

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871

VOL. 38

TORONTO, CANADA, THURSDAY, MARCH 16th, 1911

No. 11.

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At the last meeting of members of the St. Paul's Ecclesiological Society held at the Chapter-house, St. Paul's, a lecture, illustrated by a series of lantern views, was given by Mr. A. W. Clapham, entitled "The History and Remains of the Augustinian Abbey of Lesnes." The remains of the Abbey of St. Mary and St. Thomas of Canterbury, Lesnes, stand on the south bank of the Thames, about three miles east of Woolwich. It was founded by Richard de Lucy, Chief Justicer of England, in 1178 as a house of Augustinian or Black Canons. It was suppressed by Cardinal Wolsey in 1525, and the revenues used for the endowment of Cardinal College, Oxford. The excavations, begun eighteen months ago, have now extended over the site of the church, Chapter-house, and parts of the Infirmary and Frater. At the east end of the chapel behind the altar-screen was found a curious sunk chamber, approached by three steps, the use of which has not yet been satisfactorily explained. The excavations have yielded a number of highly interesting memorials of the dead. The finest is a freestone effigy of a member of the Lucy family (circa 1320). Considerable remains of colour are to be seen besides the gilded gesso work, with which the chain-mail was represented. Other finds include five early marble coffins, two with inscriptions, as well as large quantities of encaustic tiles and broken stained glass.



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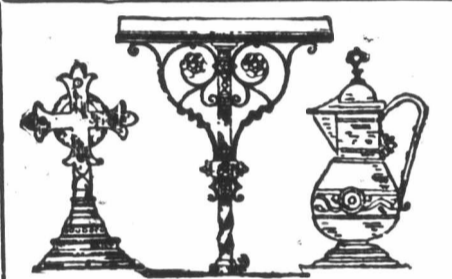
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TORONTO, THURSDAY, MARCH 16, 1911.

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Lessons for Sundays and Holy Days.

March 19—3rd Sunday in Lent.
Morning—Gen. 37; Mark 15: 27—53.
Evening—Gen. 39 or 40; 1 Cor. 11: 2—17.

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

March 26—4th Sunday in Lent.
Morning—Gen. 42; Luke 2: 1—21.
Evening—Gen. 43 or 45; 1 Cor. 15: 35.

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.
Processional: 314, 318, 515, 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, 763.
General: 112, 122, 411, 782.

THE THIRD SUNDAY IN LENT.

"Walk in love." Ephesians 5:2 part.

"None of us liveth to himself," is a truth, the recognition of which assures happiness and efficiency in this life, the non-recognition of which guarantees the opposite. Social instincts were planted in the human breast by the Creator. And the eternal expression of such instincts is found in the Holy Catholic Church. The nature of the Kingdom at once shows us the character of our mutual relationships. We cannot be like Ahab who saw no wrong in Jezebel, and no good in Elijah, ("Is it thou, thou troubler of Israel?") Nor can we be like the unjust judge of the parable who only assisted the widow to get rid of her. We must love one another and labour for the salvation of all men. And in our love when we

see sin we reprove it, when we are conscious of good in men we approve and encourage it, and in all the sides of man's life we take a keen, deep interest. This attitude of love we have learned from God. By precept He has given us this lesson from the day when He said to Cain, "Where is Abel, thy brother?" down to the revelation of brotherly love which we have in the teaching of Jesus Christ. And we are taught by example as well. God's every relationship to us is one of love. "Ye yourselves are taught of God to love one another." (1 Thess. 4:9). Consider how much the world of to-day needs this teaching. All the social evils of the non-Christian world are attributable to the fact that God's lesson has not been taught or learned. And the lovelessness at home combines with the lovelessness abroad to enforce our recognition of the duty of love, love which reproveth sin, approves good, and takes a kindly interest in all that belongs to the welfare of our fellows. 1. **We must be interested in the physical welfare of mankind.** The spirit of love prompts us to pass on the revelation that our bodies are the Temple of the Holy Ghost. It is because we love men that we would see them living in temperance, soberness and chastity. For by so living they glorify the Lord God in their bodies. 2. **We must be interested in the mental welfare and progress of men.** Ignorance is a serious brake to progress. Sin is inspired and encouraged by ignorance. Children—the child races—do not appreciate this two-fold fact. Therefore, it is an act of love on our part to put them in the way of wisdom. How can any man be said to love his children who takes no interest in, and makes no sacrifice for, the education of his children? 3. **We must guard the moral development of our fellows.** Love teaches us to shelter and to protect the growing generation from contamination. The best protection we can offer is that of education in the right way of life. Then, too, in love we discipline ourselves that we may pass on to our children the fair heritage of good and noble inclination. Further Christian love teaches us to protect against sin for the good of others. He is a selfish, an unloving, man who takes no interest in the social and moral reform movements of our day. 4. **We must have a deep interest in the spiritual welfare of mankind.** It is not enough to care only for the body, nor yet to guarantee a "mens sana in corpore sano." Nor is it enough to provide for moral vigour. Man has an eternal soul. What does love prompt us to do for that soul? Does it not teach us to build up and to support the Church as the spiritual home of men, where they may hear the words that belong unto their salvation, and may receive the Bread of Life? Andrew brought Peter to Jesus. Who are we bringing to Jesus? Every man ought to be an Andrew. Such neighbourly love as we have been thinking of makes up the Catholic Church. Exercising such a ministry of love we are labouring for the salvation of men. And in this work we are ~~one with God. In giving our selves as ourselves, as God commands us, we find that we are fellow-labourers with God.~~ And in this walking and working in love we have the highest encouragement for we know full well our labours of love are not in vain in the Lord.

Sunday School Training.

A voluminous writer of Sunday School literature is Dr. Jesse Lyman Hurlbut, who has published another book entitled "Organizing and Building up the Sunday School" for use as a text-book for classes and individual students in teacher training. Successful teachers are remembered in unexpected times and places. For instance, the

"Sunday School Times" prints a letter to the Rev. Dr. Bellinger, of St. Agnes' Chapel, N.Y., for help because a man in Manitoba writes to them saying, "You, Dr. Bellinger, furnish parents with suggestions for the religious training of their children." To return to Dr. Hurlbut's book for a moment, we find from it that the "Most prominent trait in the Sunday School of the present is that it has become the most extensive movement for instruction in the Sacred Scriptures that the world has yet seen. All these millions of members, young and old, are engaged in the study of one book—the Holy Bible." * * * * "This concentration of attention upon the Bible has grown gradually in the Sunday School. In the eighteenth century Sunday School, both of England and America, religious instruction was only one of its aims; and it was instruction in the catechism and forms of worship rather than in the Bible. By slow degrees the Bible came more prominently to the front, until now the Sunday School is everywhere the school with one text-book." But where this is the case the study of the Bible must be often unintelligent and liable to interpretations by teachers with too little training, however sincere. The Sunday School at St. Agnes' Chapel would be well grounded in the Church Catechism.

The Big University.

We in Canada have few large universities compared to the States, but admitting this to be the case we have now in McGill and Toronto Universities, two very large institutions of learning, places where, to follow Mr. Cornell's wish, a young person may study anything. In the States there has been for many years a revolt against these to use the current-slang, departmental institutions and a desire to revert for the purposes of community, not diversity, of interests to small colleges. We find this objection stated lately in these words: "What common ground of conversation can there be, or what basis of stirring emulation, between the student for example, who is spending his afternoons in a laboratory investigating the pressures of steam and one who is giving laborious days to a comprehension of the human problems that underlie the Greek tragedy, or between the student who is absorbed in the delightful research into Gothic roots and one who is concerned with the literature of an age that used the word Gothic as a synonym for barbarous?"

The Small College

Is an institution for a really wholly different class than that attracted by the big university. To such institutions parents send their children in order that in a congenial atmosphere an education may be imparted, fitting the young to appreciate the studies of older generations, and at the same time to take their place among the cultured people of their own time. For literary training Latin and Greek are still the media by which to reach a master's ancient history, and a knowledge of its literature. As Mr. Bryce said, it widens the horizon, it sets standards unlike our own, it sharpens the edge of critical discrimination, it suggests new lines of constructive thought. For these, among other reasons, there are institutions in the States which wish to attain unity of scholastic study, and we have in Canada some fairly well fitted for such a purpose.

Civil Marriage.

So strong is the feeling growing in England on the decree issued by the Roman Church affecting marriage that the proposal of Professor Goudy favouring universal civil marriage is finding strong support. The serious character of the matter is that though the law may uphold a mar-

riage between a Roman Catholic man and a Protestant woman, and order maintenance of the wife by the husband, the man may under pressure from his Church desert his wife and have the approval of his Church in taking that step. One may reasonably ask whither are we drifting when the Church of Rome by decree interferes with the marriage of any member of her communion with one who is not a member, when it is celebrated outside of a Roman Church, and by one who is not a Roman priest.

Home Missions.

The city of Toronto has been favoured with a remarkable round of Mission services on Church lines. Clergymen of distinction from abroad and from other Canadian cities have lent their aid as missionaries. Men endowed with special gifts for informing and convincing speaking, have unselfishly and indefatigably toiled night and day for the good of their fellow-men, and with marked results. No one could listen unmoved, to the powerful and persuasive appeals of the earnest and devout missionaries in some 28 city churches. One striking feature of this Mission has been the convincing manner in which the claims of our historic Church have been presented to the people, a manner free from ostentation and prejudice. The divine origin and authoritative Commission of the Church—Her salutary doctrines—solemn ritual—and inspired means of grace—have been pressed home to the minds and hearts of the great audiences that have thronged the various churches, and we are confident that many a sinner has been convinced of the error of his ways; many a careless Churchman has been roused from his apathy; and many an earnest Churchman has been strengthened and comforted.

"Whitherward."

With reference to the work of Higher Criticism, the Rev. Dr. K. C. Anderson in a recent number of the "Hibbert Journal" argues for the rejection of Christianity as a historic religion and its acceptance as a spiritual religion. "Suppose," says the writer, "we frankly accept the Gospel story as mystical and see in the central figure a mighty idea, a profound reality, something grander and far greater than any historical personality," etc., etc. Some of the reasons which move the reverend Doctor to this view may be concisely put in his own words. "As a result of the work of the Higher Criticism the Four Gospels are a complete wreck as historical records." "It seems as if it (Higher Criticism) will not stop until it has pronounced all the leading features of the Gospel Story incredible; and when this is done, where will be the evidence for the historicity of Jesus?" Again he says: "After over a century's efforts to find the realistic, historical human figure of Jesus in the Gospels the testimony comes from many quarters that He cannot be found." After referring to the opinion of the German scholar, A. Schweitzer, Dr. Anderson says: "It is perfectly evident that no human person could have been intended to be designated by the central figure in the Gospels for the simple reason that no single human person could have passed through the experiences described." And the learned Doctor concludes that as there was no historical Jesus, the remedy for the destructive work of the Higher Critics is for each man to undertake within himself the spiritual construction of the graces and virtues attributed by the Gospels to one who could only have been a symbolical Jesus. Presently the Higher Critics will be arguing the solid earth from under our feet, and some learned scientists will propose, as a remedy, that each man construct for himself a flying machine.

'Tis Fifty Years Ago.

Abraham Lincoln was inaugurated President at Washington in March 1861. Fears of assassination had been met by strong military prepara-

tions and the avenues were crowded with people who had been unable to find shelter for the night although there had been an exodus from Washington of the citizens of the seven states which had seceded. Lincoln's address was defiant, he denied the right to leave the Union once the contract had been entered into, and threw down the gauntlet in language which Seward had modified greatly. How, in view of that change must the original draft have been worded. Then followed the long war until the South had been wasted and millions spent in doing so. Yet there are always in national, as in household, matters second thoughts. For the last twenty-five years the conviction has been growing that the older statesmen were right in wishing the "wayward daughters to go in peace," and that it would have been better not only for the South, but for both sections, had that advice been followed.

Convicts' Reform.

Notwithstanding Mr. Simpson's startling statistics and stern conclusions the British Government has issued new rules to apply to prisoners who have served the prescribed term of penal servitude, and who then enter on the further period of preventive detention under the Prevention of Crimes' Act, 1908. The prisoners are divided into three grades, ordinary, special and disciplinary. If at the end of six months a prisoner's conduct shows zeal and industry in the work to which he is assigned, he receives a certificate of industry and conduct. Four of these certificates earn promotion to a special grade in which certain privileges are given. Prisoners are allowed to earn gratuities by their work which may be either spent for food, sent to their families, or accumulated until discharge. Prisoners in hospital, or disabled from causes other than their own fault, will be credited with a gratuity proportioned to their earnings in health. They are privileged to buy in a canteen, and to have a garden allotment, the produce to be bought at market rates and credited to the prisoners. If a prisoner fails to respond to these and other incentives to good habits and upright conduct, the rules are silent as to what is to become of him. Some students of the subject suggest that such incorrigible professional criminals should be shut off from association with and corruption of society.

Royal Qualities.

That was a fine saying of the late Judge Hughes that: "Patience, humility, and utter forgetfulness of self are the true royal qualities." Thomas Hughes is known to every school boy as the author of one of the famous books that most of us have read over and over again, "Tom Brown at Rugby." Even as we sit and write we feel that we would like to take another peep at the old favourite of our school-boy days. The test of the truth of Hughes' high rating of those kingly qualities lies in the admitted fact that he whose life most abundantly evidences them is following most closely in the footsteps of his Saviour. To most men alas the world, the flesh and the devil are so alluring that they are content to postpone the determined and persistent struggle that by the grace of God can alone usher them to victory, through the royal gateways of patience, humility and self-denial.

A Great Danger.

There is a most serious danger encountered by those to whom the spiritual character of the Christian religion does not receive demonstration in the experience of every-day life. It is the subtle and sinister influence on the mind exerted by clever and plausible writers on religious subjects, who waive aside the mysteries of religion, and attempt to construct a new religion on a rationalistic basis. Such writers recall the dictum of Renan that: "Reason is capable of judging all things, but is itself judged by nothing." The

comment of a learned German professor on this dictum is: "The entire history of our race is the history of millions of men gifted with reason, who have been in perpetual conflict one with another * * * when reason undertakes to speak of things entirely supernatural, invisible, and eternal, it talks as a blind man does of colours, discoursing of matters concerning which it neither knows nor can know anything." There are articles published in leading reviews, sometimes from the pens of clergymen, and even doctors of divinity, that are dangerous and unsettling to those who are not readily able to detect the unsoundness and sometimes irreverence of their statements from the Christian standpoint. Evil is never so seductive as when tendered by a supposed messenger of truth.

Historical Collections.

Before the exhibition of Bibles and early religious works in the Public Library of Toronto is forgotten, we would emphasize the frequently expressed wish that books, pictures, and other relics of early settlers should be preserved. There are few localities where collections that would have been valued, are not lost through the break up of families and similar causes. And there are few centres, especially county towns, where the beginning of collections does not exist. May the exceptions become fewer. The riches of the old Loyalists in the States were scattered at the Revolution, and those who escaped to Canada were able to bring very little with them, still what remains would make a goodly collection in the older counties. The leading women's colleges in the Eastern States are becoming places to which such valuables are bequeathed. As an instance we read of collections of books given to Wellesley College, Mass., which already boasts of a library for Biblical study given by the late A. A. Sweet, of Boston, one of American linguistics, and one of Italian literature, all given by rich and cultured collectors. Quite recently the library received eighty-two rare volumes, among them first editions of the Brownings, a volume of sonnets from the Portuguese, printed by Miss Metford, and which copy had been presented by her to Charles Kingsley. In the Bible exhibition first referred to we were impressed with the number of rare and expensive works given to the various theological colleges in Toronto, and lent by them for the exhibition.

THE LENTEN MISSION IN TORONTO.

The Bishop, the clergy, and the Church in Toronto have every reason to be thankful on account of the success which has attended the great Church Mission which has just come to an end, and in which some twenty-eight parishes have taken part.

A strong band of Missioners was got together, the weather conditions were ideal, and the response made by the people was magnificent. It could hardly have been otherwise. The idea of the Mission has been before us for two years. For months the earnest prayers of the people have been offered before the throne for the Divine blessing. We feel sure that God has heard the prayers of His Church, and that His spirit has deeply touched the lives of thousands in our city. The Anglican ideal of a parochial mission includes teaching as well as the evangelistic appeal to men to turn to God. In every case this ideal has been faithfully carried out. It has been a revelation to many to see how eagerly the people hung upon the lips of the great teachers who have been with us. The faith of the clergy must have been greatly strengthened as they watched this evidence of the people's deep concern about religious things. One reflection must have been present in many minds, namely, that Church people are hungry for the whole of the rich teaching of the Church of England. Let the clergy then

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

"Spectator" desires to thank Canon Cayley for the annual report of, "The Jerusalem and the East Mission;" and also for his charming letter of banter, reproof and information which appeared in the last issue of the "Churchman." It is needless to say that we fully enjoyed the skilful and witty manner in which he called upon his readers not to pay any attention to "Spectator" without appearing to do so. He quite rightly interprets our attitude as in no way suggesting that there should be any slackening of the interest in the Anglican Mission in Jerusalem. Our inquiry had not gone as far as an investigation of the objects to which these collections throughout the world are applied. We had merely intended to call attention to one of those ecclesiastical follies which seem to us to be more or less endemic in the Anglican Communion. We refer to the conferring of titles that sound rather important, but beyond the sound there is nothing. Let us look at it from this point of view. Suppose a generation of churchmen is coming forward determined to do away with ecclesiastical titles of a purely honorary type; or to have attached to every title a specific duty and the duty not the title to be the prominent feature, is it not reasonable to expect that such should refuse to sit still while the head of a far off diocese should undertake to plant his empty titles in every land. In the first place it looks like a gratuitous assumption on the part of the Bishop involved that he may lay the Church in every corner of this planet under tribute to him. If he has the right unchallenged, what is to prevent any ambitious Bishop in any corner of the globe following the same policy until we become ridiculous in the eyes of men. In the next place the reason assigned by the Bishop appeals to us as mere diplomatic folly. The migrations of Syrians from the East giving rise to problems in the West in which the East is interested is hardly a sufficient justification for this policy and even if it were the policy seems to be singularly inadequate to any effective results. But as we have pointed out every Bishop in Eastern Canada is conscious of a yearly exodus from his diocese to Western Canada, the United States, and elsewhere. What if the above policy be operated in these cases? But, of course, any one with a knowledge of the world even before the two champions of Jerusalem admitted it, is quite aware that the whole thing is a business proposition, or intended to be such. The title is, after all, not as empty as it looks, but is expected to bring in a substantial revenue in current coin "to the Mother city of the Faith." We hasten to say that we are quite sure that no one we know would accept a title under any such understanding, but there the thing is, and there is the interpretation that is at once put upon it by those most friendly to the Mission. The men at headquarters have been much more diplomatic even if they are not so convincing. A "Syrian migration problem" sounds very much more impressive than "revenue only." It is hardly necessary to add that the "prosperity" that has come to Canadian secretaries in the way of "deaneries" and "archdeaconries," and "canonries" does not lift the argument up to any higher plane.

Since our casual reference to the title question in Jerusalem has called forth some rather pointed comment, we have taken another look at the annual report so kindly placed in our hands. It is in almost every respect an ideal report, for it gives a dilated statement of the sources of revenue, and the expenditure, and a brief account of the various objects towards which the money collected throughout the world is devoted. The

be up and doing, and make full proof of the whole teaching of the Universal Church. The Love of God, Repentance, Conversion, Contrition, Amendment, the doctrine of the Church, the Sacraments, the life after death all these subjects, and many others, were in evidence, as well as matters pertaining to modern conditions of thought and life. Another feature of the Mission must not be overlooked. The question box was greatly in demand, and many of the Missioners found themselves called upon to face the anxious and perplexing questions which often lie hidden in the hearts of men. The prayer-box, too, revealed the anguish of many on behalf of those near and dear to them. Would it not be well to have these boxes in evidence throughout the Lenten season? Nothing helps a preacher more at times than the questions which reveal what men and women are thinking. Certainly, too, those heart-rending appeals for Divine aid against the power of sin would aid the clergy to realize the urgency of their Master's work, and stimulate them to greater activity in their warfare against the strongholds of sin. One striking feature of the Mission was the fact that each of the Missioners seems to have just suited the congregation and field for which he was chosen. Among so many eminent men it seems invidious to mention any one. Perhaps an exception may be made in the case of Canon Paterson Smyth, because of the extraordinary interest manifested in his "Gospel of the Hereafter." To see that congregation of 600 people coming together at the noon-hour for definite Church teaching day after day, and not less than 1,000 at the evening service on Friday, when the subject of "The Life After Death" was dealt with, hanging on his words for one hour and twenty minutes, was a sight never to be forgotten. From all over the city similar reports of large and deeply interested congregations kept coming in. And this was true not only of the evening evangelistic services, but also of the afternoon instructions. The Church in Toronto has received a great uplift, and we trust that for many a long day the fruits of the Mission of 1911 will be seen in changed lives, happier homes, increased activity, devotion, and consecration in the service of God. Our grateful thanks are due to those who have so devotedly laboured amongst us. As they have blessed us, so may they be blessed.

"RESPECTABILITY."

The Archbishop of York is recently reported as having stated, at a public meeting in England, that the "Church of England is too desperately respectable." The statement was well received and the good Archbishop proceeded to enlarge on the subject, in the style now familiar to most of us on both sides of the Atlantic. Isn't this sort of thing becoming a little monotonous? Some one once said of our Church, that she was subject to two opposite dangers, ultra conservatism and sudden and sweeping revulsions and reversals. The Church goes on contentedly tolerating objectionable conditions for lengthy periods, and then suddenly waking up to their realization goes to work to revolutionize them, and so rushes to an opposite and an equally objectionable and dangerous extreme. We have had of late several instances of this, and are threatened with some more. This suddenly changed attitude in regard to the thing for which our Church is popularly supposed to specially stand for, viz., "respectability," is a case in point. There was a time when the Church of England took undisguised satisfaction as being the exponent of "respectability." This often, no doubt, took objectionable forms, it was associated at times with some despicable human traits, it was perverted, misunderstood and misapplied, as everything under the sun has been, is,

and will be. Nevertheless this "respectability," this solid, sober, well-balanced standard of conduct, characteristic of the Church of England a generation ago, and still, thank God, popularly associated therewith, was and is in its proper place. It is high time to maintain a most admirable thing, and not something to be repudiated, denounced, or even apologized for. Of late years there has been an undeniable danger of our losing our heads in this connection. In the revolt against conventionality, which, by the way, is quite a different thing from respectability, we have already in some quarters rushed to an opposite extreme just as objectionable and just as dangerous as those conditions, often largely imaginary, from which we have been striving to free ourselves. Just as the most revolutionary of all politicians is a "converted" Tory, so very often the most blatant and reckless innovator and despiser of the old paths is a Churchman run wild, who is obsessed with the determination to proclaim his emancipation from "red tape" and "old fogyism." This may provoke an incredulous smile with some of our readers, but the danger, we are convinced, is a very real one. And it is just such utterances as that recorded at the beginning of this article that have made it a force to be taken seriously and reckoned with. "Respectability," after all, is a respectable, or respect-worthy, thing. By "respectability" used in this connection, the Archbishop, and those who think with him, no doubt mean the spirit of ultra conservatism, and bondage to conventionalism, supposed to be specially characteristic of the Anglican Church, always and everywhere. But we must not confound the defects of virtues with the virtues themselves. The Church of England, like all other institutions, has the defects of her virtues. She has, it may candidly be admitted, in some cases and at some periods of her history, overemphasized this virtue called "respectability." She has, no doubt, sometimes unduly prided herself upon her moderation, her conservatism, her "safeness," her reticence, on certain disputed points, etc., and some harm has come of this. On the other hand, the strong probability, nay, the virtual certainty, is, that the Church has gained vastly more than it has lost by its steadfast adherence to the policy of keeping clear of all doubtful extremes. Scorn and contempt has been heaped upon her head for her compromising spirit, and this phase of her "respectability." No doubt the Church of England does compromise. But upon what? Not upon matters of conduct, nor upon the great fundamentals, but only upon systems of theology which involve no vital issues. The "respectability" of the Church may operate at times to her apparent disadvantage, but this is certain, that no Church in Christendom equals her as a steadying factor in the religious life of the world. Her influence in this respect is of incalculable value, like that in the community of the staid, respectable, well-balanced individual whom everyone trusts.

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one omission we have noted is a statement of what the Church itself in Jerusalem and elsewhere that is receiving assistance from abroad, is doing towards its own sustenance. In a sense it may be said that that is none of our affairs, but surely the Church that is seeking help from the world at large might reasonably be asked to show the world the measure of its own zeal in the work it is promoting. The reasonableness of the appeal would be very largely determined by the answer to this question. But there are many phases of this problem that once one's interest is aroused call for information. First of all one naturally asks why such a great expenditure for a stately "collegiate church," not a cathedral, in Jerusalem? Its length is 140 feet, and its breadth is presumably in keeping, and it ought to seat, we suppose, nigh unto 2,000 people. It has an exceptionally impressive, or rather, massive tower, and all things that pertain to a well ordered church edifice. Is this church built to accommodate a congregation? If so, what is an enormous congregation like that doing for itself? Or if the argument is based not on the needs of the Church in Jerusalem, but to be an impressive object lesson to the stranger, and all that sort of thing, just think how that argument can be most impressively used in almost any country. Take the struggling churches in the city of Montreal with great Roman Catholic edifices towering above them and dwarfing them into insignificance, where could the Church be presented to the world with better effect in all her power and beauty than in that stronghold of Rome? Look at the city of Toronto, the centre of Protestant light and learning, in this Dominion, with its temples of commerce proudly mounting skyward, and the temple of faith in the form of a cathedral languishing for want of funds. "Spectator" is not calling to the ends of the earth to support such enterprises, but he thinks if he were assigned the task of writing such an appeal he could make out a fairly plausible story. Again we notice that some of the money collected abroad goes to the support of a "Choir Hostel," a school presumably where choir boys are educated, and trained to render the public services effectively. This is a worthy object, no doubt, but what cathedral or church on this continent would think of soliciting subscriptions all round the planet for an object like that? Still another object to which public money is devoted is the maintenance of residential canons, a luxury that has not yet been attained, so far as we know, on this continent, with all its wealth. The purchase of a play-ground for the boys of St. George's School is another object. And so it goes. One is disposed to think that they have developed in Jerusalem, to a high degree, what the Scotch elder described as "the grace of receptivity." Now let our readers remember that the Mission has been treating the public quite squarely by annually presenting a plain, straightforward report of all the money received from abroad, and the \$1,600 or \$1,700 that have gone from Canada have all been accounted for. Let us just add that the Anglican Church in Montreal has been trying for several years to carry on evangelistic work among the Hebrews of that city, some 40,000 in number. Up to the present the glory and beauty of Anglican Christianity has been presented to these people under the inspiration of a freight shed on St. Lawrence Boulevard. A site has been bought for a Hebrew Christian Church, and a canvass is in progress to secure a suitable church edifice and school rooms. The Bishop of Montreal is most active in support of this work, and local autonomy has been fully secured.

"Spectator."

Ruskin's remark is worthy of remembrance: "You keep the Sabbath in imitation of God's rest. Do, by all manner of means; and keep also the rest of the week in imitation of God's work."

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

61. From what place is this sentence taken, "Help Thy Servants, Whom Thou hast redeemed with Thy most precious blood"?

62. From what place is this sentence taken, "Spare Thy people Whom Thou hast redeemed with Thy most precious Blood"?

63. Give the first four words of the prayer of "Humble Access" in the Holy Communion.

64. What does "Septuagesima" mean?

65. What does "Sexagesima" mean?

66. What does "Quinquagesima" mean?

IN OUR HOME MISSION WORK.

By Herbert K. Caskey.

I am planning a trip to the Pacific Coast to arrange some details in connection with the Great Men's Missionary Conventions to be held in the four Western Provinces next October—it reminds me of a similar hurried trip taken by my wife and myself last summer, in connection with which there were naturally a number of interesting experiences of many sorts. A little mother with a big family at the Union Station held our interest till we got on board the sleeper as we left Toronto. It is always an interesting study to note how a five-year-old with two or three younger brothers and sisters, develops a combination of paternal and maternal instincts, with a bit of the nursery governess added. The Union Station hasn't many attractions, but for a study of human nature, young and old, it is hard to beat. A Pullman car offers the greatest possibility of one's rising above circumstances that we are commonly familiar with. One pretends to a degree of comfort, cleanliness and general elegance that really does not exist, and if the average man would regularly rise above necessary conditions in the home or place of business and appear perfectly delighted with whatever comes of inconvenience or difficulties, the problem of living with one another would be greatly simplified. As I prepared to get into a position to give my head a few hard knocks, putting my clothes where they would be thoroughly mussed by morning, and scattering promiscuously what little change I possessed, a cheery voice greeted me from the adjoining berth, wondering how much of a trip we would take together. He said I wouldn't know him, but he knew me, and he and his friend had just finished their college course and were off to the Northwest for the Anglican Church work among the settlers coming in so rapidly. Where was his friend? Next to the window adjusting himself to conditions. Can two occupy a lower berth and either be comfortable, or does sleeping car misery love company too? When the sturdy manhood of our colleges and universities stands ready to offer itself for this service in the West, and the manhood of our Churches sees in them their own representatives and treats them accordingly, then, and not till then, will the work be on a basis that is fair to all and that will mean a steady, thorough advance. There must be, however, closer touch between the parish at home and these remote difficult ones, and these men must be sustained and appreciated as they have not yet been, or the choice spirits to whom we appeal for this service will not see it as their opportunity. On the station platform at Medicine Hat we wished god-speed to these two men, very different from each other, and yet each fitted for some sphere of service. Yet being so different one wondered if they could both go to the same sort of a mission station and "make good." The man who can win out in a mining or lumber camp, or with a railway construction gang, has material in him which means future leadership in many lines. The Kootenay Valley has been charged with a good many unappetizing things—probably some of them are true. They don't pretend to much veneer in some parts of that rich section, but few places can show men and women of a finer type than can be found in their towns, camps and ranches. The rector at Cranbrook was at the station to meet a young man who was going off into the bush to work among a lot of men that would give him many new and hard experiences and fortify him for bigger things. When I took his hand and looked into his big open eyes and splendid young face,

I regretted that I had missed him on the train. Then, as we went up the Arrowhead Lakes we became interested in a young clergyman, who seemed on the best of terms with employees of the steamboat company, which marked him as a successful worker some place, and upon introducing myself to him I discovered that his work was up and down the lake, in a parish 80 miles long, which he had just come from England to undertake. Imagine a young man, fresh from an English university, planted among the mountains of British Columbia, with a half dozen preaching points covering eighty miles. Then imagine the sick or dying woodsman or miner, wanting above all else the presence and prayers of such a man and knowing the impossibility of it. One of Henry Drummond's earliest American experiences as a very young man was in the Rockies where a miner had died in a lonely canyon, but no one could think of a funeral till a minister could be found some place. Mr. Drummond bought a white tie and took the ten mile trip over the rough trail for this service, not for the dead, but for the chance it gave him to speak to the living. A friend of mine worked in a lumber camp where they told him that some weeks before a man died and they would not bury him until some form of service was said, and one poor fellow, remembering days long past, repeated: "Now I lay me down to sleep," and who is to judge of the comparative value of such service in the eyes of Him who is "nigh unto them that are of a broken heart"? The steamer from Victoria brought us in touch with our next mission worker, who proved to be the son of the Ven. Archdeacon Collison, whose name and service have meant so much to the Pacific Coast for a long generation. How such men brighten the earth and make us wish for a sympathy with healing and restoring power in it! An evening service in Holy Trinity in Winnipeg, with Archdeacon Fortin in the pulpit. Isn't that sufficient to make one feel like doing right things and making amends for a lot of shiftlessness? A voice back of me caught my attention by something that the man said, and as I remained we talked things over, and I learned that he too was just spending a Sunday in the city before he started off over the great plains to work among the Indians of the Northwest. Let us hope that after a winter such as the past has been in Manitoba and Saskatchewan, he is still cheery and happy and that the prospect brightens. I located through his Brotherhood button the last of this interesting group of workers, on a station platform, north of Lake Superior, where the train stopped long enough for me to get out and tell the man how much I admired the service he is rendering and to hear from him a brief description of his work, especially among the scattered Indians, with their little chapels in the woods, miles apart and severely plain, but to these simple hearts rich in meaning, symbolism and association. And the message comes to the Twentieth Century worker in the Canadian woods, as it went to the faithful in the teeming crowd at Corinth, "Every man shall receive his own reward according to his own labour."

THE NEW BISHOP OF WINCHESTER.

His Majesty the King has been pleased to approve of the appointment of the Right Rev. Edward Stuart Talbot, D.D., Lord Bishop of Southwark, to the Bishopric of Winchester, in succession to the Right Rev. Herbert Edward Kyle, D.D., who has been appointed to the Deanery of Westminster. This appointment meets with the fullest approval of Church people generally. In speaking of the appointment a prominent Evangelical Churchman in South London said, on a recent Sunday evening, "He has worked splendidly at Southwark, and fully deserves the appointment." That is the general opinion throughout the diocese. Dr. Talbot has for years used himself unsparingly in organizing the difficult diocese, which he chivalrously elected to devote himself to when it was formed six years ago by the division of the diocese of Rochester. He had previously refused Winchester because he would not abandon South London, which represents the chief, and certainly far away the most difficult portion of the diocese of Southwark. From the modest Bishop's House at Kennington he has worked so indefatigably for the diocese—speaking, preaching, opening churches, building up the Cathedral establishment—that it has been obvious for some time that he was overtaking his strength. For Dr. Talbot is not only Bishop of perhaps the most difficult diocese in England; he is also one of the principal leaders of the Church.

He is, at head connected have n a High tical th and pr devoted cessibl in ever and se and ab Dr. T's father's side of house Oxford ious o Warder friends becomi a Vica and th Dr. T. Northe Leeds, the tov as Vic town, made t expect succee of Yor he bec format strenu had ar time o David: There of Bis cheste was B ham C from Bisho person is Cle Royal in fav regard Certain mation he ful where the m result carne: tured, sermo some churc wond their also : When years rende the T Dr. maste maste Lyttl rive) broac was essay While "Son later Chur pect's in 18 the f sent

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He is, it is well known, in the inmost counsels at headquarters, and he has many activities in connection with the Church's mission work, which have made great calls upon his attention. He is a High Churchman, but whatever his ecclesiastical theories, in practice he is the most tolerant and practical of Bishops, and all his clergy are devoted to him personally, for he is the most accessible of Bishops, and always ready to assist in every way and ready to enter into any projects and schemes for helping forward Church work, and always ready to encourage individual clergy. Dr. Talbot was born in 1844, a grandson on the father's side of Earl Talbot, and on the mother's side of Baron Wharnclyffe. He was a Charterhouse boy and graduated from Christ Church, Oxford, where he obtained a double first and various other distinctions. From 1870-88 he was Warden of Keble. Then to the surprise of his friends, he entirely changed his environment by becoming Vicar of Leeds. It is well known that a Vicar of Leeds usually passes to the Episcopacy, and therefore no surprise was felt, when in 1895 Dr. Talbot became Bishop of Rochester. A Northern correspondent, speaking of him at Leeds, said he made a prominent social figure in the town and was in all respects a great success as Vicar. He is still well remembered in the town, and so strong was the impression that he made upon Yorkshire Churchmen that it was fully expected by many of them that he would have succeeded Archbishop Maclagan as Archbishop of York. Dr. Talbot was the hundredth Bishop of Rochester. Ten years after his appointment he became the first Bishop of Southwark, in the formation of which diocese he had taken a most strenuous part. As already intimated above, he had an opportunity of going to Winchester at the time of Bishop Ryle's appointment, when Bishop Davidson was made Archbishop of Canterbury. There have been two previous modern instances of Bishops of Rochester being translated to Winchester. Dr. Davidson, it will be remembered, was Bishop of Rochester before he went to Farnham Castle. Dr. Thorold was also translated from Rochester to the same important See. As Bishop of Winchester Dr. Talbot will have a close personal connection with the Crown. The Bishop is Clerk of the Closet and has access to the Royal Presence. We fancy that those who are in favour of the sub-division of Winchester will regard Dr. Talbot's appointment as a good omen. Certainly his work in connection with the formation of the diocese of Southwark shows that he fully appreciates the advantage of sub-division, where such is required, and is fully cognisant of the methods to be adopted to bring about such a result. Bishop Talbot is a very persuasive and earnest preacher, and always scholarly and cultured, and on occasion he can produce a great sermon. He is always worth listening to, and some of his sermons delivered in the parish churches in the diocese of late years have been wonderfully effective and singularly charming in their simplicity and directness. Dr. Talbot is also a great authority on Educational questions. When the Educational crisis was acute a few years ago, at the time of Mr. Birrell's Bill, he rendered great service by his masterly letters to the Times. It may be of interest to mention that Dr. Talbot is the brother-in-law of the Headmaster of Eton and the father-in-law of the Headmaster of Harrow. The Hon. and Rev. Canon Lyttleton and the Rev. L. G. B. J. Ford, respectively. As one of the band of literary and broader-minded High Churchmen, Bishop Talbot was the contributor to "Lux Mundi" of an able essay on "The Preparation in History for Christ." While Vicar of Leeds he published a volume on "Some Titles and Aspects of the Eucharist," and later "Sermons Preached in Leeds Parish Church," and, more recently (1905), "Some Aspects of Christian Truth." Dr. Talbot married, in 1876, the Hon. Lavina Lyttleton, daughter of the fourth Baron Lyttleton, and sister of the present Viscount Cobham.

THE NEW PRIMATE OF ALL IRELAND.

The Irish Bishops at their recent meeting in Dublin had no difficulty in selecting a successor to the poet-Primate whose resignation has recently taken effect. The Archbishop of Dublin having declined the position, the choice fell unanimously upon Dr. John Baptist Crozier, Bishop of Down, Connor and Dromore, which embraces the great city of Belfast. Dr. Crozier has for

some years been one of the most prominent members of the Irish episcopate, which, it will be remembered, has among its ornaments that accomplished scholar, Dr. D'Arcy, Bishop of Ossory, and the cultured poet-Bishop of Derry. The new Primate has more than a fair share of the eloquence which comes so naturally to Irishmen, and he is full of energy and resource, a sound administrator and a keen and courageous controversialist. He is also an ardent Temperance advocate. He is young as Bishops go, and certainly as Archbishops go, for he was born on April 8, 1853, the eldest son of the Rev. Baptist Barton Crozier, of Rockview, County Cavin. Educated at Rathmore School and Trinity College, Dublin, he had a very brilliant academic career. He took honours and prizes in Classics, Hebrew and Irish, was Moderator and Medallist in Logic and Ethics, Downe Divinity, first prizeman and he gained a first-class Divinity Testimonium. He graduated B.A. in 1872 and was ordained in 1876 to the curacy of St. Stephen, Belfast, and from 1880 to 1897 was vicar of Holywood, County Down. He is no stranger to Armagh, for from 1885 to 1893 he was domestic and examining chaplain to Dr. Knox, first while the latter was Bishop of Down and later when he was Archbishop of Armagh. Dr. Crozier was also at different times Canon of Down Cathedral, a Canon of St. Patrick's National Cathedral, Dublin, and Chaplain to the Lord Lieutenant. In 1897 he was chosen Bishop of Ossory, Ferns and Leighlin. In 1897 he was translated to the more important see of Down, which, as has been already noted, has for its centre the chief sphere of labour—the great town of Belfast.

THE NEW BISHOP OF SOUTHWARK.

The King has been pleased to approve the appointment of the Right Rev. George Nickson, D.D., Bishop-Suffragan of Jarrow-on-Tyne, to be Bishop of Southwark, in place of the Right Rev. Edward Stuart Talbot, D.D., Bishop Designate of Winchester. The new Bishop was born in 1864, and was educated at Southport, Trinity College, Dublin, and Corpus Christi College, Cambridge. The eldest son of John Nickson, of Roslyn, Birkdale, he married Ada, youngest daughter of James E. Phenix, Greenfield, Kitternan, county Dublin, and has two daughters. Ordained deacon in 1888, and priest in 1889, he was Tutor and Bursar of Ridley Hall, Cambridge, 1888-'97; Lecturer in Divinity at Selwyn College, Cambridge, 1895-'97; curate of Holy Trinity, Cambridge, 1888-90; and vicar of St. Benedict, Cambridge, 1891-94, Fairfield, Liverpool, 1897-1905, and St. Andrew's, Southport, 1905-6. He was Examining Chaplain to the Bishop of Durham from 1901 to 1908; Rural Dean of West Derby from 1902 to 1905; Select Preacher at Cambridge from 1893 to 1896; and Proctor in Convocation in 1906. He was consecrated Lord Bishop-Suffragan of Jarrow in York Minster on June 29, 1906. As a Churchman, the Bishop Designate of Southwark may be described as a broad-minded Evangelical. He is a man of deep spirituality and is one who especially has a great influence with men and boys. He is especially popular with the people of Tyneside and there is a widespread feeling of regret and sorrow amongst both clergy and laity alike, as well as amongst very many non-Churchpeople, at the prospect of his departure from amongst them.

Ever since he became the Suffragan-Bishop of Jarrow, Dr. Nickson has lived a life of inspiring exertion and he has made his influence felt far and wide throughout the large diocese of Durham. Nowhere has the news that Dr. Nickson has been promoted to the Episcopal Bench been received with greater satisfaction than in his old diocese on the Mersey. The Bishop has had an unusual all-round experience. He has been in touch with the young undergraduate life at Cambridge and Durham; has ministered to cultured congregations of merchants and professional people; has come into contact with, and won the confidence of the sturdy miners and artisans of the North, and has had four years' invaluable training in administrative work in a large and difficult diocese. There are difficulties of a different kind in South London, but the future is full of hope, and it is firmly believed that the new Bishop will soon rally round him his clergy and find his way into the hearts of the laity.

The Churchwoman

QUEBEC.

Sherbrooke.—St. Peter's.—The regular monthly meeting of this branch of the W. A., was held in the Church Hall, on Shrove Tuesday. Mrs. Shreve presided and the Rev. Canon Shreve, the rector, opened the meeting with prayer. After routine business had been transacted, Miss Shaw, a missionary of the Canadian Church in Japan, gave an interesting address at the close of which she was heartily thanked by the rector, who then pronounced the Benediction and the meeting was brought to a close.

MONTREAL.

Montreal.—The Montreal Diocesan Branch of the W.A., held its monthly meeting on March 2nd in the Synod Hall. The meeting opened with a resolution of sympathy with Mrs. James Day in her recent serious illness, and the hope was expressed that she might be restored to health and enabled to be amongst us again. This was passed, the members all standing. The president, Mrs. Holden, then appointed the standing committees for the year. The Dorcas Secretary, Mrs. Pennell, appealed for furnishings for Rock Bay Hospital, Columbia Coast Mission. The M.D. W.A. has already established one room at Alert Bay Hospital in response to a former appeal from Mr. Antle and hope to furnish another room at Rock Bay. Twenty-seven dollars have recently been received by the Dorcas Secretary for this object. A large amount of correspondence was read. An interesting letter from an Armenian boy, from the blind school at Palamcottah, was followed by one from Mrs. (Dr.) Matheson, containing an account of her severe medical labours lately, owing to sickness at Onion Lake, which has prevented her from taking her much-needed furlough, which, however, the writer unhesitatingly and generously resigned in view of the great need of her services. Miss Asquith gave a humorous view of her busy holiday at Christmas, as ninety pupils remained at the school. Mrs. Briston, India, sent an acknowledgment of a money donation for two pupils, and Miss Swainson at Palamcottah in the Madras Presidency, made a strong plea for the education of a dear little boy who is one of a large family in which there are five deaf children. The treasurer stated that the Triennial Thank-offering must be sent in by September 1st, if the money is to be offered at the Triennial meeting in Winnipeg this coming fall. A comprehensive paper on Uganda was read by Miss Yarker. Dr. Minnie Gomery gave her life-membership fee, \$25, to the girls' school at Islamabad. The librarian reported four new gifts to the library. One was an edition of "the Fundamentals," specially bound and presented to the M.D.W.A. by the Rev. Canon Baylis. Mrs. Farthing made an urgent appeal to send four officers of the M.D.W.A. to the Triennial at Winnipeg next September; otherwise the diocese would not be adequately represented. A committee was appointed to consider ways and means.

TORONTO.

Holy Trinity.—The March meeting of the Woman's Auxiliary was held in the schoolhouse. It was announced that the annual meeting will be held from May the 3rd to May the 6th, afternoons in the Guild Hall, evenings in Association

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Hall. The annual service will be held in St. James Church on Wednesday evening, May the third at 10.30 a.m. A great deal of interest has been shown in the 25th anniversary Thank-offering. So far 51 branches have voted in favour of sending it to the foreign field. 112 were in favour of a Woman's Auxiliary House and 227 wished it sent to the Northwest. The Extra-Cent-a-Day fund amounted to \$407.50. It was decided to send \$300 to Battle Harbor and the balance of \$107.50 to Prairie River. The secretary of literature reported 50 books taken out and 10 magazines during this month. Out-of-town branches are asked to provide other representatives with money to buy literature at the annual meeting. Miss Tilley opened the afternoon meeting by announcing her resignation as president, a position she has held for eight years. It was with sincere regret that the meeting heard this announcement, but all present urged not to make it too hard for Miss Tilley, as her ill-health was the sole reason for resigning. As a consolation to the Board it was announced that a position would be created for her, which would make it possible for her to remain among them. Miss Spencer from Matsumoto, Japan, spoke of her work in the mission and its results. Letters were read from Archdeacon Warren, Mr. Boyd, of the Prairie Brethren, and Mrs. White, Honan, China.

NIAGARA.

Hamilton.—St. Luke's.—The annual meeting of St. Luke's branch of the Woman's Auxiliary to the Missionary Society, was held on Monday evening, February 27th. The president, Mrs. Jutten, was in the chair. The proceedings opened with a hymn and prayer by the president. There was a good attendance of members. The reports of the president, secretary and treasurer showed everything to be satisfactory and progressive. The total receipts including the value of the sales were about \$225. The following officers were elected for the ensuing year: Mrs. T. W. Jutten, president; Mrs. Thompson, vice-president; Mrs. B. Walling, secretary; Mrs. R. Smith, treasurer; Mrs. Spink, sub-secretary-treasurer; Mrs. Denton and Miss T. Robinson, delegates; Mrs. Munns, substitute; Mrs. Thompson and Mrs. Wheelton, buyers; Mrs. Stride and Mrs. Schaupp, cutters; Mrs. Elliott and Mrs. E. Brown, visitors; Mrs. Henson, collector; Mrs. Spink, leaflet secretary-treasurer; Mrs. R. Woolley, thank offering secretary-treasurer; Mrs. Wheelton, baby branch W. A., secretary; Mrs. H. Smith and Mrs. E. Brown, auditors. After the election, the members of the W. A. entertained the Willing Workers' Society, and the Men's Missionary Guild.

St. Peter's.—The fourth annual meeting of St. Peter's branch of the Woman's Auxiliary and Guild was held in the school room Tuesday afternoon, February 28th. The rector, the Rev. J. W. Ten Eyck, opened the meeting. The various reports of the year's work were read and adopted. The secretary's report reviewed the work for the year and showed that the branch was progressing very favorably. The treasurer of the W. A. reported \$73.57 raised for mission work. The treasurer of the guild reported \$579.27 raised for parochial work, or over \$800 raised in two years since amalgamating with the Woman's Auxiliary. After a few remarks from the president, Mrs. Davis, thanking the officers and members for their kindness and assistance during the year, and urging them to greater efforts during the year upon which they were entering, the election of officers took place, resulting as follows: Mrs. Davis, president; Mrs. Charlesworth, first vice-president; Mrs. Mason, second vice-president; Mrs. Dudley, superintendent of juniors; Mrs. Richards, recording secretary; Mrs. Rae, corresponding secretary; Mrs. Waller, treasurer, W. A.; Mrs. Royner and Mrs. Budgeon, delegates to diocesan board; Miss Howes and Mrs. Mason, substitutes; Mrs. Mason, treasurer, thank offering boxes; Mrs. Johnson, secretary-treasurer of leaflets; Miss Howes, treasurer guild; Mrs. Wadland, treasurer parochial fund; Mrs. Greenhill, secretary literature; Mrs. Leighton (convenor), Mrs. Johnson and Mrs. Walling, outlook committee; Mrs. Easter (convenor), work committee; Mrs. Secord and Mrs. Rae, buyers; Mrs. Charlesworth and Mrs. Dudley, cutters; Mrs. Greenhill and Miss Howes, collectors; Mrs. Brown and Mrs. Rae, rector's representatives; S. J. Richardson and John Sintzel, auditors.

St. Mark's.—The fifth annual meeting of the Girls' Branch of the Woman's Auxiliary was held lately, at the residence of the vice-president, Mrs. C. W. Heming. Canon Sutherland occupied the chair. The meeting opened with prayer, after

which the regular yearly routine of business was dealt with. For the last four years the auxiliary has clothed Maud Battenrose, a young Indian girl of the Gordon School. Although not a brilliant scholar and utterly void of natural home training, when taken into the school Maud was soon found to be very bright in learning anything pertaining to household duties, and though only fifteen, was married in January, to one of the Indians. We hope and pray she may make her home a godly and a Christian one and thus be the means of teaching others of her race the beauty of Christian home life. The Auxiliary has decided to make a general sale for the Gordon School, it being the desire of Mr. Williams, the principal. Our little baby in the Bird's Nest Home died last year and we have been given another wee tot to maintain. Eighteen dollars each year is sent to China for this purpose. After a most instructive and interesting talk by Canon Sutherland the members of the auxiliary were entertained to coffee and cake by Mrs. Heming, and a pleasant social hour was spent.

The annual meeting of the Junior Auxiliary was held in the parish house on a recent Friday afternoon. The superintendent, Mrs. Dodman, in the chair. The following officers were elected: Recording secretary, Muriel McKelvey; treasurer, Stella Johnson. The reports were most encouraging and two prizes were given, one for attendance, won by Marjorie Dodman, and one for sewing won by Muriel McKelvey. After the prayer the meeting adjourned.

The March meeting of the Diocesan W. A. was held on Friday, March 3rd, in the parish of St. Matthew's Church, Hamilton. Holy Communion was celebrated by the rector, the Rev. M. E. White, at 10 a.m. The business meeting opened with the usual prayers in the schoolroom, at 10.45 a.m. An address was given by Mr. White, on the text "One body in Christ," he said the subject of unity was, most important the co-operation, the consolidation of each individual member into and with the Body of the Church. We each have an individual part to fill, one duty to do, one personal quota to add to the Body. As those who have done their work and gone before us, so we have ours to do and leave; we are debtors to those who come after us. We are dependent on one another, members of one another. If one member suffers the whole Body suffers—it may be from neglect or desire. Each member has something to contribute. We owe the great thought of unity to St. Paul—he was the Apostle of Unity. All classes **bond or free, male or female**, are partakers of the Divine life. As a missionary organization the W. A. should endeavour not only to bring in those in distant lands, but those poor and neglected souls in our own city; we might almost say at our own door. It is necessary to realize this duty to live and work, that Christ "may see the travail of His soul and be satisfied." After the minutes had been confirmed, the see announced that there were three life members: Mrs. Leonard, of Dundas, the gift of her husband and Miss Bankier and Miss Helen Bankier of the girls' branch, Christ Church Cathedral, the gift of their grandmother, Mrs. Stuart, of Toronto, who was the first recording secretary of this diocesan board. The organizing secretary reported a new branch at Alma, and another at Beamsville, with 17 members. The Dorcas secretary reported 4 bales, expended on the same \$46.95. The junior secretary explained that she had urged the juniors to be more prompt. She spoke of her visit to Homer and MacNab, where she was much pleased and encouraged by the zeal displayed. Mrs. Glasco urged the seniors to stand by their juniors and gave them the help and encouragement they so much needed; it was difficult to interest children in Mission study and they need all the help their elders can give. Mrs. Glasco has received \$170 this year so far, from the juniors. There seems to be a shortage on the Bird's Nest this year, as all pledges will be made up. **Sec. E. C. D.** reports two new subscribers. Receipts for the month, \$160. Literary committee reported 1,401 subscribers to the Leaflet; 90 more than last March. An interesting account was read from the Deanery Mission Study Class, formed in Lincoln and Welland. It is hoped the work will be taken up by other deaneries. There are three new books in the library: "The redemption of Africa," "The decisive hour," by J. R. Knott, and "The Blue Stocking." Miss Morgan suggests that each member reads a book on missionary subjects this Lent. Treasurer—Receipts, \$1,410; expenditures, \$630, with all pledges made up and books closed for the year. Letters were read from a clergyman in the diocese, whose daughter had been helped from our educational fund. A letter from Miss Henderson, Victoria Peigan

Reserve, and one from Miss Tryles, in reference to the organ shipped to Shelbook from Niagara Falls South. The meeting closed with the Doxology.

HURON.

London.—The twenty-fourth annual meeting of the Huron Diocesan Branch of the W. A. will (D.V.) be held in Bishop Cronyn Hall on April 4th and 5th. There will be a celebration of the Holy Communion on Tuesday morning, when the Bishop will preach and the Thank-offering will be presented. This being the triennial year it will be given to the General Board for the training and support of missionaries and a generous amount is looked for. Luncheon will be provided each day as usual by the London branches. After the meeting of the board of management, the annual meeting will be convened for business, and the evening will be given up to the education and other committees. Amongst the items of business to be considered are the president's address, reports of officers and committees, increase in the diocesan fee, renewal of pledges, consideration of appeals, the support of a woman worker for Honan and a native doctor by the life members, change in the constitution providing for a larger executive, and the election of officers. Dr. Gould, the new secretary of the M.S.C.C., will address the public missionary meeting on Wednesday evening; a noon-tide address will be given by Canon Tucker; a Bible reading will be taken by Miss Sandys, of Chatham, during the Quiet Hour, and it is hoped that Miss Gaviller, the general junior secretary, will speak to the children on Thursday, and that Miss Harriss of Cairo, Egypt, and Miss Bennett of Lesser Slave Lake, will also be present. A large attendance and an inspiring meeting is confidentially expected.

RUPERT'S LAND.

Winnipeg.—Holy Trinity.—At the meeting of the Woman's Auxiliary of this church on March 6th, Mrs. Fortin announced that it has been definitely decided that the Triennial Convention of the auxiliaries of all Canada will be held this year in Winnipeg. Committee meetings of the Executive Committee will be held from September 21st to 26th. The Convention proper will open September 26th. About 100 delegates are expected. These will consist of the general officers, the general life members, the conveners of standing committees and the wives of Bishops. The meeting will be open to the public. Mrs. Patterson Hall, of Montreal, will preside, but the list of speakers has not been announced. The annual Convention of the Diocese of Rupert's Land will be held as usual in June.

Winnipeg.—Holy Trinity.—A meeting of the W. A. was held on Tuesday afternoon, the 7th inst. in the schoolhouse, when Miss Millidge, who with Mrs. Fortin, was a delegate to the recent deanery meeting at Brandon, gave an account of that convention. Ten branches were represented at it and the meetings were characterized by reports of progress and enthusiasm for future work. Mrs. Millidge in her capacity as organizing secretary, went on to Alexander and Griswold, organizing W. A. branches in those towns. Especially interesting was the account of her visit to the mission at the Griswold reserve, where the Indian church in charge of Mr. McGraw, is making splendid progress. Miss Millidge made a special appeal for help in kind for the poor widows on this reserve. The report from the Dynevor hospital gave the number of patients there as 17, the limit of capacity of the institution. Mrs. Fortin read a letter from Mrs. Patterson Hall, of Montreal, re the Triennial convention which is scheduled to take place in Winnipeg in September. Fifty-six delegates are expected from the east. Mrs. Woods, who has recently been made a life member by St. Margaret's auxiliary, was welcomed. Letters of condolence were ordered sent to Mrs. Cousins on the death of her mother, Mrs. J. A. McKay, and to Mr. Palmer, of Macgregor, on the death of his wife.

Tests for Friendship.—The best way to present to life the manifold uses of friendship is to cast about and see how many things there are which a man cannot do for himself; and then it will appear that it was a sparing speech of the ancients to say: "That a friend is another himself;" for a friend is more than himself.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Digby.—A very successful Sunday School Conference in connection with the Deanery of Annapolis was held at this place, the Rev. Rural Dean How presiding. After prayers and hymns an excellent paper on "The Spiritual Side of the Lesson and How to Teach it," was read by Mrs. Merkel, of Digby. This was followed by another paper by Mrs. George Turnbull, on "Lesson Leaflets and Helps." An interesting discussion followed the reading of both these papers. A Round Table Conference was then conducted by the Rev. E. Underwood, and was enthusiastically received, much valuable help being given in the discussion of the various questions raised. It was decided at the Conference that special provision should be made at every deanery meeting for the discussion of Sunday School matters. The next meeting will be held in the parish of Round Hill in May.

MONTREAL.

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

Montreal.—The Lord Bishop of Montreal has made the following diocesan appointments:—The Rev. W. J. Dart, M.A., to be Rural Dean of St. Lambert. The Rev. W. Sanders, B.A., to be Rural Dean of Montreal west. The Rev. Wm. Robinson, to be Rural Dean of Montreal east. The Rev. A. C. Asch, to be Rural Dean of Ilerville.

ONTARIO.

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

Kingston.—St. Luke's.—The first of a series of Lenten addresses for men only was given in St. Luke's Hall on the evening of Tuesday, March 7th, by the Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's, on the subject of "Christian Reciprocity." There was a large attendance.

St. James.—On Friday evening, March 3rd, after choir practice, Mr. F. B. Godike, B.Sc., was presented with a combined Book of Common Prayer and Hymn Book by the members of the choir. The Rev. T. W. Savary, read a short address and made the presentation. The address expressed the goodwill of the choir for Mr. Godike and their great appreciation of his services in the choir during his course at Queen's University. Mr. Godike, who is going to reside at Calgary, made a suitable reply.

Antrim and Caletta.—The parishioners, hearing that their rector, the Rev. A. McMoine, had expended \$225 in the purchase of a house and buggy, they, through the churchwardens, sent him a cheque for that amount.

Belleville.—Christ Church.—The Rev. R. C. Blagrove, the rector, has received a communication from Mr. A. H. Wallbridge, of Vancouver, stating that he is about to have a window placed in the chancel of this church in memory of his aunt and uncle, Miss Hannah Caroline Wallbridge and Mr. Louis Wallbridge, who were among the original founders of this church. The window will be in three lights each with a single figure, the central one being the figure of Our Lord as the Good Shepherd, and the other figures those of St. Paul and St. John. The memorial will be in position by Easter. The donor, Mr. A. H. Wallbridge, resided in Belleville a number of years ago, and took a course in law here. Fourteen years have passed since he removed to the Pacific coast. At present he is provincial representative of British Columbia, with headquarters at Vancouver, of the National Cash Register Co. His wife was a Miss Kelso, of Belleville.

On a recent evening in the new parish hall, after the Cantata rehearsal, Pipe Major Albert Johnstone, who has of late been of great assistance to those who are taking part therein, was presented with a handsome gold-mounted umbrella, which also bore a fitting inscription. Mr. Johnstone made a suitable reply.

Napanee.—St. Mary Magdalene.—The Rev. W. E. Kidd, the newly appointed vicar, took charge

CANADIAN CHURCHMAN.

of the parish and officiated for the first time in this church on Sunday, Feb. 26th. There were large congregations both morning and evening. On the following Tuesday evening a general parochial gathering took place in the school house, when the Rev. W. E. Kidd and Mrs. Kidd were given a hearty welcome by the parishioners. The Ven. Archdeacon Carey, the Rev. Dr. Purdy, of Selby; A. H. Creegan, of Deseronto, and A. L. McTear of Bath, were present and spoke, as also did the two churchwardens and Mr. W. S. Harrington, K.C. A musical programme was given by the choir during the evening and refreshments were served. A very pleasant time was spent by all present.

Edwardsburg.—A fine new library has been purchased for St. Paul's Sunday school, Cardinal. The Woman's Guild has presented St. Paul's Church with a handsome service book, altar services, Bible, Hymn-Book, and offices. The canvass for the Diocesan Mission Fund is now taking place.

OTTAWA

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

Ottawa.—St. Matthew's.—The men's association of this parish held its eleventh annual meeting last week and received reports of the past year's work, which were deemed satisfactory. The officers for the ensuing year are: President, S. Witten; vice-presidents, E. B. Daykin and R. K. Sampson; secretary-treasurer, N. B. Sheppard; committee, Dr. R. P. Robinson, F. G. Waite and T. Lewis. The rector, Rev. Walter M. Loucks, is the honorary president.

Ottawa South.—Trinity.—An excellent entertainment was given last week in St. Matthew's parish hall under the auspices of the Girls' Auxiliary of this church. For several years past the Girls' Auxiliary have worked for the reduction of the parish debt, which amounted originally to \$1,000, besides fulfilling their pledges towards outside missions. This debt it is their earnest wish to pay off completely this year and the proceeds of the concert go towards that object.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—A large gathering of men attended the special men's service which was held in the Cathedral on Sunday afternoon last. The Bishop was present at evensong and he made a special appeal to the people present, to get the best out of the mission and to show the results of it in their daily lives. At the conclusion of the service the Bishop pronounced the Benediction.

A complimentary luncheon was tendered by the Clergy of the Missioners who have been conducting the Missions in some 28 parishes during the Lenten Season. About 60 clergy were present at the gathering which was held at the St. Charles restaurant. The Bishop presided and around him were seated the Rev. Canon Paterson Smyth, Bishop Reeve, Rev. E. C. Cayley, Rev. E. J. Doherty, Archdeacon Warren, Canons Macnab, Williams, Broughall, Cayley, and also several of the Missioners, including Father Frere, of Mirfield; Father Young, Father Sharp, and the Rev. Mr. Clark. The proceedings com-

menced with the singing of the Doxology and then the grace was pronounced by the Lord Bishop. At the close of the luncheon, the Bishop addressed the clergy and spoke very warmly and most gratifyingly of the work accomplished by the Missioners in the city. He had visited most of the parishes where the Mission was being held and saw with his own eyes and heard with his own ears the good work which was being accomplished in the parishes by the various Missioners, and he felt confident that a great spiritual benefit would result therefrom. He implored the clergy of the city to keep up the tone of the Mission from now onwards and not to think for a moment that the influence of the Mission had come to an end. He expressed his warm thanks to the Missioners for their kindness in coming to Toronto to undertake the work for the good of the Church. Then the health of the Missioners was toasted and Canon Paterson Smyth, at the request of the Bishop, responded on behalf of the Missioners. In his address he spoke very warmly of the hearty welcome which had been tendered in Toronto to the Missioners and the strong sympathy and support which had been rendered to them by the Church at large. In speaking of the work of the Mission, he emphasized the great importance of constructive teaching in regard to the doctrines of the Church and he said that this was of more importance than the mere stirring up of the emotions, for he said that the great and permanent good resulting from Mission work would largely depend upon the teaching of the Sacramental life of the Church. Canon Smyth's remarks were very heartily and warmly applauded. After an hour's most pleasant and social intercourse the meeting broke up.

St. Luke's.—The Rev. Father Frere, Head of the Community of the Resurrection, Mirfield, Yorkshire, will speak on the subject of the Sacrament of Holy Baptism in the schoolhouse at 4 p.m.

St. Mary Magdalene.—The mission will be continued all throughout this week by the Rev. Father Pearse, the missioner. The Rev. Father Snetzinger will assist.

St. Mark's.—The Rev. E. J. Doherty, the Missioner at the Cathedral, where he has just closed a very successful mission, commenced a mission to-day in this parish which will last from March 16th to March 26th, both days inclusive.

St. Anne's.—The Rev. Lawrence Skey, the rector of this church, is about to build a \$40,000 institutional Sunday school, and also provide a \$10,000 playground for the 1,100 pupils of the Sunday school. A manual training room, a gymnasium, miniature rifle range, and classrooms where the children can be taught "anything they want to know" are among the details of the plan.

NIACARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—Church of the Ascension.—A special Lenten service was held in the schoolroom on a recent evening which was attended by a large number of the parishioners, and at which the Rev. A. B. Higginson, a former curate and now the rector of Georgetown, preached.

The regular meeting of the "Men's Club" was held on Tuesday evening, March 7th, with the president, Mr. M. Ten in the chair. After listening to a splendid programme of music, Mr. W. M. McClelland, a prominent city lawyer, gave a most inspiring address on "Canada and her future Destiny." The address was eagerly listened to, more particularly because of the important question of Reciprocity, which is commanding our attention at the present day. After the programme, a social half-hour was spent over the good things spread on the table. Our next meeting on March 21st, is to be an illustrated lecture on the "Cathedrals of England," by Mr. G. C. Coppley.

HURON.

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

Kingsville.—Church of the Epiphany.—At a special service held in the Church of the Epiphany on Tuesday evening, March 7th, the Bishop of Huron confirmed 27 candidates, which were presented by the rector, Rev. W. H. Moore, B.A. A practical and impressive address was given by the Bishop from St. Matt. 26: 21-22, in which he

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dwelt upon the various ways we may betray Christ to-day and concluding by giving the newly confirmed candidate some excellent advice. Over 300 people were present.

Windsor.—Church of the Ascension.—The Bishop visited this parish on Sunday evening, the 5th inst. and confirmed a class of forty-three candidates, presented by the rector, the Rev. W. H. Snelgrove. Of the candidates confirmed to were girls and boys from the Sunday school and 24 were adults.

Highgate.—Church of the Redeemer.—A Confirmation service was held in this church on Monday evening, February 20th, conducted by His Lordship, the Bishop of Huron. The Bishop preached his text, "No man liveth to himself." The rector, the Rev. Arthur Shore, presented the following candidates:—Messrs. Hugh Crosby, Wilfrid Littlejohns, Homer Scott, Clarence Dunstan, Mrs. Truman Holman, of Highgate; Mrs. Fred Allan, Mrs. Walter Mills, Misses Nellie Sullivan, Ethel Bobier, Bertha Cowell, and Alma Delmage. Messrs. Clayton Delmage, Clayton McLachlan, Guy Strangly, Walter Mills, K.C., of the Church of the Advent, Ridgetown. The Canadian Shredded Wheat Co., of Toronto, gave a very successful banquet under the auspices of the A.Y.P.A. of the Church of the Redeemer on Thursday evening, February 23rd. The proceeds amounted to \$50.

the services of the Church, but there stood out above all the practical application to life of her ceremonies and teaching, and the words of the Bishop will not soon be forgotten. As soon as the frost goes out of the ground a rectory is to be built and a basement gutted out under the church and furnace installed, which improvements will be a great help to the work of the Church in this parish.

SASKATCHEWAN

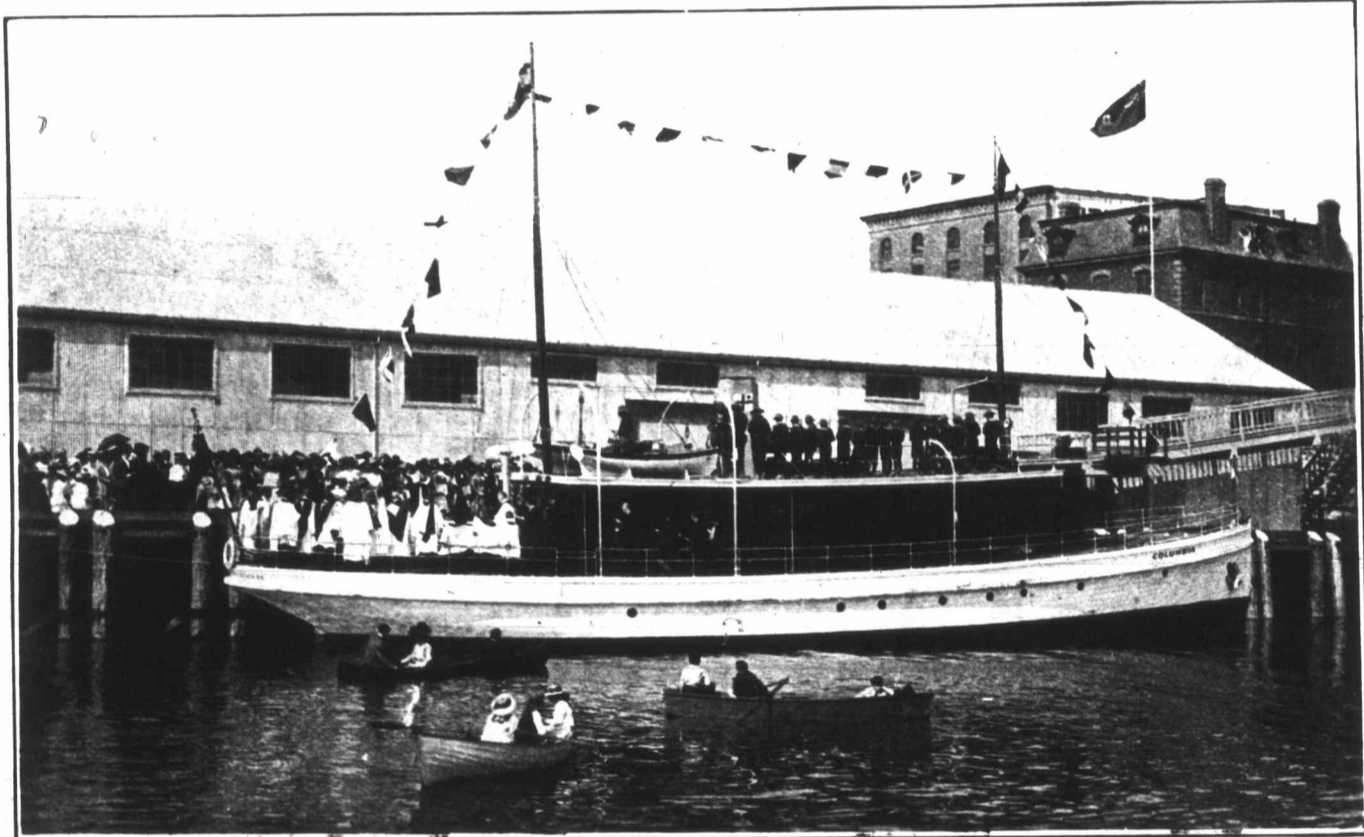
Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.

Prince Albert.—At the last meeting of its Executive Committee, of the diocese, held in this place on February 22nd, 1911, this diocese voted the Rev. W. G. G. Dreyer, their general financial missionary, an additional \$200 per year, coupled with the privilege of returning to his home in the east three times a year instead of twice, if he so desired. Mr. Dreyer, in his report to the Executive, informed them that he had already canvassed forty-five of the sixty-five odd missions in an endeavour to place the missions upon a more systematic business basis, and had received from them yearly promises, payable quarterly, monthly or weekly, amounting to \$15,034.35, where last year the income was \$4,000. Each

COLUMBIA.

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

Victoria. Annual Report of the Superintendent of the Columbia Coast Mission, Inc., for the year ending December 31st, 1910.—My Lord and Gentlemen. The year just ended has been a year of development greater than any in the history of the Mission, not so much in the extra ground covered, or extra work accomplished, as in perfecting the methods of its management and improving the arrangements for conducting its business affairs. For more than a year it has been evident to me that some rearrangement of the staff was necessary in order to relieve me of some of the routine work of the management, which has so increased as to be impossible for one man to perform. An assistant superintendent was tried, but did not meet the necessity. A stenographer, likewise, only seemed to increase the work. On the advice of the Executive Committee and consent of president, I appointed Mr. F. K. Steele as financial secretary, to attend to the financial end of the Mission work. He has done his work so well, and results have followed so promptly, that I am convinced that we have discovered at last the right arrangement for the conduct of this department of the work, and I feel that the Mission is to be congratulated on their good fortune in finding a man so competent as



Dedication of Mission Steamer "Columbia II." at Victoria by the Bishop of Columbia, August 5th, 1910.

ALGOMA.

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

Fort William.—St. Paul's.—The Leonard Allen Memorial to be given by the choir in memory of their late little comrade, who was drowned last summer, has been ordered from England. It will be a suitably engraved brass font ewer.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Kenora.—The Ven. C. W. McKim, the Arch-deacon of Kenora, is going home to England on a visit, this coming summer, and he will be away for about three months. During that time the Rev. James Fennell, of Toronto, will take charge of this parish and Mrs. Fennell and himself will reside in the parsonage during the whole of the time that they will be staying in this place.

Rainy River.—St. James'.—On February 26th the Bishop of the diocese visited this parish and preached morning and evening to large and appreciative congregations. In the evening a Confirmation service was held when seven candidates, four males and three females, were presented by the Rev. J. Lofthouse, the incumbent of the parish. The church on this occasion was filled to the doors, every seat being occupied. The services both morning and evening were typical of the grandeur and impressiveness of

of the above missions visited is made up of from two to five churches or congregations, the whole covering an area of about 35,000 square miles.

CALGARY.

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

Calgary.—The opening of the "Paget Hall."—The parish of the pro-cathedral of the Redeemer has just achieved the building of one of the most handsome and commodious parish halls. It is a solid building of brick, trimmed with stone, with a cement basement, one hundred feet in length, by forty-five in width. The lower storey contains the kitchen, ladies' parlour, primary class room, gymnasium, and men's club room. Upstairs there is a magnificent hall, with stages, dressing rooms and gallery, sufficient to accommodate a large main Sunday School, parish meetings and other gatherings. Another large room is rented by the diocese as the Synod office, and the assistant Priest of the pro-cathedral is accommodated with a comfortable suite of rooms in the building. At the dedication of the building by the Bishop of Calgary, a very large number of parishioners assembled and a delightful evening was spent. It was unanimously resolved, with the Dean's consent, to name the new building the "Paget Hall." It must be safely said that for size and accommodation the Paget Hall is one of the finest church buildings of the parish in Canada.

Mr. Steele to fill the office. I regret to have to report the resignation of Mr. C. W. Durrant from the treasurership of the Mission, which took effect at the end of the year. During the five years he held the office, he did good service and was most helpful to me in the management of the Mission. With regard to the hospital staff, I am glad to report that we have now an excellent staff of nurses. At St. George's, Alert Bay, we have Miss Monk, who has been matron since its opening, and Miss Smith, who has been recently appointed as assistant. At Columbia, Van Anda, Miss Motherwell, who came out to St. George's as assistant, is matron, with Miss Houlihan, former assistant nurse at Rock Bay, as her assistant. They are all graduate nurses of wide experience. To obtain doctors is a more difficult matter. My time has been so taken up in the past, that it was impossible to go very far afield for men, and I was often forced to employ the first who presented himself. In future it will be possible to give particular attention to the supply of men for the medical staff. I hope to be able to find men who will be interested in the work, and remain long enough with it to be able to make use of the splendid opportunities for good influence, which lie in the hands of the physician in this district. It has become necessary to have some reliable backing in the way of a Ladies' Aid or Auxiliary. For, while the Woman's Auxiliary has done much for us, we can only be to that splendid organization one of its many interests. With this in view, after consultation with the president and Executive Committee, I organized, early in January, a C.C.M. Auxiliary, which will give its entire attention to

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assisting the Mission in all branches of its work. Already we have begun to feel its influence, and the indications are that before the year ends it will have made itself indispensable to the Mission. The old Columbia, as stated in my last year's report, was sold to Mr. Singleton Wise at \$5,000. Delivery of the boat was made to Mr. Wise on the 30th of April, 1910. Unfortunately, the construction of the new boat was delayed, through no fault of the builders, four months, and did not come into our possession before the end of August. The absence of the boat from the route accounts, I believe, for a large portion of the increase in our deficit. The new boat is now on the route and is quite up to my expectations. She is well equipped for the surgical and medical work by a deckhouse-hospital and dispensary, with an X-ray outfit, and every appliance for the work. The whole equipment was paid for by a member of the Montreal W. A., who does not wish her name to appear. She has also guaranteed maintenance, and to that end sent recently \$200. The main cabin is comfortably furnished as a living room, with a folding altar, similar in design to that of the old "Columbia," for use on occasions when divine service is held. Every appliance necessary for the safe navigation of the boat has been supplied, and though her cost, \$24,000, has been somewhat more than estimated at first, it is safe to say that the boat, as she is to-day, could not be produced commercially for less than \$35,000. The crew consists of a master, who is a young Newfoundlander; engineer, cook, and one deck hand, with, of course, a doctor, to attend to the medical and surgical work. I regret that the M.S.C.C. refused our appeal for a grant at the last annual meeting. It is an indication that we shall have to depend, more and more, on the West for support, and, in my opinion, if we work up our Western resources properly, there will be no difficulty in securing ample support for all our operations without going east of the Rocky Mountains. Rock Bay Hospital was completely destroyed by fire on September 3rd, but by the mercy of God, and the strenuous efforts of the hospital staff, and other helpers, no lives were lost, the patients being conveyed from the building before the fire reached the wards, and afterwards sent to Alert Bay and Van Anda. While at first the fire appeared to be an un-mixed evil, ultimately, as is usually the case with fires, it may be a benefit to all concerned. It has settled one or two vexed questions, which have never ceased to militate against the hospital and to handicap the management. The prospects now are that we shall have, in a few months, a new building, properly designed and equipped for the work it has to do in this most central and important point. The Hastings Mill Company have offered to donate the old site of the hospital to the Mission, the plans are drawn and the prospects are that the funds will be in hand to start the building as soon as the weather clears. Dr. Fewster, for whom I caused a small house to be built, still remains at Rock Bay and takes care of the transient cases at the hotel, sending the serious cases to the hospital at Alert Bay and Van Anda. A large quantity of linen and blankets, belonging to the Mission, was saved from the fire; also a number of beds and other furniture belonging to the Victoria Order of Nurses. This latter, the Lady Superintendent has indicated to me, we may have the use of in the new hospital.

The report of medical and surgical cases treated by Columbia Coast Mission for year 1910, is as follows: In patients, 227; out patients, 2,147; dressings, 1,409; operations, 363; obstetrics, 17; total number of patients in hospitals for year, 227; total number of office consultations and visits, 2,147; grand total cases for year, 2,374. M. S. Columbia (cost to build), \$24,000; total cost of operating Mission, \$23,450.06. Cost of operating M. S. Columbia 9 months, \$5,902.72; operating expenses, hospitals, etc., for 1910, \$17,548.24; total \$23,450.06. Total income from the district, \$14,147.25; total income from outside sources, \$8,370; total \$22,517.25; balance against Mission for year, \$933.71.

Lady Musgrave, widow of Governor Musgrave, one time Governor of British Columbia, has presented the Mission the money to purchase a small launch to be used for Mission work on the Coast, and I have appointed Mr. Comley a young man who has been doing missionary work at Alert Bay, and who is looking forward to taking Holy Orders, to take charge of her. She will be called the "Governor Musgrave," and will be used to convey the missionary from point to point. I have also arranged with a Toronto theological student to join us in June next for four months. If we can obtain an ordained man, to have headquarters on the "Columbia" our

staff would be complete, and I am satisfied that in this way a splendid work can be done in a field, to a great extent, already prepared. In this respect Powell River shows up large on the horizon. For while they do not need us in a medical way, having their own hospital and doctor, there are 1,000 men working there, and families going in as fast as they can build houses, and there is a good opening for missionary work, if the right man is sent. Campbell River, also, is developing. It has a telephone and telegraph service, and a branch of the C.P.R. has been surveyed through it. Coal mines are being developed and logging camps are due to open up on a large scale. The townsites have been surveyed and lots sold. For several years we have had an appeal from the leading people to operate a small hospital there, and I am assured the generous help in the building and equipment will be forthcoming if we are prepared to take it up. The west coast of Vancouver Island, although quite another district, has been looking to the C.C.M. to solve their difficulties by extending its work in that direction. This, of course, is a different proposition to that which we have in hand at present. It would require more outside support and in fact could hardly be done unless the Provincial Government could be induced to come forward with a very substantial grant, as the Newfoundland Government does to Dr. Grenfell's work. The matter should be carefully considered as the call is to us, and should not be neglected if it comes within the realm of possibility. The Mission must extend with the settlement of the coast, and, if the Church could but realize it, it has an organized institution at her hand, capable of becoming a great instrument for good, and for the spread of the Church's great message among the people, only it must not be stunted and handicapped by faithless fears and small ideas, but fostered and encouraged to reach out to the accomplishment of the great work that lies before it. John Antle, Superintendent C.C.M.

In response to an appeal made by the Bishop on behalf of the sufferers in China, a sum of \$400 has been collected, which has been sent to the Bishop of Honan for distribution in the famine district.

Bishop and Mrs. Perrin and their family left Victoria for England on March 8th.

Correspondence

THE RELATIONSHIP OF THE CHURCH OF ENGLAND TO OTHER CHRISTIAN CHURCHES.

Sir,—If Dr. Van Allen read the best and most convincing paper at the Congress, why does not Dr. Symonds take his defeat like a man and not strain at a gnat of a little quotation? Supposing Dr. Van Allen is wrong about a little quotation; why all this fuss after, borrowing of books, letters, etc.? If Dr. Van Allen is wrong, is Dr. Symonds right? No, he says himself he may not be. After the Congress I was speaking to one about the Congress, who was present: he was telling me about these papers. I remember his answer, "thank God for Dr. Van Allen." Now, Sir, I had forgotten the incident, but now I begin to see why my friend was so pleased with Dr. Van Allen's paper. Dr. Symonds states that the Church of England recognizes certain, if not all, non-Episcopal bodies: to support this idea he ransacks Cosin and all the rest of them, and he finds an expression which he thinks favours his view. If the best he can do is the one he makes a present of to Dr. Van Allen as a parting shot, I wonder that Dr. Van Allen let him off so easy. I suppose Dr. Symonds thinks that this quotation represents his view. Now, Sir, I am entirely opposed to the view taken by Dr. Symonds; mine is the exact opposite, and yet I can heartily agree to and accept the quotation quoted by Dr. Symonds, "in what part of the world soever any Churches are extant bearing the name of Christ and professing the true Catholic faith and religion." Why, Sir, whoever has read any history and heard of those non-Episcopal bodies, that Dr. Symonds speaks of, professing the true Catholic faith, perhaps he may say, but the end of the quotation says "Protestants and the best of the Reformed Churches." I quite agree with the whole quotation. Dr. Symonds forgets that Cosin meant Episcopal Churches, when he speaks of the best, etc., and another thing, Dr. Symonds forgets that the Reformed Churches have been reformed so many times since Cosin's day unto the third and fourth generation of them that hate Episcopacy.

Perhaps Dr. Symonds would give us a list of the churches that he considers with a valid ministry. Where would he draw the line? Would he include the latest Bishop of Montreal, Bishop Horner? If not, why not? for he simply reformed Methodism on somewhat similar grounds as Methodists reformed Episcopacy. The Church of England has stated her relationship to other Christian Churches, but not in the way Dr. Symonds explains: the exact opposite. Dr. Symonds cannot bring one proof of his opinion from any official statement made by the Church. The best he can do is to find here and there some little text which may mean one thing or another. Let me, Sir, give one statement made officially by the Church of England, in regard to her relationship with other Christian Churches, and it is the exact opposite of Dr. Symonds' contentions. In the preface of the Prayer Book we find the following statement of changes made: "And therefore of the sundry alterations, proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or, indeed, of the whole Catholic Church of Christ)." This statement declares the Church of England's position in regard to the whole Catholic Church, just as Bishop Cosin's statement did. Her relationship to other bodies in the same preface, when speaking of Anabaptism, says this has crept in through licentiousness of the late times—for a further declaration in regard to other bodies, read Canons Nine and Ten. Her statement in regard to non-Episcopal bodies as such. In the Preface to the ordination service of Deacons and Priests, it reads, "No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration, or ordination." Yet in spite of such plain official statements Dr. Symonds would make us believe that the Church of England holds to the doctrine, that any Church so long as it is reformed, and big enough, has a valid ministry. In conclusion I would like to ask Dr. Symonds two questions: If the Church of England's relationship to other Christian religious bodies (I presume this is what he means by Christian Churches) is what he claims it to be, why do our Bishops have to re-ordain valid ministers? Second: Why is any man who has had former Episcopal ordination, either in Russia, Spain, or any other country, allowed to execute the functions of his office in the Church of England, without re-ordination, while a non-Episcopal minister is not allowed any function as a minister until Episcopal ordination has been given? Why is this, if the Church of England regards other non-Episcopal ministers as valid ministers? These two questions represent the official attitude of the Church of England towards non-Episcopal bodies. Dr. Symonds says our attitude is different, in regard to these bodies, to what it was in the seventeenth century. It is just the same. The quotations I have given represent the thought of the seventeenth century, when they were written; and to depart from this attitude would be to endanger Episcopacy, to drift from the moorings of Catholicity, with a possibility of making shipwreck of the Catholic Faith and whatever things have been committed to our charge as stewards of God, and all to please a few dissenting brethren who object to Episcopacy.

J. Atkinson,
Maple Grove, P.Q.

Sir,—I entirely endorse the excellent letter of the Rev. Dr. Symonds published in your issue of March 2nd. The marvel is that, by a strange forgetfulness of history, we who side with such giants as Hooker and Andrews and Cosin, should, by many, in these degenerate days, be regarded as disloyal sons of the Church of England. It is because we love her so well, and are so profoundly convinced of her impregnable historic position, that we find ourselves wholly unable to wrest the Scriptures, the Prayer Book and the facts of history, by putting forth in her venerable name the narrow and untenable view of an exclusive Apostolic succession. The heart of the Church should be as deep and tender as the heart of her Lord, and all true Churchmen should rejoice in the present and eternal unity of all who are in Christ Jesus. The love of Christ overleaps all ecclesiastical barriers, for "where the spirit of the Lord is, there is liberty."

G. Osborne Troop.

THE QUOTATION FROM BISHOP COSIN.

Sir,—Ever since Dr. Van Allen publicly accused Dr. Symonds, at Halifax, of supporting his cause by a spurious quotation, many of us have been looking for a statement from Dr. Symonds either explaining how he had fallen into the error—for no one has ever doubted his bonafides—or substantiating the quotation. Dr. Symonds has, most generously, allowed himself to remain under the stigma of the accusation for more than five months, to give his opponent every opportunity to make good the accusation. And now after all this time we are told that Dr. Van Allen had seen it stated somewhere in the English "Guardian," that the quotation was spurious (as though the Guardian were an oracle of infallible truth!), but that unfortunately, even the statement itself, could not now be discovered. The situation speaks for itself. It will, however, probably be interesting to Dr. Symonds and to some of your readers to know that in addition to the authorities quoted by him in support of it, the passage is to be found in two books of widely different dates. The first is Dean Goode's "The Divine Rule of Faith and Practice," p. 293. This work was published in 1853, and is a veritable mine of wealth for those who are anxious to know the mind of representative Anglican divines with regard to the non-Episcopal Churches of the continent. The second is Carter's "English Church of the seventeenth century," p. 69 (published 1909.) The latter appeared later than any of the authorities, quoted by Dr. Symonds in support of the quotation, and we may safely assume that its genuineness has never been seriously questioned. But even were these particular words of Bishop Cosin some day to be proved forgery, Dean Goode will supply Dr. Symonds with a rich variety of similar quotations equally serviceable for his purpose.

H. P. Plumptre.

St. James' Cathedral Rectory, Toronto.

P.S.—Since writing the above I find that the same passage from Cosin is quoted by a writer in the February number of "The Churchman," bringing the evidence for its genuineness up to date. Evidently nothing is known of its spurious character on the other side of the Atlantic.

DR. SYMONDS AND BISHOP COSIN.

Sir,—No one who knows Dr. Symonds would accuse him "of wilful or ignorant quotations." There can be little doubt that Cosin wrote the letter referred to, as it finds a place in the edition of his works published in the library of Anglo-Catholic Theology, and the sentence occurs there exactly as Dr. Symonds has written it. Had there been any suspicion that it was spurious, the Editor, would not have admitted the passage without some caveat. It is a pity, however, that Dr. Symonds' friend did not send him the letter in its entirety, instead of a short extract. The context makes all the difference in the world, and anyone reading the whole will find little difficulty in imagining "a modern High Churchman—Lord Halifax, let us say—writing in that strain," were he to find himself situated as Cosin and his contemporaries were in their intercourse with the French reformers. The situation baldly stated is something like this. The Anglo-Catholic divines of the day had a very difficult course to run. They were fighting the battle of reform against the hitherto triumphant power of the Papacy. They had made good the Church's claim to Catholicity and orthodoxy on the battlefield of Rome's own choosing, viz. the appeal to Catholic tradition, and they were invincible on their own special ground—the appeal to Holy Scripture. But the fight was still on, and High Churchmen had to bear the brunt of it, though the Puritan party then as their successors do now—were hounding them as Papists and had driven some of them, Cosin amongst the rest, into exile—in all this, after their manner, playing into the hands of Rome. But the French Protestants, with whom Cousins sojournd, were disposed to be very friendly. They too were fighting Rome, but they stood at a disadvantage, having, to a large extent, departed from Catholic ideals, especially in the matter of Episcopacy, which had providentially been preserved in England. Now there is abundant proof that the best of the Continentals would have retained Episcopacy if they could. Cosin in this very letter gives references to show this, and is there not a tradition that they applied to the English Bishops for the succession, but that the letter fell into the hands of the Papists, who suppressed it? The Continental Protestants, receiving no answer, were exceedingly piqued, and

felt compelled to satisfy themselves with Presbyterian orders, naturally bending all their energies to justify their validity, however confessedly irregular. And the English divines, in face of the common foe, might well strain a point to concede a bare validity, on the ground that necessity knows no law, or at least they would suspend judgment as long as possible. There was still hope that the French reformation would develop into something more than a mere Protestant sect, and we can quite easily conceive, therefore, how Cosin, or even the highest of Churchmen, would himself do all in his power to help them to better things, rather than alienate possible future allies; and further would urge his brother refugees not to "renounce the French." That is all that Cosin undertakes to do in this letter, besides giving his reasons for this advice. Amongst these he cites the fact that Hooker and Jewell, and others had maintained, as an academic thesis, that a Presbyterian succession might be valid in the same manner, for example, acts of a suspended priest "all which authors are of so great credit with you and me, that, though we are not altogether of their mind" (mark that) "yet we would be loth to let the world see that we contradict them all, and condemn their judgment openly." Cosin was at least modest. He seems, however, to have been a little uneasy as to the possible effect of his letter; for, seven years later, he writes to Gunning that though he did not "fear the censure of any learned and moderate men" upon what he had written, so far as he could recall it, yet "if the Presbyterians think to get any advantage by it, they will much deceive themselves." He appears, poor man, to have suffered as did Lightfoot in our own day, for the distortions to which his celebrate dissertation has been subjected. Furthermore, even if, as Cosin says, he could not at the time meet with any convincing arguments to prove that Presbyterian ordination was utterly void, yet no less than six times in this letter, he dwells upon the fact that, void or no, the perpetuation of it was equally unpardonable. It is a thing that "ought not to be." That those responsible for it are to blame for their "boldness, presumption, and novelty, in setting up themselves . . . against the Apostolic practice and perpetual order of God's Church till their day. . . . They may justly be faulted for it, both by the verdict of all others who are members of the Catholic Church, and by the consensus of a lawful meeting, or general council of that Church . . . as may by the grace of God, be at any time duly gathered together against them, as well for the amendment of many other disorders and defects in their Church, as for this particular in orderly ordination, and defect of Episcopacy" and much more to the same effect. If my memory is not greatly at fault, other great Anglican divines who have been quoted in defence of Presbyterian orders have used language quite as strenuous. But Cosin is not content with this. He urges his correspondent to use great caution (as he was careful to observe himself) in communicating with the French Protestants, so as not to compromise Church principles. He is to communicate "under protestation." He is to stipulate that he shall receive the Blessed Eucharist in the Church's way—kneeling devoutly; and he is to have the words of administration said to him individually. Finally, the French minister is to give "his direct answer to two questions, written alone by themselves in a fair paper" 1st. Whether the French churches hold the absolute necessity of Presbytery so as all other churches are bound to receive and establish it, and 2nd, whether Episcopacy be a lawful order in God's Church. As to the point raised by Cosin, that certain men in French Protestant orders had received preferment in England without submitting to reordination—that has been fully and frequently met. We have neither time nor space to devote to it now. The cases were rare and altogether exceptional and cannot be regarded as constituting a precedent. For a like reason we cannot discuss Sandy's summary of the case for the recognition of Presbyterian orders, whether it be so eminently impartial as Dr. Symonds contends. At all events the book does not seem to have had sufficient weight to influence the mind of the Church, if the Lambeth Quadrilateral, which makes the historic Episcopate essential, represents the latest pronouncement of the living voice of Anglicanism. We cannot, therefore, follow Dr. Symonds in his main conclusion, that we here in Canada are to adopt toward "The Great Reformed Churches" the same attitude as that maintained by the Anglican Church of the XVII. Century, toward Continental Reformers of that day. We cannot put back the hands of the ecclesiastical clock 250 years and pretend that

these bodies are foreign communions outside the sphere of our jurisdiction, striving to reform their national Church, and so deserving our sympathy in their effort to attain the status of Catholicity. If we could regard them in this light, we should be glad for a season to bear with their "many disorders," even with their "defect of Episcopacy," as Cosin puts it, in the charitable hope of an ultimate amendment, and on condition of a satisfactory answer to Cosin's two "questions." But would they regard this as an ireuicon? But they are not foreign communions. They profess to be "Free Churches," free from the discipline of the Catholic Church, free to set up rival institutions, free to follow their own devices in all things. They have something different from Catholic orders and Catholic sacraments, which they consider quite as good, if not infinitely better. It would be no act of humble charity, therefore, on our part to say "your ordinances may be just not absolutely invalid, indeed, some of our own people in their private opinion think them quite tolerable; so for the sake of peace we will join with you in perpetuating them." That would not make them valid, much less would it justify their irregularity. It would be simply "boldness, presumption, and novelty" for us here in Canada, or for any branch of the Catholic's Church to pronounce upon the question without the authority of a general council. The Anglican branch of the Catholic Church did not, at the time of her reformation, or at any other time before or since, invent orders and ordinances or prescribe the conditions which make them valid. To establish our claims to Catholicity we had to retain those which the Catholic Church has prescribed from the first, and every other association that desires to be incorporated in the Apostolic communion and fellowship must do the same. This is the only basis of union possible, and it is not honest to our separated brethren to hint at any other.

Arthur Jarvis.

CONVERSION.

Sir,—Having seen an article in your much esteemed paper that conversion is not the teaching of Holy Scripture, I have taken it upon me to express a few words on the subject. So far as I can understand this, the Bible does not only teach the doctrine of conversion, but it teaches that conversion is the special work of God. If any man, says the Apostle, be in Christ, he is a new creation—is that not conversion? In respect to the knowledge of your readers I avoid all reference to the meaning of the word. May we not apply the language of the fortieth Psalm to bear on this subject, without intruding on the science of interpretation, which points to men of God, like David or Jeremiah, and part of it can only refer to Jesus Christ; but take the beginning of the Psalm and apply it to ourselves in regard to conversion. We awake to the fact that by nature and in consequence of the fall we are in the horrible pit and the miry clay of sin. We repent our fallen nature, and we long to be delivered, then we cry to God, and like the Psalmist, in waiting, we wait for Jehovah, and what is the result? He hears our cry, He takes us from the fearful pit and the miry clay, He sets our feet upon the rock and that rock is Christ, then He establishes our goings, and He makes us to sing a new song, even praise to God. Is this conversion? If not, what is it? The Psalmist of the 130th Psalm cries from the depths to God, and what is the answer? Forgiveness, that He may be feared or approached, and plentiful redemption for Israel. It is God Who creates in us a clean heart and renews a right spirit within us. Is this not conversion? So the proof of all this reaches the limit when our Lord and Saviour tells the Apostle St. Peter what he should do when he was converted. I agree with Lord Macaulay, who says that language may be made to mean anything, but I cannot understand how the doctrine of conversion, which is of the highest importance to Adam's fallen race, can mean something quite different from what it has always been during two thousand years of teaching in the Church of Christ, in addition to 1,591 years before the Christian era. Permit me humbly to add that I am not advocating the mere word conversion, but only what the word means: can the true meaning or doctrine be found in some other word expressing the original in a more acceptable sound? I can only find that the original Greek word was used in consequence of the Gentiles turning about toward Christianity.

Rev. L. Sinclair.

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THE McCORD MUSEUM.

Sir,—I was much interested in what "Spectator" says of his visit to the museum in the home of Mr. David Ross McCord, in your issue of January 26th. The "Weekly Star" has had a number of most interesting "Sidelights on Canadian History" in its recent issues. Such articles as that by "Spectator" and the "Sidelights" ought to be carefully read and remembered by young Canadians. May I add a little incident I knew of, more than forty years ago, in connection with the Duke of Richmond, whose original letters are in the museum of Mr. McCord, and mentioned by "Spectator." More than forty years ago I was teacher in the little village of Franktown, near Ottawa. In this village lived the widow of an old pensioner who had lost an arm in the service of his country. On one occasion, the Duke of Richmond was passing through Franktown and spied the old pensioner trying with his one hand to cut some fire wood. The Duke kindly stopped and entered into conversation with the man and finding that he had been a soldier and was very poor, the good Duke used his influence and secured a pension for Saunders, for that was the pensioner's name. No doubt the old couple blessed the name of the Duke thereafter. It is the custom of the British Government to pay pensions in advance, so that if a pensioner lived ever so short a time into the next month or quarter, his heirs are entitled to draw the pension for that month or quarter as the case may be. Now poor Saunders was dying just as a quarter was expiring and his widow was exceedingly anxious that her husband should last past midnight, so that she might be entitled to the next three months' pension. I always understood that her wish in this respect was gratified. It seemed unkind, not to say greedy, for the old lady to think of such a thing at such a time, but she was very poor and no doubt needed the money very badly and under the circumstances,

perhaps, some of the rest of us might have had similar thoughts and feelings. Seeing mention of the Duke of Richmond in "Spectator's Comments" reminded me of this story that has for years lain dormant in my mind. In the first place it shows the kindness of the good Duke and next it gives us one phase of human feeling on the part of the poor old widow.

H. Beer.

BOOK REVIEWS.

"THE ORIGIN OF THE PENTATEUCH."

By the Rev. W. H. Griffith Thomas, D.D., Wycliffe College, Toronto.

The author of this pamphlet is a barrister-at-law, an orthodox Jew, who has been led to give special attention to Old Testament problems, and has written several books and many articles on the subject. I had the privilege of giving him an opportunity of appealing to the Christian public by contributing to the "Churchman" of London, when I edited it, and since that time he has been a regular and valuable contributor to the "Bibliotheca Sacra" and other similar periodicals. His two books, "Studies in Biblical Law," and "Essays in Pentateuchal Criticism," are works which no student of the Old Testament can afford to overlook. In the present pamphlet he has aimed at providing in a brief form a Handbook on Pentateuchal problems. After stating the Higher Critical position he deals with several aspects of the conservative reply. Mr. Wiener lays great emphasis on Textual questions, though the arguments from Law, History and Literature are also very striking. He has no difficulty in showing the essential subjectivity of many of the critical arguments, and he points out the serious

moral and psychological issues involved. Nor is he content to be critical, for he presents the arguments for the conservative side, including the external and internal evidences for the Mosaic date, the proofs of pre-Mosaic materials, and the testimony of tradition. It is quite possible that even those who agree with Mr. Wiener's standpoint will not be prepared to accept all his arguments, and it must be confessed that to Christians his tone is occasionally too severe to be of help to his cause. But the book as a whole imperatively demands the attention of all scholars, whatever may be their views. The ablest and best-informed of Old Testament scholars will here find a foeman worthy of their steel, one who cannot be overlooked, or set aside as a "negligible quantity." Slowly, but surely, during the last few years, Mr. Wiener has been compelling men to listen to him, whether they agree or not, and I venture to commend his pamphlet to the attention of Canadian Churchmen as deserving of the closest possible study.

*"The Origin of the Pentateuch." By Harold M. Wiener, Oberlin, Ohio. The Bibliotheca Sacra Company. Price \$1.50.

The unfaithful man is more untrue to himself than to anyone else. Every promise which he breaks, every trust which he dishonours, every responsibility which he throws off, every rightful labour which he shirks, weakens the force of the inner law, destroys his firmness, impairs his energy, hardens his conscience, and renders him not a free man, but a slave. In being unfaithful to others, he is still more unfaithful to his own nature; in trying to secure some paltry gratification, he has lost the richest treasure of his being.

British and Foreign

The central tower of Wells Cathedral is about to be repaired at a cost of £3,000. The new Dean of Wells is to be installed on Lady Day.

His Majesty the King has conferred the Grand Cross of the Royal Victorian Order upon Dr. Alexander, the late Archbishop of Armagh and Primate of all Ireland.

By the death of Mrs. Ellis H. Yarnall, the fortune of her husband, which is estimated at \$200,000, passes to St. Clement's Church, Philadelphia, to which it was bequeathed.

On Sexagesima Sunday, Bishop Robinson dedicated a new font in Trinity Church, Reno, Nevada, as a memorial to Bishop and Mrs. Whittaker. The font was given by the women who were formerly pupils in Bishop Whittaker's school for girls.

At a great Sheffield meeting, which was held in that city recently, to inaugurate an inspiring scheme of Church extension in the district the Master Cutler, Alderman Senior, a prominent Non-conformist, paid a striking tribute to the Archbishop of York. He said the Archbishop struck him as being "a man with something in him more than an ordinary man." He approved of His Grace's call to the Church to take off its frock-coat and go into the world in its shirt-sleeves. It is very significant that Alderman Senior added, "I am not a Churchman, and I cannot understand what I am really at present, because some of our dissenting places of worship have gone more into politics than Christianity."

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SOULS IN ACTION

(English Title, "In the Hands of the Potter.")

Studies of Christianity Militant

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Author of "Twice-Born Men"

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In the first book the instances of conversion were of the elemental, unreasoned type; SOULS IN ACTION deals with cases in which the dynamic change of conversion was completed through struggle on the part of the individual—a progressive struggle of the will, even after the heart had been persuaded, covering days, weeks, and in one case, years.

The first book recorded the testimony of men of the humblest classes, some of them the very lees and dregs; SOULS IN ACTION deals with persons of a higher strata of society, whose natures, being more complex, have in them a greater capacity for intellectual self distrust. These instances, therefore, bring out in a striking manner the permanent and divine elements of the subtle force.

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In memory of his visit to India, a handsome Kashmir numdah and a beautifully carved Indian table, which is supported on the back of a well-modelled camel, has just been sent to Bishop Taylor-Smith. Upon the stand a silver plate engraved with the names of the clerical friends in India, bore the inscription, "Presented to Bishop Taylor-Smith, C.V.O., D.D., by some of his chaplain friends in India, 1911.

Over 1,000 people attended the service of the consecration of the Ven. Archdeacon Burch as Bishop-Suffragan for the diocese of New York. The service took place in Grace Church. Seven Bishops took part in the act of consecration. The Bishop of New York was the principal officiating Bishop and the preacher was the Bishop of Albany. The service took place on February 24th, St. Matthias Day. On the following Sunday the newly-consecrated Bishop confirmed 30 candidates in his recent parish.

Bishop Blyth's Mission
Bishop Blyth, our Bishop in Jerusalem, the first Christian See, appeals for aid to the Canadian Church in his arduous work. An open door is set before him. Religious Freedom now guaranteed to Christian and Moslem Missions. Unprecedented opportunities—the call of the Church.
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Miss Lund has given £5,000 to St. Bartholomew's Church, Blackburn, for a tower and a peal of bells. The church was dedicated only about two months ago, Miss Lund bearing the expense of all interior fittings. Her gifts to the church represent altogether about £5,000.

The Ven. D. G. H. Croly, M.A., incumbent of St. Patrick's, Killala, Archdeacon of Killala and Canon, has been appointed Dean of Killala Cathedral, and the Rev. W. E. Colvin, M.A., Incumbent of Dromard, Ballysodare, and Canon of Killala Cathedral, has been appointed Archdeacon of Killala.

The Rev. Rogers Israel, D.D., was consecrated the first Bishop of the new See of Erie, Pa., in St. Luke's, Scranton, Pa., of which church he had been rector for the past 18 years. The Bishop of Pittsburg was the consecrator and he was assisted in the act of consecration by six other Bishops, one of whom was the Right Rev. Dr. Hoover, Bishop of the old Catholic National Polish Church. The Right Rev. Dr. Lloyd was the preacher. The new Bishop has been presented by the Bishop and clergy of the diocese of Bethlehem with a pastoral staff; the vestry of St. Luke's gave him an Episcopal ring, the congregation of his old church with a full set of episcopal robes, a duplicate set being received by the Bishop from his former parish at Meadville, Pa., and finally, the Bishop was presented with a pectoral cross by Mrs. W. T. Smith, of Scranton, Pa.

The clergy and laity of the District of Kyoto, Japan, presented their Bishop, the Right Rev. Dr. Partridge, on the anniversary of his consecration, with a handsome pastoral staff. The staff is about six and a half feet long. It is made of oak from the Island of Yezo (Hokkaido), and is modelled pretty closely after one belonging to the Bishop of Milwaukee. Within the curve of the crook is the Chi Rho, the centre marked on one side by a handsome ruby, on the other by a lovely sapphire. The crockets round the crook, seven in number (symbolic of the Seven Gifts of the Holy Ghost), also bear, on one side rubies, on the other sapphires. Round the knob are also rubies. Altogether there are twenty-three jewels, all very fine, in the staff. The foot of the staff is silver. The Bishop made a fitting reply and then presented the staff upon the altar with prayer of dedication.

The Rev. L. C. Sanford was consecrated Missionary Bishop of San Joaquin in the Church of St. John the Evangelist, San Francisco, on St. Paul's Day. The service was held in connection with the Diocesan Convention of California. Seven Bishops took part in the act of consecration and the Bishop of Utah preached the sermon. At the close of the service a beautiful episcopal ring was presented to the newly consecrated Bishop by the Rev. Alexander Allen on behalf of the clergy of the Diocese of California, among whom he has laboured for nearly twenty years—all of his ministry having been spent within this diocese. The ring is made



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of California gold after a design chosen and evolved by the Bishop himself in consultation with the Rev. Dr. Bakewell, who had charge of the whole matter of the ring. The Bishop had been previously presented with his full episcopal robes by the women of the diocese.

In the course of a recent lecture at the London Institution on the British Empire, Bishop Weldon gave a few facts about Westminster Abbey, which are not, perhaps, generally known. The first person who conceived the idea of making the Abbey the resting place of Britain's heroes, was Cromwell. Originally it was the mausoleum of kings, then of great courtiers who wished to be buried near their sovereign. Cromwell "ordered Admiral Blake's body to be interred there in the hope that the honour so paid to this illustrious admiral would prove an incentive to Great Britain's sons in future days to serve their country as he did." The Poet's Corner, the Bishop continued, was "a mere accident." Chaucer was buried there, not because he was a poet, but because, being poor, he had accepted the office of Clerk of the Works of the Abbey. Spenser wished to be buried near him, and after that this section of the Abbey was devoted to England's poets.

IF WE WOULD.

If we would but check the speaker
When he spoils his neighbour's fame;
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame.

Ah, the wrongs that might be righted
If we would but see the way!
Ah, the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

In each life, however lowly,
There are seeds of mighty good;
Still, we shrink from souls appealing
With a timid "if we could;"
But a God who judgeth all things
Knows the truth is, "if we would."

Children's Department

THOUGHTS FOR THIRD SUNDAY IN LENT.

"Walk as children of Light."
How shall we, whom God has called out of darkness into His marvellous light, have "fellowship with the unfruitful works of darkness"? Could we but realize the privilege, glorious, yet awful in its responsibility, that we possess as heirs of the eternal kingdom, how surely would the Apostle's injunction be fulfilled!

The goodness of God should fill us with boundless gratitude and the strong desire to do His will. The

mercies "new every morning," wide as the Universe which He has framed, should make us seek His face as the source of every joy and every blessing! But alas! even as we breathe the common air and bask in the common sunshine, as though they were our right and without realizing that in Him we live and move and have our being, so with every other blessing, so with that greatest of all—the state of salvation to which He has

A New Stomach

Stuart's Dyspepsia Tablets Restore Lifeless Organs to Normal Condition.

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Many a sufferer from Dyspepsia, Indigestion and kindred ailments of the digestive organs carries around an absolutely useless stomach—a dead load, and a cesspool for ever-increasing disorders. The muscles are seemingly worn out, the mucous lining has lost its secretory power, and food taken into the stomach lies there and ferments, causing sour eructations, belchings, heartburn, dizziness and other distressing conditions. Many sufferers have given up in despair until they have been induced by some interested friend to try a box of Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are the dyspeptic's sure and only hope. They are a natural restorative of healthy action to the stomach and small intestines, because they supply just the elements that the weak stomach lacks—pepsin, golden seal and other digestives.

If you are afflicted with any of the symptoms above described, be assured that your digestive organs are losing power;—they need help and there is no more sensible help to be given them than to supply elements which will do the work of digestion for them.

Stuart's Dyspepsia Tablets have been found by the test of reputable physicians in the United States and Great Britain to have remarkable digestive powers, one grain of the active principle of these tablets being sufficient to digest 3,000 grains of ordinary food. It is plain that no matter what the condition of your stomach, or how far your disease has progressed, one only of Stuart's Dyspepsia Tablets taken at meal time will do the work—give your stomach an opportunity to regain its lost powers, the muscles will be strengthened, the glands invigorated, and you will be a new man.

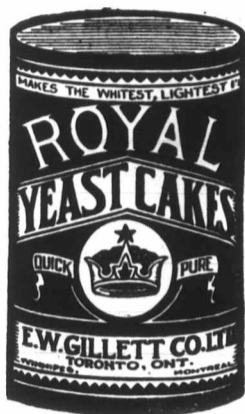
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called us for his dear Son's sake! But in this kingdom of Christ it is not as in the natural world, where God suffers His sun to shine upon the evil and upon the good, and His rain to fall upon the just and unjust. In this kingdom of Christ of which we are citizens, we forfeit the blessings if we cease to value them. What an awful thought is this! We may be bartering away our birthright. All unconsciously to ourselves perhaps we may be suffering ourselves to be drawn away from the faith which is the condition of salvation, from the holiness without which no man shall see the Lord. But now in this solemn season of withdrawal from the world we can hear the pleading voice of our mother, the Church, speaking of Righteousness and of Judgment to come, of Christ the Mediator between us sinners and a just God, of the death and passion of Jesus, of the hope of forgiveness and peace! Not vainly shall she plead with us, that faithful mother. Lord, we will come unto Thee! We will lay our burden of sin at the foot of Thy Cross, Thou wilt speak peace to our souls, and by Thy grace we shall walk again as the children of Light.

SOME VALUABLE SUGGESTIONS

Whoever you are and whatever your condition, remember that under all circumstances your Rector is your best friend. He watches for your soul as one that must give an account.

If there is any sickness or affliction in your family, notify your Rector without delay.

Make no engagements for those week evenings when there is an appointed service. Church engagements should always stand first.

If you change your residence address, let the Rector know at once.

If you are a newcomer, promptly do three things.

1. Make the acquaintance of the Rector of the Parish and present your "letter of transfer."

2. Offer yourself for duty in some department of Church work.

3. Consult the Treasurer of the Parish, and become a regular contributor toward the support of the Church. Don't wait to be asked.

Canon 20, Title I, of the Church's regulation for her members reads as follows:

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in

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hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

"Whatsoever thy hand findeth to do, do it with thy might."—The Parish Leaflet.

AN ELEPHANT AND HIS MOTHER.

Elephants are said to dearly enjoy a joke. When engaged in the timber trade in Burma, I observed some queer pranks played by them. On one occasion I saw a calf play a most

ludicrous trick on its mother. The older animal was hauling a log, which fifty coolies could not have moved from a river to the saw mills, quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk round one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but on discovering the cause she gravely shook her head, and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected; and, before the strain was put on again, he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull, he held back with all his strength on the chain until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat he struck on his feet, and blurring out some heavy Burmese exclamations of wrath, he whispered a few words in the ear of the amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astonished me.

The younger was more quick in turning, but at last he was cornered. The maternal trunk smote him on the joints. He gave a shriek; at a second stroke he dropped on his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to the shed; but his trunk was drooping, and the great tears were coursing silently down his india rubber cheeks.

I was sorry for the poor little fellow, and I noticed that at dinner time his mother was gently rubbing him down. With a timid "if we could;" signs of affection.

A legend was told me the other day which may interest you. A young man, discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country, and was driven in state through leafy bowers and under arching trees, through groves redolent with orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairyland of beauty.

After driving for miles and miles he stopped before a magnificent palace. It was built of marble, and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunshine. The doors were of pearls, the floors of gold, and the ceilings instead of being frescoed, were studded with rubies



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and diamonds. The building was of enormous size, covering, with its wings, fully a square mile, and everything was on a scale of rare splendour.

Stepping to one side of the palace, his eyes rested on a dark brown niche, small, but in such a striking contrast to the palace, that he asked the guide what it meant and why that was not marble also, and set around with precious stones. Imagine the young man's surprise when he said:

"The fault is yours. This is the palace Beautiful, and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence, you have spent your time discontented, while others have been improving their time and talents. It rests upon you alone to make this place perfect."

The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his brown niche.

Blood Bad in the Winter

Indoor Life, Too Little Exercise, Breathing Impure Air, Eating Artificial Foods.

Is it any wonder that the system becomes poisoned with impure waste matter in the winter time, when you think of the artificial life we lead?

With doors and windows tight shut we breathe the same air over and over again until it is incapable of purifying the blood.

In vain effort to cast the poisons out of the system the liver and kidneys are worked over time until they too are played out. Then comes the pains in the back, the headaches, the attacks of constipation and indigestion.

The quickest and most certain way to overcome this condition is by the use of Dr. Chase's Kidney-Liver Pills. They act definitely and directly on the liver and kidneys, awaken them to renew energy in filtering poisons from the bowels and remove the cause of indigestion, backache, and other body pains.

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In memory of the late vicar of St. Mary's, Portsea, the Rev. Bernard Wilson, it is proposed to erect a memorial church at Milton, a suburb of Portsmouth, which is to seat 800 people and cost £10,000. Milton, which a few years ago was an outlying rural parish of Portsmouth, has been transformed into a district of mean streets, with a population already estimated at 15,000.

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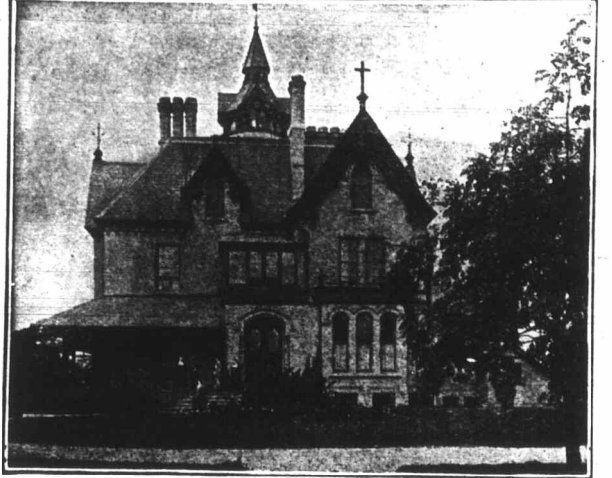
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A panel of Venetian mosaic has been placed above the west portal of St. Anne's Church, Annapolis, Md. The mosaic, which is visible from all parts of the nave and chancel, represents an Angel of Peace, and is erected in memory of Miss Anne Whittington and Mrs. Gassaway, by Mrs. J. O. Caulk, of Baltimore.

A reredos of the early English period has been completed lately by Mr. Thomas Rudge, sculptor, for erection in Trinidad Cathedral to the memory of the late Bishop Dr. Hayes.

The Dean of St. Paul's kept his 92nd birthday on February 9th. It is forty-three years since he became a Canon of St. Paul's in 1868, the year of Dean Milman's death.

The Cathedral of St. John, Denver, Colo., has received the gift of an altar front, presented by Mr. J. N. Chipley in memory of his wife and just arrived from Ober-Ammergau, where it was carved by Peter Rendel, the "Joseph of Arimathea" of the last Passion Play. It is an excellent representation in wood of Giebbardt's "Last Supper," and is a very notable work of art.

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On Sunday afternoon, February 26th, Bishop Greer visited Holy Rood Church, New York, and confirmed a class of nineteen, presented by the rector, the Rev. Dr. Stuart Crockett. One-half of the class were brought up in the church and the others came from the Protestant denominations, and one from the Roman Church. This parish is about to build a very large, handsome church.

His Grace the Archbishop of York recently made some frank criticisms of the Church of England in a speech which he made at Sheffield. Churchmen, he said, must not rely upon establishment and endowment as an excuse for being less self-sacrificing than Nonconformists. The Church had suffered from its respectability in the past. It must take off its frock coat and go into the world in its shirt sleeves. The distinction of class in the Church must be got rid of. He complained that Churchmen did not take enough lead in industrial and social affairs. He would like to see Churchmen lead in trade unions and all political parties and in municipal matters.

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