

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
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TORONTO, CANADA, THURSDAY, FEBRUARY 29th, 1912

No. 9

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TORONTO, THURSDAY, FEB. 29, 1912.

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Lessons for Sundays and Holy Days.

March 3.—Second Sunday in Lent.

Morning—Gen. 27:1—41; Mark 6:1—14.
Evening—Gen. 28 or 32; Rom. 12.

March 10.—Third Sunday in Lent.

Morning—Gen. 37; Mark 9:30.
Evening—Gen. 39 or 40; 1 Cor. 3.

March 17.—Fourth Sunday in Lent.

Morning—Gen. 42; Mark 13:14.
Evening—Gen. 43 or 45; 1 Cor. 9.

March 24.—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 1:26—46.
Evening—Exod. 5 or 6:1—14; 1 Cor. 14:20.

March 25.—Ann. of B. V. M.

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

March 31.—Sixth Sunday in Lent.

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

Appropriate Hymns for Second and Third 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.

SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.
Processional: 125, 491, 492, 496.
Offertory: 123, 127, 405, 497.
Children: 715, 718, 725, 732.
General: 490, 506, 508, 633.

THIRD SUNDAY IN LENT.

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

THE SECOND SUNDAY IN LENT.

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

These prophetic words have a double interest for us. Bearing in mind the context, we are warned that "God is spirit and we must worship Him in spirit and in truth." Then is it not a glorious privilege to take part in a movement which gathers men everywhere to offer up the incense of a holy worship, and to join with us in the supreme intercessory prayer, the pure offering of the Eucharistic sacrifice. Prayer is the breath of the life of faith. Without it that life would languish and die. Prayer is the Christian's conversation with God. There are two sides to every conversation. In prayer, God hears: "God hath heard me, and considered the voice of my prayer (Ps. 66:17); the children of God listen for God's voice: 'I will hearken what the Lord God will say concerning me' (Ps. 85:8). Prayer is also the practice of the presence of God. We pray because we believe in the omnipresence of God. Therefore, prayer is the noblest occupation any man can follow. Pray regularly, for that means the dedication of certain periods of the day to conversation with God; pray frequently, for that helps us to relate all labour and ambition to God and to eternity; be reverent in prayer, for the reverence of the body betokens the faith of the soul. Do not criticize the reverential acts of men. A brother bows to the altar. He does so because of his profound conviction of the presence of Jesus in the Blessed Sacrament. Another brother crosses himself, and in so doing he indicates his self-dedication to the Blessed Trinity and his sense of Divine protection. In prayer the mind is at work. Therefore, prayer calls for concentration. Lastly, in all prayer we lift up our hearts and spirits unto God. Be fervent in prayer, for fervour is the sign of sincerity. Consider the objective value of prayer. God hears and answers. (Read Exodus 3:7, 8; St. Matthew 6:6). A devoted missionary in China thus writes to his friends: "I know by experience the result of the earnest pleading of the 'two or three.' I could often tell at the end of a day in China whether such prayers had been offered, and have been sometimes able to verify my supposition." The only ones who doubt that prayer is heard and answered are they who never pray. What right have they to doubt or to express doubt? The subjective value of prayer must be considered, for the main objection to prayer arises from an ignoring of this value. We are told that prayer is unreasonable, because therein we seek to move God to change His ways to suit us. Now, he who prays with the understanding has no such idea in his mind. He prays that he may learn the will of God, and that he may have the power and the grace to bring his will into conformity with Divine purpose. Further, if by our prayers we testify to the immanence of God, will we not strive to live so as to please Him, who is with us? Notice another subjective value of prayer. If we are sincere in our intercessions we shall labour for the fulfillment of them. We must show the sincerity of our prayers by mortifying our members, which are corrupt, and by continually bearing in mind that we are "God's fellow-workers." Jesus does not mean us to be mere "praying machines." According to His teaching and example "Orate est laborare" in more senses than one.

Lenten Thoughts.

Lent's profit to each of us very much depends upon the spiritual and mental attitude with which we enter its solemn and penitential season. Our thought of Lent should be reverent and our spiritual mood humble. We should accustom

ourselves to realize that these disciplinary seasons of the Church's year are intended to be salutary and strengthening to body and soul alike. The strong wind that sways the stoutest tree as it were a reed stirs the soil about its deepest roots and imparts to it new vigour and nourishment. The tempest stirs with the pulsings of a new life the sluggish ocean, and the storm-driven rain moistens and refreshes the parched earth upon which it beats so furiously. The sun glow of summer and the mellow ripeness of autumn are good and timely in their place. So, also, is the snow and frost of winter and the raw, fierce wind and gusty showers of early spring. Those who have not tempered their minds and hearts to seek and find good in the trying times of life lose some of the best lessons that life is intended to convey to them. "All that I know of Christianity," said the great artist, Sir Edward Burne-Jones, "is in that sentence, 'In the world ye shall have tribulation; but be of good cheer: I have overcome the world.'"

My Servant.

A good subject for Lenten consideration for householders would be their responsibility to their servants. How often we hear people complain of the defects of their servants. How seldom do they speak of their good qualities. A famous London preacher, one whose life is mainly devoted to the good of the poorer classes, and who well merits the name by which he is known, Father Stanton, recently preached on the healing of the centurion's servant. "What," he asked, "did the centurion say? He besought Christ: 'My servant lieth at home sick of the palsy, grievously tormented.' 'My servant!' Fancy taking all that trouble about a servant, and beseeching him! And then I notice it is: 'My servant lieth at home sick of the palsy.' He seemed to be very fond of his servant and to take great care of him—don't you think so? Here he is with an incurable disease, and he is keeping him at home. I don't think that servant will be of any more good to him, do you? He is nursing him at home. He has not sent him away to any place, but is nursing him at home. Doesn't that give you a hint? If I wanted to know if you were a good master or mistress, I should not ask you, but I should ask the servants, and see what they would say. And if they said to me, 'When I was ill, they were so kind to me, and paid my wages just the same, and could not have been kinder if I had been their own child,' then I should know you were the right sort. Mistresses are always asking for the characters of their servants. Why don't servants sometimes ask for the characters of their mistresses?"

What is God?

Abuse of the Church by Romanist novelists keeps on. One writer, an able, clever woman, in a recent book distinguishes herself as follows: "The sour, pedantic, man-imagined deity of some Protestant sect might demand such hideous, almost blasphemous sacrifices from its votaries; but never that supreme artist, Almighty God the Creator, Maker of man's flesh as well as of his spirit, le bon Dieu of the divinely reasonable and divinely human Catholic Church." The definition of God in the Westminster Shorter Catechism, which is universally used among Protestant sects, is: "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." Will some one conversant with the school text books of the Roman body furnish us with the definition which the writer (Mrs. Mary St. Leger Harrison) fails to supply, although she calls the above pedantic, man-imagined, hideous, blasphemous.

Aberdeen.

We have in the "Scottish Chronicle" a full report of the proceedings at the election of a Bishop to succeed the late Dr. Rowland Ellis, and our readers may be interested and instructed in some respects by the order of procedure followed. After service and Communion the Dean took the chair and moved to record in the minutes an expression of the profound sympathy felt by the meeting with the widow and family of the late Bishop in their sad and sudden bereavement. Their loss is the loss of the diocese, and of the Church, and of the whole wider community among whom the Bishop lived and moved. . . . Bishop Rowland Ellis has left behind him an inspiring memory of whole-hearted devotion to Christ, deep spirituality of character, a statesmanlike insight into the needs and problems of the Church, unwearied activity in the work of his sacred calling, and a charm of manner and bearing which were the outward expression of the love and sympathy that welled from his heart within. What words! How we feel the lack of such power of expression! Afterwards an adjournment was taken, as seems customary in Scotland, so that the members of Synod might avoid needless balloting instead of setting up two camps, and the irregulars, which belong to neither. The result in Aberdeen was that on the formal meeting for nominations one name only was moved, seconded and elected, that of the Rev. Anthony Mitchell. The "Scottish Chronicle" gives in full the nominating speech of the Rev. Robert McKay, and out of it we cull and condense some useful points. In the first place, the office of a Bishop in this diocese demands youth and physical strength. In the next place, experience of work in our Scottish Church. "I do not attach much importance to the accident of a man's birthplace, but I do attach the very greatest importance as to whether he has or has not served in the ranks of the Scottish ministry. For my part, I would infinitely prefer as Bishop of this diocese an Englishman, or a Welshman, or an Irishman who has had some experience of work in Scotland to a Scotsman, however eminent he may be, but whose only claim to be a Scotsman is that he was born north of the Tweed. What the Church in this diocese needs is a ruler who has had a Scottish training and experience." Thirdly, it is desirable that in Aberdeen the Bishop should be a man of intellectual ability, and lastly a man of spiritual power.

The King in India.

An extract from a private letter written by a gentleman in Bombay, and quoted in an English journal, is of interest. He says the King's "last act here simply brought down the house. It happened in this way. After he had done all that was arranged in the pavilion on the Apollo Bunder he should have gone down the steps to his launch, but instead he and the Queen walked out of the pavilion alone and faced the crowds on the Bunder, waving their hands to them, the Queen with tears running down her cheeks. At this the crowd simply gave tongue and yelled like a pack of "Tommys"—so unlike the native, and yet they were nearly all natives. It was done so simply and so nicely that one cannot wonder at the emotional native loving them for it." The writer of the letter declares the visit "to have been a greater success than even the most hopeful of us out here expected it to be. I have talked to many natives of all degrees and opinions, and they, one and all, admit that it has done an infinity of good." The gorgeous ceremonial at the right moment and the simplicity on other occasions seem to have captured all hearts.

A Canadian Labour Union.

Is it not time for the establishment of a Canadian labor union, freed from all dictation or sub-

jection from any labour hierarchy in the United States? Surely, when the national spirit is growing so surely and strongly in the Dominion of Canada, the industrial members of the community should no longer be hampered by any feeling of modesty, unfitness or lack of capacity to undertake and do large things. Let them remember that some of the foremost men in Canada to-day—men of the calibre of Sir William Mackenzie and Sir Donald Mann—were not so many years ago labour men. We do not wish to cast stones at our neighbours—far from it. But our ideals and methods are somewhat different from theirs. We are somewhat British in our love for fair play, and we believe that here in Canada all classes and creeds of our people can seek and obtain justice without the use of dynamite or the destruction of human life. And another thing we do not want in this country is the visit of the agitator or demagogue from some other country whose purpose it is to defend such inhuman practices, or to obtain money for the assistance of those who perpetrate them. Surely the time is ripe for labour in this Dominion to build with its own good head and hands a solid, four-square national platform of well-seasoned Canadian maple and make it their own foundation against all odds.

A Rare Book.

Thanks again to the "Scottish Chronicle" for having found a copy of a work by the late Dean Ramsay, a short story, of which a few copies were privately printed, and called "Reminiscences of a Scottish Episcopal Ministry." As there is no hint of the book being now published for general circulation, we may aid such an enterprise by saying that it throws much light on a section of Scottish life and character which is little known and little chronicled, but which in its own way influenced thought in Scotland a hundred years ago.

"Marriage Laws of Canada."

Judge Charbonneau's interpretation of these laws as affecting the case recently passed upon by him is not only the true interpretation of their letter, but it accords with their spirit as well. It gives us much pleasure to refer to the unanimity of opinion between the learned Judge, referred to, and the competent and concise conclusions of Mr. G. S. Holmsted, K.C., the well-known Canadian legal author. In the timely and most instructive work on this important subject, whose title we have taken for our heading, is contained within 50 pages a surprising amount of legal knowledge, set out with clearness and brevity, and arranged in a most satisfactory method. We would not be at all surprised, having regard to the extraordinary interest now taken in the legal side of marriage; the unusual ability and authoritative standing of Mr. Holmsted as a legal writer; and the compact, attractive and eminently fair manner in which he has treated the subject, that his book should have an unusually large sale. But the point we wish especially to draw attention to, is the fact that by the Treaty of Paris the King of Great Britain granted that "his new Roman Catholic subjects may profess the worship of their religion, according to the rites of the Romish Church as far as the laws of Great Britain permit." Mr. Holmsted well says that "By the laws of Great Britain and of Canada religious toleration prevails." . . . He further says that "in construing all laws relating to or affecting religion regard must be had to this universal principle." We hold that the Roman Church has made a serious blunder by attempting to enforce its *Ne Temere* Decree in this country—a blunder, however, that will help to establish the cause of religious liberty and toleration, to say nothing as to morality with regard to the marriage estate, on a sound and proper legal basis. Nothing short of this will satisfy the determined spirit of the Canadian people.

The Duke of Fife's Practice.

We find that one of the clergy of our Church in Scotland has in most fitting language expressed the loss that the Episcopal Church in Scotland especially have sustained. The Duke was a hereditary Churchman, but it was a matter of principle, not of mere preference or convenience. The Duke was never ashamed to show his colours when occasion demanded. He declined the honourable part of Commissioner to the General Assembly of the Established Church of Scotland because he did not think it consistent to hold the office. Not that he was blind to the good in the faith and practice of those whose religious convictions differed from his own. He was far too observant and sensible for any littleness of that kind. He honoured the good wherever he saw it; but he held that where the Church to which he owed allegiance had given definite rules of guidance it was not open to any individual member to disregard them.

Straightforward

Is a good, long, old English word that, we trust, may never fall into disuse. It is the sign-manual of a frank, honest, manly character. Very precious is it to those who have it. Those who have it not should strive to possess it, even, as the Scripture says, as they would seek for hid treasure. It is not curious that men of business should value very highly this characteristic in their employees, and should regard the lack of it as a serious defect in character, which undoubtedly it is. We were talking recently with a successful man, who, in speaking of a young man in his employment, said: "In many ways he suits me; he is intelligent, diligent, and has good manners. But there is one thing I do not like about him, and it may lead to our parting. It is this: when he makes a mistake, instead of frankly owning up, and so having done with it, he will argue and quibble, and either try to put the blame on some one else, or will attempt to prove that the mistake is mine and not his." This is a too common mistake with young men. Many a young man has missed the best opportunities of his life by neglecting to cultivate in boyhood the good, if old-fashioned, habit of being straightforward in all the dealings of life.

CHURCH INSTITUTES.

We recently gave some account of that most useful foundation, the Church of England Institute, Halifax, N.S. An attempt is now being made to clear off its indebtedness of some \$15,000, and a general appeal has been made to the diocese. We have unfeigned pleasure in commending this appeal to all our readers in the Province of Nova Scotia, and to all Nova Scotia Churchmen in other portions of the Dominion. A similar institution, we believe, exists in St. John, N.B. Outside of the two Maritime dioceses there are no other "Institutes" in Canada. We have often wondered at this. There are at least half a dozen other cities in Canada where the establishment of Church Institutes would surely be a simple matter. Their practical value, it is almost impossible to overestimate. Here the bishop and the diocesan officials have their offices, here are held all the diocesan committee meetings, and numerous other gatherings, such as Sunday school conventions, Brotherhood of St. Andrew meetings, Woman's Auxiliary meetings, etc.; then there is a reading room well supplied with the daily papers, magazines and Church periodicals a commodious billiard room where young men may congregate free from vicious associations, and a gymnasium. These Institutes, it will be seen, serve the purpose very largely of a Church Club. There are centres of Church life and work and greatly tend to promote personal intercourse among Church

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people. And it is not only what they are and do, but what they may eventually become, that constitutes their real value. Their possibilities are far reaching. Such institutes are capable of almost indefinite expansion and development. They may gradually be made to become the headquarters of a perfect network of diocesan agencies. There is not the slightest imaginable reason why any diocese in Canada east of the Great Lakes should remain unpossessed of one of these institutes. Toronto, whose see city has a Church population alone considerably exceeding that of Nova Scotia and Prince Edward Island combined, might set the example to its sister cities of Hamilton, Kingston, Ottawa and London. We know of no more useful and practical undertaking than the establishment of these diocesan centres, and we would most earnestly commend it to the serious consideration of our bishops. The matter could be brought up in their synodical charges, and we have little doubt that, undertaken by judiciously chosen, energetic and representative committees, the scheme could be successfully carried through. What the Churchmen of the Maritime Provinces, a numerically and comparatively feeble band, have accomplished, cannot be beyond the capacity of the Churchmen of Ontario and Quebec. In connection with the Church of England Institute at Halifax, it is proposed, we understand, to permit every out-of-town subscriber of one dollar to use the building when visiting the city, for leaving parcels, reading the papers, and other purposes. The Institute at St. John, N.B., some years ago used to supply meals; whether or not this has been discontinued we cannot say. These institutes, it will be seen, open up great possibilities, and seem to supply a simple and easy solution of some troublesome problems. They are certainly worthy of a trial, and when once established, we feel confident, would never be discontinued. One admirable feature of their work is the furnishing of the young men with an opportunity of playing billiards without betting or profanity. In Halifax, we are informed, this is so generally recognized that all the banks have arranged with the Institute, at their own cost, to supply their clerks with tickets of membership. We ask the careful attention of the Church at large, and especially of our bishops, to this very important matter.

THE LIGHT OF THE WORLD.

The illustration of light has always been a favourite one with all the teachers and moral and intellectual leaders of mankind in all ages. Christian theology is no exception to this rule. Its imagery deals very freely with light as the symbol of moral and spiritual progress. Our Saviour proclaimed Himself to be the "Light of the World," and this idea has been dwelt upon and developed and applied more or less, by every one of the New Testament writers. The illustration is forcible and obvious. Light to anyone desirous of achieving anything more than a bare existence is a prime necessity. Life without light is in any real or effective sense, practically inconceivable. We commemorate at the Epiphany season the coming of that "true light which lighteth every man who cometh into the world." Our Blessed Saviour came to a world not wholly dark. It was a world in which there were streaks of light, radiating from isolated centres, with great intervening regions of darkness, a world through which a man of good will might manage to grope his way with fairly straight and even steps, but in which as a matter of fact the vast overwhelming majority were aimlessly wandering. In the ancient world, when Christ came, there were a number of philosophies of life, or as they may justly be called, "religions." For a religion is in its essence a philosophy of life, an attempt to construct some

coherent course of conduct. The Greeks, that marvellous race, the intellectual aristocrats of humanity, to whom our modern civilization owes so vast a debt, and whose achievements in arts, science and philosophy, form the eternal foundations of all the arts and sciences and philosophies yet to come, had many philosophies of life. Three were of supreme authority at the beginning of the Christian era and came directly or indirectly into competition with Christianity. They were Epicureanism, Stoicism, and Platonism. The Epicurean system has, we know, acquired rather an evil reputation. It has been represented as teaching unrestrained sensual self-indulgence. But this is a libel upon a system which, whatever its ultimate effects might be, had some excellent features in common with Christianity. Its motto was not as is so commonly supposed, "Let us eat and drink, for tomorrow we die," but rather, "A contented mind is a perpetual feast." It taught man to find his happiness in simple pleasures and in mental quiet, and to a certain extent in giving pleasure to others, and on the other hand, the folly of over-anxiousness of brooding over the past or the future. Another of its mottos might be expressed in the words "Sufficient unto the day is the evil thereof." To a certain extent Epicureanism followed Christianity and then came the parting of the ways. Its radical weakness and "impossibility" consisted in this, that in its last analysis it was simply glorified selfishness. Another of its mottoes might be said to be "Anything for a quiet life." It condemned all voluntary self sacrifice and all contending with evil. As a general system it would have destroyed society, for it was the idealizing of egotism. Next we have Stoicism, in all respects a noble creed. The root principle of Stoicism is that things are what we make them, and that the true man is independent of his surroundings. Happiness is within, it is the result of self-control, fortitude, and the capacity for doing without things. We are rich or poor according to the fewness or multiplicity of our wants. The weakness of Stoicism, which prevented it from becoming a world-wide religion, is that it is too hard and stiff. It makes no allowances for the play of individuality and it denies the personality and love of God. Thirdly, we had what may loosely be called Platonism. Plato takes a middle course between these two extremely contrary views of life. Neither does the mere seeking of pleasure nor the mere bearing of pain bring happiness. They are only useful inasmuch as they promote virtue, which is to be sought after for its own sake and quite independently of rewards or punishments. Plato's teaching is superior to that of the two former, because it is positive while theirs is negative. The weakness of Plato's teaching is that it is too uncompromising. It ignores human nature with its desires and weakness. It is lacking in pity. It is too exclusive. It makes too little of this world and

regards it as essentially evil. Each of these systems attracted and benefitted a certain number of individuals, but they existed for the cultivated few, and appealed to people of radically diverse temperaments. Now in Christianity we find all that is good in all these systems, the even-mindedness and contentment of the Epicurean, the fortitude and inner calm of the Stoic, and the enthusiasm for righteousness of the Platonist, with something superadded peculiarly its own. Christianity cheerfully accepts the life here and invests it with a certain dignity and worth, absent from the systems of most of the great teachers of antiquity. It is something to be used with thankfulness, for its own sake, but mainly for what it leads to. It is merciful to human weakness, because man has an eternity of moral and spiritual development before him and therefore can learn and rise from his mistakes and failures. It recognizes the fact that true peace is within, but it enjoins as a sacred duty the diffusion of those blessings which we ourselves have personally experienced, among others. Thus in Christianity all the lights of the ancient systems blended in one mighty volume. It became a world-wide religion because it appealed, and ever will appeal, to all the people all the time. There is no temperament it cannot reach, no age it cannot adapt itself to, no situation it cannot touch and ameliorate. Our Blessed Saviour was the "heir of all the ages" of philosophy. He was the "true" light, not that others were false but only incomplete. He is the "sun of righteousness," the source and centre of a light that "lights every man," be his temperament, education and condition what it may, that penetrates into and pervades with even ray the outermost spaces and the innermost recesses.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A very important judgment has recently been rendered by Judge Charbonneau of the Superior Court of Montreal in the famous Hebert case. The judgment covers every point that has been raised in connection with the case, and a judicial decision given on every count. The special significance of the judgment is that it was the utterance of a Roman Catholic jurist in good standing in the Church of Rome. His prejudices, therefore, if any, would be on the side of the Church. In this respect his words are likely to carry for more weight in the Province of Quebec than those of Mr. Justice Archibald, who delivered a somewhat similar judgment on the Delpit case ten or twelve years ago. Perhaps the most striking and fundamental element in the judgment is the declaration that the essential thing in marriage is mutual consent, and the State's only concern is that that consent should be duly witnessed and recorded in due form. In other words, the contracting parties marry themselves, the officers of the State record the marriage, and the Church blesses the union, but this latter is no essential part of the contract. It will be seen at once that Mr. Justice Charbonneau's interpretation of marriage is fundamentally at variance with the teaching of the Roman Church. In the Roman Church marriage is a sacrament. A sacrament can only issue from the "Catholic" Church, because only the priests of that Church have been validly authorized to administer such sacraments. The validity as well as the sanctity of marriage, therefore, resides in the Church. It is quite plain from this point of view that marriage is far more than mutual, subjective consent; it is an objective sacrament conveyed by the Church, and the Church alone; and, therefore, what invalidates this sacrament invalidates the marriage bond, or prevents such a bond from being established. This theory of marriage

EASTER IS COMING

We would remind those interested in presenting

COMMUNION SILVER

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

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MONTREAL

would invalidate all Protestant marriages, and that, of course, is the case in the eyes of the Roman Church; although such a position need not be publicly expressed so long as public policy does not demand it. This definition of marriage, which establishes its validity irrespective of the nature of the religious ceremony and gives the contracting parties full civil status, is quite at variance with the whole Roman position. However "Spectator" would remind his readers that it is not in the public interest for those who welcome this judgment to allow their feelings to run away with their discretion. This is not a final judgment, and may tomorrow be offset by an opposite finding by an equally competent jurist. It is a matter of the interpretation of law, and judges, as well as doctors, differ, although guided by the highest motives and gifted with the highest intelligence. We are reminded that the score now stands five judgments against and three in favour of what may be known as the Protestant position. We probably have yet a long way to travel before this question is finally settled, and it becomes us not to complicate matters by interjecting racial or religious animosity.

"Spectator" had a conversation with a prominent member of the Anglican Laymen's Missionary Movement quite recently, and he gathered that there is a hopeful outlook for a revival and extension of the usefulness of this splendid organization. The first flush of enthusiasm and dreams has passed away and the inevitable reaction followed. Now, the men who have proved faithful through good and evil report because their spiritual being was touched and illuminated are reconstructing the fabric on a probably more permanent and workable basis. At the outset there certainly was too much that was fictitious. The eagerness to generate enthusiasm led men to make showings that hardly bore analysis. Promises were heralded all over the land with all the joy of accomplished deeds. The buckling on of armour was apparently regarded as quite as significant as the putting of it off full of deeds of valour. Now all that is past. You can't inspire even a credulous public for five years on promises alone. You must bring forward your performances. While the fulfilment has not been all that was hoped for, there can be no doubt, we think, that the movement has been a splendid revival in the Church. How any sane man could object to a movement which placed a number of laymen at the disposal of the Church to contribute to its spiritual power and develop its latent energy is more than we can comprehend. Still, it has not been as heartily welcomed in some quarters as one would have expected. "Spectator" would like to discuss one or two points which have appeared to him to militate against the effectiveness of the Laymen's Missionary Movement. In the first place, a distinction seems to be made between support for the work of the Kingdom in your own parish and that of some other body's parish. In other words, a gulf seems to be interjected between two phases of a work that is essentially one. The salvation of a man or a child in Montreal or Toronto cannot be essentially different from the salvation of a man or a child in Saskatchewan or Honan. Yet the tendency with the Laymen's Missionary Movement is to make it so. Their campaign, their utterances, and their literature seem to be fashioned on the thought of the wealthier home parish rather than comprehending the thought of the parish which has just emerged out of a state of dependence itself. There are hundreds of parishes which have just turned the corner when they have released the Mission Fund of the necessity for further support, and where that home mission work must be recognized as one with extra parochial contributions. There cannot in safety be a duplex organization in such a parish, one pressing the people for Church revenues and the other fol-

CANADIAN CHURCHMAN.

lowing a few days after with a missionary canvass. Have the laymen really had hold of that phase of the work? There is a limit to the pressure you can apply to men or families and earning from ten to twenty dollars a week. Why call this the "Laymen's Missionary Movement"? Why not the "Laymen's Church Movement," when the wholeness and the unity of the Church's work is realized? One other thought just by way of provoking thought. Are we quite sure we are doing the right thing by congratulating the Mission on giving fifty or seventy-five dollars a year to "Missions" while it is calmly receiving four or five hundred dollars a year from the Mission Fund? Do we really mean to imply that it is more important to give that sum to a Mission Fund than to develop the spirit of self-support? Spectator.

LAYMEN'S MISSIONARY MOVEMENT.

Up to the present time a very large part of the energies of the Laymen's Missionary Movement have been spent in the planning and holding of great inspirational meetings, such as the National Congress in Toronto in 1909 and the more recent series of men's missionary conventions held last fall from Vancouver to Sydney. The result of this extension work has been most marked. An entirely new atmosphere has been created; men everywhere are willing to talk about Missions. The newspapers give space as never before to the subject. Individual churches in all parts of the country have doubled and quadrupled their givings to the cause, and best, perhaps, of all, thousands of men have received such a vision of world need and of the opportunities for large service, that never can they go back and live in the old ruts and channels of parochialism. Much has been accomplished, but much more remains to be done. It is safe to say that not 30 per cent. of our communicants take any heart interest in the supreme work of the Church. To arouse this majority at present indifferent, this is the problem which is now before the Church and before the Laymen's Missionary Movement. More intensive methods must be used. The Anglican Committee of the Laymen's Missionary Movement in Toronto in co-operation with the rural deanery of the city has, for the past three years, carried out an annual missionary campaign lasting practically a month. The features of this campaign have been 1. Education. For three consecutive Sundays missionary sermons and addresses were delivered in most of the city churches upon various phases of the missionary enterprise. 2. Combination. The campaign is planned by a joint committee of clergy and laymen, and all the parishes co-operate. Two separate combined inter-parochial meetings are held—the first a devotional meeting for all Anglican men—the second, the annual men's missionary supper. 3. Intensive and personal work. The plan calls for the holding of a men's meeting in every parish—to be called by the rect or missionary committee for the purpose of setting a financial goal for the coming year and to plan to carry out an every member canvass—or at least a canvass among present non-subscribers to missionary funds. A note of some of the results of this campaign has already appeared in these columns. It is hoped that every city will carry out some such campaign each year. Halifax started the New Year in this way, and though a detailed report has not yet been received, six out of seven Halifax parishes undertook the every member canvass. The laymen and clergy in Ottawa are planning to carry out such a city campaign immediately after Easter.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's Troop of Boys' Scouts.—This troop are to have every Friday evening before their regular gymnasium drill a brief religious service during Lent. Nothing is more essentially manly than the performance of religious duty. The greatest of England's generals—men whose names are of the immortal names—were

February 29, 1912.

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men who believed in God and worshipped Him "with reverence and holy fear." The chief scout, that gallant soldier, Lieutenant General Sir Robert Baden-Powell, whose mettle has been tested, is a devout Christian and Churchman. At the Lenten services there are to be short addresses by different speakers on the scout law.

Dartmouth.—Christ Church.—The committee appointed at the annual vestry meeting of this parish to obtain information regarding the erection of a new church in the north end met a committee from the north end on the evening of the 15th ult., and views were interchanged. It is the intention of the parishioners to erect a church on the site provided by the Consumers Cordage Co., to cost \$4,500, the north end people to pay \$500 of the cost. When the building is erected the north end people will be expected to stand the running expenses and also pay a portion of the stipend of the clergyman. A meeting of the parishioners will be held shortly to make a final decision in the matter.

QUEBEC.

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

Quebec.—The special meeting of the Diocesan Synod of Quebec, which was to have been called by the Lord Bishop of Quebec in May, has been postponed to a later date, which will be announced.

Lennoxville.—Bishop's College.—A question that caused considerable discussion was dealt with at a special meeting of the Corporation of Bishop's University, which was held on the 15th instant. The proposal made was to drop University work and conferring of degrees, and to devote the whole institution to school purposes only. The proposition came from the Old Boys' Association, and practically asked that the institution be transferred to that Association. Considerable discussion followed the reading of the proposal, and the Corporation was unanimous in turning down such a proposal. It was also pointed out that under the deed of gift the Corporation had no power to change the nature of the bequest. The proposed amendments to the charter, now being applied for from the Quebec Legislature, were discussed, and various recommendations were made relative thereto. Their Lordships Bishops Dunn and Farthing presided in turn, and there were also present Canon Innes, Ottawa, representing the Alumni Association; Chancellor John Hamilton, Quebec; Messrs. Robert Campbell, Quebec; L. Lewis, Montreal; Dr. Davidson, Montreal; Dean Williams, Archdeacons Balfour and Longhurst, Rev. Messrs. Moore and Wright, Messrs. Wm. Morris, K.C., William Farwell, James Mackinnon, H. Irwin, Hon. H. Avlmer, Mr. Robinson, C. N. Martin, Principal Parfrock and others.

Sherbrooke.—St. Peter's.—The Rev. Rural Dean Robertson, of Cookshire, gave an unusually interesting and able lecture on the evening of the 15th inst. in the Church Hall. Both the lecturer and his subject, "Westminster Abbey and the Coronation," were attractive, for the hall was crowded and all present seemed delighted with their evening. Mr. J. P. Wells presided in the absence of Rev. Canon Shreve, and introduced the speaker. At its close the National Anthem was sung with great heartiness by all present.

MONTREAL.

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

THE DIOCESAN SYNOD.

(Concluded.)

Friday, February 9th.—A strong plea on behalf of discharged prisoners was made by the Rev. Canon Almond at this morning's session of the Montreal Diocesan Synod, when presenting the report of the Committee on Works of Mercy. He strongly advocated that the Church should institute some social Industrial Institution where men, "down and out" and discharged prisoners, could be tided over their difficulty, and put on their feet again. Instead of sending men to prison for not properly providing for their wives and children, he suggested Prison Camps where the men could profitably be employed on roadmaking. He spoke well of the Prisoners' Aid Association, but thought that the assistance it was able to give did not meet the pressing needs of the day. The Brewery Mission, Charity Organization Society and Salvation Army all were doing good work.

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Considerable discussion followed on the remarks of Canon Almond, and amongst those who joined in it were Dr. L. Davidson, the Chancellor; the Rev. Canon Paterson-Smyth, and the Rev. Principal Rexford. Dr. Davidson, in the course of his speech, claimed that "what the Church had to do as much as anything at the present time was to work amongst and get hold of the upper classes; those in the higher social circles in Montreal certainly wanted attention, as evidenced by their non-observance of the Sabbath." Canon Paterson-Smyth considered that this question of an Industrial Institution was a civic matter, and he moved a proposition, which was carried, to the effect:—"That this Synod desires earnestly to bring before the civic authorities the great necessity in this city in winter of an industrial labour yard, where men, unable to get work, should have some chance of employment," Canon Almond seconded the motion. The Rev. Canon Paterson-Smyth, the Rev. Canon Almond, and Dean Evans, were appointed as a committee of the Synod, in conjunction with officials of the Charity Organization Society, to wait upon the City Controllers to give effect to the foregoing resolution. Bishop Farthing announced that the Rev. Canon Almond had been appointed by the Lieut.-Governor of the Province, Chaplain of the Montreal Jail, in succession to the late Rev. Dr. Borthwick. Appreciations were read by Dean Evans of the late Archdeacon Davidson, Canon Ellegood, Mr. J. W. Marling, the Rev. Dr. J. Borthwick, the Rev. Edward Lawlor, and Mr. Eugene Dyer. That there must be but one marriage law for the whole of the Dominion was the unanimous sentiment of the Synod as expressed during the course of a brief debate following the introduction of a motion of Canon Troop which was discussed at the afternoon's meeting. The original motion of Canon Troop was slightly amended and, as unanimously approved, it read as follows:—"That this Synod pledges itself to the hearty support of every lawful effort to secure one marriage law for the Dominion of Canada; that the secretary be authorized to secure the immediate printing of that portion of the Bishop's Charge relating to the marriage question, in pamphlet form, copies to be circulated without delay; and that a copy of this resolution and of the pamphlet be sent to the Dominion and Provincial Legislatures, the committee of the General Synod, the press, etc." "It is awful to stir up racial and religious strife, and I should deeply regret to do so, but there is something worse than this happening—and that is the intolerable invasion of our common rights and interests, and I consider the Ne Temere decree such an intolerable invasion," declared Rev. Canon Troop. Rural Dean Sanders seconded the proposition. The Rev. Canon Paterson-Smyth then presented the report of the Carmichael Memorial Committee: It gives much pleasure to your Committee to report the practical completion of their task, and the fact that to-day a handsome and substantial building, worthy of our Church and of our late beloved Bishop's memory, has been erected in the parish of St. Alban's, in accordance with directions from the Synod, and erected free of debt. The corner stone was laid on the 5th November, 1910, and the church was duly opened on the 22nd September, 1911, with appropriate services, at which the Right Rev. Bishop of Ontario was the preacher. The dedication service was performed by His Lordship the Bishop of Montreal. The cost complete amounts to \$16,227.50, all of which has been provided for by cash or promises. Apart from the private subscriptions, which were so generously given towards this Memorial, the parish of St. Alban's contributed no less than \$2,000, in addition to the land. This building has been erected to seat some 400 people and upwards, and is so arranged that it can be extended by enlarging the transepts to seat 200 more. Your committee were able to open the church free of debt, having either, in cash or promises, sufficient to entirely pay for it. When the promises are all realized, probably in a few months, the committee will be able finally to close their report. Many individual presentations were made and a list of these is herewith appended. The church is still without permanent seating and it is quite in line for generous Churchmen to help furnish what is required in this respect. J. Paterson-Smyth, chairman; Arthur P. Tippet, secretary. Montreal, 12th January, 1912. Altar and Communion Service, sons of Bishop Carmichael; altar cross, Bishop of Montreal; alms dish and collection plates, Church of the Advent; chancel carpet, Miss Vass; pulpit, St. George's Y.M.C.A.; lectern, St. George's Men's Bible Class; chair, St. George's Vestry; chancel hangings, Miss Gomery; credence table, St. Alban's Sunday School; altar desk and hymn board, St. Alban's J.W.A.; altar vases, St. Alban's Athletic Association; choir stalls, St. Alban's Ladies Aid; donation from Mr.

McCord to be used in connection with the Communion Service electric fixtures for porch, Class 15 St. Alban's Sunday School. The St. Andrew's Home Committee reported that they had 3,977 immigrants pass through their hands last year, an increase of 541 over 1910. The Home had the satisfaction of placing in positions 1,448 men and 206 women; 11,174 persons were assisted generally, and 1,544 were provided for temporarily. The following is the report of the committee on French work:—"Your committee begs to report that the work at Sabrevois Village and at St. Francis being under the Synod makes its report direct to that body. The Sabrevois Mission located in Chatham Street, Montreal, has had an eventful year. The growth of Montreal, in the last 30 years, the need for more efficient schools and for more ground for recreation made a change desirable and the efforts put forth resulted in the sale last spring of the entire property for the sum of \$32,500, and after paying off the mortgage debt \$27,000 remains to go towards the erection of a new church and schools. The work moreover has been divided, and the Rev. H. E. Benoit has been placed in charge of the church. The old church building has been rented to serve the purposes of the congregation, until a new site could be chosen and a building erected thereon. Three lots of land have been purchased for \$6,300 on Ontario Street, near DeLorimer Avenue, and a church will be built for the congregation in the Spring. The schools have been closed for the present. Five acres of land have been offered as a free gift and conditionally accepted. After allotting \$12,000 for church work \$15,000 are available towards the erection of buildings, and the Society's agent, Rev. Geo. Johnson, will make a special appeal to the Church to augment that amount, and it is hoped that the friends and others interested in the work will generously respond so that with as little delay as possible the schools may be re-opened. Mr. Benoit reports 39 families, 61 communicants, 17 confirmed this year, and that a Sunday School has been begun in his house with 13 scholars. W. Sanders, convener." In reference to the land purchased for the new Eglise de le Redempteur, it was reported that the site had been disposed of to a syndicate at an advance of \$10,000.00 over the purchase price. The site at the corner of Delorimer and Ontario was on too noisy a corner. The profitable venture of the committee will make possible the speedy erection of a splendid church for the French work. Towards the close of Synod the Most Reverend the Archbishop of Ottawa was conducted to the platform and was accorded the hearty welcome and greetings of the Synod, to which he responded in his usual felicitous manner. On motion of the Rev. A. H. Moore it was decided to appoint a committee to look into the feasibility of inaugurating a diocesan paper. The Lord Bishop then named the Committees of Synod. The accustomed votes of thanks were tendered, and Synod was prorogued after the singing of the Doxology and the pronouncing of the Benediction by the Lord Bishop.

The following are the committees voted upon during the session of Synod:—Diocesan Court—Ven. Archdeacon Ker, Ven. Archdeacon Longhurst, Rev. Rural Dean Robinson, Rev. H. Plaisted, Rev. Canon Paterson-Smyth, Rev. Rural Dean Dart, Very Rev. Dean Evans, Rev. R. Hewton, Rev. Canon Troop, Ven. Archdeacon Norton, Ven. Archdeacon Naylor, Rev. Canon Rollit, Rev. Dr. Symonds, Rev. H. Bancroft, Rev. Principal Rexford. Delegates to the General Synod—Clerical—Ven. Archdeacon Ker, Very Rev. Dean Evans, Rev. Principal Rexford, Rev. Canon Paterson-Smyth, Ven. Archdeacon Naylor, Rev. A. P. Shatford, Rev. Arthur French, Rev. Prof. Abbott-Smith. Substitutes, Clerical—Rev. H. E. Horsey, Rev. Dr. Symonds, Rev. Canon Troop, Rev. Rural Dean Robinson. Lay—Sir Melbourne Tait, Mr. Lansing Lewis, Mr. A. F. Gault, Mr. W. H. Robinson, Hon. Senator Owens, Mr. H. J. Mudge, Mr. E. Goff Penny, Dr. T. P. Butler. Substitutes, Lay—Mr. A. P. Tippet, Mr. F. W.

Hibbard, Mr. Edgar Judge, Dr. L. H. Davidson. Delegates to the Provincial Synod—Clerical—Ven. Archdeacon Ker, Very Rev. Dean Evans, Ven. Archdeacon Naylor, Rev. Canon Paterson-Smyth, Rev. G. Abbott-Smith, Rev. Principal Rexford, Rev. Arthur French, Rev. Canon Smith, Rev. A. P. Shatford, Rev. Rural Dean Robinson, Rev. Canon Troop, Rev. Canon Baylis, D.D., ex-officio. Substitutes, Clerical—Rev. Dr. Symonds, Rev. Canon Carmichael, Rev. H. E. Horsey, Rev. Jas. A. Elliott, Rev. J. J. Willis, Rev. H. M. Little. Lay—Mr. Lansing Lewis, Hon. Senator Owens, Dr. L. H. Davidson, Mr. R. Wilson-Smith, Mr. Percy R. Gault, Mr. H. J. Mudge, Mr. G. F. C. Smith, Mr. E. Goff Penny, Mr. W. H. Robinson, Mr. Edgar Judge, Dr. T. P. Butler, Mr. W. L. Bond, B.A., K.C., ex-officio. Substitutes, Lay—Mr. E. R. Smith, Mr. A. P. Tippet, Mr. J. G. Brock, Mr. W. S. Campbell, Judge Foster, Mr. E. W. Morgan. Executive Committee. The Lord Bishop. Clerical members—Ven. Archdeacon Ker, Rev. Rural Dean Robinson, Very Rev. Dean Evans, Rev. Canon Carmichael, Rev. Canon Paterson-Smyth, Ven. Archdeacon Naylor, Rev. Arthur French, Rev. Rural Dean Saunders, Rev. Dr. Symonds, Rev. Rural Dean Taylor, Rev. Dr. Charters, Rev. Rural Dean Lewis, Rev. A. P. Shatford, Rev. Rural Dean Ireland, Rev. Rural Dean Dart, Ven. Archdeacon Longhurst, Rev. H. E. Horsey, Rev. Rural Dean Jeakins, Rev. Rural Dean Judge, Rev. Jas. A. Elliott, Rev. Canon Baylis, ex-officio. Lay members—Mr. Lansing Lewis, Dr. L. H. Davidson, Mr. H. J. Mudge, Mr. R. Wilson-Smith, Mr. E. Goff Penny, Mr. G. F. C. Smith, Lt-Col. A. F. Gault, Mr. W. H. Robinson, Mr. Edgar Judge, Hon. Senator Owens, Lt-Col. F. W. Hibbard, Mr. J. G. Brock, Dr. T. P. Butler, Mr. A. P. Tippet, Mr. W. S. Campbell, Dr. Alex. Johnson, Mr. Enoch Buzzell, Mr. E. R. Smith, Mr. J. M. Fisk, Mr. H. Markland Molson, Mr. George Durnford, Mr. W. L. Bond, ex-officio. Sunday School Commission—Clerical—Rev. H. E. Horsey, Rev. A. P. Shatford. Substitutes, Clerical—Rev. Canon Paterson-Smyth, Rev. J. M. Almond. Lay—Dr. L. H. Davidson, K.C., Mr. H. J. Mudge. Substitutes, Lay—Mr. A. B. Haycock, Mr. W. S. Campbell. Representatives on General Mission Board—Clerical—Rev. A. P. Shatford, Rev. Principal Rexford. Substitutes, Clerical—Very Rev. Dean Evans, Ven. Archdeacon Ker. Lay—Dr. L. H. Davidson, K.C., Mr. H. J. Mudge. Substitutes, Lay—Mr. J. G. Brock, Mr. A. P. Tippet.

Montreal.—Christ Church Cathedral.—The Rev. Dr. Symonds, Vicar of the Cathedral, who has been away from the city in quest of health for four months, returned on Saturday and occupied the pulpit on the following day, the 17th inst. Dr. Symonds has regained his usual vigour. He complimented those in charge of the church during his absence upon the success of their work.

The Brotherhood of St. Andrew has arranged for downtown services during the Lenten season. The first service was held on Ash Wednesday, with a good attendance. The singing of a well-known hymn and the simple recital of the Lord's Prayer was all that was required or expected beyond the attention of the gathering to the address of the Bishop of Montreal, who appealed to the men from the standpoint of a broad Christianity calculated to impress his hearers irrespective of creed. The enthusiasm of the meeting augurs well for the future success of the movement. Bishop Farthing in his address on the text "Now Are We Sons of God," emphasized the necessity of men, amid all their material duties, keeping themselves in touch with the spiritual world. How much, he said, men might be in comparison with what they were! The great means by which men could keep their spiritual natures alive was prayer, which, he said, was the greatest privilege and dignity of man, since it placed him in direct communion with God. Heaven was often regarded as something intangible for future enjoyment; as a matter of fact, much of heaven lay about us, for, although there was a spiritual world to which we could go as citizens after the Resurrection, yet even now we were the sons of God, and should endeavour to comfort ourselves with a full appreciation of that high dignity and privilege. The following are the various speakers with their dates:—February 22 and 23, Rev. R. W. Norwood; February 26, 27 and 28, Rev. A. P. Shatford; February 29 and March 1, Rev. R. W. Norwood; March 4, 5 and 6 Rev. Dr. Charters; March 7 and 8, Rev. H. M. Little; March 11 to 15, Rev. Canon Almond; March 18 to 22, Rev. Canon Paterson-Smyth; March 25 and 26, Rev. A. P. Shatford; March 27, 28 and 29 Rev. W. Stevenson Major; April 1 to 4, Rev. Father Bull, S.S.J.E.

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St. Peter's Mission.—This new centre of work has been recently opened in Villeray Ward. Mr. R. Little of the Diocesan College conducts the school and the services. In this he is aided by Mr. D. Lepage, the pioneer of St. Alban's (Carmichael Memorial). A prosperous future seems assured for this new Mission by reason of its proximity to the new M.S.R. shops. The work is under the superintendence of the Bishop's Missionary, Rev. J. J. Willis, B.A., B.D.

Christ Church Cathedral.—The Rev. Canon Plumptre, the rector of St. James' Cathedral, Toronto, preached in this church both morning and evening on Sunday last. In the evening he began a course of five addresses on "Types of Christian Service." Among the characters selected were Wilberforce, Lord Shaftesbury, Quinton Hogg, Florence Nightingale and Gladstone. The last four addresses were given on Monday, Tuesday, Wednesday and Thursday of this week.

ONTARIO.

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

Kingston.—St. George's Cathedral.—A recent gift to the Cathedral has been a heavy solid silver box, gold-lined, for holding the unconsecrated bread. The donors are the cadets of the Royal Military College, who attend service at the Cathedral every Sunday during term, and for whose use one of the galleries is set apart. The gift, which bears a suitable inscription, is greatly appreciated.

St. Luke's.—In connection with the parochial Branch of the L.M.M. a meeting was held in the Parish Hall on the evening of Wednesday the 14th inst., when Mr. Carroll, the president, took the chair. The hall was well filled with a large audience who listened with much interest to an address delivered by Mr. Stuart Cotter who has recently returned from Labrador after visiting Dr. Grenfell, in which he gave many of the personal reminiscences of his visit.

St. Paul's.—During Rev. W. F. Fitzgerald's absence from the city as one of the Missioners in the Mission at Ottawa, the Very Rev. Dean Bidwell, Canon Starr and Canon Grout will take the services at the church.

Wolfe Island.—The following appreciative notice, which is taken from the columns of the Newark Churchman, regarding the excellent work at present being carried on under the Rev. W. T. Lipton in the parish of the Church of the Ascension, Bloomfield, N.J., will be read with interest by Church people of Wolfe Island, for Mr. Lipton ministered in that parish from 1892 to 1897 inclusive:—"Record ought to have been made long ago of the activities under Rev. William T. Lipton, rector of the Church of the Ascension, Bloomfield. The people in this new parish have done many things which deserve notice. Meeting all obligations, putting down cement walks about the church, putting the heating apparatus in good condition, purchasing a pipe organ and a piano, buying lot (40 x 154) adjoining church property, paying for stone walk on Montgomery Street, erecting rood screen, etc. Such activity in this new parish may well be brought to the attention of our readers."—Newark Churchman.

Wellington.—St. Andrew's.—The Rev. Stanley Norton, of Maynooth, has been appointed rector of this parish in succession to the Rev. O'Connor Fenton, who has been appointed the rector of St. George's, Colborne. Mr. Norton will enter upon his new duties at the beginning of March.

Oxford Mills.—The Rev. T. Austin Smith, who has been for the past ten years the rector of Lyn, has been appointed rector of this parish.

Brockville.—St. Paul's.—An interesting recital was given on the new organ lately. The electric lighting system has recently been installed throughout this church. A most successful social in connection with the Sunday School was held lately, about 150 people being present thereat.

Amherst Island.—Missionary services were held in this parish on Sunday, February 14th. The services were bright and hearty and well attended, the offerings good and two eloquent and inspiring addresses were given by the special preacher, the Rev. Canon Starr, M.A., vicar of St. George's Cathedral, Kingston.

Belleville.—Christ Church.—The regular meeting of the Men's Club, which was held on the 5th inst., was addressed by the Rev. Canon Gould, who gave a very interesting and instructive address on "Palestine, Its Customs and Habits." A choir supper, given in the Parish Hall on the 8th inst., was greatly enjoyed. Over fifty people sat down, and after the supper a presentation was made to Mrs. MacColl, the leader of the choir, of a handsome brooch. A very pleasant musical evening was spent. An "At Home" was held for the young people of the congregation in the Parish Hall on the evening of the 15th inst., over a hundred being present. Games and music were enjoyed, refreshments served and a most enjoyable evening was spent. A concert was given on Tuesday the 20th inst. under the auspices of the Parish Guild in the hall, which consisted of an orchestra comique and a farcical play called "An economical boomerang." The hall was filled to the doors and the entertainment was greatly enjoyed. A few weeks ago the rector and the members of the Finance Committee decided to raise a thousand dollars by subscriptions. Over nine hundred have already been obtained, the rector, the Rev. R. C. Blagrove, himself doing most of the canvassing.

The Rev. W. F. Fitzgerald, of St. Paul's Church, Kingston, will represent the Diocese of Ontario in the Ottawa City Mission, Feb. 22nd-March 2nd. Mr. Fitzgerald is the Missioner for All Saints' Church, Westboro'.

TORONTO.

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

Toronto.—Synod Office.—At a meeting held in this Office on Tuesday the 20th inst., and at which a number of the parishes were represented, it was decided that something must be done, and quickly, to arrest the decay in attendance and finances due to the movement of the population to the suburbs. The sentiment was generally expressed that more social activity was needed to stimulate church going, and that the churches were in need of more vigorous workers. To carry out the plans in mind, additional funds are required. Another meeting to push the campaign will be held soon in St. George's Schoolhouse. The Rev. J. Russell MacLean, rector of St. John's, presided, and others present included: Canon Dixon, Trinity East; Rev. R. J. Moore, St. George's; Rev. W. L. Armitage, St. Mark's; Rev. R. L. Seaborn, St. Cyprian's; Mr. Garrett, St. Stephen's; Rev. J. E. Gibson, Church of the Ascension, and W. H. Hosken, St. John's.

St. Alban's Cathedral.—On Sunday, the 25th February, the Right Rev. W. L. Mills, D.D., the Bishop of Ontario, preached in this Cathedral two splendid sermons, remarkable for their scholarly power and eloquence. The morning sermon was on the subject of "St. Paul the servant, or bond slave of Jesus Christ." The text for the evening discourse was taken from Isaiah 12:3, "Therefore with joy shall ye draw water out of the wells of salvation." Large congregations filled the edifice at both services. In the morning His Lordship prefaced his sermon by heartily congratulating the Bishop and congregation on the enterprise of the building of the Cathedral prospering as he was so pleased to see. He remarked that a diocese and city of the great importance of Toronto should certainly have a Cathedral worthy of its position as the premier diocese of the Dominion. With such wealth and influence at their disposal the Church-people of Toronto could easily accomplish this and he trusted that the difficulties in the way might soon be overcome, and the heart of the Bishop and of the congregation rejoice in the completed edifice.

Wycliffe College.—In spite of the inclement weather the Convocation Hall of this College was filled on Thursday night last at a missionary meeting held under the auspices of the S.C.C. The chair was taken by Dr. N. W. Hoyles, K.C., and the Right Rev. Bishop Reeve read the opening prayers. Mr. L. A. Fleming, a student at Wycliffe, delivered an illustrated address on missionary work among the Eskimos. He spoke at length on their native customs and beliefs, as untouched by Christianity and civilization. The Rev. Dr. W. E. Taylor, a graduate of Toronto University and Wycliffe College, who has been engaged in educational work in China under the Y.M.C.A. for the past five years, also spoke, and in the course of his address pointed out that, as there was a Chinese crisis, so there was a crisis

in Christendom. The great question was whether Christianity would enter in at the doors which were now wide open in China. Dr. Taylor ended his address with a powerful appeal for immediate action. The meeting was closed with prayer by Dr. S. Gould, the General Secretary of the M.S.C.C.

The Convocation Hall of this college was thronged with a large and appreciative audience on Sunday evening last to listen to an address which was delivered by Miss Ruth Rouse, the Travelling Secretary of the World's Student Christian Federation. Last Sunday was the universal day for prayer for students, and similar meetings were held in over forty different countries, at which, in the words of Miss Rouse, "men and women students attended in order that they might get from God the power to do the great work which is to be done by students throughout the world." Dr. N. W. Hoyles, K.C., presided. Miss Rouse, who is an English woman, and who was at Girton College, Cambridge, England, told of the work being done for the Federation in Russia by Mr. Sherwood Eddy, who had formerly done work in India, and Baron Nicolai, a Russian. These men, she stated, overcame a number of obstacles which the Russian authorities had put in the way and were now visiting the universities throughout Russia, spreading the movement for Christ being put forth by the World's Student Christian Federation. She described also the work being done for the Federation by Mr. Robert Wilder who has been visiting different European Universities for the furtherance of this cause.

Church of the Ascension.—For many years past the Rev. Henry Grasett Baldwin, who was at one time rector of this church, has been stationed at Rome in Italy, where he has been in charge of the English Church as chaplain. Recently a most pleasant surprise was given to both Mr. and Mrs. Baldwin at the British Consulate, when in the presence of a large number of friends, Mr. Morgan, British Consul, read a most appreciative address of regret at the departure of Mr. and Mrs. Baldwin from Rome, saying how greatly his kindness and high character had endeared him to all with whom he had come in contact, of all religions and classes, not only of his own cure. After the address had been read, Mr. Baldwin was presented with a very handsome gold watch and chain, Mrs. Baldwin being at the same time presented with a beautiful silver-mounted purse bag. Two exquisite pictures were also gifts from those who gathered for this charming farewell ceremony. Mr. and Mrs. Baldwin will be much missed by the English and Canadian residents and visitors in Rome, to whom they were always most kind and hospitable. Mr. Baldwin has been appointed chaplain at Bordighera, Italy, to which place Mr. and Mrs. Baldwin will remove later on, after being in Florence for some weeks. Mr. Baldwin has been for many years past working on the Continent as a chaplain of the Colonial and Continental Church Society of London, England.

Church of the Redeemer.—The first of a series of lectures on "Canada, Our Goodly Heritage," being conducted under the auspices of the Woman's Auxiliary of this church was delivered on Thursday last by Mr. R. W. Allin, M.A., of the M.S.C.C., at the schoolhouse. The address was most interesting and was attended by a large number of the ladies. The next lecture will be given today when the Rev. Canon Tucker will speak on "Immigration and Our National Character."

St. James' Cathedral.—Lent, 1912.—Services at mid-day have been, and are being, held as in former years from 12.30 to 12.50 p.m. (Saturdays excepted). The preachers and their subjects have been, and will be, as follows: First week, February 21st to 23rd—The Rector. Subject, "Prayer Models." Second week, February 26th to March 1st—The Rev. C. V. Pilcher. Subject: "The Work of the Holy Spirit." Third week, March 4th to 8th—The Rector. Subject: "The Church of Uganda." Fourth week, March 11th to 15th—The Rector. Subject: "The Social Messages of the Bible." Fifth week, March 18th to 22nd—The Rev. W. C. Simpson, Missioner of the Diocese of London, England. Sixth week, March 25th to 29th—The Rector. Subject: "The Holy Communion." Holy Week, April 1st to 4th—The Rector. Subject: "The Legacies of Christ." Wednesdays in Lent.—Service will be held on each Wednesday evening during Lent in the Cathedral. The Rev. G. M. Barrow will preach on "The Seven Last Words of Christ." The fifth week in Lent.—On Sundays, March 17th and 24th, and during the intervening week, the preacher will be the Rev. W. C. Simpson, M.A., Missioner of the Diocese of London, England. In addition to the usual mid-day addresses during the week there will be service each evening at 8 p.m.

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12.—Services at ing, held as in p.m. (Saturdays ir subjects have irst week, Feb- subject, "Prayer 26th to March Subject; "The d week, March : "The Church h 11th to 15th- ial Messages of th to 22nd—The f the Diocese of March 25th to The Holy Com- o 4th—The Rec- Christ." Wednes- d-on each Wed- e-Cathedral. The on "The Seven week in Lent— , and during the il be the Rev. W. the Diocese of the usual mid- here will be ser-

St. Mary Magdalene.—The Right Rev. Dr. Reeve, the Assistant Bishop of this diocese, preached in this church on Sunday evening last.

Trinity College.—As has been usual on the Saturday afternoons during Lent in previous years a series of lectures in connection with St. Hilda's College will be delivered in the Convocation Hall of this college on the Saturday afternoons throughout the present season of Lent beginning at 3.30 p.m. The general subject chosen for this year is "Paris in the last century." The first of the series of lectures was delivered in the Convocation Hall of this college on Saturday afternoon last, the lecturer being Dr. Hutton, the Principal of University College, and his subject was "Impressions of Paris." There was a large attendance and the lecture was a very interesting one. The following are the remaining lectures and the names of the lecturers:—March 2nd, "Gounod," J. Humphrey Anger, Mus. Doc. (Trinity); March 9th, "Victor Hugo," R. E. L. Ketteridge (Harvard); March 16th, "The Life and Work of Pasteur," R. V. Ramsay Wright, M.A. (Edinburgh); March 23rd, "The Architecture of Paris" (illustrated by lantern views), V. E. Henderson, M.A., M.B. (Toronto); March 30th, "Paris and its Art Life," by E. Wylie Grier, R.C.A. These lectures are given under the patronage of a large number of lady patronesses. A single course ticket to admit one will cost \$1.50; double course tickets (to admit two), \$2.50; single admission, 50 cents. Tickets for the course may be obtained from any of the patronesses, from Messrs. W. Tyrell & Co., 7 King St. East, or from Miss Playter, the secretary-treasurer, 158 Crawford St., Toronto.

St. Bartholomew's.—The annual entertainment of the senior Sunday School was held on Shrove Tuesday. In the absence of the rector the superintendent, Mr. W. H. Canniff, presided. The new schoolroom was well filled and all enjoyed the programme presented to them, especially the several dialogues given by the scholars of this school. Mr. R. Postans presented the prizes to the girls and Mr. William Spencer to the boys. Mr. Canniff was the recipient of a handsomely bound copy of the Prayer and Hymn Book given by the teachers as a slight token of esteem from them, and Mr. Canniff responded in feeling terms his appreciation of the kindly gift.

Bishop Brent's Visit.—March 8th to 10th, 1912.—Church people generally and also many of other bodies are greatly interested in the approaching visit of Bishop Brent. The Bishop's name ranks very high amongst the "honoured sons of Canada who have made a world mark in the service of the Church in the United States. The son of the rector of Newcastle, he obtained his early education at Trinity College School, Port Hope, and at Trinity College, Toronto, in the early eighties—graduating about 1884. He was always a seriously minded student with wonderful grit and determination. His election as Bishop of the Philippines came to him whilst he was engaged in very arduous work in a down-town Boston parish, and his new work was not less arduous in its nature, with enormously increased responsibilities. His refusal, twice or thrice repeated, of the proffered Bishopric of Washington City had no small effect in shewing that the call of duty within the ranks of the Ministry still rises (and that not infrequently) superior to the opening for easier work with greater worldly emoluments. No one in the East has more the confidence of the Washington Administration with regard to State matters as between the American Republic and the Orient. On behalf of the American Government Bishop Brent investigated the opium conditions in China and is only now on his return from acting as chairman of the great International Opium conference just held at the Hague, the results of which ought to be most far reaching and beneficent. The broad sympathies of Bishop Brent are perhaps best exemplified by his position on Church Unity. He was one of the great movers in connection with the Faith and Order Conference suggested at the last General Convention of the American Church, whilst his sermon on Church Unity delivered in St. Paul's Cathedral, London, attracted attention wherever the English language is spoken. Bishop Brent will be heard at a meeting in St. James' Parish House on the evening of Friday the 8th March,—at St. Simon's Church (on Church Unity) on Sunday morning the 10th March,—at a men's meeting (under the auspices of the Anglican Laymen's Missionary Movement) at the Church of the Redeemer at 4.15 in the afternoon of Sunday the 10th March, and again in St. James' Cathedral at the evening service. It is expected that a large and representative body of our laymen will attend the Sunday afternoon meeting and get the latest and best missionary impulse obtainable. This meeting, which will last about one hour, is for men only.

Some of the city churches have already arranged to close their Bible classes a little earlier than usual, in order that the members and teachers may have a chance to hear Bishop Brent.

West Toronto.—St. John's.—The new mission, which is connected with this church, and which is situated at the corner of St. Clair Avenue and Runnymede Road, was dedicated on Sunday evening last, by the Lord Bishop of Toronto. The Mission is the result of services started last July in the open air in that section by St. John's Church, corner of Dundas Street and St. John's Road. The growth of the attendance was so rapid that the present building was opened for service on December 3rd, 1911. The purpose in founding the Mission was to serve all that portion of West Toronto north of the tracks. Indications are that a flourishing congregation will soon come into existence and form a new parish as the building is already too small to accommodate the Sunday school. The seating capacity of 100 was over-taxed by the congregation at the dedication last evening. This is the second Mission Church started through the energy of the rector of St. John's, the Rev. T. Beverley Smith, B.A., the other being St. Paul's Church, Annette Street, Runnymede. The curate-in-charge of the new St. John's Mission is the Rev. R. S. Mason.

Collingwood.—All Saint's.—The Parish House was filled to the doors on the evening of Tuesday, the 20th February, when a most interesting address was delivered by Mr. L. A. Hamilton on the subject of "Ancient and Modern Egypt."

Peterborough.—St. Luke's.—The members of the congregation of this church made presentations to Mr. and Mrs. Geo. F. Warde on the occasion of their leaving for Regina where they will spend two years at least. To Mr. Warde a beautiful prayer and hymn book, to Mrs. Warde a handsome travelling bag. Mr. Warde was the rector's warden and Mrs. Warde a faithful worker in the church. The members of the Ladies' Aid held a very successful tea and concert on Shrove Tuesday.

Thornton.—St. Jude's.—This church has recently been freed of debt. The anniversary services at the New Year were all that could be desired and the financial result enabled the churchwardens to pay the balance due on the Building Account, and to transfer something to general funds. The congregation and community felt favoured in having as our preachers for the occasion the Rev. F. S. De Vona and the Rev. Canon Dixon. The small congregation of this church has raised over \$7,000 in six years, in addition to ordinary expenses, and has in the same time doubled its contributions to Missions. It is also gratifying to know that who were foremost in work connected with our new church are hoping to take a more active part in undertakings that are even more important than erecting buildings in which to worship God.

Grafton.—St. George's.—Stained glass memorial windows for the chancel of this church have been ordered. They are to be placed in the church in memory of the Ven. Archdeacon Wilson, Mr. Robert Hammond and Mr. Charles Henry Vernon. Mrs. Rogers and the members of the family are about to present this church with a pulpit in memory of the late Lieut.-Col. R. Y. Rogers, who was a native of this place. It is hoped that all of these will be in readiness by Easter.



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NIAGARA.

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

St. Catharines.—St. Barnabas.—Mr. David Mills, a resident of the City of New York, who was at one time a resident of this place, has generously given two lots of ground, costing \$2,500, immediately next door to this church, which are to be used as a site for a rectory. Mr. Mills has already given largely to the General and Marine Hospital Fund.

Thorold.—St. John's.—The old members of this church are quite agitated by a rumour that they may lose their church property if the new Welland Canal is built. The Government would, of course, pay for the buildings, but the site and edifice could not be replaced. It is one of the best sites for a church in Canada, and quite recently the congregation has expended nearly \$8,000 upon the buildings. The value of the church property is \$50,000. But no one wants to part with it, no matter what price is given. The old Parish Church was destroyed when the present Welland Canal was built, so we say to those in authority, "Spare us, if it be possible this time."

HURON.

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

Glencoe.—Shrove Tuesday, Feb. 20th, was a happy day in this parish. It was the occasion of the consecration of the church and there was a big and hearty banquet at 5.30 p.m., followed by several addresses introduced by the rector, the Rev. C. H. P. Owen. Bishop Williams, Revs. Wm. Lowe and Edwin Lee (former rectors), Ven. Archdeacon Richardson, Rev. Rural Dean Robinson, Rev. J. Edmonds (Wardville), and Rev. Mr. Weir (Presbyterian), of Glencoe, were the speakers. All the speakers complimented the rector and congregation on the extinction of the parochial debt and spoke encouraging words for the future. Evening prayer and the consecration took place at 8 p.m. The Rev. Rural Dean Robinson read the prayers, the old rector read the lessons, and the Bishop preached an uplifting sermon on the worship of God. The other clergy present at the service were the Rev. G. M. Cox and the Rev. T. G. A. Wright, of London. The Rev. J. McLeod, of Alvinston, in addition to the Bishop, Archdeacon, Rural Dean, the present and former rectors, and Mr. Edmonds, above named, making ten robed clergy in all. Rev. Dr. MacDonald (Presbyterian) and the Rev. Mr. Muxworthy (Methodist), and Mr. Weir were also present in the congregation. The church was filled with earnest worshippers and the rector and his people are to be heartily congratulated on the event.

Windsor.—Church of the Ascension.—The Bishop visited this parish on Sunday morning, February 25th, and confirmed a class of forty candidates, ten girls and boys from the Sunday School and thirty adults. The class was presented by the rector, the Rev. W. H. Snelgrove.

ALGOMA.

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

North Bay.—St. John's.—On February 15th a complimentary banquet was tendered to the Right Rev. Dr. Thorneloe, the Lord Bishop of Algoma, by the men of this parish, to commemorate the fifteenth year of his consecration. The occasion was a memorable one in every sense of the word—socially, intellectually and otherwise. Over fifty men sat down together and partook of the sumptuous repast which had been prepared by the members of the W.A. as caterers. After the good things had been done justice to a long and varied toast list gave rise to many interesting, inspiring and amusing speeches. The toast "Our Bishop," was proposed by Mayor McCaughey, who spoke eloquently of the splendid and noble work done by His Lordship during the past fifteen years in the Diocese of Algoma. On rising to reply the Bishop received a great ovation. His speech will be long remembered by all who were present. After gratefully replying to the personal tribute which was being tendered to him that evening, punctuating his remarks with many delicate and appropriate touches of humour, His Lordship gradually led his hearers upward step by step, finally delivering a splendid exhortation to all to live up to their great privileges, duties,

and responsibilities as members of the Church of Christ. Among many eloquent utterances may be set down the following: "I recognize that in honouring me you are honouring chiefly the diocese of which, by God's grace, I am the head, and above all, the great Church to which it is our common privilege to belong—that historic Church of England, which not only reaches back through the ages, past Henry VIII's time, to the days of St. Augustine in the 6th century, but has, so to speak, flowing in its veins the life blood of the earlier British Christianity, of St. Patrick, St. Columba, and St. Aidan; the Church which, though oppressed by Papal tyranny and degraded by superstition in what are known as the Dark Ages, emerged in the 16th and 17th centuries, through the forces of the Reformation, with its constitution intact, its character purified and its faith quickened, standing to-day with its Bible in one hand and its Prayer Book in the other, the very embodiment of those great ecclesiastical principles which are also principles of the Gospel itself." The fact that His Lordship's address was followed and felt by all present was testified by the loud and prolonged applause which greeted its conclusion. Many striking and interesting speeches followed, too numerous were the good things said in them to write in detail, but perhaps one might single out as a very pungent utterance the statement made by Mr. A. C. Casselman, principal of the Normal School, "that the really and vitally essential things of life were taught not in the day schools but in the Sunday Schools." The toasts included also "Our clergy and parish," "Our choir," "Our Sunday School," "The ladies," "Our town," "Our guests." A few facts relative to the diocese since Dr. Thorneloe became its Bishop may be interesting. There are to-day three times as many people in the diocese as there were in 1897. Sault Ste. Marie, Fort William, Port Arthur and North Bay have grown to be large and promising towns and bid fair to become important cities. The paid missionaries have nearly doubled in number in the past 15 years. There are now 63 (clergy and catechists). Twenty-five clergy have been added to the list. Forty-two churches have been built, twenty parsonages have been erected. The total sum given in the diocese for all purposes is three times the amount which was given in 1897. Last year it was over \$80,000. More than \$4,000 were given last year to Missions as compared with about \$400 in 1897.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Rural Deanery of Winnipeg was held on Tuesday, February 13th, in All Saints' Schoolroom. There was a good attendance of clerical and lay members. The Rev. Rural Dean Chambers presided, and welcomed the new members of the Deanery. A committee was appointed to confer with the officers of the Girls' Friendly Society, and to consider the possibility of establishing in the city a home for working girls. The idea is to establish a boarding home for girls at a moderate cost per week, and also a meeting place for them and their friends. Another matter of vital importance taken up was the "Settlement work" in North Winnipeg. Hitherto this work has been maintained by All Saints' parish, but it was felt that the work was a work which should be undertaken and supported by the whole Church in the city. A committee was appointed to look thoroughly into the matter and to report at the next meeting of the Deanery a month hence. The questions of "Church extension" and "A Rural-Deanal Library" were laid over till the next meeting. A meeting of the Winnipeg Sunday School Association was held on Thursday, February 15th, in St. Matthew's Sunday School. The Rev. Canon Jeffery presided in the absence of the Rev. Rural Dean Chambers. The following topics were introduced and discussed:—"The educational value of the Sunday School," the Rev. G. H. Broughall, M.A.; "How can the Sunday School influence parents to give religious instruction to their children," the Rev. G. I. Armstrong, B.A. The field secretary, the Rev. W. A. Fyles, was present, and rendered valuable assistance in the discussion. Mr. E. A. Brown, the secretary of the association, is leaving shortly for the Pacific Coast, and his resignation was accepted with much regret. Mr. S. J. Lampen was appointed secretary. The Lenten midday services to be held under the auspices of the Brotherhood of St. Andrew in some central place in the city on the ten days before Good Friday, will be conducted by the Rev. H. G. King,

of Fort William, and the Rev. Canon Murray, of St. John's Cathedral, Winnipeg.

The Very Rev. Archdeacon Page, rector of Clifton, Woodbridge, Suffolk, England, has accepted the position of general missionary of the Diocese of Rupert's Land, and will have charge of the field work.

Brandon.—St. Mary's. The Most Rev. Archbishop Matheson has appointed the Rev. Douglas J. P. Biggs, of Arcola, as rector of this parish church in succession to the Rev. Dr. DeMattos, who was recently appointed rector of St. Peter's Church, Winnipeg. The Rev. J. P. Biggs will take up his duties here on April 14th.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

Melville.—The Rural Deaneries of Kirkella and Touchwood held their annual conference in St. Cuthbert's Church at this place on February the 14th and 15th. Nearly all the clergy of the two Deaneries were present. The conference extended over two days, the programme for each day being a very full one. The clergy present with the names of the Missions and parishes represented, is as follows:—Rev. J. W. Harrison, Rural Dean of Touchwood; Rev. A. Percy Rowland, Strassburg; Rev. A. Court Simmonds, Melville; Rev. A. T. Davis, Belcaris; Rev. E. N. Wenber, Kelliher; Rev. A. M. Harding, Lanigan; Rev. A. W. R. Dunstan, Watrous; Rev. A. B. Humphries, Raymore; and the following clergy, visitors, viz.:—Rev. A. C. Calder, Diocesan Collector; Rev. E. H. Knowles, secretary of Synod; Rev. Rural Dean Cornish and Rev. D. V. M. Gaskin. The following laymen representatives were also present, viz.:—A. Fergusson Blaikie, Esq., J. De Roche, Esq., and J. Hawthorne, Esq. The conference commenced with a celebration of the Holy Communion in the Parish Church at 8 a.m., the celebrant being the Rev. Rural Dean Harrison. At 9.30 a.m. there was sung Matins and the opening address by the Rural Dean. In the course of his address the Rural Dean referred to the absence of the laity at the conference and said how necessary it was that they be present at these annual conferences to take their part, and that a very important part, in the affairs of the Church. The Secretary of the Synod, the Rev. E. H. Knowles, addressed the conference upon the important matter of grants and apportionments. He stated that the Missionary Society of the Canadian Church asked the whole of the parishes and Missions of the diocese to contribute between them one-third of the amount which they grant to the funds of the diocese, their grants amounting to three times this amount. Mr. Knowles emphasized the need of a better stipendiary system of paying the clergy than obtained in the parishes at present. In the subsequent discussion the following resolution was passed: "That it is imperative that a responsible Diocesan Officer, preferably the Secretary of Synod, visit each parish and Mission and obtain from the Church-people a stricter guarantee towards the clergyman's stipend than has prevailed in the past." It was pointed out that this was vital to the life of the Church, as so many men were unable to obtain their stipend and after trying for a period of months to go on, and in some cases spending their own private incomes, had at last to resign and so the Church in many places was left without a clergyman. A discussion took place upon the advisability of introducing what is known as the "Quebec System" of paying the clergy. By this system all money guaranteed the clergyman is sent into the Synod Office, and is forwarded quarterly from that office to the clergyman. It was felt that this system was the only one that would overcome the difficulty. It is a business-like system and the conference believed would appeal to the laity of the Church in this diocese. The following resolution dealing with this matter was passed unanimously:—"That all moneys raised towards the stipend of the clergyman be sent periodically to the Secretary of Synod, and that a cheque for a portion of the full amount be issued to the clergyman quarterly. A copy of this resolution to be sent to the Bishop, Archdeacons, each Rural Dean, and also the executive committee as a body." The report regarding the site for the new Theological College, Cathedral, etc., was fully dealt with by the conference, Mr. Calder explaining many points which came up for discussion. It was decided to fully support the scheme and the conference hopes for its speedy accomplishment. The "Mission of Help" came in for a good deal of discussion as to the best

methods they should adopt, in order to compass the maximum amount of good. This needs careful thought as we in this part of the diocese feel that the most effective work can only be done by the Missioner visiting each parish on the railway, at least, rather than remaining in one spot for several days. A paper on Sunday School work was read by the Secretary of the Deanery, the Rev. A. W. R. Dunstan, in which the speaker emphasized the need of the teachers being drawn together at the teachers' meeting and instructed by the clergyman. Very cordial support was given to this paper by the clergy present. A paper on Indian work was given by that veteran worker among the Indians, the Rev. Rural Dean Harrison, and was listened to with rapt attention. He asked particularly for the prayers of all present for this difficult work and it was decided to use a special intercession at the Eucharist on Palm Sunday. The address at the opening of the second day's work was given by the Rev. A. P. Rowland, and sounded once again the "keynote" of the conference "Forward" in all departments of the work of the Church in Qu'Appelle. The sermons delivered at Evensong on each day of the conference by Rural Dean Cornish and the Rev. E. H. Knowles, Secretary of Synod, were particularly helpful. At the close of the conference very hearty votes of thanks were accorded the vicar and Mrs. Simmonds, and the kind friends of the congregation who had done so much to make our brief visit to this place such a bright and happy one.

SASKATCHEWAN.

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

Lloydminster.—"The Minster."—During the winter season the choir of "The Minster" are giving a series of socials in aid of their new pipe organ. They have this season raised over \$200. General and widespread sorrow was manifested everywhere in the parish when it became known that the rector of "The Minster," the Rev. C. Carruthers, B.A., L.Th., had decided to resign in order to accept the rectorship of Strathcona which had been offered to him. For five years Mr. Carruthers has laboured faithfully and well in this parish and neighbourhood, and the condition of the church to-day to what it was five years ago bears eloquent testimony to the character of his work. Throughout the whole Deanery the Church is well and firmly established. In the town of Lloydminster he leaves a parish fully and perfectly equipped in every detail. Five years ago on his arrival a small lay church and little frame shack represented the church fabric. To-day there is a really first-class brick church, fully furnished and free of debt; a fine commodious rectory with good outbuildings, splendid parish hall, and a new G.F.S. lodge doing good work amongst women and girls. A bright service, good singing and large attentive congregations, are the characteristics of "The Minster" services. On Jan. 14th last the Rev. C. Carruthers preached his farewell sermons. At the morning service he gave a review of the main principles of Christian life and doctrine that he endeavoured to instruct the people in, and in the evening he dwelt on the work done, the present condition of the parish and its future prospects and earnestly appealed to everyone to be true to their high calling as followers of Jesus Christ. Several gifts were presented to both Mr. and Mrs. Carruthers before their departure, amongst others a lovely brass candelabra from the Senior W.A., a set of pictures and address from the Junior W.A., an illuminated address from the choir, an illuminated address, purse and 400 day clock from the congregation. The Canadian Order of Foresters also presented an illuminated address. A farewell social in the assembly hall was tendered them on the night of their departure and Church people and others gathered from far and near to say farewell to those they had learned to know and love so well.

CALGARY.

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

Claresholm.—St. John the Evangelist.—On Sunday, February 11th, the Bishop inducted the Rev. H. M. Henderson, lately incumbent of All Saints', Bow Island, as the rector of this parish. Mr. Henderson has received a most hearty welcome from his new parishioners. The Rev. H. M. Henderson was a resident of Bow Island for two years

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list.—On Sun- cted the Rev. of All Saints' parish. Mr. rtv welcome y. H. M. Hen- for two years

and during that time, in common with the other residents, has seen many changes—mostly progressive ones. It is with the progressive ones that Mr. Henderson has identified himself. Coming to Bow Island with practically no congregation he quickly adapted himself to the circumstances that then existed and devoted first of all his entire attention to the building of a church. To an outsider this seemed an impossibility but by some means or another the impossible was accomplished and sufficient money was raised from outside sources to justify the church being proceeded with. Not satisfied with this, Mr. Henderson decided that a vicarage was also necessary and within a very short space of time the congregation of All Saints' had the satisfaction of seeing a building erected that was fully in keeping with the handsome church by its side. In addition, there has been erected mainly by his efforts a large church at Grassy Lake, and quite recently a start was made on one at Sunnyvale, a Mission now in charge of the Rev. H. Speke. Outside of Church matters, Mr. Henderson has been an ardent and zealous member of both the I.O.O.F. and A.F. and A.M., in which lodges he filled important positions, and his departure has naturally created therein extreme regret, and not only with them but also with all the members of his late congregation.

Parish Meeting.—At a well-attended meeting in the Parish Hall, Messrs. W. Willan Wimspear and C. Max Bishop were unanimously appointed churchwardens; Messrs. Kingsley, Langmuir, Price and Wilson, vestrymen; and Messrs. Wilson and Wimspear, lay delegates to Synod. At this meeting an appeal for funds was made and over \$700 has already been promised to be paid in during the year by the envelope system. On Monday evening, February 12th, a meeting of the Vestry was held. The rector announced that after consultation with the Bishop he had decided to have services at 8 a.m., 11 a.m., and 7 p.m. in the Parish Church every Sunday. Sunday School would be held in the Parish Hall at 3 p.m., and on alternate Sunday afternoons he proposed, as soon as possible, to visit Five Mile School and "Trout Creek" and hold services there. The Vestry assured the rector of their hearty co-operation in his work and moved a resolution asking him to provide a suitable collect for daily use by the parishioners to ask God's blessing on the work of the parish. The rector has decided to have the beautiful prayer of Bishop Walsham-How. This will be printed on cards and handed to each member of the congregation, to each child in the Sunday School, so the first forward move of the congregation, whose church is dedicated to the "Apostle of Love," will be one of prayer to Almighty God for His blessing on church and parish.

The Bishop spent Sunday, February 18th at Castor for the induction of the Rev. Martin W. Holdom, B.A., a young Oxford priest, as rector of the parish, and to administer the rite of Confirmation, the third since the town was started. The history of this parish is an interesting one. Mr. Holdom was sent to Castor in the autumn of 1909 before the rails to that town were laid. During the winter of 1910 the Bishop went out to dedicate the chancel of All Saints' Church, towards which a special grant was obtained from the S.P.C.K. It was the first church building in the town. It has since been placed on another site and enlarged. Part of Mr. Holdom's stipend comes from a clergyman in England and the rest is made up by the people, and now after only two years' work the parish has become self-supporting and Mr. Holdom becomes the first rector. With the help given by a lay reader Mr. Holdom has, while ministering to the congregation at Castor, taken services in a number of places within a radius of 35 miles. Before returning to Calgary the Bishop will visit Coronation.

Strathcona. — Holy Trinity.—The Right Rev. the Lord Bishop of Calgary paid this parish a visit on January 28th to induct the new rector, the Rev. C. Carruthers, B.A., L.Th., late of Lloydminster. Large congregations were present at both morning and evening services and a great deal of interest was manifested. A reception was tendered by the congregation of this church to the Rev. and Mrs. Carruthers on January 24th. There was a large and representative number of parishioners present. Refreshments were served and a most enjoyable time was spent. Speeches were made by Archdeacon Gray, who presided, by Canon Webb and the Rev. J. Leitch of the Methodist Church, and the Rev. C. Carruthers responded. A great deal of work has to be done in this parish for it is an important one, as the University of Alberta is situated in it and the city is growing rapidly. The congregation is increasing

and the outlook is hopeful. A new church is urgently needed.

ATHABASCA.

Athabasca Landing.—Preaching from the text "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit that they may rest from their labours; and their works do follow them," Rev. 14, verse 13. The Ven. Archdeacon Robins referred to his first meeting with Bishop Holmes in his English vicarage, the Bishop's invitation to come to Athabasca, and the close and warm friendship in church work which resulted. He said that the Bishop's life in this diocese was not one of retirement but publicity, not sedentary but active, the outward expression of his service for his fellow-men, in the preaching of saving truths of the everlasting Gospel, being but the result of his inward communion with his Divine Lord. Proceeding, the preacher said that death compels us to think; one result being a fresh conviction that the human mind is restless until it finds its true rest in the eternal God. Life is not all for personal ends. This life on earth would be poor and meaningless. The Christian doctrine of immortality ennobles it and makes it perfect. Because the Bishop had not lived for personal or selfish ends, but had through many years devoted his life to the public welfare in its most exalted aspects, ever striving to bring into more prominent significance the foundation facts of the Fatherhood of God and the Brotherhood of Man, in this sad time of widespread mourning we would not hesitate to say that the solemn and beautiful words of the text might unhesitatingly be applied to him. The preacher affirmed that in the years of devotion to his holy calling the Bishop had lived in Christ Jesus, and now it might truly be said he had died in the Lord. Blessed, thrice blessed, indeed, are such. In concluding, he added that the mysterious sleep of death ushered in the "rest" of heaven, but that this rest would not exclude continued activity and effort. The growth in life immortal would be of uninterrupted progress. To serve God day and night even for ever and ever, to attain in glad devotion height after height, glory after glory, to be done with imperfections and limitations, these were amongst the blessings of heaven. To be alive for evermore in an ever-widening circle of increasing happiness and growing knowledge, to be admitted into the profound sanctity of the Divine Presence face to face, and there remain fulfilling His eternal purposes, these were to be his experiences of whom we think this morning as now amongst the blessed dead who have died in the Lord. The organist, Mr. F. Stanton, accompanied, with sympathetic feeling, the hymns sung in the service, and at its conclusion played the "Dead March" in "Saul."

NEW WESTMINSTER.

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

Vancouver.—The Bishop left on Monday the 12th inst. for Nelson to preside at the meeting of the Synod of Kootenay. The Rev. F. A. P. Chadwick has been elected a member of the executive committee of the diocese in place of the late Rev. H. G. Fynes-Clinton. The Rural Deanery of New Westminster met in St. Barnabas parish, New Westminster, on Wednesday the 14th inst., when Mr. J. A. Birmingham delivered an address. Mr.

Church Decoration

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

Correspondence is invited

The Thornton-Smith Co. 11 King St. W. Toronto, Can.

Birmingham has been speaking in several parishes on the Brotherhood of St. Andrew work.

St. George's.—Sunday, February 11th, Sexagesima Sunday, was a red letter day for this new congregation, when Bishop de Pencier held the first Confirmation in this parish. Thirty-eight were confirmed, fifteen men and boys and twenty-three women and girls, who were presented to the Bishop for the Apostolic Rite by the Rev. M. H. Jackson, M.A., the rector of the parish. The church was crowded to the doors. The candidates, the women and girls dressed in white with veils, came in procession with the choir and clergy singing "Soldiers of Christ, Arise." This made a most beautiful and impressive beginning to the service. The choir, under the leadership of Mr. James Tilleury, led the musical part of the service very acceptably. The Bishop's address was heart-searching and practical. The rector, the Rev. M. H. Jackson, was assisted by Rev. C. E. Cartwright, Rev. H. G. Miller, and Rev. R. G. Stevenson, M.D. This parish has made great progress since the opening of the church last October. Much beautiful furniture has been given: pews, oak pulpit, oak sanctuary chairs and especially a beautiful carved oak Holy Table. The Sunday School has passed the 200 mark, or doubled in six or eight months. The boys' work is progressing. The fine roomy basement under the church has been fixed up as a gymnasium with apparatus and shower bath. A leader from the Y.M.C.A. trains the boys on Monday nights. The Sunday congregations are increasing so rapidly that the present church will soon be too small. As this part of the city is building up very fast, greater progress is expected this coming summer.

Columbia Coast Mission.—The Columbia Coast Mission, though last to be mentioned, is by no means least in the scope and extent of its work. This year a new hospital was erected at Rock Bay at a cost of \$10,000. This makes three hospitals, as well as the one on the boat, owned and worked under the Rev. John Antle's supervision. This last summer two missionaries were also under his direction, working among the loggers and settlers along the coast. In these many ways the old mother Church of England is trying to give her influence and direction to the new nation that is in the making here.

Mr. Bernard Oana, a convert of the East End Japanese Mission, has been accepted as a candidate for Holy Orders. He will take his examination in sections, and he is studying at present St. Luke's Gospel and the Epistle to the Ephesians in Greek and Old Testament History, in which he will be examined in June. He assists as a catechist in the Mission. Mr. Oana was baptized and confirmed in St. James' Church.

Kirkdale.—St. Mary's.—A member of the parish, who wishes his name to be unknown, has offered a sum of \$4,500 to meet an equal amount from the parish for the purpose of building a church. At present there is only a temporary church hall used for services. If the parish is unable to raise the full amount he will give one dollar for every dollar raised.

KOOTENAY.

Nelson.—The Right Rev. Dr. de Pencier, the Bishop of New Westminster, recently announced that he hoped the Kootenay Diocesan Bishopric Endowment Fund would be completed this year, and that this diocese would have a separate Bishop of its own.

COLUMBIA.

John Charles Roper, D.D., Bishop, Victoria, B.C.

Victoria.—Christ Church Cathedral.—The Rev. J. C. Roper, D.D., was duly consecrated Bishop of this diocese by His Grace the Primate of All Canada, assisted by other Bishops, on St. Matthias' Day (February 24th). Report of the proceedings will appear in our columns in a later issue.

Correspondence

ARCHDEACON ARMITAGE REPLIES TO REV. H. H. MITCHELL'S SECOND LETTER ON "THE ORNAMENTS' RUBRIC."

Sir,—Mr. Mitchell does not appear to know when he is beaten in an argument, and practically driven out of court. Aristotle showed that there are five ways of begging the question. Mr.

Mitchell, although perhaps quite inadvertently, uses every known method. For the purpose of gaining a correct view let me dissect Mr. Mitchell's arguments. He states for instance "The orders of individual bishops have no bearing on the Ornaments' Rubric of 1601." Now I did not say that they had any bearing, but anyone can see that it is a dangerous argument to state that they have "no bearing." What I did say was that the legal action of all the bishops, carrying with it penalties, settled the matter once and for all. There is not a missing link in the chain of evidence, for thanks to the archives of the British Museum, we have now the interpretation put upon the Ornaments' Rubric of 1601 by the Bishops who framed the law, and who called upon the clergy to keep the law they framed. It was on this point that the chivalrous Mr. Mitchell entered the field, bearing aloft his banner with the strange device of the bishop who was once a lawyer. And I have been able to bring into battle array against his mere personal opinion, the "mind of the law givers," the "mind of the legislative body," and the definite action of the Bishops, the executive of the Church charged with the office of executing the laws. All the Bishops of the Bench in 1602 interpreted the Ornaments' Rubric in harmony with the judgment of the Privy Council, and in the directly opposite sense to the one taken so jauntily by Mr. Mitchell. I would commend to Mr. Mitchell the wise words of Dr. Pusey, when writing of this Rubric he said it "has been otherwise understood by the majority of authorities." Mr. Mitchell quotes with approval the opinion of Wakeman; "With regard to the precise meaning of the words the second year of the reign of King Edward VI." The judges of the Supreme Court swept aside in one fell swoop all such specious reasoning as Wakefield indulges in. They declared that the reference is "not to what was in use de facto, or to what was lawful in 1548-9, but to what was in the Church by authority of Parliament in that year." (L.R.2P.C.391) If Mr. Mitchell's contention were true, it would lead him to depths in which he would find no standing ground. It would mean "confusion worse confounded." The "usages" of 1548 were in a state of constant flux, for the first 27 days images were tolerated, up to Easter the cup was denied to the laity; and throughout the year the old Latin Mass continued in use. But in the very last week of Edward's "second year" the act 2 and 3 Edward VI was passed, which furnished a legal standard, and "abolished," as Mr. Mitchell will find if he consults the preface "Of Ceremonies," all the previous ritual and ornaments not expressly "retained." Mr. Mitchell needs to be reminded that he has to deal not with the Archdeacon's statement in regard to Baron Kelly, but with Baron Kelly's own statement over his own signature. But what does Mr. Mitchell mean when he says: "is rather like denying the legality of a crucifix on the altar because, although Queen Elizabeth used one in her private chapel, it was one day broken by the court jester." Does Mr. Mitchell claim that a "crucifix" is a legal ornament on a so-called altar in the Church of England? If so he is vastly mistaken. Does he even claim that his reference has a sound historical basis? Even that is open to question. Canon Robertson, Heylin's editor, can find no authority for the statement that the crucifix was destroyed by Pach the Queen's fool. The true history is not far to seek. In February 1548 the order went forth to the Bishops of England that every image of every kind was to be "removed and taken away." (Cardwell.) In August, 1559, the Royal Visitors publicly burned in St. Paul's Churchyard the crucifix of St. Paul's and enjoined the Dean and Chapter to take care that their Cathedral be "purged and freed from all and singular, their images, idols, and altars." Bishop Tunstall, of Durham, who resisted the Royal Visitors was promptly deprived. The Chapel Royal conformed, Sir Francis Knollys wrote: "These toys (i.e., the crucifix and its attendant lights), were set aside till now alate." But on October 9th, 1559, the Queen had them introduced again, as is well known, for reasons of state-craft, to gain an alliance with the powerful Philip of Spain. I need not discuss here the political side of the question, which as Creighton acknowledges, was not "noble, nor magnanimous." Whatever purpose it served, it makes absolutely clear this fact that all Churchmen, of all parties, objected to the religious aspect of the policy. All parties agreed that the Queen's act was high-handed, that it was against the law of the land, and only done under the irresponsibility of Royal privilege. The Bishops of the Church, as with one heart and mind, resisted the imperious Queen. Bishop Cox voiced their opinions when he wrote: "I dare not minister in your

grace's chapel, lights and the cross remaining." It is interesting to notice that these were not "altar lights," that is to say, "lights before the Sacrament," but simply candles burned at every service of whatever character. There were those who watched with jealous eyes every movement in the Church, and the most lynx-eyed Puritan of them all, throughout the whole reign of Elizabeth, was never able to specify the existence of a solitary cross, so that King James was able to tell the Hampton Court Conference: "You see that the material crosses are demolished as you desire." discussed in his former letter. True, he does not attempt to answer my argument that there is no Mr. Mitchell is not content to keep to the subjects known instance of the application of the term "Altar" to the "Lord's Table," in the early Church. He begs that question, as he does others. Why not meet it fairly and squarely, as an issue worth taking? He quotes Bingham's opinion of Minucius Felix. Now I prefer the source method of treatment. And when the actual words are traced we find that Minucius Felix declared that the Christians had "no altars, no temples, and no acknowledged images," and he advances a reason which should give pause to the statements of the materialistic Christians of to-day: they would not degrade the majesty of the infinite God by limiting Him to a narrow place. Mr. Mitchell relies upon some quotations from Ignatius of a most figurative character, e.g.: "Come ye all together as unto one temple, as to one altar," (Magn. 2: 11). I would remind him that the term used by Ignatius, as Professor Cheetham has pointed out: "can scarcely designate the Table used in the Eucharist." (Dict. Ch. Antqs., p. 60). The great Bishop Lightfoot interpreted the term, "the congregation assembled for worship;" but "in Magn. 7, it seems to be a metaphor for our Lord Himself." That is to say the Ignatian term, which Mr. Mitchell thinks is a material "altar," is according to Lightfoot, a reference, either to the Christian congregation, or to Christ Himself. Lightfoot was led, however, to the conviction that the term really referred to "the Cross of Christ spiritually regarded." (See Lightfoot's Philippians, 7th Ed., p. 265, note 2). It is abundantly clear then that the Ignatian quotations, furnished by Mr. Mitchell, do not invalidate Bishop Westcott's claim: "There is not only no example of the application of the word 'altar' to any concrete material object as the Holy Table, but there is no room for such an application." (Westcott, Hebrews, pp. 456-8). If Mr. Mitchell really desires information in regard to the legal position of the "Holy Table," in the Church of England, I will gladly furnish it. The highest court has decided that an "honest table," movable, and of wood, is to be used. The Judicial Committee of the Privy Council has ruled in Parker v. Leach, that no conclusion of law can possibly be drawn from the pre-Reformation "altar" to the "Lord's Table." (2 Moore, P.C., N.S., 199). The latter is, though the former was not an "ornament." Its being not (now) a lawful "ornament of the Church" depends, however, not at all upon the language of the "Ornaments' Rubric," but upon the rubrics of the Prayer Book, all of which require a "Table." Now, in regard to the use of the word "Altar" in the American Prayer Book.

ANNUAL REPORT.

Successful Year.

The strength and reliability of an institution depends on its ability to do what it promises to do and what is expected of it. The Sun and Hastings Savings and Loan Company of Ontario, Toronto, paid its stockholders six per cent. dividend for 1911 and paid interest at the rate of four and a half to five per cent. on debentures issued, four per cent. on deposits, carried to reserve \$20,000 and had about \$14,000 surplus at the end of the year. Any doubtful securities existing were written down, so that all securities stand as good, sure assets. This, with a reserve of \$167,000, gives to stockholders, debenture-holders and depositors a security absolutely safe. The stock of this company is now a valuable asset, and the company's debentures issued are an exceptionally safe investment. (See the annual report in another page). This report states that interest and principal payments on mortgages have been promptly met. The demand for money has been large, and the rate secured very good. With the bright business outlook in Canada for the present year an exceptionally good business year is looked for by this company.

It is used, in a purely conventional sense, just as people speak of the "marriage altar," or as the Methodists all call their Communion Table an "altar." There is no thought of the offering of a sacrifice for the living and the dead. Bishop Onderdonk has given his testimony as a witness, that after the institution of the Rev. John A. Clark, as rector of St. Andrew's Church, the Venerable Bishop White, the father of the American Episcopal Church, on leaving the Chancel, exclaimed aloud, "Altar! Altar! I did not see this word in the office, or it should never have been put in the Prayer Book." The words of Bishop White are a sufficient commentary as to the mind of the Protestant Episcopal Church in the United States.

W. J. Armitage.

Halifax, N.S., 6th February, 1912.

IS SELF-EXAMINATION A CHRISTIAN DUTY?

Sir,—With profound amazement have I read an article entitled, "Is Self-Examination a Christian Duty?" in your issue of Feb. 15, by the Rev. W. H. Griffith Thomas, D.D., which calls in question the whole practice. At least, on the surface, it appears to do so. It is a wise maxim of Pascal's, that before entering upon an argument one must define his terms. This has been most subtly disguised by Dr. Thomas in his article. How far he is justified in identifying self-examination with morbid mental introspection, scarcely enters into the consideration. No Churchman would defend the practice to which Dr. Griffith Thomas takes exception. Yet it is only when we come to the body of his article that we discover to what Dr. Thomas is referring by "self-examination." He is not using it in the "usual sense of that term," at any rate, not in the usual sense of that term known to Churchmen. He is using it in a sense either his own, or in one common among certain Christians with whose technical language I, for one, am not in the least familiar, and I only write as one of a very large body of Churchmen. It is with this confusion of terms that I have a quarrel. Such confusion is dangerously misleading. With your permission I will briefly illustrate my meaning from the article under review. When one writes of "the season of Lent" in a Church paper, one is supposed to be addressing Church people. When the writer is a Doctor in Divinity, he is supposed to know what those Churchmen will understand by "self-examination." Writing to Churchmen a Doctor in Divinity of a Church University must know what will be regarded as "the usual sense of that term" amongst those clergy who will recommend the practice. Now either Dr. W. H. Griffith Thomas does not know that sense, or else he is wilfully darkening counsel by words without knowledge. It is quite evident on a careful perusal of his article that Dr. Thomas has no reference to the Catholic custom of daily self-examination, for in his last paragraph he has urged that custom on his readers with a skill which rouses my almost envious admiration. To know God reveals what God knows of us, and that is true self-examination. As he himself has warned us, "there is no premium put on carelessness when we read of those who 'make the heart of the righteous sad whom the Lord has not made sad' (Ezek. xiii. 21)." As a Doctor in Divinity he could not fail to know the Long Exhortation from the Communion Office. As a Churchman he could not fail to be aware that the "usual sense of the term" among Churchmen would be that employed in that exhortation and elsewhere in the Book of Common Prayer. Some time in the course of his ministry he must have obeyed the rubric which calls upon him in that exhortation solemnly to state to the souls under his charge: "My duty is to exhort you...so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast. . . . The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness and to confess yourselves to Almighty God, with full purpose of amendment of life." Does the learned Doctor wish to be understood as offering by a side wind a suggestion to the Revision Committee to exercise this statement? Does he likewise subtly suggest the revision of that other statement, in which we are called upon "to consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup"? He certainly

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does join issue with that interpretation of I. Cor.inthians xi. 28. What premium will he set upon the carelessness which omitted to note the fact that he was so doing? Yet will some learned man inform a country parson what difference will be made in those passages by substituting "prove" for "examine"? It would be so very nice to know. It is only at this point in his article that we begin to perceive the drift of the Doctor's argument. Here first he exposes the position of his enemy. "When these two texts (i.e., II. Cor. xiii. 5 and I. Cor. xi. 28) are carefully considered in the light of their context and definite purpose, they are seen to give no countenance to the interpretation that applies them to keen self-scrutiny, in general, and apart from these two passages there is simply nothing whatever to be found in Holy Scripture about self-examination; that is, the examination of self by one's self." This is the message delivered to his fellow Churchmen during Lent by the Rev. W. H. Griffith Thomas, D.D. "Do not examine yourselves to see how fast you are growing in the spiritual graces...." "Why," we exclaim in amazement, "he has brought none accusation of such things as I had supposed, but only a question of his law." As the rest of the quotation palpably does not fit, I refrain from quoting it. Yes, Dr. Griffith Thomas does not mean what the Church means by self-examination at all. The doggerel verse which he quotes as from some hymn will not be found in many Church Hymnals. What a pity it is that Dr. Thomas should have misapplied the term "self-examination" to this morbid curiosity about our progress in spiritual life. We are absolutely at one with him in discountenancing perpetual digging at the roots of the spiritual tree. His remedy has been advocated by the Catholic Church for several centuries. John Bunyan would have been very much better off had he known about it. But it is not plain how he could have perceived the

grace of God earlier in his life without some real self-examination. The Catholic Church has long been familiar with the remedy which Dr. Thomas here proposes. A certain monk named Dominic invented the telling of the beads to assist the poor and unlettered in the fulfilment of this devotional exercise. When all parties in the Church agree upon the thing, why should Dr. W. H. Griffith Thomas confuse the issue and sink our agreement by his misuse of the term "self-examination"? If Dr. Thomas knows that he is justified in raising this warning voice, and in his travels through our country he may have found abundant justification, it is yet a thousand pities that he did not clear the air from the very outset of his article. How much better it would have been had he pointed out that this perversion of a godly practice is pernicious: had he recalled these wanderers to the old and well-worn paths of the Church's devotions. By mere mental introspection we may not be able to gauge exactly "the measure of our love of power, of our desire for distinction, of our selfishness, of our sincerity, of our boastfulness, of our appreciation of others." But I can know whether these motives have or have not influenced me on several occasions. I can know whether I have violated any or all of the Ten Commandments in their literal sense. I can know whether I have committed sins that are allied to those there condemned. I can know whether I have neglected and omitted certain duties that are incumbent upon me, if I am to be a true follower of Christ. Woe be to me, if I make no effort to attain that knowledge, for without it I shall never be aroused to any sense of my need, and without a sense of need I shall not go on to repentance and amendment of life. Even if a friend tells me of my faults, of my sins, I must examine myself to see if his words are true. Surely in an age of materialism, of luxury, of unscrupulous ambition, no message is so much

needed as true self-examination. Corruptio optimi pessimum est. But Dr. Griffith Thomas should have taken the utmost care to show that it was the corruption he was fighting. The real facing of the facts about their state in the eyes of God is absolutely needed by a people that is only too much disposed to look upon sin as nothing more serious than an attack of German measles. Let us hope and pray that none in that parlous state of self-satisfaction will be deterred by this unhappy article of Dr. Griffith Thomas from making such a thorough self-examination as will show them how far they have fallen short of the measure of the fullness of the stature of Christ. How can they do that better than following the remedy suggested by Dr. Thomas, than by engaging in daily meditation upon the Life of our Blessed Lord and Master. "It is in that Word that we come to know God, and thereby to know ourselves." That is enjoined in Holy Scripture, it is possible, it is practical, and it is the true method of self-examination.

(Rev.) R. B. Nevitt.

Bourg Louis, P.Q., Shrove Tuesday, 1912.

BOOK NOTICE.

Thought Seed for the Season of Lent.—By Robert S. Barrett, D.D., New York: Thomas Whittaker, 25c.

These thoughts are presented in attractive form, clear and plain. Each day is provided with something worth remembering, and the whole collection will be a valuable gift at a low price. We had to read them through before we could close the booklet; they all are marked by an earnest sincerity and purpose.

Correspondence and Diocesan News Held Over for Want of Space.



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They stop headaches promptly and surely. Do not contain opium, morphine, phenacetin, acetanilid or other dangerous drugs. 25c. a box at your Druggist's. 125
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British and Foreign

The Rev. J. C. Dearden, M.A., recently immigration chaplain of Montreal, has been appointed to the rectory of Bradstone, Tavistock, England.

When Bishop Beecher was making his visitation recently at Alliance, Neb., the missionary in charge presented thirty persons to receive the Laying on of Hands, including the mayor of the town, his family, and many leading citizens.

Through the generosity of Mrs. Truman M. Dobson, Trinity Church,

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Bethlehem, Pa., has been enriched by the addition of a parish house, which is a large brick structure situated immediately next door to the parish church.

The Ven. Archdeacon John Jamieson Willis, who succeeds Bishop Tucker in the Bishopric of Uganda, and was consecrated on St. Paul's Day at Westminster Abbey, is the fiftieth C.M.S. missionary to be raised to the Episcopate—the first being Bishop Gobat (Jerusalem) in 1846.

The S.P.G. has an increased income for 1911. The total income from all sources, general and special, amounts to about £3,000 in excess of the total income for 1910, which was the largest on record, if the year 1897 be excluded, when the Marriott bequest gave the Society £177,000. The General Fund falls short of 1910 by £1,500, but it must be remembered that in that year an urgent appeal was issued, the result of which was an increase of £13,000. As no such appeal was issued in 1911, it may be reasonably hoped that the increase in the General Fund of 1911, as compared with 1909, is a permanent one.

The Bishop of Southwark has received from Lord Llangatock a cheque for £1,000, to be used at his discretion to meet the needs of the diocese. This munificent gift is the expression of the welcome given by Lord Llangatock to the new Bishop and of his good wishes for the welfare of the diocese.

The Church of St. Ethelburga, Bishopsgate, which is the smallest in the city, is shortly to be beautified. The organ is to be moved to the gallery, and the east end of the church improved under the direction of Mrs. Reginald Halsey. The Countess of Portsmouth has contributed towards the erection of a fine screen at the entrance of the chancel.

Sun and Hastings Savings and Loan Company of Ontario

SIXTEENTH ANNUAL GENERAL MEETING

THE Sixteenth Annual Meeting of the Sun and Hastings Savings and Loan Company of Ontario was held at the Head Office of the Company, corner of Yonge and Richmond Streets, Toronto, on MONDAY, 19TH INST. The President, Mr. Vandusen, occupied the chair, and the Manager, W. Pemberton Page, acted as Secretary. The Report of Directors submitted for the year ending December, 1911, showed general progress and growth in all departments. The year's operations were very satisfactory, payments on loans, both principal and interest, being promptly met. The following extracts are taken from the General Statement:

INVESTMENTS AND SECURED ASSETS.	Loans on First Mortgages, Secured Assets and Cash on Hand.....	\$1,206,820.65
CASH RECEIPTS.	Cash Receipts for the Year.....	673,588.60
NET INCOME.	Net Income from Investments...	105,808.45
RESERVE.	Carried to Reserve ... \$20,000; making total now in Reserve and Contingent Fund	165,000.00

The Company paid dividends at the rate of 6 per cent. per annum, in half-yearly payments, upon its Capital Stock, and carried to Reserve Fund \$20,000, leaving a surplus, after payment of all expenses of the year, including dividends and amount carried to Reserve, of \$13,754.72.

There was a good attendance of Stockholders, and general satisfaction expressed with the condition of the Company.

The Board of Directors and Officers for the ensuing year are as follows:—

President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent, J.P.; General Manager, W. Pemberton Page, Toronto; John Tolmie, Esq., Kincardine; J. T. Gilmour, M.D.; Sir Mackenzie Bowell, K.C.M.G., Belleville; Rev. Amos Campbell, Belleville; W. J. Fawcett, Esq., East Toronto. Solicitors, Dewart, Maw & Hodgson.

THE DOMINION BANK

SIR EDWARD B. OSLER, M.P., President
W. D. MATTHEWS, Vice-President
C. A. BOGERT, General Manager

Capital paid up \$ 4,700,000
Reserve Fund 5,700,000
Total Assets 70,000,000

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JAMES MASON, General Manager

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"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

The Bishop of Liverpool has admitted to priest's orders in the Church of England the Rev. J. Sidmouth Cooper, M.A., formerly resident minister of the Wesleyan Methodist Church in Burnham, and minister at a later date of Victoria Chapel, Clifton.

Church Gains in the United States. In the last ten years 169 Methodist Clergymen have renounced their ministry and entered the priesthood of the Episcopal Church. During the same period we have received 38 Baptist Ministers, 57 Presbyterians, 44 Congregationalists, 21 Roman Catholic Priests, and the toll wing from the ministry of other religious bodies: Reformed, 17; Lutheran, 11; Reformed Episcopal, 8; Adventists, 2; Unitarians, 6; scattering, 37—a total of 304.

At last, after 45 years of delay, Alfred Stevens' great monument to the first Duke of Wellington has been completed and set up in its allotted place under the third arch in the nave of St. Paul's Cathedral, London. The equestrian statue of the duke, which Stevens planned as the crowning of the edifice, and the unfinished model of which is now in the Stevens Memorial Exhibition at the Tate Gallery, has been copied and completed after that model by John Tweed, cast in bronze, and placed in position. What Stevens' biographer has decried as the blundering of the monument, "The Triumphal Arch of the Conqueror and the Mortuary Pile of the Conquered," are now set in their place, in bronze and marble, to last as long as St. Paul's Cathedral lasts. In the first place, Stevens was pro-

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posed £20,000 for his work, and then, thanks to the blundering of the commission at an early stage, this sum was cut down to £14,000. After seven years nearly all the money had been spent, and the work was not half finished. Fortunately a business man, Mr. Collman, an intimate friend of Stevens, intervened, guaranteed to get the work completed for a certain sum, got the government to consent, and Stevens henceforward worked in peace till the monument was practi-

cally finished, all except the horse and rider. He died in 1875, at the age of 57, and it was not till some years afterwards that the monument was set up. Even then for a long time it remained half hidden in a side chapel. Thanks, however, to strong pressure brought to bear by Lord Leighton and other artists, it was ultimately removed to its place under the third arch of the nave—the place for which Stevens had intended it, and where it stands to-day.

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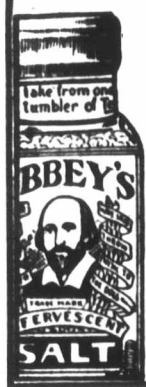
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and Lecturer at St. Lawrence Jewry. Later he was appointed chaplain to Charles II. and preferred, first to the Deanery of Canterbury and afterwards to a Canonry of St. Paul's, subsequently becoming Dean. In 1691 he was appointed Archbishop of Canterbury. He was buried in the city church of St. Lawrence Jewry.

A very beautiful addition has been made this past Christmas to the Church of St. George the Martyr in New York. Three sanctuary lamps now burn continually before the high altar. They are of pure silver of an exquisite antique design, and hang suspended on long and beautiful chains from the chancel-arch. One is "In Memoriam," given by the parents of a son taken from them in opening manhood.

The Rev. W. A. Ball, who is to work under the Rev. W. G. Boyd at Edmonton, and the Rev. Maurice Beardshaw, under the Rev. Douglas Ellison at Regina, recently received their official dismissal in the private chapel at Lambeth Palace from the Archbishop of Canterbury, and will sail by the next boat.

Sir Charles Wakefield has presented a portrait, by Sir Godfrey Kneller, of Archbishop Tillotson to St. Paul's Cathedral. In his early days Tillotson was a preacher at Lincoln's Inn

Children's Department

JUST ONE HOUR.

"Coax your auntie to let you stay at home this time," urged Frank, as he sat in the sand pile with Lester.



ROYAL YEAST
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"Sunday School is only one hour, anyway, so it don't matter for once, I have this sore foot and can't go, so you might stay with me. It's awful lonesome alone."

"I haven't missed a Sunday yet," said Lester, thinking of Miss Ethel and all the boys and girls. "I know my Golden Text and everything."

"Well, then, it don't make any difference whether you go or not," said the little boy with his foot tied up in a bandage. "Your auntie will let you stay if you just ask her."

"Want to stay at home from Sunday School?" said Auntie Belle, when Lester asked her. "Why isn't this a sudden notion? You told me you hadn't missed a day. I am afraid your mamma won't like it."

But both boys coaxed until she said Lester might stay with his lame friend. Mamma had been called away suddenly on Saturday evening, so Aunt Belle came over to stay with Lester and little Nell until she and papa came home.

"I guess you didn't go to Sunday School yesterday, did you, Lester?" asked old Mrs. Brown. "I missed my paper, and have been lonesome for it ever since."

"No—I—that is, I stayed at home with Frank. He has a sore foot, you know," said Lester, remembering that he always brought a Sunday School paper to the dear old lady, who could not go herself. "I'm sorry about the paper."

"So am I, but it isn't often you miss, said Mrs. Brown. "Next Sunday you'll bring me one, I'm sure."

"I missed you last Sunday, Lester," said Miss Ethel, meeting him on the street as he was going to the store for mamma. "I was just on my way to see if you were sick, for you are one of my most faithful scholars."

"I wish I hadn't stayed at home, thought Lester, as he hurried on after seeing Miss Ethel's grieved look. "I guess it don't pay to lose even one Sunday."

And when the end of the year came, what do you suppose happened? Why, the minister read a list of names of boys and girls who had not been absent a single Sunday from Sunday School, and gave them nice books for prizes. There were little boys and

big boys, little girls and big girls, and some grown people, but Lester's name was not among them. "For just one hour that day, mamma, I missed a prize," said Lester,

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when he told his mamma all about it. "And that isn't all, either. All the time I wanted to be in Sunday School. I'm going to do better next year."

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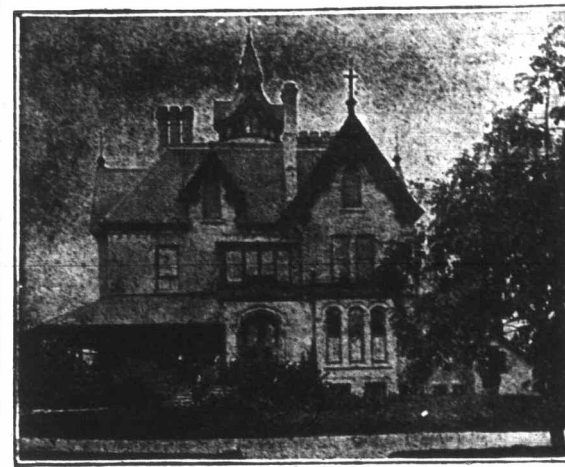
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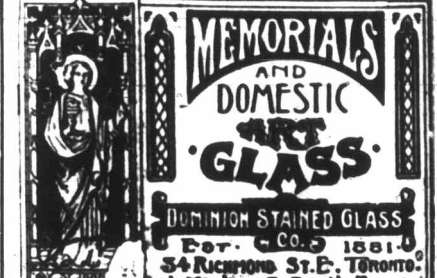
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A memorial has been erected at Seaford, Sussex, to the memory of the Rev. Edward Bickersteth Otley, Canon of Rochester Cathedral, who was for twenty-five years Vicar of the Church of the Annunciation, Brynston Square. It takes the form of a Calvary Cross of grey granite nearly 11ft. high, with a white marble crucifix in relief.