

# Canadian Churchman

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

Vol. 39

TORONTO, CANADA, THURSDAY, MARCH 7th, 1912

No. 10

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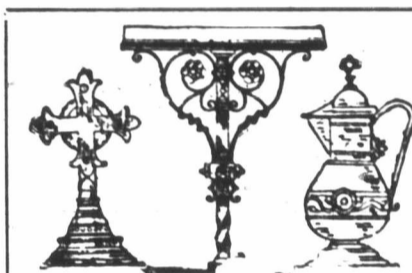
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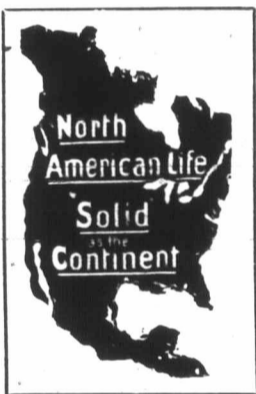
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The Lord Bishop of Ossory has appointed the Ven. Archdeacon Brown to the Deanery of Down.

The recent visit of the British Bishops to Russia was remarkable for one event in St. Petersburg. At the English Church in that city, on a recent date, a Solemn Eucharist was celebrated, and, with the three English Bishops and the one Irish prelate, the Archbishop of Finland, four Russian Bishops, and many other Russian ecclesiastics marched in procession. The celebrant was the English Chaplain, and the Bishop of Wakefield, vested in cope and mitre of Russian cloth of gold, worn at King Edward's Coronation, assisted pontifically. The preacher was the Bishop of Ossory, who, referring to the unique occasion, looked forward to the day when the rapprochement signified by that united act of worship would, through the growth of mutual knowledge and a clearer understanding, develop into complete and permanent reunion. "In God's good time, they might," he said, "in the words of the Eastern Liturgy, with mutual love make a good confession together."

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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 7, 1912.

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### Lessons for Sundays and Holy Days.

March 10.—Third Sunday in Lent.  
Morning—Gen. 37; Mark 9:30.  
Evening—Gen. 39 or 40; 1 Cor. 3.

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

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

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

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

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

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

### THIRD SUNDAY IN LENT.

Holy Communion: 242, 255, 263, 515.  
Processional: 314, 318, 491, 623.  
Offertory: 114, 421, 503, 654.  
Children: 509, 722, 723, 731.  
General: 117, 496, 560, 608.

### FOURTH SUNDAY IN LENT.

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

### THE THIRD SUNDAY IN LENT.

"In every place incense is offered unto My Name, and a pure offering."—Mal. 1:11 (part).

Last week we meditated generally of the sweet incense of prayer. To-day let us think of the "pure offering." The fathers and theologians of Holy Church regard this as a reference to the pleading of the Sacrifice of Calvary. God accepts us because of the "pure offering" of Jesus on the Cross. Jesus, exalted to the right hand of the Majesty on high, is pleading His sacrifice on our behalf. We, remembering that we are fellow-workers with Him, join our pleadings to His. We, too, plead the Sacrifice of Calvary. And this we do in the "pure offering" of the Eucharistic Sacrifice, the Blessed Sacrament of the altar. The Holy Eucharist is the great, universal prayer of the Church. In this Sacrament we have communion with God. Therein we are partakers of the Divine nature, we are sharers with God in His own life. Hence an act of self-dedication: "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee." What else is this but an act of prayer? Then let us remember that in the Blessed Sacrament Jesus is present; and if He be present we ought to adore Him in spirit and in truth. And part of our adoration is to bring before Him all intercessions for self, for neighbours, for Holy Church. We shall have more joy in our attendance at the Blessed Sacrament if we regard it as the Church's great prayer, and as a unique opportunity for intercession. Prayer is the breath of the life of faith. Faith leads us to believe in the presence of God. Prayer is the practice of that presence, the exercise of our faith. Can anything live and flourish without practice and exercise? The fervour and constancy of all God's good men and women have had their root in earnest prayer. Daniel rose to great power and influence in Babylonia; and, in full view of his enemies, "he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime." No one has ever exceeded the missionary zeal of St. Paul. He prayed without ceasing. We recall a custom of General Gordon's when on campaign. At regular intervals there appeared pinned on the side of his tent a white handkerchief fluttering in the gentle wind. No one ever disturbed him then; for he was engaged in meditation and prayer. We learn to pray from the example and precept of Jesus Christ. Think of Him in the garden of Gethsemane! In His weakness and loneliness He took with him three weak men. He prayed. His Father heard and comforted Him. And then Jesus said: "Thy will be done." In a moment the traitor was by His side. How calm and strong Jesus was! "Friend, do that for which thou art come." Let us learn from Jesus to be refreshed and inspired by the act of prayer, the breath of the life of faith.

### Self-denial.

It has been the habit with some young people during the Lenten season to practise self-denial by giving up eating candy, cake, and things of a similar character. This is their idea put in action of Lenten self-denial. If there were nothing else that they could do by way of abstinence, this might answer their purpose. But there is another and a better way of attaining this most desirable end. It is a way by which not only will the body be chastened, but the heart enlarged. If our young people, and more of our old for that matter, would at Lent not only take a goodly portion of the money that they usually spend upon their own pleasure, but also

a goodly portion of their time, and would seek out ways in which the money could be expended and the time used so as to bring food and clothing to the needy and assistance to those who are ill or disabled and unable to care for themselves, this, indeed, would be the truest and best form of Lenten self-denial. It is worth thinking about, and, still better, worth putting in practice. Another form of self-denial too much neglected these days is for young people to try in every possible way to be kind, dutiful, and obedient to their parents, to be more thoughtful for them in the home, and to seek in every possible way to do kind acts for them.

### The House of God.

There are many people who habitually look upon the congregations worshipping in English churches, or, as we should say in Canada, in Canadian churches, as very stiff, formal, and unfriendly bodies. These good people doubtless have been brought up after the manner of those who are not members and habitual worshippers in our churches. We do not wish to blame them, or to say anything inconsiderate or unkind as to their inferences in this regard. They from childhood have been taught to regard the buildings in which they worship in a somewhat different light from that taught to us in our earliest days. This special teaching has impressed upon us the solemn fact that the Church in which we worship is the House of God. We cannot better illustrate our point of view than by here repeating a notice that may be seen in the church at Hawarden, where the great Liberal statesman, Mr. Gladstone, was wont to worship. It is as follows: "In Church kneel down very humbly and pray. Spend the time that remains in prayer. Remember the awful Presence into which you have come. Do not look about you to see who are coming in, or for any cause. After church, remain kneeling and pray. Be intent; speak to no one until you are outside. The Church is God's House, even when prayer is over."

### Novellists' Religion.

There are fashions in novels like everything else, and at present in England women's novels in favour of Rome are in the front. We referred to one recently, and the "Church Times" reviews two others just issued. Of one the reviewer says: "Ritualism comes in for the usual sneers, and there is the invariable lack of understanding the Anglican position. What is more serious, possibly, is the fact that the Church of Rome which is described, is the Church of Rome well beloved of novelists. There are all the aesthetic accessories and the beauty of the ritual, and the devotion of the worshippers is described again and again. To the authoress nothing else matters. It never seems to cross her mind that there are questions of faith to be considered." The other book is like unto it. The chief incident is a recovery from disease of the class we hear of from Christian Science cults. Here again we read, we have the same handling of the Roman Catholic faith. It is presented to us with an atmosphere of all manner of mysticism round it. We are taken into softly lighted chapels; we are told of thrilling miracles. . . . If it faced the questions boldly no one could complain, but there is some ground of complaint when the aesthetic and mystic phrases are placed before general readers as if they were the sum total of all that religion meant." We feel inclined to go behind the strictures of the reviewer and to ask what kind of religious teaching can those writers have had, and with what principles are the minds of the readers stored that such books should allure them? The writers

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are—one at least is—we understand, a 'vert, but from what and to what? We beg our readers to reflect a little on the lack of teaching which such books show must be too common among English young women, and not only those of the British Isles, but wherever the language is read.

The Archbishop of Canterbury in his recent charge said that it was not very easy to estimate the place the Roman Catholic Church in England held, or was likely to hold, in English life. The number of Roman Catholic marriages in 1909 was 42 per 1,000; in 1866 it was 46 per 1,000. The stream of exiles from other lands who found in England an open door for exercising the vocation of teaching had led to the opening by Roman Catholics, especially in South England, of a considerable number of secondary girls' schools. He was not imputing blame to the sisters of those exiled religious orders. Their action was comprehensible and admirable. What was not very comprehensible, and by no means admirable, was the unwisdom of the English parent, who, from indifference or reliance on promise that his daughter will in school receive no religious instruction, places his little girl at the most susceptible age under influences and amid surroundings which must bear fruit.

#### "Callantest of Women."

Such was the estimate of the late Miss Irby made by a foreign gentleman, who shared in her relief work. A brief tribute to her memory in the December "Contemporary" tells something of a life of which Englishmen may well be proud. A journey to the Balkans, undertaken with Miss G. Muir-Mackenzie in 1863, resulted in a joint work, "The Slavonic Provinces of Turkey," reissued in 1877 with additions, and still a standard book of travel. The knowledge thus gained of the lack of education among the women led Miss Irby to devote her means, her energies, and, as it proved, forty-five years of her life to their service. In 1865 she, with a friend, settled in Sarajevo, the capital of Bosnia, and started a school for the training of native schoolmistresses, all religious teaching being left in the hands of their own clergy. In 1875, in fear of a general massacre, the pupils were hastily conveyed to Prague, where temporary arrangements were made for their teaching. Miss Irby, turning to more urgent needs, raised £60,000, which enabled her to give effective relief in the stricken and inaccessible districts. That through all she exhibited "resourceful generalship," "quiet common sense and cheery courage," one can well believe. At the first moment of anything like restored order she organized from end to end of that rugged frontier a series of refugee schools. In time she re-established her training school in Sarajevo, working against countless difficulties, and in later years without even an English colleague. With many-sided activities of mind, she missed sorely books and companionship, counting Mr. Gladstone, Professor Freeman, and above all Florence Nightingale among the friends with whom she had intercourse in the earlier vacations spent in England. In time, Rome became her furthest goal, and there her interests were many—Modernism, the study of Virgil, Archæology, all followed with keenest zest. When, in her eightieth year, the end came, from all those lands, "every kind of message and token of condolence poured into the British Consulate at Sarajevo." Not only the influence of her work, but the memory of their "Kralyitsa," or Queen, as they lovingly called her, will live long among the Bosnian peasantry.

#### God's Overruling Providence.

We are often distressed at the presence and progress of evil, but God often brings good out

of evil, in very wonderful ways. Psalms iii. and iv. are believed to be two Psalms for morning and evening (i.e., one day) at the time of Absalom's rebellion against his father, King David. This great trial of David's faith brought him to his knees, and gave the Church these two precious Psalms, which have comforted many a troubled saint in after days. St. Patrick wove Psalm iii. into his beautiful hymn, "The Deer's Cry," which celebrates his great battle with the Druid priests near Tara. Westcott in the "Bible in the Church" gives another fine illustration of God's overruling providence. He says: "The first quotation of the Apostolic Epistles as Divine Scripture, the first canon of the New Testament, the first commentary on an Apostolic book are due to heretics." The orthodox Christians, who fought these heretics, little dreamed that their enemies were building up evidence for God's Word and Christian doctrine that would be of the highest value in future ages. Such wonderful providence gives ground for a healthy Christian optimism at all times.

#### Art Jury.

Philadelphia has an institution called the Art Jury, which is at present composed of four experienced business men and four experts, and has had three months' experience. Designs for ten proposals for public improvements have been submitted to it, estimated to cost \$480,000. Two have been temporarily withdrawn and six have been substantially modified. A saving of \$40,000 on designs has been made, and a water tower for the university hospital has been recommended to be changed, both in site and in construction, at an increased expenditure. In this, the first report, the Jury claims that it would be of greater service were its sphere of activity broadened so as to include all public and semi-public structures, such as bridges, street fixtures, and plans for parks, parkways, and playgrounds.

#### Reverence in Church.

Quite recently an unpleasant and widespread sensation was caused by the unseemly bearing of one of the princes of India on being presented at a State reception to the Emperor and Empress. The same lack of dignity and self-respect is, alas! too often in evidence during Divine worship in our churches. People who go to church for social or fashionable reasons, and to whom the form of service and the reverential bearing of the worshippers is irksome and distasteful, as it naturally would be to persons of that class, should in common fairness remember that they are not visiting a concert hall or a theatre. Should these people be invited to the house of a friend, they would deem it bad form to disregard the ordinary forms of good society during their visit. Why not apply the same rule to their visit to a church where Divine worship is being held? When they choose to avail themselves of the hospitality of the congregation, it is surely not too much to expect that at the very least they bring their good manners to church with them.

#### Short Sermons.

Would that our brethren of the clergy could be got to realize that the day of long sermons is over. He who disregards this rule is to that extent ineffective. We care not how clever or well read he may be—a long sermon is a handicap and detriment to the effectiveness of his cleverness and the influence of his learning. It may be that the extra hard thought and work essential to the adequate preparation of an effective short sermon is distasteful to those of our clergy with whom the long sermon habit has become a chronic malady. This, if it be the

case, is much to be regretted. Of course, it may seem hard to insist that the scholarly or fluent person should epitomize his learning or clip his verbiage, especially if he be an extemporaneous speaker. But we are confident that we express the mind of the laity and of a goodly proportion of the clergy when we urge our learned and fluent brethren to clip the wings of Pegasus and keep all their hearers wide awake during the sermon.

#### The Bishop of Moosonee's Appeal.

Dear Mr. Wootten.—Will you kindly acknowledge the following additional subscriptions towards our Church Restoration Fund for Cochran and Porcupine, viz.: Previously acknowledged, \$642.08; the Rev. Dr. Boyle, Trinity College, Toronto, \$15; Ladies' Guild, Belgrave, Ont., per Miss Johnson, \$20. Yours sincerely in His service, John G. Moosonee, Chapleau, Ont., Feb. 24th, 1912.

#### The Movement Against Disestablishment.

The case against Disendowment is most ably handled by another notable layman of the Church, Sir Alfred Cripps, K.C., M.P. A part of Sir Alfred's argument is as follows: "No doubt the history of the origin of endowments has its importance, but for practical purposes it is more material to remember that the endowments of the Church in Wales have been enjoyed, on unchallenged authority, for many centuries, and are held under the most secure title known to lawyers. Whatever the origin, the question to be asked, and which has not yet been answered, is, How can the cause of religion be benefited by the secularization of funds urgently needed for religious purposes and properly applied in accordance with the original conditions of the trust? Moreover, so far as history is really relevant the admitted factors are decisive. (1) The funds were given, without question, in the first instance on religious grounds and for religious purposes. It was the Church and not the State that the donors intended to benefit. In the main they were dedicated to parochial purposes, so that the title now belongs, as of common right, to the parish rector. Disendowment really implies either withdrawal of resident clergymen from poor parishes or depriving them of an income which, at the present time, is not sufficient to protect them against oppressive poverty. (2) Tithes, like all other property, are secured by legal sanction, without either privilege or disadvantage. In this respect they stand on precisely the same footing as Nonconformist endowments, and it is preposterous to assert that the nature of sacred funds is in any way altered because those who are entitled to them can, if necessary, appeal to the law to protect their rights. (3) Subject only to an infinitesimal amount of Parliamentary grant, in which also the Nonconformist community shared, not a penny of tithe has ever come directly from the State or has its origin either in rates or taxes. The only question really is whether they are derived from free gift or voluntary appropriation, and it cannot be said that the decision of this archæological subject materially affects the present vital issue. Whether or not it can be in accord with the interests of true religion, either to stir up Christian animosities or to secularize funds urgently needed to meet the growing wants of religious life, I accept the view of Seldon, Lord Selborne, Sir William Harcourt, and the great majority of authorities on the subject, that it is an absolute perversion of language to class tithes as a national tax. In conclusion, I may cite the opinion of Dr. Dolinger, that there could be no greater blow to Christianity in Western Europe than the Disestablishment and Disendowment of the Anglican Church."

**THE RELIGION OF DOING AS YOU PLEASE.**

People sometimes say this is a self-indulgent age. This we know has been said, and truly said, of every recorded age in the history of humanity. Man is a self-indulgent animal, and it requires some very powerful external motive influence to turn him into the path of voluntary self-sacrifice. There is nothing new in this. Now to counteract and keep in check this universal tendency is, it is hardly saying too much, one of the primary objects of the Christian religion. "To do and go as I please," the natural man says to himself, is happiness, and his religion is the following of the "line of least resistance," of following and doing those things which involve the least sacrifice of the natural inclinations, in other words, self-indulgence. Here Christianity comes in with a direct negative challenge to this philosophy of life. "You will find," it says, "your real and abiding happiness not in self-indulgence, not in yielding to your natural inclinations, but in the transformation, the re-creation of character." This, no doubt, will involve a good deal of suffering, but this and this alone will bring true happiness, and it is the only aim worthy of mankind. It is the only excuse for living. Otherwise life is devoid of any higher meaning. To morally grow we must suffer. If we will not suffer we can not grow. There is no escape from this dilemma. It is exactly the same in the temporal affairs of life. Success of any kind is only purchased by self-sacrifice. We can only succeed in other words by doing things we do not like. The men who fail are those who persist in doing what they like, who steadily follow the "line of least resistance." The men who succeed are those who are willing of their own accord to occasionally follow the line of most resistance. No one, we suppose, would formally or deliberately deny the truth of this. It is so self-evident, so incontrovertible, one would think. Nevertheless the opposite doctrine is being proclaimed by large numbers of people, and the gospel of doing as you please is now preached on all sides. The best way to bring up children, we are now openly told by some, is to "spoil" them, to give them absolute freedom, to let them do as they like, and never to force their inclinations. A recent writer in a very widely-circulated American periodical heaps scorn on the old-fashioned idea that a child should be subjected to discipline. And yet there was never character without discipline, nor discipline without some form of suffering. And without character there can be no success, whatever, remotely worthy of the name. Discipline, we know, may be, and has occasionally been carried too far. In by-gone ages all discipline took the form of physical force, and it, no doubt, was generally overdone, at least according to our modern standards. And then the principle of asceticism was everywhere accepted. Suffering was regarded as an end in itself, and not as a means to an end, and it was constantly being inflicted, and often self-inflicted on what might be called general principles, and with no specific aim in view. This undoubtedly was a perversion of Christian teaching. Christianity never taught that we should seek out suffering for its own sake, but it most undoubtedly teaches that suffering in the path of duty must be resolutely met and willingly accepted, and that it is inevitable sooner or later, and that a religion that does not at times involve suffering in some shape or form is radically and fatally deficient. No man in the pursuit of any temporal aim deliberately seeks and courts difficulty or suffering, which both mean the same thing, but unless he is utterly brainless and incapable, he knows that he cannot avoid it without making shipwreck of his life. This is a humane but an ease-loving age. There is a general desire, to be kind to others, and to ourselves. The reaction against

all unnecessary suffering has carried us into a dangerous extreme. The truth that without deliberately seeking suffering, we must at all times be ready to accept it and that we only evade it at a ruinous cost, has certainly become obscured. This Lenten season comes as a stern reminder that a religion without suffering is absolutely worthless. It reminds us furthermore that true happiness can never come from self-indulgence, which in the end defeats its own object, but only from that inward calm which follows the hard won victory over our baser self. However obscured, this is one of those eternal and fundamental facts of our being. Everything worth having must be purchased and paid for.



**THE HONOURABLE EDWARD BLAKE.**

Lord Rosebery in a few concise and impressive words thus epitomised the salient features of the late Mr. Blake's life: "The most brilliant orator and one of the most capable statesmen of Canada." Those who heard Mr. Blake speak in his prime well remember the crowds that thronged to hear him, and the impression he made on them. His was not the eloquence of a speaker of great magnetic power who captivates his audience at will, and rouses or allays their excited feelings with a power they can neither resist nor understand. On the contrary, Edward Blake's oratory was academic in character, analytic in method and impressive and felicitous in expression. He stood before you as the great, strong, deliberative advocate of what he believed to be the cause of liberty. He urged, with great ingenuity and amplest detail of argument, the cause he espoused. There was in his advocacy the force of deep conviction, and the strength of moral purpose. The stature, voice, delivery and determination of the speaker were all in his favour. It is true that sometimes—as a long and intricate period lengthened out, you might wonder whether there would be an unintentional break. But no such break ever occurred. There was no confusion, lack of continuity or incoherence in that richly freighted and well-trained mind. The powerful well ordered procession of thought moved on, it mattered not how varied the details or complex their presentation, there was never a gap, or a break, in the cogent and massive chain of argument, from the first word to the last. It is now many years ago since, in one of our Maritime Provinces, an elector, interested in public affairs, asked the (Liberal) member of parliament for the constituency in which he lived, after his return from his first visit to the Dominion House, "Who do you consider to be the ablest speaker in the House?" "Blake, by long odds," was the reply. Edward Blake appealed to the reason and the moral consciousness of his hearers. Unlike some of his brilliant and eloquent fellow-countrymen of Irish descent, he left passion undisturbed, and

addressed the head rather than the heart. Regarded from this standpoint there can be no doubt that his standing as an orator was very high indeed. Mr. Blake was in his time a prominent member of the Synod of the Diocese of Toronto. He was also one of the founders of Wycliffe College, Toronto. To his character in all the relations of his life on earth, public or private, most fittingly could the words of the great dramatist have been applied: "He hath a daily beauty in his life." And now as we look back over the brilliant record, the toils, trials, troubles and triumphs of this loyal and true-hearted Irish-Canadian, his own noble words ring out in our memory: "The destiny of the British Empire is to occupy the foremost position as a civilizer and a Christianizer throughout the whole world"—words that should be engraven on his monument. And having regard to the Faith that was his stay in life and support in death; and to the "sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ"—as we express our deep sympathy with Mrs. Blake and all her family, and his brother, the Hon. S. H. Blake, we will say with Zimmerman that "The path of virtue indeed is devious, dark, and dreary; but though it leads the traveller over hills of difficulties, it at length brings him into the delightful and extensive plains of permanent happiness and secure repose."



**HOME RULE.**

This is, we fully recognize, a thorny subject, and one that craves careful handling, and our desire is to treat it with impartiality and "detachment." Like female suffrage, it is hard to impugn it directly in theory, for at first sight it seems a fair and reasonable proposition, especially to Canadians. To us who have been freely granted the privilege of entire self-government it does seem unreasonable that it should be denied in another, and what superficially appears a parallel case. It is hard again, on general principles, not to sympathize with the honest aspirations of a nation for "living its own life in its own way," and for working out its own destiny, unhindered and unimpeded by external interference. Therefore, it is likely that the majority of Canadians, if not of our own readers, are more or less in favour of the proposition to grant to Ireland a Parliament of her own. This opinion, in the majority of cases, has been arrived at without any very hard thinking. It has simply been accepted, as many other things are accepted, on its face value, and because it seemed in accord with certain universally accepted modern principles. But on closer examination the problem loses its simplicity and becomes an exceedingly complex one. In the first place, the colonial analogy almost disappears. There is no parallel between a country, as in the case of Canada, not to mention Australia, South Africa and New Zealand, thousands of miles away, and occupied with totally different problems, and one almost in sight of the other. Nature, it is urged by the opponents of Home Rule, has thrown the two islands together. In these days of perfected travelling facilities and transportation they are, for all practical purposes, one country. At all events, the attempted colonial parallel breaks down in a geographical sense. And then Ireland itself is an old country, where exactly the same conditions prevail as in England. The colonies are new, undeveloped countries, whose problems have to be met and dealt with on the spot. But there is a still graver difficulty. Ireland is not unanimous on the subject of Home Rule. One-third of the total population, representing, to put it very moderately, considerably more than one-half of the wealth and intelligence of the country, is violently and irreconcilably opposed to Home Rule, and have announced their intention of

**EASTER  
IS COMING**

We would remind those interested in  
presenting

**COMMUNION  
SILVER**

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

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

resisting its application to themselves by force. We are now threatened with something approaching, if not actually reaching, a state of civil war. Under any circumstances, we are certain of very serious disaffection, and the still further accentuation of present religious and racial differences, and the splitting of the nation into two irreconcilable sections, and thus the perpetuation of those very evils for which it has been claimed by its supporters Home Rule is the panacea. Furthermore there are the financial difficulties of the scheme. It will be impossible to carry on the government of the country without a large subsidy from England, some put it as high as ten million dollars per annum. As it is, the credit of England has been pledged to the extent of about six hundred million dollars for the land purchase scheme. To meet some of its expenses it is proposed that the new government be empowered to impose a tariff on English goods. How will this be received by the free traders of England, which still compose the overwhelming majority of the Liberal party. On its own merits such a proposal seems about as reasonable as an interprovincial tariff in Canada. This is separation with a vengeance. Then there is the difficulty of the control of the police, the militia, the question of education, and above all that of religious ascendancy. In regard to this latter point the advocates of Home Rule strongly protest their stern determination to maintain a position of strict impartiality, and the proposed Act specifically prohibits the endowment of any Church. This is very well as far as it goes, and we believe that the Irish politicians are quite honest in their protestations. But religious ascendancy may come about in spite of them. They cannot bind posterity. And there are many ways of achieving it without direct endowment. Lastly, it is said on good authority that a very large section of the Irish Roman Catholic population are indifferent to the question, and having tasted during the past twenty years of the blessings of widespread prosperity, and management of local affairs, are disposed to let well alone. The question it will be seen is by no means the simple one it is generally imagined to be. It is full of serious difficulties. For ourselves we remain, as yet, neutral, because the certain evils of Home Rule seem hardly balanced by its problematical blessings. The best we can say is that the time is hardly yet ripe.

## The Churchwoman

### NOVA SCOTIA.

**Halifax.**—Trinity.—The annual meeting of this Branch of the Woman's Auxiliary was held on Tuesday evening, Feb. 20th, with a large attendance of members present. The reports for the year were presented, and showed the Branch to be in a flourishing condition, financially and otherwise. The election of officers resulted as follows:—President, Mrs. Brenkman; 1st vice-president, Mrs. Cooke; 2nd vice-president, Mrs. Conrod; secretary, Miss Eckins; treasurer, Miss J. Brown; Leaflet secretary, Miss Knight; Supt. of Juniors, Mrs. Powell; Supt. of Baby Branch, Mrs. Woodworth; diocesan representative, Mrs. Hammond.

A series of Mission study classes, under the auspices of the Diocesan Woman's Auxiliary, have been and are being held at the Church of England Institute, on Mondays at 4 p.m., during Lent, as follows: Feb. 26, "Missions in Korea," The Cathedral Branch; Mar. 4, "The Kangra Mission," St. Paul's Branch; Mar. 11, "The East Coast of Africa," St. George's Branch; Mar. 18, "Diocese of Honan," St. Mark's Branch; Mar. 25, "The British Columbia Coast Mission," Trinity Branch.

**Eastern Passage.**—St. Peter's.—The annual meeting of this branch of the W.A. was held at the rectory, Tuesday night, the 13th ult. The attendance was large. The only regrettable feature in connection with the auxiliary's work is that Mrs. Edwards, wife of the rector, has been ob-

liged to resign the presidency of the auxiliary. She was elected honorary president. The following officers were elected: Hon. president, Mrs. D. Edwards; president, Mrs. Lewis Romkey; vice-president, Mrs. Charles Hatt; secretary-treasurer, Mrs. Alex. Dunsworth; delegates to provincial convention: Mrs. A. Dunsworth, Mrs. D. Edwards, Mrs. L. Romkey.

### QUEBEC.

**Sawyerille.**—St. Matthew's.—The Ladies' Guild of this church met on Friday, the 9th inst., at the house of Mrs. John Hard, about 100 ladies being present. During the afternoon, Miss E. Hamilton, of Quebec, who spent several years as a missionary in Japan, gave a most interesting talk on missionary work in that country. Her address dealt chiefly with the religions and customs of the people and the methods employed by the missionaries in reaching the different classes. Miss Hamilton also addressed similar meetings during the week at Cookshire and at Melbourne.

### OTTAWA.

**Ottawa.**—St. Alban's.—The monthly meeting of the Board of Management of the W.A. of this diocese was lately held in the schoolhouse. The Venerable Archdeacon Bogart conducted the opening service and the President, Mrs. John Tilton, presided at the business meeting. The attendance of members of the Board was very large, but after calling the roll of branches the recording secretary, Mrs. W. J. Code, asked for more members of the Woman's Auxiliary in Ottawa to volunteer to represent out of town branches at the Board meeting. A welcome guest at the meeting was Mrs. Richardson, the honorary president of the Woman's Auxiliary in Fredericton diocese, who spoke of the work being done by the churchwomen in New Brunswick. The corresponding secretary, Mrs. E. H. Capp, reported a new diocesan life membership in the person of Mrs. G. S. Anderson, of Morrisburg, who was presented with a life membership by the Morrisburg parish guild. She also announced that the Rev. Dr. Gould, general secretary of M.S.C.C., had expressed his willingness to be present at the Ottawa annual meeting in May. The triennial reports of the Woman's Auxiliary in Canada are being distributed and one copy is sent to each branch in the diocese. These are most valuable, not only to acquaint members with the organization at home, but also with the work in the mission field. The Dorcas secretary, Mrs. George Greene, gave an encouraging report; five bales were sent out during the month, St. George's W.A.; St. George's G.A.; Cornwall W.A.; Cornwall G.A.; and Gallington having contributed these; a member of March W.A. has presented a sterling silver communion service to the church at March and several articles of church furnishings have been sent to Missions. Hospital furnishings are required for a hospital at Shulus in the diocese of New Westminster. This is a new hospital for which the W.A. have recently commenced to pay the salary of a nurse. Letters of thanks were read from the Rev. W. R. Hynes, Piegari reserve, to whom Christmas gifts were sent, and from the Rev. Frank King of the Railway Mission. The clergy of this Mission have their headquarters in Regina, but usually spend all their time except three days in each month travelling. In November last they met with a severe loss, their clergy house in Regina having been destroyed by fire. The members of the Mission lost most of their personal belongings. During the year that this Mission has been established eighteen churches have been built in the district to which these clergy minister. Mrs. Greene asked that all Branches preparing bales for Lac la Ronge mission have them ready for shipment by February 15th. The treasurer, Mrs. J. H. Smith, reported receipts for the month, \$274.54, and expenditures \$176.52. She was authorized to pay \$150 on account to the general pledge fund, and \$8 toward the support of a cot in St. Helena's hospital at Jerusalem. The treasurer stated that in consequence of the prompt payments of the branches toward diocesan expenses the printing bill was paid in full and all expenses paid. The Extra-Cent-a-Day treasurer, Mrs. R. Doney's report, showed receipts for the month \$20.17, and a balance on hand of \$15.68. From this fund a grant of \$20 was made toward the rebuilding of the mission school at Yale, B.C. The literature secretary, Miss Low, reported receipts from subscriptions

to magazines and sale of books \$69.22, and encouraging news was given of the progress of study classes. These are being formed in many parishes and the text book chosen is "From Sea to Sea," by the Rev. Canon Tucker. The junior work progresses satisfactorily, ten members having been added to the babies' branch and the juniors of All Saints' having sent a valuable bale of Christmas gifts to Mattawa. The receipts in this department were \$27.35. Branch reports were heard from Manotick, Richmond W.A. and G.A., Almonte, Kars G.A. and Perth. The president referred to the loss sustained by the Church in Canada during the past month in the death of the Right Rev. Dr. Holmes, Bishop of Athabasca, whose work was of deep interest to the W.A. The organization in this city has lost three members during the month, one of them being a valued vice-president of Grace Church branch. A new interest was brought before the meeting in a letter from Mrs. Montgomery, wife of the well-known clerical secretary of the S.P.G. in London, England, who offers on behalf of the central committee of Women's Church Work in England special facilities to Churchwomen visiting England for coming in contact with Church work in Great Britain. Mrs. Capp was asked to acknowledge this offer and will gladly make the matter more widely known among Church workers in Ottawa.

**Newbliss.**—A new Branch of the W.A. was organized at this place by Mrs. F. D. Woodcock, Brockville, and Mrs. T. A. Smith, Lyn, under the most favorable auspices. The following officers were elected:—Hon. pres., Mrs. C. E. S. Radcliffe; pres., Mrs. J. Seymour; vice-president, Mrs. R. T. Beckett; secretary, Mrs. Albert Foster; treasurer, Miss Dealey; delegate, Mrs. R. T. Beckett.

**Frankville.**—The annual meeting of the W.A. of this Branch was held at the rectory lately. The parishioners' offerings for the apportionment this year amounted to \$160, nearly three times as much as last year.

### NIACARA.

**Lowville.**—St. George's.—The parochial Branch of the W.A. held their annual meeting February 7th. There was a good attendance and a very successful year reported. Officers were elected as follows:—President, Mrs. G. Ellenton; 1st vice-president, Mrs. Gastle; 2nd vice-president, Mrs. C. Richardson; secretary, Mrs. R. Griffith; treasurer, Mrs. D. Shuert; auditors, Mrs. F. Spence and Miss S. Richardson; delegates, Mrs. R. Griffith and Mrs. D. Shuert; substitutes, Mrs. C. Richardson and Mrs. T. Coulter.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—St. Mark's.—On Thursday, February 22nd, the Rev. N. LeMoine, the rector of the parish, and Mrs. LeMoine, celebrated the 25th anniversary of their wedding day which occurred on that date. A public reception was given to them in the Parish Hall which was very largely attended and the meeting was presided over by Mr. J. W. DeWolf, senior church warden. Among those present were Colonel Denison, officers and non-commissioned officers of the R.C.R. and Capt. MacDonald and officers of the Niobe. The chairman having announced the object of their gathering, called on Mr. and Mrs. LeMoine to come forward, and he read and afterwards handed over to them a very kindly-worded address which was signed by the two wardens. Mr. LeMoine was then presented with a magnificent cabinet of silver from the parishioners of St. Mark's and St. John's; a silver tray from Capt. MacDonald and officers of the Niobe, and a silver entree dish from the parish of St. James', besides several individual gifts. Mr. LeMoine, who was much touched by the kind remarks and tokens of love and esteem, thanked his people for their kind thoughts and beautiful presents, referring to the pleasure he had always found in working in St. Mark's parish. Another presentation was made, this being a purse

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of gold to the Rev. F. W. Sykes, the curate, which sum of money was given to him in order to assist him to make up the loss sustained in the King Edward fire, when he lost all his personal effects and handsome library.

Church of England Institute.—The first of a series of Lenten addresses on "The Problem of Reunion," was given on Sunday afternoon, Feb. 25th, at this Institute by Rev. E. Watering Florence, rector of St. Bees, Westville, the subject being "The Need of Reunion." The Rev. C. W. Vernon, secretary of the Institute, presided, and explained the purpose of the course. Miss M. A. Johns kindly presided at the piano. Mr. Florence delivered an eloquent address, emphasizing the idea that the unity to be striven for was the spiritual unity to which our Lord referred in His great prayer, "that they all may be one in Us." He held that outward conformity was not possible. Is it possible, he asked, with all the variety of characteristics and races of men to have perfect uniformity in creed or in organization? The monotony of sameness is nowhere to be found in the Father's creation, yet the universe is essentially one. There are and will be differences in men, yet all can be bound together in one bond of unity in Jesus Christ. He quoted from the words of the late Archbishop of York that already to the eyes of our Blessed Lord there is one body, consisting of all the baptized. Perfect spiritual union is the ideal of Our Lord and His Apostles. With the Church of Rome at one extreme, the various Protestant bodies at the other, and the Anglican Church in the centre, there would seem to-day to be little prospect of outward unity. Union with Rome would seem to involve the acceptance of papal infallibility and transubstantiation; with the Protestant bodies the compromise of principles for which the Church of England has always stood. In concluding the speaker made an effective appeal for spiritual unity and the spirit of love amongst all followers of Christ. On the following Sunday the Rev. Canon Powell, the president of the King's College, Windsor, N.S., spoke on the subject of "The Causes of Separation."

St. Matthias.—On Tuesday evening, Feb. 27th, a representative gathering of the members of this congregation took place in the Oddfellow's Hall for the purpose of saying farewell to the retiring rector, the Rev. C. K. Masters, M.A. Mr. J. S. McLeod presided. The Revs. C. W. Vernon, L. J. Donaldson and T. H. Prince made short speeches, and all bore testimony to the efficient work which had been accomplished by Mr. Masters during his tenure of office, as also to the great influence for good which Mr. Masters has always had both in the city as also in his own parish. Messrs. J. E. Parker and J. S. McLeod and H. D. Romans all spoke of the good and conscientious work done by Mr. Masters and wished him every blessing. Before the close of the evening Mr. Masters was called to the platform, when the chairman read a complimentary address and Miss Helen Richardson on behalf of the congregation presented him with a well-filled purse of gold. Mr. Masters, who was completely taken by surprise, suitably thanked the congregation for their many evidences of good will, and in feeling terms expressed his regret at leaving them. The gathering closed with singing "God be with you till we meet again," and the National Anthem. A very enjoyable musical programme, both vocal and instrumental, was given during the evening. All of the addresses delivered were of a most appreciative nature. The various speakers also regretted Mr. Masters' departure from the city and wished him every success and God's blessing in his new sphere of work.

Wolfville.—During Lent the rector, the Rev. R. F. Dixon, has arranged for mass meetings for men and boys only every Sunday afternoon in the Opera Hall. There was a very large gathering last Sunday, and after a short service and a few words from Mr. Dixon, the Rev. Dr. De Wolfe, principal of the Ladies' Seminary, gave an excellent address suited especially for men and boys, which was listened to with the closest attention. The services are under the auspices of the Brotherhood of St. Andrew.

QUEBEC.

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

Levis.—The Rev. E. M. W. Templeman, the rector of this parish, has been called away to England on account of the sickness of a relative. He expects to be back again in the parish for Easter.

MONTREAL.

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

Montreal.—St. Martin's.—On the evening of Ash Wednesday at a public meeting of the members of the Montreal Hebrew Christian Association which was held in the Church of England Mission, the Rev. Canon Troop, the rector of this church, was presented with the following address which was beautifully illuminated and handsomely framed:—"To the Rev. G. Osborn Troop, M.A., rector of St. Martin's Church, Canon of Christ Church Cathedral: Revereud and Dear Sir,—We, the members of the Montreal Hebrew Christian Association are desirous of expressing publicly to you our sincerest gratitude for the deep interest and care you have shown and are still displaying for our welfare and the welfare of our unconverted brethren in Montreal. And we therefore heartily beg you to accept this simple letter and frame as a small token of our grateful feeling toward you. We all earnestly pray Almighty God may ward you according to His precious promise. 'They shall prosper that love Thee,'—Ps. cxiii, 6. We remain, Rev. Dear Sir, for ourselves and others: D. J. Neugevirtz, president; Henry Lewis, vice-president; M. L. Sosnin, chairman of committee; I. Finestone Jackson, sec.-treas." The presentation was made by the Rev. D. J. Neugevirtz, the missionary-in-charge and president of the Association. Mr. Henry Lewis, vice-president of the Association, conducted the opening exercises. The Rev. Canon Troop replied briefly in fitting terms. Short speeches were also made by Mr. I. F. Jackson, Dr. Sosnin and Mr. T. M. Rosenthal. At the close of the meeting the Benediction was pronounced, after which refreshments were served and a pleasant time was spent in social intercourse.

The Rev. R. Faries, the Anglican missionary at York Factory on Hudson's Bay, is staying at present in this city with his wife. They are the guests of the Rev. Canon Troop, the rector of this parish. He is returning to his post of work as soon as navigation opens. In the course of an interview with a local reporter, Mr. Faries said that the building of the proposed railway to Hudson's Bay will not be a very difficult matter for the land which is generally referred to as wide-spreading stretches of muskeg is really level land with a good bottom and a little draining will obviate all difficulty from water. On the choice of a terminal on Hudson's Bay, Mr. Faries did not care to express a decided opinion. Port Nelson, he said, was extremely shallow, with a shifting sandy bottom, and was, moreover, exposed to all the winds that sweep the bay. The building of a breakwater and highly-expensive and continuous dredging would be necessary to make a harbour there. York Factory, on the other hand, was a natural protected harbour, but it was very small, rather shallow, and had a rocky bottom that would be very expensive to excavate. Mr. Faries is quite convinced that under normal conditions navigation will be possible for four months in the year—whether it will be commercially practicable is another thing. As to the development of the country by the building of a railway, Mr. Faries says the whole enterprise must necessarily be in the nature of an experiment. It is quite certain that the land in this northern country is of little use for agriculture, but it may be that valuable minerals may be found as soon as the prospectors are encouraged to go into the country. Similarly nobody can say, Mr. Faries declares, to what extent fishing may be developed in Hudson's Bay. The Indians never do any deep-sea fishing; they can catch all they want near the shore—and what is to be got in the great Bay is more or less a conjecture. The Indians are just about holding their own, Mr. Faries says, in the matter of population and they are, at any rate in the York Factory district, fairly prosperous. The Anglican Mission work is a great success.

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ONTARIO.

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

Kitley.—A thankoffering of \$23.50 was given by the members of St. James' Church, Frankville, to the Rev. C. F. Lancaster, M.A., of the Diocese of Montreal, who conducted a ten days' Mission in their church recently, for blessings received therefrom. A week of services will be held (D.V.) during Lent by the Rev. E. Radcliffe, at Easton's Corners, March 4; Jasper, March 11; Newbliss, March 25; and Frankville, April 1. All are welcome.

Lyn.—The Lord Bishop of the Diocese has offered this parish to the Rev. J. De Pencier Wright, M.A., of Murray, Ont., who has accepted it.

OTTAWA.

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

Ottawa.—Under most favourable auspices and with every promise of fruitful results the ten days' Lenten Mission began in this city on the afternoon of Ash Wednesday, when a special service was held in the Cathedral to receive the visiting missionaries and invoke the Divine guidance and blessing upon their labours. His Grace the Archbishop presided, and the majority of the city clergy participated in the impressive service together with a large congregation which occupied the body of the edifice. The next morning the Mission proper began with celebrations of the Holy Communion in each church and services morning, afternoon and evening. The clergy were fortunate in securing the assistance of an exceptionally brilliant body of Mission preachers, as the appended list will show, and great interest was manifested in the Mission, the evening services being particularly well attended. On Sunday afternoon, Feb. 25, a mass meeting for men was held in the Russell Theatre when over a thousand men gathered to hear addresses from the Rev. E. K. Talbot, of Mirfield, England, and the Rev. Canon Scott of St. Matthew's, Quebec. On the following Sunday a similar meeting in the same place was addressed by the Rev. Harvey Officer, of New York, and the Rev. Canon Paterson-Smyth, of St. George's, Montreal. On the first Sunday afternoon of the Mission the Hon. J. D. Hazen, Minister of Marine and Fisheries, presided, and on the second Sunday, the Prime Minister fulfilled the duties of chairman. The Mission preachers in the different churches are as follows: All Saints', Rev. Canon Paterson-Smyth, St. George's Church, Montreal; St. George's, Rev. Canon Scott, Quebec; Christ Church Cathedral, Rev. E. K. Talbot, of Mirfield, Yorkshire, England; St. Matthew's, the Bishop of Fredericton; Grace, Rev. Dr. Llwyd, Trinity College, Toronto; St. Alban's, Rev. Harvey Officer, New York; St. Luke's, Rev. T. J. Stiles, Cornwall, Ont.; St. Margaret's Eastview, Rev. E. McTeer, Cardinal, Ont.; St. Matthias, Rev. E. T. Clark, London, Ont.; Westboro, Rev. W. F. Fitzgerald, Kingston; St. Barnabas', Rev. Dr. Bull, Boston.

Ottawa West.—Westboro'.—The Mission conducted here was a great success. The church was crowded each night. On the last night extra seats had to be placed and some had to sit on the chancel steps. A presentation of some handsomely bound books was made on the last day of Mission by the rector and churchwardens to our special Missioner, the Rev. W. F. Fitzgerald, of Kingston.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Right Rev. Dr. Reeve, the assistant Bishop of the Diocese, preached an impressive sermon in the Cathedral on Sunday morning last. His subject was Self-denial, Fasting and Prayer. The Lord Bishop of Niagara preached in the evening. Before commencing his sermon he said that he was the bearer of sympathy and good wishes from his people to the Bishop and the people of this diocese in the great undertaking which they have now in view of completing their Cathedral. He further remarked that he hoped to be with them at the laying of the foundation stone of the addition which is to take place (D.V.) in May

next. The Bishop preached from the text St. Matthew's x, 38. The Lord Bishop of the Diocese has received a cordial letter from H.R.H. the Duke of Connaught in which he says that he will be most happy to take part in any ceremony which will be arranged to take place in connection with the laying of the foundation stone of the addition to the Cathedral on any date after May 18th up to May 28th next. T.R.H.'s expect to be in this city and staying at Government House from May 16th to the 28th inst.

The Lord Bishop of the Diocese has appointed the Rev. G. I. B. Johnstone, of Sunderland, to the rectory of Markham.

**St. Anne's.**—The Lord Bishop of the Diocese held an Ordination service in this church on Sunday morning last when he ordained Mr. G. F. Saywell, of Wycliffe College to the diaconate. The following clergy were present at the service: The Ven. Archdeacon Inglis, the Rev. Canon O'Meara, the principal of Wycliffe College, the Rev. T. G. Wallace, the rector of St. Stephen's; and the Rev. L. Skey, the rector of the parish. The Rev. T. G. Wallace preached the Ordination sermon. The Rev. G. F. Saywell at the close of the service was licensed to the curacy of this church. He will enter upon the full duties in connection with this post of work towards the end of the coming Spring, after he has completed his full course at Wycliffe College.

**Trinity College.**—Mr. W. M. Clarke has been awarded the gold medal for oratory at this college. The presentation of the medal was made to him in the Convocation Hall on Thursday evening last before a large audience. Five others competed. The silver medal was awarded to Mr. E. A. H. Martin and the bronze medal to Mr. A. D. Hine. The subject chosen by the winner, Mr. Clarke, was "Has India profited by British rule?" The judges were Messrs. G. S. Brett, M.A., M. McGlaughlin, and C. S. Stephenson, M.A. Mr. H. C. Osborne presided.

**Trinity College.**—Dr. Humphrey Anger delivered a most interesting and instructive lecture on "Gounod" in the Convocation Hall of this College on Saturday afternoon last before an audience which practically taxed its seating capacity to the fullest extent. At the close of the lecture practical illustrations were given of the great Master's works by a company of ladies and gentlemen, both of a vocal and instrumental character.

Bishop Brent's appointments during his visit to Toronto this week are as follows:—Friday, 8th March, at St. James' Cathedral Parish House, at 8 p.m., meeting under the auspices of the W.A., open to all. Sunday, 10th March, at St. Simon's Church, for morning service at 11 a.m. At the Church of the Redeemer in the afternoon at 4.15, meeting for men only, under the auspices of the L.M.M. In the evening at St. James' Cathedral, at evening service at 7 p.m.

**Church of England Deaconess' Home.**—The annual meeting of the Church of England Deaconess' and Missionary Training Society was held on Wednesday evening, the 28th ult. in the Convocation Hall at Wycliffe College, with a large attendance. Dr. N. W. Hoyles, K.C., occupied the chair in the absence of the Bishop of Toronto, who was unable to attend. Mrs. Samuel Trees read her report, which showed that there were thirteen probationers in training, taxing the capacity of the training house to the limit. The General Committee will take up the matter of securing more accommodation shortly. The house began the year with twelve students. Three graduated, and three special students were sent to their various vocations. The number of parochial visits made by the deaconesses during the year was 1,564 and 303 addresses were delivered. Three students had taken training at the General Hospital, and one at the Hamilton General Hospital. Many requests for deaconesses and trained workers were received, the supply being totally inadequate. Mrs. Hallam, treasurer of the association, presented the financial report, which showed the total receipts to be \$521.33 and the disbursements \$326, and showed that the mortgage on the house would shortly be paid off. A collection amounting to \$177.75 was taken at the meeting. Miss T. A. Connell, the head deaconess, gave a full account of the work centring and radiating from the deaconess' house, and Miss Benbow explained the work of the deaconess in the parish. The reports were concluded with an account of the work of the deaconesses now labouring in foreign fields, extending from Labrador and South America to Japan, China, India and Persia. The officers were elected as follows: Hon. president, the Bishop of Toronto; hon. vice-president, N. W. Hoyles, K.C.; president, Rev. Canon O'Meara; vice-presidents, Rev. W. J. Southam, Mr. E. W. Trent; secretary, Mrs. S.

Trees; assistant secretary, Miss Trees; treasurer, Mr. T. R. Burpe, chaplain, Rev. Canon Bryan; head deaconess, Miss T. A. Connell; assistant deaconess, Miss H. McCollum. Forty-five prominent Anglican women were elected to the General Committee. The meeting was concluded with an interesting address by the Rev. Canon Dyson Hague, of the Church of the Epiphany.

The following is an extract from a letter from Rev. C. H. Shortt, one of the missionaries of the Church of England in Canada to Japan. It tells of a remarkable change in the attitude of the Government towards religion in general, and especially towards Christianity. He says:—"You no doubt have heard of the cold chill which seemed to have come over all our work from about 1906, since which time our ingathering has been small. We suspected some active opposition from high quarters and we find now that we were right. The brakes were put on strongly, but in an underhand way by the authorities, especially in the schools and the army, and encouragement was given to the Shintoists. The Buddhists took advantage of it and worked hard; but the result of it all was such an increase in immorality of all sorts that the better spirits became alarmed. The change of Government last year removed the chief root of the opposition and we were expecting a turn in the tide. But when it came it was more like a tidal wave! It broke last week (Jan. 20) in a declaration by the Home Office that they were anxious about the state of the country and felt that religion was a necessity and intended to advance it. They proposed a joint meeting of Shintoists, Buddhists and Christians. For the first time the authorities have said—not that they would tolerate our faith as they have done since 1872, but that they would advance it, putting it on a par with Shintoism, the ancient official creed, and Buddhism, the faith of 40 millions at least. It means more than you can begin to understand. No meeting is likely to be held, but it means a big upheaval of some sort, either a big revolt against the Government and us or a big rush in our favour. In any case we need the strongest intercession for wisdom to act rightly whatever happens."

**Apsley.**—On Ash Wednesday morning the Rev. J. Bennett Anderson conducted a nine days' Mission to St. George's, with Rev. C. Lord and Rev. Phippen. The latter bringing him to Haultain during the afternoon. After a most difficult ride, including several up-sets driving some 15 miles, it was found impossible to reach the church near Mount Julian. The curate and the evangelist and their horse each arrived back in three separate parts. The Mission was continued from Saturday till Wednesday at Haultain. After fighting high drifts and deep snow while visiting service, the evangelist caught the Apsley stage to Lakefield, and is now resting at his home, 136 Robert Street, Toronto.

#### NIACARA.

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

**Hamilton.**—Church of the Ascension.—At an informal gathering of some of the men of the congregation held at the Tudor Inn on Saturday afternoon, Feb. 24th, the Rev. T. H. Perry was presented with a purse of gold on account of his leaving the parish to take an important rectorship at Halifax. The presentation was made by Mr. Adam Brown who spoke feelingly of the great loss to the parish at Mr. Perry's departure. Mr. Perry made a suitable reply, thanking everyone for good wishes and remembrances. Short addresses were given by the rector, the Rev. Canon Wade, and Mr. J. A. Henderson, one of the churchwardens. A very pleasant social time was spent at the close of the proceedings.

#### HURON.

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

**London.**—St. Paul's Cathedral.—The Lord Bishop of Huron preached the first of a series of sermons which is to be delivered in this Cathedral church during the present season of Lent on Friday afternoon, Feb. 23rd. He chose for his subject the Parable of the Sower and dealt at some length with the four classes of listeners to the Word of God which are described

therein. During this present season of Lent the Bishop intends to preach a series of sermons on the different parables as related in the Gospels.

**Call.**—Trinity.—The Rev. Canon Tucker of St. Paul's Cathedral, London, Ont., is giving a course of special sermons in this church on Fridays during the present season of Lent. The first one was given on the evening of the 23rd ult., and there was a large attendance.

**Walkerton.**—Recent activities in this parish include the formation of a strong branch of the A.Y.P.A. Among the officers are the following: Mr. G. DeW. Martyn, Mr. McBurney, Mr. Perry, Mr. Huck, Mrs. Miller, Miss Harvey, Miss Wesley, &c., &c. Varied and interesting programmes have up to the present been presented. On Missionary night Miss Wilkes read a paper on missionary work in Canada. The rector gave a short address on the work in general. A very interesting discussion took place on the subject. Two sleigh rides were given, one by Mrs. Miller to Mr. R. Wilson's, one of the Church families in the country. All of the country friends gathered to meet the young people from the town. A very enjoyable social time was spent. Another such ride was given by Mr. Martyn to the home of Mrs. Ellis. Generous hospitality was provided in each case. The rector gave an address on "Ireland and the Irish" at an open night of the Society. The S. S. was crowded. For two hours he kept the audience entranced with a description of the wit, humour, emotion and religious feeling of the Irish people. He showed the debt that the Empire owed to the race, in literature, science, arts, religion and war. A hearty vote of thanks was proposed by Judge Barlett to the rector. The annual supper to the choir this year included the members of the A.Y.P.A. and was held on Tuesday, 20th. About one hundred sat down to supper. A good programme was provided by the orchestra which rendered a beautiful selection of music. Some time ago the rector was presented with a set of vestments by the ladies of the parish. Mr. Campbell, a young man on the staff of the local branch of the Bank of Commerce, furnished the Sunday School throughout with chairs, two hundred in number. The young people show their appreciation of the new Sunday School by the way they have used it this winter. The rector has been preaching a course of sermons on Christian Worship and Secrets of Strength.

**Sandwich South.**—St. Stephen's.—On Monday afternoon, Feb. 26th, the Bishop Williams confirmed a class of 23 candidates presented by the Rev. J. R. Newell, the rector of the parish.

#### ALGOMA.

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

**Cravenhurst.**—St. James'.—The Ruri-decanal Chapter of the United Deaneries of Muskoka and Parry Sound met here on Tuesday and Wednesday, Feb. 13th and 14th, when the following clergy were present:—The Rev. A. W. Hazlehurst, Rural Dean of Muskoka; the Rev. Canon A. H. Allman, Rural Dean of Parry Sound; and the Revs. E. J. Harper, F. H. Hincks, T. B. Holland, A. J. Oakley, J. Warning, G. H. Phillips, T. E. Lowe, and the rector, the Rev. Percival Maves. On Tuesday, at the afternoon session, questions of practical interest were discussed including that of "Beneficiary Funds." Evening prayer was said at 7.30 p.m. when a large congregation was present, and a very helpful sermon preached by the Rev. A. J. Oakley, of Milford Bay. After the service, the clergy adjourned to the rectory, when the subject of Prayer Book revision was introduced and discussed. On the morning of the 14th inst., the Holy Communion was celebrated by the Rev. Canon Allman, R.D.; Matins was said at 9.30 a.m. by the Rev. E. J. Harper; Litany at 12 noon by the Rev. A. W. Hazlehurst, R.D.; and Evensong was sung at 5.30 p.m. by the Rev. T. B. Holland. The morning session opened with prayer and the Greek Testament, Acts iv., 32 and onward, read and discussed, the discussion being led by the Rev. F. H. Hincks. This was followed by an admirable paper on "Paget's Introduction to Hooker, Book V." by the Rev. T. Bird Holland. The afternoon session was occupied with a very instructive paper on "Modern Methods in the Sunday School," by Mr. Dudley Hill, which provoked much useful discussion; and a hearty vote of thanks was accorded Mr. Hill for his welcome paper. Votes of thanks were passed to the readers of the var-



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**Fort William.**—St. Thomas'.—A very handsome oak lectern was placed in this church and dedicated on Sunday, February 4th, in memory of a former worker in the parish, Mr. Ernest James, who was instantly killed about five years ago in the Canada Foundry, at this place. The lectern was formally dedicated at the morning service by the incumbent, and bears a brass plate with the following words: "To the glory of God and in loving memory of Ernest James who was accidentally killed on Feb. 5th, 1908." The Lord Bishop of Keewatin recently paid a four days' visit to Fort William and Port Arthur, and preached in St. Paul's on Sunday morning, Feb. 25th, and at St. Thomas' Church in the evening, to large congregations. His Lordship also lectured on Monday, Tuesday and Wednesday evenings at St. Luke's, Fort William; St. John's, Port Arthur; and St. Thomas', West Fort William, respectively, on "A trip across the Barren Lands of the North." Needless to say the lectures were thoroughly enjoyed by all those who heard them, and the information given proved of great value to the hearers. These lectures were given under the auspices of the Rural Deanery of Thunder Bay and they form a part of a programme outlined by the committee for lectures during the winter. Bishop Loft-house also spoke at a meeting held in the Grand Theatre on Sunday afternoon under the auspices of the Y.M.C.A. and at a luncheon of the Canadian Club which was held at the Victoria Hotel on Wednesday evening at 6 o'clock p.m.

**RUPERT'S LAND.**

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

**Winnipeg.**—A meeting of the Dynevor Indian Hospital Committee was held on Friday, Feb. 23rd, in the Synod Office, the Rev. Canon Murray presiding. The monthly accounts were passed and visitors for the ensuing month appointed. The resignation of Miss Jenks was received and accepted. Miss Gill, late of Dublin Infirmary, Ireland, and connected with the Deaconess' Institute, Montreal, has been appointed head nurse and matron of the hospital. The Rev. F. Brazier has been appointed to the incumbency of Reston.

**St. John's College.**—Nearly one hundred of the Old Boys of this college and school gathered together in Manitoba Hall on the evening of Saturday, Feb. 24th, for the purpose of holding the first dinner of the newly organized St. John's Alma Mater Association (Winnipeg Branch). The Constitution was adopted as drafted by the committee appointed for this purpose, and the officers who had been temporarily elected were all declared elected under the Constitution, with the exception of the Archbishop of Rupert's Land, who was made patron instead of honorary president, Dr. Harvey Smith being elected to the latter office. Mr. Osborne Scott, President of the Association, was in the chair. A reminiscent address was given by Dr. Harvey Smith, who related many interesting and amusing anecdotes of his school and college days at St. John's. Mr. Kenneth R. Daly responded to the toast to the college, which was proposed by giving the St. John's yell. Mr. Eric Hamler, master in the school, contributed a song which was enthusiastically received. The address of the evening was given by the Rev. Canon Matheson, who spoke on the present aspect of the university question and the future before the college.

**Deloraine.**—Rural Deanery of Turtle Mountain.—A meeting was held at this place on Feb. 19th and 20th. The business meeting of the Deanery was held on Monday afternoon, the Rural Dean Roy in the chair. It was resolved to support the motion of the Deanery of Souris to be brought forward at the Synod "that a report of each meeting of the Executive Committee be sent to the clergy." At 8 p.m. divine service was held in St. Andrew's Church, the preacher being the Rev. W. R. Johnson of Killarney. A celebration of the Eucharist was held at 8 a.m. on Tuesday and then at 10 a.m. The Rev. H. W. A. Brand gave an excellent paper on "The Christian Religion; its relation to Human Life and Social Progress." The Rev. H. Cawley

then read a paper on "The Church in the Modern World." Tuesday afternoon and evening was occupied with a Sunday School conference and round table talk. The Rev. W. A. Fyles, Sunday School Field Secretary, gave an address in the afternoon and a lantern lecture in the evening. Officers for the Sunday School Association of the Deanery were elected as follows: President, Rev. P. Heywood, B.A., Waskada; secretary-treasurer, Rev. H. Cawley, B.A., Ninga. The Executive Committee consists of Mrs. Bush, Boissevain; Mrs. T. Bate, Desford; Miss Bate, Killarney; Mrs. Puller, Deloraine; and Miss Attridge, Waskada. The clergy and lay readers are members ex-officio of the committee. Superintendents were also elected for the various departments in the Deanery: Font roll and primary, Mrs. Heywood, Waskada; Home Department, Mrs. Hayes, Deloraine; Bible classes: junior and adult, Rev. H. L. Roy, Boissevain; teacher, training and examination, Rev. W. R. Johnson, Killarney; missionary classes, Rev. H. W. A. Brand, Deloraine; finance and statistics, Rev. H. Cawley, Ninga.

**Brandon.**—St. Matthew's.—Lent is always well observed in this parish and the arrangements for the present year give ample opportunity for devotion. Service is held daily and a special series of Lenten sermons has been arranged when sermons will be delivered by the following clergy:—Rev. G. A. Wells, B.A., of Minnedosa; Rev. Rural Dean Comyn Ching of Souris; Rev. P. G. Powell, of Moore Park; Rev. W. G. Findlay, M.A., of Carberry; and Rev. W. G. Nicholson, B.A., of Elgin. The ladies are raising a considerable sum by the calendar scheme towards the furnishing funds for the new church. It is likely that the present property will be sold during the current year and a new church, adequate to the needs of the parish, erected on the site purchased some years ago at the corner of Louise and Thirteenth Streets. The W.A. of this parish have raised \$300 during the past year for missionary purposes. The Babies' Branch has been taken up and now has a membership of twenty. The Girls' Club recently presented a very successful drama the proceeds of which were for the piano fund. One of the strongest organizations is the Children's Guild where the little ones are taught to sew. They hold concerts and sales of home cooking besides selling their work at the W.A. bazaar. In this matter they have realized over \$100 which will be devoted to some article for the church. The B.S.A. is doing good work, especially in conducting the men's meeting at the conclusion of Evensong. An adult Bible class, under the direction of Mr. J. P. Curran, K.C., has just been started on Sunday afternoons and it is meeting with much success.

**ATHABASCA.**

**Fort Chipewyan.**—St. Paul's.—A midnight service was held in this church commencing at 11.30 p.m. Just before 12 o'clock the hymn "A few more years shall roll," was heartily sung by the numerous congregation, after which a few minutes were occupied in silent prayer. The bell then sounded the advent of the New Year, and immediately the hymn "Father let me dedicate all this year to Thee" was heartily sung. The sermon was preached by the incumbent, the

Rev. O. J. Roberts, who took his text from Isaiah xxxviii., 18-19. On Tuesday, Jan. 2nd, the Rev. O. J. Roberts and Mrs. Roberts started for Smith Landing, a distance of some 100 miles. The trip, which was a very cold one, was, however, safely accomplished by two dog trains, the time being three days. The thermometer stood at 52 degrees below zero and may at times have been even greater. After a hearty welcome at Smith and a day's rest, a drive was made across the 16 mile portage to Fort Smith. At this place an infant was awaiting its christening, and the Rev. O. J. Roberts held a church service and administered the Holy Communion. After a short stay returned to Smith at which place also divine service was held. The return journey to Fort Chipewyan was decidedly fresh but uneventful. Both at Fort Smith and Smith Landing the Church service were much enjoyed. The nearest Protestant Church is 100 miles from Chipewyan and the other one is 300 miles north.


**NEW WESTMINSTER.**

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

**Vancouver.**—All Saints'.—The annual meeting of the Vancouver Branch of the Sunday School Association of the Diocese of New Westminster was held in the Parish Hall of this church on Feb. 13th last. There was a good attendance of the Sunday School workers of the various Anglican parishes of the city and the reports read showed the splendid work that had been accomplished during the past year. A hearty vote of thanks was tendered to the Rev. H. St. G. Buttrum, who has been secretary for the past two years. The election of officers resulted as follows: Rev. F. A. Chadwick was re-elected president; Rev. H. C. Beacham and Mr. J. T. Williams, vice-presidents; Mr. C. Miller, secretary; and Mr. R. Axon, treasurer. At the close of the meeting refreshments were served by the teachers of the Sunday School.

**St. James'.**—The Rev. H. Edwardes, who has been in charge of the parish during the late Rev. H. G. Fynes-Clinton's illness, has been appointed by the Bishop to the rectory of St. James, with the approval of the Church Committee and lay delegates to Synod according to the canon, and the appointment has been endorsed by a congregational meeting. Mr. Edwardes is vicar of St. George's, Truro, England, chaplain to the Royal Colonial Infirmary and chaplain to the Territorial forces. He is a graduate of Lichfield Theological College and was ordained priest in 1883. He was curate in St. James', Vancouver, in 1895, and has worked in South Africa. Mr. Edwardes has left for England to resign his parish and close up his business matters. Meanwhile the parish will be in charge of the curate, the Rev. F. B. Eteson.

The following resolution relative to the recent death of the late Rev. H. G. Fynes-Clinton, M.A., was unanimously passed at the last meeting of the New Westminster Diocesan Clerical Society which was recently in session:—"We, the officers and members of the New Westminster Diocesan Clerical Society, desire to place on record our deep sense of the irreparable loss sustained through the death of the first president of this Society, the Reverend Henry Glynn Fynes-Clinton, M.A., Keble College, Oxford, rector of St. James' Church, Vancouver, who, from the time of its inception on February 27th, 1894, filled the presidential chair with dignity and grace. As he passes from among us, we feel that we have lost one who, by virtue of his long and faithful service and by his well-known life of self-sacrifice, stood in a unique position in the Diocese and in the City of Vancouver. The scholarship and culture brought with him from his home and college life were never lost or even dimmed by all the storm and stress of pioneer days, but with the people among whom he lived and worked and in the councils of the diocese and this society, lent him an influence that was always powerful. Of his great life and work and character which will for ever be remembered in the history of the Church we may not speak at length; but to his solid worth as a member of our clerical society and as its life-long leader we may affectionately testify. In spite of failing health, advancing years, and the ever-increasing demands upon his time he always reckoned it a duty and a pleasure to attend its meetings. As chairman his presence did much to insure a high level to all proceedings by means of his deep reverence in dealing with sacred subjects, his profound knowledge of the Scriptures, his wide



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reading to which was added the ripened scholarship of a life-long student. Through all, with his strong, practical common sense there was combined a vein of quiet humour which ever had a brightening effect upon our gatherings. Nor must we omit to mention his unflinching hospitality, courtesy and charm of personality. We do indeed count ourselves happy in having been members of the Clericus with him and trust his bright and shining example as a faithful servant of our Lord and Master may ever live within our hearts and be an inspiration to us and our Society in all the years to come. Signed in behalf of the New Westminster Diocesan Clerical Society, J. Hugh Hooper, hon. sec."

### KOOTENAY.

#### THE DIOCESAN SYNOD.

**Nelson.**—The eleventh meeting of the Synod of the Diocese of Kootenay was commenced in this place on Wednesday, Feb. 14th, and was continued on the following day under the presidency of the Right Rev. A. U. de Pencier, Bishop of Kootenay and New Westminster. There was a good attendance of both clerical and lay delegates. Holy Communion was celebrated in St. Saviour's Church at 7.30 a.m. by His Lordship the Bishop, assisted by the Rev. F. H. Graham. Between 7 and 8 o'clock delegates and friends communicated. At 10.15 the Bishop read the Office for opening the Synod in the Knights of Pythias Hall, and at 10.30 the roll was called, when 24 clerical and 37 lay delegates were found to be present. The Bishop read his Charge, in which he said it was with sincere pleasure he greeted the members, clerical and lay, at the eleventh meeting of the Synod of the Diocese of Kootenay. His report began by mentioning that in the 29 incumbents of parishes there had been changes during the year in no less than 11 instances. His Lordship said that since the meeting of the Synod last year he had travelled by land and sea over 24,000 miles. He had visited England and was at the coronation, and gave a list setting forth in some detail the visitations that had been made in this diocese that all might realize the need that exists, growing more and more insistent every day, that Kootenay should have her own Bishop. There are now 60 clergy in New Westminster and it is useless to expect any one man to supervise and direct the many activities and work as they ought to be done in these two great areas. The Bishop concluded: "Brethren, I am addressing you, I hope for the last time as president of the opening of a synod in Kootenay. I have the assurance from our friends in England that the bishopric endowment fund will be completed by this time next year. I trust that as soon as that is accomplished you will elect a man to be your own Bishop. Until then I will endeavour to devote myself to the work with all the power that God may give me, aided by your prayers and your sympathetic assistance, and may our labours thus mutually shared in be carried on to the glory of God and the extension of His kingdom." The scrutineers having reported the number of lay delegates present, the synod was declared properly constituted, and on motion of the Rev. F. H. Graham, seconded by Mr. F. Irvine, the minutes as printed were taken as read and adopted. Archdeacon Beer then read his report, and on motion it was received and ordered to be printed. Rev. F. H. Graham was re-elected clerical secretary, and Fred Irvine was re-elected lay secretary. Reports were then read by Rural Deans Flewelling, Green, Procnunier, Steele and Graham and were ordered to be printed. Rural Dean F. H. Graham, Nelson, reported that during the past year there has been considerable immigration into the rural deanery, especially to those parts devoted to fruit raising, etc., particularly to Kootenay Lake, the Kootenay and Columbia rivers, Bend d'Oreille valley and the lower Arrow lakes. In order to meet the needs of these settlers, many of whom belong to the Church of England and are not in a position to give much financial support to the Church, the Church requires, and shall require as time goes on, both men and money. Much excellent work has been done in the parishes of the rural deanery in the past year. In the parish of Nelson a most comfortable rectory has been purchased, on which already quite a large payment has been made. The building fund for the new church, which is to be a memorial to the late Bishop Dart, has reached a total of \$4,000, and it is hoped during the next two years

### CANADIAN CHURCHMAN.

at the outside to raise an additional amount to put the district in a position to fund this most necessary part of the Church's labors. At Willow Point there is a growing community. The members of the Church there have raised amongst themselves an amount approximating \$300, and an additional gift of \$500 has been made toward the building of the church by the boys of St. Andrew's School, Southboro, England. A convenient site has been given by J. J. Campbell, and during the present year it is confidently expected that a church will be built. In the parish of Kokanee there is one church building completed and in use, and a new church will be built, and it is hoped completed before Easter at Harrop. This church is the gift of the Countess of Charlemont, aunt of L. McClure John, a lay delegate to this synod. Other relations of Mr. McClure John have given the altar cloth and linen, a silver paten, chalice and cruets, brass cross, candlesticks and vases. The Woman's Auxiliary at Balfour have paid off the debt on the vicarage and it now belongs to the parish. Canon Hall has raised money for a launch for the use of the vicar, from old Etonians, among whom was Lord Rosebery. At Rossland a very beautiful reredos in memory of Father Pat has been presented to St. George's Church by Miss Ellen Wrightson, the English artist. It is three cedar panels and the painting represents the Good Shepherd and His Flock. The vicar of Nakusp, the Rev. Stephen H. Phillimore, reports a year of progress. A new vestry has been built on the west end of the church entirely by voluntary labour. An excellent bell, the gift of Sir Walter Phillimore after his visit to Canada, has been installed. Three meetings of the Ruri-Decanal conference have been held during the past year. These meetings continue to hold their very deep interest for the members and are looked forward to with much pleasurable anticipation. The report of the Woman's Auxiliary, giving details of the splendid work done during the year, was read by Rev. F. H. Graham and on motion was ordered to be printed. After a committee on the best means of raising contributions from the parishes, the synod adjourned until 10.30 this morning. At 8 o'clock a large congregation assembled in St. Saviour's church. The clerical members of the Synod, properly vested, joined the large choir. The first part of the service was taken by the rector, Rev. F. H. Graham. The first lesson was read by Rev. D. E. D. Robertson. Rev. F. Watson read the second lesson. The second part of the service was taken by Rev. C. H. Meyrick, and at the close His Lordship the Bishop pronounced the Benediction. The anthem was "O Taste and See," 34th Psalm, 8, 9 and 10 verses, by Sir John Goss. Magnificat and Nunc Dimittis, Tours in F, and the musical portion of the service was well rendered by the large choir. The preacher appointed by the Bishop was the Rev. C. A. Seager, who took his text from St. Matthew, chap. 28, verses 18 and 19, containing the command to go teach all nations, etc. The preacher spoke of the missionary spirit of the Church and its universality. The Church's one business is expansion and evolution to her great destiny, even as a child grows to be a man. The missionary spirit must become the governing law of the Church's life. This will destroy parochialism, which was compared to a dead branch on a living tree, or a withering death in the midst of abounding life. His hearers must also guard against an over-developed nationalism and must not leave out of the building up of the Church the corner stone of here essential catholicity. The preacher concluded a most eloquent and inspiring sermon by picturing a wonderful awakening in the Church in Canada, and a growing realization of the purpose of Him Who comforted Himself in His passion with those wonderful words, "and I if I be lifted up will draw all men unto Me."

**Thursday, February 15th.**—The members of the Synod assembled for morning prayer in St. Saviour's Church at 9.45 yesterday, and then proceeded to the K. of P. Hall for business. Mr. C. W. Busk wrote that £10,000 had been given for Church work in Kootenay to the Rev. Canon Perkins, but there were no particulars. On motion, G. H. Playle and H. Bird were appointed auditors to the Synod. The election for the various committees was then proceeded with. On the executive, Reverends Green, Smythe and Procnunier were elected, and Rev. Rural Dean Flewelling was nominated by the Bishop as clerical member, and Messrs. Busk, Cook and Bird were elected, and F. A. Taylor nominated by the Bishop as lay members. As clerical delegates to General Synod Archdeacon Beer, Revs. Green, Graham and Seager were appointed, with Reverends Procnunier, Smythe, Solly and Steele as alternates, and lay delegates, F. Irvine, E. A. Crease, H. Bird and C. W. Busk were appointed,

with C. R. Hamilton, G. A. Cock, F. A. Taylor and G. S. Paton as alternates. As representatives on the Board of Management M.S.S.C. clerical delegates, Archdeacon Beer and Rural Dean Graham, and lay delegates, Messrs. Busk and Cock. On the Sunday school committee Archdeacon Beer and Rural Dean Graham, and Messrs. Cock and Irvine. Delegates to the British Columbia Provincial Synod, Archdeacon Beer, Reverends Green, Graham, Seager, and alternates Reverends Procnunier, Smythe, Flewelling and Simpson. Lay delegates are same as to the General Synod. Pension and Sustentation fund Committee, Archdeacon Beer and Reverends Seager, Graham and Solly, and Messrs. Hamilton, Johnstone, Crease and Bird. On motion the Synod passed by a standing vote the following resolution: Whereas, it has pleased Almighty God to take unto Himself the soul of our late beloved brother, Henry Glyn Fynes-Clinton; therefore be it Resolved, that we, the Synod of the Diocese of Kootenay, now in session assembled, desire to thank God for his noble life and devoted service. We take encouragement from his untiring example and we express our sympathy with the parish of St. James, Vancouver, at the irreparable loss the parish has sustained in the death of their beloved rector; and be it further Resolved, that this resolution of condolence be forwarded by the secretary of the Synod to the bereaved congregation. The Ven. Archdeacon Beer, in presenting his eighth report to the Synod, said in part: "That portion of British Columbia which comprises the Diocese of Kootenay has had a very considerable increase in its population which comprises the Diocese of Kootenay has immigration bids fair to be far greater in the near future. A number of small places—hamlets we might perhaps call them—are springing up in our midst, orchards are taking the place of primeval woods, railways are intersecting the country in every direction; the whole aspect of the country is being changed. Of course the Church will have to grapple with this improved condition of things; she will have to make greater efforts than ever before to furnish the sinews of war to win the country for Christ. Efforts are being made to induce our people to use the duplex envelope; thus, you see, we are alive to the necessity of increased support for Church work. So far as figures in the annual returns can guide us, we have reason to be pleased with the advancement that has been made in various directions. We have at this time 27 clergymen actually in charge of parishes. These clergy, with a few students and lay readers, have ministered to 73 stations. The growth in the number of members in the Woman's Auxiliary is most encouraging. In 1910 we had 13 branches, with 416 members; in 1911 we have 19 branches with 544 members. The women of the Church as usual are full of good works for the cause of God. Turning to the financial side of the statistical sheet we find the offertories in 1910 amounted to \$20,775, while in 1911 they had increased to \$23,488. The amount subscribed for all Church purposes increased by \$5,713. The value of our Church property is \$25,000 more than in 1910." Letters were read from the churchwardens and vestrymen of the parish of Fernie, asking for assistance from the Synod in their great need. Owing to the strike for the last eight months in Fernie, and the fact that quite a number of the best supporters of the church had left the town, they found it impossible to keep up the payments of interest and amount agreed for the gradual reduction of the mortgage, and they also owed some \$800 on account of heating apparatus and the rector's salary. They had church property valued at over \$22,000 and owed altogether between \$7,000 and \$8,000. There was a long discussion in which the most friendly feelings were expressed to the Church people of Fernie in their troubles. It was pointed out that they had two churches burned, losing some \$5,000 or more, and had always given ungrudgingly while they were able. The result was that on motion the executive, who had already promised \$900, were instructed to try and arrange money to put the mortgage, etc., in good standing. A spontaneous desire to help was manifested and the representatives of the various parishes present began to shout the amounts they would be responsible for and in less than ten minutes the large sum of \$1,005 was subscribed, as follows:—Penticton, \$35; Cranbrook, \$40; Kokanee, \$55; Archdeacon Beer, \$5; Kelowna, \$120; Vernon, \$100; Rossland, \$50; Armstrong, \$30; Okanagan Centre, \$10; Creston, \$10; Golden, \$25; Nakusp, \$25; Revelstoke, \$25; Trail, \$50; New Denver, \$25; Okanagan Mission, \$15; Salmon Arm, \$10; Bonnington, \$10; Keremos, \$5; Edgewood, \$10; Nelson, \$150; Grand Forks, \$25; Enderby, \$20; Greenwood, \$55; Summerland, \$50; Rev. Reed, \$5; Bishop de Pencier, \$25; F. Richardson, \$5;

March 7, 1912.

March 7

McClure, great than ern genero ber as the good of th presidency passed to hospitality to the frien gifts to th committees Vernon fo service, an served the and Thurs- ship givin; Bishop an the visitin people of 1 200 and 30 The meeti from the l on behalf singing of and "God

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McClure, John, \$10. The Bishop expressed his great thankfulness for the fine example of western generosity, which he should always remember as the last act of the Synod on what, for the good of the Church, he hoped would be his last presidency of this Synod. Votes of thanks were passed to the citizens of Nelson who had given hospitality to the visiting members of the Synod, to the friends of McClure John for their splendid gifts to the parish of Kokanee, to the various committees, to Fred Irvine, to the rector of Vernon for the sermon preached at the Synod service, and lastly to the ladies who had so kindly served the splendid lunches on both Wednesday and Thursday. The Synod then closed, His Lordship giving the Benediction. In the evening the Bishop and Mrs. de Pencier gave an at home to the visiting members of the Synod and the Church people of Nelson, which was attended by between 200 and 300, and a most enjoyable time was spent. The meeting closed with a speech of farewell from the Bishop, thanking the people of Nelson on behalf of himself and Mrs. de Pencier, and the singing of "For They Are Jolly Good Fellows," and "God Save the King."

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#### YUKON.

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

**Whitehorse.**—The entertainment and amusement furnished the people of this place on Tuesday, Jan. 30, by the ladies of Christ Church placed them in a class separate and distinct from other entertainers. The nature of the entertainment was a trip around the world, different missionary countries being represented at as many as eight different homes. The central meeting point was Christ Church from which place five four-horse stages and one two-horse rig conveyed the tourists the round of the various countries, some of the stages carrying thirty passengers at one trip. The first stop was in the Land O' the Heather, the home of Judge G. L. Taylor, which was beautifully decorated in characteristic Hoot, mon, style, Scotch flags being prominent. A missionary address was given by the Rev. W. G. Blackwell at his home on the lives of Scotland's greatest missionaries. Mrs. Taylor was assisted in serving by Mrs. Chinery, both ladies being properly costumed in Scotch garb. Norway was represented at the home of Mr. W. S. Watson, warden of Christ Church, Mr. Chinery assisting Mr. Watson. Japan was next visited at the home of Mr. H. G. MacPherson, the decorations being truly Oriental and very beautiful. Rev. W. G. Blackwell told of the needs of Japan, and how the Japs were longing for the softening influences of the Gospel to make their nation one of the greatest. Ireland was next visited at the home of Mr. Fred Vey. Shamrock and everything else that betokens Irish hospitality was represented here. Mrs. Vey was assisted by Mrs. Bleith, Mrs. Develin. Merrie England—Mr. J. Bull was at home to everybody at the residence of Mr. Isaac Taylor, which was nicely decorated with the Flag of England and other suggestions of the Mother Country. Mrs. Taylor was assisted in serving roast beef of Old England by Mrs. Carmichael, U.S.A. That star-spangled banner in triumph still waved o'er the home of Mr. F. E. Harbottle. Miss K. Porter representing the Goddess of Liberty, and Mrs. Oliver dressed as an American missionary, in the stars and stripes, assisted Mrs. Harbottle. Iceland was represented at the home of Sergeant and Mrs. Head, on the Barracks Square, and was a dream of weird Arctic loveliness. A large light was reflected through a huge cake of ice from an electric globe in the rear, and the effect was very beautiful. Here ice cream and cake were served by Mrs. Head, assisted by Mrs. McAdam, both ladies being attired in Eskimo costume. Home to Canada—After leaving Iceland everybody came home to Canada, the rectory and home of the Rev. W. G. Blackwell. Just inside the door was a streamer bearing the words, Welcome Home to Canada. Mrs. Blackwell arrayed as Miss Canada, received her guests, and assisted by Mrs. Paddon, served hot coffee, cream rolls and candy. The rooms were nicely decorated in maple leaves, snowshoes, skis and other things suggestive of our home land. With Mrs. Judge Taylor at the piano Canadian missionary hymns and songs were sung. A short address was given by the rector, and it was nearly midnight when more than one hundred persons completed the journey around the world. During the evening three four-horse stages gave the people a pleasant sleigh-ride out the Dawson trail. The temperature was 20 above zero all evening, and all enjoyed themselves to the full.

\$88.50 being realized for the missionary cause. The ideal of the Rev. W. G. Blackwell is to stir up the people of Christ Church to become the greatest missionary contributors in the diocese.

## Correspondence

### UNIVERSITY OF BISHOP'S COLLEGE.

Sir,—As the account of the recent Corporation Meeting which appeared in your issue of the 29th ultimo under the heading of "Lennoxville" conveys the impression that the University of Bishops' College had contemplated the possibility of moving from Lennoxville, I should be much obliged if you would permit me to state through the columns of your paper that so far as the College is concerned nothing of the kind has been, or indeed can be, considered. The impression, no doubt, arose from the fact that a tentative enquiry had been made by certain old boys of the school as to the possibility of purchasing the college property, but this letter was subsequently withdrawn and was not considered at the meeting. A letter from the school association enquiring as to the possibility of the purchase of the school buildings was laid before the meeting, but it was found that the conditions under which the college owned the property at Lennoxville rendered it impossible to consider even this proposal. The main purpose of the special meeting of the corporation was to consider proposals submitted by myself for the extension of the work of the university, and it was decided with a view to the celebration of the Diamond Jubilee next year to appoint a strong committee with the object of raising a fund of \$100,000.00 for general endowments. A subscription of \$5,000 was at once promised by a prominent member of the university for this purpose, and the different branches of the Alumni Association are taking up the matter with great enthusiasm under the leadership of the Rev. Canon Almond, Montreal. A strong deputation from the Alumni Association headed by Canon Kittson of Ottawa, a graduate of 1869, waited upon corporation and placed several important recommendations before that body which were subsequently considered and adopted. As I feel that it is important that there should be no misunderstanding about the position of the University at Lennoxville I trust you will give this correction a prominent place in the columns of your widely read journal.

Yours very truly,  
R. A. Parrock, Principal.

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### REVISION OF THE PRAYER BOOK.

Sir,—I would like publicly to express my sincere gratification with the admirable questions sent out to the clergy by the committee appointed by the General Synod. To my mind they cover the whole ground. They go to the root of the matter. If the Revision is pursued in the spirit in which the questions are propounded there will be an end, I take it, to the license, or privilege, or abbreviating, the services. In the Revision Zeuvi element, it is well for us all to understand, not a Doctrine is to be touched. The matter of Revision is not an experiment; the Church in the United States has proved its wisdom. To show, however, the way in which Revision is looked at, and (mis)understood by some, I recently met an intelligent

## Church Decoration

entrusted to our artists and workmen will be well and artistically executed. Long experience has proven our work to be in the highest class.

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man who told me his rector had preached a scathing sermon the previous Sunday against Revision. Then this gentleman said to me, "What is meant by the proposal to bow at the name of the Virgin Mary?" I assured him there was no such proposal, and proceeded to enlighten him concerning the Revision. I can but surmise the sermon in question mixed up most unwisely, some extreme Ritualist extravagancies with this great subject of Revision. In concluding, let me say I greatly admire "Spectator's" persistency and courage, in keeping the matter before us. I do not always agree with him, but he gets us thinking, and that is good.

W. J. Taylor.

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### CATHOLIC, NOT PROTESTANT.

Sir,—Will you permit me to reply to some assertions of your correspondent, "Anglican Catholic," in reply to my letter in the Canadian Churchman, in which I objected to the Church of England being called the Anglican Catholic Church, because, as I have said before, the Church of England cannot assume to be the Catholic Church, since it expressly states that it is a particular or national Church, and so only a particular or national member of the universal or Catholic Church. (See last clause Article XXXIV.) See from the preface to the Prayer Book, also, where it says that all such alterations have been rejected as struck at some established doctrine or laudable practice of the "Church of England, or indeed of the whole Catholic Church of Christ," plainly distinguishing the part from the whole. 2. Again my correspondent doubts whether universal and Catholic have a similar meaning. All that I wish to know is how the Church of England uses them, and it is plain, I think, to anyone, that she uses these words synonymously. In illustration of this I may quote from the Prayer for the Church Militant in which we address the Divine Majesty, "beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity and concord. And grant that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and godly love." I now quote from the Litany, (with the exception of the Creed, the Decalogue and the Lord's Prayer) the Litany was the earliest portion of our Prayer Book that appeared in a tongue "understood of the people," and the term made use of is this, "that it may please Thee to rule and govern Thy Holy Church Universal in the right way." This Church Universal is evidently "the Holy Catholic Church" of the Apostles' Creed introduced (from Nicetas) A.D. 450, and into the Nicene Creed much later, and applied by Theodosius the Great to individual Christians, (Council of Constantinople, 381). The Church of England has not objected to the word Catholic as a demonstrative adjective applicable, (a) to the whole or Universal Church, (b) to the Faith as in the Creed or Psalm, whichever one may call it, "of Athanasius." Does the Church of England distinguish between certain churches which are Catholic and others which are not? If she does, I should like to know when, where, and how she does so. Does she in the face of the parable of the tares and the wheat, distinguish Catholic Christians from other Christians? If so, why does she enjoin prayers "for all men," "for all sorts and conditions of men," and after directing us to pray for the "good estate of the Catholic Church," adds "that it may be so guided by Thy good Spirit that all who profess and call themselves Christians may be led," etc., and "hold the faith," etc. 3. What is the proper title or name of the Church? It seems plain to me Christ called it "My Church," this may refer to the mystical body, but I think it also refers to the visible Church, for the Apostolic designation was the "Church of God." This is the simple title that our Church has always used, limited by no adjective and simply qualified by the two words which bear out its assertion of being national—"of England." You may say to whom does the term England refer, and I think as I heard one of His Majesty's Justices state a day or two ago, that it applies to every subject of the English sceptre, Jew or Gentile, male or female, bond or free. It is the Church of England, not merely in England. No other appellation could be used unless you use the term Christian, first used as a term of reproach perhaps, (see Acts xi:26, 1 Peter 4:16), first, etc., at Antioch, and which Theodosius may have had in mind when he ordered the name Catholic Christians to be used (as above) after the Council of Constantinople). 4. So to me it appears clear that it is neither right nor necessary to use the name Catholic as a designation or title for the Church, and in addition I would say that it is a purely human addition not contained in

Divine Writ, and that unfortunately few words have had a vaguer or more changeable meaning. During the great Arian Controversy it was a convenient word to denote those who adhered to the Catholic faith (and who we believe were in the right). But it was not apparently until 381 that the word was authoritatively used even as a mark of individual Christians, and not till a good while later as a title of the Universal Church. Then by the inveterate usage of writers of the first rank in universities, on the floor of Parliament, in standard works, and Acts of Parliament, it has been applied exclusively to Romanists—and philologists rely much more upon usage than derivation for the meaning of a word. Now it is in a sense resuscitated to give a sounding name to a certain party in the Church of England, many of whom, I say with regret and reluctance, appear to believe things quite contrary to the Apostolic teaching in reference to priest, altar and sacrifice, which teaching is set forth in the 8th, 9th, and 10th chapters of the Epistle to the Hebrews, and reiterated in the formularies and tenets, and Articles of the Book of Common Prayer. I earnestly desire to make no false charge. I wish for my own sake to know the truth, and I have no wish to change the honoured name of the Church of England, any further than sheer necessity may require and undoubted authority prescribe.

Geo. M. Cox.

#### NEIGHBOUR FARMERS.

Sir,—It seems to me that there is a very weak spot in our Church organization. Briefly, it is this: Why are our Churchmen in the farming occupation allowed to scatter themselves haphazard all over the Dominion, and in possibly the majority of cases away from parish church influences? In this part of our parish we have a congregation mixed, composed of village people and farmers, but we often feel we should have more farmers in our parish "covering the land." Now at present there are for sale one farm of 107 acres for \$11,000, another of 100 acres for \$8,000, another of 100 acres for \$8,000. Now, I am not asking you to insert an advertisement. But here are three farms of the best soil in Ontario, where we can grow anything—stock, tobacco, peaches, all other fruits and vegetables, and especially beans now worth \$2 per bushel. We raise 15 to 40 bushels of beans per acre. These three farms ought to be taken up quick by some farmer who is a Churchman. It is something very important to a buyer to know he is getting good soil, and, as I know these farms, I would like Churchmen on them, especially as they cannot be beat; and also, the investment is sure, as land in this section of Kent County will rise to \$200 to \$300 per acre. I write this solely to call attention to a weak spot in our organization which should be investigated, as I am sure it will result, properly operated, in the strengthening of many a weak parish, and ultimately greatly strengthen the Church in Ontario. As this is an unusual letter from an occasional contributor, with matter seldom seen in your columns, yet nevertheless of primal importance, I write this in the hope it may cause action and appear in your issues.

E. Beattie,  
Warden, Highgate.

#### WOMAN'S WRONGS.

Sir,—I am glad to see that one woman has had the courage to call attention in your excellent paper to what so many of us have long felt to be a great injustice, more especially felt in small or country places; that, though we are expected to give, collect, or make the money to carry on the affairs of the Church, we are not allowed a voice in appointing the men who will spend that money and carry on the work of the Church. We cannot vote for our Synod delegates; we must stand aside and see men elected who are not even qualified according to the canons. I have attended (so-called) vestry meetings when the raising of money and the cleaning or decorating of the church was discussed and decided upon, and then we were asked to retire to a room at the back whilst the men (who had not the matter half as much at heart as the women behind that curtain) elected their wardens and delegates and talked over the higher affairs elected who was not a communicant at all, and often not even a member of the church, or of any church, so little do the men—clergy and laity—scruple to break a canon when it suits their convenience, but a woman may not vote because it is "contrary to canon law." I have

seen these men, when they could not get a quorum, call in a big boy of such imperfect intellect that he could be taught neither to read nor write, and not a member, to vote on questions rather than allow intelligent, sensible women and earnest communicants to have a voice in the vestry of the Church they love so much. Trusting we shall soon see a change for the better for the sake of our Church,

E. W.

Huron Diocese.

#### THE NAME OF THE CHURCH.

Sir,—I wish to suggest as a name for the Church of England in Canada, the following:—The Canadian Branch of the Church of England. I hope that the Church of England in Canada may be saved from the offensive arrogance of styling itself "the Church," and "Catholic," to the exclusion of all other branches of the Christian Church, as suggested by Mr. G. A. Wells, and others. The Presbyterian and Methodist churches of the Lord Jesus Christ are manifestly universal in their mission. God has most evidently set His seal, the seal of His Spirit, to their ministry, their membership, and their Sacraments; and anyone who cannot see this, whatever his godliness, or his position in the Church, is evidently blinded by his theory of the Church. Without doubt these are churches in the eyes of the Master, and are dear to His heart, as such as ever was the Church of England. The claim that they are not churches is not the doctrine of the Church of England, but of a party in the Church of England, and of individuals in the Church of England. The great mass of Protestant Christians know that these are churches, churches of the living God, and of the Lord Jesus Christ. Such a title as the Canadian Branch of the Church of England expresses what is true and sufficient. In spite of being accustomed to the use of the term "Catholic" in the creeds, the feeling the word creates in a great host of people is that it eventually means the further introduction of a lot of erroneous beliefs and practices of the Church of Rome. As a matter of fact, who are they, but those who delight so much in this word "Catholic" that have introduced so much from the Church of Rome into the Church of England in the Old Land? Of course everybody knows that the Church of England is part of the Church universal; but so also are the Presbyterian and other Protestant churches.

A. H. Rhodes.

#### THE WORD "ALTAR".

Sir,—Your correspondent, "Ignotus," quotes from the Westminster Commentary on I Corinthians, by Dr. Goudge, to the effect that the phrase "the Table of the Lord" is synonymous with "Altar," though even Dr. Goudge says, "It is not probable that St. Paul here refers to any material altar used in Christian worship." In spite of the reference made by Dr. Goudge to Malachi 1:7-12, I believe that the consensus of the best scholarship goes to prove the essential distinction between the two ideas of "altar" and "table." An "altar" is associated with sacrifice; that which man gives to God. A "table" is associated with feast, that which God gives to man, and the former word is never used in the New Testament or (as my quotation from Bishop Westcott showed) even down to the time of Cyprian, of the Holy Table. It so happens that we have an important comment of Bishop Lightfoot on the very passage from 1 Cor. 10, to which "Ignotus" refers. He will be glad to have it for comparison with the words of Dr. Goudge:—"Some interpreters, from a comparison of 1 Cor. 9:13 with 10:18, have inferred that St. Paul recognizes the designation of the Lord's Table as an altar. On the contrary, it is a speaking fact that in both passages he avoids using this term of the Lord's Table, though the language of the context might readily have suggested it to him, if he had considered it appropriate. Nor does the argument in either case require or encourage such a reference. In 1 Cor. ix. 13, 14, the Apostle writes: "Know ye not that they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The point of resemblance in the two cases is the holding a sacred office; but the ministering at the altar is predicated only of the former. So also in 1 Cor. 10:18, e. g., the altar is named as common to Jews and heathens, but the table only as common to Christians and heathens, i. e., the Holy Eucharist is a banquet, but it is not a sacrifice (in the Jewish or heathen sense of sacrifice). (Philippians, "Essay on the Christian Ministry.")"

On this whole subject I am more than content with the great authorities of Westcott and Lightfoot. Their exegesis will only be set aside by the discovery of a profounder scholarship and spiritual insight, and this will not be an easy task.

Veritas.

#### THE NAME OF THE CHURCH.

Sir,—Seems to be much in the minds of our people at the present time. May I offer the following observations with regard to terms which have been suggested in your columns. "The Church of England" is inapplicable because it is not true. We are a branch of, or offshoot from, the Church of England, but we are an independent body, neither in subjection to, nor having any control over, the mother Church. "Catholic" is a term which we cannot use with propriety. It means world-wide, and we are but a part of the world. In a more special application it denotes the teaching and maintenance of the primitive faith and doctrines, and we are not the only church which adheres to that standard, or at least claims to do so. Besides the Roman Church arrogates to itself the use of the term in a manner which would create confusion if adopted by others as a name. Our Catholic position is very well-known and does not require to be asserted in this manner. "Protestant" would be quite inapplicable. It is a term of modern invention and belongs to those bodies whose especial purpose of existence was, and is, to deny and protest against something or other, and especially Romish errors. But our mother Church of England, although protesting against Romish errors as well as all others, did not come into existence for any such object; she existed long before the particular errors mentioned had arisen. Her *raison d'être* was and is the teaching of the primitive faith and the maintenance of all things as established in apostolic times. She is a positive Church, not a negative one. "Anglican" is a term of clear and precise signification, and exactly defines our position, as, when applied to a Church, it means one which is a branch of the Church of England, maintaining communion with the mother Church. We are in fact "The Anglican Church of Canada," and should so call ourselves. Some might say "in Canada," but that is not accurate; we are of Canada, not merely in it.

Anglican Canadian.

#### REV. H. H. MITCHELL'S REPLY TO ARCH-DEACON ARMITAGE.

Sir,—With this letter I will withdraw from this correspondence. I do so because the season of Lent is no time for controversy, and also because after many years' study of the "Ornaments Rubric" I still feel that the only thing for me to do conscientiously is to interpret it literally. Archdeacon Armitage and myself, therefore, are arguing from such opposite view points as to make correspondence ineffectual. If in what I have written I have exercised any uncharity to my opponent I beg to apologize. Whatever our differences, it is a pleasure to feel our points of agreement are greater. We are both ministers of the same Church, reciting the same Creeds. Whether we celebrate the Sacred Mysteries clad in surplice or other Eucharistic garments, we both believe that in the Holy Sacrament the inward part is "The Body and Blood of Christ which are verily and indeed taken and received by the faithful." We can both assent to the words ascribed to Queen Elizabeth:—

"Christ was the Word that spake it,  
He took the bread and brake it,  
And what that Word did make it,  
That I believe and take it.

We both believe we are justified by Faith, and that without Faith it is impossible to please God. I trust that at the final Resurrection the Archdeacon and myself may join hands in spite of all differences here below, and, accompanied by those risen souls whom we have shepherded, may hear the blessed words, "Enter thou into the joy of thy Lord." I thank "Veritas" for his reference to Westcott. Undoubtedly S. Ignatius used the word "altar" to depict the Holy Sacrifice as the centre of Unity. But does not that fact imply a material altar?

H. H. Mitchell,

Jacksonville, Ill., 3rd March, 1912.

[The discussion of this subject is now ended.—  
Editor Canadian Churchman.]

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### Family Reading

#### THE THEOLOGICAL VIRTUES.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

O Faith Divine, for ever shine,  
Within this lowly breast,  
Nor take thy flight until in sight  
The vision is possessed.  
O radiant Hope, on thy fair slope,  
I view the heavenly shore;  
Lead thou me on till morning's dawn  
Sees all my conflict o'er.  
O Love supreme, at thy pure stream  
May I forever be,  
A constant guest; with all the blest,  
Who joy to drink of thee.  
Thrice happy those who find repose  
In Faith, and Hope, and Love;  
But of the three true Love shall be  
The gift which lasts above.

O Thou from whom all grace doth come,  
Faith, Hope, and Love impart,  
And chiefly make Thy Love to take  
Possession of my heart.  
—William Edgar Enman.

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#### NONE BESIDE THEE.

Now under all outward rebellion and wickedness there is in every man who ought to be a friend of God—and that means every man whom God has made—a need of reconciliation. To get back to God, that is the struggle. The soul is God-like, and seeks its own. It wants its Father. There is an orphanage, a home-sickness of the heart, which has gone up into the ear of God, and called the Saviour, the Reconciler, to meet it by His wondrous life and death. I, for my part, love to see in every restlessness of man's moral life everywhere, whatever forms it takes, the struggles of this imprisoned desire. The reason may be rebellious, and vehemently cast aside the whole story of the New Testament, but the soul is never wholly at its rest away from God.—Phillips Brooks, D.D.

#### NO THORNS WITHOUT A ROSE.

Oft have I heard remarks, as if  
To trouble we were born,  
And all the consolation is,  
No rose without a thorn.  
But I perceive God's goodness great,  
In every wind that blows,  
The perfumed air proves that He made  
No thorns without a rose.  
O yes, the thorns are everywhere,  
And many are the foes,  
But notwithstanding I have found  
No thorns without a rose.  
The thorns are all the ills of life,  
Yet goodness from them grows,  
And in the long run, O how true,  
No thorns without a rose.  
In Him who wore a crown of thorns,  
The fire of love still glows,  
At last, He took the thorns away,  
And gave to me a rose.

Rev. L. Sinclair, Port Sydney, Ont.

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INCORPORATED 1855

### British and Foreign

The Rev. G. F. Prescott, who for the past 25 years has been vicar of St. Michael and All Angels, Paddington, was lately presented by his parishioners and friends with a handsome chiming clock and a gold watch in memory of that event. Mr. Prescott is a direct descendant, through his mother, the male line being extinct, of Oliver Cromwell.

Hayton parish church, near York, is the proud possessor of three pre-Reformation bells. It is doubtful whether any East Riding Church (and there are few even in the whole of England) that have three such old bells. Two of these have just been

#### Free Sample of Campana's Italian Balm

Anyone suffering from chapped hands, sore lips, or rough skin may have a FREE SAMPLE of CAMPANA'S ITALIAN BALM by dropping a post card to E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto. All druggists sell it at 25c a bottle.

rehung, and the third, which was badly cracked, has been placed in the nave.

Once again the figures in connection with the Hospital Sunday Fund, as published by the London National Church, the organ of the Church Defence Committee, demonstrate the creditable generosity of the Church of England. For the year 1911 the collections in places of worship in London towards the fund realized £37,040, of which no less than £28,921 was given by Churchpeople.

The students of the General Theological Seminary, New York, and Bishop Roper's former students in that institution, have formally presented him with a pectoral cross. At the same time the Seminary Faculty presented their retiring colleague with an episcopal ring. The former was designed especially by Mrs. Arthur P. Hunt, wife of Professor Hunt, and made by Miss Grace Hazen.

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BOVRIL IS CONCENTRATED BEEF.

The Bishop of Albany, the Right Rev. W. C. Doane, celebrated his 80th birthday on Saturday last at his home in Albany. Large numbers of his friends took part in the celebration and he was the recipient of very many messages of hearty congratulations from all over the United States and Canada. Dr. Doane is one of the oldest and one of the ablest of the Bishops on the American Episcopal Bench.

The Bishop of Kensington and Mrs. Maud have received a number of gifts on the occasion of their leaving Bristol. From the parish of St. Mary Redcliffe they received a purse of money; from the ladies of the working parties a case of silver for Mrs. Maud; and from the members of the men's Bible class a prayer desk for the Bishop and a gold chain for Mrs. Maud. The Bishop will reside in London at 88 Gloucester Terrace.

The Rev. the Hon. John Horatio Nelson, of Lord's Oak, Landford, near Salisbury, attained his eighty-seventh birthday on Monday. He resigned the rectory of Shaw-cum-Donnington, Berkshire, in 1909. Mr. Nelson is one of the three surviving great-nephews of the illustrious naval commander, the other two being Earl Nelson, who was born in 1823, and Rear-Admiral the Hon. Maurice Horatio Nelson, now residing at Gosport, who was born in 1832.

The Bishop-Designate of Ripon, Dr. Drury, was recently presented at Douglas with an address from the clergy of the diocese of Sodor and Man. The address, which had been prepared by Mr. Nicholson, was presented by the Venerable Archdeacon H. S. Gill, M.A., and the Bishop replied. Afterwards the Venerable Archdeacon, on behalf of the Girls' Friendly Societies of the Island, presented Mrs. Drury with a silver wrist purse.

The Lord Bishop of Ossory was recently presented at a large and enthusiastic meeting in the Gregg Memorial Hall, Dublin, with several gifts. Hundreds of old pupils joined in this presentation to Dr. Bernard, and the gifts presented included a

motor car, a silver tray and a volume containing an address with the names of the subscribers. The Lord Bishop of Derry, in the absence of the Archbishop of Dublin, who was prevented by sickness from being present, made the presentation.

This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye-service, but, as servants of God, do everything from the heart and for His "Well done." Ask Him to kindle and maintain in your heart the loftiest motives, and be as men which watch for the coming of the master of the house.—F. B. Meyer.

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The Rev. Canon Pooler, D.D., rector of Downpatrick, who has been appointed to the Archdeaconry of Down, is one of the ablest and most eloquent clergy in the diocese. As a gifted preacher he is equally well known in Dublin and Belfast, and took a leading part in the recent Belfast Church Conference with distinction to himself. His Donnellan lectures secured for him the D.D. degree of the University of Dublin and he has written in an interesting way of St. Patrick's Mission to Ireland.

The new approach to Southwark Cathedral, which has but lately been completed, was duly opened by the Lord Mayor who, accompanied by the Lady Mayoress and the sheriffs, performed the ceremony. He was received by the Mayor of Southwark and the cathedral clergy and was presented by the Bishop of Southwark with a gold key, with which he opened the new gates. The approach is carried on a fine arch from the roadway directly into the Cathedral grounds and it takes the place of a circuitous and dingy stairway.

Mrs. Hole, widow of the much-loved rose-growing Dean Hole, of Rochester, has, since her husband's death in 1904, resided at Wateringbury, Kent, where she has for some years acted as vicar's warden. She is now leaving Wateringbury for Hawkhurst, and has had a parting gift of a handsome Chippendale screen. The Rev. G. M. Livett, Vicar of Wateringbury, was from 1887 till 1895 minor canon of Rochester Cathedral, and was presented to the living by the Dean and Chapter. The music in Wateringbury Church is noted for its beauty, Mr. Livett having wonderfully improved the services.

A human skeleton which scientists declare to be the oldest yet discovered, dating back probably 100,000 years, has been found near Ipswich. It is declared to be much older than the "Galley Hill man" and to reveal every indication of being of a much superior type, mentally and physically, to either the "Galley Hill man" or to the Neanderthal variety, the latter of which had many Simian characteristics. The strange fact is that this man who walked the earth a thousand centuries ago was of an essentially modern type. The thigh bones and bones of the forearm and hands, were absolutely the same as in a modern Englishman.

The Bishops of London and Khartoum, accompanied by a party of clergy and laity, recently went by train from Khartoum to El Obeid, a journey of 30 hours, and on the first Sunday in February, in a tent specially erected for the purpose, held Divine service. At 7.45 a.m. the Bishop of London celebrated the Holy Eucharist and at 9.30 the Bishop of Khartoum said matins, two rural deans read the lessons and the Bishop of London preached. This service was well attended and amongst others a number of native Copts were present. The Bishop of London the other day celebrated the first Eucharist in El Obeid which has been held in that place since the expulsion by the Mahdi of the Austrian Mission.

The Rev. Canon and Mrs. F. C. Royds, of Penmanmaur, North Wales, celebrated lately their diamond wedding. Canon Royds is in his eighty-seventh year, and from 1855 to 1904 was rector of Coddington, Cheshire. He was at Rugby under Arnold in the days of Tom Brown. Subsequently he went to Brasenose College, Oxford. He rowed in the University boat for the four years 1845, 1846, 1847, 1848, his first race in 1845 being the last one rowed in the old tub style of boat and the 1846 race being the first one in the new outrigger. His younger brother Nathaniel rowed in the Cambridge

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boat for two years. Mrs. Royds is a daughter of the late Canon G. B. Blomfield, a brother of Bishop Blomfield. They have seven daughters and one son living.

The new Bishop of Uganda, the Ven. J. J. Willis, was consecrated in Westminster Abbey on the Feast of the Conversion of St. Paul, by His Grace the Archbishop of Canterbury in the presence of a large congregation. The Bishops who assisted the Archbishop in the act of the laying on of hands were the Bishops of Rochester, Ely, Southwark, the Phil-

ippine Islands (Dr. Brent), and Montgomery, Igham, Tucker, late of Uganda, Taylor-Smith, late of Sierra Leone and now Chaplain-General of the Forces, and Ryle, the Dean of Westminster. The Epistle and Gospel were read by the Bishops of Ely and Rochester respectively. The Rev. Canon A. E. Barnes-Lawrence, vicar of St. Michael's, Blackheath, preached the sermon, choosing for his text II. Timothy 1v-17. The Bishop of Ely and Bishop Tucker were the presenting Bishops.

## I Am Willing To Prove I Can Cure You

To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.

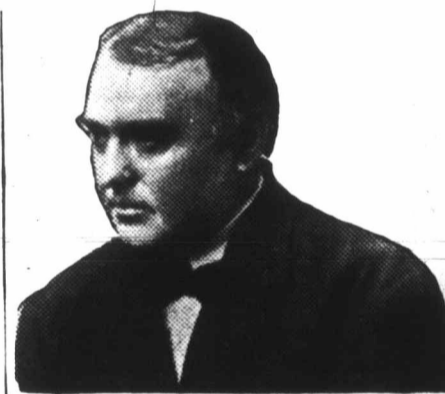
I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a century—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number"—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 837 Franklin Building, Toronto, Can.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that.



DR. T. FRANK LYNOTT

who is giving away \$10,000 worth of medicine.

I can say further that this medicine has been vouched for according to law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and backache, it will stop too frequent desire to urinate; it will heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.

If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Read the symptoms over and let me hear from you today.

### These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urines.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

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The rector of Slough (the Rev. P. H. Eliot) has received about £8,000 in anonymous gifts in less than twelve months. The first of importance was £800 for enlarging the Church Institute; the second, £6,000 for rebuilding the west end of St. Mary's Church; and he has now got the promise of £1,000 for a new organ. Queen Victoria subscribed towards the east end and King Edward to the west end of the church, which will have cost nearly £25,000 when finished.

March 7, 1912.

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**ITS**

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Brent), and Mont-Tucker, late of Smith, late of now Chaplain-ees, and Ryle, the er. The Epistle d by the Bishops ster respectively. A. E. Barnes-f St. Michael's, ed the sermon, text II Timothy p of Ely and e the presenting

In connection with the consecration of the Cathedral of All Saints' at Khartoum, some generous gifts have been received. The organ, which will have cost £800 by the time it is erected and complete, has been half given by Mrs. Duckett, of Duckett's Grove, Ireland. The stone altar-table has been presented by Mrs. Hood. The Bishop's seat in the sanctuary, with faldstool, was given by Mrs. Cator. The Bishop's throne and the Governor-General's seat in the chancel were the gift of Mr. Wellcome. One of the clergy seats has been presented at a cost of £50, by the officers, non-commissioned officers, and men of the 1st Battalion Yorks Regiment, in memory of those of their men who have died in Egypt and the Sudan. The choir-stalls are not yet in place, but a sum of £300 has been presented by the Coptic Community in Egypt for this purpose. The font has been presented by Lord William Cecil.

The Bunyan Memorial Window.— This window which has been erected to the memory of John Bunyan in the north transept of Westminster Abbey was dedicated during even-

song on St. Paul's Day. The Archbishop of Canterbury was present, and also Bishop Brent (of the Philippines); Bishop Boyd-Carpenter was in attendance as one of the Canons of Westminster. At the close of the sermon a procession was formed to the north transept, the choir chanting Psalm lxxxv. Five Nonconformist Ministers, in academic gowns, had been seated in the sacristy—Dr. Clifford and the Rev. J. H. Smeall (representing the Baptists of this country), Dr. Menro Gibson (Presbyterian), Dr. Scott Lidgett (Wesleyan), and Dr. R. S. MacArthur, of New York, president of the World's Baptist Alliance. The Mayor of Bedford, with his Chaplain (a Congregational minister,) was also present. Dr. Clifford delivered a brief address, in the course of which he thanked the Archbishop of Canterbury and the Abbey authorities for the help they had given to the project for this memorial, which, he said, would witness to the vital truths of the Gospel, to the fundamental facts of Christian experience, and to the growing catholicity of Christian men all over the world. All having re-

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turned to their seats, two Collects were said by the Dean. Evensong was continued and the "Old Hundredth" was sung before the Benediction was pronounced by the Archbishop.

said: "If the boys do not learn it is my fault." A real teacher must lead the way, and broaden and open up paths that will allure to knowledge and to duty. Ask God to fit you for that kind of teaching.

## If You Have Rheumatism Read This Offer

### A 50c. Box Sent FREE to All

John A. Smith and His Remarkable Rheumatism Remedy Cured Himself First and Now Proposes to Cure the World

Cured Many Cases of 30 and 40 Years Standing

On the theory "that seeing is believing," John A. Smith, of Milwaukee, wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to send a 50c. box FREE to every one who will enclose this advertisement and send name and address. Mr. Smith has suffered all the agony and torture

him saying if Mr. Smith would send him a sample he would try it, but as he had suffered over thirty years and had wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply.



**JOHN A. SMITH**

rom rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting, finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, U. S. A., wrote

At the U. C. College, Toronto, it cured Mrs. J. Whitley, who had suffered excruciatingly. Fred K. McDonald writes from Sunny Brae, N.S., that "Gloria Tonic" has cured him of a case of rheumatism of many years' standing. From Ambrose M. Melanson, Meteghan River, Digby County, N.S., comes a letter that he has been cured of a severe case.

Even the first sample box cured Mrs. B. Brett, at 12 Powell St., Guelph, Ont. Two boxes left Mrs. Geo. Wright, of Coaticook, Que., well and happy.

Mrs. T. Deline, West Plain, Ont., writes that she could scarcely dress herself because of rheumatism, but that "Gloria Tonic" has completely cured her. Mr. George Lees, of Dundas, Ont., says that he tried many different remedies, but found no relief until he tried "Gloria Tonic," while Clarence A. Scott writes from Tooleton, N.B., that he feels that he owes his life to this great remedy.

A case of 13 years' suffering is reported by James McFarlan, of L'Amable, Ont., but "Gloria Tonic" cured it quickly. Even prominent physicians have to admit that "Gloria Tonic" is a positive success, among them Doctor Quintero of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs and Electricity, among them persons of upwards eighty years of age.

Mr. Smith will send a 50c. box FREE, also his illustrated book on rheumatism, absolutely free of charge, to any reader of The Canadian Churchman, for he is anxious that everybody should profit by his good fortune. Simply tear out this advertisement and send it together with your name and address, to

**JOHN A. SMITH,**  
1306 Laing Bldg., Windsor, Ont.

### Children's Department

A BEAUTIFUL LEGEND.

There was a dispute among three maidens as to which had the most beautiful hand. One sat by a stream, and dipped her hand into the water, and held it up; another plucked strawberries until the ends of her fingers were pink, and another gathered violets until her hands were fragrant.

An old, haggard woman passing by asked, "Who will give me a gift, for I am poor?"

All these denied her; but another who sat near, gave her a gift. And then she asked them what was the dispute, and they told, lifting up before her their hands.

Then said she, "It is the hand that gives to the poor that is most beautiful." As she said these words her wrinkles fled, her staff was thrown away, and she stood before them an angel from Heaven.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel; and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue, must be made out of good stuff."

Who is to blame if that class of boys you teach in the Sunday School is not interested and does not learn? One of the most successful teachers

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In the general offertory for the Hospital Fund which took place lately throughout the diocese of London, St. Paul's Cathedral heads the list with a collection of £4,323 and Christ Church, Lancaster Gate, sent £1,000.

## Sciatica and Lumbago

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Now Tells of the Wonderful Results Obtained by the Use of

### Dr. Chase's Nerve Food

Sciatica, neuralgia and sciatic rheumatism are the results of a run-down nervous system. For this reason all treatments must necessarily fail which do not build up the nervous system. Mr. Collins suffered for twenty-nine years and never was able to obtain satisfactory treatment until he began the use of Dr. Chase's Nerve Food and Kidney-Liver Pills. While the Nerve Food forms new blood and restores the exhausted nervous system, the Kidney-Liver Pills invigorate the action of kidneys, liver and bowels.

Mr. W. T. Collins, Morpeth, Ont., writes: "It affords me pleasure to be able to speak favorably of two of Dr. Chase's medicines—the Nerve Food and Kidney-Liver Pills. I had been a sufferer for twenty-five years from sciatica, lumbago and neuralgia and tried almost all the medicines I could hear of, without one particle of benefit, until I commenced to use Dr. Chase's. I noticed an improvement before I had used two boxes, and the benefits obtained by continued use have been wonderful. I have so much confidence in these two medicines that I have recommended them to dozens of my friends, and I have yet to hear of a single case in which they failed to give satisfaction.

Dr. Chase's medicines are for sale by all dealers, or Edmansons, Bates & Co., Limited, Toronto.

**e Symptoms:**

- Weakness, dizziness, headache, backache, pain in the bladder, in the stomach, in the right rib, in the part of the body, liver trouble, pain under the heart, in the head, in the kidneys, of the joints, of the muscles, as in nerves, rheumatism.



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