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No. 51

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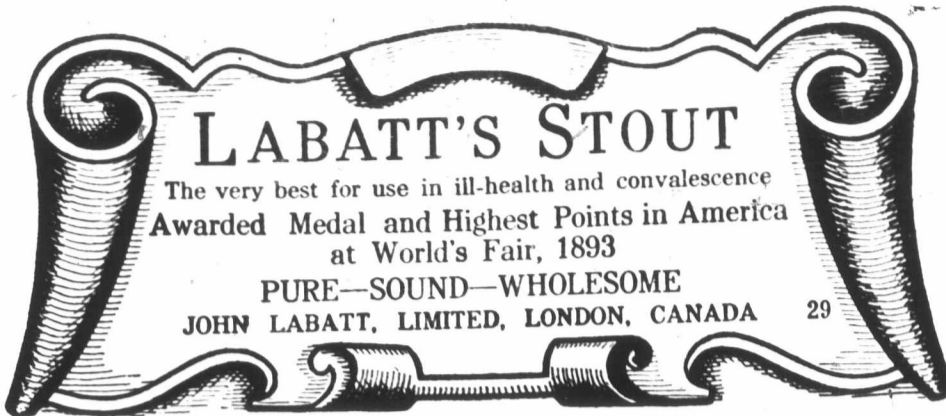
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Lessons for Sundays and Holy Days.

December 24—Fourth Sunday in Advent.

Morning.—Isai. 30:1—27; Rev. 14.
Evening.—Isai. 32 or 33:2—23; Rev. 15.

December 25—Christmas Day.

Morning.—Isai. 9:1—8; Luke 2:1—15.
Evening.—Isai. 7:10—17; Titus 3:4—9.

December 27—St. John A. & Evan.

Morning.—Exod. 33:9; John 13:23—36.
Evening.—Isai. 6; Rev. 1.

December 28—Innocents' Day.

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

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

FOURTH SUNDAY IN ADVENT.

Holy Communion: 232, 234, 237, 243.
Processional: 59, 64, 432, 476.
Offertory: 325, 390, 486, 564.
Children: 66, 707, 719, 727.
General: 108, 395, 471, 768.

CHRISTMAS DAY.

Holy Communion: 248, 249, 386, 668.
Processional: 72, 73, 76, 599.
Offertory: 75, 79, 81, 742.
Children: 77, 712, 723, 737.
General: 74, 78, 514, 738.

SUNDAY AFTER CHRISTMAS.

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

THE NATIVITY OF OUR LORD.

If we are to have any joy whatsoever in the prospect of our Lord's Second Coming we must have learned to rejoice by reason of the blessings brought to us by the Incarnation of the Son of God. "Rejoice in the Lord always; and again I say, Rejoice. . . . The Lord is at hand," wrote St. Paul to the Philippians. And St. Paul then believed that the Lord was going to return during his days. There is no doubt that our Lord promised to return; and, as we have noted in a previous meditation, He has, in many ways, fulfilled that promise. He comes to us in Baptism, Conversion, Confirmation, in the Blessed Sacrament of the Altar, at death. But there will be a consummation of all these comings at the last day. Do we not rejoice in all the above-mentioned spiritual opportunities? Are we really filled with joy when we think of His return to judge where He was judged? The bells of the city of God are ringing out; once again we read over all the touchingly sweet stories of the Nativity; everywhere men and women are performing deeds which betoken good-will; there is more kindness abroad than through all the rest of the year; the spirit of this week is quite unique. Why are all these things so? Because as at this time God revealed His love to men, and we are demonstrating that we are His children through Jesus Christ. Because we are rejoicing in the great blessings of the Incarnation, and we desire more and more of our fellows to join in our joy. We shall have time this year to consider two of the great blessings bestowed upon the world through the Incarnation. (1) The Blessing of Peace.—Isaiah predicts peace as one of the chief characteristics of the Messianic age: "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. . . . They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of God, as the waters cover the sea." To know God is to believe in His power and to obey His Word. And the peace which Jesus brings is based upon that knowledge of God. The peace does not arise from weariness of war, or because men love ease or indulgence, but because men know God. Jesus Christ is the Word. He is the Supreme Revelation of Truth. Therefore the more we believe in Him and follow Him the greater our sense of peace. (2) The Blessing of Happiness.—The prophets spiritualize the ancient ideas of happiness. Men looked for a golden age, when they would have food and drink in abundance, the land would yield its increase, and there would be perpetual rest. Hear the words of Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat. . . . Hearken diligently unto Me, and eat that which is good, and let your soul delight itself with fatness." Then hear the words of the Apocalyptic of the New Testament, who had pondered all the teaching of the Incarnate One: "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." Such are some of the blessings of the Incarnation. In the enjoyment of them we have a perpetual Christmas.

Changes in Method Only.

In discussing Prayer Book revision the disputants are apt to lose sight of the facts that there is constant change in the modes of worship and the intention to approach the Almighty

devoutly. Keeping the latter purpose steadily in view, it is apparent that the changes should be the elimination of elaboration. It is instructive in this connection to think of the changes in making melody within the last fifty years. The old village orchestras were going out, and, in cities like Boston, congregations were to be found turning round with their faces to the choir loft when the singing began. Melodeons and organs made their way and choirs came down to the chancels, became more regular in their entrances and exits. The organs followed to the east end of the churches, until now we have the boys and men surpliced choirs in the larger centres. All these changes have been made with the intention of improving congregational singing. And yet we have in an excellent number of the "Scottish Chronicle" a paper by a very experienced choirmaster, the Rev. J. C. Cater, on modern Church music from which we take the following paragraph:—

Congregational Singing.

"Do we want congregational singing? I imagine we all do. The Anglican Church has lost it almost altogether. The organ and trained choir are largely answerable. Dr. Barnby divided the Church services into two classes: the congregational or parochial, and the cathedral or meditative. The trouble is, so many of our parochial choirs struggle after a bad imitation of a cathedral service miles beyond the standard of the congregation. The two should be kept quite distinct. Were congregational singing more general there would be less criticism. No one can worship if he is criticizing at the same time. If congregational singing is to be brought back, then, I maintain, our music must be simpler, and the habit of using always the same music to the same words more common. This should be carried out, not only in the hymns, but psalms and canticles also, the changes less frequent, and, above all, intelligence is sorely needed. I become more and more convinced of the necessity of moving our organs and choir, or at least part of the choir, to the west end, both for congregational reasons and also for reasons of reverence."

The Result.

People like a strong, determined fighter in a good cause. A man who takes the trouble to think, and, having thought thoroughly and conscientiously, takes his stand—if need be with his back to the wall—and fights for what he believes to be right with might and main, without fear of consequences and without favour to either friend or foe, who would tempt or force him to swerve from his settled purpose. "It is because the people believe me to be square that they back me up," said that forceful fighter, Theodore Roosevelt, in an election speech. What Mr. Roosevelt said of the people of the United States Sir James Whitney might well say of the people of Ontario. The result of the recent election gives ample evidence of their unshaken confidence in the government of their choice.

Borrow's Letters.

A treat is in store for the lovers of George Borrow's writings. A number of his manuscript Letters to the Directors of the "Bible Society," together with Reports from his pen, were found in the archives of the Society, and at request of the Society, their secretary, the Rev. J. Gordon Watt, began to prepare them for publication. On the death of Mr. Watt his unfinished task was taken up and completed by Mr. T. H. Darlow. Under the heading, "The Book of the Week," an able contributor to the "Church Family Newspaper" makes the following reference to "The Letters" and to the fascinating book in

which they first appeared: "The Rev. T. Herbert Darlow, Literary Superintendent of the Bible Society, has edited the long-lost letters on which Borrow founded the best travel-book in the English language, 'The Bible in Spain.' That book is read and appreciated to-day far more keenly than at the time of its original appearance. I saw it but yesterday in a green leather binding in the revolving bookcase of a city banker's drawing-room; and the two-volume edition of 1896 has been reprinted five or six times. My own favourite copy is Mr. Murray's six shilling edition of 1907, which I always keep beside me."

Tact and the Lack of It.

We were recently talking with one of the most laborious and successful lay readers of our acquaintance on the subject of work in various parishes. He said that, though he had his own convictions and preferences, he made it a rule to defer to the expressed wishes of the rector, who, for the time being, he was assisting, and to avoid the introduction of any changes in the service merely to please himself. How different in practice and result is such a course of conduct to that of one who undertakes duty in a parish, and from the start sets himself in opposition to the rector and antagonizes the settled convictions of some of the parishioners by becoming an acknowledged partisan. Such a man, it matters not how good his character may be, does not take long to demonstrate his narrowness and inefficiency; and, in fact, the longer he is continued in a position of responsibility in a parish the greater will be the bickering and heart-burning, of which he is mainly the cause, amongst the parishioners. Without tact a man of genius and learning may prove an utter failure. With tact, a man of ordinary ability and moderate scholarship may win the esteem and respect of even those whose convictions on some points are at variance to his own.

The Crime of Suicide.

The prevalence of suicide in our day shows how far modern society is drifting away from Christ. Of all sins, deliberate suicide is one of the most unchristian, the most wanton, and the most cowardly. It is a lamentable fact that, according to statistics, the number of suicides every year, in most countries, is growing at an alarming rate. A superficial judgment attributes this to the fever and fret, and fierce competition of our industrial life nowadays. But men of sound understanding see in it the direct result of Godless teaching and unreligious upbringing. Christians do not commit suicide; to a true Christian the very thought is absolutely abhorrent. Christianity has always denounced suicide as a crime. It declares in the most positive terms that no man, in any circumstances whatever, has a right to take his own life. It holds up suicide as the basest moral cowardice, and the Church actually refuses Christian burial to the suicide, properly holding one committing a deliberate and responsible act of this kind forfeits the right to God's mercy and goes straight down into hell. In the same way, and on the same principle, the Church fought against the once popular institution of the duel, until men came to recognize its essential folly and wickedness, and the falsity of the principles upon which it was founded. Suicide, in Pagan times, was regarded as an act of heroic virtue by many, as we see from the lines of Cato and of Socrates. But in the last analysis their deaths must be regarded as acts of moral cowardice, and it is so that Aristotle characterizes such deaths. Suicide is not only a violation of the Divine precept, "Thou shalt not kill," but it violates also the obligations every man owes to society. Every man is, as it were, a soldier in the common cause, and he who withdraws, or runs away by taking his own life, is a coward and a traitor. "For none of us liveth to himself, and no man dieth to himself."

The sublimest spectacle this old world

has looked upon is Christ on the Cross, and the greatest pagan hero, ancient or modern, is immeasurably inferior to Job of the Old Testament, whose spirit and soul, whose moral strength, beauty, and nobility are the ideal of the Christian of to-day, as they will be to the end of time. His body was afflicted with disease; his possessions were taken from him; his wife bade him curse God and die, and his dearest friends mocked him. Did he seek escape in suicide? Far from it. He was no modern philosophic coward, but a whole man, and all manly Christian men revere his name and strive to imitate his sublime virtue. "The Lord giveth," he said, "and the Lord taketh away. Blessed be the name of the Lord."—Abridged from the Catholic Register.

Prince Edward Island.

There is no one who does not sympathize with the lament over the lowered population of the Island, the favourite seaside of the quiet people of the continent, caused largely by migration to the West and emigration to the States. It is useless to point out that other islands suffer from the same trouble: Orkney and Shetland, the Hebrides at home, the islands of the Mediterranean, and so on. Even the mainlands in the neighbourhood of Prince Edward are no exceptions. A clergyman in Northern Maine some time ago made the same lament to us: his young people all went away. For years before Confederation the young people left the Island for Portland and Boston, and to-day the Province girls are the favoured servants in the latter city. In, perhaps, twenty years from now the tide will have ceased to flow westward, the forests in the north of the Island may have grown again, and the winter and spring climate be moderated, and the fertile fields be tenanted by successors to the present race as good, and perhaps better, than the good folks of Anne of Green Gables.

Brethren Who Dwell in Unity.

Lord Guthrie, in presiding at the annual dinner of the Sir Walter Scott Club in Edinburgh, told some new, as well as old, stories of the great Sir Walter. Lord Guthrie is himself the son of a good son of Edinburgh, the Thomas Guthrie who established the first ragged school and gave the push which sent the pendulum of saving the young swinging all over the world. Lord Guthrie said that Sir Walter Scott was one of six clerks of Session; that is, the High Court of Justice. The families of the principal clerks formed a kind of community. They addressed their fathers' colleagues as uncle, and the colleagues used, in their turn, the familiar epithets of nephew and niece. His mother's cousin, Susan Ferrier, was in that quaint sense one of Sir Walter's nieces. His mother used to tell them that, on her first visit in 1820 as a child of ten from the manse of Brechin to the metropolis, she was taken to the Parliament House to see her grand uncle, Mr. Ferrier, and Sir Walter Scott sitting side by side as fellow-clerks. Her family naturally thought it the greatest sight in all Scotland, if not in all the world.

Before and After.

People sometimes are exercised over the question as to whether the Church of England was the same Church after the Reformation that it was before that historic event. It would be hard to find a neater or more accurate answer to such a question than that of Archbishop Bramhall: "I make not the least doubt in the world," said the learned Bishop, "but that the Church of England before the Reformation and the Church of England after the Reformation were as much the same Church as a garden before it is weeded and after it is weeded is the same garden; or as a vine, before it be pruned and after it is pruned and free from luxuriant branches is one and the same vine."

Murder Will Out.

A quaint old saying that often proves true. And now the spectacular, so-called trial of the McNamaras at Los Angeles has come to an end. The accused pleaded guilty, and the newspapers published statements as to the cheerfulness of the murderer of twenty-one innocent, unsuspecting people, his excellent appetite, and the large number of letters he was receiving from friends and admirers. It is a pity that this cold-blooded murderer could not have been dealt with in the even-handed, fair, and expeditious manner in which British justice is dispensed. A few days would have sufficed to have given him and his accomplice a fair trial. There would, it is true, have been none of the sensational and theatrical accompaniments of the Los Angeles exhibition. Counsel bickering for weeks over the selection of a jury at an initial cost to the labour sympathizers of the defendants of some \$200,000. It is true it has given the newspapers what they want: lots of copy and quick sales. To say the least of it, this so-called trial, with all its adjuncts, does not give outsiders a very favourable impression of the course of justice in the United States. This trial and its accompaniments should help the labour men of Canada to have the pluck and independence to sever their connection with the labour organizations of the United States and to stand on their own footing.

FOOLISH AND FUTILE.

In some respects, as we have before pointed out, there has been a most gratifying improvement in the tone of our political discussions during the last third of a century. We have outgrown the coarse personalities of a simpler and cruder age, and a good many methods worse than shady. One practice, however, still survives in apparently undiminished vigour at Ottawa, viz., the raking up and bandying to and fro of alleged disloyal utterances on the part of certain politicians on occasions more or less (generally more) remote. How foolish and futile this sort of thing is, and it has long ceased to impose on anyone. Who of us, to speak the plain, unvarnished truth, hasn't at times been guilty of "disloyal utterances"? What haven't all of us said in some "bilious" moment of the Mother Country? Isn't it a fact that we often say the unkindest things of the people we at heart most dearly love? Yielding in our loyalty to no Canadian from the Atlantic to the Pacific, we are perhaps a little shamefacedly conscious of having said our share of occasional hard things about England's way of managing her relations with her premier colony. Like all Britons, we have our attacks of biliousness, and take a real, if chastened, satisfaction in an occasional grumble. With our publicists, who "think in print," the case is exactly similar. They have their moments of passing petulance, and, being only human, they occasionally seek relief in vigorous language, which expresses, not their matured judgment or convictions, but simply the passing mood of the moment, forgotten as soon as uttered by the speaker, but not by those whose business it is to record and "preserve for future reference" the utterances of those who aspire to leadership and governance. So it comes about that there is scarce a politician in the arena to-day of above, say, fifteen years' standing, of either party, against whom some such statement might not be quoted were a diligent examination made of his speeches. We have seen accusations of this kind hurled at the head of even such a staunch Loyalist and Imperialist as the late Sir John A. Macdonald. Like the rest of us, he had his bilious moments, and was liable to "speak unadvisedly with his lips," and to make statements which rose up in judgment against him. It is time, in our opinion, that this silly practice of pelting each other with such missiles were relegated to the limbo of other outworn methods of

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political warfare. If there is one outstanding fact in our Canadian political life, it is the substantial loyalty of all parties and races, which the very practice we condemn clearly demonstrates. The eagerness with which the charges are trumped up, and the indignation with which they are repelled, proves the anxiety of all our public men of either party to clear themselves from any imputation of disloyalty. This is satisfactory as far as it goes, but there are infinitely better ways of demonstrating one's loyalty than by these heated discussions, which really effect nothing of any practical worth, and leave matters exactly where they were before. In the recent election, probably the most hotly contested in our history, many things were said in the heat of the moment in remote constituencies, and to exceptionally constituted audiences, which the speaker himself would be the first to regret. There is not probably a single member of the House of Commons who has not at times offended in this way, and been only saved from having his utterances thrown in his teeth by his comparative insignificance. It is time, we repeat, that this senseless practice was abandoned. After the experience of more than three score years the loyalty of either party might, we should think, be safely assumed. These recriminations belong to the age of dead issues. Loyalty to-day, either to Canada or the Empire, is no longer, if it ever was, a living issue.

"THE SPIRIT OF THE AGE."

The Dean of St. Paul's (London), the Very Rev. Dr. Inge, has been lecturing on the above subject. It is hardly necessary to say that his lecture was suggestive and interesting in a very high degree. Dr. Inge is evidently one of the leading lights of the Mother Church, and, now that he has "arrived," his increasing prominence and influence may be confidently assumed, and, no doubt, being a comparatively young man, his further advancement may be confidently anticipated. To-day, one of the most original and forcible speakers in or out of the Church, his utterances on all subjects possess an increasing weight and importance among an ever-increasing number of admirers and disciples. He it was who recently coined that striking epigram, "The history of the Church may be read in the lives of the saints." His paper at the Church Congress ranked amongst the most notable of the many notable deliverances on that occasion. Under the circumstances, therefore, the tone of his address on the other occasion referred to is all the more regrettable. From beginning to end it was undisguisedly and frankly pessimistic. It was a remarkably eloquent and forcible presentation of present-day evils, utterly unrelieved by the remotest suggestion of any "way out." There is, Dr. Inge thinks, "a dismal death" of men of genius in the present age. Our lot has been cast in rather an "unpromising and uninspiring time." Religion is dividing itself "into two camps: one materialistic, ethical, and Protestant, and the other half-sceptical, half-superstitious, that of Modernist Catholicism." Commercially, the supremacy of England is doomed. America is now the world's commercial centre, and in her turn she will probably succumb to Asiatic labour, which was so much cheaper and more efficient than European. With characteristic terseness and epigrammatic clearness Dr. Inge sums up the economic situation to-day in England, and largely in the civilized world: "We are the spendthrift heirs of the nineteenth century." In other words, we are beginning to dissipate in ill-digested humanitarian and philanthropic schemes, the accumulations of the industry and enterprise of the great industrial Victorian era. Short hours and high wages would be the ruin of Great Britain, which was too small a country to support the present population unless it remained the "Workshop of the

world." The present Socialistic movement was making the conditions "ideally unfavourable" for the maintenance of this state of things. Turning to the political outlook, Dr. Inge said that "Democracy was, perhaps, the silliest of all fetishes worshipped among us." One might suppose that "the ballot-box was a sort of Urim and Thummin for ascertaining the Divine will." Instead of breaking heads, as in former days, they counted them. The Humanitarian Movement, though it had made great progress, had its "soft and flabby side." The horror of taking life, under all circumstances, seemed to him unnatural. The current of nationality, patriotism and Imperialism was already losing its force. The spirits of the age, he feared, did not come very gloriously out of their scrutiny. Of any compensating forces or factors at work Dean Inge did not give a hint. The trouble with all these views, so strikingly presented, is that they are undeniably based upon actual conditions. But it is the deductions and conclusions implied rather than directly enunciated by the tone of their author from which we must emphatically dissent. If there is one fact made unmistakably plain by the most superficial study of history it is this: Humanity invariably lives down its mistakes and follies, and goes on to better and higher things. With the race, as with individuals, we can only learn by our mistakes, and the most magnificent achievements have been invariably prefaced by the most colossal mistakes. An age that is willing to make magnificent experiments and to risk equally magnificent mistakes need not be despaired of. As a corrective to these pessimistic views, so widespread at the present time—and, we may add, at all times—we would recommend a careful study of eighteenth century conditions in England. Every evil complained of in this remarkable lecture, in some other and infinitely less excusable form, was rampant in those days. The failings of humanity, as of the individual, are always fundamentally the same. What we have conquered and survived in the past we will conquer and survive in the future. It is not our purpose to indicate remedies for present evils, but to indicate the one universal fact of human experience.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Organized labour has surely received a serious wound in the outcome of the notorious McNamara case. It is a dreadful thing to discover in such a movement as the protection and progress of labour, men who are guilty of murder, violence, and every kind of lawlessness. Perhaps such a discovery is inevitable, or almost inevitable, when membership is not based upon any moral test, and when all sorts and conditions

are received on the single basis of labour. It is difficult, however, to find a flock that has not one black sheep. The wonder is, not that Labour has found criminals in its membership, for, presumably, every profession and calling may have had the same experience, but what is so extraordinary is the manifest determination everywhere among labour union men to prove these self-confessed criminals innocent, and to fasten criminal conspiracy upon the officers of the State. They would listen to nothing that would incriminate the defendants. It was not a case of seeing that they got a fair trial, but they must be proven innocent. Buttons were issued and strikes were ordered in honour of the martyrdom of these men. Money was poured in upon their counsel, and every expedient known to the leaders of the criminal courts was resorted to in the way of defence. Innocent they were proclaimed to be until they themselves proclaimed their own guilt. Even then there were some mad enough to declare that they had been bought, and so forth. What "Spectator" feels is this: The greatest and most permanent blow labour unionism has received is not in the crime that has been committed in its name, but the insane rejection of every feature of evidence against accused members. It is the attitude that assumes its members can never be wrong, and that the officers of State who seek to ferret out crime among their ranks are criminal conspirators and agents of capital. There was enough evidence given out at the time of the arrest to make right-minded men sit up and think—but they wouldn't think. It is all very well to hold a man innocent until he is proven guilty, but right-minded citizens have no right to assume the guilt of the prosecution to divert attention from the accused. Men accused on charges so serious are, of course, entitled to a fair hearing, but no one should have been more interested in having a trial than the men who are interested in labour. They, however, declared the accused innocent and the accusers guilty. What confidence can the public now have in the protestations of martyrdom that may be put forth by labour in the future? They need not be at all surprised if the general public assumes that Labour is afflicted with that most malignant of all blindness, the blindness that "will" not see. If two self-confessed criminals have been found in their ranks, is there not a presumption that there may be more? What assistance will now be given the authorities of State in determining that presumption? The question, to our mind to-day, is not whether or not a few criminals may be operating in the name of Labour, but whether the mind of Labour is prepared to give the State a reasonable support in protecting life and property. The confidence, the sympathy, the support of the general public can only be won by Labour showing that, after all, truth, justice, and the public weal stand above the protection of a Labour criminal. It is that confidence we now seem to see in the balance.

Canada is now being visited by the leader of the militant Suffragettes of England, Mrs. Pankhurst. "Spectator" was not fortunate enough to hear her, but probably the newspaper reports fairly represented what she had to say. She is evidently skilful as a debater, and puts her case in a remarkably strong way. She is apparently the incarnation of frankness, for she boldly admitted violence, and defended it. She ironically stated that, after studying the methods employed by men, they came to the conclusion that violence was the one argument that men would understand. But what is all this fuss and opposition to the suffrage for women? This talk about the home being their proper sphere, their incapacity to weigh public measures with discernment, their likelihood of being easily influenced by emotion, and a score of dreadful things that might happen if they were granted

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franchise? Let us not forget that women now have the franchise. In some, if not all, of our cities and municipalities certain women exercise the franchise in the election of aldermen, mayors, and school boards. What has happened? Have women been unsexed, or society wrecked, or the home destroyed? If the special functions of womanhood have not been violated, nor her kingdom cast down when exercising her franchise in a great city, how in the name of common sense are all these dreadful things to happen when her rights are extended to voting for a member of Parliament? What is sought is not the "granting" of the franchise, for that is her's already, but the "extension" of the franchise. There is no new principle to be invoked, but the enlargement of an old one. All this talk about women as a class being unfitted to exercise the franchise is nonsense. Surely no one would say that all men are able to exercise the franchise properly either. To allow a drunken loafer, or an ignoramus to vote because they are men and exclude all women, no matter what their attainments, is ridiculous. Let us have an educational, or a moral, or a financial standard, if we will, but let it apply to both sexes. The thing these women are working for will surely come, and the date for its coming is the day when it can be conclusively shown that the women themselves desire it. That day is not yet clear. Spectator.

PRAYER BOOK STUDY.

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

295. Where do we pray that angels may defend us on earth?
 296. What do the Latin words before each Psalm refer to?
 297. With what words do we pray for unity every Sunday in the Holy Communion?
 298. In what prayer do we speak of "all Thy servants departed this life"?
 299. In what prayer do we speak of "all those that are departed in the true Faith"?
 300. Where do we find this rule: "After which confession, the priest shall absolve him"?

ANSWERS.

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

294. The Hebrew for the pavement. Sons of Simon, a Cyrenian, who carried His cross. The hall where the soldiers led Jesus.
 295. The Collect for St. Michael and All Angels.
 296. The opening words of the Psalm in Latin.
 297. "To inspire continually the Universal Church with the spirit of truth, unity, and concord." "And grant that all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love," etc. (Prayer for the Church Militant.)
 298. "We bless Thy Holy Name for all thy servants departed this life." (Prayer for Church Militant.)
 299. "All those that are departed in the true Faith." (Burial Service.)
 300. The Visitation of the Sick.

Without earnestness no man is ever great or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but, if he has not earnestness, he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.

Brotherhood of St. Andrew

Smith's Falls.—St. John's. The annual meeting of the local Chapter of the Brotherhood of St. Andrew was held on the evening of Nov. 20th. The reports presented were all most encouraging showing that much good work had been accomplished in the year. The election of officers resulted as follows: Director, A. S. Malcolm; vice-director, H. Pierce; secretary, R. Tassie.

Toronto.—A review of the work of the local assembly of the Brotherhood of St. Andrew was presented by the Standing Committees at the annual meeting which was held in St. James' parish-hall on a recent date. Appeals were made for contributions to the fund for convalescents, so that none should be sent away from the hospitals while still unfit to work, and therefore be compelled to suffer privations. In his address, the Ven. Archdeacon Cody dealt with the manliness of St. Andrew, patron saint of the brotherhood. Professor Cosgrave, Trinity College, dealt with St. Andrew as an example of an unselfish active worker. Mr. N. F. Davidson described the activities of the Buffalo convention. The evening services in the Cathedral were conducted by Rev. J. S. Broughall. The members elected for the Local Council for the coming year are as follows: Capt. G. Blake, R. C. Brown, H. W. Hewitt, H. C. Higham, I. Hird, A. E. Keen, A. K. Kemp, C. A. Lye, C. S. Storey, E. D. Gates, Capt. J. T. Symons, C. T. Harding, S. Francis, J. B. O. Kemp, H. L. Slaughter, J. A. Clements, A. Worth, and Arnold Hoath. The next Dominion Convention of the Brotherhood will likely be held in Toronto. Arrangements to that effect are under consideration, the date being set for September, 1912.

The Churchwoman

MONTREAL.

Montreal.—The monthly meeting of the Diocesan Board of the M.D.H.A. took place in the library of the Synod Hall on Dec. 7th. A resolution of sympathy with the Dunham branch of the W.A. was passed, and Mrs. Holden, the president, in most appreciative words, spoke of the loss the branch had sustained in the death of Mrs. Baker. For an unbroken chain of about twenty-four years this lady had every month received all the members of the branch in her own home, and even at her advanced age continued to take the keenest interest in everything connected with the work of the W.A. The Bishop of Athabaska addressed the meeting continuing his appeal for the twenty churches he is endeavoring to erect in his diocese; a number of these have already been promised. Each building will cost \$250, and when the congregations increase and need larger churches, the old church can be turned into the chancel of the new; and thus the buildings will be permanent and make excellent memorials. An appeal was also made by the Bishop for a travelling van for his winter journeys. Canon Smith of Grand Prairie gave a most interesting address. There were present at the meeting two returned missionaries, Miss Wilgress and Mr. Vail from Hay River. An appeal was read from Honan from the Bishop for 160 quilts, and about a dozen were immediately promised by members present. The Corresponding Secretary reported a new girls' branch in St. George's parish. A letter was read from the Rev. J. R. Matheson, Onion Lake, showing that the mission is prospering and his staff of workers most satisfactory. A beautiful brass cross was exhibited which is to go on the memorial cot to Sister Edith. Mrs. Philip Moore bequeathed \$100 to make four life members: two of the fees were to go to China, and two to the North-West. The Dorcas secretary reported on Rock Bay hospital, which is to be called St. Michael's; the room donated by the W.A. will contain two beds and have the W.A. cross between the two. It was decided that a conference of junior officers should be held at the next annual meeting. The library had three new books donated respectively by Miss Thornton, Miss Rogers and Miss Baylis. Miss Mudge read a most interesting paper on South American missions, and the general president, Mrs. Patterson Hall, gave a vivid account of her visits to North-West branches of the Woman's Auxiliary on her late trip out to British Columbia with Miss Carter for that purpose. The treasurer reported receipts \$792.44; disbursements, \$204.32.

OTTAWA.

Ottawa.—The annual meeting of the W.A. in the Deanery of Ottawa was held last week in Grace Church parish hall, when a large representation from the various local branches listened to interesting and encouraging reports of work accomplished and in progress. Miss Wade, a returned missionary from China, told of her work in the Celestial Kingdom, and Mrs. George Greene described the scope, methods and work of the summer school. Miss Wade also addressed a conference of the Girls' Auxiliary, and as her work in Foochow is in connection with the "Bird's Nest," the story of which is known to most church children, her remarks were followed with close attention. Pre-Christmas activities are greatly in evidence just now among the women of the various parishes. St. Luke's Auxiliary and St. Anna's Guild (of St. Matthew's) each held very successful sales last week, and the various church schemes in which these ladies are interested will largely benefit therefrom. On Wednesday the 13th St. Bartholomew's follows suit, and as this is the vice-regal church, the promoters will no doubt be favored with royal patronage. Nor are the children of the city churches unmindful of the highest and best form of manifesting the Christmas spirit, as in more than one parish special entertainments are announced for the purpose of raising funds to give the poor of the parish good substantial Christmas cheer where it would be otherwise lacking.

HURON.

Ingersoll.—St. James'.—At the annual meeting of the Woman's Auxiliary of this church the following officers were elected for the ensuing year:—President, Mrs. Perkins; 1st vice-president, Mrs. Canfield; 2nd vice-president, Mrs. Christopher; 3rd vice-president, Mrs. Beckes; treasurer, Mrs. G. B. Thompson; recording secretary, Miss Naylor; corresponding secretary, Mrs. J. Calder; secretary-treasurer, "Leaflet," Miss Canfield; Bible and prayer secretary, Miss Emily Crawford.

RUPERT'S LAND.

Winnipeg.—The monthly meeting of the Diocesan Board of the Woman's Auxiliary was held on Tuesday afternoon, Dec. 5th, in Holy Trinity school house, Mrs. Fortin presiding. Rev. George Horrobin opened the meeting with a devotional address, after which Mrs. Fortin welcomed Mrs. Leveric, a visitor from New Orleans, Louisiana, who has come to reside in Winnipeg. It was reported that the self-denial offertory of the St. Andrew's day service amounted to \$17.85, and it was decided to utilize the money for distribution of missionary literature among the branches. Mrs. Richardson's resignation as superintendent of the Babies' branches was accepted, owing to her departure from the city. An appeal was read from Transcona for communion vessels, and a motion was made to supply them. An urgent appeal for a general bale from Fisher River Mission was read, but it was decided to leave it over until after Christmas. Mrs. Warner was presented with a life membership pin from her husband, Mrs. Murray making the presentation. She commented on the able work done by Mrs. Warner as superintendent of the girls' and junior branches. The secretary was instructed to write a letter of commendation to Miss Howland, at present a nurse in training in the General hospital, who had offered herself as a foreign missionary. The treasurer's report showed a balance in the bank of \$264.98, with about a like amount outstanding in liabilities. Contributions are being received for a Christmas dinner for nurses and inmates of Dynevor hospital. Mrs. McEcheran told of a letter which she recently received from Miss Robbins in China. In it she said that as yet the riots had not penetrated the district in which she is, but had broken out at distances all around them.

Life is a succession of lessons which must be lived to be understood. All is a riddle, and the key to the riddle is another riddle. There are as many pillows of illusion as flakes in a snowstorm. We wake from one dream into another dream.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The annual meeting of parochial Sunday School was held on Tuesday evening, Dec. 5th, Ven. Archdeacon Armitage presiding. There was a large attendance of officers and teachers. There are now 114 engaged upon the staff in different branches of work: J. Duncan Grant reported as treasurer, receipts of \$506.74, of which sum \$200 had been given to missions, and \$120 for charity to assist orphans in St. Paul's Home for Girls. Mr. Harry S. Hill presented the report of the secretary, showing the total enrollment in all departments for the year of 2,018, a gain of 110. The number enrolled in Bible classes during the year was 275. There was an increase in the number of the officers, and five new male teachers took up duty on a recent Sunday. Mrs. W. J. Wallace, superintendent, reported for the senior primary class a staff of nine workers, and an enrollment of 108 boys and 124 girls, total 232. Mrs. Armitage, superintendent of the Kindergarten, reported 105 new scholars during the year, promotions 60, a total enrollment of 219. Mrs. E. E. Elliot reported for the Cradle Roll Department; total number enrolled 824, which after deductions and promotions, removals and deaths leaves the present number on roll at 669. Miss Kellogg reported for the Home Department 96 members, with 8 visitors. Miss H. L. Wright, secretary of the Chinese Department, reported 16 officers and teachers with 20 scholars, and a most successful year of work. Mrs. Austin reported for the Albemarle Street Mission, Morning School 4 teachers and 56 scholars. Miss Hodggers reported for the library committee, 98 new books placed on the shelves, 700 books covered, and the library in good condition. Officers were elected for the year:—Lay Supt., J. C. Schaeffer; secretary, H. S. Hill; asst. secy., C. F. Jubien; Leaflet, Carl Schaeffer; treasurer, J. Duncan Grant; supt. Primary, Mrs. W. J. Wallace; Kindergarten, Mrs. Armitage; Cradle Roll, Mrs. F. E. Elliot; Home Dept., Miss Kellogg; Chinese, Rev. S. H. Prince; Albemarle Street S.S., Mrs. Austin; librarian, Mr. H. P. Bezanon. It was decided to hold the Children's Christmas Festival on the third and fourth of January.

Their Majesties King George V. and Queen Mary were graciously pleased, before leaving for India, to accept from Archdeacon Armitage copies of his books, "The Soldiers of the King" and "The Church Year." The Archdeacon is in receipt of a letter from Lieutenant-Colonel Lowther, the Governor-General's secretary, to the following effect:—"I am desired by His Royal Highness to inform you that he has received a dispatch from the Secretary of State for the Colonies stating that the copies of the books you sent were laid before Their Majesties, who desired Mr. Harcourt to express their thanks to you."

St. Matthew's.—At a congregational meeting of this church which was held on Dec. 6th, the following resolution was unanimously adopted:—Resolved: That this meeting deeply regret that our rector, the Rev. C. K. Masters, has felt constrained to send his resignation to His Lordship the Bishop; at the same time this meeting wishes to place on record their sincere appreciation of his earnest and deeply spiritual work in this parish, in the Sunday School, in the Teachers' Bible Class, in the Brotherhood of St. Andrew, in the furtherance of missionary work, at the bedside of the sick and suffering and in many ways Mr. Masters will, we feel, be greatly missed. Our best wishes will follow, not himself only, but Mrs. Masters also, who has endeared herself to the parishioners in general.

Dartmouth.—The Deanery of Tangier met in this town on Thursday, December 7th. All the districts in Halifax county east of Halifax comprise the Deanery, as well as some territory west of the harbour. A proposal to divide the Deanery was fully discussed, and it was decided to lay the matter over until better facilities for travelling through the districts may be had. Some time ago, at a meeting of the Deanery, it was proposed to transfer Dartmouth, Eastern Passage, Bedford, Herring Cove and Harrietsfield to the Deanery of Halifax, and to attach the two St. Margaret Bay parishes of the Deanery of Lunenburg and Ecum Secum in the Deanery of St. George to the Tangier Deanery. It was felt, however, that such a division would

CANADIAN CHURCHMAN.

tend to weaken the Deanery of Tangier in influence and numbers and the proposition was laid over. The next meeting will be held at Eastern Passage on the first Wednesday in June. Holy Communion was celebrated at Christ Church yesterday morning by Rural Dean Rev. T. Davis, of Seaforth, assisted by Rev. S. J. Woodroffe, of Dartmouth. Rev. Mr. Tyers, of Ship Harbour, preached. At 7:30 last evening another service was held, when, in the absence of Rev. G. Ambrose, of Sackville, Rural Dean Davis preached.



FREDERICTON.

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

St. John.—St. Luke's.—On the occasion of his being appointed rector of Christ Church, Campbellton, the Reverend J. E. Purdie, who for the last three years has been curate of this church, was presented by the rector, churchwardens and vestry with a beautifully engrossed address and a sterling silver set of Holy Communion vessels. The following is a copy of the address:—To the Reverend J. E. Purdie: The rector, churchwardens and vestrymen of St. Luke's Church, St. John, N.B., desire to congratulate you upon your appointment to the rectory of Christ Church, Campbellton. We would ask you to accept the accompanying communion set, as a slight token of our love and esteem, and we pray that God who has richly blessed you during your assistant curacy at St. Luke's, will graciously continue to bestow His favour upon you and your wife in the future years of your ministry. (Signed) R. P. McKim, rector; D. H. Nase, S. G. Kilpatrick, churchwardens.



Norton.—The following is a synopsis of an interesting account of the history of this parish written by the Ven. Archdeacon Raymond, LL.D., of this city: The first settler of the parish of Norton and one of the benefactors of the church in early times was Capt. Simon Baxter, of New Hampshire. He was one of those proscribed and banished by the revolutionary party during the war, and at one time narrowly escaped execution at the hands of his enemies. He arrived at Fort Howe with his family in March, 1782. The first clergyman to visit the people in these parts was the Rev. James Scovil, who came to Kingston in 1786. The river and the bridge paths through the forest were the only means of communication. The Rev. Oliver Arnold was appointed the first missionary at Sussex in 1792, and took the oversight of the upper and central part of Norton, the rector of Kingston continuing to look after the lower Norton district. Up to this time the parish of Norton had no existence, the lower end was included in Kingston parish and the remainder formed a part of the immense parish of Sussex. The House of Assembly in 1795 passed an Act dividing Sussex into three parishes, namely, Hampton, Norton and Sussex. The leading citizen of Sussex at this time, a staunch and zealous old churchman, was the Hon. George Leonard. Mr. Leonard's family had lived in Norton, Massachusetts, and there is little doubt that at his suggestion (he being a man of influence and a member of Gov. Carleton's council) the name of Norton was given to the new parish. On August 31st, 1785, Bishop Inglis wrote to the S.P.G. that Mr. Simon Baxter, who resided at Norton, had given 200 acres of excellent land to the church. Captain Baxter also erected a church on the glebe land. The S.P.G. sent out Mr. O. Ansley from England to act as catechist and schoolmaster. The silver chalice which was used during the Office of the Holy Communion in the time of the Rev. Oliver Arnold is still in use at the present church. A church building was erected in 1810. The Rev. James Cookson arrived from England in 1810 and was appointed to look after the spiritual needs of the people of Norton and Hampton. For the space of ten years Mr. Cookson ministered faithfully and then returned to England (Portsmouth). The Rev. W. W. Walker succeeded Mr. Cookson and officiated in the mission for the first time on the 10th of September, 1830. He was a native of Annapolis, N.S. He was rector of Hampton for 53 years, a canon of the diocese and gave three of his sons to the ministry. Another son, Dr. Thos. Walker, of St. John, is a very active layman of the church. In the early years of his rectorate, Mr. Walker almost lived in his carriage; places as remote as Upper Norton, Rothesay and St. Martins were included in his mission; needless to say he drove good horses. When the Diocesan Church Society was organized

the parish of Norton sent Mr. Elias S. Wetmore as its delegate to the meeting held for the purpose in Fredericton, Feb. 9, 1837. The late Isaac B. S. Raymond was present at the first anniversary meeting of the parish and was the last survivor of its founders. Through his representations the Society (destined to do such noble work for the Church in New Brunswick) voted one of its first grants, the sum of £10, to assist in enlarging and rendering more commodious the Norton parish church. No family in the parish has been more closely connected with the welfare of the church in this parish than that of the late Isaac Raymond. His father, Jesse Raymond, was one of the wardens at the time it was erected, and when the church was enlarged in 1883 Isaac Raymond himself helped in the construction thereof. Bishop John Inglis visited the parish in Sept., 1841, and described it as being lately enlarged and greatly improved. In 1842 the Rev. William Scovil was appointed to take charge of Norton and Springfield and not long after this the Lower Norton church was built and consecrated as the Church of the Ascension by the first Bishop of Fredericton, the Most Rev. Dr. Medley, on the 2nd Nov., 1845, a few months after his arrival in New Brunswick. Mr. Scovil remained in charge till 1851 in which year the Rev. E. A. Warneford arrived and the parishioners began to build for him a rectory. Five years later this was destroyed by fire while the rector was attending the meeting of the Diocesan Church Society in St. John. By persevering effort it was rebuilt. Mr. Warneford remained in charge of the parish for 44 years and in 1895, on his retirement, was succeeded by Canon Hanington, the present incumbent, under whose rectorship the parish has become self-sustaining and now completes the first century of its history.



QUEBEC.

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

Sherbrooke.—The annual meetings of the St. Francis District Association of the Church Society in Quebec opened on the 5th inst. in St. Peter's Church hall with a business session, at which a large number of the clergy of the district were present. The Rev. James Hepburn, M.A., Rural Dean, presided, the Lord Bishop of Quebec, the Right Rev. Dr. Dunn, being seated near him, and the Rev. Albert Stevens, M.A., clerical secretary of the S.F.D. Association, acting as secretary. The meeting opened with prayer, after which the reports of the officers of the association, the clergy, and Church Education in the District were submitted and heard with much interest. Rev. Principal Parrock and Rev. Canon Allnatt, vice-principal, read the reports of Bishop's University, and Mr. J. Tyson Williams, headmaster of Bishop's College, gave a verbal report of that institution. Miss Laura Joll, principal of King's Hall, Compton, was warmly welcomed, and her report was received with much applause. The election of officers which followed resulted in the re-election of the Rev. Dr. Albert Stevens, M.A., as secretary, the two auditors, Messrs. L. A. Bayley and J. A. Cochrane. The executive committee is composed of the four Rural Deans, the secretary, treasurer, and officers of the association. The Lord Bishop spoke briefly. He was glad to be once more among the clergy of the district, and to hear their reports, which showed that much excellent work had been done, often under great discouragement. "Although," he said, "in some cases the parishes were decreasing in numbers, owing to the attraction of the Northwest, other new districts were opening up, and there was a constant demand for men to fill the places." The Diocese of Quebec was holding its own, and the movement is not down but up. He congratulated the clergy and thanked God for what they had been able to do. The meeting closed with the Benediction pronounced by the Bishop. Those present were the Lord Bishop of Quebec, Rev. Rural Dean Hepburn, Richmond; Rev. Rural Dean Stevens, Coaticook; Rev. Rural Dean Robertson, Cookshire; Rev. Canon Allnatt, Rev. Dr. Parrock, Rev. H. C. Burt, Bishop's College, Lennoxville; Rev. Canon Shreve, rector of St. Peter's; Rev. G. H. Parker, Lennoxville; Revs. M. A. Adcock, Durham; I. C. Tanner, Dixville; Mr. Cassap, Georgeville; H. S. Fuller, Agnes; R. W. E. Wright, Lennoxville; B. Watson, East Angus; J. S. Brewer, Compton; C. R. Eardley-Wilmet, Stanstead; Philip Roy, Melbourne; G. P. Pye, Kingsey; E. B. Husband, North Hatley; F. G. Le Gallais, Johnville; Vere E. Hobart, Sherbrooke; J. McIntyre, Bradshaw, Way's Mills; T.

G. Devitt, Hatley; H. S. Laws, Sawyerville. Visiting clergy: Rev. J. Almond, Montreal; Rev. A. E. Burgett, Quebec; Rev. E. Templeman, Levis. The anniversary service in St. Peter's Church was attended by a large congregation. The choir of men and boys, with the clergy, in their robes, entered in an imposing procession to the hymn, "O God, our help in ages past." The Bishop was attended by Rev. Dr. Parrock, who acted as chaplain, carrying the staff, and the service began. The prayers were intoned by the Rev. F. G. Vial, the first lesson read by the Rev. Philip Roy and the second by the Rev. E. B. Husband. Appropriate hymns were sung, and a fine anthem, "Praise God in His holiness," admirably rendered by a full choir. The sermon was preached by the Rev. John Almond, M.A., of Trinity Church, Montreal, who took for his text the 15th verse of the 11th chapter of the Revelation of St. John the Divine, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." His address was very attentively listened to and thoroughly enjoyed by the large congregation. The blessing was given by the Bishop, and the recessional hymn was "Through the night of doubt and sorrow." The second day of the annual meetings of the St. Francis District Association of the Church Society opened at 8 o'clock on Wednesday morning the 6th inst., with a celebration of the Holy Communion, at St. Peter's Church, at which the clergy and lay delegates were present. The Lord Bishop of Quebec was the celebrant, assisted by Rev. Canon Shreve. The Deanery Board of the Rural Deaneries of the district met at 10 o'clock in the Parish Hall, Rev. Rural Dean Hepburn taking the chair. Rev. G. H. A. Murray, M.A., of Danville, was elected secretary of the Deanery Board, replacing Rev. Dr. Parrock, who had held office for some ten years, and several lay members were added to the Board. The report was submitted of the local S.P.C.K. by Rev. Canon Shreve; the report of the progress of the Society of Sacred Study, by Rev. F. G. Vial, M.A., B.D.; and the report of the working of the Sunday School Institute read by the Rev. Rural Dean Robertson, all of which were very satisfactory. The Rev. A. E. Burgett, M.A., the newly-appointed Field Secretary to the diocese, also spoke, and was well received. At the afternoon session an able paper was read by Mr. E. Hargrave, Sherbrooke, on "The Privilege of Giving," and an interesting address given by the Rev. Philip R. Roy, incumbent of Melbourn, entitled "Pastoral Visitation," particularly in relation to the preparation of sermons. Both papers opened up a wide range of thought and led to a full and free discussion. The Bishop, in his closing remarks, referred to the question of "giving," and said that no clergyman should be obliged to beg, implore, or even to ask for offerings for church or missionary work. Evening session: The annual missionary meeting in the Parish Hall at 8 o'clock was unusually well attended, the large hall being filled. The Bishop requested Rev. Canon Shreve to open with prayer, and after a hymn the annual report of the different deaneries was read by Rev. Rural Dean Stevens. His concluding statement was, during his fifteen years' service as secretary the offerings for purely mission work had doubled. Mr. J. C. E. Branson, I.C.S., spoke of the missionary work carried on in the large cities of India, where he had spent many years in the India Civil Service, and of the uphill work for Christianity to reach the upper caste Hindus and the Mohammedans. Mr. Branson was followed by Rev. E. M. W. Templeman, rector of Levis, who also spoke about India (his native land), but of the work done in the country settlements among the aboriginal tribes in Chota Nagpur. The results of mission work he considered wonderful within a space of less than three generations. The Lord Bishop, in giving a vote of thanks to the speakers, concluded by saying that whilst they had had many good missionary meetings in that hall, this one was the best they had ever had. The offerings were for the Diocese of Algoma. The Benediction brought the annual meetings of the St. Francis District Association to a close.

MONTREAL.

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

Montreal.—The Lord Bishop of Montreal has made the following appointments: The Rev. Herbert Charters, B.A., rector of Sutton, Que. The Rev. J. M. Almond, M.A., rector of Trinity Church, to be Canon of Christ Church Cathedral.

Trinity Church.—During the recent visit of Their Royal Highnesses to this city a deputation from this church, consisting of Lieut.-Col. Arthur F. Gault, rector's warden; Mr. W. S. Campbell, people's warden; and Mr. Arthur H. Dair, secretary-treasurer of the Last Post Fund, waited upon His Royal Highness the Duke of Connaught at Lord Strathcona's residence. They presented him with a volume in which are related the historical military associations of Trinity Church. An address was read by Mr. W. S. Campbell, in which His Royal Highness was requested to accept the pew, used by Lord Elgin in 1849, when the church was recognized as the official place of worship for the Governor-General.

St. James the Apostle.—In his will, the late Canon Ellegood left an estate valued at \$150,000, the bulk of which goes to his niece, Mrs. Florence Townsend, of Wimbledon, England. In addition to this, the following bequests are provided for: To the Montreal Diocesan College, \$4,000, to assist a student in theology entering the ministry. To the Clergymen's Widows' and Orphans' Fund, and to the Superannuation Fund, \$2,000 each. To the Church of St. James the Apostle, \$1,000, to be left in trust, to be distributed annually to choir boys for good attendance. To the Montreal General Hospital, \$2,000 for the maintenance of a Poor Ward. To the Church Home, \$1,000.

St. Martin's.—The twenty-fifth anniversary of the Rev. Canon Troop's incumbency of this church was celebrated by a re-union of the congregation and other friends of the rector, which was held in the lecture-room of the church on the evening of Tuesday the 12th instant. Canon Troop was the recipient during the evening of a purse of gold and an illuminated address. The presentation was made on behalf of the congregation, in the absence of the Bishop of Montreal, by Mr. J. R. Meeker, rector's warden.

ONTARIO.

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

Belleville.—St. Thomas.—The ladies of this church held their annual bazaar on November 28th and 29th. The hall was decorated for the occasion. The several booths were in charge of the ladies of the congregation, and were a great credit to them. The booths represented the different nations. In the evenings a play was put on entitled "My Lord in Livery," by a number of ladies and gentlemen of the congregation, who did themselves great credit. The financial success was the best of any bazaar ever held in connection with this church. The proceeds amounted to four hundred dollars.

Consecon.—Trinity.—The play, "Back to Nature," put on by the young people of this church, was most successful. A full house brought \$156.50. The largest amount of missionary money to be sent in by this parish to the Synod has been forwarded this year by the rector, the Rev. J. de Pencier Wright.

OTTAWA.

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

Ottawa.—H.R.H. the Duke of Connaught will before long receive at Government House a unique gift in the form of a 390-letter prayer inscribed

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NOTE THE ADDRESS

on a grain of wheat. The work is being done by Mr. Aaron Kirschlieff, who lives near Edmonton, Alberta. The following descriptive dispatch to an exchange will be read with interest:—"Among many other wonders which the Peace River country is destined to produce in the wheat line, according to Bert Hendley, a homesteader from that country, is a challenge for the peculiar championship claimed by Bauch Mordecai, son of Zeebi Hirsch Scheimemann, of Jerusalem. The would-be champion is Aaron Kirschlieff. He has selected a particularly large, perfect grain of wheat and is engaged, during his spare winter evenings, in inscribing upon it, in letters so small that only a powerful microscope could make it readable, a prayer for the Duke of Connaught. Kirschlieff expects to complete his task this winter, and will then forward the odd little token of loyalty to Rideau Hall. The only other known instance of such difficult and painstaking work is that of the champion prayer of 380 Hebrew letters upon a grain of wheat for Sir Moses Montefiore. Sir Moses kept the prayer until his death, and it is now in the possession of one of his friends. Kirschlieff intends to inscribe 390 letters on his grain of Peace River wheat."

St. George's.—The Rev. Dr. Paterson Smyth, rector of St. George's, Montreal, gave a lecture in the Parish Hall on Wednesday evening, the 13th inst., on the subject of "The Making of the Bible."

St. Bartholomew's.—A most successful Christmas bazaar and concert was held in the Parish Hall last week.

Grace Church.—An enjoyable and successful concert took place last week in Grace Church Parish Hall, under the auspices of the church choir. The feature of the evening was a dramatic presentation of a farce entitled, Betsy Baker, under the direction of Mrs. Wensley Thompson.

St. Matthew's.—Under the auspices of the Men's Association an entertaining illustrated lecture was delivered last week by Dr. E. E. Prince, Dominion Commissioner of Fisheries, on "Spots and Stripes in the Animal Kingdom." By means of excellent coloured slides Prof. Prince showed how nature assisted many an animal to protect itself by assuming the colour and other characteristics of its surroundings. On Saturday night last a number of the children of the parish under the title of "The Little Sisters of Santa Claus," gave an entertainment to raise money to provide Christmas dinners for a number of poor families.

Hintonburgh.—St. Matthias.—The bazaar held last Thursday in the Town Hall, under the auspices of this church, was a great success. The hall was well filled and was tastefully decorated for the occasion. In the evening the Young People's Association of St. Luke's Church presented their laughable farce, "Too Much Married," which received hearty applause. Recitations were given by the Rev. E. A. Baker and the Rev. E. A. Anderson acted as chairman. The bazaar was held to raise money for the rectory fund and \$40 was the amount made.

Westboro'.—All Saints'.—The Young People's Association of this church gathered together on a recent evening at the home of Mr. F. W. Pooler, in Woodroffe, and spent a pleasant time. They expected to have a sliding party but the weather man intervened and broke up the plans. However, a good time was spent in the house and arrangements will be made to conduct another such event in the near future.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—Ordination.—The Bishop of Toronto will hold an ordination for priests at the Cathedral on Sunday, December 24th, (the fourth Sunday in Advent). Morning Prayer will be said at 10.15 a.m., and the ordination service will follow at 11 a.m. It is expected that the Rev. S. W. H. Hornibrook, and the Rev. J. G. Widdifield, will be advanced to the priesthood. The usual "Quiet Hour" will be conducted for the candidates in the chapel at the Chapter House of the Cathedral, by the Right Rev. Bishop Reeve, on Saturday afternoon, the 23rd December, commencing at 4 o'clock. All clergy are invited to be present.

The Right Rev. Dr. Walker, the Bishop of Western New York, preached in the Cathedral on Sunday evening, December 10th. He prefaced his sermon with an expression of pleasure at the number of men whom he saw present at the service.

We had the pleasure of a visit from the Ven. Archdeacon R. J. Renison, of Moosonee, on Monday last. He left the city the same evening on his way back to his home at Moose Fort. He has spent three months doing deputation work in the interests of the mission work of the Church in the eastern part of the Dominion.

The Right Rev. Dr. Anderson, late Bishop of Chicago, preached before the University in Convocation Hall on Sunday morning last.

With an impressive programme the new \$74,000 Bible House of the Upper Canada Bible Society, at 14 College Street West, was dedicated on Thursday night, the 14th instant, before over 100 of the clergy and friends of the Society. The dedication address was given by the Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada. He told of the place the Bible occupies in individual life, and recounted the brilliant and praiseworthy achievements of the society since its organization 71 years ago, in 1828. An excellent address was also given by Elias Rogers, honorary treasurer of the Society. He appealed to the audience to assist the Society in its work. The unveiling of the portrait of N. W. Hoyles, K.C., LL.D., for 26 years a director and the present president of the society, was impressive. In the absence of the Hon. S. H. Blake, the Rev. Dr. Chalmers made a graceful speech before the unveiling. Dedication prayer was offered by the Rt. Rev. Dr. Sweeny, Lord Bishop of Toronto, and addresses of congratulation were given by the Rev. R. P. McKay, D.D.; the Rev. John A. MacNeil, B.A., Rev. W. B. Cooper, M.A., and A. M. Fetherston, chairman of the Building Committee.

The Bishop of Chicago preached on the subject of "Church Unity" in the Cathedral on last Sunday evening.

St. Peter's.—On Saturday, December 9th, Mr. J. Herbert Mason, a member of this congregation, and one of the best known financiers in this country, died at his residence on Sherbourne Street, aged 84. The deceased gentleman was a native of Ivybridge, Devonshire, England, and came to Canada with his parents in 1842. In 1883 he took a prominent part in organizing the Canadian Law Association, of which he remained president, Imperial Federation League, and had been three times president of the Toronto Imperial Federation League, and had been three times President of the Toronto St. George's Society. He had been a member of the Toronto Board of Trade since 1894, and was one of the founders of the Confederation Life Association, being connected prominently with many other financial and insurance corporations. The late Mr. Mason was a member of the diocesan synod. He was a trustee of Bishop Ridley College and vice-chairman; was formerly connected with Upper Canada College where he instituted the J. Herbert Mason medals, awarded annually to two students for excellence of manly character. Mr. Mason founded in 1855 the Canada Permanent Corporation and he was its president for half a century.

St. James' Cathedral.—Mr. J. W. G. Whitney, the oldest member of the congregation of this church died on Wednesday, December 6th, at his house, 155 Wellesley Crescent, in the 88th year of his age. He had been confined to his bed for six weeks previous to his death suffering from an attack of jaundice. The deceased gentleman was the doyen of the real estate men of this city. In 1824 Mr. Whitney was born in Kingston, Ont. While quite a boy he lost both his parents and came to Toronto to live with his aunt and uncle, Dr. Home, of Bloor street. He received his education at Upper Canada College, where he was attending at the time of the Rebellion. Since 1856 he has been identified with the Toronto real estate business, for the past forty years having been located at the present offices at 25 Toronto street. Up till his recent illness he remained actively engaged in his occupation, attending his office daily. Exercise had kept him robust and energetic and his faculties remained unimpaired till the end. Up till recently he was an enthusiastic walker and rider and did considerable work for recreation on his farm near Owen Sound. More recently he devoted most of his spare time to rowing. Practically every day last summer he rowed from the Island to the city and back and Saturday afternoons he would circle the Island, out one gap and in the other. On his birthday his favourite way of celebration was rowing around the Island. He survived his only brother, Augustus Frederick, and his sisters, Emma L. and Kathleen, by more than half a century and for the past thirty years lived at 155 Wellesley Crescent. He leaves a widow, a daughter, Mrs. H. D. Lumsden, and a son, Mr. T. G. Whitney. The funeral took place on the 8th instant, from his late residence to St. James' Cemetery. Canon Plumtre conducted the service.

St. Jude's.—The funeral of Sydney Puleston, the son of the Rev. and Mrs. J. L. Puleston-Roberts, rector of this church, took place on Monday December 11th, from the church. The body lay in the nave from 10 a.m. until the hour of burial, when a large number of the congregation and friends paid a last token of respect and affection in which the deceased was so universally held. The service in the church at 2.30 p.m. was taken by the Lord Bishop of Toronto, assisted by Canon Rigby, head master of Trinity College School, Port Hope, who also took the Committal in the cemetery. Amongst a large number of clergy present were the Ven. Archdeacon Ingles, Canon Broughall, the Rev. Hughes Jones, the Rev. E. Mussen, the Rev. T. Walker, the Rev. H. Softley. A beautiful cross was sent from the staff and pupils of Trinity College School. Also Mr. M. E. Matthews, head master of St. Alban's School with several pupils was present. The deceased had been educated at both of these schools.

The foundation stone of the new church was duly laid with appropriate ceremony by the Lord Bishop of Toronto on Wednesday afternoon, December 13th. A short service was first of all held in the old church, which several of the city clergy attended in their robes, and at which a good congregation was present. After the singing of the initial hymn the choir led the way out of the church, followed by the rest of the congregation, the clergy and the Bishop. Gathered about the corner-stone, the service was carried on by the Bishop, who began with the words:—"Except the Lord build the house, their labour is in vain—that build it." After a short prayer, the Bishop laid the stone, with these words:—"In the Faith of Jesus Christ we lay the foundation-stone, in the name of God the Father, God the Son, and God the Holy Ghost." The Bishop in performing the ceremony used a silver trowel. This being completed all present re-entered the church and the Bishop gave an address appropriate to the occasion. The old church was built in 1890, when that section of the city was sparsely populated, but now, to meet the pressing needs, a much larger edifice is necessary. The new church will seat 500 people, and is to cost \$20,000. It is being built of pressed brick, both outside and inside, with stucco work to ornament the interior. A handsome square tower will rise from the south-west corner of the structure. It is hoped that the new church will be opened on Easter Sunday next.

Grace Church.—The temporary building which is situated at the corner of Russell Hill Drive and Lonsdale Road was used for the first time on Sunday morning, December 10th, when the opening service was held by the rector, the Rev. T. S. Broughall, M.A. It was very apparent that work on the permanent new building will have to be commenced in the very near future for, despite the fact that the present building was filled to its utmost capacity there was not nearly enough accommodation for those who desired to attend the services. The new building will probably be commenced in the spring, and in the meantime services will continue to be held in what was the old Christ Church, and which was moved to the present site. A more desirable location for a church there could not be, as they have 200 feet frontage in a vicinity which will serve the large population now living in the College Heights district. Mr. Broughall preached at both services, in the morning taking for his text Acts 1st chapter and 8th verse: "Ye shall be witnesses unto Me." He pointed out that it was the chief function of the church to witness unto Him and to carry on His work. At the morning service the rector was assisted by his father, the Rev. Canon Broughall and the Rev. E. Meredith. The opening services were continued on the octave when the organ was used for the first time.

St. Saviour's.—On Sunday afternoon last a window which has been placed in this church to the memory of the Rev. Dr. Osborne, the late rector of this parish, was dedicated by the Assistant Bishop of the Diocese in the presence of a large congregation. At the close of the ceremony the Bishop preached. The present rector, the Rev. Vivian Morgan, assisted at the service. Dr. Osborne was the rector of this parish for twelve years. The window is a single gothic placed over the altar and contains the subject of the Ascension of Our Lord which is exceptionally well treated in English antique glass. The work is from the well-known studios of the N. T. Lyon Glass Co., Limited, of Toronto.

Monthly report of the Church of England Deaconess House, November 10th, to December 11th. At the regular monthly committee meeting of the Church of England Deaconess House, the head deaconess reported that, since the last meeting, several changes in the household had to be reported foremost among which was the departure of Miss Napper to take up deaconess work in Battle-

tord, Sask. Before leaving Miss Napper was the recipient of several very handsome gifts. The associates presented her with a fur lined coat and muff, the W.A. gave her a medical bag with case of surgical instruments, and the family gave her a pretty hand bag, etc. Miss Napper leaves behind her many friends who unite in wishing her success in her future work. Miss Napper's place is being temporarily filled by Mrs. Colwell, formerly a special student in the house. She is perhaps better known to us as Miss Annie Andrew. The special department under her supervision has been unusually busy since Miss Napper's departure. 163 visits have been paid, 64 dressing attended, and the children's clinic on Saturday numbered 18. This month our friends of All Saints' Church have been most generous. The gift of an operating table, sterilizer, and glass top table, to the dispensary, and table plate and sectional book case to the house, by Mrs. R. T. Gooderham, has been most acceptable. A generous offer to duplicate any special gifts to the amount of \$250, has been received from a Montreal gentleman. Any contributions to this special fund will be most thankfully received to make up the \$500.

Parkdale.—Church of the Epiphany.—The Rev. R. B. Grobb, who for the past two and a half years has been curate of this church, has been appointed rector of All Saints', Peterborough, Ont., and will leave very shortly to assume his new duties.

Peterborough.—St. John's.—The dedication festival of this church, now 76 years old, was held in November, the Rev. Dr. Paterson-Smyth, of Montreal, being the visiting preacher to crowded congregations. The Rev. C. Carpenter, who came to this parish from Newfoundland a year ago as assistant to Canon Davidson, has resigned, having been appointed to the rectory of Campbellford. On leaving the parish he was presented with a purse of money and other gifts. The vacancy has not yet been filled. "Every member a worker and a giver" was the motto placed before the congregation by the rector at the dedication festival, and several receptions to men have been given when this subject was freely discussed. At the last social reception given by Warden A. H. Stratton at his residence and attended by 50 men a strong committee was formed to take action. As one result the A.Y.P.A. has been extended so as to include the members of the congregation generally, both young and old, banded together in the "St. John's Association." This organization has begun its work with wide co-operation and strong determination. The beautiful chimes of this church have given widespread pleasure to Peterborough citizens, and a series of Saturday evening concerts, giving an appropriate reminder of the approach of Sunday, has been much appreciated throughout the city. Not only was the amount required for the bells, (\$6,500), all paid in, but a balance remains with which a tablet will be erected. The chancel of this church, in which a hardwood floor has lately been placed, has been further beautified by a handsome brass screen erected to the memory of James and Louisa Wallis, who were leading members and workers in by-gone days. The screen was unveiled by the rector at a solemn memorial service which was largely attended.

St. Luke's.—As the proceeds of the parochial fowl supper held a short time ago in the Market Hall, a cheque for \$220 was placed upon the offertory plate on Sunday morning, December 10th. This is the largest sum that has been realized by this parish on an occasion of this kind. It is estimated that almost a thousand people attended the supper. The rector is preaching a course of special Advent sermons to large congregations. The work in every department of the church is very encouraging.

Whitby.—All Saints'.—The Rev. A. Fordyce Barr took leave of the congregation of this church on Sunday last he having resigned the incumbency. At both of the services Mr. Barr was assisted by the Rev. J. Fletcher and Mr. W. A. Earp, of Wycliffe College, who has lately been in charge of the Mission Church, St. John's-on-the-Bay. Mr. Earp preached at both of the services. Mr. Barr made a brief statement about giving up his work here, but refrained from any formal or lengthened farewell because of the advice of his physicians. While there is nothing serious, his health requires, for restoration, absolute rest from ministerial duties. An interesting incident of his last appearance in the church was the dedication of an altar book-rest in memory of Mrs. Jane Nourse, for five years, and until her death a year ago, the president of the W.A. of the church.

It was the gift of the Auxiliary. Brass vases had been previously given by Miss Nourse, Mrs. Jacob Nourse's sister-in-law.

NIAGARA.

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

Hamilton.—St. Thomas.—A very handsome memorial window has recently been placed in this church. It is a two-light gothic window, containing the subject of our Lord Blessing Little Children, with angelic figures above, the whole being surrounded by a rich ornamental gothic treatment. This window was given by Mr. Thomas Lester, in memory of his departed relatives. The work is from the studios of the N. T. Lyon Glass Company, Limited, of Toronto, Ont.

Acton and Rockwood.—The Rev. A. W. H. French, of Fenelon Falls, has been appointed rector of this parish by the Bishop of Niagara.

Chippawa.—Trinity.—The rector and the wardens of this church were recently refused permission by Mr. Justice Teetzel at Osgoode Hall to take a bequest of \$5,000 left by the late Mr. Thomas C. Street out of court. By the terms of the will the interest only is to go to the church.

Burlington.—St. Luke's.—The Holy Rite of Confirmation was administered to 23 candidates in this church on Sunday evening, December 10th. The church was crowded, many being turned away. It was one of the most impressive Confirmation services ever held in St. Luke's, being characterized by dignity and solemnity throughout. The rector presented the candidates to the Bishop who gave an earnest and eloquent address especially appropriate to the candidates and yet full of heart-searching instruction, from which all could profit. He spoke of the solemnity of the occasion, requiring on the part of the candidates a public profession of faith in Christ and a readiness to fight manfully under His banner. The time of preparation, he said, had doubtless been a time of great anxiety on the part of the candidates, and also their parents who, he felt sure, were deeply concerned about the moral life and spiritual welfare of their children. To fulfil their Confirmation vows, the Bishop said, required the strengthening grace of God which came by prayer, the reading of God's Word, and regular attendance at the sacrament of Holy Communion. Without prayer, he said, the spiritual life could no more be sustained and nourished than the body without the air which it breathes. He exhorted the candidates never to neglect their morning and evening devotions, and to dwell, as it were, in an atmosphere of prayer. This, he said, was to be supplemented with constant and systematic Bible reading. Each candidate, he hoped, would secure a Bible, reading a portion morning and evening. The subject of Holy Communion was then dealt with. The Bishop said it was a special means of spiritual grace instituted by our Divine Lord in commemoration of His death, and he hoped at his next visit to be told that all the candidates were regular communicants. In conclusion His Lordship urged each one to be a worker, and not a drone, as the Church and its various organizations were in great need of workers. At the conclusion of the service the Bishop met the candidates and spoke a few words personally to each one.

HURON

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

Brantford.—St. Jude's.—On the evening of Tuesday, December 12th, a banquet was given to the men of the congregation in the school-house, which the ladies of the congregation prepared, and at which the young lady members of the A.Y.P.A. acted as waitresses. Over 100 men sat down and they did full justice to the good things set out before them. The convenor of the missionary committee, Mr. W. Foster, acted as chairman. The principal guests of the evening were the rector, the Rev. L. A. Hamilton, the Revs. Messrs. Ward and Miller, and the Rev. Canon Tucker, rector of St. Paul's Cathedral, London. He was the principal speaker of the evening, and he delivered a powerful address. Several others present made short speeches. During the course of the evening Master Foster

rendered a number of instrumental selections most acceptably.

Woodstock.—New St. Paul's.—The Rev. T. G. Wallace, M.A., the rector of this parish, was presented on the evening of the 7th instant by the members of the choir, at a supper, with a handsome bag and an ebony brush set as a parting gift from them upon his approaching removal to Toronto to enter upon his new duties there, as the rector of St. Stephen's. Mr. R. M. Muller made the presentation on behalf of the choir in answer to which Mr. Wallace made a fitting reply. Dr. Heath and Messrs. Muller and Potter made short speeches in which they voiced the great regret which was felt by the choir at Mr. Wallace's near-approaching departure from amongst them, and they all wished him a hearty God-speed.

St. Thomas.—Trinity.—A very interesting and pleasing event took place Thursday evening, December 7th, at the rectory, it being the occasion of the formal uniting of the Earnest Workers with the Woman's Missionary Auxiliary of the church, also the bestowing of the name on the other section of the junior branch under the able leadership of Mrs. John A. Robinson. Mrs. Vail, the popular president of the W.A., presided over the large number of ladies from all the societies. Mrs. Dubber, who has been president of the Earnest Workers for many years, was presented with a life membership of the Huron Diocesan W.A., accompanied by a valuable gold pin. An eloquent address was given by Ven. Archdeacon Hill, expressing the great appreciation of all to the untiring energy, loyal service and valuable assistance rendered by her and her efficient staff of workers, also his gratitude and pleasure that another hand stood ready to receive the promotion with such an honorable name. He referred in feeling terms to the late Mrs. Caulfield, under whom the society was organized twenty-two years ago, October 1st. Upon the death of Mrs. Caulfield, another devoted lady, the late Mrs. M. Fitzsimmons, took charge, but owing to failing health was obliged to resign, when Mrs. Dubber was appointed.

St. Mary's.—St. James'.—On Sunday, December 3rd, special thanksgiving services to commemorate the bequest of \$22,000 from the Messrs. W. V. and J. Hutton to this church were held. Both morning and evening the edifice was filled. The Rev. Canon O'Meara, LL.D., Principal of Wycliffe College, Toronto, preached on both occasions. Mrs. M. E. Cook, of London, and Mr. Elmer Haines, sang solos, and the work of the choir was good. The services were conducted by the rector, the Rev. Rural Dean Taylor. The offertories of the day, which amounted to nearly \$250, were given to missionary work. The "A.Y.P.A." of this church, which numbers 70 members, held their usual monthly meeting on Monday, the 4th, in the Church Hall, when a large gathering assembled to hear Mr. Vair, of Huron College, speak upon Japan. The address was illustrated with over 60 lime-light views, and was very interesting. Mr. Berton Lancaster moved a hearty vote of thanks which was seconded by Mr. L. Spearin. All meetings of this society here, of whatever nature, open with prayer and Scripture reading.

Sarnia.—St. George's.—The ladies of this congregation had their annual tea and sale of fancy

Church Decorators

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articles on December 1st, in Scot's Hall. The net proceeds amounted to about \$300. On the first Sunday in Advent the rector dedicated a beautiful memorial window made by the Luxfer Prism Company, of Toronto, and placed in the church in memory of the late Mr. G. H. Griffin. The subject of the window is Christ calling His first disciples, Andrew, Peter and John. The annual meeting of the W.A. was held on Wednesday, December 6th. The reports were very encouraging, and showed the most prosperous year in the history of this branch. The receipts for the year amounted to \$523.27. In addition to that one of the members gave to Bishop Holmes \$250 to build one of his small churches in the diocese of Athabasca. The donor's name is not revealed, but we thank God that the missionary spirit is growing in this parish.

Lakeside.—Christ Church.—We have received from the rector of the parish a copy of the first issue of his "Parish Bulletin," which contains an interesting supply of parochial information. On the front page are pictures of the church and parsonage. This initial number is dedicated to the Lord Bishop of Huron and the Ven. Archdeacon of Michigan.

Alvinston.—St. John's.—The Ladies' Guild of this church held a very successful bazaar on Wednesday afternoon and evening, December 13th. The day was fine, and there was a fine turn-out of people, although the roads were in a very bad state. A large number of the ladies from the neighbouring parish of Inwood came over and were quite a help financially. Tea was served from half-past four until eight o'clock. The hall was very nicely decorated, and there was a nice display of goods. The ladies of the Guild are to be congratulated upon the splendid success of their undertaking. The proceeds amounted to the handsome sum of one hundred dollars, which will be applied to veneering the church with bricks.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—The Men's Club continues to flourish. Membership is now over one hundred. On Thursday, November 23rd, the members were the guests of the rector, the Rev. S. G. Chambers. Games of all kinds were indulged in, and refreshments served; a most enjoyable evening being spent. On Thursday, November 30th, the members listened most attentively to a most appealing address given by Mr. R. W. Allin, the lay secretary of the M.S.C.C. On St. Andrew's Day a Corporate Communion was held in this church of the Chapters in the city. Every Chapter was represented. Mr. Birmingham, the Western Secretary, was also present. The Rev. Rural Dean Chambers was the celebrant, assisted by the Rev. E. C. Burch, of Holy Trinity Church.

The Junior W.A. has commenced meetings for the winter. Mrs. Gardner, late of Basingstoke, England; and one who has had great experience in work amongst young girls, has taken over the superintendency.

A sale of work was held in the schoolroom on Monday, November 27th, under the auspices of the Senior W.A. The stalls were well stocked with useful and fancy articles. In the evening a short concert was given. The proceeds amounted to a good figure. These will be apportioned to missionary and local objects.

The city branch of the G.F.S. held its regular meeting on Monday, December 4th, in Christ Church schoolroom. During the evening an admission service was held in the little chapel when two associates were admitted. The chaplain, the Rev. S. G. Chambers, gave a short address on the subject of "Advent."

The Clerical Union held a meeting (with luncheon), on Monday, December 11th. A fair number of members was present. The Rev. Canon Garton acted as chairman. The address was given by I. H. T. Falk, Esq., on the "Associated Charities." A helpful discussion followed.

The Executive Committee of the Winnipeg Sunday School Association met on Tuesday, December 12th, to draw up the programme of meetings for the coming year. It is hoped that the results of the recent examinations may be known, and the diplomas and prizes ready for distribution at the meeting in January.

Devotional meetings for the clergy in preparation for the forthcoming "Mission of Help" in

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September, 1912, are being held every fortnight. At the first of these meetings His Grace the Archbishop presided and gave a most helpful and inspiring address.

SASKATCHEWAN.

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

Lloydminster.—St. John's, Minster.—Unusually bright and attractive Harvest Festival services were held here this year. The beautiful minster was lavishly decorated with grain, fruit, and flowers, and every seat was occupied at both morning and evening prayer. The Rev. Principal Lloyd, of Saskatoon, was the special preacher, and the harvest music was quite up to the high standard always set by the choir of the Minster. A splendid optical lantern presented to the Deanery of Lloydminster by the S.P.C.K., has arrived and already applications have come in from clergymen wishing to use it. Three sets of slides on church history are also included in the gift. The Rev. G. F. Trench, travelling clergyman of the deanery, has left for England to do deputation work this winter on behalf of the C. & C.C. Society. His many friends trust that Mr. Trench will soon return to take up his work here again. The rector of Lloydminster, the Rev. C. Carruthers, preached the annual hospital sermon at Lashburn on Sunday, December 3rd, at All Saints' Church. The other churches of the town closed for the day and their congregations attended All Saints together with the Masons, Foresters and Orangemen. A splendid G.F.S. lodge has been opened in Lloydminster in connection with the Minster Parish. This very complete and commodious building has been erected by funds supplied from the central branch in England and the movement was greatly helped by Mrs. Welch, wife of the late rector of St. James', Toronto. There is ample accommodation for 10 girls, and it is now completely furnished and already as many as 6 girls have been in residence at one time. If the G.F.S. can be enabled and encouraged to open lodges like this here and there in strategic centres in the West, they will be doing a great service to the many lonely girls who find their way out to this country, with its rather hard life and ever-present temptations. The Minster is fortunate in obtaining such a lodge to assist in caring for those in need, and to offer a clean home to others. The very able secretary of the G.F.S. in Canada, Miss Bessie Charles, of Toronto, visited the West this autumn and did an immense amount of good in introducing the work, aims and objects of the G.F.S. She spent two weeks in Lloydminster helping in getting the new lodge under way, and her services were simply invaluable.

Saskatoon.—Emmanuel College.—A large step in the development of Church work in this diocese took place on December 1st, namely, the opening of the basement floor of the new permanent stone college for kitchen and dining-room purposes. Although the whole of the college is not yet completed, the exterior is sufficiently finished to show that Emmanuel College will be the prettiest building amongst the collection of academic buildings now being erected on the University grounds. Of course it does not compare with the large Provincial University buildings in point of size, but in Gothic beauty, it is a little gem, and is the first building seen on entering the University grounds. Emmanuel College forms a very large part in the life of the Provincial University, having about sixty students attending the university lectures. To celebrate the opening of the dining-room, Principal and Mrs. Lloyd gave a high tea on the evening of December 4th. About eighty of the staff and students sat down to table, with a very happy feeling that after many vicissitudes, of shacks and Government Land Office, and tents and wooden dormitories, all chiefly famous for their want of space and accommodation, we were at last in the permanent building, with walls two feet thick. The speeches made on the occasion were in the happiest vein. Professor Tuckey, as one of the famous "Sixty" who came out with Archdeacon Lloyd in 1907, led the way, and his witty reminiscent speech was answered by the Rev. E. P. Goulding, as representing the Deacons' Class, now in residence for their last year, twenty-seven men, who came out in that original Sixty, of 1907. Professor Broadbent, though not quite of that party was very nearly so, and his interesting recalling of college conditions with a quadrangle of a mile and a half wide, up in Prince Albert, in the years 1907, 1908, 1909, was very interesting.

Mr. Roberts of the third year who belonged to the second party brought out from the Old Country, replied, and detailed some of the experiences in the old long dormitory, with the conditions where two men shared a cubicle, and while one man froze, the other roasted, one being on top, and the other down at the bottom, like bunks in a ship. For the newcomers Professor Ferguson spoke, congratulating himself that he was still in time to get just a little taste of the primitive conditions, that were now rapidly becoming a matter of the past. He envied the men who had gone through all the work of formation, and had only prophecy to encourage them as to the future which was now rapidly developing. The reply was made by Mr. Haynes, who was a member of Principal Lloyd's last party, and characterized himself as one of the last party of Lloydonians. Those who had come later, by themselves, being named nonentities. His speech was a very humorous one, in which he proved conclusively by mathematics that the principal was so working things that their course would be twenty-four years long. He showed that having taken last year in the university, they were still first year men in Emmanuel College. By increasing the ratio, he showed that the six years course on paper would take twenty-four years to complete. However it may be added that if all the men of that year are as bright as the speaker, the end of their six year course will find them with their B. A., and L.Th. The principal closed a very happy gathering by specially asking the wives of the married deacons to save up enough to be sure of being present at the organization of the Alumni Association which would take place in October.

CALCARY.

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

Tofield.—The Ladies' Aid sale of work held on Thursday afternoon and evening, December 7th, in Bellamy's new Opera House, was a decided success. The booths were very attractive and the articles for sale were most tastefully displayed. A splendid assortment of handkerchiefs was on hand, donated from all parts of Canada and the Old Land. The feature of the evening entertainment was the moving picture show, which was given gratis by the management of the theatre. The proceeds amounted to \$140, while an additional sum of \$55, was handed to the rector, the Rev. C. F. Washburn, by Edmonton friends.

Sarcee Reserve.—St. Barnabas'.—Archdeacon Tims, who early in October was taken ill with pneumonia and bronchitis, officiated on Advent Sunday for the first time since his illness. A baptism and Holy Communion service followed Morning Prayer, and special thanks were offered for the Archdeacon's recovery. The offertory for the day, devoted to M.S.C.C., (\$5), included a dollar and fifteen cents in an envelope from the boys in the Sarcee School, "to help push the wagon along," (Lenten Letter). This completes the parish assessment for M.S.C.C. for the year. Through the kindness of some Church-people in the diocese, Archdeacon and Mrs. Tims will (D.V.), go to the Coast immediately after Christmas to avoid the worst part of the winter, returning to the Mission in time for Easter. The services during the Archdeacon's illness were taken by Mr. F. G. S. Grevett, lay-reader, who also will continue the services during his absence. Miss Lear, who is looking forward to work among the Chinese shortly, either in Canada, or as she hopes, in China itself, has recently resigned her position in the boarding school, and her place is filled by Mrs. Dean, of Toronto.

NEW WESTMINSTER.

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

South Westminster.—St. Helen's.—From a Churchman's point of view, St. Andrew's Day was a gala day at South Westminster. St. Helen's Church, erected to the glory of God by Mr. Walter J. Walker, of New Westminster, was consecrated by the Lord Bishop of the diocese, the Right Rev. A. U. de Pencier. The services of the day began with a celebration of Holy Communion at 8 a.m., in the beautiful little side chapel of the church. At 10 a.m., the bells of St. Helen's, eight in number, also the gift of Mr.

Walker, pealed out melodiously, announcing the consecration service and filling many a British heart with tender memories of the dear Old Land. Promptly at 10.30 the procession formed in the vestry in the following order:—Churchwardens; cross-bearer, upholding a handsome processional cross; visiting clergy; the rector of St. Helen's, the Rev. Cecil J. Leonard; the Ven. Archdeacon Pentreath. Hymn 363 was announced and to its stately strains the procession filed down the nave to the west door of the church where they were met by the Lord Bishop. The petition for consecration having been read the procession reformed and proceeded up the nave to the chancel singing Psalm XXIV.; after which the Litany was impressively sung by the rector, the choir and congregation. Then followed the prayers and act of consecration by the Bishop, a solemn Te Deum and hymn 653. During the singing of the latter the rector retired, and assisted by the sacristan, vested for the choral celebration of Holy Communion, which was to follow. Merbecke's Communion Service was sung in a very creditable and devotional manner, the rector being the celebrant, assisted by the Ven. Archdeacon Pentreath as gospeller, and Canon d'Easum as epistoler. The Bishop preached the sermon, taking for his subject "Worship;" explaining the three essential attributes of true adoration, faith, gratitude and reverence. At the conclusion of the consecration service lunch was served at the rectory to a large number of visitors from Vancouver, New Westminster, and the surrounding municipality. Evensong was sung at 7 o'clock, the Ven. Archdeacon Pentreath preaching a very appropriate sermon. Owing to the generosity of Mr. Walker, St. Helen's is a model of completeness; altar, chancel and nave alike being equipped with everything necessary for a reverent service according to the rites and ceremonies of the Church of England. The residents of South Westminster, and in fact, of New Westminster as well, are to be congratulated at having such a church in their midst—a church at which the doctrines, rites and ceremonies of the grand old Church of England will be upheld, taught and practised. The architecture of St. Helen's is of the late Tudor period. Standing on the brow of the hill, overlooking the noble Fraser, directly opposite New Westminster, a more commanding situation could not be imagined. In addition to St. Helen's, Mr. Walker has most generously erected and equipped two other churches in the municipality of Surrey; St. Aidan's, at Tynehead, and St. Oswald's, at Port Kells.

South Hill, South Vancouver.—St. Mary's.—The Bishop has confirmed a class of five boys and two girls in the little building used as a church for the present. The class was presented by the Rev. Owen Tudor Bulkeley, the first vicar of the parish. In the evening the Bishop opened the new Parish Hall, built at a cost of \$1,500, and which is the gift of the Rev. O. T. Bulkeley and his wife, who was a niece of the late Bishop Hills, the first Bishop of British Columbia. Addresses were made by the Bishop and Archdeacon Pentreath. The proceedings closed with a sacred concert.

Vancouver.—St. Paul's.—The Rev. F. A. P. Chadwick has secured the services of a curate, the first in the history of the parish. The Rev. J. F. Wiseman, B.A., late of Holy Trinity, Toronto, arrived on the 20th November, to assume his new duties.

Personal.—The Rev. H. G. Fynes-Clinton, rector of St. James', Vancouver, is still dangerously ill. His condition is very serious, and prayers have been offered on his behalf in the churches of the diocese. The parish is in charge of the curate, the Rev. F. B. Eteson. The Rev. H. Edwards is expected on the 7th December.

Correspondence

NEW TUNES.

Sir,—May I offer a few remarks suggested by the letter of "Anglicanus"? Tastes undoubtedly differ very much as regards music and tunes, but all worshipping people need to remember that hymn tunes are for sacred words and not to be loved for the sake of the tune only. Do they express in the highest and best way the devotional and religious thoughts of the worshipper, or are they merely "lively," "popular," "pleasing" tunes? Now, the tune "Nevin" (605) is, I think, of this latter class. An organist

would delight in playing it in strict and rather fast time, and, if the singers sing likewise, it would probably leave them breathless. That is one thing. Another is that in the last line of the verses (as if there was not rejoicing enough) we have extra words added in the shape of two more "rejoices" to fit the tune, which evidently, as with your correspondent, takes first place. Far more suitable, in my humble opinion, is the second tune, the old Psalm-like and more stately "Darwall." But this is not a "new tune." In the second place, I would draw attention to what amounts to a perfect "craze" for tunes with "dotted" notes. The whole book is "dotted" with them, and vitiated in consequence. Anyone that has to do with church singing will admit that modern congregations even put in extra dotted notes (and some choirs, too). The effect of this is to give the hymn a "jumpy and jerky" sound and sadly to detract from the smooth and devotional effect which best befits sacred music. A glaring instance of this is 425. The Salvation Army could not have produced for their marching bands a more suitable "new tune." But how a hymn of this kind defies devotional singing, in the way the dotted minim comes on words as "sacred," or "Edom," or "leaguer" (the first syllable, I mean) and the succeeding short note is bound to produce that jerky effect which seems to be so popular with the "Moody and Sankey" type of tune. I could complain of the wanton mangling of the beautiful harmony of the A. and M. tune to "Saviour again," or the leaving out verses or putting in verses in the case of familiar hymns, which make it impossible to use those hymns along with A. and M., where some places may find it necessary or convenient to use both books. But I will conclude by regretting that amidst so many new tunes one was not found for such a hymn as 654, "Thy Way, Not Mine." The two tunes set to this have spoilt completely the sense of the words if the tunes are sung as they stand. Take a most glaring instance, "The Kingdom that I seek" (pause of three beats) "Is Thine:" "so let the way" (three beats) "That leads to it be Thine" (three beats). And again, "Take Thou my cup, and it" (three beats), and so on. The same thing applies in a less degree to the familiar "We love the place." It would be wrong not to admit that there are good points in the book as a whole, but I am sure there are many in our Canadian Church who feel sorry that the opportunity of improving and dignifying the chief part of our vocal church music has to some extent been lost. The old formula, "Let us sing to the praise and glory of God," might almost be replaced by, "There will be sung by special request the favourite "tune" — What a falling away!

James Williams.

Princeton, B.C.

IS A MAN SAVED BY HIS CREED?

Sir,—Your article in last week's "Canadian Churchman" brings to my mind an incident that occurred some time ago in London at a meeting of the Ministerial Alliance. A Methodist minister stated in a most dogmatic fashion these words: "A man is saved, not by his creed, but by his life." Would it not be better, it was suggested, to state it in this way: "A man is saved by his life because of his creed?" "No," said the Methodist minister, "he is saved by his life, not because of his creed." We all must agree with the spirit of your very able article and its evident meaning. But would it not be better, on the whole, while allowing that a vast deal does depend upon creed, not merely to say that a man is saved by his creed, but a man is saved by Christ. That is the essence of salvation after all — union by faith with the living Saviour.

Dyson Hague.

ACKNOWLEDGMENT.

Sir,—May I be allowed to acknowledge the following subscriptions in response to my appeal on behalf of the Rev. P. D. Locke: Anonymous, Owen Sound, \$25; the Rev. C. A. French, Cardinal, \$5; S. E. Guelph, \$3; James McElroy, Ottawa, \$2; the Rev. Francis Codd, Toronto, \$1. Very generous assistance has been given to Mr. and Mrs. Locke locally by sympathetic friends in Wilkie, Saskatoon, and Prince Albert. May I heartily thank those who have so promptly and liberally responded to this special need?

The Ven. A. D. Dewdney.

Archdeacon.

Prince Albert, Sask., Dec. 4th, 1911.

SPECTATOR AND THE CHURCH OF ENGLAND.

Sir,—I am really distressed to hear that I am not a member and a priest of the Church of England, for so pronounces "Spectator," ex-cathedra. On the fourth day of my life I was certainly made a member of that Church, and I have always been under the impression that I was admitted in due course by the laying on of hands of an English Church Bishop, and "according to the order of this Church of England" to the sacred offices of deacon and priest in that Church. If I have been in error in supposing that Canadian clergy of our communion are clergy of the Church of England, it is an error, I am sure, which is very general. I imagine that the first missionaries sent by England's Church to this country were all imbued with the idea that their duty was to try and make those to whom they ministered godly members of the Church of England. John Langhorne, the first missionary in this part of the country, evidently thought when building a little log church at, now one of my stations, that he was erecting an English church edifice, for in his register he records: "The new Church of St. Paul's, Fredericksburgh, was opened and had Divine service performed in it for the first time on Christmas Day, 1791. This is, perhaps, the first church that ever was built new from the ground in the Province of Quebec as a Church of England church." Possibly a change has in the meantime occurred, and what was Church of England then is Church of Canada now. But when, and by what means, was the change effected? Have we really the right to call our Church here the Church of Canada? "Spectator," three or four years ago, objected to Dr. F. G. Scott's styling it "Church of our Empire," on the ground of the greater number (as he intimated) of Roman Catholics within the Empire's limits. What would the Roman Catholics of Quebec Province say to our Church's assumption of the title "Church of Canada?" And here in Ontario and elsewhere would the other great religious bodies, such as the Presbyterians and Methodists, have no objection to make to the same? My elder brother, after the necessary training, came to this country and was ordained deacon and priest by Bishop G. J. Mountain, all too soon to be invalidated home, where shortly he died. Neither he nor I, nor anyone else, was ever aware of any change of Churchmanship, that he had been for a short time a member and minister of the Canadian Church, and that his return to England was also to England's Church. For myself, I am puzzled to know when the change passed over me. "Spectator" says, "This is not the Church of England," so, though I used the same Prayer Book and Hymn Book, and took part in the same services, yet a change had passed over me, and I was no more a Church of England man after my feet had touched these shores. But how was it with me when on the Atlantic? In a state of transition, I suppose—a chrysalis condition preparatory to the full effulgence of membership in the Church of the great Canadian state (!), the Canadian Church. It was a sick and sorry condition, I know. I got rid of much, I was woefully aware, but I did not realize that I was separating myself from the Church of England and its glorious traditions: the Magna Charta, Statutes of Provisors, Præmunire, Restraint of Appeals, etc., all testifying to her independence and freedom from foreign interference. I was henceforth a Canadian Churchman, not an English Churchman. But how if I had gone to live in Rome? Should I have been converted into a Roman Catholic by the mere fact of dwelling there? Or in Greece? Would my habitation there have made me a Greek Catholic? After all, when I remember that Roman Catholics are Roman Catholics here as well as in Italy, etc., and Greek Catholics are so styled here as though living still in Greece or Russia, I am comforted by the thought that perhaps I may be permitted still to regard myself as a member and minister of the English, Anglican, or Anglo-Catholic Church, the old Ecclesia Anglicana.

William Roberts.

CHURCH UNITY AND THE PRAYER BOOK.

Sir,—Prayer Book revision should embrace the British Empire. A committee of representative Britons could call their book "The Book of Common Prayer for the British Empire." Then call the church "The Church of the British Empire." Around such a standard, and cast in a British mold, we could summon Britons of every religious persuasion to halt and consider what is lost by disunion. Few changes are wanted. There

are a few archaisms to alter. We want some additional services. But let us place the Communion Office in a prominent position. It should be printed in red ink and in larger type immediately after evening prayer. That would give some weight to our appeals for more communicants. Morning and evening prayer would then be looked upon as preparatory to the supreme service instituted by our blessed Lord. Every Prayer Book throughout the Empire should be paged alike. In mission services, service boards could indicate by pages the different parts of the service. By all means men in country and city missions should be consulted. They come into contact with the crucial difficulty. The Prayer Book at present is efficient for an ordinary, intelligent and Christian congregation. The ignorant and irreligious are to be reached. Our Bishops should ask for the opinions of their Rural Deaneries, and a proof of the new book should be sent to every clergyman in the church, before the final settlement.

H. J. Leake.

THE OPEN LETTER OF ARCHDEACON ARMITAGE ON THE ORNAMENTS RUBRIC.

Sir,—It is a pity that the Venerable Archdeacon Armitage before writing his open letter to "Spectator" did not pursue his researches further. He would then have found that the Archbishop of Canterbury in delivering his judgment in the case of Read and others v. the Lord Bishop of Lincoln (Nov. 21, 1890) declared "the Court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table continuously through the service." This ruling was afterwards sustained by the Privy Council, which thereby reversed the former rulings on the subject. Much might be said controverting other statements in his letter, but the above is sufficient to show that the Archdeacon has not exercised the fairness one would expect from an honest controversialist in church matters. We might also ask him how Bishop Ridley could commend "the lytte of the aulter (of St. Paul's Cathedral) to be put owte" if we have no altars in our churches?

James Simpson.

Canon of St. Peter's Cathedral, Charlottetown.

ARCHDEACON ARMITAGE'S SECOND OPEN LETTER TO "SPECTATOR."

Sir,—"Spectator," in most courteous terms, refers to my first open letter in his weekly notes, but does not appear to accept my conclusions, although he frankly acknowledges that those who are "following a simpler 'use' are by no means destitute of reasons for believing that they have ecclesiastical law supporting their action." This, is, however, a very grudging sort of acknowledgment of the privileges and practices of men, who absolutely and to the utmost letter, conform to the enactments of the so-called "Ornaments Rubric." Those who follow "a simpler use" have all the reasons upon their side. They stand upon the solid rock and within the impregnable fortress of English law as interpreted and declared by the highest court. While those who follow what "Spectator" calls "the more ornate use" have no legal standing ground whatever for their practices, and are simply relying upon their private interpretation of a law, and resisting the judgment of the highest court in the Empire. The courts are always open, if there is any "new light" doubtless the judges will take it into consideration, but in the meantime nothing is more certain than that every Christian is called upon under apostolic injunction to obey the courts of law established by recognized authority (Romans xiii.), and every clergyman is bound under solemn oath to do so. (Art. 37.) Now the weakness of my friend "Spectator's" argument is that he treats the Ornaments Rubric out of its context, that he seems to prefer the opinions of Father Frere and of the Alcuin Club (Athelstan Riley at its head and Lord Halifax as his lieutenant) men without judicial experience of any kind, to the trained judgment and legal acumen of the greatest of English jurists. Take one case as an example, viz., Ridsdale v. Clifton, on which sat Lord Chancellor (Cairns), Lord Selborne, Sir James W. Colville, Lord Chief Baron (Kelly), Sir Robert Phillimore, Lord Justice James, Sir

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Montague E. Smith, Sir Robert P. Collier, Sir Bahol Brett, Sir Richard Amphlett, with episcopal assessors, Archbishop of Canterbury (Tait), Bishops of Chichester (Durnford), St. Asaph (Hughes), Ely (Woodford), St. David's (Jones), it happens that we have the evidence of "Father" Frere and Lord Halifax before the Royal Commission. "Father" Frere in his recent book, "Principles of Liturgical Reform," claims that "the service was to be that of 1552 with the external appearance of 1549. Accordingly, surplices, almuce and copes were worn." Such a statement would only deceive the unlearned, for none of these were mass vestments. "Father" Frere, however, in his evidence (Qp. 1, 923-7), says, "other vestments than copes were allowed to remain in the church, but only, I think, as a temporary expedient with a view to their being destroyed as monuments of superstition." "Father" Frere referred expressly to the "almuce" which the "Alcuin Club" in their tract say "was a fur hood," which Rev. Vernon Staley says resembles a lady's "boa," but which Mr. Cuthbert Atchley tells us is like a coachman's cape "with cats' tails hanging all round." (10597.) "Father" Frere, however, said (q. 1955) "In 1571 they were done away with; Convocation decided that they were monuments of superstition." Lord Halifax was also a witness before the Royal Commission. His Lordship was questioned by Sir Edward Clarke as follows: "As a matter of fact we know that the dress which was habitually worn up to the date of 1559, from 1552 to 1559, was after 1559 absolutely disused for nearly 300 years." Lord Halifax fenced the question for a time, but he was compelled to admit, and gave his evidence that "they were disused." (Q. 23262.) Thus the saying of Dr. Stephens, the celebrated ecclesiastical lawyer, was clenched, that "from 1559, with the exception of the illegalities that have arisen since the publication of the 'Tracts for the Times,' not a single chasuble, or alb, has been used in the Church of England." I therefore take issue with "Spectator" when he says: "It is quite clear that the difference of 'uses' to-day are justified by difference of historical and rubrical interpretation." The truest historical interpretation of the Ornaments Rubric is to be found in the opinions and acts of men who framed it. Not one of its framers interpreted it in the sense of "Father" Frere, or of Athelstan Riley, or of Lord Halifax, or (of one whose name I regret to find on the same side) of "Spectator." Bishop Cosin is supposed, without reason, to have exercised a paramount influence in framing the Ornaments Rubric, yet he never in his life wore chasuble, alb or tunic, nor did he ever recognize any standard for ornaments different from that which followed for some two hundred years. "Spectator" calls our church the Canadian Church, and declares "This is not the Church of England." He tells us (on what authority I do not know) "It will be the Book of Common Prayer according to the rites, &c., of the Canadian Church." He argues that "at one stroke" the old bonds of the old book will be broken, the "legal interpretations" cast aside, and a new order of things introduced. Are the Philistines really upon us? Have the Modernists invaded our temple? The aim of those who wish to keep intact the Ornaments Rubric, I presume, to retain historical continuity. "Spectator" seems to think that the reverse is true. In his judgment we shall have the old order changing giving place to the new. Now, I happen to be an old-fashioned Churchman, one quite satisfied with the present Prayer Book, one who accepts it in its entirety, one who believes it to be, next to the Bible, the greatest book the world has seen. In my judgment it would be nothing short of a calamity to break our cherished associations with the Church of England. And as a matter of simple fact, however independent we may be, we are still by legal enactment "The Church of England in Canada," bound under "solemn declaration" "to hold and maintain the doctrine, Sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer . . . according to the use of the Church of England." "Spectator" is asked to notice that the Book of Common Prayer of the Church of England is one of the Books of Sanction, forming the standard of doctrine and discipline of our Church in Canada. And I humbly submit, that while such is the case, the interpretation placed upon the same by the duly appointed courts, will "stand" as long as the Prayer Book is our standard. The Church owes "Spectator" a debt of gratitude for drawing its attention to his view of the subject. He has made it abundantly clear that in any revision, in addition to the so-called "Ornaments Rubric,"

which is no more than "a memorandum or note of reference to the law," which is found in the Act of Uniformity (1. Eliz., c. 2) given in all the legal copies of the Prayer Book, and which must be printed in our revised book to give any meaning whatever to the rubric under discussion.

W. J. Armitage.

CHINESE vs. JAPANESE INTEGRITY.

Sir,—I have just read in the "Canadian Churchman" of December 7th an interesting article by one of our Canadian missionaries, the Rev. W. E. Taylor, Ph.D., whom we are delighted to hear from regarding "The Work and the Outlook in China," and to welcome back after six years of earnest and effective work in that great country in connection with the Y.M.C.A. at Hankow and Shanghai. There is just one sentence, however, in Dr. Taylor's article that I feel it my duty to draw attention to for the purpose of correcting, as far as I can, the mistaken idea which it conveys, and minimizing as much as possible the injury that is thereby done to the people of Japan. Let me say at once that I am sure Dr. Taylor will regret as much as I do to find that he has been misled in such an important matter. I hope, however, that he will not blame himself too much when he understands how easy it was to fall into error, in the way I shall explain, and that many others have done the same thing, as I know from the questions that have been asked me by people in different parts of the country. The words I take exception to are these: "As an evidence of their (Chinese) integrity I may say that most of the paying tellers of the banks in Japan are Chinese." Now, what are we to infer from this statement? Clearly this, it seems to me, that the Japanese are so lacking in honesty and reliability that their banks find it advantageous to employ Chinese to handle the cash. This would be a serious thing for Japan if it were true, but is there any foundation for the assertion? I say, without the slightest hesitation, none whatever. I have been in many of the leading banks in the principal cities of Japan during the past twenty-three years and have never seen a single Chinese teller in one of them. Moreover, from what I know of existing conditions, I am almost as certain that there is not a Chinese employed in a Japanese bank in Japan proper in any capacity, though there might be in Formosa, Korea, etc. Now, what is the explanation of these two contradictory statements? It is simply this: the people who are responsible for such statements as Dr. Taylor makes do not know Japan. The banks they refer to while in Japan are not Japanese banks at all, any more than Messrs. Shimamura & Co.'s store in Yonge Street, Toronto, is a Canadian store. They are simply branches of foreign banks, which have been opened in a few of the ports of Japan where foreigners reside in considerable numbers, principally for the purpose of doing business with those foreigners, and they were established when portions of these ports were under the jurisdiction of foreign powers through their consuls. I feel sure that one of these branch banks, that of the Hong Kong and Shanghai Banking Corporation, is almost entirely, though quite innocently, responsible for the idea, which has gained considerable currency, that Japanese banks employ Chinese clerks. It is to that banking house that the great majority of English-speaking travellers proceed at once on arrival at Yokohama, Kobe or Nagasaki, in order to provide themselves with Japanese currency for use in the country. At each of these places they find the staff consists almost entirely of English and Chinese, who are supposed by the travellers to be running the bank for the Japanese. The corporation is, however, an English institution, with its principal office—as its name indicates—at Hong Kong and Shanghai. At these places, native assistants being required, Chinese are enrolled and trained as clerks and then sent out to smaller offices, including those in Japan, as their services are required. A few Japanese clerks are also employed in these branches, and I recollect one of them who held an important position in the Kobe branch for years, and may be there still. Foreigners living and doing business in Japan naturally prefer to transact their banking business with men of their own nationality or with those with whom they are best acquainted, who, in the case of Chinese merchants, are the British. Most of the foreigners doing business in Japan live in the three ports I have mentioned, in which branches of foreign banks are found. The statistics for 1907 place the total number of foreigners in Japan at 18,908, of whom 12,273 are Chinese, 2,203 British, 1,624 American, and 2,718 other nationalities. These figures show that a large part of the business done by foreign

banks must necessarily be done with Chinese, who, having no proper banking system of their own, naturally go to the British bank, with which they are familiar in their own country, and where Chinese clerks are employed for their convenience. In regard to Japanese banks, a few words may not be out of place. There is at least one family in Japan who have been noted bankers for centuries, but the present national banking system dates from 1872, when the national bank regulations, based on the system of the United States, were promulgated. This system did not, however, prove altogether satisfactory, and has undergone considerable alteration. In 1882 the Bank of Japan was organized by the Government, and since that date the right to issue convertible notes has been limited to that institution. Five or six other special banks have since been established by the Government, including one each in Hokkaido, Formosa and, I think, Korea. There are now over two thousand banking organizations in the empire with an authorized capital of over \$300,000,000, considerably over two-thirds of which is paid up. Several of the leading Japanese banks now have branches or agencies in the principal commercial centres of the world, and when it is understood that, in carrying on this ever-expanding business there are no foreigners—not even Chinese—employed, it must be realized, I think, that integrity is not a thing unknown in Japan. As to whether the Chinaman is inherently more honest and reliable than the Japanese, I am not prepared to express a decided opinion, but those who have had commercial dealings with both generally, I believe, prefer the Chinese, and from my own observation I would be inclined to do the same. There seem to be several reasons why this should be so. For one thing, Chinese ways of doing business seem to be more direct and prompt than those of the Japanese, but this may be owing to their longer intercourse with Europeans, which has taught them the importance of coming to the point without too many bows and cups of tea, and talk about all sorts of other things. Again, the Chinese seem to be longer-headed than the Japanese, and more inclined to suffer present loss for the sake of ultimate gain in cases where they find they have made a bad bargain. The Japanese has the reputation of being more likely to try to wriggle out of such a position or to scamp his work. Then, again, in feudal times trade and commerce were despised in Japan to a degree unknown in China or any other country. The merchants formed the lowest strata of society, while in China that place was occupied by the soldier. Still another thing that might be noted is that the people who flocked to the ports of Nagasaki, Yokohama, etc., when they were first opened to do business with the foreigner, for whom they had no affection, but rather hatred and contempt, were not by any means the most respectable of the despised merchant class. These were the people, however, who laid the foundation of Japan's commercial reputation, which a much better class are now striving hard to improve. "A Chinaman's word is as good as his bond" is a saying that has gained considerable currency, and probably exaggerates the integrity of the Chinese as much as remarks I am criticizing depreciate the character of the Japanese. Not long ago I read an article by a man who has spent nearly half a century in the Far East as a business man, in which it was stated that there is not a single firm doing business in China that has not at some time been badly deceived and cheated by some trusted clerk. This may be as true of firms operating in Japan, but it is also certain that there are many Japanese in the employ of foreign firms who, by years of faithful service, have won the utmost confidence of their employers, and now hold positions which many of those who represent all Japanese as dishonest would be glad to get. Whatever may have been her motives—and I for one do not believe they have been wholly depraved—Japan has been the principal means of awakening China and bringing about the present struggle for such liberty and good government as the Island Empire of the East gained with so little bloodshed forty years ago. May China in this matter be able to follow the example of her comparatively small and despised benefactor, and through the preaching of the Gospel may the people of both countries soon learn that only in the service of the one living and true God is there perfect freedom and joy and peace.

J. Cooper Robinson.

Toronto, Dec. 15th, 1911.

Obedience is a habit, and must be learned, like other habits, rather by practice than by theory; by being orderly, not by talking about order.

E. B. OSLER, M. P., President
W. D. MATTHEWS, Vice-President

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The Bishop of London has accepted one of the six episcopal canon's stalls (Sion) in St. George's Collegiate Church, Jerusalem, vacated by the decease of the late Bishop of Salisbury.

THE SUN & HASTINGS SAVINGS AND LOAN COMPANY OF ONTARIO

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

By order of the Board,

W. PEMBERTON PAGE,
Manager.

Toronto, Dec. 18th, 1911.

A Bailiff's Sale

JAS. FOGARTY & CO., Bailiffs, 103 Victoria St., Toronto, are instructed by the Assignees to advertise and sell at prices quoted the following high-class watches and jewellery, some of which will go at less than half price as they have been seized for debt and must be sold. Everything guaranteed as represented or money refunded. All new and in perfect order:—

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BIRTH

At the Rectory, Kemptville, to the Rev. R. J. and Mrs. Dumbrille—a son, on Dec. 11th.

British and Foreign

The death of the Rev. Arthur Lloyd occurred at his home in Tokyo, Japan, on October 26th. Mr. Lloyd was born in India in 1852, while his father, who was a colonel in the Brit-

ish army, was in residence in that country. He was educated at Cambridge University, from which he received his Bachelor's and Master's degrees in the arts. He went out in 1884 under the S.P.G. as an honorary missionary, and was stationed at Tokyo, Japan, where for several years he taught in the Government colleges. He remained in this work until 1891, when he became Principal of Trinity College School at Port Hope, Canada, and also Professor of Latin in Trinity College, Toronto. Two years later he returned again to Japan and joined the staff of Bishop McKim, and for the next six years he was President of St. Paul's College, Tokyo. After resigning his formal connection with the Mission Board, Mr. Lloyd accepted a professorship in the Imperial University at Tokyo, but still continued to give his labours to the work of the Church. Throughout his connection with the Board of Missions, though he always accepted the usual salary, he used it for the work of the Church, and supported himself and his family by other work and from private means. Mr. Lloyd was the author of two books on the subject of Buddhism, a late volume on "Everyday Japan," and numerous occasional writings.

RE-ELECT

T. L. CHURCH

— FOR —

CONTROLLER, 1912

Seven Years' Good Service, Efficiency and Progress

A lost Cambridgeshire church has just been discovered at Eastrea. The church had vanished mysteriously, and even the British Museum could not locate its whereabouts. The other day it was decided to rebuild an old wall round a local inn, and the workmen came on a fine piece of tracery in stone, apparently belonging to an old perpendicular window. Parts of chamfered arches, moulded mullions, and odds and ends of carved stones of all kinds were dug up within a few yards. The mason's marks were clear, and it would appear that when the church was destroyed—however the destruction may have been caused—it was not very old or dilapidated, and repairs had certainly been made as late as the fourteenth or fifteenth century. According to an old manuscript in the British Museum, the inhabitants of the hamlet presented a petition to the Pope, the date of which does not appear, asking for a chapel of ease at Eastrea, as they could not attend the Easter Mass at the mother churches because of the waters in the low strip of fenland. Apparently a church was built and destroyed, but how it was supported was doubtful, and even its site was not known, though many a sculptured stone pilfered from its walls is yet to be seen in barns and cottages near at hand. Now it seems clear that the site of the Windmill Inn is practically the site of the old church, and further investigation may lead to interesting revelations.

A memorial reredos has recently been placed in Calvary Church, New



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York, in memory of the late Dr. Satterlee, the Bishop of Washington,

HARMLESS AS DEW

A woman who values her looks takes care of her complexion, knowing that the disastrous results of sun and wind on delicate skin are painful and unsightly. Sanguine women are using CAMPANA'S ITALIAN BALM, which quickly removes tan, allays roughness and irritation of the skin; 25c. at all drug stores.—E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto.

D.C., who was for 14 years rector of this parish.

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

THE LION IN THE PATH.

Johnny's mother told him to take a jug and run down the hill to Mrs. Black's for some milk, but he, as usual, had whined and said: "It was too warm to go out, and he was too tired," but his mother was sure it was laziness. She told him there was always a "lion in the path" when she wanted him to do anything for her." Now, this lazy little boy



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to the sky, higher and higher, till the houses and churches looked like tiny buildings. Then they came to clouds, bleak and rolling. By this time Johnny was in a terrible fright, was nearly falling off, but the lion gave a loud roar and said again: "Hold fast to my mane." It began to thunder and lighten. The wind blew a gale up there among the dark clouds, but on, on, went this big, strong, wild animal, with the boy clutching at his mane. At last suddenly the clouds rolled by and they found themselves in a beautiful garden, full of lovely flowers, golden singing birds and large, shady trees. The lion told Johnny to get down, and they walked till they came to a splendid mansion. All the windows were of pure gold. Everything they passed seemed to be made of this precious material. They went up a number of steps, and the lordly lion

LEADING PAPERS DISPLAY THE DANGER SIGNAL AGAINST ALUM IN FOOD.

Thousands have no doubt read the commendable articles recently appearing in some of the leading American and Canadian papers on the use of alum in baking. Until the Dominion Government follows the lead of England, France and Germany, and prohibits the use of alum in foods, there is but one safeguard against alum, and that is to buy only a baking-powder which has the ingredients plainly stated on the label.

rang a bell. The door was opened by two wee baby lions, and they said: "Oh, mother, what have you brought us to eat? We have only some bones?" The old, cunning mother winked at them, telling them to be quiet. So they all marched into the dining-room, and found a table set for supper, but nothing on it but a skeleton of a poor, little rabbit

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and some bones of a goat. The old lion said: "Why did you not go out and catch something nice for my supper?" And they began to cry and lick their chops as they looked at the boy. The mother lion had the keys of the pantry in her pocket, and, unlocking the door, brought out some lamb. She said Johnny must not go to bed hungry, and all the time she was winking at the little ones, who quite understood her deceitful, cunning ways. She then ordered them off to make ready the spare room for their little guest. Johnny was by this time almost frightened out of his senses by being so near three hungry lions, for he had heard they were very fond of eating little boys, and considered them a nice morsel. Naturally, he gave himself up for lost. They showed him his room where he was to sleep. A lovely, soft bed was ready for him, with a beautiful silk quilt and lovely white sheets. Every-



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thing was clean and dainty. He was told to sleep well, and in the morning he would have a nice breakfast. Then he would be taken home again to his mother. As the lion went out and shut the door he heard one of the little ones say: "Oh, mother, can't we have some of him now?" She replied: "Wait till he gets to sleep." The door was closed. The boy sat down and cried bitterly: "Oh, mother dear, shall I ever see you again!" As he uttered these words he thought: "Perhaps I can get out of this dreadful place. I must try." He looked all about the room for a chance of escape. "Ha! a window." He was not long in rushing to it, and, trying it, found he could open it without much difficulty. He soon had it up, and, looking out, found he could jump on to some grass beneath. Without losing time he immediately sprang out and ran for his life. He knew he would be torn in pieces by these hungry creatures if they found out he had escaped. Running as fast as his little legs could carry him, he looked back once. There they were after him, three or four yards at every step. Now he certainly was gone, but, seeing a large tree, he managed to climb up just as they were upon him. They kept looking up and growling at him and smacking their lips in anticipation. But Johnny took from his pocket a pea-shooter with which he used to kill the poor, little birds, and, taking good aim, shot at the big lion, hitting him in the eye and instantly killing him. The little lions, seeing this, ran away, howling and crying. Johnny, thinking he was safe, came down from the tree, but, lo and behold! there was old father lion coming, rushing like mad, with his tongue hanging out and his mane streaming in the wind. Johnny had never till then seen this big, cruel-looking animal. The poor boy's heart sank, and he thought: "I shall certainly be gobbled up now." But just as he felt the grip of the lion on his arm, why, he woke up. He had fallen asleep and dreamed all this he had gone through. Seizing the jug, he ran for the milk. He asked Mrs. Black the time of day, for it seemed to him he had been gone days instead of a short time. He found he had slept for a whole hour. Oh! the lazy boy. What would his mother think had become of him? Waiting, too, all this time for the milk. Hastening back, he told her

about his dream, and how real and true everything appeared. What he went through in his mind when he thought he should never see his dear, kind mother again. How he had bitterly repented his reluctance to do what she wished. This, his mother told him, "I hope will be a good lesson for you;" and it proved so, for never again did he refuse to comply with her requests; in fact, he anticipated his dear mother's wishes, and often offered to do things for her before being asked. The remembrance of the horrible dream was quite enough to keep him from wanting any more "lions in the path."

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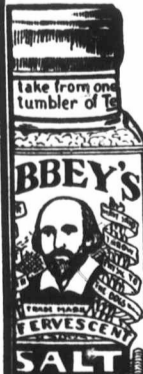
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had heard so very often about a fearful animal he began to consider him a myth; in fact, had no faith in his majesty. After a while, by hard coaxing and urging, he set out with a dark frown on his pretty face (for he was a nice-looking little fellow when in a good temper), enough to turn the sweetest milk sour. When half way down the hill he threw himself on to the grass by the side of the road to rest his lazy bones. By-and-by he was terribly startled by seeing a huge lion switching his long tail about and rolling his big, fiery eyes. It came close up to poor little Johnny, who was much too frightened to run away, and, crouching down, said: "Get on my back. I will give you a nice ride." The poor boy dare not say no, so jumped on to his back. The lion said: "Hold on to my mane." They began to rise up

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