertory taken up during the day amounted to \$100. This sum will be devoted to the Building Fund. In March, of 1874, Dean Davis came to Petersburg (as London West was then called), from Bayfield. The dean then had charge of London South and the services at London West were also under his charge. He held three services each Sunday and two Sunday Schools. The services in London West were held in a brick schoolhouse on the east side of Wharncliffe road, just at the turning, north of the C.P.R. The church was originally started as a mission of St. Paul's. In 1876 the building now used as the Sunday School was erected, but the dean had been compelled to give up the double work, but not until the plans were drawn and the building materials on the ground. After his enforced leaving of the work Canon Innes and his curate, the Rev. W. P. Lowe, of St. Matthew's, had charge of the work until Canon Newman was appointed in 1881. The latter continued in the work till 1888, when the present rector, the Rev. Geo. B. Sage, D.D., was appointed.

Saugeen Indian Mission.—St. Paul's.—The opening services in connection with the church erected in this Mission were held on the first Sunday and Monday in November, and the Indians attended in large numbers, the services on Sunday were conducted by the native catechist, Mr. W. H. Crowel, who ministers to Indians in their native dialect. On Monday afternoon a large congregation assembled and Mr. Crowel was assisted by the Rev. W. F. Brownlee, and the Rev. J. W. Diehl, R.D., of Paisley, the latter preaching an

instructive sermon to the Indians. In the evening a social reunion was held, supper was served, and addresses given by the clergy, as also by several of the Indians. Funds were collected to purchase part of the material for building, the Indians supplying a part and doing all the work of building, Great praise is due to their energy under the leadership of the catechist, Mr. W. H. Crowel. A prayer desk was donated by All Saints', Windsor; an organ by St. George's, Owen Sound; and chandeliers by Christ Church, Petrolia. Pews are still required. Mr. Crowel would be glad to hear from any congregation having second-hand pews not in use.

Brantford.—St. Jude's.—Mr. Kingerly gave a most interesting and instructive address before the members of the A.Y.P.A. of this parish on the 29th ult., on the subject of "Canadian Statesmen."

St. John's.—The Rev. C. W. Saunders, B.A., the new rector of this parish, who was formerly of Lucknow, Ont., commenced his duties in this parish on the 1st Sunday in Advent. The initial sermons preached by the reverend gentlemen were much appreciated by the members of his new flock.

Strathroy.—St. John's.—An entertainment was given lately in this parish to mark the last payment of the debt on the Parish House. Earlier in the day the children of the Sunday School were entertained at a dinner. In the evening besides a musical programme, interesting addresses were given by the rector, the Rev. S. F. Robinson, R.D., and others on the work of and in the Sunday School.

RUPERT'S LAND.

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

Winnipeg.—A sub-committee of the Winnipeg Sunday School Association has met and made the apportionments (for Diocesan Sunday School Association), for the deaneries of Winnipeg and St. John's Cathedral.

An Anglican Chess League has been formed among the congregations in the city. A good schedule for the winter has been drawn up. The following have entered the League:—St. John's Cathedral, Christ Church, All Saints', St. Luke's, St. Jude's, and St. Margaret's.

Mr. J. Birmingham, (Western Secretary St. Andrew's Brotherhood), is in the city; and is attending most of the annual meetings of the various Chapters which are being held at this time.

St. Barnabas.—On Wednesday, December 1st, a very pleasant evening was spent by the congregation of this Mission church, when a concert and social was held. During the evening, the Chairman, Mr. H. Tozer, presented to Mr. F. A. Williams, the retiring-student-in-charge, a cassock and surplice, the latter made by the ladies of the congregation, also a copy of the new Church Hymnal with music, as a token of the esteem in which he is held. A very enjoyable time was brought to a close, with speeches by the Chairman and Messrs. F. A. Williams, Brown and Loydall, Secretary-Treasurer.

Gilbert Plains Mission.—The general missionary of the diocese, Canon Jeffery, spent a few days in the parish reorganizing the system of finance and generally stirring up Church life. On the Sunday he drove with the incumbent to three of the centres where services were held. In two of these the harvest thanksgiving services were being held, and in all three there were large congregations who were well repaid for their long drives to the place of worship, by the helpful and inspiring sermons, effectively delivered by the Canon. One of the churches visited is the Elizabeth Stott Memorial, at Ashville, which was erected last year by the aid of special gifts made through the C.C.C.S. by Church people in England, by whose request the church received its name. During the week, Canon Jeffery drove around the parish visiting the Church families for the purpose of increasing the funds available for local needs.

Rathwell.—St. Paul's.—The Sunday School Convention of the Rural Deanery of Dufferin met in this church on Tuesday afternoon and evening, November 30th, St. Andrew's Day. After the opening service conducted by the Rev. Rural Dean Davis, of Carman, the Rev. F. B. Lys, of

Holland, read a paper on "Uniform Teaching in Sunday Schools," in which he referred to the multiplicity of systems, helps, etc., now in use to the neglect of the system already provided by the Church in the Prayer Book. The Rev. W. A. Fyles explained that the Sunday School Commission is now working upon a scheme of lessons which will secure uniformity for the Churches' Sunday Schools throughout the Dominion. Miss H. Grime read a paper on "Order and Discipline," in which she ably set forth the best methods of obtaining order in the school-room. The subject was well handled and was favourably commented upon by several of the delegates. The Rev. A. T. Norquay, of Rolland, gave an inspiring address upon "The Need of Missionary Instruction in our Sunday Schools." He pointed out that children will become interested in missions and will work for them if they are properly instructed in regard to missions. A paper that aroused considerable enthusiasm was one read by Mr. John T. Little, of Rathwell, on "A Paper for Anglican Sunday Schools Throughout the Empire." Mr. Little pointed out the great need there is for a suitable Church Sunday School paper. He also showed that there was abundant material for such a paper if it were only properly assembled. The election of officers resulted as follows:—President, the Rev. Rural Dean Davis; First Vice-President, the Rev. A. T. Norquay, second vice-president, Mr. J. T. Little; Secretary-Treasurer, the Rev. J. Anderson. Miss H. Grime and Mr. J. T. Little were elected members of the Diocesan Executive Committee.

At the evening session, the Rev. W. A. Fyles, Field Secretary for Sunday Schools, in an address on "The Church and the Child," made an eloquent appeal to parents in regard to their children's religious instruction. The Rev. Rural Dean Davis dealt at length with the "Laymen's Missionary Movement," pointing out how the movement was attracting the attention of the Christian world and that laymen were becoming inspired with the grand and noble ambition of evangelizing the world in this generation.

Exaggeration.—The habit of exaggeration is one which rapidly grows into untruth, if encouraged. Never "color" a story for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend. Be anxious when you relate anything to tell it just as it occurred. Never vary in the least degree.

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By order of the Board.

JAMES MASON, General Manager.

Toronto, Oct. 21st 1909.

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

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British and Foreign.

A memorial window to perpetuate the memory of the late Canon Fleming has been unveiled at All Saints', Lansdowne, Bath.

The new chapel screen provided at Chiswick Parish Church has been dedicated by the Right Rev. Bishop Montgomery. The cost of the screen is over £200, of which more than £50 was contributed in farthings.

The sum of £1,280 was recently made at a four days' bazaar, which was held in the parish of St. Andrew's, Cardiff. This money will be used for the purpose of building suitable rooms for parochial purposes.

A carved oak chancel screen is being erected in the Church of St. Mary Magdalene, Harlow Common, in memory of the Rev. Henry Elwell, who was vicar of the parish for more than thirty years. It was dedicated recently by the Bishop of Barking.

A marble tablet has been unveiled in High Wych Church, Hertfordshire, to the memory of the late Bishop of Colchester and his wife, who both died last year. The inscription states that the church was built at their cost, and that the late Bishop was the first vicar from 1860 to 1880.

Several gifts were received in connection with the dedication festival at Holy Trinity Church, Cirencester. These included a processional cross, presented by an anonymous donor, a gas pendant for the side chapel of a beautiful antique design, and kneelers for the communion rails in Lady Chapel.

The death took place lately at Freetown of the Right Rev. E. H. Elwin, Bishop of Sierra Leone. The late Bishop was only 38 years of age and had been a Bishop for only seven years. He was a victim of the black water fever. He leaves a young widow and three little children to mourn his loss.

Lord Wenlock lately unveiled a memorial to the late Canon Fleming, in York Minster. The memorial takes the form of a statue of King Edwin (period 627), which is placed in a niche on the south side in the choir. The statue is 5 feet 6 inches high and was carved in stone by Mr. G. W. Milburn, of York, from a design by Mr. Tapper, diocesan architect.

The churchwardens of Doncaster, have decided to erect a brass tablet in the parish church to the memory of the late Lord Grimthorpe. It was largely owing to Lord Grimthorpe's efforts that the church was, after its destruction by fire, rebuilt in more than its former beauty, and he was a constant and generous benefactor to the church and parish. At his death he bequeathed £4,000 for the maintenance of the fabric.

At the opening of the new parish hall at Romford, on Monday evening, several presentations were made to the Bishop of Colchester, on his leaving the parish of which he has been vicar for seven years. The presentations included a painting of St. Edward's Church and the old Cock and Bells public-house, now Romford Church House, and a purse of gold; also an ivory fitted dressing-case for Mrs. Whitcombe.

At the recent Edinburgh and Midlothian All-British Exhibition, the premier award for wood-carving, open to all amateurs in Great Britain, has been secured by the Rev. H. A. Mackenzie, senior curate of Holy Trinity Church, Darlington, with a superb oak font-cover, treated in the Gothic style, with bold relief. The cover is to be presented to the Cockerton daughter church of Holy Trinity parish.

The Archbishop of York, who has just attained the age of 45, is by far the youngest of Archbishops now living in the United Kingdom, the others being Dr. Alexander (Armagh), who is 85; Dr. Maclagan (late of York), aged 83, Dr. Peacocke (Dublin), who was 74 recently, and Dr. Randall Davidson (Canterbury), who is in his 62nd year. Of these five Archbishops, three are Scotchmen and two are Irish.

The Archbishop of York has appointed the Rev. the Honorable Prebendary Lawley, M.A., (rector of Hackney), the Rev. H. T. Bowlby, M.A. (headmaster of Lancing College), the Rev. W. G. Pennyman, M.A., (vicar of Bishopthorpe), the Rev. E. G. Savile, M.A., (secretary C.E.M.S.), the Rev. H. St. J. Woolcombe, M.A. (travelling secretary C.E.M.S.), to be his honorary chaplains; and the Rev. Neville K. Talbot, M.A., Fellow of Balliol College, Oxford, to be one of his examining chaplains.

On His Majesty's birthday the capstone of the spire of King Edward's Tower of Truro Cathedral was laid by Mr. Arthur Nix. This marks the completion of the main fabric to the original designs of the late Mr. Pearson. The foundation stone was laid by the King, then Prince of Wales, in May 1880. About £200,000 has been spent on the construction and adornment of the edifice. The following telegram was sent by the Bishop of Truro: "Capstone of spire King Edward VII. Tower laid this morning. Many happy returns of your Majesty's birthday."

The Rev. J. W. Horsley, rector of St. Peter's, Walworth, S. E., and Hon. Canon of Southwark Cathedral, has been elected mayor of Southwark for the next twelve months. The Rev. F. H. Hillersdon, rector of St. Mary-le-Strand, has been elected Mayor of Westminster for the same period. Mr. Justice Phillimore, a well-known Churchman and vice-president of the English Church Union, has been elected Mayor of Kensington. The Rev. A. E. Midwinter, vicar of St. Paul's, Lisson Grove, W., has been elected Mayor of Marylebone for the ensuing term.

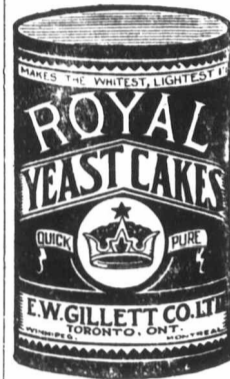
Sexton, Verger, Sacristan.—"It is the same thing under different names," said Dr. Harvey W. Wiley, the Government's food expert, of some new food preservatives. "The same thing under different names," Dr. Wiley repeated. "It reminds me of the old caretaker of an Episcopal church. This caretaker, as he sat smoking his pipe on a tomb in the cemetery, dismissed as trivial certain changes in the ritual. 'The good, old creed keeps the same for all,' he said. 'Look at me here. I used to be the janitor. The new parson called me the sextant. Dr. Thirdly gave me the name of virgin. And the young man we've got now says I'm the sacrilege.'"

Children's Department.

THE ORANGE SECRET.

It was told me by Maritza, a little Greek girl in far-away Turkey, and I am going to tell it here and now to every one, because I never have found an American child who had discovered it. I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her. After I had taken the parcel of sewing her mother had sent, I gave

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Best Yeast
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Sold and
Used
Everywhere

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Maritza two oranges, which were left in a dish on the table. One of them was big and the other quite small. "One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?" Maritza waited a long while before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be heard; but this time she waited longer even than good manners required. She looked one orange over and then the other. After a little more urging from me, she whispered: "This one." It was the big one.

Babies suffer from chafing, scald head, skin irritation and eczema.



Eczema often develops from the milder forms of skin irritation and has a tendency to spread over the body and become chronic.

Baby eczema means torture for the little ones— anxiety and loss of sleep for the mothers.

But baby eczema is almost immediately relieved and certainly cured by the use of

Dr. A. W. Chase's Ointment

This Ointment heals as if by magic. Patient treatment will cure the worst case of eczema.

Unlike unsanitary powders, which clog the pores of the skin, it promotes healthful action of the skin and makes the skin clear, soft, smooth and velvety.

Dr. A. W. Chase's Ointment is a necessity in the home where there are small children. 60 cts. a box, at all dealers or Edmanson, Bates & Co., Toronto. Write for a free copy of Dr. Chase's Recipes.

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

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

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

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

We mail a trial package free to all who write.

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

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

Insist on having what you call for.

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

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

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

It is well worth trying.

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

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

No knife and its torture.

No doctor and his bills.

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

Curious to know of the struggle which she had been so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy." Maritza dug her little stockinged toes into the carpet and twisted her apron hem before she answered. "Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."

**A Billious Man Can't
enjoy himself or his busi-
ness. What then? Take**
**Abbey's
Effer-Salt**
ESSENTIAL
**SOLD
EVERYWHERE. 32**

You can not see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked. Then Maritza told me the orange secret, and this is it:—If you look at the stem-end of an orange, you will see the scar where it pulled away from the stem is like a little wheel, with spokes going out from the centre. If you count the spaces between these spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell as Maritza did, how many "pieces" an orange has. Perhaps you think every orange has the same number, just as every apple has five cells which holds its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed, and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange. The next time you eat an orange, try to find out its secret before you open it.—"Little Folks."

STICK DOLLS.

The Rogers children had come into the country to spend the summer at Grandma's. It rained the first day, and the trunks had not come, "O dear!" said Jessie. "What shall we do?" "If the trunks were only here, we could play with our dolls," replied Ethel. Elsie stood disconsolately, looking out of the window, and then said, "Let's call Grandma! Perhaps she can think of something new for us to play." Grandma was always full of new ideas, and as soon as she saw the downcast looks, she said, "Children, how would you like to play 'stick' doll?" Being city children, and having all sorts of "store" dolls, "stick" dolls had never been heard of, "O Grandma, let's play it!" they all said, for they were eager to play at something new. Grandma left the room, and soon returned with her apron full of twigs, leaves and cranberries. "Now," she said, "we'll first select a good-sized twig, that is for the doll's body. Then we'll put a cranberry on for the head, and for the dress we'll use a leaf, running the twig through the centre. Now we have a very good stick doll. The next one we will dress up in a shawl and bonnet, using a small leaf for the bonnet and another size for the shawl, pinning them on with small twigs." In this way a number of dolls were made, using the different kinds and sizes of leaves. It was fun for the children, and they soon forgot the rain in the pleasure of the game, and in fashioning new dresses and bonnets. The day passed all too quickly, and when the weather was fine they went down to the orchard—just the place to play stick dolls. The children filled the hollows

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of the rock with moss and wild flowers, and they made such nice little houses for the dolls. All that summer, and other summers, the children played stick dolls. They learned to know the different leaves and trees better, perhaps, than in any other way.—"Youth's Companion."

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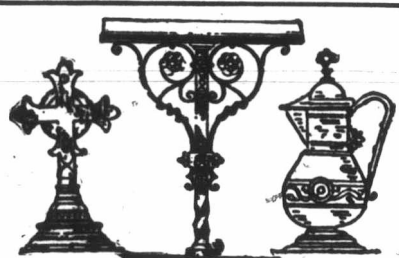
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If they were to interest their people in missionary work, they must get them to know what was being done, and the clergy must be the leaders in this matter.—The Bishop of St. Alban's.

The Rev. W. H. Egerton, formerly rector of Whitchurch, Salop, celebrated his 98th birthday lately. He has been for no less than 77 years a member of the Geological Society of London.

A brass tablet to commemorate the work of the late Bishop Lovelace, Sta-

mer, who for 34 years was rector of Stoke-on-Trent, was unveiled lately in Stoke Parish Church by Archdeacon Graham.

The Archdeacon of Stafford, the Ven. Malcolm Graham, has been appointed to a prebendal stall in Lichfield Cathedral, rendered vacant by the death of the Rev. Prebendary Harding, Principal of Lichfield Theological College.

The growth of Church organization in Uganda is shown by the creation of a third archdeaconry to which the Bishop has appointed the Rev. J. J. Willis, of the Society's Mission in Kavirondo, who was formerly a curate in Great Yarmouth, and joined the Mission in 1900.

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