

# Canadian Churchman

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Family Newspaper



Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

Vol. 40,

TORONTO, CANADA, THURSDAY, MARCH 27th, 1913

No. 13

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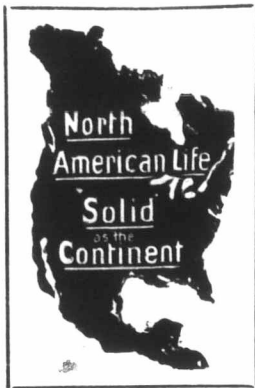
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# The Canadian Churchman

TORONTO, THURSDAY, MARCH 27, 1913.

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## The Outlook

### Rural Mail Delivery

We have received from the Postmaster-General a booklet containing regulations about rural mail delivery in Canada. The system has been greatly improved during the past year, with special reference to the convenience of residents in rural communities. Among other new regulations is one by which rural couriers are authorized and required to accept for registration all classes of mailable matter, properly prepared, which may be tendered to them on any trip. They are also required while serving their routes to take applications and accept money for money orders and postal notes, each courier being supplied with blank applications for the use of intending remitters. There are other regulations of interest and importance, and it is urged that they should be carefully read throughout by patrons, postmasters, and couriers. The booklet can be obtained from any of the post-offices. The new arrangement will prove a great boon to many of our readers in rural localities.

### Is the Tide Turning?

A London daily paper recently had a suggestive paragraph that seems symptomatic of movements of which we have heard little at present, but which must inevitably appear before long. News comes from Paris that even among men the observances of the Church are again fashionable. But the particular point of the paragraph lies in the incident which happened a little time ago after dinner at a

club, when "five men were smoking and talking nonsense":—

There was a business man, a navy captain, a doctor, a soldier, and a journalist. None of them had ever been suspected of going to church within the past dozen years. Then, in the midst of frivolity, one asked, "What is your favourite bed book?" With sudden confession we all said, "The Bible." And then the business man, who is generally regarded as an "iconoclastic Radical atheist," announced boldly that "when you are really up against a thing, whether it is physical or mental or financial, there's nothing for it but the Bible." And after a surprised silence the doctor said quietly, "I always prescribe it, and I always take my own prescription."

This is another of the many testimonies to the words of the Apostle: "To whom shall we go? Thou hast the words of eternal life."

### Livingstone's Influence

It has been a great satisfaction to observe the part taken in the celebration of the Livingstone centenary by representative English Churchmen. The Archbishops of Canterbury and York, the Bishops of Winchester, Chester, and Glasgow, the Deans of St. Paul's and Westminster, and several other well-known men have been associated in several interdenominational demonstrations. There are few subjects which more easily unite Christian men of various Churches than the great project of world-wide evangelization. Livingstone has, perhaps, done more than any other individual man to bring this about. His presence in Great Britain inspired the Universities of Cambridge and Oxford to found the Universities' Mission, while in Scotland James Stewart, afterwards of Lovedale, South Africa, received the impulse from Livingstone which made him one of the greatest missionaries of the Cross. At a time when Livingstone was being praised by almost the whole of Europe, and there was a temptation to sink the missionary in the explorer, he wrote thus to a fellow-missionary:—

Cherish exalted thoughts of the work you have undertaken. It is a work which, if faithful, you will look back on with satisfaction while the eternal ages roll on their everlasting course. The Devil will do all he can to hinder you by efforts from without and from within; but remember Him Who is with you, and will be with you always."

Everything that Livingstone did and endured as he penetrated the forests of Darkest Africa was due to the supreme secret of fellowship with God in Christ. In all his journeyings, amid great privations, acute sufferings, and deep problems one principle actuated and dominated his career, the desire to make known the love of God in Christ.

### The Late Bishop Ridley

March 25th is the second anniversary of the death of Bishop Ridley, of Caledonia, and in a recent number of the "Record" Bishop Du Vernet makes an appeal for the Ridley Home as the most fitting memorial to the late Bishop. This institution was very dear to the heart of Dr. Ridley. He gave freely of his means to form the nucleus of an Endowment Fund, but, according to Bishop Du Vernet, unless this is supplemented it may be necessary to close the institution. The place is under the control of a Board of Trustees, and

is a Diocesan institution, reporting annually to the Synod. It was established for the provision of a home and training for children while they are being educated, with special reference to children of settlers living in isolated places where there are no public schools, and children whose homes have been broken up through the loss of parents. The Home is doing excellent work, taking mostly white and half-caste children, a total of thirty-one at present. As nearly all these children have lost one parent, or both, or else come from out-of-the-way settlements where there is no church or school, they would probably grow up quite uncared for except for some such institution. Bishop Du Vernet pleads earnestly with those who revere the memory of Bishop Ridley to mark the second anniversary of his death by enabling the trustees to keep the institution open which bears his name. We sincerely hope the appeal will find a hearty response.

### The Power of the Gospel

In an old paper of thirty years ago the following tribute was paid to the labours of Dr. L. Moody and other evangelists, whose work was before the public at that time:—

Their extraordinary success in bringing sinners to the Saviour is not attributable to them, but to the Gospel. Their celebrity, or it may be eccentricity, draws the people together to hear that story of the Cross which has an inherent, life-giving power, and which they set forth with an earnestness and pointedness not usual in pulpit ministrations. In this respect they are most valuable. They do not tell anxious hearers to go and study the Bible, attend Church, repent of their sins, amend their lives, and meditate and pray in order to be saved; but to believe now, and accept at once the complete forgiveness and salvation offered by Christ. It is not because of what the hearers can do, but of what Christ has done, that they are earnestly entreated to accept the offered salvation "here and now." It is this style of preaching that has given the extraordinary success which attends such ministrations, from the time of Peter at Pentecost and Paul at Philippi to the present day.

These words have a striking message for to-day. Circumstances alter, places and people change, but two things always remain the same: the heart with its needs, and the Gospel with its provision. As it was in St. Paul's day, so it is now: the Gospel of Christ is "the power of God unto salvation to every one that believeth."

### The Church and the Poor

A speech recently delivered in the House of Lords by the Bishop of Oxford, Dr. Gore, has attracted special attention because of its surprising candour and its unusual standpoint. Dr. Gore frankly said we cannot claim that the Church of England has really succeeded in being the Church of the poor, and he went on to remark that "the religions of the poor are the religions for which they have to pay." He then named the Primitive Methodists and the Salvation Army, adding that "the religions which are really in the hearts of the poor are those which take, and, so far as money is concerned, do not give." The Bishop has been severely dealt with by a number of Church writers in the "Times," and he has written to explain that what he meant was that the Church of England is a Church "for"

the poor, rather than "of" the poor, because too much has been provided by the Church and too little expected from its poor members. There is no doubt that the Bishop has touched upon one of our weak points. People certainly do value what they pay for, and we do not believe that any Church can be spiritually powerful or helpful that does everything for the people and expects nothing from them. It is a constant criticism of English people who settle in Canada, that it takes such a long time to make them realize that Canadian conditions are not like those of the Old Country; that Church membership here means the duty and responsibility of proportionate payment in support of the Church. We are thankful that Bishop Gore has called attention to this point, and, with his keenness of vision and fearlessness of speech, has not hesitated to declare what we believe to be a simple yet profound truth.

### Religious Advertising

Not every method adopted to make known the claims of religion can stand the test of quiet, sober New Testament spirituality and reverence. It is essential to look carefully at every project before giving it endorsement. One of the most important moves on the part of Christian people in recent years is the advertising campaign now being carried on in the Baltimore "News." It consists of a half-page display advertisement each Saturday afternoon, in which logical reasons are set forth why the Church as an organization should have the moral support of men and women. In addition to this half-page advertisement the paid announcements of over one hundred Baltimore churches are printed each Saturday, and also a half-page of timely Church news. This means that two pages of the Baltimore "News" are devoted to the churches each week. The advertising is written by two men: one, a thorough student of religion with a fair knowledge of advertising, and the other an experienced advertising man with a fair knowledge of Church life and work. Together they are producing advertisements which are forceful without being sensational, logical, very much to the point, and yet not undignified. The advertising makes a particularly strong appeal to a large number of people. Whether the campaign will be a success from the standpoint of getting people into church it is too early to say. But the result so far is encouraging in calling attention to the message of the Christian religion. At any rate, the campaign has been successful in creating a vast amount of discussion in the city, and this in itself is a good sign. The project will doubtless be watched with care by many outside Baltimore, and, if it is really successful in a city of over 600,000, there does not seem to be any reason why the project should not be extended to other fields. There can be nothing wrong in making known the fact and claims of the Gospel; all that is required is that the announcements should be in harmony with the sober, strenuous spirituality and reverence of the Christian Faith.

### A Plea for Quiet Work

In a recent article in the "British Weekly" by its able editor, Sir William Robertson Nicoll, various lessons were drawn from the Church Census in Liverpool. One point of great importance was an allusion to the way in which our modern life is largely given over to conferences to the neglect, oftentimes, of steady, earnest work in study and parish. Here are the words of the article:—

"This is an age of conferences. To such an extent have these gone that we believe a village has been called into existence for the sole purpose of receiving them. At any provocation or no provocation, our Free Church leaders and many of their

followers are ready to start off for anywhere, and make speeches interminably.

The truth is it is an easy matter for those who have the taste to travel and make speeches, and many, among whom we do not count ourselves, find it an easy matter to listen to them. But what the great majority seems to shrink from is plain, steady, daily patient work at home."

While the application to these words is probably more pointed and definite in regard to England than Canada, the suggestion is one that cannot be overlooked even here. It is much easier to travel about and speak on public platforms than it is to remain at home pondering our message, studying our Bible, and giving ourselves to pastoral work. And yet there is no possibility of questioning which is the more fruitful to mind and heart and life.

### The Time for Baptism

There is a loud demand just now for loyalty to the Prayer Book, and yet there is one matter concerning which there seems to be perfect agreement among Churchmen, together with frank disloyalty, or at any rate, frank indifference. We refer to the time for Baptism. No one wishes the rubric changed on this subject, and the rubric says quite distinctly that Baptism is to be administered "when the most number of people come together," and this for two clear reasons: (1) to witness the receiving of the candidate, and (2) to be reminded of our own vows. In the face of this plain order perhaps nearly all of our churches, many of which are quite particular about other and much smaller matters, go on contentedly relegating Baptism to an afternoon hour when few, if any, others are present. Is not this a matter that calls for earnest consideration?

## EASTERTIDE

"Easter has come and gone. Like the beautiful lilies, with their heavy perfume, it is now only a memory." Do you believe that? If you do, you have never understood the Easter message. There is always a danger in the observance of special seasons that their inspiration may be but temporary. Through a long Lent we have waited for the joyous Easter, but the raising and the quickening of our religious life seems to pass away before the week is gone.

Not thus did our Saviour think of His Resurrection. It was to be the beginning of a great future. The coming of the Comforter and the new era of power and progress were the results of the Resurrection. The Church's programme, given by her Divine Lord, was to spread the news and to live the life of the Resurrection. The Risen Lord was her message. The Risen Life was her testimony to that message. The Life was inseparable from the message.

Not thus did St. Paul think of the Lord's Resurrection. "Likewise reckon ye yourselves to be dead, indeed, unto sin, but living unto God through Jesus Christ our Lord." So the Church repeats in glad refrain on Easter morning, "Dead unto sin, living unto God." That is the message not only for Easter morning, but for every morning. "Living unto God" is the ideal for every Christian. It is the hope of the Master for every follower. Unless we are won to live the life dedicated to God, the Master's work has failed in us. We must strive to realize the Master's hope for us. That is the test of our understanding of that message. If we see in Easter only the confirmation of our hopes and yearnings for immortality we have not seen all. True enough it is that to the Resurrection of our Lord we must turn for the only "proof" of a resurrection and immortality. Science and

nature will not, cannot, indeed, confirm or deny our hope. Through the Resurrection of Him in whom all the fulness of the Godhead dwells our hope alone is changed to certainty. But that is not all the Easter message. Immortality and eternity are words which we use with little idea of their meaning. We are like children on the seashore playing with the bright shells from the tropics that have been brought in ships' ballast, never thinking of their origin. So immortality is a brilliant shell which attracts us, but we have scarcely realized the awfulness and responsibility of the word.

It is an awful thing to be immortal unless we are in the way of life and peace. How many a poor unfortunate seeks to end the troubles of this world by self-destruction. If we are immortal, such a one has changed only conditions, but not self. He has no more changed self than a traveller who has changed only his skies. All Scripture witnesses to the persistence, the inexorable continuance of our living self. If we have our feet in the way of life, if our tendency is towards God, then blessed is immortality! But if in our life of opportunity here we have put small value on things of the spirit and followed tenaciously the things of the flesh, then who would desire the continuance of such a self? If our feet are away from God, and peace and life, then immortality will be not a blessing, but a curse.

"Living unto God" is the condition for a blessed eternity. That means that the consciousness of God's presence must be in all the hours of the day. Every thought, word and deed must be passed by His censorship. Nothing that is contrary to His honour will be permitted in our lives. But is God only a judge, a monitor, a censor? If that is what we think we have not come to the Resurrection Life. The Resurrection is to be not only a check and deterrent, but also an inspiration, power, strength, a mighty uplift for good. The power of the Risen life is to be the inspiration of every Christian. Henceforth we live not unto the flesh, but unto the spirit. The final dominance of the spirit has been declared and assured in Christ. Here our body is dead because of sin, but our spirit is life because of righteousness. The Risen life is the life of the spirit.

The success of our living the Risen life will altogether depend on one application of the principle. We accept and rejoice in the principle, but so few of us understand its application. Simply put, it is the Holy Ghost who is to apply this principle throughout our entire lives. That is one of the offices, the purposes, of the Holy Ghost. Before that is possible, we must be willing to allow His control. That willingness must not be limited in any sphere of our life. Every part of us will then feel the pulse of the new life throbbing through our being. St. Paul's great word about life was, "Not I, but Christ that dwelleth in me." Think what a difference this would make to our lives. Our speech and conduct at home and at work, our life's interests in all their intricacies, our friendships, our business, our ambitions, all under the control and strengthened by the power of the Risen life through the unimpeded operation of God's Spirit. A day of such absolute control would be a blessed memory for us and those nearest to us. A week would improve us beyond expectation. A month would change us so that our friends would scarcely know us. A year would utterly transform us. A whole life would transfigure us into the glorious possibilities of our personality, redeemed and inspired by Christ. This is the will of God for us, a whole lifetime of His power. Let us go forward to our possession. Let us, as sons of God, claim our inheritance, joint heirs with Christ. Let us henceforth live the Risen life in the power of the Resurrection of Jesus Christ.

# A "DRIVER" AND HIS "BELT"

## THE ONLY CLERGYMAN IN 2520 SQUARE MILES.

By the Rev. W. E. Paul, Meota, Saskatchewan.

*The word "driver" is intended to mean an itinerant and superintending clergyman, who drives about in order to visit, encourage, and help the lay evangelists in his district, and to perform those offices which he alone, as a clergyman, can undertake. Mr. Paul is a young Irish clergyman who went out in 1910. During his first winter he took the Rev. G. F. Trench's work at Lloydminster, whilst the latter was in England on deputation work.*

THE belt consists of six Missions—namely, Edam, Meota, Stony Lake, Hyde Park (or Sandwith), Willow Heights, and Keatley. Last summer it was worked by five students and myself, Mr. Luckraft holding services in the Hyde Park and Stony Lake Missions on alternate Sundays. This year I hope that each Mission will have its own minister, and that we shall be able to open up some new centres to the north, as there are numbers of new settlers in that district, and at present many of them are out of reach of any service of any denomination.

Mr. Luckraft and I made a trip up there last August in order to find out where the settlers were located, and to show them that they were not altogether forgotten by the Church, even though at present services could not be held in their district. We spent eleven days on the trip, covering about 250 miles and paying sixty visits. We had an enjoyable time, and were invariably hospitably received by the settlers; also by the mosquitoes, which paid us most obsequious attentions. However, they did not have things all their own way, as we protected ourselves with mosquito veils and gauntlet gloves, and Mr. Luckraft protected the ponies by cutting down a small poplar tree, and wielding it energetically over their backs.

It is a fine country up there, and when cleared makes first-class grain-growing land, if the grain can be got to ripen before the early frosts. At present some of the farms are situated 50 or 60 miles from a railway—an almost impossible distance for hauling grain; but the Canadian Northern Railway proposes to build a line from Shellbrook to Mervin, which would open up all the northern part of the district in which I am working.

Further south we come to the more settled country, with the Missions of Edam, Meota, Hyde Park, and Keatley, each of which boasts of one church, though the outlying services are held in school-houses or private shacks. This part of the country may be described as park lands, bluffs and trees being numerous, and the scenery in some places quite resembling that of an Old Country park. There is no bare, treeless prairie round here, so that I entirely escape the monotony of driving for miles with the same view in front of me. I am also lucky in having my headquarters at Meota, a delightful spot on Jackfish Lake. During the summer I slept in a tent by the lake and had my meals with Mr. Sherstone. I have now, however, got a shack of my own, in which I am living quite luxuriously.

But I must pass from the country to the people amongst whom we are working. The great majority are of course farmers—hard-working people, very anxious to make money, and yet often taking very courageously the disappointments of poor harvests and frozen grain. Their great temptations are materialism and forgetfulness of God, and, when they go into the towns, drink.

### A SETTLER'S HARD LIFE.

As regards indifference, I am getting to sympathize with them more than I did at first. If the flame of a man's spiritual life is not burning very brightly, there is little to fan it on a Western homestead. The nearest service is some miles off. Perhaps it is in the morning, and he has a lot of "chores" to do first, horses and cattle to feed, and cows to milk. He has to get up early each morning from Monday to Saturday, and on Sunday he likes to lie in bed. It requires a determined effort to get to church, and the effort begins to be made no longer. Then in the morning he has to get to work early, and at night he is tired. So he finds it hard to read his Bible, and Bible-reading as well as church-going is allowed to slide. Lastly, perhaps, prayer is let slide too, and then what is bound to follow?—spiritual life dies a natural death. The man is not vicious; he used not to be careless, but his religion was not deep enough to stand the life he is living.

That, I think, is the great danger the Christian has to face in the West. Were it not for the efforts that the Church is making, helped by the Old Country societies, materialism would be bound to win; but as it is, we trust that by God's help

the Church of Christ will overcome materialism, and the Dominion of Canada will be His dominion "from sea to sea." Of course there is everywhere a sprinkling of earnest Christian people: they form the mainstay of their Mission, a comfort to their minister, and an example to their neighbours.

We ourselves, clergy and students, are everywhere received with the greatest kindness. What we would like to see is more attention given to the religion for which we stand.

### THE PARSON'S ROUTINE.

But it is not only the farmer who has temptations, the parson has somewhat similar ones himself. Myself I am a driving clergyman. It is easy to become too much of the driver and too little of the clergyman. This will, I think, be seen if I give you a short account of some typical days in my life out here.

Saturday is usually spent in getting to the Mission at which I am to hold services on the Sunday. There are quite a lot of things to be thought of on Saturday morning. For the services I shall require my Communion set, linen, and robes; for my own convenience I want some provisions for the way, sleeping-bag, requisites for the night, and oilskins or furs, according to the time of year. Then there are the ponies to be thought of. They want oats, tether-ropes, brush and curry-comb, and blankets in cold weather; add to these a pair of field-glasses, a map of the district, and a camera, and my equipment is complete.

About 10 o'clock is usually time enough to start, so that I get two or three hours on my way by dinner-time. Sometimes I stop at a farm, and sometimes halt by the trail, tethering the ponies and taking off the harness, so that they can enjoy a refreshing roll. After about an hour and a half I hitch up again and proceed to my destination, which may be a student's shack or the house of a parishioner. The nearest Mission to that of Meota is about 20 miles away, the farthest—namely, Keatley—about 60; but I seldom drive more than 40 miles in a day, and I always start for Keatley on Friday afternoon at latest.

Sunday morning, like every other morning, must open with watering and feeding the ponies; then follows breakfast, and immediately afterwards hitching-up and driving to church, unless I am staying close by the place of morning service. The congregation is usually small, perhaps numbering a dozen or so, and sometimes the singing is a difficulty. Unfortunately I am not musical, and can be of no help in this way. The student in charge of the Mission usually reads the morning service, and I take the Communion Service and preach.

I confess I find it hard to make these small services as inspiring as they should be: I only hope the people find them helpful.

After service we are usually given dinner at the nearest farm while the ponies are having their feed, and then we must make all the pace we can to the centre for afternoon service. Punctuality is, perhaps inevitably, sadly lacking on the prairie. Homesteaders' clocks sometimes vary by an hour or so, and one cannot begin the service till the congregation arrives! The afternoon service is usually better attended, and in some Missions we get forty to sixty people. Another drive follows, and, if there is time, another meal; then evening service, and after it is over, and the ponies fed and bedded down for the night, the day's work is done.

In all my Missions in this belt I stay Sunday night at the place where the evening service is held. In some Missions only two services can be arranged on each Sunday, owing to the distance between them, so that the above programme is sometimes modified.

Monday is generally a repetition of Saturday in the reverse direction and as far as the team is concerned ends up with a bran mash. Tuesday the ponies are resting, and I stay in Meota. But even these days at home have duties which do not find their way into the day's curriculum of an Old Country parson. First I must be a cook for a little while, then a kitchen maid, then a groom, then a housemaid, so that it is 10 o'clock

or so by the time I become a parson and get to any reading or writing.

During the week visiting, with occasional weddings, baptisms, or vestry meetings, helps to make up a life which is varied, interesting, and healthy.

A driving parson is of course constantly meeting the men in charge of the Missions, so that he has none of the loneliness and lack of spiritual intercourse which is often the lot of those who do the parochial work. His chief difficulty is, I think, to find sufficient time for study and sermon preparation, so that he has not to make use of old sermons until they are worn threadbare!

This winter my work is different. All the men from my driving-belt have gone into college, and I am the only Church of England minister in about seventy townships (2,520 square miles). I keep fortnightly services going at Langmeade and Meota (on the same day), and on the alternate Sundays I go round to the other Missions in turn.

I have now been in Canada sixteen months, and I am glad that I came, and grateful to the C.C.C.S. for providing the means. The life may have its drawbacks, but it also has its many compensations. Sympathy we value and prayer we value, but I do hope friends in the Old Country don't pity us. Pity is a thing we don't deserve and don't want.—(Greater Britain Messenger).

## THIS AND THAT

Thoughts of an Eastern Churchman.

Keen and widespread regret throughout the Maritime Provinces has followed on the sudden and tragic death of Archdeacon Kaulbach, of Truro, N.S. He was a man of beautiful character, one of the most Christlike I have ever met, always ready to efface himself for the good of the Church, or the benefit of some brother clergyman, kind, hospitable, unassuming, sympathetic, and a model of simple, unaffected personal piety. He was not a man of commanding ability or force, but something far better, a pastor beloved, full of the spirit of the Master, and a true brother in Christ to his fellow-workers in the ministry. He was emphatically a man of God. It is difficult for one, who although a comparative stranger, had often come under the influence of his beautiful personality, to adequately do justice to his memory, which will remain a precious possession in the hearts of his people whom he ministered to for over thirty-five years, and of his brethren in the diocese. The late Archdeacon came of a very old and prominent Lunenburg family, who settled in the country in 1752. His father, and if I mistake not, his grandfather, were High Sheriffs of the county. Two of his brothers had sat in the Senate and the House of Commons. He had always taken a leading part in diocesan affairs, and it is an open secret that he declined the See of Nova Scotia some years ago. His wife, a most amiable lady, predeceased him about a year ago. He had, I understand, under consideration the offer of the Deanery of Nova Scotia.

A "Summer School of Theology" is to be held the week preceding the closing of King's College, which takes place May 8th. The addition of another wing, to accommodate a large number of students, has, I am informed on good authority, been decided on. The President expects a very large number of new students next fall, and it is not impossible that the total attendance will then approximate or reach one hundred. Truly a wonderful record for three years' work. The only cloud in the otherwise clear horizon is the possibility that the much loved President may be called to the Episcopate, and so lost to us. But it is no use borrowing trouble.

I was glad to read the other day a leading article in one of our daily papers, protesting against the disposition manifesting itself in some quarters, and among a certain type of clergymen, to introduce sensational methods into church services for the purpose of attracting people. As the writer sagaciously put it, the Church in entering into competition with these amusement agencies on their own ground, is certain to be ignominiously beaten. They have the capital, the plant and the prestige, and any attempt on the part of the Church to outbid them in this line, would be doomed from the first to crushing defeat. And then on higher grounds it would be utterly fatal to the spirit of worship. The Church stands for a principle which in this amusement-mad age we cannot afford to ignore or allow to perish. For my own part I don't believe that there is any widespread demand among the laity for the introduction of these sensational methods into public

# THE CANADIAN RELIGIOUS CENSUS

By the REV. S. S. HARDY.

worship. The public respects an institution that respects itself and is true to its fundamental principles. The fact is that we have gone quite far enough in this matter of "attractive services," and the more intelligent and thoughtful among the laity are coming to realize the fact that the Church, in attempting to cater for the entertainment of the public is bound eventually to lose infinitely more than what she might seem to temporarily gain. The Church stands primarily for one and only one thing. She cannot fill a double role, and the attempt to do so can have but one result. And surely there is still room in the world for an institution which devotes itself exclusively to the higher interests of mankind, and the serious purposes and pursuits of life.

I am not particularly enthusiastic on the subject of Prayer Book Revision, but I suppose it has come, for change, even if not generally demanded, comes automatically, sooner or later, to the best of institutions by an apparently fixed law. There is one change, however, that I would ardently support, and that is the simplification of portions of the Church Catechism. Some of the answers at the beginning and end of the Catechism are certainly above the capacity of a young child, and are worded ambiguously, and require long and elaborate explanations which, as a rule, only mystify the pupil. They are far too theological for the mind of any child, and they put a strain upon the average Sunday School teacher, and the parson himself, for the matter of that, which is simply a temptation to shirk any adequate attempt at explanation, and to rest content with mere mechanical repetition. And then it is glaringly incomplete and might be lengthened by at least one-third to much advantage. There is not one word in it about the Church. We sometimes complain of the slackness of Church people, of their lack of loyalty to the Church, as compared with other bodies, and we wonder why it should be so. Is it not to be found in the fact that we make no attempt whatever, in our authorized and official statement of fundamental principles, to set forth the claims of our Church as an institution upon the allegiance and affection of its members, and especially the young. Then again, we need a little additional instruction in loyalty to our country and empire, there should be some reference to Confirmation, and also to the work of Missions. All these "improvements and additions" could be comprehended within the compass of say, twelve, or at the most, fifteen additional questions. I do most devoutly hope that the Revisers will not allow the opportunity to pass.

I must thank my good friend Judge Savary, of Annapolis Royal, for correcting a slip of the pen in a former letter. I should have said that 25 per cent. instead of 75 per cent. of the older families settled in the Annapolis Valley are of Loyalist descent. I am quite aware of the distinction between the English settlers who came into Nova Scotia in 1760, after the expulsion of the Acadians in 1755, and the Loyalists, or Refugees as they are sometimes called here, and I have more than once drawn attention to the fact in print. A large number of people to-day confound the two immigrations. In a number of newspapers, the Canadian Premier, Mr. R. L. Borden, is represented as of "Loyalist descent." But the Borden belonged to the older immigration, and had been a full generation in the Province before the coming of the Loyalists. There was a strong jealousy, as the Judge says, between the old and new settlers, which I have sometimes thought still survives in the strong rivalry between the cities of Halifax and St. John, the latter city having been founded by the Loyalists. It is perhaps not very generally known in the Dominion that a determined attempt was made by the American rebels, and their sympathizers in Cumberland County, to wrest Nova Scotia from the British Crown. The rising is known as "Eddy's War," from the name of the leader, but as in the case of Montgomery's invasion of Quebec, it came to naught. I might suggest that the Judge, who is one of our leading historical writers, devote some of his well-earned leisure to writing a monograph on this interesting and somewhat obscure and little known episode in Canadian history.

Downeaster.

God answers prayer; sometimes, when hearts are weak,  
He gives the very gifts believers seek.  
But often faith must learn a deeper rest,  
And trust God's silence when He does not speak;  
For He, whose name is Love, will send the best.  
Stars may burn out, nor mountains walls endure,  
But God is true, His promises are sure.  
To those who seek.

**A** PPROXIMATELY of the religious census recently sent out from Ottawa reveals the following facts which may be of interest to certain Anglicans.

According to the census of 1911 Anglicans are numerically first of the non-Roman bodies in British Columbia, New Brunswick, Quebec, Yukon, and the North-West Territories. Anglicans are numerically in the second place in: Manitoba and Nova Scotia. Anglicans are in third place in Alberta, Ontario and Saskatchewan, and fourth place in Prince Edward Island. In all provinces where the Anglicans are not first, the Presbyterians take the lead with the exception of one province, i.e., Ontario, where the Methodists are first.

Immigration to Canada in 1912  
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Anglicans have increased more rapidly, from 1901 to 1911, than any other non-Roman body in four of the leading provinces of the east, i.e., Ontario, Quebec, New Brunswick, and Nova Scotia; and in two of the four leading provinces of the West, i.e., Manitoba and British Columbia. Both the Methodists and the Presbyterians have increased more rapidly, in this decade, than Anglicans in Saskatchewan and Alberta. In New Brunswick both the Methodists and Presbyterians decreased, the Anglicans increased. In Ontario the numerical increase for the decade was: Methodists, 5,339; Presbyterians, 47,217; Anglicans, 121,513. The increase of the whole population of Ontario from 1901 to 1911 was 15.88 per cent. The Anglican increase was 35.70 per cent. For the same period the percentage of increase of

Immigration to Canada in 1912  
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the total population of Nova Scotia was 7.13. The Anglican increase was 28.10 per cent. These are the only two provinces in which the Anglican percentage of increase was more than the percentage of increase of the total population.

The following table shows the actual and increase per cent. of the total population of the four leading provinces of the east and the four leading provinces of the west, together with the actual and per cent. increase of the Anglican Church:—

	Actual and per cent. increase of total population.	Actual and per cent. increase of Anglicans.
Ontario	340,327 15.58	121,513 35.70
Quebec	353,814 21.46	21,054 5.94
New Brunswick	20,760 6.27	859 4.14
Nova Scotia	32,764 7.13	9,208 28.10
Manitoba	200,403 78.52	41,655 20.79
Saskatchewan	401,153 439.48	59,346 14.78
Alberta	301,641 413.08	45,994 15.25
British Columbia	213,823 119.68	59,956 28.04

In 1901 there were 235,392 more Methodists in Canada than Anglicans; in 1911 only 36,875 more. In 1901 there were 160,748 more Presbyterians in Canada than Anglicans, in 1911 only 72,302 more. The per cent. of increase from 1901 to 1911 of Anglicans was 53.05; Presbyterians, 32.39; Methodists, 17.78.

In 1911 the Anglicans were 14.47 per cent. of the total population of Canada, which was an increase over 1901 of 1.78 per cent.; Presbyterians 15.48 per cent., a decrease from 1901 of 0.20 per cent.; Methodists 14.98 per cent., a decrease of 2.09 per cent.

All this goes to show that of the three leading non-Roman denominations in Canada, the body that has made the greatest increase in the decade 1901 to 1911 is our own Church. Increased numbers means increased responsibility. Our numerical increase involves on increased moral obligation, but that is another question which will not be discussed just now.

Those interested in these statistics should write Archibald Blue, Esq., Department of Statistics, Parliament Buildings, Ottawa, for Bulletin XII., on the Religious Census of 1911, which can be obtained for the asking.

## NOTES AND QUERIES

From time to time we receive enquiries on matters affecting Church life and work, and as many of these are of general interest we have opened a column to deal with all such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention. Address N. B. at the office of the paper.

Will you kindly outline the difference, or differences, between the Episcopal Church of Scotland and the Church of England?

Episcopacy in Scotland dates from the time of James I., though it fell into abeyance until the time of Charles II., and then was abolished for political reasons in 1689, because it was regarded by the Government of that day as identified with the Jacobite cause. But Episcopal succession was maintained and meetings were held quietly from time to time until the repeal of the penal laws in 1792. The Scottish Prayer Book was largely the work of Archbishop Laud in 1637, and its Communion Office follows the English Prayer Book of 1549 rather than that of 1552. This has been naturally cherished among Scottish Episcopal Churchmen because it is so essentially a Scottish product. The prevailing type of Episcopalianism to-day is probably best described as High Church, and it is often very definitely so, but there are a few Broad Church and even Evangelical congregations. There is, of course, perfect freedom of communion between the English and Scottish Episcopal Churches, and from time to time Englishmen have been selected to fill Scottish Sees, like the present Bishop of Edinburgh and the late Bishop Wilkinson. You doubtless know that the Episcopal Church in Scotland is one of several non-established Churches, the Established Church being Presbyterian. Quite recently the Scottish Prayer Book has been published by the Cambridge University Press, and you will be able to compare it with our own and note the differences.

The late Archbishop Sweatman about twenty years ago compiled and published the 'history and traditions of the early planting of Christianity in Britain. Have these articles been published in pamphlet form?

I have no knowledge of any such reissue, and it would now be quite impossible to republish the articles. But there are several works dealing with the subject of early Christianity in Britain, one of the best being "A History of the Church of England," by Charles Hole.

In Bishop Spalding's pamphlet, "Joseph Smith as a Translator," lately referred to in your columns, on sale in Toronto?

Not to our knowledge, but you could easily obtain a copy by writing direct to Bishop Spalding, 444 East 1st South Street, Salt Lake City, Utah, U.S.A.

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inquiries on matters, and as many have opened questions as are invited questions, and Address N. B.

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u could easily Bishop Spald- Salt Lake City,

I have recently heard and read of some remarks by Dean Vaughan on Evening Communion. Can you tell me something about him, and where his statements are to be found?

Dean Vaughan was one of the best known and most representative of English Churchmen a few years ago. He was Master of the Temple and Dean of Llandaff. By his work of training young University men for the ministry, and by his various volumes of sermons and commentaries he exercised a remarkable influence. Among many other well-known men who were under him is the present Archbishop of Canterbury. They were called Vaughan's "Doves." The Dean's reference to Evening Communion was made as the summary of a correspondence in the "Times" on this subject in 1893, and his letter is published in full in that admirable little volume, "The Holy Communion," by Canon Barnes-Lawrence, which you can obtain at the Upper Canada Tract Society, Toronto. It may be worth while to give the Dean's words:—

1. Evening Communion is suggested by the hour of institution and by Apostolic practice. Even abuses did not lead to prohibition.

2. Evening Communion is not forbidden by the Prayer Book.

3. Early Communion is not recognized by the Prayer Book. There is clear proof that the Prayer Book intended the Communion to follow, not to precede, Morning Prayer.

4. A century ago evening services of public worship were regarded as innovations, and were disliked and discountenanced by many of the Bishops, as Evening Communion is now.

5. The objection to Evening Communion rests either upon (1) repugnance to all unauthorized adaptations of old custom to present need, or (2) upon the desire for Fasting Communion, or (3) upon the aristocratic cavil expressed in the term "post prandial;" unless the lower and middle classes are as far from a full meal at 8 p.m. as at any hour of the twenty-four.

6. Introduction of Communion at unearthly hours of the morning (1) rests upon the idea, expressed or unexpressed, that there is something meritorious in inconvenience; and (2) is open to the risk of a scramble from bed, and perhaps back to bed, in place of a quiet and seemly preparation for Communion.

7. The encouragement of such Communion often leads to a desecration of the rest of the day.

8. To lay stress upon Fasting Communion is to call attention to a question of enforced digestion which ought to be treated as at once irrelevant and irreverent, and which, if entertained at all, ought to involve as prolonged a fast after as before communicating.

9. Everyone ought to be allowed and encouraged to communicate at that time of day which he finds to be for himself the most favourable for composure and collection of mind.

What is the fundamental objection raised to Evening Communion?

According to the Rev. F. W. Puller, a well-known member of the Cowley Brotherhood, the early Church never objected to evening celebrations *per se*, because she celebrated continually in the afternoon or evening, and had an evening celebration every day in Lent. But the reason why there were no late celebrations on Sundays or Festivals was that a late celebration involved a long fast, and the early Church refused to turn Sundays and Festivals into Fast Days. You will see, therefore, that it is the question of fasting which constitutes the fundamental objection. And as to this, the pronouncement by the Bishops of the Convocation of Canterbury in 1893 is very important, in which they say that to teach that it is a sin to communicate otherwise than fasting "is contrary to the spirit and teaching of the Church of England." Bishop Wilberforce's very strong language against Fasting Communion was quoted some months ago in these columns, and if that number is not available, the Bishop's words can be reproduced. Bishop Lightfoot gives proofs of the existence of Evening Communion until A.D. 150. In the Apostolic Constitutions, probably a second century document, there is a Bishop's prayer; "Accept favourably this, our evening Eucharist," while an old hymn of the Greek Church is called "The Lamp-light Eucharist." There never was any formal abolition of Evening Communion by the early Church, and no repudiation until the fourth century. Our Prayer Book has no other idea than Holy Communion after Morning Prayer, and as this is the only time when a sermon is required it could hardly be early, so that in the Prayer Book, interpreted quite literally, neither early nor Evening Com-

munion is contemplated; indeed, there were no evening services at all until the nineteenth century. It is significant that one of the first, if not the first, men who introduced Evening Communion in the nineteenth century was the well-known High Churchman, Dean Hook of Leeds, just as the first early Communion was introduced by a leading Evangelical, the then Rector of Cheltenham. In both cases practical convenience ruled, and there is no doubt that the best and highest interests are served when liberty is granted for Communion at any time, early or late. It is interesting to notice the suitability of Hymn 252 in our Canadian Hymn Book for evening celebrations.

WOMAN'S REALM

This column is intended for matters of interest to our numerous lady readers, and any enquiries, suggestions, and criticisms for it should be addressed to "Sylvia" at the office.

A HOME HELP IN CANADA.

Under the above title the London "Daily News" publishes an article concerning the Western Canadian experiences of Miss Ella C. Sykes, who has given a lecture on the subject before the Society of Arts. Her object in visiting Canada was to help the Colonial Intelligence League, which sends out girls to the West. She wished to observe what it means on the spot to be an untrained worker. "My experience," she says, "is a warning to the incompetent and the unskilled." From the "Home of Welcome" at Winnipeg she inserted an advertisement in a newspaper: "Educated English-woman, inexperienced, wants to assist mistress of farm in housework." After several interviews which resulted in declining offered positions, she accepted a post at \$10 a month as companion to a widow living on the prairie. Miss Sykes was treated kindly, and describes her first day, which she considered rather successful for a beginning. However, the next morning she received her dismissal because her laundry work was not satisfactory, and "for her own good" had a sermon on the untidiness of her work. Numerous other experiences are recounted by Miss Sykes, who pays a tribute to Canadian women by saying, "They are wonderful housewives." Her references to "lifelong washing up," breakfasts of "pancakes, bacon, and molasses" are all very amusing. Her conclusions regarding Canada are that emigration is highly undesirable for the educated girl or woman who is without training. "If I were a girl who had to earn her own living I should go out to-morrow to British Columbia," says Miss Sykes. From trained educated women the League receives enthusiastic letters of happiness, telling of high wages for the competent stenographer, hospital nurse, teacher, and domestic help. The Colonial Intelligence League is careful to send out only such girls as possess some degree of competence and skill, and who are ready to cope with things as they are and not as the romantic girl dreams about. The League has bought a tract of land in the Okanagan Valley which is destined to be a Farm Settlement for the instruction of girls in chicken-raising, dairy work, and gardening, according to Canadian methods before sending them out to earn a living for themselves. The London "Times" in an article by Mrs. Norman Grosvenor makes an appeal for funds to erect suitable buildings, and anticipates a great success for the venture if only an adequate response is made in the way of substantial help. This sounds like true Imperial statesmanship, and Canadians will welcome a movement which is bent on sending out the right kind of women workers and settlers.

WOMEN HEALTH INSPECTORS.

The city of London has a senior Woman Inspector, who with thirteen years' experience of the work speaks enthusiastically of her unique calling. Miss Safford's position enables her to alter the sanitary conditions of many factories, offices, and workshops. Tactfulness, infinite patience, large sympathies, and a strong constitution are some of the qualifications of the would-be woman inspector. The poor have learned to look upon Miss Safford as their friend, for not infrequently she is able to force the landlord of wretched houses to bring about a better state of affairs. Women, too, will talk more readily of their grievances to a friendly, sympathetic woman than to a man, and as a side-issue the inspector is often able to give wise advice on ventilation and other matters. "The poor always seem glad to see me," says Miss Safford. "They know now that I want to help them, and there is nothing I enjoy more than

discussing with them how we can make things more healthy and perhaps more convenient." In one year the inspector and her colleagues made altogether over 3,000 visits. In 367 cases the sanitary conditions were found to be defective, in 144 the walls and ceilings were unhealthily dirty, in 27 the ventilation was insufficient, in 9, workshops were overcrowded, and in 87 there were general defects.

CONDITIONS IN TORONTO.

As a visitor among the poor in our city, one asks oneself how many such cases could be reported here by an ordinary woman, to say nothing of the number that a wide-eyed, alert, efficiently trained woman inspector would find. Where is the law, where is the determination of its officials and of the powers that be to alter such conditions as were reported by the "Globe" of the 18th inst. on the housing and living of the filthy foreigner? Some of the individuals described in that article should either be made to live differently or be deported. An average sum of \$200 is found in the pockets of these men taken to No. 4 Police Station, says Inspector Allison. Jail, apart from the food, is surely luxurious cleanliness and comfort to such people. To a mere woman it would seem that imprisonment is most undesirable for these cases, and that definite proceedings in the way of warning, followed by threats of deportation, would be better. A few people sent back whence they came (and before they have had time to accumulate money), branded as undesirable immigrants, would be an object lesson of great efficacy.

Sylvia.

Brotherhood St. Andrew

A special trip of the General Secretary through Diocese of Huron.

In company with the Rev. T. B. Howard, Secretary for Sunday School and Young People's Work in the Diocese of Huron, Mr. J. A. Birmingham recently made a special trip through the southern part of that diocese. Woodstock was visited on February 2nd and 3rd, the Men's Bible Class being met in the afternoon, and an address given at the evening service. The next evening a meeting of the boys was held at 7 o'clock, and a meeting of the Senior Chapter afterwards. As a result of this visit a Chapter will be strengthened and the Junior Chapter revived.

An active Senior Chapter is at work in Ingersoll and was visited on February 4th. Norwich, Tillsonburg and Waterford were also visited the same week, and encouraging meetings held in each parish.

Burford was visited by Mr. Birmingham on Sunday morning, February 9th. In the evening he gave an address in St. Jude's Church, Brantford, and a meeting of the men and boys was held after the service. St. James' and St. John's parishes in this city were also visited in the early part of the same week and arrangements made for future visits here and in Grace Church, where the Senior Chapter has recently been reorganized.

Preston and Hespeler were visited on Sunday, the 16th, meetings being held with the men in each place.

From February 23rd to March 3rd meetings were held in the parishes in London, Mr. Birmingham speaking in St. John's Church Sunday morning, February 23rd, and in St. Matthew's the same evening. In the afternoon he addressed the Men's Bible Class in St. Paul's, and on Monday evening the A.Y.P.A. Tuesday the students in Huron College were met, Wednesday evening he gave an address at the mid-week service in Christ Church; Thursday, the men of the Memorial Chapter were met; Friday, the A.Y.P.A. in St. George's was visited, and on Sunday, March 2nd, addresses were given to the Young People's Bible Classes in All Saints' and St. James'.

In St. Thomas there is an active Senior Chapter in Trinity Parish which was visited on March 4th, and the next evening St. John's Parish was visited. The Senior Chapter will be revived in the latter very shortly. It is hoped that the Chapter in Aylmer will also be revived as a result of a visit on March 6th. Highgate was visited on March 7th, and the trip brought to a close on March 9th when Christ Church and Trinity Parishes, Chatham, were visited.

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Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Joseph Hall.

## The Churchwoman

The March Board meeting of the Diocesan W.A. was held in Holy Trinity Parish House, Toronto. The Corresponding Secretary reported five new branches; Newcastle, Orono, Woodbridge, St. Mark's, Toronto, and one at the Deaconess House. New life members, Mrs. Powell, of St. Simon's, and Miss Ina Watt. The Treasurer reported receipts for the month, \$2,684.31. Special mention was made of three thank-offering returns, from St. Thomas' branch, \$133.98; from Orillia, \$36; and from St. Aidan's, \$10. The Dorcas Secretary reported receipts, \$310.74. Six beds had been given for the new hospital in Honan, one for Shulus, and two organs to the North-West. The Extra-Cent-a-Day for the month amounted to \$487.41, and was sent to the General Board Treasurer to be divided among the three appeals, the church at Wah-tay-by, Moosonee; work among the Sikhs and Hindoos in Vancouver, and Rampart House, Yukon.

Instead of having the mid-day address in the Parish House, the meeting adjourned to the church where mid-day services were being held during Lent.

Miss Saunders, Dominion Y.W.C.A. Secretary gave an interesting address on the duties of Churchwomen towards the girls who come to Canada strangers needing home influence, and helpful encouragement. Mrs. Johnson, who was on her way to Carcross, told of her thirteen years' work as a missionary at Hay River. The Secretary of the Literature Department reported the circulation of books from the missionary library this month was 66, and made an appeal for magazines to be sent to the Mission Reading Room at Carcross, Yukon, and to the Columbia Coast Mission, Vancouver. The P.M.C. receipts were \$226.38. Seventeen new members were reported in the Babies' Branch.

A very successful meeting was held recently by the Lorne Park Branch of the W.A., there was a large attendance to meet the Diocesan Treasurer, Mrs. Webster, who gave a most interesting and helpful address on Methods of Work.

A most interesting missionary evening was given under the auspices of St. Clement's Branch of the W.A., Eglinton, at which Mrs. Webster gave an account of work in the North-West, and also spoke on service.

The annual meeting of St. James' Branch of the W.A., Orillia, was one of the most successful held. Mrs. Evans, the Recording Secretary, presented the reports, all of which showed great progress during the year. The Diocesan President, Miss Cartwright, gave an address.

The W.A. of St. John's Church, Peterborough, were responsible for a most interesting evening. Every church in town was represented in the large audience, assembled in the school-room to hear Mrs. Plumptre give her address on "Livingstone." The speaker kept the attention of her audience for more than an hour, as she traced the life of the great missionary.

A meeting of the Woodbridge Woman's Guild was held at the rectory for the purpose of forming a branch of the Woman's Auxiliary. Mrs. W. D. Reeve explained the objects of the W.A. The rector expressed his pleasure in regard to the formation of the branch.

## Church News

### PREFERMENTS AND APPOINTMENTS.

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.*

RANKIN, Rev. S. M., B.A., Rector of St. Luke's, Fort William, Ont.; Rector of Bradley, Redditch, England. (Patron, the Bishop of Worcester).

CHILD, Rev. G. D., Rector of the Church of the Blessed Virgin, Bassano, Calgary.

KERR, Rev. I. N., M.A., Rector of Hatley with Ayer's Cliff, Quebec.

McCOMAS, Rev. Gerald, B.A., Priest-in-Charge of the Vegreville Mission, Calgary.

McKIM, Ven. C. W., M.A., Archdeacon of Keewatin, and Rector of Kenora; Rector of Christ Church, Edmonton, Calgary.

MONTGOMERY, Rev. H., M.A., Rector of St. Barnabas', Calgary.

### NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—The annual meeting of the W.A. of the Institute took place recently. The Secretary read an interesting report of the good work carried out during the past year, and referred to the loss by death of Mrs. G. D. Harris, one of the Vice-Presidents. Forty-six new members were elected at this meeting, bringing the membership of the Auxiliary up to 282. The Auxiliary decided to hold a series of lectures and entertainments in aid of the Theological Book Fund, and the renovation of the Lecture Hall, as well as to become responsible for the purchase of new hymn books for the Institute.

On Thursday evening, the 13th inst., the Rev. Canon Llwyd lectured on the poet Browning. Sunday afternoon, the 16th, the Rev. Dr. G. J. Bond gave an interesting illustrated lecture on "David Livingstone." On Friday evening, Miss Grosjean, a missionary from Korea, lectured under the auspices of the Diocesan W.A.

ARCHDEACON KAULBACH.—The will of the late Archdeacon Kaulbach, of Truro, provides for \$10,000 bequests to various boards of the Church of England in the diocese of Nova Scotia. To the Diocesan Mission Board, \$2,000, to be applied towards providing services for the members of the Church of England in the outlying districts of the parish at Truro. To the Diocesan Mission Board \$1,000, the income for a rector at Blue Rocks, Lunenburg. To the Diocesan Mission Board, the sum of \$3,000, for general purposes. To the Governors of King's College, Windsor, the sum of \$1,000, for a theological professorship. To the Diocesan Mission Board, the sum of \$1,000, to be used for keeping in order his burial lot in Truro and the general improvement of the cemetery. To the Diocesan Mission Board the sum of \$2,000, which shall be invested for the erection of a parish house in Truro.

ST. PAUL'S.—On Sunday evening, March 16th, the Bishop held a confirmation service in this church. There was a large congregation present numbering about two thousand. The candidates were presented by Archdeacon Armistage, and formed one of the largest classes confirmed in this church for years past.

ST. GEORGE'S.—On Sunday, March 16th, the Rev. H. W. Cunningham, the rector, preached morning and evening respectively on "The attractive power of Christianity," and "Why do I attend the Holy Communion?"

ST. MATTHIAS.—The confirmation service at this church on March 18th attracted a congregation which more than taxed the seating capacity of the building. Bishop Worrell gave a most impressive address and received candidates to the number of fifty. The class, which was more than half composed of men and boys, was presented by the rector, Rev. T. H. Perry.

The parishioners of this parish have already collected over seven thousand dollars toward the erection of a new church. Plans have been made to build a new large structure costing thirty thousand dollars, to meet the needs of the present fast developing district in which this church is situated. When the amount in hand reaches ten thousand dollars a start will be made on the new building. The lots which have already been purchased will provide room for a parish hall and rectory at some later date. The church, which will be a stone edifice, will, when completed, add dignity and beauty to the present surroundings.

### MONTREAL.

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

MONTREAL.—ST. MARTIN'S.—On Sunday morning, March the 16th, a dedication service was held in this church, when the following articles were presented in memory of the late Mrs. Troop, wife of the rector:—A beautiful arch bearing the inscription "I will make the place of my feet glorious," the gift of the King's Daughters and other members of the congregation. A

brass eagle lectern, presented by the members of her family and a life-long friend. A complete set of communion linen, given by the women of the congregation. A prayer book and markers were also given in memory of two members of the congregation recently deceased.

Canon Troop spoke of the self-denying labour connected with these memorials. The church had been thoroughly cleansed under the supervision of the women of the parish. A cot is to be maintained in Kashmir and another in Honan, and a child supported in India, all in memory of Mrs. Troop, so that her death has set in motion more than she ever dreamed of in her earthly life.

ST. GEORGE'S.—Obituary.—The death took place on Saturday, March 15th, of Mr. Robert Reford at the age of 82. The deceased was a prominent business and public man in Montreal, being connected with many of the city's largest interests. He was a very generous donor to local institutions, including the Western Hospital, McGill University and the Y.M.C.A. He also gave an annual prize to the Diocesan Theological College. The late Mr. Reford was on the governing bodies of these institutions.

The funeral took place from St. George's Church to Mount Royal Cemetery on Monday, March 17th, the service being conducted by the Bishop and the Rev. Canon Paterson Smyth.

### TORONTO.

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

ST. ALBAN'S CATHEDRAL BUILDING FUND.—We need in this City and Diocese a Great Centre for Worship. If our Clergy can be brought together as a body in a central building worthy of the Diocese, for Visitations, Quiet Days, Lectures and Conferences, the result will be greater clerical cohesion and the deepening of spiritual life. If our Choirs, our Sunday School Teachers, our Lay Workers, our Communicants, our Unions, our Guilds, our Benefit Societies, can only be gathered together from every part of the Diocese under one roof, to listen to one voice, and to worship God in a body, a new and powerful sense of oneness will be felt. The very presence of thousands all bent on one object is an inspiration in itself, and when these, moved by a common impulse, kneel together in prayer, stand in praise, and lift up one voice to God in Heaven, the effect is electrical. Our Cathedral will be the centre of spiritual life. Our Cathedral will hold 3,000 people.

Please send your subscription to the Secretary, 87 Howland Avenue.—Adv't.

EASTER DAY.—The Festival of Easter was duly observed in this city on Sunday last. The weather in the morning was bright and clear, but in the late afternoon and evening a steady downpour of rain set in. All of the churches had large attendances at the services in the early part of the day, but in the evening the weather interfered to some extent, though in spite of the conditions many churches were full to overflowing. The services were marked, as is customary, by special sermons and music, while abundant floral decorations were used on pulpits, prayer desks and chancels. A feature of the day was the special service for children held in many churches in the afternoon instead of the customary Sunday School. There are no particulars to hand as yet, but we feel sure there were many record attendances made at the early services. The music in many of the local churches was exceedingly fine and added greatly to the impressiveness and enjoyment of the Easter Festival.

ST. JAMES' CATHEDRAL.—The Easter Day services were attended by very large congregations; many were unable to find seats. The chancel and baptistry were beautifully decorated with palms and lilies. Seven services were held during the day, four of which were celebrations of the Holy Communion. The preachers were: Morning, the Rev. Canon Plumptre; afternoon, the Rev. Mr. Moore; evening, the Rev. Mr. Boyd. The musical portions of the services were excellently rendered by the choir of the cathedral, under the direction of Dr. Ham. The singing of Stanford's Te Deum and Cruickshank's anthem, "I Declare Unto You the Gospel," was especially fine. The offertories were devoted to the building of a new church at Leaside.

TRINITY EAST.—The choir of this church sang Maunder's cantata "Olivet to Calvary," on the evening of Good Friday. The story was illustrated by means of about one hundred pictures taken from the great masters in the galleries of Europe and America. The large num-



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ST. LUKE'S.—The Rev. G. F. B. Doherty, B.A., the new rector, took charge of the parish on Sunday last, and officiated at all of the services. He preached both morning and evening on the theme of the Living Christ, taking as his text Revelation i., 18. There were large congregations present at all of the services.

On Monday evening next at 8 o'clock the new rector will be inducted. The service will be conducted by Bishop Reeve, assisted by the Rev. E. C. Cayley, Rural Dean, and the Rev. Canon Plummer, Precentor of the Cathedral. At its close an informal reception by the congregation will be tendered to the new rector and Mrs. Doherty in the schoolhouse.

UNIVERSITY OF TORONTO.—Miss Dorothy Owen has been awarded a scholarship in English language and literature at St. Huges Hall, Oxford, England. Miss Owen took her junior matriculate from Bishop Bethune College in 1911 and Bishop Strachan School in 1912. The above examination was held in connection with the University of Toronto.

TRINITY COLLEGE.—W. L. Grant, M.A., Queen's University, delivered the last of the Lenten series of lectures at Trinity College on Saturday week. The subject of the lecture was "A Puritan at the Court of Louis XIV," the Puritan in question being one Denzil Hollis, son of the first Earl of Clare, and ambassador to the court of France.

Denzil Hollis had a varied career. In 1624 he entered parliament. He was one of those who held the Speaker down, while Eliot made his famous appeal to the House. In 1663 he was sent by Charles II. as English ambassador to France. His first difficulty was with the customs, who wished to search his belongings, but this he considered beneath the dignity of England's representative. As a consequence time dragged on, the irate ambassador going from Dieppe to Paris, then to Rouen with "no clothes and no furniture," and still protesting he would permit no search except by the king's command.

Referring to the political situation, the attitude of the French king toward England and Holland was very perplexing to Hollis, when in 1665 war was declared and all the tactics of Louis were applied to seeing that neither nation obtained too much advantage. Had England had a tactful ambassador at the French court he might have saved the situation, but at the moment when diplomacy was needed Hollis was sulking in his tent. Having a fancied insult in mind Hollis actually returned a picture of Louis set in jewels, and sent as a gift by the king.

A final cause for complaint against France arose when in February, 1665, Lady Hollis died, and he quarreled over the size of the vessel to take the corpse to England.

Despite his lack of success with France, Hollis was esteemed in England and regarded as an honest, fearless and patriotic, and as one who endeavoured that England should always come out with honour uppermost. He was sent to Holland the following year, and later became leader of the Puritan side of the Opposition.

ST. PHILLIP'S.—On Easter Sunday afternoon the Bishop of Toronto unveiled and dedicated a very handsome memorial window in the chancel of this church. The sacred edifice was filled to capacity, the congregation including the children attending the Sunday School. The window, which was a bequest of and a memorial to the late Mr. and Mrs. George J. Cook, was designed from suggestions made by Miss MacWatt, of Sarnia. It is a very beautiful specimen of stained glass of three lights, depicting, as the Bishop said, the compassionate humanity of Jesus Christ. The centre represents Christ as the Good Shepherd; the north, Christ and the woman of Samaria; and the south, Christ and blind Bartimaeus. The church was exquisitely decorated for the Easter Festival, the palms, ferns and lilies seeming to add to the splendour of the window. Among the congregation were several members of the family of the departed benefactors, including Dr. Cook, Mr. and Mrs. McMann, His Honour Judge D. F. MacWatt and Miss MacWatt. The rector, the Rev. J. H. Teney, assisted in the ceremonies.

ALL SAINTS.—For some time it has been felt that there should be a closer bond of union between the men of the parish, so about a month ago a Men's Club was formed for social intercourse and edification. Last Tuesday week Lieutenant-Colonel McQueen, one of our own members, gave us his instructive and interesting lecture, "Imperialistic Canada," tracing the history of the country from the first scattered settlements along the St. Lawrence down to the pre-

sent time. The Canada of the future, the speaker described, the heart and centre of an Empire greater than has been; and its flag, the Union Jack, and Stars and Stripes, flying side by side under the Banner of the Cross.

NORTH TORONTO.—ST. CLEMENT'S.—Bishop Reeve held a confirmation service in this church on the evening of Tuesday, March 18th, when forty-three candidates were presented.

Rev. Canon T. W. Powell, D.D., a former rector, and now principal of King's College, Windsor, N.S., preached in this church on Easter Sunday evening. Rev. Dr. Powell will again occupy the pulpit of St. Clement's on Sunday next.

PORT HOPE.—TRINITY COLLEGE SCHOOL.—The death of Mrs. Rigby, wife of the headmaster of this school, took place at The Lodge on Sunday, March 16th. The deceased lady had been in ailing health for some time. The late Mrs. Rigby for some years was the principal of St. Hilda's College, Toronto. We beg to extend to the Rev. Dr. Rigby our heartfelt sympathy in the irreparable loss he has sustained.

SCARBORO.—ST. NICHOLAS.—The first confirmation at this church was held on Tuesday, March 11th, when nine candidates, seven men and two women, were presented to Bishop Reeve. The first service held in this district was in the open air on a Sunday last June.

PARKDALE.—CHURCH OF THE EPIPHANY.—This church was crowded at both services on Easter Sunday. The Rev. Dyson Hague, M.A., preached in the morning an eloquent sermon on "The Resurrection." At the evening service the Bishop of Toronto preached a powerful sermon from Matt. xxviii-6, "He is not here; for He is risen, as He said." The Bishop drew a vivid picture of the conditions of national and religious life at the time and gave a striking portrayal of the empty tomb and its resultant wonderful developments. A large children's service was held in the afternoon and addressed by the Vicar. Nearly 600 communicants attended the four celebrations of the Holy Communion during the day.



NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—ST. MATTHEW'S.—The Bishop held a confirmation service in this church on Friday evening, the 14th inst., when a large number of candidates were admitted.

ST. PHILLIP'S.—Beginning with Palm Sunday a series of special lantern services were held each evening, illustrating the events of the last week in our Lord's life.

OBITUARY.—The Rev. Rural Dean Godden died in the hospital last week from appendicitis. A graduate of Toronto University, he did mission work here for several years, since then he held a number of different charges in the Niagara district.

ALL SAINTS.—On Sunday evening, March 16th, the Bishop held a confirmation service in this church, when there were forty candidates in all. The class was the largest confirmed at one time in the history of the church.

ST. MARK'S.—The Rev. Canon Sutherland, the rector of this church, has placed his resignation in the hands of the Bishop and the wardens and his letter announcing the fact was read at the annual vestry meeting on Easter Monday evening. The Rev. Canon Sutherland is one of the oldest men and also one of the best known Anglican clergymen in the diocese of Niagara. He has practically spent his ministerial life in Hamilton, beginning as curate of Christ's Church Cathedral, and going from there to All Saints' Church and then to St. Mark's, which he established and of which he has been rector for about thirty-five years. Canon Sutherland is senior to all the Anglican clergymen of this city, and he holds a unique record for length of service in that he has had but three charges in his long pastoral career. He was seldom absent from his pulpit, except when he was attending meetings of the Provincial or General Synod, and in all that time he has had but three holidays. He is a student of no mean ability and a teacher of acknowledged standing, and has the credit of bringing more young men to the ministry of the Church than any other man in the diocese. He is giving up active pastoral work to devote his time to special work, and his friends will wish him every success. In addition to the other offices which he held, the Rev. Canon Sutherland is sub-dean of the Cathedral, examining chaplain to the Bishop therein, and since the founding of the diocese he has served

as permanent chairman of the standing committee.

DUNNVILLE.—Services were held here on a recent Sunday with difficulty, the parishioners having to wade through two or three feet of water to attend church. In spite of the obstacle, both services and Sunday School were held. The flood was due to an ice jam and the river overflowing.

GUELPH.—ST. GEORGE'S.—Mr. J. T. Hannon, who was engaged on repairs to the organ of this church, met with a sudden death under peculiar circumstances on Wednesday evening last. The machinery of the organ by some means started and Mr. Hannon was crushed against the beams. When he was found life was extinct.



HURON.

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

SEAFORTH.—ST. THOMAS'.—On Palm Sunday the choir of this church, numbering twenty-two, was vested for the first time. A new cloister has also been built.

BRANTFORD.—TRINITY CHURCH.—This church was made a self-supporting and independent parish, on the advice of the diocesan commissioner. The commissioner was instructed to visit St. Luke's and Echo Place, in the Brantford charge, with a view of constituting them into a separate parish from St. Luke's.

NEW PARISHES.—It has been also recommended that the mission at Kelvin be attached to Norwich, Otterville, Brownsville and St. Charles, Durham, to form a new parish, and that Tillsonburg become an independent parish also. The commissioner will visit both places and report on conditions.

WALPOLE ISLAND.—Rev. S. Brigham, for 14 years missionary on this island, was given a \$100 increase in salary. The commissioner was instructed to visit the island.

BAYFIELD.—Rev. M. Cordell, of Bayfield, was appointed to conduct services at Grand Bend and Drysdale during the summer months. Sunday services will also be conducted at Beachville during this season.

ST. THOMAS.—Rev. Canon Tucker, of St. Paul's Church, London, is to be one of the speakers at the closing banquet of the Elgin County Missionary Conference on March 27th.

PORT LAMBTON.—For over twenty years this small congregation has struggled to get a service and being without a church could not manage it. They have succeeded in obtaining the services of a clergyman, also a free lot, and now appeal to the general public to assist them in erecting a church. Any contribution sent to the incumbent, the Rev. D. G. White, will be thankfully received and acknowledged.



ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

PORT ARTHUR.—ST. JOHN'S.—A Passiontide mission was begun in this church on Passion Sunday, the special services being conducted by the Rev. F. C. C. Heathcote, assisted by the Rev. Harold G. King. Both the interest and attendance increased day by day, with an evidence of a wide-spread quickening of spirit. The missioner also conducted noonday Brotherhood services in the Corona Theatre, Fort William. An interesting feature of the work in this parish is the large Chinese class, conducted under the auspices of the Girls' Auxiliary of the W.A., by Miss Mansell and a staff of fifteen teachers. The present roll of Chinamen numbers upwards of 25. Seven were baptized last year, and some are candidates for confirmation. A banquet for the teachers was recently given in the Parish Hall by their Chinese pupils at which over 100 guests were present, and a programme of hymns and a Bible reading in Chinese and English was given by the hosts. The Rev. Canon Hedley occupied the chair, and felicitous speeches were made by the Mayor and the President of the Board of Trade, who were present as invited guests.



RUPERT'S LAND.

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

PILOT MOUND.—Rural Deanery of Pembina was called to meet at this place on March 4th

and 5th. An address of welcome was given to the visitors by the Rev. P. G. Powell, incumbent. The re-arrangement of the mission of Pilot Mound was discussed. Mr. Wm. Webb from Marringhurst, Glenora district, would guarantee the sum of \$150 towards the stipend if fortnightly services were given. A fortnightly service for La Rivière was included in the arrangements, but Crystal City was excluded.

A discussion on the better use of the machinery of the Rural Deanery system disclosed a feeling in favour of holding two deanery meetings in the year and of visiting as many different points as possible from time to time. On the matter of rest houses for rural clergy, the following resolution was unanimously carried:—"That, whereas it is understood that a scheme for providing rest houses for rural clergy may be proposed to the Diocesan W.A. at the next annual meeting thereof, this Rural Deanery of Pembina suggests respectfully to His Grace the Archbishop of Rupert's Land and the Diocesan Synod that instead of rest houses for the rural clergy, a scheme for either a summer school or summer course for the rural clergy is advisable; and suggests further the possibility of using either St. John's College or Havergal College for the purpose of housing the participants in such a scheme; and that this resolution be forwarded to the Archbishop, the W.A., and the Secretary of Diocesan Synod." Another resolution was carried to the effect that for the future the agenda paper for the annual synod be published, if possible, at such a time before the close of the winter that it may be discussed by all the deaneries of the diocese. The deanery also went on record as favouring votes in vestries to properly qualified women.

The Rev. P. G. Powell read a paper on "Sunday School difficulties in a Rural Parish." At the evening session the Rev. John Hilton gave an instructive paper on "Islam and the need for Missions to Moslems"; followed by another, read by Mrs. Speechly, in the absence of Dr. Speechly, entitled, "Mohammedanism and Christianity—a present day contrast." Then came an interesting discussion on "Church Union," led by Rural Dean Gibson. The observance of the Lord's Supper next morning brought the session to a close.

WINNIPEG.—ST. ALBAN'S.—The Rev. John Morris, of Leamington, has been appointed rector of this parish.

CHURCH OF ENGLAND SUNDAY SCHOOL ASSOCIATION.—A well attended meeting was held in Holy Trinity Parish House on March 13th. Rev. Dr. de Mattos read a paper on the Festivals and Fasts of the Church Year. Miss Johnston gave a paper on semi-secular societies for young people.

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### CALGARY.

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

BASSANO.—CHURCH OF THE BLESSED VIRGIN.—On Thursday evening, March 13th, the Bishop dedicated the fine new nave of this church. When work was first commenced in this town on the main line of the C.P.R. a small building was erected which served the congregation. By the profitable sale of certain lands the parish has been able to add a nave, using the former building as the chancel.

CALGARY.—A resolution was introduced by the Bishop and unanimously passed at the last meeting of the Executive Committee of the Synod of the Diocese of Calgary to the effect that owing to the growth of population in the city and surrounding district, of Edmonton, and to the fact there are now 28 clergy at work in the Archdeaconry of Edmonton, of whom 8 are supported by the congregations to whom they minister, as well as a number of lay readers, and as it is confidently expected the number will be considerably increased in the near future and continued progress shown in the matter of self-support, the time is fully ripe when, in the interest of the Church, there should be a Bishop residing in Edmonton, with a new Diocese of Edmonton, comprising that portion of the present Diocese of Calgary, known as the Archdeaconry of Edmonton. It is suggested that the new diocese so formed should be administered by the Bishop of Calgary until such time as a Bishop can be elected as Bishop of Edmonton and the House of Bishops agree to his consecration.

### COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—The Palestine Exhibition was a great success. The financial report shows a balance to its credit after all expenses of \$4,400.86. But the financial success was trifling compared with the impression made on those who attended. The light thrown on the Bible by the various exhibits, the delightful illustrations of Oriental life given in the costume lectures, and the Bible readings of Mr. Schor, all tended to awaken deeper thought about the verities of our religion, and to point to the supernatural power which gives it at once its reason and its force.

The Bishop leaves for England on March 26th accompanied by Mrs. Roper. He expects to return towards the end of July. All will wish him a safe and prosperous journey, and a return to his work refreshed and invigorated by the change. During his absence Dean Doull will act as Commissary, Archdeacon Scriven, who is still in California, not being sufficiently recovered in health.

VANCOUVER.—News was received in this city on Wednesday, the 19th inst., of the death at Paso Robles, of the Ven. Archdeacon Pentreath, on the morning of that day. He was formerly of Brandon and Winnipeg, and was one of the best known



The Ven. Dr. Pentreath, Archdeacon of Columbia.

Anglican clerics in Western Canada. Deceased was born in Clifton, N.B., December 5th, 1846. In 1897 he became Archdeacon of Columbia and Superintendent of Missions for the Diocese of New Westminster, B.C. On the formation of the new Diocese of Kootenay in 1900 he added to his other duties that of Archdeacon of Kootenay. In conjunction with the Rev. J. D. H. Browne he founded the Church Guardian in 1879, and later Church Work.

NANAIMO.—Canon A. Silva White has returned to his work here after a sea voyage to Australia for his health. After three months in his old parish he will go to Victoria as Canon Missioner to assist the Bishop in opening up new work in the city and elsewhere.

VICTORIA.—The members of the Local Council of Women recently held their 18th annual meeting in this city. On the opening day the Bishop of Columbia referred to the housing problem and the sanitary condition of certain outlying districts of the city, urging the council to bring pressure on the proper authorities. In referring to the women wage-earners, the Bishop paid a tribute to the good work which is being accomplished by the Young Women's Christian Association in providing homes for these.

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### ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

The past year bore the mark of change more, probably, than any other year in the history of the diocese. With the death of Bishop Holmes early in February the diocese sustained a profound loss.

The resignations of the Reverend O. J. Roberts, of Chipewyan, and the Reverend W. H. Trickett, of Fort Vermilion, owing in each case to ill-

health, proved a very serious loss. Both had devoted several years of capable and valuable service, and their congregations will miss them greatly.

A further change is that of the aspect of the country. So numerous have been the settlers arriving from Eastern Canada, from England and the countries of Europe, and from the United States of America, and so immediate has been the results of their activities that many hundreds of miles of country which but recently was prairie or even thick bush is now plowed up and producing crops.

Acting in the capacity of Archbishop's Commissary, Archdeacon Robins visited all the missions of the diocese during the year, being accompanied by Mrs. Robins during a greater part of the time. Several new churches were dedicated. The principal missions of the diocese are Athabasca Landing with its central church and two district churches, Lesser Slave Lake, with its original Indian church and two district churches for the white population, Peace River Crossing with two churches, Grand Prairie with two churches and more in process of erection, White Fish Lake with one church and another in course of erection, Fort Vermilion with two churches, Chipewyan with one church, and Wapuskow with one church and two out-stations. The Indian boarding schools are being actively maintained and accomplishing valuable results in the interests of Indian boys and girls. While imparting a satisfactory secular education, the ultimate aim of those engaged in the maintenance of the schools is distinctly religious.

The clergy of the diocese, the Reverends Canon Smith, R. Holmes, F. W. Moxhay, C. R. Weaver, A. S. and W. C. White, have laboured with earnest application and amid comparative isolation and the trials attendant on life in a pioneer land. Archdeacon Robins was elected by the House of Bishops and Representative Committee assembled in Winnipeg in October as Bishop of the Diocese, and consecrated to that office in St. John's Cathedral, Winnipeg, on November 24th.

This beautiful north land with its distant mountains often gleaming with snow, its turbulent rivers of life-giving waters, its large and beautiful lakes, deep untrodden forests and rolling prairies, evidently is attracting the attention of men, inspired with the pioneer spirit and seeking scope for their activities. The population increases continually and the opportunities of the Church are wide and numerous.

The diocese is under a considerable debt, which is acknowledged with profound gratitude to all who send assistance. The principal sources of income are derived from the Church Missionary Society, the Missionary Society of the Church of Canada, and the Colonial and Continental Church Society. The needs of the diocese do not change in character, but have intensified. Men in Holy Orders are needed, inspired with the Holy Spirit, and willing to dwell and minister amid the peculiar conditions incident to life in a frontier diocese. Means must necessarily be provided and in constantly increased amount. The ministry of intercession on part of the Church at large is most earnestly entreated.

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### CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

PRINCE RUPERT.—TERRACE AND KITSUMKALUM.—The Bishop made an important announcement to the congregations of Kitsumkalum and Terrace on Sunday, March 9th, to the effect that the Rev. T. J. Marsh, who had laboured so faithfully among them for over five years, would have to relinquish the work of the ministry owing to ill-health. The Bishop stated that while Mr. Marsh would still be nominally in charge of the Mission for some months longer, he will be relieved at once of all responsibility by the Rev. W. J. H. Petter, who will assist him by residing at Terrace. The Bishop said that no words of his could express how highly he appreciated the good work done by Mr. Marsh as a clergyman of the Church, for fifteen years in the Far North on the Great Slave Lake, and for five years in this diocese. He is a prince of pioneers, and greatly esteemed by all who know him.

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I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbour, when to God (who is the searcher of our hearts) all our privacies are open.—Seneca.

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### Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

#### THE CHURCH IN BRITISH COLUMBIA.

Sir,—No words of mine can express how grateful I am to the British Columbia Church Aid Society of England for assistance rendered to this diocese. At the same time I am not blind to the danger of repeating in British Columbia the mistake made years ago in Eastern Canada. I enclose a copy of my letter to the General Secretary of this Society in reply to his last suggestion of "linked parishes," which will indicate the line taken in this diocese, and will also answer some very erroneous statements made by correspondents in your paper.

Up to the present this diocese has only received £100 from this Society for the support of clergymen engaged in work among the settlers.

The M.S.C.C. makes no grants towards church sites and buildings, or for an Episcopal Endowment Fund.

We need \$200,000 to erect buildings on the university site at Point Grey for the Anglican Theological College of British Columbia.

There is no very serious danger of our receiving too much from friends either in Canada or England.

Yours faithfully,

F. H. Du Vernet,  
Bishop of Caledonia.

Prince Rupert, B.C., March 7th, 1913.

Prince Rupert, B.C.,  
March 6th, 1913.

My Dear Canon Perkins,—In regard to your proposal to have "linked parishes" and "our own missionaries" in connection with work among the settlers of this diocese, I feel that, while from the standpoint of those in England it would be most helpful, from the standpoint of the work here it would be most injurious.

Coming from Eastern Canada, I am most anxious to avoid the mistakes made there in the pioneer stage of the Church. It is a well-known fact that the Presbyterians and Methodists give far more liberally than our Church people do. The reason is not hard to find. I well remember how strenuously my father laboured to counteract the idea ingrained among the Church people of his various parishes in Eastern Canada that their clergyman was supported from England, and, therefore, there was no need for them to give anything to the Church. The S.P.G. went on paying the salaries of clergymen in Eastern Canada years after the people were well able to pay, and the effect is seen to-day all over Canada. Our Church people have not learnt to give as they ought.

The most valuable grants so far made to this diocese by the British Columbia Church Aid Society has been for specified objects, such as the Episcopal Endowment Fund, for church sites and buildings, the "Northern Cross," etc. These are all objects for which the pioneer settler could scarcely be held responsible, objects for which outside assistance can be gratefully accepted without stifling the spirit of self-help.

It is true that this diocese receives a grant from the Missionary Society of the Canadian Church, and also a few smaller grants from other societies definitely given towards the salary of "the living agent," but these grants do not go directly to the Mission receiving aid, but into the diocesan treasury. Our diocesan treasurer pays all salaries out of the Mission Fund of the diocese. The Executive of the Synod each year apportion to every parish and mission in the diocese a sum which it is expected to contribute to the Mission Fund of the diocese. If the mission is growing, the amount asked for is increased each year, so that the principle of self-support works out automatically.

The system of "linked parishes" and "our own missionary" would interfere with this automatic progress towards independence. It would encourage in a Mission the very thing we are labouring so earnestly to avoid: the spirit of reliance upon others. It would be necessary to keep ever before the parishioners the fact that they were sup-

ported by a certain parish in England. Whereas now we keep the fact that there is any outside assistance as much in the background as possible, our goal being self-support and the helping of others through our Mission Fund. The true Canadian is naturally self-reliant and independent. All his training makes him so. The greatest curse that fond parents in England are inflicting upon their wandering sons in this country is "the remittance from home." It takes all the snap out of a man.

Instead of doing anything to destroy our national characteristic we should make full use of it in Church work.

The great Societies, like the S.P.G. and the M.S.C.C., have adopted the principle of trusting the Bishop of the diocese and his Executive, but a smaller body cannot be expected to be so broad-minded.

A donation is a donation given outright. The donor does not expect to control it after it is given, but the regular paying of the salary of a man known as "our own missionary" year after year by a certain parish in England creates the feeling not only of personal interest, but proprietorship, and this carries with it a desire to control. Any attempt on the part of a parish in England to manage affairs in a Canadian mission would be most disastrous. We have our vestry, our churchwardens, our lay representative. Every mission is part of a larger whole, the Synod of the diocese. This again is part of the General Synod. No greater mistake could be made than to attempt to transplant an English parish to one of our British Columbia valleys. With our country being flooded with Americans, Swedes, Norwegians, Montenegrins, Japanese, Chinese, etc., we have a tremendous problem to face. Upon us rests the awful responsibility. We need all the help we can get, but we must work out our destiny on our own national lines.

I appreciate most warmly the kindness of your offered help, and can clearly see the value such a system would have in awakening interest in certain parishes in England, but from the standpoint of the future prosperity of this diocese and the growing spirit of self-reliance I do not think it wise to give the names of Missions to be "linked" in the manner suggested. While I doubt not that on the one side it would be "a bond of love," on the other side it would become "a fetter of progress."

With very kind regards,  
I remain,

Yours faithfully,  
F. H. Du Vernet,  
Bishop of Caledonia.

#### RENDERING THE SERVICES.

Sir,—Your article on "The Key of B Natural" is not exactly to the point. There are three methods of using the service provided in the Rubrics. Saying, which is monotonous—it has a well-defined ecclesiastical history as such; singing, which, of course, is intoning, but also is something more, as witness the rubric of the first Prayer Book: "And (to the end that the people may the better hear) in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading, and likewise the Epistle and Gospel." Here there is a somewhat different sort of usage spoken of, singing "after the manner of distinct reading."

It is evident that the intention of the first Prayer book was to make a real distinction between the singing or saying of the service, which is made, and the rendering with a loud voice of the Divine Scriptures. Reading was reserved for

God's Word. Man's word could be said or sung.

I quite agree with you that "G" is too high, but years of experience has convinced me that "F" presents no difficulty, but "E, or E flat," are better; and you are entirely wrong as to the effect of the saying (monotone) the Confession, etc., for you get a greater volume of sound, more joining in; that is if you have sense enough to find out and use the note natural to the general voice of the congregation.

The present crusade on behalf of a "read" service has originated from a mistaken notion as to the place of the individual in Common Prayer. He is not supposed to be there, except as part of the whole. Hence his confession, etc., is "general," his thanksgiving, etc., likewise, with a clause thrown in to give the individual a greater expression of his thanksgiving, or supplication. I have listened to congregations using the intoned, natural voice in prayer. One bawls out "Allmighty," accenting the "all," to the utter confusion of the rest; another insists, from his own spiritual feelings, "that there is no health in us; and another is sure he has erred and strayed; and so, like bleating sheep, they ban in a dozen or a hundred tones, and the hope of the reformers of a "Common Prayer," said in common on a proper note, is thrown on one side. For what? To bring our service down to the level of Dissenting worship, which is based on the principle of individualism, whether in the prayer by the minister, which must tickle all ears and hearts, or in the audible interjections, by which in other services the individual expresses his assent to something which affects him. Of course, the Dean of Durham, an Evangelical, and, therefore, an individualist, out of touch as he must be with the spirit of the Reformed Prayer Book, can find no justification for monotone (not even the historical fact that our Saviour monotoned His prayers will have any weight with him).

Let us get away from the modernizers, who want to reduce the Church to the level of the Dissenters in its worship, and make our stand for a general confession, a general absolution, a general prayer for "all sorts," a general thanksgiving, and a whole Book of Common Prayer, in which only the sacred Scriptures shall be read, thus separating them from the rest of the service and making them distinct. You cannot put a new patch on an old garment: make a new Prayer Book, or leave the old one alone as an expression of common worship, sung, said, and read as prescribed.

Geo. Bousfield.

Ottawa.

[It is always interesting to compare notes and to view things from different standpoints; but the above letter makes several assertions which are incapable of justification.

1. It is said two "saying" is monotonous. This needs absolute proof. The two words are used, for instance, in regard to the Litany, and it would be difficult to argue that "sung or said" means "intoning or monotonous." Surely the words "read" and "say" imply that in ordinary churches intoning the service is not the intention of the Prayer Book; this practice was limited to cathedrals and parish churches. Queen Elizabeth's fifty-third Injunction shows this.

2. Reference is made to the first Prayer Book, but the question is as to the present Prayer Book and its true meaning. It is well known that there are fundamental alterations in rubrics and teaching between the two books.

3. Few congregations monotone, even though the note may be low, unless it is a speaking rather than a singing monotone. It is well known that in most churches, when a clergyman begins the singing monotone, the people do not join at all heartily in those parts which are intended to be repeated by them.

4. The interpretation of the phrase, "Common Prayer," is quite mistaken. Instead of the individual not being expected to be there except as part of the whole, the idea of "Common Prayer" implies the association of every individual present, whether he himself takes part, as in some prayers, or whether the prayers are offered representatively by the clergyman.

5. There is quite another side to the subject of "bleating sheep." Even this is not so objectionable as the attempt to sing the service by one who manifestly cannot do it. Very few clergy are able to keep up the proper note, and still fewer choirs and congregations. Nothing jars so seriously on a musical taste as these discords. Is it not true that the Roman and Greek Churches "sing" in the sense of intoning, but do not monotone? To quote Bishop Montgomery further: "There are times when such voices are in prayer far more effective than in songs, when old and young, musical and unmusical, all take their part. We believe that on special days of Intercession we ought to be able to discover the natural human voice in the service of the Church."

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6. It is strange that the Dean of Durham should be described as "Evangelical" when it is notorious that he is a Broad Churchman and has never been an Evangelical, though he was formerly an Extreme High Churchman.

7. To speak of Evangelicals as Individualists, and, therefore, "out of touch with the spirit of the Reformed Prayer Book" is, of course, to state what is inaccurate. Evangelicals are more thoroughly in sympathy with united prayer than, perhaps, any other Church people, and certainly are more in touch with the spirit and letter of the Reformed Prayer Book.

8. All that was intended by the editorial paragraph was that, as the Bishops of Oxford, Chichester, and others have so earnestly urged, our service should be in every sense of the word natural, devotional, and true to the spirit and letter of the Prayer Book.—Ed. C. C.]

### THE CHURCH IN THE WEST.

Sir,—I have been greatly puzzled by two recent Synodical utterances on the above subject, and in order that my difficulty may be fully realized I will ask you to put them in parallel columns:—

CANON GOULD AT THE MONTREAL SYNOD.      BISHOP MILLS AT THE ONTARIO SYNOD.

He, the speaker, rejoiced over the advance made by the society in the West—due, he thought, to two causes: the hearty response of the Western Bishops to the placing of the right literature in the right places.

Speaking of the policy of the M.S.C. in the responsibility it was assuming for the West, the Bishop remarked that it was "undoubtedly building too much on faith and expecting too much from the East. The West is like the horse leech's daughters; its cry is 'Give, give!' and it is never satisfied and does not help itself as it might."

Has not the West a right to look to Eastern Bishops to encourage their people to help the West, as English Bishops are doing; not to tell them they are doing too much? Would it not be truer for the West to say, "How many hired servants of my Father have bread enough and to spare"? The Treasurer's statements at the Montreal and Ontario Synods seem to prove this if we may contrast those Endowment Funds with the fact that there is almost no endowment in Saskatchewan except the Episcopal Stipend Fund. The Bishop of Saskatchewan has just issued an urgent appeal to the churchwardens, delegates, and church members of his diocese with reference to the present serious deficit in diocesan funds. It seems to me that the whole question of the relation of the Church in the East to the Church in the West needs renewed and most careful consideration, especially in view of the manifest contradiction between the policy suggested by Canon Gould and the remarks of Bishop Mills.

Yours,  
Westerner.

### "WOMEN IN THE VESTRY."

Sir,—If you find space for a report of the meeting of the Rural Deanery of Pembina, Diocese of Rupert's Land, which I am sending you, there will be found therein a resolution which reads as follows: "That this Rural Deanery of Pembina suggests to the Diocesan Synod that Section 6 of Canon XI. be so altered as to allow properly qualified women to act on Vestries." As Clerk of Vestry for the last eleven years I find that the average attendance at our Easter Vestry of St. John's, Pilot Mound, has been seven, excluding the incumbent. How I have groaned to have vestry-women instead of our usual handful of not very keen men! Mrs. Murphy's "reluctant quorum!" Here, however, we have had the final wit to make a woman our treasurer. She attends our Vestry; but she hath no vote, alack! How mean is the regulation that debars the most efficient treasurer we have ever had from voting! To our brother Vestry-men we give this advice: "If the men mismanage or neglect your finances, get a faithful woman to be your treasurer." Thus is a first step towards getting properly qualified women on Vestries.

Yours truly,  
H. M. Speechly.  
Pilot Mound, Man.

Sir,—I understand from a letter appearing in your issue of 22nd February the matter of "Women on the Vestry" in the Diocese of Huron was left to a committee appointed by the Synod. Will someone kindly explain what powers the said committee possess to make or mar the project? If once the matter is brought before the Synod I feel sure that Huron will not wait to be the last Canadian diocese to yield gracefully to their women the right to share in the counsels as they long have held their right to share in the work of the Church. Bunty always will pull the strings anyway. Given the vote on the vestry, she will do it with much more of self-respect, and the direct method will be found in the end more satisfactory, and will redound more to effectual work and to the uplift and influence of the Church we love and earnestly desire to serve.

Canadian Churchwoman.

[The committee sat on March 13th and decided to refer the question to the Synod in June.—Ed. C. C.]

### Books and Bookmen

The devotional life calls for constant reinforcement by means of instruction, and for this reason "The Creed in Human Life," by Maurice Clare (London, England: Hodder and Stoughton, \$1.50 net), providing a Devotional Commentary on the Apostles' Creed for every day use, will be received with interest. The writer's range of reading has been remarkably wide, as the margins on almost every page bear testimony by means of names and quotations. We are surprised, however, to see that Tyrrell's name is invariably spelt "Tyrell." The only chapters which will not commend themselves to all readers are those dealing with Prayers for the Dead and Future Probation, especially as these topics are not naturally included in any proper interpretation of the Creed. There is also perhaps a sombreness of treatment which needs to be relieved by the brightness and buoyancy of New Testament devotional life. If, therefore, the book is read with these qualifications it will provide many a helpful meditation for daily living.

The World's Evangelical Alliance of London, England, has issued a Verbatim Report of the Imperial Meeting of Protest against the Ne Temere Decree, which was held in November last in Westminster. Among the speakers it may be remembered was Dr. W. H. Hincks, of Toronto, who travelled specially to address the meeting. Other speakers were Lord Kinnaird, Dr. Montgomery, of Belfast, Prebendary Webb Peplow, and Sir Robert Perks. The pamphlet can be obtained at special rates for free distribution, and it should certainly be in the hands of all those who wish to know the truth on this great subject. Letters were read at the meeting from the Archbishops of Canterbury, Armagh, and Dublin, and from the Bishops of London, Hereford, Rochester, Exeter, and several others, besides leading men of other communities.

Scribner's Magazine (New York: Scribner's, \$3 per year; 25 cents single copy), is always welcome, both for its letterpress and pictures. "The Gardens of the Bosphorus," illustrated from photographs is very timely. Mr. Price Collier continues his series of articles on "Germany and the Germans from an American Point of View," and the Secretary of the Isthmian Canal Commission writes on "A Benevolent Despotism," telling the story of the remarkable work done by Colonel Goethals. A particularly interesting article is the account by Captain Rostron of the Carpathia of "The Rescue of the 'Titanic' Survivors," illustrated by photographs. A beautiful story of an old clergyman, "The Shepherd Who watched by Night," is written by Thomas Nelson Page.

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For several years men and women in different Christian Student Movements have felt the necessity for a simple basis of united work, and last year it was decided to organize the Council of North American Student Movements. In order to carry out effectively the purposes of this organization a magazine is to appear monthly throughout the academic year, and we have received the first number of "The North American Student" (New York City: 600 Lexington Avenue; \$1 per year). Among other articles are, "Why go to Church?" by Professor G. A. Johnston Ross; "What can Women Graduates do?" and "Uniting for Conquest." The last article is descriptive of the plan of co-operation among the four Theological Colleges of Montreal, and is illustrated by pictures of the buildings. We shall follow succeeding numbers of this new venture with real interest.

One of the most interesting Church periodicals is "The Church Gazette," the monthly organ of the National Church League (6 Grosvenor Mansions, 82 Victoria Street, London, S.W., England; 2s. 6d. per annum; 2d. single copy). The Notes and Comments are invariably fresh and forceful, while the articles are timely and illuminating. The present number has one on "The Seven Sacraments of Rome," and another on the word "Catholic." The League represented by this paper is one of the most valuable adjuncts in the English Church to-day.

### The Family

ONLY ONE RETURNS.

The Gold Lure Still in Canada.

The report of gold in the icy North up Yukon way lured three prospectors there last January, and their adventures, now first learned, add another to the list of Arctic tragedies.

Lindemann, Redmond and their companion, whose name is not mentioned in the first advices describing this perilous journey, set out from Atlin, a placer camp on the Yukon line.

Deaf to the advice of experienced prospectors, the three travelled light; took no more food than would nourish them and their dogs until they reached a trading post at Joslin Lake. They planned to replenish their stores there.

Trading Post Abandoned.—Their first destination was to be Silver Lake. Confident that they would reach the Joslin Lake post early and quickly, they were not sparing of their food and fuel on the way. The mercury averaged 15 degrees below zero on the Fahrenheit scale, whirling snow storms swept the plain across which they had to break their trail.

They reached Joslin Lake only to find that the trading post had been abandoned. The men who had established it either could not endure the winter's rigour or had not returned to it. Their supplies were almost exhausted, a little tea, a few crackers, half a dozen tins of beans and meat, some oil for the cooking lamp, only were left.

Already Lindemann and Redmond were frost-bitten; their mate, who was in the best physical condition, volunteered to return to Atlin for supplies. He lost his way in a blizzard. When a party of Indians found him he was nearly dead.

Two days passed. Lindemann and Redmond were lying near a roaring fire they had built of wood gathered laboriously on the shore of the lake. Slowly rising, Lindemann paced around the fire. He waved his arms, his eyes gleamed, and he muttered between his half-frozen lips:

"I'm glad we've got here; it's like summer."

Staring at him, Redmond saw that Lindemann's sufferings had driven him crazy.

"Yes, it's warm," mumbled the Swede, "now we'll cook a good dinner."

Madman Tried to Cook Himself.—At the words Lindemann plunged head first into the fire. Redmond was so weakened that some minutes passed before he could drag Lindemann from the pyre he had helped to build. The Swede soon died; he had inhaled the flame probably.

Redmond scraped a shallow grave in the snow and laid him there.

Alone, Redmond felt that he would go mad, too. As a last resort, he cut loose the dogs and staggered after them wherever they went. They led him finally to a camp of Indians, who carried him on a dog sled to Atlin. Gangrene had attacked his frozen feet, and to save his life they were amputated.

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**Personal & General**

The Bishop of Athabasca arrives in Winnipeg to-day. Archdeacon Hobbhouse, of Birmingham, has been appointed Canon Residentiary of Gloucester in succession to the late Canon Trotter.

Rev. W. G. Boyd, of Edmonton, head of the Archbishops' Western Canada Fund, preached in St. James Cathedral last Sunday.

Many friends in Summerside will hear with regret that Rev. T. W. Murphy, rector of St. Paul's, Charlottetown, is suffering from a dislocated shoulder.

Corrected Religious Census figures appear in this issue, the error in last week's paper was due to taking figures unchecked from a daily paper.

The half-yearly meeting of the Sunday School Commission will be held in Ottawa next week on Wednesday, April 2nd, and the M.S.C.C. the following day, Thursday, April 3rd.

It is now announced that the appointment of Bishop Baynes to be Rector of St. Philip's Church, Birmingham, will carry with it the post of Assistant Bishop of Birmingham.

Canon Perowne, of Birmingham, son of the late Bishop of Worcester, has been appointed to succeed Prebendary Burroughs, as Vicar of St. Andrew's, Plymouth, England.

The Bishop of Southwell has appointed the Rev. Dr. T. Field, Head Master of Radley College, to the Vicarage of St. Mary's, Nottingham, in succession to Bishop Baynes.

The Easter vestry meetings held on Monday last were of great and varied interest. On account of the heavy space given them in the daily press, we shall not publish them at length this year.

The sympathy of every Britisher and of the whole civilized world goes out to the beloved Queen-Mother Alexandra, in her bereavement through the death of her brother King George of Greece, by the assassin's hand.

An old lady, leaving church after a service which had been attended by a crowded congregation, was heard to say: "If everybody else would do as I do, and stay quietly in their seats till every one else has gone out, there would not be such a crush at the doors!"

Terrible indeed the reports of death and disaster by the tornado of Monday last in Iowa and Nebraska. The loss of life and property promises to prove enormous. Omaha and Council Bluffs are the cities chiefly devastated, according to reports last received before going to press.

The Prince of Wales started on his visit to Germany last week. He will remain in that country for several weeks. The Prince will go first to Stuttgart, where he will be the guest of the King and Queen of Wurtemberg. The object of his sojourn in Germany is to study the language.

The Admiralty recently announced the Prince's promotion to a lieutenantancy.

A clergyman and one of his elderly parishioners were walking home from church on a frosty day, when the old gentleman slipped and fell flat on his back. The minister, looking at him for a moment, and seeing that he was not much hurt, said to him: "Friend, sinners stand on slippery places." The old gentleman looked up, as if to assure himself of the fact, and said: "I see they do; but I can't."

The volunteer fire brigade of Weston fought a fire at St. Alban's residential school last Tuesday, and succeeded in extinguishing it inside of twenty minutes. The shingle roof had ignited from a spark from a passing locomotive. The damage was slight owing to the prompt actions of the firemen and the superintendent of the power plant who kept full pressure on the emergency pumping line.

Major-General Sir Frederick Carrington, died March 22nd at Collesbourne at the age of 69 years. He had an interesting military career and was wounded severely in the Basuto War in 1881. He was commander of a force in the Rhodesian Rebellion, commanded the infantry at Gibraltar during 1895 to 1899, held a similar position in the Belfast district in 1900, and was commander of the Rhodesian field force in the Boer War.

Owing to the illness of Professor Kilpatrick of Knox College, Toronto, Dr. Griffith Thomas of Wycliffe College, was invited last October to lecture at Knox, and took as his subject "The Holy Spirit." On the conclusion of his lectures the other day he was presented with a photographic group of the Staff and Graduating Class. The presentation was made in a happy speech by Mr. George Thorneloe, a student of the College, nephew of the Bishop of Algoma.

Theatres all close in Boston, Mass., as shown by the following dispatch:—"For the first time in the history of the city all theatres and motion-picture houses were closed for three hours on Good Friday. Mayor Fitzgerald yesterday requested theatre managers to suspend performances this afternoon between noon and 3 o'clock 'as a mark of respect to the Saviour of mankind.' The Mayor said the managers had agreed to close." This custom should become universal.

Queen's University authorities received an Easter gift in the shape of a cheque for \$100,000 from Andrew Carnegie. It was his gift to the Endowment Fund of the institution, promised as the last \$100,000 of half a million to be raised, and when the college was placed on a national basis.

Some rival physicians now seek to discredit Dr. Friedmann's work by suggesting that patients recovering are hypnotized and so imagine they are better, what next?

The late Mr. Reford was a councillor of the Montreal Board of Trade, 1890-1; harbour commissioner, Mont-

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real, 1901-5, and in 1903 was appointed a delegate to the fifth congress of the Chambers of Commerce of the Empire. Mr. Reford, who was a great reader, and a keen gardener, was a frequent contributor to the press on commercial and cognate subjects. The deceased gentleman was also fond of farming, and was very successful in his farming efforts at Ste. Anne de Bellevue, the present site of Macdonald College.

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The North-West Mounted Police send this interesting report from Dawson, Y.T.—Christianity has been carried to the blonde Eskimos. Among

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this northernmost and remotest of the white people whose existence was reported to the civilized world by Vilhjalmar Stefansson a year ago, the Rev. Mr. Fry, a missionary of the Church of England, is now at work. The fact is reported by Sergeant Dempster, of the Canadian North-West Mounted Police, who has returned from Herschell Island. Dempster relates that the missionary left for Lambert, in Union and Delta Straits, late last summer, accompanied by four McKenzie Delta Eskimos.

The Royal Mail Steamship Packet Company has bought the Nelson Line steamers, at a total price of \$5,434,545. This new acquisition makes the Royal Mail Steam Packet Company the largest steamship company in the world, with a total tonnage of 1,541,854, as against 1,240,000 tons owned by the Hamburg-American Line, and Sir Owen Phillips becomes, in reality, as he has often been called, the "Colossus of the Seas." He is only 49 years of age, and since he became chairman of the company in 1903 he has acquired the following lines: The Elder Dempster, Forwood Line to Morocco, the Pacific Steam Navigation Company, the Shire Line, Lamport and Holt, Union Castle, and now the Nelson Line.

The first Canadian party connected with Dr. Barnardo's Homes sailed from England on March 13th. An average of about 1,000 boys and girls every year for the last twenty-five years has been sent out to Canada, and it is gratifying to know that 98 per cent. of these have succeeded. The Governor-General, H.R.H. the Duke of Connaught, granted an interview to the Rev. W. J. Mayers a few days ago, and His Royal Highness expressed his interest in the Institution, and referred to the high regard in which the late King Edward held Dr. Barnardo and his boys. Mr. Mayers is now engaged on a tour in the West, which will extend over six weeks. He will then hold farewell meetings in Toronto before returning to England.

One day the Rev. Mark Guy Pearse, in a tramp through Cornwall, came to a little village in which a tea-meeting was going on. Mr. Pearse entered the little chapel and joined in the tea. He was in the most unclerical of costumes, which was an act of sense on his part; but during the progress of tea one or two of the "leaders" managed to recognize him; whereupon one of them approached him and said, in an anxious whisper: "Be you the Rev. Mark Guy Pearse?" "Yes—I be," he answered. "I thought as how you was. Now, do you see, we want to raise a little money, and a thought have struck us. Do 'ee just come out quiet like and say nothing to nobody, and then we will put 'ee in the vestry, and we will go into the chapel and say, 'The Rev. Mark Guy Pearse, author of 'Daniel Quorn,' is in the vestry, and can be seed at threepence each, the proceeds to go for the good of the cause.'"

The Bishop of London has made public the following in the course of his mission at St. Paul's, Knights-bridge: He received a letter from a mother about her daughter, who was lying seriously ill from nervous breakdown. The girl had heard the Bishop preach before she became ill, and begged her mother to send for the elders of the Church to anoint her with oil. The Bishop's narrative of what followed is thus reported in "The Guardian": "Within twenty minutes I was in the room with the poor little child, who was raving and shrieking during the afternoon. At first it seemed unwise and almost unlikely it were possible without frightening her to pray for her and carry out the directions of St. James to anoint the sick, but this extraordinary thing happened. As I went into the room I said: 'Do you know me, dear?'



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'Yes,' she said, and slipped her hand into mine. She had not slept for a long time. With the mother and nurse I knelt at her bed. We had two prayers, then I anointed her forehead with oil and prayed for a blessing on it. I placed my hand upon her head and gave her the blessing. At that moment she sank back into a deep sleep and slept for hours during the night, and, thank God, if it is His


good pleasure, she is now on the highway to recovery. I knew that evening that Jesus personally was with us, and could not help thinking of the raising of Jairus' daughter. It seemed almost the same thing over again. This little girl believed in prayers. Her petition had not been sent in, but was offered by the bedside and will again be offered to-night."—Special to "The Globe."

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## Boys and Girls

### YEE SUI'S LONELY SERVICE.

On a rocky crag, 200 feet higher than the level of busy Pittsburg, stands a church which has but one member. And that church is also the worshipper's home, "a miserable shack, under the shadow of the Municipal Hospital." It is the leper home, tenanted by one unfortunate Chinaman, Yee Sui. How that doleful abode became a place of Christian worship is told thus in "The Congregationalist" (Boston):—

"A few months ago he was a devout worshipper of his ancestral gods, but when the great affliction came upon him, Yee Sui, found that his father's gods were helpless to meet his dire needs. Then it was that the faithful missionary, Yee Tang, found

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All too many people try to cure pimples, skin blotches, and bad complexions without stopping to think what really is the cause of their affliction. In the majority of cases the reason lies in the fact that their systems do not get properly rid of the waste that accumulates in the human body. This waste accumulates and clogs in the lower intestines and generates poisonous matter, which is absorbed into the system, permeates the blood, and displays itself not only on the surface of the skin, but in various ways that cause illness more or less serious.

There is one common sense way to cure this, and it is not by the aid of drugs. Drugs give only temporary relief, and have to be constantly taken in increasing doses, and in the end make us slaves to the drug habit.

The scientific way, approved by physicians everywhere, and used by hundreds of people, is the internal bath, the simple treatment calling only for pure water. Does this not appeal to your common sense? If you are a sufferer from any of these tortures, profit by the experience of Wm. DeVoy, 703 Seventh Avenue, Lethbridge, Alberta, who tells his experience as follows:

"After using your J. B. L. Cascade I feel it my duty as a thankful patient to express my enthusiasm for the great blessing it has been to me. You cannot feel my emotions as I write this letter in praise of your great work; words fail to express my thankfulness for first learning of your Cascade. Previous to using it I could not go a day without a drug of some sort. Since using it I have not on my word of honor swallowed five cents' worth of drugs. I spent over \$300 in two years previous to hearing of the J. B. L. Would that all the young men and women I see in this town with their faces covered with horrid, unsightly pimples use it. They would soon get rid of them as I did."

You owe it to yourself to learn more about this simple and remarkable treatment. Write to-day a personal letter if you wish, to Dr. Charles A. Tyrrell, Room 561-4, 280 College Street, Toronto, and he will send you full particulars together with his free book. "Why Man of To-day is Only 50% Efficient."

him and told him of the faith that had become to him better than anything his fathers knew. The result was that just about a year ago, Dr. G. W. Shelton stood in the biting wind on that desolate height, on the steps of that leper house, and baptized this Chinaman into the Christian faith. And he has found comfort and grace to meet the sorrows and loneliness of his lot. Once a month the missionary, Yee Tang, comes with the sacred elements of the Communion, the bread and wine; but even he must set them

down by the steps and Yee Sui must wait until he has retired to a safe distance before he partakes, while Yee Tang repeats the simple ritual. This church has services every Sunday afternoon. Yee Sui is the only worshipper. The service is aided by a phonograph and a Bible in the Chinese language. After a hymn from the phonograph, Yee Sui takes his Chinese Bible and reads aloud many passages very earnestly. There is a pause, then rises the voice of prayer. The words are strange, but they are spoken in the spirit of faith and of deep devotion. When the prayer ceases, the chords of the phonograph sound again and the words so dear to sorely tried and needy Christian hearts float out of the strange temple on the high rock above the careless city in the valley below:—

Jesus, Lover of my soul,  
Let me to Thy bosom fly.

"Then the service, so pathetic, yet so triumphant, is over.

"The other Sunday this service had an unexpected and, for Yee Sui, a joyous ending. Shouting was heard without, and, going to the door, who should be standing there but his own brother from far-off Canton, Yee Chow. 'I have come to visit you, my brother,' he said. 'I heard in Canton of your sickness. Our father and mother send you their best wishes. Your wife and children hope for your speedy recovery. Am I permitted to embrace you?' But Yee Sui drew back and warned him that he must not come too near. For a long time they talked of the old home and the loved ones there. Then the visiting brother wondered at the fortitude and good cheer of the afflicted one. Yee Sui told of the new faith that had come and of its power and comfort. The man from Canton listened thoughtfully. He had heard vaguely in China of the missionaries and their new religion, but here he began to realize what it stood for. He comes often, now, to visit his leper brother and to hear of Jesus and His wonderful power to cheer and strengthen those who trust Him. So this strange church, with its one worshipper and its phonograph organ, bids fair to give an exhibition of the true missionary spirit, which is the sure mark of every genuine church of Jesus Christ."—Literary Digest.

## A Constant Change In Body's Tissues

"Our bodies," says Huxley, "may be likened to an eddy in the river, which retains its shape for a while, though every instant each particle of water is changing."

The tissues of the body, composed of millions of tiny cells, are being constantly broken down and wasted away by the process of life, and especially by overwork, worry and disease.

In order to reconstruct these wasted tissues there are necessary such elements as iron, sulphur, magnesia, potash, etc., and when these are not supplied in sufficient quantities in the food we eat it is necessary to aid nature by the use of some restorative preparation.

Most people find Dr. Chase's Nerve Food particularly effective under

such circumstances, because it is composed of the very elements of nature which go to form new, rich blood, create new nerve cells and rebuild wasted tissues.

This great food cure is radically different from medicines which are usually employed in the treatment of nervous diseases. For, while they stimulate tired nerves to overexertion or by narcotic influence soothe and deaden them, Dr. Chase's Nerve Food revitalizes wasted nerve cells and so accomplishes lastingly beneficial results.

Such symptoms as sleeplessness, irritability, headache, indigestion, brain tire and feelings of fatigue and discouragement soon disappear when the system is built up by the use of

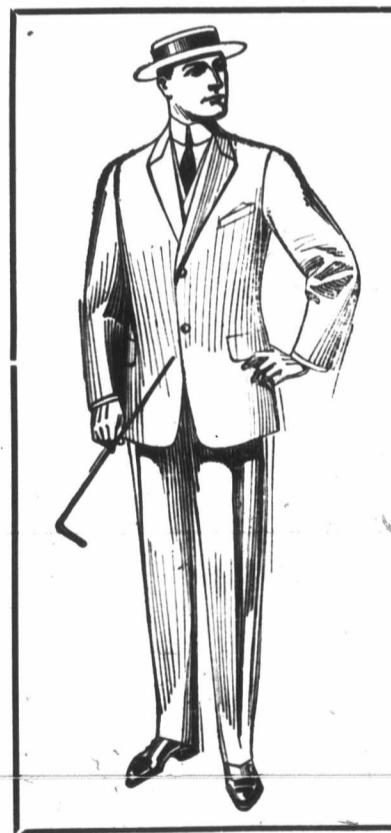
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### COMFORT IN CHURCH.

Until a few years ago a curious pew was maintained in Cartmel Parish Church in England for the use of the Squire and his family. It was fitted with four large oak castors, so that it could be moved with ease, and thus always occupy the most comfortable place in the church. During the winter it generally rested near

to the fire, and in the summer it was shifted about so as to avoid the heat of the sun. Other comforts for pew-holders as recorded in a book, entitled "Old-time Parson," are as follows: "Sherry and biscuits were sometimes served to the occupants of pews, and one Squire used to have his letters and newspapers delivered to him in his pew and read them during the sermon."



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