

# Canadian Churchman

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

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TORONTO, CANADA, THURSDAY, MARCH 14th, 1912

No. 11

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Kilmore, Ireland, took place recently  
near Dublin. The deceased was in  
his 86th year.  
Shoddy work is not only a wrong to  
a man's own personal integrity,  
hurting his character, but also it is  
a wrong to society. Truthfulness in  
work is as much demanded as truth-  
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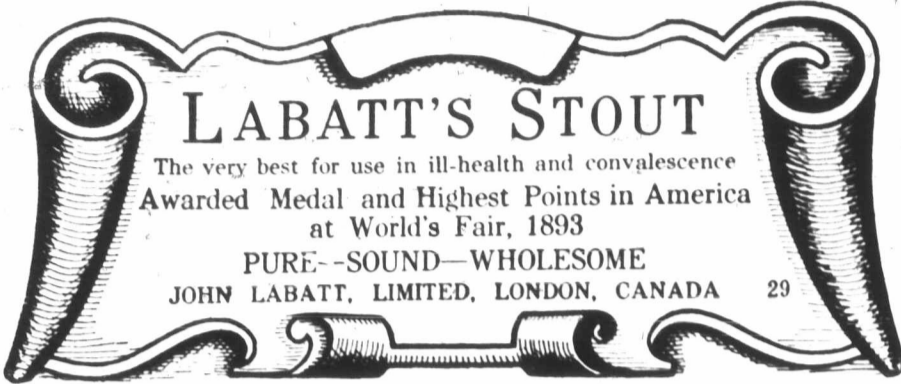
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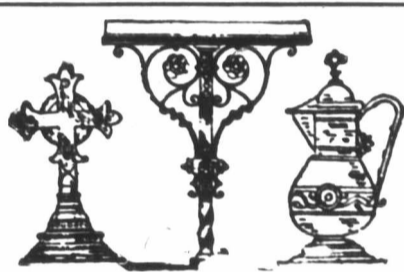
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A meeting of the council of the Archbishop's Western Canada Fund was held at the Church House on January 26, with the Bishop of Southwark in the chair. The treasurers presented their financial statement for the year 1911, showing that the fund had £10,164 10s. at their disposal. According to the scheme drawn up last year the following grants were made:—(1) To the Society for the Propagation of the Gospel for their work in Western Canada, £4,041 4s. 9d. (£2,000 of this already paid); (2) To the Colonial and Continental Church Society for their work in Western Canada, £4,041 4s. 9d. (£2,000 of this already paid); (3) £500 for building Women's Mission House at Edmonton, Alberta; (4) £1,000 to be set apart for the

training of lay workers for work in Western Canada; (5) £1,500 for the Regina Railway Mission House. (This is rendered imperative by the recent burning of the temporary house at Regina. It is hoped, however, that this may be refunded by the efforts of supporters in the diocese of Carlisle during the next four years.) (6) £1,000 for the building of a Mission House at Lethbridge, Southern Alberta; (7) £250 to compensate members of the Regina Railway Mission for loss owing to the recent fire. It was decided that the chairman, the Bishop of Southwark, should consult with the Archbishop of Canterbury and the Archbishop of York as to the allocation of the remainder to some new effort in Western Canada.

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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 14, 1912.

## THE FOURTH SUNDAY IN LENT.

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#### Lessons for Sundays and Holy Days.

March 17.—Fourth Sunday in Lent.  
Morning—Gen. 42; Mark 13:14.  
Evening—Gen. 43 or 45; 1 Cor. 9.

March 24.—Fifth Sunday in Lent.  
Morning—Exod. 3; Luke 1:26—46.  
Evening—Exod. 5 or 6:1—14; 1 Cor. 14:20.

March 25.—Ann. of B. V. M.  
Morning—Gen. 3:1—16; Luke 1:46.  
Evening—Isai. 52:7—13; 1 Cor. 15:1—35.

March 31.—Sixth Sunday in Lent.  
Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19:28 or 20:9—21.

April 7.—Easter Day.  
Morning—Exod. 12:1—29; Rev. 1:10—19.  
Evening—Exod. 12:29 or 14; John 20:11—19 or Rev. 5.

April 8.—Monday in Easter Week.  
Morning—Exod. 15:1—22; Luke 24:1—13.  
Evening—Cant. 2:10; Matt. 28:1—10.

Appropriate Hymns for Fourth and Fifth Sundays in Lent, 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 LENT.

Holy Communion: 253, 258, 262, 407.  
Processional: 386, 518, 567, 630.  
Offertory: 118, 120, 500, 644.  
Children: 695, 699, 700, 753.  
General: 112, 122, 411, 782.

#### FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.  
Processional: 474, 130, 633.  
Offertory: 128, 394, 594, 640.  
Children: 507, 695, 706, 787.  
General: 37, 129, 436, 752.

“Love, therefore, is the fulfillment of the law.”  
—Rom. 13: 10.

The Church teaches that justification and sanctification are substantially the same thing. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works,” (Titus 3: 8). St. Paul speaks of the work of sanctification as going on until “we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,” (Eph. 4: 13). By this language we are prepared for the teaching of St. James: “Faith apart from works is dead.” And herein we have an echo of the Lord's teaching: “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven,” (St. Matt. 7: 21). Faith to be living and effective in salvation must manifest itself in good works. The life of faith must issue in holiness and love, therefore, in our meditations upon the life of faith we come to study the works of faith, the works which are proper to faith. In this connection the history of the Church reveals two gross errors. The anti-nomianism of some gnostic sects was based on the idea that it did not matter what one did as long as he accepted the faith of the sect. This error appeared amongst the Anabaptists of Reformation times and worked terrible havoc. The folly of such a doctrine is best seen when we remember that God enjoins upon us to be holy, for without holiness no man can see God. The second error is with us to-day. It is the canker which is eating at the heart of man's loyalty to God, to the Catholic Church, to the authority of the Church, and to all the necessary activities of the Holy Church. “It does not matter what you believe, as long as you do what is right!” And therefore miracles go, the mysteries of the Catholic religion are denied, the sacraments are neglected, and religion is degraded to ethical teaching minus the inspiration. But this position is wrong, for we shall see that man's conduct in life depends upon his faith. Man occupies three personal relationships. He is related to God, to neighbours, to himself. His conduct in this world is governed by what he believes concerning God, his neighbours, and himself.

The man of faith walks in love towards God. He believes in God who is Holy, Glorious, Omnipotent, Omnipresent and Omniscient. What a difference that makes in his manner of life! Sin is dishonouring to God, and is known of God. Thus he is distinguished from the Buddhist who knows not of a holy God and who considers sin only in its relationship to his neighbours. The man of faith believes in the blessed Trinity. The Father teaches him of love, and of purpose in life; the Son redeems him for love and purpose; the Holy Ghost sanctifies him and enables him to love and to work out the will of God. In the Lord's Prayer we have an indication of life's duties. We must hallow God's name, fulfill His will, and extend His kingdom. All our activities must be related to these three ends. And it is by our faith in God alone that we are informed of these duties, are inspired and enabled to do them. We must hold the Catholic faith if we would walk in faith and love towards God. Therefore let us welcome every opportunity of deepening our sense and appreciation of the faith.

#### Scout's Service.

It has given us unusual pleasure to record as we did in our last number, the fact that the St. Paul's Troop of Boy Scouts at Halifax, Nova Scotia, on each Friday evening during Lent, before their regular gymnasium drill, were holding a brief religious service. This troop of Boy Scouts is setting a worthy example to their comrades of the organization throughout Canada.

This act of worship, or to follow the rule of that unsurpassed Church manual for boys, the “Church Catechism,” to do their “duty to God” before they prepare for their “duty to their neighbour,” is just what the most upright disciplinarian could desire. It is a timely and helpful object lesson for all Christian boys in all parts of the world. First to do their duty towards God and next with the light, guidance and strength that is bound to be given to those who do this first duty well, to go on and do your duty to your neighbour.

#### Profession and Practice.

Professor Bryce, historian and ambassador, has written a notable contribution to the International Review of Missions. A keen and comprehensive observer, a mature student of man as an individual, men in the aggregate, and of the forces that ebb and flow like the ocean tides in the processes ever active and retroactive in national life, Dr. Bryce speaks with authority and his words are worthy of calm and careful attention. “The work of bearing the white man's burden,” says the learned Professor, “too, takes the form of filling the white man's pocket. It is no wonder that the behaviour of men who are nominally Christians—Christians in profession if not in practice—has checked and still checks the progress of Christianity. Thoughtful men from non-Christian countries will sometimes tell us that they and their fellow countrymen have, when drawn towards Christianity, been repelled by seeing how little influence it seems to have over the conduct of its nominal adherents. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.” . . . “There is needed a revival of the true spirit of the gospel among Christian nations in order that they should fulfil their Christian obligations to those who are passing under their control and influence.”

#### Wounded by Professing Friends.

Can there be a sadder sight or a more blighting calamity than that set forth with philosophic clearness by Professor Bryce—Christianity in the presence of converts and enquirers amongst foreign nations betrayed at the hands of false friends? Surely there can be no more subtle or deadly foe to the Christian cause than the false, rapacious hypocrite who insinuates himself amongst the professed followers of our Lord for worldly and selfish purposes. “And thou, too, O Brutus!” cried the dying Caesar as he fell beneath the stabs of his professed friends, or with greater pathos as Suetonius records the last words of the great Roman: “And thou, too, my son!” Surely this is the greatest tragedy enacted to-day beneath the light of the sun—this modern betrayal of our Lord in foreign lands by those who profess to be His friends. O the pity, the desperate sorrow, the deadly blight of it! But, as our Lord had his Judas who betrayed Him with a kiss and sold Him for thirty pieces of silver, His Church should not be cast down or dismayed because, to her reproach, and beneath her shelter, other Judases abide and ply their unhallowed trade.

#### Race Suicide.

A prelate of the Roman Church has delivered an impassioned address to his co-religionists adjuring them to hold fast to their duty to God and man, and to avoid this sin of child murder. He pointed out how this meant death, how this sin had swept away the great Puritan race, and told them how they had now inherited New England and if they were true to duty they would retain it. It is all quite true. About forty years ago people in New England awoke to the results of this sin, and some able writers denounced it. Foremost among them was James Parton, whose articles in the Atlantic Monthly created a profound sensation. He showed how, with families of two children, the boy went west, the girl became an old maid, and the farm passed into Irish or French hands. He

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instance of scores of churches and chapels which dwindled, and those still existing were bound in a few years to follow the number which already were Roman Catholic, with troops of children going in and out and belonging to more virile races.

#### Leap Year.

The origin of the custom of woman proposing marriage in Leap Year is unknown, but that it is very old is undoubted. As long ago as 1288 a Scotch Parliament in that then barbarous land, ordained that during the reign of her most blessed Majesty for each year known as Leap Year each maiden lady of high or low estate shall have liberty to bespeak the man she likes. The penalty for refusal was £100 or less, and evidently the custom of giving a new dress grew up, as quite recently in New York a young woman claimed one to soothe her wounded feelings. In an English book—published in Shakespeare's time, it is said: "It has now become a part of the common law in regard to social relations of life, that as often as Leap Year does return, the ladies have the sole privilege, during the time it continueth, of making love to the men, which they do either by words or looks, as to them it seemeth proper."

#### Imperialism and Christianity.

That fine tribute paid by the late Edward Blake to the Christianizing and civilizing influence of the British Empire is in accord with some expressions recently made in the Mother Country by our former Governor-General, to which the following reference has been made by the Church of Ireland Gazette: "The great Proconsul of Canada, Earl Grey, has just spoken weighty words on Imperialism. Imperialism and Christianity to him meant very much the same thing. Imperialism, like Christianity, was a religion, for the reason that the British Empire stood for the highest attainable ideals on earth. He believed in the British Empire because it was the most potent instrument ever yet conceived by man for spreading righteousness, duty, and peace throughout the world. It would probably appear incredible to readers of future history that the people of these little islands had been able by their character, ideals, self-sacrifice, fair-play, and sense of duty to minister to the advantage of the peoples living on more than one-fifth of the land surface of the globe."

#### A Historical Judgment.

From the Hebrides we read of an interesting historical item through a legal proceeding in these islands at Eoropic, Ness. The judgment says: "The ruined temple is to be restored as a place of worship in connection with the Episcopal Church of Scotland. It is a movement of great local and historical interest. Probably it is one of the many churches erected by, or in honour of, St. Maeldubh. It contained his stone pillow. As a shrine for the cure of persons mentally deranged it has been held in high repute down to recent times. The patient, having been made to drink of the neighbouring holy well, and led three times round the temple, sunwise, was laid in it for the night, bound hand and foot before the altar with his head resting on the saint's pillow. If not cured by the morning, the patient was regarded as incurable. After the Reformation the temple seems to have been abandoned as a place of Christian worship, but curious propitiatory rites connected with the older cult of Shouy, the god who sent sea ware, revived, and were practised within its walls so late as the eighteenth century."

#### Danish Forests.

Mr. Jacob Riis, who has been such a notable social worker in New York, has besides such labour, written delightful accounts of the old Denmark when he was a boy, and among the pictures of the old land are the details of the stretches of the Heath. This, we now learn, is being largely reclaimed, and one agency is the care of the forests. So carefully are the woods guarded by forest rangers that fires are virtually unknown. Although the woods are private property, the own-

ers have the right of shooting a limited quantity of game and cutting a limited quantity of timber, and in return are bound to maintain the forest and a staff. One cannot travel far in a Danish beech forest without meeting a lonely horse man in immaculate linen. A little later in an opening the visitor sees one of the forest lodges about which a cycle of romances has been written. In other parts are the cottages of the forest runners. A rider has under him a runner and his family in every few hundred acres of forest. In every wood one can hear the sound of the runner's axe and the crash of huge trees, denoting scientific cutting of the forest, which benefits more than it harms.

#### The Church of Rome and the Bible.

The question is often asked what is the attitude of the Church of Rome to the Bible? Does she use it, does she accept it as the rule of her faith, does she circulate it, does she encourage her children to read it? So long as large portions of God's Word are read by Roman priests as epistles and gospels we cannot say they withhold God's Word from the people, and their gospel for Sexagesima Sunday is the same as our own, i.e., the sowing of God's Word, and yet we sometimes meet Romanists who tell us explicitly that their priests advise them not to read God's Word. "The Bible in the World" (the official organ of the Bible Society) recently contained the subjoined article on this point which will be read with interest by all who are following Roman controversial matters: "Our readers may recollect that in 1902 an organization was formed at Rome called the Pious Society of St. Jerome for the Diffusion of the Holy Gospels, which prepared and published from the Vatican press a new Italian version of the Four Gospels and the Acts, which was sold for twenty centesimi (= 2d.). It seemed as if this Society could not have commenced its work under happier auspices. More than two hundred bishops had signified their approval of it, and many had promised their assistance. In sign of his own sympathy, the Pope granted an Indulgence of three hundred days to the faithful who read the gospels for at least a quarter of an hour daily. By 1908 the St. Jerome Society had circulated not far short of a million copies of its cheap little books, while it was diligently translating the rest of the New Testament. But clouds and difficulties arose. The vernacular gospels savoured too much of Protestantism to be palatable to many Italian ecclesiastics. The Curia grew diffident and nervous. The Society of St. Jerome was denounced as one whose object was a new kind of dangerous propaganda. Our latest information from a trustworthy source shows that though it has not been dissolved by any express official act, it is nevertheless practically stifled. The Curia has not killed it directly, but has so managed that it should expire gradually, slowly, of itself."

#### Bad Manners.

In a bright and characteristic contribution to an old world exchange, the Rev. E. J. Hardy, the clever writer of "How to be Happy Though Married," has some trenchant anecdotes and comments on the prevalent bad manners of the day. "There is at the present time a want of reverence for everything in heaven and earth," says Mr. Hardy, "this expresses itself in a disregard for the feelings of others, which is the essence of bad manners. At a crowded assembly the other day I heard an elderly lady politely asking a young one if she might sit upon a chair that was beside her. 'No; it is engaged,' she answered, which was a lie, as I found out afterwards. This lady would have offered the chair with a sweet smile if she had been in society where she was known; but at the time she thought that no one who knew her was observing, so her selfish character displayed itself in being rude to one older than herself." It is, indeed, lamentable that people old, middle aged and young, so often forget what is due to their own self-respect when they show on public and private occasions but little or no respect for others.

#### PLAIN SPEAKING TO BOYS.

This is a delicate question and we will endeavour to handle it as delicately as possible, but its vast and surpassing importance justifies, we think, its presentation in the pages of a Church paper, whose avowed aim is the promotion of right thinking and clean living. Is any adequate or widespread attempt being made by the Church, or by parents, to check a certain evil frightfully rampant among boys, often of tender years? This is a reasonable question now that we have Lent with its stern insistent calls to self examination and the mending of our boys. As a question of practical importance, upon which depend vital issues, this is undoubtedly the most urgent of any that has a direct bearing upon the well-being of boys and young men. Drinking, late hours, profanity, gambling, all the vices incidental to the boy or young man, combined, do not begin to compare in importance with this single vice, which, beginning long before physical maturity, and carried on unlike every other vice in absolute secrecy, often accomplishes its deadly work long before its existence is suspected by the most intimate connections. To combat this widely extended evil something, no doubt, can be done by the clergy. But only something, and that only when opportunity serves. But the principal duty in this matter is undoubtedly with the father. A friend recently said to us: "My father was a saint on earth; he had six sons who grew up and he laboured incessantly with us, prayed with us every day, read the Scriptures and taught us Christian doctrine. But never once in his life did he say a single word to any one of us on a certain subject. We had to find it out in any way we could. In my own case my uncle's groom, a vile, foul-mouthed creature, corrupted my innocence." Probably one of the hardest things in the world for a father is the speaking to his son on a subject like this. A man naturally respects his son's innocence. To him it is a very sacred thing. To tamper with it seems almost like sacrilege. He shrinks from the very thought. But he should bear in mind the fact that the chances are as ten to one that if he does not do it, it will come by someone else in a manner that will permanently stain his son's innocence, and may not unlikely result in his contracting evil habits that may wreck, or at least blight his whole life. It is a duty to which a father should sternly brace himself. Such a course, we are absolutely convinced, is the only sure safeguard against this all but universal danger. The clergy, no doubt, could help fathers in this matter. We would suggest that at least once a year, say springtime, the clergy should arrange for one or more plain addresses to men and boys only. If he felt diffident about speaking on such a subject he might ask a brother parson to do it for him, but it would be better for him to do it himself, because he could follow it up more easily in his personal intercourse with his people. Addresses like this would moreover be very helpful to the fathers themselves. It would break the ice and give them an opening to introduce the subject to their sons. The difficulty in almost every case is how to introduce the subject. Once started the rest is comparatively easy. The clergy again could do something in their Confirmation classes, their choirs, the Sunday School, boys' brigades and in their social intercourse with the boys of their congregation. It is a matter that should be kept always in view, and every chance opening should be utilized. But this is emphatically first the duty of the father. He is the natural guardian of his son, and no one can take his place. The way in which fathers lavish time and money on the education of their sons and deny themselves to obtain the best procurable physical training and supervision, and then in tens of thousands of cases miss this vital point, is one of the tragedies of our every day life. There are thousands of men to-day who owe unnumbered benefits to their fathers, every one of which has been neutralized and rendered worthless by this one omission to earnestly and respectfully commend this matter to all fathers of sons, and also to the clergy who, undoubtedly, can render valuable assistance on

March 14, 1912.

the lines indicated, but upon the father himself rests the main obligation.

### THE BIBLE AS LITERATURE.

How many people realize that in the Hebrew Scriptures we have one of the most wonderful literatures in existence? We refer, of course, to the Old Testament. Almost every recognized form of literature is represented in this wonderful collection, and they must only constitute a fragment of the national production. Probably, if the truth were known, a great deal more has been lost than has been retained. To a certain extent, of course, it may be a case of the "survival of the fittest." Those portions of the literature that took the strongest hold upon the popular imagination and produced the profoundest impression upon the moral consciousness of the nation were most likely to be preserved. Still, there is no fixed rule in these things, and it is quite possible—nay, more than probable—that as much has perished in the literature of the Jews, as we have the best of reasons to believe, has been lost in the literatures of Greece and Rome. But what a noble heritage remains! In the Old Testament we have history, poetry, drama, stories, theology, rhetoric, all of which may, on its own intrinsic merits, lay claim to be called literature in the truest sense; for, apart from the question of inspiration, the Old Testament has that note of "distinction" which, first and last and always, characterizes true literature. We see this in its history. There is a simple, unaffected dignity about the narrative of the Old Testament that is so "convincing." It tells its story with such ease and lack of effort. The Old Testament histories will rank with the best examples of their kind in existence; for they are true histories, the plain, straightforward narrative of events, terse and pithy, comprehensive, natural and unaffected, and yet anything but the bald, barren recital of certain happenings, lit up as they continually are by little flashes of humour and pathos, and illuminating "touches of human nature." Then there is the poetry of the Old Testament, as mainly contained in the Psalms of David. One often wonders what these marvellous compositions must have been in the original, and to those who first heard them. Even as translations, and in some cases translations of translations, what vitality, freshness, and force they possess! Again we may say of the Hebrew Psalms, they most undoubtedly hold their own with any extant poetical literature of ancient or modern times. Several of them, notably the one hundred and thirtieth, twenty-third and one hundred and twenty-sixth, are among the world's poetical masterpieces. There is also the drama of the Old Testament, of which that wonderful Book of Job is the supreme example. Of all pieces of biblical literature, from an artistic or technical standpoint, the Book of Job is the most perfect. It is all worked out and "hooked together." The narrative is continuous and consistent, and carries you along without a hitch to the final winding up. The celebrated Thomas Carlyle, it is said, while staying with a devout Scotch Presbyterian family, was asked to read the chapter at family prayers, which happened to be the first of Job. So fascinated was he by the opening scene that, it is said, he read the whole book through at a sitting. The Book of Job is one of the world dramas; it belongs to humanity, like Shakespeare's "Hamlet" or Goethe's "Faust." It is impossible to say in what respect it most excels: in its splendid flights, as when God answers Job; its delineation of human character in Job's attitude towards his "comforters" and theirs towards him; the opening scene, where God and Satan discuss Job, or the tremendous picture of Job's despair. Every line of it is on the level of the most consummate art. Then

### CANADIAN CHURCHMAN.

there are the "short stories" of the Bible: the beautiful and pathetic story of Joseph and his brethren, told with such artless simplicity, "with the art that conceals art," so absolutely true to human nature; of Ruth, of Esther, all in their way perfect specimens of that most difficult form of literature, so often attempted, so seldom successfully achieved. Lastly, we have the magnificent declarations of the Prophets, with their boiling enthusiasm for the right and their noble denunciation of the corruptions of their own times, which, after the lapse of thirty centuries, still stirs the imagination and warms the blood. Do our clergy as a class realize the rich literary treasure house they have in the Old Testament and the inexhaustible mine of material contained therein for sermons and addresses?

### MISSION OF HELP.

The arrangements for the Great Mission of Help to be held next autumn throughout the Ecclesiastical Province of Rupert's Land, or to speak by the card, in the more settled portions of the province, are now approaching completion.

The Mission had its origin in a feeling both widespread and deep, that at this crisis in the history of the Church in the Canadian West, the most vital need of all of us, clergy and laity alike, is a deepening of spiritual life and a drawing closer to the source of all spiritual power. The conditions of life in a new country tend to the undue exaltation of material issues, and the emphasis which we have been obliged to lay on Church work, on organization and finance, necessary as it is, is apt to obscure the greater matters which are the very life of the Church. The direction in which this feeling should find expression seemed to many of us to be indicated by the blessing which has resulted to the churches of South Africa, Australia and New Zealand, from the Missions of Help conducted there by experienced Missioners from the Motherland; and these various currents of thought met in a resolution unanimously adopted by both Houses of the Provincial Synod of Rupert's Land, at Prince Albert in August, 1910. The unanimity of the decision thus arrived at to hold a Mission on lines similar to those held in South Africa, Australia and New Zealand, seemed in itself a sign that the Mission was in the counsels of God, and that the power of the Holy Spirit was behind the undertaking. A committee was appointed representing both Houses, with power to implement the resolution and carry the Mission through.

As a result of the labours of this committee, cordially supported as it has been by the great bulk of our clergy and people, an excellent band of Missioners has been secured, mostly drawn from the Old Land, and representing all schools of thought within the Church. Those who are coming are: the Bishop of Edinburgh (Dr. Walpole), Bishop Ingham, secretary of C.M.S.; Canon E. A. Stewart (who took such a leading part in the New Zealand Mission); Rev. F. Lisle Carr (Liverpool); T. Guy Rogers (Reading); Paul Bull and Guy Pearse (of the Community of the Resurrection, Mirfield); C. Hephher (Newcastle-on-Tyne); D. J. Stather Hunt (Tonbridge Wells); and F. L. H. Millard (Carlisle). Dr. Paterson-Smyth is also coming from Montreal;

and from Edmonton comes Rev. J. J. Robinson, until recently Dean of Belfast. The travelling expenses of Bishop Ingham and Mr. Stather Hunt are being defrayed most kindly by the Colonial and Continental Church Society, on whose nomination these two Missioners have been selected; and the S.P.C.K. has kindly granted us Mission literature to the value of £20. The main burden of the cost is borne by the Church in the West and is expected to reach at least \$6,000. It is being raised mainly by contributions from the parishes chosen as centres for the Missions. In addition to the names mentioned above four others were included in our list: Bishop Taylor Smith, Canon G. Thompson, and Revs. A. W. Gough and C. Thornton. To our regret these four have been compelled to resign, owing to health or pressure of work, and we are at present engaged with the help of our committee in England in procuring others to fill their places. The English committee has been of the greatest assistance to us and has worked hard in arousing interest in the Mission. The chairman is the Bishop of London, whose warm interest in everything which concerns the welfare of the Canadian Church is well known; the vice-chairman is Canon E. H. Pearce of Westminster, and the secretary in England is the Rev. George F. Truvin, vicar of Wallington, whose unselfish and untiring zeal deserve a special meed of praise. Dr. Paterson-Smyth is most kindly acting as our representative in Montreal, and will meet the Missioners there and accompany them as far as Winnipeg. The Archbishop of Rupert's Land has issued a special Mission Prayer which is being widely used throughout the West, and 2,000 copies of it have been distributed in England through the committee there. The Archbishop has also issued a circular letter of which 10,000 copies have been distributed and a large amount of Mission literature has been ordered and will be circulated. The centres selected with their Missioners and the dates at which their Missions will be held have been fixed (provisionally) as given below. All the Missions will last for eight days and will begin and end on a Sunday. The blanks left in the names of Missioners in some cases will be filled by the successors to the four Missioners who have resigned, and in addition there will be three other centres not yet finally selected. Canon Stewart is coming out at the end of August to hold preparatory Missions and act as advance agent.

#### First Week of the Mission: Sept. 29th—Oct. 6th.

DIOCESE OF RUPERT'S LAND.—Winnipeg: Cathedral, Dr. Paterson-Smyth; Trinity, Bishop of Edinburgh; St. Luke's, Bishop Ingham; All Saints', Rev. C. Hephher; St. Matthew's, Canon E. A. Stewart; Christ Church, Rev. Paul Bull; St. James', —; Selkirk, Rev. F. L. H. Millard; Carman, Rev. Guy Rogers.

DIOCESE OF QU'APPELLE.—None.

DIOCESE OF CALGARY.—Edmonton: All Saints', —; St. Faith's, —; Red Deer, Rev. Guy Pearse; High River, Rev. F. Lisle Carr.

DIOCESE OF SASKATCHEWAN.—None.

DIOCESE OF KEEWATIN.—Fort Frances: Rev. J. J. Robinson.

#### Second Week: Oct. 13th—Oct. 20th.

DIOCESE OF RUPERT'S LAND.—Portage la Prairie, Rev. J. J. Robinson; Stonewall, Bishop Ingham; Virden, Rev. F. L. H. Millard.

DIOCESE OF QU'APPELLE.—Regina: St. Paul's, —; St. Chad's, Rev. C. Hephher; Moosomin, Rev. Guy Pearse; Medicine Hat, —.

DIOCESE OF CALGARY.—Calgary: Cathedral, Bishop of Edinburgh; St. John's, Rev. Paul Bull.

DIOCESE OF SASKATCHEWAN.—Saskatoon: St. John's, —; St. James', Rev. D. J. Stather Hunt; Lloydminster, Dr. Paterson-Smyth; Battleford, Rev. F. Lisle Carr; North Battleford, —; Wilkie and Scott, Rev. Guy Rogers.

DIOCESE OF KEEWATIN.—Kenora, Canon Stewart.

#### Third Week: Oct. 21st—Nov. 3rd.

DIOCESE OF RUPERT'S LAND.—Boissevain, —; Souris, Rev. J. J. Robinson; Manitou, Rev. F. Lisle Carr; Dauphin, Rev. Guy Pearse.

DIOCESE OF QU'APPELLE.—Moose Jaw, Rev. Paul Bull; Indian Head, Rev. C. Hephher; Swift Current, Rev. F. L. H. Millard; Grenfell, —.

DIOCESE OF CALGARY.—Strathcona, Bishop Ingham; Stettler, —.

DIOCESE OF SASKATCHEWAN.—Prince Albert, Canon Stewart; Melfort, Rev. D. J. Stather Hunt; Wainwright, Rev. Guy Rogers.

DIOCESE OF KEEWATIN.—None.

## EASTER IS COMING

We would remind those interested in presenting

## COMMUNION SILVER

to the Church, that Easter is a most appropriate season. It is none too soon to take the matter up with our Ecclesiastical Dept.

**HENRY BIRKS & SONS, Ltd.**  
MONTREAL

**Fourth Week: Nov. 10th—Nov. 17th.**  
**DIOCESE OF RUPERT'S LAND.**—Brandon: St. Matthews'; —; St. Mary's, Rev. Guy Pearse; Minnedosa, Rev. F. Lisle Carr; Bitite,

**DIOCESE OF QU'APPELLE.**—Weyburn, Canon Stewart; Nokomis, Rev. J. J. Robinson; Yorkton, Rev. F. L. H. Millard.

**DIOCESE OF CALGARY.**—McLeod, Rev. C. Hether; Lethbridge, Rev. Paul Bull.

**DIOCESE OF SASKATCHEWAN.**—None.

**DIOCESE OF KEEWATIN.**—Rainy River, —; Dryden, Rev. D. J. Stather Hunt.

**DIOCESE OF MOOSONEE.**—Chapleau, Rev. Guy Rogers.

In England a farewell service for the Missioners will be held, probably in Westminster Abbey. A reception service, at which the whole band of Missioners will be present and will be welcomed by the Archbishop and as many of the Bishops as can attend, will be held in Trinity Church, Winnipeg, on either the Tuesday or Wednesday preceding Sunday, Sept. 29th. Men's meetings will doubtless be locally arranged at the larger centres where there is more than one Missioner. In Winnipeg it is proposed to hold two in the largest theatre in the city, one on Sunday afternoon, Sept. 29th for adults, and one for children on Sunday, Oct. 6th. In conclusion may we ask for the prayers of our brethren all over the Dominion, and commend for this purpose the Mission prayer which is subjoined:

Prayer for the Mission of Help in the Province of Rupert's Land: Recommended for use in Services, at Meetings, and in Private Devotions from now until the conclusion of the Mission.—"Almighty God our Heavenly Father, from Whom alone cometh down every good and perfect gift, we pray Thee to prosper with Thy grace and presence the forthcoming Mission of Help to the Church throughout our Ecclesiastical Province. Grant that all who come in Thy name on its behalf may labour effectually, in the power of the Holy Ghost, to the conversion of souls, the perfecting in righteousness of Thy faithful people and the furtherance of Thy eternal purpose. Cause the fire of Thy love to burn in the hearts of the Missioners that they may ardently seek and earnestly promote the salvation of those for whom Christ died. Prepare beforehand the hearts of all for the reception of Thy grace, that they receive it not in vain, through Christ Jesus, our Lord. Amen."

J. O. Murray, gen. sec.

## The Churchwoman

### NOVA SCOTIA.

**Halifax.**—Miss Lilian Grant read a very interesting and instructive paper recently before the Diocesan Woman's Auxiliary for Missions on Kangra, India. The crisis and unrest in India has been marked by exhibitions of native temper finding vent in bloody deed of assassination, countered by a policy of calm justice and wise concession on the part of the Government. In the outcome much attention has been focussed upon the cause. One seems to have been generally selected and recognized. It is the necessity of balancing western education by Christianity, and of reinforcing British administration by the inculcation of the "Royal Law" which is the Word of God. The decorations conferred upon leading missionaries in India are significant as marking a fundamental change in the attitude of the Indian Government. In our work in Kangra, we are conducting a Mission among fellow-citizens and subjects: The home and inheritance of the British races is the British Empire. From the Missionary standpoint, the ideal will only be reached when our unity in privilege and responsibility is so emphasized that every effort within the Empire will be included in the term "Home Missions." The Board in Toronto by passing the following resolution, took a further important step in the consolidation and unification of the Church's work and interests: "That this Board do increase its grant to the work in India, with a view to the continuance of Mr. Haslam's work in Kangra, that communication be had with the C.M.S. towards taking over Kangra as a distinct Canadian field under control of M.S.C.C., and full particulars be asked from the C.M.S. as to the cost or expenditure in Kangra, and the terms on which the C.M.S. will transfer the work and this field to the M.S.C.C." Pursuant to the above, negotiations are in progress with the authorities of the C.M.S. and the Bishop of Lahore, where the district of Kangra will be set apart as a missionary district under the supervision of the Bishop of Lahore. The Rev. R. H.

A. Haslam, who is stationed at Kangra, in the Punjab, is a native of Prince Edward Island. He is one of the most successful missionaries in the field.

### OTTAWA.

**Montague.** Christ Church. The Women's Guild of this parish held their annual meeting at the home of Mrs. John Stewart, Montague, on February 13th. The reports read by the officers showed that the sum of \$134 had been raised during the year, and that after paying certain debts, the sum of \$84.75 remained with which to begin the work of the new year. The following officers were elected:—Hon. President, Mrs. A. D. Floyde; president, Mrs. John Stewart; 1st vice-president, Mrs. W. J. Porter; 2nd vice-president, Mrs. Chas. Campbell; treasurer, Miss Lizzie Stewart; financial secretary, Miss Minnie Lee; recording secretary, Miss Verna E. Campbell; buying committee, Mrs. Geo. I. Bennett and Miss Minnie Lee. The next meeting of the Guild will be held at the home of Mrs. Wm. Campbell on Thursday, March 7th.

### TORONTO.

**Collingwood.**—All Saints'.—At the annual meeting of this Branch of the W.A. which was recently held at the home of Mrs. Geo. Henderson, officers were elected as follows for the current year:—Hon. Presidents, Mrs. R. Macnamara and Mrs. Geo. Moberly; president, Mrs. Geo. Henderson; 1st vice-president, Mrs. Leask; 2nd vice-president, Mrs. R. Stubbs; corresponding secretary, Mrs. Arthur; recording secretary, Miss E. Telfer; treasurer, Mrs. R. W. Thom; Dorcas secretary, Miss Connor; literature secretary, Mrs. A. A. Wilson.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—St. Paul's.—There were large congregations present in this church on Sunday, March 3rd, at both of the services. The Rev. S. H. Prince preached at Mattins on the subject of "Church Principles," and in the evening the rector, the Ven. Archdeacon Armitage, preached on the subject, "Christian Standards of Worship."

**Church of England Institute.**—The annual meeting of this Institute took place on Tuesday evening, March 5th, Dr. M. A. B. Smith in chair. The report of the Council, which the chairman described as one of the most encouraging ever presented, referred to the success of the special campaign last March. The membership is now 717. The total receipts for the year for current and mortgage accounts amounted to \$8,027.50. Five thousand dollars was paid off the mortgage. Five years ago the Institute's liabilities totalled \$11,200, and there were no subscriptions to meet them. To-day the liabilities on capital and current account at \$4,471.72, and there are subscriptions which should ensure the complete wiping out of these liabilities. Reference was made to the Sunday afternoon meetings in Lent and Advent, the Mission Study Classes, work at the City Home, the Synod luncheon, gymnasium classes, the Church Institute Boy Scouts and Girl Guides, last Summer's Boy Scouts' camp at McNab's Island, the increased interest and use of the billiard room, the good work done by the Church Men's Society, an organization which owed its inception in the Diocese to the Institute, the general use of the Institute by Church and charitable organizations, the varied work of the secretary and the regretted departure of Mr. and Mrs. A. deB. Tremaine. The report concludes, "Let us enter upon the coming year full of hope and faith. May it see the completion of the special work begun last year by the extinction of our debt on the building and the formal burning of the mortgage at the annual meeting in 1913." A special vote was passed regretting the absence through illness of the Honorary Life President, Thomas Brown, one of the Institute's best friends, who never missed an annual meeting for many years. The officers and council elected for the ensuing year are: Patron, The Lord Bishop; hon.-life president, Thomas Brown;

president, Dr. M. A. B. Smith; vice-president, R. A. Johnson, T. I. D. Moffatt, S. R. Cossey, C. H. Harvey; treasurer, G. E. Nichols; council, the clergy of the city and Dartmouth. Representing the different churches—Cathedral, A. B. Wisewell, A. H. Whitman; St. Paul's, E. R. LePine, F. W. Bissett; St. George's, G. E. Francklyn, E. W. W. Sim; St. Mark's, C. W. Rennels, Howard Whiston; Trinity, R. B. Knight, Foster Heiler; St. Matthias, G. E. M. Stephens, A. E. B. Dauphinee; Christ Church, Dartmouth, G. D. Wilson, Dr. F. W. Stevens. Extra Parochial Members: M. J. F. Bowman, J. C. Jones, R. V. Harris, Prof. H. P. Jones, H. D. Romans, F. L. Davidson, J. W. Willis, C. A. Evans, C. S. Staynet, G. F. Austen; auditors, J. W. Willis, C. A. B. Bullock.

**Wolfville.** The members of the Rural Deanery of Avon met in this place last week. Owing to a multiplicity of causes there was but a small attendance of the clergy. The Rev. G. R. Martel, of Windsor, preached the sermon at the celebration of the Holy Communion at 10.30 a.m. After the service the Chapter met at the rectory.

### QUEBEC.

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

**Lennoxville.** Bishop's College.—The late Sir James Lemoine remembers Bishop's College School in his will, and has left his collection of birds and curios in his museum to it on condition that they start a museum for the instruction of boys attending the school under the name of the Lemoine Museum. Sir James throughout his life devoted all his leisure time to developing education throughout the Province in history, and has continued his work by leaving his birds and curios to this institution for the advancement of education in natural history.

### MONTREAL.

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

**Verdun.**—St. Clement's.—A successful Parochial Mission was held in this church beginning on St. Matthias' Day, (February 24th), and ending March 5th. The Missioner was the Rev. Arthur H. Moore, M.A., rector of St. John's, P.Q. The Lord Bishop of Montreal introduced the Missioner on the 25th ult., and commended the undertaking to the people. The Missioner then took charge and preached the opening sermon which was a strong assertion of the call of God through His Church. In addition to the regular Sunday services a children's service was held at 3 p.m. each Sunday with upwards of 300 present, and a service for men only at 4 p.m. which was also well attended. The attendance grew steadily throughout the ten days until the accommodation in the church was taxed to its fullest capacity. Each evening before the Mission sermon the Missioner devoted some time to answering questions which had been sent in by means of the Question Box. Some 35 questions were considered and much interest taken in this feature of the work. On the closing evening an opportunity was given to those so disposed to renew their baptismal vows, and many seized the opportunity. Some 200 persons signed the Mission resolution card with the Missioner, of which number a large proportion were men. There were not wanting evidences of great good resulting from the Mission. The earnest and thoughtful sermons of the Missioner were followed with deep attention, and on all hands were heard expressions of regret when the Mission was drawing to a close. After the Missioner had closed his labours and handed over his charge to the Rev. F. L. Whitley, the rector of the parish, the wardens of the church presented the Missioner with a beautiful watch suitably inscribed as a token of the appreciation of his helpful services by the entire congregation.

**Sutton.**—The induction of the Rev. Herbert Charters, B.A., recently incumbent of La Chute, into this living, took place on Sunday, February 25th. The Ven. Archdeacon Longhurst, the rector of Granby, performed the ceremony and afterwards preached the sermon. Amongst those who were present at the service were:—The Ven. Archdeacon Longhurst and the Rev. Rural Dean Judge at the rectory; Rural Dean Lewis, by Mrs. H. H. Dyer; the Rev. Canon Carmichael, Mrs. MacDonald; the Rev. H. Plaisted, Mrs. Sherman Boright; the Rev. J. M. Coffin, Mrs. Frank Saf-

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lord; the Rev. R. Y. Overing, Mrs. Macdonald;  
the Rev. F. W. Steacy, Mrs. W. H. O'Regan. At  
the service the Rev. Rural Dean Judge read the  
prayers, and the Rev. Canon Carmichael the  
special lesson. There was a good congregation  
present at the service, including many people  
from neighbouring parishes.

**Danforth Lake.**—Much concern and deep re-  
gret was aroused here on Friday last when it  
was learned that the wife and family of the Rev.  
G. H. Gagnon, rector of this parish, were pas-  
sengers on the ill-fated Pontiac train that was  
wrecked in collision between Ottawa and Hull  
that morning, resulting in the loss of six valu-  
able lives and more or less serious injuries to  
twenty others. Mrs. Gagnon sustained severe  
bruises and suffered seriously from shock, being  
unconscious at intervals for many hours after the  
accident, but at the time of writing, the reports  
from St. Luke's Hospital, Ottawa, where she is  
being cared for, are quite encouraging. Her five  
little ones were with their mother, but miracu-  
lously escaped all injury beyond slight shock to  
the two youngest. This is, indeed, cause for  
thankfulness, inasmuch as those who saw the  
force of the awful impact with which the doomed  
train met the heavy freight, marvelled that any-  
one escaped death.

#### ONTARIO.

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

**Belleville.**—Christ Church.—Just before the  
commencement of Lent an entertainment, which  
passed off most satisfactorily, was held in the  
schoolhouse before a large audience.

**Kingston.**—St. George's Cathedral.—It is pro-  
posed to erect a reredos and an altar in the mor-  
ning chapel of this cathedral as a memorial to the  
late Ben. Archdeacon Bedford Jones, of Brock-  
ville.

A Lenten course on the subject of Missions  
was lately held in connection with this Cathedral  
which lasted for three days, from March 4th to  
6th. On the opening day in the morning at 11.30  
the Holy Communion was celebrated by Canon  
Gould, M.D., Toronto, General Secretary of the  
M.S.C.C., and Dean Bidwell. At 12 o'clock,  
Canon Gould conducted a short service. From  
3.15 till 4.15, the mission study class was con-  
ducted by Canon Gould. The subject was, "The  
Reproach of Islam." From 4.30 to 5.15 St.  
George's Hall was filled to the doors with child-  
ren. Lantern views of Canada from the Atlantic  
to the Pacific were put on the screen, and Mr.  
R. W. Allin, M.A., spoke of the work of the mis-  
sions in Canada. Slides of scenes in the far  
north and Indians and Esquimaux were shown,  
and the Rev. A. J. Vale, missionary at Hay  
River, told some of the hardships of the people  
in the far north. In the evening, from 7.45 to  
8.15 the Mission Study Class were addressed by  
R. W. Allin, M.A., on missionary work "From  
Sea to Sea," after which there was a short  
service conducted by Canon Gould, and a brief  
address by D. M. Rose and R. W. Allin, M.A. On  
Wednesday evening a conference for men on the  
work of the Laymen's Missionary Association  
was held.

A Shrove Tuesday social was held in the school-  
house on the evening of that day by the members  
of the St. George's Branch of the A.Y.P.A.,  
when they entertained the members of the other  
branches belonging to Kingston, about 150 in all  
were present. Professor Noel, President of the  
Branch, gave an address of welcome. After a  
pleasant time had been spent in games and  
music, refreshments were handed round and after  
they had been served the Rev. Canon Starr told  
of the important work which was now being done  
by the A.Y.P.A. throughout Canada whose mem-  
bership now extends from the Atlantic to the  
Pacific.

**St. James'.**—On Sunday afternoon, March 3rd,  
a mission service was held of all the Anglican  
Sunday Schools in this city in this church.  
There was a large attendance. The service was  
conducted by the Rev. T. W. Savary, the vicar  
of the parish, who was assisted by the Rev. R.  
T. Forneri, the rector of St. Luke's, who read  
the Lessons. The Rev. A. J. Vale, missionary at  
Hay River, in the Diocese of McKenzie River,  
gave an interesting and instructive address on  
the work at his mission school. Short addresses  
were also delivered by the Rev. Canon Gould,  
M.D., and Mr. Allin, after which the Very Rev.  
Dean Bidwell pronounced the Benediction.

**St. Luke's.**—Mr. R. A. Allin, assistant secre-  
tary of the M.S.C.C., gave an address in this  
church at the morning service on Sunday, March  
3rd, and Dr. Rose, secretary of the Anglican  
Branch of the L.M.M., spoke in the evening.  
A very successful sale and tea was held on  
Tuesday, February 27th, by the members of the  
Ladies' Guild at the rectory by which the sum  
of \$28 was realized.

**Portsmouth.**—St. John's.—The schoolhouse be-  
longing to this church caught fire on Sunday,  
March 3rd, and its total destruction was narrowly  
averted. About three o'clock the sexton, Mr.  
Campbell, found the building filled with dense  
smoke. He immediately set to work and with the  
aid of a plentiful supply of snow, he subdued the  
fire. A hole was burned through the floor and  
a section of the wainscoting burnt through.  
Mr. Campbell's overcoat and a step-ladder were  
also destroyed. The loss will be about \$25, cov-  
ered by insurance.

**Westport.**—Before leaving this Mission for his  
new charge, the parish of Barriefield, the Rev.  
A. O. Cooke was given substantial evidence of  
the regard and goodwill of the parish and com-  
munity. The citizens of Westport, at a pleasant  
gathering held at Mr. F. Baylay's house, pre-  
sented him with an address and a well-filled  
purse. The congregation of Bedford Mills, (one  
of the outstations of the parish), held a similar  
meeting at Mr. Chapman's house, at which an  
address was read and a solid silver communion  
service was presented to him. The W.A. of the  
parish also gave Mr. Cooke a token of the esteem  
in which they held him. The regret at his de-  
parture is universal throughout the community  
regardless of denomination.

#### OTTAWA.

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

**Ottawa.**—During the recent General Mission  
held in this city two special services for women  
were arranged on the Sunday afternoons. These  
were held in St. George's Church on February  
25th and March 3rd at 4.15 p.m. The service  
was very simple consisting of hymns, Creeds,  
the Lord's Prayer and Collects and was joined  
in very heartily. On the first occasion addresses  
were given by the Bishop of Fredericton and  
Dr. Paterson-Smyth, and the second Sunday  
by the Rev. E. K. Talbot, of Mirfield, England  
and the Rev. Canon Scott of Quebec. The ad-  
dresses were all of an extremely high order and  
were followed with deepest interest. About a  
thousand women and girls were accommodated  
in the church and an unusual feature was that  
the congregation was drawn from all denomina-  
tions in the city. Cards advertising these  
services and notices of the same were  
sent to all the Protestant ministers and many of  
them asked the women of their congregations to  
attend. The result was a much wider and deeper  
interest in the Mission amongst the general  
public.

**Ottawa.**—The special Lenten Mission is over  
so far as the meetings and the ministrations of  
the visiting missioners are concerned, but the  
feeling and belief is universally prevalent  
throughout the city that the visible, and yet  
more the invisible, results, will long remain a  
potent force in the several parishes. The inter-  
est aroused was even more widespread and  
comprehensive than was expected or perhaps  
hoped for. Congregations were large at all the  
week day services, while on the Sundays, there  
were instances of hundreds being turned away

### Our March Investment List

Contains full particulars of securities suitable for all  
classes of investors, Government and Municipal De-  
bentures, Corporation and Industrial Bonds, and  
Preferred and Common Stocks.

A copy will be mailed on request.

**A. E. AMES & CO.**  
Investment Bankers  
Members Toronto Stock Exchange  
Union Bank Building - Toronto

for lack of even standing room. Seldom has  
Ottawa witnessed such gatherings as the two  
mass meetings for men in the Russell theatre on  
the Sunday afternoons, and difficult it would be  
to imagine occasions more encouraging or in-  
spiring. The missioners laboured unceasingly  
and with devoted singleness of purpose and  
apart from the rich spiritual reward which must  
inevitably result, they developed a mutual senti-  
ment of warm personal regard which gave a  
touch almost of sadness to the separation which  
necessarily followed the close of the Mission.  
In more than one instance this personal esteem  
found expression in a substantial testimonial,  
either to the Missioner himself or to his work in  
his home field. A deepening of the spiritual life  
and a corresponding strengthening of all the  
many activities of the Church in this diocese,  
cannot but be the outcome of the earnest pray-  
ers and faithful work of the past two weeks.

**Kitley.**—A Thankoffering of \$23.50 was given  
to the Rev. C. F. Lancaster, who conducted a Ten  
Days' Mission recently at St. Thomas' Church,  
Frankville, by members of the congregation for  
blessings received there from a week of special  
services, which were recently held in that parish  
by him. The Rev. C. E. S. Radcliffe has been  
and is holding a series of special Lenten services  
in the different centres of this Mission.

#### TORONTO.

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

**The Rev. Dr. Taylor's Engagements.**—The  
Rev. Dr. W. E. Taylor, Shanghai, China, has  
devoted a large part of his time during the  
months of January and February to the interests  
of the M.S.C.C. He addressed the farewell  
meeting to outgoing missionaries at St. James',  
and was the speaker with Secretary Wood of the  
Protestant Episcopal Church Missionary Society,  
New York, at the annual banquet of the Angli-  
can Laymen's Missionary Movement in Toronto.  
Dr. Taylor has given missionary sermons at  
St. Paul's Cathedral, London, St. James' Cath-  
edral and St. Paul's, Toronto. On March 17th he  
preaches in Montreal at Christ Church and St.  
George's, and on Sunday the 24th in the Cath-  
edral in Quebec. Dr. Taylor is also addressing  
and meeting the students in the Church Col-  
leges and the larger student bodies in Toronto,  
Queen's and McGill Universities. Among several  
engagements are addresses to Canadian and  
Empire Clubs in London, Toronto, Ottawa,  
Montreal, Quebec and several other centres. Dr.  
Taylor sails from New York on March 28th for  
Oxford where he will pursue post graduate work.  
He will visit the Colleges and Universities of  
Great Britain, in the interests of student work  
in foreign fields, at the invitation of the British  
Student Movement. Dr. Taylor will return to  
America at the end of June to lead the Mission  
Study Class at the Northfield Student Conference  
for the Colleges of the United States and Canada.  
Dr. Taylor is supported in student work in  
Shanghai, China by Mr. Penman, of Paris, Ont.  
Mr. Penman has recently given \$50,000 for the  
erection of a student building in Hankow, China.  
Mr. Taylor is the son of Rev. Rural Dean Taylor,  
of St. Marys, Ont.

**Trinity East.**—This church, which is one of the  
oldest in the city, had a narrow escape from total  
destruction by fire on Saturday evening last,  
shortly after six o'clock. Workmen had been  
engaged during the day in fixing a leak in the  
metal roof, and are said to have left a firepot  
behind them. When the fire was noticed the  
flames had worked under the rafters, and, in the  
opinion of Fire Chief Thompson, a delay of a  
very few minutes would have resulted in the total  
loss of the building. The damage by fire was  
slight, but the water running down over the walls,  
which had recently been re-decorated, ruined much  
of the work. Services were held on last Sunday  
as usual, and the Rev. M. H. Abraham, B.A., a  
native of Travancore, South India, was the  
preacher at morning service.

**St. Paul's.**—At the close of the usual weekly  
practice on Friday evening last Mr. T. J. Palmer,  
the organist and choirmaster, was presented with  
a silver tea service as a wedding gift, he having  
been lately married. The presentation was made  
by Miss Edith Dalton, and the Ven. Archdeacon  
Cody, the rector, who was also present, in the  
course of a few remarks, spoke in terms of warm  
praise and approbation in regard to Mr. Palmer's  
services. Mr. Palmer in a short speech suitably

acknowledged the gift and the kindly thoughts of the donors which prompted it.

St. George's. Two tablets which have been placed in this church in memory of the Rev. Canon Cayley and Mrs. Cayley, the late rector of the parish and his wife, were unveiled on Monday afternoon last. The dedicatory services were conducted by the Rev. R. J. Moore, the present rector of the parish. The Rev. Canon Cayley died in Muskoka last autumn. He was the rector of St. George's parish for a period of 35 years.

**Bishop Brent's Visit.**—The Bishop of the Philippine Islands spent a few days in this city last week and this week. His Lordship arrived in Toronto from Washington, D.C., on Thursday last, and he left for the Pacific Coast en route to his diocese on Monday evening of this week. He has recently been presiding at an International Conference which has been in session at The Hague, Holland, on the subject of the traffic in opium. He was also the chairman of the American delegation at that conference. Dr. Brent, who is a native of Newcastle, Ont., and who took his degree at Trinity University in 1880, has been the Bishop of the Philippine Islands for the past eleven years. The conference at The Hague lasted from December 1st last to January 23rd of the present year. Twelve leading nations of the world were represented by their Ministers plenipotentiary. In the course of an interview the Bishop said that all phases of the traffic in the fatal drug in different parts of the world were fully discussed, and that the representatives of the governments took home to their respective nations recommendations for national legislation. While in Holland Bishop Brent was an honoured guest of the Queen of Holland and on visiting England later was the guest of the Archbishop of Canterbury. He has on various occasions visited the Mother Land and has occupied the pulpits in St. Paul's Cathedral and Westminster Abbey several times, in addition to preaching in the Cathedral at Canterbury as well as in other cathedrals. On Friday evening last he addressed a largely-attended meeting of the W.A. in the Foresters' Hall, Collyer Street, on the subject of the Opium Traffic, as also on some phases of the work in the foreign missionary field. In the course of the lecture the Bishop entered into an explanation of the workings of the Eastern mind to an audience typically Western. China, thought Bishop Brent, would successfully cope with all these problems which were now confronting her. The way in which she had attacked and almost destroyed the greatest evil which sapped her national life justified any confidence in her ability. China had given an example to the world in wiping out national blots. Within four years the opium traffic had been reduced by 50 per cent. The Bishop referred to another remarkable feature in China at the present time which was most remarkable. Christian natives were securing all the positions of prominence in the Republic. The recent provisional Convention at Nankin, composed of representative men of leading Provinces, had comprised twice as many Christians as others.

**At St. Simon's.**—On Sunday morning last the Bishop preached a powerful sermon on the subject of "Church Union." The sacred edifice was packed to the doors, extra seating accommodation having to be provided in all the aisles of the church. His Lordship took for his text Numbers xxiv. 16-17. He dwelt at great length during the course of his sermon on inspirational idealism in relation to practical affairs. Imperial federation and the greater unity of Christendom—the universal recognition of the brotherhood of man and the Fatherhood of God—these were the two beacon lights of his idealism, and he urged men to broaden their vision towards these larger things of life. The time must come, he said, if the Empire were to be preserved when the overseas dominions would have an equal voice with the Motherland in the affairs of the Empire. The unity of Christendom might be described by some people as one of the dreams of dreamers, the inspirational idealists among whom the Bishop said he liked to count himself. True, it was not a unity so practical that they could achieve it in a moment; indeed, the difficulties in the way were so many that he did not hope to live to see it in his day. But what were difficulties but things to be overcome! He looked forward to a unity so vast that it would embrace all communions—the ancient Latin Communion of the old world as well as the vigorous Protestant ones of the new world. Partial federation would never do—that could never take the place of God's purpose; it was too timid and too practical for the

inspirational idealists who allied themselves with Christ. In the afternoon at a largely attended meeting of men which was held in the Church of the Redeemer, the Bishop spoke on the subject of missionary effort, and in the course of his remarks he answered some popular objections to the missionary cause. He admitted that there were many inefficient missionaries in the foreign field. He added, however, that it would be contemptible for a man who had only a second-hand knowledge of mission affairs to generalize from two or three missionaries of his acquaintance and condemn all missionaries. What was true in the ranks of missionaries was only typical of what was no less true of the Consular service, and commercial and industrial life as he had known them in the East. One reason why missionaries were inefficient was because the people at home allowed them to break their hearts over inefficient equipment. They had made a practice of sending out their old clothes and the things they did not want to the mission fields. They forgot that these missionaries went into lands where the tongue was strange and the customs foreign, and were expected under these circumstances to exhibit a degree of self-sacrifice to enable them to go without necessities, as many of them did, and it simply broke them. The Bishop told of how, when he entered upon his work in the Philippines, the time not being ripe for the erection of a large cathedral, he built a modest wooden building, and the native Philippines had despised a people who would not put more into an expression of their faith, and called it "the five-cent church." The Church ought to see that no mission was



Bishop Brent, of the Philippine Islands.

under-manned or under-equipped, for they needed their best. Another reason for inefficiency amongst missionaries was the broken unity which had a bad effect on the people and on the missionary, who found himself almost immediately in competition with another missionary. Were not heathen beliefs adequate for heathen people? Dealing with this question, Bishop Brent said heathen beliefs were adequate for heathen people so long as they were isolated from civilization. Civilization was a phase of materialism, and unless it were offset by powerful spiritual influences the people it touched would wilt.

**At St. James' Cathedral.**—The Bishop preached to an overflowing congregation at this church last Sunday evening. The large building was packed to its utmost capacity and many were unable to find seats. He took as his subject "The Going Up To Jerusalem" and contrasted the sensations of mingled wonder and joy with which Christ went up to Jerusalem as a boy with a feeling of resignation and sadness which characterized his last journey to Jerusalem, for Christ stood as the embodiment of God's will for Him, and in the same spirit of trust and obedience each one of us must go up to our Jerusalem. Jerusalem also represented to Christ all that was most sacred in the historic religion of the Jews and in the same spirit of loyal devotion to our Church each one must also go up to Jerusalem.

**At the Canadian Club.**—Bishop Brent addressed the members of the Canadian Club at their luncheon on Monday last, which was held in McConkey's restaurant. A very large company were present, including a number of prominent men in various walks of life. The Bishop gave an

interesting sketch of the development of the government and of social affairs in the Philippine Islands since they came under the control of the United States. He said that the Philippine archipelago had been Christianized, and under European domination for three hundred years, so that when the Americans came in they found a population of 8,000,000, the majority more or less civilized in a Western rather than an Oriental manner. Dr. Brent went on to say that six hundred and fifty thousand native children were in the Philippine schools, and that all of these were taught English, it being the commercial language of the East and the best means of uniting the various tribes, who spoke about eight separate tongues and over 40 dialects. Dr. Brent deprecated the common view of the far eastern climate as being unhealthy for white men. "The most fatal habit in the east is the use of intoxicants," he said, "many men whose health we think has broken down because of self-sacrifice are merely the victims of Indian liver, which is just the same thing as the common whiskey liver. A man living a decent life stands as good a chance of remaining healthy there as anywhere else in the world." Turning to the phase of Christian work in the Philippines, Bishop Brent said: "I have come to learn, since I went to the far east, what a place Christianity must hold in civilization. It must hold the supreme place or civilization is going to crumble into dust!" The Bishop's speech was greeted with very hearty applause by those present and most especially the earnest words of his closing sentences. Mr. K. J. Dunstan, the President of the Club, occupied the chair. An interesting fact which the Bishop mentioned in his speech was that the Philippines have never cost the United States anything, and are self-sustaining. The revenue is raised from land tax, internal revenue and customs.

**Cookstown.**—On Wednesday, February 7th, the Rev. E. Frank Salmon was inducted by the Rt. Rev. Bishop Reeve into the incumbency of St. John's, Cookstown, with St. Luke's, Pinkerton. A congregation of nearly two hundred was present and appreciated the impressiveness of the Church's ritual. His Lordship, in an able sermon, strongly advocated the primary use of God's House as a house of worship and not as a mere preaching convenience. The Revs. Canon Murphy, of Allandale, E. R. J. Biggs, Vicar of Barrie, and E. A. Langfeldt, Rector of Innisfil, also took part in the service. At the close of the service a reception was held in the basement of the church.

#### NIAGARA.

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

**Hamilton.**—St. Stephen's.—On the evening of Sunday, March 3rd, the Rev. George Pugsley, the rector of the parish, before commencing his sermon, made the pleasing announcement that through the generosity of two friends of the church the last one hundred dollars due on the Building Fund had been paid. Twelve months ago the debt was three hundred and fifty dollars, but through the earnest and united efforts of the Women's Guild and the Men's Council, old debts had been paid, the debt on the building firmly tackled, and at last they had the joy of knowing that their church was not only free from debt, but there was a sufficient sum in hand to enable the ladies to carry out their long-desired wish of placing new carpets and hangings where they were so needed. The rector expressed his deep thankfulness for the faithful and earnest work done, and the manifest signs of a deeper spiritual life evinced by the increased attendance at holy communion, especially at the 8 a.m. celebrations, and the excellent, aggressive work of the members of St. Andrew's Brotherhood.

#### HURON.

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

**London.**—St. John the Evangelist.—Before a large audience, Mr. F. Keith D'Alton, of the University of Toronto, gave a very interesting lecture in the Parish Hall on the evening of Friday, March 1st, on the subject of "Wireless Telegraphy." The lecture, which was beautifully illustrated by means of lime-light views, was given under the auspices of the Men's Club.

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CANADIAN CHURCHMAN.

169

**Thornburg and Clarksburg.**—At the March meeting of St. George's A.Y.P.A., it was decided to give \$2 toward assisting in the building of a parsonage at Walpole Island. After the business meeting the rector, Rev. J. A. Robinson, gave a short interesting talk on St. Patrick and Celtic Missions, which was enjoyed very much by all present.

**Woodstock.**—St. Paul's.—The Rev. F. H. Brewin, M.A., the present incumbent of Christ Church, Montpelier Road, Brighton, England, has been offered and has accepted this living. He will succeed the Rev. T. G. Wallace, M.A., who is now rector of St. Stephen's, Toronto. Mr. Brewin is a graduate of Oxford University, and was ordained in 1898. He was appointed incumbent of Christ Church, Brighton, in 1905. Mr. Brewin has visited Canada already several times, and his wife is the daughter of the late Hon. A. G. Blair, the Minister of Railways. Mr. Brewin will enter upon his new duties within the next few weeks.

**Tyrconnell.**—St. Peter's.—The Rev. George H. Elliott, the rector of this church and the rural dean of Elgin, died on Sunday afternoon last as a result of a kick from a horse. Further particulars will be given later.

ALCOMA.

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

**Core Bay.**—A meeting of the Rural Deanery of Manitoulin Island was held in this place on Tuesday and Wednesday, February 13th and 14th, 1912. All the clergy of the deanery were present, viz.: Rev. Canon Burt, Rural Dean; Rev. Geo. Prewer, Sheguiandah; Rev. C. C. Simpson, Little Current; Rev. H. F. Hutton, Gore Bay; Rev. R. Haines, Manitowaning; Rev. H. H. Sims Silverwater. The proceedings opened on Tuesday evening with a service in All Saints' Church, when the Rural Dean preached a sermon on the subject of prayer as an introduction to the quiet hours which were to be observed the next morning. The Rev. John Tate, of Thessalon, had been invited to preach the sermon but owing to bereavement in his family was not present, and the Rural Dean consented to take his place. Canon Burt referred in suitable terms to the great disappointment it was to him, and more especially to the congregation of All Saints, that Mr. Tate was not present to preach that evening. The opening service was fairly well attended, hearty, and much appreciated. The next morning there was a celebration of the Holy Communion at 7:30 o'clock when the Rural Dean was celebrant. Afterwards all the clergy repaired to the parsonage for breakfast. At 9:30 Matins was said in the church and was followed by quiet hours until noon. The Rural Dean conducted the Retreat. At 1 p.m. all the clergy went to Canon Burt's residence for dinner. At 2 p.m., routine business was transacted. Among other matters the Rev. H. F. Hutton was elected secretary of the deanery, and at 3 p.m. all went to the church for the purpose of hearing papers and discussion thereon as follows: 1. A paper on "Our Indian Work on the Island," by the Rev. Geo. Prewer. This and the discussion proved most interesting and instructive. Mr. Prewer is a past master in the work among Indians. 2. A paper on "Our White Work on the Island," by the Rev. H. F. Hutton. Mr. Hutton provoked a long and breezy discussion by his pointed remarks. There were several members of All Saints' congregation present during the debate on both of these subjects and manifested much interest in them. 3. A paper by Canon Burt on "The Proper Rendering of the Various Offices of the Prayer Book." This paper, which was most impressive, called forth discussion which eventually turned in the direction of "Prayer Book Revision." In the afternoon, at the close of "Routine Business," the clergy discussed "Local Option," and decided to make known through the local press the stand they take on the subject of temperance. At 7:30 p.m., Evensong was said in the church, after which the clergy repaired to the residence of Mr. Kiney, in response to an invitation of the Woman's Auxiliary, where a very pleasant social evening was spent, not only by the clergy but by the many laymen and women present.

RUPERT'S LAND.

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

**Birtle.**—Minnedosa Rural Deanery.—The first meeting of the Chapter of the Rural Deanery of Minnedosa for 1912 was held here on February 20th to 28th. Seven of the clergy, including the Rural Dean were present. The opening service was held in St. George's Church on Monday evening at 8 o'clock. The Rev. S. J. Roch, M.A., Rural Dean, preached the sermon. The sacrament of the Holy Communion was administered on Tuesday morning at 8.30 by the Rural Dean, assisted by the Rev. G. A. Wells. The first session opened at 10.30 a.m. The minutes of the last meeting were read and adopted. The question regarding the "Cycle of Prayer" was brought up but the committee had no report ready. The coming "Mission of Help" was fully discussed, and an attempt was made to arrange hospitality for the people coming from outlying districts to the Mission centres of the deanery. It was thought that it would be unwise to guarantee any hospitality except to the visiting clergy. The Rev. P. E. Pitts introduced a question of parish boundaries. He thought Sidford ought to be taken from his parish of Foxwarren and attached to Binscarth. A committee was appointed to look into the matter and report at the next meeting. A very interesting paper on the Athanasian Creed was read by the Rev. S. J. Roch. The general discussion on this paper which followed was very helpful to all the members. At the afternoon session the Rev. R. W. Ridgeway gave a paper on "The Church in Honan," which was greatly appreciated by all. A number of Birtle parishioners were present at this session. Sunday School questions regarding the Deanery Sunday School Banner, additional officers and a uniform lesson programme for the deanery, occupied the rest of this session. It was arranged that the next meeting would be held at Shoal Lake from June 3rd to 5th inclusive. The programme will be the agenda paper of the Diocesan Synod.

COLUMBIA.

**John Charles Roper, D.D., Bishop, Victoria, B.C.**

**Victoria.**—The consecration of the new Bishop.—The consecration of the Rev. Dr. John Charles Roper to the Bishopric of Columbia took place on Saturday morning, Feb. 24th (St. Matthias' Day), in Christ Church Cathedral, this being the first consecration of a Bishop of Columbia in his own cathedral church. His Grace the Primate of All Canada officiated, assisted by seven bishops—Bishop de Pencier, of New Westminster; Bishop DuVernet, of Caledonia; Bishop Harding, of Qu'Appelle; Bishop Keator, of Olympia; Bishop Scadding, of Oregon; Bishop Paddock, of Eastern Oregon, and Bishop Rowe, of Alaska. A large number of clergy from different parts of the diocese of Columbia and from the mainland dioceses, were also present in their robes. The solemn and impressive ceremony, which was invested with all the dignity and beauty that the Anglican Church brings to such occasions, was watched by probably the largest congregation that has ever assembled within the walls of the old cathedral. Shortly after 10.30 o'clock the long procession of clergy and choir came slowly out of the vestry headed by a chorister bearing the processional cross. As they

filed down the side aisle the strains of Jenner's hymn, "Jesus, Thou Hast Wiled It," filled the sacred building. Following the clergy came the two cathedral churchwardens, Mr. Arthur Crease and Mr. Alexis Martin, carrying their wands, preceding the bishop-elect, who walked alone in violet cassock and white surplice, followed by his chaplains, the Rev. Canon Silva White, of Nanaimo, and the Rev. C. A. Sager, of Vernon. After them walked the Ven. Archdeacon Scriven, Mr. Lindley Crease, chancellor of the diocese, the Ven. Archdeacon Pentreath of Columbia, Bishop de Pencier and the other visiting bishops, the Very Rev. the Dean of Columbia and the Primate of All Canada, attended by the Rev. C. R. Luttler, who carried the Primatial Cross. As they advanced up the main aisle the clergy formed into two lines between which the bishops, bishop-elect and the Primate passed up the steps to take their seats in the chancel. The Office of Holy Communion was then proceeded with, the Archbishop acting as celebrant, the Right Rev. the Bishop of Olympia, epistoler, and the Bishop of New Westminster as gospeller. The sermon was preached by the Ven. Archdeacon Scriven, whose earnest words made a deep impression on the minds of his hearers. He took as his text, Acts 6, verse 4, "We will give ourselves continually to prayer and the ministry of the Word." They were met together, he said, on this the fifty-third anniversary of the consecration of George Hills, first Bishop of Columbia, in order to consummate their work of Nov. 23 last, when under God's guidance they had elected a new bishop. And as surely as St. Matthias was chosen under God's guidance, so had He guided them in their choice of this their brother to be their father in God and chief shepherd of the diocese. He had heard it said that the methods they had employed at the election had been cumbersome and unsatisfactory, but he did not know what procedure could have been better than that taken by the two Orders. They went about their duty with the distinct realization that they were acting as agents of the Holy Spirit, and they were all fully impressed with the conviction that they must see to it that no lack of serious intent, no shirking of responsibility, no unworthiness of motive, should thwart God's purpose. In the course of his sermon the preacher said that the Bishops of the Church were the successors in direct spiritual descent to the apostles of Jesus Christ, and they stood in the sacred relation of fathers in God to clergy and laity alike, and claimed from them as was their due, their loyalty and obedience. In speaking about the qualifications necessary for a Bishop, the Archdeacon remarked that most people thought that a Bishop should be a man of action, a natural leader of men, a good organizer and some thought a good business man. He would not underrate those qualities, but they looked for something deeper and more spiritual. Above all things and all else a bishop must be a man of God, one whose life was lived as in the Divine Presence. He must also be a man of learning and conversant with the great questions that were agitating men's minds. He must also be a man of sympathy and tact. Such a man they had with them to-day, and he took upon himself to say that the loyalty of the clergy of the diocese to him would not be lacking, and as the years went on the land in which they lived and the inhabitants thereof would be more and more illumined with the light of the Gospel of their Lord and Saviour Jesus Christ. A hymn, "Christ is gone up," followed the sermon, after which the Bishops of Caledonia and Oregon presented the Bishop-elect to the Primate, and the chancellor of the diocese, Mr. Lindley Crease, read the declaration of election and certificate of approval by the Primate. The Rev. W. Barton, priest-vicar of the cathedral, then read the Litany with its special clause for the Bishop-elect. The eight questions put to the latter by the Primate followed and then while the choir sang Mendelssohn's beautiful anthem, "How lovely are the Messengers," the Bishop-elect retired to put on the rest of his episcopal habit. As he turned and took up his position once more before the Primate the Ven. Creator Spiritus was sung. Then followed the actual act of consecration, when, according to the ancient rite of the Church, through the imposition of the hands of the Primate of All Canada and of the seven bishops present at the ceremony, John Charles Roper, who knelt down as a priest in holy orders, rose from his knees a Bishop of the Church of God. After the exhortation the offerory was taken and the Archbishop proceeded with the rest of the communion service. The service concluded with Stainer's Sevenfold Amen, beautifully sung by the united choirs of the city present, and the recessional hymn, "Rejoice, ye pure in heart." A

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NOTE THE ADDRESS

feature of the consecration ceremony was the attendance of a number of members of the Ministerial Association. They were the Rev. T. W. Gladstone, president; the Rev. Dr. Campbell, the Rev. Leslie Clay, the Rev. T. E. Hilling, the Rev. F. T. Tapscott, the Rev. Joseph McCoy, the Rev. R. A. Macdonald, the Rev. A. N. Miller, the Rev. Hermon Carson, the Rev. Dr. MacRae and the Rev. J. A. Wood. At the close of the service of consecration, which was most impressive throughout, an address of welcome was presented to the new Bishop, Dr. Roper, by the clergy of the diocese of British Columbia. The address contains the following paragraph: "Right Reverend Father in God: We, the Clergy of the Diocese of British Columbia, take this earliest opportunity after your consecration to offer you our warmest and most loyal welcome to the diocese over which, in the providence of God, you have been called to preside. Though at present personally unknown to most of us, yet your record is well known, and from all that we have learned of you from those who have had the opportunity of either working with you, or observing your work, we thankfully recognize the benefits which will, we believe, be conferred upon this diocese and the whole Church of Canada, by the elevation to the episcopate of one possessing so many and varied gifts of ripe scholarship, earnest piety and power of influence on man which have been manifest by your Lordship in the position which you have hitherto held, whether as professor or parish priest. Your consecration to be our Bishop synchronizes with the opening of a new era in the development of the progress of British Columbia, nowhere more marked than in this portion of it which forms the diocese of British Columbia, a post which calls

for energetic zeal and self-denying service on the part of the Church while the foundations of life in this new land are being built upon that solid rock of Faith in God and obedience to His laws from which only the national righteousness and prosperity can rest secure. Problems of great difficulty, educational, ecclesiastical and social life face us as a Church, problems which we may share together but which will press upon you as our Bishop with a force which alone can fall on those who are called to a position of leadership and command. Ere, therefore, you take up the task that lies before you, we do desire to assure you of our most loyal and whole-hearted cooperation, and of our desire to our clergy to aid and strengthen your hands in every way that may be possible so that as a united army the Church may go forward conquering and to conquer."

At 5 o'clock p.m. the combined ceremony of the enthronement, installation and induction of the new Bishop took place in the cathedral in the presence of a very large number of people. This was most interesting and impressive. The Bishop, vested in his cope, arrived at the north door of the cathedral shortly after 5 o'clock and knocked for admission. The dean, who, with the Primate and the rest of the clergy, were gathered at the foot of the aisle, inquired who was there, to which the Bishop responded in loud tones: "The Lord Bishop of Columbia, who prays the dean of his cathedral to enthrone him." The door was thereupon opened by the dean and the Bishop entered the cathedral. The processional hymn, "Lift up your heads, ye gates of brass," was sung by the choir and clergy went slowly up the aisle. Upon arriving at the chancel the Bishop took up his place before the steps in front of the Dean, and handed to the chancellor of the diocese, Mr. Lindley Crease, the

had come from afar to take part in Saturday's proceedings. Also those distinguished members of the Ministerial Association who had been present at the solemn service of consecration, and all the others who had welcomed him publicly and privately to this city. He also returned respectful and affectionate thanks to the Primate, whom they had all been so glad to have in their midst. It was not yet time for him to speak on the great special problems that belonged to the Pacific Coast. He was yet a learner here, but he promised to try and identify himself with the strong and eager life that he already felt throbbing around him. Passing on to further elucidate his text the Bishop said that there were days when in many men's hearts faith in the Saviour if not lost was at any rate trembling. Dwelling on the humanity of Christ, he pointed out how the disciples had first loved Him as a Man and had had the privilege of His comradeship in their daily life. But He was not merely man, but One Who came with the light of eternity and the whole power of the Father manifested in His face. God was very real, and He was very near to man. Sin remained sin, although men might wrap it up in scientific terms and call it a survival of the animal instinct. He urged them, however, not to allow themselves to be beguiled or to compromise with that which was the great foe of progress. The only way in which real reform could begin was in repentance. Let them remain faithful so that the harvest for which the Son of Man died might be gathered in in their lifetime. Dr. Roper's sermon made an excellent impression and every word could be distinctly heard at the farthest end of the church. His Grace the Primate of All Canada and Bishop De Pencier of New Westminster were among the clergy taking part in the service.

On Sunday, Feb. 25th, the Lord Bishop of Alaska preached in the morning at St. James'. At St. Barnabas', Dr. Keator, the Bishop of Olympia, in the morning and the Ven. Archdeacon Pentreath, Archdeacon of Columbia, in the evening, and at St. Mary's, Oak Bay, Dr. Harding, the Lord Bishop of Qu'Appelle, at matins and Dr. DuVernet, the Lord Bishop of Caledonia, in the evening. The day of the consecration of the new Bishop of Columbia was a great day for the Church on the Pacific Coast, and it is confidently expected that a new era of and for Church life in this far western part of Canada has been issued in thereby.

### Correspondence

#### THE CALL OF THE NORTH.

Sir,—I am a missionary in charge of several Indian mission stations in the far north, and I am responsible for the up-keep of the mission buildings at these stations. The work we have in hand is as follows: 1. At York Factory our Indian Church building is in need of repair. The foundation is gone and the building is sinking, and the roof is also in a bad state. Besides, the whole building will have to be moved farther back from the river bank, as it now stands perilously near the edge of the bank. 2. A residence for the missionary must be built within the next two years. Three years ago I bought windows and doors for this building, but the Hudson's Bay Company's boat was always so heavily loaded that our doors and windows were left behind. They are still in Montreal. We have logs and a small quantity of lumber sawn by the Indians on hand ready for



[Photo by Jones, of Esquimalt.]  
The Bishops present at the consecration of the new Bishop of Columbia, including the latter. From left to right: The Bishop of Qu'Appelle (HARDING), Alaska (ROWE), Oregon (SCADDING), East Oregon (PADDOCK), Columbia (ROPER), Archbishop of Rupert's Land and Primate of all Canada (MATHÉSON), Olympia (KEATOR), Caledonia (DUVERNET), New Westminster (DE PENCIER).

the building. 3. There is also work at other stations, e.g., Fort Severn, where the church is in need of repairs and improvement. We need a skilled mechanic or carpenter, who can give his whole time to the building and repairing work. Why should not some young layman, with a little experience in plain house building work, offer himself to the mission field, and thus serve the Lord as a carpenter? We cannot all be preachers, but the opportunity to serve the Lord Jesus in His vineyard and help the great work of preaching the gospel is given to all. Some have gone to college and prepared for the ministry, and some have learned a trade in the workshop, and the call comes to all, "Go work in My vineyard today." Here is an opportunity for a young carpenter to go out into the mission field and use his skill and knowledge as a carpenter and so help in the great work of preaching the gospel. Let me put forth the difficulties and advantages in going to such a field as the northern portion of Keewatin. First—The difficulties. There is the self-denial in the life of a northern missionary. Home and friends and civilized conveniences are left behind, and one is called upon to endure isolation, sometimes privation, the severe climate in winter, and the bite of the mosquito in summer. Mails are few—only four in a year. In the mission field the apostle and disciple must always be ready to endure hardships for Christ's sake, and there is no corner in the field like the far north for testing one's enthusiasm and sincerity. Second—The advantages. The young layman who joins our staff would meet with a great deal of the wild life of the woods, and if he likes adventure, or hunting and sport, there is no place like Hudson's Bay for game and sport. Migrating birds, such as geese, ducks, plover, etc., pass in the spring and fall in great numbers. Partidges of various kinds are found nearly all the year round. Caribou can be found at certain seasons near the settlement. The Polar bear comes

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ashore occasionally and walks around, and anyone anxious to meet him can do so. Speckled trout and pike are found in various streams. A young carpenter in our work would do most of his out-door work from April to October, and for the other five months he would not be so busy that he could not visit his traps once every week. I should think that a year or two of such conditions would be a welcome change in the life of a young mechanic, and he would have many stories to tell of his experiences at a mission station in the far north. I would not like any young man to think that the mission is in a position to pay him a big salary. Our funds are low, and great economy is practised in the management of our work. I should like him to feel that he is giving his services in the cause of the mission and that he is serving the Great Master. At the same time "a man must live," so we would try to pay the young carpenter at least half the usual wage, and he would be given his board with the missionary. Should any young Christian feel called upon to respond to the "call of the north," let him write to me, to address as given below, giving me such information about himself as he thinks fit, and also referring me to his rector or pastor. It would be well for him to talk the matter over with his pastor, and above all let him pray over it, and God will give him light and strength to go out into the mission field. I shall probably be leaving for the west in April, and anyone desirous of communicating with me can address letters as directed.

(Rev.) R. Faries, "Gibbland Farm," Abbotsford, Que.

February 24, 1912.

THE CHURCH IN WALES.

Sir,—Dr. Owen, Bishop of St. David's, and other zealous Churchmen, have again and again shown up the meanness and rascality of the attack on the Welsh Church. 1. The ground of the present attack by the Asquith Government is the specious plea that the Church's endowments are "national property" and may be used by the nation for other purposes. To this the Bishop answers by quoting Professor Freeman that this is "horrible folly," and that Church property is no more national property than any other. 2. The rascality of the attack is seen by the figures. The endowments amount to £270,000, and the Government want to take £250,000 from the Church, or 18 shillings and 6 pence in every pound. What would be thought of the bandit who took everything but 1 shilling 6 pence in the pound from a private person? 3. The meanness of the attack is seen by Lloyd George's protestations that he would abide by the report of the recent Royal Commission. This report happens to show that the Church is the largest religious body in Wales and the only one that is growing. All other religions there show alarming and deplorable retrogression.

T. T.

THE NAME OF THE CHURCH.

Sir,—With reference to the name of "The Church of Canada"—Protestant—a name which originated at the second Diet of Spire, A.D. 1529, as a designation of those who protested against the revocation of a resolution of the first Diet. The word nowhere appears in the Prayer Book or other official documents of the Church of England. The same is true of the Church of Ireland, and both churches, by their representative bodies, have deliberately refused to have the word imposed upon them as a title. These churches are indeed 'Protestant' as against Romish and all other errors, but the only name for any branch of the Holy Catholic Church which has the sanction of Scripture, is that which merely designates its locality or nation, as the 'Church of Corinth,' or the 'Churches of Galatia,' or the 'Church of England,' or the 'Church of France.'—St. Paul's Manual, page 304. As part of the Church Catholic we should have our own distinctive name, the "Church of Canada."

G. McQuillin.

MISSIONARY MAGAZINES.

Sir,—A few weeks ago the General Secretary of the M.S.C.C. issued a red circular with regard to the circulating library of missionary papers, missionary reviews, etc., for the clergy. Six magazines are mentioned, but I have called the Secretary's attention to the fact that one of the most interesting and best illustrated monthly magazines of missionary work is the Greater Britain Messenger, published by the Colonial and Continental Church Society in London. This society has done a large amount of work in Eastern Canada in the past, and in Western Canada to-day, and if any

clergyman in the east is interested in knowing how his own flesh and blood, with their white skins, English-speaking tongues, are being kept from running to seed, he cannot do better than write to the Secretary of the M.S.C.C. for one of these magazines. It illustrates mission work in the west of Canada, in Australia, New Zealand, the West Indies, and all sorts of places throughout the Empire. Some of our Church people can only think of mission work in terms of red, black and yellow men. This magazine will bring home forcibly the need and the heroism of some of the mission work being done amongst white men. Believe me to be yours very faithfully.

George Exton Lloyd.

BISHOP HOLMES' APPEAL.

Sir,—Will some one, who knows the facts, kindly make known in the Canadian Churchman whether all of the churches, for which the late Bishop Holmes appealed, have been provided for? I have just learned from Rev. George Elliott, of Tyrconnell, Ont., that one of his laymen, Mr. Stewart Pearce (who heard the Bishop appealing for these churches at the London L.M.M. convention), made a canvass of the Tyrconnell parish on his return with the result that more than the cost of one church has been obtained already. This parish is not a large one, and this amount being raised in addition to all other obligations shows what good results are secured when the laymen are in earnest. If all of Bishop Holmes' churches are not yet provided for, the appeal ought to be continued till all are secured.

(Rev.) T. G. A. Wright.

851 Hellmuth Ave., London, Ont.

APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house at Nagaoka, Japan, for Rev. C. H. Shortt:—

Table with 2 columns: Contribution Name, Amount. Includes: Previously acknowledged (\$602.66), Clergyman (10.00), Clergyman (4.55), A friend (.25), St. Thomas S.S., Granton (per Miss Gibson) (2.00), Trinity Church A.Y.P.A., St. Thomas (per Rev. H. P. Westgate) (25.00).

Total \$644.46, Amount required \$800.00. Contributions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

CATHOLIC, NOT PROTESTANT.

Sir,—Permit me to refer to two letters from Huron Diocese in your issue of March 7. In one, my very good friend, the Rev. G. M. Cox, writes very well as to the application of the term "Catholic" to the Church of England. As a lawyer he may be interested in knowing that on an appeal for a ruling by Sir Richard Webster (Anglican), solicitor for plaintiff, against the use by Sir Chas. Russell of the term "Catholic" as descriptive of the defendants, who were Romanists, the Chief Justice then presiding (he was the predecessor, I think, on the Bench of Sir Chas. Russell) ordered that Sir Charles must refer to his clients as Roman Catholic, as the Catholic Church in England was that Church commonly known as the Church of England. There are other legal decisions and procedures which interpret the position of the Church of England as the Catholic Church of the

Mother Land. One is always struck with the apparent contrast between this legal interpretation of the Church's character and the avoidance of "Catholic" in the literature of the period of the Reformation. Even as late as 1604, the canons then set forth, while they adopt the whole theological terminology descriptive of the "Catholic" Church, do not use the word "Catholic." But when England's arch enemies were appealing to the "Catholique" gentlewomen amongst her maids of honor, to slay Queen Elizabeth, when every political enemy of the realm called itself "Catholic," and the word was practically a political synonym for "traitor," one can readily understand the avoidance of the term even in documents where every Catholic position and privilege is claimed for the Church of England. In these days of altered circumstances the Church should assert its intention to use the only term which can properly interpret its legal and theological character. As to the second letter, that of "E. W.," on "Woman's Wrongs." In the dioceses of Ottawa and Ontario, for very many years the women have had the power to vote; to be church wardens; or lay delegates to Synod, if they wish. In many cases our women vote, but as to the offices mentioned, they are content to leave them to the men.

George Bousfield.

SASKATCHEWAN.

Sir,—May I call the attention of your readers, especially the members of the Executive Committee of the M.S.C.C., to the fact that the recent census figures, February 29, give Saskatchewan practically half a million population, now the third province in the Dominion of Canada. Ontario stands first, Quebec second, Saskatchewan third, Manitoba fourth, and the others a long way after. Now, when it is borne in mind that almost the whole of the population of Saskatchewan is rural, with only three or four small cities, and the other far more significant fact that the greater part of this population has rolled into this great area within the last five years, the grossly inadequate missionary provision made by the Canadian Church throughout the M.S.C.C. ought to be apparent. Is it not possible to arouse the Church in the east to the disgraceful provision it is making, or rather not making, to meet the needs of this immense widely scattered rural population, especially in the Diocese of Saskatchewan? Up to the present time, with very little help from Eastern Canada, this diocese has endeavoured to reach all its Church of England people settled within its borders. By strenuous effort, this has very largely been accomplished, at any rate sufficiently to avoid disgrace. Now we are met with a deficit on last year's working of \$15,000, and no source of recuperation. One of two things has to be done by the 1st of April—dismiss ten more clergymen from the effective list or go another \$5,000 behind, and all the time the waves of immigration spreading further and further over our diocese, this year threatening to be the largest on record. Instead of reducing the staff by ten men, we ought to be adding another twenty-five agents. The Arch-bishops' Western Canada Fund are giving no help whatever to the Diocese of Saskatchewan, and the S.P.G. is withdrawing its grants, both societies pouring their money lavishly into Calgary and Qu'Appelle. In spite of this, the Committee for Appropriations in Toronto were calmly told last year "that the needs of the three dioceses are about equal." Without the least investigation, or taking the trouble to inform themselves as to the actual condition of affairs, the Appropriation Board made their miserable grant (which, by the way, they do not pay) the beggarly sum of about \$13,000. The meanness of the whole conception speaks for itself. The Canadian Church ought to be thoroughly ashamed of what it is not trying to do. Surely there are some men down in the East of large enough vision to add their word of protest against this gross failure to meet the needs. No better opportunity has ever been given to the Anglican Church in Canada to regain some reasonable status among the Christian communities of this country. She might easily put herself to the front in the West to compensate for being so far behind in the East. But no, she will not do it. Every petty little jealousy, twopenny-half-penny missions, and little diocesanism is allowed to stand in the way to prevent the Church in Canada using the opportunity which she can never have again in the history of the country. Rome, Presbyterians, Methodists, and even the Salvation Army, are making most strenuous efforts to hold on this new and last territory, and the Church of England can only find a contemptible \$13,000 to hold an area of 200,000 square miles. We want \$15,000 to clear ourselves from debt, and we want the M.S.C.C. grant raised to \$20,000 this year, to give us a chance to do the work that lies before us. Will not some of the Eastern leaders, who can take a large view of things, let their voice be heard in support of the reasonable demand that we may be allowed to do the work which God has put in front of us? I do not think it is any

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use our applying to the M.S.C.C. Committee. Apparently they can see nothing but the yellow-man, the black man, and every other coloured man, except their own people. Their attitude seems to be, let the new settlers sink or swim as best then can. Unless the Eastern Church will make its voice heard, the M.S.C.C. Committee are not likely to do anything, and five years from now it will be no use kicking. We shall have lost our opportunity.

George Exton Lloyd.

#### HALIFAX CHURCH INSTITUTE.

Sir.—The kindly references you make to the Halifax Church Institute in your issue of February 29, will, I am sure, be appreciated by all interested in it, your editorial article, "Church Institutes," being based on a pamphlet on behalf of the Institute which was sent out in February, 1911. The attempt which you speak of as "now being made to clear off its indebtedness," and which you so kindly commend to all your "readers in the Province of Nova Scotia, and to all Nova Scotia Churchmen in other portions of the Dominion," was made during the first ten days of March of last year, and met with a splendid response, \$10,763.02 being subscribed, thus assuring the wiping out of the mortgage of \$8,500 on the building, and the formation of the nucleus of an endowment fund for the further development of the Institute's work. To this endowment fund we shall be delighted to receive further subscriptions from any Churchman who may chance to read this letter. We badly need such a fund to ensure the maintenance and development of the work. Your remarks as to the desirability of such institutes being established in other cities of Canada are admirable.

C. W. Vernon,  
Secretary Church of England Institute.

#### THE NAME OF THE CHURCH.

Sir.—Replying to a few assertions of your correspondent, A. H. Rhodes, in suggesting a name for the Anglican Church in Canada, he maintains that it may be offensive to the various sects to claim our right title "Catholic" to their exclusion. Does he, then, uphold the right of the Methodist, Presbyterian, and other Protestant denominations to this name along with ourselves? And also to be a part and parcel of the Catholic or Universal Church? This is manifestly ridiculous, and I can only put it down to your correspondent as being a member of one of these bodies. The Church of England, or indeed, any branch of the Catholic Church, does not recognize the sects as churches in the correct sense of the word, giving them that title only out of courtesy. They are purely man made religious organizations and not Divine, as our Church, and they do not pretend to have any priesthood or sacraments, without which it is superfluous to state there cannot be any true Church, therefore, I must most emphatically protest against his statement that these "Protestant Christians" (to use his own words) are part of the Catholic Church of Christ. In conclusion, our Lord only founded one Church and that the Holy Catholic, whose branches the Anglican, Roman, and Eastern represent the whole.

E. F. Vaughan-Davies.

#### Family Reading.

##### THE FAITHFUL SHEPHERD.

A little lamb went straying  
Among the hills one day,  
Leaving its faithful shepherd  
Because it loved to stray;  
And while the sun shone brightly,  
It knew no thought of fear,  
For flowers around were blooming,  
And balmy was the air.

But night came over quickly,  
The hollow breezes blew—  
The sun soon ceased its shining,  
All dark and dismal grew;  
The little lamb stood bleating  
As well indeed it might,  
So far from home and shepherd,  
And on so dark a night.

But, ah! the faithful shepherd,  
Soon missed the little thing,  
And onward went to seek it,  
It home again to bring;  
He sought on hill, in valley,  
And called it by its name—  
He sought, nor ceased his seeking  
Until he found his lamb.

#### CANADIAN CHURCHMAN

And won't you love the Shepherd,  
So gentle and so kind,  
Who came from brightest glory,  
His little lambs to tend?  
To make them, oh, so happy,  
Rejoicing in His love,  
Till every lamb be gathered  
Safe in His home above.  
—Albert Midlane, in *The King's Builders*.

#### DOING GOOD TO ALL MEN.

"To do good to all men" in a really religious sense implies self-denial, determination, and that rare and beautiful thing, truth of character. We feel this the more we remember that all really Christian action must mean a following of Christ. Christ would not argue dextrally, or adroitly conceal His meaning, or have recourse to subterfuge or flattery, or appeal to the lower human passions. If He were to reign at all, He would only reign by faith. What He did was to be careful never to impose upon any one, but to show Himself precisely as He was. What He did was not to practise or praise adroit deception, or, so to speak, argumentative sleight-of-hand, but, at all costs, to insist upon the majesty and beauty of truth. The consequence has been, as we very well know, that under very different social conditions, and on levels of civilization, very divergent from one another, He has, by the confession of His enemies, and to a degree quite unrivalled in human history, "done good unto all men, and specially to the members of His own Holy Church."

If our lives are to be finally fruitful, it cannot be doubted that they must follow the same plan. There never was an age in which high principle and disinterestedness and unselfish efforts were more entirely needed, if, in any truly religious sense, we are "to do good unto all men, and especially unto them that are of the household of the Faith."

Hence it is that in paying practical attention to such an exhortation there is implied a very deep and real sense of the greatness of the true battle of life—the battle between good and evil.

These two vast powers are face to face in human life in internecine struggle. The struggle has been deadly since the Fall of man, and deadly it will be to the end, and in our short years of probation here the greatest of all responsibilities which lies upon us to see it that we take the right side. Evil dogs our steps and shadows our lives. Unseen powers push on its advance over the mass of mankind. Goodness is within the reach of every human soul, even the very humblest, and it is the very highest thing that man has known or can know. Forces unseen and splendid are placed at men's disposal to assist them to its attainment, although the warp in their wills, their mysterious downward tendency since the Fall, makes it more difficult than the pursuit of evil. Therefore it is that exertion and vigilance and loyalty are needed in the Christian just as much in this age as in any age, for though the form of the battle may change, the battle itself must go on. Therefore it is that, if, being Christians, we have any sense of the use of life and of its gravity and seriousness, we must "do good unto all men, and specially to them that are of the household of the Faith."

The one thing which supremely and above everything else we must aim at is sincerity, reality, duty, and truth. Thoroughness, not show, we must make for. More and more as life goes on we must fear and shrink from all that is merely showy, and flashy, and insincere. We Christians profess to be the followers of One Who in pain and strain withstood the violence of temptation, and refused to win anything that could be given Him by the world or the flesh, or the powers of evil in their most attractive aspect, if the price to be paid by Him was the slightest act of disobedience to God.

This is surely what the Apostle means; at least this—for he means, of course, much more in detail—that if the great use of life is "to do good unto all men," the first great duty of life is to learn the meaning of goodness ourselves.

The needs of men are indeed extreme and constant in spite of all the gifts of an advancing civilization. There is need of kindness and gentleness, of tolerance and considerateness, of large-hearted sympathy, and self-denying devotion. There is need of earnest, solid, quiet work, instead of "screaming;" of earnest, faithful, unflagging prayer, instead of talk; of high principle

March 14, 1912.

instead of colourless platitude; of faithfulness instead of indifferentism; there is need of backbone; there is need of truth. Christ in His sternness, Christ in His gentleness, Christ in His quiet but firm resistance to temptation—He is our ideal.

#### A FAR VISION.

I went to an oculist the other day to beg for glasses that would keep my eyes from getting tired.

"My dear madam," the doctor said earnestly, "the prescription for tired eyes is not a pair of glasses but rest."

"Of course," I answered, impatiently, "but in my case that is impossible. I am obliged to use my eyes steadily twelve hours, at least, out of the twenty-four. Now, please don't say 'rest' to me again, but do the best you can to help me work."

The good man sighed. No doubt he was often persecuted with unreasonables like myself, but I waited in silence while he considered my case. "You live in the country, I believe?" he said, presently.

"Yes, in a small village; it is the same thing." "Have you a distant view from your window?" "Oh, doctor!" I cried, "if I could only show it to you!"

And, forgetting my business and his, I began to expatiate with an enthusiasm known only to the mountain-born and mountain-bred upon the glories of the Allegheny foothills from my back window, and the noble Blue Ridge peaks facing my front door.

"That will do," the busy man interrupted me, smiling, "that will be better than glasses. When your eyes are tired following your pen or the lines of a book, go and stand at your back window or your front door, and gaze steadily at your mountains for five minutes. Ten will be better. You see what I mean! This will serve to change the focus, and so rest your eyes, as walking up a hill rests a man who has been footing it all day on a level."

I have been profited daily by this simple prescription. Do not think, however, that I am giving you this as a medical advice. How do I know what your eyes need? But to me has been given a daily parable. "Soul of mine," I say to myself, as I stand gazing at old Jump Fountain, "are you tired of the little tread-mill of care and worry, tired of the sameless of self, tired of the conflict with evil, tired of the struggle after holiness, tired of the harrowing grief of the world, tired—tired to death of to-day? Then rest your spiritual eyes by a far vision. Look off to the Mount of God. Look up to the beauty of his holiness. Look upon that great multitude whom no man can number who stand in the presence of your Lord. Look at the dear ones who now share the mansions with their Master and ours. Look away to the day, the promised day, when Jesus will come again in power and glory. Rest you, Soul, by these far, fair visions."

This is not my prescription nor my good doctor's, but "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."—Elizabeth Preston Allan.

#### WHEN SORROW COMES.

Now, when I read in the New Testament that "Jesus wept," I remembered that those tears fell in sympathy with Martha and Mary when they told Him that their brother was dead, and, remembering that Jesus is the same yesterday and to-day and forever, I saw to all earth's mourning and sorrowing ones: "When you baptize the graves of your dead with your tears, you shed not those tears alone; the heart of the Eternal beats in tenderest sympathy with you. Jesus Christ is God's perfect revelation of himself to the world, and He is the same in the past, the present, and the future. His teachings remain the law of life for all men everywhere. His forgiving Spirit still says: "Neither do I condemn thee. Go and sin no more." He still says, "Suffer the little children to come unto Me, and forbid them not," and He still gives His un-failing sympathy to earth's bereaved and sorrowing ones. In Him the sons of men may safely trust.—The Changeless Christ.

March

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## British and Foreign

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—F. R. Havergal.

The newly-reconstructed Church House at Liverpool will, it is hoped, be dedicated by the Archbishop of York in November next (D.V.) The new public hall is to hold 300 people.

The Bishop of Willesden's Episcopal District in the Diocese of London includes the Rural Deaneries of Willesden, Hornsey, Hampstead, St. Pancras and St. Marylebone.

A simple and good rule to remember and to follow is to buy nothing in the baking powder line unless all the ingredients are plainly printed in English on the label. This information is stated on every package of Magic Baking Powder. All Grocers sell it.

The Very Rev. Wilfrid Gore-Browne, Dean of Pretoria, has been elected first Bishop of Kimberley and Kuruman. The Bishop-elect was ordained in 1882 by the Bishop of Durham, and after holding various curacies he became rector of Pretoria in 1902. In 1909 he was appointed Dean of Pretoria.

At a meeting of the Liverpool Cathedral Building Committee, Sir W. B. Forwood presided, it was reported by the Stained Glass Windows Sub-Committee that four large stained glass windows for the chancel are being presented in memory of the Rev. R. Leicester, Sir Hardman and Lady Earle, Sir Alfred Jones, and Mr. W. E. Gladstone. A letter was read from Mrs. James Barrow, of Waterloo, offering to contribute a further sum of £5,000 towards the building of the organ, this generous gift making her total contributions for the purpose the sum of £15,000. Several smaller gifts were announced to the Cathedral Fund.

It is proposed that the diocese of Carlisle should make itself responsible for the erection of the Mission-house at Regina. The estimated cost is £2,000, which will be spread over four years. The movement is being organized in the various rural deaneries by the Carlisle Girls' Diocesan Association. On a recent date a drawing-room meeting was held at Morton, Carlisle, when the Bishop of the diocese presided, and an address was given by Canon Beal (secretary of the fund). On the evening of the same day a public meeting was addressed by Canon Beal and the Bishop

of Barrow-in-Furness in the Richmond Memorial Hall, Carlisle. Meetings are being arranged at other centres in the diocese.

Highly interesting discoveries have been made in connection with the excavations in the ruins of Pompeii. A street leading to the Forum, which was closed at both ends by stone pillars for the purpose of excluding carriages, now proves to have been one of the chief thoroughfares of the city. It is lined with shops, the walls of which show inscriptions and marble tablets, which are well preserved. A great quantity of archaeological treasures of great historic value have been found and the investigators have gathered up a quantity of petrified fruit and meat. In one shop a large terra cotta kitchen range was discovered, on the top of which rested an oval copper boiler in perfect condition, containing water which the scientists say has been there since the time of the eruption, nearly two thousand years ago.

The Rev. F. Day, belonging to the C.M.S., and attached to the district of Pao-Ting-Fu, was killed on the 6th inst. by mutinous Chinese soldiers. Mr. Day, accompanied by Bishop Charles P. Scott, of the diocese of North China, and another missionary, F. S. Hughes, were making a regular tour of the mission stations in the vicinity of Pao-Ting-Fu. Arriving at Tien-Chwang-Ying, Bishop Scott sent Messrs. Day and Hughes to Chin Chow to fetch letters. The two missionaries found mutinous soldiers sacking the town. These commanded the missionaries' carts and when the missionaries attempted to recover them the soldiers fired a volley and Mr. Day was killed. Mr. Hughes took refuge in the town hall, where he remained until he was rescued by a British attaché from the Legation, accompanied by a detachment of eight British soldiers.

## Children's Department

**A DAY ON THE PRAIRIE.**

By Rev. James Williams.

Picture to yourself a small village in Eastern Saskatchewan, situated on the main line of railway traveling from east to west. We will call it, say, Birchwood, although that wasn't exactly its name. Birchwood was one of the few towns along the line that boasted of trees. Pretty little clumps or "bluffs" of trees were here, there, and everywhere; the houses were sometimes hidden away behind them, they formed an agreeable break to the monotony of the rolling prairie, and altogether caused local people to be proud of their surroundings. The trees gave shelter from the burning heat of summer, and even in the winter the naked poplar branches helped to keep off a little of the cutting wind which would blow so cruelly sometimes. Well, it was from this little town that a certain clergyman, the Rev. William Johnson drove out one winter's morning in the month of March, 189-. Where was he bound, you say? Oh, it was a little journey of eighteen miles or so, and his errand was one that he was quite accustomed to, or would be in time, for he was rather new to the country, it was to carry out an engagement he had made with a settler in an outlying part of the district to hold a service in his house and baptize his little baby. This particular day was Wednesday in Holy Week, and Mr. John-

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son had already held a service in the little wooden church at Birchwood, for there was a very faithful and appreciative little congregation, and some would always try and attend the special Holy Week services.

Mr. Johnson had not long come out from England, and to Birchwood just after Christmas, when there was nothing but snow, snow, every where, and naturally felt strange in setting out on such a journey. No guide posts, no guide to go with him, only directions to leave the town by a particular road or snow "trail" and drive southeast to his destination. He had taken care to feed his pony well beforehand—a native "broncho" called "Charlie," and now having put on the harness, managed to "hitch him up," as they say in Canada, between the shafts of the "jumper," which was the usual winter vehicle for traveling. Why it was called a jumper I can't say. It certainly did not jump, except when it hit a stone or a tree stump, and looked like a big wooden box on runners, and if the snow trail had been well-worn by traffic, and there was no wind to drift it in again from the great prairie expanse, it would slip along very well indeed. Putting on his big fur coat and fur cap, and not forgetting some very clumsy looking things apparently too big for his hands which he called gauntlets, Mr. Johnson got into his jumper, wrapped his cow-hide traveling robe well around him, and gave Charlie the command to "get on!"

As this is a perfectly true story, we can't on this occasion enlarge on the brilliance of a Canadian winter's day, nor yet harrow up the reader's soul by describing what is termed a "howling blizzard." The weather was decidedly "betwixt and between," in other words, it was dull and cloudy—so cloudy that at times the sun could not be seen at all, and getting any hint as to north, south, east or west seemed out of the question. However, keeping the railway track in sight for a mile or two, our traveler took a trail that diverged a little to the south, and shortly arrived at a settler's shanty of logs where it might be useful to make enquiries. Getting out of the jumper Mr. Johnson approached the shanty and knocking at the door, soon learnt in answer to enquiry that he had begun his journey rather badly. In other words, he was on the wrong trail! He should have gone more south before turning east. Should he go back and make a fresh start? Well, he could go on, and in the course of a mile or two he would probably find a turning that would serve his purpose. This he decided to do, and jogged on again, thinking to himself that he was sadly in need of the "bump of locality." The snow was deep, "going" rather slow, and the virtue of patience easy to preach,

but hard to practise. In a little time another house, taller than the other and built of lumber, hove in sight, as the sailors say. Here perhaps he might find the "turn-off" trail he was looking for. Driving up to the house and looking around for signs of habitation in case he needed further directions he was dismayed to find the place was deserted. The stable built of sods was evidently in a bad way, as only pieces of it were left, and the door was very large, in fact there was no door!

A dreary forlorn feeling crept into our traveler's soul as he gazed helplessly around over the expanse of prairie snow. The country sloped gently to the south and dotted about at intervals were other settlers' houses, and a building that looked like a country school. That must be the Cathcart School near which he should have passed, and here he was miles out of his way, and the cravings of the inner man were becoming insistent. In other words he was getting hungry! He looked at his

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watch. It was nearly one o'clock. Scanning the ground around him for some sign of a trail leading in the desired direction, he presently saw a track made by a single sleigh, and therefore not very good. Still it was better than having to make his own way. It needs considerable traveling experience to know where the snow is shallow, and where it lies very deep and drifted, and consequently hard, slow, and exhausting pulling for the pony. Fortunately the trail led in the course of a mile or two to a house which was really inhabited and here he found he was at last going in the right direction. In a few minutes he arrived at the house, and on knocking, the door was opened by a girl of eighteen or twenty years.

To the relief of Mr. Johnson, he recognized the young lady as a Miss Harrison who had several times during the winter walked in to Birchwood for the purpose of attending

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Details are to hand that the Bishop of London and his party had a pleasant interlude on their way to the opening of the Gordon Cathedral at Khartum. They paid a visit to the ruins of Meroc, the former Capital of Queen Candace. The excavators there have just brought to light a third palace within the royal city. It is on a larger scale than those found last year, and is believed to belong to the beginning of the Christian era. Within the building is a judgment hall decorated with frescoes.

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service. As the distance was about eight miles, my young readers may well suppose that here was a parishioner who loved the House of God and thought little of the trouble taken to reach it. Mr. Harrison was in the pioneer stage of farming, and as yet possessed no horses, only oxen, and everybody knows that they are much too slow for any active young person to put up with.

"Won't you come in and have some dinner?" said this young lady to Mr. Johnson. "Thank you, but I am afraid I musn't," replied Mr. Johnson, "for I am bound for Mr. Hodge's, down below Sharpstone Creek, and I have got astray, and as the days are so short I think I had better push on for fear I make more mistakes. I must come out another day to pay you a visit. Perhaps you can direct me the best way to go?" "Oh yes, you follow that trail a little way and go by Stewart's, and then across to Macdonald's, and they will direct you better than I can. You see we are not on the most traveled road, and these cross trails are not very good, so it will take you longer." This did not sound very cheering, but Mr. Johnson thanked his informant and drove

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on, taking the trail indicated, and once again proceeded on his journey. How cloudy and dull it was! One would think it was getting dark already.

He had been told so much about the bright Canadian sunshine, so different from the gloomy dampness of an English winter, and here he had not seen the sun through the clouds all day. Patiently toiling along, the pony "Charlie" passed by the first

house mentioned by Miss Harrison, and at the second one, occupied by a real old Scotch crofter from the Highlands of Scotland, Mr. Johnson stopped for a moment to beg for a drink of milk, and make sure he was keeping on the right trail. And then what about this Sharpstone Creek that he had to cross? Was it very wide, and had he to drive through the water? These were the eager questions that he put to the old

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J-66

Scotchman that was whatever and there had better the top of you on a promised way one evening the time traversed A wide him, clot and evid down or would ce exact d the des corner of cerning minutes lit up by A few matters, motherly son fro cordially stay and not be, F was pre direction of about round a



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big profit, ...  
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R SOLD IN BULK,

Miss Harrison,  
occupied by a  
er from the High-  
Mr. Johnson stop-  
beg for a drink  
ure he was keep-  
rail. And then  
Sharpstone Creek  
s? Was it very  
to drive through  
were the eager  
put to the old

Scotchman thirstily drinking the milk that was promptly brought. "Oh no whatever, the creek is frozen over and there's a bridge anyhow, but you had better call at Mr. Robinson's on the top of the bank and he will put you on the right road." Thus admonished, the clergyman wended his way once more, but the shades of evening were rapidly falling, and by the time a few more miles had been traversed, darkness had nearly fallen. A wide valley was spread out before him, clothed with trees on both sides, and evidently very steep banks to go down or up as the case may be. It would certainly be wise to get more exact directions before attempting the descent. Turning round the corner of a fence, the wise pony discerning a feed and shelter, in a few minutes drew up before a house just lit up by the light of an oil lamp.

A few moments sufficed to explain matters, and Mrs. Robinson, a kind motherly looking woman, calling her son from the stable, meanwhile cordially invited the clergyman to stay and "have supper." This could not be, however, duty called and time was pressing, so obtaining some directions from the son, a young man of about 21, Mr. Johnson turned round again for what he hoped was

## Pruning the Appendix

What thousands of people are rushed to the hospitals these days with the idea that pruning the appendix will rid them of the cause and effect of wrong habits of eating and living. We eat too much, take too little outdoor exercise, breathe impure air, and when the system gets loaded with foul impurities, which irritate the digestive system and set up inflammation, we are told that the operating table is the only place for us.

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the final stage of his journey. On getting quite near the edge of the ravine which led down the bank, the pony seemed to have been taken with an attack of "nerves" at finding the

road perhaps too steep for his liking, for he refused to move. "Evidently our troubles are not over quite yet," thought the clergyman. Expostulation proved useless, and he could not sit there all night. Every minute it was getting colder and colder, and as he had been now sitting in that jumper for nearly seven hours you may imagine how stiff the poor man was getting. Added to this was the fact that breakfast had been eaten about 9 or 10 hours ago, and dinner not at all, and you will not be surprised to hear that he had a good healthy appetite! Silently commending himself to that Heavenly Father Who never fails those who seek Him, Mr. Johnson decided to turn back to the house he had just left and ask for advice and help. "In a few minutes he was at the house and explaining his predicament, the farmer's son kindly offered to return with him and lead the pony down the steep bank. Encouraged by the voice at his head, Charlie now ventured forward, and although the hill was certainly steep, yet it was short, and all were soon safely at the bottom. "I will come with you as far as the bridge," said the young man, "and then I think you will be all right." After the little wooden bridge was crossed in safety, Mr. Johnson was directed to go on for another mile or so up the hill and turn to the right, when he would probably see the light from Mr. Hodge's house, and there would be no further trouble. So with "good nights" and hearty thanks from Mr. Johnson, the friendly guide left, and the last stage of the long and weary journey was begun. That poor tired pony and the steep up-hill! Mr. Johnson would have lightened his load by getting out and walking, but the road was so rough and apparently newly-cut out from the trees, and it was now so dark that he judged it wiser not to do so. On reaching an open space of ground and leaving the trees, the promised light was visible, but it seemed a good way off, and it was on higher ground, showing that there was more climbing to be done. However, to make my story short, this was safely accomplished, and in a few more minutes the tired and hungry travelers had arrived at the settler's log house, the door was thrown open, and with a hearty greeting from Mr. and Mrs. Hodge, the journey was over. Another adventure was, however, awaiting Mr. Johnson. Stepping across the lighted supper room to shake hands with Mrs. Hodge, and feeling his eyes dazzled on coming in from the dark, he failed to see an open trap-door which led to the cellar and down into it he fell! Instantly there were feminine screams from not only the lady above but from another lady below, who it turned out, was at the moment coming up the steps with sundry articles for the supper-table. It was certainly a very unceremonious introduction to his hostess's sister, but fortunately no bones were broken on either side, and after the confusion had subsided it was even possible to feel amused at the very awkward situation. Needless to say there was a heavy raid on the supper, and shortly after, neigh-



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bors coming in for the service and baptism, more weighty matters claimed attention.

Not many years after (to complete our story) the log house was burnt to the ground, and in the new one of lumber that took its place, the settler and his wife, mindful of this mishap were careful to arrange for the cellar way to be in a less awkward spot. From that high peak of the "Sharpstone" is now to be seen what were not in existence then,—the grain elevators of no less than four towns, ranged along that great stretch of prairie in the vast wheat province of Saskatchewan.

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