

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER
 ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, FEBRUARY 15th, 1912

No. 7

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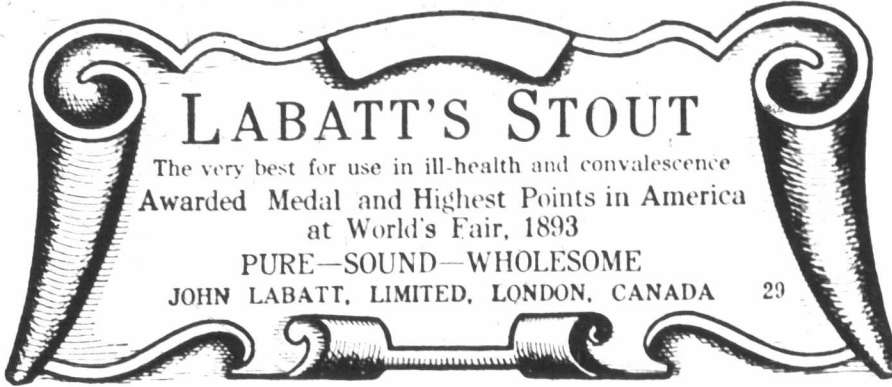
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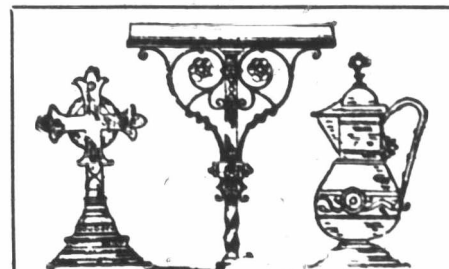
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The Bishop of Edinburgh has offered the Chancellorship of St. Mary's Cathedral, Edinburgh, to Canon Mitchell, Principal of the Edinburgh Theological College, who has accepted it.

conversant with all sides of the work, and the appointment will give great satisfaction in the diocese. The Archdeacon is at present in England on furlough, and his intention was to return to work very shortly, but now, of course, his arrangements will be altered and he will not return until after his consecration.

The new south transept which is in course of erection at Selby Abbey at a cost of £8,000 will be opened (D.V.) on June 18th next by the Archbishop of York. This will once more make Selby Abbey complete. A sum of over £56,000 will have been spent in the restoration of the building after the great fire in 1906.

The death of Captain the Hon. Otway Cuffe removes from the Diocese

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The late Canon Dudley-Janhs was one of the most respected clergymen in the Diocese of Connor, who made a lasting impression on those who knew him. In his memory a handsome memorial fountain has been erected at a cross-roads in his parish of Glenarna. It bears the following inscription: "In memory of Rev. Chancellor Dudley-Janhs, B.D., R.D., for over 35 years rector of the parish. Died 13th February, 1908."

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St. Barnabas's Parish, Dublin, will sorely miss the services of the Rev. Edward Morgan Griffin, B.A., who was ordained last Advent for All Saints', Londonderry. Alike in Sunday School, Children's Service, Men's Meeting and athletics, he played a prominent part. St. Barnabas's marked its appreciation of his services by presenting him with a beautiful gold watch and chain. The gift was presented at the annual prize giving.

The handsome gift of a font cover, suspended from the high roof of the church, has been made to Epping Parish Church, in memory of the late Mr. Alfred Dean, by his widow and the surviving members of his family. The gift is of finned oak, gilded in parts. It was dedicated by the vicar of the parish, the Rev. R. T. Allwork, at the service on Christmas Eve.

The Archbishop of Canterbury has appointed the Ven. John Jamieson Willis, Archdeacon of Kavirondo, East Africa, to the Bishopric of Uganda, in succession to Bishop Tucker, who resigned some months ago. The Archdeacon is a young man, not yet 40 years of age, and has worked in Uganda since 1900, when he went out as a member of the C.M.S. staff to Mengo. He took his degree at Pembroke College, Cambridge, in 1894, and was ordained deacon in 1895, and priest in the following year. Before volunteering for missionary service he worked for five years (1895-1900) as curate at Great Yarmouth. As a missionary he has held a number of important posts in the Diocese of Uganda, chiefly in the eastern portion, and was appointed Archdeacon of Kavirondo by Bishop Tucker in 1909. He is, therefore, thoroughly

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Canadian Churchman.

TORONTO, THURSDAY, FEB. 15, 1912.

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Lessons for Sundays and Holy Days.

February 18.—Quinquagesima.

Morning—Gen. 9:1—20; Matt. 26:57.
Evening—Gen. 12 or 13; Rom. 2:17.

February 24.—St. Matthias A. & M.

Morning—1 Sam. 2:27—36; Mark 1:21.
Evening—Isai. 22:15; Rom. 8:1—18.

February 25.—First Sunday in Lent.

Morning—Gen. 19:12—30; Mark 2:1—23.
Evening—Gen. 22:1—20 or 23; Rom. 8:18.

March 3.—Second Sunday in Lent.

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

March 10.—Third Sunday in Lent.

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

March 17.—Fourth Sunday in Lent.

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

Appropriate Hymns for Quinquagesima Sunday and First Sunday 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.

QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.
Processional: 50, 423, 448, 624.
Offertory: 420, 476, 477, 648.
Children: 558, 724, 726, 729.
General: 52, 421, 424, 449.

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, 126.

The prayer of the Church to-day is one for the outpouring of the Holy Ghost. This petition suggests meditation upon the personality and ministry of God the Holy Ghost. The Holy Ghost is the foundation of our life of faith. Let us examine this thought. The Holy Ghost is the foundation in the sense of being the origin of our belief. For it is His prevenient grace which disposes us to accept the Divine revelation. It is He Who opens our eyes that they may behold the wondrous things contained in the law of the Lord. And then it is the Holy Ghost who endows our nature with the faculty of supernatural faith. Jesus kept many things from the disciples because as yet they were not able to receive them. But He promised the Holy Ghost to the self-same disciples and with the promise of that personal gift came the assurance that they would have all things, declared unto them. The experience of those earliest disciples is parallel in the experience of all who receive prevenient grace, i.e., all who are disposed to receive the messages of revelation. And the experience of all Christians confirms the testimony of the Apostle's utterances:—"No man can say that Jesus is the Lord, but by the Holy Ghost." Love is the assurance of faith. And the fruit of the Spirit is love. Therefore, from this point of view, the Holy Ghost is regarded as the foundation of our life of faith. He that hath faith without charity (love) is nothing. Therefore in our life of faith the personal indwelling and ministry of the Holy Spirit is essential. Again consider the fact that the object of the indwelling of the Holy Spirit is the sanctification of mankind, "I learn to believe . . . in God the Holy Ghost, who sanctifieth me, and all the elect people of God." To sanctify is to make us holy, to make us more and more like unto Jesus, to help us daily to live after His example, i.e., to help us to follow out our profession. In Baptism we have been called and dedicated to a life of faith. And that profession we are able to fulfill by reason of the sanctifying power of God the Holy Ghost. The Holy Ghost deals with individuals. But man is a social being. Therefore, we find the Holy Ghost segregating the faithful into the Divine Society, the Holy Catholic Church. The Holy Ghost is the life, the breath, the inspiration and the power of the Catholic Church. Note then a positive duty. The Holy Ghost is the foundation of our life of faith. He is also the foundation of our life of faith in the Divine Society, the Holy Catholic Church. Our loyalty to the Holy Catholic Church is proportionate to our co-operation with God the Holy Ghost. He is not a good Catholic who is not spiritual. Some who call themselves "Catholics" are much more concerned about the letter of the law than about the spirit, the inner significance of the law. To be true Catholics we must be spiritual; we must be interested in all the exercises of Holy Church which make for the deepening of the spiritual life. For where the spirit is there is love. And without love we are counted dead before God. Therefore the foundation of our life of faith is the Holy Ghost. Pray then for the outpouring of the Holy Ghost and for the stirring-up of the gift ahead, with us.

The Niagara Tragedy.

Sudden and lamentable was the death of Mr. and Mrs. Eldridge Stanton, of Toronto, and Mr. Burrell Heacock, of Cleveland, on Sunday, the 4th instant, through the breaking up of the ice bridge in the gorge of the Niagara River below the Falls. The details of this sad event have received wide publication. Impressive and never to be forgotten must they have been to onlookers from bank and bridge. Mr. Stanton proved his high courage, devotion to his wife and loyalty to the Christian principle of self-sacrifice for

the good of others when he turned from life and safety to death by the side of his wife. Well and manfully did he keep his marriage vow, to "Love her, comfort her, honour and keep her in sickness and in health, and, forsaking all other, keep only unto her, so long as you both shall live." Henceforth the name of Stanton shall be revered and honoured amongst men as having been borne by a young Canadian, who, when suddenly brought to the supreme test of life, neither faltered nor failed, but with quick and firm decision, chose love and death with honour rather than personal safety with ignominious life. Of the noble young hero, Heacock, words fail to express our full admiration of his splendid feat. No mail-clad knight of the days of chivalry bore within his breast a tenderer heart, a gentler spirit, or more indomitable courage. A lady in distress—her life endangered. What mattered it to him that she were a stranger; enough that she were a woman in need of help. Cheerfully he turned his back to the shore, and, undaunted, faced the breaking ice, the roaring torrent, and impending death in a gallant if fruitless effort to help to save her life. Surely the world cannot fail to be the better for the splendid fortitude and heroic courage of these noble young men. The United States and Canada have just right to be proud of them. Their sublime courage and exalted virtue will ever be associated with the stupendous scene on which was enacted the tragic close of two of earth's most noble lives.

Shakespeare, the Bible, and Prayer Book.

To the scholarly edition of the Arden Shakespeare the learned editor, the Rev. C. Knox Pooler, has contributed some instructive comments on the similarity of use of words by the great dramatist, and words to be found in the Bible and the Book of Common Prayer. "Dr. Pooler's notes on the text indirectly throw light on several words to be found in the Authorized Version of the Bible and in the Prayer Book," says an able contributor to the "Church of Ireland Gazette." "For instance, the use of the word 'let' in the phrase 'sore let and hindered' has many parallels in these poems—'Who with a lingering stay his course doth let.' Dr. Pooler gives several examples, such as Hamlet's 'I'll make a ghost of him that lets.' 'Comfortable' in the sense of strengthening or supporting as occurring in, 'No comfortable star did lend his light,' is illustrated by citations from Richard II.—'For God's sake speak comfortable words,' and Lear, 'That by thy comfortable beams I may peruse this letter.' 'Ye bear witness that ye allow the deeds of your fathers' (St. Luke xi. 48) may be compared for the use of the word 'allow' in the sense of approve with 'who, wondering at him did his words allow.' Dr. Pooler refers to Greene—'Which modern poets may perhaps allow, yet I condemn.' 'His' is found used for 'its.' Dr. Pooler notes that the latter word 'does not occur in the English Bible (1611), and is rarer in Shakespeare than is generally supposed.' 'Bottomless conceit' is interpreted by the editor as 'boundless imagination.' This, of course, is the meaning in Rom. xii. 16, 'Be not wise in your own conceits.' The minuteness with which the various readings are collated is not the least striking part of the patient erudition that Dr. Pooler has bestowed on this edition."

Discipline.

In this pleasure-seeking, pleasure-loving age, when men moil and toil to make money and spend it lavishly on their own pleasure; when religion to some is a thinly-disguised Pantheism, and worship of God is forced aside, and what is called the service of humanity is enthroned in its place; when sport is made a fetish, and even the Lord's own day is made to pay

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tribute to its popular indulgence, it is well to pause in our mad career and consider whether we can wisely dispense with another kind of training that is profitable, not only for the body, but the soul as well. "Spiritual Discipline" is its unworldly and unpopular name. "O, the Incarnate Christ it is written that He was 'made perfect through suffering,' that 'He learned obedience by the things which He suffered.' Can we suppose that we with our manifold infirmities, with our sinful tendencies, with our feebleness of resolve, can be raised to the standard of God's Ideal without discipline," asks a devout and faithful writer. "Discipline comes independent of our will; we can kick against it, and thereby largely, if not altogether, defeat the purpose which it is intended to serve; or we can in faith accept it and strive to reap from it its abiding fruit. It is surely a marvel that the faith of the Hebrew youth, Joseph, torn from his home, placed in alien surroundings, imprisoned on a false charge, never seems to have really wavered. He endured in patience, and he came afterwards to understand the purpose which the years of hardship had fulfilled. Amidst the difficulties and conflicts of life, the assurance is borne in upon the faithful soul that all along its chequered course 'God dealeth with us as with sons.' The worth of life is largely measured by the lessons which it teaches. The Eternal Father orders and overrules its course so that it may best fit us for the higher service that awaits us in the great Hereafter."

The Bishop of Moosonee's Appeal.

Dear Mr. Wootten,—Will you kindly acknowledge in "The Churchman" the following additional subscriptions towards the rebuilding of churches in Cochrane and Porcupine, viz.:—Previously acknowledged, \$326.08; St. James' Cathedral, Toronto, \$250; M. Holt, Golden City, Porcupine, (G. F. S., London, Eng., Ealing Branch), \$5; W. A. Branches, per Miss Halson, (finishing Cochrane rectory), \$60; L. C. Omeme, \$1. With best wishes, Yours sincerely, John G. Moosonee.

Chapleau, Ont., February 8th, 1912.

"THE TABLE OF THE LORD."

At the conclusion of the order of Confirmation there is the following Rubric: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." This Rubric, it will be observed, does not say that no one is to be admitted who has not been confirmed, but it contains an alternative, which implies that a person may be admitted though not confirmed, provided he is ready and desirous to be confirmed. This Rubric is devised in the interests of charity, and to secure as far as possible for those who come to the Holy Communion that they may reap the utmost benefit therefrom. Confirmation is called a Sacrament in the Roman part of the Church; and some controversy formerly was raised as to whether or not it properly comes in the category of Sacraments. The Church of England denies that it is "a Sacrament of the Gospel," because she considers that a Sacrament of the Gospel is one which is ordained by Christ Himself, and to which some outward and visible sign is by Him attached, and that Confirmation has neither of these qualifications. This controversy, however, appears to be one of those theological questions in which there is not very much substance. The word "Sacrament," it must be remembered, is not to be found in the New Testament: It is, therefore, what lawyers would call a "term of art." It is, in short, a mere theological term. If, apart from theological controversies of the past, we were calmly to look into the matter, we might, perhaps, all cordially agree that if Confirmation be

not "a Sacrament of the Gospel," as that term is defined by the Church of England, it may nevertheless very properly be called "a Sacrament." The word "Sacrament" is, as is well known, of Latin derivation, and in that language the word "Sacramentum" meant the oath of fidelity which Roman soldiers were accustomed to take; and doubtless that meaning was well known to theologians, who applied the term to the ordinances of the Christian Church. This fact is beautifully brought out and illustrated particularly in the office of Baptism in the Anglican Church, where the baptized person is signed with the sign of the Cross in token that thereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner," etc., "and to continue Christ's faithful soldier and servant unto his life's end." We can here see why Baptism is called a Sacrament, because in this Holy ordinance the baptized person promises fealty to his Saviour. But Confirmation also includes a renewal of this baptismal Sacramentum, and in that view may also well be called a Sacrament; and the same observation applies to the Holy Communion; to Orders, Matrimony, Penance, and Unction. But, of course, that would not be a complete account of those holy ordinances without also remembering that in them the Christian Church has always taught us that grace to keep the Sacrament is given to the faithful; and in the Holy Communion that grace is given in a very special and altogether unique way. In insisting that persons should be confirmed, or should be ready and desirous of being confirmed, before being admitted to the Holy Communion, what may we reasonably believe to be the object of the Church? Is it not to be found in the Exhortation appointed to be read (though now very generally omitted) at the time of the celebration, viz., "that as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ and drink His Blood . . .) so is the danger great if we receive the same unworthily?" So that it is the part of the truest charity to provide that all who come to the Holy Communion shall, as far as possible, be rightly instructed, so that they may not "be guilty of the Body and Blood of Christ, nor eat and drink condemnation to themselves" for not considering or discerning the Lord's Body. It is therefore for no capricious reason that the Church desires her communicants to be confirmed, but she does so, first, that they may be properly instructed; second, that they may formally renew the Sacramentum of their baptism; and third, may receive Divine grace to enable them to fulfil that Sacramentum. The Rubric is intended as a rule, not only to prevent profanation of the Lord's Table, but to enable the ministering priest to discharge another duty which is imposed upon him by the Rubrics at the beginning of the Office, viz., to reject from Communion any open or notorious evil liver, or one who has done wrong to his neighbours, until such persons shall duly repent. If all persons who chose to attend a church were indiscriminately invited to communicate, whether confirmed, or desirous of being confirmed, or not, it is hard to see how the priest could be expected to exercise that office of Christian charity which the Church imposes on him; for surely it cannot but be regarded as a very uncharitable act for one man to suffer his fellowman, under pretence of conferring on him a privilege, to do something which, instead of being for his benefit, will really be bringing judgment and condemnation upon him. At the same time, while keeping this view of the matter before us, we ought not to forget that there is also another aspect of the matter. Unfortunately, the Christian Church in Canada is split up into a multitude of sects. Most of these sects have faithfully perpetuated the Sacrament of Baptism. Most of the mem-

bers thereof are by such Baptism made members of the Catholic Church; but the fact is that they surround themselves with theological fences of various kinds, and refuse to hold communion with their fellow-Christians who profess the Catholic Faith of the Nicene Creed, but who are not prepared to accept or adopt sectarian peculiarities. Many of these separated Christians are advanced in years, and are well-instructed Christians in all necessary articles of the Faith. This fact has been recognized by the Anglican Church when it put forth a proposal for reunion with such Christians. Their status as members of the Catholic Church and their fitness as subjects for fellowship were thereby recognized. Now it is surely the duty of the Anglican Church to make it as easy as possible for all such people to return to fellowship and communion with us, and to interpose no obstacles thereto which are not really necessary, having due regard to what is required, not by the Anglican part of the Church only, but by the whole Church, before the multiplication of sects. The Church required confession of sin; it required the profession of the true faith, and all persons who honestly take part in the Communion service of the Anglican part of the Church are required to do and, in fact, do both of these things; and doing these things, has the Anglican part of the Church as a part of the Church Catholic a right to reject a baptized person so doing, from Communion? It may be said he is guilty of schism, and is unrepentant, but is not the fact of his desiring to communicate evidence of the most convincing kind that, notwithstanding his schism, he desires to continue or return to fellowship and communion with us? Ought we not in every way we reasonably can to encourage him to do so instead of throwing obstacles in his path? While, therefore, it might be a grave mistake for a clergyman to throw the Holy Table open to all comers, yet to those known to him to be sincere and God-fearing, baptized Christians, ought he not by all means in his power to bring them within the fold of the historic part of the Church to which it is our happiness and privilege to belong? It may be interesting to note how the primitive Church regarded such a matter, and in the Apostolic Constitution, Book VII., Chap. 25, we find the following: "But if anyone that is not initiated conceal himself and partake, he eateth eternal condemnation; because, being not of the faith of Christ, he hath partaken of such things as it is not lawful for him to partake of to his own punishment. But if anyone be a partaker through ignorance, instruct him quickly, and initiate him, that he may not go out a despiser."

IS SELF-EXAMINATION A CHRISTIAN DUTY?

By the Rev. W. H. Griffith Thomas, D.D.

The season of Lent is usually regarded as a time of self-examination with a view to self-knowledge and self-improvement. Self-knowledge is very valuable, and so is self-improvement, but the question arises whether self-examination is the right way of arriving at that knowledge of ourselves which is a basis of self-improvement. To some Christians self-examination is regarded as one of the essentials of vital godliness and practical religion, but it is this very question that is now to be raised. Is self-examination a Christian duty? Is this the true way of obtaining self-knowledge?

I.—Is Self-examination Enjoined in Holy Scripture?

There are only two passages where the word "examine" occurs in reference to self, and in both cases the Revised Version substitutes "prove." One of these passages is 2 Corinthians xiii. 5: "Examine yourselves whether ye be in

the faith; your own except ye enjoin self term? Tl own spirit ship. It is an appeal them. He Apostlesh in this liq all he cla to justify gress 1

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the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" Does this passage enjoin self-examination in the usual sense of that term? The Apostle is referring them to their own spiritual condition as a proof of his Apostleship. It is not an exhortation to self-scrutiny, but an appeal for a personal test of his work among them. He points to them in vindication of his Apostleship, and begs them to look at themselves in this light as a convincing proof that he was all he claimed to be. The text cannot be used to justify self-examination with a view to progress holiness.

The other passage is 1 Corinthians xi. 28: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Again the R.V. renders "prove himself," and the action is limited to the one ordinance of the Lord's Supper. St. Paul urged the Corinthian Christians to test themselves as to whether they were observing the Lord's Supper with reverence. He presses upon them the duty of reverent reception. There is no idea of a general self-scrutiny of the inner life, but a personal test of their right purpose in observing the Lord's Supper? Did they discern the true meaning of that holy rite? This, and not heart-searching in the modern sense, is surely the true idea of the passage, a view that is amply confirmed by the moderate and wise statement about self-examination before Communion in the Church Catechism.

When these two texts are carefully considered in the light of their context and definite purpose, they are seen to give no countenance to the interpretation that applies them to keen self-scrutiny, in general, and apart from these two passages there is simply nothing whatever to be found in Holy Scripture about self-examination; that is, the examination of self by one's self.

II.—Is Self-examination Really Possible?

Does knowledge of self come by self-examination? In view of the subtleties and abysses of our nature it may be questioned whether it is ever possible to arrive at a due knowledge of ourselves by means of self-examination. For instance, we may desire to know the measure of our love of power, of our desire for distinction, of our selfishness, of our sincerity, of our boastfulness, of our appreciation of others. Is this derived by a careful examination of ourselves by ourselves? Would not such knowledge be much more likely to come through outside tests, from those who know us best among our relatives and friends?

Besides, there are all the complexities of moral standards and actions to be taken into account. A man's worst faults are generally those of which he has the least knowledge, while his best virtues are often those of which he knows least. We are blind to our own faults or we are severe upon ourselves just where our judgments are least deserved. Self-knowledge is not to be derived from any examination of ourselves.

III.—Is Self-examination Practically Useful?

So difficult is it to gauge what is within us that it is only too possible for self-examination to become positively harmful in one or other directions. It may easily lead to superficiality of knowledge through ignorance, and self-exaltation through self-satisfaction may thereby be promoted. Or it may lead to discouragement and despair through morbid introspection. Hope may be destroyed through the disclosures of self and spiritual harm may be the sad outcome. To very many to-day religion mainly consists in introspection, a continual looking within to see whether the fruit of the Spirit is really growing. There is one verse of a hymn which has much to answer for in this connection:—

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His or am I not?

If it were not so serious a matter it would be possible to show the absurdity of the questions of this verse by applying them to our love to those around us. The fact is that by no possibility will introspection lead us to a true knowledge of our spiritual condition. The more we study ourselves the less we shall know of ourselves.

The type of self-examination prevalent in certain quarters has been formed largely by means of certain well-known religious diaries, which are the reverse of helpful because of their records of self-dissection. They contain self-exposures which no one should ever make to his fellow-men. The influence of these diaries is often disheartening, and even debilitating. They do not minister to the robust, vigorous, jubilant piety of the New Testament. They are gloomy in their experiences and hypersensitive in their self-condemnation. Mental introspection does not truly reveal the various elements and strata of our character. Even though it may be regarded as rank heresy to say it, we will make bold to express the opinion that Bunyan's Pilgrim would have been a far better man if he had discovered sooner than he did the working of Divine grace in his heart. Indeed, this is only to say that John Bunyan himself would have been saved untold spiritual trouble if he had examined himself less and proceeded along more healthful spiritual lines. There is no premium put on carelessness when we read of those who "make the heart of the righteous sad whom the Lord has not made sad" (Ezek. xiii. 22). There is a world of difference between conscientiousness and scrupulosity, and no amount of searching into our hearts by our own powers will reveal to us the presence of Divine grace. For these reasons we believe that self-examination often becomes positively harmful.

IV.—What, then, is the True Method of Self-knowledge?

The answer is that self-examination should be changed for a Divine examination of self. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). "Who can understand his errors?" (Ps. xix. 12). These passages show the futility of examining self and the necessity of turning to the Lord who tries the hearts. "Examine me, O Lord, and prove me; try my reins and my heart" (Ps. xxvi. 2). "Search me, O God, and know my heart: try me, and know my thoughts" (Ps. cxxxix. 23). It is in God's knowledge of us that we find the best and only true knowledge of ourselves. "In Thy light shall we see light." When the soul is occupied with Christ it becomes conscious of its own condition in the sight of God. Our Lord shows us our weaknesses, our failures, our sins.

It is very significant that while the New Testament has much to say about "watching" there is no grammatical object connected with this verb "watch." We are not told to watch ourselves, or our enemies, or our sins, for the simple reason that this would be utterly futile. May it not be that this absence of all reference to an object is intended to suggest the true idea of watching, namely, "Looking off unto Jesus" and being occupied with Him? It is sometimes said that for one look at self we should take ten looks at Christ. It would be far truer to say, Take eleven looks at Christ and none at self.

The New Testament method of holiness is transformation by beholding. Self-forgetfulness is far better than a constant struggle of self towards unselfishness. Absorption of interest in something worthier than self is the surest way to moral progress, and we most surely forget what is bad by remembering what is good. An acrobat thinks not of his steps as he is walking the rope, a sailor looks aloft or else he becomes dizzy, a marksman is ever aiming at the target, not looking solely at his gun. And in like manner in the Christian life it is by "beholding as in a glass the glory of the Lord" that "we are changed into the same image."

It is in this connection that we see the essential difference between pagan and Christian ethics. The heathen ideal was "Know thyself;" the Christian ideal is "Know God." It is only by very careful qualification and constant safeguarding that we can admit the truth of the cynic's words that "the proper study of mankind is man." The proper study of mankind is not man, if by this is meant the study of man himself by himself.

The practical application of all this lies in the necessity and importance of a definite, daily meditation of the Word of God. It is in that Word that we come to know God, and thereby to know ourselves. In the light of His truth and in fellowship with Him the light is shed upon ourselves. We truly see ourselves as we look "into the perfect law of liberty," and in contrast with the Divine holiness we see our own sinfulness, and our consequent need of purity and grace. The place and power of Holy Scripture in regard to holiness and growth in grace can be seen in many passages. "Ye are clean through the Word" (John xv. 3). "Ye are strong, and the Word of God abideth in you" (1 John ii. 14). "The Word of His grace which is able to build you up" (Acts xx. 32). "The law of his God is in his heart: none of his steps shall slide" (Psalm xxxvii. 31). The examples in the Word cheer or warn, its counsels instruct, its promises encourage, its warnings admonish, its requirements chasten and its hopes inspire. The soul that occupies itself daily with personal first-hand meditation of the Word of God will never lack knowledge of itself, never be wanting in self-progress, and never be behind in those Divine graces which are the secret of holiness, blessing, and influence.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The marriage laws of Canada and the attitude of the Roman Catholic Church in regard to marriage was the subject of consideration from various points of view in the Synod of the Diocese of Montreal, recently held. Care must be taken lest this question be done to death. We ought to be careful to observe the laws of the psychology of polemics. A good cause may suffer through excessive zeal and lack of restraint. A bad cause may profit by the unreasonableness of the opposition that is waged against it. The problem involved in marriage, and particularly the aggressive attitude of the Roman Church, is quite sufficient to arouse tense feeling and even perhaps resentful indignation. But the history of public sentiment and the manner in which it veers about must be borne in mind. The Roman Church is now assuming the attitude of the martyr bearing in meekness the slings and arrows of outrageous heresy. When opponents have grown weary then friends will begin to assert themselves and the noise and enthusiasm will appear to be all on the other side. Excessive vigour may defeat the object for which vigour is expended. It would appear to "Spectator" that the discussion of marriage laws of the Dominion has reached just that point when visible zeal should retire into shadow, to some extent, and sweet reasonableness should take its place. The Government of the country has pledged itself to submit a case to the highest court in the Empire, and it would be well for us now to await that decision. When we discover who is responsible for action then we must renew the pressure for action in the proper quarter. In the meantime sober-minded men are beginning to ask why this "tail twisting?" That is the outward sign of the mental attitude of the public. A slight indiscretion now may shift public sympathy largely over to the Roman Catholic position. There is a great and grave wrong to be righted and public sentiment should be so pre-

served that it will be available on the side of reform.

The Synod of the Diocese of Montreal, by a narrow majority, in a thin house, decided to request the Bishop to appoint a special Sunday in the year for prayer and teaching on the subject of church unity and to invite other Christian communions to arrange a similar day. The idea is to have the subject of Christian unity a subject of prayer and instruction in every church on a given day. It seems to "Spectator" that while this procedure sounds well it is a decision of very doubtful wisdom. In the first place the object of having unity considered on one particular day by all churches is to give the movement publicity. Sermons will be reported on Monday in the daily press and thus presumably there will be an exchange of thought that is supposed to make for a better understanding. But how is this public method of conference likely to work? So far as the Church of England is concerned we will have one view of the essential character of the Church and ministry expounded in one leading church, while in another almost the direct opposite will be set forth. We shall be commanded to speak upon unity and we shall, of course, open our minds freely. A man's ideas of church union depend upon his fundamental conceptions of the Church, and it will be this fundamental difference which exists among Anglicans that will find expression in the churches on a given Sunday, and then be hung out upon the line, for public inspection on Monday. If the day is to be of any use in the world, we will have to get down beneath the platitudes. In the next place it seems to be a most inopportune time to invite communions such as the Presbyterians, Methodists and Congregationalists who have been praying and teaching, and what is more, acting, in the furtherance of this object, for years. We may be politely asked if we have not heard of what has been done in the direction of union, now that a basis of faith and polity and ministry has been accepted by the accredited representatives, and now the congregations are actually balloting upon the subject. But suppose those who oppose this union should welcome our suggestion as an aid in their efforts to resist union by diverting attention to a broader scheme, would we be justified in making any overtures? In our judgment the Anglican Church ought to be most careful lest in any way we be made to appear as in any sense contributing to the possible failure of Union as now proposed. The negotiations between these communions is at a very critical point and success is by no means assured. Would it not be better for us to allow them to finish their work before we start out on a new campaign for union?

"Spectator."

The Churchwoman

HAMILTON.

Hamilton.—St. John the Evangelist.—The monthly meeting of the Diocesan Board of the W.A. was held in the schoolhouse on Wednesday, February 7th. Holy Communion was celebrated at 10 a.m. by the Rev. S. Daw, rector, and the business meeting followed in the Sunday School-room at 10.45 a.m., Mrs. Leather, president in the chair. After the usual prayers the meeting was addressed by Mr. Brynele on the subject of an Oriental Jewish Exhibition he is desirous of holding in Hamilton some time in the fall, probably in November, if it is decided to have it. The object of the exhibition is to bring the life of the Jews as lived in the Old Testament history, as well as in the time of our Lord, more fully before our eyes, and to enable us to grasp with interest the meaning of the stories with which we are familiar in Holy Writ, to bring Palestine home to us. One hundred and fifty-four of these exhibitions have been held with great success in England. Any profits derived from the exhibitions will be devoted to the evangelization of the Jews.

1. This exhibition will show the old Jewish Taber-

nacle as it was in the wilderness, before the building of the Temple. 2. The Temple as in the time of Herod. 3. The Home in Bethany. 4. The simple Home of a Carpenter, to show by its simplicity, how He that was rich, for our sakes became poor. 5. A Jewish tent. This exhibit will consist of fourteen courts, the people in charge of each of these are supposed to read up the subject their court represents that they may talk intelligently on the subject. Oriental costumes will be supplied. Forty or fifty singers will assist the lecturer by singing the simple songs of the land. The whole object of the exhibit is to interest Christians in the work among the Jews. They have neglected too much our Lord's command "Beginning at Jerusalem." The women of the Church will call a meeting, inviting women of other Christian bodies to unite in this work.

The recording secretary's report of the last meeting was read and adopted. She announced that a new life member had been added to the ranks since the last meeting, viz., Mrs. Naftel, wife of the rector of Elora.

The Dorcas secretary reported four bales shipped during the past month, the expenditure on the same being \$152.07. The late Miss Hoar, a member of St. Thomas Branch, bequeathed \$100 to furnish a room in the hospital in Rock Bay, B.C., where Miss Monk is the matron-in-charge. This brings the Dorcas total up to \$252.97.

The Junior secretary had received a letter of thanks from Mrs. Laronde, of St. Peter's, Dynover, heartily thanking the donors for the Christmas sale. They have five Sunday schools in the parish with 300 pupils, principally Indian. In consequence of the illness of Mrs. Morgan, the Junior secretary, all Junior reports must be sent to Miss Jemima Buller, at 260 Bay Street, South Hamilton. The secretary of the Literature Committee reported receipts \$16.25, expenditure \$14.05.

The president spoke of a plan it was proposed to adopt for conducting a series of mission study classes during Lent, the subject to be studied the book from "Sea to Sea." A meeting was held to make final arrangements for this work at St. Mark's Parish House on Wednesday, February 14th, at 3 p.m. Miss Ambrose spoke on the difficulties Canadians would have to contend with in trying to arrange for the instruction, etc., of the large foreign population that is pouring into the country. Encouraging reports were read from the secretary of the E.C.D.F. and the secretary of the Babies' Branch. The treasurer reported receipts \$448.40, expenditure \$415. The report of the deanery meeting at Haldimand was read by Mrs. S. Bennett, the secretary. Appeals were read from Grand Prairie and from Upper Masset, Caledonia, B.C. Thirty dollars was voted to each appeal from the E.C.D.F. Letters of thanks for kind sympathy were read from Mrs. Wade and Miss Scott. The meeting was closed with the singing of the Doxology.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Wolfville.—The Rev. R. F. Dixon recently delivered a lecture before the faculty and students of King's College, Windsor, on "The Writings of Lord Macaulay." This is the second lecture that Mr. Dixon has delivered of the kind. Last year he took as his subject "Some English Poets."

QUEBEC.

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

Quebec.—The annual meeting of the Church Society was held on Wednesday afternoon, the 7th inst., under the presidency of the Lord Bishop of the diocese, and was attended by a much larger number than usual. The reports presented by the secretary of the Diocesan Board, as also those presented by the treasurers, were deemed very satisfactory. Canon Shreve, of Sherbrooke, was added to the number of vice-presidents, and the following elected life-members, viz.: Captain W. H. Carter, Mr. William Price, Dr. J. O. Johnston, Mr. J. K. Boswell, Mr. Kenneth Molson and Miss Annie Hamel. A large number were elected associate members. All the

members of the Diocesan Board were re-elected. The chief interest of the meeting centred on a resolution read for the first time a year ago and awaiting confirmation this year, having for its object, the reconstruction of the Central Board of the Society, generally admitted as hitherto too large and too indefinite. The motion was confirmed, and the Board made to consist of the president, vice-presidents and the officers of the Society and eight clergymen and eight laymen to be annually elected at the general meeting. On the nomination of Dr. John Hamilton, the following were elected for the ensuing year: The Rev. Canon Scott, the Rev. Rural Dean King, the Rev. A. R. Beverley, the Rev. A. E. Burgett, Rural Dean Dunn, Rural Dean Robertson, the Rev. G. H. A. Murray, the Rev. B. Watson, Mr. Jas. Mackinnon, Mr. W. H. Henderson, Dr. G. W. Parmelee, Mr. A. Veasey, Mr. W. G. Hinds, Mr. P. G. Owen, Dr. Laurie, and Mr. W. H. Wicks.

Lennoxville.—The death took place lately at "Plantation," Lennoxville, of an old and well-known resident of the townships, in the person of Mr. John Chillas, who had attained the ripe age of 80 years. The late John Chillas was born in Quebec, his father being a French emigre who fled to England at the time of the Revolution and after a few years came to Canada. His name, originally Chillac, became in England Chillas. At the age of two years he was left an orphan, and was in charge of his aunt, the late Mrs. Thomas Hunt with whom and two other aunts, Mrs. Scott and Mrs. Dupont, of Quebec, he spent his earliest years. He went to school at Sorel and afterwards at Chambly, where among his schoolfellows were the late Rev. C. P. Reid, for many years rector of St. Peter's Church, Sherbrooke; E. P. Felton and John Hallowell, all of whom have long since passed to their rest. Young as he was at the time of his school days in Sorel, Mr. Chillas often spoke of seeing the soldiers in the war brought in to the town in carts, their feet frozen. After a few years spent in business in Montreal, he settled on a farm in Melbourn and married Miss Julia Webb, daughter of the late Captain Webb, R.N., who predeceased him. For some twenty-eight years the late Mr. Chillas lived in Sherbrooke and was a familiar figure. Mr. Chillas was a man of deep religious feeling and a devoted member of the Church of England. As long as he was able, he was always present at its services, and died in its faith and communion. An honourable, upright and loyal gentleman, of unblemished character and kindly heart, his memory will long be cherished. He is survived by his daughter, Mrs. Edward Chaloner Hale, two grandchildren, Mrs. Trevor Buchanan and Mr. E. Chaloner Hale, of Montreal; a half-brother, Chief Justice Sir Melbourn Tait, and two great grandchildren. The funeral took place from "Plantation," Lennoxville, to St. Peter's Church, Sherbrooke, and it was conducted by the Rev. Canon Shreve, the rector, in the presence of a large number of people who attended to show their respect and esteem for the deceased.

MONTREAL.

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

Montreal.—We are sorry to state that the report of the doings of the Montreal Diocesan Synod are unavoidably held over.

Montreal.—Christ Church Cathedral.—On Sunday evening the 4th instant, a thief sneaked into the vestry and went through the purses of the women and the wallets of the men of the choir. He secured over \$60 in cash and enough car tickets to keep him riding for a while. The man could not have gained entrance into the vestry from the outside as the doors were securely locked, but must have entered the building by the church door and made his way into the vestry from the main body of the church. The thief worked in a great hurry and wraps, hand bags, muffs or overcoats, as the case might be, were strewn all over the floor and appeared to have been thrown aside quickly after a thorough search. Mr. Lynwood Farnham, the organist, lost \$20 in bills and a return ticket to Toronto. Another member of the choir lost \$30. The other ten dollars was made up in small amounts secured after a thorough overhauling of all the other purses. As soon as the theft was noticed Chief Carpenter's office was communicated with and Detective Pigeon was sent to the church. He had little to work on as nobody could give him

the slightest. None of the

Aylmer.—Christ Church surprise (at Moore's) was sent to following a G. White r Dorothy pro completely ing and fee be more so of his loyal their care. evening wa merry maki rendered by a vote of tl pitality, aft Save the K ing is the Rural Dea Quebec, Fo Dean Tayl Christ Chu the opport hearty and the welfare fully realize taling inte very largel ment and i point of vic have very t this small and sincere ship which and that G you in you sincerity, tl

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orial winde glory of G James Este Jan. 28, w 1009. This Mrs. Estev icant of th is "The R Christ star glory and right hand of the surr natural co which are colours. T personality man. The a man of most appr dearly. Th by Messrs.

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St. Luke of the Lay The Rev. prayer, aft Welch delir and Objec ciation." Mr. W. J. on the "M W. J. Well hardship o The miss their town placed in

Brockville was read:

the slightest idea as to what the thief looked like. None of the church property was lost.

Aylmer. — Christ Church. — The members of Christ Church choir and friends sprang a great surprise (at a recent surprise party at Mrs. James Moore's) when they took the opportunity of presenting to their popular and untiring rector the following address and a fine otter cap. Mr. W. G. White read the address and his little daughter Dorothy presented the cap. The rural dean was completely taken by surprise, and made a touching and feeling reply, urging upon his people to be more sociable and kindly, and assuring them of his loyal support in the work committed to their care. Over fifty people were present. The evening was most pleasantly spent in games and merry making. After supper a few songs were rendered by the choir. The rector then proposed a vote of thanks to the hostess for her kind hospitality, after which the company sang "God Save the King" and left for home. The following is the full text of the address to the Rev. Rural Dean Taylor: "Christ Church, Aylmer, Quebec, February 1st, 1912: To the Rev. Rural Dean Taylor: We, the members of the choir of Christ Church (with a few friends) desire to take the opportunity of expressing to your very hearty and sincere thanks for all you have done for the welfare and advancement of our choir. We fully realize that to the ceaseless efforts and never-failing interest of yourself in the past we are very largely indebted for the wonderful development and improvement of the choir from every point of view, so apparent of late. We therefore have very great pleasure in asking you to accept this small token of our appreciation and esteem and sincerely trust that the very happy relationship which exists between us may long continue and that God's richest blessing may ever follow you in your labours amongst us. Yours in all sincerity, the members of Christ Church Choir."

Eastman. — St. John's. — A very beautiful memorial window was unveiled and dedicated to the glory of God and in loving memory of Elwin James Estey, in this church on Sunday morning, Jan. 28, who died on the 19th day of February, 1909. This window was donated by his widow, Mrs. Estey, resident in Eastman, and a communicant of the Church. The subject of the window is "The Resurrection," and portrays the Risen Christ standing beside the empty tomb, in the glory and splendour of His Risen Body, with right hand uplifted, while the hills and clouds of the surrounding parts can be seen in all their natural colours, even to the grass and shrubs, which are also plainly visible in their natural colours. The late Mr. Estey was a prominent personality in public life, and a staunch Churchman. The window is a very suitable memorial to a man of strong faith and good works, and a most appropriate gift to the church he loved so dearly. The window was designed and executed by Messrs. J. C. Spence & Sons, of Montreal.

ONTARIO.

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

Kingston. — St. James'. — Before leaving for her new field of labour in the Punjab, Miss Alice Hayne was presented with a solid silver photograph frame by the members of the Girls' Branch of the W.A., of which she is a member.

St. Paul's. — The Lord Bishop of Ontario confirmed 18 persons in this church last Sunday evening. There were 15 confirmed last April.

St. Luke's. — On a recent evening this branch of the Laymen's Missionary Association met. The Rev. R. S. Forneri opened the meeting with prayer, after which a hymn was sung. Mr. F. Welch delivered a brief address on "The Aims and Objects of the Laymen's Missionary Association." Mr. Pardo rendered a vocal selection. Mr. W. J. Saunders read a well prepared paper on the "Missions of the Canadian Church." Mr. W. J. Wollard, formerly of this city, told of the hardship of missionary work in New Ontario. The missionaries had to assist in cutting out their town. In some places the dead were not placed in coffins, but were wrapped in blankets.

Brockville. — Trinity. — The following address was read and presented to the Rev. A. W. Mac-

kay, B.D., at the close of the mission which was held by him in this parish:—"To the Rev. Alfred William Mackay, M.A., B.D., Ottawa, Ont.: Reverend and Dear Sir,—We know that you were called by the great head of the Church, for the special work you have been engaged in in this parish during the past week; that as Christ's minister you have preached the Word and that your reward will be from Him. But we cannot allow you to leave without expressing our deep gratitude for the powerful, plain and simple manner you have expounded the word of God to us and for the great spiritual uplift we have received one and all. We can assure you we will not soon forget you and your good work. We will watch your future career with deep interest, feeling that God has some greater work for you, while still in the Church militant before. He calls you to higher work in the Church in paradise. We hope you will not forget us, and your week here and that we may welcome you among us again before very long. Thanking you again for your great and good work and assuring you of our best wishes and prayer in your work in Ottawa. Believe us to be on behalf of the congregation of Trinity Church, Brockville, your grateful friends, Rev. F. Dealtry Woodcock, rector; Wm. Richardson, A. E. Foxton, churchwardens." The members of the church choir and a few members of the congregation recently waited on Mr. W. J. Jacobs, organist, at his home on Buell Street, and presented him with a purse of money in token of their appreciation of his efforts during the past year. Short addresses were given by the leader of the choir, William Rothwell; the churchwarden, Albert Foxton; the rector, Rev. F. Dealtry Woodcock. Each one of these spoke feelingly of Mr. Jacobs' faithful work as organist and choir-master. The presentation was made by Mrs. Willrich, the treasurer. Mr. Jacobs responded briefly thanking the donors. Refreshments were served and a sociable time was spent.

New Boyme and Lombardy. — The Rev. Alfred Bareham who has been for three years rector of this parish has now taken up his work as rector of Wolfe Island. Before leaving the former parish he was presented at Trinity Church, Lombardy, on January 21st, with a purse of money and a touching address referring to both himself and Mrs. Bareham. On the same day at St. Peter's Church, New Boyme, he was presented with an address accompanied by a cheque, and a handsome piece of table silver for Mrs. Bareham. Mr. Bareham was very much affected at these tokens of the regard in which both himself and his wife were held by the people he was leaving.

Oxford Mills. — St. John's. — A beautiful brass mural tablet has been placed in this church to the memory of Miss Hazel Kathleen Christie, the faithful and competent organist of the church and one of the most earnest workers in the parish and the Sunday School.

Cataraqui. — The Rev. W. F. Fitzgerald gave his very popular lecture on "Ireland and the Irish" in the Town Hall to a very large and appreciative audience on the 8th inst. The lecturer aroused great interest and enthusiasm and was accorded by a standing vote at the close a vote of thanks by a delighted audience. The lecture was described by the rector, Rural Dean Elliott, as brilliant, edifying and intensely amusing.

TORONTO.

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

Toronto. — St. Alban's Cathedral. — The spacious crypt of this Cathedral was filled to overflowing last Thursday evening, when the Ven. Archdeacon Cody, rector of St. Paul's Church, gave an interesting lecture on "English Cathedrals." The lecture was one of a series being delivered at St. Alban's in aid of the Cathedral Building Fund. Dr. Cody explained the various phases of architecture and discussed the origin and development of the cathedral idea. Each cathedral was a study in itself, he said, and no two were alike. The lecture was illustrated, and pictures were shown of the cathedrals in Canterbury, York, Lincoln, Ely, Rochester, Llandaff, Wales, and Westminster Abbey. Dr. Cody pointed out the distinctive architectural features of each cathedral, and explained the difference between French and English architecture. A vote of thanks to Dr. Cody was unanimously passed. The chair was occupied by Canon MacNab.

St. Thomas. — At an informal gathering of past and present members of the congregation of this church which took place in the Parish House on Thursday evening the 8th inst., the Rev. J. C. Roper, D.D., the Bishop-elect of Columbia, B.C., and the first vicar and practical founder of the present church and congregation, was presented with a beautifully illuminated address and a full set of episcopal and convocation robes which were enclosed in a very handsome and well fitted up travelling case. The Rev. C. Enson Sharp, M.A., the rector of the parish, presided, having on his right hand the Bishop-elect. Mr. John Cartwright, K.C., read and presented the address to Dr. Roper, and short speeches were subsequently made by the two churchwardens, Messrs. Dyce Saunders, K.C., and W. Ince, on behalf of the present members of the congregation who were members thereof in Dr. Roper's time and also by Mr. W. D. Gwynne, K.C., who was the vicar's warden at St. Thomas' during the greater part of the nine years of Dr. Roper's pastorate, and who spoke on behalf of himself and others who were no longer members of the congregation. All of the speakers expressed in the warmest possible terms the love and esteem and goodwill which they and those, on whose behalf they spoke, bore towards Dr. Roper, and in asking his acceptance of the set of episcopal robes at their hands they once more assured him of their deep and abiding regard and affection for him and they wished both Mrs. Roper and himself God-speed and farewell. Dr. Roper, who was evidently greatly affected by the warmth of love and good feeling which the various speakers had expressed towards him, made a most feeling reply, in which he said that he accepted their most kind gift with his heart full of gratitude and thankfulness and he assured all present of his deep and abiding affection for St. Thomas', which he said would always be his first love. In the course of his remarks, he mentioned that by a curious coincidence that very day 26 years ago he had arrived for the first time in Toronto direct from Oxford, and had been very kindly met on behalf of Trinity University by the late Hon. G. W. Allan, the chancellor of the University, and the late Mr. James Henderson. This was on the 8th February, 1886. He further referred to the fact that during the many years which he had spent in teaching, both at Oxford, Toronto and in New York, he had had the training of some 750 students who were now clergymen stationed in various parts of the world, notably in Canada, the States, China, Japan, and the Philippine Islands. When Dr. Roper finished his address, at the request of the rector, he pronounced the Benediction, and a most interesting and pleasant meeting was brought to a close. Afterwards many of those who were present took the opportunity of personally wishing both the Bishop-elect and Mrs. Roper farewell.

On Thursday afternoon last at St. John's Convent, on Major Street, the Rev. J. C. Roper was presented with a most beautiful cope, mitre and stole. The former was the gift of a layman who desires to remain anonymous, and the two latter were the gifts of the Sisters of St. John the Divine, whose chaplain Dr. Roper was for a number of years. The cope is of white damask silk with orphreys and hood of red damask, richly embroidered in gold and colour. The whole is lined throughout with red silk. The full set of vestments are exceedingly handsome and it is probable that there are none more handsome to be found than these in any church throughout the whole of Canada. They are in their entirety

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The Laymen's Missionary Movement Campaign in the City of Toronto.—Although it is as yet somewhat early to fully sum up the results of the recent missionary campaign in the city of Toronto, yet it can be said that the whole work has been most encouraging to those who have been directing it. In the opinion of those who have been in the laymen's movement since its inception in the city, greater interest and better work is being done by the laymen than ever before. One of the objects of the campaign was to induce as many parishes as possible to carry out an every-member canvass. About 18 or 19 parishes in Toronto are actually carrying out such a canvass, while another dozen parishes, although not carrying out the every-member canvass, are taking steps to increase their missionary givings during the current year. At a meeting of the missionary committee of St. Simon's Church last week, it was decided to endeavour to bring the missionary contributions of the parish up to the point at which the parish would spend a dollar for extra parochial purposes for every dollar expended upon itself. This surely is the principle at which the Laymen's Movement should aim even as it has been said to us, "Thou shalt love thy neighbour as thyself." St. James' Cathedral reports the sum of \$100.85 for its givings to missions for the year 1911. St. Paul's Church have not as yet adopted any weekly system of giving to missions, but on a recent Sunday their missionary collection amounted in one day to no less than \$11,000 in cash and pledges. This congregation has undertaken to build and equip the new hospital in the diocese of Honan, China, to which Dr. Paul Helliwell will be sent out by M.S.C.C. in the fall. The National Committee of the movement has decided to co-operate with the M.S.C.C. in its Lenten course in missions in Peterboro', Kingston, Quebec, Breckville and Brantford. The secretary will visit each of these places together with the secretaries of the M.S.C.C., and in addition hopes to touch several nearby towns. This course will provide an opportunity for rather more intensive work than the movement so far has been able to accomplish.

St. Monica's.—On Tuesday, the 30th January, the annual Sunday School prize distribution took place when Mrs. George Newman, of Rosedale, kindly distributed the prizes. The chairman, the Rev. Robert Gay, apologized for the absence of the Revs. V. E. Morgan, A. G. H. Dicker, and N. L. Baynes-Reed, Aldermen Chisholm and Hilton. Prizes were given for the recent Advent examination by the Sunday School. Special prizes were also donated by the choir-master, E. E. Shale, Mus. Bac., and several of the teachers. The solid silver crosses (senior girls' Bible Class) were given by Mrs. George Newman and were won by Miss Dorothy Harvey and Miss Florence Stacey, each girl gaining 84½ marks. Master John Wright and Miss Gertrude Dicketts won a solid gold badge inscribed "St. Monica" for good attendance, not having missed a Sunday for four years. Messrs. Lindo and Curry spoke on behalf of the Sunday School and its work. Miss Ella Cosburn spoke on the subject of the new "Empire" Sunday School paper. Miss Mary Crisp also spoke on the work among the infants and primary classes. Mr. N. H. Smith, Sunday School superintendent, on the absentee work and Missions. At the close of the evening Mrs. George Newman was presented with a gold mounted umbrella by Miss Stacey and Miss Harvey, the two head girls, on behalf of the Sunday School. Mrs. Newman suitably replied. A surprise came to the Rev. Robert Gay who was given a club bag, the gift of the members of the Senior Girls' Bible Class which was presented to him by Miss Kathleen Brown and Miss Ada Dean. The building was crowded, about 500 being present. The happy evening closed with the National Anthem.

Weston.—St. John's.—A Shredded Wheat banquet was held on January 22nd in the Town Hall, Weston, under the auspices of the local branch of the A.Y.P.A. The Rev. J. Hughes Jones, M.A., the rector of the parish, occupied the chair. Over 250 sat down to the well-laden tables and did ample justice to all the good things which were provided. Besides those who lived in the parish quite a number of outsiders were present. During the evening a very pleasing musical programme was provided and several excellent recitations were given. After a very pleasant evening, the banquet was brought to a close with God

Save the King. The proceeds will be devoted to paying off the debt on the piano.

Eglington.—St. Clement's College.—Amongst those who were present at the dinner which was recently given by the members of the Old Boys' Association of this college, the name of the Rev. A. J. Fidler, M.A., the rector of the parish, was inadvertently omitted. The reverend gentleman is a warm friend of the college and at the dinner on the evening in question he was one of the most honoured guests.

Creemore.—St. Luke's.—The 25th anniversary of the opening of the new church was celebrated on Sunday, January 28th, by two special services. Failing to get a contemporary of the Rev. W. R. Forster, under whose ministry the church was built, the present rector, the Rev. A. C. Miles, preached in the morning a commemoration sermon based on Psalm 26:8. In the evening the Rev. R. B. Patterson, M.A., rector-elect of Stelarton, N.S., and the son of one of the pioneers of the parish, was the special preacher. He referred to his boyhood recollections of the old and new church, and gave an able exposition of 1 Corinthians 3:6 and following verses. Appropriate Psalms, lessons, prayers, and hymns were used throughout the day. Large congregations were present and a liberal thankoffering was given for missions. The first church was built in 1855, with the Rev. John Langtry as missionary of a large district around. After brief pastorates by three others, the Rev. W. R. Forster came in 1870, and remained till January, 1887, dying suddenly during the week of the church opening. He left behind him a beautiful church, costing \$3,000 at that time, and almost all paid for. It was consecrated in 1804 during the incumbency of his son-in-law, the Rev. C. H. P. Owen.

Peterborough.—The Rural Deanery Chapter of Northumberland and Peterborough met in this place on Monday and Tuesday, January 20th and 30th, when the following clergy were present:—The Rev. E. W. Pickford, Rural Dean, the Revs. Canon Davidson, R. B. Grobb, F. J. Sawers, C. W. Holdsworth, W. Burns, H. Ben-Oliel, A. W. Mackenzie, C. Lord, W. A. Phippen, E. Soward, James Price, H. Earle, and Professor Cosgrave of Trinity College, Toronto. Evening prayer was said at St. Luke's Church when a very helpful sermon was preached by the Rev. Professor Cosgrave. The Holy Communion was celebrated at St. John's Church at 1.30 on Tuesday, the Rural Dean being celebrant. The Chapter then met in the Guild Room. The opening prayers were said and the Greek Testament passage 2 Tim. iii. was read in turn and comments were made. The business of the Chapter was then transacted and Professor Cosgrave was called upon for his paper on "The Eschatology of the Gospels." It was a scholarly review and called forth an interesting discussion. The Rev. Canon and Mrs. Davidson kindly entertained the clergy to luncheon at the rectory, after which short addresses were made by Professor Cosgrave and Mr. Grobb. At the afternoon session the proposed revision of the prayer book was considered, the Rural Dean reading a paper to introduce the subject. Most of the clergy spoke and this resolution was passed: "That this Chapter expresses its thankfulness that the revision of the Prayer Book has been undertaken, and trusts that it may be thorough in its character, adapting the book to the particular needs of this country. We ask especially for a general revision in the use of the Psalter and that the clause in the Apostles' Creed 'He descended into hell' be revised. We also ask for permission to use the services for festivals on the Sunday nearest to them." "Christianity and the social crisis," an able book review by the Rev. Wm. Burns, followed, and was the cause of considerable discussion. The customary votes of thanks were then moved and the closing prayers were said by Canon Davidson. The next meeting is to take place in Brighton in May, the Rural Dean and the secretary again being the programme committee.

Bond Head.—Trinity.—The funeral service of the Rev. A. C. Watt, late rector of Tecumseth, took place in this church on Tuesday, Jan. 23rd. Since last July Mr. Watt had been in poor health and at times had to give up his work, but his strong constitution seemed to conquer the disease so that he again took up his duties and was able to preach on Sunday, Dec. 31st. Since then he had to rest entirely and grew more and more feeble, till the end came on Sunday morning, January 21st. It was a great pleasure to him to

receive on Tuesday, January 16th, a visit from his Bishop, who on that occasion administered to him the Holy Sacrament. On Tuesday morning, January 23rd, at about 10 o'clock, the body was taken to the church, where it was viewed by many sorrowing friends. The service began at 12 o'clock and was in charge of the Rev. Dr. Langfeldt, rector of Innisfil, in whose parish the departed was to be interred. The Venerable Archdeacon Warren, B.A., representing the diocese, the Bishop, and the Rev. Canon Morley, formerly rector of Bradford; the Rev. H. V. Thompson, rector of Erindale, a personal friend and college associate of the late Rev. A. C. Watt; the Rev. Canon Murphy, M.A., rector of Allandale, who prepared Mr. Watt for confirmation and also married him; the Rev. W. J. Creighton, M.A., rector of Bradford; the Rev. E. F. Salmon, of Cookstown; the Rev. R. J. W. Perry, of Mono Mills; the Rev. O. J. Munro, of Beeton; the Rev. W. F. Carpenter, B.A., of Ivy, and the Rev. J. H. Colclough, B.A., of Lloydstown, were in the sanctuary and assisted in the service. The church was filled to its utmost capacity, many standing in the aisles and others not able to get in. The solemn office of the Church of England for the Burial of the Dead was taken by the Revs. Canon Morley, H. V. Thompson and W. J. Creighton. The Rev. Canon Murphy preached the sermon, which was on the text, "To me to live is Christ, and to die is gain," Philippians 1:21. After explaining the true object of life and death as relating to a Christian, Canon Murphy dwelt in touching language upon the death of Mr. Watt, and the lessons his self-sacrificing life and work did teach. He spoke of him as an energetic and faithful parish priest, ever ready to be spent in the service of his Master and for others, to comfort and to help. His life had been a true exemplification of the Christ-life, commending itself not only to his own flock, but to the whole community. He made a touching reference to his long associations with the departed, how he had prepared him for Confirmation and for his first Communion; how later on he had directed his steps to the Sacred Ministry of the Church; his union in marriage with Miss Sarah Sproule, and how at all times a bond of intimate fellowship had cemented him to the departed. Canon Murphy hoped that the noble life and work of the departed would be emulated by his flock, and closed his eloquent tribute with an expression of heartfelt sympathy with the bereaved family. The Venerable Archdeacon Warren spoke of the inability of the Bishop to be present on account of other pressing engagements and paid high tribute, on behalf of the Bishop, to the life and work of the departed clergyman as a representative Churchman. The service being ended a large number of people took a farewell look at their departed friend, and while the choir and congregation sang the "Nunc Dimittis," the casket was borne to the hearse by six clergymen, robed in their vestments, to be interred in the family plot in St. Peter's Cemetery, Churchill, where the Rev. Dr. Langfeldt officiated at the grave. A number of former parishioners from Mono Mills and friends from Toronto, Bradford, Cookstown, Barrie, Churchill, Painswick, were present. The Presbyterian and Methodist bodies were officially represented by their ministers, the Rev. Messrs. Lane and Lawrence, of Bond Head, and the Rev. Mr. McCuaig, of Tottenham. The late Rev. A. C. Watt was born near Port Hope, Nov. 11, 1853. He came to the county of Simcoe in 1871 and taught school in the neighbourhood of Churchill, having graduated from the Barrie Grammar School. In 1877, he entered Trinity College in preparation for the Ministry of the Church, graduating in 1882. He was ordained by the late Archbishop Sweatman to the diaconate in 1882 and to the priesthood in 1883. His first appointment was to Mono Mills, where he laboured for 14 years. In 1895 he was appointed to the parish of Tecumseth, in charge of which he was at the time of his death. On June 25, 1884, he married Miss Sarah Sproule, of Churchill, who survives him. He had a family of six children, two of whom have died. The surviving children are Stafford Watt of Churchill, Ina, Liddon and Fanny at home. He is also survived by an only brother, Benjamin, of Orillia township. Among the many floral tributes were a wreath from St. John's Church, Tecumseth, a pillow from Trinity Church, Bond Head, and a cross from St. James' Church in Mono.

NIAGARA.

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

Ancaster.—The body of the Ven. Archdeacon A. J. Belt, M.A., rector of Jarvis, who died at the

city hospital, undergoing entirely to An on Thursd tended. ducted a Bull, Bay funeral sta for Ancaste Abbott, an Davidson o vice. Man them robe bearers w Revs. Daw Messrs. A. Dice, Vict Lewis. Fou J. A., Re sons, Jan mourners. of the late rector of l His young three clerg 90 years' record hel a widow, s

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a visit from ministered to ay morning, ae body was viewed by ce began at he Rev. Dr. e parish the e Venerable ing the dion- non Morley, Rev. H. V. sonal friend Rev. A. C. A., rector of or confirma- Rev. W. J. the Rev. E. v. R. J. W. J. Munro, of 3.A., of Ivy, of Lloyd- sisted in the its utmost s and others ice of the of the Dead ley, H. V. Rev. Canon was on the nd to die is plaining the elating to a in touching tt, and the l work did nergetic and be spent in ers, to com- n a true ex- mending it- to the whole erence to his how he had for his first directed his Church; his Sproule, and e fellowship ted. Canon and work of is flock, and a expression ved family, spoke of the t on account d paid high the life and as a repre- being ended ewell look at re choir and mittis," the v six clergy- e interred in ry, Churchill, ated at the bioners from to, Bradford, nswick, were hodist bodies inisters, the f Bond Head, enham. The r Port Hope, ty of Simcoe ighbourhood n the Barrie tered Trinity nistry of the was ordained to the dia- ood in 1883. Mills, where s he was ap- in charge of th. On June Sproule, of had a family died. The of Churchill. He is also in, of Orillia tributes were Tecumseth, a Head, and a fono.

lilton, Ont.

. Archdeacon 10 died at the

city hospital, Hamilton, on January 29th, after undergoing a serious operation, was borne reverently to Ancaster, where the funeral took place on Thursday the 18th inst., and it was largely attended. The Lord Bishop of the Diocese conducted a short service at the residence of Mrs. Bull, Bay Street South, Hamilton. Thence the funeral started via the B. & H. Electric Railway for Ancaster. Here the Bishop, assisted by Dean Abbott, and Archdeacons Forneret, Perry and Davidson conducted the impressive funeral service. Many of the clergy of the diocese, most of them robed, joined the procession. The pallbearers were Revs. Canons Howitt and Irving, Revs. Daw, Burns, Buckland and Walling and Messrs. A. E. Smith, Robt. McKenzie, Samuel Dice, Victor Chisholm, Wm. Sower and Dr. Lewis. Four brothers of the deceased, Dr. R. W., J. A., Rev. C. E., and Wm. H., besides three sons, James, Percy, and Thomas, were chief mourners. Ven. Archdeacon Belt was eldest son of the late Rev. Canon Belt, M.A., at one time rector of Burlington. He was ordained in 1880. His younger brother is rector of Ancaster. These three clergymen have given an aggregate of over 90 years' service to the Diocese of Niagara—a record held by no other family. Deceased leaves a widow, six sons and one daughter.

West Flamboro.—Slow but steady progress is being made in this parish. The chandeliers which for many years past have shed a dim religious light throughout the church have been replaced by large brass lamps which give a much better light. A pair of solid brass vases for the Altar and a new Chalice and Paten have also been purchased and were used for the first time on Christmas Day. The lamps, vases and holy vessels have all been purchased with funds contributed privately by faithful members of the church. Another step in the onward progress of the parish was the holding of a special twelve days' Mission, from January 21st to February 2nd, the missionary being the Rev. L. J. R. Naftel, of Elora. The subjects of his address were as follows: "The Church, or the Kingdom of God," "The Gospel of the Kingdom," "Sin and Repentance," "The Power of the Cross," "The Power of Personal Influence," "The Services of the Church," "The Sacraments of the Church," "The True Christian Churchman," "The Churchman's Obligations," "The Conflict with the World," "Private Devotions," "The Abiding Spirit." Almost from the first an ever-increasing interest was shown by those attending the Mission, not only by a frequent use of the question box, but also by those who came one evening coming again, and again, and bringing others with them until there were large congregations at the closing services. Much regret, indeed, was expressed by a number of people that the services could not be continued for another week. A pleasant feature of the closing service was the presentation to the Missioner by the rector, in the name of the congregation, of an envelope containing a sum of money, as a slight token of their appreciation of his labours among them. It is hoped that the impression produced by the Mission may have a permanent effect upon the parish.

Arthur.—Grace Church.—At the winter meeting of the Ruri-decanal Chapter of Wellington, held on the 6th and 7th inst., the service in this church in the evening was largely attended, the vested choir leading the congregation with great ability, although Arthur is only a village and the parish proportionately peopled. In the absence of the Ven. Archdeacon Davidson, who was to be the special preacher, the sermon was taken by the Rev. Rural Dean Naftel, who chose for his subject "A Glorious Church." After the service a banquet in the interest of the Laymen's Missionary Movement was held, the chief speakers being Rev. G. A. Rix and Col. J. A. Preston, both of whom gave inspiring addresses. About 60 men were present, all of whom seemed to be deeply interested in the great missionary problem. A celebration of the Holy Communion and Morning Prayer at 8 a.m. and 10.30 a.m. respectively made a fitting introduction to the proceedings of the second day, which was chiefly devoted to a consideration of the questions submitted by the Prayer Book Revision Committee of the General Synod. Numerous recommendations or suggestions were made, and the Rural Dean was requested to forward these to the secretary of the committee. An excellent paper on "The Care of Church Property" was read by the Rev. A. G. Smith. Resolutions respecting the sickness of the Ven. Archdeacon Davidson and the recent death of the Ven. Archdeacon Belt were proposed and adopted. It was resolved to hold the next

meeting of the Chapter in Elora on or about the 23rd day of May, the occasion to be partly an outing and picnic amidst the picturesque scenery of the River Irvine at "The Rocks." Thus ended one of the most successful meetings of the clergy of this deanery held in recent years.

Mount Forest.—A highly instructive and enjoyable lecture was given here on the evening of the 5th inst. by Canon Spencer, his subject being "Ship and Shanty in the Good Old Times." Many fine illustrations, some of them quite original, were projected upon the white-plastered wall, the life of the early immigrant and backwoods pioneer being thus depicted with remarkable vividness. The lecturer spoke from personal experience, his recollections taking the audience back to the year 1853, when sailing ships for passenger traffic were still quite common and voyages lasted six weeks or longer. The great progress of the Church in Canada during this period was well exhibited and explained. The conclusion reached was that, while the old times were good, the new or present times are better. The lecture was under the auspices of the A.Y.P.A.

HURON.

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

London.—Bishop Cronyn Memorial Church.—The Rev. Canon Hague who left last week to take charge of the parish Church of the Epiphany, Toronto, was tendered a largely attended farewell on Friday night, the 2nd inst., in the schoolroom of this church. Regret over the departure of their esteemed rector was expressed by members of the congregation and the organizations of the church, several references being made to the interest Canon Hague had taken in the young people who were the prime movers in the evening's social function. Mrs. Hague was the recipient of a cut glass water jug, Mr. E. Hague, jun., of books, and the Rev. Canon Hague of a work of art from the A.Y.P.A., a set of books from the choir, and a purse of gold from the congregation. The removal of Canon Hague is widely regretted. His zeal and scholarship added strength to the pulpit forces of the city, and he co-operated with all denominations in a spirit of good will. The Rev. Canon Hague, M.A., preached his farewell sermons in this church on Sunday, Feb. 4th, prior to his leaving for Toronto to take up his new post of work as the vicar of the Church of the Epiphany. In the evening he chose for his text the words "Jesus Christ the same yesterday, today and forever," Hebrews xiii., 8. In the course of his sermon he exhorted his hearers to be steadfast and work unitedly.

St. John the Evangelist.—On Saturday evening last about 10 o'clock, Mr. Edward Elliott, the sexton of this church, was found dead in the basement, where he had gone to attend to the heating apparatus. He left home in the morning and when the evening was far advanced had not returned home, his wife became anxious and she notified the Rev. Canon Craig, the rector, of her husband's continued absence from home and he went over to the church and found Mr. Elliott dead. Acute indigestion was the cause of his death.

Synod Office.—At a meeting of the London Clerical Association held on Monday, February 5th, the Ven. Archdeacon Richardson, the Arch-

deacon of London, on behalf of the Association, read an address to Canon Hague, and the Very Rev. Dean Davis added a tribute to Mrs. Hague's personality and work. The address which was read and presented to the Rev. Canon Hague was as follows:—"To the Rev. Canon Hague, M.A., rector of Cronyn Memorial Church: Dear Canon Hague, We, your fellow members of the London Clerical Association, have come to meet you this morning in view of your approaching departure from our midst. For more than eight years we have enjoyed your fellowship, which has been not only true and happy, but has proved a source of strength to all the brethren. Your hearty sympathy, your brotherly kindness, and your cordial support toward us in all that pertains to our association, have at all times impressed us, and we realize that we shall sustain a serious loss when you leave us. We shall not soon forget the valuable contributions to our literary and devotional monthly meetings, made by you, in the form of well-directed papers and bold criticism on current religious thought, or the position of the faith, or the work of the Church. Your conspicuous abilities of head and heart have shone out on many occasions, and your power of advocacy of truth and righteousness have greatly advanced the cause for which we stand. While your own personal views on Church doctrine and polity have been expressed with clearness and precision, they have in no way shut out your courteous consideration of the views of others, just as honestly held and expressed. The result is, you have won the confidence and esteem of all your brethren by your generosity of spirit and sterling Christian character. We are assured that, as in the past, the highest and most sacred interests of our beloved Church, in which we are all so devotedly concerned, will ever continue to find in you a warm supporter, and the faith once delivered to the saints' a valiant and masterful champion. We shall follow you from our place here with our prayers and loving regard, and in spirit we shall be with you in your future labours and ministries in Toronto. May the God of all grace abide with you and richly bless you there, and may many years of successful service be at last crowned with 'glory and honour.' London, February 5, 1912." Those present were the Very Rev. Dean Davis, Archdeacon Young, Archdeacon Richardson, Canon Tucker, Canon Hague, Canon Craig, Canon Smith, Principal Waller and Rev. C. R. Gunne, G. F. B. Doherty, S. S. Hardy, T. B. Clarke, G. B. Cox, G. B. Sage, and C. E. Appleyard. The Rev. Dr. Sage, the rector of St. George's Church, read a most interesting and instructive paper at this meeting on the subject of "Modernism." Dr. Sage reviewed the wave of modernism in Italy in 1905 and 1906, which travelled through many dioceses and affected the ranks of the younger clergy. Bishops cried out against it, and in 1907 Pius X. issued an encyclical letter in opposition to the movement. The official Roman Catholic Church press employs the term modernism to condemn everything and everybody which is antagonistic to Rome in religion, thought and political ideals, putting under the ban higher criticism, with what in Italy is known as Christian democracy and loyalty to the present Italian government. The movement, said Dr. Sage, had made marked progress in Italy and France, had been less successful in England, Germany, and Belgium, but had appeared in the United States. Two books written in the United States recently had been placed on the index expurgatorium. The speaker mentioned the views held by leading modernists, such as Father Tyrrell, a member of the Jesuit order; Herman Schell, of Wurzburg; Father Zahm, an American Catholic professor, and the Abbe Loisy, in the very front rank of modernism. A short discussion followed, in which the Ven. Archdeacon Richardson, the Rev. Principal Waller the Rev. S. S. Hardy and the Rev. T. B. Clarke took part. The Ven. Archdeacon Young, secretary-treasurer of the Diocese of Huron, received at this meeting the congratulations of his friends on the attainment of his 73rd birthday. At the meeting of the Clerical Association on that very day the chairman, the Very Rev. Dean Davis, extended the congratulations of the Association. The Ven. Archdeacon Young has been 43 years in active service in the Diocese of Huron, 40 years in pastoral work and for the last three years secretary-treasurer of the diocese. He holds the record for continuous long service among the clergy of the diocese.

All Saints.—The Rev. T. B. Clarke of this parish is one of the Mission preachers secured for the coming General Mission in Ottawa. Mr. Clarke's work in the Toronto Mission at the Rev. Anthony Hart's church was greatly appreciated and produced deep and last-

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ing in process on the large crowds that attended the services. The prayers of many of his brethren will go with him to Ottawa.

London Branch Bible Society.—The Anglican Church had no small nor unimportant share in the hearty annual meeting of the Bible Society which was held at the First Presbyterian Church, London, on Tuesday evening, February 6th. The Rev. Principal Walker had suggested a banquet at 250. apiece and the idea was taken up heartily and a fine banquet arranged for 6:30 p.m. Mr. A. E. Jordon (another Anglican) is the efficient secretary and left no detail neglected. The Very Rev. Dean Davis was chairman and had charge of the evening's business. Dr. Grimth Thomas of Toronto, and the Rev. R. J. Bowen were the speakers, so the splendid success of the meeting in numbers, enthusiasm, and offerings, was due in no small measure to the Anglican Church in this city.

Courtright.—St. Stephen's.—The morning's service was specially interesting on February 4th, it being the 14th anniversary of the opening of that church. The special music: by the choir, including the anthem "Consider and hear me, O Lord," and the solo by Miss Stockdale, "Just as I am," was well rendered. The incumbent, the Rev. W. Ramier, preached upon the words "Thou crownest the year with Thy goodness," Psalm 65:11. Having given a brief sketch of the year's work, and earnestly urged one and all on to still greater efforts for the extension of Christ's kingdom, he closed his attentively listened to address with the words "Trust in God and do your duty."

Mooretown.—Holy Trinity.—This, the sister church to the above, was well filled on the occasion of the visit of the Lord Bishop of the Diocese at the evening service. Previous to the presentation by the incumbent, the Rev. W. Ramier, of the ten candidates for confirmation, his Lordship gave a most impressive address on the words "The disciples were called Christians first in Antioch," Acts xi. 26. After briefly touching on the geographical and historical portion of his subject, the Bishop plainly showed the life which Christians ought to live, and how to live it. Whilst specially suitable for those about to be confirmed, his words will long be remembered and should prove a source of help to all who heard them. The beautiful solo, "Just for today," by Mr. J. Robbins, was also very suitable for the solemn service.

Thornbury and Clarksburg.—St. George's.—The members of this branch of the A.Y.P.A. held their half-yearly meeting on January 15th at the home of Mrs. H. Lyne, and elected officers for the coming six months as follows:—President, Miss E. Hogg; vice-president, Miss H. Grant; recording secretary, Miss L. Veitch; treasurer, Mr. F. H. Sheeres; corresponding secretary, Miss L. Ferguson. The February meeting is to be a Valentine social.

Galt.—Trinity.—The opening of the new parish hall took place on Thursday evening, Feb. 8th, and it was a most imposing and grand affair. It was by the name of "Trinity Hall" that the new edifice, which is the latest addition to the beautiful property of this church, was dedicated. The event marks an epoch in the progress of religious life in this town and also stands as the visible evidence of the expanding usefulness and importance of the congregation of this church. The occasion was one that will not soon be forgotten. Over four hundred persons gathered in the new building and there, with their beloved rector, the Rev. Canon Ridley, the Bishops of Huron and Toronto, the clergy of the Rural Deanery and ministers of the town in their midst, they rejoiced together in the successful consummation of a project that has been near their hearts for a long time. The felicitations extended to the rector and his people were well merited. Trinity Hall is a building of which any congregation may be proud. As is known, the exterior construction is of stone, fully in keeping with the beautiful architecture of the church, and those who were present on the night of the opening saw for themselves that the interior is also of a most pleasing and modern character. The roomy basement has been specially fitted up as a place where men may congregate. Here, it is the intention of the rector to allow games so that those availing themselves of its uses may fully enjoy the companionship and sociability of their fellows. At one end is

situated the large furnace in connection with the modern steam heating plant by which both the hall and the church are kept to a desirable temperature. Every convenience is provided, no detail having been forgotten. The Right Rev. David Williams, D.D., Bishop of the diocese, formally dedicated the building, which he did immediately on his arrival shortly after half past seven and before the banquet took place. It was at the request of Canon Ridley, who had not previously intimated his desire, that the edifice was dedicated as "Trinity Hall." The formal ceremony completed, the gathering then gave its attention to the disposing of the dainty and appetizing delicacies that had been provided by the ladies of the church. Served on tables prettily decorated with evergreen and candles the appetites of the company were satisfied under the most pleasant conditions. At the head table, with the Rev. Canon Ridley, sat Bishop Williams, D.D., of London; Bishop Sweeney, of Toronto; Archdeacon McKenzie, of Brantford; the following clergy of the Waterloo Deanery, the Rev. Rural Dean J. W. J. Andrew of Berlin, the Rev. R. Herbert of Preston, the Rev. H. Bray of Hespeler, the Rev. A. L. G. Clarke of Waterloo; visiting ladies from Preston, Hespeler and Waterloo, and the following local ministers: the Rev. Dr. Dickson, the Rev. H. J. Pritchard, and the Rev. A. J. Johnston. Previous to the banquet and during its progress, a well-chosen programme of music was discoursed by Sheppard's orchestra. The service at the tables was prompt and efficient and the ladies in charge are to be commended for the manner in which they fulfilled their duties. The first speaker to be called on by the rector was Bishop Williams. His Lordship congratulated Canon Ridley on the beautiful hall which he had been the means of securing for his congregation, and said that he considered it to be the most beautiful in his diocese. It was a fitting monument to the twenty-five years' of solid work by the rector and also marked him as an up-to-date minister. He congratulated the people of Galt on now having an added beauty to what was recognized as a beauty spot of the town. The Bishop then stated that he had a very pleasing duty to perform. To fittingly mark the occasion of the twenty-fifth anniversary of the Rev. Canon Ridley as rector of the church and also the opening of Trinity Hall, the wardens, on behalf of the congregation, wished to present their rector with a beautiful case of solid silver. As far away as London, continued His Lordship, he had heard of the way in which Canon Ridley befriended immigrants from the Old Country, and of what he did to make them feel at home in the new land. It was in appreciation of this that the members of the Mothers' Meeting, most of whom are comparatively recent arrivals from England, wished to present him with a splendid silver soup ladle. The presentations were then made. The case of silver is of solid oak and contains nearly one hundred pieces, each of which is suitably engraved. An address was then read by the Rev. R. Herbert and the presentation of a gold-headed cane from the ministers of the Rural Deanery of Waterloo was made by the Rev. H. Bray of Hespeler. The presentation of a Bible, Prayer-Book and Hymn-Book, showed the esteem in which Canon Ridley is held by the officers and teachers of the Sunday School, and at the same time an address was read by the superintendent, Mr. W. Baird. It was with evident feeling that Canon Ridley rose to reply to the kind words that had been spoken of him and to express his thanks for the gifts presented. "I know I have the love and sympathy of you all," he said, "and it is very gratifying to me when I realize the place I have in the hearts of my people. I thank you all for the manifestations of kindness I have received to-night and I trust that in the future, as in the past, it will be my privilege to labour in your interests. I again thank you for your tangible expressions of love and devotion." Bishop Sweeney, of Toronto, said he was glad to be present on such an auspicious occasion to join in the chorus of congratulation. He was very pleased to be able to congratulate Canon Ridley on the completion of a quarter of a century as rector of Trinity Church and also the congregation on the erection of such a handsome new hall. The building was eloquently suggestive of the fact that the congregation was progressive, alert and alive and that all were pulling together for the common good. The gifts to the rector were also evidences of the harmony that existed in the congregation. The congregation should find a great inspiration in the name, "Trinity Hall." They now had a group of beautiful buildings from which a power and influence for good must flow. The watchword he would leave with the people was, "Keep moving." "Don't stand still," he said. "When this building is paid for I hope to see an enlarged church,

and also hope that the rector, Canon Ridley, will still be with us to bless it with his benediction." Congratulations were also extended by the Rev. Dr. Dickson and the Rev. H. J. Pritchard, on behalf of the Presbyterian churches of the town; the Rev. A. J. Johnston and the Rev. C. Sinclair Applegath, for the Methodist churches; Mr. F. S. Jarvis, the rector's warden; Mr. F. H. Chapple, the people's warden, and Mr. William Baird, the superintendent of the Sunday School. An interesting address was given by the Ven. Archdeacon McKenzie, D.D., of Brantford, curate of Trinity Church over forty years ago, under Dean Boomer. He said there was nothing on which Canon Ridley was to be congratulated more than that for twenty-five years he had held the confidence and loving regard of his congregation. It was characteristic of the Canon that he had invited to the opening ceremony not only Anglican ministers, but also ministers of other denominations that they might rejoice with him. In mission field, curacy or rectory, Canon Ridley had carried with him the true zeal of the priesthood and literally given himself to his people. A brief speech by Mr. Philip Dykes, Toronto, a former scholar of Trinity Sunday school, was listened to with much pleasure. The singing of "God Save the King" and the pronouncing of the Benediction by Bishop Williams, brought a decidedly successful and happy juncture to a close. At a meeting of the clergy of the deanery in the afternoon, the Rev. Canon Ridley resigned the position of Rural Dean and the Rev. J. W. J. Andrew, of Berlin, was elected as his successor.

Ingersoll. St. Paul's.—Prior to their leaving for Montreal, in which city Mr. Roy has received an appointment, and in which place they will hereafter make their home, Mr. and Mrs. S. J. Roy, who have been very active members of the parochial branch of the A.Y.P.A., were presented by their fellow members with a most kindly worded address and a handsome "Mission" rocking chair as a parting gift. The meeting took the form of "A Night with Charles Dickens." The address was read by Mr. F. S. Routley and the presentation was made by Mr. H. B. Elford. Mr. Roy has been untiring in his efforts in connection with the Society and for a time he filled the office of President. A very suitable reply was made by Mr. Roy in which he heartily thanked the donors for their kindness and expressed regret at leaving Ingersoll. An interesting sketch of Dickens' life was given by Mr. H. B. Elford. Dr. H. B. MacKay gave a splendid reading from David Copperfield, while Mr. T. J. Reid gave an address on Dickens. The Rev. Alfred Bright spoke of some of the characteristics of Dickens' writings. A solo by Mrs. H. B. Elford was given a pleasing rendition. At the conclusion of an enjoyable musical programme refreshments were served, and the gathering dispersed after singing Auld Lang Syne. The meeting took place on the 5th instant.

Brantford. Grace Church.—Just prior to the departure of the Rev. H. F. D. Woodcock for Oakville, the annual banquet of the parochial branch of the A.Y.P.A., at which about 150 persons were present and at which the Ven. Archdeacon Mackenzie presided, Mr. Woodcock was presented with a clock from the A.Y.P.A., the address being read by Mr. Myring and the presentation made by Miss Clara Hensman. For once the eloquent young clergyman was at a loss for words, but managed to reply briefly. The Ven. Archdeacon Mackenzie took occasion to pay a high tribute to his curate, Mr. Woodcock, who in their three years' association together had indeed proved himself to be a son. He was glad that Mr. Woodcock was going to a position which would enable him to exercise his initiative and his undoubted organizing powers. The great success of the affair was in a large part due to the young lady members of the organization, who worked very hard. During the evening a most enjoyable programme of music and recitations was given by various members of the choir and others, and a most pleasant evening was spent by all who were present.

ALCOMA.

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

Fort William.—St. Paul's.—This church has received a very beautiful little gift from Dr. and Mrs. W. W. Birdsall, which was bought with the savings of their beloved boy, lately deceased. The memorial is a sterling silver pyx or sacramental bread box, gold lined, and bearing this inscription: "To the glory of God and in loving mem-

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ory of Stanley Williams Birdsall, 1897-1911. 'Of such is the Kingdom of Heaven.'

A committee of the Deanery, the Revs. C. W. Hedley and A. A. Adams, are arranging for a series of illustrated missionary lectures to be given shortly. The Bishop of Keewatin has kindly consented to lecture on 'The Barren Lands of the North,' and the Ven. Archdeacon McKim of Kenora has promised an address on South America. The local clergy will speak on China, Japan, the Holy Land, India, and Newfoundland, the last being taken by a native of the foggy isle, the Rev. J. Norman of Murillo. These lectures will be delivered in each city and in some cases in each parish and mission.

The Duplex Envelope system has been introduced into this parish. These envelopes were issued for the first time on the first Sunday in the year and the results so far have been most gratifying.

RUPERT'S LAND.

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

Winnipeg.—On his return, Archbishop Matheson made the following reference to the death of Bishop Holmes:—'I have learned with profound sorrow of the death of my valued friend and co-worker, the Bishop of Athabasca. He was a man of most lovable disposition and genial personality. Coming out to Northwest Canada about 27 years ago to undertake work among the Indians, he went up to Athabasca, where subsequently under the late Bishop Young he was appointed Archdeacon. Wherever he laboured, whether it was in Moosonee, Athabasca, or Mackenzie River, he was universally beloved alike by the natives and the white settlers. His death removes from us one of the most devoted and successful missionaries the Church of England has ever had in the Northwest. He was not only successful in the practical work in the mission field, but as an advocate in the cause of missions he had few peers in the pulpit and on the public platform as a magnetic and appealing speaker. And best of all, Bishop Holmes was a man of such deep and vital spirituality that he exercised an influence of untold good wherever he went. It was said of him that whenever he paid an episcopal visit to a parish or district, his visit was like a revival, for what we Anglicans call a 'mission.' He walked so closely himself with the Great Master whom he served that he always brought with him in his ministry a spiritual refreshing from the hand of the Lord. When he first became bishop he was consecrated to the diocese of Moosonee, but his heart was still in Athabasca, where he had spent twenty years of earnest work. At his own request he was subsequently transferred to his old field, to which he returned three years ago. The arduous journeys in Moosonee undermined his health and brought on the ailment from which he appears to have succumbed. I shall miss him greatly, not only as a most efficient fellow-worker, but also as a delightful companion and much-loved friend. Only the other day I received a letter from him to say that he would be with me in Winnipeg early this week on his way to Athabasca. I may observe that the dispatch from Toronto in which it is stated that a successor to Bishop Holmes will be appointed in April next by the house of bishops of the general synod is erroneous. The successor will be selected by the house of bishops and the synod of the ecclesiastical province of Rupert's Land. I cannot say at present when a meeting for the purpose will take place.'

Winnipeg.—The city clergy, with the help of the local chapters of the Brotherhood of St. Andrew, are arranging a series of short mid-day Lenten services to be held in some central part of the city on the nine week-days previous to Good Friday. An effort is being made to get some outside man to take the series.

Miss Lucas has resigned the secretaryship of the local branch of the Girls' Friendly Society. The Rev. F. S. de Mattos, of St. Mary's, Brandon, has accepted the rectorship of St. Peter's, Winnipeg.

Regular devotional meetings for the clergy are still being held in connection with the forthcoming 'Mission' in September.

Oak Lake.—St. Alban's.—On Sunday, February 4th, His Grace the Archbishop held a confirmation when he administered the Apostolic rite to 9 candidates (5 female and 4 male). A large

congregation was present. His Grace gave two impressive addresses, in first of which he dwelt on the solemn responsibility to be assumed by the candidates. In a second address His Grace gave the candidates a text as a motto for their future life, taking the opening words of Ps. xxiii., 'The Lord is my shepherd.' The addresses throughout were truly helpful and seldom has one been at a confirmation service that was more impressive. His Grace preached again at Even-song to a large congregation, taking as his text St. Matt. xxii, 20, 'Whose is this image and superscription?' and emphasized the fact that man was made in the image and likeness of his Maker, and therefore bore within him that which was Divine, and which could only find its satisfaction in God. Special music was rendered by the choir and organist. The Rev. J. A. Magraah of the Sioux Mission was also present and assisted in the service. Thus ended a day that was calculated to have an inspiring effect, and to uplift us all in the service of our Master.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Carcross.—This place loses one of its finest young ladies, Miss Frances Maud Bell, daughter of the late Rev. R. J. Bell, C.M.S. India, who was married to Mr. James Lauderdale, son of Mr. John Lauderdale, of Greenock, Scotland, at Christ Church, Vancouver, on December 23, 1911. Miss Bell was for a number of years a faithful teacher at the Indian Mission School at Carcross. Mr. Lauderdale is chief engineer on the steamer 'Gleaner,' running between Carcross and Atlin. The young couple have the best wishes of the community for a happy and a prosperous married life. Mr. Lauderdale and bride intend to reside in Carcross during the summer months.

Whitehorse.—The Rev. W. G. Blackwell, rector of Christ Church, paid a visit to Tahkini, Stoney Point, and Champagne, holding services at each place among the native Indians; at Tahkini, Old Chief Boss with a large number of his tribe attended service at 7 a.m. Monday, January 15th. The thermometer registered 44 below zero but this did not keep the Indians away from their service, which was enjoyed by all. After service Mr. Blackwell had sandwiches and hot tea provided for them. So far this season the Indians of this district have captured much valuable fur, and no want or distress are felt among their tribe.

Champagne.—Since first commencing mission work at this place the Rev. C. C. Brett conducted services and school in a building kindly loaned until suitable ones were erected. Two substantial buildings, church and a mission house, were built this last fall by the natives, of which they are justly proud, especially of the former, for they looked forward to their having a church and they appreciate the privileges now theirs. The work is progressing and the attendance at the services and school is excellent, there are 33 scholars enrolled. On Christmas morning service was held in the church, in the evening Mr. Brett gave the Indians a supper. Christmas Day was a day of rejoicing to all.

If I can put one touch of rosy sunshine into the life of any man or woman, I shall feel that I have worked with God.

Correspondence

IN RE EPIPHANY APPEAL.

Sir,—I wish to express my appreciation of the above appeal. To my mind it is superior to anything in that line that we have had for years, Mr. Edmonds to the contrary. I hope that for the future, we may get the Ascension-tide appeal from the same source. If we do, the clergy may read them to their congregations, which many have not been doing of late years.

St. Stephen, N.B. Craig W. Nichols.

WOMEN'S WRONGS.

Sir,—With regard to the vexed question of women being allowed to vote at congregational meetings, it is evident that no change will be made unless the women take the matter into their own hands, as did the Church-women of Nova Scotia two years ago. A Halifax lady just wrote to each rector in the diocese asking him to give her the name of one woman in his parish likely to be interested in this matter. Then a memorial was sent to this person requesting her to obtain the signatures of the women in her congregation. The consequence was that at the next meeting of the Synod memorials were presented from nearly every parish, asking that the Church Act be so amended as to allow women to vote at congregational meetings. This was carried with little or no opposition, and at the annual meetings lately held (they take place here on the third Monday in January instead of Easter Monday), women voted for the first time, and the foundations of the Church are still standing intact. If each Diocesan Branch of the W.A. were to send similar memorials for signature to its local branches in all probability other Diocesan Synods would follow the example of Nova Scotia. The old system remains, not because the men are agreed to give women the franchise, but because it is nobody's business to alter it, until the women themselves in a business like way claim the privilege of voting. Writing letters to the papers will not effect the change.

One of the Enfranchised.

THE WORD "ALTAR."

Sir,—As your correspondent Veritas gives us a quotation from Westcott regarding the altar of Hebrews 13:10, will you allow me to cite the opinion of another scholar regarding the table of 1 Corinthians 10:21? 'The table of the Lord.' The phrase, as Malachi 1:7-12 shows, is synonymous with 'altar,' though many use this phrase in connection with Holy Communion, who shrink from the simpler equivalent. The original meaning of the phrase is the table from which man feeds God, not that from which God feeds man. Of Ezekiel 41:22; 44:15, 16. It was only in one class of sacrifices that man—the offerer of the sacrifice—was himself fed, and then the portion which belonged to him had never been upon the altar at all. It is not probable that St. Paul here refers to any material altar used in Christian worship. To partake of the table of the Lord is simply to partake of the Eucharistic feast, which the Lord makes for His people. The same victim, which has already satisfied God, now satisfies His people. There is communion between God and man by joint participation in the sacrifice which has been offered.' (Westminster Commentaries, 1 Corinthians, page 90). Ignotus.

MISSTATEMENTS.

Sir,—I regret that in an article copied by The Churchman from a Vancouver paper, there are certain misstatements, due to the reporter's not understanding the Bishop's remarks in St. James' Church regarding the removal of the Cathedral and See House to Vancouver. The Bishop spoke on two points: the General Synod's consent to the formation of an ecclesiastical province in British Columbia, and the placing the See House and the Cathedral here. The reporter confused the two things. Any well instructed Churchman understands that the General Synod has nothing whatever to do with a diocesan cathedral or a See House. The Bishop's plans were endorsed by the Executive Committee, though not unanimously, the members on the committee from the city of New Westminster voting against them. The closing paragraph is also an error of the reporter. The See House was built by Bishop Sil- litoe in 1890, when he constituted Holy Trinity,

Church Decoration

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

Correspondence is invited

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

n Ridley, will benediction," by the Rev. Pritchard, on of the town; v. C. Sinclair nes; Mr. F. F. H. Chap- William Baird, School. An ie Ven. Arch- rd, curate of , under Dean ng on which ed more than eld the confi- gregation. It at he had in- only Anglican her denomina- him. In mis- n Ridley had he priesthood ople. A brief to, a former was listened ng of "God of the Ben- it a decidedly close. At a in the after- ed the posi- J. W. J. his successor.

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New Westminster, a cathedral on certain conditions, and became the rector.
Edwyn S. W. Pentreath,
Archdeacon of Columbia.
Vancouver, B.C., Jan. 30th.

THE NAME OF THE CHURCH.

Sir.—In all the suggestions made for the future name of the Canadian Church, I have seen no reference to the example set by the Church in New Zealand in 1874, when, recognizing the anomaly of calling itself a branch of the united Church of England and Ireland in New Zealand, the General Synod adopted the following title, "The Church of the Provinces of New Zealand, commonly called the Church of England." It suggests as an appropriate name or title for our own branch of the Church, "The Church in the Dominion of Canada, commonly called the Church of England," or still better, "The Church in Canada, commonly called the Church of England." This title would, it seems to me, not only be in accord with Holy Scripture "The Angel of the Church in Sardis," etc., but would also conserve that connection with the Church of England, which many desire to preserve. I think it would also avoid the objections which have been made to such titles as "The Catholic Church of Canada," or "The Church of Canada." I humbly submit this suggestion for consideration.

E. P. Crawford.

REVISION.

Sir.—Your correspondent "R. J." of last week has started a discussion on a most important issue. It is to be devoutly hoped that the revision of the Prayer Book may result at least in uniformity of worship, and a consequent cessation to the illegalism everywhere rampant. The instances your correspondent cites, I feel sure from my own experience, are not overdrawn. I heard of a case, only comparatively recently, where the worthy rector practically omitted the exhortation, cut out the Venite in toto, and at the end of the first lesson, with that delightfully ingenious versatility common to some clerical minds, substituted the Venite for the Te Deum! While on this subject, I would like to ask if anybody can inform us where Bishops get their authority, which at present they appear to wield, for issuing of permission, to clergy in their dioceses, for departure from the rubrics? With all respect and devotion to their Lordships' high office, it is eminently time that this diversion also ceased. Otherwise, we will end up with a "Use of Montreal," a "Use of Huron," a "Use of Algoma," etc., etc. Is it not the privilege and the bounden duty of every layman, when he finds his rector is departing from the rubrics, to at once kindly and courteously call his attention to it; and failing to obtain redress, to give the Bishop of the diocese the requisite information that should result in prompt and efficacious episcopal intervention? Otherwise, how will the rector know he is erring for we can hardly conceive they would do such things purposely; and how can the Bishops intervene without they receive proper notice? How much of this illegalism is owing to lack of proper instruction in the conduct of public worship while our young men are attending College? Is it too much to ask of those in authority that our divinity students be properly instructed in this most important matter?

John Ransford.

Clinton, Feb. 6th, 1912.

EPIPHANY APPEAL.

Sir.—I was very much surprised to read a letter in a recent issue of The Canadian Churchman, reflecting somewhat upon the style and contents of the Epiphany Appeal. The letter shows that it is impossible to please everybody. I do not know who were the compilers, or who was the writer of the appeal, as it is merely signed by the Archbishop and Secretary. I read the Appeal in full in our College Chapel, and the general comment amongst students and professors was that it was a masterly presentation of the case for the foreign mission work of the Church. It is perfectly true a phrase here and there might not have been readily understood by some country congregations, but no clergyman was bound to read it word for word. If any clergyman thought the "phraseology" above the heads of his people, he had perfect liberty to translate it. On the other hand, if he thought the "ideas" contained in it were above the level of his people, well, then, his congregation would be in line with ninety-five per cent. of all the rest of our congregations (clergy included), and I imagine that

is exactly the reason that the Executive Committee of the M.S.C.C. sent out that Appeal. In "subject matter" it was the finest thing we have had, and the business of a faithful ministry is to bring the Canadian Church up to the standard of that Appeal. I would like, therefore, to offer my thanks to the unknown writer of that appeal for a thoroughly Christian, masterly, statesmanly view of the case for foreign missions. Believe me to be, yours very faithfully,

George Exton Lloyd.

Emmanuel College, Saskatoon.

RE THE NAME OF THE CHURCH.

Sir.—There has been some discussion on this subject which we find of value, much which, to say the least of it, will not help in reaching a decision. To my mind there can be only one name for the Church in any land—The Church. St. John writes to the Church in Ephesus, in Smyrna, in Pergamos and so on. The name should be "The Church in Canada." Now I know the objection to this: "What about other branches of the Church." The answer is found in our position as Churchmen. There is no use in being about the bush. We all know the definition of the Church; we all think that the so-called Church of England holds the fundamental and necessary principles of the Church founded by Christ and His Apostles. We are taught, and profess to believe, that "the Church of Rome hath erred in matters of faith," and that we can have no communion with her. Our daily attitude toward so-called "dissenters" is evidence enough that we think that they, too, are in error, for we make no real effort for union with them. In short we think that we are The Church; then why not call ourselves "The Church"? I wish someone would give me information on this part of the question.

G. A. Wells.

R. J. AND REVISION.

Sir.—Two letters have appeared in this week's Churchman, one signed "R. J." and the other, "Friend of Revision." (1) May I suggest to "R. J." that his case—a hard one and to be regretted—might well be brought to the notice of the Bishop of the diocese. (2) Does not "Friend of Revision" confound two things, the standing of a Christian man, and a deepening sense of sins in the same man? The Prayer Book is full of this. Look, for example, at the Collects for Christmas Day and Ash Wednesday. The Ash Wednesday Collect does not deny the spiritual fact stated in the Christmas Collect, nor does the latter make the Ash Wednesday Collect mere words. Bishop Beveridge no doubt used the Christmas Collect as the year went by, yet he says, "I came to pray, but I sin; I cannot hear or preach a sermon but I sin; I cannot give an alms, or receive the Sacrament, but I sin; . . . my repentance needs to be repented of; my tears want washing; and the very washing of my tears needs still to be washed over again with the Blood of my Redeemer." It is this deepening sense of sins in holy people which explains the deeper-toned confession of the Communion Office. It is this which explains the expressions in the Communion Service, and perhaps also the poetical expressions of many of our hymns.

William Craig.

NOTICES OF BOOKS.

By the Rev. W. H. Griffith Thomas, D.D.

An Eirenic Itinerary.—By Silas McBee, New York: Longman's, Green & Co. \$1.00 net.

An account of a journey taken by the author, in connection with Dr. J. R. Mott, in the interests of the Student Movement. Mr. McBee's itinerary included England, Russia, Italy, Constantinople, Jerusalem and Damascus, and he was permitted to see all sorts of notable personages, including King George, the Tsar, the Metropolitan of St. Petersburg, Moscow, Constantinople and Jerusalem; Cardinals Merry del Val and Rampolla; and M. Stolypin, to mention only a few. Mr. McBee's heart has long been set on Christian reunion, and he believes that every church in Christendom has something to contribute to this great consummation. He urges that as each community of Christians stands for some aspect of truth, reunion will never be brought about by reducing Christianity to a common denominator which shall consist of a minimum of truth and practice without any distinctive differences. He was deeply impressed by the great power and immense possibilities of the Russian Church, and we do not wonder, for no

one can visit St. Petersburg and Moscow without coming away with similar feelings. He was almost equally impressed with the power of the Roman Church as he saw it in Italy and the East. We cannot follow Mr. McBee in all his praise so liberally scattered, but it is particularly interesting to have the impression of so keen and large-hearted an observer. At the close of the itinerary proper, there is a series of addresses and papers on the subject of reunion, and in these Mr. McBee's opinions are more definitely seen. We venture to question the truth of his view that Protestant Christianity "based its right to exist on the right to separate in order that the pure gospel might be preached." (p. 149). We do not think this is an accurate reading of the great Reformation Movement and its consequences. And we cannot help objecting to his division of the churches into Eastern, Roman Catholic, Anglican and Protestant; because following such representative scholars and High Churchmen as Bishop Stubbs, Dean Goulburn and others, we believe that the Anglican Church is both "Catholic" and "Protestant." It is most unfortunate that current usage tends to divide people into these two sections because the antithesis of "Protestant" is not "Catholic" but "Roman Catholic." It is, of course, easy to plead for reunion as long as we keep carefully away from those vital differences on the ministry which go to the root of our present "unhappy divisions." The moment Mr. McBee endeavours to get behind the Christian churches and organizations, and seeks for some definite and tangible method of reunion he soon finds himself against a wall of adamant. But within its own limits, we welcome this sympathetic, large-hearted and intensely interesting account of the various churches of the East, only premising that the picture has another side which Mr. McBee either did not see or has not recorded. This other side would bulk largely in any definite consideration of reunion.

The Resurrection and the Life.—By George Hanson, M.A., D.D., London: National Council of Evangelical Free Churches, (2s. 6d.)

Books on the resurrection, suited to average needs, are none too plentiful and the present one deserves a welcome on this account alone. It is the work of an able and thorough pastor, and is partly evidential and partly devotional. Dr. Hanson has recently left an important church in Belfast to become the minister of the Erskine Presbyterian Church, Montreal, and this book will give Canadian people a good idea of his powers as thinker, preacher and teacher. It may be remembered that he was out here in the fall of 1910 with Archdeacon Madden, of Liverpool, as a deputation for the Evangelical Alliance. Of the nineteen chapters, eight are occupied with discussions of the evidences and eleven with the spiritual messages of the resurrection and ascension. In both parts the power of the author is seen. He does not mince language when dealing with rationalism, and he has a right to speak because of the thorough examination he has given to modern theories. The expository and devotional chapters will bring the reader into close touch with the living Christ. Clergy who are on the lookout for a fresh presentation of the Easter message should not fail to take note of this book.

The Church in the Confederate States.—By Bishop Cheshire, New York: Longmans, Green & Co. \$1.50 net.

During the years of the American Civil War the dioceses of the Protestant Episcopal Church, which were in the Confederate States, felt that the Church should follow nationality, and that, therefore, they must perforce sever themselves from the Mother Church. It was presumably thought to be the inevitable result of the fundamental political differences then acute between the North and the South. The present book by the Bishop of North Carolina, is the story of these eventful years, told with natural sympathy for the South, and yet without bias, and certainly without personal feeling. Bishop Cheshire has done well in rescuing from oblivion the account of this stirring time. The entire record from the moment of the severance to the time of reunion is here given and there must be few finer episodes in the history of any Church than the spirit which actuated North and South as they faced the delicate problem of Church reunion. Among the chapters are "Church Work in the Army," and the "Church of the Negro," which contain much that is of special interest, though indeed the entire book will well repay perusal, especially by those who have no knowledge of what occurred in that time of storm and stress. The book closes with a brief study of the life and character of Bishop Atkinson, who played so important a part in the Church of the Confederate States.

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NINE MILLION ACRES OF PASTURE

The Bovril herds of cattle range over 438,082 acres of the finest pasture land in Argentina and 9,261,400 acres in Australia.

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BOVRIL

British and Foreign

The Church of the Redeemer, Chelsea, District of Eastern Oklahoma, has recently had its altar enlarged and heightened, and beautified with splendid brasses, so that its dignity has been greatly enhanced.

The ancient parish church of Bebbington has been enriched by the gift of a carved oak altar, from Major Green, of The Hall, Poulton, and his family, in memory of the late Mr. Thomas Green, Squire of Poulton.

Mrs. Lawrence De Wolfe Sampson, who died at her home on Madison Avenue, Manhattan, on January 11th, bequeathed \$50,000 to the House of Mercy Hospital, Pittsfield, Mass. The gift was a memorial of the testator's three sons, Robert De Wolfe Sampson, Henry Warren Sampson, and Alden Sampson, Jr.

Mr. D. Howard Dow, a Congregational minister, was recently confirmed by the Bishop of Colorado. He becomes a candidate for holy orders, and has been assigned to assist the rector of Trinity Memorial Church, Denver, the Rev. George H. Holoran, during his course of study and preparation for the ministry of the Church.

LAST CHANCE FOR FREE LAND.

A reservation of fertile valley land is now open in Mexico. Homesteads Free. Only requirement is to have 5 acres of bananas planted within 5 years. An authorized company will plant the bananas and market them on shares. Your share should bring \$200 per acre annually. The Jantha Plantation Co., Block 2356 Pittsburgh, Pa., U. S. A., distribute Mexican land in the U. S. and Canada. Write for particulars. You need not go to Mexico.

Two interesting gifts have been made to St. George's Church, Bolton. One is a long kneeling mat worked by hand, covering the whole length of the step to the communion rail. It has been worked and given by the Misses Hargreaves, of New Hall-lane. The other is a fine white linen cloth for the communion table, with a deep border of crochet work at each end. It is the gift of Mrs. Ramsden, of Hereford Road, and her children. Both gifts represent many hours of labour.

For many years the Vicars of St. Mary Redcliffe, Bristol, have annually at Christmas time entertained the members of the Bedminster (B Division) Police Force, numbering nearly one hundred men. Dr. Maud has in this respect followed his predecessors, and on a recent date he invited the officers and men to high tea and a musical entertainment in the

Parochial Hall, Guinea Street. During the proceedings the Chief Constable presented both to the Bishop and to Mrs. Maud a gold-mounted umbrella.

The Rev. G. W. Clapham, M.A., one of the oldest clergy in the Diocese of York, and the oldest in Sheffield, where he has been Vicar of St. Matthias' ever since its constitution as a separate parish in 1880, retired on December 31, at the age of 88. In spite of his great age Mr. Clapham possesses a strong, manly figure. Other clergy with long periods of service in York Diocese are Canon Argles, the Rev. J. E. M. Young, and Canon Fausset, who have held benefices in

the City of York for periods of forty-one to sixty-one years respectively.

The Church of St. George, Wolverton, is a marvel of cleanliness, and no wonder that it is, considering the love and care that are bestowed upon it. Every spring and autumn a body of willing men, about twenty in number, set to work to thoroughly "spring-clean" the sacred building, and the beauty of the whole thing is that the labour is done by men who have been at work from 6 a.m. to 5.30 p.m. in the L. & N.W.R. works, and they are willing to spend their evenings in giving their services in this way to the Church. These men have done much to help in the beautifying and

Financial State ment

OF THE

Mutual Life of Canada

(HEAD OFFICE: WATERLOO, ONTARIO)

For Year Ended December 31st, 1911

CASH ACCOUNT.

Income.	Disbursements.
Net Ledger Assets, December 31, 1910. \$15,511,218 00	To Policyholders:
Premiums (net) 2,454,061 77	Death Claims \$366,088 41
Interest 875,476 75	Matured Endowments 283,800 20
Profit from Sale of Securities..... 2 83	Surrendered Policies 151,895 60
	Surplus 167,376 20
	Annuities 8,940 06
	Expenses, Taxes, etc. \$ 978,100 47
	Balance Net Ledger Assets, December 31, 1911 17,301,687 83
<u>\$18,840,759 35</u>	<u>\$18,840,759 35</u>

BALANCE SHEET.

Assets.	Liabilities.
Mortgages \$ 9,718,009 03	Reserve, 4%, 3 3/4% and 3%..... \$14,624,047 72
Debentures and Bonds 4,067,664 59	Reserve on lapsed policies on which surrender values are claimable..... 2,278 79
Loans on Policies 2,264,431 07	Death claims unadjusted 47,121 00
Premium Obligations 12,052 46	Present value of amounts not yet due on matured instalment policies..... 104,221 86
Real Estate 181,344 61	Matured Endowments unadjusted 7,900 00
Cash in Banks 186,098 58	Dividends due Policyholders 6,564 52
Cash at Head Office..... 2,724 60	Premiums paid in advance..... 15,966 39
Due and Deferred Premiums (net)..... 412,631 09	Due for medical fees and sundry accounts 10,894 31
Interest due and accrued..... 416,801 22	Credit Ledger Balances 30,727 11
	Surplus, December 31, 1911..... 3,312,125 55
<u>\$18,161,847 25</u>	<u>\$18,161,847 25</u>

Audited and found correct.

J. M. SCULLY, F.C.A.,

Auditor.

GEO. WEGENAST,

Managing Director.

Waterloo, January 25, 1912.

H. H. NIGHTINGALE

Stock Broker and Financial Agent

Investments and Loans Negotiated

33 MELINDA STREET, TORONTO

New Business (Canadian) written in 1911. \$10,027,374	Increase over 1910 \$ 694,600
Assurance in force, December 31, 1911.... 71,020,770	Increase over 1910 6,165,491
Assets, December 31, 1911 18,161,847	Increase over 1910 1,882,285
Surplus, Government standard, Dec., 1911. 3,653,123	Increase over 1910 599,669
Surplus earned in 1911 731,065	Increase over 1910 115,982

THE DOMINION BANK

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

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

A COMPLETE BANKING SERVICE

Every description of Banking business is transacted by THE DOMINION BANK. Collections promptly made and money remitted without delay.

Advances made on Farmers' Sale Notes.

Travellers' Checks and Letters of Credit issued.

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The HOME BANK of CANADA

SEVEN OFFICES IN TORONTO

Branches and connections throughout Canada

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General banking business transacted and full compound interest allowed on savings accounts of One Dollar and upwards.

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MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

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RESERVOIR PEN
Writes long letter with one filling. Always ready. No coaxing. No blotting. Best for ruling, manifold and constant use. Fine or medium points. Sent postpaid, 16 for 20c, 3 doz, 40c, 6 doz, 75c. Postal Note or Money Order, Money back if wanted.
J. RANTON, Dept. Ch., P.O. Box 1754, Winnipeg

New and very handsome memorial choir stalls have recently been placed in the chancel of Grace Church, Baltimore, Md. They are richly carved and in thorough harmony with the handsome pulpit and organ, and are the gifts of Mrs. Rebecca Clark Winter and Miss Martha Ross Clark, in loving memory of their father and mother, Mr. and Mrs. James R. Clark.

adorning of God's house. The organ pipes were painted by them, and the oak benches were all the result of their self-sacrificing labour.

An interesting record of service as a chorister has just been completed by Mr. Henry Greening, who has been a member of the choir of the Holy Innocents' Church, Highman, Glos., for over 60 years without a break, beginning as a boy when the church was consecrated in 1851, under the Ven. Archdeacon Tetley, the first vicar. Since 1870 Mr. Greening has also discharged the duties of both sexton and clerk. To mark this annihilation of such long and faithful service advantage was taken of the annual choir supper by the patron of the living, Sir Hubert Parry, and the vicar, the Rev. P. L. Park, to present Mr. Greening with an oak easy chair on behalf of themselves, the church officials and the congregation. Sir Hubert Parry made the presentation.

Children's Department

THE AMAZING MIRACLE.

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

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

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

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

Instinctively she sought some relief from the intolerable tension, and found it in taking off the generous lump of coal glowing on the hearth. As she did so the light fell on her dress; it was only a twice-turned

"IMITATIONS ABOUND."

Be on the alert. Don't accept a substitute for "SALADA" simply because it leaves your dealer a larger profit. Demand—

"SALADA"

CEYLON TEA

And you get the genuine unadulterated, unpainted, undoctored article.

"I like silk, but she would never be wily at the ruses of the fire. "Over a fire to have a bath. She crept into bed and the wind fit to nip the nose of her bedroom, and with a lit-blinded of your face!"
"Yes, you will have to leave me."
"Miss Mary strive tremulously for dig-
"You must go to your good,
"faithful sister, who will give you a
"home."
"I've gotten all the home I want."
"Ann broke in doggedly.
"But, but, I shall have none."
"Miss Mary's lips trembled. "See

The Rosy Bloom On a Woman's Cheek



is the most alluring beauty in the world. It is a prize within reach of almost every woman, if she will but give proper attention to her skin and her general health.

The evil effects of raw winds, dust, extreme cold, working in overheated and steamy rooms or in bad air, can be counteracted by using

NA-DRU-CO Ruby Rose Cold Cream

This is a snowy-white preparation with a delicate rose perfume. It cleanses the skin, nourishes and fills out the deeper tissues, smoothes out wrinkles and imparts a velvety softness, free from roughness, redness or chaps. It keeps the skin healthy, and Nature supplies the rosy bloom.

In 25c. opal glass jars, at your Druggist's.

NA-DRU-CO Witch Hazel Cream

is a delightfully soothing preparation of Witch Hazel, presenting all its wonderful cooling and healing properties in a most agreeable form.

For the skin irritation which winter brings—chaps, wind-burn, cracked lips, frost-bites or chilblain—it is a remedy as pleasant as it is effective.

25c. a bottle, at your Druggist's.

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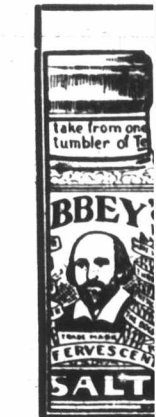
Light ACE

Even though electricity—ACETYLENE—An Acetylene installed in your Then—your mussy, smelly chimneys, the disagreeable order. Their room a light



ACETYLENE (604 POW Cor. McTavish 422 Richard)

Ann, this I ed. Yes, for yourself "I always would have foot," said brood of the ways. Brool



She read a matter left," she overlook the "Yes," "I'm afraid too dark a in Heather

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Light YOUR House With **ACETYLENE**

Even though you cannot get city gas or electricity, you can get a better light—ACETYLENE.

An Acetylene lighting system can be installed in your home at small expense.

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Then why not have Acetylene?

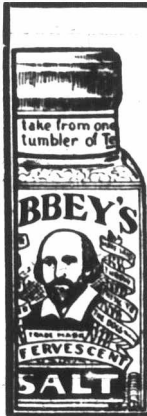
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Ann, this letter. The bank has failed. Yes, I think that is it. Look for yourself."

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



A bottle of prevention is better than a deranged stomach.

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25c and 60c bottle. Sold everywhere.

She read the letter calmly. "There's a matter of five and twenty pound left," she announced. "Ye may be overlook that."

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

"The rent's paid, and yon impudent Bob Sykes called not later gone than yesterday for the rates. We can live here for three months, and before they're run out the tide will have turned."

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

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

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

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

If Miss Mary did not "see different" after her pretence of a supper, it was not for want of having the proper attitude pointed out to her. Ann refused to accept the disaster of the bank's failure. But she thought it no irreverence to remind the Almighty of His promise to the seed of the righteous when she bent her stiff old knees in private prayer.

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

In everyday matters Ann was as prompt and blunt as in her prayers. She counselled absolute silence in the village, since what was the use of "making a fash" for nothing, and she eloquently defended the spending of the remaining twenty-five pounds,

MAGIC BAKING POWDER

THE STANDARD AND FAVORITE BRAND.

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as if further remittances were confidently to be expected. Miss Mary yielded reluctantly, humbly willing to believe she was too faithless, and it gave her one gleam of pure pleasure to pay for the wedding china out of the little fund.

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

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

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

"Aye, the post's early here," said Ann's sister, "early and late, and all the day long, ye may say. The letter's not been long in following you from Linhead."

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

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

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

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

"Mind him—I daresay no! If aw' body paid back the debts of love they owe ye, the richest kings would be coming to Heather Cottage to borry money!"

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

Would the fortnight that followed ever fade from the memory of either? When the fairy-tale turned out to be substantially true they moved into modest rooms in the West End, and gave themselves over to a riot of sightseeing. It was by Ann's decree

that, being in London at last (the dream of many years), nothing of its story should be missed, but the second week Miss Mary asserted her gentle authority and they embarked on an equally delirious campaign of shopping. In taxi-cabs they drove, and what they bought can never be told, for the recipients of these gifts from a thankful heart are scattered far and wide.

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

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Mr. Stanley Merrill, Delaware, Ont., writes:—"For years I was troubled with my hands cracking, often becoming so sore that I could hardly do any work. I got some of Dr. Chase's Ointment, and happily find that one or two applications of same to the affected parts make them well. I have had no trouble since using the ointment for sore hands."

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