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G. C. ANDERSON,  
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Post Office Department,  
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Ottawa, 18th April, 1913.



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General: 6, 47, 177, 627.

## The Outlook

### The Ascensiontide Appeal

The letter of the Bishops on behalf of Canadian Missions, which is to be read on Sunday, April 27th, or otherwise used for congregational information, contains a message of special moment to all our Churches. Ascensiontide is, indeed, a vision of victory, of power, and of expectancy, and the ascended Lord rightly calls for an answer from us in view of all that He has accomplished on our behalf. The letter points out the boundlessness of our opportunity and the urgency of our needs in Canada. The wonderful growth is seen in the fact that last year, besides the natural increase of our population, 387,000 immigrants came to make new homes here, and this has meant the spread of hamlets, towns, and cities with amazing rapidity and constantly and rapidly expanding industrial enterprises of various kinds. Then, too, within the last ten years our population has increased by more than 80,000 immigrants of foreign stock, including Hebrews, Chinese, Japanese, Persians, Turkish, Egyptians, Arabians, Malays, and Hindus. Nor can we forget our bounden duty to the native races of Indian and Eskimo tribes west and north. All this means that many more agencies must be put into the field. Churches must be built, Missions established, and existing work strengthened and extended. The call is, therefore, one of full consecration of our

strength and wealth to the service of the Master. Not least of all, as the letter urges, "there is a call for young lives to be dedicated to Him, to take their places in the ranks of those who give themselves wholly to the work." As Canada's needs and opportunities increase, Canada's own sons and daughters must be led to supply these needs. We pray that the Bishop's letter may find an entrance and an abiding-place in many hearts and lives.

### A Great Soldier's Testimony

The recent death of Lord Wolseley has called renewed attention to his service for Canada, and also to the Empire at large. Among the reminiscences given in various papers, perhaps the most interesting of all was a letter from Sir Arthur Conan Doyle in the "Times," recalling some vivid recollections of the great soldier's personality and conversation. He was a man who possessed not only courage and energy, but a real breadth of thought and power of intellect. There was nothing small or petty in his nature, and he was always ready to rejoice in the success of brother-generals who were outside his own circle of comrades. To one question as to whether he felt any sensation of fear when he was first under fire, he replied: "The human mind can only think of one thing at a time; if a young officer is thinking whole-heartedly of his men and how he is to handle them, he cannot possibly think of himself." The conversation then turned on the question of the religious future of Great Britain, when Lord Wolseley said:—

"That question was definitely and finally settled three hundred years ago. There is no example in history of a nation going back upon a decision of that sort."

This is a fine testimony to what the speaker considered the essential character of the British nation in things religious, especially in regard to the events of the sixteenth century. It is another illustration of fine, old Hugh Latimer's words, that a candle was then lit in England which would never go out.

### Devotional Literature

The other day Minor Canon Johnston, preaching at St. Paul's Cathedral, London, England, spoke frankly of some of the devotional books of to-day as "doing infinite harm," because they cultivate

A morbid and unhealthy introspectiveness, surveying and handling every corrupt affection and every suspicion of incompleteness, until minds are much more accustomed to thoughts of sin than to visions of righteousness, and to fears of offence rather than to hopes of acceptance. It was surely better to go up with the Psalmist along the hills of Bethlehem and sing 'The Lord is my Shepherd,' better to kneel along with angels and archangels and sing, 'Glory be to God on high.' It will surely be an awful thing for the Church when the strong, vertebrate, muscular nature departs from our visions as it is departing from some of our societies.

This is a timely and telling word. Anything that tends to introspectiveness is certain to be spiritually unhealthy. We are not to look within, but to "look off unto Jesus," and to be occupied with Him. In His light we shall see light, and the secret of true saintliness is found in the words of the Psalmist, "I will lift up mine eyes unto the hills."

### Church and State

Not only in countries where the Church is established, but in others as well, the relation of the Church to the State is of supreme importance. This has many applications, but perhaps the most pressing at the present time is that connected with divorce. A recent writer has gone to the heart of the matter in the following words:—

"The ethic of the Church must always seem exacting to the ethic of the State. And the Church must keep its ideal clear if it is to educate the State in such matters, even at the cost of seeming to be somewhat stiff. The State must be popular, the Church need not, and often must not. The standard of the State is not the standard of the Church; and neither part has the right to force its standard on the other. The Church certainly ought to be in no position which compels it to accept the lower standard of the Courts."

Nothing could be clearer or more convincing. The supreme requirement is that the Church should be perfectly clear as to what Scripture teaches, and then hold fast to that truth at all costs and insist upon it for all its members.

### The Need of Simple Sincerity

Almost every English paper of importance has given attention to Monsignor Benson's book, "Confessions of a Convert," to which reference was made in these columns last week, and the prominence of the man must be our justification, if any is necessary, for again returning to the subject. He tells us in his book of his various experiences while in the English Church. On one occasion he visited a Convent of Anglican Nuns "whose outward practice was simply indistinguishable from that of a Catholic Nunnery." The Roman Missal was used with all its ceremonies; and on the Feast of Corpus Christi a procession was formed according to the precise directions of Baldeschi in every detail. When Mr. Benson used to argue with the then Chaplain (who, by the way, is also now in the Roman Church), his answer was that since the Church of England was "Catholic" she had a right to all "Catholic" privileges. But even then this did not seem satisfactory to Mr. Benson, though he presented a silver lamp to the statue of Our Lady in this Convent "in a kind of endeavour to assert my Catholic aspirations." A little later he says that "by this time he had learned to hold practically all the dogmas of the Catholic Church except that of the Pope's infallibility," but that these doctrines he "preached in veiled language." Lights and vestments were used at one service but not at another for fear of offending a Protestant squire, while teaching was "skillfully veiled," or else taught only to a favoured few at some small service. The one question was not whether Rome was right or wrong, but simply whether what Rome held and taught could not also be taught and held in the Anglican Church. We are glad that Mr. Benson found the utter impossibility of all this, but his experiences certainly make us think pretty seriously as to the state of mind that could promulgate these doctrines and practices for a considerable time in the Anglican Communion. Perhaps the word that sums it all up best is the last comment of the review in that able paper, the "Westminster Gazette": "Ecclesiasticism is a very odd thing, and in some of its aspects at least seems to need carefully distinguishing from Christianity."

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### The Need of Instruction

There are many people who deprecate controversy and deplore any reference to questions of difference between our Church and that of Rome, but perhaps Monsignor Benson's book and the reviews of it will show after all that those who have pleaded for a thorough knowledge of the Roman Church were not so very wrong. Thus, the "Westminster Gazette" says that readers will feel surprised that a young man brought up in ecclesiastical circles could have gone so far as to get himself ordained priest in the English Church, and then for the first time begin to make discoveries which are the commonplaces of ecclesiastical controversy:—

"One feels, as one reads, that there must be something wrong with the preparation for Holy Orders in the Church of England if young men who are ordained priest can start as if *de novo* on the exploration of this well-mapped country. Possibly it would save some trouble afterwards if during their preparation they could be required to read and discuss with their instructors the 'Apologia' and the 'Grammar of Assent,' so that at least they might have timely warning of the argument on the Roman side, and draw back in time, if it made a serious impression on them."

To the same effect is the utterance of the "Guardian," the representative organ of English High Churchmen, when it says that "confused thinking and the policy of drift which it implies are a slippery slope. The question, Why I am not a Roman Catholic, must be answered clearly by those who would estimate rightly the position of the English, or any other Reformed or non-Papal Church." Whatever differences there are between us and Rome, and we believe they are many and vital, we ought to have proper knowledge of both sides if our Churchmanship is to be of any use and value.

### The Ornaments Rubric

A little while ago the Bishop of Manchester, Dr. Knox, sent to the Archbishop of Canterbury an "Open Letter," which endeavoured to show that the true interpretation of the Ornaments Rubric was not in accord with the opinions of the Committee of the Upper House of Convocation, who investigated and reported on the subject some three years ago. The Archbishop, in replying to Dr. Knox, admits that the Bishop has made some new points which deserve consideration, but adds that the problem still contains "an element of mystery." The Archbishop's most important pronouncement, however, is found in the following words:—

"After all, the question is, in my judgment, of archaeological rather than cogent practical importance. We ought surely to be able to say in the twentieth century what we do want, and not merely to find some explanation of what other people said or wanted 250 or 350 years ago."

The Bishop of Manchester makes the obvious and forceful reply that this shows the labours of the Bishops were ineffectual in removing the difficulty in spite of all the time they gave to the consideration of the historical interpretation of the rubrics. But, as the Dean of Canterbury points out, the matter has to be settled on historical grounds if it is to be settled at all, and the Archbishop of Canterbury's words will satisfy neither party in the English Church. It would seem as though there are troublous and anxious times ahead of English Churchmen in connection with these vestments. As a recent writer has well remarked, while continuity is of vast importance, the question whether the Church to-day is free to break with its Reformed past, and

to act with disregard of what was done at the Reformation raises a contention that must of necessity have very far-reaching results. "Is it possible to abandon history and to crumble its pages of their real meaning?" The question is one that affects the whole of the Anglican Communion, and cannot long remain where it is.

### The Right Sort of Man

The Bishop of Manchester is never afraid of speaking his mind. The other day in the course of an address at a Diocesan meeting he spoke on the subject of Clergy in the diocese:—

"They had no use there for 'fancy' curates; all their curates were wanted for work, and not merely for attendance at lawn tennis and croquet parties or any such amusements. Above all, they wanted men thoroughly loyal to the position of the Church of England as contrasted with the position of the Church of Rome. He was sorry to see going out from the universities a certain number of men who were causing a great searching of heart, even to Bishops of very different views from his own. The Bishops wondered why those men continued to be clergy of the Church of England. For such men there was no use in the Diocese of Manchester."

It is very refreshing to read such courageous remarks by an English Bishop. Dr. Knox is known to be one of the most fearless of our Prelates, and the man that he has in view as the right kind of clergyman is one who is at once intellectual, large-hearted, of strong convictions, broad sympathies, and intensely earnest in regard to his spiritual work. For men of this type there will always be ample opportunity in our parishes.

### MISSION STUDY IN THE RURAL PARISH

Some people have the idea that the Anglican Young People's Association is purely a social and money-raising institution, and that it ends with its literary and social activities. Many parishes have proved, however, that this organization can be made infinitely more important by training young people in Churchmanship. But to accomplish this it must necessarily emphasize the religious and missionary phases of Church life, as well as by serving as the "clearing-house" for the solution of problems which come up in daily life. One of the most pressing questions connected with the life of our country parishes is how to stem the rush of young people to the cities. The A.Y.P.A., if properly worked, can render great service by keeping them content in the country, where they are needed, by making life more attractive by deepening its meaning. The Association will thereby help to exalt and glorify life in our rural districts by ministering to the needs, social, intellectual, and spiritual, of its youth.

As one illustration of what can be done in this respect, we desire to call special attention to the Mission Study work of the A.Y.P.A. in Trinity Church, Sebringville (incumbent, Rev. C. O. Pherrill), because we believe its example might well be followed in other places. Seven meetings were held regularly on the second Monday in every month. At the first session four of the members prepared as readings articles selected from the M.S.C.C. publication, entitled "Bearing Precious Seed." The remaining six sessions were devoted to the study of "The Chinese Revolution," by Brown, each member having access to a book.

The incumbent acted as leader, sometimes, however, getting one of the members to conduct the studies on a stated evening. The leader mastered the contents of the chapter assigned to him, and delivered the same in the form of a popular address, referring to, or reading, specially selected passages and supplementing from outside reading. The aim was to use the facts to press home the claims of Missions. The assignment of the parts was so made as to suit the individuality and occupation of the leader. For instance, a business man was chosen to deal with the chapter on "Steam and Commerce." The fact that the members all had access to the textbook not only helped the absent to keep up with the rest, but spurred the leader to more careful and conscientious preparation than otherwise.

The subject of "The Chinese Revolution" was selected, in spite of its difficulty, because it presented the latest facts about China, and also because it served as a challenge to the ambitions of the young people. But it proved heavy, especially when taken up at such long intervals, and so it required painstaking and enthusiastic leadership to keep up the interest. While the studies were by no means a failure, experience advises the use of more popular text-books with questions at the end of every chapter. These questions may be made the basis of papers prepared by the members under the supervision of the leader. The drawing of maps, the collection of data from magazines, the giving of short, pointed addresses on such popular topics as "The Opium Trade," "The Opium Habit and the Power of the Spirit to Help to Overcome it," "Cannibalism," "Priestcraft," "Missionary Lives and Character," and many other subjects all afford the opportunity to work up interest in missions through the medium of work and expression. The leader should, of course, purchase one or two supplementary books on the course of study and have access to magazines, missionary or otherwise, in order to keep above the level of his class.

The success of Mission Study depends upon enthusiasm, system, and hard work, especially on the part of the leader. It must provide new information, made interesting and attractive. Its permanent results depend upon the possession of real, vital Christianity and Christian consecration, not only on the part of the leader, but of his class as well. "It takes life to impart life," and the greatest argument for sending the Gospel to the heathen will be the fact that the leader and his class are endowed with that life, the possession of which we cannot but share with others, even to the ends of the earth. Since Christ has redeemed and lifted us up, we must see in Him the only real, adequate, uplifting, and redeeming agency. In short, the mission study class must, to be a success, have its own spiritual life deepened and consecrated.

We shall be glad to hear from our readers with suggestions and criticisms, because we desire to see the work of the A.Y.P.A. fostered in every part of our Dominion. Our Church must give special attention to the young, and it is perfectly certain that no A.Y.P.A. will ever permanently hold its young people through mere social activities. It is of vital importance to minister to the spiritual life, and for this purpose it is imperative to study the needs of Christ's lost sheep scattered throughout the world, and to share in His plans for their restoration.

Faith is not shutting the eyes to believe something which is not true. It is opening them—opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of a learner, the heart of a child, to listen to the Father's voice.—Hugh Black.

# K'AIFENGFU AND THE CHINESE JEWS

By the Right Rev. W. C. WHITE, D.D., Bishop of Honan

**K**'AIFENG, the capital of Honan, is hardly the place where one would care to live of free choice, for though far from being "a heap of ruins in the midst of a desert," as it has been described, yet it can boast of no one beautiful thing, either architectural or physical.

Its name, "The Opening of the Seal," meaning, metaphorically, the beginning of affluence, points to the time when K'aifeng was a very different place to what it is now, before devastating floods of the Yellow River swept its glories away, leaving only a few ruined bits to point to its former day of splendour.

Yet K'aifeng, with its population of a quarter of a million, is still the chiefest city in this very populous province.

The history of K'aifeng is closely bound up with the history of the Yellow River in these parts. At one time the river flowed by its walls, but now it runs seven miles to the north, and its bed has silted up to such an extent that it is considerably higher than the city; while, being confined only by a sandy dyke, it is a constant menace. Digging in the soil reveals at different depths wave-marked strata of succeeding inundations, some caused by floods, and others by the deliberate breaking down of the dykes to drown a besieging enemy.

Through these frequent inundations the country on the north and west is a sandy waste, the sand on the north of the city having even drifted to the top of the wall.

To a traveller coming to K'aifeng from the west the outlook is indeed dismal, until the barrier, supposed to protect the city from inundations, is passed. But on the east and to the south lie fertile tracts of land that produce excellent crops with a minimum of labour.

K'aifeng is of the usual type of city to be seen in the north. Its wall is in excellent condition, and some fifteen miles in circumference. Houses are mostly of one story, and built closely together in the habited parts, leaving great tracts of waste land inside the city. Some of this waste land is of a swampy nature, and from the alkaline water of these swamps is produced, by sun evaporation, common salt, bromine and saltpetre.

The main streets are of good width, some being macadamized, a tremendous improvement on the old roads, which in rainy weather allowed the carts to sink to the hubs. The city is lighted by electricity, but there are no waterworks yet, though facility for conducting water from the Yellow River, and the brackishness of the local water, leads one to hope that this may soon come. The Provincial mint and arsenal are established here, and one flour mill with foreign machinery.

K'aifeng has no special industries or products, and its importance lies mainly in the fact of its being the official military and educational centre of the Province.

The most interesting thing in K'aifeng is the ruin of the Imperial Palace, dating from the Sung Dynasty (960-1278), when K'aifeng was the capital of the Empire. These ruins, which are now Taoist Temples, are on a small artificial hill in the middle of a lake in the city, and there one finds the throne of Emperors occupied by an idol. For a few cash for "candle-money" the priest will produce a lighted candle and unlock a small door opening underneath the platform of the most prominent idol. In this dark hole one is astonished to find a magnificent block of black marble, dragon carved, on which the idol is resting.

The story goes that this was a throne pedestal of the Sung Dynasty, and that a Sung Emperor, while seated on it, was seized with mortal illness, since which time no one has dared to occupy it.

One cannot but be moved at the thought that, at the time of the Norman Conquest, China, during an age marked by profound thought and mental culture, was governed from this place; and that perhaps from this very hall went forth the edict reorganizing the civil service examina-

tions in that final form which has lasted almost to the present.

Within sight of this ruined palace, to the east, can be seen the site of the old examination court—the cells of which have been razed to the ground to make room for the Parliament buildings and offices. The main Parliament building recently built is Byzantine in style, but of the most inferior workmanship. Behind these buildings is a tall pagoda, called the Tiehtah, in a very good state of preservation. It is about 200 feet high, with thirteen stories finished with glazed pottery, and is said to have been erected long before the Sung Dynasty. Immediately in front of this is a small unpretentious building quite filled with a solid brass idol over twenty feet high, probably of the same age as the pagoda. On the ground round about this pagoda are to be seen large iron bells, incense urns and articles of undoubted antiquity, quite exposed to the elements, and some almost buried



Rt. Rev. W. C. White, D.D., Bishop of Honan, China.

synagogue had been demolished, and the materials sold to obtain relief for the bodily wants of the Jews; and now, with no bond of union whatever, they were on the point of absorption into heathenism.

At the present time only a few tens of these people are to be found; some are Christian inquirers, some Mohammedans, the remainder heathen. Saleable materials of the synagogue were disposed of, mostly to Mohammedans, and tablets, vases and other things are to be found in the mosques here; while the large green tiles of the leading mosque were at one time the tiles that covered the Jewish synagogue. Even the soil of the synagogue site has been sold and carried off, leaving a filthy and stagnant pond, while all the refuse of the vicinity seems to be deposited there, making it the most unsavoury spot in K'aifeng.

Two large stones remain, one built into the wall of an adjoining house, the other still on its pedestal in the open. These stones, dating back to 1489 and 1512, record in brief the coming of the Jews to China during the Han Dynasty, the building of the K'aifeng synagogue in the Sung Dynasty, and the restoration of the building from time to time. The lane leading into the site of the synagogue is called the "lane of the sinew-plucking religion," and the descendants of the Jews are still called the "Tiao-kin-kiao" or "sinew-pluckers."

The Mohammedans in this part of the city are very strong, and their proximity has no doubt had an influence in causing the decay of the Jewish colony.

## NOTES AND QUERIES

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

What was David's sin in numbering the people?

The explanation seems to be found in Exod. 30: 11, 12. This ordinance was transgressed by David. He ignored the claim of God to redemption money for the sake of gratifying his own pride. There may have been some reference to the redemption money in the price paid for the threshing floor.

What is the present relationship between the Anglican and Greek Churches?

One of courtesy only. Visits are exchanged and individual Bishops and clergy of either Church often attend without taking part in the services of the other. But the Greek Church does not accept our Baptism as valid, or our ministry, while of course it is also opposed to our acceptance of the "Filioque" Clause in the Creed. A venerable priest of the Russian Church at Odessa has recently been ignominiously dismissed from his post as priest after forty years of service, because he allowed his daughter to marry an English Episcopalian.

What does Apostolic Succession mean? Is there any order of succession, or line of succession indicated in the New Testament? Did the Apostles appoint any successors?

It is impossible to insert all your questions in full, but we will try to cover them in our answer. Everything depends upon the definition of the term "Apostolic Succession." Strictly speaking, the Apostles had no successors, because Apostleship required unique qualifications which could not be continued (Acts 1:22). But if by the term is meant a ministerial succession from the time of the Apostles as a matter of historical fact, the idea is of course quite true. Archbishop Whately long ago challenged contradiction of the fact that there was not a clergyman living, from the Pope downwards, who could pretend to even a probable succession in an unbroken line from the Apostles. And this is undoubtedly the case. As a simple question of history there are many gaps in the chain. But the fact of a ministerial succession from the Apostolic times is undoubted, for, as Lefroy and others point out, it is certain that Christian ministry has existed since Apostolic times, and that ministerial, corporate, historical succession is as assured as any succession in civil, political, or monarchical life. Such a sue

(Continued at foot of page 271, third column)

In 1866 Dr. W. A. P. Martin found that

# THE ANGLICAN CHURCH AND THE BIBLE SOCIETY

Part of an Address Delivered by the Rev. W. B. COOPER, M.A., to the Board of Management of the M.S.C.C., at Ottawa, April 3rd, 1913

I.  
THE Bible Society is at the present time, as at no previous point in its history, embarrassed by the very magnitude and success of its enterprise. The intensification of missionary interest and endeavour, a movement in which the churches in Canada have taken a conspicuous part, has led to unprecedentedly heavy demands being made upon the society from the mission fields. From Japan, China and India—your three great fields of missionary effort—have come demands proportionately great.

It will give you some idea of the extent of these demands if I cite a single circumstance from our last published report. After allowance had been made in the budget for the anticipated progression of demands, the printing bill alone outran appropriation by \$90,000.00.

II.  
It may be known to you that the quickened public interest in the Society's work has been followed by a steady increase in our revenue. But that increase has been at nothing like the pace of the increase in your missionary funds; and those demands from the fields follow your missionary revenue, not our Bible Society income. Thus our expenditure has kept mounting rapidly while our income has mounted slowly. Nine per cent. is the increased ratio of our expenditure; three and one-half that of our income.

I have no need to describe in this assembly the multiple service of the Bible Society in translation, printing, publishing and colportage; but I may find a simple formula, vital and easily remembered, for the relationship these services maintain. Suppose your Board expends \$1,000.00 in missionary work, then the services rendered by the Society in the interest of that missionary work run to \$100.00. If your M.S.C.C. revenue for last year stood at \$160,000.00, then that involved an outlay on our part of \$16,000.00 last year. That is the debt of the Anglican Church in Canada to the Bible Society.

Now suffer me to put the point plainly: the Church in Canada is not paying its way in this matter; and our embarrassment would be very much greater than it is but for the fact that there is in the experience of the Society a great deal of vicarious debt-paying.

One of my colleagues was laying the claims of the Society before one of your congregations in the neighbouring province of Quebec. Its missionary contributions for last year amounted to \$500.00. A gentleman in the congregation came to my friend after service, and said he had no idea the relationship was so close and vital; and he handed him a cheque for \$50.00 there and then; in order that, as he said, the reproach resting on the congregation with which he was connected might be removed.

That is the logic of the situation. The Bishop of Madras expressed the simple fact when he said that it would not be possible for them to go on with their work without the generous support of the Bible Society.

III.  
The Anglican Church is carrying on Missionary work in 180 different foreign languages; and it is the practice of the Church everywhere to put the Scriptures in the mother tongue in the hands of every convert. Where do the missions get supplies in these languages?

The S.P.C.K. has scriptures in 17 languages. Here is an illustration of the point I wish to make—some may think it illustrates the circumlocution office.

Some little time ago a rector in the diocese of Algoma asked the Bishop to endorse an application he was making to the S.P.C.K. for Chinese scriptures to be used in his parish work. Chinese is not one of the 17 languages of the S.P.C.K. The application was forwarded to the B.F.B.S., for the relations between the two societies are most cordial. It was referred back to me for decision, and in due season the rector got his Chinese scriptures through the local auxiliary free. The S.P.G. draws scriptures in 78 languages from the Bible Society, and the C.M.S. gets supplies in 111 languages. Take the University Mission to Central Africa as a type. It is a simple instance, seeing that its sphere is one long stretch of territory. Swahili is the lingua franca; but besides Swahili there

are Yao, Chi-Nyanja, Nyanja (union), Bondel and Zigula;—six languages are involved in that one mission. Let me tell you the story of the Chi-Nyanja Testament. At first the priests in charge kept up daily service as best they could with a single Epistle translated into the vernacular. Then the Bible Society published for them the four Gospels and the Acts in one volume. When the U.M.C.A. proposed to buy a new printing press, the Bible Society contributed nearly one-half its cost, on the understanding that tentative versions of the other N.T. scriptures should be printed; so that when revised the whole N.T. in one volume would be provided by the Bible Society. Thus the Gospels and the Acts; then the tentative versions, finally the whole N.T. as one volume are given to the mission, free of cost, by the Bible Society.

In fine, the Anglican Church is drawing supplies in that way in 160 different languages; and at no cost to any of the Missionary Societies concerned.

IV.  
May I add a word or two in regard to recent transactions in Canada? I do not take time to speak of the Eskimo or of the Cree Indians. It became known to us that the Blackfoot Mission (Sarcee Reserve) required new type, if their people were to read the scriptures without eye strain. I met with Archdeacon Tims and Canon Stocken in Calgary. A new font of type was prepared in London and sent out free, carriage paid, to the mission there.

On the outbreak of smallpox in the Yukon, Bishop Stringer had to have all the Scriptures in Tukudh destroyed. A new supply was sent out to him to Vancouver, and thence shipped to the Yukon.

More recently still the Bishop of Keewatin informed us of great scarcity of Ojibwa New Testaments. I found some still in stock in Winnipeg and had them forwarded to him at Kenora.

All these are instances in Canada of the needs of your missions being met at no cost to the missions—all the loss being borne, about three-fifths of the cost, by the Bible Society.

Now I must not labour the matter further. Only let me say that it would represent an immense gain to us if each parish would recognize support of the Bible Society as an integral part of the Church's work for the year.

I conclude by citing the judgment of the Bishop of Oxford. It does seem impossible for us to go on depending on the magnanimous service of this Society and not do all that in us lies for its regular support.

## THIS AND THAT

Thoughts of an Eastern Churchman

There are no "vestry" meetings to report from Nova Scotia. Two years ago our Synod changed the parochial financial year to make it correspond with that of the diocese, which in its turn had been changed a few years previously to fit in with that of the M.S.C.C. I fancy we stand alone among all the Canadian dioceses in this matter. Our parish meetings are now held on the third Monday of January. The change has not been very generally approved of by our laity. In Fredericton the proposal was referred back to the parishes to vote on, but with us it was passed by a simple vote of the Synod, which, talk as you like, is not truly a representative body, certainly not in Nova Scotia where such a large proportion of its members are non-resident. We hear a great deal these days about the Referendum in politics. It might, I think, occasionally be employed with advantage in our Church in Canada. The election of our lay delegates is in at least ninety per cent. of cases such a perfunctory affair, that they go to our Synods representing no one but themselves. Who ever hears diocesan questions mentioned at our annual parish meetings, much less discussed? The result is that the large majority of our lay delegates go to our Synods with the haziest ideas as to the questions to be brought up, and in regard to diocesan affairs generally. If they are not bored into returning home on the second day, they generally blindly follow the lead of some prominent layman, whose speeches seem to have the right

ring, or if they are Churchmen of another type they will take care to consult their parson. Our lay representation, of course, is by no means a farce, as I have heard it indignantly and contemptuously described, but it most assuredly might be made vastly more effective, if our Synods, by occasionally remitting important questions to the parishes, would create an intelligent interest among the rank and file of our laity in diocesan questions. This change of the annual parish meeting from the time-honoured Easter Monday to January, would, I am convinced, have been "turned down" by a very large majority of our parishes, had they been consulted. But it was done over their heads and without the knowledge of at least ninety-five per cent. of them. To the average Churchman to-day in Canada our Synods are not representative bodies, wherein the mind and will of the Church at large is expressed, but a body of ecclesiastically-minded laymen, who with the approval of the Bishop, and in conjunction with the parsons, administer the affairs of the diocese at their own discretion. The respect for duly constituted authority is still so strong with the great majority of our people, or perhaps to call it by an uglier name, indifference is so widespread, that our Synodical decrees are generally accepted without any serious protest on the part of the people at large. What is sadly needed to-day in the Canadian Church is the creation of a public opinion. Thus it is that our Church, while I should imagine now quite abreast of the other denominations in its liberality in matters parochial, still lags behind them in its corporate enterprises. We need to arouse an intelligent interest among our laity, among those who elect our delegates, in the work of our Synods, and this will be most readily and easily brought about by occasionally submitting diocesan questions to our parish meetings.

Bishop Worrell, on the evening of Easter Day delivered a fine address in All Saints' Cathedral to the students of Dalhousie University. This University, which was founded by Lord Dalhousie, one of our former Governors, about a century ago, has a curious history. It was established out of what was known as "the Castine Fund." During the war of 1812-14, the British captured and held the port of Castine, on the coast of Maine, and while in possession, collected the custom dues. These customs at the conclusion of the war amounted to a considerable sum, and were used to found Dalhousie University, which is now a very flourishing institution. The cathedral has proved itself a great success as meeting a want in the city. The congregations have always been excellent, and the finances elastic, and prospects are bright. It may surprise some of the Ontario readers of the "Churchman" to know that All Saints' is the only church edifice in Halifax that is not constructed of wood. St. Paul's, St. George's, St. Mark's, St. Matthias', "the Dutch Church" and Trinity and St. Peter's, Dartmouth, are all wooden buildings. In the whole diocese the stone or brick churches certainly do not exceed half a dozen. The preponderance of wooden buildings in the Maritime Provinces is, I should say, as at least eighty to twenty. I know towns of fifteen hundred and more inhabitants which do not possess more than three or four brick buildings. St. Matthias', Halifax, by the way, is to be shortly replaced by a brick structure, to cost about \$30,000.

After all, though the expression is grievously abused, and is the outcome, generally, of a mistaken or perverted view of public worship, we do in a certain sense, go "to hear somebody preach." If people would only always draw a clear distinction between preaching and worship, the expression wouldn't be so objectionable. The fact I am trying to get at is this, the main attractiveness in preaching is in the personality of the preacher, in what he is rather than what he says. The Bishop of London, for instance, perhaps to-day the most popular preacher in our Communion, and the most certain to "draw," preaches excellent sermons, which not only sound well but read well, but the main attraction is himself. When we go to hear the Bishop of London, we don't go so much to hear a sermon, as to look into his face and hear the sound of his voice. The moral of all of which is that personality in preaching is something that should be cultivated and sought after by the parson. As someone has said, "Make yourself interesting and your sermons will be interesting." Behind the Bishop of London lies the noble record of his work in the East End of London, and his known saintliness and kindness, brotherliness and downright humanness. Someone, down here, who heard him during the Bicentenary said, "I felt as if I had known him all my life, and that he was speaking to me and nobody else."

Downeaster.

**WINDOWS**  
A Column of Illustrations

A DIFFERENCE IN FACE.

One day FitzGerald was standing with Tennyson in front of a line of marble busts of great men. Side by side were the busts of Dante and Goethe. "What is it which is present in Dante's face, and absent from Goethe's?" asked FitzGerald. The poet answered, curtly, "The Divine." Be that as it may, there is no doubt that a love of God writes its lines upon the face. His name must be on our foreheads, giving others the knowledge that we are seeking to please Him. If we realize His presence, the worries and anxieties will not have power to harass us, and give our faces the unrest of men who are "without hope."

GLORY EVERYWHERE.

A minister was much annoyed by one of his hearers frequently shouting out during the preaching, "Glory!" "Praise the Lord!" and the like. Though often reproved, the happy member persisted in expressing himself. One day the minister invited him to tea, and, to take his mind from thoughts of praise, handed him a scientific book, full of dry facts and figures, to pass the time before tea. Presently the minister was startled by a sudden outburst of "Glory!" "Hallelujah!" and "Praise the Lord!" "What is the matter, man?" asked the minister. "Why, this book says the sea is five miles deep!" "Well, what of that?" "Why, the Bible says my sins have been cast into the depths of the sea, and if it is that deep I need not be afraid of them ever coming up again. Glory!" The minister gave up hopes of reforming him.

A WISE GIRL.

A professed Christian girl was once asked the following question by a gentleman: "Well, little girl, and how long are you going to serve Jesus?" "Until He turns me away," was the reply. "That will be never!" said the gentleman.

A BOY'S SACRIFICE.

An interesting incident that illustrates how the spirit of helpfulness manifests itself is related in connection with a ragged-school tea party. A boy who had gained a ticket by regular attendance and good behaviour wanted a ticket for a little flower-girl who was only an occasional scholar; but the teacher would not give it, saying that the rules were very strict, and that if she made an exception in this case there would be no end of complaints. On the evening of the tea party the teacher was surprised to see this little girl munching away at some delicious cake and looking very happy. "How did you manage to get in?" asked the teacher. "It was Tom Brown, Miss," answered the girl, "and we hope you won't mind. He gave me his ticket because he said I wanted it most. You see, teacher, I'm so weakly and he's quite strong."

THE RIGHT SPIRIT.

When Cyrus Hamlin was ten years old, his mother gave him seven cents to celebrate a great holiday. The money was for gingerbread buns, etc. "Perhaps, Cyrus," said she, "you will put a cent or two into the missionary box at Mrs. Farrar's." As he trudged along he began to ask: "Shall I put in one cent or two? I wish she had not said one or two." He decided on two. Then conscience said: "What, five cents for your stomach and two for the heathen! Five for gingerbread and two for souls!" So he said, four for gingerbread and three for souls. But presently he felt it must be three for gingerbread and four for souls. When he came to the box he dumped in the whole seven, to have no more bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger. And, smiling through tears, she gave him an overflowing bowl of bread and milk.

A FAULT IN HIS VISION.

A man was once scanning the heavens with a telescope. To his amazement, he saw the stars falling pell-mell over each other. "Hullo!" he

exclaimed. "Whatever is the matter with the sky? There is no regularity about the motion of the stars to-day." A friend who was standing near him said, "Look into your telescope; perhaps the fault is there." The man did as was suggested, and found that several flies had crept into it and were moving about! The sky was all right, the fault was with the telescope. And is it not a parable of how men, looking at Scripture with their limited vision, think there are all kinds of discrepancies? The imperfection is not with the Scriptures, but with human imperfections of vision and study.

SACRIFICE AS A FOUNDATION.

Travellers in Mexico say that it used to be the custom to sacrifice living men as the first layer in the foundations of a new temple. In another sense, it is true that sacrifice must be the foundation of all good work. In rearing a place of worship some lives have often been spent with splendid self-sacrifice. In Christian work we have to be ready to give everything, to lay all upon the altar.

WOMAN'S REALM

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

THE ENGLISH SUFFRAGETTES.

During the recent law-breaking outbursts of the militant suffragettes, one of their leaders is reported as speaking of their "righteous cause." While opinions vary as to the "righteousness" of the question, surely their methods can only be called "unrighteous." By what law are these acts justified? Does the Mosaic law with its stern demand of "An eye for an eye and a tooth for a tooth" allow the innocent individuals to suffer? What says the Golden Rule of the Christian Code? How is a righteous cause served by the unrighteous acts of burning the letters of the poor or the houses of the rich? Why is it good to cut the telegraph wire which carries a message of urgency? Yet a recent magazine article on the suffrage question stated that if one admits the right of women to vote, the militancy is easily understood and condoned. This sounds as though women should have the vote given them because they have demonstrated their lawlessness and madness. If only these wild women had a little more sympathetic imagination, could they so wickedly cause pain to the innocent and helpless? Do they think of the precious things of memory and association destroyed by fire, and which no money can replace. The rich man's house may have in it the servant girl's only picture of a dead mother. In other words, an uninhabited, furnished house may hold articles belonging to different people, not necessarily of money value, but beyond the possibility of being replaced. The motto, "Put yourself in his place," might be a useful exercise of the imagination for the mad, illogical conduct of the militant suffragette.

"THE GLAD BOOK."

A little while ago when needing a girl's story book for a gift, I proceeded to a book store in search of something new. What a boon to find a saleswoman who could recommend an authoress with whom one was not acquainted. "Pollyanna" is the title of the volume, and the writer, Eleanor H. Porter. The heroine is a charming little girl who is full to the brim of the gladness of life. In circumstances most trying Pollyanna always finds something about which to be glad. This "glad" game is finally played by the community. There is, of course, a story which we will not spoil by telling. Incidentally a child may learn much in reading so suggestively cheerful a book. The recipient of the gift remarked the other morning at breakfast, "Dear me, I'm like Mrs. — in Pollyanna, now that I have coffee I wish I had cold milk instead." In Pollyanna's sane, quaint views of life there is always so much to be glad about. This volume will be greatly appreciated by older people and its lessons laid to heart.

THE ZENANA BIBLE AND MEDICAL MISSION.

The Toronto Branch of the Z.B.M.M. met the other day to say farewell to Mrs. Pollen, of Bulandshar, India. This lady missionary was sent to Canada by the parent Society to act as a deputation. Everywhere she has created a strong im-

pression of her devoted service in the cause which she has so much at heart. Interest has doubtless been revived, and it is also hoped that some lives have been touched with the strong desire to offer themselves for the work of taking the message of salvation to the women of the Zenana. After a closing, touching address to the ladies of the committee, a beautiful handbag was presented to Mrs. Pollen as a memento of her visit, and a token of the love and appreciation with which she and her work are regarded. After a visit to the States in the interests of the Society, Mrs. Pollen sails for England in June, and hopes to return to her work in India in the fall.

DON'T WRITE IT!

How trite it seems to say, "Don't write that angry letter." The bitter things that rise within the quick-tempered, impulsive, yet perhaps warm-hearted woman, may be committed to paper quite safely—and burned! Spoken words may be forgotten, but the written that are kept, stand as a silent, lasting testimony to remind one of a hurt which not only "was," but "is." Better than writing and then immediately destroying the written letter, let us recall the truer way of self-control. When tempted to pen the biting retort let us remember that as "Drops of dew refresh the faded flowers so do kind words cheer the aching heart."

WHAT SHE COULD.

"She hath done what she could."—Mark. xiv., 8.

Not brave or strong, dear Lord, am I,  
Yet, as I am, I come,  
That Thou mayest use me as Thou wilt,  
To help some wanderers home.

It needs not I should understand  
All questions I may meet,  
To speak of that o'ermastering love  
Which drew me to Thy feet.

It needs not skill of brain or tongue  
Thou grantest to a few,  
Since simple words from loyal lips  
May tell Thy grace is true.

And if I may not bind the sheaves  
In whitening fields afar,  
I yet can send the cup of cheer  
Where Thy dear labourers are.

Too vast the need, too short the day,  
To mourn our feeble powers—  
What matter if we seem to fail?  
The work is Thine, not ours.

Lo! while we falter and delay  
Thy call is passing by,  
And while we wait a happier hour  
The twilight fills the sky.

Oh, better far than great things dream'd,  
Or deep things understood,  
The Master's word at eventide—  
"She hath done what she could." C.C.

NOTES AND QUERIES.

(Continued from page 269).

cession is in no sense peculiar to the Christian scheme, but is inherent in any historical society. But there is a very great difference between an historical succession of ministers as a fact and a succession which carries with it a specific doctrine as well. No one really questions the former as a fact of continuity, but the latter involves serious consequences which are not accepted by many. When you speak of "the line of power" being "switched from Peter to Stephen," (not a very happy expression), a great deal depends on what is meant by "the line of power." Sanday points out that the laying on of hands does not mean transmission, but only commission (Conception of Priesthood, p. 167). St. Paul's appointment was "strictly regular," because it was derived direct from Christ Himself. Write again if you think this does not cover all the points you raise.

Dean Bidwell, of Kingston, has been elected Bishop of Kingston and Co-adjutor-Bishop of Ontario.

## The Churchwoman

THE CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE, MARCH 11 TO APRIL 11, 1913.—

Since I last presented a report to the General Committee we have had occasion to welcome the coming and speeding the parting guest on more than one occasion. Miss Dutot leaves us to become the bride of the Rev. Mr. Brett, who is now working under Bishop Stringer, in the Diocese of the Yukon.

On March 29th, we welcomed Miss Winnington-Ingram, niece of the Bishop of London. She comes for a three months' course in Nursing and Bible study, but is hoping to take a longer course later on.

Miss Bryant was introduced to us by the C. & C.C.S. from England. She has had long experience in Nursing, chiefly on the Continent, and holds a Certificate in Midwifery from a London Hospital. She hopes to fill a long-felt need in ministering to some of the many young girls and women who are just now coming out to Canada in such large numbers.

We have just come to the close of our work at the Margaret Eaton School. Those who have had the benefit of Mrs. Scott Raff's excellent tuition are very grateful to her for all the interest she has taken in their work. Miss Hamilton, too, has shown herself a most painstaking teacher in the Physical Culture Department. The results in both classes are better than in any previous year.

First Aid.—Our students have been attending a course of lectures given by Dr. Watts in connection with the St. John Ambulance Society. An examination on the work was held by Dr. Cobb on March 26th. Results show that not only did everyone who presented herself for examination pass, but Dr. Cobb remarked on the specially high standard of marks obtained by all. One student gained 98 per cent.

For some time we have been considering how best to meet the need of many girls of the Domestic Class who are desirous of taking up Missionary work. Many of those who have gone to the North-West without training have felt the lack of it, particularly in that they were unable to control the Indian girls committed to their care. Through the kind co-operation of Miss Brooking, of the Alexandra Industrial School, young women are received for a period of not less than six months, during which time they act as under-matrons, thus gaining experience of school methods and discipline. An urgent appeal for a Kitchen Matron for the Blackfoot School was received a few days ago. No one has volunteered for the post.

The Anglican Club.—Miss Adamson, a member of All Saints' Church is appointed as the new President, the representative from this house being Mrs. Langford.

The latest news from the field is rather sorrowful. Miss Johnson (so long associated with Moose Fort) is mourning the loss of her mother; whilst Miss De Blois lies ill with enteric fever in a Lucknow Hospital. Miss Hurlbut left us recently to act as Deaconess Nurse in St. George's Church, Montreal. Miss Bowman is taking a course of Bible study in New York, and writes enthusiastically of her twenty-three lectures per week. When her furlough is up she returns to Mid-Japan.

Medical Report.—Since the annual report, we have been very busy, 102 obstetrical visits have been paid, and 45 medical ones, making a total of 147 visits. Nine clinics have been held, at which 75 patients attended, some of these have been very interesting cases. 121 prescriptions have been made up under doctors' orders. We have had two operations in our little theatre and one on the district, and three in-patients.

One of our medical cases visited was a bad case of pneumonia, a young man aged 30, lately out from England, with a wife and two little children dependent on him. His life hung on a thread for several days, but in answer to prayer and careful nursing he was spared.

Another interesting medical case was that of a woman who slipped on the ice and broke her leg and we found her in a very pitiable condition.

One of our obstetrical cases has been a sad one—that of a young, unmarried girl, of 18, a stranger in the city, and without any means. We provided an infant's outfit from the Deaconess House, but being short of a vest, in our extremity we had to borrow one from a doll belonging to a small girl in the house, also its socks, as the baby's feet were so cold. We have sought by prayer and personal dealing to bring this soul out of darkness into light. She seems truly penitent and has definitely accepted Christ as her personal Saviour, and is anxious to start a new

life. The doctor attending her is trying to get her into service, while someone has promised to adopt the child.

Since our little hospital was opened, on February 3rd, we have had 9 in-patients. Of these, seven have been surgical and two medical cases. Both of the latter were serious and brought in on stretchers, but made good recoveries. They appeared grateful for both spiritual and temporal help received while with us. One of the surgical cases was that of a young English-woman in domestic service, who came to us for a major operation, which was performed most successfully by Dr. Stenhouse. She was with us nearly three weeks and we were all so proud of her, when she suddenly collapsed, through internal hemorrhage, and passed peacefully away on Saturday morning last. Just before this I had read her the eighteenth Psalm, which had been a great comfort to her, and we had had prayer together. Her last moments led me to think that she was ready to enter the Presence of the King. A shadow has been cast over our little hospital.

TORONTO.—The twenty-seventh annual meeting of the W.A. for the Diocese of Toronto, will be held at St. Anne's Parish House, Dufferin Street, from Tuesday, April 29th, until Saturday, May 3rd. The annual service will be held at St. James' Cathedral on Tuesday morning when the special preacher is to be the Rev. W. W. Craig, Ottawa. Tuesday, April 29th, 8 p.m., missionary meeting, Church of the Redeemer Parish Hall. Wednesday, April 30th, 8 p.m., meeting for girls. Thursday, May 1st, afternoon at 2.30, there will be an open meeting for all Church workers, addresses on the following:—1. Training the Young; 2. Training the Workers; 3. Caring for the Wage-earners. Friday, May 2nd, business sessions morning and afternoon. Saturday, May 3rd, 2.30 p.m., meeting for juniors. Delegates who have no relatives or friends in the city and desire hospitality, are asked to send their names, through their Branches, to Mrs. Reeve, 544 Huron Street, Toronto. Lunch will be provided for out-of-town delegates on Tuesday, Wednesday and Friday, and tea and coffee for city people on Friday.

SARDIS, B.C.—The W.A. of St. John's held its annual meeting on March 20th, the treasurer's report being a proof of great diligence on the part of the members throughout the year. Not only was the carpet for the chancel paid for, but an Estey organ, with all the latest improvements, was provided too. The Girls' Auxiliary held its annual meeting a week later, when a good year's work was reported.

ANCASTER.—The members of St. John's Church W.A. held a most enjoyable affair on Monday, April 7, the occasion being a quilting and tea with a presentation to one of their members, Mrs. E. F. Egleston, who leaves shortly for Winnipeg. The Rev. C. E. Belt presided, and in making the presentation gave Mrs. Egleston the good wishes of all for a long and happy life in her new home. Mrs. Egleston was made the recipient of a pair of silver candlesticks, a casserole and a brass hot water kettle. In a few words she feelingly thanked her friends for their tokens of appreciation and assured them it had always been a pleasure to do anything for St. John's, and especially for the W.A. Mrs. Egleston has been an enthusiastic and untiring worker in all church affairs and will be much missed in the different departments of church work.

CORNWALL.—On Wednesday evening, 9th inst., the members of the Girls' Auxiliary assembled in Trinity Hall, for their twentieth annual meeting. For twenty years they have been assisting in the efforts of the W.A. to spread the "good tidings" among the heathen. The reports were most satisfactory showing an advance along all lines of work. The treasurer's report showed total receipts of \$106.42, with an expenditure of \$76.32. Included in this work of the Branch is the support of a famine orphan in the Zemana, India. The Dorcas Secretary reported the sending of a bale containing a complete year's outfit for Cora Abraham, a half-breed girl in Venerable Archdeacon McKay's school at Lac Laronge; also a beautiful set of embroidered linen was sent to Rev. Mr. Gasking, Carnduff, Sask.

G.F.S. NOTES.—The regular monthly meeting of the Toronto Diocesan Council of the G.F.S. was held at the Lodge on April 12th. The treasurer's report showed a marked improvement in the financial standing of the society. The letters of appeal for money had been most generously responded to, and it is hoped that there will be no debt incurred on the house furnishings. A letter from Miss Cartwright was read, inviting all members of the G.F.S. to attend the annual girl's meeting of the W.A., which will be held at St. Anne's Parish House on April 30th. Mrs. Reeves, Associate for Missions, has visited two branches

during the past month. Miss Charles, the organizing secretary, was congratulated on her successful campaign throughout the Canadian dioceses. Two new branches have recently been organized in Toronto. The chairman read the report of the Lodge Committee, expressing their appreciation for the addresses given by the Lord Bishop of Toronto and Bishop Reeve, on the occasion of the formal opening. The members of the G.F.S. gave 250 pounds of dry groceries during the week of the opening. A vote of thanks was extended to St. Mary Magdalene and St. Simon's branches for their assistance during the ceremonies. The Lodge at the present time has fifteen boarders under the care of Miss Thompson, the Superintendent. The chairman reminded the Council of their indebtedness to Miss Adele Nordheimer for her devoted service on behalf of the Lodge. All arrangements for the fall bazaar are complete, the Convener of the Lunch Committee reporting that space for the pavilion at the Exhibition had been procured, but plans will not proceed until 350 girls have volunteered their services as waitresses for one or more days.

LONDON.—At the closing session of the Diocesan W.A. of Huron it was decided to hold the next semi-annual meeting in St. Thomas.

## Church News

### PREFERMENTS AND APPOINTMENTS.

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

ASSITER, the Rev. H., St. George's, Saskatoon, assistant to Canon E. B. Smith, St. John's, Saskatoon.

COULTHURST, the Rev. H., incumbent of Adanac, Sask.

EDWARDS, the Rev. H. A., incumbent of Islay, Alta., to be rector of Vermilion, Alta.

WRENSHALL, the Rev. A. D., rector of North Battleford, to be rector of Gainsboro' and Carievale, Diocese of Qu'Appelle.

ANDREWES, the Rev. R., incumbent of Kinistino, incumbent of Wilkie, Sask.

LYONS, the Rev. W. P., rector of Fonthill and Port Robinson, rector of St. Paul's, Caldonia, Diocese of Niagara.

BOYD, the Rev. W. G., M.A., Head of St. Faith's Mission, and Rural Dean of Edmonton, rector of St. Faith's Parish, Edmonton, Diocese of Calgary.

### NOVA SCOTIA.

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

HALIFAX.—Archdeacon Armitage, President of the N.S. Historical Society, has been asked to join the committee selected to prepare for the celebration of the tercentenary of the visit of the great traveller and explorer Champlain to Ontario. Champlain spent some time on the beautiful shores of Lake Couchiching, near the thriving town of Orillia. It was here that the Archdeacon began his ministry and Mrs. Armitage is a native of Orillia.

CHARLOTTETOWN, P.E.I.—The Bishop will visit Prince Edward Island in June and hold a series of confirmations.

### FREDERICTON.

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

CHATHAM RURAL DEANERY.—A very interesting and most profitable meeting was held at Chatham on April 15 and 16. As the clergy from the north could not arrive until the afternoon the business session did not begin until 3.30 when Archdeacon Forsythe welcomed the new members of the deanery, Messrs. Montgomery, Waterton and Best. Acts 6th chapter was read in the Greek and discussed. Evening service was held at 7.30 and the sermon preached by Rev. W. J. Bate. On Wednesday the brethren reassembled in Chapter at 10 o'clock, when the feature of the session was Mr. Montgomery's splendid paper on "Some phases of Church work



Charles, the organized on her successful Canadian dioceses. They have been organized and the report of the their appreciation Lord Bishop of Toronto the occasion of the of the G.F.S. gave during the week of ks was extended to Simon's branches e ceremonies. The as fifteen boarders pson, the Superin- ided the Council of ele Nordheimer for of the Lodge. All ar are complete, the ittee reporting that Exhibition had been oceed until 350 girls s as waitresses for g session of the was decided to hold in St. Thomas.

**News**

**APPOINTMENTS.**

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M.A., Head of St. Dean of Edmonton, Edmonton, Diocese

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in London, England." In the afternoon the clergy drove to the old parish church of St. Paul, three miles away, where service was held. Returning to Chatham Archdeacon Forsythe held open house for a re-union of the congregation and clergy which was much enjoyed. A splendid spirit of esprit de corps is being evidenced in this North Shore deanery, and the next meeting on July 7 and 8 at Ludlow is looked forward to with much expectation.



**QUEBEC.**

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

LENNOXVILLE. — BISHOP'S COLLEGE.—An appeal has been sent out to the graduates and friends of the University of Bishop's College by Canon Almond, president, and the Rev. A. H. Moore, secretary of the Alumni Association. After drawing attention to the fact that this year is the diamond jubilee of the university and emphasizing the great work carried on by it, the appeal proceeds: "The great outstanding need is the endowment of the chairs of history, philosophy, economics and modern languages, and the foundation of a professorship of natural science. The university must, if she is to retain the services of leaders, be in a position to remunerate them as do other like institutions. Failing this, there can be but one result, the best men will not stay at the university. The best is not too good for our university, and we wish to put her in a position to retain their services. To this end, if it be only a step in that direction, we need \$100,000 at once. After sixty years of service, it is not much to ask, and in view of the work that lies before us it is a most modest sum. Already there has been a response in subscriptions and promises to the amount of \$50,000.



**MONTREAL.**

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

VERDUN.—ST. CLEMENT'S.—The annual vestry meeting of St. Clement's Belcher Memorial Church was held on April 14th. The financial report showed a marked increase all along the line. A pleasing feature was the fact that there was on hand \$1,563.74 towards payment of the building debt. The election of delegates to Diocesan Synod was: Edward May and T. R. Ker, B.C.L.



**ONTARIO.**

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

KINGSTON.—The Synod of Ontario is in session at the time of our going to press, the results of the election of a Co-adjutor Bishop will be reported in next issue.

ST. GEORGE'S CATHEDRAL.—The adjourned meeting of vestry was held April 14th. The financial statement showed the receipts to be \$10,422.77 and the expenditure \$10,363.99, balance \$58.75. Considering that the year started with a deficit of \$572.29, the report was most satisfactory. The matter of the purchase of 150 chairs for St. George's Hall was left to a committee of the W.A. An advisory board was appointed and will meet each month.

ST. JAMES'.—The annual meeting of the Girls' Auxiliary was held April 14th. Reports for the year showed the society to be in good condition. The secretary reported a membership of 30. Weekly meetings had been held since October, and a bale had been sent to an Indian Mission in the North-West.

ST. LUKE'S.—The Woman's Guild of St. Luke's Church held a tea at the residence of Mrs. W. H. Reid, Victoria Street, April 16th. There was a good attendance and the sum of \$33 was secured.

A meeting of the Laymen's Missionary Movement was held April 16th. W. J. Saunders occupied the chair. The devotional service was conducted by the Rev. T. W. Savary. G. E. Hague read an interesting paper on the life of Bishop Hannington.

ST. PAUL'S.—This church held its adjourned meeting of the Easter vestry. The reports showed that the past year was a most encouraging one. There were excellent financial statements. The rector was voted an increase of salary; the organist and choir leader were re-

spectively voted increases also. T. W. Power, R. Elliott, and A. E. Loscombe were appointed lay delegates.

DESERONTO.—ST. MARK'S.—On the retirement of the Rev. B. N. de For Wagner as rector of this parish, a presentation was recently made to him comprising a purse of money and an illuminated address. Mr. and Mrs. Wagner feel keenly their leaving Deseronto, where they have many warm friends, not only among the people of St. Mark's Church, but among people of other congregations, who recognized in them both persons of sterling worth. The late rector's place as citizen and pastor will be hard to fill, and the good wishes of a very large circle of friends will go with him. Mr. Wagner goes to Edmonton, Alta., to take up work there.



Dean Bidwell, Bishop-elect of Kingston and Coadjutor of Ontario.

**TORONTO.**

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—Diocesan Sunday: Rev. Canon Morley will preach next Sunday at Trinity Church at 11 a.m., and at St. George's, Islington, 7 p.m.

The vision of our Cathedral may well uplift us. The work is great, for "the temple is not for man, but for the Lord God." The cost may seem large, but it must worthily represent the wealth, the influence and the devotion of a powerful diocese. It will call for sustained and widespread self-sacrifice and co-operation. But the end is glorious.—Adv.

ST. JAMES' CATHEDRAL. — Wednesday, April 25th, being St. George's Day, therefore on last Sunday night three hundred members of the St. George's Society attended service at the cathedral, which is an annual event on the Sunday previous to the festival day. Canon F. G. Plummer preached an appropriate sermon on the "Fellowship of Man." He declared that the Church leaves too much of its charity work to the benefit and brotherhood societies, who cannot give the requisite time to properly supervise their disbursements. There should be, the preacher said, more denominational connections in this regard, when much good would accrue.

CHURCH OF THE REDEEMER.—Mr. F. G. Killmaster, Mus. Bac., who has so long and so successfully carried out the duties of organist and choirmaster, has resigned that position to accept a similar, yet more important, one at St. Paul's Cathedral, London, Ont.

Mr. Killmaster, who is a son of Mr. F. Killmaster, of Killmaster's Bank, Port Rowan, is a graduate in both Arts and Music of Toronto University. He was for some years a pupil-assistant with Dr. Albert Ham, F.R.C.O., of St. James' Cathedral, and was very highly recommended by Dr. Ham for his present appointment. Mr. Killmaster is treasurer of the Canadian Guild of Organists, and editor-in-chief of the journal of that institution. His departure for a wider field of labour will be much regretted by a large circle of friends in Toronto.

ST. SIMON'S.—On Sunday, the 25th anniversary of this church was celebrated. The special preacher in the morning was Provost Macklem, Trinity College, who was the first rector. In the evening Canon Cayley, present rector, preached. A prominent feature of the church is its equipment for institutional work in which it has taken a leading part in the city.

ST. STEPHEN'S.—Mr. T. C. Robinette, K.C., lectured on Thursday evening last to the members of the Men's Club on the subject "Achievement."

BIBLE LEAGUE.—On Sunday evening last, at a meeting of the members of the Bible League of Canada, which was held in the hall on College Street, Dr. Griffith Thomas, of Wycliffe College, delivered an interesting lecture entitled "New Light on the Old Testament." Dr. Thomas has been elected president of this society in the place of the late Dr. Elmore Harris.

CHURCH OF EPIPHANY MEN'S CLUB.—The fifth annual banquet of the men of the Church of the Epiphany was held last Thursday in the Sunday School room of the church under the auspices of the Men's Club. In both the menu and the toast list, the banquet was a most successful and enjoyable function in every particular. Mr. J. M. Lawson, president of the club, presided. His Lordship, the Bishop of Toronto was present and spoke a few words of congratulation to the club. Ven. Archdeacon Cody was the speaker of the evening, and gave an excellent address upon "The Call of the Church to the Men of the World." The Archdeacon was received by the Boy Scouts, under command of Scoutmaster Allan Johnson, who with flags and bugle call were very effective. The Epiphany Silver Band under Bandmaster Francis was greatly enjoyed.

I.O.O.F.—Archdeacon Cody was the preacher at the annual church parade held on Sunday last at Massey Hall. Dr. Cody took for his theme the three links—Friendship, Love and Truth, interpreting them in terms of Religion, Home and Work. "We must remember," said the speaker, "that our first duty is towards God. Life requires God and His altars to cleanse it. If these are

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This wonderful Exhibition, after a most successful tour of Canada, visits this city  
**MAY 12th — 31st**  
In the Exhibition Grounds  
KEEP DATES CLEAR

**TILBURY.—ST. ANDREW'S.**—The annual vestry meeting was held on Friday, March 28th. The meeting was delayed owing to the illness of the rector, Rural Dean Dobson. The financial statement showed the most successful year in the history of the parish. W. C. Crawford and the wardens were appointed a church restoration committee to repair damages to the extent of \$1,500 accruing from the storm of Good Friday. The work is progressing favourably and it is hoped the building will be ready for service in a few weeks.

**ST. THOMAS'. — TRINITY.** — The annual meeting of the Ladies' Guild of Trinity Church was held Monday afternoon, April 14th, the retiring president, Miss Robinson, in the chair. The secretary's and treasurer's reports were received amidst unanimous applause, showing that the carpeting, painting and decorating the church were all paid for and a balance of over forty dollars in the treasury. Votes of thanks were passed to the Ladies' Aid and Chancel Guild for the financial assistance and to Mr. Harbour for his generous donation of felting under the whole carpet.

**OWEN SOUND.— ST. GEORGE'S.**—The adjourned Easter vestry meeting was held on Monday, April 7th. The financial report was satisfactory and the rector's report showed that the number of communicants during the year was the largest in the history of the parish. Mr. H. B. Smith and Mr. John Parker were re-elected delegates to the Synod, and Mr. S. J. Parker and His Honour Judge Sutherland were elected substitutes.

**KINGSVILLE.— EPIPHANY. — GRAINGER.** **ST. JAMES'.**—A large and enthusiastic gathering was held at Kingsville on Monday night, the 14th inst., when the members of these congregations met to show their appreciation of the faithful and efficient work done by the Rev. W. H. Moore, B.A., who has severed his connection with the parish, and is about to leave for the West. After refreshments had been served an address and a purse of over \$50 was presented to the retiring rector. The Rev. J. M. Horton, of Burford, has been appointed to this parish and will begin his work on the third Sunday in May.

**CLARKSBURG AND THORNBURY.—ST. GEORGE'S.**—The annual vestry meeting was held Easter Monday, April 7th. The reports from the wardens, the Ladies' Guild, the A.Y.P.A. and Sunday School, all showed a marked improvement on past years and that this church, under the guidance of its much esteemed rector, has been highly blessed. As a sequel to the annual vestry meeting, the A.Y.P.A. sent out invitations to attend a social gathering of the congregation at the rectory on Tuesday evening, the 8th inst., at which there were about one hundred and seventy-five present. After supper the heads of each department of the church reported the present standing and needs of each particular branch of the work. Canon Marsh, of Lindsay, related many interesting and amusing tales of the early days of the church.

**ALGOMA.**

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

**LITTLE CURRENT.**—The annual meeting of the W.A. of Little Current, Algoma, was held at the home of the President, Mrs. T. C. Sims, on

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**MONTREAL**

were well attended and many hearts were touched with the earnest appeals made. The missionary's visits to the sick were much appreciated, and the baptism service held, at which eight persons were baptized, was most impressive.

**ATHERLEY AND LONGFORD MILLS.**—On Sunday the 13th April the Bishop conducted service at St. John's, Atherley, in the afternoon, and at St. Peter's, Longford Mills, in the evening. There was a good attendance at each church and the services were hearty and enjoyable. The visit from the Bishop was very much appreciated and has created new interest in the work of the mission.

**NIAGARA.**

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

**HAMILTON.—ST. JAMES'.**—The adjourned meeting of the vestry was held April 15th. The auditor's report was presented and adopted, and it was announced that twenty members of the congregation had collected the sum of \$150 last week and that as a result of this work the debt on the lots would be paid off before the end of the month. It was announced that J. H. Collinson would give a lantern lecture on the British Navy on the evening of Friday, April 25, the proceeds of which will go to the bell fund. A lantern lecture was given Thursday evening, 17th, on The Life and Work of David Livingstone. At a meeting held on Monday evening, 14th, at the new mission on Fairfield Avenue, sidesmen and acting wardens were appointed for the time being.

**HURON.**

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

**LONDON.—SYNOD.**—The date for the annual meeting of the Synod of Huron has been set for Thursday, June 17th, in Cronyn Hall. Among the most interesting business will be, the petition of the women of the diocese for admission to vestries.

**A.Y.P.A.**—We have received a very interesting "Suggested Programme" for the A.Y.P.A. of this diocese for the season of 1913-14, covering six months of meetings. In connection with the programme the following books are recommended:—The Foundations of the Christian Church; Builders of the Church and Prayer Book; English Church History (pamphlets) which are published by the National Society, 19 Great Peter Street, Westminster, London. If any of the branches of the Association desire to adopt the programme they may, upon order, secure it printed on a four-page folder, with the two outside pages left blank for local matter from the secretary for Sunday Schools and Young People's Work. The Rev. T. B. Howard, Woodstock, Ont. We strongly recommend other branches to see the programme for themselves.

**PARIS.—ST. JAMES'.**—The adjourned vestry meeting was held April 7th, when the wardens brought down their financial statement. It was the best statement in the history of the church, and showed a cash balance of \$289.80 after all current accounts had been paid. The A.Y.P.A. had paid off \$200 on a note of \$500, and the balance of that note will be paid this month, leaving the church proper free of debt. \$1,711.25 has already been subscribed toward the building fund, and other promised subscriptions bring the fund up to \$2,500.

Thursday, March 6th. The treasurer's report for the year showed total receipts, \$859.36; disbursements, \$857.92. Besides meeting their obligations to the Diocesan Branch, they have paid for furnishings of the Parish Hall and reduced the debt on the same.

**HOLY TRINITY.**—A pleasant social evening was provided in Shaftesbury Hall by the Women's Guild on Tuesday, March 25th. The ladies held a sale of goods in the afternoon and in the evening over two hundred were present.

The annual vestry meeting was held in Sucker Creek church on Thursday evening, March 27th. The financial statement showed total receipts \$1,048.11, with disbursements \$950.20.

**RUPERT'S LAND.**

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

**DUFFERIN RURAL DEANERY.**—The Chapter held its meeting on April 15th and 16th at Rathweal. Papers on various topics, including Livingstone and Church Unity, were read and discussed. A resolution was passed to ask a layman to read a paper at the next Chapter meeting on the financial problems of the county districts, and that at the same meeting a committee of five be appointed to take up the matter of the better financing of the work in the deanery.

**KILDONAN. — ST. ANNE'S.** — Wednesday, April 16th, the parishioners' meeting of the newly formed mission in Kildonan West, was held. T. Cassidy was elected delegate to Synod. All branches of the mission showed splendid progress. Plans of the new church were submitted, and a part of the building is expected to be erected this summer.

**SASKATCHEWAN.**

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

**EAST PRINCE ALBERT.—ST. GEORGE'S.**—The Bishop held a confirmation on Sunday, April 13th, when nine candidates were presented by the incumbent, Rev. C. L. Mortimer. The church was crowded to overflowing, and the service was of a most hearty and inspiring character, the Bishop's address being very earnest and helpful, and listened to with deep appreciation. Through the kindness of the members of the W.A. the church was decorated with flowers, and otherwise prepared for the service.

**ST. CATHERINE'S.**—On the same Sunday the Bishop held a confirmation at this church, our other mission centre, where seven candidates were presented. Here also there was a good attendance of parents and friends, and the service was very bright and hearty.

**ATHABASCA.**

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

**ATHABASCA LANDING.—ALL SAINTS'.**—On April 9th, at a representative meeting of the congregation of this church, the envelope system of collection was adopted, the members having previously decided to become self-supporting. The Rev. A. S. White was then asked to accept the position of rector at a salary of \$1,000 a year. Mr. White accepted the offer and so becomes the first rector of Athabasca. All Saints' is the first self-supporting parish in the diocese of Athabasca.

**NEW WESTMINSTER.**

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

**VANCOUVER.—ST. GEORGE'S.**—The vestry was held on April 7th. The parish has been organized only three years and has had a stationed clergyman for less than two years. Considering this, the reports show wonderful progress during the past year. The numbers of families on the list have increased from 225 to 350, communicants from 170 to 260, the Sunday School pupils from 200 to 265, and 21 were confirmed. The finances showed over \$6,000 raised during the year. Besides paying for the organ and furniture and seating the church with pews, \$1,200

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was paid on the church debt. By a unanimous vote of the meeting the rector's stipend was raised from \$1,600 to \$2,000 a year.



COLUMBIA.

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

VICTORIA.—ST. BARNABAS.—The vestry meeting was held April 14th. The financial report showed matters to be in a prosperous condition. The question of the new church was discussed, the architects being appointed. The new organ placed in the church has cost \$1,367.90. The delegates to Synod are Messrs. Hon. Justice Martin, T. W. Palmer, Knox, Abbott, and C. Hampton. The report of the Ladies' Aid was read and was most satisfactory. The meeting decided to raise the rector's stipend.

VICTORIA.—The Rev. Henry Martyn Hart, LL.D., Dean of St. John's Cathedral, Denver, and widely known in America as one of the ablest speakers and thinkers of the Church of England, was in the city April 8th.



MID-JAPAN.

Heber J. Hamilton, D.D., Bishop, Nagoya.

There are a good many indications that more attention has been given to the subject of religion in Japan during the past year than for some time previous. A little over twelve months ago the famous "Three Religions Conference" was called by the then Home Minister, and this directed the attention of people to the subject in a peculiar manner. Then followed the death of the great Emperor Meiji and the religious spirit of the people was manifest in the way they sought for him superhuman help when his illness was declared to be serious. At a meeting of Prefectural Governors not long ago the Home Minister "emphasized the good custom of respecting shrines and keeping up religious rites. Religion, in general, is a great factor in guiding the morals and sentiments of the people and, therefore, Governors should help religionists in the perfect and unmolested performance of their work of education and guidance."

Since the death of the late Emperor a good many articles have appeared in Western newspapers discussing the probabilities of Japan continuing to prosper as she has been doing for some years past. This seems to have set the Japanese thinking along that line, and has produced a good many articles in their papers and magazines on the subject. Most of these writers seem to feel that their nation has not made the solid progress that she has been given credit for in many respects. The following is taken from one of these articles which appeared not long ago.

"We must acknowledge our foreign critics to be quite right in their main contention, for we are constrained to admit that the civilization of Modern Japan stands on a somewhat rickety foundation. Needless to say the civilization of a nation should be based on its spiritual character. This is the case with the civilization of all the great States of Europe; and their civilization, with all its merits and demerits, will last as long as characteristics live. Ours, on the other hand, has no feature of its own except that it is an imitation, hollow and devoid of foundation. Our spiritual character, though blessed with some admirable qualities, is cursed with many a lamentable defect. The spiritual side of Japanese life is something really pathetic. We are called a sentimental nation, but we are only subject to momentary emotion. There is no tenacity of purpose about us who are so ready to resign ourselves to fate. Nor are we rich in sincerity. Westerners say that we are an untrustworthy people. They may well say so; for who that is irresponsible to himself can be expected to be trustworthy towards others. Falseness is a fashion with us."

Statistics have recently been noticed which give the increase of the population of Japan according to Prefectures. The figures are for the five years 1903-7, and, for the four Prefectures comprising the Canadian Diocese of Mid-Japan, are as follows: Aichi, 90,000; Gifu, 33,000; Nagano, 69,000; Niigata, 20,000. Thus the population of our diocese is increasing at the rate of over 60,000 per annum. What about the increase of our missionary staff?

The Japanese have a saying that "The flowers of Tokyo are fires," and, notwithstanding the construction of waterworks and more care in the erection of buildings the capital seems likely to keep up its reputation. Less than two years ago there was a great conflagration which swept away the

famous licensed quarter known as the "Yoshiwara," and several blocks of buildings in the vicinity devoted to more respectable business. Many Christians then said that the fire was a "Judgment of God." About a month ago a fire which destroyed over \$7,000,000 worth of buildings, including a costly Baptist Church and a Roman Catholic School, commenced in a Salvation Army Institution. People are now asking, "Is this also a judgment of God?" and an answer is not so readily forthcoming. Since this great fire there has been another of considerable size in Tokyo, another in Yokohama, and the city of Numazu has been nearly wiped out. Nagoya, Shizuoka and other places have also been visited in the same way, so that if many more occur this year, 1913 will be a record year in this respect. At Numazu our Church of St. John, and the homes of a good part of the little congregation, went up in smoke, and other Christian bodies also suffered as badly.

Correspondence

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

"THE KEY OF B NATURAL."

Sir,—The paragraph entitled "The Key of B Natural" is very strange reading to me, and to none of it do I assent (though endorsed to some extent by the "Church Times") except to the very superfluous sentence, "Monotoning is not intoning." It may be deemed impertinent in a country parson to animadvert on the utterances of Bishops and Deans, but the quotations given show clearly that even they are apt to come wide of the mark when they speak of things of which their knowledge is meagre. I presume by the "Church voice" condemned, is meant the voice musically used in monotoning and intoning. Is it so then that the "natural voice" is always unmusical, and that this is lost when its owner naturally "speaks in this miserable Church voice," that is, musical voice, the "natural voice" (unmusical!) presumably to be regained once more on emerging from the church? And will the paragraphist please say where he finds in the Prayer Book the clear distinction between "sing" and "say," the one for cathedral, and the other for parish church use? Dr. Dykes, the well-known composer, who knew whereof he affirmed, knew no such distinction. Speaking of the rubrical words, read, say, sing, he says, "The first 'legere' merely expressed recitation without defining the 'modus legendi,' 'dicere' pointed to the simpler, 'cantare' to the more ornate mode of singing, and the word 'legere' often signified ornate singing, often plain monotone; and it is observable that 'say' and 'sing' are often employed interchangeably." With this agree the following facts: In an old Latin service book, in the Christmas Day service, is "Deinde clara voce dicitur, Domine, labia mea aperies, etc.", and a little farther on, "Tres sequentes lectiones Isaia leguntur," and music is given on which the reading and saying is to be done. A similar direction is given in Queen Elizabeth's Latin Prayer Book for Ireland. According to Edward VI.'s 1st Prayer Book even the Scriptures were to be read musically. For, of course, when we sing our hymns we read them, when we chant the Psalms we say them. There is no such distinction as some people im-

agine between "say" and "sing." Pliny the younger didn't see it when he wrote of the early Christians singing hymns to Christ as God, for his words were "carmenque Christo dicere secum invicem." A passage from Horace might also be given to show that the word say was used in a musical sense by Latin classical authors, as well as in the service books of the Church before the Reformation. That the service of the Church has always been musical might easily be shown from the testimony of Basil, and Ambrose, Gregory's, Germain's, and Augustine's musical teaching of the edicts of the councils of Toledo and Cloveshoe, of the constitutions of Bishop Cantilupe, 1240, and the Exeter Consuetudinary of the 14th century. Then from the Reformation down we have the testimony of its enemy Bucer, and the petition of "All true Christians" against it, and Hooker in its defence. We have endowments for its maintenance in cathedrals, collegiate and other churches, and we have Queen Elizabeth's injunction of its use in cathedrals and parish churches, etc. And we have a long chain of writers from the Reformation downwards who have given music for Psalm, prayer, litany, and response, Cranmer, Marbeck, Barnard, Clifford, etc., showing certainly that the musical service has the ground of law and custom, and surely the desire of all of us should be to "follow where'er the Church hath marked the ancient way." I quite agree with Bishop Montgomery as to the grandeur of "the massed tone of human voices speaking earnestly," but that can hardly be without singing. I quite agree, too, with Dr. Bisse and Bishop Wetenhall when they remark that it is impossible to repeat the same words frequently without falling into a tune or chant. Shall each one then have his own note or notes? What a babel of discordant sounds would result! I heartily sympathize with Helmore when he tells of the pain and agony he endured at a consecration service when more than a hundred clergymen polytoned the confession. "I can compare the roar of voices," he says, "to nothing but the howling of wolves." I don't think many will endorse the last three words of Bishop Montgomery's expressed opinion.

Adolphustown. William Roberts.

[The question as to the real meaning of our rubrics is to be solved by the fullest possible study of the actual expressions. If it be said that "say" in the rubric means "intone," and "sing" to "inflect the voice," reference should first of all be made to those instances in our Prayer Book in which the word "say" cannot possibly mean "intone." Thus at the administration of the Holy Communion: "He shall say"; in the Marriage Service, "the minister . . . shall cause the man . . . to say after him." By way of illustration, even the Puritan Prayer Book can be adduced, where the word "say" is found in a number of instances, and if the word were equivalent to "intone" it is hardly likely that the Puritans would have used it. If it should be contended that "dicere" of the Latin Church means to "intone" and that the word "say," which answers to it, must have the same meaning, the reply is that neither of these is necessarily true. The ordinary meaning of "dicere" is to speak in the natural tone, but the Roman Catholic usage of the expression would be no rule to those who drew up our formularies. Burnet says that the Roman tone retained by some of our English priests was a ground of complaint. But, as a matter of fact, the word "dicere" in the Latin service does not necessarily signify "intone," and almost any number of instances can be adduced. One must suffice: "quae semper dicatur sine cantu." But even supposing that in the old Latin service books "dicere" generally meant to "intone," that is no proof that the Reformers when they framed our rubrics intended that the word "say" should bear this meaning. Then again, previous to the Reformation parish churches were provided at the cost of the parishioners with books containing the musical notes used in the services. But this has not been so from 1549 onwards, more particularly as all the old service books were to be destroyed, leaving nothing but the Book of Common Prayer without any musical notation. The old priests could sing as before from memory, but their retention of the old practice was, as Burnet points out, a subject for complaint. As illustrative of our Prayer Book, the Fifty-third Injunction of 1599, the Visitation Articles of Elizabeth in the same year, and the Advertisements, all speak of "reading leisurely, plainly, and distinctly." These illustrations can be largely supplemented, especially from Episcopal Injunctions from 1561 to 1730, now found in the Bodleian Library, Oxford. Thus Archbishop Parker enquires "whether they pronounce Divine

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Service and other things to be read at Common Prayer plainly and distinctly." The word "read" occurs eighteen times in the Act of Uniformity of 1662, which is the more remarkable when we remember that the Acts of Edward and Elizabeth used the expression "say or sing." Besides, to insist upon the word "say" as meaning "intone" becomes absurd when we remember that the rubric has the word "shall," not "may," giving no room for any exception, so that if a person is physically incapable of intoning he would on this theory be inadmissible for Holy Orders. Yet no one would dream of supporting the contention that a man is not to be admitted into the ministry unless he is able to "intone." It may be true that parts directed to be "said" have been by custom "said on one note," but that was due to outside custom or prescription, not to the word "say" itself. The 49th Injunction of Elizabeth prescribing the singing of the lessons was not for parish churches in general, but for "great churches" in which most probably the vast naves were very bad for hearing in, and a trained musical voice could thus be made much more clearly audible by recitation on a note. In Dimock's "Light from History on Christian Ritual," there is a striking description by Augustine of the practice of Athanasius, who taught him. "Tam modico flexu vocis faciebat sonare lectorem psalmi ut pronuncianti vicinior esset quam canenti." It would seem fairly certain that the draughtsman of the 49th Injunction had these words in his mind. A reference to the Zurich Letters shows that in many churches the Psalms were read, and it was only by degrees that the congregation learned to take part vocally in presenting its own service of praise. They had been brought up to offer private worship in public, while the clergy performed the office which was supposed to profit vicariously those who assisted by being silently present. But our Reformers in emphasizing Common Prayer and the parts to be taken by the people, show that they meant something wholly different from all this. Our present rubric relating to places "where they sing" implies the existence of a still larger number of places where they do not sing. The matter is therefore not so much a question of legality as of expediency, and as to this, the views of those in the English Church quoted and referred to in our editorial note are worthy of the most careful attention by all who desire to have our service rendered in a way that shall minister to the spiritual worship on the part of the whole congregation. There is, of course, a clear distinction between "saying" and "reading," for what is spoken memoriter is said, not read. This distinction is noticed in the preface, as it stood in the Book of 1549. The priests were familiar with their old service and could say them off, but now they were to read. In the Bishop of Chester's new pamphlet, "Anglican Pronouncements," he has some useful words about the "humble voice" of the Confession and against "deadening the spirit of penitence by reciting the words in a loud and mechanical tone."—Ed. C.C.]

#### THE CHURCH IN BRITISH COLUMBIA.

Sir,—May I have the privilege of replying to Archdeacon Beer's letter in answer to mine under the above heading?

The "£1,000" in my letter should have read "\$1,000." A little reflection on the part of the Archdeacon would have made this clear.

The lady quoted by the Archdeacon was not so very far astray after all in thinking the Church had outside sources of revenue. The Archdeacon says the diocese of Kootenay raised \$47,052 for all purposes last year, but admits "it is expecting £10,000 this year."

Regarding the Endowment Fund of the diocese of Kootenay the Archdeacon must know that the fund was started long before the B.C.C.A. was ever heard of, that only a portion of the whole amount is coming from that society and that the amount contributed by the diocese is very small indeed. The particulars are no doubt available.

There was no suggestion in my letter that each parson in the province would receive \$1,000. A parson represents so much work and the B.C.C.A. grants to the Church in British Columbia this year will be at the rate of \$1,000 per parson. Or to put it another way. There are 100,000 Anglicans in the province. This one Society will give \$1.50 for every Anglican in the province. This is in addition to grants from the S.P.G., C.M.S., C.C.C.S., S.P.C.K., New England Society and M.S.C.C.

The Archdeacon would have us believe that the appeal is only a temporary one. It is for 20 years according to statements in the appeal.

The main point in my letter concerning the misrepresentations in the appeal is passed over. One of the latest objects is "the endowment of three additional Bishops which will be necessitated within the next five years." I happen to know that not one of the three Bishops of the province ever dreamed of such an appeal. Already we have four dioceses for 100,000 people. The other day the rector of one of the most prominent churches in Vancouver handed me a copy of a circular sent to him by the B.C.C.A. asking him what he wanted for his church—he need only mention his needs and they would be gratified. He suggested that he would ask for a pipe organ and another corner lot. The point is that the society makes an appeal in England for a church that is passing through a life and death crisis but asks self-supporting churches here what can be done for them.

As I said before we shall need some help for some time, but we want to get help only by an honest representation of the facts.

From any other kind of appeal there can be but one result. English Churchmen will lose confidence in our requests, and when we really need money we shall not be able to get it.

A British Columbia Churchman.

### The Family

PAYING BACK \$11,000.

#### The Story of a Converted Clairvoyant.

Early in the year 1910 a young man was working in Chicago as a clairvoyant and street faker. He had been brought up in California, reared as a Roman Catholic, and for several years had been going from city to city, working for a short time when it was necessary, but usually supporting himself by some kind of confidence game.

In Chicago at an open-air meeting he for the first time in his life heard the gospel preached. It was as new and strange to him as if he had been brought up among cannibals all his life.

Though he was deeply moved by the story, yet he did not respond to it, and soon left Chicago for St. Louis. There he became so convicted of sin that he could not endure the remorse of his conscience any longer.

Not knowing there was a God in St. Louis, he determined to go back to Chicago where he had heard this wonderful story, hoping to obtain some relief of mind. Not having any money at that time, he beat his way on a freight-car, as he had often done before. Arriving in Chicago, he went to the Pacific Garden Mission, and for the second time in his life heard the gospel story, and accepted Christ as his Saviour.

He soon became acquainted with some of the Moody students who were doing personal work at the Pacific Garden Mission. From them he heard about the Moody Bible Institute, and at once he determined that he would enter the school and train himself for Christian service.

He came to see the superintendent of the Institute about entering; but, as he had so recently become a Christian and his life had been so crooked before, he was advised to wait awhile and then apply again. In the meanwhile he was supporting himself by honest industry, witnessing for Christ in the mission every night and on Sunday, and in the open-air meetings, and commending himself to all who knew him by his consistent and humble Christian life.

The latter part of December he was admitted as a student to the Moody Bible Institute. He took hold of the work at once with great earnestness and diligence. He made fine progress in his studies, for he was naturally very bright and clever; and, owing to his previous experience as an all-around crook, he was uncommonly successful as a worker in the missions, jails, and prison.

His conversion was so clean-cut and thorough, and the change in his life so real and radical, that all who heard his story were impressed by it, and God used him in a wonderful way in leading others out of darkness into light.

When he had been in school about a year, he came to the superintendent, and said that he had been writing letters to about twenty people from whom he had at one time and another stolen money.

Having been brought up in his father's hardware-store, he was an experienced salesman, and easily secured work; but soon the temptation to rob the cash-drawer would be too strong for him,

and usually his stay in any place was a short one. He told me that he had written to twenty people from whom he had stolen, confessing his sin, enclosing a small amount of money, and promising to restore to them the full amount as soon as he could earn it.

He told them that he had become a Christian and that he was in the Moody Bible Institute, preparing himself for Christian work. He showed me several of the replies which he had received from the different firms, one of them being from the Simmons Hardware Company of St. Louis. These letters of confession and restitution constituted his Christmas presents for that year.

A few days later he came to me, and said that he did not feel that he ought to remain in the school any longer, but that it was his duty to go out and secure employment, and earn and pay back \$11,000, the amount of money which he had stolen. He secured at once a situation with the Quaker Oats Company of Chicago, and at the end of the first quarter he won the third prize for efficiency as a salesman.

In the meantime he had written to his wife in California, who had deserted him; and she agreed to return to him. Whether she had been converted or not was uncertain, but she was satisfied that he had been converted.

About this time another chapter in his early life began to trouble his conscience. He had deserted from the United States navy; and the more he thought of it, the more he felt confident he ought to confess this sin also and make what restitution lay in his power.

Accordingly he wrote to the United States government, telling them he had entered the navy at such a date and under such a name, which was a false one, and that he deserted at a certain date and place. He informed them that he had become a Christian, and that now he realized as never before the enormity of his sin, and felt that he ought to confess it. He gave them his address, and told them that he was ready to report at any place they might mention, and take the consequences, whatever they might be.

He was ordered to report to Chicago, and from there he was sent to Brooklyn to be tried by court martial.

His friends, of course, interceded for him; but the commanding officer who presided at the trial said that the man's story was so simple and humble that every one was convinced that he was telling the exact truth.

The officers who tried him were so convinced of his genuine repentance that they decided to give him all possible leniency, and accordingly they sentenced him to return to his former position in the navy and serve out his unexpired term, with the assurance that if his conduct was satisfactory he was to receive an honourable discharge.

When I heard of this sentence, I said to some of the faculty: "That man will be chaplain of the war-ship in less than a month. You see if he isn't."

That prophecy was practically fulfilled, for within a few weeks one of our students visited him on board ship, and found that he was conducting five different services each Sunday. He was preaching to six hundred seamen at one service, besides conducting a Sunday School Bible class and two or three prayer meetings of various kinds.

He had not been on the vessel long before he discovered that there was a law to this effect, that, if a man could not support his family by his earnings in the navy, but could earn sufficient for his family's support elsewhere, he was entitled to a discharge. He applied to the proper official to know whether this applied to him, and he was informed that it did and that, if he could prove to them that he could obtain work sufficient to support his family outside of the navy, he would be entitled to a discharge.

He wrote at once to the Quaker Oats Company, and received a reply, stating that he could have his former position at any time when he applied for it.

He showed this letter to the commanding officer, received his discharge, and now is living with his wife and earning money as fast as he can to repay the \$11,000 that he owes.

If any one is surprised that he should continue in the Christian life a whole year before seeking to make restitution, let him consider the absolute ignorance of this man concerning spiritual things, and the amount of grace required to make such an open confession. Let him also ask himself why it is that he has harboured sins of one kind and another so long before confessing and putting them away.

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

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### Personal & General

Sir Charles Tupper is in Ottawa en route to England.

Shakespeare's birthday was commemorated on Wednesday last, he was born in 1564.

Rev. R. B. and Mrs. McElheran have returned to Winnipeg from their trip to Palestine and Egypt.

The whirlwind canvass to raise \$50,000 for the St. Thomas Y.M.C.A. resulted in a grand total of \$67,000.

Yesterday was St. George's Day, April 23rd, a day beloved by all Englishmen, the "Rose" was greatly in evidence.

The latest report regarding the Hon. S. H. Blake, K.C.'s, condition, is that he is making excellent progress towards recovery.

On Sunday evening in Hamilton, St. George's Society attended Divine service in a body at Christ's Church Cathedral. Ven. Archdeacon Davidson, of Guelph, was the preacher.

The Executive Committee met on Monday in St. James' Parish Hall to make final arrangements for "Palestine in Toronto," May 12th to 31st next, important matters of detail were settled.

The population of New York City is 5,332,000 persons, according to the latest figures compiled by the New York City Health Department. The official census of 1910 recorded a population of 4,766,883.

Sir Cecil Arthur Spring-Rice, the new British Ambassador to the United States in succession to the Hon. James Bryce, left London April 19th for Liverpool to sail for New York on board the Carmania.

The Venerable Archdeacon Madden, the popular vicar of St. Luke's, Liverpool, well-known to many Canadian Churchmen by reason of his having visited the Dominion, has accepted the living of Christ Church, Southport.

Confidential Friend (to elderly spinster).—So, my dear, you've given up advocating women's rights! Elderly Spinster.—Yes; I'm going in for one of women's lefts. Friend.—Women's lefts! What's that? Spinster.—Widower, my dear.

Alexander Ure, the Lord Advocate of Scotland, in a speech at Bromley, said that the budget, which would be introduced next week, would show that Chancellor Lloyd George intended to devote \$100,000,000 to social reform in the coming financial year.

Viljalmur Stefansson, the Arctic explorer, sails from Southampton for New York, where he will spend three weeks before starting under the auspices of the Canadian Government on his four-year expedition to the Arctic in search of a new continent.

Slow working snake venom was the cause of the death of Karl Hagenbeck, in Hamburg, the animal collector, on April 14, according to the physician who attended him. He was bitten years ago, and the venom eventually affected his liver.

Sixty grain carriers sailed from the head of the lakes on Saturday last, opening the season's navigation, and laden approximately with 12,250,000 bushels of wheat, oats, flax, and barley. This gigantic fleet placed stem to stern would make a line of ships over four miles in length.

The King and Queen of Italy have definitely decided to attend the wedding of Princess Victoria Luise, daughter of the German Emperor and Empress, to Prince Ernst August of Cumberland, which is to take place in Berlin on May 24, according to a despatch from Rome to the Tageblatt.

News from Boston states a preliminary step in the fulfilment of a wish of the late Gen. William Booth that the

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Salvation Army extend its activities to the coloured people in the south was taken last Friday night, when Commander Eva Booth assigned Adjutant James N. Roberts, of Boston, to the Southern States.

Speaking in St. Thomas' Church on Sunday, Canon Morley stated \$20,000 towards St. Alban's Cathedral building fund, has been given by members of other denominations than the Church of England. While the subscriptions have not come from other bodies direct, but are contributions from individuals, the statement of Canon Morley is interesting in the light of the present discussion on Church Union.

Miss Evelyn Pelly was married on Saturday last to Captain T. H. Rivers Bulkeley at the Guards' Chapel, Wellington Barracks, London. Captain and Mrs. Bulkeley motored to Bagshot Park, Surrey, for the honeymoon. They were the recipients of almost one thousand presents, including some very valuable gifts from the King and Queen and other members of the Royal family.

Henry G. Dwight gives a very attractive picture of "Turkish Coffee-Houses" in the May "Scribner." The drinking of coffee in Constantinople is evidently quite a social function. "You must not bolt coffee as you bolt the fire-waters of the West, without ceremony, in retreats withdrawn from the public eye. Being a less violent and a less shameful passion, I suppose, it is indulged in with more of the humanities."

St. Simon's.—Mr. J. W. S. Harrison, who has been organist and choirmaster at this church since it was founded 25 years ago, was on Monday night presented with a silver bowl with a suitable inscription by some of his friends in the congregation as an appreciation of his long services. Mrs. Harrison was presented with a bouquet of flowers and a chatelaine purse. The presentations were made by the Rev. E. C. Cayley, the rector, at the home of Mrs. H. D. Warren, Wellesley Street, where the men of the choir gave a concert.

This is the extraordinary and striking utterance which begins the last will and testament of John Pierpont Morgan, who died at Rome on March 31st last. "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the Throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

Under a scheme which will shortly come into operation, signals giving the exact Greenwich time will be sent

out at certain hours by a series of wireless stations in different parts of the world. These stations will at first be: The Eiffel tower, Paris; Manila, Philippines; Timbuktu (Sahara); Norddeich, North German sea coast; and stations in Brazil, Somaliland and the United States. Ships, too, fitted with wireless, and wireless stations, will be able to accurately regulate their clocks by the signals.

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WINNIPEG MONTREAL

Toronto's loss will be London's gain. Mr. F. G. Killmaster, of the Redeemer, goes to St. Paul's Cathedral as organist and choirmaster.

It was afternoon, and the teacher of the village school was giving a geography lesson. "Now, boys," he said, "the word 'stan' at the end of a word means 'place of.' Thus we have Afghanistan, the place of the Afghans; also Hindustan, the place of the Hindus. Now, can anyone give me another instance?" "Yes, sir," said the smallest boy, proudly. "I can Umbrellastan, the place for umbrellas."

A gas buoy, placed to mark the wreck of the traverse, pier in 1911 which was carried away by ice and thought to have been sunk, has been picked up in New South Wales, a distance of 18,000 miles. The most amazing part of it is that it never was

reported as having been seen. The drifting of the buoy, could it be record, would break all records for derelicts. Caught by the currents of the North Atlantic, apparently it travelled south until picked up by the equatorial currents and was borne to the southernmost end of the continent, thence around Cape Horn to the point where it was finally picked up.

The Dominion Forest Service has progressed farther than any other service in Canada in the laying out of forest reserves and providing for their proper administration. Sixteen million acres have been definitely set apart by Act of Parliament to be administered as forest reserves. Additional areas are being examined each year, and some six million acres additional are now under temporary reservation and will shortly be added to the reserves set apart by statute. The mere setting

apart of reserves, though an important step, is only a preliminary one. Although, unfortunately, in some cases it has not been realized that anything further is necessary, this mistake has not been made in the federal administration. A conference of the Inspectors was recently held at Ottawa to plan the work for the coming season and the construction work on the reserves will be pushed as rapidly as possible so as to have the reserves made immune from fire, as they are in Europe, in the shortest possible time.

China Appeals to Christians.—An appeal made by the Chinese Government to all the Christian churches in China to set aside April 27th as a day for prayer that China may be guided to a wise solution of the critical problems besetting her, is regarded here as striking evidence of the extraordinary changes which have taken place in the nation since the revolution. The appeal was distributed broadcast by telegraph to all the governors and high officials within whose jurisdiction Christian communities are to be found. The appeal has given extraordinary satisfaction to mission circles, where it is pointed out that this is the first time in the history of the world that such a request has come from a non-Christian nation. All our clergy in Canada are asked to give notice about or speak of this on Sunday next, 27th inst. A special meeting for the Chinamen who attend classes throughout Toronto is to be held at Cooke's Church after close of evening service on Sunday at 8.15 p.m., for special prayer.

Archbishop Matheson was expected to preside at the formal opening of the "Palestine in Winnipeg" exhibition at the Horse Show Amphitheatre, but in his absence, through indisposition, the ceremony was performed by the Rev. Dr. J. L. Gordon. In introducing Dr. Gordon, Dean Robinson, who presided, congratulated the workers on the success of the exhibition, saying that up to that time 12,000 people had passed the turnstiles. Dr. Gordon in the course of an interesting speech, recalled an amusing experience. When he came to Winnipeg, he said, he had delivered a series of lectures, one of which dealt with the Anglican Church. His lecture was reported by the Free Press, and a lady who was a member of the Anglican Church read the report, and wrote to him, saying that as he thought that Church was such a splendid institution, he ought to write to her Bishop and apply for an appointment, which she had no doubt he would get. "I did not make the application," said Dr. Gordon, amid laughter, "but I am here to-day by Archbishop Matheson's appointment, and I shall try to do what he has asked in a regular and proper Anglican fashion."

On Tuesday, April 15th, one year from the day on which the steamship Titanic sank, was dedicated the Lantern Tower and Time Ball which has been erected on the new Seamen's Institute in Manhattan, as a memorial to all those who lost their lives when the steamship Titanic made her maiden voyage. At these dedication ceremonies, held on the roof of the new institute at 3.15 p.m., brief addresses were made by Bishop David H. Greer, Rev. William P. Merrill, and Dr. Henry Lubeck. This tower is identical with the accepted form of light-house, with stairs in the rear, a lantern gallery and a fixed green light which will shine out over New York harbour and be visible to all the lower anchorage down through the Narrows to Sandy Hook. Surmounting the tower is a time ball. Just at five minutes before 12 each noon the gleaming ball will be hoisted to the top of the steel rod. And promptly at noon when the time is flashed over the wire from Washington the ball will drop. Situated just where the Island of Manhattan turns, on the corner of South St. and Coenties Slip,

the new building of the Seamen's Institute commands the attention of every vessel entering the great harbour of New York, whether by way of Sandy Hook or Hell Gate.

### British and Foreign

A munificent donation of £10,000 has been received by the S.P.C.K. from a donor who wishes to be known simply as "A Friend."

The Venerable Dean of York, Dr. Pury Cust, celebrated his 85th birthday lately. He has been for the past thirty-three years Dean of York.

Christmas Day, 1914, will be the 100th anniversary of the first preaching of the Gospel in New Zealand by the courageous missionary, the Rev. Samuel Marsden.

The Bishop of Hull, Dr. Kempthorne, has been appointed by the special Board of Divinity to deliver the lectures in Pastoral Theology at Cambridge in the year 1914.

The scheme for the division of the Diocese of Worcester has been brought appreciably nearer by the Earl of Plymouth's generous offer of £1,000 to the Bishop of Worcester for the creation of a Coventry Bishopric.

Dr. O'Sullivan, the Bishop of Tuam, who is the senior member of the Irish Episcopate by date of consecration, has intimated his intention of resigning the Bishopric at an early date. He was consecrated in 1890, and is 79 years old.

His Grace the Archbishop of York has taken steps to form a new Archdeaconry in his diocese, the Archdeaconry of Doncaster, and he has appointed the Rev. Canon Sandford, the present Vicar of Doncaster, as first Archdeacon.

It has been decided to provide a peal of twelve bells for St. Mary's, Chelmsford, the future cathedral church for the proposed Diocese of Essex, at a cost of £750. The original peal of eight bells was cast in 1777, and increased to ten in 1820.

The Rev. the Hon. A. G. Lawley, M.A., Prebendary in St. Paul's Cathedral, and lately rector of Hackney, E., has been appointed by the Bishop of London to the Vicarage of St. Peter's, Eaton Square, S.W., in succession to the Dean-designate of Rochester.

In addition to naming the recently-completed north tower of the Lahore Cathedral after the new Metropolitan, the Diocesan Council has decided to commemorate his episcopate by pro-

Chapped Hands — Rough Skin — Sore Lips — Cured by Campana's Italian Balm. Send two-cent stamp for postage on free trial size, or 25c. for a full-sized bottle, postage paid—mentioning this paper—to the distributors for Canada. E. G. West & Co., Toronto, Can.

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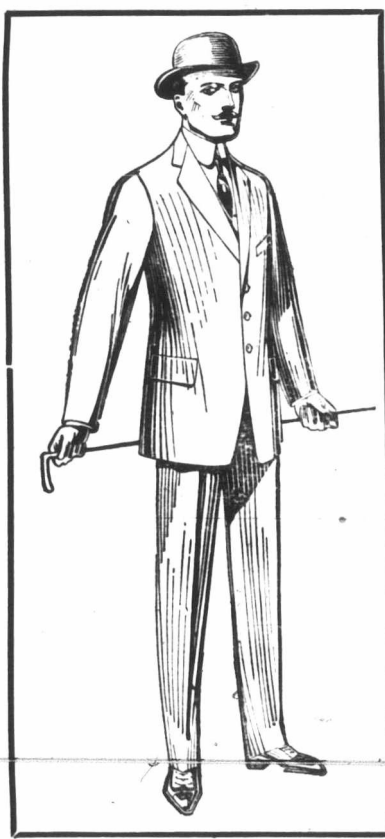
It drives up the carcasses and absolutely prevents the unpleasant results attending the use of inferior preparations.

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viding stalls in the Cathedral for the  
new body of Honorary Canons lately  
instituted by Dr. Lefroy.

The death of Mr. Cundey, Parish  
Clerk of Rotherham, took place on a  
recent Saturday night. For about  
three months he had been in failing  
health. Mr. Cundey has served under  
eight Vicars of Rotherham, and was  
Parish Clerk for fifty-five years. He  
was born in Sheffield seventy-eight  
years ago, and succeeded his uncle,  
Mr. Thomas Cundey, in the clerkship.  
The Bishop of Sheffield, a former  
Vicar of Rotherham, attended the  
funeral of Mr. W. H. Cundey, and paid  
an eloquent tribute to his faithful work  
for the Church.

The Dean and Chapter of York  
have appointed Dr. E. C. Bair-  
stow, the organist of the Parish  
Church, Leeds, to the post of organist

When Drugs Fail  
to Cure

Thousands of sufferers from Con-  
stipation and all its attendant ills,  
strive along from day to day, vainly  
endeavoring to shake off their afflic-  
tion by the use of drugs. In the end  
they are still sufferers and what is  
more they are slaves to the drug habit.  
If only these people could learn  
for themselves how truly efficient Dr.  
Charles A. Tyrrell's J. B. L. Cascade  
treatment is for afflictions of this kind  
they would shorten their sufferings by  
many days and soon know again the  
joy of stalwart, perfect health.

If one of these sufferers who has  
been cured by the Cascade could  
speak to you personally he would in  
the greatest enthusiasm talk to you as  
Mr. E. Nighswander, of Green River,  
Ontario, writes: "For years I have  
been troubled with constipation, ulcers  
in the bowels and piles, which all the  
money and doctors only seemed to re-  
lieve temporarily. The J. B. L. Cas-  
cade has completely cured these trou-  
bles and I feel it a duty I owe to my  
fellowmen to endorse the Cascade in  
the very highest terms. No amount  
of money could estimate the value it  
has been to me. No home should be  
without a Cascade."

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B. L. Cascade. Write Dr. Tyrrell to-  
day. He will be glad to send you his  
free book, "Why Man of To-day is  
Only 50 Per Cent. Efficient," and full  
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of York Minster, in the place of Mr.  
T. Tertins Noble, who recently accept-  
ed the organistship of St. Thomas'  
Church, New York. Dr. Bairstow,  
who is 39 years of age, was born at  
Huddersfield, and he is a Mus. Doc. of  
Durham University. He is also a  
Fellow of the Royal College of Organ-  
ists. From 1895 to 1899 he was one of  
Sir Frederick Bridge's assistants at  
Westminster Abbey. He was appoint-  
ed to Leeds out of 320 applicants, and  
on this occasion there were 60 ap-  
plicants.

In memory of the Rev. Cassius M.  
Roberts, Mrs. Garrett has placed  
fourteen windows in the clerestory of  
the Church of the Saviour, Phila-  
delphia. The windows tell the story  
of the American episcopate. Each  
window bears a coat of arms, Aberdeen  
and Orkney, Moray and Ross, repre-  
senting the Scottish consecrators of  
Connecticut and Rhode Island; Can-  
terbury, York, Bath and Wells, repre-  
senting the English consecrators of Pen-  
nsylvania and New York; London was  
the Bishop of the Colonies before the  
Revolution, and was co-consecrator of  
Virginia, the Scottish and English  
lines of Bishops met for the first time  
in consecrating Maryland and South  
Carolina was the first Bishop who was  
consecrated on American soil by Amer-  
ican Bishops who themselves had  
been consecrated on American soil.

Boys and Girls

NATALIE AND THE OLD  
MILL.

(By Helen Kathryn Sharpe.)

It was midnight when Natalie was  
awakened from a restless sleep, by  
the startled hootings of an owl in the  
old willows surrounding the mill, on  
the bank of Rippling Waters.

She sat up. What was it that seem-  
ed so strange? She strained her ears  
in the dead quiet to listen. Yes, the  
mill wheel was silent! The soft  
splash and gentle drip, drip, of water  
which had lulled her to sleep, had  
ceased.

While listening, she tip-toed to a  
window facing the ravine. The silvery  
moonlight shone clear over the hills,  
making dark, thick shadows between  
them.

Suddenly, blood-red light reflected  
in the creek, and Natalie, with a  
shudder of strange foreboding, ran  
to the opposite window. The scene  
she beheld made her speechless with  
fear. Behind the clump of green  
willows on the bank of Rippling Wa-  
ters rose two, long, graceful tongues  
of fire.

"Father! O father!! The mill!"  
she cried breathlessly. Natalie knew  
that the mill hands were sleeping in  
their cabins across the orchard. Her  
father could not fight the flames  
alone; but the mill must be saved!

She turned, and saw through the  
open window the old rusty dinner bell  
distinctly outlined against the big  
round moon. With a cry of joy she  
flew to the window; but how far out  
the bell seemed. Could she reach it  
without falling? She must.

Instantly her morning verse, "For  
I, the Lord, thy God, will hold thy  
right hand, saying unto thee, Fear  
not; I will help thee," came to her,  
and gave her courage. She swung  
herself far out of the window, her

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minutes—and you will have the most delicious  
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BLACK, GREEN or MIXED

tiny finger tips, merely reaching the  
big, strong rope. She pulled it hard;  
one—two — three — four—five—six—  
seven times the alarm sounded and  
echoed loud and clear over the distant  
hills.

Soon cries and calls were heard  
among the mill hands. Mr. Hunt, the  
miller, could be heard shouting orders  
above the rattling of tin pails, and  
splashing of water, as the men brave-  
ly fought the flames.

Far over the white, frosty hills,  
lights were beginning to glimmer  
from windows, and frost flakes glist-  
ened and sparkled under them. The  
distant beat of horses' hoofs were  
heard sounding around the bend in the  
road. The cry "Hunt's mill is burn-  
ing!" was shouted all along the way.  
By threes and fours, men on horse-  
back galloped through the open gate,  
into the noisy barnyard.

Mrs. Hunt ran into Natalie's room  
and found her brave little daughter  
lying on the bed, her face buried in  
the pillow, crying:

"Will they come? Will they ever  
come?"

"Yes, yes, my darling," and her  
mother took her in her arms and kiss-  
ed the little white face, as she said,  
"Your father heard your cry, and  
hastened to the mill. But we do not

know who rang the alarm." Natalie  
threw her arms around her mother's  
neck and whispered, "I did."

"Natalie, Natalie, my child, how  
could you?"

"My morning verse helped me,"  
was all she said as her head rested  
heavily on her mother's breast.

The beat of horses' hoofs, the cry  
of "fire!" amid the din and rattling  
of tin pails; the splashing of water;  
the neighing of horses, the shouting  
of orders, and the crackling of wood  
all came dimly to Natalie as if in a  
dream.

It was near dawn, and the skies  
were pallid when Natalie again awoke,  
and at once looked for the old mill be-  
hind the willow trees. It was there!  
Had her fright been only a dream?

No.  
She held out her little aching arms,  
as if for tender embrace, as she soft-  
ly whispered, "Dear father's mill is  
saved."

One may even now see nestled  
snugly between two sheltering hills, a  
decayed and ivy-grown mill. The big  
moss-covered wheel is silent; but the  
Rippling Waters that once turned it,  
is now a little stream, gurgling over  
smooth white pebbles, and babbling  
out the story of how Natalie saved  
the mill, long, long ago.—Selected.

Neuralgic Condition  
of the Nerves

In this age of nervous disorders  
neuralgia is fearfully common. The  
first thought is of neuralgia in the  
head or splitting headache, but neur-  
algia may affect any part of the body  
in which there are sensitive nerves.

The teeth are often blamed and  
extracted in error, when the cause of  
the trouble is in the impoverished  
condition of the blood and the starved  
nervous system.

While neuralgic pains are usually  
sharp and shooting, and consequently  
difficult to locate, the seat of trouble  
is usually sore and tender under pres-  
sure.

Neuralgia is pain, and as such is  
the symptom of a disease—nervous  
exhaustion. The nerves must be re-

stored before cure can possibly be  
effected.

In many cases neuralgia is easily  
curable by the use of Dr. Chase's  
Nerve Food. The patient is thin and  
bloodless and needs tonic treatment  
to form new, rich blood.

The application of cloths wrung from  
hot water will afford relief from the  
suffering, and the regular use of Dr.  
Chase's Nerve Food for a few weeks  
will completely overcome the neuralgic  
condition.

Powerful drugs are to be avoided,  
because of their injurious effect in  
further weakening the nervous system.  
The Nerve Food cures by building up  
the feeble, wasted nerve cells, and for  
this reason is of lasting benefit.

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