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# Canadian Churchman

ESTABLISHED 1871

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Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

MARCH 13th, 1913

LIVINGSTONE NUMBER

Vol. 40, No. 11

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# The Canadian Churchman

TORONTO, THURSDAY, MARCH 13, 1913.

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## EASTER DAY.

March 23rd.

Holy Communion: 163, 249, 252, 397.

Processional: 157, 162, 165, 167.

Offertory: 159, 166, 170, 173.

Children: 691, 701, 703, 751.

General: 160, 164, 168, 169.

## The Outlook

### The Livingstone Centennial

David Livingstone was born on March 19th, 1813, and the one hundredth anniversary of his birth will, therefore, fall on March 19th, 1913. In the history of modern missions there is no greater name than his, and the memory of his character and work will always be one of the most precious heritages of the Church of Christ. The London Missionary Society had the honour of sending Livingstone as a missionary to Africa, and through his instrumentality two other Missions were founded: the Universities' Mission to Central Africa as the result of his appeal in Cambridge and Oxford, and the Livingstonia Mission in Nyassaland, connected with the Free Church of Scotland. Livingstone's work in opening up Africa led directly to the suppression of the slave trade and to the entrance of the Christian religion into the remotest parts of that truly dark Continent. It is of special interest at the present time to note that a German Society has decided to support the work at Ujiji, on Lake Tanganyika, made famous as the meeting-place of Stanley and Livingstone. Our columns this week endeavour to pay a tribute, however slight, to the memory of this noble pioneer, for whom the whole Church praises God as it endeavours to drink of his spirit in the prosecution of Africa's evangelization. As Livingstone once said: "The end of the geographical feat is the beginning of the missionary enterprise."

### Temperance Reform

The recent meeting of the Ontario Branch of the Dominion Alliance accepted the policy known as "Abolish the Bar," and in so doing pledged itself to the utmost effort to secure the election to Parliament of candidates who will enable the leaders to make this policy effective through legislation. It is very significant that the Alliance should take this step in view of the fact that it includes members of both political parties, but there seems no doubt as to the solid front shown. All independent temperance reformers will now be expected to work for the election of thorough supporters of the "Abolish the Bar" policy. There will, of course, be political difficulties, because men do not easily break away from party ties, nor do we for a moment suppose that zeal for temperance is necessarily confined to one political side. When a leading newspaper advocates temperance reform on one page, and on the opposite advertises a particular brand of ale as "a veritable food product," we can readily see how necessary it is to insist upon the sacrifice of all purely political and financial considerations when endeavouring to set forward a temperance policy involving moral and social reform. Whatever may be our politics, there must be no compromise with the evil that is causing such havoc in our midst. Churchmen will rejoice to see that Canon Greene has been appointed President of the Dominion Alliance, and we all wish him every possible blessing in this new and important post.

### Misapplied Charity

At a Conference held last week in Toronto some striking instances were revealed of the gross abuses connected with charitable distribution. One person received so much coal in charity that he sold a lot of it in bags. A philanthropist who took an interest in a family where there was an outbreak of measles was astonished to find that the family was receiving assistance from five organizations. Collectors in many instances received no less than 25 per cent. of their collections. These and other similar instances gave special point to the address of Mr. R. S. Hudson, the chairman of the Social Service Commission, in his plea for "A Bureau of Information," by means of which knowledge could be provided of what is being done for particular cases. There is no doubt that anything approaching charity organization is resisted by many earnest workers in Canada, as it is in England, because of the apparently unnecessary investigations sometimes carried on, to say nothing of the red tape and expense of organization necessary before a case is helped. But, while every consideration should be paid to these contentions, it is impossible to doubt that some such confidential exchange, as Mr. Hudson advocated, would go far to help individual citizens, to lessen the labours of charitable agencies, to stop imposture, and to make sure that relief is adapted to real needs. In the warmth of our heart we may not be concerned with too much overlapping at Christmas time, but when this goes on indiscriminately throughout the year it is time to make some arrangements to prevent gross abuses.

### A Tragedy of Quebec

Under this title a newspaper referred the other day to the Tremblay marriage case, in which the appellant is a wife who was united in marriage in the Roman Church to one who was afterwards found to be remotely kin,

through their grandparents being first cousins a hundred years ago. When the relationship was discovered the Roman Catholic Church would have regularized the marriage on payment of a fee. The fee was not paid, and now the Church Court has annulled the marriage, and the Civil Court has recorded the divorce decree of an ecclesiastical tribunal. Against these Mrs. Tremblay claims the right of appeal, raising the issue whether an Ecclesiastical Court can put asunder those who have been duly joined together. In the endeavour to have her cause judged by the highest tribunal in the Empire Mrs. Tremblay finds herself opposed by those who plead that she should be deprived of this right of appeal because she cannot finance her own application. It is an astonishing state of affairs that the Roman Catholic Church should seek a rule to the effect that there is no right of appeal where the appellant is not able to pay the costs of such an appeal. All that the wife wishes to know is whether or not she is a lawful wedded wife, and we cannot for a moment imagine that Canada will tolerate such a technicality becoming valid against so manifestly fair an appeal. We entirely agree with the newspaper in saying that the case calls for explanation from the authority of a Church that professes to be the bulwark on marriage, and yet puts asunder man and wife on such truly insufficient grounds. We fear that it is another instance of the well-known fact that, to quote the paper once again, the Church of Rome

preaches tolerance where it is weak enough to be helped by tolerance and practises intolerance where it is strong enough to help itself by intolerance.

### The New President

The eyes of all the world have been turned to the inauguration of President Woodrow Wilson at Washington, and it is not too much to say that his address has been pondered with unusual interest. The new President pointed out that the firm basis of government is justice, not pity, and that one of the prime essentials is to safeguard the health of the nation as well as their rights in the struggle for existence. Out of much in the President's words that is full of point, force, and inspiration, we would call special attention to the following:—

The feelings with which we face this new age of right and opportunity sweep across our heart-strings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one. This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them if they will but counsel and sustain me!

We do not wonder that a Toronto newspaper says that the address "will go down to history as one of the greatest speeches in the political history of the world." President Wilson will be surrounded by the wishes and prayers of many who rejoice that so sincere and strong a follower of Christ is in the responsible office of President of the United States.

March 13, 1913.

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### The "Wet" Canteen

At the Military Conference at Ottawa a few days ago the Hon. Col. Sam Hughes gave expression to some significant words:—

"So long as I am Minister of Militia there will never be allowed in the militia camps any wet messes, 'mild' or 'light' beer canteens. You will kindly not waste any time discussing this question further. It is settled."

This is a refreshing statement, and should leave no doubt in the minds of those who have been endeavouring to get the order rescinded which did away with canteens. There was a proposal to permit the introduction of "mild" beer, whatever that may mean, and Colonel Hughes' assertion came just when several speakers were endeavouring to introduce this question into the discussion. Of course, it settled the matter at once. Colonel Hughes said that the only way to get back the canteens in camp will be by changing the Minister of Militia, and he expressed the opinion that a "wet" canteen is the greatest blot on a camp. On one occasion when a canteen was allowed fourteen men were drunk. Last summer Colonel Hughes saw a regiment of British Regulars doing finer work than any other troops, and yet ninety per cent. of these men did not drink. At the same Conference a lady said that she would not allow her son to go to any camp if she knew that liquor was sold there. Temperance workers will be greatly encouraged by these definite pronouncements in favour of "dry" canteens.

### "That the Ministry be not Blamed"

Of the terrible events which have recently been associated with two clergy, one in America and the other in England, who until the time of their fall seemed to be devoted workers, there is no need to speak. Yet, inasmuch as the matters have given rise to widespread comment, and have naturally caused a shock to that sense of trust which is so essential in religious life, it seems necessary to make a brief comment. We entirely endorse these words of the "Guardian" in regard to the English episode:—

When a steward of the mysteries of God suffers moral failure the opportunity must be taken to show that our faith is a reality, and that the sin of one man will not be allowed to affect those great things which transcend and outlast man.

The occasional unworthiness of a clergyman cannot possibly be allowed to set aside the fundamental verities of Christianity. Indeed, the very fact that spurious coin is in circulation is one of the best testimonies to the existence of the genuine article. It is a matter of profound thankfulness that in view of the number of clergy failures of this kind are very rare. Nevertheless, the Apostle's word is imperative, and calls for constant and prayerful consideration, "Giving no offence in anything, that the ministry be not blamed."

### Sunday Schools' Decline

The loss of over thirty thousand scholars from certain British Sunday Schools is causing very earnest consideration and frank discussion in England. The main question is as to what is to be done. We are thankful that this decrease does not apparently affect the Church of England, which seems to have had an increase of over forty thousand. But there is no question as to the decline now mentioned, and we are not surprised to find various suggestions made for improvement. Some think that improved organization would make a great difference. Others hold that the decline is simply an indication of the decadence of religious interest in adults. Others, again, con-

sider that the influence of rationalistic thought tends to destroy the foundations of belief in the authority of Scripture. Whatever may be the cause, or causes, there is no doubt that the final responsibility rests both upon the Church and the home. When these two divinely-appointed organizations work thoroughly together the outcome will never be other than effective and blessed.

## ARRESTED PROGRESS

There does not seem much doubt of the fact that the Church of God is not making the progress it might and ought. This is the conviction of thoughtful men in almost every part of the Christian world. The unconverted are not being won, the young people are not being kept, and even the children are not being gathered in. The Churches of all denominations are bewailing losses, in the decrease of membership and the decline of conversions. The other day, the able and far-sighted editor of one of England's best papers, the "Westminster Gazette," said: "No one who attempts to look into the future can regard the present state of religion and religious bodies as either final or satisfactory." And now comes the announcement of a fall of more than two million dollars in the voluntary offerings of the Church of England in the Old Country, and, making allowance for everything purely adventitious and temporary, the fact remains that during the past year contributions both to home and to foreign work have diminished.

When we seek to discover the cause of this trouble we are met on several hands with suggestions of importance. But beneath everything else we cannot help feeling that the vital question concerns the spiritual life of those "who profess and call themselves Christians." In Professor Forsyth's new and powerful work, "The Principle of Authority," he rightly says that "the arrest of the Church's extensive effect is due to the decay of its intensive faith, while a mere piety muffles the loss." This decay of "intensive faith" is very largely seen in the way in which the evangelistic spirit is absent from many of our Churches. The theory of evangelism is, of course, held in a certain way, but as a practical policy the work of evangelism is very far to seek in many Christian communities. And yet if the evangelistic spirit were what it ought to be in our Churches, and each member won only a single soul for Christ during the year the membership of each individual Church would be practically doubled. But, unfortunately, the average Church member feels practically no responsibility, and leaves the work of evangelism to the clergy. It does not seem to occur to the ordinary Christian man and woman that the supreme business of life is to win men for God. The result is that there is no consciousness of present urgency and no spirit of earnest desire and entreaty. Sermons are preached to the converted, which are full of helpful Christian teaching, but no message is delivered to "them that are without." Our Churches are fully organized for social effort, but as to the work of conversion, little or nothing is being done. And yet this was the primary idea of the Brotherhood of St. Andrew, following the great prototype of that name. The supreme purpose was that of personal work for Christ, in winning men to Himself and to His Church. It is only when this is being done that the Brotherhood is fulfilling its proper object. But according to the New Testament every Christian is to regard it his bounden duty to do the work St. Andrew did. To quote from Dr. Forsyth once again: "The prime object of the Church with its Gospel is neither to sweeten, spiritualize, nor rationalize the civilizations and religions; but it is to conquer them." And if

this is not being done all other forms of effort will count for little or nothing. Is it not time, therefore, to face this problem and to endeavour to arrest the backward movement and turn it into a spiritual progress? We are convinced that if all our clergy and people would unite in definite prayer and effort the result would soon be seen in the surrounding communities. It is unutterably sad to realize how little influence Churches have on the neighbourhoods in which they are situated, and to see the large numbers of people who never darken the door of a place of worship and are apparently, if not really, indifferent to the call and claim of Christ. All our elaborate services and social attractions will be fruitless to win many of these; we must, instead, follow the New Testament plan and "go out into the highways and hedges." If people will not come to the Church, the Church must go to them, and at all costs Christ must be brought to bear upon their hearts and lives.

In urging the importance and necessity of evangelistic work we are not suggesting any precise methods, but only pleading that our Churches should adopt the New Testament attitude towards the unconverted, which will express itself in a definite and constant effort to win souls for Christ. When once we have this spirit we may be sure that God will guide to the adoption of the right methods. In the forefront of every Church activity we ought to place the supreme duty of evangelization. Once in a Salvation Army paper there was a picture of a lifeboat full of soldiers on a rough sea, in which were many drowning persons. In the boat sat General Booth reaching out and taking the hand of one to pull him into the boat. Mrs. Ballington Booth's little son picked up the paper, studied the picture for a moment, and then exclaimed: "Is Grandpa trying to get that feller into the boat, or is he just shaking hands with him?" The work of evangelization is infinitely more than "shaking hands." It is rescuing and helping men, pulling them out of danger and holding their hands in the endeavour to give them assurance of salvation and cheer. "Of some, have compassion, making a difference; and others save with fear, pulling them out of the fire." It is to be feared that many of our Church organizations amount to little more than "shaking hands" with people. But the Master commands us to "rescue the perishing." We may plan organizations for the improvement of social conditions, but without result. We may alter methods and adopt proposal after proposal, and all to no effect. We may think we need different clergymen, different Church services, different hours, but even so, it is more than probable that the work would remain at a standstill, because we do not proceed on the New Testament lines of evangelization in the power of the Spirit of God.

It is admitted by all that we are living in difficult and solemn days. The outlook depresses the earnest soul, for wherever he turns he sees elements of evil and trouble, and is conscious of strange conditions in the Church and in the world. Godlessness becomes more defiant; indifference becomes more widespread; the love of many waxes cold; an universal charity tends to condone almost every form of false doctrine; and as a result the clear, definite witness of the Church to the living Christ is clouded and hindered. There is only one way of changing all this and of ushering in a new era of Church life in harmony with New Testament days and principles. This is by the declaration of "the Old, Old Story" out of full hearts, earnest spirits, and consistent lives. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Actuated by such principles the Church is certain to go forward.

# DAVID LIVINGSTONE

## THE MAN, THE TRAVELLER, THE MISSIONARY

**T**HE 19th of March, 1913, is the centenary of Livingstone's birth, and is to be celebrated widely in the churches of the English-speaking world. It is therefore eminently fitting that we should know something of one of the greatest men that ever lived.

### THE CHILD.

He was born in Blantyre, Scotland, of very humble parents. The children of that household were early sent out to earn a little to help the father's slender income. At the age of ten years David was sent to work as a "piecer" in a cotton factory. The family of nine lived in a single room. "It must ha' been a wee bit thronged," acknowledged the care-taker of the room at Blantyre years ago. The hours were long, and the remuneration slight; but Livingstone had begun the course of work mapped out for him. Out of his first week's earnings he purchased a grammar of the Latin language, and was from henceforth a student. After working from six in the morning till eight at night, he attended a night school till ten, and it is said that then he would go home, not to put himself at once to rest, but to have another hour or two with his books before retiring. Such was the boy, giving already promise of the missionary and explorer that was to be.

### THE MAN.

Fully believing that "the salvation of men ought to be the chief desire and aim of every Christian," he early resolved to "give to the cause of missions all that he might earn beyond what was required for his subsistence." The resolve later to give himself was the result of reading Gutzlaff's appeal on behalf of China. The "claims of so many millions of his fellow-creatures, and the complaints of the scarcity, of the want of qualified missionaries," fired him with desire to supply this great need, and led him to direct his efforts toward that goal without fluctuation from his twenty-first year. But why did he decide to become a medical missionary? Partly because he hoped to go to China, which has always been the greatest field for medical missions. Also because in his own words: "God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am or wish to be. In this service I hope to live; in it I hope to die."

### THE MISSIONARY.

At the age of twenty-three he entered a college at Glasgow, following medical and theological lectures. But he continued to live at Blantyre, and to work at the mill during the summer. While following his lectures he is reported to have walked to and from Glasgow every day—a distance of nine miles! After a later period of study in London, he graduated at Glasgow as a fully qualified medical man. At that time, owing to the opium war then raging, the door for mission work in China seemed closed; but in London Livingstone met Robert Moffat, the well-known missionary in South Africa. Through this veteran the young man's eyes were turned towards the African continent, and in 1840 he was appointed to that field by the London Missionary Society, marrying Moffat's daughter, Mary, on the field in 1844. His period of service under the London Missionary Society lasted about sixteen

years. As a missionary he discovered Lake Ngami, and crossed the whole continent from Zanzibar to the Congo, discovering that Central Africa is a raised table-land, much healthier than the coast lands. On his return to England in 1856 he issued his famous *Missionary Travels*, the profits from which he used later in the building

attacks of fever and protracted hemorrhages weakened him, and in the early morning of May 1st, 1873, he was found dead, kneeling in the attitude of prayer by his bedside.

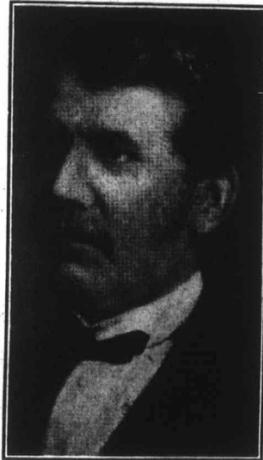
Livingstone's heart is buried under a mvula tree in the African jungle; his body was embalmed by his two African servants, Susi and Chuma, and carried to the coast after a nine months' journey through the wilderness. It now rests in the Abbey Church at Westminster and on the flat gravestone in the pavement are written the words: "Other sheep I have, which are not of this fold: them also I must bring."

### THE CHRISTIAN.

The fundamental basis of Livingstone's Christian life was the Bible. His personal writings are full of biblical phraseology and scriptural allusions or quotations. Even his official reports, if some of his published writings may be so considered, are affected by his knowledge of the Bible. It was one of two books which he always tried to have with him, the other being a Bible Dictionary. How he fled to it for comfort, counsel, and inspiration, multitudes of quotations abundantly prove. And in those long weeks of waiting in Manyema he read the entire Bible through four times. Professor Blaikie says of him on that occasion: "So the lonely man in his dull hut is riveted to the well-worn book; ever finding it a greater treasure as he goes along; and fain, when he has reached its last page, to turn back to the beginning and gather up more of the riches which he has left upon the road."

Prayer was more to Livingstone than "the Christian's vital breath." It was communion between the Father and a loving son. In his student days it is said of him that he never prayed without the petition that "we might imitate Christ in all his imitable perfections." Early in his missionary career, when he was launching his favourite scheme of securing the support of native leaders, he urges donors to concentrate their prayers upon the native thus supported, since prayer,

he thought, was always more efficacious when it could be said, "One thing have I desired of the Lord." His family prayer is said to have been very childlike and circumstantial. In his correspondence with friends he is perpetually interjecting ejaculatory prayer, as if he were writing with God at his elbow. And so prayer went on unceasingly until that dark night when his faithful servants found him kneeling in death in Chitambo's village. What that last prayer was God only knows, but it might have been of the nature of the lines—by no means "his last words"—carved in bronze in Westminster Abbey, which were penned precisely one year before his



David Livingstone.

of a special river steamer to be employed in his journeys of exploration.

### THE EXPLORER.

Livingstone completed one journey as an explorer, and was cut off in the course of the second. In 1858 he started from England to explore the Zambesi and its tributaries. Extraordinary difficulties were faced by the company of travellers, the greatest of which lay in the conduct of the



Cutting out the new Livingstone canoe.

Portuguese slave traders. He returned to England and then started out on another journey into the interior of Africa, and it was in 1871, during this journey, that he was met at Ujiji, on Lake Tanganyika, by H. M. Stanley, who found him in great destitution, caused by the rascality of the men who had previously been sent up from the coast with stores for his relief. Stanley left him ample supplies, with trained and trustworthy men, with whom Livingstone decided to make one last effort to solve the problem of the sources of the Nile. But illness came on him, repeated

death in his letter to J. G. Bennett of the New York Herald: "All I can add in my solitude is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world." So lived, and so died Africa's great intercessor.

Livingstone's life was a witness to the power of God in human activity. For thirty years he gave himself unstintingly to Africa, during which time he travelled twenty-nine thousand miles over desert, morass, lowlands reeking with malaria, rocky uplands and lovely parkland, not so much

that he might add a million square miles to the known portion of the globe,—more than a twelfth of Africa,—but rather that he might drive out the demons of slavery and darkest superstitions from the continent through legitimate commerce and a saving faith in Jesus Christ. This called for well-nigh superhuman power, and it came to Livingstone because of his constant reliance upon those great words of God which were frequently on his lips, "Commit thy way unto the Lord," "Lo, I am with you always," "A sparrow cannot fall to the ground without your Father," his favourite vision of the future,—the earth full of the knowledge of the Lord,—and upon God Himself. "I encourage myself in the Lord my God and go forward." "It is this power I hope to apply to remedy an enormous evil, and join my poor helping hand in the enormous revolution that in His all-embracing Providence He has been carrying on for ages and is now actually helping forward."

#### THE EXAMPLE.

African children of like spirit were begotten by Livingstone's life of faithfulness. On March 17th of last year I attended service in the Hannington Memorial Cathedral at Mombasa, British East Africa. One of the wardens, straight as an arrow, venerable and spiritually impressive, attracted my attention.

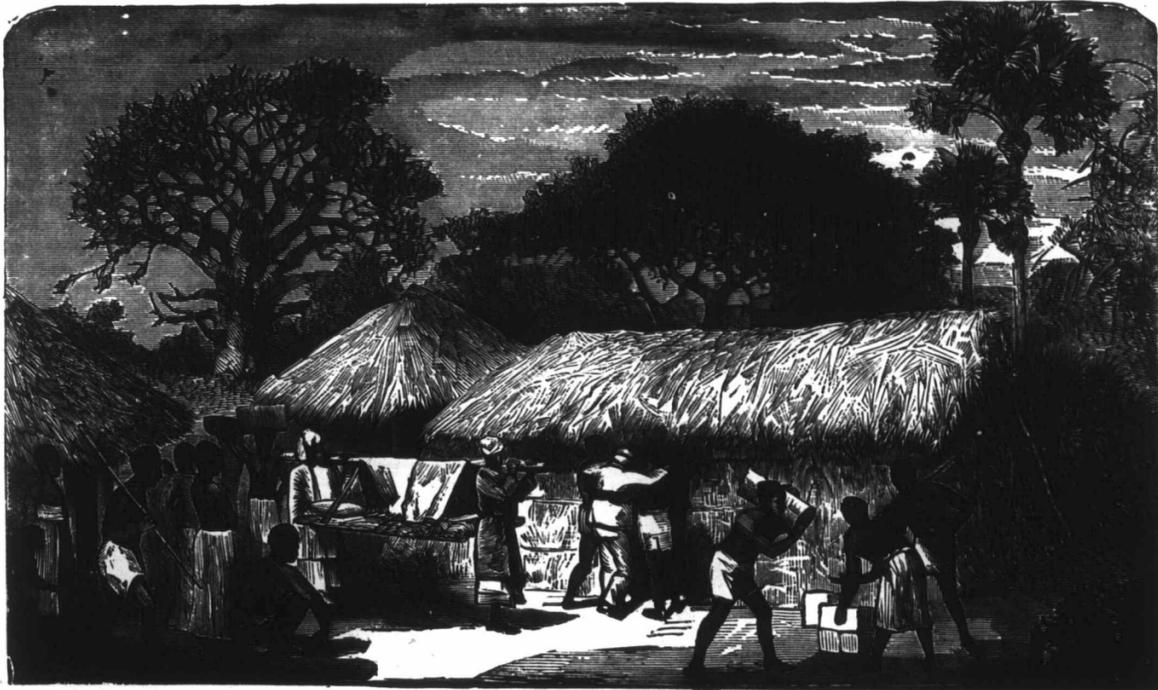
He was Matthew Wellington, the last survivor of that second set of six black Nasik boys, stolen as slaves from Africa, set free by a British man-of-war, taken to India and taught by Mr. Price, of the Church Missionary Society, and dispatched thence to Zanzibar under the leadership of Jacob Wainwright—the negro pall-bearer at Westminster's great interment—in order to "bring back the Doctor with us, dead or alive." Reaching the mainland, they met Stanley, who had returned with the news that Livingstone had been found and was well. His own son, who was expecting to search for him, returned to England as his father had been heard from. But

these six negro youths had been told to find Livingstone and bring him back dead or alive. The story of their three-months' journey inland where they joined the great missionary explorer, their journey southwestward through swamps and over a desert where for seven days they had no food or water, and the final arrival at Ilala, is blood-stirring. Then came Livingstone's end, which Wellington describes somewhat differently from Blaikie: "He did not improve, but gradually sank, and on Saturday night he died about midnight. We all six stayed with him on guard about the hut. Just about half an hour before he passed away, he got up and knelt down beside his bed in prayer. We watched him until we saw him roll over, and then we lifted him up and put him on his bed again as we found he was dead. The porters and others of the caravan, who were Mohammedans, including the head man, wanted the body buried at once, but as we had promised that we would bring the body to the coast if he died, we decided to carry the corpse to Zanzibar." Drying the body and packing it in a hollowed-out tree-trunk that it might not awaken suspicion, they began their long journey.—Eight months to Unyanyembe where Lieutenant Cameron wanted them to leave the body with him, but which they refused to do as their work was not yet finished, and a month farther to the coast, where they delivered up their precious charge. Well does Dr. Crawford write:—

"No higher tribute to the character of the great explorer could be found than the devotion of his native followers. These Nasik

boys, in spite of hunger, fatigue, and sickness, as well as other innumerable trials, bore the body of their beloved leader across an almost pathless country for more than a thousand miles. Bereft of the inspiration of his personal presence, they braved all the hardships of the way, as though the very bones of their master inspired them with zeal and courage for their accomplishment of their formidable task." And thousands of white-souled black men in Africa to-day revere the memory and emulate the lofty faith and inspiring example of David Livingstone, Christian.

EDITORIAL NOTE.—We hoped to be able to present our readers with a sketch of Livingstone from a well-known Canadian Churchman, but as this unexpectedly proved impossible at the last moment, we have drawn an account from various sources. We are particularly indebted to an article in "The Sunday School Times," by that great missionary authority, Professor Harlan P. Beach, F.R.G.S., of Yale University. We also gratefully acknowledge help from "The Evangelical Christian," and other magazines. Our illustrations are due to the kindness of the Rev. Dr. Creighton. The Standard Lives of Livingstone are "The Personal Life of David Livingstone," by Dr. W. G. Blaikie; and "Livingstone the Pathfinder," by Basil Mathews. A new edition of Stanley's "How I Found Livingstone," has just been issued, with a preface by Dr. R. E. Speer, and containing a new letter from Stanley to Livingstone. In a new English magazine, "The Barley Loaf," Dr. Roche describes for the first time his medical examina-



The place of Livingstone's last illness and death.

tion of Livingstone's body on its arrival in England, a year after the missionary's death in Africa. So many times his death had been reported and the rumours been afterwards discredited, that when the body reached England in April, 1874, many people hesitated to believe that it really was the body of the Doctor. A surgical post mortem examination laid all doubts to rest. The soul of Livingstone marches on, and the Dark Continent is being evangelized at various points though there still remains much to do. Livingstone made, on one occasion, a visit to the University of Cambridge and secured a large number of University men for missionary service in Africa. Referring to this, a friend of the great explorer wrote: "That Cambridge visit of yours lighted a candle which will never, never go out." This is equally true of his ministry as a whole. The path of this just man through the trackless African forests is as a "shining light, that shineth more and more unto the perfect day."

Open the Abbey doors and bear him in  
To sleep with king and statesman, chief and sage,  
The missionary come of weaver-kin,  
But great by work that brooks no lower wage.  
He needs no epitaph to guard a name,  
Which men shall prize while worthy work is known;  
He lived and died for good—be that his fame:  
Let marble crumble; this is Living-stone.  
—Punch.

## HERE AND THERE

Thoughts of a British Columbian Churchman

The Editor has asked me to contribute from time to time some "Thoughts of a British Columbian Churchman." With my usual spirit of obedience I have promised to obey the request. From the many thoughts which come to me week by week I shall cull such as appear of general interest and pass them on. Sometimes they may strike a responsive chord in the minds of the readers. Often they will appear capable of much criticism. Thanks, I shall not covet. Criticism I do not mind in the least. My one object will be to "speak the truth in love."

What should be the attitude of Anglicans to the Ministerial Associations? To the mind of the general public such associations represent the organized religious consciousness of the community. Anglicans may join them and help to direct them or remain outside and accept willingly or otherwise responsibility for the actions of such associations. To me the former seems the wiser course. There are so many things on which all Christian workers can unite without the sacrifice of any principle that it has always seemed to me to be a pity that we Anglicans do not take more interest in them. I am glad to say that in Van-

couver, Victoria and Prince Rupert Anglicans are represented in the general Ministerial Associations. In fact in all three cities Anglicans have been elected president of the local Association. Principal Vance is president in Vancouver, the Rev. R. Connell in Victoria, and Bishop DuVernet has been president in Prince Rupert. I venture to say that these men will say that they have been accorded the utmost courtesy and the heartiest cooperation during terms of office, and

have never had any occasion to sacrifice any principle or prove in any way unfaithful to the best traditions of the Church.

Recent events seem to indicate the successful working out of what is generally known in B.C. as the "Bishops' Plan for Theological Education in British Columbia." A Constitution was adopted in October and arrangements have been made for the incorporation of the college. Last week the first joint lectures to the students of both halls were delivered in Latimer Hall by the Bishop of Columbia on the subjects of "Some Modern Interpretations of the Person of Christ." I understand the Bishop relished the thought of a brief return to the class-room while the students and clergy who heard the lectures are loud in their praises of the careful presentation of the subject by the lecturer. It is understood that the students did not look so very terrible to those of the other Hall while at the close of the lectures Principals Vance and Seager expressed their pleasure at the happy result of the first series of joint lectures and expressed the hope that the Bishop would make the event an annual one. The Bishop of New Westminster presided during the lectures and seemed to enjoy the experience of seeing the beginning of the solution of what once seemed a very difficult situation. Many problems in connection with the 'Plan' remain to be solved but the success of the past gives hope for the future. The 'Plan' deserves to succeed. It constitutes an honest recognition of honest differences. And it also recognizes a common element

on which we agree cannot reasonably

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on which all members of the Church agree. Where we agree we should walk together. Where we cannot agree we should walk side by side in reasonable regard for another's opinions.

The Bishop of New Westminster has been paying a series of unofficial visits to several churches in Vancouver. His rule has evidently been to phone during the afternoon to the rector and ask if he may attend the evening service. No time is given to advertise his coming, and while he may cause a few moments, agitation on the part of the rector and cause him to busy himself in brushing up his chosen sermon, he has the great advantage of seeing the church and the congregation under fairly normal conditions. As a rule episcopal visits give a Bishop very little insight into the true condition of the parish. His coming has been advertised for weeks, the choir has prepared special music and there is a general feeling of interest, and sometimes of curiosity, in the forthcoming visit of the Bishop. Many non-Anglicans also attend and there is a general air of prosperity about the service. The Bishop is too humble to think he has proved to be the attraction, and departs with the impression that the congregation is large, the choir enthusiastic, and all is well. If he were to return the following Sunday he might get a very different impression. It would be well if more Bishops paid unofficial and unannounced visits to churches throughout the diocese.

The Minister of Education has just announced the appointment of Dr. Westbrook, Dean of the Medical Faculty in Minnesota University, to the Presidency of the University of British Columbia. Dr. Westbrook is another Canadian who has reached a high position by way of the United States. He was educated in Manitoba, McGill and Cambridge Universities, and altogether has a good academic record. He has a wonderful opportunity. The university is richly endowed by the Province and should never be handicapped through the need of funds. It is hoped that Dr. Westbrook may not be too much of a specialist, and that he will not yield to the natural western worship of the practical or vocational side of education. Dr. Westbrook is a Presbyterian. At one time we had hopes that an Anglican would be appointed. But we should have known better. Presbyterians make a specialty of University Presidencies. We must admit they make a success of the work, but sometimes one wishes that an Anglican could get a chance to see what he could do.

I notice one of your correspondents calls attention to the appeals made by the British Columbia Church Aid Society in England for the Church in this province, while another points out the extravagance of the statements put forth and their misleading implications. Strangely enough I was shown a copy of a small pamphlet just issued in which an appeal is made for "three other additional bishoprics which will be necessitated during the next five years." Surely this is beyond all expectations. I venture to suggest that such an appeal will be a genuine surprise to each of the three Bishops in the province. What will the three additional Bishops do? Has any Synod in the province made any declaration in favour of forming additional dioceses? Is this not simply a little imagination on the part of the very energetic Secretary? In ordinary business I think it would be called "fake" advertising. The people of England are generous. They wish to do their duty to Canada. But is there any possible excuse for such misrepresentation of the facts merely for the purpose of increasing the contributions of those who have already a good many calls upon their purses? The average British Columbian is quite unaware of these appeals. The few who know of them are inwardly ashamed of them. The Church in the province has a big task ahead of her and will need help for some years. The facts must be faced and honestly and courageously dealt with but we cannot afford to misrepresent the position especially to those who are always anxious to respond to every genuine need.

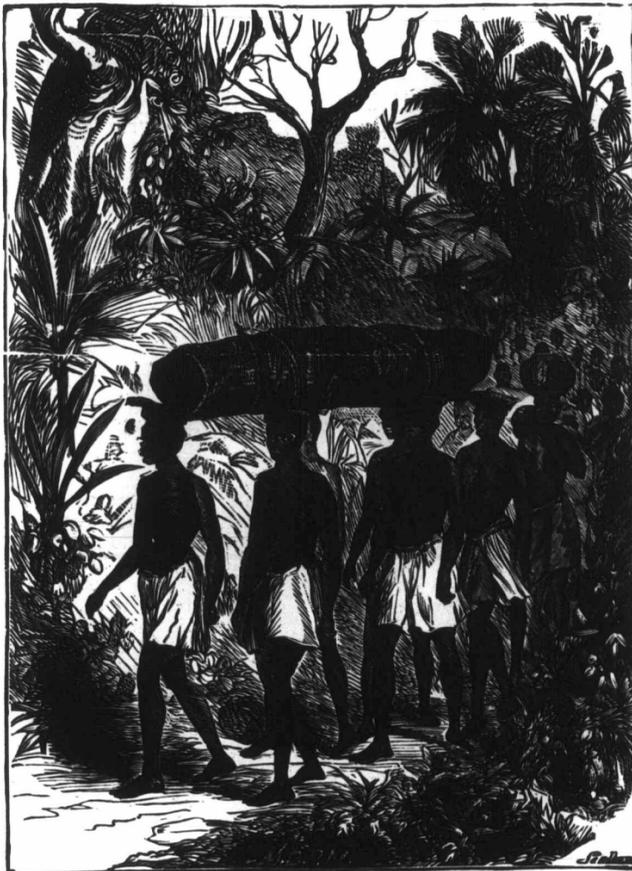
Another question arises from the appeal. We boast of the autonomy of the Canadian Church. It is now evident, however, that a committee in England are quite ready to subdivide the various dioceses at any time they feel such a course is necessary. We may wake up any morning and find ourselves in a new diocese. Should not we be consulted? At least we might be warned of

the impending change in sufficient time to save a shock to our nerves. That an appeal should be made in England for the endowment of three additional bishoprics which the people on the spot have never dreamed of surely calls for some investigation. For my part I should like to see a commission appointed to investigate the appeals of a no doubt well-meaning but very much misguided organization.—B.C.

## ETCETERA

This column is intended specially for laymen, and communications of interest to the life and work of the laity of our Church will be welcomed, addressed to "Laicus" at the office.

A valued correspondent sends us what he calls "A Canadian's Vision." We have sometimes dreamed a dream. We have wished that in the eventide the doors of every house in Canada would be opened to admit the boys and girls, the fathers and the grown-up sons and daughters, as they came back from their schools and various occupations. And then that the doors would be



Carrying Livingstone's body to the sea coast.

closed and double-locked, and the fire lit, and when the lessons and tasks were done the father or mother would read some simple chapter from the good old story-books, or the standard writings of our tongue, and the fireside circle be enlivened by the singing of the sweet old songs that have been endeared to a thousand and one hearts. And then that the Book above all books would be brought out, and after a few sweet words and family prayer the children would depart to their beds, the parents take sweet counsel together, and the lights be put out. Oh! Canada! Canada! dearest of all lands to us; O Canada! land of an unimaginable future; will not the secret of thy far-reaching power lie, after all, in the training and the influence of the home? Better far than the eloquence of many meetings, the bustle of innumerable engagements, is the character-building and nation-building power of the simple, sweet home life; for the silent force that makes for the expansion and cohesion of an Empire is the sweetness and the self-sacrifice, the constraint and the unselfishness, that is engendered in the daily life of a God-reverencing home.

In a recent review of the British official history of the Russo-Japanese War it was pointed out that the victory of Japan "was won mainly by character in the highest leading, and by the high moral qualities of the command." Speaking of

the battle at Liao-yang, the writer remarked that a great and gallant army holding a strongly-fortified position was deliberately attacked and defeated by an army numerically weaker but rendered invincible by the masculine fibre and grand moral qualities of those who led it. At the Sha-Ho the same lesson is repeated. The Russian numerical superiority was now greater, but the result was the same. No wonder, as the reviewer says, that this remarkable battle deserves to be studied over and over again by officers aspiring to great successes in war. It is also pointed out that the armies were not ill-matched in fighting qualities, but the difference lay in the capacity of the rival commands. Surely nothing can be more striking than this testimony to the old yet ever new truth, Character is power.

One of the foremost statesmen of France, M. Clemenceau, has recently written a preface to a work on the Economic Study of Alcohol, and laments the powerlessness of the State against what he calls "the most formidable enemy of social peace, of general welfare, and of the rise of the humbler classes to a higher life." "It is beginning to be understood," he says, "that the right to poison cannot properly be regarded as one of the achievements of the Revolution." These truths about the perils of alcohol are perfectly familiar to all who study the subject from the standpoint of science, but unfortunately they are not recognized by many to whom intoxicating drink is a terrible scourge. We must do our utmost to spread the knowledge of the real character of alcohol, and thereby protect our men, women, and children from one of their deadliest foes.

It is more than probable that most people who speak of the "heathen at home" as contrasted with the heathen abroad do so as a mere pretext to escape their proper responsibility, for they are usually as little interested in the "heathen at home" as they are in the heathen perishing abroad. A missionary collector who had the real value of this evasive excuse always used to take with him two collecting books when he went out to solicit funds for home and city missions. He first presented the cause of foreign missions and after having been duly refused with this old excuse that there were so many heathen at home, he always shut up his first book and pulling out the other said, "Well, really, this is fortunate. I am on a collecting tour to-day for our city mission, and I thought I would first dispose of the more distant question of foreign missions before presenting the object in which I am more directly concerned. I am so delighted to find you already so interested in home missions, and I am sure it will give you great pleasure to unite with these liberal friends whose names are already in that book helping this cause. Needless to say the man could not escape from the cleverness of the collector. But the fact remains that the people who do not respond to the cry of the heathen abroad are of little or no use in the work of Christ anywhere. On the other hand, the people who are doing most for God's work at home are those who may be depended upon to support His work in distant fields.

We came across a new measure the other day.  
Four gills one pint.  
Two pints one quart.  
Four quarts one gallon.  
Two gallons two quarrels.  
Two quarrels one fight.  
One fight two policemen.  
Two policemen one magistrate.  
One magistrate one month.

Behind our life the Weaver stands  
And works His wondrous will.  
We leave it in His all-wise hands,  
And trust His perfect will.  
Should mystery enshroud His plan,  
And our short sight be dim,  
We will not try the whole to scan,  
But leave each thread with Him.

The Government of India has just laid down the rule that the term "Catholic" must not be officially used as synonymous with Roman Catholic, since such a use is repudiated by members of the Greek and Anglican Churches, as well as by other Protestants who prize membership in the Church Universal. As the "Guardian" well points out, no wrong can be offered to Roman Catholics by refus-

ing them the exclusive right to the title claimed by Christians numerically at least their equals, if not slightly their superiors, and it is shown that the adherents of the Pope used the name "Roman" in addition to "Catholic" in one of the most important documents issued among them, the Creed of Pope Pius IV., which every convert must profess; "I acknowledge the Holy Catholic and Apostolic Roman Church." It would be well if all our speakers and newspaper writers would adopt the same practice and speak of Roman Catholics when they mean members of the Church of Rome. The idea that "Protestant" and "Catholic" are opposite and antithetical terms is of course absurd, for "Catholic" means universal, and is rightly explained in our Prayer Book as "Thy Holy Church Universal"; "the Blessed Company of all Faithful People."

An amateur said one day to an editor: "Allow me to submit this bear story." "My readers don't care for bear stories," said the editor. "They want something spicy." "But this," said the amateur, "is a story about a cinnamon bear." Laicus.

## Brotherhood St. Andrew

The week of prayer, March 16th-22nd.—The following suggestions for meditation and prayer for use during Holy Week are recommended as a help to a wide observance of Holy Week as a week of definite prayer in preparation for effective personal service in the winning of men and boys for Christ and His Church. It is suggested that where possible the arrangements for Holy Week services include special services for men and boys, and that these suggestions be used in one or more of the regular services of the week. Their special adaptation to private prayer and devotion will be apparent. These suggestions have been adopted by the Brotherhood of St. Andrew in Canada as a means of deepening the devotional life of its members. All Brotherhood men have received special copies of instructions covering fully the above, from Head Office. We sum up the daily subjects for prayer, reminding all to be found faithful. Sunday—Let us pray for the spread of Christ's Kingdom. Monday—Let us pray for the cleansing of the world from sin. Tuesday—Let us pray for greater faith. Wednesday—Let us pray for the increase of personal religion. Thursday—Let us pray for the Reunion of Christendom. Friday—Let us pray for the spirit of self-sacrifice. Saturday—Let us pray for the peace of the world. May Jesus Christ be praised.

## The Churchwoman

MONTREAL.—The Diocesan Woman's Auxiliary on Friday, the 28th ult., brought its 27th annual meeting to a close, after a three days' interesting session. All the officers were re-elected with the exception of Mrs. Robert Howard, who becomes treasurer in place of Mrs. J. A. Elliott, while Miss Bancroft takes charge of the "Leaflet." The report of the Dorcas Society showed that \$2,100 had been expended during the year. The number of bales sent out was 54. The thankoffering collection realized \$351.65, which was allotted as follows: Athabasca-Wapuscon School, \$75; Moosonee Indian Church, \$25; New Westminster-Sikhs and Hindoos, \$20; Caledonia launch, \$16.65; General Board Church Building Fund, \$25; Honan girls, \$50; Kangra girls, \$30; Mid-Japan girls, \$30; East Africa (Rev. I. R. Westgate), \$50; Lydia (native Bible woman), \$30. The Little Helpers collected \$255.50, which was allocated as follows: Esquimaux at Chesterfield Inlet, \$19.50; girl at Lesser Slave Lake, \$35; children at Bird's Nest (China), \$36; two boys at Honan, \$40; cot at Honan, \$25; child in India, \$25; cot in Kashmir, \$25; kindergarten at Kangra, \$25; kindergarten in Japan, \$25.

TORONTO.—The Church of England Deaconess and Missionary Training House, Toronto, held their annual meeting at the Church of the Redeemer schoolhouse on Tuesday, March 11th, at 8 p.m. A fuller report will be given in our next issue.

HAMILTON.—On March 6th, the monthly meeting of the Niagara Diocesan Board of the W.A. was held in St. Thomas parish. Holy Communion was celebrated in the church by the rector, the Rev. E. J. Etherington, at 10 a.m., followed by an address on the text, "Blessed are the Pure in Heart." The business meeting was held in the

Sunday School room. The Recording Secretary reported the addition of seven new life members, Mrs. Wright, of Port Colborne; Mr. Turpin, of St. Mark's, Hamilton; Mrs. Dr. Olmstead, of the Cathedral Branch; Mrs. Stewart, of Homer; Mrs. Pilgrim, of Waterdown; Miss Morgan, the Recording Secretary, and Mrs. Moore, of the Cathedral Branch. The Organizing Secretary reported two new Girls' Branches, one at Van Wagner's Beach, the other at Waterdown. The Dorcas Secretary said one bale and a quantity of Church furnishings had been sent to the North-West. The Secretary-Treasurer for Junior Branches reported a new branch at Bartonville with 28 members; that two bales had been sent to needy missions, and that the expenditure by the Juniors in the last month on church furnishings was \$36.75. Special mention was made of the work of the Juniors in Mount Forest, who have sent a portable font to Baffin's Land, and a sterling silver communion set to Athabasca Landing. The Juniors are also responding splendidly to the Thank-Offering Fund and to the pledges. The Extra-Cent-a-Day Fund is in a flourishing condition, as is also the Babies' Branch of the W.A. in the diocese. Miss Grosjain, a lady missionary from Corea, will address the Auxiliary on the 27th of March. The arrangements for the annual meeting are nearly completed, due notice of which will be sent to the different Branches of the W.A.

WEST HAMILTON.—ST. MARGARET'S.—The annual meeting of the Woman's Auxiliary of this church was held on Thursday afternoon, March 6th. After the reports of the secretary and treasurer were read and adopted, the following officers were elected:—President, Mrs. Jardine, re-elected; Vice-President, Mrs. Tindale; Secretary, Mrs. Samuel Jones; Treasurer, Mrs. Innes; Corresponding Secretary, Mrs. Best; Auditors, Mrs. Austin and Mrs. Dummer. Canon Howitt gave an interesting and helpful address.

## Church News

### NOVA SCOTIA.

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

HALIFAX.—OBITUARY.—On Sunday morning, Jan. 12th, at the residence of her son-in-law, H. Mellish, K.C., Mary Stenning Scott, beloved wife of S. H. White, passed peacefully to her rest in the seventy-fourth year of her age. Mrs. White was born and educated in St. John, N.B., and spent the greater part of her life in New Brunswick. She was a lady of nobility of character, and of high attainments, and gave to the ministry of the Church of England, of which she was a loyal and devoted member, two sons, the Revs. W. Ernest White, of Hamilton, and J. Arthur White, of Halifax. Her kindly disposition and generous consideration for the poor endeared her to a wide circle of friends of all classes, and while she rests in the paradise of God, she lives again in lives made better by her presence. An impressive funeral service was conducted by Canon Llwyd, of the Cathedral, and H. S. Prince, of St. Paul's, and the remains were laid to rest in the Belle Isle Cemetery, N.B., the Rev. R. J. Wilkinson officiating at the grave. The pallbearers were Hon. Mr. Justice White, Revs. W. E. and J. A. White, H. Mellish, K.C., W. B. Scoville and F. L. Gillies.

TRURO.—ST. JOHN'S.—On Saturday, March 1st, the funeral of the late Archdeacon Kaulbach took place at St. John's Church. Bishop Worrell conducted the service, assisted by Bishop Courtney, Trinity Church, New York, and Archdeacon Armitage, Halifax. As a mark of respect in which the deceased was held in Truro, business was partially suspended, and the Mayor and Councillors attended the funeral.

DARTMOUTH.—CHRIST CHURCH.—The formal opening of the new North End Mission Hall in connection with this parish took place on Tuesday evening, March 4th. Addresses were given by the Revs. S. J. Woodroffe, V. E. Harris, T. H. Perry, H. W. Cunningham and Mr. John Weir. Additional gifts have been received from Mrs. D. McN. Parker and Miss Parker, each of whom presented a handsome chancel chair. Mr. Albert P. Hook has also presented a handsome chancel chair.

The Bishop was in Toronto on business last week. In the past year he has travelled 12,000 miles in Nova Scotia and Prince Edward Island, having visited most of the mining camps, fishing

posts, farming and industrial centres of the two provinces. Several thousand miles were covered by steamer and yacht, often, too, by rowboat, for many little hamlets were accessible only by water.

### QUEBEC.

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

SHERBROOKE.—ST. PETER'S.—The Rev. G. W. Dunnell, D.D., the rector of St. James', Goshen, N.Y., died recently, aged 81. Dr. Dunnell was a native of the Isle of Man, and at one time was connected with the clerical staff of this parish. He was educated at Rugby School and Cambridge University, England.

QUEBEC.—REPORT OF PORT CHAPLAIN.—British immigration for the season of summer navigation, 1912, was the largest on record, the Government reporting an increase over the same period last year of 4 per cent., so far as arrivals from Great Britain and Ireland are concerned. The total number of British immigrants arriving from May 1st to November 1st was 91,723.

The work at the Detention Hospital called for and received more attention than in former years, especially towards the end of the season. It was not that the numbers detained were greater—on the contrary, thanks to more careful inspection at ports of embarkation they were less—but towards the close of the season there were several cases of serious illness, two resulting fatally.

There is a great deal to be done in furthering organized effort to follow up our incoming Churchpeople. Those clergy who, either personally or by means of their parish organizations, persistently follow up the information sent them, are well satisfied with the results attained. One of such clergy reported over forty children in his Sunday-School who had been located and brought in through information sent by the Chaplaincy, while many others give similarly encouraging reports.

But the greatest need in the entire field is for systematic effort to get into instant touch and keep in constant touch with the hundreds of young girls who come out as domestic servants. Enquiries show that other communions are doing this work, while we are working only here and there, and without any general systematic plan. It is to be hoped that some adequate scheme may soon be found to meet this necessity. From all sides we hear of the excellent work that is being done by the Brotherhood of St. Andrew in following up our incoming young men: surely some means can be found for doing equally good service on behalf of the young women, who certainly need it far more. We often receive letters from these girls, many of them most touching in their disclosure of the writers' homesickness and loneliness.

The S.P.C.K. secured this year many more clergy to act as Voyage Chaplains than in former years—nearly eighty acting in this capacity during the season. But although more were employed, and Anglican Immigration was greater than ever before, the number of commendatory letters issued on the ships was 1,250 less than in the season of 1911,—a fact that is difficult to account for. Of immigrants' addresses secured by the Voyage Chaplains, 72 per cent. were sufficiently definite,—exactly the same as last year. Some Chaplains attained over 90 per cent.; others fell below 10 per cent.; the average, however, is very satisfactory.

### MONTREAL.

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

MONTREAL.—ST. THOMAS'.—In his sermon on Sunday morning, the 2nd inst., the rector, the Rev. Canon Renaud, referred to the death of Mr. William Markland Molson, the last but one of the sons of the founder of the church. Mr. F. W. Molson is the surviving son.

ST. JAMES THE APOSTLE.—Mr. Philip J. Turner, F.R.I.B.A., gave a most interesting illustrated lecture before the members of the St. James' Literary Society on Thursday evening, the 27th ult., on "The Benedictine Abbey of St. Edmund's, Bury." Mr. Turner said that a Christian Church stood on the spot, now called Bury St. Edmunds, in England, in the seventh century. It was not, however, till the body of the martyred King Edward found a resting place here that it became famous. Many interesting

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records, manuscripts, and pictures of the Abbey are in existence, among which the chronicle of Jocelin de Brakelonde has been preserved intact. Here in 1214 at the high altar the discontented knights and barons swore to make war on King John, and went forth to Runnymede and the Magna Charta. Parliament met here in 1296, and the town was often visited by English kings. Mary Tudor, sister of Henry VIII., was buried in the Abbey. This church, continued the lecturer, was the largest in England, excepting that of Glastonbury. It was 505 feet long and one-third larger than Westminster Abbey. Its doom was sealed by Cromwell and Henry VIII. In 1536 it was stripped of all its gold and plate, and in 1539 the deed of surrender was signed by its last Abbot.

The famous Abbott Samson ruled at Bury St. Edmunds in the time of the early Plantagenets. His grave was opened as recently as 1902, when his body was found to be in a state of good preservation.

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ONTARIO.

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

WOLFE ISLAND.—TRINITY CHURCH.—At the rectory, on January 30th, the Ladies' Aid presented the rector's wife, Mrs. Alfred Bareham, with a large autograph quilt, bearing the names of the members of the congregation and many friends.

On February 20th at a social gathering the President of the Ladies' Aid, Mrs. Wm. Card, was the recipient of a purse of money and an address as appreciation of her ten continuous years in office.

CHRIST CHURCH.—The Ladies' Guild of Christ Church at the "foot" of Wolfe Island, which last year installed new pews in the church at a cost of \$200, has this winter donated a new Karn pipe-top organ.

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OTTAWA.

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

PERTH.—ST. JAMES'.—The late Colonel Arthur J. Matheson, who died lately, made provision in his will for the installation of a memorial window in this church, and in addition the sum of \$500 is left to the Clergy Superannuation Fund of the Diocese of Ottawa.

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TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—Easter offerings earnestly requested. Please send them to the Secretary, 87 Howland Avenue, Toronto.—Adv't.

ST. BARNABAS'.—The Bishop confirmed a class of twenty-three candidates on Sunday evening last. The church was filled to its utmost capacity, and the service was impressive.

THE BISHOP OF THE DIOCESE held confirmation services this week at St. George's church on Monday night, St. John's Church, West Toronto, on Wednesday night, and on Friday night he will be at Bishop Strachan School, and on Saturday night at Trinity College School, Port Hope. On Sunday he will preach at the school in the morning, and in the evening at Cobourg.

ST. JOHN THE EVANGELIST.—The Rev. J. Russell McLean, rector, baptized 16 children at a parochial mission service last Sunday evening, creating a new record. The Mission which will last for two weeks, was opened on Sunday night, by the Provost of Trinity College. On Monday, Tuesday and Wednesday, the preachers were Archdeacon Ingles, Archdeacon Warren, and the Rev. A. P. Clarke, London, Ont.

ST. SIMON'S CHURCH.—The Right Rev. Dr. Boyd Carpenter, late Bishop of Ripon, was the preacher at this church on Sunday evening last. The distinguished preacher dealt with what he termed "spiritual discernment," the quality which enables a man to choose between those things which carry with them temporal advantages and those which assist in the strengthening of character. In contrast with earthly gleanings, he described the true harvest of life as being that of the soul, which could only be won

by sacrifice. The real meaning of Christianity was to live by the law of sacrifice and not by that of self, and it found its strongest illustration in the life of the Master, whose way lay through the agony of the garden and the humiliation of the cross.

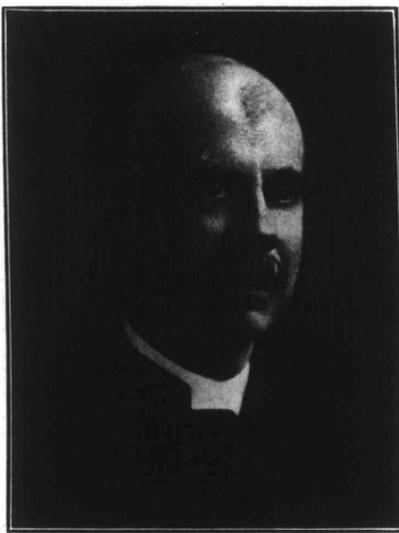
THE CHURCH OF THE REDEEMER.—Dr. N. W. Hoyles spoke in earnest terms of the observance of Bible day as one of supreme importance to the cause of Christian progress, in an address at the Church of the Redeemer on Sunday last. His topic was "The Worth and Work of the Upper Canada Bible Society."

Dr. Hoyles traced briefly the history of the Society, from its inception in 1840 to the present day. At that time the Bible was published only in 35 living languages. Since then the Society has published it in 440 languages, and is constantly adding to the number. He pointed out that the first of the foreign versions published was a Mohawk-English version, in 1840, for the use of the Six Nation Indians in Upper Canada and Ohio.

Speaking of the great indebtedness of the Anglican Church to the society, he said, this church obtains from the society the Scriptures in 180 tongues, and without its help the missionary work of the Church would be utterly paralyzed, if not destroyed.

He referred further to the value of the work of the Canadian and Upper Canada Bible Societies, specially emphasizing the Diglot versions for the use of foreigners.

WYCLIFFE COLLEGE.—Presentation to the Principal, Rev. Canon O'Meara, LL.D.—The seventh anniversary of the appointment of Dr.



Principal O'Meara, LL.D.

O'Meara as Principal of Wycliffe College was made the very happy occasion of a High Tea and presentation on Wednesday, March 5th. Dr. Hoyles, President of the College, presided, supported by nearly all the members of the staff. Dr. Hoyles referred to his early acquaintance with the Principal, and traced his connection with the college from that time. Archdeacon Cody spoke on behalf of the staff and friends of the college, and as the oldest continuous member of the staff. Mr. J. D. M. Naughton, on behalf of the students, extended their hearty congratulations to their Principal. A very happy reference was also made to Mrs. O'Meara, whose birthday it happened to be. As a small token of the affection and esteem in which the Principal was held by the students, Mr. Naughton presented him on their behalf with an engraved gold watch. Dr. O'Meara, who had been taken wholly by surprise, made a touching reply, referring not only to his seven years' Principalship but also to his 25 years' connection with the college.

The Bishop recently paid a visit to Wycliffe College and addressed the students at evening chapel. The purpose of his visit was partly to present the need of the missionary portion of the diocese for men of spiritual earnestness and good physique. The Bishop gave a very interesting resumé of the affairs of the diocese, its extent, and the work being done.

EPIPHANY.—On Sunday last, at the morning service, Bishop Reeve confirmed sixty-four candidates. It was a most impressive sight to see the large class go forward to join the Church. At the evening service, the Rev. Dyson Hague, referring to Bible Sunday, said: "To-day is Bible day. We live in an age of great movements, and this is a great movement, worthy of our great age, to inaugurate an annual festival

throughout the empire and the world, to be known as Bible Day. On such a day not only the unique work of the Bible Society, but the unique influence of the Book upon the nations will command the attention and elicit the thought of myriads in every land. The Bible is more than a book. It is a force in thought, it is the dominating force of the modern world. Internationally it is the great humanitarian and peace creating power among the peoples of the earth. It is not only the secret of the greatness of the greatest modern nations—it is the secret of the soul salvation of innumerable millions. More and more it is becoming the Book of the world. We are glad, therefore, and may well be proud that Toronto should be the starting point of a movement that, in the Providence of God, may take possession of all people who believe in that Word as the voice of the living God."

On Wednesday evening there was a large audience to hear Sir John Stainer's "Crucifixion." The choir had taken much trouble in their preparation for it and acquitted themselves with great credit.

ST. LUKE'S.—The Rev. G. F. B. Doherty will be inducted as rector of this parish on March 31st. Bishop Reeve will officiate, assisted by Rev. Rural Dean Cayley.

The Rev. Canon Tucker, D.C.L., rector of St. Paul's Cathedral, London, Ont., will be the preacher on this occasion. At the close of the service an informal reception will be tendered to the new rector and Mrs. Doherty in the school-house by the parishioners.

MESSIAH.—The canvass in the parish in connection with the Laymen's Missionary Movement has been a splendid and inspiring success. From a total contribution of over \$500 for missions last year the amount has risen to almost \$2,300 this year, or about 300 per cent. In this connection there were special thanksgiving services held on Sunday last. The Rev. Dr. Griffith Thomas preached in the morning from the text, "Bring them hither to Me," in the story of the feeding of the five thousand. In the evening the Rev. Principal O'Meara fittingly combined Missions and Bible Sunday in his sermon on "The Bible and Missions."

TRINITY COLLEGE.—"Jonathan Swift" was the subject of the lecture at Trinity College on Saturday afternoon, the lecturer, Rev. T. Stannage Boyle, D.D., giving a brief account of the life of the "Mad Dean," with which he combined a short character sketch.

As rector of Laroeor on one occasion when reading service in the church with only the clerk present, turning to the latter, he began: "Dearly beloved Roger, the Scripture moveth you and me in sundry places, etc.," this incident being characteristic of Swift's reverence for established forms of religion, saw his entree into the literary and political circle of Congreve, Steel and Addison. The satire, "The Tale of a Tub," undoubtedly was responsible for the writer's failure to become a Bishop, as the ridicule which it cast upon the three great divisions of Christianity in the West, under the guise of three brethren—Peter, Martin and Jack—quarreling over their coats, caused much offence. Swift's political relations with Harley and St. John, were next touched on and the powerful support which his pen gave to the Government. The return to Ireland as Dean of St. Patrick's, and his relations with "Stella" and "Vanessa," which latter have remained a puzzle to the world ever since, were discussed.

The last period of the great Dean's life saw the publication of "Gulliver's Travels," a fierce satire against humanity, although now in an expurgated form one of the most popular of children's books.

THE TORONTO CHURCH OF ENGLAND S.S. ASSOCIATION.—A meeting of this Association was held on Monday, March 10th, at 8 p.m., in St. Anne's School House. An address on Teaching the Church Catechism, was given by the Rev. R. A. Hiltz, while the Rev. E. A. McIntyre lead a conference on Sunday School Organization and Equipment.

UNIONVILLE.—A new church is to be erected in this village, and the initial work of gathering the material has already commenced. Nearly a dozen teams took part in the recent "bee" to draw sand and gravel for the foundations.

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NIAGARA.

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

HAMILTON.—The Bishop has been formulating plans with regard to the care of immigrants arriving in the city. At present there is no ade-

quate reception accommodation, nor means of keeping in touch with the newcomers so that they are lost to the churches in many instances. The matter is under consideration by the Bishop in consultation with the St. Andrew's Brotherhood, St. George's Society, and the British Welcome League.

**EAST HAMILTON.—ST. JAMES'.**—The officials of his church have been presented with a silver alms basin by St. Mark's Church, as well as a brass desk for the communion table from the Bishop. The adherents of the church wish to tender their heartiest thanks to the givers.

**ST. CATHARINES.—CHRIST CHURCH.**—A Sunday School with a gymnasium and a club room attached, is about to be erected in connection with this church. It is the first of its kind to be built here. The Sunday School building will be constructed of stone. The sum of \$1,000 has already been raised in connection with the Building Fund, and at a meeting held on Friday evening last a special committee was appointed to report at the Easter vestry meeting. On that date Mayor Merritt has promised to add to the fund an amount equal to 25 per cent. of the total then subscribed.

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**HURON.**

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

**INGERSOLL.—ST. JAMES'.**—A very successful and well attended meeting of the Young Men's Bible Class of this church was held in the schoolroom recently for the purpose of organizing as an adult Bible Class. After adopting a constitution it was decided to call the class "The Forward Bible Class of St. James' Church Sunday School." The class will meet every Sunday afternoon.

On February 27, after the evening service in St. James' Church, the rector, Rev. R. J. M. Perkins, the wardens and other representatives of the congregation, assembled in the schoolroom to say farewell to Mr. Clarence E. Gilmour, for the past six years the efficient organist and choir-master. They presented Mr. Gilmour with a gold watch suitably inscribed and a purse of gold. Preceding the presentation an address very appreciative of the services rendered the church by Mr. Gilmour, was given by the rector.

**THORNDALE.**—Archdeacon Richardson officiated in Thorndale on Tuesday evening, March 4th, at the induction of the Rev. W. H. Dunbar, who succeeds the Rev. W. H. Snell as rector at Thorndale and Grace Church, Nissouri. Mr. Dunbar was previously in charge at Bervie and Kinross. The service was well attended and was most impressive.

**RIDGETOWN.**—The Bishop visited this parish on Sunday morning, February 23rd, and confirmed 28 candidates, many of whom were adults. The Bishop arrived at Ridgetown on Saturday forenoon, and in the afternoon held a confirmation service at Trinity Church, Howard. On Sunday, besides the confirmation service in the morning at Ridgetown, the Bishop preached at Blenheim in the afternoon and Christ Church, Chatham, in the evening.

**ST. THOMAS.—TRINITY CHURCH.—TRINITY CHURCH GUILD.**—The Ladies' Guild literary meeting was held recently at Mrs. Charles Knight's. Besides some selections on the Victrola, Miss Hodson described her visit to the Azores, Gibraltar, Pompeii, Naples, Rome and Venice. The next and last of the series was given at the home of Mr. Henry Lindop, St. George Street, on Monday afternoon, March 10th, when Mr. Murch gave a very interesting travelogue.

**ST. THOMAS.**—The second of the county conferences under the direction of the Laymen's Missionary Movement will be held at St. Thomas, in Elgin County, on March 27. Among the speakers will be Rev. Canon Tucker, Rev. Murdock McKenzie, D.D., and H. K. Caskey, the General Secretary of the movement.

**TRINITY.**—The congregation of this church was given a scare on Sunday morning, the 3rd inst., when, during the service, a quantity of smoke and flames puffed out of the register in front of the prayer desk. The assistant minister, the Rev. H. P. Westgate, was reading at the time, and with a few words he quickly dispelled the fears of a portion of the congregation who started for the doors. As the day was cold there was a good fire in the furnaces and the heat is thought to have set ablaze a small quantity of paper and sweepings that may have drifted into the pipes through the register.

**BRANTFORD.—ST. JUDE'S.**—Mr. D. L. Wright, the director of the local Academy of Music, gave a lecture before the members of the A.Y.P.A. on Monday, the 3rd inst., speaking on

"The Song." He dealt largely with the chief song writers of America and the Continent. Several of Mr. Wright's pupils sang songs of the various composers by way of illustration.

**GRACE CHURCH.**—Mrs. Pollen, a missionary at present on furlough, gave a very interesting address on missionary work in India before a large audience in the schoolhouse on the 3rd inst. Members of the Grace Church A.Y.P.A. have undertaken to provide the funds for the education of one of the children in the Mission school in Hindustan, where Mrs. Pollen is working.

**TRINITY.**—The annual meeting of the Parish Guild of this church was held on Thursday afternoon March 6th. Rev. Henry Wright presiding. Officers were elected for the ensuing year and a most satisfactory report was made of the work undertaken.

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**ALGOMA.**

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

**FORT WILLIAM.—ACTIVITIES AT ST. LUKE'S.—THE SOCIAL CLUB.**—In connection with this energetic society between Christmas and Ash Wednesday four good meetings were held. At the first meeting in the New Year there were framed a scheme of interesting and instructive meetings for the Monday evenings up to Easter. During the Monday evenings in Lent the rector is delivering a course of lectures on English Church History.

**THE JUNIOR W.A.**—Under the presidency of Mrs. Mitchell much good work is being done week by week. A sale was held recently, when the sum of \$25 rewarded their efforts.

**ST. ANDREW'S BROTHERHOOD.**—Recently an invitation was extended to St. Luke's Chapter to send delegates to a meeting of representatives of the Men's Clubs of the various religious bodies of Fort William. The meeting was held in one of the rooms of the Y.M.C.A. Building, and was well attended, the Church of England being well represented. The object of the meeting was to discuss the feasibility and possibility of forming Federation of the Men's Church Clubs of the city to act as a standing committee on Moral Reform.

**TALENT MONEY SCHEME.**—Great interest has been aroused over the rector's talent money scheme as a means of raising funds to meet the debt on the church. It is based on the principle that every one is trained to do one thing better than anything else, and the proposal is in spare time to use that trained talent to earn money for this purpose. Everybody can do something. Already one boy of seven has pledged himself to earn a dollar by message carrying, a young girl has bravely undertaken to raise \$50, one lady has promised to try to bring in \$25 by washing surplices, and many other greater and smaller pledges are in sight. Members of the W.A., the Guild, or the G.F.S. can work through their respective organizations if they like, and the earners are at liberty to specify any fund for which they want their money to be used.

**S.P.C.K.**—The Rev. E. C. H. Stephenson, of Schreiber, has been lecturing in the two cities on behalf of the Society for Promoting Christian Knowledge. Mr. Stephenson had a large number of very beautiful lantern slides illustrating his subject from England, and was able to graphically describe the work of the Society to which the Church in Algoma owed so much.

**ALTAR BRASS**

Those interested in the purchase of Altar Brass and kindred articles should write for a copy of "Church Furnishings in Brass and Silver," recently issued by

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**NOON-DAY SERVICES.**—Arrangements are made for a series of short noon-day services during the last two weeks of Lent. The services start each day at 12.25, ending at 12.50 sharp, to allow every one to get back to work.

**MEN'S ACTIVITIES.**—The men of the Bible Class meet for study every Sunday afternoon at 3.45, and on Wednesday evening they get together and practise for a musical concern they hope to produce after Easter, the proceeds to form a talent money contribution from the class.

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**RUPERT'S LAND.**

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

**WINNIPEG.—ST. JOHN'S CATHEDRAL.**—Under the auspices of the Cathedral Ladies' Aid Society, the Rev. J. J. Robinson, R.D., rector of St. Andrew's Church, Edmonton, delivered a lecture, illustrated by stereopticon views, on Palestine, in the schoolhouse, on Friday evening, February 28th.

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**QU'APPELLE.**

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

**MEDICINE HAT.**—On Sunday, the 23rd ult., Bishop Harding consecrated the beautiful new St. Barnabas' Church. The church, which was completed at the beginning of this year, is one of the finest in the Anglican communion in Western Canada. The style of architecture is Tudor Gothic, with massive entrance tower, and the material red brick with white trimmings. The length of the church is 120 feet, with an average width of about 68 feet. There is a large basement equipped for Sunday School purposes and also for the social gatherings of the congregation. For the clergy and choir there are three vestries. The pews, prayer desks, lectern, pulpit, communion table and rail are all of oak. Of these the pulpit was given by the architect, Mr. Jas. C. Teague, Calgary; the lectern by Mrs. Lussier; the table and reredos by Mr. and Mrs. W. A. Burton. The rest of the furniture, with the carpet, was given by the Woman's Auxiliary. Further gifts were the communion vessels by some members of the Church Union and a parishioner; a stone font by the Sons of England; a pipe organ by the Junior W.A.; cassocks and surplices for the boys' choir, by Mr. E. J. Fewings; and the piano for the schoolroom by the Sunday School. The rector of the parish is the Rev. E. A. Davis, B.A., who came here from Cormon, Manitoba, in 1910.

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**COLUMBIA.**

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

**VICTORIA, B.C.—SEAMEN'S INSTITUTE.**—The Bishop presided at a meeting held on February 27th at the Alexandra Club to consider ways and means of furthering the work of the Seamen's Institute. The foundation stone of a new building was laid last Autumn by H.R.H. the Duke of Connaught. Of the \$30,000 needed for its erection \$5,000 has been already granted, the provincial government giving \$2,500 and Lord Strathcona \$1,000. The Rev. H. A. Collinson, of the Seamen's Institute, San Francisco, and Mr. A. F. Frampton, chairman of the local Institute, spoke on the nature and needs of such work.

**COLUMBIA COAST MISSION.**—The annual meeting of the C.C.M. was held in February, the striking feature being the financial report for the year, to which we made reference in our last issue. Considerable time was devoted to the re-organization of the spiritual side of the work, and for this purpose three men are to be stationed at different points covering thoroughly the Coast Mission territory, from Vancouver to Alert Bay in the Straits of Georgia. With the Mission boat, "Governor Musgrave," Mr. Cawley will take the southern end, including Pender Harbour, Van Anda and Powell River. Mr. Hepburn will be stationed at Ouathiaski Cove, with Campbell River, Herriott Bay, Lund and Cortez Island as his field. The Rev. Alan Greene, with Rock Bay as a centre, will work the middle district, and this being a long stretch will require a new large boat. In addition it is hoped that Kingcombe Inlet in the north may be manned, with a view primarily to Indian work. In this way the spiritual needs of the loggers, miners and settlers on this coast are cared for.

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**SHAWNIGAN LAKE.—ALL SAINTS'.**—On February 28th, the Bishop of Columbia consecrated "All Saints' Church, Shawnigan Lake. Assisting the Bishop in the consecration services was the Rev. Geo. Aitkens, who will take charge of the new work. The new church has been erected entirely by the people and a few interested friends by voluntary offerings, without aid from the diocese. The site for the church was the gift of the Rev. George Aitkens, and with the new building furnished throughout the work will commence entirely free from debt.

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**HONAN.**

Wm. C. White, D.D., Bishop, Kai Feng, Honan.

**KAI FENG.**—The new St. Andrew's school building is completed, and the Messrs. Williams, Trivett, Helliwell and Ward have their rooms in the north wing.

The Misses Robbins, Howland and Nash are residing in St. Mary's Hall, while Miss Benbow is a colleague with Mrs. Jones in the city.

The boys' and girls' schools are to open in a fortnight. The annual conference will commence next week. An account of the proceedings will follow later.

Dr. Helliwell has undergone an operation for appendicitis in Hankow, and is soon to return to Kai Feng.

**CHIATSO, N. HONAN.**—This is where the Peking Syndicate have their coal mines, and where over 40 Englishmen reside. Late in December a communion service was held in English, no less than 16 remaining for the communion. Evening service was also held, and well attended. There was also a wedding and a baptism.

**KWEI-TEH-FU.—LETTER FROM REV. A. J. WILLIAMS.**—A trip of ninety miles does not seem a very long one to make, but when it is made in the interior of China, alternately riding in a springless mulecart, alternately walking, it seems almost long enough for one who has been debarred from much exercise for a long period. The distance from Kai Feng, the chief city of Honan, to Kwei Teh, the capital city of the district, especially taken over by the Canadian Church as an evangelistic field, is just about ninety miles, and when travelled over in the way mentioned above it takes three days to accomplish. From Kai Feng, south-east by east, through Chen Liu Shan, where we have just started work, through Chi hsien where the Free Methodists have a station, through Sui Cheo, where we now have a catechist and his wife, and where Mr. and Mrs. Simmons are spending Christmas, through Ning Ling with never a missionary of any kind or colour, through all these towns and many more the road leads over a perfectly level country to Kwei Teh Fu. As one approaches Kwei Teh the sand so abundant at Kai Feng is mixed with clay and loam and is seemingly much more fertile. The railway, which is to be built from Kai Feng through Kwei Teh, to join the Nanking-Tien-Tsin railway at Sui Cheo Fu is still in the dim and distant future, and the hundreds of wheelbarrow men one passes on the road conveying men and goods from one town to another look forward to its coming with the dread that its advent will wrest their precarious livelihood from them and leave them to starve. The telegraph is in Kwei Teh, the water-filled moat around the city wall could not keep that out, although it has seemingly kept out most things that are western and modern. The telegraph operator is an intelligent man who speaks English fair well, but when asked if the railway would not be a good thing for Kwei Teh, he thought not, since it would not employ so many men as the wheel-barrows. Behind this logic most Chinese off the beaten track have apparently entrenched themselves.

The catechist in charge of our work in Kwei Teh is Mr. Tsao, a good live man from Fukien, and under him the work is prospering greatly. The little hall where services are held has seldom had room for one more at the services since we have been here, and oftentimes it has been overflowing. It would be an inspiration to some of those at home who are dubious as to the good of foreign missions (that is if there are such left who term themselves Churchpeople) to observe the zeal, faith and singleheartedness of some of these Chinese Churchmen, who, after all, are as yet but babes in Christ. The old Church service may not perhaps be rendered so harmoniously as in a cathedral at home, but this I know, that although the voices may not be so harmonious, the

hearts are just as much in tune. The grand, heart-searching petitions of our liturgy lose nothing when uttered by Chinese hearts with Chinese lips. "Give peace in our time, O God," for China is very troubled. "Lighten our darkness we beseech Thee, O Lord," for China, our China, is still in darkness and in the shadow of death.

Mr. Trivett, who is here with me, and myself, paid a few days' visit from Kwei Teh to Tong Cheng, last week end. This town was one of the famine centres of two years back and seems to have been much troubled by bandits and conflicting soldiers or North and South at the time of the revolution. This is evidenced by the fact that, although the town now has a great many soldiers within it for protection, the north and south gates are still barricaded up and have not been opened for a year, whilst a few extremely antique guns still point their rusty muzzles countrywards from the walls. Although this is January the countryside is green with springing grain and the soil looks of the best. Unfortunately the country is so level and lies so low that floods are frequent, and with the floods come famine. The town of Tong Cheng, which by interpretation means Eternal City, is the most easterly one of our diocese, and at present the work is barely started and is under charge of an enquirer. Nevertheless there are fourteen or fifteen who regularly assemble for worship and are waiting for some one to go and teach them the way of life. The addresses given by Mr. Tsao were much appreciated, the Sunday morning service being an overflowing one since many outsiders came in, partly, no doubt, to have a look at the foreigners who are still objects of the greatest curiosity in this part of the country.

But this slight sketch has already exceeded the limits allowed for diocesan news, so I must close. Our work in this district has just begun, hundreds of towns and villages still wait to hear Messiah's name. The people at this time are responsive to effort and our Bishop is striving his utmost to prepare men who shall be able to give the bread of life to the hungry, to open up the way for thirsty ones to the fountains of living water. We labour in the faith of the promise of Christ to His Church, "Lo, I am with you always, even unto the end of the world," and we reckon that future years will see the vindication of that promise in Honan also, when every town and village shall have at least some in them who call upon the Name of the Lord and assemble in His Name and Presence to worship the God of the whole earth. Brethren, pray for us.

Yours in the Master's Service,  
A. J. Williams.

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**MID-JAPAN.**

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

**NAGAOKA.—LETTER FROM THE REV. C. H. SHORTT.**—For many months this old Echigo city has been before the readers of the Canadian Church papers, and so it is well known by name at least. Two years ago the Rev. Prof. Wright, of Huron College, prompted by his kindness and missionary interest, volunteered to raise enough to build a mission house in Nagaoka, and now he has succeeded. The money came and the house is in use; a large one in an ideal site for aggressive work in a place where wickedness, and not error only, is strong. What I want to do now is to express my very warm thanks both to Prof. Wright and also to the long list of good people all over Canada who have so kindly contributed to this work. I have no list of their names, and if I had I should be quite unable to find time to write to them all individually; so I hope they will kindly accept this as an expression of gratitude, not only on my own part but on that of the little Sei Ko Kwai congregation who are struggling against such odds.

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For that old town is not an ordinary place at all. It is the wealthy old capital of the province, holding fast to all that was left to it when upstart Niigata was chosen to usurp the seat of government. It still has its old pride, its rigid conservatism, its bigoted Buddhism, and its lofty contempt for all other religions, especially imported ones. It does not intend to take the smallest notice of any of them, unless it must; and then it is likely to exterminate them as politely and completely as possible. When our catechist, Mr. Kaiho, last year got together quite a large Sunday School, the Buddhist priests managed to stop it with no warning whatever. One day there were no children; that was all—and there have been none since.

From our standpoint Nagaoka is a sort of Port Arthur, or an Adrianople; it is a last stronghold of the opposition and a sort of challenge continually annoying us. We must win it!

This Mission house is a step in advance. Another great step forward was taken last December when it was transferred to Mr. Robinson, at Niigata, who now has charge of it. Even if I had been competent to do it justice, I must divide my attention amongst three or four other centres; but now Echigo is cut in two and Nagaoka is getting a large proportion of the energy of our most experienced missionary.

Your work has only just begun—you who have put up this challenge to the powers of sin and error in Nagaoka. You must, and you will, back it up with constant intercession, for only thus are strongholds won.  
C. H. Shortt.

**GENERAL SYNOD.**—The first Synod of the Diocese of Mid-Japan will convene on March 26th. Bishop Hamilton asks for the prayers of the members of the home Church that God may guide them in all their doings.

The Bishop held his first Confirmation service at Matsumoto on March 4th.

**Correspondence**

**WOMEN ON VESTRIES.**

Sir,—It will be of interest to your readers to know something of the results of the petition of the women of the Huron diocese for admission into the vestries.

So far our encouragements have largely outnumbered our discouragements, the proportion of the rectors, even in our own city, willing that the women of the Church should give expression to their views being considerably in excess of those who would seem to prefer to keep them silent, whilst from outside parishes we are assured of strong support in Synod and of present sympathy with our efforts to obtain for our plea a hearing when that body meets in June next, and perhaps best of all we are further assured by an old and very distinguished member of Huron's Executive Committee telling us that even in spite of the apparently inopportune moment for the women of any nation obtaining an unbiased judgment upon their actions, we have no need to fear that flippant or unkind allusions will be tolerated whereby the real issue may be clouded by allusions to a very small and apparently distracted section of our sex who can no more be considered to represent us than can the burglar or the wife-beater be accepted as the type of the manhood of the world.

Be assured that our attitude is not one of antagonism, but, that it is rather from a desire to co-operate with and more effectively to help the men of our parishes that the women of Huron ask that mere sex alone should no longer disqualify them from having a voice in the vestries of their Churches.

London, Ontario.

Harriet A. Boomer.

[This appeal has our cordial sympathy. There ought not to be two opinions on the subject.—Ed. C.C.]

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Sir,—We are exceedingly glad to see that the subject of "Women on Vestries" is being brought forward in your paper. I dare say there are many small parishes, like ours, composed of several churches at different points, many of them with widows and single women in the majority, and who are our chief workers and supporters. Perhaps some of you have seen, as we have, the absurdity of three men trying to put in two of them as Churchwardens, with thoughtful, earnest women in the background, barred from taking any legal part to save the situation. Is it any wonder that some of them lose interest and

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## Personal & General

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Ambassador Bryce is paying his official farewell visit to Ottawa this week.

Next Monday will be the "17th of Ireland." Let all true Irishmen don the "green."

Rev. J. G. Waller has been very ill, in Japan. He is recovering but slowly, we regret to learn.

Success to you, Sir Thomas Lipton; may the "Shamrock IV." win the "America's Cup" in 1914.

The Bishop of Niagara spent last week with his daughter, Mrs. Etric Powell, Fairfax Court, Toronto.

Mrs. Alder Bliss, who has been staying in Toronto with Mrs. Du-Moulin, has returned to Ottawa.

The Bishop of Qu'Appelle sailed on a hurried visit to England via "Empress of Ireland" last week.

That veteran Canadian, Sir Charles Tupper, now nearly 92 years of age, is planning to sail May 2nd from St. John for England.

It would seem to us the natural sequence of events for Britain to at last annex Egypt. Reports to this effect are now current.

The National Chorus trip to the Old Country is now assured by Lord Strathcona's \$1,000 contribution. Dr. Ham and his chorus deserve this recognition.

The next meeting of the Board of Management of the M.S.C.C. will assemble in the Parish Hall of St. George's Church, Ottawa, at 10.30 a.m. on Thursday, April 3rd.

Dr. Friedmann has been invited by the Provincial Government to visit British Columbia after being in Ottawa. Intense interest is being manifested in his tuberculosis cure.

St. Dunstan's Cathedral (Roman Catholic), Charlottetown, P.E.I., claimed as the finest church edifice east of Montreal, was completely destroyed by fire last Friday. The magnificent cathedral was built only a few years ago at a cost of \$300,000.

Bishop Boyd-Carpenter will probably visit London this week. An invitation has been extended, and it is possible that he will preach at one of the Anglican churches. Bishop Boyd-Carpenter ranks among the best known of the Bishops of the Church.

The authorities and citizens of the historic city of Gettysburg were aroused to a frenzy of rage last week against the unknown vandal who deliberately mutilated beyond redemption eight granite memorial statues and columns on the battlefield of Gettysburg.

Terrible indeed! 54 men dead, literally blown to pieces, 100 injured, 354 tons of dynamite blown up, a British ship at the bottom of Baltimore harbour, \$600,000 financial loss, such is the result of the fire on March the 7th on board the steamship "Alum Chine."

The Bishop of Ontario is at present resting at Ormond Beach, Florida. His Lordship writes us: "This is a delightful place, and we are in

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more after an eventful voyage of 259 days. The "Acme," which brought a cargo of 5,500 tons of blacksmith coal, was caught in a hurricane off La Flata River. Five of the bark's sails were carried away and the cargo shifted dangerously.

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To-day there are 30,000 beds in hospitals and sanatoria for tubercular patients in the United States. These have been established practically within the last eight years, but they are far from being sufficient. It is estimated by those who have studied the question that over 200,000 are needed.—The Living Church.

Appropos of the 17th of March the following is rich:—Mike came to the doctor about nine o'clock with the information that their month old baby would not sleep a wink. The doctor gave Mike sleeping powders for the baby. The next day he met Mike on the street. "Well, how did the powders work?" asked the doctor. "Them powders, Doc.," answered Mike, "sure did the trick." "Made the baby sleep, did they?" "No, that they didn't, Doc. We gave the darlint a dose, just as you told me, but it wouldn't sleep at all, at all; so we just took a dose o' them oursils, we did, and went right off to sleep, and never the darlint cried one bit any more."

President Taft, on March 3rd, presented to Captain Arthur H. Rostron the gold medal authorized by congress for his courage and gallantry in rescuing the survivors of the "Titanic" and bringing them safely to New York on his own ship, the "Carpathia." The President spoke of the bravery, the painstaking care and the kindness exhibited by Captain Rostron. It was a record, he said, worthy of the best traditions of England's seafarers.

Pauline Johnson, the Indian poetess, is dead. For years Pauline Johnson has been an invalid on the Pacific coast. She was visited last November at her home by the Duke of Connaught, who is a chief of the Six Nation Indians. A memorial service was held in the Mohawk Church, Brantford, on Monday, 10th. The services were conducted by Rev. Robert Ashton, chaplain. It will be remembered that the Communion vessels were presented to this church by Queen Anne.

On account of the interest which Bishop Sweeny took in the Scott memorial meeting at Massey Hall, it is intended this week to present him with a suitable souvenir in the form of one of the famous salvers made from the copper of Nelson's old flagships—the "Victory" and the "Fudroyant"—which are issued by the British and Foreign Sailors' Society. The salver is twelve inches in diameter. There is embossed the monogram of King Edward VII., by Royal command. The inscription is: "The Right Rev. J. F. Sweeny, D.D., February 16, 1913," this being the date of the service at Massey Hall.

An immense mountain lion, the largest ever captured in Colorado, was caught in a most sensational manner by Uri Hotchkiss, the famous hunter and trapper. Hotchkiss climbed a tree, in which the lion was crouching, unarmed except for a rope.

The lion chased him down the tree several times, but finally Hotchkiss got within about three feet from him and threw a rope around his neck. The men on the other end of the rope attempted to pull the lion out of the tree, but were unable to do so. Hotchkiss worked around behind the lion, and twisted his tail until they jarred him loose. After getting the lion down they threw another rope around his leg. Hotchkiss then placed him on the saddle, fastening his feet and head to the horn, climbed on behind, and brought him into Colona.

Mrs. Livingstone's Grave. — A gentleman in the employment of the African Lakes Company, writes:—"Coming up the river we stopped at Shupanga, and visited the house in which Mrs. Livingstone died, and also her grave. What struck me most was the inferiority of the stone erected over the grave of such a noble woman. It occurred to me that in connection with the centenary celebrations an appeal should be made to have a stone erected which would do honour to this self-sacrificing woman. Foreign residents who are buried beside her have much better monuments." This is a matter which should appeal to many, and, says the "Westminster Gazette," it is to be hoped that while Livingstone's memory is duly honoured, the wife who accompanied him in so many of his wanderings will not be forgotten.

Sir John Jackson, a member of the Royal Commission appointed to inquire into the war in South Africa, the contractor for the last section of the Manchester Ship Canal and other large works in all parts of the world, is in Canada. Sir John is on a tour of the Dominion. He is a member of Parliament for Devonport. A trained civil engineer, Sir John is one of the largest contractors for public works in the world. Among other things, he laid the foundations for the famous Tower Bridge in London, and constructed the Dover harbour and other works of magnitude. He recently completed the Admiralty docks at Keyham and the harbour at Simon's Bay, South Africa. At present he is busy carrying out the construction of the Singapore harbour and other large works, including the great railway across the Andes from Africa, on the Pacific coast, to La Paz, the capital of Bolivia. Sir John is a member of the Royal Yacht Squadron and commodore of the R.S.W. Yacht Club.

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**British and Foreign**

The Rev. E. Brook Jackson, the rector of Holy Trinity, Dean Bridge, Edinburgh, has been appointed to the important rectory of Streatham, Surrey.

Bishop of Killaloe.—Canon Sterling Berry, D.D., rector of Blackrock, Dublin, and formerly rector of Parsonstown, King's Co., Ireland, has been elected Bishop of Killaloe.

The New Bishop of Lahore.—The King has approved of the appointment of the Rev. Henry Bickersteth Durrant, M.A., to be Bishop of La-

**Rheumatism Crippled Arms**

So stiffened up by rheumatism that he could not dress himself without help was the condition of Mr. Clarke, who tells in this letter how he was entirely cured by Dr. Chase's Kidney-Liver Pills.

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Mr. James Clarke, Maidstone, Sask., writes:—"I can honestly say that Dr. Chase's Kidney-Liver Pills have done me a world of good, and cured me of rheumatism. For two years I suffered from rheumatism in the shoulders, and could not raise my arms above the head. I could not dress or undress myself without help, and was obliged to hire help to do my work. No medicines that I could find did me any good.

"A friend wrote from England and begged me to try Dr. Chase's Kidney-Liver Pills. This treatment soon brought relief, and in six months I was entirely free of rheumatism. That was four years ago. I am now 60 years of age, and can do a day's work with any man."

here in succession to Bishop Lefroy, the new Bishop of Calcutta and Metropolitan of India. After serving for two years in the curacy of St. Matthew, East Stonehouse, he went to India as C.M.S. missionary at Agra. He has worked in the diocese of Lucknow from 1897, with an interval for furlough from 1902 to 1905. He was appointed Hon. Canon of Lucknow and Examining Chaplain to the Bishop of Lucknow in 1912.

**Boys and Girls**

**WHY ADAM AND EVE WERE HAPPY.**

The teacher in one of the London slum schools was talking about the delights of the Garden of Eden, its

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fruit trees and its bright flowers and the placid life which our first parents led in it. She then asked the question: "And, children, why was it that Adam and Eve were so happy, so perfectly happy there?" "Please, ma'am," answered the child, promptly and eagerly, "'cause they was always in the country."

**QUEER EGYPTIAN BURIAL CUSTOMS.**

The Egyptians have many curious customs in connection with the burial of their dead and the healing of the sick. At every Moslem funeral, for instance, there are hired mourners, varying in number according to the wealth of the deceased. These funerals are always headed by old blind men, carrying long staffs in their hands and wailing loudly. They are followed by the relatives and friends of the deceased, and then comes the coffin. This is succeeded by two or three of the native flat carts common to Cairo, filled with women mourners. Mourning, in fact, is quite a profession among the women.

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he agreed to cook anything which Sir Henry provided, and the pigeons which the cat brought saved his life. He also had a picture painted showing the cat offering a pigeon through the bars of his cell.—Our Dumb Friends.

**TALES OF CATS.**

Stories That Come From the Historic Tower of London.

Two stories of the intelligence and sympathy of our feline friends were told me during one of my numerous visits to the Tower of London while I was living in England.

Southampton was a prisoner in the Tower with the Earl of Essex during Elizabeth's reign. In some strange way or by some unrecognized faculty a favorite cat of his found his abode and suddenly appeared to him, having made an entrance down the chimney. After his release by James I., Southampton had his picture painted with his faithful friend at his side. The portrait, I believe, can to-day be seen at Wilbeck Abbey.

The other tale is of Sir Henry Wyatt, who was committed to the Tower during the reign of Richard III., and suffered much from want of clothing and food. He would have perished if a cat had not come down into his room and warmed him by lying on his breast and saved him from starvation by bringing him an occasional pigeon caught on the leads. Although the keeper was under orders not to improve his food,

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