

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, MARCH 2nd, 1911

No. 9.

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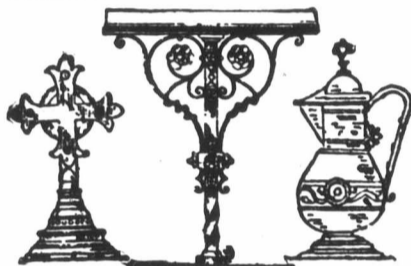
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

March 5—1st Sunday in Lent

Morning—Gen. 19: 12—30; Mark 6: 30.
Evening—Gen. 22: 1—20 or 23; Rom. 14 and 15: 1—8.

March 12—2nd Sunday in Lent.

Morning—Gen. 27: 1—41; Mark 10: 32.
Evening—Gen. 28 or 32; 1 Cor. 4: 18 and 5.

March 19—3rd Sunday in Lent.

Morning—Gen. 37; Mark 15: 27—53.
Evening—Gen. 39 or 40; 1 Cor. 11: 2—17.

March 25—Anniversary of B.V.M.

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

March 26—4th Sunday in Lent.

Morning—Gen. 42; Luke 2: 1—21.
Evening—Gen. 43 or 45; 1 Cor. 15: 35.

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

FIRST SUNDAY IN LENT.

Holy Communion: 105, 112, 262, 473.
Processional: 380, 465, 496, 534.
Offertory: 110, 113, 117, 125.
Children: 707, 716, 720, 723.
General: 108, 109, 118, 120.

SECOND SUNDAY IN LENT.

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

THE FIRST SUNDAY IN LENT.

"In all points tempted like as we are, yet without sin," Hebrews 4:15, part.

To-day the Church once more emphasizes the humanity of Jesus Christ. And she does so by pointing out our Lord's liability to temptation. One of the first pictures that we have of human society is a temptation scene. And from that time down to this no man has lived without temptation to sin. The true humanity of the Lord

Jesus is therefore assured by the fact that He was liable to temptation to sin. Now in our weakness we look for sympathy and encouragement. And this we have in Christ Jesus because though liable to temptation, yet He was without sin. Jesus made temptation a spiritual opportunity. He met "the negation of sin with the affirmation of righteousness." He saves us by His example, because He is the only perfect example of absolute correspondence between faith and practice. In our life of temptation we learn from the example of Jesus how to be free in temptation. Let us note the four-fold resistance to temptation, which will make and keep us free. (1) **Quote the Word of God.** There is no strength, no salvation, in ignorance. To quote the word, the will, the revelation of God, means that you have a knowledge of God, of His character, and of the principles He has determined upon for the welfare of the world. The intelligent Christian repudiates all Satanic doubts and insinuations. Sin is based upon falsehood. Therefore, if we possess the truth in our inmost hearts we discern the falsehood of sin and make successful resistance. (2) **Prayer.** To pray is to talk with God. Conversation with good men is at all times helpful. Our most helpful conversation is with the Lord God because He not only lends a willing ear, but He also extends a helping hand, a hand filled with bounty and with grace. How few really look up to God in the hour of temptation and ask for power to resist! Why is this? Is it not because men love sin and crave indulgence? The temptation came to Daniel to deny God. He opened his window and in the face of his enemies prayed to God. For his boldness he was hurled to possible death. But God delivered him and gave him greater honour than ever before. (3) **Do the very opposite to what you are tempted to do.** Every Christian needs a certain amount of sanctified stubbornness. When tempted to do something positively bad, do something positively good. Recall the example of Nehemiah. His enemies did their level best to stop his work of rebuilding. But the more they tempted him away from the walls of Jerusalem the harder he worked to build them up and to restore the gates. So must we persist in setting up barriers between sin and our souls. (4) **Ignore.** It is very galling to ignore. You can very quickly break down the power of Satan by persistently and earnestly ignoring. Potiphar's wife tempted Joseph time and time again. But he ignored her. At first his attitude of ignoring brought him imprisonment, but the imprisonment really paved the way for Joseph's exaltation, and never again did temptation come from that source. In all resistance we endure hardness, but the rule of life always is, "Per augusta ad augusta." But by such endurance we achieve spiritual victories, and because of such victories we fulfil all our ambitions in this life.

The Season of Lent.

Lent, with all the poetry of a season consecrated by the habit and tradition of the Christian Church, cuts into our modern life with its peremptory demands, and its teaching and calling, at first sight so out of tune with modern life. "At first sight?" Yes; but not when we look further. Surely all real and fruitful effort in conduct, as well as growth in character, must depend upon the due invasion of eternity into the domains of time. Here and now we do well to remember a very pressing danger. In an age of progress, and progress of unparalleled rapidity, the active life seems likely to rob the contemplative of much which ought to be its possession. There is plenty of religious activity. Is there as much of religion? Plenty of energy and work. Is there corresponding piety? Plenty of rank leafage. Is there

deep strength of root in a strong soul to keep the tree firm before the coming storm? The real effective power of work is lost—worse than lost—if the inner forces are not kept fresh and strong. All right and well and necessary it is to work for God, but we must take care to be ourselves much with God. Have we not need, dear friends, to learn and remember and practise the truth that there is no work so dignified, so fruitful, so abiding, as the serious effort and activity of prayer? Few things are sadder than a fair dead body when the soul is gone. And it is possible, all too plainly possible, to carry on the routine and decencies of a religion when the soul, the living soul, has fled. Settle it in your minds, then, that there is nothing so needed in an age like ours as determined withdrawal of the soul from the clamour of the world and the work of life, into the secret presence-chamber, where we learn our own weakness, and gain experimental certainty of the strength of God. Settle it in your minds that what your prayers may want—from the pressing demands of business—what your prayers may want in length they must gain in intensity. Settle it in your minds that you must work in time, but the scope of your inward vision must be—indeed, it must be eternity.—Canon Knox Little.

Comprehension.

One chief source not only of strength, but of charity in its broadest sense, in our Communion is its comprehensiveness. This comprehensiveness is not a theory, but a fact. And the strength of it lies in the further fact that it is not merely a matter of the toleration by one Churchman of another, who from deliberate and honest contention differs from him in certain doctrinal views and ceremonial observances, but of actual conviction on the part of each, that the other is a Christian worshipping the same God, trusting in the same Saviour, and looking to the same Holy Spirit for light and guidance along the chequered path of life, even though they look to the same end from a somewhat different standpoint. Surely it cannot be expected that all men should look at things alike. It is not the case that all men are alike under the ordinary physical conditions of life. Take the matter of vision. Can you by argument, though you force it to a white heat, persuade a near-sighted man that he should be far-sighted and that it is a grievous and unforgivable error on his part that he is not so? By the same token you might as well try to persuade a generous, warm-hearted Irishman that because his purse is nearly empty, and his bank account overdrawn, he should turn a deaf ear to the cry of the needy and thrust his warm and helping hand in a bucket of ice-water, when the messenger of charity comes knocking at his door. No, the comprehensiveness of our Church is grounded on the broadest spirit of tolerant charity! It is an invincible bond of strength amongst the diverse members of our world-wide Communion, linking together men of every race and clime in one great onmarching brotherhood, who, though they are at times compelled to confess that now they "see through a glass darkly" yet their united and invincible crusade is ever tending towards the dawn of that glorious day when they shall together see Him whom their souls long for—"face to face."

"I Heartily Thank Our Heavenly Father."

Have our Church members, old and young, laid hold of these significant words in the first section of the Church catechism: "I heartily thank our heavenly Father that He hath called us to this state of salvation?" What does "heartily thank" mean on Sunday morning, or Sunday evening, when the church bells are ring-

ings. What does "heartily thank" mean when pressing calls from missionary bishops in distant perilous fields reach us? What response should a thankful heart make? A good answer to this question is found in Psalm 116: 12, 13. The answer falls into three parts. (1) "I will receive the cup of Salvation," i.e., I am willing to take what God is willing to give. God gives us grace and opportunity to serve, and we are called on to seize every opportunity within our reach. (2) "I will call on the name of the Lord." Are we praying over our life's work? Do we desire to fit ourselves into God's plan and do the work He has given us to do? If so, we will call on Him day by day to guide us. (3) "I will pay my vows in the presence of all God's people." Are we seen in the ranks of the Lord's army? Are we letting our light shine before men? Let these pregnant words "heartily thank" sink into our minds and shape our lives.

A Test Case.

There can be little doubt that in each parish in Canada good material for spiritual work is practically unused. Without charging blame to any one it is well to consider whether by sympathetic encouragement and wise direction from the proper quarter this material could not be directed to good ends. And it is by giving such direction that the sagacious Bishop and prudent rector are revealed. In Canon Mason's excellent biography of the saintly Bishop Wilkinson, he repeats the following anecdote, told by the Bishop in a farewell sermon, and it well illustrates what we mean: "I found a shoemaker suffering from violent rheumatism, and from the sight of the sins of society cursing God and man. It took me an hour before the man was like a rational being. The next Sunday a barrister came to me asking me to give him something to do. I gave him, amongst others, this man. I said—'Treat him as a human being.' He looked in at the shoemaker, spoke a kind word, left him a newspaper. Once when he was sending up game to his friends, he sent him a brace. In six months the cobbler's wife came and said to me—'I think you can do anything with him now; that gentleman has so softened him.' So was made a regular communicant and a real Christian."

An Official's Experience.

Mr. H. B. Simpson, C.B., an official of the Home Office, has written an introduction to the Blue Book on criminal statistics for England and Wales for 1909, which is attracting much comment. He says in it, "Apart from religious or purely ethical motives there is nothing that supplies so strong a motive for honesty as the general sense of the community." This remark is caused by the fact that offences had greatly increased during the five years treated in the reports as to which he finds it impossible to avoid the conclusion that during these years some new cause favorable to crime has been at work. Besides there is a growing indisposition to prosecute for offences of the less serious kind, leniency to first offenders, reluctance to prosecute a thief, who if convicted, is likely to be let off with little or no punishment, and it is consequently probable that the real increase of crime has been even greater than the figures relating to the numbers prosecuted. Mr. Simpson finds a cause in the exaggerated sentimentality of the public mind. Since 1898 there has been much public compassion for the criminal. Mitigation of prison discipline, the probation acts, the Borstal system and articles in newspapers and magazines compassionate and sympathetic towards the criminal, "From some of the expressions used it might almost seem that the reading public is on the side of the criminal and against the law." "A community that no longer resented crime, and had learned to feel nothing but compassion for the criminal

would in time inevitably find itself faced by a flood of criminality against which police and prison authorities would struggle in vain."

Crime In New York.

We quoted from the "Blue Book" to show the increase of crime in the Old Country, and the observations therein showing the conviction that the leniency and sentimentalism shown to evil doers were largely the causes of such increase. Now we read in the "Literary Digest" that the enormous increase of murder in New York as shown by the coroner's annual report, has startled not only New York but the United States. Not only the increase of crime but the failure to arrest. As to failure to punish criminals that have been for long a blot on the fair fame of the States. But of the 185 murders reported from New York only 77 persons were arrested. Naturally there is an outcry to make the sale and purchase of deadly weapons as difficult as the sale and purchase of poisons. What would go far to stop this cause of murder would be the enactment of a law that any person found with a loaded weapon without a permit should be sent to prison for at least a month, and in serious cases fined also. But it is too good to hope for.

Dwelling On The Past.

Retrospection is all very well, but it has its short-comings, like many another pleasant pastime. It is not altogether unlike a soothing potion, which is good if needed, but not so good if it leaves bad after-effects. A habit that needs correction and indeed sometimes erection, is that which those indulge in who think and say that "There were giants in our early days where now men of small stature walk the boards." "Not so my friends," we may truly say, "The difficulty with you is that distance lends enchantment to the view." We have in Canada as they have in England men in Bishop's seats and parish rectories, not one whit inferior to their predecessors of the past. We quote with approbation the following extract from a recent letter by the late Dean of Westminster:—"As one who has a special post of observation, and also has long studied the history of the Church in the first days, and also to some extent the history of the Church in England, I see that never were the leaders of our spiritual battle stronger since the Apostles, wiser or better than now. Never had we so many wise and spiritual men as our Bishops; never were the English clergy, as a whole, so eager, active and devoted; never (though here we are weakest) was so much help given by the laity." It is by no means the best policy in the world, as Sir Boyle Roche might have said, to wait for the death of our leaders before we let them know our true estimate of them in obituary notices.

The Wilderness of Sinal.

The world reads with engrossing interest everything connected with the Bible narrative. In the last quarterly statement of the Palestine Exploration Fund is the continuation of W. C. Jennings-Bramley's account of "The Bedouin of the Siniatic Peninsula." This narrative shows the existence of water to a much greater extent than is generally supposed. One realizes on reading this account how the race, fleeing from slavery in Egypt during the forty long years in the wilderness, became physically and mentally strengthened, and fitted to fight their way to the promised land. In places the waters are infested by a very small leech, and the Arabs always strain the water through muslin. If a leech slips down it will go no further than the throat, and the best remedy is a strong gargle of tobacco in water which at once kills it. The explorer found that an iron serpent was worn as a charm, and wondered whether this superstition was a far-off echo of the story of the brazen serpent.

A FORGIVING SPIRIT.

The possession of a forgiving spirit involves the exercise of some qualities which do not appear on the surface, and which are not ordinarily associated with it. And contrary perhaps to the common impression, they are strong, robust virtues. Men are apt to regard a forgiving spirit as indicative of a disposition somewhat lacking in virility and force. But exactly the opposite is much nearer the truth. The forgiving man, i.e., the man with whom the exercise of this virtue is a fixed principle, is emphatically the strong man. He is anything but the amiable weakling that he is so often imagined, if not specifically declared to be. The majority of men, even if they do not give verbal expression to it, have the idea at the back of their heads that an individual of this kind is lacking in manliness, and virility, and sturdiness of character, has "more about him of the willow than of the oak." For the purpose of clearing the ground it may be well to indicate three false forms of this virtue, as the result, (1) of a lack of moral courage. Some people have not enough backbone to contend for any principle of any kind. The game isn't worth the candle, and they simply let things go. They are afraid of being called "cranks." This is the commonest form of false forbearance, and it is to be continually met with. (2) Of a certain thick-skinnedness and insensibility to slights which may be described as constitutional. The resentment of such individuals is difficult to arouse, not because they are deficient in self-respect, or in that legitimate self-love common to all normal men and women, but simply because their inner and finer consciousness is encased in an outer covering abnormally thick and durable. They are not bad sort of people, and in some respects perhaps they are to be envied, but they pay dearly for their imperviousness to slights, etc., and they belong to a type that has accomplished comparatively little in the world. (3) As the result of deliberate and premeditated self-seeking. Macaulay was right when he said there were people "below resentment." Possessing no self-respect, you cannot offend them. They are incapable alike of gratitude or resentment. They have no enemies and no friends. They forgive readily enough because it costs them nothing. On the other hand, a forgiving spirit in the true Christian sense involves the possession, (1) of a sense of fair play and all-round justice. All men demand forgiveness from their fellow-men, and no one so bitterly denounces the lack of a forgiving spirit in others than the vindictive and unforgiving man. If forgiveness is right, then it is common property, and we have no right to ask from others what we are not willing to give in return. The trouble is that everyone of us imagines his own case to be an exception and worthy of special treatment. The forgiving man rises superior to this, and is "broad-minded" in the true sense of that oft-quoted and detestably abused expression. (2) Of a sense of humour. A man with a true sense of humour cannot be unforgiving. When he reflects how often he has offended against his fellowmen, the idea that he is any better in this respect than anyone else, and that an exception should be made in his case, is too absurd. (3) Of moral courage of the very highest kind. No one is perhaps quite so subjected to the sneers and wilful misrepresentation of the average man as the forgiving man. So many of us are conscious of falling short in this respect, that the temptation to belittle the motives and asperse the character of the man who shames us, and to drag him down to our own level, is generally irresistible. This is an old trick. The man who from a sense of duty exercises a forgiving spirit, is the truly brave man. He possesses courage of the very highest and rarest kind, what a recent writer has called "cold courage," the courage not of impulse or of excitement or emulation,

but of a high and unselfish sense of duty. And this is what a true forgiving spirit springs from. It is not a matter of impulse or sentimentality, much less of a selfish love of ease, still less of moral cowardice, but of calm, well-matured judgment. Its cultivation develops some of the highest and noblest human qualities. It is essentially, therefore, a strong virtue.

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

"Put out into the deep and let down your nets for a draught," Luke 5:4. These words are a part of the narrative of what is usually known as the miracle of the "Draught of Fishes." First for the incident. A lake lit up by the morning sun in all its sparkling glory. A multitude on the shore eagerly trying to hear the words of a young man who had already won considerable fame. Further along the shore were some fishermen washing and repairing their nets after a night of fruitless toil. The multitude growing unmanageable in their enthusiasm, the young man steps into a boat and is pushed out a little way from the shore that he may the better be heard. When the address is finished he turns to the boatmen and commands them to put out into the deep and let down their nets for a draught. The men protest, since they had toiled all night for nought, and why should they repeat the folly at this less seasonable hour. However, the Master's wish was a command, and obedience was accompanied with very satisfactory results.

This incident is usually referred to as a miracle, although I do not feel that it is at all necessary to look at it in the light of a miracle as commonly understood. It, of course, all depends upon the way in which we approach it. It may be regarded in one of two lights, according to where we place the emphasis. It may be regarded as a manifestation of Divine power or it may be regarded as a manifestation of Divine wisdom. First, we may think of the fishermen toiling all night in unrequited labour and then giving up in despair. The object of their quest was not there, but at the command of the Master to let down their nets a Divine compelling force brought the fish to the fishermen's nets. That, I suppose, would be a manifestation of Divine power. On the other hand, we may look upon it as a case of bringing the nets to the fish and not the fish to the nets—a situation that required a deeper and more accurate knowledge of the sea and the things that dwell therein than was possessed even by those who passed as experts in fish-craft. Put out into the deep, He commands. The implication is that they had been haunting the shallows when the Master Fisherman knew that what they were seeking was to be found in the deep. This aspect of the case leads us to dwell upon Divine wisdom as the key to this incident. That at all events is the aspect that I desire you to bear in mind as we consider the matter together this morning. The object of this command may have been primarily to meet the pressing needs of men who earned their livelihood on the sea. But the object of incorporating it into the sacred Scriptures was certainly for a deeper purpose—the teaching of the children of the Kingdom some of the Kingdom's fundamental laws. The first thought I desire to emphasize is this—namely, that the humblest calling may through Divine illumination be transformed into the highest. From fishermen they are made fishers-of-men, that is they are engaged in the high occupation of leading men into full and conscious citizenship in the Kingdom. That is the crowning occupation of all—the diffusion of the true Light which lighteneth every man that

cometh into the world, we being first illuminated by it ourselves. Every man that comes into the world comes with everything to learn. Every child begins at the same point of blissful ignorance, and all learn with differing degrees of ability the lessons of life. There is labour and industry and commerce, and trade and science and literature and art and statecraft, but crowning all and uplifting and illuminating all stands the queen of all knowledge, the knowledge of God, and the laws of His Divine Kingdom. These touch man at his highest and deepest points. These give substance and purpose to life. These give some response to the questions that come from out the Deep of our souls. Fishers-of-men leading men to look up for the fullest satisfaction of their soul's most profound demands—that occupation when rightly interpreted can find no peer.

The second great thought that issues out of this narrative is the necessity of a broader faith, a deeper knowledge, a loftier ideal. Not in the shallows, but in the deep; not by the shore, but in mid-ocean; not in secondary motives, but in fundamentals; not in the hearing of the multitude, but in the silence of God, is where the true object of our quest is to be found. There are few messages that need to be more impressively delivered to this generation than the necessity of getting out into the deep of God's truth and love. We need a great awakening to the necessity of a more profound view of life, the necessity of getting away from form to fact, from symbol to the thing symbolized, from appearance to reality, from shame to transparent honesty, from surface character to that character, that comes from out the deep of human life. No age I suppose could be more courteous, more tolerant, more disposed to say gracious things, more optimistic, more appreciative of what is good than this age. I am not one of those who think that the great and glorious things of life are all in the past. The world's golden age is in front and not behind us. The restlessness that we feel within is not a consciousness that the world to-day is worse than in days gone by, but it is the result of a higher conception of what the world ought to be and may be. We are not living on a lower level, but our ideals are much higher than those of former generations. It is this that makes us so discontented. We are living so far below the light we have got that we tremble lest the light be extinguished. We instinctively feel the necessity for a rugged John the Baptist crying aloud in the lonely wilderness, repent ye! repent ye!—and the Great Master standing amidst ships issuing the command, "Launch out into the deep."

Now how does this apply? The virtues of the age are too much on the surface,—too shallow. They are not always built upon the deep things of God. The Church that presumes to speak in the Master's name is not always conscious of the possibilities of the Deep, or not availing itself of the

knowledge it possesses. We are content to dwell upon secondary motives and turn from primary principles which must, of course, be the foundation on which we build if our structure is to endure. Let us see how this works. We want to be generous, but our generosity is too often of the type that costs us little. We want to be philanthropic, but our philanthropy is of a fugitive character. We want to be friendly, but our friendship is too often based upon the return we may receive in kind. We want to lift people to a higher plane of life, but our appeal is often an appeal merely to prudence. We temporize with expedients, we magnify diplomacy and tact which are only subtle forms of flattery and selfishness. We justify ourselves on the ground that the age cannot stand a higher Gospel. We, therefore, continue to fish in the shallows, near the shore, and wonder that our results are so meagre. There is nothing for it but to put out into the deep. The shallows, no doubt, have their place as well as the deep, but the deep must always lie beyond. Secondary motives have their place, but the great first principles must ever stand behind them. This committing ourselves to the deep involves a greater faith in men and it also implies a greater faith in God. It involves that losing of our life that we may find it and find it more abundantly. The fear that men will not respond to what is highest is really, I believe, a great mistake. Take the greatest artist, sculptor, singer, orator, preacher, they who present things at their very best and instantly men say, there is the real thing, give us more of it. The deepest things are not necessarily dark. The highest things are not necessarily beyond our vision. The sun is very distant, but it has the essential quality to stimulate our visual organs, namely, light. That is what is needed in all our teaching. It is sometimes said that we must preach down to the people, that our public amusements are degenerating because the public taste is essentially depraved. I fancy you have noticed as I have noticed the public appreciation of what is really good. Take the entertainment of a multitude, when "turns" of questionable taste and ethics have been presented they have probably met with applause. But when some one, we will say, with a really good voice sings from the heart a song of fidelity, or love, or heroism, or patriotism, or sacrifice, or devotion to one's faith, the effect is at once recognizable. They who smiled with indulgent good humour at the baser forms of amusement, express themselves now with tumultuous enthusiasm at the greater and higher. The good within seems to recognize at once and greet the good that is without. Let us have faith in human nature. It is because we do not go deep enough we fail, and not because we go too deep. Look at this from still another point of view. Observe the activities of men and women who are really trying to be of use in the world. See how much of our time is engaged in secondary matters, and apparently unconscious of the fundamentals. Behold how we meet evils in their effects and quite overlook their causes. We do much to care for the sick, but what are we doing to prevent disease? We have prisons in which to lock up criminals and Prisoners' Aids to meet them when they are liberated, but what are we doing to prevent crime? We show some enthusiasm in restoring inebriates, but what are we doing to remove the causes of intemperance? We make spasmodic efforts to punish electoral wrongdoing, but what are we doing to produce a young generation of purer political fibre and higher ideals of citizenship? We have much sympathy for the poor,—a few meals, a few garments, a few dollars to relieve distress for the moment, but what are we doing to wipe out the necessity for charity when all men shall have a fair chance to earn their bread? Our efforts have been aptly described as having our attention fully occupied in rushing up ambulances to the bottom of a cliff to hurry off the wounded, when the cliff above is

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left unfenced and unguarded. Can we not still hear the Master call to us, "Launch out into the deep"? If we are to do the world's work we must have a greater faith in God and a greater faith in man. The time has come when we must push our craft from the shallows and commit ourselves unto the deep. Who shall say that the results will be less satisfactory than in the case of old? "Spectator" asks his readers to accept this sermon in place of his usual comments. The sermon he had already preached. The proposed comments refused to come forth in the midst of Lenten preparations. "Spectator."

PRAYER BOOK STUDY.

This department is under the editorship of the Rev. Austin Ireland, rector of St. Stephen's Church, Lachine, P.Q.

49. What is the One Hundredth Psalm called?
50. What is the Ninety-Fifth Psalm called?
51. Give another name for Evening Prayer.
52. Give the Rule to find Easter Day.
53. How many Creeds are there in the Prayer Book?
54. Name the Creeds.

THE CALL OF THE WEST.

With the coming of Spring we look for increased interest in the Far West. Strange and indescribable as it may be there is something intensely real in "the call of the Wild." Until lately I have felt that the dioceses of Central Canada, miscalled the Northwest—Qu'Appelle, Saskatchewan, Calgary, etc., had the prior claim upon Church people in Eastern Canada and England, but now the rising tide has reached us and the critical time has come for the diocese of Caledonia. These are "the Days that are the Destinies."

I. There is our Indian Work.—Never was any diocese more blessed than this with a band of faithful missionaries who are veterans in Christ's service. Let me add to the names the years of service in this diocese some having served elsewhere before coming West. Archdeacon Collison, 37 years; the Rev. J. B. McCullagh, 27 years; the Rev. J. Field and the Rev. R. W. Gurd, each 25 years; the Rev. A. E. Price, 22 years; the Rev. J. H. Keen, 21 years. I feel that it is inevitable that changes must come. The signal has been quietly given me and I cannot like Nelson, turn a blind eye. I am at present trying to arrange a change for several of our veterans, so as to retain, if possible, their valuable services for a season longer, but the situation is most critical. The resignation of C.M.S. missionary means also the loss of his salary with the exception of a small grant in lieu of this from the C.M.S. Who is to carry this work on? Where are the men? Where is the money? Indian work in its present phase does not appeal to our young men who have lately entered the ministry. If the Indians were still heathen the case would be different. If the Indians were increasing in numbers the work would be more helpful, but who will step forward now as our veterans step back? Only the love of Christ will constrain men to engage in a thankless work. "Take up the White Man's Burden, and reap his old reward." II. There is our White Work.—For this work we need men young enough to identify themselves with this new country. Men who can turn their hand to anything. Men, physically strong, who love the freshness and the freedom of the West. Men who are ready to catch the spirit of hopefulness, which lures one on through many a dark valley to the higher regions bathed in the golden light of the setting sun. Men who find a joy in doing things in an unconventional way so long as a brother is helped up to the rock, out of the mire, and yet at the same time we need men old enough to have had some experience of life. It would be difficult to explain the peculiar delight that a westerner takes in "breaking in" a young easterner who will swallow everything that he is told. I knew a young embryo parson who went into a bunk-house to talk to the men and when he came out his hair was almost standing on end. Unlike the prairies our need is not for a vast number of men, catechists or students, to dot down in regular sections among the settlers. We have a mountainous country. Thousands of square miles will never

feel the tramp of human feet: "Mountains which will never let you near." We need a few picked men to hold strategic points, and we must have these pioneer clergy before the incoming tide of settlers has reached the flood or it will be too late. I want the East to give its very best to the West. A few picked men, but to each must come the Voice and the Vision. It is necessary to look beyond the present. Let me describe a possible case. I write to a clergyman in the East offering him not ease and comfort, but only the Cross, and the joy of breaking virgin soil. Vainly, I endeavour to describe Western conditions. He comes. When he reaches his new field in a strange land and stands up to preach to a handful of people, in a shack or log cabin, he thinks of the fine church and the large congregation he has left behind him and a feeling of bitter disappointment rushes over him. If he has heard no Voice calling him to the West, if he has seen no Vision of the marvellous transformation, which will soon take place in this lonely valley just opening for settlement, he will most likely turn back and will be known among the pioneers as "The man who got cold feet." If, on the other hand, he has faith in God and catches the true spirit of the West, he will adapt himself to his new conditions and begin laying a foundation for a glorious future. The same great truth applies not only to clergymen, but also to men of other occupations. I know most beautiful valleys about to fill up with settlers where doctors are greatly needed. A government grant and a few paying patients—that is all at present, but there is the future, and the joy of being able to help men in sore need. I frequently hear of men sending twenty-five or thirty miles for a doctor. In all pioneering it is the beginning of the work which is so difficult, but it is this very work which calls for men of the right stamp—resourceful, resolute men, makers of history. The other breed of men will come after, when they can step out of a Pullman car into a furnished house. Our land of mountains and hills and valleys, teeming with untold wealth, which can only be won by heroic action is calling loudly for men who are willing to take big risks and do things. Men of all classes and occupations are coming into this wonderful country, some to turn back disgusted, because conditions are so unlike the East, others to seize the opportunities, which only a new country can present. I feel sure that in the ranks of the ministry there will be some who will hear the call of the West—willing to follow the Cross up the rugged way without the gleam of gold. "Anybody might have found it, but God's whisper came to me." F. H. DuVernet, Bishop of Caledonia. Prince Rupert, British Columbia, February 11th, 1911.

THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

The Provincial Executive of the A.Y.P.A., as elected at the Toronto Convention, in October last, held its first meeting last week in the parish house of St. James' Church, Toronto; when representatives from four dioceses were present: The Rev. Canon Starr, Kingston; the Rev. T. B. Howard (secretary), Forest; the Rev. C. A. Seager, Toronto; the Rev. F. J. Appleyard, London; Miss Woodhouse (treasurer), Hamilton; and Clarence Bell (president), Toronto. By invitation: Wm. Brooks, chairman, Toronto, A.Y.P.A. president, and W. N. Peacy, secretary of the conference, were also present. An afternoon and evening session were held and almost every phase of the organization and its work was discussed. A definite policy in regard to extending the organization and an educational programme for branches was formulated. Each vice-president will act in his diocese as chairman of a diocesan board, whose duties will be, in *ter alia*, (1) to discuss its own permanent organization and report to the Executive, (2) to discuss means of extension of the A.Y.P.A. in the diocese, (3) to collect information as to topics, programmes, etc., and (4) to bring the A.Y.P.A. before diocesan Synod ruri-decanal and archidiaconal meetings, Sunday School conventions, etc., etc. An aggressive campaign to extend the organization will at once begin. Necessary literature is being prepared. A statistical summary of branches and their location will first be obtained. Maps will be prepared and efforts made to establish branches in centres where none now exist. The educational programme suggested by the chairman was most favourably received and adopted. It was pointed out while the Bible and catechism is taught in the Sunday Schools, few opportunities are offered the young people of our communion to be instructed in the Prayer Book,

the Church's teaching, articles, government, resources, missions, etc. The A.Y.P.A. is the opportunity alike for the Church to instruct and the youth to learn. Literature of the right kind, however, is sadly lacking. The A.Y.P.A. manuals are excellent as to suggestions, but the books of reference are not, as a rule, available. Something more than a suggestion, something less than a book is needed. The Executive is alive to the great possibilities such an opportunity presents and the beneficial result that must accrue from an educational standpoint, have planned to meet the requirement. Distinguished Churchmen, both clergy and laymen, will be invited to write short papers on topics suitable to A.Y.P.A. meetings. These will embrace Church History, Prayer Books, Missions, Hymnology, etc., etc., in all their sub-divisions and from different standpoints. In addition there will be outline debates and specially prepared papers on "Socials and Entertainments," with the view of raising the standard of these meetings and eliminating the criticism that sometimes ensues. Until funds are available papers will be type-written in numbers of copies, classified and numbered. The practical effect will be that the Executive will be in a position not only to suggest a varied programme of the highest possible standard, but will be able to supply every essential for the carrying out of the programme at practically no expense. A list of the papers and all the details concerning same will be forwarded to every known branch before the beginning of next season's work. The matter of finances was a debatable question. A tax or a gratuitous contribution was the question. Finally it was decided to leave the determination of this important issue to be dealt with at the conference in London, the date of which has been fixed for the 23rd, 24th and 25th October next. In the meantime the secretary, the Rev. T. B. Howard, Forest, and the president, Clarence Bell, Osgoode Hall, Toronto, invite correspondence along a line beneficial to the organization.

The Churchwoman

OTTAWA.

Ottawa.—The monthly Board Meeting of the Ottawa Diocesan Woman's Auxiliary was held in Lauder Hall last week commencing with a service in the chapel, conducted by the Rev. E. H. Capp. The business session was presided over by Mrs. Tilton. Mrs. E. H. Capp, corresponding secretary, reported that during the past month a number of parochial branches had been visited by Miss C. V. Harris, a missionary on furlough from Cairo, Egypt. Miss Shaw, a missionary from Japan, will be in the diocese about March 4th and branches wishing addresses from her were asked to communicate with the secretary as soon as possible. During the month a new branch has been formed at Kars and a very successful deanery meeting was held at Manotick for the deanery of Carleton. Mrs. F. H. Smith, the treasurer, reported the receipts for the month \$392.02 and expenditure \$157.37. Mrs. Smith has been the recording secretary for the past year and as no appointment has yet been made she again acted as secretary on this occasion. The Dorcas secretary, Mrs. George Greene, reported eleven bales sent out during the month to the following destinations—Shingwauk Home, Victoria Home, Pagan Reserve, Mattawa, in the diocese of Ottawa, and Lac la Rouge, Saskatchewan. Some further church furnishings are required for Canadian missions, amongst them being a church bell, two communion services and communion linen. Many letters of thanks have been received by the Dorcas secretary, showing how greatly those material gifts are valued by the recipients. Owing to illness the secretary of literature, Miss Greene, was unable to present her report, but a large amount of work has been accomplished by the literature department. The usual series of lectures will be held on Thursday evenings during Lent and will be as follows: March 2nd, Dr. H. Symonds, of Montreal, on The Edinburgh Conference; March 9th, the Rev. Canon Gould, general secretary of M.S.C.C., on The Nearer East; March 16th, Jewish Work; March 23rd, the Rev. W. Craig will lecture particularly to junior branches; March 30th the lecture course will be merged with the mission being held in the cathedral, conducted by the Rev. Guy Pierce. The closing lecture of the course will be on The Passion Play at Ober Ammergau, by the Rev. Canon Kittson. The Extra-Cent-a-Day Fund treasurer,

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Mrs. R. Doney, reported receipts for the month \$27.35. The junior department report was given by Miss Phoebe Read and the receipts from the children were \$27.15. The convener of that committee on Jewish Work, Mrs. Cuzner, read an appeal for help in the erection of a building in the Jewish quarter of Montreal. There are now about forty thousand Jews in the city of Montreal and the Church of England authorities are taking steps to enlarge the scope of their evangelical work amongst them. The branches in the deaneries of Carleton and Lanark were called upon for their quarterly reports, and the representatives gave satisfactory accounts of their work. The Executive Committee of the general Board of Management of the Woman's Auxiliary held its semi-annual meeting in Ottawa last week in St. George's parish hall. The business meeting was preceded by a celebration of Holy Communion in St. George's Church. The Archbishop of Ottawa and Mrs. Hamilton held an informal reception during the period of its session, for the members attending the general Board Meeting of the Woman's Auxiliary.

NIAGARA.

Stamford.—At the annual meeting of this Branch of the Woman's Auxiliary, the members presented their president, Mrs. Motherwell, with a nicely framed certificate and gold pin constituting her a life member of the W. A. of the diocese of Niagara. The following are the officers for the ensuing year: President, Mrs. Motherwell; vice-president, Mrs. E. Tench; treasurer, Miss Badger; secretary, Miss K. Motherwell.

Home and Foreign Church News
FROM OUR OWN CORRESPONDENTS

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Campbellton.—Christ Church.—This parish has been presented with a pulpit and an organ. A lady now living in the United States, but formerly of Hampton, N.B., sent the latter. The pulpit was that formerly used in St. George's Church, Moncton, and was presented with the full consent of the rector, wardens and vestry. It is needless to say that these gifts are highly appreciated. Work on the new church and rectory will begin (D.V.) as soon as ever the weather permits in the spring. Donations may be forwarded to T. Carleton Allen, Esq., Fredericton.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q. Walter Farrar, D.D., Assistant Bishop.

Quebec.—On the 22nd February, the Chapter of the Rural Deanery of Quebec held their quarterly session at St. Matthew's rectory at the kind invitation of Canon and Mrs. Scott. The Reverend E. A. Willoughby King, R.D., presided. There were present besides, the Right Reverend Bishop Farrar, the Very Reverend Dean Williams, Canons Von Iffland and F. G. Scott, the Revs. A. E. Burgett, W. R. Beverley, E. R. Roy, R. B. Nevitt, with W. S. G. Bunbury, honorary secretary. After Divine service, at St. Matthew's Church, the proceedings were opened by the Rural Dean and a devotional paper of helpful spiritual merit from the Bishop's domestic chaplain, the Rev. E. R. Roy. Bishop Farrar followed with a most interesting essay on "the connection of the introduction of the Gospel of St. Luke with the Synoptic Gospels." This afforded considerable mental food and was greatly appreciated by the brethren. The practical side of religion being well advocated by the Rev. R. Barrington Nevitt, incumbent of Bourg Louis, in a carefully thought out paper on "The use of the Daily Office." Reports from the committees, appointed to deal with immigration, Sunday closing and other social questions, were called for and discussed. The Chapter closed with the usual votes of thanks, and the Benediction.

At the fourth annual convention of the Sanitary Services of the province of Quebec, on 22nd inst., attended by the leading medical faculty of the province, His Lordship Bishop Farrar, assistant Bishop of the Anglican Diocese of Quebec, made a very interesting address. Speaking as a

clergyman, he said, he belonged to a church, which had always advocated and is now promoting on every available opportunity sanitary improvement and care for the body as well as the soul. Heaven is only to be attained by striving to bring heaven upon earth, and it was for the good of humanity upon earth that He whom all profess to serve laboured unceasingly. His Lordship said that the effort should be to get the spirit of the Lord into all human life. Bishop Farrar's address was an interesting one, and at its close he stated that he thought he did not have to apologize for the religious aspect of his address, as he believed the subject was bound up with the religious as well as the human life. At the close of the papers, Dr. Pelletier complimented Bishop Farrar on his remarks, which he said were entirely in line with the views of the convention.

Lennoxville.—A meeting of the Rural Deanery of Sherbrooke was held at Bishop's College, on Thursday, February 16th. The meetings opened at ten o'clock a.m., the principal paper being read by the Rev. E. K. Wilson, of Waterville, on the subject of Christian Reunion. Matters of general interest were discussed and at noon a service was held in the oratory attached to the Divinity House, with special prayers for Missions. Luncheon was served in the College Hall, the clergy present being the guests of Dr. Allnatt. The afternoon session took place at two o'clock, the principal feature of the afternoon being an admirable paper, read by Canon Shreve on "The Completed Church," which was listened to with profound attention. Discussion followed, in which all present joined. A vote of thanks was passed unanimously to the Rev. Dr. Allnatt, for hospitality during the day. Tea was served at "Harold Lodge," Dr. Allnatt's residence, at the close of the afternoon meeting, and the clergy left for their several homes after a very pleasant and successful day.

MONTREAL.

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

(Concluded from last week.)

Montreal.—Thursday, 9th.—On completion of the routine business the reception and adoption of reports was proceeded with.

The Rev. J. M. Almond read his report on Works of Mercy. He urged the need of a Church policy of rescue under the city missionary, and he declared that to deal with the problem of the destitute there was special need of a labour bureau. He had no belief in the Church being content to leave rescue work in the hands of the Salvation Army and the Brewery Mission. The Church should be able to look after her own people. He was not one of those who believed that to relieve poverty all that was needed was to send the person to the Charity Organization. In this connection he mentioned a case where a destitute man with a wife and family had been sent by the Charity Organization to some work in Westmount for which, when carfares were deducted, the man received fifteen cents for an hour's work. The House of Refuge in this respect was doing good work, but he reminded them that, though two-thirds of those that resorted to it were British and belonged to the Church, the Church did not subscribe two-thirds of the funds. The needs of the submerged tenth were also advocated by the Rev. Dr. Symonds.

Vicar of Christ Church Cathedral, who gave an interesting account of what had been done at Christ Church Cathedral to relieve the hard fate of the homeless. This work, which was begun about four years ago, and lasted till six months ago, when it was discontinued, owing to lack of accommodation, had been conducted on the lines of "The League of Our Fathers," a society which made it a rule to shun publicity, and also not to give charity. The head of the society was the Bishop of London, and it numbered 12,000 members. In the Old Country its policy had been to establish rests where the homeless pilgrims of the pavement could find a place to meet and play games and obtain some religious help. They had tried a branch at the cathedral, and on the Saturday evenings they had had in the Chapter House sometimes as many as 120 homeless men, who were regaled with coffee and refreshments, served by the women of the congregation. But the lack of accommodation had compelled them to cease these Saturday evening meetings about six months ago. To-day they certainly wanted a room where poor men could come for coffee, games, etc., and it should be open every evening. He thought the leading churches of the city should co-operate, as there was ample scope for this work.

The Rev. Rural Dean Sanders followed with a similar plea, and the Rev. H. E. Horsey, of St. Alban's, emphasized the need of a labor bureau from experience in his parish. He had recently had to send a man to manual work who had never handled a pick and shovel in his life. What they wanted was to be able to put the unemployed in touch with employers.

The Rev. Canon Paterson-Smythe favoured the Rev. Dr. Symonds' suggestion on these lines, and declared that St. George's parish would be pleased to co-operate with Christ Church Cathedral.

The work of the Sunday School Commission was described in the forming by the Rev. R. A. Hiltz, the general secretary of the organization, who dwelt on past work, future prospects, and methods in use. To-day, he said, there were thirty-two branches, whereas there were only six a year ago. As regards literature, he spoke of their organ, the Sunday School Commission Bulletin, which had four pages, and had been of great service. He looked forward to its enlargement. A great deal had been accomplished by correspondence work. As regards funds, the Rev. R. A. Hiltz thought that the Anglican Church in Canada with 120,000 Sunday School children and 500,000 church members, should be able to subscribe more than \$3,000 for the work. As it was, they were \$500 short of their apportionment.

The Rev. Dr. Rexford thought that as regards Sunday School work they might get inspiration from the United States, and he commended the annual episcopal letter to Sunday School children, customary in that country at the Lenten season.

The Rev. H. M. Little, of the Church of the Advent, thought that instruction in the rudiments of Christianity was needed by their children, as he had found out that children were learning about sending the Gospel to the heathen without themselves knowing what the Gospel was. Then came the question of the division of the Diocese of Ontario, now in the ecclesiastical Province of Canada, into a separate province.

Bishop Farthing said that, having lived many years in the Province of Ontario, he was in a position to sympathize with their needs. At the present time there were six dioceses in Ontario, represented in the ecclesiastical province of Canada. They had no way to bring pressure on provincial governments concerning temperance, marriage, etc. It was in Ontario's interest that the division should take place. In the east, said Bishop Farthing, the greatest objection would be that they would have another Archbishop. Not that he had any objection to Archbishops, but he had to the multiplication of the office. The ecclesiastical province of Canada was too large. The interests were too diverse. When it was called together synodically, its usefulness was handicapped by the fact that it represented so many civic provinces. By having this division they would be relieved of Ontario's propositions. If it was carried by the General Synod, they, with Nova Scotia and New Brunswick, would be an effective Provincial Synod. The division would not affect them ecclesiastically, because the Provincial Synod was practically in abeyance. In the end, the Synod unanimously agreed to the General Synod's resolution to divide Ontario into a separate ecclesiastical province. The motion had been proposed by the Chancellor, seconded by the Rev. H. E. Horsey.

In regard to the Superannuation Fund and the steps necessary to qualify, Dean Evans stated that any clergyman at present in arrears could

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put himself on the fund at once by paying \$10 per year; that is, \$5 per year and \$5 per year in arrears. The report of the Superannuation Committee was adopted on the motion of Dean Evans, seconded by the Chancellor.

The Rev. Canon Paterson Smyth then spoke of the Carmichael Memorial Church, for which there still remained \$5,000, he said, to be obtained. The committee would be very glad if any member of the Synod would help. The church now in course of erection would be a notable memorial to their late beloved Bishop.

The report of the committee on French work was followed by a discussion, in the course of which Bishop Farthing declared that he disapproved of all active efforts to make proselytes of members of the Roman communion. In such cases, he said, such efforts might unsettle a person's faith without being able to settle it again. They might make such persons agnostics without being able to bring them to the feet of Christ.

Thursday Evening.—The annual meeting of the Diocesan Sunday School Association was held in the Synod Hall, which was packed to the doors. The Bishop presided. Addresses were given by the Revs. Dr. Gould and R. A. Hiltz. Dr. Rexford organized an exhibition of Sunday School and missionary literature, which was much appreciated by those present at the meeting. The choir and orchestra of St. Martin's Sunday School led the singing.

Friday.—This, the last day of Synod, was taken up largely with further discussions of reports. The Rev. J. A. Elliott presented that of the Church Historical Research Committee, and reported progress. Mr. W. H. Robinson, of Granby, has kindly consented to act as curator for the time being. The report on Jewish work was adopted, and the sympathy and assistance of the Synod promised in the further development of the Jewish mission. In connection with the presentation of the report on the Andrews Home a very pleasing incident took place. A beautiful Prayer Book was given to the retiring secretary, Canon Renaud, by a number of those who had been benefited by the Home on their first arrival in Canada. The report of the Missionary Committee had the misfortune of being discussed in a very slim house. Such an important report ought to be given a place earlier in the session. The Rev. A. P. Shatford emphasized the need of information and systematic support. Dr. Rexford spoke of the importance of quarterly returns to the secretary; the Rev. J. J. Willis spoke of the Prayer and Study League, lately organized by M.S.C.C., and urged its general adoption. The Rev. W. P. R. Lewis moved a hearty vote of thanks to the Bishop for his leadership in connection with last fall's mission in the Eastern Townships. He also referred to the splendid work done by the missionaries, and recommended every parish in the diocese to adopt the custom of parochial missions at regular intervals. The following significant resolution, moved by Dr. Rexford and seconded by Rural Dean Lewis, was unanimously passed by Synod: "1. That it is the duty of every diocese under normal conditions to provide and train a sufficient number of candidates to maintain the ministrations of the Church within its own borders. 2. That it appears from Acts 6:3 that it is the duty of the clergy to secure the co-operation of the laity in looking out for the requisite number of suitable candidates for the ministry. 3. That in order to meet the needs of this diocese at least ten candidates are required from the diocese each year. 4. That in order to secure regular and systematic efforts in this important department of the Church work, it is desirable to allot the requisite annual supply of candidates among the several rural deaneries of the diocese, and that a committee be appointed to make the arrangements necessary to give effect to this resolution."

The canon of the Diocesan Sunday School Association as adopted by the Synod at its last session was finally confirmed on motion of Dr. Rexford.

The report on statistics, presented by the Rev. E. P. Judge, elicited a considerable discussion, especially concerning the valuation of city church property. The report was sent back to the committee to be amended. Mr. Judge was thanked for his indefatigable labours, which often count for little by reason of the slackness of many priests and wardens in giving satisfactory replies to the questions of the committee.

A lengthy report on the Clergy Reserve Fund was read by the treasurer. In commenting on the report the Chancellor advised Synod that there was no doubt but that Synod had the right to dispose of the fund as it deemed right. The Synod agreed to his legal decision, and authorized the Executive Committee to divide the revenue from the fund (\$56,000) between the Widows' and Orphans' and the Superannuation

Funds. Of course, the original sole remaining beneficiary of the fund will still receive his guaranteed income. After the passing of accustomed votes of thanks the Bishop adjourned the Synod.

The following committees were elected for the year 1911:—

Executive Committee (clerical members)—The Very Rev. Dean Evans, Ven. Archdeacon Ker, Rural Dean Robinson, Rural Dean Carmichael, the Rev. F. Charters, Rural Dean Lewis, Ven. Archdeacon Naylor, the Rev. Dr. Symonds, the Rev. A. French, Rural Dean Dart, Rural Dean Taylor, Rural Dean Ireland, the Rev. J. M. Admond, the Rev. H. E. Horsey, Rural Dean Bell, the Rev. R. P. Overing, Rural Dean Jenkins, Canon Longhurst, Canon Smith, Canon Paterson-Smyth.

Lay Members—Dr. L. H. Davidson, Lansing Lewis, E. Goff Penny, Dr. T. P. Butler, H. J. Mudge, Col. A. F. Gault, Dr. Alexander Johnson, Edgar Judge, R. Wilson Smith, G. F. C. Smith, J. M. Fisk, Col. F. W. Hibbard, Hon. Senator Owens, Enoch Buzzell, J. G. Brock, W. H. Robinson, A. P. Tippet, Thos. Hunter, R. H. Buchanan and W. G. Campbell.

General Mission Board—Dean Evans, D. Rexford, the Rev. A. P. Shatford, Archdeacon Ker.

Representatives on General Mission Board—H. J. Mudge, A. P. Tippet, R. H. Buchanan and L. H. Davidson.

Sunday School Commission—H. J. Mudge, W. G. Campbell.

Delegates on Sunday School Commission—

The Rev. H. E. Horsey, the Rev. A. P. Shatford. **General Synod, lay vote**—Lansing Lewis, Dr. L. H. Davidson, Senator Owens, Dr. T. P. Butler, H. J. Mudge, E. Goff Penny, A. F. Gault, Edgar Judge, A. P. Tippet, F. W. Hibbard, Sir Melbourne Tait, W. H. Robinson.

Clerical Vote—Dean Evans, Archdeacon Ker, the Rev. A. French, Dr. Abbot Miller, Dr. Rexford, Archdeacon Naylor, Canon Paterson-Smyth, the Rev. H. E. Horsey.

Substitutes—Canon Carmichael, the Rev. A. P. Shatford, the Rev. F. Charters, Rural Dean Robinson, Dr. Symonds.

Provincial Synod, Lay Delegates—Lansing Lewis, Senator Owens, Dr. T. P. Butler, Percy E. Gault, H. J. Mudge, A. P. Tippet, Dr. L. H. Davidson, R. Wilson Smith, G. F. C. Smith, Thos. Hunter, Dr. Alex. Johnson, E. Goff Penny.

Substitutes—W. H. Robinson, E. R. Smith, W. G. Campbell, Judge Foster, E. Morgan.

Clerical Delegates—Dean Evans, Archdeacon Ker, Dr. Abbot Miller, the Rev. A. French, Dr. Rexford, Archdeacon Naylor, Canon Paterson-Smyth, Canon Carmichael, Rural Dean Robinson, Canon Smith, Dr. Symonds.

Substitutes—The Rev. E. Bushell, the Rev. R. Y. Overing, the Rev. W. Sanders, Canon Renaud, the Rev. G. O. Troop, Archdeacon Norton.

Diocesan Court—Dean Evans, Archdeacon Ker, Archdeacon Naylor, Canon Smith, Dr. Symonds, Dr. Rexford, Rural Dean Robinson, the Rev. G. O. Troop, the Rev. Canon Smith, Canon Longhurst, Archdeacon Norton, Canon Rollit, Canon Chambers, Archdeacon Davidson.

St. James the Apostle.—The venerable rector of this church, the Rev. Canon Ellegood, left this city on February 25th, for the purpose of spending two months at Asheville, South Carolina, where some members of his congregation are staying for the winter.

Clarenceville.—The clergy of Iberville Rural Deanery did honour to the Rev. Rural Dean Robinson, who is leaving to take a parish in Montreal. The Rev. A. C. Asch, of Ormstown, presided, and in making a presentation of a few volumes of books, spoke of the good will and loyalty that had always existed between the clergy and their dean and said that the loss of a brother clergyman and rural dean would be felt by all. In replying, the Rural Dean reviewed the work done in the Deanery during the eighteen years he had spent in it. Progress was seen all along the line, particularly in material things. Churches and rectories had been built and renovated; stipends had been increased and the missionary collection had much more than doubled. He had been given loyal support and would ever remember with pleasure, his work in the deanery.

St. Cyprian's.—The new rector, the Rev. W. H. Robinson, was inducted into this living on Sexagesima Sunday by the Lord Bishop. The chancellor, Dr. L. H. Davidson, administered the oaths. Archdeacon Norton was also present and assisted. The church was well filled and a large number of communions were made. A reception will be tendered the new rector and his family in the near future. We understand that the Rev. Hubert Coffin of Shawville has accepted this rec-

tor in succession to the Rev. Rural Dean Robinson.

St. Armand West.—The Rev. W. Walsh, M.A., has been appointed rector of this parish. The new rector comes from England. For some time he was locum tenens in St. Armand East, where his ministrations were most acceptable. His experience in the East parish will stand him in good stead in the West parish.

Diocesan Sunday School Association (Montreal Branch).—The monthly meeting last week was addressed by the Rev. W. E. Gardner, Department Secretary of the Protestant Episcopal Church. There was a very large attendance of teachers, who manifested great interest in Mr. Gardner's exhaustive address. The Lord Bishop presided.

OTTAWA.

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

Ottawa.—That the Anglican clergymen of the city are showing an intense interest in the welfare of the city in many ways, and in particular in regard to the general health of the people, is well shown by a strong resolution adopted at the meeting of the Ottawa Clerical Guild, held last week at the residence of the Rev. Lennox I. Smith, Queen Street. The resolution which was moved and seconded and unanimously adopted is as follows: "In view of the serious condition of health in the city of Ottawa at the present time, in the opinion of the Ottawa City Clerical Guild a thoroughly competent health officer should be appointed at a salary adequate to allow him to devote the whole of his time to the interests of the health department of the city." There was a representative attendance of the clergy present. Archdeacon J. J. Bogert presided. An interesting paper was given by the Rev. George Bousfield, as representative of the Ottawa Clerical Guild, before the Presbyterian Ministerial Association last week, on the Foundation Principles of Episcopacy. The paper was very heartily received and an interesting discussion followed, led by the Rev. Dr. Moore and the Rev. Dr. Ramsay. The idea of these conferences is to get a better understanding between the two denominations and a short time ago one of the representatives of the Presbyterian Ministerial Association attended the Anglican body.

Christ Church Cathedral.—In Christ Church Cathedral at the close of the evening service on Sunday, Mr. Arthur Dorey gave an organ recital (the 153rd).

Grace Church.—His Grace the Archbishop administered the sacred rite of Confirmation to a large class of candidates presented by the rector, the Rev. J. F. Gorman, at Even-song, two Sundays ago.

St. Luke's.—St. Luke's church concert held this week in the parish hall was one of special interest. The Green Room Club presented a sketch from Dickens' Sairey Gamp, portraying the old style of nursing. A lengthy programme of vocal music was supplied by the various members of the choir.

ONTARIO.

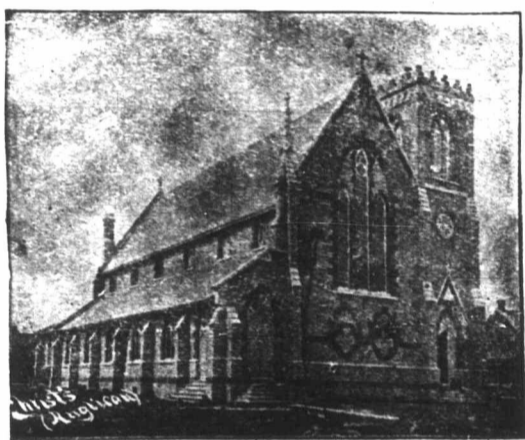
William Lennox Mills, D.D., Bishop, Kingston.

Belleville.—Christ Church.—Opening of the new Parish Hall.—The following brief account of the history of Christ Church has been obtained with difficulty and may not be strictly accurate in every point. The history of Christ Church starts with the incumbency of the Rev. Septimus Jones in 1862. Services were first held in the marble block, Front Street. The corner-stone of the original church was laid on July 6th, 1864, by the Rev. John Greer, M.A., rector of Belleville, the trowel being presented to him on behalf of the committee, by Miss Wallbridge. The sermon was preached by the Rev. W. Macaulay, rector of Picton. The church was opened for worship on Sunday, January 1st, 1865, by the Right Reverend J. T. Lewis, first Bishop of Ontario, assisted by the incumbent. The Rev. W. Bleasdel, M.A., rector of Trenton, preached in the evening. The building committee were, Thos. Wills, chairman; Francis McAllnanny, treasurer; C. L. Coleman, secretary; P. D. Conger, and R. Gordon. A. J. Slapley was architect, P. D. Conger and C. L. Coleman being wardens that year. The church stood on a lot adjacent to the present residence of S. B. Cooper. The Rev. Septimus Jones resigned to become curate at one of the

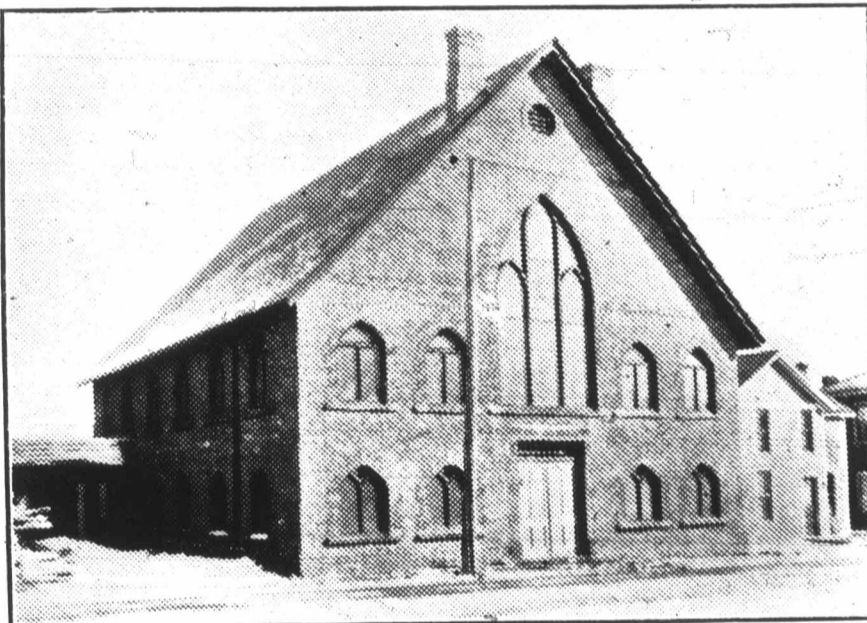
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churches in Toronto, in 1871, and was succeeded by the Rev. Mr. Caulfield. The Rev. Mr. Bond took charge temporarily, after Mr. Caulfield retired. The Rev. R. S. Forneri was called to the rectorship in 1873 and resigned to become rector of St. John's Church, in October, of 1876. He was succeeded by the Rev. John R. Jones, who left in 1878, in which year the Rev. Dr. Clarke became rector. It was during the rectorship of Dr. Clarke the church was burnt down and the present building was erected. The first church was burnt down in April, 1881. A new organ was being installed and the organ committee were deliberating in the office of J. W. Dunnet, corner of Front Street and Victoria Avenue, when the fire alarm was sent in. The present building was immediately started and was completed in about a year. The Rev. Dr. Clarke, himself, contracted for the building. A. R. Denison was the architect, and Walter Alford had oversight of the work. The building committee consisted of J. W. Dunnet, chairman; J. W. London and F. Wallbridge. Dr. Clarke lived to enjoy the fruits of his hard labour a very short time. Only one Sunday did he officiate in his new church. The church stands to-day a monument to his energy and ability, and his memory is still fresh in the hearts of many who knew him. The Rev. Mr. Sibbald succeeded and after him came the Rev. S. Daw in the autumn of 1888, and his first record of baptism is January 25th, 1889. The Rev. Vincent Price, who came as curate during his rectorship, makes his last baptismal entry as November 12th, 1894. The Rev. C. J. H. Hutton was appointed rector by the Ven. Archdeacon Lauder of Ottawa, October 20th, 1894. The Rev. Mr. Stunden was engaged as curate to Mr. Hutton, in June, 1898, and remained until April, 1900.



Christ Church, Belleville.



New Parish Hall, Christ Church, Belleville.



Rev. R. C. Blagrave, Rector of Christ Church.

during which time Mr. Hutton was engaged on canvass work for the See House and augmentation funds. The Rev. W. B. Heeny was appointed rector in June, 1901, and resigned to become rector of St. George's, Newport, R.I., in July, 1905. Mr. Heeny built up and inspired a somewhat languishing congregation. The Rev. R. C. Blagrave, the present rector, was appointed to take charge, October 1st, 1905, by the Right Rev. Bishop Mills. At the time of his appointment a debt of \$3,200.00 was upon the church. This was cleared off in January, 1907, and the next year the outside of the church and vestibules were renovated, several windows put in and two lots purchased south of the church and adjacent, the whole cost being about \$1,000.00. In July, 1910, the first sod was turned in preparation for the new hall. The building was completed and equipped February 10th, 1911, and opened for Sunday School on Sunday, the 12th, at 3 p.m. During the last five years the congregation has steadily increased in strength, missionary contributions have largely increased, and the Sunday Schools have doubled. The new hall is 60 by 45, built of stone trimmed with brick, with Gothic windows and slate roof, the whole in keeping with the church. There is a main floor with a gallery for auditorium, and an "upstairs" for any purpose. There are class rooms, wash room, kitchen, sewing room, and men's club room. It is beautifully lighted with the latest system of electric installation. Gas also is installed for heating purposes. Tables, dishes and all other necessary things are provided to seat 200 people, and the seating capacity of the building is 500. The design of the building was drawn by Mr. Walter Alford, and the building committee consisted of the Rev. R. C. Blagrave, Walter Alford,

he came, to his present incumbency, at Markham, was in charge of the Minden Mission. Closely connected with this same Minden Mission, at one time, was the Rev. L. W. B. Broughall, rector of Oakville, who is conducting the Mission at Wychwood. Previously he undertook work at Croydon, England, and everywhere, he has been known for the zeal and fervour which are necessary to his solemn undertaking at Wychwood. At St. James' the missionary is the Reverend Dr. Simons, former head of Trinity School, Port Hope. His influence and popularity with men is well known and has, no doubt, suggested the provision for

workers in Liverpool, into whose monotonous lives he has brought the sunshine of the message of salvation. The Reverend Canon Morley, missionary at St. Monica's, is one of the most successful missionaries of the diocese. The Missions at St. Clement's, Eglinton, and at St. David's, are being taken by the clergy of the parish. The Rev. F. G. Newton, whose article on Home Missions, in this paper, will be remembered, and who has made it one of his life works to study the subject, will undertake the services at St. Barnabas', Halton Street.

During the past week the Bishop of Toronto administered the rite of Confirmation at the following churches: St. James', Toronto, candidates confirmed, 28; All Saints', Whitby, candidates confirmed, 15; St. Thomas', Brooklin, candidates confirmed, 12. The Bishop also visited and preached in the following churches: St. John's, Craighurst; St. James', Crown Hill; St. Thomas', Shanty Bay; St. Mark's, East Oro; St. Aidan's, Hawkstone. The following appointments have been made by His Lordship: The Rev. G. M. Brewin, assistant curate at St. Thomas', Toronto; the Rev. A. A. Bryant, of the diocese of Montreal, assistant curate at St. Barnabas', Chester. The following lay readers have been appointed: Kenneth Williams, to the Church of the Epiphany, Toronto; Louis Benoni Pauchaud, to St. Clement's, Eglinton.

Holy Trinity.—In connection with the Toronto Church of England Mission, the missionary for this parish, the Rev. G. F. Davidson, rector of St. George's, Guelph, will give a course of addresses in Holy Trinity, on the Ten Commandments, at midday, beginning Ash Wednesday. Service begins at 12.20 and closes at 12.40 sharp. Mr. Davidson is well known in Toronto, as an

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eloquent, forcible, and practical speaker. These noon day services should be well attended.

Trinity College.—A strong committee has been appointed to select plans for the proposed new buildings in the Queen's Park. This committee will also select the architect.

St. Luke's.—As it was found impossible to secure a missionary during the Lenten season, in this parish, the Mission was held (with the approval of the Rural Deanery) from February 16th to February 20th, concluding upon the Sunday before Lent. The missionary, the Rev. S. Halsted Watkins, M.A., rector of St. Alban's, Vermont, came highly commended by Bishop Hall, and proved to be a teacher of exceptional power and helpfulness. One striking feature of Mr. Watkins' ministrations was the readiness and clearness of his answers to the many questions addressed to him, and another was the very successful children's Mission conducted by him, the services held on each school day at 4 p.m., accompanied by a small orchestra of juvenile violinists, sustaining their interest and holding the attention of the scholars till the final thanksgiving service. It is felt that many difficulties have been cleared away, and a general uplift given to the spiritual tone of the parish, and that there is real cause for gratitude for the visit of so Catholic and so evangelical a missionary.

St. Alban's Cathedral.—Over three hundred members and friends of the A.Y.P.A. gathered in the crypt of the Cathedral on the 20th February, and spent a delightful evening with Tom Moore, brought back to life again in biography, poem and song. Bishop Sweeny read a short history of the famous Irish poet, and told the romance of his successes and failures in a very interesting manner. At the close of the biography he read several of Moore's poems, while others were sung by Miss M. Chalmers and Mr. S. G. McCaughey—the songs which "touch the heart." The proceeds of the evening will go towards the organ fund.

The crypt was well filled on the evening of Thursday, February 23rd, when the Bishop gave a lantern lecture on the Old and New Testaments, which proved to be most enjoyable and interesting.

The Bishop left Toronto on Friday last to visit Craighurst and Crown Hill, from whence he went on to Shanty Bay, where he officiated both morning and evening on Sunday last.

Cartwright.—The Lord Bishop of Toronto visited this parish on Friday, the 17th inst. A service was held in the church in the evening when the Bishop preached, basing his remarks on the words, "So run that ye may obtain." This, his first visit to the parish, was much appreciated, both by clergy and people. Mrs. G. S. Richardson (nee Miss McLaughlin), a former member of the congregation, has left for her new home in North Portal, Saskatchewan. After a lingering illness of almost seven months, Mrs. Nelson Marlow, of this place, passed peacefully to her rest, on Wednesday morning, the 21st inst., at the age of 60 years. She was an active member and a regular communicant in the congregation. She leaves to mourn her loss a husband and a family of four sons and four daughters. The remains were interred in St. John's cemetery, on Friday, the 24th ult.

Lakefield.—Another step in advance has been taken in this parish. A large, bright room has been rented by the chancel guild to serve as a parish room. This room will be the meeting place for the two boys' clubs, men's club and all the societies of the church. It is hoped that the next step will be the building of a parish house.

Ashburnham.—St. Luke's.—At the annual meeting of the W. A., held on February 23rd, Mrs. E. A. Langfeldt was presented with a W. A. life-membership and a gold W. A. pin.

Innisfil.—The dedication of our new organ, a very fine Estey, took place on Thursday, 23rd ult., and a large and appreciative congregation listened to a helpful and interesting address by the Rev. E. J. R. Biggs, B.A., vicar of Barrie, on the place of music in public service. The service was choral and reverently and beautifully rendered by the Trinity (Barrie) choir, under the leadership of Dr. Arnall. Dr. Doward of St. Stephen's, Toronto, gave an organ recital, which brought out his masterly execution, and the excellent qualities of the new organ. A vested choir in St. Paul's was a novelty, but was highly appreciated by the congregation. The rector

and people feel under deep obligation to the vicar and choir of Trinity, and to Dr. Doward, for contributing to such an important event in our Church life here.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—St. James'.—During the course of a concert, which was given lately, by the members of the A.Y.P.A., the Rev. Percy Isherwood, who is shortly leaving the parish for another sphere of work, was presented by the rector, the Rev. C. B. Kenrick, on behalf of the ladies of the W. A., with a handsome leather vestment bag. Mr. Isherwood acknowledged the gift in suitable terms. The new curate, the Rev. W. J. McAndrew, will begin his work at the end of this month and in the meanwhile the rector will have the assistance of the Rev. John Fletcher.

St. Catharines.—St. Thomas'.—Captain R. W. Leonard and his wife have given a new organ, with full electric action, to this church. The donors will pay the cost of the installation of the instrument in addition to its cost, which it is expected will exceed \$5,000. The congregation is going to spend another \$5,000 on making improvements in and to the church.

Port Maitland and South Cayuga.—On Monday evening, Feb. 13th, the second of the series of monthly missionary meetings was held in the Marshall schoolhouse. The Rev. F. C. Walling, of Cayuga, gave an interesting address. A paper contributed by Mr. Owen Jull, Cayuga, was read in his absence by Miss M. Bate.

Dunnville.—St. Paul's.—The Rev. Canon H. C. Dixon, of Toronto, conducted the services in this church on Sunday, February 19th.

HURON.

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

London.—We beg to extend our most sincere sympathy with the Rev. Canon Dyson Hague and Mrs. Hague, in the severe loss, which they have sustained in the death of their daughter, May Baldwin, who passed to her eternal rest on Thursday last, the 23rd February, in the 24th year of her age.

Broughdale.—St. Luke's.—This church is now quite free of debt and on the evening of the 23rd ult., a meeting was held in the basement, to celebrate this most auspicious event. The room was quite full and the meeting was presided over by the Ven. Archdeacon Richardson, the rector, who, in his opening address harked back to the early days and the inception of the movement that resulted in the church being built. The people of Broughdale gave \$1,000. The building as it stands, is worth \$8,000. There were gifts of \$1,300 and the balance was raised in London, Toronto and England. The last \$2,000 of the mortgage was paid off just recently. The Ladies' Aid had rendered most excellent assistance. He called up R. Oke and George Bowman, church wardens, and presented them with the mortgage and a pair of white gloves each. Not to be outdone, the wardens sprung a surprise on him by making him the recipient of an eulogistic address and a purse of gold. "I had not the faintest conception of this," said he. "Really, I am not entitled to it—the people did the work. I am almost ashamed to take the gift." Mr. J. K. H. Pope, the Rev. Canon Tucker, and the Rev. C. E. Appleyard, also made brief addresses and a programme of unusual excellence was contributed by various people, which proved most enjoyable.

Princeton.—St. Paul's.—A public reception was given to the Rev. T. F. Whealan, the new rector, on Wednesday evening, February 22nd. There was a short service conducted by the Rev. Jos. Tully, of Eastwood, the sermon being preached by the Rev. Rural Dean Wallace, rector of Woodstock. After the service, adjournment was made to the parish hall, where a sumptuous repast was prepared by the ladies of the congregation. An address of welcome was read by Church Warden T. W. Dunne, followed by addresses from Rural Dean Wallace, the Rev. Jos. Tully, the Rev. Mr. Shearer, of the Presbyterian Church, and Canon Smith of this city. The hall was filled to capacity, a number of the Falkland congregation having also come up to join the

welcoming of the new incumbent. The Rev. Mr. Whealan received a good send-off and expressed his appreciation in a few well chosen words.

ALCOMA.

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

Ilfacombe.—Christ Church.—The Bishop and the Rev. Canon Burt, superintendent, visited this church on the evening of Sunday, February 19th, at half past seven. The service was read by the Rev. Canon Burt and five candidates were presented for Confirmation by the Rev. L. Sinclair. The Bishop chose his text from the 76th Psalm and verse eleven: "Promise unto the Lord your God and keep it." After expressing some kind words of commendation concerning the present state of affairs to the large congregation, His Lordship entered fully into the subject of the text. From the many learned remarks we select four, especially addressed to the newly confirmed as worthy of particular notice: 1st, Private Prayer; 2nd, Regular attendance at Divine Service; 3rd, Frequent coming to the Holy Communion, and 4th, Daily reading of the Bible. The musical part of the service was well rendered by the organist, Mrs. Whitley.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—Mr. G. Downard, choir-master has resigned and left, to reside in Victoria, B.C. Mr. A. J. Tuckwell, M.A. (Oxon), has been appointed to fill the vacancy. A special meeting of the Girls' Auxiliary was held on Tuesday, 21st, the rector presiding. A most interesting and helpful address was given by Miss Archer, a lady missionary from Japan (Nagano district), who is at present on furlough. She is shortly returning to her field of work. The Dramatic Club presented on Monday, February 20th, the well-known serio-comedy "Milky White." Those taking part acquitted themselves most creditably and the evening's entertainment was a great success. The Christ Church orchestra rendered selections between the acts. The Rev. F. S. Lewis (assistant) has accepted the position of assistant priest at St. Thomas' Church, Toronto. He will leave for his new sphere of labours immediately after Easter. A series of children's Mission services is being arranged for Lent. The services will be held every Thursday. The Rural Deanery of Winnipeg will meet on Tuesday, March 7th, in Christ Church school-room.

NEW WESTMINSTER.

A. U. de Peneler, Bishop, Vancouver, B.C.

Vancouver.—The Diocesan Synod.—The twenty-seventh session of the Synod of the diocese of New Westminster was held in Christ Church Hall, on Wednesday and Thursday, February 8th and 9th. On the preceding day a "Quiet Day" was held in Holy Trinity Cathedral, New Westminster, conducted by the Very Rev. A. J. Doull, Dean of the Cathedral, Victoria. The Synod opened with a celebration of Holy Communion in Christ Church at 9.30. The Bishop being celebrant, assisted by the Archdeacons of Columbia and Yale and the Rev. C. C. Owen, rector of Christ Church. The Synod was opened in the usual form, in Christ Church Hall, and the credentials committee having reported a quorum of both orders present, the Bishop read his first charge. The Very Rev. Dean Doull; and Liu Yuen, Chinese catechist, were invited to seats on the floor of the Synod. The Bishop requested the two Archdeacons to occupy seats on the platform, and announced that he had appointed Mr. A. Dunbar Taylor, K.C., chancellor of the diocese. This is the first appointment to this office. The former secretaries were re-elected. A telegram was ordered to be dispatched conveying greetings to the Synod of Montreal then in session. A motion of sympathy was passed for those clergy and lay delegates who were quarantined in their parishes, through an outbreak of smallpox. The minutes of each session were taken as read, and adopted, and the minutes of the special session for the election of a Bishop were read and confirmed and ordered printed in the journal. The committee on the Bishop's address recommended that the plan for the organization of a Provincial Theological College, signed

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by the three Bishops, be referred to a committee, consisting of the Archdeacon of Columbia, the Rev. H. G. Fiennes-Clinton, Rev. C. C. Owen, Chancellor Dunbar Taylor, A. McC. Creery, and J. R. Seymour, to confer with similar committees from the other dioceses, and with power to act. Elections were fixed for 3.30 p.m. The Archdeacon of Columbia read the fourteenth annual report. He reported that in visiting various missions he had baptized five infants, solemnized one marriage, and officiated at two burials, inducted two clergymen and presented two candidates for Deacon's orders. He stated that one-third of the total population of the province resided within twenty-five miles of Vancouver. An account was then given of progress in the three deaneries of Vancouver, New Westminster and Lytton. Two parishes became self-supporting, several had increased the stipends, three parsonages and two churches had been built, and new mission parishes organized: St. Thomas, N. Lonsdale; St. Mary, Kerrisdale; St. Mary, South Hill. Two missionary districts had been formed: St. David's, Aldergrove, and Point Grey. The parish of Ladner had relinquished a portion of its grant. Extensive improvements had been made in the Archdeaconry House, the title of which is vested in S.P.G., and which is now worth five times its original cost, when built for the present Archdeacon, in 1899. The report showed a very hopeful outlook and the usefulness of a diocesan officer. Midday Prayers were said and the Rev. J. Antle gave a report of the Columbia Coast Mission. The new boat costing \$24,000.00 had fully realized expectations. A motion for the enlargement of the Executive Committee was referred to the Executive Committee to report next year. The Synod then adjourned for lunch, provided by the W. A.

Afternoon Session.—The report of the Chinese Mission was read by the Rev. C. C. Owen. One baptism was reported. The catechist Lim Yuen, who is reading for Holy Orders is doing good work among his people. The attendance at the night school keeps up. The very full report of the Executive Committee was adopted. The treasurer, Mr. A. McC. Creery, B.A., presented a very satisfactory report and commented on the items. The finances are in a satisfactory condition, and progress has been achieved in all directions. The following is the result of the elections: Treasurer, A. McC. Creery (by acclamation); Executive Committee—elected members, the Revs. H. G. Fiennes-Clinton, C. C. Owen, J. Hinchliffe, G. C. d'Easum; lay, W. J. Walker, T. S. Annandale, J. H. MacGill, J. R. Payne; Bishops nominees, the Rev. J. H. Hooper, Mr. J. G. Lucas; ex-officio members, the Archdeacons, Chancellor Dunbar Taylor, N. Taylor, registrar; the clerical and lay secretaries, delegates to General Synod. (The diocese this year is entitled to six delegates.) Ven. Archdeacon Pentreath, the Revs. H. G. F. Clinton, C. C. Owen, J. Hinchliffe, F. A. P. Chadwick, G. C. d'Easum; alternates, the Revs. G. H. Wilson, J. Antle; lay, A. McC. Creery, J. R. Seymour, W. J. Walker, Chancellor Taylor, Walter Taylor, T. S. Annandale; alternates, J. H. MacGill, N. T. Clarke. Board of management, M.S.C.C., Archdeacon Pentreath, the Rev. J. Antle, Mr. A. McC. Creery, J. R. Seymour, auditor; J. F. Helliwell. Sunday School Commission, the Rev. H. Beacham, H. S. G. Buttrum. The board of discipline was re-elected. The Synod adjourned at 6.15 p.m. The Synod service was held in Christ Church at 8 p.m., the preacher being the Rev. T. A. P. Chadwick, M.A., rector of St. Paul's, Vancouver.

Second Day.—Holy Communion was celebrated in Christ Church at 8 a.m., and Matins said at 9.30. The Synod re-assembled at 10 o'clock.

The Rev. H. G. F. Clinton read the report of the Japanese Mission. There is one for men on Cordora Street and for women on 2nd Avenue. The report was encouraging. The members were increasing. An address is given every Monday evening on the "Christian Faith." Two had been baptized and five confirmed. There are twelve regular communicants and others in different parts of the country. Services are held every Sunday morning by Mr. T. J. Peake, and religious instruction given every Sunday afternoon. Miss O'Meala continues her valuable work of religious and secular instruction. She is assisted by Miss Ellis, late of the diocese of Yukon. \$506.00 were received in fees from the Japanese. Forty students are under instruction in the Cordora Street Mission, including two women. The 2nd Avenue Mission for women was opened in 1909 and is under the charge of Mrs. Patrick. There are 300 Japanese women, besides children in the city. The work includes a Sunday School, sewing class, kindergarten, and reading class for women. Six children had

been baptized. The Mission room is a bureau of information and inquiry. Since the opening of the Mission, the Buddhist Priest has been barred up to opposition, and has started a class. It is a blot on a Christian city to know that there is a Buddhist temple built in Vancouver. Archdeacon Pentreath read a report of the deputation to the Bi-centenary celebration. The Indian Mission was reported upon by Archdeacon Pugh, Superintendent of Indian Missions. There are 1,600 Indians with 13 churches, under his charge. He is assisted by the Rev. R. F. Reeves, two catechists and two day school teachers. A new church has been built and was ready for consecration at Spence's Bridge, built by the Indians themselves. The Lytton Hospital had been enlarged, and was often taxed to its limits. There were 61 baptisms. The Archdeacon had also visited the sparsely settled districts of Cariboo and Chilcote. Here a forward movement is to be undertaken. The parish of St. John the Divine, Kennington, London (Rev. Canon Brooke, vicar), is sending out two of the parish clergy and guaranteeing their stipends for three years. The centre will be at Quesnel, where a church and mission house will be built, the cost to be defrayed by collections and offerings. The clergy will minister to the settlers. Fort George is 100 miles distant, Barkerville 66 miles, and they will travel south and west about 90 miles. The memorial to the General Synod agreed upon by a meeting of delegates from the four dioceses in British Columbia last July, recommending the formation of an ecclesiastical province co-terminous with the boundaries of the civil province, to which was appended a draft constitution was moved by the Bishop and unanimously adopted. Motions recognizing the right of the Bishop to make certain appointments and that a Canon be prepared on the duties of Rural Dean, and the formation of Ruri-decanal chapters were referred to the committee on canons. The Bishop was requested to summon the Synod, in future, on or about Tuesday, in Whitsun-week, instead of in February, as at present.

Afternoon Session.—The Synod Sunday School was elected as follows: Clerical members, the Rev. A. H. Sovereign, the Rev. F. A. P. Chadwick, the Rev. H. Beacham, the Rev. H. St. George Buttrum, the Rev. W. A. Johnson, the Rev. E. R. Bartlett, the Rev. J. H. Hooper; lay members, W. T. Clark, A. McC. Creery, W. Peake, W. J. Walker, T. F. Barton, A. E. Creagh and J. R. Seymour. A message was read from the Synod of Montreal to Bishop de Pencier reciprocating the greetings sent east by the Synod of New Westminster.

It was resolved that a memorial be sent to the S.P.G., asking them to entrust to the Synod, the funds now held by them as part of the Bishopric Endowment Fund. These funds amounting to about \$30,000.00 are in the hands of attorneys for the S.P.G. resident here, and are invested locally, but are not reported to Synod. The Colonial Bishopric Fund last year forwarded \$25,500.00 raised as a supplementary endowment fund to the Synod, and it is desirable that the whole endowment should be in the hands of the Synod.

The new Hymn Book, which is now in use in almost every parish in the diocese came in for some criticism as to changes in the harmony of many familiar hymns. A motion, recommending the revision of some of the music was lost.

The report of the Woman's Auxiliary, submitted by the recording secretary of the organization, showed that there were in the diocese 24 senior branches of the Woman's Auxiliary, eight girls' branches, nine junior and six babies' branches, with 216 "Little Helpers." The entire membership of the auxiliary was 870, including girls, as well as 191 juniors and 216 babies. This year a missionary, Miss Page, had been sent out to Hay River from Christ Church branch, her expenses being paid by the auxiliary. The auxiliary had also spent upon the local Japanese mission, the widows' and orphans' fund, superannuation fund, Columbia Coast Mission, School for the Blind in India, etc., the sum of \$1,183.50. The Bishop appointed the committee on canons: The Chancellor, Archdeacon Pentreath, the Rev. H. G. Fiennes-Clinton, and Mr. J. H. MacGill. A report of the Daughters of the King was read by the Bishop. The committee on the removal of a clergyman from his cure for causes not covered by the Canon on Discipline, reported progress and asked leave to sit again. The Rev. F. A. P. Chadwick moved a resolution of appreciation of the splendid work done by the W. A., which was carried with applause. It being the Bishop's birthday, a resolution of congratulation was put to the Synod by the Archdeacon of Columbia, and carried by a standing vote. The

statistical report was laid on the table by the Archdeacon. Several clergy had failed to report. The Bishop read a communication from the British Columbia Aid Society, signed by the vice-chairman, the Rev. Canon Rhodes-Briston, stating that the committee had grave doubts whether the Pan-Anglican Thank-offering and other funds entrusted to them could be handed over for a hall, such as is suggested in the plan of the three Bishops. The funds were given, not for the foundation of a Theological Faculty, but for a Provincial Theological College, which implies residence within the college building, with chapel and all else required for collegiate life. Separate halls might be affiliated, their students taking advantage of any portion of the college life or study, of which they might care to avail themselves. This document, the resolutions and lengthy memorandum were referred to the committee already appointed. After passing votes of thanks, the Bishop pronounced the Benediction, and the Synod adjourned.

The following is the proposed plan for theological education in the Church of England, in the Province of British Columbia, which has been referred to committees of the four dioceses, with power to act. There shall be an Anglican Theological College of British Columbia, with a board of governors, consisting of the Bishops of the several dioceses of the province, the heads of the two halls, hereinafter to be mentioned, ex-officio, and three lay and three clerical members representing each diocese in the province, elected in such a manner as the several dioceses may determine. Vacancies among the elected members of this board of governors shall be filled by the respective Bishops till the next meeting of the Synod of the diocese. The duties of this board of governors shall be: (a) Represent the Church in all negotiations with the government or other outside bodies. (b) Divide the site allotted to the Church by the University into four equal parts, two of which the board shall retain for common purposes and one part shall be granted on terms to be agreed upon to each of the two halls, St. Marks and Bishop Latimer. (c) Erect on the common site, buildings, which may be used in common. e.g., library, lecture hall (containing lecture rooms) and convocation hall. (d) Appoint professors in Old Testament and Apologetics. (e) Appoint examiners in alternative text-books. (f) Issue all diplomas. (g) Use Pan-Anglican Grant, the portion of the British Columbia Church Aid Society Fund received subsequent to June the 23rd, 1910, to be devoted to Theological Education in the province and all other funds raised for the General Theological Education in the province for the endowment of the common chairs and the maintenance and erection of common buildings. (h) Use the Theological Educational Funds of the several dioceses for common purposes, or divide them between the two halls either equally or in proportion to the number of students in the respective halls. (a) There shall be two halls, St. Marks and Bishop Latimer, with residences and attached to each a staff to teach the subjects not mentioned above as provided for by the board of governors. (b) Each hall shall be governed by its own independent council as may be decided upon by the individual hall. (c) Students of both halls shall register in the Anglican Theological College of British Columbia, and shall be members of the general student body with all privileges offered by the General Board. (d) Each hall shall erect its own buildings, collect its own funds in addition to the amounts allotted as above by the board of governors and employ its own teaching staff. (Signed) W. W. Columbia, F. H. Caledonia, A. U. New Westminster. November 29th, 1910.

COLUMBIA.

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

Victoria.—At a meeting of the Chapter of Christ Church Cathedral, which was held on Wednesday, Feb. 15, the following resolution was passed: "That in the opinion of this Chapter the time has now come to take steps towards building a new cathedral at a cost of not less, when complete, of \$250,000, suitable to the present and future needs of the diocese, and having regard to its adaptability as the mother church of the diocese." There were present the Right Rev. Bishop Perrin, the Very Rev. Dean Doull, the Ven. Archdeacon Scriven, the Rev. Canon Leakey, of Duncan, and the Rev. Canon White, of Nanaimo.

Victoria.—A "Quiet Day" was held for the clergy of the diocese on the 10th ult. It began with a celebration of the Holy Communion at 8 a.m. and addresses were given at 10 a.m., noon and 3 p.m., by the Lord Bishop of the diocese, who took for his subject "The Transfiguration." There were 22 clergy present in all. Breakfast and lunch were served in the Cathedral school and at 4 p.m. the clergy assembled at Bishopsclose for a conference when it was decided that arrangements should be made if possible, for the holding of a general mission, in the spring of next year, throughout the diocese. On behalf of the diocese the Bishop presented the Rev. C. E. Cooper with an address, together with a silver inkstand and blotter. The day's proceedings closed with Evensong in the Cathedral.

Owing to pressure on our space this week we are obliged to hold over a good deal of diocesan news, as well as a number of letters.

Correspondence

SPECTATOR AND THE JERUSALEM AND EAST MISSIONS.

Sir,—May I ask "Spectator" to add to his supply of literature, on the subject of The Jerusalem and the East Mission, by applying for the annual report recently published. He would there observe that Bishop Blyth does not claim to be the Bishop of Jerusalem, as he designates His Lordship, but only the Anglican Bishop in Jerusalem. Our Bishop is in the Holy City at the special invitation of the Orthodox Patriarch to whom he leaves the honour and right of diocesan and metropolitan. On page 24 of the said report, "Spectator" would further learn that whilst "St. George's Collegiate Church at Jerusalem has the status of a Cathedral, having the Bishop's seat and a Dean, Archdeacon and Canons; the style is not assumed, as the Patriarch of Jerusalem is the Bishop, etc., etc. The wisdom of our Bishop in Jerusalem in "calling to his aid Episcopal Canons . . . representing the Anglican Communion throughout the world," will prove itself to "Spectator" by a further glance at pages 54 to 71 of the same report, from which he cannot but observe the real live interest fostered thereby, and will be the first to congratulate his "Archdeacon of Constantinople" as he "elbows" him on his annual return to Jerusalem, with a wad of \$181.07, the offerings of the Faithful at the Good Friday services in Mont-real.

Oriental.

THE CHILD OF GOD.

Sir,—Your editorial on "The Child of God," on the first page of the issue of February 9th, does not strike me as very convincing. The fact that I am a child of God by creation does not explain the statement that I am "made" a child of God at baptism. If I am a child of God by creation, I do not see how in any real sense I can be said to be made a child in baptism by adoption. You do not "adopt" a child if he is already your own son. You may enter into a closer relationship with him, but you could not say that the arrangement by which your relationship with him was altered or improved made him your son. As regards sonship by choice in Confirmation, that idea is not suggested, as far as I know, in any Confirmation service but that of the Church of England. In the Greek Church children are confirmed in infancy, and in the Roman Church at a very early age, when choice is out of the question. Even in the English Church it is imported into the service. Confirmation is not the choice of God's service by the confirmed; it is a gift from God to His Son. The Church of England has added to Confirmation a short introductory service, but it has really nothing to do with Confirmation. Perfect sonship with Christ is only the perfection of something we already possess. None of these things explain why the Catechism says that "in my baptism I was made a child of God." They may explain how my sonship means more to me as I get older, and how much closer I can get to my Father, and so on, but they do not show me how a man can be twice made the son of the same father. He may be adopted by another father, or he may choose

another father, but they are not real fathers. Is not the true explanation of the Catechism statement to be found in the fact that the writer of the Catechism believed that we are born children of wrath, and by baptism are made children of God? This is a question which troubles a great many people, and if you can throw any light on it such people will be much helped.

F. G. Plummer.

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

Sir,—At the meeting of the Church Congress at Halifax I had the honour to read a paper on the subject of the relationship of the Church of England to other Christian Churches. I was followed by Dr. Van Allen, of Boston, who challenged the genuineness of a quotation made by me from the writings of Bishop Cosin. From various sources it has been borne in upon me that such reputation as I have suffered rather severely in consequence of what has been ascribed either to ignorance or malice prepense. This must be my excuse for troubling you with this matter at the present time. That my explanation comes so late is not my fault, as I wrote Dr. Van Allen at once for the authority upon which he laid such a serious charge against me, and it is only now that I have anything definite to report. I do not think even those who most warmly object to my views seriously suppose that I deliberately used a spurious quotation. They probably ascribed the use of this passage to careless failure to verify my references. Now I must confess that I took this quotation from Cosin from my own little book on "Christian Unity," published a good many years ago now, and I thought it possible that enquiries since that time had thrown some doubt on the genuineness of the passage. All Dr. Van Allen can say, however, is that he is convinced that he has seen it stated in the "Guardian" that it is an interpolation. That is what Dr. Van Allen said in his first reply to my enquiry. He promised to try and give some better authority for putting the stigma of false quotation upon me, but after more than three months' delay, in response to a further appeal from me, he writes that he has tried in vain to put his hand upon the passage to which he referred. He is still of the opinion that he has seen the quotation challenged, and, indeed it may be so, but I think I may fairly claim that since Dr. Van Allen can find no evidence to support his charge, I am fully absolved from the stigma of both wilful or ignorant quotation. I have made some enquiries for myself, but it is difficult to get access to recent publications. A friend has sent me the entire passage from Cosin's published works, but knows nothing of its spuriousness. The gist of it is given in Dr. Hunt's "Religious Thought in England," Vol. I., page 303. Dr. Hunt's book is a first class authority, although published in 1870. Mr. Gilbert W. Child, of Oxford, the author of a work on "Church and State under the Tudors," quotes the passage on page 295, and gives chapter and verse for it, viz., "Cosin's Works," Vol. IV., page 403. Mr. Child's book was published in 1890. In a still later book, Sanday's "Ministerial Priesthood," that extremely careful and learned writer implies his acceptance of the passage, as I will show a little further on. Some of your readers who were not at the Congress will naturally wish to know what this quotation was. The point I was desiring to make was that the views of the High Churchmen of the seventeenth century on the subject of the ministry were far less rigid than those of the modern High Church school. I quoted from Archbishop Bramhall, a disciple of Laud's, to the effect that the reordination of continental Presbyterians was not to be understood as the condemnation of their Presbyterian orders, but for the sake of conforming to the Canons of the English Church. I quoted Bishop Andrews' saying that, even though "Episcopacy be of Divine right, it does not follow that there is no salvation without it, or that a Church cannot consist without it." Then came Cosin's letter to a person named Cordel, who had scruples about communicating with French Protestants, in which he says: "If at any time a minister so ordained (i.e., without Episcopal orders) in their French churches came to incorporate himself in ours, and to receive a public charge or care of souls among us in the Church of England (as I have known some of them to have done so of late, and can instance in many others before my time), our Bishops did not reordain him before they admitted him to his charge, as they would have done if his former ordination here in France had

been void." Hunt, who does not quote, but only gives an abstract, writes as follows, "Cosin says that if we are to consider the ministers of the Presbyterian churches as unordained, we must excommunicate the Lutheran churches as well, for their Bishops or superintendents have no other ordination but that of presbyters. And then he asks, What shall become of the Protestant party?" And I ask further, Can anyone imagine a modern High Churchman—Lord Halifax, let us say—writing in that strain? It is evident that the point I was making does not stand or fall by one quotation from Cosin or anyone else. My argument would not be destroyed even though this quotation from Cosin were spurious. Indeed, Cosin's own writings afford evidence equally strong in support of my position. So I am willing to make Dr. Van Allen a present of this passage and bring forward the following from Cosin's last will and testament. He therein declares himself as knit in spirit "to all true Christians all the world over. In what part of the world soever any churches are extant bearing the name of Christ and professing the true Catholic faith and religion, worshipping and calling upon God the Father, the Son and the Holy Ghost . . . always in my mind and affection I join and unite with them; which I desire to be chiefly understood of Protestants and the best of the reformed churches." The only conclusion to which the evidence leads us (and there is plenty more of it) is that expressed by Sanday, the most impartial of writers: "In the first place it should be distinctly borne in mind that the more sweeping refusal to recognize the Non-Episcopal Reformed Churches is not, and can never be made a doctrine of the Church of England. Too many of her most representative men have not shared in it. Hooker did not hold it. Andrews expressly disclaimed it. Cosin freely communicated with the French Reformed Church during his exile. Indeed, it is not until the last half of the present century (i.e., the nineteenth) that more than a relatively small minority of English Churchmen have been committed to it." I am sorry to add to this already too lengthy letter, but the argument would not be complete without adding that the Anglicans of the seventeenth century drew a distinction between the English Nonconformists and the continental Reformed Churches. Whether rightly or wrongly, they held that the English Nonconformists had not sufficient reason for their nonconformity. Therefore, they declined communion with them. State politics further complicated matters. But they regarded the continental Reformers as more nearly Catholic than the Romanists, with a ministry valid, though irregular, and valid sacraments. Now, my contention is that we here in Canada stand to the other great Reformed Churches in a similar relation to that in which the Anglican Church of the seventeenth century stood to the continental Reformers. My sincere belief is that we here in Canada can act upon this theory of our mutual relations without endangering our Episcopacy or our form of service and with great and growing advantage to the Universal Church in our own country and throughout the world.—Christ Church Cathedral, Montreal, February 8th, 1911.

H. Symonds.

ANNUAL MEETING.

A Prosperous Year.

A synopsis of the financial statement of **The Sun and Hastings Savings and Loan Company** presented at the annual meeting of the company on February 20th, shows solid progress. The attention of stockholders and debenture holders is directed to the statement given elsewhere in this issue, and from which it will be seen that the assets of the company, which consist mainly in first mortgages on real estate property amounts now to nearly a quarter of a million dollars. Net income from investments for the year amounted to \$106,736.40. A dividend of six per cent. per annum, in half-yearly payments, was paid during the year 1910 on capital stock, and an amount of \$20,000 placed to reserve, making the Reserve Fund now \$145,000. The report states that the interest payments are well made. A limited amount of company's debentures are for sale. This is a safe investment.

A private party sails from Montreal June 10th to be present at the coronation of King George V. It is being personally conducted by Miss M. D. Webster and Mrs. L. C. Gills, and after the coronation in London the party will visit the art and educational centres of Europe, going as far as Rome.

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THE BISHOP OF LONDON ON DR. PATERSON SMYTH'S "GOSPEL of the HEREAFTER."

"I have just given away twenty copies of 'The Gospel of the Hereafter.' It has already comforted many stricken souls and taken away the fear of death from many."

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HENRY FROWDE
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DEATH

HAGUE.—At London, Ontario, on Thursday, February twenty-third, May Baldwin, beloved daughter of Canon and Mrs. Dyson Hague, of London, Ontario, in her twenty-fourth year.

British and Foreign

The Duchess of Albany has caused to be erected in the interesting old church of Esher a monument to her husband Prince Leopold, Duke of Albany, and one to the Princess Charlotte.

Archdeacon Perowne, who is retiring from the archdeaconry of Norwich, after thirty-two years' service, has been presented with an illuminated address by the clergy and churchwardens of the archdeaconry.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—has an every-day greatness beyond that which is won in battles or chanted in Cathedrals.—Dr. Dewey.

Bishop Tucker visited Sunderland lately and gave an address in the Town Hall on the Church in Uganda.

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ELLIS

Cornar Avenue and Dayenport Roads
PHONE COLLEGE 745
The best in LaGrippe, Cold and Cough Remedies.

The Bishop announced that he had obtained £7,000 of the £10,000 for which he was appealing towards rebuilding the Uganda Cathedral.

Mrs. Paget, wife of the Bishop of Stepney, gave a striking and stirring address on Sunday School work and methods, at a Sunday School prize distribution, which was held lately in connection with St. Anne's, Hoxton. Amongst other interesting things she said that she was great grand-daughter of Elizabeth Fry, the celebrated Quakeress.

A remarkable personage has passed away at High Wycombe, viz., Mary Wingrove, at the age of 81 years. She enjoyed the reputation of being the oldest Sunday School scholar in England, having regularly attended her class up to within a couple of weeks ago and received instruction along with the other scholars, all of whom are young girls.

It is just a little more than ten years since Queen Victoria died, on January 22, 1901. Of thirty-seven Diocesan Bishops, in England and Wales, only thirteen held their present sees during her reign. They are the Bishops of Ripon, Salisbury, Chester, St. Asaph, Lichfield, Bath and Wells, Hereford, Peterborough, St. Davids, Bristol, Wakefield, Bangor, and Liverpool.

The Bishop of London was fifty three on the 26th ult. It is now nearly ten years since, shortly after the death of Queen Victoria, he was translated from the suffragan bishopric of Stepney to the See of London, which had become vacant by the death of Dr. Creighton eight days before the Queen. Bishop Winnington Ingram has been a Bishop during three reigns.

Dr. J. Armitage Robinson, the new Dean of Wells, is making considerable alterations at the Deanery, restoring the beautiful old dining-hall of Dean Gunthorpe to its former noble dimensions and bringing to light many other architectural beauties of the old building. The removal of a mean little fireplace led to the discovery of a magnificent Tudor fireplace, richly carved; beautiful oriel windows, with old stained glass, have also been uncovered.

The Rev. J. W. Atwood was consecrated Missionary Bishop of Arizona, in Trinity Church, Boston, on Wednesday, January 18th. Nine Bishops took part in the act of consecration. Bishop Lawrence, of Massachusetts, was the Presiding Bishop and Bishop Green of New York was the preacher. Bishop Lloyd of Virginia read the Epistle and Bishop Hall of Vermont read the Gospel.

Gifts for the Bethlehem Chapel of the Washington Cathedral are beginning to come. All the stained glass windows have been promised, and the work has been intrusted to Kemp & Co., of London. Both the organ and the lectern have also been donated, in each case the best which can be gotten for the purpose. Then, too, \$10,000 has been given for the work, the same going into the foundations.

The appointment of Canon Simpson to the canonry at St. Paul's Cathedral emphasizes the number of important changes which have taken place during the past five or six years in Manchester. Upon the death of Dean McClure, Sir H. Campbell-Bannerman appointed Bishop Weldon to succeed him; then Dr. Henn has succeeded Dr. Pearson as Bishop Suffragan of Burnley; Dr. Rawstone is Bishop of Whalley; Dr. Thornton, Assistant Bishop and Vicar of Blackburn, resigned last year. Archdeacon Wright has become Archbishop of Sydney, and Canon Hicks Bishop of Lincoln.

An Ex-jesuit in Edinburgh, under the auspices of the Knox Club, Professor George Bartoli, Dr. of Science

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and Theology, Florence, on Dec. 4th, delivered in United Free Assembly Hall, Edinburgh, the first of a series of lectures. Professor Bartoli is the well-known Ex-jesuit. In 1906 he conducted in Edinburgh a mission in connection with the Roman Catholic Church. At the meeting on Dec. 4th the chair was occupied by the Rev. Dr. John Young, Moderator of the United Free Church. There was a large audience, and among those present were Councillors Boyd, Hunter, and F. J. Robertson; and Messrs. Ramsay and Frazer, of the School Board. Professor Bartoli dealt with the question, "Was the Protestant Reformation a Failure?" He attributed to the Reformation the progress, intellectual, moral and social,

which has been made since the Reformation. Discussing the question why the Reformation did not achieve what it was expected to do, the lecturer said the answer was because it had failed to carry out fully its programme—it failed to apply the Gospel in its entirety to all branches of society and to every department of human life and activity.

One of the most extraordinary and fantastic Christian places of worship in the world is the Cathedral of Moscow, known as Vasilii Blajenni, strange not only in outline and conception, but even stranger in its history. No one knows the architect's name, but the story goes that the czar ordered his eyes to be put

THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY OF ONTARIO

ANNUAL GENERAL MEETING

The Annual General Meeting of The Sun and Hastings Savings and Loan Company of Ontario was held at the Head Office of the Company, corner of Yonge and Richmond streets, on Monday, the 20th inst. The President, Mr. W. Vandusen, occupied the chair, and the Manager, Mr. W. P. Page, acted as Secretary.

The Annual Report of Directors submitted for the year ending December, 1910, showed very satisfactory results of the year's operations, progressive in every department. The following extracts from the financial statement will be of interest:—

INVESTMENTS AND SECURED ASSETS.	Loans on first mortgages and secured assets	\$1,196,505 26
CASH RECEIPTS.	Cash Receipts for the year....	603,946 00
NET INCOME.	Net Income from Investments.	106,736 40
RESERVE.	Carried to Reserve..	\$20,000 00
	Making a total now in Reserve and Contingent Funds.....	145,000 00

The usual dividend of 6 per cent. per annum was paid upon the capital stock in half-yearly payments, leaving to carry to Reserve out of the year's business \$20,000, and a surplus of \$13 382.05. The report showed that interest as well as principal payments on loans during the year had been well met, and the outlook for the coming year very encouraging.

The Board of Directors and Officers for the ensuing year are:— President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent, J.P.; General Manager, W. Pemberton Page; John Tolmie, M.P., Kincardine; J. T. Gilmour, M.D., Toronto; Sir Mackenzie Bowell, K.C.M.G.; Rev. Amos Campbell, Belleville; W. J. Fawcett, East Toronto; Solicitor, H. H. Dewart, K.C., Toronto.

THE DOMINION BANK

Capital Paid up - \$4,000,000
 Reserved and Undivided Profits 5,300,000
 Total Assets - 62,600,000

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Interest allowed on deposits of \$1 and upwards.

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 General Manager

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out directly the church was completed, so that he should never be able to surpass his work. The idea of the building was inspired by the wickedest and maddest monarch who ever sat on a throne—Ivan the Terrible, czar of Muscovy. The architecture is in every respect extravagant and barbaric, and the coloring is garish in the extreme. It has nine chapels, roofed by nine cupolas, each different and each stranger than the other. One resembles a pineapple, another a melon, a third is said to ape a hedgehog in its appearance, and the rest are more or less grotesque. Some are gilt; others are painted in brilliant hues. Indeed, the only description is that it is a nightmare of a church, the fitting legacy of a ruler who grilled his counsellors in frying pans and clothed his subjects in bearskins in order that trained dogs might worry and tear them to pieces.

Professing Christians.—The Bishop of Carlisle recently preached at the re-opening of the oldest church in his diocese, a church that possesses unbroken records for five hundred and seventy years. Even its bells are more than five hundred years old! In this parish, by an ancient custom of the sixteenth century, those who had promised marriage, entered into a contract that they would give five shillings to the poor if the contract was unfulfilled. The person who broke the contract had to pay the amount. Basing his remarks on this custom, Dr. Diggle delivered an impressive sermon on the distinction between real and professing Christianity. If religion here were real instead of being as it too often is, hypocritical, they would hear nothing of breaches of promise, Divorce Court proceedings, or cruel and brutal husbands. This contrast between profession and action was, the Bishop held, the real source of the weak influence of the Church. He had nothing but contempt for a mere church-going religion, as in his opinion it was nothing but a huge lie. Outspoken, faithful and searching speaking from a Bishop has great weight. The world sadly needs it. And the Church is always the better for it.

Children's Department

ASCENSION DAY.

To-day is Ascension Day, a festival which has been kept from the very earliest period of the Church's history. A single glance at the Prayer-book will show that it is one of the chief festivals of the Church, and takes rank with Christmas, Easter and Whitsunday. There is ordered a celebration of Holy Communion, with a special preface inserted for use on that day, "and seven days after," special Psalms also are appointed for use on that day. Everything, in fact, has been done to emphasize a due observance of the festival. And there is reason why it should be so; to quote St. Bernard's words, "The Ascension of Christ is the consummation and complement of all other solemnities—the happy closing of the whole of the itinerary of the Son of God."

It is much to be deplored that Church-people should disregard it as they do. The fact of the Ascension needs as much to be remembered as any other act which Christ wrought out for our redemption. Every communicant ought to be present at the Holy Eucharist there to join his thanksgiving with "angels and



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archangels, and all the company of heaven," because Christ, the Lord of Life has ascended to His Throne, and also entered into heaven to prepare a place for us.

Relieve Your Stomach

Send for a Free Package of Stuart's Dyspepsia Tablets and Let Them Digest Your Food.

Three Things You Must Not Do.

If you have indigestion, loss of appetite, sour stomach, belching, sour watery risings, headaches, sleeplessness, lack of ambition, nausea and other symptoms peculiar to all stomach troubles, there are three things you must not do.

First—Don't neglect your stomach by letting it take care of itself, because it will constantly grow worse.

Second—Don't use cheap "tonics," "drugs," and "pills," which simply irritate and inflame the stomach and intestines and which will ruin your health completely; and

Third—Don't starve yourself, because by so doing you are robbing the body of its proper nourishment.

A large number of people do one of these three foolish things. That's why they never regain their former health.

Starvation is a common practice among people who have weak stomachs, but does it sound reasonable to you to deprive the body of its nourishment every time you wish to give the stomach a rest? We admit that your stomach needs rest, in fact that's the very point we wish to impress upon you, but there is a better, safer, quicker, and more pleasant way to give your stomach a rest, than by the starvation method.

What you need is something that will take the place of your stomach and do its work—some substitute that will digest and assimilate the food, thus giving the body its proper nourishment, without taxing the stomach.

Stuart's Dyspepsia Tablets are the best substitute known, because they contain the very agencies necessary to digest all foods. These elements will thoroughly digest and assimilate any and all foods so you can eat all you want.

Experiments and tests have proven that one grain of the active principle contained in these tablets will digest 3,000 grains of meat, eggs and other wholesome foods. One or two of these wonderful tablets taken after each meal will relieve your stomach of practically all the work, thus giving it the much needed rest. Keep this

up for a short time and your stomach will soon regain its health and strength.

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We would like to have you try them before you buy, so if you will send us your name and address we will send you, absolutely free, a sample package of these wonderful tablets. Write today to F. A. Stuart, 311 Stuart Bldg., Marshall, Mich.

In the Newton and Cambuslang Magazine there are some verses that teach the meaning of the Church's seasons with great clearness and simplicity. They are as follows:—

Advent tells us Christ is near,
 Christmas tells us Christ is here,
 In Epiphany we trace
 All the Glory of His Grace.

Those three Sundays before Lent
 Will prepare us to repent;
 That in Lent we may begin
 Earnestly to mourn for sin.

Holy Week and Easter then
 Tell who Died and Rose again,
 O, that happy Easter Day!
 "Christ is risen, indeed," we say.

Yes, and Christ Ascended too,
 "To prepare a place for you,"
 So we give Him special praise,
 After those "Great Forty Days."

Then He sent the Holy Ghost,
 On the Day of Pentecost,
 With us ever to abide,
 Well may we keep Whitsuntide.

Last of all, we humbly sing,
 Glory to Our God and King—
 Glory to the One in Three,
 On the Feast of Trinity.

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SNOWBALL DOLLY.

One day when five-year-old Nettie Gray was invited out to tea with her mother she was told she could take any one of her dolls she pleased, if she would dress and get it ready herself.

Nettie was delighted and at once ran to her doll nursery to pick out a doll.

Two were lying in bed, in their nightgowns, one was sitting in an arm-chair, two more were on a sofa, one was in a coach, and black Dinah by the toy cooking stove, just as if she were getting supper.

"Which one of you wants to go?" she asked; but the dolls never answered a word. "I suppose, Dorothy, it will have to be you, the way you are stretching out your arms, but if I member right, you didn't behave the

last time I took you. Got pudding all over your best dress, and when I scolded, you just laughed at me, like you always do, you bad girl." Just here she was interrupted by something jumping in her lap. Not a doll, O dear no! but a snow-white kitten.

"What do you want, Snowball?" she asked, stroking the pretty white fur.

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"Mew!" answered pussy. "Do you want to go out to tea with mamma and me?"

"Mew!" said kitty.

"I believe you do. I'll just dress you up in Seraphina's best dress and skirts, and then we'll see;" and soon Kitty Snowball was dressed in pink silk "and looked too sweet for anything." Nettie said, "if it wasn't for the tail hanging down beneath the skirts." That would never do at all. Whoever heard of a doll with a tail? It might be cut off; but, then, that would hurt, and Nettie was entirely too tender to do anything like that. Then a bright idea struck her. She pulled off the pink silk and robed kitty in an infant's long white dress, and to her great satisfaction, found the tail was now entirely hidden. Then she wrapped a white cloak around it, put a pretty little white hood on it and covered its face with a white veil.

When she reached the house, the funny doll was laid on a couch in the back parlor, while Nettie looked at some pictures in the front parlor.

Suddenly there was a shriek, and a little girl ran out of the back parlor, declaring the doll on the couch was alive.

"To be sure she's alive," said Nettie. "S'ppose I'd bring a dead one?"

By this time dolly was on the floor, walking around, looking very funny.

There were roars of laughter and everybody had to see the doll that could walk.

Then a lady brought in a saucer of cream and Nettie took off the hood and veil and held Snowball in her arms, while she lapped up the milk.

But when they came to go home at night Kitty Snowball could not be found anywhere; then Nettie's

mamma told her that it was not just the thing to take cats to a party. If it had been a doll, she would not have run away from her.

However, somebody found Kitty Snowball the next morning in the street, her long white dress all bedabbled with dust and dirt, and restored her to her little mistress—"The Lutheran."

WHAT THE SUN SAW.

The sun was tired. He looked at Mars and Neptune and Jupiter and all the other planets; he had chased the clouds out of the sky, and he felt there were no more worlds to conquer. What could he do? He finally decided he would take one more look at the earth; perhaps he could find something to interest him for a little while. So he turned his attention to a big city—but he had seen big cities before; he looked at the ocean—same old thing it always was; so were the mountains, just the same. At last his beams fell on a little country town, with white houses nestled among green trees, and a little ribbon of a brook running by.

"Oh, how nice and cool that looks," thought the sun. "I wish I might have a good rest down there." Then he smiled, for he well knew that if he went any nearer there would be no cool spot left.

He looked carefully at the small town and found a pretty white house that looked very inviting, so he decided to watch and see if anything happened. Soon the door opened and little girl came out, clad all in white—dress, slippers, stockings, hair bow, everything matched. She went to the hammock under the trees and began to swing. "Humph," thought the sun, "I hope she isn't a selfish little girl, keeping all that cool place to herself. I know millions of children on that same earth who would think they were in heaven if they could play once on that green grass."

Pretty soon the little girl jumped from the hammock and ran to meet another little girl coming in the gate. She, too, was dressed in white, and carried a sunshade, and both swung in the hammock.

The sun grunted approval, but when a third little girl appeared on the street and entered the same yard, and then a little boy, he said with a lively show of interest:

"I wonder if there is going to be a party in that yard? I hope so—I intend to watch now with all the rays I can spare and see the whole thing."

Soon he saw other girls and boys going to the same house and playing under the trees or on the verandah. Then he exclaimed:

"I almost know it is a party. If they have refreshments I'll be perfectly sure. I wish they would hurry, for I'll have to leave them soon."

He watched intently, and it was not very long until he saw them form in a long line and march around the yard, one tiny boy at the head beating a drum. They all sat down on the grass and some grown people came from the house, carrying plates with something white on them.

"Um-um," said the sun, "that is

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"SALADA" TEA

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A Pound Package Makes 200 Cups.

ice-cream. Wish I could have a taste. Of course they will have cake, too. But they had better hurry—I'm sinking fast."

He was nearing the horizon and had to look closely, but he saw all the supper eaten, and then the children went into the house to get their hats. They said good-by to the little girl whom the sun had seen first, and as they went off down the street he gave a sigh of relief. He had been standing on tip-toe to see the end and now as he dropped out of sight he said:

"That was one pleasant thing. I wish the city children could have such a nice time."

Infantile Paralysis

A Germ Disease Which is Baffling the Doctors and Alarming the People Generally.

It may be said that doctors are only agreed on two points regarding this much dreaded disease.

First, that it is a germ disease, and, second, like all germ diseases can only be fought with pure, rich blood.

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Don't let the blood get thin and watery. Don't let the nerves get exhausted. The risk is too great. Every dose of Dr. Chase's Nerve Food goes to the formation of a certain amount of pure rich blood. For this reason you are certain to benefit by this treatment.

You need not wait until you have some form of paralysis before testing this great medicine. Be warned by headaches, sleeplessness, irritability, failing memory and power of concentrating the mind. Restore the system while still you have something to build on.

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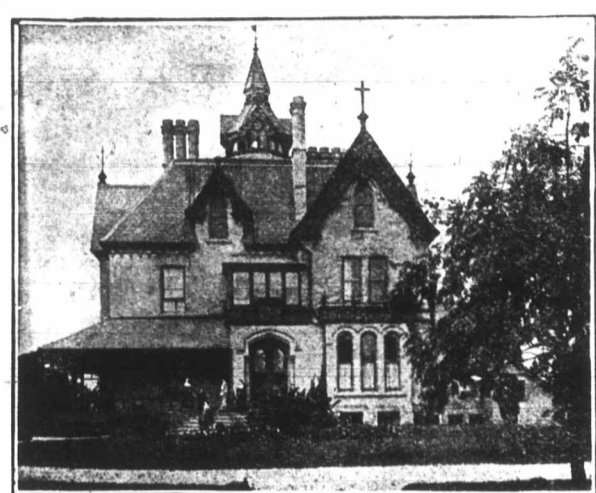
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A unique gift has been made to Kingscote Church, by Mr. Thomas Kingscote, M.V.O., in the form of the two boxes of frankincense and myrrh, which formed a portion of the King's Epiphany gift of gold, frankincense and myrrh presented by His Majesty at the Chapel Royal, St. James', on the Epiphany.

The rector of Cottenham, Cambs, has received a letter informing him of the discovery on the beach at Vancouver, British Columbia, of a Bible, which was presented to the parishioners of Cottenham, under the will of Dr. Fitzwilliam, rector from 1674 to 1694.

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