

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

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TORONTO, CANADA, THURSDAY, APRIL 11th, 1912

No. 15

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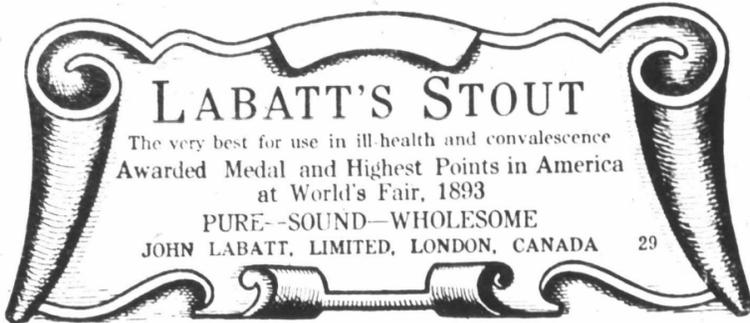
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### ALTA'S LENDING SHOP.

"How many plans I had that were upset when I was," sighed Alta, rubbing a badly sprained knee, resulting from a tumble. "All my work was running-about work, and not the sitting-still kind," she went on, pouring her woes into her mother's sympathetic ear. "I really meant to be very helpful to everybody, but now I shall only be a burden to others."

"Nothing is a burden which we love to do," comforted the mother, "and we shall all be glad to take steps for you—lending legs instead of hands,

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since you still have good use of your hands. Never mind the plans that have to go, daughter. Some new ones will come."

It was a very large household, and there was plenty for all to do, even down to the youngest. Alta felt keenly of the activities at home, at school and everywhere.

The studies went on very well, but Alta groaned inwardly over being fastened to one spot, as she was, when she knew there was much to do in many places.

But as the days went by, her cheerful corner (for she kept the grumbles at bay and entertained the smile-), became a place of resort for the rest of a big family and soon she noticed that they began to expect her to have all manner of things by her, ready to produce at call. When anything was brought her, she made a place, so that when one and another called for this and that, Alta was prompt in handing it over. Her wits being sharpened by being obliged to use them in all sorts of contrivances, it finally dawned upon the crippled girl that she might make more of a business of "keeping things handy," as she expressed it. She gradually accumulated a great variety of conveniences about her, pins and needles, patches of every sort, pieces of all

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descriptions, buttons, tapes, scissors, screw-driver, file and every imaginable thing of this sort, too numerous to mention. Even towels, pencils, writing-pads, and erasers were added to the collection, for which Alta had convenient boxes, pushed under her couch within easy reach. By this time she had given a name to her occupation.

"I have established a lending shop," she declared. "Whoever needs any of my stores may come and borrow on condition that all returnable things be returned so that the next borrower may have the use of them."

As the injured member grew more comfortable (for it was a bad hurt), Alta began to exercise her ingenuity more and more in doing helpful things for others, and they found that she was always ready to "lend a hand" upon occasion. Many were stitches she took and the emergencies she met with busy hands, while the cut fingers of the little ones were tenderly bound up, and their woes mollified with sympathetic words meanwhile. The simple household remedies for common ills and ails somehow found their way to Alta's corner and were speedily available for all occasions. And the way she "lent her ears" to all manner of confidences was wonderful.



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The verdict of the household was: "We did not know what we missed before Alta's lending shop was established, but now we would not know what to do without it. She will have to keep on with it or we shall be lost."

"After all," was Alta's own reflection, "the sitting-still kind of work may be about as useful as the running-about sort. Anyhow, as it is the only kind that I can do now, I'll do it with my might. How thankful I am to be able to help a bit, even when as grandmother says, 'My strength is to sit still.'"

# Canadian Churchman.

TORONTO, THURSDAY, APRIL 11, 1912.

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### Lessons for Sundays and Holy Days.

April 14.—First Sunday after Easter.

Morning—Num. 16:1—36; 1 Cor. 15:1—20.  
Evening—Num. 16:1—36, or 17:1—12; John 20:24—30.

April 21.—Second Sunday after Easter.

Morning—Num. 20:1—14; Luke 16.  
Evening—Num. 20:14—21, 10 or 21:10; Eph. 4:25—5:22.

April 25.—St. Mark Evan. and M.

Morning—Isai. 62:6; Luke 18:31—19:11.  
Evening—Ezek. 1:1—15; Phil. 2.

April 28.—Third Sunday after Easter.

Morning—Num. 22; Luke 20:1—27.  
Evening—Num. 23 or 24; Col. 1:1—21.

May 1.—St. Ph. & St. Jas. A. & M.

Morning—Isai. 61; John 1:43.  
Evening—Zech. 4; Col. 3:1—18.

Appropriate hymns for First and Second Sunday after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 249, 259, 262.  
Processional: 169, 173, 408, 440.  
Offertory: 172, 394, 406, 520.  
Children: 167, 715, 732, 751.  
General: 171, 174, 759, 790.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 169, 251, 397, 584.  
Processional: 58, 168, 422, 624.  
Offertory: 433, 476, 520, 536.  
Children: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

## LOW SUNDAY.

"And this is the victory that overcometh the world, even our faith."—1 St. John 5:4.

We are all interested in victorious men and women. We vie with one another in praising them and giving them full credit for their victories. If there be any spark of generosity at all in our being, we forget the untoward things, the weaknesses and prejudices, in our desire to sing the praises of worthy men. All this in reference to the purely material, to victories related to this world, its social and political affairs. But what about the lasting victories and triumphs which occur daily in the spiritual order of things? Are we so keen to notice the spiritual victories of men, and to encourage them to further and more glorious triumphs? Is it not true that the greatest victories of men are known only to themselves and to God? And it is well that it is so. For there is embarrassment in publicity. It is better for us and for all concerned that such victories over sin are unseen at first, and then only made known to men by the fruit of good works. The beginning of the victorious life affects the victor and God; it is the continuation of it that affects friends and neighbours. The encouragement of God must be appreciated before we can enjoy and profit by the encouragement of our neighbours; for God alone can teach us to measure rightly the value and proportion of our spiritual victories. The more closely related to the spiritual order the victory of man is, the more genuine and lasting it is; for it is only by faith that we can overcome the world. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" Now our belief in Jesus as the Son of God depends upon our belief in His Resurrection. How can a dead Jesus give us life? But this is the record of our faith: "God hath given to us eternal life; and this life is in His Son." But only "in His Son" if Jesus Christ is truly risen again. "The world" signifies everything that is opposed to the Kingdom of God, that dishonours the name of God, that seeks to thwart His will. It is our duty to overcome "the world." But we can have victory over "the world" only in so far as we appreciate the fact of the Risen Lord. Victory means life; and spiritual life is ours only in Christ Jesus. "Ye are dead, and your life is hid with Christ in God." The beginning of spiritual life is in the remission of sins. But the charge to the Apostles to minister for Him the remission of sins came only after the Resurrection. Therefore, we realize that our walking in newness of life and our spiritual victories depend upon the Resurrection of Jesus. "In the midst of life we are in death." Day by day we see our friends and acquaintances removed from us. Yet we rejoice. For we view their victories over the world; we consider their positive efforts for the bettering of mankind; we behold their loyalty to principle; and we explain their victories by their faith in the Risen Lord, and to Him we give the praise. The editor of this paper is spending his first Eastertide in paradise. The writer of these Sunday meditations joins with others in testifying to the faithfulness of the late editor to Jesus the Risen Lord, and to the faith once for all delivered to the saints. No one can estimate the holy influence of his work. Week by week he passed on to hundreds of men and women messages of encouragement and hope. He passed them on because they helped him. His, therefore, was a life of faith; a life of victory because of his faith in the Risen Lord. "May his soul rest in peace, and light perpetual shine upon him!" Let us overcome the world by our faith in the Son of God, the Risen Christ.

## After Easter.

What we have said as to the frame of mind of our Church people after Christmas, we repeat as applicable to the after Easter time. It is that we should endeavour to retain the spirit of joy and hope with which these blessed seasons have richly endowed us on through the coming days of this young year. Half and even more of the spiritual profit and blessing of these glorious seasons of the year are lost to those who do not hold them fast, cherish and improve them as opportunities offer from day to day. Each of life's days is a portion of the field to be cultivated throughout each year of a life time. The hopeful, joyous and believing soul goes on his way cheered by strength and solace of these blessed seasons, and thus becomes a source of help and inspiration to all whom he meets by the way. Fresh manna for each day's need will be given if we truly seek it. And it will not only be sufficient for our own need, but ample for the nourishment of the needy brethren we perpetually meet along life's rugged way.

## The Marriage Service.

Much needless discussion has taken place over the wife's promise on marriage to obey her husband. No one suggests the propriety or desirability of there being an undertaking by the wife to disobey him. Such a thing would be too preposterous and unscriptural. We all know that occasions do arise, painful disagreements occur, when the peace of a family is changed to discord. But as a matter of fact, everybody knows that women will neither gain any new position by the omission of the word obey from the marriage service, nor lose any particle of influence by its retention. The engagements which are most likely to be followed by happy marriages are those where the man and woman are friends, chums, already. Among friends we do not find a demand that one should obey the other, such a thing is incompatible with true friendship, though one is generally the leader, and between true husband and wife there must be a just and true friendship, bearing each other's burdens. Women should be careful not to pull down old standards.

## The Revision of the Prayer Book.

In one of his last business conversations Mr. Frank Wootten regretted the popular misconceptions as to the revision of the Prayer Book. Not only in the letters received, but in conversations and newspaper paragraphs, it was apparent that many expected to find a completely new book, with all the old associations swept away and a new set of services in altered phrases. Nothing of the kind was ever thought of. The Committee of the General Synod on Prayer Book adaptation and enrichment used this language in their circular: "In submitting the following questions to the clergy throughout Canada and to the lay members of the General Synod, the Central Revising Committee hopes that the clergy will, before answering, confer with the laymen of their several congregations, so that their answers may represent not only their individual views, but those of the Church as a whole. In their answers all are requested to remember the limitations imposed upon the committee by the General Synod. The committee is to introduce no changes in either text or rubric, which will involve or imply a change of doctrine or of principle; to make only such changes as are necessary to meet the requirements of the Church of England in Canada, and to keep within the lines laid down in resolution 27 of the Lambeth Conference of 1908." This is surely evidence enough of the conservative character of the revision. The committee added that it would be useless to send in suggestions which would violate Morning and Evening

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Prayer, or the Litany, or which would not be warranted as shortened forms of Morning and Evening Prayer. We hope to take up this interesting topic in some leading articles shortly; this note is written to remove misapprehensions and to state the limitations imposed.

#### Character of Immigrants.

An important consideration for the people of Canada is the character of the incoming immigrant. In the old days anyone was good enough to transplant in a colony. Indeed some of the colonies were treated as the scrap heaps of the old land, notably Australia, which was at first dealt with as a convict settlement. Fortunately we are living in other times, when other and wiser counsels obtain. Now-a-days the clergy and laity of our Church have their hands full to overflowing with the burden of the needs and necessities of their own poor, improvident, shiftless and ill parishioners. We have a young country, it is true, and of vast extent. But it is better to employ a portion of the vast wealth of the Old Country in providing for the support and maintenance of its own needy ones than to ship them over sea to become an additional burden to the offlying portions of the Empire. What we need are moral, capable, industrious people—who are progressive enough to adapt themselves to conditions that are the result of the experience of years of effort and enterprise in the new world. And as Canada is not a big gold mine where the new-comer can walk about and pick up nuggets, it is well for the new-comer to bring with him some fruit of his industry in the Old World—which if well planted in the new, is bound in good time to bring forth a satisfactory harvest. By all means let the emigrant come. But let him be an immigrant who will be self-helpful and not a dependant in his new home.

#### The Foundation of England's Greatness.

We quoted recently from a sermon in the course which the Rev. Frank L. Boyd, Vicar of St. Paul's, Knightsbridge, has delivered during Lent. We came across, in a later one of the series, an arresting part in which he showed how the belief that Christ was to be worshipped and obeyed was the rule of conduct in the beginning of Queen Victoria's reign, but had passed away. He continued, "Look at parliament, where it is perfectly absurd to suppose that the Bible could be quoted in support of any argument, though it may easily be quoted to a point a jest. Can you imagine parliament, as would have been the case seventy years ago, even suggesting a day of prayer and intercession in the midst of our present trouble? That will give you a fair notion of what we have come to feel as a nation about prayer; for in a moment, when we are inclined to try anything, to make any experiment that has the smallest chance of being useful, when almost any suggestion you like would be favourably received and possibly acted upon, the bare thought of the nation turning to prayer is dismissed as not worth consideration."

#### Neglected Fields in United States.

We have received a circular from New York issued by the Home Missions Council, a body composed of the American Baptist Home Mission Society, American Christian Missionary Society, Congregational Home Missionary Society, Methodist Episcopal Board of Home Missions and Church Extension, and Presbyterian U.S.A. Board of Home Missions. It will be seen that our Church is not represented, but what this body reported is interesting and instructive. Colorado was selected to study the supply of Church privileges, and it was determined to extend the survey. "It was the opinion of the majority that there is decided overchurching, chiefly in the small towns. Evidence adduced shows that it is much worse in Colorado than the report had in-

dicated. In many cases, however, the situation is due to expectations which have failed to be realized, that the towns would grow so as to require the various churches. In not a few instances population has actually receded. In many a town the overlapping is more apparent than real. A continent trotter on the run through a town of a thousand people counts seven church bellfries. But, if he only knew it, four of them are to accommodate recent comers from four quarters of the earth who cannot yet understand the Word of God in each other's tongue. Another is of some trivial, half-pagan sect for which organic Christianity cannot be held responsible. There are substantially but two churches in that town, one Roman Catholic and one standard Protestant church. Often, too, churches in small towns minister to considerable districts of surrounding country. The opinion was frequently expressed that there might be and ought to be more of this." The report of this council showed, we think, the field that exists for our Church to be chosen to fill the void in villages and towns of the character referred to. The field is there. Again we have an illustration, we think, of what might be done by the emigrant Englishman if he only consistently, conscientiously and prayerfully began with his neighbours to read the Church service on Sundays, and to follow up with deacons or catechists in the day of small things. This committee on one hand was not ready to retain the freedom of denominational propaganda, and in the next portion, admitted that the rural regions are fearfully neglected, especially when the strength of the religious ancestry was on the farms. "Young people live to maturity and die within thirty miles of San Francisco with no religious privileges." Is not the common school with no teaching of the Bible or religion the chief cause of this mental atrophy, yet not a single speaker suggested it.

#### Responsive Singing.

In the days not so long ago, before the surpliced or non-surpliced choirs, it was difficult to get any responses in Church. People were afraid of their own voices, and so the clergyman's verse would be heard, there would be a murmur followed by a clearly-read verse from the reading-desk. We sometimes wonder what would happen were the choir to stop, because apparently the pews are just as silent as they ever were. Now the Church Family Newspaper suggests that little groups of practised singers should be stationed in various parts of a church, a proceeding which would soon infuse new life into the hymn singing. It is all very well to blame congregations for not singing, but our experience is that too often it is impossible to join in the Church's Canticles unless one is a trained musician, or wishes to run the risk of being looked upon as a nuisance by one's fellow-worshippers. Reference has often been made to Archbishop Temple's somewhat rough uncouth voice, and when asked on one occasion whether he could sing, his Grace answered, "No, but I can make a joyful noise."

#### Treating.

This is an indefensible habit. So far as we know no good can come of it. On the contrary, by it much harm is done. If the truth could be told many and many a home has been wrecked by the indulgence of the father in the habit of treating. We have more than once in these columns strongly expressed our sense of the harm done by the treating habit, and we cannot too strongly express our approval of the proposed action of Sir James Whitney and his government towards the repression of treating. One of the worst features of the custom is that it tempts young men to spend time and money in the bar-room that could much more profitably be spent elsewhere. It also tends to fix them in the practice of a harmful habit in the days of their youth.

A habit that they will find very hard indeed to rid themselves of as time goes on. It would be a great boon to the young men of Canada if restrictions were placed on this injurious habit of treating.

#### Protestant Germany.

We seldom hear anything from Protestant Germany. The popular impression is of a community where the children are carefully brought up and prepared for confirmation by a class of worthy pastors and of other clerics who are profound students of theology and propound startling theories which are forgotten in a few years. An unusual excitement has been caused by the prescription of Pastor Karl Jathe, of Cologne, for doctrinal heterodoxy. He is said to be no orator or great scholar, is now about sixty, and has almost been forced to the front in a movement which has many adherents. This movement aims at getting rid of the majority of Christian dogmas, and the placing of the ethical doctrines of Christ on a severely rationalistic basis. It seems at this distance as if the defenders of the doctrines, tenets, and spiritual conceptions of Christianity could not have done otherwise.

#### Professor Blackie's Last Poem.

Under the title of *Sixty Years in the Wilderness*, Henry Lucy is publishing his recollections of the interesting people he has known. His wilderness must have been a pleasant and enviable one. In a recent portion in the *Cornhill*, Mr. Lucy—*is it not Sir Henry?*—tells what he knew of Professor Stuart Blackie, that genial man who if he had been gifted with as much ballast as brains would have been a power. We did not credit Professor Blackie with the patience needed to be a verse writer but it seems that he was. "A few months before he died, writing to his nephew, he added what were probably the last of the many verses with which he was accustomed to embroider his correspondence with intimate friends:—  
"Not death is evil, but the way to death:  
Through dim divinings and with scanty breath  
A length of deedless days and sleepless nights  
Sown with all sorrows, shorn of all delights.  
Teach me, O God, in might and mercy sure,  
Teach me, the child of joyance, to endure;  
Endure in truth, no easy thing to learn,  
And how to learn it, be thy main concern.  
Though now thou canst not march with rattling speed  
Thy soul shall shape thy thought into a deed.  
Look round and find some useful thing to do  
And God will make it pleasant work for you."

#### THE FORWARD MOVEMENT IN CONNECTION WITH KING'S COLLEGE, WINDSOR, NOVA SCOTIA.

By the kindness of Mr. R. V. Harris, of Halifax, the secretary of the recently inaugurated Forward Movement for increasing the endowment of King's College, we have been furnished with a detailed account of the late campaign. The amount asked for was \$125,000, payment of which was to be spread over five years. As a result of the first appeal last autumn a sum of about \$50,000 has been collected to date. This is a beginning, and the prospects for obtaining the entire sum within a reasonable time are very bright. Meanwhile, under Canon Powell's able administration the College is greatly prospering, the attendance at present being the largest in its history. We have much pleasure in again heartily commending this movement to Nova Scotia Churchmen in Ontario and other portions of the Dominion. It is a deserving object for their liberality. King's College, apart from its historical charms, is doing a noble work for the Church

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in the Maritime Provinces and in other portions of the Dominion. It is in no sense a party institution. It is as wide as the Church of England, and has never turned out one brand or type of Churchman. Its graduates represent all schools of thought in the Church to-day. The training, scholastic and theological, is now a very thorough one. The Arts course has recently been lengthened to four years. Practically all candidates for the ministry "take Arts," and it is a great advantage that they can be taken concurrently with theology, which, of course, cannot be done to the same advantage in the case of a purely theological college, to which status it has been more than once proposed to reduce King's. If all that King's did was to supply our Ontario clergymen with a sound Arts course, its existence would be amply justified, but it is doing an excellent work besides, and has turned out engineers, who have made their mark in all parts of the continent, having honourably distinguished themselves in every department of their work. The efficiency of King's College engineers has more than once been publicly affirmed by competent authorities. The faculty of theology is now composed of two resident professors, Rev. Canon Vroom and Dr. Hunt, and two lecturers. The work of the College in this department can be best judged by its results without indulging in any invidious comparisons. It will be, we think, very generally conceded, by those in a position to judge, that the clerical graduates of King's College have been as a body remarkably, we are tempted to say singularly, successful in their work. In no portion of the Dominion is the condition of the Church so generally satisfactory as it is in the Maritime Provinces. For steadfastness, liberality and loyalty to their clergy and all those qualities which characterize what is known as the "good Churchman," our brethren of the two dioceses by the sea, will compare favourably with any other body of Church people in any other region on this continent, and this largely as the result of the influence of King's College. This is borne out by figures, for according to the list available, the Church of England in the Maritime Provinces, alone in the Dominion, showed an increase, actual or relative, greater than that of the general population. King's College, therefore, deserves well of the Church, not only in the Maritime Provinces, but in the whole Dominion. With the excellent start already made we have every confidence that the whole amount asked for will be raised within a reasonable time. Surely there should be some wealthy Churchman who would regard it as a privilege to have an opportunity of helping forward this movement. King's College appeals to all Canadians on so many grounds, religious, practical, historical and sentimental. It is the most interesting institution of its kind, or perhaps of any kind in Canada to-day. It is one of our few recently historical landmarks. To allow it to finally collapse for lack of funds would be a disgrace to the whole Canadian Church. But this we refuse to contemplate even as a remote possibility. We have every reason for confidently anticipating the complete success of the movement so auspiciously begun, and only begun. Mr. Reginald V. Harris, Barrister of Halifax, N.S., will gladly furnish all particulars.

**INTERCOMMUNION.**

An interesting discussion has been going on for some time in the English Church papers on the subject of admitting dissenters to the Holy Communion. A great many of the letters, we must confess, were a revelation to us. We had no idea how widespread it had become in England, the practice of adminis-

tering Holy Communion to any known dissenter who might present himself. So far as our personal knowledge goes, the practice is vastly commoner in England than with us in Canada, although, of course, here it is by no means unknown, and is undoubtedly becoming more frequent. In England we find, it is contended in some quarters, that pious dissenters have a tacit right to partake at our altars. The rubric concerning Confirmation, it is urged, is only a piece of "domestic discipline," and intended for those born and brought up in the Church, and not for pious and well disposed outsiders. This sounds plausible but its fallaciousness is immediately apparent on consideration of the circumstances of the case. When this rubric was drawn up there was no such thing as dissent in England, in the eye of the law. The whole nation, it was assumed, were members of the Church. There were no pious outsiders to be exempted from the rubric. It applied to every baptized Briton, for both Scotland and Ireland were then legally "Episcopalian." From an ecclesiastical standpoint therefore this claim cannot certainly be made good. The Confirmation test was certainly intended for universal application, and the "rigorists" certainly have the letter of the law on their side. But the question is arguable on other and broader grounds. There have been vast and far-reaching changes since the enactment of the rubric. Multitudes of Christian people have grown up in hereditary estrangement from the Church, from no act of their own. They are outside of the Church only by the accident of their birth. They are dissenters by the force of circumstances over which they have had no control. Such people may have the warmest affection and respect for the Church, and still remain attached to the religious body in which they have been born and brought up, and possibly their ancestors before them for many generations. To vigorously apply the rubric to individuals of this description is surely to strain a point, and to go beyond its spirit. The occasional admission of a pious, well-disposed "dissenter" to Holy Communion violates no known fundamental principle of Anglicanism. The genius of Anglicanism is toleration. No human ingenuity could possibly torture any of the distinctive formularies of our Church into affirming that our "separated brethren" are in a state of deadly sin, and only worthy to be treated as "publicans and heathens," and sternly excluded from all spiritual intercourse. No, the Church of England has learned, that as it always "takes two to make a quarrel," so she has her own share in the blame of our "unhappy divisions," and that she has neither an historical nor a moral right to assume an attitude which practically throws all the blame on one side. Taken literally, of course, the Church's formularies may seem rigid enough, but this, as we have already shown, was due to the peculiar politico-religious conditions prevailing at the time of the last revision. Loyalty and Churchmanship in these days were (rightly or wrongly, it is not for us to say) associated, and the Church was then, in a sense, hardly to be conceived by the modern man, a political institution, or at all events it was used as such by those in authority. But all this was only temporary and accidental. It made her seem intolerant in spite of herself. This character had been foisted on the Church of England, not altogether blameworthy. By the force of circumstances she had become the upholder of a particular form of government. All governments in these days were intolerant, and "evil communications corrupt good manners." But this was only a passing phase. The Church of England is essentially tolerant at heart, and the occasional admission of pious "outsiders" to her altars is certainly in keeping with the deeper spirit of her formularies. The sweeping general invitation to "all and sundry" which some impulsive clergyman occasionally indulge in is however quite another proposition.

**FROM WEEK TO WEEK.**

**Spectator's Comments and Notes of Public Interest.**

The Canadian Churchman has lost its head and directing force, the Canadian Church a devoted, earnest, energetic and useful son, and "Spectator" a much-valued friend. It is now a little over eight years since "Spectator" began to contribute to this paper, and during all that time there has never been the slightest unpleasantness or misunderstanding. Every year has only served to confirm the friendship and increase the respect in which he was held. He was absolutely straight as a business man, and extremely keen to advance the interests of the Church. The greatest pleasure that could be given him was to express appreciation of his paper, and no other compliment touched him with half the force of the commendation of a subscriber who might refer to his attitude at some critical moment as "just and fair." He really desired to merit that description of his dealings, and we believe he succeeded. When first "Spectator" stepped out of the conventional path of Church journalism and began to point out defects in prevailing ecclesiastical methods and outlining what he conceived to be the better way, Mr. Wootten was a little nervous. We asked him to give us a fair opportunity to justify the departure. This he granted. Not long after, when we had poured a little wholesome advice into the ears of the Board of Management, he received several letters calling upon him to silence this presumptuous writer. He forwarded the letters to us with the pencilled comment appended, "Go right ahead." From that day onward there was a perfect understanding between us. He was often disposed to suppress letters that bore rather heavily upon "Spectator," but he was always encouraged to publish them, for, as we were publicly discussing topics of general interest, we must submit to criticism. The only stipulation ever made was that we would not stand letters that raised personalities. So long as criticism fell upon our opinions and arguments, they might be as severe as they pleased. In this Mr. Wootten loyally supported the writer, with the result that in all these years not a single correspondent whose letters have appeared in The Churchman has given rise to a shadow of resentment. We certainly could not have cooperated with a man more fair or just.

In a local parish magazine a hymn is printed whose authorship is attributed to Miss Pauline Johnson. It begins:—

"Far off our brethren's voices  
Are borne from distant lands."

It is manifest that serious set of blunders has been made in connection with this hymn. In the first place, it is included in a recent edition of Miss Johnson's poems published in England, and some time ago it was issued by one of the diocesan branches of the Woman's Auxiliary—Huron, if we are not mistaken—and has been widely used in Woman's Auxiliary meetings all over Canada as Pauline Johnson's hymn. It now appears in a parish magazine, and will apparently appear and reappear as such unless Miss Johnson repudiates it herself. Not long ago Canon Welch, now Vicar of Wakefield, wrote to the Church Times calling attention to the fact that three of the four verses were certainly not the production of Miss Johnson at all, but of the well-known hymn writer, Doctor Stone, he who wrote "The Church's One Foundation." On this point the Canon was very positive and explicit. He said that the remaining verse might be Miss Johnson's—of that he was not in a position to speak, but the three others referred to were certainly not. In regard to the verse of which Canon Welch disclaimed any knowledge, "Spectator" is in a position to declare that it

was written by a lady in Montreal and a member of his congregation, the widow of the late Canon H. J. Evans. It formed a part of a hymn which she wrote years ago, and was published in the early days of the Letter Leaflet. Mrs. Evans never valued the hymn very highly from a literary point of view, and this particular verse was very effectively impressed upon her mind because of the fact that her children were wont to poke fun at her because of the necessity of placing the accent on the first syllable of Qu'Appelle. It runs thus:—

"Remote, where Athabasca  
Her beacon cross uprears,  
And Qu'Appelle's lonely heralds  
Toil though the waiting years."

There is no manner of doubt about the authorship of this verse, so that not one line of the whole hymn belongs to Miss Johnson. It is most unfortunate that this error should have found currency, for we presume that it has occurred without Miss Johnson's knowledge. Nothing but harm can come of a perpetuation of the error, and the hymn ought to be expunged from future editions of her poems. It would be well, too, if the Woman's Auxiliary would set the example of accuracy in this matter. It may be added that Mrs. Evans, the author of the verse referred to, has a hymn in the Book of Common Praise:—

"The love of Christ constraineth,  
Oh, let the watchword ring."

Spectator.

### Brotherhood of St. Andrew

**Strathcona.**—Holy Trinity.—Mr. J. A. Birmingham, travelling secretary of the Brotherhood of St. Andrew, paid the city of Edmonton a visit on the 17th and 18th of March. Mr. Birmingham held a number of meetings during his short stay; a great deal of interest was manifested and the Brotherhood work received a decided impetus as a result. On Sunday morning, March 17th, Mr. Birmingham preached at Holy Trinity and gave a splendid account of Brotherhood work in different centres in Canada, the methods pursued and the great good accomplished. In a most graphic and telling manner he recounted example after example of how weak congregations have been revived, Bible classes formed, Sunday schools helped, and visiting done by Brotherhood workers. At the close of the service four men were admitted as members to the local chapter. Again in the afternoon the secretary addressed the Sunday School and gave a most helpful Bible talk to the Boys' Bible Class. In the evening Mr. Birmingham preached at St. Paul's Church and again gave a splendid resume of Brotherhood work. On Monday, 18th, a great deal of local work was transacted. Men visited and the different clergymen of the city were called upon to enlist their sympathy and support.

**Calgary.**—On the evening of the 18th a grand rally of all the Chapters of the city with other men and boys was held in All Saints' Schoolroom, when Mr. Birmingham gave a most helpful talk on Christian living and the ideals that should inspire a Brotherhood man. The Rev. C. Carruthers, the other appointed speaker, dwelt on the necessity of conviction in these rather loose thinking days. He eloquently portrayed the great achievements that have been wrought in Christianity by men who were convinced, and showed that only by personal conviction and personal service can much good be done. Mr. Birmingham's visit was a great pleasure and help to all and a return visit from him is eagerly looked for.

Repentance is a work carried on at divers times, and but gradually, and with many reverses perfected. It is a work never complete, never entire, unfinished both in its inherent imperfection, and on the account of the fresh and fresh occasions of exercising it. The truest penitence no more comes at first than perfect conformity to any other part of God's law. It is gained by long practice, it will come at length.  
Dr. Newman.

## The Churchwoman

### OTTAWA.

**Ottawa.**—St. George's.—The annual meeting of the W.A. of this church was held lately when the following officers were re-elected for the year: Hon. pres., Mrs. J. M. Snowden; pres., Mrs. Fred White; vice-pres., Mrs. J. B. Fraser, and Mrs. G. B. Greene; secretary, Mrs. Fred Graham; treasurer, Mrs. Charles Stuart. Addresses were given by the Rev. J. M. Snowden, and by the Rev. W. W. Craig, and the sum of \$25 was presented to Mrs. Adam Shortt towards the Travellers' Aid Society, being the proceeds of a tea given by Mrs. George Newcombe. Refreshments were afterwards served.

**St. Alban's.**—The annual meeting of the Junior Auxiliary of the W.A. of this church was held recently at the home of Mrs. Caddy, who is the energetic superintendent of the auxiliary. During the last year the auxiliary has accomplished a great amount of work, and the reports were most encouraging. The Ven. Archdeacon Bogert was present and gave a short address of encouragement. The chair was occupied by the president, Miss Frances Jarvis. The secretary, Miss Dorothy Lett, reported 16 members on the roll, 6 monthly and 15 sewing meetings held during the year; a blind girl in India, Marjorie McCullough, supported and educated by this branch and several missions ably assisted. Miss Sally Reiffenstein, treasurer, reported the total receipts for the year just ended to be \$40.45; expenditure, \$34.22; leaving cash on hand of \$6.23. The Dorcas work was given an excellent report by the secretary, Miss Muriel Skuce. Toys and candy were given towards bales which were sent to St. Peter's Mission, Rupert's Land, and part of an outfit for Victoria Halketts at Lac la Rouge Mission was also supplied. The total value of the Dorcas work was \$10.27. Miss Parmelee spoke to the members on the mission boxes and also congratulated them upon the business-like manner in which they conducted the meeting. An address was given by Miss T. C. Wicksteed on a visit paid to two Indian missions in British Columbia. Miss Wicksteed kindly took the place of Mrs. George Greene who was to have delivered an address but was unable to do so owing to illness. The election of officers resulted as follows: President, Miss Frances Jarvis; general secretary, Miss Dorothy Lett; treasurer, Miss Sally Reiffenstein; Dorcas secretary, Miss Muriel Skuce; box secretary, Miss Beatrice Staples; secretary of literature, Miss Ethel Merritt.

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### NIAGARA.

**Hamilton.**—All Saints'.—On Wednesday afternoon, the 3rd inst., when Archdeacon Forneret paid his usual weekly visit to the meeting of the W.A. of this church, he was presented by the members with a beautiful Master of Arts hood of McGill University, of which the Archdeacon is a graduate. The Archdeacon was taken completely by surprise, and very cordially expressed his gratitude to the thoughtful donors. The hood is of the latest pattern, of silk, black, lined with pale blue, and supercedes the old pattern and colours of black, lined with crimson and edged with white. The hood makes an appropriate and useful Easter gift.

**Church of the Ascension.**—On Wednesday, April 3rd, at a meeting of the W.A. of this



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church, Mrs. F. W. Gates, on behalf of the ladies of the congregation, gave Mrs. Wade a well-filled purse of gold and a handsome bouquet of American beauty roses as an expression of their appreciation of her services as president of the W.A. Mrs. Wade was deeply moved by this evidence of regard, and feelingly thanked the ladies for it. Refreshments were afterwards served by the ladies.

As the date of the usual monthly meeting of the Diocesan Board of the W.A. came on April 3rd, in Holy Week, it was held on the previous Wednesday, March 27th, at St. Matthew's Church, when the Holy Communion was celebrated at 10 a.m. in the church, the rector, the Rev. W. E. White, being the celebrant. The business meeting was held in the Sunday School at 10.45 a.m., Mrs. Leather, the president, in the chair, the opening prayer being read by the rector, who afterwards gave an instructive address on a part of the 21st Psalm. He also alluded most feelingly to the passing of the late Bishop DuMoulin, which took place on March 20th of last year. He then spoke on the Resurrection and its hopes, especially dwelling on some words of St. Paul, "Alive unto God." All our actions should be the outcome of our being alive unto God. After the rector's address the minutes of the last meeting were read and adopted. The recording secretary reported the formation of two new girls' branches, one at St. George's, St. Catharines, with eighteen members, and the other at Stoney Creek with fourteen members. A Junior Branch has been formed at the Mission Church, West Hamilton, with a membership of twenty-four. The Dorcas secretary reports one bale shipped during the past month, expenditure on the same, \$20.27, and on church furnishings \$25. The Literature Committee reported receipts, \$0.55; expenditure, \$3.10. Seventeen new subscribers have been added to the "Leaflet," bringing the total to 1,541. One new subscriber to the E.C.D.F. The secretary of the Babies' Branches wishes the names of all members to be sent to her before next week. The treasurer reported that the receipts greatly exceeded those of last year. The Rev. Mr. Lund, a missionary who had been sent to China by the Branch of our Church in the United States, then gave a most interesting address on China itself and work among the Chinese. He said that their Branch of the Church had done educational as well as the work of evangelization. To this he attributed their great success among the Chinese, that education and Christianity had gone hand-in-hand. He said things were moving very fast among this people. What the outcome of it would be God alone could tell. The leaders of the people now are men who have read the Bible, men of enlarged views. He told of an old Chinese priest, who, after having read the Scriptures, turned out the idols and proceeded to turn the temple into a Christian church, teaching his people the Gospel of Christ. A vote of thanks for this most interesting address was passed. A vote of sympathy was passed the members of the Welland Branch at the death of Miss Davis, who had been a most zealous worker among them. It was announced that the annual meeting would take place on April 30th and May 1st and 2nd. Mrs. Dalley, first vice-president, expressed a hope that all would do the utmost to entertain the visiting delegates. The meeting closed with the singing of the Doxology.

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### HURON.

**London.**—The twenty-fifth annual meeting of the Huron Diocesan Branch of the W.A. opened on Tuesday, March 26th, with a celebration of the Holy Communion in St. Paul's Cathedral, London, when the Lord Bishop of Huron preached the annual sermon from the text, "No man cometh unto the Father but by Me," St. John 14.6. He asked his hearers to consider the bearing of the words on the heathen world and our attitude towards it, both inclusively and exclusively. At first sight they seem to limit the coming to the Father to comparatively few, but wherever there is the slightest glimpse of light, the slightest stirring of aspiration towards God, there is Christ, and wherever Christ is there is access to the Father. Christ is the only source of light, in Christian and in heathen lands. God's love is as wide as the sea, it embraces all, no nation is shut out. But there is also an exclusive sense to the text. The elements of truth in heathen religions have not brought help. Christianity is not one of many religions to bring men to God; other religions tend to lead them away, their fruits are in the direction of degradation.

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behalf of the Mrs. Wade a handsome bouquet in expression of her respect as president deeply moved by feelingly thanked were afterwards

thly meeting of came on April on the previous St. Matthew's union was cele- the rector, the celebrant. The e Sunday School e president, in ing read by the instructive ad- 'salm. He also ising of the late place on March e on the Resur- ily dwelling on unto God. All ne of our being r's address the were read and ily reported the ches, one at St. eigheten mem- Creek with four- anch has been West Hamilton, ur. The Dorcas ped during the e same, \$20.27.

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annual meeting of the W.A. opened celebration of the atedral, London, on preached the 'No man cometh John 14.6. He ie bearing of the our attitude to- and exclusively. it the coming to w, but wherever light, the slight- ds God, there is there is access to source of light, is. God's love is all, no nation is n exclusive sense ents of truth in ht help. Christi- ons to bring men lead them away, n of degradation.

The command, "Go ye into all the world and preach the gospel" was given to lead them to the Father. St. Paul considered he had a mission to all nations, cultured and savage. The conviction that there is only one Saviour and one Church accounts for the tremendous missionary impulse of the apostolic age. It is the conviction that without Christ the whole world is lost that sends missionaries forth to-day, sustains them in their work and brings the means for their support; without it Christian missions would be an impertinence. It is in that conviction the work of the W.A. must be carried on, and the same certainty that makes us ardent supporters of missions abroad will make us strong for the work of the Church at home. A large number of delegates and members communicated, and the thank-offering amounting to \$638.14 was presented, to which was afterwards added that of the Junior Branches in London, making \$685.67 in all. In the evening a reception was given by the Bishop and Mrs. Williams at Bishopstowe to the whole W.A., when keen appreciation of their genial hospitality was felt by all and a time of social converse was thoroughly enjoyed. On Wednesday the business sessions were entered upon. The president, Mrs. Sage, in her address welcomed the delegates and feelingly referred to the dear sisters who had passed into the unseen world, after which she briefly reviewed the work of the past twenty-five years since the Huron W.A. was started by the sainted Bishop Baldwin, paying an earnest tribute to his memory and his work as well as to that of Mrs. Baldwin and other enthusiastic workers, some of whom are still with us, notably Mrs. Boomer and Mrs. Falls. She traced the gradual extension of the work, the taking of one pledge after another, the education of missionaries' children and the sending out of our first missionaries. Many other subjects were referred to, including the Triennial Meeting in Winnipeg, the appreciation and co-operation so heartily given by Bishop Williams and the appropriate method of celebrating the completion of a quarter of a century of successful work by erecting two churches in Athabasca to the memory of Bishop Baldwin. An additional church is to be given as a memorial to Bishop Holmes, and the greater part of the funds for all are already in hand. The reports of the officers showed progress all along the line, all obligations being met, including pledges for missionaries' salaries; seven children are being educated wholly or in part from the Education Fund; 121 bales costing more than \$2,800 were sent to the North-West besides others to China and Africa, also church and hospital furnishings; the treasurer's receipts were \$1,000 more than last year and nearly \$1,100 in the Appeal Fund was voted for various objects, chiefly in the North-West but also for work in China and Korea. On Wednesday evening a large gathering was addressed by the Bishop, the Rev. A. J. Vale, of Hay River Mission, Athabasca, and Miss Wade, of China. The latter spoke most hopefully of the great changes taking place in China and the growing influence of Christianity. The leading spirit of the revolution are either Christians or Christian sympathizers, and two-thirds of the delegates chosen to the national gathering were Christians. She told how happy the converts are in their simple faith, of their faithful witness for Christ in times of persecution and distress, yet there are great masses untouched and the power of the Holy Ghost is needed more than ever in this sudden popularity of the Christian faith. In an earnest plea for more workers she bore eloquent testimony to the privilege of going to the foreign field and the joy of working there for Christ. Mr. Vale told of the work among the Indians and Eskimos of the far north where not long ago they had but two mails a year, flour was \$13.25 a cwt., and coal oil \$2.15 a gallon, and the nearest neighbour 250 miles away. Conditions are gradually improving and a new boat for which he asks contributions will materially lessen the cost of freight and enable the Bishop to visit the scattered mission stations. The Hay River school tries to give the Indian children the best training for the life among their own people, and they are very quick at teaching others what they have themselves learned. These missionaries also addressed the Junior Branches on Thursday and on the same day a deeply spiritual paper on Consecration was given by Mrs. Gossage, of Hespeler. On Thursday evening a delightful lecture on Japan, illustrated by limelight views, by Mrs. Willoughby Cummings of Toronto, brought a most successful annual to a close. A bountiful luncheon was provided by the ladies of London during the three days of the meetings, which was fully appreciated by the delegates. The following officers for the ensuing year were elected:—President, Mrs. Sage, re-elected; first vice-president, Mrs. De la Hooke; second vice-president, Mrs. Richardson; recording secretary, Mrs. Helen M. C. Dillon; corresponding

secretary, Mrs. H. O. Falls; treasurer, Mrs. J. D. P. Smith; Dorcas secretary-treasurer, Miss A. H. Gower; secretary-treasurer of juniors, Mrs. S. K. Bower; secretary-treasurer of literature, Miss J. Moore; editor of Leaflet, Mrs. Graham; superintendent of babies' branch, Miss Priddis; conveners of committees, Mrs. Robinson, Mrs. K. Elliott, Mrs. Walker, Mrs. Callard, Mrs. Edwards. All the pledges of the past year, amounting to \$1,760 in all were renewed, and an increase of \$200 for the salaries of missionaries was voted. Among the grants voted were: superintendent to pledge fund, \$360; school building at Hay River, \$50; new boat for Mackenzie River Diocese, \$50; seating Moosehide Church, Yukon, \$45; and smaller grants amounting to \$360.

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COLUMBIA.

Victoria.—There was a good attendance at the annual meeting of the Mothers' Union held on Tuesday afternoon, March 26th, in the Schoolroom of Christ Church Cathedral. The meeting was opened by Mrs. Miller, who introduced the new president, Mrs. Roper, expressing on behalf of the members the pleasure they all felt in having both the Bishop and Mrs. Roper with them, and how gratified they were that the latter had consented to become president of the union. The business of the afternoon included the reading of the reports by the secretary-treasurer, Mrs. Stirling, which showed a total membership of 59, and a balance in hand of \$9.94. It was also announced that the society hoped to be able to arrange for regular monthly meetings in future. At the conclusion of the business proceedings the Bishop of Columbia gave a short address to the members of the society, saying that he had made a careful study of the objects of the Union and had found that it had been organized in England in 1896, since when the idea had spread all over the world and was operating in England, Ireland, Scotland, India, China, Japan, Africa, and Canada, embracing no less than ninety dioceses. Victoria had but the one parish branch of St. Barnabas, and it was urged that the society should make an effort to found parish branches, it being particularly essential that a strong cathedral branch should be organized. The Bishop went on to expound the objects of the Mothers' Union, saying that the three principal ones were the unholding of the sanctity of marriage; the rousing in mothers of a sense of their parental responsibilities; and the organizing in every district of numbers of women who would give first place in their lives to teaching their children the purity and holiness of life. He pointed out that there was much in the training of children, and that to-day great thought was given to the best physical conditions and the importance of moral training on the child. There were, he said, four great influences in the everyday life of the child: First, the school teacher; second, the Sunday School teacher; third, the clergy in the church; and last, the greatest of all, the mother in the home. The mother, remembering the imitative power of the child, should model her life and be guided in her actions and words by the knowledge that her children would be watching her and making mental notes of her conduct. She should have high ideals, as through her the child's character would be moulded. In the schools he had seen the wonderful influence exerted by the teachers over the pupils. In visiting one of the city schools recently he had been much impressed by the elaborate nature of the equipment with which the building was fitted for the purpose of helping the pupils forward with their work, and would like to suggest that the teachers should be invited occasionally to talk to the mothers about the training of the children.

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Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—St. Thomas'.—The morning's service at this church on Sunday, March 24th, was of special interest to the congregation and parish, inasmuch as the newly-appointed junior curate, the Rev. A. Clayton, was ordained deacon by Right Rev. Llewellyn Jones, Bishop of Newfoundland. The young clergyman comes from Manchester, having been educated at St. Augustine's and Durham. Besides the Bishop, there were present of the clergy the Rev. G. R. Godden, rector of St. Thomas', who was chaplain; the Rev. Canon Bolt, who presented the candidate for ordination, and the preacher, the Rev. Canon White, of the cathedral. Canon White based an unusually forceful sermon upon the words, "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?" (St. John vi. 9). The sermon was a practical and thoughtful exposition of the work of the ministry, the necessity for such work, the growing eagerness of the people for spiritual things, and the sympathetic help which should be extended in accord with the Master's teaching, together with a graceful and pleasing reference to the new curate, whose youth, and the fact that he was a stranger to the Colony and congregation, as also that he was entering upon his life's work in our midst, suggested a welcome and sympathy that would be stimulating and helpful. A large congregation was present, and the service throughout was enjoyable as it was inspiring.

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NOVA SCOTIA.

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

Halifax.—C. of E. Institute. — The Managing Committee of the Church of England Institute has appointed the following committees for the ensuing year: Membership—F. W. Bissett (chairman), Thomas Brown, Dr. M. A. B. Smith, S. R. Cossey, G. D. Wilson, T. I. D. Moffatt, Capt. W. R. Lugar, A. E. B. Dauphinee, C. H. Harvey, R. A. Johnson, Howard Whiston, J. C. Jones, E. W. Sim, A. C. Wilson, G. E. M. Stephens, F. L. Davidson, G. E. E. Nichols. Entertainment—T. I. D. Moffatt (chairman), Rev. K. C. Hind, G. F. Austen, T. Abbott Cumming, A. Erwin, H. S. Hill. Religious Work—A. B. Wiswell (chairman), Dr. M. A. B. Smith, William Currie, Rev. S. J. Woodroffe, F. A. Bowman, Rev. S. H. Prince, R. J. Wilson, Rev. F. W. Sykes, Rev. V. E. Harris, Rev. C. W. Vernon. Billiards—F. W. Bissett (chairman), James R. Harris, F. Hiltz, Dr. W. B. Almon, W. J. Roue, C. S. Stayner. Library—Dr. M. A. B. Smith, Rev. C. W. Vernon, Rev. V. E. Harris. Gymnasium—G. R. Wilson (chairman), F. W. Micklewright, C. A. Prescott, H. D. Romans, James Woodill, George Tracey, F. W. Hanwright. Literature.—M. J. F. Bowman (chairman), Thomas Brown, Rev. V. E. Harris, William Le Vesconte, E. Lawson Fenerty, G. E. E. Nichols, Rev. H. W. Cunningham. Visiting Sick—Dr. M. A. B. Smith (chairman), Rev. V. E. Harris, Rev. C. W. Vernon, A. B. Wiswell, Rev. Canon Hind. Fabric Committee—R. A. Johnson (chairman), Thomas Brown, G. E. E. Nichols, C. A. Prescott. Committee on Sustentation Fund—Thomas Brown (chairman), G. D. Wilson, G. E. Nichols, Dr. M. A. B. Smith, A. E. B. Dauphinee, A. deB. Tremaine, C. H. Harvey, C. E. Wainwright, T. I. D. Moffatt, J. C. Jones. Church Institute Boy Scouts—C. H. Harvey (chairman), Thomas Brown, G. F. Pearson, F. W. Micklewright, George Tracey, C. W. Gunning, Dr. F. W. Stevens, C. T. Smithers, James Woodill, M. J. F. Bowman, Walter Halladey, E. W. W. Sim, J. W. Willis, Rev. C. W. Vernon.

Church of England Institute.—On Sunday afternoon, March 31st, the Rev. C. W. Vernon gave the concluding lecture of the interesting Lenten course of the present year on "The Problem of the Reunion of Christendom," his subject being, "The Vision of Unity." Mr. A. B. Wiswell, the chairman of the Institute's Religious Work Committee, presided.

## MONTREAL.

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

Portage du Fort.—St. George's.—Mr. Bayard Atkinson, son of the Rev. Robert Atkinson, has been a patient during the past six weeks in the General Hospital at Ottawa. Young Mr. Atkinson underwent an operation for appendicitis, and an intestinal growth added to the seriousness of the case. Much sympathy has been felt for Mr. and Mrs. Atkinson, and we are glad to state that there is now a prospect of recovery. Mr. William Thomson, an old and valued member of the congregation, passed away a few weeks ago. In the absence of the incumbent, who was with his sick son in Ottawa, the Rev. J. S. S. Seaman, M.A., officiated. Miss M. Thomson, organist of St. Paul's, Shawville, is the only surviving daughter.

## ONTARIO.

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

Kingston.—St. George's Cathedral.—A ten days' mission was begun on Thursday, March 28th, in this cathedral, conducted by the Rev. Walter Simpson, of the Mission College, All Hallows', Barking, and secretary of the Bishop of London's Evangelistic Council. Great interest has been aroused, and the various services were well attended. Mr. Simpson's attractive and earnest delivery, together with his straightforward and direct presentation of fundamental truths, command the attention of all his hearers. He also addressed the students at Queen's University, and the R.M.C. Cadets in the course of his stay in this city.

St. Paul's.—At the special service held in this church in connection with the visit of the Grand Provincial L.O.L. the following clergy were present in their robes and some assisted in the service: The Dean of Ontario, Canons Grout and Cooke, and Revs. R. H. Steacy, W. H. Smith, F. D. Woodcock, T. F. Dowdell, A. E. Smart, W. E. Kidd, A. O. Cooke, A. Creaggan. The special preacher was the Rev. W. F. Fitzgerald, whose sermon on the "Anglican Position" has been described in the local papers as a brilliant and able one.

St. Paul's.—There were 156 communicants at early celebration on Easter Day and 60 at the 11 o'clock celebration. There were very large congregations at all the services. In the evening the church was crowded. The vicar, the Rev. W. F. Fitzgerald, officiated.

## OTTAWA.

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

Ottawa.—St. John the Evangelist.—Major the Rev. E. H. Capp, curate of this church, will shortly be gazetted as chaplain of the 43rd D.C.O.R. His resignation as chaplain of the 97th Algonquin Rifles has been accepted and his transfer recommended by the officers of the 43rd. He will succeed Rev. J. M. Snowdon, rector of St. George's Church, who held the office for about twelve years. The appointment of Rev. E. H. Capp will be a popular one. All the time that he has been in Ottawa he has evinced an active interest in the affairs of the men, although he was not officially attached to them in any way. The corps from which Mr. Capp has resigned is one of the most difficult charges in the Province. The 97th or "Black Algomans," as they are called, is composed chiefly of half-breeds, Indians and woodsmen. They are very difficult to handle, but Rev. Mr. Capp by the devotion he displayed to his men was able to keep the corps in harmony, and gave them the religious attention they required. His resignation was accepted with sincere regret. The commanding officer stating that the regiment would be compelled to search a long time before they could get a man equal to him. The Rev. E. H. Capp has also a good record of service with another corps. While attending Toronto University he was a member of the Queen's Own, being a private in K Company. The year previous to his appointment as chaplain of the "Black Algomans" he was in camp, and obtained the rank of quartermaster, serving in that capacity with the regiment.

St. John's.—This church was burnt down in January last, and so far, from special circumstances, no move had been made to rebuild. Services have been held regularly in the spacious schoolhouse, which is well filled. Fortunately the old organ taken out of the church when the splen-

did new instrument was installed, was placed in the Sunday School hall and is now used. The vestments of the choir were all destroyed, but it is hoped they will be replaced by Easter Day, as a generous member of the congregation has offered to defray the whole cost. Immediately after the fire the ladies set to work to raise money for furnishing the new church, and have succeeded beyond their expectations, and the girls of the Auxiliary have already collected some \$130 for a new font. This church was unable to join the City Mission with the other parishes. The brass lectern and reading desk and altar rails, with the offertory plates and vases were all saved and have been cleaned and polished like new ones. All the books were destroyed, but they have been replaced by gifts from several parishioners. The Lenten services have been only fairly well attended, having been interrupted by the workmen who have been employed in painting and decorating. All was ready for Holy Week and the usual celebration at 7.30 a.m. and 8.15 a.m. and 11 a.m. were held on Easter Day, with the Children's Service and presentation of missionary boxes in the afternoon.

St. George's Hall.—Arrangements for two weeks of missionary activity in the Anglican Churches of the city were made at a meeting of clergymen and laymen which was held lately in this parish hall, and which was presided over by His Grace Archbishop Hamilton. Among those present besides were: The Revs. J. M. Snowdon, E. A. Anderson, E. H. Capp, W. M. Loucks, and Canon Pollard, and Messrs. J. F. Orde, E. L. Brettan, F. H. Gisborne, Fred Hayter, E. H. Godfrey, and Col. Irwin. On April 21st the pulpits of the Anglican Churches will practically all be occupied by more or less noted authorities on missions. Among the special preachers will be the Archbishop of Rupert's Land, the Primate of Canada, and Bishop Farthing, of Montreal, besides whom there will be many other special preachers. On Monday the 22nd inst. a big missionary rally will take place in this hall, and the following evening a banquet will be given in the same place. Sunday, April 28th, and Sunday, May 5th, will also be devoted to mission sermons in all the churches, and during the two weeks between the closing and opening of the missionary revival a number of meetings will be held in all the churches.

St. George's.—The Rev. Dr. R. E. Welch, one of the lecturers at the Presbyterian College, Montreal, lately lectured in St. George's Parish Hall, under the auspices of the Men's Association at this church, his subject being "Mark Twain as Philosopher, Wit and Tramp."

An interesting and unique event took place yesterday (Wednesday) in Lauder Hall, when His Grace the Archbishop and Mrs. Hamilton held a reception in commemoration of their Golden Wedding anniversary recently attained. Hundreds of the Churchmen and Churchwomen of the city attended to show the high esteem and warm personal affection in which the revered head of the Church in Eastern Canada is so universally held.

Crowded congregations, augmented choirs, and hearty musical services marked the Easter festival of Sunday last; and though the heavens were darkened and rain poured down almost all day, the services throughout the city lost nothing of their fervent devotion and bright thanksgiving. In the majority of the churches the day opened with three celebrations of the Holy Communion, and never has there been a larger number gathered to participate in this supreme act of worship.

St. George's.—At Evensong on Palm Sunday the choir gave a fine rendering of Stainer's "Crucifixion," and at the Easter Day Evensong the second part of "The Redemption" was given.

St. Luke's.—A large number of candidates were presented to His Grace the Archbishop for confirmation in this church on Tuesday of last week.

All Saints'.—The Rev. Rural Dean A. W. Mackay repeated his illustrated lecture on "The Passion Play" before a large audience on Wednesday of last week.

A large audience greeted Dr. Grenfell, C.M.G., on Tuesday evening in St. George's parish hall, when the noted missionary gave a graphic account of his work on the inhospitable coasts of Labrador, and made special reference to the new Sailor's Home at St. John's, Newfoundland, which he has been instrumental in calling into existence, and which will be opened in June next. Ottawa has always shown much interest in Dr. Grenfell's work, and will not fail to lend substantial aid to this the latest of his manifold activities.

Cobden.—The Rev. Rural Dean Fletcher of this parish died in a local hospital last week follow-

ing an operation for appendicitis, which was performed about two weeks ago. He afterwards developed pneumonia. The Rev. G. E. Fletcher is survived by a wife and one child, and was extremely popular throughout Renfrew County.

## TORONTO.

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

Toronto.—St. Alban's.—There were very large congregations in this cathedral both on Good Friday and on Easter Day, and on the latter day the offertories constituted a record, amounting as they did to \$1,500. Very nearly five hundred made their Easter Communion. The sacred edifice was most tastefully decorated, and the choir rendered the musical portions of the services most acceptably. At Evensong the "Hallelujah" Chorus from "The Messiah" was sung. The Bishop of Toronto's sermon at the morning service on Easter Day was a magnificent effort.

St. Alban's Cathedral.—The Lord Bishop of the diocese preached in this cathedral on Good Friday evening, and on Easter Sunday morning.

St. Cyprian.—The Lord Bishop of the diocese held a confirmation service on Maundy Thursday evening in the presence of a large congregation.

Church of the Redeemer.—The Bishop assistant of the diocese confirmed a large number of candidates in this church on Thursday evening last.

St. Barnabas.—Bishop Reeve preached in this church on Good Friday evening.

The Rev. G. Egerton Ryerson, one of our missionaries in Japan, is now on his way home on furlough, with his family. He will (D.V.) arrive in Toronto about the 15th of this month.

St. Phillip's.—Bishop Reeve preached in this church on Easter Sunday morning.

St. James' Cathedral.—A new stained-glass window, which depicts the bringing of the Gospel to England, has been placed on the south side of the baptistry in this church. This window, which is a continuation of the scheme of window decoration which has been already adopted, is in memory of the late Dr. Phillip James DuMoulin, the late Bishop of Niagara, who was for fifteen years rector of this cathedral church.

The Chief Festival, the Feast of Feasts, Easter Day, was joyously celebrated throughout the city on Sunday last. From early morning until late in the evening, at all the various services which were held throughout the day, the churches were thronged with eager and earnest crowds of worshippers. All the frequent celebrations of the Holy Communion were very well attended, and very large numbers made their Easter communion. The churches were tastefully and appropriately decorated with Easter lilies and other beautiful flowers, and the musical portions of the services were very well rendered by the various choirs, the special music used on the occasion in many of the churches being of an exceptionally high order of merit. Large and generous also were the Easter offerings. In a number of the churches special Children's services were held during the afternoon on Easter Day.

The Toronto Executive Committee of the Laymen's Missionary Movement, of which Mr. N. F. Davidson, K.C., is chairman, and Mr. John E. Stone, secretary, met on Tuesday the 2nd at the Parish House of St. James' Cathedral. They plan to celebrate the 5th anniversary of the first meeting in Toronto, next November 11 a way that will call special attention to the importance of the event. The committee confess surprise that so many parishes and communities within twenty-five or thirty miles of Toronto have never had any meetings under the auspices of the Laymen's Movement. They are anxious that laymen and clergy understand that they particularly desire to co-operate in just as many such meetings as can be arranged and stand ready to furnish acceptable speakers for an unlimited number of such events. Especially at points where there are two or more churches they will be glad to assist in a meeting just as early as possible. It would seem that with promised co-operation such as this the cause of missions ought to be presented with renewed emphasis in scores of places before the first of June. Requests should be made through Secretary H. K. Caskey, of the Canadian Council, in the Confederation Life Building. The progress made in the past three years is such that any parish or community that has had no such gathering for a year or more should plan an anniversary at once. Two laymen in any church can make such a meeting a success, or a single layman with the clergyman can do it. It is simply a case of leadership.

April 11, 1912.

CANADIAN CHURCHMAN.

233

Wychwood Park.—St. Michael and All Angel's.—Confirmation was administered by the Bishop of Toronto on Monday evening in Holy Week to a class of nineteen, the larger part of whom were adults. Seven of the adults were recently baptized in this church. This makes nearly 100 confirmed in this parish since its opening four and a half years ago, many of whom have been brought up outside the church. At the beginning of the service the Bishop blessed a beautiful new Two-Manual Pipe Organ that had just been installed by Edward Lye & Sons, organ builders of Toronto. The instrument possesses a splendid tone, and will be of the greatest help to this music-loving congregation.

Innisfil.—Some personal friends and the parishioners of the Rev. Dr. Langfeldt have enabled him to take a trip abroad. Dr. Langfeldt and his young son, Otto, are sailing from St. John, N.B., on April 12, per SS. Virginian, for a visit to England, Germany and Switzerland, and will remain away till June.

Crafton.—St. George's.—Last Saturday afternoon saw the new chancel windows placed in this church; they are the work of J. Spence & Sons, Montreal, are very rich in colouring and strikingly handsome, the three costing \$150. The central lancet, 6-1 x 1-7, depicts our Saviour, in ruby robes, bearing the cross, beneath this the motto, "Follow Me," the copy of a Vesey Memorial, Quebec. Still lower the inscription, as likewise in the two other windows, A. M. D. S., and beneath, "et in memoriam, Ven. Archdeacon Wilson, the gift of many old friends." The left lancet, (4-4 x 1-5), in richest blue, bordered with gold, the mater dolorosa; this is the gift of Mr. Frederick J. Hammond, London, Ont., and his sister, Mrs. Anderson, Regina, "In loving memory of Lieut. Charles Hammond, R.N., and Elizabeth Hammond, by their children." The right lancet, the figure of St. John, in robes of plum and green, with the inscription, "In loving memory of Charles Henry Veenor, by his wife." These add greatly to the beauty of an uncommonly pretty country church, the creation of Mr. Grant Helliwell, Toronto. On the retable stood a richly chaste brass altar cross, with the fitting words on the pedestal, "Thankoffering, from Mrs. Cameron and family, Easter, 1912." The Rogers pulpit comes later, and then the glad service of dedication. Would some new Mission church like the gift of the coloured window, green and buff with mauve crosses, now displaced? If so, address the rector.

NIAGARA.

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

Hamilton.—St. Phillip's.—A number of improvements have recently been made in this church, of which the Rev. C. B. Kenrick is rector. The chancel, hitherto seated with benches, has been provided with stalls and the chairs in the nave have given way to pews of black ash with oak ends. A carved oak eagle lectern has also been placed in the church by Mr. James McMahon in memory of his wife who was a devoted member of the congregation and a worker in the W.A. A pipe organ has been ordered for some months, but its manufacture has been delayed and it is not yet installed. The funds for all these improvements have been provided. During Holy Week the novel feature of a daily evening lantern services has been introduced, and many views of the Passion and of the institution of the Holy Eucharist have been shown. The object of these services has been not only to set before the people the incidents and lessons of the Passion but also to help them prepare for their Easter communion. The Story of the Cross was used at the Good Friday service, and care was taken that the slides should be made from the original form and not from that as altered by the compilers of the Book of Common Praise. The familiar music used for so many years, which has been omitted in the new hymn book, was also used.

HURON.

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

London.—The Memorial Church.—The Rev. R. W. Norwood, M.A., of Trinity Church, Montreal, has been offered and has accepted the incumbency of this parish in succession to the Rev. Dyson Hague, who has gone to Toronto. Mr. Norwood will enter upon his new duties on June 1st next.

Windsor.—All Saints'.—The quarterly meeting of the Rural Deanery of Essex was held in this church on Thursday, March 28th, and it resulted in a most fruitful and edifying discussion on the diversified subjects of the programme. After Holy Communion at 9 o'clock, and general business, the Rev. W. H. Battersby led in the Exegesis of the Greek of 1 Cor. xv. Mr. E. G. Henderson gave a valuable paper on Diocesan Finances. One conspicuous feature of the Essex Deanery meetings is a review of some recent book, the one selected on this occasion being "Central Churchmanship," by Canon—now Bishop—Thompson (Sodor and Man). The Rev. W. H. Snelgrove presented the review most ably. "The Clergyman in Visiting and Organizing" was presented in an interesting way. Of each item on the programme it must be said that there was evidence of conscientious preparation. The Rev. T. B. Howard, Sunday School field secretary, gave an outline of his special work and also preached at the evening service. To the ladies who provided lunch and supper for the delegates the Rev. Rural Dean G. B. Ward suitably presented the thanks of the Chapter. The rector of the church, the Rev. Arthur Carlisle, also is entitled to thanks for the performance of duties as the host of the occasion. Arrangements were discussed for the Deanery Sunday School Convention, and a good programme is promised. The Rev. John Morris will present "Loyalty of clergy and laity to Parish and Diocese." The Rev. Messrs. Hiltz and Howard and H. Hamilton, Mrs. W. Kinson (Detroit) and others will take part, the place of meeting is under consideration and the date will be May 14th.

Loxley.—Holy Trinity.—The A.Y.P.A. of this church held their regular meeting at Mr. George Johnson's on Wednesday evening, March 27th. The newly elected officers are as follows: President, Wm. Whately; vice-president, Miss Knott; secretary, Charles E. Cook; treasurer, Miss Johnson; social committee, David Sheridan and Miss Payne.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

Chapleau.—St. John's.—Presentation to the Ven. Archdeacon Renison. A largely attended social was given in the church rooms on Monday evening, April 1st. The object was two-fold—a social celebration of the anniversary of the opening of the church and a farewell to the Rev. Dr. Renison, who is leaving the Diocese of Moosonee for that of Niagara, to be rector of the Church of the Ascension, Hamilton. The Rev. P. R. Soanes was in the chair, and during the evening speeches were made by his worship the Bishop of Moosonee, and Messrs. G. B. Nicholson, people's warden, T. Chapple and W. K. Wingfield, secretary of the Y.M.C.A. Songs were rendered at intervals by Mrs. Lyness and Messrs. Smart and Blenkinsop. The main feature of the evening was the presentation of an address to Archdeacon Renison. The address, which was beautifully illuminated and headed by the arms of the diocese, was read by Mr. G. B. Nicholson, people's warden, who has been connected with the parish since its formation. It was as follows: "To the Venerable Robert J. Renison, D.D., Archdeacon of Moosonee. It was with feelings of regret that we learned of your decision to leave the Diocese of Moosonee for work in another part of the Master's vineyard. After your fourteen years of faithful service in the northern part of the diocese, under Bishop Newnham Holmes and Anderson, at

Moose Factory and Albany, the last five years as Archdeacon, you leave behind you scores of warm friends. Your place in the diocese will be difficult to fill, conversant as you are with both the Cree and Ojibway languages. At home in canoe, with dog train, or on snow shoes, the north country has become as your native land. You will long be remembered in the homes of the native, your voice still echoes from the services by the river banks. Your eloquent words continue to stir our hearts and influence the lives of all who heard them. We, the clergy and laity of the Diocese of Moosonee unite in wishing you every success in your new sphere of work, and pray that God's richest blessing may follow you all your days, and that God the Holy Spirit may ever empower you to win many souls for the Master. Signed, John G. Moosonee, Percy R. Soanes, for the clergy; George B. Nicholson, R. Brownlee, for the laity." The Archdeacon, who was taken quite by surprise, made a very eloquent and appropriate reply, thanking each and all and asking God's blessing on both the diocese and the parish. Refreshments, provided by the W.A., were then served, and the gathering closed with the Benediction, which was pronounced by the Bishop.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—This church was the scene of a most impressive ceremony on April 3rd, when about thirty young people presented themselves for confirmation by His Grace Archbishop Matheson. This ceremony was witnessed by the parents, godparents, relatives and many friends who filled the church.

Brandon.—Church Convention.—The convening circular for a meeting of Manitoba Churchmen, just issued by the officers of the W.M.A.U., states the chief object of the gathering as follows:—"We are on the eve of developments of vital importance in the history of the Diocese of Rupert's Land. At the meeting of the Provincial Synod Committee on Diocesan Boundaries, held in Regina on January 10th, 1912, His Grace the Archbishop declared his consent to the division of this diocese, and submitted a statement of boundaries in connection with the new See. His Grace has further announced that he intends to submit this vital issue to the consideration of our Synod next June. Without in any way anticipating the detailed statement that it is His Grace's purpose to present, it is obvious that there should be a thorough preparatory discussion of the general aspects of this question if satisfactory action is to result. As the convener of the committee referred to has said, "Conference among Churchmen must take place." We, therefore, invite the clergy, lay-readers and lay-delegates in the Western part of this Province to attend a convention, which will be held in the City of Brandon to consider these matters on May 1st and 2nd, under the auspices of the Western Manitoba Anglican Union." The officers are Hon. G. R. Coldwell, K.C., M.P.P., hon. pres.; Mr. J. P. Curran, K.C., pres.; Rev. G. A. Wells, B.A., vice-pres.; Rev. M. A. F. Custance, B.A., sec.-treas. The following is the programme:—Wednesday, May 1, 4 p.m.—Delegates will meet in St. Matthew's Hall. Address of welcome. Papers by Rev. G. W. Findlay, M.A., rector of Carberry, on "Modernism." 8 p.m.—Service in St. Matthew's Church. Preacher: Rev. J. M. Comyn-Ching, Rector and Rural Dean of Souris. 9 p.m.—Social gathering in St. Matthew's Hall. Thursday May 2, 8.30 a.m.—Corporate Communion. 9.15 a.m.—Breakfast in St. Matthew's Hall. 10 a.m.—Election of officers and general business. Paper by Rev. A. G. Clark, incumbent of Austin: "The Idea of a Diocese." 11 a.m.—Diocesan Division. "General Aspect." Mr. J. P. Curran, K.C. 2 p.m.—Diocesan Division. "New Life in New Dioceses." Rev. G. A. Wells, B.A. "Financial Issues and Alternative Proposals." Rev. W. P. Reeve, B.D. General Discussion. 4 p.m.—The Cathedral Project. 5 p.m.—The Condition of the Home Mission Fund. 8 p.m.—Public meeting of Churchmen. Addresses by Hon. G. R. Coldwell, Rev. W. A. Fyles, Mr. J. T. Cressey, Rev. G. A. Wells, Rev. W. P. Reeve, and others.

CALCARY.

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

Strathcona.—Holy Trinity.—Great progress has taken place in the work of this church since the advent of the Rev. C. Carruthers in January last. Both the morning and evening congregations have

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NOTE THE ADDRESS

more than doubled in numbers, and the Sunday School has just about tripled; a many enrolled as it had a month ago. At the last monthly vestry meeting the rector's salary was added to by the amount of \$200 per year. During Lent special services were held on Wednesday evenings with addresses by Professor Kerr and Professor Lee from the University on the subject, "The Influence of Religion on some great minds," with particular reference to the poets Dante, Goethe and Wordsworth. These lectures, which were given in the basement of the church, were most interesting and were well attended. The rector gave a series of special addresses on Friday evening, having as his general topic "Temptation." The duplex envelope system has been introduced in this parish and the venture has been quite successful.

NEW WESTMINSTER.

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

**Vancouver.**—The Japanese Mission.—A forward step has been taken in Japanese work in this city by the purchase of a house on Second Avenue, Fairview, Vancouver, the lower part of which will be devoted to educational work for women and children, and the upper part will be let in rooms. The benediction of the house by the Bishop took place on the 20th ult. in the presence of a number of the W.A. workers, who have arranged to purchase the property at a cost of \$4,000, of which \$1,000 has been paid. Addresses were delivered by the Bishop, Archdeacon Pentreath and the rector of the parish in which the house is situated, the Rev. H. Beacham. A number of Japanese children sang hymns in Japanese and English. Mrs. Patrick, the capable and energetic instructress, was presented with a tray and tea set. There is now a Mission to men in the East End, and one for women and children in the West End of the city.

**Confirmations.**—The following confirmations have been held by the Bishop lately: All Saints', Vancouver, Rev. H. C. L. Hooper, 20; St. Mark's, Vancouver, Rev. A. H. Sovereign, 22; St. Peter's, Vancouver, Rev. G. F. Coffin, 8; St. George's, Vancouver, Rev. M. H. Jackson, 23.

**Yale.**—All Hallow's Schools.—The Rev. H. J. Underhill, who is the chaplain to the schools, is leaving shortly for England, accompanied by his family. He will be absent for five months. His place will be filled by the Rev. D. Davies-Moore, M.A., who has been for the past eight years rector of the important parish of North Fremantle, West Australia (Diocese of Perth). Mr. Moore was formerly connected with this diocese.

COLUMBIA.

**Victoria.**—Christ Church Cathedral.—At a crowded meeting held on Tuesday evening, March 26th, in the cathedral schoolroom it was decided that the new cathedral when built will occupy the same commanding eminence as the old one does at the present time. The following amendment was moved by Mr. Percy Wollaston and seconded by J. R. Anderson, to a resolution previously made, and almost unanimously carried: "That this meeting realizing that the time has come when it is absolutely necessary to take some definite action as regards the disposal or retention of the cathedral site, declares unhesitatingly against any proposal to dispose of the site, and emphatically expresses the opinion that the site should be held at all costs, and that as soon as practicable the erection of the cathedral thereupon should be proceeded with." Speeches were delivered by the Dean, the Lord Bishop of the Diocese, the Ven. Archdeacon Scriven, and Messrs. Lindley, Crease, John Harvey, and Alexis Martin. The Very Rev. Dean Doull outlined the facts of the case very clearly before the meeting. He said that the present issue was a serious one because the city, being now in the transition stage, was affected by the large increase in the value of land. The cathedral occupied a very costly site, and taxes had increased proportionately with its advance in value, and the congregation were now mulcted about \$6,400 a year in this connection. They were also face to face with the fact that the time had come when a new cathedral must be erected, as on many occasions they were taxed to their utmost capacity, and on special occasions the nave was hopelessly overcrowded. The churchwardens had already received communications from the fire chief as to the possible consequences of this. Several ways of dealing with the property had been suggested. One was that the present site should be retained and the disposal

of Bishops-close be proceeded with either by sale or by making the property revenue producing. Another proposal was that the cathedral site should be sold and the new edifice put on the Bishops-close property, and there was a third scheme to move the cathedral to a separate and distinct site and to sell the whole property and make it revenue-producing for the endowment of the diocese. The Dean's statement that it was his opinion that the people should not part with a single foot of the property, was met with loud applause. To be in a position to keep the site he would suggest that the amount of the property be curtailed and the remainder made revenue producing, so that one part should form the endowment of the other. Mr. J. R. Anderson said he had been a member of the congregation since 1858 and he fully endorsed the Dean's proposals to keep the property at all costs. Mr. Taylor proposed that the congregation should issue ground-rents for a time-lease, as had been done in England, keeping to themselves the option of refusing applicants likely to erect buildings of an objectionable nature. The Ven. Archdeacon Scriven said that whatever happened he hoped the cathedral site would not be sold. The old cathedral had been the first thing he had seen on coming to Victoria and he hoped that the last thing his eyes would rest on would be the new cathedral on the old site. Bishop Roper pleaded for unity in the matter. He had come to Victoria with an open mind; but he could not help saying that his mind was already made up on one point—that the old cathedral site should not be disposed of. Proposals to build on the present Bishops-close property and to place the question of the sites before the B.C. Association of architects were both rejected, and it was eventually decided that a committee be appointed to draft a scheme for the management of the Bishops-close property to be called at the discretion of the Bishop and the Dean. Another resolution was passed to the effect that the congregation objected to the style in which improvements were being carried out, and that land which was not the property of the city had been wrongfully used for street purposes. The trustees of the cathedral were instructed to go into the matter thoroughly.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

**Prince Rupert.**—The contract for the excavating and the concrete foundation for the new St. Andrew's Church was let on March 28th. This part of the work will cost \$3,000. There are funds in hand through subscriptions and donations to meet this. The superstructure will cost about \$27,000 more. Bishop DuVernet hopes to receive further subscriptions, and also negotiate a loan so as to enable the Building Committee to proceed in letting further contracts.

**Upper Bulkley Valley.**—The Rev. Geo. McKay has been secured by Bishop DuVernet for pioneer work along the line of the G.T.P. Railway above Aldermere. While Mr. McKay has been labouring for the last twelve years in the Diocese of South Dakota, U.S., he was born near Winnipeg, and has had a varied career as a pioneer clergyman. At one time he was Archdeacon of Alberta. He has been connected with both the S.P.G. and the C.M.S. For several years he was a missionary along the C.P.R. with headquarters at Donald, B.C. He is glad to be back once more under the British flag, and is pleased with what he has seen of the interior of Central British Columbia.

**Tahl-Tarn.**—Upper Stickine River.—The Rev. T. P. Thorman's two years' leave of absence from his parish in England will soon be up, and the Bishop has been most fortunate in securing his son, Rev. F. Pelham Thorman, B.A., of South Shields, England, to continue the work in the isolated Indian Mission of Tahl-Tarn. Mr. Pelham Thorman will be ordained priest on Trinity Sunday by the Bishop of Durham, and soon after will leave for his far distant field of labour. It will not be entirely new to him, for he lived there as a boy when his father was first in charge of the mission. While he may have forgotten much of the Indian language, it will no doubt come back to him when he once more hears it spoken by all about him. One rejoices to see such a genuine exhibition of the missionary spirit, leaving a curacy in a large parish, 20,000 souls, to shepherd "a few sheep in the wilderness." His brother will be with him as a lay worker helping in the Indian Day School.

**Kitsumkalum and Terrace.**—The Rev. T. J. Marsh has been in California for three months on account of a nervous breakdown after typhoid fever. Mrs. Marsh, who accompanied him, returned March 27th, as her sister Miss Deacon, who was in charge of the children during their absence, was suffering from inflammatory rheumatism. Mr. Marsh will continue sea bathing at Ocean Park, California, for a few weeks longer. The Bishop has been taking services at Kitsumkalum and Terrace every two or three weeks during the interval. Rev. W. F. Rushbrook and Rev. W. E. Collison have each gone once to supply.

Correspondence

IRISH HOME RULE.

Sir,—As an Irishman, I would like to say that Spectator should take some other name when he wishes to write on the political situation in Ireland. Now, I do not know Mr. W. H. Boyd, but I do know that he has a better right than Spectator to write his views on the matter, as he is there on the spot to see for himself. I have been brought up in Belfast and am an Irish Churchman and an organist of over twenty years' service in the Church of Ireland, part time around Belfast, and part in Sligo, West of Ireland, and was an eye-witness to the following incidents: At a National School-teacher's Convention held in Sligo in 1903, at the supper which followed (where the rector and myself were the only guests present who did not belong to the Church of Rome), when the toast for the King (Edward 7th) was proposed, every Romish priest and teacher turned his glass upside-down and marched out. When our rector wrote to the press on the matter he got a shoal of letters of abuse, and was boycotted. The same year our choir took a holiday to seaside and the bus at the end of the procession carried the Union Jack. A woman threw stones at us and spat on the flag, after trying in vain to tear it from us. An Irish Churchman who had bought a farm with a little store on it was boycotted (because the holding once belonged to a Nationalist who was evicted). He fought against it for years, but eventually had to leave, and now owns a fine block on Bloor St. West, Toronto. At the request of Lady Gore Booth I gave up a position in Belfast and went to County Sligo to become organist of Lissadell Church and singing master in the schools on the Gore-Booth-Lissadell estates. I was stopped from teaching the National Anthem, but they were very keen to learn some National songs which were reeking with treason. Needless to say, I refused to pander to the tastes of such a disloyal faction. Spectator compares the province of Quebec with Ireland, but he forgets the fact that the French were aliens or colonists and could leave the country if they objected to British rule. But Irishmen who sit at home smoking on the fence and wish for the millenium, while their wives do their work in the fields, have no desire to leave, as they know if they emigrate they will have to work. In conclusion, I will say that our loyal Irish Churchmen in Ulster will never submit to Home Rule for Ireland.

Spectator who was on the spot.  
William J. Stitt,  
Organist of St. James' Church,  
Carleton Place, Ont.

HURON DIOCESE.

Sir,—I have read with a great deal of interest, several letters which have appeared in your columns lately on the subject of women's votes in the church vestry meetings, and I heartily endorse all that has been said in favour of it. It seems to me only fair that the women who are the ones counted on to do the real work of the parish to which we belong are certainly entitled to a voice in its affairs. There is so much that comes up in the vestry meetings which the men are content to slip over or shut their lips to, which women would not be content to do. Every one acknowledges the fact that a church without women workers would be but a sorry affair, so if we are considered competent to do so much work for the Church, why cannot we be allowed a further interest in it by giving us a voice in and a vote on the important subjects which come up at the vestry meetings. I am a Church worker myself, and though by no means in favour of "Woman's rights" (so called), I do think we might be trusted in Church affairs, some of which, I contend, we would manage better than the men (no offence meant to the

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sterner sex); they do their best, but their best would be better with the aid and counsel of "Woman, lovely woman," to help them in the vestry meetings.

Church Worker.

PATRONAGE.

Sir,—Permit me to point out an error in your issue of March 28th. In your diocesan news under "Huron" you mention that a new Canon on Patronage will be submitted to the next Synod "providing for exchanges with the consent of the rectors." The proposed Canon, I understand, provides for exchanges with the consent of the Bishop, the two rectors concerned, and the congregation affected, represented by the Patronage Committee. Possibly in the eyes of your correspondent the laity count for little; but it may serve to relieve the minds of some of your readers that their interests have been duly safeguarded. Our Bishop likewise may breathe freer when he knows that the proposed Canon mentions his approval of any exchange as being necessary. "The consent of the rector" goes without saying. I can hardly suppose the Bishop and the laity would contemplate an exchange without the complete approval of those two gentlemen.

John Ransford.

Clinton, April 2, 1912.

ONE OUT OF MANY.

Sir,—As a reader of the Churchman for considerably over thirty years and a personal friend of the late Mr. Wooten, I have a melancholy pleasure in testifying to his sterling character, and many lovable qualities. To know him intimately was a great privilege. His sudden departure is a severe loss to the Canadian Church. Yours truly,

A Nova Scotian Clergyman.

THE HURON DIOCESE.

Sir,—I am one of the hopeful ones and look for generous treatment of the women of the Huron Diocese at the coming meeting of Synod. When one contemplates the long years of admirable service of these women, in the interests of the Church they love so well, and knowing how much self-denial it represents and sacrifice of time, ease, and money, it surely must arouse in the hearts of the clergy and laymen of this diocese a spirit of chivalry, when they realize that the women of the diocese are desirous of being accorded a position in Church matters such as is enjoyed by their sisters elsewhere. They have not spared themselves when the work of the Church needed their labours, and over and over again furnished a congregation whereby the clergyman has been encouraged to carry on the service. Why, sir, I may cite as an instance that in attending lately a Wednesday evening Lenten service in our largest church, I noticed there were about fifty women present and three men apart from the officiating clergyman. In all the work of the Church, women are found in preponderating numbers, glad and willing to do their best and help their clergyman carry on God's work. In the dioceses of Ontario, Ottawa, Niagara, Montreal and Nova Scotia, women have the same voting privileges as men. This has been the case for many years in the first four named dioceses, and Nova Scotia has within this last year given the women of its diocese the same privileges as men, so that at the last annual vestry meetings in January, they voted in large numbers and, it has been aptly remarked, "the foundations of the Church are still standing intact." We have only to read parts of the New Testament to see how, in the early Church, women laboured side by side with the Apostles. I hope before the year is out that Churchwomen in the Diocese of Huron may come to their rightful place and be accorded the same privileges enjoyed by their sisters of the above named diocese.

A Hopeful Laywoman of the Diocese of Huron. London, April 3rd.

AS TO THE NAME OF OUR CHURCH.

Sir,—It seems to me that the many inane suggestions that are being made with reference to the proper title that should be applied to an institution over 1900 years old is symptomatic of the state of mind of so many that profess to belong to this same institution. It is only the inherent qualities in the thing itself that insures success in any measure. A rose by any other name would smell just as sweet. But I presume if all the botanists of the world came together

and decided that for some good and sufficient reason it was better to change the name of the rose, the public would in time acquiesce to their superior wisdom and accept the new name, and I feel that it is only when all the wiseacres of that particular limb of the Holy Catholic Church to which we profess to belong get together and decide on some new nomenclature, that a long suffering public will give any heed and that a really effective change can be made. No adventitious circumstances such as name or fame will make a thing succeed to-day. It is "not by might nor by power, but by my spirit, saith the Lord." If real patient plodding endeavour is there, God will abundantly bless our Church, and in time we will be guided to a name, if necessary, that will logically designate. But to expect a name to solve the problem of our cruel, crass indifference, our pride, our stinginess, our selfishness, our frivolousness, our emptiness, our uncertainty, our separateness, our disjointedness, our don't-care-a-hangedness-what-happens, would be about as sensible as the delusion of poor old Don Quixote. It can never be done until we all decide to throw ourselves into the furnace of love, the furnace of faith, the furnace of prayer, the furnace of service, and from the depths of burning zeal bring forth souls purified, refined and chastened by the alchemy of love to God and service to man. The Methodist Communion has existed, burdened by a name that would have killed it, had it not been kept alive by love and service, and now, that these virtues are beginning to wane they are casting about for a new name. Success upon our efforts in this country has been granted to us according to our faith, and oh! how small that has been. Oh!—we of little faith. If we want to rise to the dignity of even a third rate communion in this country we must forget everything else and as one man with one voice go forward in the spirit of love, of sacrifice and service, and only thus shall we become "terrible as an army with banners."

C. Carruthers.

Holy Trinity Church, Strathcona, Alta.

Family Reading

GOOD INTENTIONS.

The wonderful things we have planned, Love,  
The beautiful things we have done,  
The fields we have tilled, the gifts we have willed,  
In the light of another year's sun,  
When we think of it all we are baffled,  
There's so much that never comes true,  
Because, Love, instead of our doing,  
We're always just meaning to do.  
  
The friends we are wanting to help, Love,  
They struggle alone and forlorn,  
By trial and suffering vanished,  
Perchance by temptation o'erborne;  
But the lift and the touch and the greeting,  
That well might have aided them through  
The perilous strait of ill-fortune,  
They miss:—we're but meaning to do.  
  
We dream of a fountain of knowledge,  
We loiter along on its brink,  
And toy with the crystalline waters,  
Forever just meaning to drink.  
Night falls, and our tasks are unfinished,  
Too late, our lost chances we rue,  
Dear Love, while our comrades were doing,  
We only were meaning to do.  
—Margaret E. Sangster.

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THE AMAZING MIRACLE.

By Leslie Kelth.

Miss Mary was alone when the postman rapped, Ann Turner having gone to pay the weekly milk at Creed's Farm. She was not specially looking for a letter, but the sound of the familiar knock always gave her a thrill of pleasurable expectation. Even a sale catalogue gave a feature to the day. She had a kind inquiry for Thomas Flowers' wife and children (Thomas she had known since he was in long clothes) while she took the letter he held.

"It should have been delivered by the early post, Miss Mary, but that fool, Simon Dale, overlooked it at the sorting. He'll get reported one of these days."

"I daresay the delay doesn't in the least matter, Thomas," she said kindly, "and don't be too hard on Simon; he means well, poor lad."

Ten minutes later, when she had read the letter for the fourth time, she wondered in a dazed way whether it would indeed have been better if it had come up on the breakfast tray with the tea and toast Ann insisted on her consuming in bed. Would the hopefulness of the bright spring morning have made the blow seem less overwhelming? Her income gone; she could take in nothing more than that; the lawyer's details, couched in regretful terms, left her mind blank. Half-an-hour ago she had indeed been rich on the £300 a year her dear father had left her at his death forty years before, and now there was none in Linhead village so poor. Then came the first sharp stab of realization. That tea-set for Polly Miller—her wedding gift—could no longer be paid for; Jimmie Drudge's apprenticeship fees, old Martha's weekly half-crown, the Home Mission so dear to her heart—must all these suffer? In wave after wave, as she summed the absorbing interests of her life, dismay smote her. Of herself she never thought, but the many others whom she joyed to help, for them her heart bled.

Instinctively she sought some relief from the intolerable tension, and found it in taking off the generous lump of coal glowing on the hearth. As she did so, the light fell on her dress; it was only a twice-turned black silk; but she would never be able to have another. She crept into her bedroom, and with half-blinded eyes sought for the oldest gown in her cupboard. Her fingers shook so much that she could scarcely unfasten the little square brooch with her mother's hair. If it were sold, would it fetch enough to pay for Polly's china? . . .

"Peety me! Are ye clean demented, Miss Mary!" said Ann, looking severely at the ruins of the fire. "Ower hot, and the wind fit to nip the nose off your face!"

"Ann, you will have to leave me." Miss Mary strove tremulously for dignity. "You must go to your good, faithful sister, who will give you a home—"

"I've gotten all the home I want," Ann broke in doggedly.

"But, but, I shall have none." Miss Mary's lips trembled. "See, Ann, this letter. The bank has failed. Yes, I think that is it. Look for yourself."

"I always tell't you the money would have been safer in a stocking foot," said Ann grimly. "I have nae brood of thae banks with their hidden ways. Broke is it?"

She read the letter calmly. "There's a matter of five-and-twenty pound left," she announced. "Ye maybe overlooked that."

"Yes," said Miss Mary gently. "I'm afraid I did. Perhaps I took too dark a view, but—we cannot live in Heather Cottage."

"The rent's paid, and yon impident Bob Sykes called no later gone than yesterday for the rates. We can live here for three months, and before they're run out the tide will have turned."

"I'm afraid not, Ann. We must not build on foolish hopes. Mr. Sadler holds out none."

"Mr. Sadler's no Providence," said Ann. "It's the Lord will provide. Where's your trust, Miss Mary; you that are aye telling me the age of miracles would never be past if we had a better group of faith?"

"That is true, Ann; but you forget I have had my good things—blessings untold these many, many years. Perhaps I have not been grateful enough, and this is sent as a lesson."

"Havers," said Ann, laying the coal on again. "I'm awa for the supper tray; you'll see different when you've had a meal o' meat."

If Miss Mary did not "see different" after her pretence of a supper, it was not for want of having the proper attitude pointed out to her. Ann refused to accept the disaster of the bank's failure. But she thought it no irreverence to remind

the Almighty of His promises to the seed of the righteous when she bent her stiff old knees in private prayer.

"Ye know as well as me, dear Lord, that she's the salt of the earth, and as near the Kingdom as poor mortal can hope to be this side of death. She's been kind, kind, not only to the good, but to the thrawn and unthankful, and You'll no' let her be daunted now that trouble has come on her grey head. You can put it in the heart of some man or woman she's stood by in their need to grant her the pickle of silver to keep body and soul together, and a wee bit over, for she'll never be content if there's no a sixpence or a shilling to send away in secret to some broken body."

In everyday matters Ann was as prompt and blunt as in her prayers. She counselled absolute silence in the village, since what was the use of "making a fash" for nothing, and she eloquently defended the spending of the remaining twenty-five pounds, as if further remittances were confidently to be expected. Miss Mary yielded reluctantly, humbly willing to believe she was too faithless, and it gave her one gleam of pure pleasure to pay for the wedding china out of the little fund.

"I'll just pack the wee portmanty," Ann announced; "it's no worth while to take muckle luggage for a week, and your brown alpacy will do fine to travel in."

But when at last, after a nightmare journey, they reached the squalid quarter in South London where Ann's sister toiled, among other toiling millions, it seemed indeed as if God had forsaken them.

When Ann crept down at daylight to get Miss Mary a cup of tea, the mighty machinery was at work again.

"Aye, the post's early here," said Ann's sister, "early and late, and all the day long ye may say. The letter's no' been long in following you from Linhead."

Ann would not even look at the writing, lest swift disappointment should overtake her, but she slopped the tea on the saucer as she carried the cup upstairs.

Miss Mary looked very small and frail and old as she sat up in the frowsy bed, and there was a fear in her faded blue eyes.

"Ann, Ann, I think my mind is going! Four hundred pounds a year for her life from one to whom in past days of need she showed great kindness, and who is now rich," she read, "but I cannot mind the man; it's someone else he's thinking of, and it's all a mistake."

The tears were hopping over Ann's big nose, but her voice was a shout of triumph.

"Mind him—I daresav no! If awbody paid back the debts of love they owe ye, the richest kings would be coming to Heather's Cottage to borrow money!"

"This is the answer to your prayers, Ann; I could only ask for patience and content."

Would the fortnight that followed ever fade from the memory of either? When the fairy tale turned out to be substantially true they moved into modest rooms in the West-end, and gave themselves over to a riot of sightseeing. It was by Ann's decree that, being in London at last (the dream of many years), nothing of its story should be missed, but the second week Miss Mary asserted her gentle authority and they embarked on an equally delirious campaign of shopping. In taxi-cabs they drove, and what they bought can never be told, for the recipients of these gifts from a thankful heart are scattered far and wide.

But Linhead, when it recalls the great miracle, will still tell you of the three big trunks that replaced the little portmanteau on the homeward journey, for it has good reason to know what came out of them.

#### A CONSTANT TEMPTATION.

Human nature, which is declared by all the writers who have given any attention to the matter to be prone to self-deception, deceives us at no point more constantly than in the matter of the authority and worth of the individual temperament. If a person is intensely emotional, for instance, he is generally in the habit of thinking of people who do not express their emotions with the same freedom and unreserve as stolid and lacking in responsiveness. Emotional people are not always sensitive people; a sensitive person shrinks from emotion, because to such a nature many kinds of emotion involve pain. An emotional person, on the other side, loves emotion for its own sake. It is therefore absolutely impossible to determine whether a person is sensitive either by the presence or absence of the emotional

quality, and yet this is a tendency to which emotional people are very prone. Exact and matter-of-fact people, for further illustration, are very prone to regard all imaginative and enthusiastic people with a little contempt, fancying that truthfulness and a curacy reside only with themselves. There is often among people of such a nature a little patronizing touch when they speak of others who possess different qualities. In like manner, the man of scientific temper is prone to speak lightly of his brother of poetic temper—to treat him as a visionary whose impulses are good and whose dreams would be attractive if they were only true; while, on the other hand, the man of poetic nature is quite likely to undervalue his brother of the scientific bent because he is so given up to the drudgery and the matter-of-fact side of things. Every temperament is borne with a certain confidence in itself which is wise and sound, but there is a constant danger that that confidence may expand into a kind of conceit, and that the man who possesses a peculiar quality may come to feel unconsciously a little superiority over the man who possesses another quality. As a matter of fact, it not only takes all kinds of men to make the world, but it takes all kinds of natures to see the world. Each nature has its special quality, its peculiar insight, and the world lies complete only as it is discerned in the vision of all these different types of mind and soul. In this matter, as in all other matters, sound judgment is a very rare quality, and it is much better to understand our own type clearly than to attempt to judge of the types which surround us.

#### CAN MAN FORGET THE STORY?

The Son of God, the Eternal King,  
That did us salvation bring,  
And freed the soul from danger;  
He whom the whole world could not take,  
The word which heaven and earth did make,  
Was laid in a manger.

What comfort by Him do we win,  
Who made Himself the price of sin,  
To make us heirs of glory!  
To see this babe all innocence,  
A martyr born in our defence;  
Can man forget this story?

Ben Jonson.

#### THE PERSONAL STRUGGLE.

One of the first qualities necessary to a well-developed character is a mind that is flexible enough to yield when the matter demanding decision is unimportant, and inflexible when the matter presented is important. Much of the discomfort of life comes from contact with minds that might be termed wobbling minds—minds that change their position without cause or warrant, merely because they have no basis, no settled principle that controls their mental activity. Fathers and mothers who study life and its effects on themselves value the beauty of a mind that is subject to law, to principle, that is balanced by reasoning powers.

We talk and write of the training of the will as though it were possible for a parent to train the will of his child. That is impossible. No will was ever trained by another. A parent can help a child to train his will; can make him see, as he develops, the lack of dignity in the habit of indecision. To cater to the habit of indecision in a little child is to do him untold harm. To let him feel that the world is a place that yields to him, adapting itself to each passing whim, is to let him build on a false premise that will lead to bitter experience.

The greatest service a parent can render his child is to help him to weigh the reason for or against any line of activity, even in his play; and, having decided to help him, to make that line a success is the parent's opportunity. The cruelest injury is to have a child believe that he can wobble from one decision to another without paying a penalty. The beauty of life lies in harmony. What is harmony but activities in right relation?

The beginning of life is the beginning of training. Each day is the epitome of the days lived; the sum total of habit, of mind and body. That sum will equal the inheritance, parental training, and education, plus the character that is a compound of these, and the activities they have called into expression.

It is not training the child that makes him a giant of righteousness, but helping him to train himself.

The trainer cannot make the athlete. It is the obedience to law, under direction, of the one

who is to struggle that develops physical skill and endurance.

So mental strength comes from use of powers to a definite end.

#### THE TABLE OF SHEW-BREAD. (Or, Hebrew, "Bread of Faces.")

May gifts of mine encounter that dread Face  
And will the holy eye of God endure  
My faulty service, and account it pure?  
Yes, if my life and ordered works I place  
Upon the golden Table of His grace!  
Once laid in faith on that foundation sure,  
Of God's complacent smile they are secure—  
The building precious for its glorious base.  
Lord, I would bring Thee not the casual ears  
Of faint desires, but the compacted bread  
Of loving labour, godly toils and tears,  
Of consecrated heart and hand and head:  
Thus would I live as in Thy presence, Lord;  
Thy presence my "exceeding great reward."  
Richard Wilton, M.A.

#### THE DAYSPRING.

Easter is the time of hope. We turn to it as a flower to the sun; all the disappointments, the discouragement, of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surety. The earth is trembling with the new pulse of activity that will clothe her with beauty and fragrance.

We may stop for a moment, and look over the year behind us. It will be found, perhaps, to have in it more failures than successes, more defeats than triumphs. It may be marked by a broken love, a shattered friendship, an empty niche where a statue had been placed, the offspring of the imagination; it may be that the defeat of the year is in one's self; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has the fullest promise of the Easter-time. To roll the stone away from our dead selves, and stand in the full light of knowledge with the opportunity for rehabilitation, yea, more than that, new creation, is to touch the very heart of divinity, and feel its pulsations in the soul. To stand with defeat behind us, and to face Godward, knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throb of a new purpose, to stand before men a type of the Man giving sympathy, help, hope to all men—this it is to feel the Easter-time and live the Easter hope.

Mistakes, disappointments, shattered hopes and idols, defeated purpose, even mistaken interpretations, become but helps to the new year whose birth is the spirit of Easter promise. Life, hope, opportunity, and new power are the promises of every Easter.

#### DIGNITY OF ALL DUTY.

In one of Murillo's pictures one sees the interior of a convent kitchen, but doing the work in it are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser, reaching up for plates, and there is a little cherub, running about and getting in the way, trying to help. All are so busy and working with such a will, and so refined is the work as they do it, that somehow you forget that pans are pans, and pots pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what angels would do, of course, if called upon to do it. The picture is suggestive. It shows us the dignity of all duty, even in the humblest drudgery. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. The humblest duty is a bit of God's will, and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight.—Glimpses Through Life's Windows.

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## British and Foreign

"Consideration for others is the basis of refinement and the Golden Rule."

If you want to make a pen picture of a really happy man, hunt up the busiest man that you can find, who is enthusiastic over his work and write a description of him.

At the close of the Round Table meeting of the Chicago clergy the Bishop-Suffragan, Dr. Toill, was presented by the clergy of the diocese with a handsome cope and mitre.

A Bhil came to a missionary one Christmas Day, saying that he wished to be a Christian. On being asked his reason, he said that he wished "to call on the name of the Lord and rejoice."

When moving into a new house, the Germans repeat this little prayer: "Take from us, O Lord our God, all heartaches and homesickness and all trouble, and grant us health and happiness where we kindle our fire."

The Bishop of Nelson, N.Z., has sent in his resignation to the acting Primate, and he proposes to leave his diocese at the end of next June. The Right Rev. C. O. Mules, D.D., has been Bishop of Nelson since 1892.

In Trinity Church, New Haven, Conn., a beautiful white marble reredos has been erected and was recently dedicated by the Bishop of the diocese. The reredos is a gift to the church from Mr. and Mrs. William Farnam.

The ingredients of Magic Baking Powder are plainly printed on each package. The makers of the numerous alum baking powders never do this, but they have been known to print the words "No Alum" on their labels. This is no guarantee—it is fraud. See that all ingredients are stated.

A gift of £1,000 has been made to augment the stipend of the vicar of Dalton, Lancs., by the patron of the benefice, Mrs. Prescott. The Bishop of Southwell has also lately received an anonymous gift of £1,000 for various diocesan societies.

### HARMLESS AS DEW

A woman who values her looks takes care of her complexion, knowing that the disastrous results of sun and wind on delicate skin are painful and unsightly. Sagacious women are using **CAMPANA'S ITALIAN BALM**, which quickly removes tan, allays roughness and irritation of the skin; 25c. at all drug stores. **E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto.**

The Bishop-elect of Aberdeen, Orkney and the Isles, the Rev. Canon Mitchell, the Principal of the Theological College at Edinburgh, will, D.V., be consecrated on April 9th next, Easter Tuesday. The service will take place in St. Andrew's, Aberdeen.

Dr. A. T. Pierson once told a story of a marble cutter with chisel and hammer working a block of stone into a statue. A clergyman who was looking on, said: "I wish I could, on heart of stone, deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "if, like me, you worked on your knees."

The parish of St. Mark's, Mauch Chunk, on the occasion of the re-opening of its church which had been remodeled and beautified, gave a thank-offering of \$1,000 for diocesan missions and another \$1,000 for general missions. It was not content to do well for itself without doing well for others, and this is the result of better understanding of the missionary ideal.

On March 1st the Bishop of Pittsburgh confirmed in Trinity Church, Pittsburgh, Pa., both Mr. Frank Johnson and his wife. Mr. Johnson for several years has been the pastor of a prominent Presbyterian church in one of the suburbs of the city. It is Mr. Johnson's intention to take Holy Orders and during the time of waiting and preparation he will assist the Rev. Dr. Ward at St. Peter's Church, Pittsburgh.

The trustees of the Episcopal Fund of the diocese of New York have sold the episcopal residence at No. 7 Gramercy Park. This action had been contemplated for some time. It is proposed to erect a new Bishop's House on the Cathedral grounds and it is hoped that plans and specifications for the new building will be adopted shortly, and that work will be begun at an early date. The Bishop will remain in the present house until June.

The interchange of leading clergy during Lent is increasing. There have not been in Canada such marked efforts as were made last year from England. Many of the Missioners have, however, been in New York. The Rev. Canon Davidson, of Peterboro, accepted an invitation to Buffalo, and the Rev. Dr. Paterson-Smyth, rector of St. George's, Montreal, conducted the midday services at Trinity Chapel, West Twenty-fifth Street, N.Y., of which Rev. John Mockridge is vicar.

To have filled the post of organist for thirty years, and for twenty-four out of the thirty to have been choir-master as well, at one church, is almost an unique record. Mr. Aked Clegg, the respected organist and choir-master of Holy Trinity Church, Wakefield, has accomplished this, and the congregation took the opportunity at the annual parochial gathering recently, to show their appreciation of his services by presenting him with an illuminated address and a purse containing £35.

Previous to their recent departure for London to take up work at Holy Trinity, Marylebone, the Rev. Ernest N. Sharpe and Mrs. Sharpe were the recipients of farewell gifts from the congregation of St. Paul's, Kersal. Mr. Sharpe was given a bookcase, a set of dining-room chairs, and an illuminated address, in which reference was made to the success of his three and a-half years' work in the parish; while Mrs. Sharpe was given a work-table, dress-case, and writing-case. The balance was handed over in the form of a cheque.

Chancellor Thomas H. Tristram, of the dioceses of London, Hereford, Ripon, Wakefield and Colchester, and commissary-general of the diocese and city of Canterbury, is dead. He was born in 1825. He was the author of a treatise on the "Contentious Pro-

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bate Practice in the High Court of Justice." Chancellor Tristram's views on the remarriage of divorcees attracted wide attention in England. The chancellor maintained that neither ecclesiastical law nor precedent entitled him to place any obstacles in the way of the remarriage of the innocent party to a divorce.

Before leaving India their Majesties performed a very gracious act towards the College and Zenana Hospital of the Dublin Mission to Chhota Nagpur. In a book, which was sent to them for the purpose, the King wrote:—"I wish St. Columba's College every blessing.—George, R.I."; and the Queen added—"I wish St. Columba's Zenana Hospital every blessing.—Mary." Their Majesties have given permission that one of the wards of the hospital should be named. "The Queen-Empress Ward,"



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But you must be to some extent familiar with the tremendous profits made by Fruit Growers in British Columbia. Lack of space forbids my going into details here.

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and that after its completion the new block of the College shall be named "The King-Emperor's Block."

A further anonymous gift of £2,000 has been received by the rector of Slough towards the cost of completing the parish church, bringing the total of anonymous gifts towards this object to £6,000. £4,000 have in addition been subscribed by parishioners. The scheme for the rebuilding of the nave, west front and tower will now be carried out in its entirety, and the new portion of the church opened free of debt in June by the Bishop of Oxford. The shower of gifts which has recently descended upon the parish will also provide for a new peal of bells, a new organ, and overhauling of the seating and heating arrangements.

An interesting and unusual service was held on Sunday evening, March 24th in St. Stephen's Church, Washington, D.C., as it was the eve of the Festival of the Annunciation of the Blessed Virgin Mary, on which, sixteen years ago, the Rev. Henry Y. Satterlee, D.D., at that time rector of Calvary Church, New York, was consecrated to be the first Bishop of Washington. It occurred to the rector of St. Stephen's, the Rev. George F. Dudley, to hold a service in commemoration of that event, when the hymns and the music used at the consecration service was followed as closely as possible and a sermon preached in memory of the late Bishop and his episcopate, so fruitful of good.

The Dean of St. Paul's has a new explanation of the absence of people from church. The churches, he says, are ignored by the majority, not because their teaching is infected by "intellectualism" or by superstition, but because the majority are self-satisfied materialists, who do not feel the want of religion of any sort. A great calamity would transform them into frightened and superstitious materialists. There is a great deal to be said for this view. We have waxed fat and kicked, and we are so well off that we think we can do without God. Mechanical conceptions of life have crowded out Providence, and as long as men can drink and amuse themselves they are quite content to have it so.

By the will of Miss Ellen Cotheal, late of the city of New York, St. James' Church, Piscatawaytown, will receive \$66,000 as an endowment fund. This parish is one of the oldest in the State and diocese of New Jersey, and it already has a large endowment.

We have need of all our crosses. When we suffer much, it is because we have strong ties that it is necessary to loosen. We resist, and we thus retard the divine operation; we relieve the heavenly hand, and it must come again. It would be wiser to yield ourselves at once to God. That the operation of His Providence which overthrows our self-love should not be painful to us would require the intervention of a miracle. Would it be less miraculous that a soul, absorbed in its own concerns, should in a moment become dead to self than that a child should go to sleep and wake up a man?—Fenelon.

## Children's Department

### THE YOUNG CHURCHMAN'S RULE OF WORSHIP.

Church attendance shall be mine Every Sunday, rain or shine; For there is no other way Properly to keep the day.

In God's house, with reverence meet,  
Quietly I take my seat;  
Careful not to talk, or stare,  
Kneeling first to say a prayer.

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BLACK, GREEN OR MIXED

Then, on rising up, I look  
For the places in the Book,  
Heeding well my thoughts and ways,  
Taking part in prayer and praise.

Thus I kneel, or stand, or sit,  
As the custom may befit,  
Trying faithfully to do  
What the Prayer Book tells me to.

To the sermon I attend  
From beginning to the end,  
Storing thus, from early youth,  
Mind and heart with sacred truth.

When the offering is made  
I do not forget to aid;  
Giving all I can afford  
To the glory of the Lord.

Never do I leave before  
Holy Eucharist is o'er,  
But remaining in my seat,  
Wait until it's all complete

Then at last I kneel to pray,  
Asking God to bless the day  
And the service to His child,  
Keep him pure and undefiled.

Hamilton Schuyler.—

### A FABLE WITH A MORAL.

Once upon a time when the world was young all the insects passed in review before the great king. Each one, in turn, was assigned some task for which he was peculiarly fitted. The bee was bidden to gather honey from the flowers and to store it carefully in waxen cells. The butterfly was destined to flit hither and thither from blossom to blossom, wave his many-colored wings, and add to the beauty of the earth. The ant was command-

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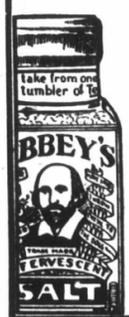
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ed to toil busily day after day and set an example of thrift and economy. Last of all, the little black cricket, clad in shining armour, leaped before the great king. "What canst thou do, my tiny subject?" asked the king benignantly. "I can cheer mankind with my one note, and be faithful," chirped the cricket, modestly. "It is well," said the king, reassuringly. "Through-out all the coming ages it shall be thy task to sing the weary world to

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sleep. During the peaceful summer nights thou shalt never cease thy soothing note, and all earth's tired children shall bless thee for thy lullaby." And the cricket has been faithful to its trust throughout the long centuries, never ceasing his monotonous "creek-creek-creek" in the quiet, restful summer nights.—Child's Hour.

**LITTLE JIMMY AND OLD DOG CUFF.**

Jimmy and Maggie never thought the place lonely, but their mother did, and after their father fell asleep

one day long ago and never awakened, she used to take Jimmy upon her lap and cry over him, and tell him he was her little man, and must take care of her. The boy was very proud to be thus trusted to fill his father's place, and when he did any work especially well it pleased him to hear his mother call him by that good name.

Once "old Uncle Hollis," who lived in the nearest house, a half a mile away, heard him called Little Man as he went past Jimmy's home with his dog, Cuff, and he turned and stared at the little fellow.

"Little Man! huh!" he snarled. "Little rascal, that's what he is! Whole tribe of boys are rascals, stealing my apples, my chestnuts, always in mischief. If he comes near us we will cuff him away won't we Cuff."

Jimmy heard him with terror, for always the old dog growled when he and Maggie went by the old man's house to school, and almost all the children were afraid of the miser who lived alone in the little cottage, and cared for nothing on earth but his farm, his money and his dog.

One July afternoon the two children were in their home pasture after blueberries. They found few, and cast longing eyes at the next lot.

"There are such a lot of them over in Uncle Hollis' field," Jimmy said. "I guess we might get a few over there. The old miser will never know it."

"I guess that would be kind of stealing wouldn't it?"

"I suppose so, but I do want to get enough for one pie. Mother said she would make one for Sunday if we did."

"We might ask Uncle Hollis," suggested the girl.

Jimmy remembered he was to be a Little Man, and so the two came, timidly up the path to the doorway, where old Mr. Hollis Boynton sat watching them. They took hold of hands, for they were both afraid, and the dog growled and showed his teeth. But Jimmy boldly stepped forward.

"Please, Uncle Hollis, may we pick some blueberries in your lot?"

"No, you can't! I want to pick 'em myself." Then he glared at them without saying another word, and the children went back to the road.

"Let's go over by the old slate ledge on Pat Ryan's land," suggested Maggie. "He won't care, and there were a lot there last year, mother said."

Soon they were picking busily along the edge of what was once a deep cavity, but was now filled with ice-cold water from springs. The pool came within a couple of feet of the level ground, the steep sides of rock making it a dangerous place. As they worked they saw Cuff and his master walking over the pasture hill near where they had been picking.

"Out to see if we get his berries," said Jimmy; "he needn't be afraid, we won't bother him."

Just then Maggie cried out: "Oh, look, Cuff is coming after us!"

This seemed to be the case, but the dog was chasing a rabbit, and the children were soon over their fright.



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"He won't see us, probably; that dog is half blind," asserted the boy.

The rabbit passed close to them, with slight chance of escape, the children thought, but turned sharply by the pool, dived into a hole, and was seen no more, while Cuff blundered headlong into the water.

**In Fear of Consumption**

To be entirely cured of a cold which threatened to become consumption naturally makes one think well of the treatment which helped to effect the cure.

In a letter just received from Mrs. Edson Brock, Trenholm, Que., the writer says: "I wish to tell you that I have used Dr. Chase's medicines with great success. I took a very bad cold and could not get rid of the cough. I felt so bad that I really thought I was going into consumption. I got well by using Dr. Chase's Syrup of Linseed and Turpentine. Dr. Chase's Kidney-Liver Pills also did me a lot of good. You may publish this if you wish, for many people already know what great good Dr. Chase's medicines have done me."

"Good ducking! Good enough for him!" said Jimmy.

"He can't get out," asserted Maggie, as the animal swam around vainly searching for a landing place.

They watched their old enemy a while, and then he paddled close to the shore at their feet and whined. He was unable to keep up longer, and sank.

"Oh, Jimmy," screamed the girl, "he's drowning, he's drowning!"

"Ought to drown—ought to have drowned long ago."

"But Jimmy, he's drowning! He is going to drown!"

"He won't bite me if he drowns."

Just then the great brown eyes of Cuff met his own, and there was another whine. The root of a young wild cherry tree gave Jimmy something to hold to, and in an instant he had let himself down into the water to his waist, and had Cuff by the collar. A projecting bit of rock gave him an insecure foothold, but with Maggie lying down and reaching to help, they got Cuff out, and the brown body was stretched on the grass in absolute exhaustion. Then they looked up to

see the dog's master, who had arrived just in time to see the rescue. Without a word, he picked up his pet and strode off toward home.

"He might have thanked us," said Jimmy, as he climbed out of the water.

The next day Uncle Hollis and Cuff appeared for the first time in years at the door of Jimmy's home.

"Where is that little man of yours?" inquired the visitor. "He saved my dog, the dog my boy Henry had when he was little. I guess he is a good boy, and I guess I have been 'most too cross. If my dog had drowned I would have had no one in the world at all—no one at all. I brought him a little present."

Then he laid down a bundle and went away quickly, while Cuff astonished Jimmy by licking his hand in friendly fashion. In the bundle was a silver-mounted cane fishpole which Uncle Hollis had given his only boy years before, a little silver locket, dark with age, evidently for Maggie, and a note which read:

"This is to say that Jimmy Franklin and Maggie Franklin can pick berries and chestnuts on my land all they want.

H. Boynton." And when she read it, Jimmy's mother called him her Little Man.—C. G. Washburn in Sunday School Times.

**Is Sickness a Habit?**

With many sickness undoubtedly becomes to some extent a habit. They have "bilious spells," "sick headaches," "attacks of indigestion." Why not shake loose from these ailments and know once more the joy of good health?

It takes a little will power. You may have to deny yourself some luxuries which do not agree with you, but it is worth while to be well and to prolong life. Dr. Chase's Kidney-Liver Pills will help you, because they act definitely and directly on the liver and thereby remove the cause of biliousness, headache and indigestion.

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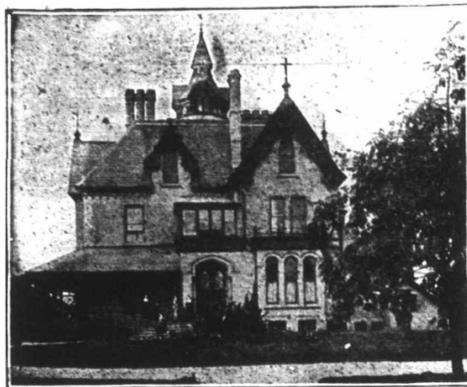
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