

# Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, MARCH 23rd, 1911

No. 12.

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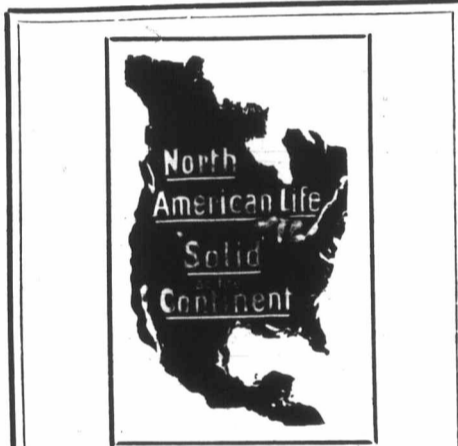
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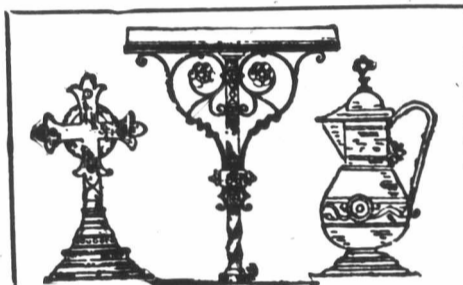
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 23, 1911.

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## Lessons for Sundays and Holy Days.

March 25—Anniversary of B.V.M.

Morning—Gen. 3: 1—16; Luke 1: 46.  
Evening—Isai. 52: 7—13; 1 Cor. 15: 1—35.

March 26—4th Sunday in Lent.

Morning—Gen. 42; Luke 2: 1—21.  
Evening—Gen. 43 or 45; 1 Cor. 15: 35.

April 2—5th Sunday in Lent.

Morning—Exod. 3; Luke 6: 1—20.  
Evening—Exod. 5 or 6: 1—14; 2 Cor. 6 and 7: 1.

April 9—6th Sunday in Lent.

Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 19: 28 or 20: 9—21.

April 16—Easter Day.

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

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

### FOURTH SUNDAY IN LENT.

Holy Communion: 253, 258, 262, 407.  
Processional: 386, 518, 567, 630.  
Offertory: 118, 120, 500, 644.  
Children: 605, 609, 700, 763.  
General: 112, 122, 411, 782.

### FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.  
Processional: 47, 130, 633.  
Offertory, 128, 304, 594, 640.  
Children: 507, 695, 706, 787.  
General: 37, 129, 436, 752.

### THE FOURTH SUNDAY IN LENT.

"The comfort of Thy grace."—Collect.

When Jesus said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He was emphasizing man's need of God and of Divine grace. Later on in His ministry He laid down the same proposition when He said to His disciples, "Without Me ye can do nothing." The

experiences of saintly men in every age bear out the truth of the Lord's witness. St. Paul sums up the universal experience in his claim, "I can do all things through Christ, which strengtheneth me." In the spiritual combat we need the grace of God. And we must learn to call for that grace at all times, by diligent prayer. To pray is to converse with God, and to wait quietly and patiently for His answer. In all our exercises of prayer we come into communion with God. And if we be diligent we shall find joy in His presence. Now as we pray we call upon God to give us His help that by the comfort of His grace we may mercifully be relieved. If we pray aright we shall have the blessing of answered prayer. Remember the promise of the Lord, "And whatsoever ye shall ask in My name, that will I do." To pray aright is to pray in the Name of the Lord Jesus. This at once means that there are conditions upon or in accordance with the fulfilment of which prayer is answered. Jesus has indicated these conditions in the Lord's Prayer: 1. Hallowed be Thy name. 2. Thy Kingdom come. 3. Thy will be done, as in heaven, so in earth. All our petitions must be governed by these conditions, otherwise our prayers are in vain. The recognition of these conditions rules out all those unworthy ideas or conceptions of prayer which deter many from a life of prayer. These conditions teach us that as we pray we do not seek to force God's will into conformity with our own. On the other hand, we seek to know the will of God, and to bring our wills into line with the Divine intention. St. John in his first Epistle gives us his experience: "Whatever we ask, we receive of Him, because we keep His commandments and do the things that are pleasing in His sight" (3:22). Let us learn from this experience to recognize faithfully and persistently the real meaning of praying in the name of the Lord. For to pray in His name is to receive that comfort and grace which we need all the time. And as we pray to God in this way the inspiration will burst in upon us again: "We are fellow-labourers with God." Many prayers are unanswered because the answering would not glorify God, promote His Kingdom, or further the eternal interests of him who prays. Regard the lack of answer as a proof of God's love, and study to correct the mistaken plan or details of your life of prayer. God hears and answers when we pray in His name. We have His grace when we are fellow-labourers with Him.

### Roman Controversy.

Of late years there has been on our part a noticeable falling off in attacks on Roman pretensions. On the contrary, there is no lack of energy on the part of the Roman apologists in attacking those who profess to be Christians and Churchmen—which should really be synonymous terms—but who do not deem the Bishop of Rome to be what he claims he is, the "Infallible Vice-Gerent of God on earth," and who hold the Roman contention that, apart from their communion, there is no salvation, to be the foolish expression of misguided spiritual pride. On this subject a recent writer has well said that "we should not be so shy as we are about controversy. People say it is unprofitable. But is this not confounding its function with something else? We do not ordinarily look to controversy to nourish our devotional life. Nevertheless, it has its place just as a gardener has to remove dangers to his plants as well as water them. Fences are to be maintained as well as crops tended. People who cry out against argument about religious matters are often quite keen to argue about the mistakes of their political opponents. If we are to give up

the endeavour to dissipate religious error, then we had better withdraw all our foreign missionaries."

### Young Criminals.

An ounce of prevention is better than a pound of cure, is a saying that might be put in force with good effect in the case of the neglected lads who, for want of proper control, are continually recruiting the criminal classes of the country. It would be a good thing for Canada were a few men of the General Gordon or Dr. Barnardo stamp to devote a portion of their lives to the reclamation of young waifs and strays. To be effective it would have to be a labour of love, not merely a pastime to divert a few idle hours, but a whole-hearted and sustained effort of constant self-denial for the rescue of the lads from idle and vicious habits, and with the determined purpose of getting their sympathy, and gradually interesting them in such useful and industrious callings as they may be best adapted for. How it stirs one to read of Gordon's work amongst the neglected lads at Gravesend. "He lived," says a biographer, "wholly for others. . . . The troubles of all interested him alike. The poor, the sick, the unfortunate, were ever welcome, and never did suppliant knock vainly at his door. He always took a great delight in children, but especially in boys employed on the river or the sea. Many he rescued from the gutter; cleansed them and clothed them and kept them for weeks in his home. For their benefit he established evening classes . . . reading to and teaching the lads with as much ardour as if he were leading them to victory. . . . The light in which he was held by these lads was shown by inscriptions in chalk on the fences. A favourite legend was, 'God bless the Kernel.'"

### The Country Church.

We have read with much interest a little pamphlet, entitled "Modern Methods in the Country Church," the keynote of which is taken from the words of our Lord, "I came not to be ministered unto, but to minister." In it is told the remarkable story of how a dull and listless countryside was, through the practical application of these inspiring words to every phase of life in the district referred to, vitalized and transformed into a hive of human energy charged with progressive religious enterprise. The secret of this transformation lay in the adaptation of the religious spirit to the needs of the whole community; the replacing of dry, repellant formalism by interesting, attractive, influential endeavour. The author of the pamphlet truly says: "The country needs ministers of strength and vigour in body and in mind, who choose the rural work first of all because of its importance and because of the great need, and who come determined to stay it through. Here is a work that calls for dauntless courage, the brightest talents, and the most heroic and self-sacrificing spirits. But no ministers of the Gospel be afraid or ashamed to take charge of a country church and 'be buried from the world,' as some have put it."

### A Ministering Institution.

"Make the Church a ministering institution," says the writer. "Let it be many-sided. Let it seek to serve the whole man, body, mind, and spirit, rather than the spirit alone. Let it seek to make this a new earth by teaching the people to do all things to the glory of God. Let them know that honest toil is sacred, that innocent amusement is holy, and that these are also ways of praising and glorifying God as well as the Sunday devotions. Let the Church seek to discover to men their talents, and then encourage and help them in their development. Distribute

the responsibilities as widely as capacity for efficiency will warrant. Lead everybody into doing something useful for somebody else." We believe a serious mistake is made when we shut our eyes to the good work done by others, and complacently think that because we have adopted and pursued certain methods of work they must suffice. We should not be blind to the fact that marked changes—in some instances decided improvements—have taken place in parish methods in recent years, and that he who is wise will study to be progressive and not blind to the fact that when a cause is limited to the personal preferences of its agent it may thereby grievously suffer for lack of enterprise on the part of the leader, and consequent lack of interest and enthusiasm on the part of his depressed and dispirited followers.

#### The Parish Year.

In many parishes the custom has grown up of closing the accounts on a certain day in the calendar year instead of basing them upon the ecclesiastical year from Easter to Easter. That year varies very much. For instance, last year there were 350 days; the year 1908 to 1909 was almost the same length, 357 days, but the previous year, ending at Easter, 1908, was 385 days long. Consequently a year of 365 days is more convenient in every way. For instance, in a short year churchwardens have to bemoan smaller returns, while, as a matter of fact, the parish may have made greater progress than in preceding ones, which had the accident of being ecclesiastically long.

#### The Point of View.

The fact that not only every class in the community, but every locality has its own special advantages or drawbacks has been markedly illustrated by the refusal of Dr. Jowett, of Birmingham, to accept more from a Fifth Avenue (New York) Presbyterian church than the equivalent of his Birmingham stipend. The clergy have unanimously assured him that he is mistaken, that his house rent and calls on his charity will enormously exceed his resources. Again we have an unlooked-for evidence that the English Bishops were justified in saying that their incomes were only apparently large. The wives of the New York clergymen of all denominations have also been duly interviewed, with the result that they fear Dr. Jowett's declaration will have the effect of stopping the movement in the city for a general rise of clergymen's salaries. The wives say that in New York a successful pastor must keep abreast of current literature and employ a secretary; he must respond liberally to appeals for charity, and, if he desires to do good work among the better classes, he must be able to allow his wife to dress on the same scale as the ladies of the congregation.

#### What is a Small College?

To this question which has been asked us we are fortunately able to give a fairly definite answer. The Rev. A. Christy Brown has issued a letter on behalf of Carroll College, in Wisconsin, which he looks on as a model small college. There are nearly three hundred students and a faculty of eighteen. Mr. Brown says that it is conceded by those who have studied the question that the great work of making future leaders is done best in institutions where the first aim of the instructors is to build character, where the small number of students permits the teachers to mould the pupils to lofty ideals, where there is a prevailing Christian life and spirit. As illustrating the spirit of its supporters he cites the action of an elderly clergyman, who has no children and only a little savings, but who says: "My life has been given to building character and in trying to build up the Kingdom of Christ. The time is coming when these lips will be silent, and after I am gone I want any little money I may have accumulated

to help to support some one who will help to build up character and teach righteousness for all time." So, in return for a life annuity, he has given his money to the college.

#### Reverence the Name.

Occasionally at public meetings the name of the Deity is used to point a joke or to belittle what the speaker deems to be excessive national pride. For example, we recently heard from the platform at a large public meeting the term, "God's country," used, as it appeared to us, in the latter sense. Doubtless such expressions would not be used were it not thought by the speaker that their use would help his argument and be acceptable to his hearers. We hold it to be a good rule never to use the Divine Name save where there can be no possible doubt that the use is apt and reverent. It may be that in a large public gathering there are a few people who would take pleasure in a careless reference to "God's country," but we are confident that to the mass of the people such expressions are objectionable; for, though a man may not consider himself a devout Christian, yet in all probability he has a sincere respect for God, and does not wish to hear His name taken in vain.

#### The Revision of 1611.

Some very interesting extracts from Mr. Alfred W. Pollard's bibliographical introduction to two reprints of the Authorized Version of 1611, which the Oxford University Press is publishing in celebration of the Tercentenary, have been issued by Mr. Henry Frowde. In one of them the following extract from Selden's Table Talk is given: "The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs), and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." Then Mr. Pollard says: "Whether the wonderful felicity of phrasing should be attributed to the dexterity with which, after meanings had been settled and the important words in each passage chosen, either the board of twelve or the two final revisers put their touches to the work, or whether, as seems more likely, the rhythm, first called into being by Tyndale and Coverdale, reasserted itself after every change, only gathering strength and melody from the increasing richness of the language, none can tell. All that is certain is that the rhythm and the strength and the melody are there."

#### COMPREHENSIVENESS, NOT VAGUENESS.

We Church people are accustomed to loudly proclaim and to derive much comfort from what we are pleased to call "the comprehensiveness of the Church of England." The expression has, in fact, become a stock phrase. It is in almost universal use, and, on the whole, it has met with fairly general acceptance outside our own communion. It does seem to be commonly conceded that the Church of England is what it claims to be viz., a comprehensive organization, one, in other words, whose terms of membership are not unduly exacting. Now, a Church may be comprehensive in one sense and exclusive in another, or it may be comprehensive in both. Terms of membership in all societies and organizations fall under two heads, theoretical and practical. Every man who becomes a member of any society must profess his belief in certain "principles," or facts or theories, or "doctrines," and he must promise in some respects to govern his conduct according to the rules of the society in question, be it a church or a fraternity, or even a business association, and the only difference between cases will be in the

number and exact nature of the conditions imposed, which is a mere matter of detail; the same principles will apply in both cases. The question follows, In which sense is the Church of England "comprehensive;" in a doctrinal or in a disciplinary sense, or is she comprehensive in both? In both. But comprehensiveness is not vagueness. This is what it means undoubtedly in popular parlance as applied to individuals. The "broad-minded man" is the man of vague opinions (on certain subjects) and easy-going standards of right and wrong. But the comprehensiveness of the Church of England is not of this kind. Indeed, it is only because she is not vague that she is or can be comprehensive. The comprehensiveness of the Church of England is the direct result of her definiteness. A Church so definite and so outspoken on the fundamentals of belief and conduct can well afford to be comprehensive, just as the strong man can afford to be gentle. An impression, we know, has got abroad that the Church of England in her teaching and discipline is vague and indefinite, that she has very elastic standards of belief and conduct, and draws no sharp or clearly discernible lines anywhere. But nothing could be further from the real facts of the case. Doctrinally, the Church, comprehensive as to systems of theology, is uncompromisingly and immovably firm as to facts. What Christian body, if we must even indirectly make comparisons, has safeguarded and maintained, without addition or mutilation, the ancient Catholic creeds as she has undoubtedly done? In what human composition will you find so clearly set forth the faith of the undivided Church as in the Book of Common Prayer? Whatever private theories you may be able to read into the formularies of the Church of England, and however men may differ as to those theories, there can be no shadow of doubt or uncertainty as to the facts embodied therein. The great Catholic verities stand out of its pages distinct, clear, unmistakable: the Incarnation, the Atonement, Sacramental Grace, the Trinity, the Sufficiency of Holy Scripture, etc. On these fundamentals the Anglican Church surely, least of all churches and religious bodies, can be accused of "vagueness," though she undoubtedly has had, and still has, those whose interpretation and application of these great truths will widely vary. Then as to vagueness in her standard of conduct. The Church of England at home, and in all her branches, has never possessed a "discipline" in the common meaning of the term. Her discipline has always been the Ten Commandments, to which she has never added. Now, the Ten Commandments can hardly be accused of vagueness, and they are certainly the most comprehensive standard of conduct in the world. As a matter of fact, and to judge by results, can it be said that the conduct of Anglicans generally, so far as the practice of the fundamental virtues goes, compares unfavourably with that of other religious bodies? On certain disputed questions of faith and conduct the Church of England is most assuredly non-committal, and purposely and deliberately vague, and will remain so. But these are questions which do not involve essentials, and about which men will always lawfully differ.

#### THE CRISIS.

The late Goldwin Smith once made this pregnant remark: "The man who ignores or depends upon sentiment in public affairs is equally mistaken." This was the experience of one of the most accomplished historians and independent thinkers of our age, who had closely followed, and to a certain extent actively participated in, most of the great political movements of the last sixty years. Sentiment, he held, will in politics carry you a certain distance, but not the whole distance. It is a factor to be reckoned with in all political movements, and it is madness to ignore

it. And, on the other hand, exactly the same may be said of self-interest. That, again, will carry you a certain distance, but not all the way. Now, there is always a danger on the part of our statesmen of forgetting this two-sided truth. There is the politician who over-emphasizes sentiment on the one hand or self-interest on the other. This inability to realize these two phases of every issue is probably the difference between the mere politician and the true statesman. Now, every great public question has these two sides, and must, therefore, be treated from these two standpoints. What we have said applies with especial force to this great question of reciprocity now agitating the country. It has what may be called its sentimental and what may be called its practical side. As a religious periodical, we are naturally more interested in the former aspect of this burning question, and, therefore, while fully conscious of the fact that it has another bearing, we desire to say something from the standpoint of those who view questions of this kind in their relation to the higher life and ideals of the nation. That the consummation of this proposal will tend to draw Canada and the United States closer together seems to be universally conceded. The question, therefore, at once presents itself, Is this desirable? To answer in the negative seems a hard and churlish thing, but there are exceptions to every rule created in cases like this by circumstances discreditable to neither parties. This, we think, is a case in point. While as a general rule, with nations as with individuals, closer relations between neighbours is desirable, we think this an exception, because, first, it would eventually tend to commercial and then political union. This, we know, has been indignantly denied. Our attachment to the Motherland, it has been urged, is surely proof against such a possibility. For a time, no doubt, it would be, especially in the case of the older generation. But we have the future of our country to think of. What of the younger and "rising" generation, who are still, so far as matters of this kind are concerned, in the formative stage? Would they be able to resist the influence and fascination, always exerted on the smaller body by the greater, in the case of close association? In some respects it is strong enough already—too strong for our own peace of mind. Can we immensely increase it with ultimate safety to the integrity of the Empire? Our reply must be emphatically in the negative. At present as Canadians we are solemnly committed to do our share in maintaining and building up that great Empire, which Lord Rosebery has said "is the greatest secular agency for good the world has ever known." Second. It constitutes a serious menace to our own national development. Our Imperial responsibilities are pressing and inspiring enough, but the achieving of our own destiny on this continent is still nearer to our hearts. For the last twenty-five years we have been carrying out this work upon certain well-defined lines which this proposed agreement will materially modify, if not eventually entirely obliterate. Slowly and almost imperceptibly our provinces have been welded together. Reciprocity of interests has been established between them. Now it is proposed to undo this work by establishing reciprocity of interests between each Province and the corresponding State on the other side of the border. Thus the old state of things will be restored, and the Canadian Confederation will again become an aggregation of isolated units, and our national development will come to a full stop. Third. It will tend to the "Americanization" of Canada. As yet we are British Americans, with our own distinctive national traits, institutions, social customs, vernacular, and viewpoints. As time goes on these become more pronounced. Do we wish to see all this swept away and obliterated and the adoption by our people of distinctively "American" national traits, institutions, social customs, viewpoints,

etc.? The strain as it is is severe enough. It would be increased tenfold. We desire to speak with all respect of our neighbours to the south. We do not for a moment blame them for desiring to annex Canada. It is quite natural that they should do so. In their place we would feel in exactly the same way, and in our position they would feel as we feel. At the same time we feel that our own and the interests of the Empire, of which it is our glorious privilege to form a not inconsiderable portion, demand the maintenance of this truly named "National Policy." We may add, as our solemn conviction, that to force the measure through without an appeal to the country, whether by an election or a plebiscite, would be a political error of the first magnitude.

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FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

The Board of Management will meet next month, and we venture to suggest a few improvements in the way of bringing before the Board the business that is in the hands of the Executive Committee and the General Secretary. In the first place we would recommend a much more lengthy presentation of the business that has been transacted by the Executive Committee than has heretofore been the custom. We have in the past been given simply the dry bones of the Executive transactions and asked to endorse them. Now, if a brief but comprehensive résumé of the grounds for arriving at some of the more important conclusions could be given in the printed report submitted to the Board it would help the members wonderfully, not only at arriving at an intelligent conclusion, but in making them enthusiastic advocates of the policy of the Board. The feeling of the ordinary member of the Board in the past has been that there are sure to be excellent reasons for the recommendations, but more light would make the member feel so much more useful and secure. It is true any member may ask for any information he may desire, but knowledge is necessary to ask intelligent questions such as will not unduly hamper the progress of business. Take, for example, the action that may be proposed in connection with the new dioceses or districts in Japan and India. A summary of the recommendations of those in a position to advise and a brief statement of the obstacles encountered would help greatly in understanding the situation. Even if it led to a little more discussion, the result would more than compensate. There are, of course, scores of things passed upon by the Executive that require only the baldest possible statement, as the Board would only be wasting valuable time in passing them under review; but where the Board is called upon to pronounce upon a definite

policy or to assume the responsibility for an important principle, then there ought to be laid out before the members the information that will help them to grasp the situation.

Certain difficulties have, we believe, arisen from time to time in regard to special gifts of workers in the foreign field. A congregation, for example, becomes interested in China or India or Japan, and as a result of its enthusiasm offers to the Board the services of A or B, pledging itself to the support of this missionary for a given number of years. The offer, we will say, is accepted, and naturally the question arises, Is this worker to be over and above the workers provided for in the appropriation or grants to that country, or is the salary provided by the congregation in question simply put into the general fund and paid by the treasurer in the ordinary way? Now it sometimes happens, we think, when those in charge of the field are under the impression that an entirely new worker provided for at the charges of a given congregation is expected to be added to their staff, when in reality it may not be the case. This gives rise to another difficulty. They that are in charge of the foreign field make their plans so as to produce the best results. Teachers, evangelists, medical missionaries, laymen, women, are chosen with a view to the greatest efficiency. Now, when an offer comes of A or B to be supported by a given congregation, such an offer could hardly be declined if it come as supplementing what the Board can do. But if it be as a part of the obligations of the Board, then it places those responsible for the work in the field in an awkward position. They may feel themselves compelled to take an evangelist when in reality the most urgent need is a lay teacher, and so on. At all events, this question of designated and undesignated funds needs looking into and some kind of an understanding arrived at. We quite appreciate the difficulty of encouraging congregations to designate their offerings for special objects, leaving the standing obligations of the Board in danger of suffering from want of funds. At the same time there is a problem such as we have pointed out, and one that ought to receive attention.

Important regulations in regard to the foreign field will come up before the Board for final ratification. We trust these have been submitted to the missionaries in the field, so that they most seriously affected have had an opportunity of making such suggestions as their experience would warrant. We notice, for example, in Article VI. on Missionaries that "Missionaries intending to make a request to the Board shall notify their 'Field Committee' of the same in order that the Board, before taking action thereon, may have the advice of the Field Committee of the mission to which he belongs." This assumes that all fields have "Field Committees"; but how does this work, for example, in China, where a Bishop is in charge, and how may it work in Japan when a Bishop is appointed? If the Bishop be the responsible head, should not he be notified and should not he be consulted? In like manner it would seem to us that where a Bishop or responsible superintendent is in charge of a field he ought to have the final word in the acceptance of a missionary, although we do not see any provision for that in the Regulations. What, we think, should be aimed at is the placing of definite responsibility squarely on the shoulders of some one and then looking for results. When responsibility can be shifted from one to another, the issue is not satisfactory. Once more "Spectator" appeals to the Board to set its mind to the transformation of the committees into working organizations. It is utterly hopeless to expect real efficiency all round unless the committees do what is expected of them; that is, prepare the work in their special fields for the Board. The recent demand

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for representative membership on the committees has given rise to the old difficulty of time and expense. "Spectator" has on more than one occasion suggested that committees might be grouped around certain centres, or at least a sufficient number so grouped as to secure regular meetings and then correspondence could be used in reaching those at a distance. This would avoid that sameness and narrowness that is likely to develop when all meetings are held in one centre. Our suggestion is that the Foreign Missions Committee should have its centre, say, in Kingston, the Apportionment Committee in Ottawa, the Literature Committee in Montreal, the Indian Committee in Winnipeg, and so on. The General Secretary takes a train at ten o'clock in Toronto and finds himself in any of these places, Winnipeg excepted, in the morning. It brings him into touch with the Church life and thought of various centres, and puts each committee on its mettle as representing a centre to have its work well done. There are probably difficulties in the way of the operation of such a plan, but all "Spectator" desires is that this or a better one should be tried.

Spectator.

## PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended to be a guide in the study of the Prayer Book.

67. What is noteworthy about the position of the Collect Epistle and Gospel for twenty-fifth Sunday after Trinity?
68. Where is the Ornaments Rubric found?
69. What does "Rubric" mean?
70. Where in the Prayer Book is the Blessed Virgin Mary referred to as "Our Lady"?
71. What two other names are given to Christmas Day in the Prayer Book?
72. What is Thursday in Holy Week commonly called?

**A WINTER ON THE CANADIAN MEDITERRANEAN. ST. THOMAS' MISSION, MOOSE FORT, JAMES BAY, MARCH 1st, 1911.**

By the Venerable Archdeacon Renison, D.D.

Dear friends of Moosonee,—Last summer I wrote a short description of my journeyings in the southern end of the diocese. It is not impossible that some may have imagined that the colonization of Northern Ontario has disorganized or changed the character of the original Indian Missions. This is far from being the case. The far-flung line of Missions, founded by Bishop Horden, are quite as vigorous as ever and for some time to come will have their own needs and problems quite distinct from those of the district of which Cochrane is the centre.

In the rotunda of the Royal Alexandra Hotel, Winnipeg, one evening last summer, there was a discussion of Earl Grey's northern journey and the Hudson Bay Railway project. A prominent Western lawyer said to the writer: "When that is accomplished Moose will be within a few hours' run from Winnipeg." Evidently he imagined that Hudson Bay was something like Lake Ontario and that Moose and Churchill were as near neighbours as Hamilton and Toronto. As a matter of fact Moose is much nearer to Toronto than to Churchill, being nine hundred miles from the latter point. If you can conceive a gigantic bottle, a thousand miles long, you will have some idea of our Canadian Mediterranean. James Bay forms the neck and Moose Fort is the cork, strategically as well as actually being in Ontario. Cochrane, the present terminus of the Temiscamangue and Northern Ontario Railway, is nearly two-thirds of the distance from North Bay to the salt water. It is quite within the realms of practical dreaming that men now mature may live to see the Hudson Bay express leave the Toronto Union Station. That Porcupine millionaires may have their castles in Rosedale and their summer residences on Charlton Island, in our own Canadian sea. Excursion steamers may run during August and September between Quebec and

Moose, with a cicero on board to explain the difference between a walrus and a polar bear, and to distinguish an iceberg on the coast of Greenland. Scientific students, in fur coats loaned by a thoughtful management, may sit on deck, hand in hand, during the passage through the straits, to watch the witchery of the Northern Lights, or the phosphorescent magic of the green balls lighting on the yard arm. True, our mosquitoes are equipped with diamond drills, but they are probably no worse than those of New Jersey. Being more especially vicious towards foreigners, they might be of some service in Canadianizing our future population. But when the last word has been said about Greater Canada, it must be confessed that the change in the last few years to the population of this lone land has been subjective rather than material. Canada has not done very much for us so far. We have no post office, no roads, nor voice in the government of our country. Perhaps the last fact partly explains the others. But when the October frosts scatter the leaves from the shivering trees, when the last prospector has sped to the vineland; the genius of the country comes forth again. One forgets all about railroads, pulp mills, hematite and all the shibboleths of the transient life is reduced to its simplest elements. The white man and Indian are drawn together by a strange bond of fellowship. The greatest philosopher must forego fresh eggs and daily Reuter telegrams, and subsist on a straight diet of moose meat and Shakespeare—a sovereign cure for all kinds of dyspepsia.

The Hudson Bay Company have for the past two hundred years been the universal purveyors of the country. Ten years ago Revillon Bros., Limited, a French firm, well known in Western Canada, arrived on the bay and have practically duplicated the establishments of the "Adventurers of England." There is one Roman Catholic Mission at Albany and this, with the various Missions of our own Church, completes the white population. The rest are Indians. The settlements are at the mouth of the Great Rivers, which pour their waters into the bay. The life at Moose is representative of all the stations. During the summer months the Indians congregate at the post living for the most part in tents. It is during this short season that the missionary must do his chief work. When autumn comes your Red man gets restless: he sees the gathering of the snow birds and it makes him long for his winter hunting ground. He saunters casually into the Hudson Bay Company's store to negotiate for "debt." This means an advance on his winter fur hunt. No Indian can devote his mind to hunting until he is quite sure that he has reached his limit. After some enquiries Numagoos is given two hundred dollars, which he lays out in ammunition, provision, clothing and snare twine. If possible, he will forget one or two indispensable articles, the lack of which might jeopardize his hunt, until his limit has been exceeded. He knows that these things will not be refused. He loads his canoe with his family, Lares et Penates, and slowly starts for his ancestral hunting ground. After two weeks he reaches a little lake, the source of some stream flowing into the Missanabie River. The ladies of the family attend to the pitching of the wigwam, the rabbit snares and the fall fishing. Before long they will have salted or frozen several hundred white fish, fit to tempt the palate of a Lucullus. The head of the family and his boys have other matters to attract their attention. The hunter knows every beaver colony on his estate. The pine ridges where the marten dwells, the labyrinthine mazes of yonder mill creek, where an emigrant family of moose have taken up their winter quarters; the signs of the sky, the prints on the snow, the mysterious sounds of the night, are all intelligible to him. His children learn to read the hieroglyphics of the forest as easily as they read the syllabic Bible by the embers of the evening fire. So under the spell of the great white silence he lives his simple life—sterilized for the time from the long catalogue of social vices that belong to human kind. Sometimes fur is scarce; the great Spirit does not send food. The wife looks gaunt and the children cry, while he daily tightens his belt as he tramps for miles on snow shoes, with the dogged patience of his race. But when game is plentiful Jeshusun waxes fat. Wherever he goes he carries his books. His Testament, Prayer book and Hymn book form his entire library. His Bible is his atlas, his Carlyle, his nickelodeon and his daily newspaper. It is a living book to him; its characters are discussed in ordinary conversation. David and Judas Iscariot are his own contemporaries. Modern

civilization is, in some respects, like the gigantic trusts which it has begotten. It standardizes everything. It is with the wild races of human beings as with wild animals, birds and plants. Those only will survive which can domesticate themselves into servants of the Colossus. The lion, the eagle and every creature of the earth and air, which is wildly free, dies off or disappears. The horse accepts his bondage and multiplies. So it is with man. The negro submits, becomes useful and may yet play his part. The Red Indian, when caged, sinks into apathy and death. But after all the question of race is largely sentimental. It adds little to a man's life to know that his race shall survive a thousand years—Christianity has to do with the individual soul. However, for some decades to come the steel plants of Canada cannot turn out enough rails to make a cage of this country. I do not see why the peculiar genius of the Indian might not be used in the government service. The conservation of the forests might employ his services. As a hunter, a forester, or an aide-de-camp to the geological survey he would rank as a skilled labourer.

When the main body of Indians takes the trail before winter, it is not necessarily to be inferred that the Mission staff hibernates till April. The halt, the maimed and the blind are left behind to be nursed, cheered and cared for. Besides there is always a respectable English-speaking congregation to whom we devote special attention during the winter months. Our list of bible classes, clubs and services is that of a typical country parish. Our assessment for the M.S.C.C. will be raised this year with something to spare. A new village has sprung up three miles away, where Revillon Bros. have established themselves. This necessitates the building of a church and school and will divide the strength of the congregation. Our Day School, under the faithful teaching of Miss Edith Taylor has prospered. We have fifty scholars, rather more than enough for one teacher. The Bishop's Boarding School is now in its sixth year. It is now strong and likely to have a useful career. Like others, it has had convulsions, croup, teething and other infantile ailments. The Government God-parent waited to see whether it was likely to be a credit before presenting the silver spoon in the shape of an increased per capita grant. But the promised increased allowance of \$125.00 per child, with the help of the Woman's Auxiliary, will make the burden on the Bishop much lighter. There is no Indian boarding school in Canada, which has a sounder *raison d'être* than this. Besides the orphans of the vicinity, there are children at the distant posts, where there is no Day School, who without an institution like this would grow up illiterate. Some of our children have come five hundred miles. By the last mail we had a request from Mistarsinul from a Hudson Bay Company officer to admit his son. Bishop Anderson has requested that the boys admitted should be, whenever possible, the flower of the various missions, with a view to the most promising being chosen for training as teachers later on. While speaking of the boarding school, I desire to specially thank the Woman's Auxiliary of Canada, and the working parties in several English parishes, for their very valuable help. Without the clothing sent by the various local branches it would be difficult to continue the work. I arrived too late last year to personally write to the various donors. I hope they will accept this general acknowledgment. Miss S. Quarterman, who has been matron of the school for the last five years, is, I regret to say, resigning next summer. No one in the diocese has done more faithful work or more difficult. The little children, to whom she has been a mother, will miss her much. As the wife of one of our missionaries we shall wish her every happiness.

Christmas is always a busy season for the missionary. Whenever possible, the Indians gather for the festival. There is something particularly real in the Christmas of the north. . . . The shortest days of the whole year. The skies grey as lead. . . . All nature snowed under; when . . . "A rose there sprang from Jesse's thorn, To save us all that were forlorn." . . . The church was packed on Christmas Day and the week following witnessed the usual festivities, made possible by the kind gifts of English and Canadian friends. With a family of thirty souls and the thermometer about fifty below zero, life for two months resolves itself into a struggle for food and warmth. The winter packet is still the most dramatic event of the year. Dog teams arrive from posts as far

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north as Whale River. There are Hudson's Bay Company officers. This year we had the Rev. J. E. Woodall of Rupert Horse and Mr. Griffin of Albany for a week. During packet week we were favoured with a nightly band concert by the united husky dog teams from Albany, Rupert Horse and Fort George. The howl of an Eskimo dog team is surely the wierdest thing in nature. It sounds like the protest of animal life against the pain of existence. Just one hour after noon on the 27th of January a long black sea serpent came crawling down the White River bed. It was our packet; five men, each hauling a toboggan. They have been thirty-seven days away. So comes our first word in three months from the outside world. There are letters, but not a single paper. We must wait till June for our magazines. It is not altogether a misfortune to have to wait for news for we get it in the form of history when it does come. I have been secretly looking forward all winter to an old-fashioned missionary journey. I now hope to leave in a few days for Albany and Agumiska. The latter place is an island famed for silver foxes, situated about two hundred miles north of Moose. It is only inhabited during the winter months. My own experience has been that a quiet visit to an Indian camp in winter very often does more than much professional preaching. Perhaps the Indian has less to distract him and feels the visit to be a personal one. The fascination of a winter trip cannot be described except to the initiated. . . . Oh for the yelp of the dogs, the grinding of the sleigh and the dreamless sleep that comes after thirty honest miles on snow shoes! "Have you known the great white silence, not a snow-gemmed twig aqiver, (eternal truths that mock our soothing lies); have you broken trail on snow shoes, mushed your huskies up the river, dared the unknown, led the way, and clutched the prize?"

I am afraid this letter must now close. I have tried to transcribe the atmosphere of our life, rather than the parish register. The second generation in any Mission field is always an anxious period. And Moosonee has no right to expect exemption. The thrilling triumphs of heathen conversions are over. The form of a Christian community is there, but the personnel is unschooled in temptation. Public opinion is weak. The lapsi are too often numerous. It needs infinite patience, firmness, sympathy, and above all the grace of heaven to keep the vision bright.

## Brotherhood of St. Andrew

### OTTAWA.

Ottawa.—The March quarterly assembly of the Local Brotherhood was held in St. George's Parish Hall last week, with a most encouraging attendance of both seniors and juniors, one of the largest representations being from All Saints', Westboro'. The following chapters reported: Cathedral Juniors' Bible Class meeting every Sunday morning at 10 o'clock with a good attendance. Trinity (Ottawa South) Senior Chapter doing good work, five members on the roll and three probationers. All Saints', senior meeting regularly, also junior Bible class active. St. Matthew's, regular meetings held and splendid work being done in the parish, especially in the line of follow-up work. All Saints', Westboro', a probationary chapter, with an average attendance of six members; Bible class started, with good prospects; charter to be applied for shortly. St. Luke's juniors have applied for their charter, which is expected to arrive soon. A report was presented from the Chinese Sunday School, which is being conducted at the Cathedral. The attendance at the school has nearly doubled, but there is still need for some more teachers. Mr. J. A. Birmingham, travelling secretary, gave a short history of the week of prayer, and announced that head office was preparing a leaflet of suggestions for the week of prayer, which will be held during holy week. The Rev. Canon Kittson gave a very impressive address on the subject of "Earnestness in Spiritual Life," taking as his text the words of our blessed Lord, "Wist ye not that I must be about My Father's business," strongly urging the men to put more of the business principle into their religious life, and so further the work of Christ's kingdom among men. The good work of the laymen, through the Laymen's Missionary Movement,

was also commended; it being largely due to the business tact shown by them that the mission work of the Church was able to go ahead as it is at the present time. Mr. J. A. Birmingham, who is visiting Ottawa for a few days, gave a talk on "Development," dividing it into three sections—the Dominion of Canada, the Church, and the personal development of the Brotherhood man. He spoke of the great development of Canada, and said that after seeing the Dominion from coast to coast, he was proud to be called a Canadian; with regard to the Church, although there had been some shortcomings in the past, he was glad to say that there was a great revival going on, and that in a short while the Church would be placed in the front rank, instead of fifth or sixth place as she now is. As to the personal development of the Brotherhood man, he strongly urged for a concentration of the work, as well as more consecration, thereby fulfilling the developing of our Church, Brotherhood, and individual lives. Mr. Alder Bliss, former president of the assembly, was unable to be present owing to illness, and his many friends in the Brotherhood hope to see him around soon. The Eastern Ontario Conference will be held this year at Smith's Falls, on October 7th, 8th and 9th. The Rev. Dr. Llwyd, vice-provost of Trinity College, Toronto, is expected to be one of the speakers. During the offertory Mr. Stevenson sang a solo, which was much appreciated. The Rev. Canon Kittson has extended an invitation to the members of the Brotherhood of St. Andrew to attend a special service to men, which will be held in Christ Church Cathedral on Sunday afternoon, April 2nd, at 4 o'clock. The preacher at that occasion will be the Rev. Guy Pearce, of Mirfield, England, who will arrive in Ottawa shortly, and conduct a series of services in the Cathedral, commencing on the 25th inst. The reverend gentleman is recognized as one of England's foremost mission preachers, and it is hoped that a large congregation of Brotherhood men, as well as their friends, will be present at the service.

## The Churchwoman

### NOVA SCOTIA.

Halifax.—The Woman's Auxiliary of the Church of England Institute held a successful annual meeting on the afternoon of March 14th, Mrs. C. W. Vernon in the chair. Prayers were said by the secretary of the Institute. An excellent report of the year's work was read by the secretary, Miss C. A. James, and one for the Visiting Sick Committee by the Convenor, Mrs. Halls. The officers and committees for the ensuing year were then elected as follows: Patroness, Mrs. Worrell; president, president of the Institute; vice-presidents, Mrs. C. W. Vernon, Mrs. H. W. Cunningham, Mrs. G. D. Harris; secretary, Miss C. A. James; treasurer, treasurer of the Institute. Members of Institute Council: Miss Hodgson, Miss Hensley, Mrs. Cunningham, Miss C. M. Gossip, Mrs. R. T. LePine, Miss M. A. Johns. Managing and Entertaining Committee.—The officers: Mrs. A. C. Hawkins, Miss Lordly, Miss Hensley, Miss Johns, Mrs. H. N. Paint, Mrs. Baldock, Mrs. R. B. Knight, Mrs. W. H. Wiswell, Mrs. Hutchins, Mrs. J. S. McLeod, Miss S. J. Wilson. Visiting Sick Committee: Mrs. Halls, Mrs. Hensley, Mrs. LePine, Mrs. A.

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NOTE THE ADDRESS

Fenerty, Mrs. Roue, Mrs. Bezanson, Mrs. Hopgood, Mrs. C. C. Starr, Miss Hodgson, Miss Macnab, Miss Smith. Membership Committee: Mrs. G. D. Harris, Miss Mary Brown, Mrs. Milner, Miss Hensley, Miss S. Forbes, Mrs. J. E. Parker, Mrs. Vernon, Mrs. Dickson, Mrs. Clarke, Mrs. Paint, Mrs. LePine, Mrs. Hawkins, Miss S. J. Wilson. Flower Committee: Miss Shreve, Miss Macnab, Miss Mary Brown, Mrs. Pickering, Miss Cowie, Miss Wainwright, Mrs. Stevenson, Miss Kinnear. Representatives of the Local Council of Women: Mrs. Vernon, Mrs. G. D. Harris, Mrs. H. P. Bezanson. Rev. C. W. Vernon then spoke of the splendid work done by the ladies in providing for the suppers and luncheons for the campaign. The luncheons, he said, had been the centre and keynote of the success of the canvass. He then outlined suggestions for work for the coming year.

### TORONTO.

Toronto.—Trinity.—For the year just closing, the Trinity (East) Branch of the Woman's Auxiliary shows a membership of 40, with seven new members. Twenty-six meetings have been held with an average attendance of thirteen. Eight members subscribed to the Extra-Cent-a-Day Fund, and thirty to the "Leaflet." In answer to an appeal by the superintendent of the Hailburton district, ten are responding, and sending regularly, missionary and other magazines to Church people in that Mission. At the regular weekly meetings, the members worked for the Montreal Lake Mission, Saskatchewan, supplying clothing for the family of the Catechist there. Five bales were sent in December and letters of acknowledgment have been received, assuring the branch of the appreciation of the missionary for the assistance sent. The treasurer's statement showed receipts, \$136.62; expenditure, \$131.62, and a balance of \$5.00. Members are contributing to the 25th anniversary Thankoffering Fund and to the Triennial Thankoffering, to be presented next September.

West Toronto.—St. Mark's.—At the annual meeting of the Ladies' Aid of this church, which was recently held, the following officers were elected for the ensuing year: Honorary president, the Rev. C. A. Seaborn; president, Mrs. Hand; vice-president, Mrs. Porter; secretary, Mrs. Fulford; treasurer, Mrs. Sutherland.

### NIAGARA.

Hamilton.—Local Assembly of Daughters of the King.—The annual meeting of the Niagara Local Assembly took place in All Saints' school-room in this city, on Tuesday, March 14th. After hearing reports from all the chapters represented, the election of officers resulted as follows:—Miss Hamilton, president; Mrs. Heming, vice-president; Miss Ferguson, secretary. The Local Assembly has decided to undertake the work of looking up emigrants, whose names are sent by the emigration chaplain. The general secretary had already started the work, but will hand it over to the secretary of the Local Assembly, who in turn will correspond with a person selected in each parish to look up newcomers and report upon the work done. Mrs. Peatfield gave some very helpful thoughts on "The Master hath need of them." If the Master has need of inanimate things, how much more does He need man, especially man's heart.

"Take my heart; it is Thine own,  
May it be Thy royal throne."

Miss Sadleir also spoke very forcibly on the one word "precious." Among the most precious things is our faith, without which our service is like a Christmas tree with gifts tied on, afterwards only fit to be thrown into the ashbarrel. The members united in saying the General Thanksgiving at the close of the meeting, after which refreshments were served, and a social time spent. The Ven. Archdeacon Forneret, chaplain of the Order, was pleased to welcome the Local Assembly in his parish. He said that spiritual work should always be placed first, using the social side to give a zest to the meetings.

### RUPERT'S LAND.

Winnipeg.—A Mission study class in connection with the W.A. in this city is being held during Lent. The class is conducted by Mrs. J. J. Roy, and is held every Friday afternoon.

## COLUMBIA.

**Victoria.**—Christ Church Cathedral.—The Woman's Auxiliary to missions held a very successful donation party on Shrove Tuesday and have since received other articles and sums of money for missionary purposes. Part of the proceeds will be devoted to furnishing a complete bed for the Rock Bay hospital, and part upon purchasing a set of altar vessels for a Mission in Saskatchewan. The Auxiliary is doing good work in creating interest in the Mission work of the Church and especially in helping in a practical way, the work among the loggers on the coast of Vancouver Island.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

## NOVA SCOTIA.

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

**Halifax.**—All Saints' Cathedral.—The Bishop of Nova Scotia held an ordination for deacons at this Cathedral on Sunday, March 12th, when Messrs. George Cheese, of Annapolis Royal, W. F. Sykes, assistant of St. Mark's, who has just arrived from England, were admitted to the ministry. An admirable sermon was preached by Canon Powell, President of King's College. The candidates were presented by the Rev. C. W. Vernon examining chaplain to the Bishop. The Litany was sung by Dean Crawford, and the Holy Communion celebrated by the Bishop, assisted by the Revs. A. W. McNicholl and C. W. Vernon. The Bishop was attended by his domestic chaplain, Canon Hind. The Gospel was read by the Rev. G. O. Cheese, one of the newly ordained deacons.

**Halifax.**—The closing supper for the Institute campaign workers was given on March 14th in the lecture hall by the Woman's Auxiliary of the Institute, and was greatly enjoyed. The subscriptions have now reached the splendid total of \$10,000, and there are still many outstanding promises and many of the outside parishes have not yet been heard from. Thus the campaign has resulted in accomplishing what for a quarter of a century has been regarded as impossible, raising the \$8,500 needed to wipe out the mortgage, as well as ensuring a satisfactory and substantial beginning for the Sustentation fund. His Lordship, the Bishop, presided at the supper and in a brief speech spoke of the splendid services rendered by the Institute to the diocese and city, and paid a tribute to the energy and zeal of the campaign workers, and the organizing ability and zeal of the secretary, Rev. C. W. Vernon, in planning and leading the campaign. Mrs. H. W. Cunningham then stepped forward and on behalf of the ladies of the various luncheon committees, presented Mr. Vernon with a beautiful leather travelling bag. The result of the various teams work were then announced and brief remarks made by the various captains. Team A, of which J. C. Jones was captain, secured \$960; team B, M. J. E. Bowman, captain, \$1,470; team C, A. Stewart Clarke, captain, \$1,190; team D, A. E. B. Dauphinee, captain, \$1,140; team E, R. V. Harris, captain, \$1,647; while the Executive turned in \$3,075 from subscriptions secured just before the opening of the campaign and by mail, and the Woman's Auxiliary \$213 from the mite fund. Mr. R. V. Harris moved a hearty vote of thanks to the ladies for their generous assistance, to which J. Walter Allison responded at the ladies request. The Rev. C. W. Vernon paid a tribute to the workers for the energy and zeal with which they, busy business men, had thrown themselves into the work, and to the generosity of the subscribers. He especially referred to the splendid committee work done by Mr. R. V. Harris, leader of team E. A meeting of the council of the Institute immediately followed, at which R. V. Harris, one of the vice-presidents, presided. Prayers were said by the Rev. Canon Hind. The managing committee for the ensuing year was elected as follows: Thomas Brown, A. H. Whitman, R. A. Johnson, Dr. M. A. B. Smith, R. V. Harris, T. I. D. Moffatt, G. E. E. Nichols, Rev. C. W. Vernon, M. J. F. Bowman, C. H. Harvey, J. C. Jones, A. deB. Tremaine, S. B. Cossey, C. D. Wilson, F. W. Bissett. It was decided to ask the clergy of the diocese to return thanks next Sunday for the answer to prayer vouchsafed in blessing on the efforts for the Institute.

**Truro.**—St. John's.—The special Lenten services have been well attended, the collections being in aid of the Church of England Institute, Halifax. All are pleased to see Archdeacon Kaulbach around again, after his illness. The Rev. B. Bowman has returned from Springhill where he was attending the deanery meeting. Mrs. O. C. Cummings is receiving congratulations on the success attending the three act farce "Jane," which was played under her direction for two evenings lately in aid of the Chinese Fund. A substantial sum was realized, all the amateur performers receiving much applause.

## MONTREAL.

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

**Montreal.**—St. James the Apostle.—We beg to offer to the venerable rector of this parish, the Rev. Canon Ellegood, our most hearty congratulations upon the fact of his having attained to his 87th year on Thursday last. We sincerely hope that the reverend gentleman may be yet spared to celebrate many more birthdays.

## ONTARIO.

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

**Cushendall.**—St. James'.—On Sunday morning, the 12th inst., this new church was dedicated by Bishop Mills, accompanied by his chaplain, the Rev. Canon Starr. The church was crowded. The Bishop held a Confirmation service, at which nine males and nine females were confirmed. The Rev. Canon Starr read the Gospel and the Rev. W. J. McAndrew, the Epistle. The Bishop preached a very thoughtful sermon from the words, "Have ye received the Holy Ghost since ye have believed?" Acts 19: 2. Among some of the presents that have been given to the church are the following:—Altar, St. Luke's Church, Kingston; altar cross, St. Thomas' Church, Toronto; altar desk, Pritchard, Andrews & Co., Ottawa; offertory plates, Mrs. Sarah McAlpine, in memory of her mother; lamp, W. A. Mitchell, Kingston; credence table, James Reid, of Kingston; 3 oak chairs, R. J. Reid, Kingston; organ stool, Wormwith Co., Kingston; communion linen, St. James' Church, Kingston; oak lectern, family of John Ryder, Kingston, in memory of daughter Mabel. The Rev. W. J. McAndrew, rector of the church, who was recently appointed to a living in Hamilton, left on Wed. the 15th for his new field of labour. During the interval the Rev. Mr. McGreer, of Barriefield, will act as the locum tenens until the arrival of Mr. S. E. Harrington, of Trinity College, who has been appointed to succeed the Rev. W. J. McAndrew. Mr. Harrington has been spoken of very highly in his work at Humber Harbour. Deep regret is felt in the parish at the removal of Mr. McAndrew.

**Tamworth.**—The Rev. J. W. Jones, rector of this parish, has been appointed by the Lord Bishop of Ontario, Rural Dean of Lennox and Addington, vice Rev. F. T. Dibb, deceased.

## OTTAWA

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

**Ottawa.**—St. George's.—A new window for the chancel of this church, presented by a member of the congregation, was dedicated on Sunday last. The greatest prominence is given to five full length figures which occupy the main compartments. The central contains a representation of Our Lord bearing in his hand the symbol of his sufferings for mankind. The beautiful figure suggests a moment of invitation, "Come unto Me." The remaining four compartments depict the Gospel recorders. The life-like faces and rich draperies, so harmoniously contrived, are made additionally forceful against a background of deep neutral blue, which also defines the Gothic canopies surmounting all. The lower portion of the window contains a rich architectural framework, in which an angel figure holds a scroll floating across the five lights, with the text "Marvellous are Thy works Lord God Almighty, just and true are Thy ways Thou King of Saints." The upper tracery is filled with appropriate symbols. The special glass of which this window is constructed is English "Antique," and

the work was executed by a Toronto firm.

**St. Matthias.**—St. Matthias' Day was observed by special services in this church. The preacher at the 7:30 p.m. service was the Rev. W. W. Craig, curate of St. George's Church. At a meeting of the Men's Association of this church, held recently, a debate was conducted on the subject, Resolved that Church property should be taxed. The affirmative speakers were Messrs. W. A. Mason and D. M. Lockhart, and the negative, Messrs. F. J. Merrill and W. Stockdale. The question was very ably and closely contested, and was listened to with keenest attention by an audience interested alike in the debate and the debaters. The judges, who were the Rev. E. A. Anderson, Mr. J. S. Plaskett, and Mr. W. Joynt, decided in favour of the negative.

**St. John's.**—The midday Lenten services in this church have been well attended and the interest in the series of addresses on "The Bible," well sustained. The present week will see the conclusion of this series and the next two weeks will be devoted to "The Prayer Book."

**St. Luke's.**—The Young People's Association of this parish has been reorganized into a club, which held its first meeting last week. Mrs. W. R. Rochester was elected president, Miss Winter 1st vice, and Miss Phoebe Read 2nd vice-president, Miss Margaret Wilson secretary, Mr. J. W. Hall treasurer. There is also a committee of six—Mrs. E. Dunn, Miss Botterell, Miss Winter, Miss Brady, Mr. Belser, Mr. H. Bennett. The club is a very live one and intends putting in some good work for the benefit of the parish.

## TORONTO.

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

**Toronto.**—St. Alban's Cathedral.—The Lord Bishop of Toronto preached the annual sermon to the members of the Irish Protestant Benevolent Society in the Cathedral on Sunday evening last. He chose for his text the words: "To do good and to distribute, forget not." This is the 40th year of the existence of this society. Its present revenue is over \$3,000 a year and its membership is five hundred.

**St. James'.**—The Rev. Herbert Symonds, D.D., the vicar of Christ Church Cathedral, Montreal, delivered the first of a course of addresses, which will continue throughout the whole of this week in this church, on Sunday evening last, on the subject of "The Consecration of Life under the peculiar circumstances of the Twentieth Century." His text was: "There is one spirit"—Ephesians iv.: 4.

**St. Luke's.**—On Saturday afternoon last the Rev. Father Frere, D.D., delivered a most interesting and helpful lecture on the subject of "Holy Baptism," in the schoolhouse. There was a capital attendance, over 200 people being present. At the close of his address the Rev. A. G. Hamilton Dicker, A.K.C., the rector of the parish, moved a hearty vote of thanks to the lecturer, which was seconded by the Rev. A. J. Fidler, M.A., the rector of St. Clement's, Eglinton.

**Trinity College.**—The Rev. Dr. Llwyd, the Vice-Provost, has returned from England and may be addressed at the college.

**Wycliffe College.**—Messrs. G. F. Saywell and L. A. Dixon, who won the gold and the silver medals respectively, in the students' Parliamentary oratorical contest in the Convocation Hall of the University, on Thursday evening last, are both of them, students at this college. Mr. Dixon is a son of the Rev. Canon Dixon, the rector of Trinity Church, King Street East.

**St. Luke's.**—A series of four lectures, the first of which was delivered by the Rev. Father Frere, Head of the Community of the Resurrection, Mirfield, on Sat. afternoon last, are to be delivered, D.V., in the schoolhouse at 4 p.m. on the next 3 succeeding Saturday afternoons. The subjects and the names of the lecturers are as follows: "Confirmation," Saturday, March 25th, by the Rev. E. R. J. Biggs, M.A., vicar of Barrie. "The Holy Communion," Saturday, April 1st, by the Rev. A. J. Fidler, M.A., rector of St. Clement's, Eglinton. "The Holy Communion," Saturday, April 8th, by the Rev. T. W. Patterson, M.A., rector of Christ Church, Deer Park. A most cordial invitation is extended to any and all to be present at these lectures and it is hoped that many people may avail themselves of the opportunity of being present thereat.



**St. Mary Magdalene.**—The fortnight's Mission at this church closed on Sunday evening last. There were celebrations of the Holy Communion at 7 a.m., 8 a.m. and 11 a.m., a special service for children at 3 p.m. and an address to men at 4.15 p.m. The Mission service at 7 p.m. took the form of a special thanksgiving for the blessings and privileges of the Mission. The Rev. Father Pearse preached in the morning upon the subject of worship, while the Rev. Father Sneezinger took the service for men. On Saturday evening, at 8 o'clock, the work of the Community and Fraternity of the Resurrection was explained to all who desired to know more of this great and influential Order of Clergy. On Monday last the three Mirfield Fathers left to be the guests of Mrs. Andrews, Niagara Falls, N.Y., for a couple of days, after which they dispersed to hold Missions in Ottawa, Hamilton, Montreal, Quebec and New York, before returning to England. The final service of the Mission took place on Sunday evening last, when a very large congregation was present. The Rev. Father Pearse preached a most earnest sermon, from the text, I. John iii.: 2, which was listened to with rapt attention throughout. At the close of the service the Te Deum was sung as a final act of thanksgiving.

**St. Simon's.**—Doctor Paterson Smyth so endeared himself to the hearts of the people at St. Simon's that they felt they could not let him go without some evidence of their affection and appreciation of his work amongst them during the Mission. On Tuesday evening, the 14th inst., Messrs. M. Rawlinson and R. R. Lockhart, church wardens; W. Strickland, chairman of the sidesmen; W. D. Gwynne, chairman of the missionary committee, and A. C. Fairweather, leader of the choir, came to the rectory, where Doctor Paterson Smyth and his wife, son, and daughter were spending the evening together. Mr. Lockhart, in a very delightful little address, expressed the feelings of the congregation, and presented the Missioner with a gold watch suitably inscribed, "in affectionate remembrance" of the Mission at St. Simon's. Doctor Paterson Smyth, after his reply, knelt in prayer with the representatives of the congregation, and commended the parish and the workers to the grace of God.

**St. Matthew's.**—The members of the A.Y.P.A. and others of this congregation were entertained and greatly interested on Tuesday evening, March 7th, by a missionary address on the Eskimos, illustrated by lantern views, given by Bishop Reeve, in the Parish Room. There was a fair attendance but not so large as the occasion deserved.

A most interesting pamphlet has just been issued by the Laymen's Missionary Movement, concerning gifts to missions by Churches in different towns and cities of Canada and the United States. The pamphlet is entitled: "They Did It," and the first page asks the question—"Who Did It?" and gives the following answers: The large Church; the small Church; the Church with a mortgage; the City Church; the Country Church; the Church with a building enterprise; the down-town Church; the Mission Church; the Church whose situation and problems are just as peculiar and just as difficult as yours. The second page asks the question, "What Did They Do?" and answers is as follows: Multiplied their offerings to Missions; increased gifts to all benevolences; raised the pastor's salary; paid off the mortgage; added new members to the Church; re-established faith; re-kindled evangelistic zeal and experienced a great spiritual awakening in all the activities of the Church through the introduction of Scriptural, business-like methods in the finances of the Church, and a consequent development of higher ideals of Christian stewardship and service. Then follows several pages giving reports from different churches, in all of which the amount given under the old plan is reported, and then the amount given for the last year under new plans, showing the percentage of increase. Of course, many churches were necessarily omitted for lack of room, and many others have done as well or better, but the information was not available. An entire page is given to testimonies concerning the influence of this work upon other benevolences, and the entire credit is given to "a plan with a man back of it, and within the man a prayer-wrought purpose to bring his own Church up to a higher standard of service and efficiency." Some one from every Church should enclose four cents in stamps, to 411 Confederation Life Building, Toronto, and ask for a copy.

The Rev. Robert Shaw Locke, a superannuated clergyman, died at his residence, No. 695 Shaw St., Toronto, on Monday last, in his 74th year. Prior to his retirement from active service in the Church, Mr. Locke was stationed at Elora in the diocese of Niagara. He was a graduate of St. Stephen's College, New York, and he was ordained by the late Bishop Potter. The deceased gentleman is survived by his widow, a son and a daughter, the latter of whom is married and resides at Butte, Montana. His son is Mr. Herbert A. Locke of this city. The funeral service was held on Tuesday afternoon last, at 2.30, from the Church of St. Mary the Virgin, Delaware Avenue, and the interment took place at St. John's Cemetery, Norway.

**Holy Land in Toronto.**—It has been aptly said that "the Bible walks around one in Palestine" and it is usually the verdict of travellers, that a trip to the Holy Land makes the Bible a live book. This is what Miss Ben-Oliel has endeavoured to do for the thousands who cannot cross the ocean and see for themselves, in what she calls a "Life-size Bible Dictionary"; after years of planning, she has collected the finest Holy Exhibit which has ever been on this continent and ere taking it into the United States, where she is widely known as a successful Lyceum-te and Chautauqua lecturer, the Georgina House Association have secured the exhibits and her dramatic entertainments for a week in Massey Hall, commencing March 27th. There are 25 courts or booths of beautiful Holy Land scenery painted by William Drake of the Royal Alexandra Theatre, and there will be displayed hundreds of exhibits direct from Palestine, and these in turn will be explained by 50 local persons in genuine imported costumes. It will be as though a piece of Palestine had been transported to this land, so realistic is the presentation. A Jerusalem street is one feature and in it are to be seen a complete exhibit of the jewelry of the Bible, of the musical instruments mentioned in Scripture. An apothecary and his wares. A wool carder at work, a weaver weaving at an old-fashioned loom, the potter fashioning vases at the old-time potter's wheel. The money changer at his table and the scribe and his interesting exhibit, showing the evolution of writing in the Orient. There is a court of archæology, containing many valuable antiques, vessels and lamps used by Amorites, Canaanites, Roman Hebrews, Greeks and Crusaders in the Holy Land, and models of interesting discoveries, as the Rosetta stone and the Siloam inscription. In addition to the exhibits, a programme of 4 dramatic entertainments, presenting village life, home life and a Mohammedan wedding. Desert life, city scenes and shepherd life, and 4 stereopticon travel talks, two fascinating stereopticon lectures on Egypt will be given by the Rev. James Empringham, rector of St. Paul's, Syracuse, New York, traveller and lecturer of note, on Thursday and Friday afternoons and evenings. The Palestine travel-talks will be given by Miss Lilian Seelye. Of these programmes, the late Rev. W. H. Withrow, D.D., in "Onward," says: "We cannot all go to Palestine, but it is the next best thing to have Palestine brought to us. This privilege has been enjoyed by the large audiences who heard Miss Ben-Oliel's entertainments. To these they listened with fascinated attention. From personal knowledge we can vouch for their photographic fidelity to the real conditions. They threw a flood of light upon

the sacred pages such as could not be equalled otherwise."

**Allandale.**—St. George's.—The assistant Bishop, Dr. Reeve, pleaded the cause of Diocesan Missions in this church most effectively on Sunday the 12th inst., both morning and evening. In the afternoon he addressed the children of the Sunday School about Missions. So interested were they that they forgot to be restless. It is hoped that the Bishop will come again before long to speak on Indian Missions, and give one of his lantern lectures.

**Brooklin.**—Bishop Reeve visited this part of the Mission on Wednesday, February 22nd, and confirmed twelve candidates who were presented by the incumbent, the Rev. R. W. Allen, M.A. The service was of a very impressive character and will be a great inspiration to the church.

**Columbus.**—On Sunday, March 12th, the incumbent, the Rev. R. W. Allen, M.A., was greatly taken by surprise by being handed an envelope after the regular afternoon service. It contained a note expressing the best wishes of his three congregations, viz., Brooklin, Columbus and Port Perry, and asking him to use seventy dollars enclosed for the purchase of a new fur coat.

**Washago.**—St. Paul's.—Our diocesan evangelist, the Rev. J. Bennett Anderson, held a seven days' Mission in this church and the outside stations, commencing February 23rd, till Wednesday evening, March 1st. The attendance at all the services was large and the closest attention given to the earnest words of the evangelist. The service on Saturday evening at Severn Bridge was also well attended and some of the families of Cooper Falls and Severn Bridge drove over to the services in St. Paul's, Washago, on the following evenings. Everywhere, the congregations joined heartily in the singing of the hymns and we feel sure that much spiritual good will result from the visit of our diocesan evangelist. A special service was held in St. Paul's, Washago, on Wednesday morning, at 10.30, with a celebration of Holy Communion, the address delivered at this service being on consecration. We regret that more time had not been arranged for as two other of our churches would have been pleased to have had more services there. The total amount of the thank-offering from the seven days' Mission was \$30.94.

**HURON.**

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

**London.**—The Huron contingent in the Toronto General Mission consisted of the following Mission preachers: The Rev. F. G. Newton, Parkhill, Ont.; the Rev. T. B. Clarke, London, Ont.; the Rev. T. G. A. Wright, Sarnia, Ont.; the Rev. C. H. P. Owen, Haysville, Ont. The Rev. Canon Hague was announced to take the Mission in the Church of the Redeemer, but was prevented by bereavement in his family. The Rev. G. M. Cox of London was present and assisted in some of the services. If, as Bishop Sweeny predicted, this movement extends to other cities and other dioceses, there is little doubt that on the next call for help many more Huron men will be found ready to respond to invitations to share in such an important and far-reaching work.

At the meeting of the Executive Committee of the diocese of Huron, which was held in Cronyn Hall, on Thursday, March 16th, the Church of the Redeemer, of this city, applied for independent status. The request was referred to the church commissioners. The Huron College committee reported satisfactory progress in their work of securing subscriptions to the college. The Rev. J. Ridley, of Galt, in applying for permission to build a new schoolhouse and to make extensive alterations to the church, reported that subscriptions of \$10,000 had already been received. The land and investment committee reported a satisfactory investment of the funds of the diocese. The committee on the distribution of surplus reported that grants of \$50 have been made to clergy receiving less than \$900 per annum, providing that the clergy are of five years' standing and that the bonus does not bring the total grants to the beneficiary from the Synod funds up to \$300. Rev. Canon Brown, of Paris,

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applied for superannuation, as did the Rev. J. Beauford, of this city.

**Ingersoll.**—St. James'.—The Bishop of the diocese held a Confirmation service in this church on Wednesday evening, the 15th inst., when he bestowed the Apostolic rite upon 18 candidates. The Bishop founded his address upon Acts viii: 17. There was a large congregation present at the service.

**Exeter.**—Trivett Memorial Church.—The many friends of the Rev. D. W. Collins are very much pleased to hear that he has declined the offer from the church at Clinton and has decided to remain at this church. In appreciation of this decision the congregation has made a substantial raise in his stipend.

**Lucan.**—Holy Trinity.—Part of the congregation at Clondeboye presented the Rev. Wm. Lowe with a very large load of oats, on February 28th.

On February 20th the members of the A.Y.P.A. had a literary evening in the Parish Hall, which was crowded to the doors. The rector gave an address on Ireland and the Irish, illustrated by limelight views. Mr. H. C. Light, of Huron College, kindly brought his lantern and exhibited the views. The members of the Ladies' Guild held a pancake social on Tuesday evening, March 7th, in the Parish Hall, from 4 to 8 o'clock. Proceeds, \$50.00.

The Rev. Wm. Lowe desires to acknowledge with warm thanks the following subscriptions for his appeal "Love the Brotherhood." Previously acknowledged, \$31.20, March 9th, 1911; Sympathizer, Kingston, \$1.00; Anonymous, Toronto, \$1.00; G. C. Petty, Hensall, \$1.00; per Principal Waller, \$1.00; Friend, Toronto, \$5.00; Daughter of Clergyman, Toronto, \$2.00; the Rev. Francis Codd, Toronto, \$1.00; Mrs. Campbell, New Brunswick, \$2.00; H. L. C., \$5.00; Two Churchwomen, Bridgeburg, \$3.00; a Friend, Antjim, Ont., \$5.00; T. G., \$2.00; total, \$29.00.

The following is an extract from a letter which Mr. Lowe received from a brother clergyman, for whom he had been appealing in this paper, on February 22nd: "Words cannot express my sincere and deepest thanks for generous help, without which I scarcely know what we should have done. I feel decidedly better in health, the quieter I keep, I feel myself stronger. The doctors give me every encouragement, they say, with a few months' rest, they believe that I will be ready to resume work again."

#### ALCOMA.

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

**Powassan Mission.**—Good congregations turned out to meet and welcome the Bishop of Algoma at St. Mary's Church on Sunday, March 12th, at both morning and evening services. The Rev. E. M. Rowland presented three candidates for Confirmation at the morning service. Mr. H. G. Watts, catechist at Nipissing, read the Lessons at Matins, and the Bishop was celebrant at the Holy Communion and preached an excellent sermon based on the epistle for the day. At the evening service, the congregation, amongst whom were several members of the Chisholm flock, joined heartily in the responses and singing. The Bishop preached a powerful and searching sermon from I Cor. 4:2—"It is required in stewards that a man be found faithful," pointing out that whilst the words were undoubtedly intended to apply to the Christian ministry they were also applicable to all members of the Church, inasmuch as everyone is a steward and all will be held accountable for their trust. The service was bright throughout and thoroughly enjoyed by the large congregation present.

An event which has been looked forward to by many people in this vicinity who are interested in anything that tends to the spiritual side and improvement of the community, was the opening of the new church of St. John the Divine at Chisholm. After many years of longing and patient waiting this faithful little band of Church people, who have been holding regular services from house to house, resolved that they would summon up their courage and endeavour to build them a House of God, where they could worship after the manner of their forefathers. A building committee was therefore duly appointed, the leading members of which were Messrs. Ed. Topps, H. Wraight, John Price, W. Boxwell, and Herb. Topps, with Rev. Mr. Rowland chairman, and Ed. Wraight, secretary-treasurer. This oc-

urred some two years ago. The people of the district were canvassed for subscriptions and responded freely with money, work and materials. Mr. Henry Wraight generously gave a beautiful site near his home which was approved and accepted by the Bishop. At the invitation of His Grace the Archbishop of Ottawa (in whose diocese the district really is), the Rev. E. M. Rowland went to Ottawa in Dec. 1909 and collected a substantial sum, one which ensured the success of the undertaking. Among the Ottawa subscribers, besides the Archbishop and clergy of Ottawa, were: Hon. R. L. Borden, Sir Louis Davies, Mr. Travers Lewis, Mr. F. C. O'Hara, Col. Iwin, Mr. Frapp, M.P.P., Mr. Geo. H. Perley, Mr. W. H. Rowley, Mrs. Frazer, Mrs. Montizambert, and many others. The great English societies, the S.P.C.K. and S.P.G., also made handsome grants, as did also the Ottawa Board of the W.A. All the materials having been placed on the ground and sufficient money being in hand, the committee felt justified in commencing active building operations, which they did in October of last year. The foundation of the church is solid concrete, constructed free by Mr. Topps. Most of the carpenter work has been done by Messrs. E. Topps, H. Wraight, H. Topps and J. Skinner, while others gave generously in the way of work, Ed. Wraight especially. The final result is what the Bishop didn't hesitate to describe when he saw it on Sunday as "the prettiest and best finished church of its size in the diocese, truly the result of a labor of love on the part of its builders." His Lordship, accompanied by a goodly number of Powassan people, drove out for the opening service on Sunday afternoon. There was a large congregation assembled to greet him, amongst whom we noticed several representatives of other denominations. The service was what a church service should be—a bright hearty one, in which all participated. The singing, unaccompanied, was exceedingly good, as indeed it always is in Chisholm, but at this service the choir of St. Mary's Church helped considerably to make it more beautiful and effective. The Bishop gave a splendid expository and expiatory address, based on the words "What mean ye by this service?" Having first congratulated all who had been concerned in the building of "this beautiful church," he went on to explain the Church's idea of public worship and, as he said, made an endeavour to remove certain false impressions under which some people labour with regard to it. He defined consecration, explaining why church buildings should never be used but for sacred purposes. He hoped he would soon be called upon to consecrate this building. The whole sermon was most illuminating and was attentively listened to and, we trust, absorbed by the large number present. At the conclusion of the service Mr. Rowland was able to announce a further gift in the shape of an organ, which comes from the congregation of Byng Inlet, through the Bishop. A stove has been generously donated by Mr. John Anderson; the Bishop has given altar linen; Mrs. Topps gave altar covering, and Mr. Topps has given a great deal of beautifully executed work on the fabric generally, but especially in the chancel, and on the altar, an altar cross and crosses for the peaks outside. A great deal of help has come from various sources, business people in Powassan included, for all of which the building committee and whole congregation are really grateful.

#### RUPERT'S LAND.

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

**Winnipeg.**—Christ Church.—The first meeting of the Rural Deanery of Winnipeg, under the presidency of the newly appointed rural dean, the Rev. S. G. Chambers, rector of Christ Church, was held on Tuesday, March 7th in the schoolroom. Most of the clergy were present and also a goodly number of lay members. The Rev. S. Fea, rector of St. Peter's, was appointed secretary of the deanery. The Rev. Canon Garton gave an exposition of a Scripture passage. A letter re the visit to Winnipeg of the Rev. S. Schor to arrange for the holding of the "Palestine Exhibition" in the city some time next year, was read. A committee was appointed to meet and discuss the matter with Mr. Schor on his arrival. The apportionment of the Home Mission Fund to the various parishes was made, and a resolution was adopted suggesting that parochial committees should be appointed at the annual parishioners' meetings, to assist the Archbishop in grappling with the problem of church extension in the city.

**St. Matthew's.**—The regular meeting of the Winnipeg Sunday School Association was held on Thursday, March 9th in the schoolroom. An excellent paper by Mr. Lisgar Long, on "Sunday School Libraries," was read in his absence, and an address given by Mr. A. C. Campbell on the subject of "Bible History." A very helpful discussion on both subjects followed.

#### NEW WESTMINSTER.

**A. U. de Peneler, Bishop, Vancouver, B.C.**

**Eburne.**—At a well attended meeting of the congregation, which was held here on March 8th, it was decided to commence at once with the work on the new church, which will be known as St. Augustine's. The corner lot on Fourth street and Alberta road has been chosen as the site for the building. The plans submitted were adopted, and the edifice will cost in the neighbourhood of \$5,000. It is said that the work will commence by April 1st and several promised donations are expected to be received by that date.

#### COLUMBIA.

**William W. Perrin, D.D., Bishop, Victoria, B.C.**

**Victoria.**—Christ Church Cathedral.—The Lord Bishop of the diocese was publicly presented on Sunday, March 5th, by the members of the congregation of this cathedral church, with a handsome pastoral staff, together with an illuminated address. This pleasing event took place just prior to His Lordship's leaving the city for England on a visit of three or four month's duration.

#### YUKON.

**Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.**

**Moosehide.**—The Rev. Benjamin Totty, the faithful friend of the Indians at Moosehide, near Dawson, has just returned after a long and arduous trip of hundreds of miles to the Indians on the Upper Stewart River. At times the thermometer dropped to 60 deg. below zero, but Mr. Totty and his dogs did not heed the cold, as they had travelled together on many a harder trip than that. Bishop Stringer found time to take the school and look after the flock during Mr. Totty's absence. Bishop Stringer gave his lecture in Odd Fellows' Hall to a large and appreciative audience. The funds to pay for the freight on the magnificent bell which was presented to St. Paul's Church by Mr. Tenard. His lecture was beautifully illustrated by photos taken by Bishop Stringer during his journey in the North among the Eskimos and were exquisitely rendered by means of electric light on the lantern screen. The Bishop told the story of his most remarkable escape from death by exposure and starvation during his never-to-be forgotten journey last winter in the Arctic. A story which would stir the hearts of all well-wishers to the missionary cause could they but hear it from the Bishop's lips; told only in the way that he himself can relate it. The proceeds were very satisfactory, netting \$140. The bell has a deep rich tone and weighs 130 pounds.

**Whitehorse.**—Christ Church.—This church has been the scene of great activities during the past winter months. A new bell has been installed upon the church tower; two new altar chairs, the gift of the Junior W.A., under Mrs. W. Watson. New Tungsten lights have been placed throughout the building; new wardrobe for vestments was made, also new pulpit, the gift of Mr. Jeffery. A boys' choir has been formed and consists of 12 trained boys under the leadership of Mrs. W. Watson, and the morning service has greatly increased in numbers. The W.A., under its new president, intends to have a sale of work in 2nd week of May, the proceeds to go towards helping to pay for improvements to church. Four new members joining last Wednesday at the regular meeting: Mrs. Stoddard, Mrs. Head, Mrs. Oliver and Miss Porter. The Indian service held in Christ Church at 3 p.m. every Sunday is greatly appreciated by all Indians, who show their appreciation by coming regular to service. Sunday, February 26th, 57 Indians attended, headed by Chief J. Boss. The Chief spoke after the service was over about how good and plain the service was read, so that all the Indians could understand and take part in this service. With the exception of about five

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old persons who were present, each one repeated a verse taught them by the rector, which they now fully understand:

Jesus died for me,  
And shed His blood for me;  
I love Jesus because He  
First loved me.

Johnnie Shallow, a young man from Marsh Lake, died on Monday and was buried on Wednesday, the whole tribe of Indians being present at the grave. As the young man was a communicant of the Church of England the Church burial service was used by the rector.

**Quartz Creek Mission.**—This Mission has held its annual bazaar, and is now entirely free from debt incurred last year by enlarging and beautifying the church. The temperature of 50 deg. below zero did not cool the ardour of the workers in their preparation, though the weather graciously changed on the day when the bazaar took place. Mrs. Galpin, as usual, took charge of the stalls and other kind friends of the decorations, refreshments, games, music, etc. The ladies who greatly contributed towards the needlework and general success were: Mrs. H. Baker, Mrs. Giltis, Mrs. Raymond, Mrs. Svenson, Mrs. Maynard, Mrs. Williams, Mrs. Adams, Mrs. Mitchell, Mrs. Galpin, Miss Flodin, Miss Ivana, most of whom are members of the W.A.. The gross receipts totalled \$150.

### Correspondence

#### CARD-PLAYING CLERGYMEN.

Sir,—Against such I wish to express a most earnest protest. The game of card-playing is subversive of that high tone of Christian morality which is a necessary part of the character of a clergyman. It is an undesirable accomplishment in the laity; but it is a blot on the escutcheon of the clergyman. Briefly, these are some of the objections to it: 1. Its tendency is to gambling, and to gambling it often directly leads. It is possible to play guardedly so as to avoid this result, but the almost universal custom is to play for "stakes." If the stakes consist of the smallest pieces of the silver coinage, the principle is the same; and the small beginnings often end in heavy ventures and disastrous results. The losing side is poorer and the winning side finds out that the ill-gotten gain bears bitter fruits. 2. It is the cherished pastime of men of the very lowest intellectual type and of the most degraded moral character. It is antagonistic to all the sublime activities of the refined mind; and although many educated people indulge in it as a supposed mental recreation, it is none the less of a lowering—a degrading nature. 3. It is the overpowering game of the drunkard, the spendthrift, the idler and the vicious of all ranks and grades in life. 4. It occupies time, even in the ordinary social gathering of friends, that could be much more profitably spent in music and in congenial and easy conversation on the interesting matters of social life; and especially on matters connected with advance in all the beneficent activities of Christian philanthropy. 5. There can be no question as to the grim fact that card-playing affords tempting facilities for cheating and deception. It is in this way that serious feuds and quarrels ensue and one-time friends become for all time enemies. 6. The mental tension involved in the game is altogether against the idea of a true recreation, and gives no real relaxation to the high-strung strain caused by the heavy calls on brain and nerve in the pressing duties of daily life. 7. For all these and many other reasons the card-playing clergyman is setting a bad example to his flock in general, but most especially to the young people, who always point, as their justification, to the clergyman. 8. The practice of card-playing ought to be discarded firmly by all true Christians of both sexes; but the chief opponent ought ever to be the clergyman of the parish. The rule of safety laid down by the Apostle St. Paul is obligatory on all—both clergy and laity—"Abstain from all appearance of evil."  
J. W. Beaumont, D.D.

#### CHURCH OF ENGLAND EMIGRANTS.

Sir,—May I be allowed, through your paper, to suggest the great need that exists of a still more systematic method of commending Church

of England emigrants in this Dominion. The need is unquestionable as perhaps the following case will show. A movement was started last summer in a rural deanery of the Old Country, with the hearty approval of its Bishop, to promote commendation in the following way: A person was chosen to notify the fact of anyone emigrating in each parish, to a secretary appointed for that purpose, in the rural deanery. The secretary of the rural deanery was to be the means of connecting the emigrant with the Church in the land of his adoption. Six young men left for this country during the summer. The secretary, having their names and addresses, given by the parochial workers, wrote first to two Bishops in Canada for the desired information, viz., the nearest clergyman or lay reader in the districts to which they were going. The first referred the secretary to a clergyman, to whom full particulars were immediately sent, but from whom no reply was received. The second sent no answer. Acting then under the advice of the Church Emigration Society, two other persons were applied to, one being the secretary of the St. Andrew's Brotherhood. After two months delay replies were received and addresses given of another secretary of a branch of the St. Andrew's Brotherhood, and a Rural Dean, who, it was stated, would write to the clergyman nearest to the young men. Another letter was addressed to them by the secretary in England asking them kindly to report as soon as possible any news of the young men, but no reply has yet been received. In consequence, the touch from the Old Country has been broken during the first six months, perhaps the most important months in the emigrant's life. It will be evident that if an effective connection is to be maintained between the Church member at home and abroad, organization on both sides is essential; and further, it is surely worth while that those at home who are willing to interest themselves in the future life of those known to them, by trying to keep up the emigrant's attachment to the old parish and church, should be supported on this side. This scheme of keeping in touch with the emigrant was started to strengthen the good work undertaken by such societies as the S.P.C.K. and C.E.S.; experience going to prove that their work was weakened probably by the lack of sympathy and real touch between individuals in country towns and parishes with such centralized societies in London. Is not this a work that laymen might be asked to take systematically in hand? I would venture to suggest that such a work might well be delegated to members of the St. Andrew's Brotherhood or C.E.M.S., where they exist, and that in every rural deanery, a secretary should be appointed, as in the Old Country, who should be in touch with appointed members of every Church congregation, they in turn being in touch with the clergyman or lay reader of that district. In this way, first, the good work done by the officials at our various ports of disembarkation, or by a depot in such a centre as Winnipeg, might be materially enhanced; secondly, a correspondence between well-wishers from the old church and parish might be entered upon from the beginning, and thirdly, a bond of union between the clergyman and members of his congregation established, the clergyman being able to tell them of receiving news from their old parish from time to time, and they in their turn having some news to relate as well. Should some kind of scheme like this recommend itself to your readers, or should this letter call forth any other suggestions, or be the means of making more widely known the organization already existing on this side, the work of commendation by centralized societies might be strengthened and helped forward.  
H. S.

#### BISHOP BLYTH'S MISSION.

Sir,—If the Church of England is to be worthily represented at the Mother City of the Faith, where she is working side by side with Christian churches, Roman and Eastern, with their stately churches and to be regarded without contempt by Moslem worshippers with the magnificent Mosque of Omar, erected out of their deep poverty, Bishop Blyth is extremely fortunate in attracting Churchmen in England to aid him in carrying out his ideals. His administration of the Bishopric must have appeared to them well conceived and wisely conducted under exceedingly difficult conditions or English wealth would not have been placed at his disposal and our Bishops here and at home and abroad would not have so warmly encour-

aged him, as undoubtedly they have, nor would Spectator advise us that "there should be no slackening of the interest in the Anglican Mission in Jerusalem." And yet, what a slackening there would be if Canadian Churchmen took his criticisms too seriously. Uneasy lies the head of him who wears a mitre! Albeit, 22 years' experience in the see might be thought to have qualified its Bishop to be the best judge of the best methods of administering it. Episcopal Canons seem to be Spectator's bêtes noires! He assumes that they are merely an ingenious and unworthy dodge for gathering in dollars and cents. Of course, then, Bishops, by accepting mere honorary and empty titles, are simply aiding and abetting Bishop Blyth's ingenious device. I have been trying to imagine our Archbishop lending himself to such a scheme, but the effort is too great a strain upon the imagination. I fancy that Spectator would find it easier, more probable and more in accord with what we know of Bishops and unspeakably more generous to think of our Archbishop as desiring to strengthen the hands of an old friend and brother Bishop by being associated with his see and thereby to encourage us in Canada to aid him in his arduous Mission in a far-off land, of which we know nothing and as no less glad to be united with this primitive Apostolic see. Next, Spectator wants to know what the Bishop wants of a stately Cathedral in Jerusalem, 140 feet long (just 40 feet longer than a downtown church like St. George's in Toronto), when in Montreal there are struggling churches languishing for lack of means. Well, Spectator has the annual report in his hands and can tell us all about it. It is "an ideal report, giving a dilated" (or full and copious) statement of the sources of revenue and expenditure and the various objects towards which the money collected throughout the world is devoted. Here was a chance to tell us how much the world outside of England contributed to this Cathedral; whether Canada, perchance, has a brick or two in it. Happily, Canada has an abundance of churches, struggling it may hap. But how was it with poor Bishop Blyth when our Church sent him out to Jerusalem 20 years ago? Why "he found no property in any part of the Mission—no house, no church, no hospital, no school." Like St. Paul, of old, he dwelt in his own hired house, and rented whatever buildings were needed for his work. What a marvellous change has been wrought! 20 years ago a Cathedral was a mere dream: since All Saints' Day it has been a consecrated reality. How has it come about? Simply through special donations from men of means in England, in response to the Bishop's appeal, backed up by the Bishop of Salisbury and his committee. They recognized the need. They saw that here was the one Bishop, in all the world, who was devoting himself solely to Mission work among the chosen people, our Lord's own kinsmen and their Messiah. They thought of the Holy City and of one of old, who said that the house to be builded for the Lord must be "exceedingly magnificent," and they gave of their silver and their gold to build a house worthy of the Anglican Church and of the Holy City—the only city in the world worthy to be thought of as the Holy City. But there was no appeal to "the world at large" for this stately Cathedral and its massive tower, the choir-hostel and the playground, or any other luxury. These were all special gifts or paid out of the school fees. The name of the generous churchwoman who gave \$5,000 towards the playground is given on pg. 28 of this ideal report. It should be borne in mind that the cost of a Cathedral in Jerusalem is a very different affair from a Cathedral in Canada or England. The Bishop could not erect a mean building, with stone in abundance, without quarrying, wages low and building cheap—least of all in Jerusalem. Spectator says, very truly, that a Church that is seeking help might reasonably be asked to show the world the measure of its own zeal in the work it is promoting. This is the "one omission" in this ideal report. Truly, a remarkable and unaccountable omission! And quite as unaccountable as the omission of a spectator to use his eyes if he wants to see! The last and most prominent page in the report gives the whole story. It gives a tabulated statement of the total receipts for 20 years past, from all sources. Total receipts for the past 10 years were £125,000, of which local receipts amounted to £11,500, a very respectable proportion in a purely missionary diocese. During the last 5 years the Mission Fund amounted to £25,000, and local receipts received in the Mission, to £8,000. How much per head "the world at

large" contributed to this Mission Fund I cannot tell. All I know is that over 450 congregations in Canada gave \$5,000 last year to it, and all that Bishop Blyth asks for anywhere abroad is an offering on Good Friday for purely missionary work, from any who feel that we cannot do too much for the people to whom we owe so much. In 1910 Bishop Blyth received £5,000 for his Mission work from the whole Anglican Communion. Compare this with the tens of thousands given for heathen Missions and then think of St. Paul's burning zeal on behalf of Israel. Can you account for Spectator missing all that, said I to my friend, and the £4,000 local collections last year within the Mission itself. Why yes, he was simply drawing information out of you for the good of the Mission. Do you remember Sam Weller in Pickwick—Sam Weller and the cat? Wy, yes; he was a droring me out as the cat said to the mouse when she felt a sinkin' in her stummick. Well, he got it, didn't he?—likewise "Copy." Did you ever get a better ad.? No; I be sure: Wot a stunnin' 'piscopal canon 'e'd mike!

J. D. Cayley.

#### RELIGION IN SCHOOLS.

Sir.—It is true that Section 137, Chapter 20, Ordinances of Northwest Territories, reads:—1. No religious instruction, except as hereinafter provided, shall be permitted in the school of any district from the opening of such school until one-half hour previous to its closing in the afternoon, after which any such instruction permitted or desired by the Board may be given." Again and again I have courteously requested school trustees to give permission to impart religious instruction and in no case where there were denominational Sunday schools, would they give such permission. Even where a majority of the trustees were members of the Church of England, there was no desire to have religion taught in the school. Only in one obscure school district without church or Sunday school, was unqualified permission given, and even in that case Presbyterian parents withdrew their children at the commencement of the religious teaching.

William Watson.

#### PAPERS ON PURITY FOR MEN AND LADS.

Sir.—Will you permit me to draw the attention of the clergy, Brotherhood men, and others engaged in the work of bringing our fellows nearer to Christ through His Church, to the advertisement appearing in your columns, i.e., "Papers on Purity for Men and Lads Only," by the Rev. Paul B. Bull, of the Community of the Resurrection, Mrfield (Trinity Book Room, Greville, N.S.). The need for such straight-forward speaking on such an important subject must be manifest to all workers amongst men and boys in city or country parishes. Canon Scott Holland, speaking at the last anniversary meeting of the White Cross League, in England, says some things which we should lay to heart here in Canada regarding the insanitary lives, the degradation of holy matrimony, and the horrible sin of impurity, which is growing like a canker in our manhood, and threatening to take away the strength of a people once so proud and strong. He says, "Why was there toleration of this sin? The air was full of its pollution, they were conscious of the hot eyes and gross taste of sin all round them; they could not ignore it; it was at large. What were they doing? They did nothing. They shrank away; they shrugged their shoulders; they made no protest, but were thankful enough if they could keep out of it themselves, and be free and clear." In looking on at the sin and leaving it alone they had made the great refusal, they had degraded their souls, they were weakened men, because they were conscious of what they had tolerated." Brother Churchmen, is it not time that we got together and organized ourselves against this evil? The evil is organized, and can only be met by counter-organization. The secretary of the White Cross League (a society founded by the late Archbishop Benson) in a recent letter, says: "We are most anxious to extend the work your side of the water, and we should be very glad if you could do something along this line. I shall be glad to hear from my brother clergymen on this matter, also from any layman interested. I would suggest that chapters of the Brotherhood of St. Andrew, the Church Men's Society, Men's Bible Classes, etc., appoint one man to get in touch with the secretary of the

W.C.L. of Canada, who shall be in close touch with the London headquarters. In this way the information and ideas gathered together by the headquarters staff, after years of experience, might be imparted to the parish or the deanery. Their literature, if widely distributed, would do infinite good.

The Rectory, Greville, N.S. Geo. Backhurst.

#### CONCENTRATED INTERCESSION.

Sir.—While engaged as assistant Missioner in connection with the mission post held in Toronto, some of us were gathered in St. Mary's, Dovercourt, for intercession to God, and the thought then came very strongly to me: could not such a gathering be repeated the world over on the Day before or on a day before the Coronation of our King, when intercession and giving of thanks could be offered up for our King and country. National questions, affecting our Church, the religious education of Britain, and other affairs of very grave import are, to every British subject, matters of deep concern. At no time did a British sovereign need more grace given unto him; is it not therefore fitting that Christians the world over should be called upon to unite in prayer for a King, who again and again has expressed to his people his conscious dependence upon God? I have written my own diocese and the Archbishop of Rupert's Land, and would further wish to rouse our people in Canada to such a concentrated effort. Trusting this may commend itself to many,

Chas. H. P. Owen,  
Haysville Rectory.

March 14th, 1911.

#### BISHOP COSIN AND DR. SYMONDS.

Sir.—I must ask you again for a little space on the subject of Bishop Cosin as an authority in advocating a change of attitude (or altitude) here in Canada, towards present-day non-conformity. The tendency of Dr. Symond's letter and of many public utterances with which we have been lately favoured, is to produce the impression that our Church's refusal to recognize non-episcopal orders is the fad of a few modern High Churchmen, repudiated alike by the vast majority of our level-headed contemporaries and by the great divines of the XVII. century, notwithstanding their strong Catholic tendencies. Now the letter of Cosin to Cordel, which is Dr. Symond's piece de resistance, appears, indeed, on the face of it, to favour the lax view now so popular; and I gave some reasons last week for discounting this evidence, or at least re-examining it carefully, but to-day I came across an article in the Church Quarterly (April 1889), which recalls a circumstance I had entirely forgotten and which may possibly be what Dr. Van Allen is looking for. Although it does not question the genuineness and authenticity of the Cordel letter, it shows how that letter would be regarded by the Bishops at the previous Lambeth conference and by our Bishops to-day, as evidence in the present controversy. I wish you had space to reproduce the whole article, but I must condense and refer your readers to the original. The subject before the conference was "Home Reunion," and it was referred to a committee in the usual manner. In the report it was recommended that, in making overtures for reunion, the Church should "be willing to recognize, in spite of what we must conceive as irregularity, the ministerial character of those ordained in non-episcopal communions... and to provide for the acceptance of such ministers as fellow-workers with us, etc." In support of this resolution, a footnote was appended, including the quotation from Cosin, in which we are now interested, and one or two from other Anglican fathers cited by Dr. Symonds. In due course the report was presented, but how was it received? The usual custom of the conference is to print all reports of committees with the reservation that the Bishops do not commit themselves to anything therein contained. But the conference would not take the risk of countenancing the committee's work even to that extent, and went out of its way to reject it with unmistakable emphasis. The report was referred back and the objectionable clauses were struck out—footnote and all. Now we should not have known anything authentic of this little incident, as the proceedings of the conference are not open to the public, had not two members of the discredited committee given themselves away in subsequent episcopal charges to their own synods.

The material points had leaked out and the Press got hold of them. The Guardian at the time referred to them, but happily for us, the two Bishops placed the facts of the case beyond peradventure. The significance of the whole affair, however, so far as the present correspondence is concerned, is this: that the Bishops of the whole Anglican Communion, in conference assembled, deliberately negated "by an overwhelming majority," the proposal which Dr. Symonds now advocates, and this in the face of the very evidence which both he and the celebrated committee are able to put forth in support of it, as their strongest card. If then the conviction that Episcopacy is of the "esse" rather than merely the "bene esse" of the Church be a modern High Church fad, we may console ourselves with the comforting assurance that the Bishops of the whole Anglican communion in 1888 declared themselves High Churchmen with unparalleled unanimity, so far at least as Apostolic succession is concerned, and from that position they have not since receded by one iota. Of course, we do not claim infallibility for our Bishops, be they never so High Church, and Cosin, too, before he became Bishop, might quite easily make a mistake as to the facts of which he spoke. He was in exile, away from his books and could not verify his impressions by a reference to the records. When, therefore, he states that many foreign ministers were, to his knowledge, admitted to English benefices without re-ordination, we may fairly set Archbishop Whitgift's testimony against his. He tells us, "I know none such." The writer in the Church Quarterly avers that we have but two instances of this admission without re-ordination of which we find exact information. The case of one, that of Whittingham, Dean of Durham, was being investigated with a view to his deprivation, but he died before judgment was given. In the other case, that of Travers when it became known that he had not Episcopal orders, Whitgift refused to institute him. The writer of course may be a little too sweeping in his statements, but in making overtures to our separated brethren, where the recognition of their orders is concerned, we wrong them as well as ourselves by citing precedents in their favour of such doubtful "historicity." Anyhow there is nothing to show that these cases were ever sanctioned by the Church, whatever individual Bishops may have done in the premises. If you will permit me, I should like in another communication to say a word or two in regard to the evidence of other XVII. century divines, quoted by Dr. Symonds in support of his contention.

Arthur Jarvis.

#### THE 105th HYMN.

Sir.—I beg to call the attention of all truth-loving and unprejudiced Christians to the utter unscripturalness of the 105th Hymn in our new hymnal. Our Lord has promised certain spiritual gifts to His Church—to "those who should believe in His name." And we are told that the "gifts and calling of God are without repentance." He is ever mindful of His promises to His Church. But, in this modern hymn, we are made to say, that having the gift of faith (?) and charity, we do not expect or require the other gifts spoken of; and, in short, are just as well without them. I am a believer in "the faith once delivered to the Saints."

F. C.

#### BOOK REVIEWS.

We have received from the publishers, "The Young Churchman Co.," Milwaukee, Wis., a copy of "The Living Church Annual" for 1911. This is a very useful book of reference, containing as it does, a most comprehensive view of the state of the Church at the present time in the neighbouring Republic—so far as it is possible to gain them from statistics—as well as a map of general information regarding the Church as a whole. It is a book which everyone interested in Church matters should have on their book shelves, and it is well within the power of the great majority of these people to do so, as the price of the book is only 50 cents bound in paper and 75 cents bound in cloth.

Time is lent to us to be laid out in God's service, to His honour, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.

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Excavations are being made in a kopje, near to Salisbury, Rhodesia, and adjoining the English church at Selukwe with a view to discovering the burial place of the ancient Phoenicians, who are said to have dwelt in that neighbourhood. A shaft

some forty feet deep has already been sunk, and the intention is, after a certain depth is reached, to radiate drives to see if any disclosure will be made.

Dr. Cornish, Bishop of St. Germans' is immensely popular in Truro Diocese, of which he is the Suffragan Bishop. On the marriage lately of his daughter to the Rev. H. H. Tweedy, Chancellor Worledge presented her, in the names of 160 of the clergy of the diocese, with a handsome hall clock, with chimes, as a slight recognition of her father's good work in the diocese for over forty years, and as a token of their esteem for his daughter.

The Chancellorship of Down Cathedral, vacant by the death of the late Canon Stewart, has been conferred by the Bishop of Down on the Rev. Arthur J. Moore, rector of Holywood and Precentor of Down. Canon George Smith, rector of Comber, has been made Precentor, and the vacant Canonry has been bestowed on the Rev. Joseph Irvine Peacocke, B.D., rector of Bangor. Canon Peacocke is a son of the Archbishop of Dublin, and had a distinguished career in Trinity College. He is known to be a hard-working and indefatigable parish clergyman, and was, for a short time, rector of St. Mary's, Dublin.

In referring to the impending ecclesiastical changes in London, both at St. Paul's Cathedral, the Abbey, and at Southwark, the Guardian says:—"But the conjunction of such events as Dr. Gregory's retirement from the deanery at St. Paul's Cathedral, the two changes in the Chapter, the change in the Deanery of West-

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minster Abbey, and in the Bishopric of Southwark must be unique in the history of the Church in the capital. As the Bishop of Southwark is Dean of his Cathedral, there will thus be a change of Deans in St. Paul's, Westminster Abbey, and Southwark Cathedral practically at the same time."

The parish church of St. Mary, at Atherstone, Warwickshire, has recently been the scene of an interesting archaeological discovery. The church, "originally belonging to the Friars-

Hermits of St. Augustin," was completed in the reign of Richard II. At the base of one of the massive piers which support the tower there

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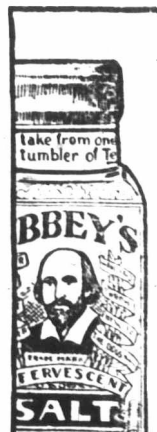
has been found a tomb 6-ft. 3 in. long, which is believed to be that of the founder and first Prior of the ancient church. The stonework of the tomb and the manner in which it is built seem to point to the tower dating from a time anterior even to the building of the chancel—probably about 1350.

At a recently-held meeting of the London and Southwark Diocesan Branches of the St. Andrew's Brotherhood, which was held in the Kennington Oval Parochial Room, the Lord Bishop of Southwark was present, and he made use of this opportunity for saying farewell to many of those who were present. At the close of the meeting the Bishop was asked to accept a gold cross of St. Andrew's in remembrance of his work and sympathy in founding the Brotherhood in England and he was asked to wear it in his new diocese that the brethren there might recognize him and give to him the welcome that they were wishing to give.

The Archbishop of Canterbury has intimated that he will accept from the Universities of Oxford and Cambridge, the Bible to be presented to the King on the occasion of His Majesty's Coronation in Westminster Abbey. The Bible, which the King will kiss before signing the oath, will be finely bound, and will, of course, contain the Apocrypha. The Dean and Chapter of Westminster Abbey have accepted from the Universities of Oxford and Cambridge, a joint gift of two specially bound copies of the Altar Service Book for use in the Abbey at the Coronation Service. The Bible will ultimately be officially preserved in the library at Lambeth Palace, together with that which was used at the Coronation of King Edward. This will be done by His Majesty's command.

On a recent Sunday, just before the 8 o'clock celebration took place, an interesting ceremony took place in Christ Church, Duns, Scotland, during the first visit of the new Bishop of Edinburgh to the parish. The ceremony referred to was the dedication of a beautiful pastoral staff which had been presented to Dr. Walpole by his friends in London for use in the country parts of the diocese and which was used for the first time at Duns. The staff is a beautiful piece of workmanship, and contains an interesting relic in what is supposed to have been a piece of the staff of St. Joseph of Arimathea. The staff was carried by the rector at morning prayer, and given to His Lordship the Bishop for the blessing, and at Evensong this duty was performed by the licensed lay reader, Mr. Alex. Knight.

The diocese of Virginia held a special council lately when the Rev. Benjamin Green, D.D., Professor at the Virginia Theological Seminary, was chosen Bishop-Coadjutor of the diocese in succession to Bishop Lloyd, who has been appointed President of the Board of Missions. Dr. Green received the large majority of the votes cast both clerical and lay.



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Dr. Green had previously been elected Coadjutor in 1908, when Bishop Gibson first made his request for Episcopal assistance, but declined his election, after which Bishop Lloyd was chosen. His entire ministry has been spent in Virginia, where in 1890 he was ordained deacon and in 1891 priest, both by Bishop Whittle. He was successively rector of South Farnham parish; St. John's, Leesburg, and Christ Church, Alexandria, until 1902, in which latter year he became professor of the English Bible, Ethics, and Homiletics in the Theological Seminary. His degree of D.D. was received from Washington and Lee College.

In reply to a correspondent who seems to be a little doubtful as to the size of the New York Cathedral when completed, as compared with that of St. Paul's, London, says Dr. G. Edward Stubbs in the New Music Review, the former building will measure, on completion, 520 feet in length, and 280 feet from transept to transept. The latter measures 510 feet in length and 250 feet at the transepts. In point of area the difference is more striking, St. John's being credited with 99,500 square feet and St. Paul's with 84,025. It is estimated that the New York Cathedral will rank fourth in size—the first being St. Peter's, Rome, 227,060 square feet; the second, Seville Cathedral, 124,000 square feet; and the third, the Duomo of Milan, 167,000 square feet. Cologne Cathedral ranks fifth, with an area of 91,464 square feet. The dome of St. John's will be about equal in span to that of the mosque of St. Sophia, Constantinople, and will be somewhat smaller than that of St. Paul's, London. The present dome is, of course, a temporary one, which will be removed when the central tower is built. The opening service of the completed portions of this Cathedral, the Cathedral of St. John the Divine, including the choir and crossing St. Saviour's Chapel and St. Columba's Chapel, is to be held D.V. on Wednesday in Easter week, April 10th.

The Very Rev. Robert Gregory, D.D., the Dean of St. Paul's Cathedral, London, has forwarded to the Prime Minister his intention of relinquishing his office as from May 1st next. Thus there will shortly pass from London life one of its most familiar and popular figures. The present generation of City men and City workers will miss as keenly as any that venerable form, which, on its daily pilgrimages to and from the Cathedral, had become part of the accepted order of things round about St. Paul's Churchyard, like the unceasing procession of the traffic, and all the elements that go to the setting of that busy scene. In the

midst of it all, as the white-haired Dean appeared, leaning on the arm of his daughter, or of one of the Cathedral clergy, came a lull. The policeman's hand stayed the traffic for a space. Hurrying toilers paused involuntarily for a moment as the Dean of St. Paul's made his way across the road to attend the daily services. His resignation will be a break with the past indeed. He has just celebrated his 62nd birthday, and has been Dean of the Cathedral for twenty years, and for twenty-three years before that he had been a Canon of St. Paul's; and it has often been recalled how he was installed in his Canonry by the light of a guttering candle. Dr. Gregory has done a great work at St. Paul's, and its influence on the Church life of the diocese of London, and, indeed, of the country as a whole, cannot yet be

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sisted can be seen already. It has set a high standard of what a Cathedral ought to be, and of the part it ought to take in the life of the community; and it has set a standard of public worship that is restrained, and dignified, and Catholic, and which, even those Churchmen who delight to call themselves Protestants, would not care to see lowered. Dean Gregory goes to a well-earned retirement with the warmest wishes of all who love the Church of England, both in the Mother Land and in all parts of the Empire.

## Children's Department

### THOUGHTS FOR 4th SUNDAY IN LENT.

"Jerusalem which is above is free."

Ours is the glorious liberty of the sons of God. The yoke of Christ frees from an infinite servitude, from the servitude of the world, of self, from the thralldom of the Prince of darkness. Christ's easy yoke is but the badge of that most glorious freedom which we possess as citizens of the Eternal Kingdom of our Father! Shall we then rebel against that light burden? It is irksome only to those who are willing slaves to the world, the flesh and the devil, but to those who take it gladly upon themselves it brings the untold blessings of heavenly joy and peace.

These quiet weeks of Lent with their calls to self-examination and repentance and self-denial, with their meditations upon the sorrows and the sufferings of Jesus, with their commemoration of His fast of forty days, leading up to that height of anguish and agony, and to the shameful cross endured for us—these weeks of Lent, what are they, rightly understood, but the taking that yoke upon us. Is it an irksome yoke? O surely not to those who for their dear Lord's sake accept it! To such it becomes only another name for sweet and perfect freedom! From such the world with its allurements, with its temptations and its cares falls off and leaves them with hearts at liberty for the sweet service of their King. Self by being denied loses its power, and Satan, being resisted with new strength, will flee away.

Lent may bring us into such close and blessed contact with our Lord that in it we may taste a joy which no earthly pleasure can approach, a peace passing understanding which the world cannot give, but if the hallowed season is to bring us nearer than ever before to the feet of Jesus we must be very earnest, very real in our fulfilment of its duties, in our acceptance of its aid. Jerusalem which is above is free, but if we would taste the blessedness of its

liberty, we must be citizens not in name only, but in heart.

### THE PASSOVER.

In these days of Lent there is constant reference to the Passover. If our readers will turn to the twelfth chapter of Exodus or to their prayer books, they will find the story set out. On the tenth day of the month each family was to choose a lamb and keep it spotless until the fourteenth. On the close of that day it was to be slain and the blood was to be sprinkled on the two side posts and the upper door post of each house by a bunch of hyssop, and all the people were to remain indoors. Then the lamb was to be roasted, two stakes being run through it, one crossing the other. Then all who joined in the feast were to stand round the table with shoes on, staff in hand, with loose girdle and eat the Passover in haste as ready and anxious to depart from Egypt. There was to be no leaven in the house. The lamb was to be eaten with unleavened bread and bitter herbs and what was left, cast into the fire.

### THE CHURCH CATECHISM.

Did it ever strike you that the simple, noble, old Church Catechism without one word about rewards and punishments, heaven or hell, begins to talk to the child like true English Catechism, as it is, about that glorious English key-word, Duty? It calls on the child to confess its own duty, and teaches it that its duty is something, most human, simple, every-day, commonplace if you wish to call it so. And I rejoice in the thought that the Church Catechism teaches that the child's duty is commonplace. I rejoice that in what it says about our duty to God and our neighbour, it says not one word about counsels or perfections, or those frames and feelings which depend, believe me, principally on the state of people's bodily health, or the constitution of their nerves and the temper of their brain; but that it requires nothing except what a little child can do as well as a grown person, a labouring man as well as



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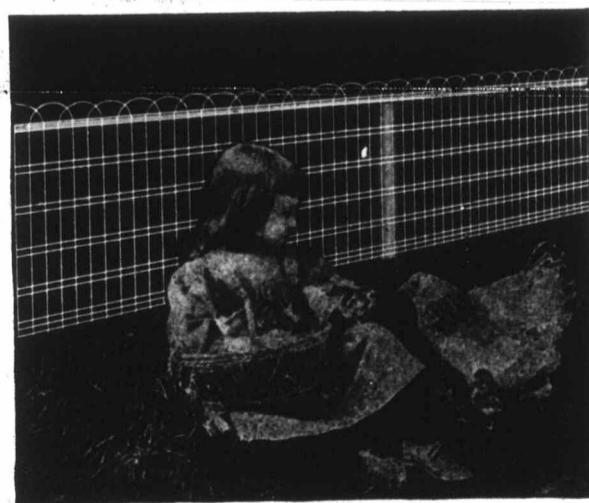
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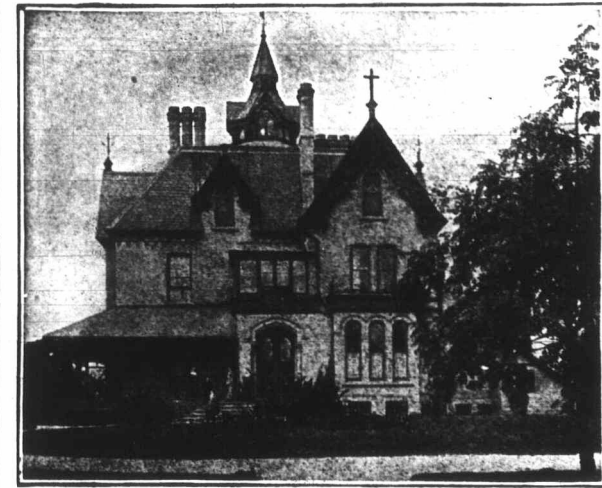
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