

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
ESTABLISHED 1871.

VOL. 35.

TORONTO, CANADA, THURSDAY, MARCH 12, 1908.

No. 11.

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The building of the great cathedral at Liverpool is full of interest. Already the walls of the Lady Chapel have attained a height of 35 feet. Over eighty thousand pounds have been spent on foundations and structure, and the committee have now in hand a sum of £160,000. The committee are now spending at the rate of £27,000 a year, which is said to be at as rapid a rate of progress as is consistent with architectural safety. Two hundred and twenty-six men are now employed in the earliest stages of what promises to be one of the mightiest buildings in Europe and one of the greatest efforts of modern creative genius.

The Bishop of Southwell was lately presented at Nottingham by the Rev. Beron Scarsdale, Lord Curzon, of Kedleston's father, with a motor car for use in his diocese, which had been subscribed for by Churchmen in his extensive diocese, which includes the



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counties of Derbyshire and Nottinghamshire.  
The consecration of Dr. Ridgeway to the See of Chichester has added another to the pairs of brothers who are Bishops in the Church of England. There are (1) the Pagets of Oxford and Ipswich; (2) the Moules of Durham and (late) of Mid-China; (3) the Gibsons of Gloucester and (late Coadjutor) of Capetown; (4) the Ridgeways of Chichester and Ken-

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sington; and (5) the Coplestons of Calcutta and Colombo. Churchmen of a past generation will recall the Summers of Canterbury and Winchester, and the Wordsworths of Lincoln and St. Andrews. More recently the brothers Churton have followed one another in the West India Diocese of Nassau, and the present Bishop Langley, of Bendigo, has succeeded his deceased younger brother.

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Epiphany Mission at Sherwood, Pa., has been presented with a large bell. As the church is without a tower or belfry use has been made of an ancient chestnut tree standing close by, one large limb extending over the roof, and from this the bell has been hung and, by connection with a rope, is rung in the vestry.

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**Synopsis of Canadian North-West**

**HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district or such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

N. B.—Unauthorized publication of this advertisement will not be paid for

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The Lord Bishop of London, during his recent visit to St. Petersburg, by special invitation of the Metropolitan Authority, attended the special service of the Purification of the Blessed Virgin in St. Isaac's Cathedral. The Bishop, who was vested in his cope and mitre, was received by Bishop Vladimir, who conducted the

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service. He extended the most brotherly welcome to Bishop Ingram, the two prelates embracing one another. In the afternoon, at Tzarskoe Selo, the Bishop had a private audience with the Czar, which lasted an hour and a further audience of half an hour with

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the Czaritzza. On Sunday morning he preached in the Embassy Church, and in the afternoon held a Confirmation service, when he administered the apostolic rite to forty persons, including two Poles.

The Rev. Canon and Mrs. McClenaghan, of Athlone, in the Diocese of Kilmore, celebrated their golden wedding recently. The reverend Canon has spent the whole of his ministerial life of nearly forty years in the aforesaid diocese. Three of their sons are clergymen and a daughter, who married the Rev. H. Warren, laboured with her husband for many years as a missionary in Japan.

The Rev. C. E. Curzon, the newly-appointed vicar of the new parish of St. Oswald, Millhouses, Sheffield, was welcomed at a large gathering of parishioners. Mr. Curzon, in asking for the sympathy and prayers of his new friends, indicated the work which was before them, and said that although he was their first vicar the foundations of the work had already been well laid by Mr. Ambrose, who for some years had charge of the district. It was stated that the dedication of the parish was of historic interest, being after King Oswald, who aided in converting Northumbria to the Christian faith.

A special service was held lately in Inncarra Church by the Lord Bishop of Cork for the purpose of dedicating several gifts. In addition to the

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And Clergy List of the CHURCH OF ENGLAND IN CANADA

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The issue for 1908 contains portraits and sketches of His Grace the Archbishop of Toronto and Primate of all Canada, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and the late Rt. Rev. H. T. Kingdon, Bishop of Fredericton. It also contains a comprehensive article on the Pan-Anglican Congress and statistics and descriptions of the 23 Dioceses; Reports of the Missionary Society; Woman's Auxiliary; Brotherhood of St. Andrew, Lay Help, Interdiocesan S.S. Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

J. P. CLOUGHER  
PUBLISHER  
173 Huron Street, TORONTO

Bishop the two Archdeacons and some six or eight other clergy were present at the service, which was numerously attended. The gifts consisted of a reredos of red marble and Portland stone with a panel of gold mosaic over the altar, and a pavement of marble mosaic with steps of red and white marble erected by his family as a memorial to the memory of the late Rev. Percival Priestley, who was for some fifteen months curate of the parish. There were also two stalls of oak for the clergy, which have been placed at the entrance to the chancel, one of which is in memory of the last incumbent of the parish, the Rev. Prebendary Gabbett, the gift of his son, Mr. H. T. Gabbett, and the other is the gift of the present rector of the parish, the Rev. Treasurer Powell.

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# Canadian Churchman.

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NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications, FRANK WOOTTEN, Phone Main 4643, Box 34, Toronto.

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NOTICE.—Subscription price to subscribers in the United States, \$3.00 per year; if paid in advance, \$1.50.

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## Lessons for Sundays and Holy Days.

- March 15.—Second Sunday in Lent.  
Morning—Gen. 27, 10-41; Mark 12, 13 to 35.  
Evening—Gen. 28; or 32; 1 Cor. 7, 25.
- March 22.—Third Sunday in Lent.  
Morning—Gen. 7; Mark 15, 42 & 16.  
Evening—Gen. 39; or 40; 1 Cor. 12, 28 & 13.
- March 29.—Fourth Sunday in Lent.  
Morning—Gen. 42; Luke 4, 10-16.  
Evening—Gen. 43; or 45; 2 Cor. 1, 23-2, 14.
- April 5.—Fifth Sunday in Lent.  
Morning—Exod. 3; Luke 7, 24.  
Evening—Exod. 5; or 6, 10 to 14; 2 Cor. 9.

Appropriate hymns for Second and Third 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

### SECOND SUNDAY IN LENT.

- Processional: 273, 446, 532, 632.
- Holy Communion: 309, 313, 316, 320.
- Offertory: 6, 287, 633, 638.
- Children's Hymns: 281, 331, 333, 335.
- General Hymns: 32, 282, 492, 493.

### THIRD SUNDAY IN LENT.

- Processional: 165, 175, 179, 263.
- Holy Communion: 107, 315, 321, 324.
- Offertory: 198, 249, 252, 637.
- Children's Hymns: 467, 566, 568, 569.
- General Hymns: 93, 244, 253, 279.

### THE SECOND SUNDAY IN LENT.

A study of the Collects will reveal how consistently the unworthiness, the weakness, and the ingratitude of man are confessed in the presence of God. As we pray to-day for defence "from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul," we plead our inability to help ourselves. In our present meditation let us deal especially with "evil thoughts." Call to mind the Lord's many warnings against them. A great part of the Christian discipline is to be found in the ruling of heart and mind, "For out of the heart come forth evil thoughts." One reason why the Christian must pray for deliverance from

them is because evil thoughts precede and inspire malice and wickedness, just as pure thoughts lead us on to righteousness. Is not this the reason why they are imputed unto us for unrighteousness? We harbour them, and in the heat of further temptation they quicken in our minds. "But each man is tempted, when he is drawn away by his own lust and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death" (St. James 1:14-15). Study the teaching of St. James in its relation to ourselves. How true it is! It is the evil thought that precedes and inspires the sin against the body. It is my Christian duty to keep my body in temperance, soberness, and chastity. The common experience of man is that neglect of his duty is fostered by the evil thoughts which proceed out of the heart. We owe a duty to all our brethren. Our only debt must be the debt of love. Behold the effects of our slavery to evil thoughts about our brothers, unfair judgment of them, and uncharitable considerations regarding them! Duty left undone, the debt of love unpaid. The Second Commandment teaches us the exclusive claim of God upon our love, worship, and service. Nothing must come in between us and God. Yet, behold the separation wrought by evil thoughts. They separate us from God, from our neighbours, from the spiritual, moral, and intellectual growths which belong to every man. Do we not need to pray to God for deliverance from such temptations? How may we obtain deliverance? The Eucharistic Scriptures for this Sunday point out two ways. The Epistle puts before us the will of God concerning man: "This is the will of God, even your sanctification." "For God hath not called us unto uncleanness, but unto holiness." The vocation of every man is holiness. And holiness means a great deal more than rendering unto Caesar the things that be Caesar's. We must render a perfect obedience to the law, the will of God. Many of the laws and statutes of men are opposed to the spirit and letter of God's eternal law. God's requirement is the highest. It is that we walk as the Lord Jesus Christ walked. Let us find deliverance from evil thoughts in a serious consideration of our high calling. The Gospel sets before us the example of rewarded perseverance. We are taught to go to Jesus with our sorrows, woes, and burdens. Carry the burden of evil thoughts to Jesus. Seek the help of Him who is able and willing to strengthen and save the most guilty sinner on earth. "Especially fly to the Bethesda of His Blood in the Sacrament, for all the diseases of thy soul; but this of unclean thoughts in particular." The Blessed Sacrament is an armour of faith, a shield of good purposes, and a rooting out of all evil desires. If we would be delivered from these thoughts let us be regular and frequent in our attendance upon the Holy Feast. "Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

### Learning Scripture by Heart.

Bishop Moule, who is one of the profoundest and most influential Bible scholars among living Churchmen, has published the fact that in his childhood he was taught to learn many Scripture passages by heart, and has committed whole epistles and continuous chapters to memory and still, although over sixty years old he keeps up the same good custom of learning Scripture by heart. In his later years he has been particularly fond of committing the Psalms to memory. He believes in the policy outlined in Psalm 119:11: "Thy

word have I had within my heart that I should not sin against Thee." God's word hidden in the human heart is a good safeguard against sin. We encourage our children to save their money as a Lenten self-denial and offer it to God on Easter Day. Could not Christian parents increase these offerings by rewarding their children for learning certain passages in God's word during Lent? If God's word hidden in the heart keeps it from sin, every true parent ought to encourage the children to adopt so laudable and profitable a custom.

### Judge Cassels.

An excellent addition to the Judiciary has been made by the Dominion Government in the appointment of Walter Cassels, K.C., to the position rendered vacant by the death of the late Judge Burbidge of the Exchequer Court. Mr. Cassels has long held a prominent position at the Canadian Bar, a worthy partner of the Hon. Edward Blake, K.C., and his brother, the Hon. S. H. Blake, K.C. Before the fusion of the courts of law and equity he was in the front rank of the Chancery Bar. A man of high character and sociable disposition, a lover with all of manly sport, Mr. Cassels will be greatly missed by his large circle of friends in the city of Toronto. But Ottawa will gain what Toronto loses, and the country at large will have the service of an able and upright judge. In his own quiet way Mr. Cassels is a staunch and generous Churchman. Would that we had more of them!

### Forests.

We had written an excellent note upon forest preservation, but have consigned it to the waste paper basket. It is not needed. For some twenty years and more we have preached against forest waste and water waste. For a long time our lamentations were passed over with amused surprise. Ours was one of a few voices crying in the wilderness. At first a few, then an increasing number, now all the people, are crying out for the saving of our forests. We gladly retire to the back to allow the converts to shout to their hearts content. The lesson took a long time to study, but it has been learnt. Forest preservation and re-afforestation and the kindred subjects now walk in silver slippers, and for the time there is no need to say more.

### What of the Spring?

Old winter has been putting up a furious rear guard fight of late, blocking some of our northern railways with big drifts, pinching the noses and ears of pedestrians with his "nipping and eager air" and keeping the householders actively stoking at stove or furnace. But it is plain to the acute observer that the hoary old chap is weakening and his bluster cannot deceive even the less observant. Evidences of spring are accumulating, the sun's rays are growing warmer. Now and then we hear a fresh bird song from some new southern arrival. There is a look in the sky, a feel in the air, and a change, slight it may be yet, a change nevertheless, going on in nature about us which silently but surely speaks of spring. Our hoary friend will, no doubt, give us an occasional buffet before we get rid of him, still we can be patient and wait. Like the old man of the sea on Sinbad's shoulders the new wine of spring is working in his veins. Soon we shall be quit of his cold clasp for another year, and we will go in search of the new spring flowers.

### Sons of the Clergy.

It is a common notion that a clergyman's life is unworldly and unpractical, and that "the sons of the clergy" are, as a rule, a very shiftless, hapless lot. The fact is, no class can make a better showing in the nation's history than the

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50 YEARS. 1858

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"sons of the clergy." If our readers will scan the lists they will find in it such names as Drake and Nelson, greatest among admirals; great generals like Sir Evelyn Wood; painters like Joshua Reynolds, and architects like Christopher Wren; Lord Chancellors like Herschell and Selborne, and judges like Lord Justice Bowen; masters of prose and poetry like Addison, Goldsmith and Tennyson; missionaries like St. Patrick and evangelists like the Wesleys, not to speak of mathematicians and ecclesiastics innumerable. They can also find the names of great empire builders like Warren Hastings, Cecil Rhodes, and Lord Curzon, and great schoolmasters like Sedgewick, Farrar and Wellton. Our attention is drawn to another eminent name on the list by a leading article in the February issue of that bright London journal, "The Young Man." The subject of that article is Mr. Cyril Arthur Pearson, who is a clergyman's son. His name is familiar to a large circle of readers by such publications as "Pearson's Weekly" and "Pearson's Magazine." He started the London "Daily Express," purchased the London "Standard," and controlled several newspaper enterprises. But in this, our Canada, who are the leading solid men, the backbone of the nation, but the sons of the clergy. Look round and you will find that is the case.

#### Injury from Machinery.

A few months ago the question of compensation for injuries was pressed on our notice. In the days when machinery was part of the domestic furniture, the accidents which happened were few, were rarely serious, and the maimed could turn his or her hand to something else. There was the usual inter-regnum, but now domestic crafts have gone and in their places rule the great brick factories and the blank monotonous rows of factory streets, and the bonusing and competition for wholesale industries. With these have come dangerous machinery and monotonous and often hazardous work instead of skilled labour, and this state of affairs has forced upon the community the need of preventing accidents and compensating for injuries, all of which we may add, keeps up the price to us, the consumers. The injuries received from machinery may be roughly classified as, first, the result of carelessness by the injured; second, ignorance of danger by the injured; third, accidents through wearing out of parts of machinery; fourth, accidents pure and simple, as there always have been, and will be, regarding which last class it is impossible to say anyone is to blame. To spread the loss, factory owners as a rule now insure in accident companies and the employment of experienced inspectors by such companies supplements largely the work of the Government inspectors and thus the mere act of insuring reduces the proportion of loss. Where injury does happen most of the claims are settled, but a proportion must always find their way into court. One curious anomaly in this Province of Ontario surprised us, that was the absence at trials of the Government inspector. It seems to us that his evidence is most vital as to fixing the blame on the employer or employed, and it is also most essential, as it would show whether the inspector had done his or her duty. It is true that the official on the witness stand may be placed in an invidious position. His sympathies may be with the injured, while his written reports might show the employers had taken every known precaution to guard the worker.

#### Was Pharaoh Drowned?

It is well known that the Pharaoh who is mentioned in Ex. I., and called "The Pharaoh of the Oppression," and the Pharaoh who is mentioned in Ex. V. and called "The Pharaoh of the Exodus" were two different persons. The mummified features of the former of these two (Rameses II.) have been accessible for many years, but the general opinion concerning the other Pharaoh (Menephtah) is that he perished

with the Egyptians in the Red Sea. Bishop Wordsworth commenting on Ex. 14:28 says, "It has been questioned by many whether Pharaoh himself perished. This seems to be affirmed in Ex. 15:9-10, and Psalm 136:15." But the "Strand Magazine" of February has an article describing a mummy found in 1898, and brought to Cairo Museum in 1900, and unwrapped last July (1907), which is believed by experts to be the mummy of Menephtah, the Pharaoh of the Exodus. The writer of that article points out that, as a matter of fact, the Scripture does not say Pharaoh was drowned, and the mummy indicates that he was not. If the article referred to is reliable, as it seems to be, the world has now the privilege of gazing on the features of one of the most famous characters in human history.

#### A Universal Tongue.

There is a natural longing after one language. In the old Testament we have the record of Babel. Within historical times the Lingua Romana Rusticana was so widespread that travellers from Britain or the pillars of Hercules could make themselves understood to the east of Europe. This medium lasted long through the use of Latin. We read of scholars like the admirable Crichton travelling over France and Italy, and of learned Spanish physicians being "called in" by Mary Queen of Scots, and in its decline there arose the Lingua Franca of the Levant. This medium was the sweepings of spoken tongues like pidgen English in the East. But within the last thirty years increasing efforts have been made to make up tongues. As a matter of fact, however, a really practical result has never been achieved by anyone of these. Twenty years ago witnessed a high tide in artificial language, when Volapuk came from the hand of the Roman Catholic priest Schleyer. Everywhere there were courses and lectures about the new tongue, and there were two and a half million students of Volapuk, 200 Volapuk clubs, and 23 Volapuk journals. An international congress of Volapukists assembled at the Paris Exposition of 1889, and then followed revision and refusal, split after split, and new competing language clubs. To-day we have another attempt, soon came "Esperanto" (1887), "Kosmos" (1888), "Spelin" (1888), "Myrana" (1889), and the "Lingua International" (1890). The advocates of each of these artificial languages wish it to be declared by academies and Governments to be the best adapted to science, industry, and commerce. The means taken to secure recognition are always the same—clubs, lectures, congresses, and language journals. But the more the subject is studied fresh difficulties arise. Esperanto is the Volapuk of the day, but its opponents gather with every step and the creation of an artificial language for commerce and science will be a work of time. The writer's own crude idea is that there is no language either natural or artificial so well worth serious consideration as Greek as a foundation.

#### Every Tuesday Morning.

It is well known that the whole staff of the Bible Society in London, England, meet every Tuesday morning for prayer for God's blessing on that work, and the Society's friends in many lands join as far as possible in this united prayer by offering up their prayers in their own localities on the same morning. God alone can tell what has been the effect of these prayers. Certain it is that God has prospered the Bible Society in an amazing degree. If we are justified in tracing any connection between the evident prosperity of this Society and the persevering prayer of its friends, then we have here a striking illustration of the value of united prayer. What might it mean in our parish work and general Church if there was united persevering prayer? There is nothing which the earnest pastor so much needs, next to the grace of God, as the co-operation and prayers of his congregation.

#### Educational History.

In appendix "I" to the report of the Minister of Education for the Province of Ontario for the year 1907. Dr. Hodgins has given a most interesting and informing synopsis of the contents of twenty volumes of the Documentary History of Education in Upper Canada, comprising the years between 1791-1860. We have only room for one short extract, but that will suffice to illustrate the character and value of the work which the diligent Doctor has so long and indefatigably carried on in the interest of the important subject to which he has devoted so large a portion of his life: "Another class of very superior preparatory schools was established by the United Empire Loyalists in the chief centres of their settlements, such as Kingston, Cornwall, Bath, York, and St. Catharines. The most noted of these was the Bath Academy, taught by the father of the Honourable M. S. Bidwell, the Grantham Academy at St. Catharines, and the Newburgh Academy. Then the noted school at Cornwall, taught by the Rev. Dr. Strachan, and afterwards the famous "Blue School" in York, taught by the same distinguished man. There had also been a superior private school previously established at York, and was taught by the father of the Honourable Robert Baldwin, and the London District School, taught by the Reverend George Ryerson, who was assisted, as usher, by his more distinguished brother, the Reverend Egerton Ryerson."

#### Chief Justice Killam.

It is not every day that the death of a man calls forth from his fellow countrymen such expressions of widespread regret and of a sense of national loss as appeared in the Canadian press when it was known that the chairman of the Dominion Railway Commission had, after a short illness, died at Ottawa. Nor is the reason far to seek! The late Judge Killam possessed in an unusual degree that fine combination of qualities of intellect and character, which when properly cultivated, fit a man to hold with dignity and honour to himself, and advantage to his fellow men the highest positions in the gift of the State. Throughout life an indefatigable student, always thorough and painstaking. Profound in his own profession, yet widely read in general knowledge, the sagacity of the man of affairs informed and tempered the spirit of the scholar. Judicial in mind. Modest in demeanour. Calm and equable in disposition. Ever patient, considerate, and courteous and always striving to be absolutely fair to all. A man of lofty ideals, of noble public spirit, a Canadian to the core, who gave the best that was in him to the utmost of life's limit in the service of his country. Can it be wondered at that as a judge, and man, his sudden death should be regarded as a national loss? The little Province of Nova Scotia has given to Canada many an honoured name. In the front rank of them all may well be placed the name that of Albert Clements Killam. The late Chief Justice was a member of All Saints' Church, Winnipeg.

#### RELIGION vs. RELIGIONISM.

The difference between the Christian and the religionist is the difference between the artist and the mechanic. The artist loves his work for its own sake. To labour at it is a law of his being, the outward expression of a passion that absorbs, dominates and transforms the whole man, and which somehow and somewhere must find a vent. The mechanic loves his work for what it brings, rather than for what it is. He may come to love it dearly, and to follow it even with enthusiasm, but a searching analysis of motives will reveal the fact, that at bottom it is something apart from his innermost self, something artificial, and acquired, and pursued for personal, or to put it perhaps rather harshly, for selfish ends. Or it is the difference between the patriot and the politician, between the man who loves his country and the man who loves his party. Now there is an

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## CANADIAN CHURCHMAN.

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imminent and ever present danger of everyone of us as Churchmen putting religionism before Christianity, of becoming mechanics or "machinists" rather than artists. Not that "machinery" is not absolutely necessary to the work of the Church of God. "Order is Heaven's first law," and organization has, we know, directly divine sanction. "But everything in its own order." "Order" and organization are good servants but bad masters, and Christianity is no more expressed by, or stops at them, than coining stops at the manufacture of the die, or warfare at the creation of the cannon's mould, or the production of cloth at the setting up of the loom. This, we know, is both a hackneyed and delicate question. The principle we would fain enforce has been asserted and has been perverted and caricatured a thousand times, and in a thousand ways. Still it is eternally and fundamentally true and must be reckoned with. Are we Christians or mere religionists; in our work for God, the Church and humanity are we artists or mechanics, patriots or politicians. Some little time ago a friend quoted to us a favourite saying of a Canadian Bishop, now long deceased, to his clergy, "Remember your work isn't to make people good. It is to make good Churchmen of them." Possibly the Bishop qualified this by some subsequent statement. It is to be hoped he did. But does this not express the attitude that a very large number of Church workers, lay as well as clerical, are tempted to assume towards their work. They love it dearly, they are tremendously in earnest and ready to make genuine sacrifices. Of selfishness in the vulgar sense they are perfectly free. They have no personal axe to grind. But their ambitions are satisfied with externals, with the creation of machinery, with the devising of "plant," with religionism rather than with religion. They remain content with producing "good Churchmen." At this Lenten season of self-examination and spiritual stocktaking it would be well for all our clergy to put this great crucial question to themselves, "Am I teaching religion or religionism?" How deep has my work gone? What effect is it having upon human character? While I have increased my congregations, my communicants, my Sunday School, my societies, my parish revenues, etc., etc., has there been a corresponding spiritual and moral growth? Are the members of my congregation, individually and corporately more distinguished than they were at the beginning of my pastorate by distinctive Christian virtues? Are they more charitable, patient, merciful and forgiving, purer and cleaner in their lives and conversation? And has their spirituality been deepened? Have they a firmer hold upon the great verities of the Faith, a clearer and stronger sense of the unseen world, a more abiding faith in Divine Providence? Are they more resigned to their earthly lot, more patient in tribulation, calmer in adversity? In a word, how much more like Christ are they than when I began my work among them? On the other hand is it possible that there has been no progress whatever along these lines, that while outwardly the prosperity of the congregation has advanced by leaps and bounds, its spiritual tone is not a fraction of a degree higher than when I assumed the "cure of souls," two, four, six or eight years ago, as the case may be. I am surrounded by earnest and zealous Churchmen, but a man may be a very "good" Churchman, of a sort, and a very poor Christian. What have I done towards "building up character?" With profound respect we suggest the foregoing as a line of Lenten self-examination for the clergy, and for all Churchworkers. For this is the final test, and with or without it our work will stand or fall.

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## THE ATTITUDE OF THE CLERGY TO-DAY TOWARDS CERTAIN MODERN CULTS.

We live in an age of fermentation. The world to-day is boiling and bubbling with mental and spiritual unrest and activity. "As iron sharpeneth

iron, so a man's face the countenance of his friend," says the wise man. Mind is coming in contract with mind, as never before in the history of the race. Opinions are now as free as the air. Convictions cost nobody anything. The human mind is free to express itself, when and how and where it likes, and so as a natural result the world to-day is full of systems of yesterday's planting and growing, of systems which have come into being with the tremendous developments that scarcely outdate the birthdays of some living men. That the religious world has been affected by these developments, will be evident to the least observant and the most obscurely located. On all sides of, and outside the pale of what for convenience sake may be termed "orthodox Christianity," have arisen the imposing, if mushroom, growths of religions and semi-religious systems, which make specious, and to certainly constituted minds, peculiarly fascinating demands. The influence of these movements is widespread, and all but universal, and it is often to be met in the least likely places and among the least likely people. The attitude of the clergy towards these organizations or societies or movements (it is a little difficult to find a perfectly descriptive term) has already become a question of very real and practical import. There is scarcely a parson engaged in active parochial work on this continent, be it in city, town, village or country, among the educated, the half educated, or even the almost wholly uneducated, who is not bound sooner or later to run up against the devotees of these cults, or to be seriously questioned on the subject by his own people. Now a parish priest may adopt several widely varying courses. He may simply ignore the whole thing, he may treat them with good natured contempt and try and laugh them down, or he may adopt an attitude of uncompromising hostility and denounce them one and all as inventions of the Evil One. Again, rushing to the opposite extreme, he may allow himself to be partially carried away with them. And lastly, while firmly maintaining his main position, he may accord them a respectful and even a sympathetic consideration candidly, and cheerfully recognizing in them certain elements of truth. This last course in our opinion is the true one. These movements cannot be laughed or sneered or hooted down, neither can they be safely ignored, nor is it on the other hand possible to absorb them bodily into the Church. At the same time they richly merit and indeed demand careful and respectful study, for they are the outcome of some genuine and legitimate human need, which "official" Christianity has largely failed to satisfy, but for which there is ample provision in the Catholic Church, rightly understood. As a matter of fact there is no conceivable human need, which Christianity does not meet and satisfy. Therefore systems like these, which do in their way meet and satisfy certain human needs, merit, and, indeed, as we have said, demand, respectful consideration. They must in some measure be imbued with the spirit of Christianity. They are related to Christianity, even if it is a sort of "back door" connection. And what is still more to the point, they are the result in every case of the neglect of certain vital Christian truths on our own part. To take two of the most prominent and aggressive of these systems to-day, Spiritualism and "Christian Science," the first is an attempt to reaffirm and practically apply the doctrine of the Communion of the Saints, and it is a protest against the widespread decay of spirituality amongst orthodox Christians; the second is the reaffirmation of the power of the indwelling spirit of God in man. That both these systems go to work, as it were, from the wrong end, and are mixed up with much that is absolutely unchristian, and are furthermore often tainted with fraud, does not for one moment alter the fact that they are the outcome and the meeting of certain genuine human needs, which, had the Church been faithful to the whole of her trust, need never have gone unsatisfied. Let us put the blame on the right shoulders. The

"Devil" has enough to answer for. These cults are the direct result of the decline of our faith in the "supernatural." The clergy, when confronted with them, should, therefore, on the grounds of both justice and policy speak of them with respect. Incalculable harm has been done by trying to sneer them down, or by violent denunciation. In the formation in England of the "Society of Divine Healing," and in the work of Emmanuel Church, Boston, which latter movement demands an entire article to itself, we have tangible indications of a coming change in the Church's attitude towards these movements, so characteristic of our age, and which though perplexing and sometimes disquieting are, in our opinion, when studied in all their bearings, a healthy sign of the times. Spiritual activity, whatever form it temporarily takes, is better than spiritual stagnation. And eventually the Church will rise to the occasion, for she contains within herself the solution of all the problems of all the ages. And sometimes God permits outsiders to prod her up. Let us not be above profiting by this prodding. For God fulfills Himself in various ways.

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## FROM WEEK TO WEEK.

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

We noticed a short time ago that a diocesan Synod of the Canadian Church had authorized its Bishop to invite a distinguished prelate of the English Church, and preferably Bishop Gore, to visit this country next year. The move is a wise one, for it is well not only that English merchants and statesmen should know the political and commercial conditions of this country, but it is also important that English Churchmen should know ecclesiastical conditions in our Dominion. What is of still more importance to us is the opportunity which such visits give of coming under the influence of the most vigorous thinkers and the most powerful leaders in Church thought and activity on the other side of the Atlantic. These men are, of course, not infallible even in their own country and their advice to Canadians might be subject to even greater revision in this country before it could be applied, but what of that? We need to come under the power of the strong, fresh, vigorous thinking of the best men who are contributing to the Church's dynamics in another country and under different conditions. It is extremely easy for us to grow satisfied with things as they are and to assume that strangers cannot help us with our problems, because they are not familiar with our conditions. We can not imagine that a great and original thinker, a great and successful worker could come amongst us and leave us just where he found us. We fancy we can see distinct traces of the influence of the Bishop of London's visit to Canada in more than one direction, chief of which is a greater readiness on the part of the Anglican Church to join hands with our brethren of other communions in social, educational and moral problems of common interest. Bishop Gore if given a fair chance could scarcely come and go without leaving perhaps an even greater impress upon us.

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The question that occurs to us in discussing the prospective visit of a distinguished Churchman to our Dominion is, why next year? Why not this year? Months ago Spectator urged upon the Church the wisdom and fitness of taking such a step in view of the meeting of the General Synod and the great celebration of the founding of the City of Quebec to take place about the same time. We regret to say that no audible response was made to this suggestion and now only six or seven months intervene and presumably we will be met with the reply that the time is too short to do anything, that the Pan-Anglican Congress will stand in the way of any such scheme being carried out and so forth. Forgetting the time that might have been available for these negotiations in the past, we still think that many

things can be brought to pass in six months, if we only set about our work in earnest. If we are not mistaken, it has taken less than six months to induce the Prince of Wales to graciously attend the Quebec celebration and possibly it would not be more difficult to move an English prelate. In fact the visit of His Royal Highness would probably greatly facilitate such an effort. In any case the time that such a visit would be most profitable to the Canadian Church would be during and about the meeting of our General Synod. It is then that the Church leaders from all parts of our country would be in a position to hear him, and his influence would be most widely and effectively felt. He would be a powerful element in the great public meetings that would, of course, be organized in connection with the Synod sessions, meetings which hitherto we believe, have never reached anything like the dignity and importance which the Church has a right to expect. We have to believe in our Church and our Church's messages, ourselves, and show our belief by the pains we take in everything belonging to it, if we hope to enthuse and uplift others.

There is another word we would like to say in connection with the above subject before it is dismissed and that is this. If we are to invite some distinguished Churchman from abroad to be the guest of the Canadian Church do not let us do so with the understanding that it is to be a mere holiday outing for our guest. Let us be frank and square with him and tell him that we want his level best, and not a mere dash through our country with the chief objective of seeing Niagara and learning something of colonial customs. We ought, and, of course, will, see that he is well taken care of, but he will be expected to give not casually, but of well ordered intent. If then it be at all possible we would like to have this visit come at the time of our General Synod and continue long enough to include participation in the three hundredth anniversary of the founding of our oldest Canadian city. Let us add this also that the Church in Canada ought to take care that our interest in the Pan-Anglican Congress, and Lambeth Conference be not allowed to interfere with the preparation of business, and attention to the same in connection with our own General Synod. It is not necessary for us to fasten our eyes so fully upon what is far off that we overlook what is nigh at hand.

We have before us as we write a schedule of the Lenten meetings to be held in the Church of England Institute, Halifax. The list is a very full one and conveys the impression that the Church in Halifax is very much alive and making full use of a building dedicated to the common use of the Church in that city. For example every Sunday afternoon a men's meeting is held, at which some aspect of the Bible is discussed. Every Tuesday evening the Bishop of the diocese delivers a lecture under the general title of "Christianity in the Fighting Line." Every Thursday evening an illustrated lecture on some period of the Church in England. The Friday evenings are occupied with training classes for Sunday School teachers and mid-day addresses for busy people are delivered during Passion and Holy weeks. That Institute certainly looks like a centre of activity. We would be glad to hear of the Canadian city that has a better or more vigorous programme.

Spectator.

#### OUR CALIFORNIA LETTER.

The fifty-eighth Convention of the Diocese of California, held at San Francisco during the last week of January, was strikingly significant of that spirit of progressiveness which vitalizes almost every enterprise to-day along the Pacific Coast line of America. The Bishop's address on the opening day was a notable pronouncement, abounding in practical common sense, forceful, broad, courageous, and definite. Among the forward movements which received strong impetus in the Bishop's address mention may be made of the questions of "Civic Betterment"

and "Religious Education in the Public School System," and the proposed new cathedral. A competent committee, known as the "Social Service Committee," has already succeeded in securing a "Tenement House Ordinance," and have enlisted the attention of President Roosevelt to the vexed question of child labour. Social reform is a live problem in San Francisco to-day, and the Church's "Social Service" men, united with the strong personal influence of the Bishop, form the vanguard for a movement from which results of the most gratifying character may be expected. As for religious teaching in the public schools—this, too, commands the attention of the west coast. And it is well that the initiative should be taken by the Church, which, just now, is so actively engaged in the other readjustments of social life. The Bishop, we understand, has grounds for expecting the fullest co-operation on the part of the various religious leaders in San Francisco. Beyond question the most interesting topic that came before the Convention was that of the new cathedral. That such a large undertaking should come into view so soon after the destruction of much valuable Church property in the earthquake of less than two years ago not only speaks of undaunted courage, but it tells more strongly than words the story of California's Church people keeping step with that astonishing progress which is bringing back again, more beautiful than ever, the grand old "Guardian of the Golden Gate," the city of St. Francis. A valuable block of city property has been given to the diocese by Mr. Wm. Crocker on behalf of himself and family as a site for the cathedral. The location is on "Nob Hill," the most commanding situation in the city. Already an anonymous donor has sent in \$50,000 towards the cathedral endowment, and everything points to the early attainment of this splendid ideal. The designs for Grace Cathedral, it will be of interest to remember, were the last work of the Church's greatest architects of modern times, Dr. George F. Bodley, R.A. It is said that the artist was occupied on the plans almost to the very hour of his sudden passing away. The details of Dr. Bodley's grand conception have been undertaken by his pupil and partner, Mr. Cecil Greenwood Hare. The style is the fourteenth century Gothic, its dimensions being 275 feet long externally and 251 feet internally; width of nave, 37 feet, and across nave and aisles, 120 feet 4 inches; the transepts, 37 feet wide and 157 feet long; height of nave from floor to ceiling, 85 feet. The centre tower attains to a height of 144 feet, and the cross of spire will be 217 feet from the ground floor, which will be the highest point in the city. There will be three chapels, two on the north side and one on the south. A large open space is left at the crossing of the nave transepts under the central tower, and at the entrance to the chancel there will be an oak screen, vaulted, and surmounted by a carved beam with the Crucifixion. The Bishop's vestry is to be on the north side, and the sacristies immediately at the back of the high altar. The clergy vestry will be on the south side, and the choir-room down in the crypt. The crypt is large, and will probably be finished with several chapels. Externally, the cathedral will present many carved figures. Half-tones of the plans have been distributed, and people generally are enthusiastic in their admiration of this magnificent structure as contemplated. Reverting to the Bishop's opening charge, "God and Our Goods," or the sacramental import of our stewardship of God's bounty, was one of the most convincing utterances on the subject that many men have ever heard. It is on this particular topic that we find a strong Bishop standing on some of his strongest ground.

H. E. D.

### The Churchwoman.

#### OTTAWA.

Ottawa.—All Saints'.—The seventh annual concert of the Girls' Auxiliary of this church was held last week, and was in every way an enjoyable and successful entertainment. There was a very good attendance, and every person was delighted with the rendering of the programme. The proceeds amounted to over \$50, and will be used to assist in the missionary work of the Auxiliary. There was a large attendance at Anglesea Square Mission Hall last week, when the members of the Woman's Auxiliary gave a concert and social. The rector, the Rev. Canon Pollard, presided, and spoke briefly during the evening. Several excellent gramophone selections were given. Refreshments were served during the evening, and an excellent programme was brought to a close by the sing-

ing of the National Anthem shortly after ten o'clock.

Holy Trinity.—The Woman's Auxiliary of this church, Ottawa East, held its monthly meeting lately at the home of Mrs. J. E. Wright. During the past month the Auxiliary has suffered the loss of the honorary president, Mrs. E. Hunt. A letter expressing condolence was sent to the family, and also one to Mrs. Park, whose husband was recently killed in a railroad accident. Mrs. Park is the Extra-Cent treasurer of the Auxiliary. A collection of \$15 was taken up for the maintenance of the girl, Phoebe Hunt, in the School for the Blind. An outfit was also supplied for an eight-year-old girl on the Indian Reserve. A committee consisting of Mrs. Acres, Mrs. Winter, Mrs. Wright, Mrs. Johnson, Mrs. J. Westman was appointed to make arrangements concerning the annual meeting in May.

#### TORONTO.

Toronto.—St. Matthew's.—The monthly Board meeting of the Woman's Auxiliary of Toronto was held in the fine new schoolhouse of this church, First Avenue, on Thursday, March 5th, when a hearty welcome was given to all present by Mrs. Farncomb, the wife of the rector, and by the members of the branch there. Before the business of the meeting began the president spoke a few loving words in reference to Lady Gzowski, who had been a life member for many years, and who had been taken to her rest since the last meeting. It was announced that the annual meeting will be held at the Guild Hall in the beginning of May, and it is important that all annual meetings of branches be held before March 25th, and all moneys, sales, etc., reported before March 31st. Mr. McGinnis and Mr. Macqueen Baldwin, both of whom have recently returned to Japan, were each presented with a Communion set and a portable font by different branches before their departure. The secretary of Literature reported several interesting new books in the library, and drew attention to the fact that out-of-town branches may have a travelling library, consisting of about twelve books and numerous pamphlets in a box on application to the Literature Committee. A new booklet, entitled "Indians of Canada," and giving much useful information concerning the work among these people, found a ready sale at the luncheon hour. Since the last Board meeting notices have been sent to 550 Branches asking for an expression of opinion as to the advisability of establishing a home for the W.A., where meetings could be held, and Dorcas rooms, library, etc., would be under one roof. The building would be a memorial to the late president, Mrs. Williamson, the money already in the Memorial Fund to be used towards the purchase of a suitable house, and more to be collected to make up the necessary sum. The corresponding secretary gave a synopsis of the 250 answers already received. Practically all are in favour of the plan, provided, of course, that the money can be raised, and that the running expenses of such a house would not be too great. The treasurer then gave a rough estimate of what the resources and expenses would be, but the final discussion and decision is left till the annual meeting. Among the correspondence this month was a letter from Miss Thompson, giving an entertaining description of her journey to Lesser Slave Lake, which point she had reached on her way to White Fish Lake, where she is to be a missionary. She thoroughly enjoyed her drive of eight days in a large sleigh, heaped with mail bags, under the care of the "Mail Man," who has made the journey regularly for twenty-five years, and knew well how to make her comfortable with blankets, quilts, etc. They stopped to do their cooking and to sleep at various shacks on the way. Sometimes they found Half-breeds and sometimes white men, but always they met with kindness and a rough hospitality. Miss Thompson says that she is already almost won over to the Western life. The country, with its mantle of ice and snow, she found glorious, and the drive over the frozen lake, though cold, enjoyable. At Lesser Slave Lake, where she was made to feel thoroughly at home, she heard her first service in Cree, which she describes as a terrible language, to which she must, however, soon become accustomed as at White Fish Lake all services are in that tongue. She expected to go on shortly to the end of her journey. All our members will follow her with interest, for she seems to be without doubt the right kind of a missionary. Letters of thanks were received from Mr. McGinnis, who had secured two excellent bicycles for himself and his wife with the money voted them from the Extra-Cent-a-Day Fund, and from Mr. White, of Fort Vermilion, who says that the contribution

towards painting the church there will be a real help. His congregation are nearly all Half-breeds. The Extra-Cent-a-Day Fund, amounting this month to \$282.70, \$100 was voted to the Rev. Mr. Brain, of the Wychwood Mission, for seats and furnishings for the building. The church, which is covered with tarpaper, has been built entirely by the men themselves, working till late at night, and the only money which has been paid out is for materials. The congregation is steadily growing. There is a Sunday School of one hundred children, and an evening congregation of 125. When it is known that the Mission is in the shacktown district its need can be appreciated. The balance of the Fund (\$182.70) was given towards the rebuilding of the Mission house at Lakgalzap, in the Diocese of Caledonia, which was burned to the ground in the depth of winter, the workers there, Mr. and Mrs. Laycock and Miss Copland, losing all that they had. The Mission is for work among the Indians in the Naas River district, all of whom belong to the Church of England, and are, therefore, deserving of our help. The next Board meeting will be held in St. George's Schoolhouse on April 2nd.

**SASKATCHEWAN.**

**Prongua.**—A meeting for the purpose of organizing and electing officers for a parochial branch of the Woman's Auxiliary was held on February 25th. Although the weather was very inclement, a good number were present, among them being the Rev. Dr. and Mrs. Duffy from Battleford. Much interest and enthusiasm was manifested throughout the whole meeting. It was decided to hold semi-weekly meetings and begin work at once. Most of the proceeds will be used towards the erection of the new Church of England in this district.

**Brotherhood of St. Andrew.**

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the Canadian Churchman."

Rev. F. J. Cartwright, St. John's Vicarage, Leamington, England, in sending in the name of a man moving to Vancouver, which has been forwarded to the Brotherhood men of that city, refers to the good work done in a similar case by the Brotherhood men of Hamilton. The Portage la Prairie Chapter lately sent in the names of two Churchmen removed to England. Names were promptly forwarded, and reply is to hand that one of the men has been got in touch with by the Wakefield, Eng., Chapter, the other name being followed up by the vicar. This report has just been sent on to Portage la Prairie Chapter that they may know the results. St. John's, Farnham, Que., although a young Chapter, is pushing ahead, and the four members have now got four probationers on the list. Meetings are held each week, and work is principally done amongst the men working in the C.P.R. shops. All Saints' Chapter, Winnipeg, have been running a very successful mens' meeting through the winter, and on February 13 a supper was held, attended by all those who were in the habit of going to the mens' meetings. Prayer cards for the use of Junior Members are getting into more general use, and the general secretary will be glad to send a sample card to any Chapter not yet using them. St. Luke's Chapter, Winnipeg, have for some time made a practice of sending in the offertory at the corporate communion as their contribution towards the extension work. This Chapter has now 7 members and 3 probationers on the list. C. H. Hewett, Christ Church Chapter, Vancouver, B.C., is interesting himself in the finances of the extension work and has written in for pledge forms that he may distribute among his many friends. The Vancouver men have elected as officers of the local council Mr. C. H. Hewett, as president; E. G. Boulton, vice-president; B. J. Moyle, secretary, and E. Bellhouse, treasurer. Literature has been sent to Edwell, Alberta, in response to the request of the lay-reader there, who has already got a few other men interested. The rector of Gravenhurst, Rev. H. C. King, was recently presented by his Chapter with a gold Brotherhood button, on the occasion of his leaving there for his new charge of St. Paul's, Fort William. There are but five members on the roll of All Saints' Chapter, Mission City, B.C., but good steady work is being done the year round.

**London.**—A successful meeting of the London Local Assembly was held on Tuesday evening,

the 25th of February at the school house of St. John's Church, fifty Brotherhood men being present with Mr. T. H. Luscombe (St. Paul's) as chairman. The speakers were the chairman, Rev. C. C. Waller, principal of Huron College, A. W. Crysler (member of Dominion Council), Delhi, and Mr. J. H. Pope, who spoke on the Laymen's Missionary Movement. On the roll being called members were found to be present from Huron College, St. George's, Memorial, St. Paul's, All Saints', Christ Church, St. John's, and St. Matthew's Juniors. Mr. Crysler spoke as one of the Dominion Council members in charge of that district, and dwelt upon various matters connected with the business end of the Brotherhood. This is but the beginning of an organized plan of having the thirty-two members of the Dominion Council taking a still more active part in the detail work and in exercising supervision over the Chapters in their respective districts. A number of the members of the Dominion Council have taken the matter up with the utmost energy, and it can safely be said that this is another step forward in the affairs of the Brotherhood in Canada.

**Home & Foreign Church News**

From our own Correspondents.

**NOVA SCOTIA.**

**Ciarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.**

**Halifax.**—A very interesting meeting of the Sunday School Teachers' Institute took place Monday evening, March 2nd, in the Church of England Institute. The Rev. C. W. Vernon presided in the absence of the president. A special devotional service was conducted by the Rev. H. W. Cunningham. The subject for the evening was "The Teacher's Preparation," and excellent papers were read by the Rev. H. W. Cunningham, and Miss Wadmore of St. Mark's, the former on the intellectual, the latter on the spiritual preparation. An interesting Round Table talk was conducted by the Rev. Mr. C. E. Creighton.

**FREDERICTON.**

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

**Millidgeville.**—St. Clements'.—On Sunday morning, the 3rd February, a handsome stained glass window was unveiled in the church to the memory of the late Mr. Benjamin White, who was a churchwarden of the church for seven years from 1900 to 1907. The window is the gift of the children of Mr. White, Captain Robert White of Millidgeville, Mr. James A. White, of Long Reach, and Mrs. W. E. Craft, of Pleasant Point. The rector preached from Acts xi, 24. During the service three children were baptized, two of them being great-grandchildren of the late Mr. White.

**QUEBEC.**

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

**Quebec.**—The Pan-Anglican Congress.—The following are the delegates from the Diocese of Quebec:—The Lord Bishop of Quebec; the Very Rev. the Dean of Quebec; the Venerable Archdeacon of St. Francis; John Hamilton, Esq., D.C.L., Chancellor of the University of Bishop's College, Lennoxville; William Farwell, Esq., D.C.L., chairman of the Eastern Townships Branch, Sherbrooke; Miss Pope, delegate chosen by the Quebec Branch of the W.A. The annual meeting of the Diocesan Church Society was held in the Cathedral Church Hall on Wednesday, February 5th, at 3 p.m. The Right Rev. the Lord Bishop of the Diocese presided, the Ven. Archdeacon Balfour acted as secretary, and there was a good attendance of members. The reports presented were all of the most satisfactory character, and showed that the work of the Church throughout the Diocese was being carried on with zeal and success. Among the reports presented were those of the Central Board, the Diocesan Board, as well as the accounts of the various funds of the society, and the reports of the St. Francis District Association, the Association of Church Helpers, and the Diocesan Woman's Auxiliary. The following vice-presidents were re-elected:—The Right Rev. the Lord Bishop of Ottawa, Venerable Archdeacon Roe, D.D., the Very Rev. the Dean of

Quebec, Colonel J. Bell Forsyth, John Hamilton, D.C.L., Chancellor of Bishop's College, Captain W. H. Carter, R. Campbell, K.C., D.C.L. The following were elected members of the Central Board in addition to the ex-officio members: W. H. Henderson, Colonel G. E. Allen Jones, W. F. V. Atkinson, G. W. Parmalee, D.C.L., A. Veasey, F. C. Wurtele, F. J. Cockburn, G. H. Balfour, James W. Hamilton, J. G. Billett, J. R. Thomson, W. H. Dunsford, A. C. Smith, Dr. Laurie, George Gibsons, W. H. Wiggs. The Society's members of the Diocesan Board were elected as follows:—Rev. Canon Scott, D.C.L., Rev. I. M. Thompson, Rev. H. R. Bigg, J. Hamilton, D.C.L., W. F. V. Atkinson, W. H. Dunsford. Sympathetic reference was made in the reports to those members that had passed away since the last meeting, and a resolution of condolence with the family of the late Chancellor James Dunbar, D.C.L., K.C., was unanimously passed. Votes of thanks were proposed to the Hon. Treasurer of the Diocesan Board, Hon. Counsel, Hon. Diocesan Physician and other officers and were all unanimously passed. Several new members were elected, and the discussion of a number of matters of interest to the society occupied the remainder of the time of a very pleasant and profitable occasion.

**MONTREAL.**

**James Carmichael, D.D., Bishop, Montreal.**

**Montreal.**—The Bishop of Montreal has appointed the following clergy and laity to represent the diocese at the Pan-Anglican Missionary Congress, which is to be held in London, England, and to commence on Tuesday, June 16th:—Clergy—Ven. Archdeacon Naylor, M.A., Ven. Archdeacon Ker, D.D. Laity—Vice-Chancellor Davidson, K.C., D.C.L., Mr. Lansing Lewis. The Bishop has also appointed the Very Rev. the Dean of Montreal to act as his commissary during his expected absence at the Pan-Anglican Missionary Congress and the Lambeth Conference of Bishops. The Bishop has also appointed Mrs. Paterson Hall to attend the Congress as representative of the Montreal Diocesan Branch of the Woman's Auxiliary.

**ONTARIO.**

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

**Kingston.**—The following delegates will represent this diocese at the forthcoming Pan-Anglican Congress in London, viz.: The Revs. G. R. Beamish, J. W. Jones, and F. T. Dibb, Chancellor McDonald, Dr. Rogers, and Miss McCauley. The Bishop himself will also be there.

**St. George's Cathedral.**—The members of the Junior branch of the Girls' Guild held a sale and tea recently. Quite a nice little sum was realized by the members.

At a recent Church census, which was held in this city, the Anglicans proved to be the most numerous. Those who took the first four places on the list were: Anglicans, 4,935; Roman Catholics, 4,873; Methodists, 4,058, and Presbyterians, 3,108.

**Pictou.**—St. Mary Magdalene.—The Rev. W. L. Armitage is giving a series of sermons on the Sunday evenings during Lent on the subject of "The Christians' Armour," Ephesians 6:12-18.

**Gananoque.**—Christ Church.—The annual tea meeting was held in the schoolhouse lately, which was followed by a sacred concert. A large number were present, and an enjoyable evening was spent.

**Newburgh.**—St. John's.—On a recent evening a large number of the members of the congregation met together for the purpose of saying farewell to Mr. James Shorey, who has since left this parish for Winnipeg. The gathering took place at the residence of Mr. William Sutton. Mr. Shorey was presented with an address, which was read by Miss Beaman, and a Morris chair, the presentation of the latter being made by Mr. Sutton. Mr. Shorey has filled the office of churchwarden, lay delegate to Synod, and both a teacher and superintendent of the Sunday School, and both he and his wife and family will be much missed by the Church people of this place. Mr. Shorey, who was completely taken by surprise, acknowledged the address and the gift accompanying it in feeling terms. The Rev. F. D. Woodcock, a former rector of the parish, and Mr. C. H. Finkle also spoke in very appreciative terms of

Mr. Shorey, expressing the regret of all at Mr. Shorey's departure and their best wishes for him and his family in the future.

**Belleville.**—Christ Church.—On Thursday evening, February 27th, a supper was given in the Academy by the members of the congregation. After supper was over the chief feature of the evening was the burning of the mortgage. Mr. Richard Groatorex, one of the oldest members of the congregation, burnt the mortgage, after which all rose to their feet and sang the Doxology. Mr. Groatorex then gave a short history of the church. This was followed by a short musical programme, both vocal and instrumental. The singing of the National Anthem brought a very pleasant evening to a close. Great credit is due to the Rev. R. C. Blagrave, the present rector, for his efforts to clear away the debt, which has for so long a time hung over the church, and which is now happily a thing of the past.

**Bellevue.**—The Rev. A. S. Dickinson has been prevailed upon by his parishioners to withdraw his acceptance of the parish of Camden, Yarker, and Newburg, and remain in Rawdon parish.

#### OTTAWA.

**Charles Hamilton, D.D., Bishop, Ottawa, Ont.**

**Ottawa.**—The Executive Committee of the Synod of Ottawa has decided that the thank-offering of this diocese shall be given to the work of the Church in the Diocese of Algoma and in that part of the Province of Ontario lying immediately west and north of the Diocese of Algoma.

The Lenten season is once more with us, and in most of the city churches special services are arranged either daily or frequently through the week. Several of the clergy are in addition preaching special series of sermons on Sunday.

**St. John's.**—At this church there is morning prayer at 11 a.m. on Wednesdays and Fridays, and evening prayer and addresses at 5 p.m. daily, except on Fridays. Interesting services for Good Friday and Easter Monday have also been arranged, and there is an announcement of speakers and subjects as follows for Friday-evening services during March and April:—March 6th, the Rev. E. H. Capp, "The Ideal Churchman"; March 13th, the Rev. Canon Kittson, "The Churchman's Attitude to the World"; March 20th, the Rev. W. A. Read, "The Churchman's Attitude to the State"; March 27th, the Rev. C. B. Clarke, "The Churchman's Attitude toward Dissent"; April 8th, the Rev. W. Loucks, "The Churchman's Attitude toward the Parish"; April 10th, the Rev. J. F. Gorman, "The Churchman's Attitude toward Brother Churchmen"; April 17th, the rector. Preparation for Easter Communion.

**St. George's.**—The rector, the Rev. J. M. Snowdon, announces a special course of Sunday evening sermons during Lent upon "The Christian Life," the first, on Sunday evening last, being "The Christian at Home." The fourth of a series of lectures on "Missionary Work in China" was given in St. George's parish hall last week by Canon Tucker. The speaker took as his subject the preparation of the missionary and the methods of fitting himself with a knowledge of the people and country. He described the different sections over which the Anglican Church of England, Canada and United States had charge, and of the work being done by each.

The Rev. Canon Pollard presided at a meeting of the members of the Ottawa Clerical Guild at St. John's Hall last week. It was decided to hold the annual services of the Missionary Society of the Canadian Church on April 26th, when there will be Bishops and other distinguished clergy here to speak, and a public missionary meeting at St. George's Hall on the evening of the 27th of that month.

**Janeville.**—St. Margaret's.—A most enjoyable time was spent on Monday evening, last week, at the "social evening" given by the ladies of the Parochial Guild at the residence of Mr. and Mrs. E. T. Coldry. During the evening there was a programme of vocal and instrumental music, games, etc., after which refreshments were served. On Tuesday evening, the 3rd, the Young People's Ward of the Guild held their weekly snowshoe tramp. The young people turned out in large numbers. The object of these weekly entertainments is to raise funds for a parish hall, which it is hoped will be erected in the near future, and for which purpose there is already a sum in the bank. As soon as a

sufficient amount is secured work on the erection of the hall will be begun.

**Hintonburg.**—St. Matthias'.—Under the auspices of the A.Y.P.A. of this church a very successful supper and entertainment was held last week. The former village hall was utilized, and at supper time tables were arranged tastefully along one side of the hall, the remainder being used as a "drawing-room." Luncheon, or supper, consisted mostly of pancakes and maple syrup, and that this was a delicacy much sought after one need only have been there but a short time to see. A very pleasant evening was spent by all present.

#### TORONTO.

**Arthur Sweatman, D.D., Bishop and Primate.  
William Day Reeve, D.D., Assistant Bishop,  
Toronto.**

**St. Alban's Cathedral.**—Mr. T. E. Moberly, wishes us to state that in the list of offertories at the confirmation services received for the Cathedral in 1897, the Church of St. Mary Magdalene should have been St. Mary the Virgin.

Mr. Broome P. Smith has been lately appointed travelling agent for the Upper Canada Bible Society. A letter from His Grace, the Archbishop, to the clergy of the Diocese of Toronto, commends Mr. Smith most cordially to their kind offices. His Grace says that "Mr. Smith brings with him two commissions given him by the Bishops of Equatorial Africa and Sierra Leone, authorizing him to preach in any church in their Dioceses when invited by the incumbent so to do. He also has the highest testimonials as to the value of his work from the British and Foreign Bible Society of London, England." We hope our readers will heartily second the Archbishop's commendation and do anything that lies in their power to help on the good work in which Mr. Smith is engaged. We understand that Mr. Smith has done a considerable amount of travelling both in the hinterland and on the coast from the Gambia River North to Angola Portuguese Territory South and also in the Congo Free State, and has a most interesting story to relate.

The Rev. C. E. and Mrs. Ryerson have returned on furlough to this city from Japan, and they are at present staying with Mrs. Ryerson's parents, Dr. and Mrs. Nevitt, at No. 46 Bloor Street West.

The Rev. R. Seaborn, Chaplain of the Central Prison, is very grateful to some one at Prescott, Ont., who was so good as to respond to his request for magazines for the use of the prisoners. There is nothing so popular among the 400 men, or more, as a magazine. You can't send too many.

**St. Paul's.**—The Laymen's Missionary Movement, particularly the Anglican branch of it, has received quite an impetus from St. Paul's Church, where, on last Sunday morning some \$250 more was placed upon the plates to supplement the collection of the week's previous, when more than \$1,000 was given for the North-West and foreign parts of the M.S.C.C. work. More than \$700 of that was in cash, and the balance in perfectly good subscriptions, such as always come in during the year. This church is aiming at \$15,000 for missions this year, and has already, as the result of general work, passed the \$13,000 mark. Last year's offerings came to \$5,000. "It just shows," said Canon Cody, "what can be done, when everyone does a little, and our experience may be an encouragement to others." During this present season of Lent the Rev. Canon Cody, the rector of the parish, is preaching two special courses of sermons in the morning and in the evening respectively. Those in the morning deal with various aspects of Christ's Life and Work, and those in the evening treat of certain companions of St. Paul.

**Elmvale.**—Sunday and Monday, February 16th and 17th, were red letter days in the history of the Church in the parish of Elmvale. It was the occasion of the third anniversary of the new Wycliffe Church. Despite the fact that the country roads were filled with drifts of snow, even over the fence tops, the church was comfortably filled at the morning and afternoon services, and was packed to the utmost capacity on Sunday and Monday evenings. The Rev. T. W. Powell, M.A., rector of Eglington, was the special preacher for the day, and delivered three of the most eloquent, instructive, and soul-stirring sermons ever heard in Elmvale. Each discourse, the morning chiefly to Church people, the afternoon to children, and the evening to a mixed congregation; all were brimful of good, solid,

and definite teaching. Their influence for good on the whole community will be far reaching indeed. Dr. Doward, organist of St. Stephen's Church, Toronto, conducted the musical part of the services, and was supported by one of his pupils, Master Aleck Elder, boy soloist of St. Stephen's Church choir, and also by the excellent choir of Wycliffe Church.

On Monday evening the opening of a new two-manual and pedal organ took place, manufactured by the Estey Organ Company, and installed by Messrs. Gourlay, Winter & Leeming, Toronto. The members of the church are delighted with the new organ, which gives the greatest satisfaction. The opening service consisted of a shortened form of Evening Prayer, followed by an organ recital by Dr. Doward, and a number of well rendered selections by Miss Lilius Thompson, of Haverger Hall, and Master Aleck Elder, of St. Stephen's Church choir, and the Misses Sneath and Henry, of Elmvale. Much praise is due to Dr. Doward and Aleck Elder, his boy soloist, for the success of the anniversary. It seldom falls to our lot to enjoy such a musical treat as that given by them on Monday evening. One of the happy features of the anniversary was the splendid way in which all the parishioners worked together in order to make it a success. The offerings on Sunday, which were in aid of the Building Fund, amounted to \$140. On Monday evening the offering was for the Organ Fund, and amounted to \$70. The Rev. S. A. Lawrence, the rector, asked for \$200 at the four services, and feels gratified that his request was realized, the total offering amounting to \$210.

**Peterborough.**—St. John's.—On Sunday evening, March 1st, the assistant Bishop of Toronto held an ordination service for deacons in the church, when he laid his hands on Messrs. C. E. Wilkinson, of Apsley, and H. H. Battersby, of Young's Point. The Rev. A. E. Langfelt, who took part in the service, examined both the candidates and presented them for ordination to the Bishop. Bishop Reeve preached the ordination sermon, choosing for his text 1 Timothy iv., 13. The Rev. C. E. Wilkinson read the Gospel. This is the first ordination service which has taken place in Peterborough since February 1891, when the Rev. W. M. Loucks, the present rector of St. Matthew's, Ottawa, was ordained to the Diaconate. There was a large congregation present at the service.

**Cartwright.**—One year has passed since the present rector, the Rev. J. H. Kidd, took charge of this parish. It has been a year of marked advancement in all branches of Church work. The congregation has manifested its interest by taking hold of the work of improvement of Church property with a zeal and determination which insures success. Special attention has been given to the rectory and rectory grounds, general repairing of building, fencing of property and the erecting of a new and up-to-date stable. Much praise is due the Ladies' Aid for their financial assistance and to the wardens and others who gave so much of their time to the work.

**Norwood.**—Christ Church.—A most successful Mission has just been concluded in this parish. It was conducted by the Rev. J. Bennett Anderson, rector of Brooklyn, who has obtained a world-wide reputation as an evangelist of considerable power. Increasing congregations night after night witnessed to his earnest and impassioned eloquence, and a number of candidates for confirmation has been the immediate result of his labours. He seldom preached for less than an hour any night, and those who listened were willing to remain even longer if need be. The Mission concluded with a celebration of the Holy Communion on Saturday morning at half-past six, at which early hour there were twelve communicants. A special feature of the Mission was a men's service on Sunday afternoon, at which there were over fifty present. Altogether the effect has been to deepen the spiritual life and earnestness of the congregation, which we believe will be the beginning of a new era in the history of the Church here.

#### NIAGARA

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

**Hamilton.**—The Rev. J. Francis desires to thank his many clerical and other friends for their kind messages of sympathy for himself and family in their recent bereavement, not the least appreciated among them being a very

(Continued on page 181.)



## Missionary Department.

### EDITORIAL NOTES.

The failure of the Canadian Church to raise the apportionment fixed by the Board of Management must surely place our Western Bishops in a very uncomfortable and embarrassing position. If payments were made in advance the embarrassment would be less exasperating, but yet by no means obliterated. As it stands the Bishops of the West are anxious to occupy every available position in a country rapidly filling up with settlers. They have the hope held out to them that certain definite sums will be granted to them during the year, with this prospect in view they presumably enter upon their plans. But disappointment comes at the end of the year. The Board in sending the last cheque has to apologize that a substantial proportion of the grant originally fixed is not available. The Board protests that it can only give what it has received, and the amount anticipated as likely to be available has not reached the treasurer. Each Bishop is, therefore, "docked" his proportion of the deficit. If the Bishop in the meantime has acted on the assumption that what was "granted" by the Board would ultimately be forthcoming what is he to do? Is he in a position to say to his creditors, "I, too, can only pay out what I receive, and inasmuch as my receipts are five hundred or a thousand dollars less than I had reasonably anticipated I shall have to forego the pleasure of paying you." If that be the position it may be uncomfortable, but it is not impossible. If, however, a Western Bishop has to pay his diocesan bills in full then the Church has a right to rise and implement its promises or virtual promises.

We seem to be drifting into a jaunty way of balancing our general missionary accounts by the simple process of wiping things off the slate at the end of the year. If a parish or a diocese fails to reach the sum expected of it, well what of it, that is one of the fortunes of war. If the General Missionary Society fails to raise the amount upon which the year's missionary operations are based then it simply hands over so much less to the missionaries. In any case a balance is struck and every year we start out afresh, owing no man anything and looking the whole world in the face. We are not even under the necessity which pressed upon the distinguished Mr. Micawber of presenting an I.O.U. as payment in full. Now what we want to impress upon Churchmen generally and upon delinquent parishes and delinquent dioceses is that a great strong effort ought to be made this year of grace 1908, and each subsequent year, to meet the demands made upon us and the amount pledged, or conditionally pledged in our name by our representatives. Our present method is morally bad for ourselves and it is damaging to the progress and spirit of our missionary workers.

We have assumed that our Western Bishops have accepted the grants made by the Board as the measure of their missionary undertakings for the year. That most likely was the case for one or perhaps two seasons, but it is more than likely they are wiser now. The Board estimates the amount it will be able to pay for the year 1908, and then, we fancy, the Bishop begins to estimate how much of that estimated grant the Board will be able to pay in actual coin of the realm. It is altogether likely that it is according to this "estimate of an estimate" that the missionary work is planned. It would be folly to do otherwise. Take for example the "grants" and actual payments for the year 1907 as officially issued by the Board:

Diocese.	Estd. Grant.	Amt. Paid.
Algoma . . . . .	\$6,900 00	\$5,727 00
Athabasca . . . . .	2,400 00	1,992 00
Caledonia . . . . .	2,900 00	2,407 00
Calgary . . . . .	8,400 00	6,972 00

Columbia . . . . .	2,350 00	1,950 50
Keewatin . . . . .	3,900 00	3,237 00
Kootenay . . . . .	3,400 00	2,822 00
Mackenzie River . . . . .	2,950 00	2,448 50
Moosonee . . . . .	3,000 00	2,490 00
New Westminster . . . . .	2,700 00	2,241 00
Qu'Appelle . . . . .	7,500 00	6,225 00
Rupert's Land . . . . .	7,000 00	5,810 00
Saskatchewan . . . . .	9,000 00	7,470 00
Yukon . . . . .	4,500 00	3,735 00
	\$66,900 00	\$55,527 00

If the Bishops laid out their work on the estimated grants as given above then there must have been liabilities to the extent of upwards of \$11,000 at the end of the year with nothing to meet them. Let us by all means get out of the rarified air of estimates, and transform these estimates into realities. If the Bishops of the West and the Board of Management would only keep us definitely informed of their operations and plans it would be more easy to stir up enthusiasm in our Church people. In any case let us all do our best for the year 1908, which is still young.

We listened not long ago to an address by Miss Strickland, a Canadian missionary in the Punjab, India, with the greatest possible pleasure; and we are in hopes that we may be able to present to our readers an article from her pen next month. Miss Strickland is one of the zenana missionaries in that great Eastern Empire, where caste and custom have been stereotyped for centuries, and where change can only be wrought through infinite patience. The position of women, particularly those of high caste, is pitiable in the extreme, and yet Miss Strickland informs us that the women themselves are the greatest obstacle to reforms which would raise their status. They are extremely conservative and their outlook upon life is so narrow and circumscribed that the day of emancipation seems very distant indeed. Miss Strickland tells us, however, that there is a great educational awakening among the men of India, and every year finds an increasing contingent of young men setting out for England and Europe to pursue their studies in the Western universities. Progress of Christianity is, of course, slow, but hopeful, we are told, and if some great intellectual upheaval is likely to come, as it has come to Japan, and is coming to China, then the Church of Christ should be strongly represented in these formative times. India is a portion of the British Empire, and has special claims upon British Christianity. The responsibility for carrying the Gospel to Japan and China rests upon the Christian world, but the responsibility for India lies at the door of Britain and Britishers.

### THE CHURCH IN JAPAN.

Rev. J. Cooper Robinson.

By way of introduction to a letter dealing with the work with which I was connected and had the privilege of taking part in during the year 1907, I might state that I returned to Japan from Canada in the autumn of 1906, after an absence of over four years, and reached my appointment at Hiroshima on October 11th. I had never been in this part of the country before but, of course, had heard of the great material progress which had taken place both at Hiroshima and Kure since the Chino-Japanese war of 1894-5. I also knew that Hiroshima had been occupied as a C.M.S. station for some twelve or thirteen years and that, while some encouragement had been met with, it was generally regarded as a difficult place. I was also forewarned that there had been trouble amongst the Japanese Christians and workers during the year and a half that had elapsed since Mr. Williams, left and was advised to "go slow" in dealing with the situation. Miss Sander arrived a few days after I did, and we soon found that there was very little work going on, and evidence was not lacking that the reports we had heard of dissensions were only too true. Gradually things came to light that it was evidently desired by the Japanese to keep from the foreigners, and before long—although though there was no necessity that they should

do so—both the Bible-women resigned. The lay-pastor also took a six-week's holiday, and we were thus brought into close touch with the people themselves and found many willing to be taught. In fact, after an absence of over four years from Japan, I was rejoiced to find a greater desire to hear the Gospel, and when it is preached simply, to receive it, than I had ever known before. I thought that perhaps this improvement in the attitude of the people, especially the younger of them, might be owing to the general character of the place, which in some respects is more progressive than my former station of Nagoya; but from what I have heard from missionaries in different parts of the Empire it seems that there has been a change in that respect almost everywhere, and that the spirit of controversy is not so strong as it used to be. It must be stated, however, that notwithstanding this readiness to hear and profess decision to accept the Gospel message, there has been a singular lack of "following on to know the Lord," so that, while I have never before known such a number of professions of conversion, there have only been a few baptisms, and many of those who seemed so hopeful at first were soon lost sight of altogether. It is much like a state of things I used to hear of as existing in Tokyo and some other places years ago, where not more than one in ten of those who professed decision at meetings, and in some cases were reported as converts, went on and received baptism within a year or so. This is very disappointing but, thank God, some do stick and He knows what becomes of the rest. The station of Hiroshima, to which I was appointed, includes the cities of Hiroshima and Kure and the country surrounding. They are twenty miles apart by train and much less by boat. There was a catechist in each of them, and an English lady and two Bible-women at Hiroshima, while to ladies expected to return from furlough shortly were to take up work at Kure. Many changes, have, however, taken place. In the first place, when the ladies arrived from England in February, one of them was met at Osaka by a very pressing invitation to return to work in that centre, where she was so well known, and for health reasons it seemed best for her to do so. It was then decided that the other lady should live in Hiroshima and spend part of her time every week at Kure. This was done till September, when it was found possible to send another lady, and the two, Miss Worthington and Miss Thorp, took up their residence at that veritable hive of industry, the great naval station of Kure. In February we also had the pleasure of welcoming the Rev. L. Parkinson Hill from Ireland, who was appointed to reside at Hiroshima to study the language. It has been decided, however, that he is not to remain here but to proceed to Tokushima after taking his first examination in February next. Meanwhile, owing to the scarcity of men and the fact that Hiroshima is the nearest neighbour to them, the vacant stations of Hamada and Fukuyama were added to my charge, so that for some months past my district has consisted of one whole prefecture and half of another, with a total population of over 1,800,000 souls. Two Japanese catechists were added to the staff during the summer, and each of the ladies brought a Bible-woman to Kure, while just before Christmas two ladies returned from furlough and were located at Hamada. Taking the places above mentioned in the order in which they have come under my care we deal with:—

**I. Hiroshima.**—This is the capital of the prefecture of Hiroshima, which includes the two old divisions of the country, called Kuni, named Aki and Bingo. The population of the prefecture, which has an area of 3,192 square miles, is about 1,500,000, of Aki alone over 920,000 and of Hiroshima city about 180,000. This city is built on the delta of the river Ota, which empties into the inland sea by five mouths, all of which pass through some part of the city. The old town of Hiroshima is situated west of the main stream called Hon Kawa, and until a few months ago was entirely without Christian evangelistic work of any kind. It contains about 80,000 souls, and the great majority of the temples. This accounts largely for the difficulty Christianity found in gaining entrance, the priests encouraging the people not to rent houses to us either for residential or evangelistic purposes. In May the Methodists got a house for kindergarten, and in July, when Mr. Yoshimoto came to us, God gave us a house for him to live in and to use as a preaching place. There are now two meetings for adults and two for children held there every week, and the attendance and attention are encouraging. Contrary to the expectation of many, no efforts have been made by the Buddhists to disturb our meetings, and a number of inquirers have been dealt with. At the older preaching

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place in the eastern part of the city, and which had to be changed in February owing to the bankruptcy of the owner of the house, the congregation that has been gathered together during the past dozen years or more meet for worship. The entire membership is about ninety, but the attendance at the Sunday morning services, which are by far the largest gatherings of our people except on some special occasions, is not more than half that number. This, however, is not bad, and the attendance at the Holy Communion is proportionately very good. The lack of interest in evangelistic work, shown by non-attendance at the evening services which are followed by preaching for unbelievers, is the most discouraging thing in connection with this congregation. During the year 4 men, 10 women, and 6 children were baptized, and 12 received the rite of confirmation, but owing to removals, etc., the membership of the congregation did not increase perceptibly. Our staff now consists of the following, in addition to the superintending missionary: Rev. L. Parkinson Hill, Miss Sander, Mr. N. Murata, lay-pastor of the congregation, Mr. Y. Yoshimoto, who came in July, Mr. K. Yokota, who came in October, Miss Murata, Miss Sander's personal assistant, and Mrs. Tsuruhara, a probationary Bible-woman who was accepted in October. It will be seen that several of our workers have had little more than time to settle down to work, and that with the changes that have taken place we could scarcely expect rapid progress. At the older preaching place, Takeya Cho, there is a good Sunday School and two evangelistic meetings a week have been held most of the time, but as above stated the Christians with a few exceptions have not shown much interest in the work, and when the missionaries, who help greatly with the singing and no doubt attract people in other ways, have not been able to attend, the meetings have often not amounted to much. Now, with Mr. Yokota in residence, we are hoping for improvement. In February

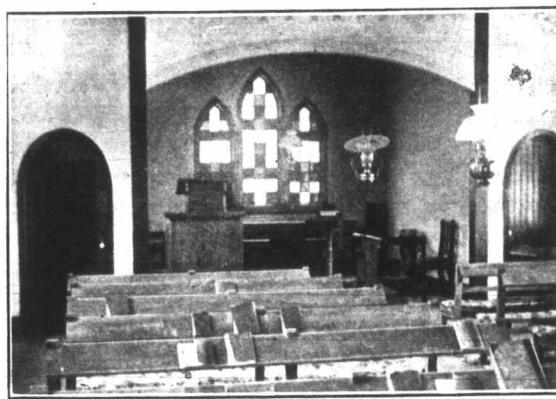


Mr. Robinson in his garden with Judge and Mrs. Maruta, who were baptized in May, 1907.

we had a week's special mission conducted by Mr. Haget Wilkes, of Kobe, and a Japanese member of his band. The attendance was good and there were about a dozen professed conversions, but as yet none of those thus reached have been baptized. This is disappointing, but still we are sure that good was done. One of the most hopeful kinds of work being carried on is that of the Sunday Schools and children's meetings. We now have those at four places in the city, and one at Ujina, three miles away. The total average attendance is about 150, and most of the children are regular in their attendance and appear to be deeply interested. At Ujina, in addition to the Sunday School, which is carried on by a Christian student of the Normal College, a class for inquirers has been held weekly, in the house of a Christian family belonging to the Church. Four have been admitted to the catechumenate and at least one other seems deeply interested, and it is hoped that these will be ready for baptism before long. It has been arranged to hold a Sunday afternoon service here this year instead of the week-evening class. Work has been carried on pretty regularly at the Military Hospital, where we are gladly received, and seldom fail to have a congregation of from 50 to 80 men. Something has also been done in two other hospitals, and two women who first heard the Gospel there have been baptized. One of these is a nurse and the other the wife of a patient. Thus a good deal of seed has been sown, and with some apparent result, so that we are not without cause for thanksgiving.

**II. Kure.**—The house we had here until April was in a very unsuitable place for public preaching and little could be done in that way, but since securing our present excellently situated place, that has been the most prominent feature of our work. Three nights a week have been regularly spent in this way, and besides we have had two special missions extending over a full

week each. The first of these was in May, shortly after opening the new preaching house, and the other at the beginning of October. On both occasions the power of the Holy Spirit was clearly manifest, and many inquirers professed decision to accept Christ as Saviour and follow Him as Lord. There is now a class of about a dozen catechumens preparing for baptism.



Interior of Church at Hamada.

There were only four persons baptized here during the year, three young men and one an infant daughter of one of the Church members. Two of the young men are exceptionally interesting cases. The first of them is a marine on the battleship "Mishima," formerly the Russian "Oriel." This man heard the Gospel for the first time early in the year from Miss Worthington and Mr. Uchida in the Naval Hospital, and on recovery came at once to the mission house, where he soon professed conversion and set to work to bring others in. He was baptized in June and has been most earnest and useful. When visiting the Admiralty one day on business I got into conversation with one of the clerks, and on leaving gave him a little Christian book with an invitation to come to our meetings. He came that very evening as I was preaching in an open space in front of the mission house and remained behind to speak to me. The week following he professed conversion during some special meetings, and his conduct since has given evidence that he really then entered into life. Like the other young man he set to work at once to bring others in, and has been most useful in many ways. He was baptized at the end of November and left almost immediately to enter the army as a conscript in the garrison near his native place. He will now for three years be near his parents and eight brothers and sisters whom he seems most anxious to lead to Christ. He is a man of good education and attractive manners; just such a one as seems likely to be successful in evangelistic work. May we not pray that he may be led to devote his life to it?

**III. Hamada.**—This station was placed under my care in May on the removal of the Rev. M. Makioka to Nagoya, but on account of its distance and difficulty of access—76 miles away over the mountains on the opposite coast of the island great pressure of work nearer at hand and various hindrances that cropped up, I was only able to visit it twice during the remainder of the year. I found the little congregation of about forty members a good deal discouraged by being left with only one catechist and the removal of several of their most prominent members to other places. They are gradually, however, regaining courage, and now that Misses Fugill and Pasley are there



Mr. Robinson in his garden in February, 1907. The picture was taken from his study.

with them I feel sure the work will go on again. This is a very isolated station, Hiroshima being the nearest place where missionaries live, but the outlook seems encouraging and, as there is no other mission at work for about 100 miles along the coast and nothing being done between Hamada and Hiroshima, it would seem important that the staff there should be increased by the

addition of a clergyman and a catechist or two as soon as possible. Two adults and one child have been baptized here during the year, and there are a few hopeful catechumens.

**IV. Fukuyama.**—I have only been in charge of this station since the end of September and have very little to report. Two things of importance must, however, be referred to, viz., the withdrawal of C.M.S. ladies and the appointment of a catechist as lay-pastor of the congregation. The latter event should indicate progress, but whether it does or not cannot yet be definitely stated. The great difficulty here for years has been division and strife in the congregation, and the appointment of the lay-pastor has been brought about by the work of one of the parties in the Church rather than by the co-operation of all, leaving many dissatisfied ones who, it is feared, will not support the pastor financially or otherwise. While Fukuyama has been occupied as a C.M.S. station for the past twenty years, its size and importance, except as a centre from which to reach other places, scarcely warrant the continuance of this in view of the needs of other places, and since the dissensions above mentioned have undoubtedly been a great hindrance for some years past it seems clear that the present plan of leaving it in the hands of a catechist as lay-pastor with a monthly visit from the superintending missionary is a wise one. The present membership of the congregation is 67, of whom 31 have communicated within the year. Of these communicants only eight were men, the predominance of middle-aged women being a characteristic of the congregation. There is a fairly good Sunday School, and five adults and one child were baptized during the year. Some years ago there was encouraging work going on at the prosperous towns of Fuchu and Tomotsu, 15 and 10 miles from Fukuyama respectively. At the former place there are only 3 or 4 Christians, but at the latter, or rather at the potteries at Saruyama, not



Planting rice on the road from Hiroshima to Hamada.

far from Tomotsu, there are nearly a dozen church members who hold together and carry on services amongst themselves. Both these places are visited by the missionary for the administration of the Holy Communion, the intention being to go to Fuchu once and to Tomotsu twice a quarter. It is a cause for thankfulness that, notwithstanding the financial crisis through which the C.M.S. has been passing, and the call to retrench that has gone abroad, the work of Hiroshima station has been undergoing considerable expansion. The outlook here, including Kure, and I think also at Hamada, may be considered hopeful, and I trust that what has been written will evoke thanksgiving and lead to more continuous and earnest prayer on our behalf.

#### MESOPOTAMIA.

That blessed word bids fair to leave the regions of poetry and sentiment to those of every-day life. Dr. A. Hume Griffith, who with his wife has been conducting a medical mission among the people of Mesopotamia, while telling of Mosul, which has been the headquarters for three years, said: "This ancient city will become of high importance, being on the direct Bagdad Railway route, and is already the scene of considerable political activity. A German Consul has been in Mosul for two years, and an English Vice-Consul has lately been appointed. There is considerable German activity at Asshur (Shirgat), to the south of Mosul, where a large staff of scientists is engaged in excavation. They have cleared the main streets and exposed the King's Palace, which I visited." He added that steps were being taken to make the Tigris navigable up to Mosul, so that steamers which now went only to Bagdad would be able to navigate the river for three hundred miles further north, thus ensuring a through river route from the Persian Gulf via Basrah. Turkish engineers had been sent to report on the scheme of deepening the waterway between Mosul and Bagdad.

**COLUMBIA COAST MISSION ANNUAL REPORT.**

**By Rev. John Antle.**

My Lord and Gentlemen of the Committee.—As last year was a year of trial, so this year has been a year of expansion. The new hos-

pital was opened at Van Anda on June 4th by the Bishop of Columbia, and has since been well conducted by a very competent staff, consisting of John H. MacDermot, M.D., C.M., of McGill; Miss Beatty, head nurse, and Miss E. Franklin, assistant. A number of very serious cases have been treated there, and, I am glad to say, successfully. The Marble Bay Mine, owned by the Tacoma Steel Company, who provided the building, is still working, and its men contribute monthly to its support. Other mines are opening up in spite of the dull times, and I look forward to a period of great usefulness for this hospital. It is very well equipped, and its position is convenient, not only for the mines of Van Anda, but also for the logging camps of the surrounding district, which is shown by the fact that fully two-thirds of the in-patients since its start have been loggers. By adding another building at Rock Bay the Hastings Mill Company have doubled the capacity of Queen's Hospital; but I regret to say that the Victorian Order of Nurses, who four months ago requested that the agreement be altered in order that they might have the privilege of supplying the furniture of this hospital, have so far not carried out their intention, and consequently the new building is unfurnished, and their own nurses have expressed themselves as very dissatisfied at the present condition of things at the hospital. And now

have a hospital there, and their intention to do their utmost to support it. A small committee was appointed to draw up a formal request to the Columbia Coast Mission, and to solicit contributions towards the building. An excellent site, consisting of an acre of land overlooking the Bay, and only one hundred yards from a beautiful beach, was offered, and \$380 were subscribed there and then. The Indian Department of the Dominion Government has been approached, and the Indian Agent is confident that they will grant \$2,000 towards the building, not less than \$700 towards the doctor's stipend, and the usual per capita grants for Indian patients on condition that there is a separate ward for Indians. I have applied to the General Board of the Woman's Auxiliary for help in the matter, and am encouraged to believe that they will grant \$2,000 towards the building and will help liberally in the furnishing and equipment. The building, I believe, can be erected and furnished for \$5,000. I think the proposition a good one, and recommend it to the committee. The position is a

patients, 699; total, 860; number of operations, 188; number of hospital days, 2,583; prescriptions dispensed, 758; dressings, 787. Columbia Hospital, Van Anda (six months)—Medical cases, 4; surgical, 12; infectious, 2; obstetric, 5; total in-patients, 23; total out-patients, 442; total, 465; number operations, 11; number hospital days, 498; number prescriptions, 141;

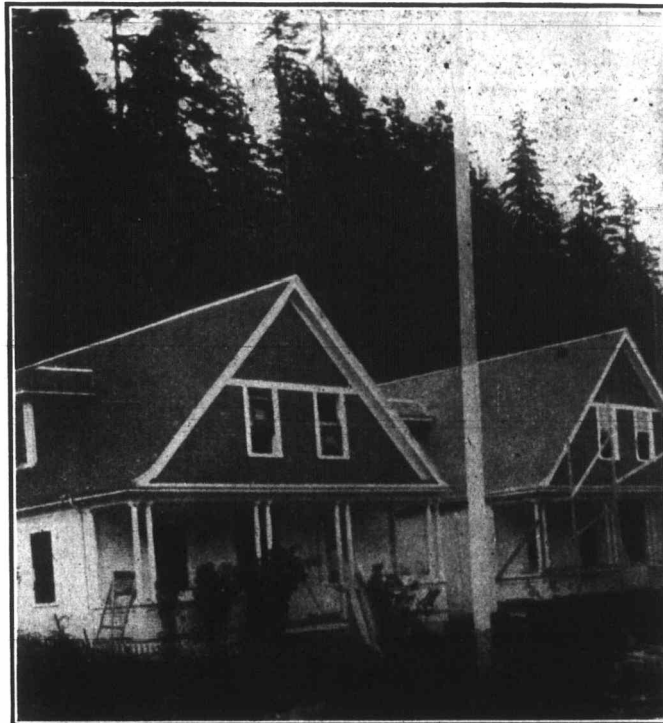


**The Columbia.**



**Alert Bay.**

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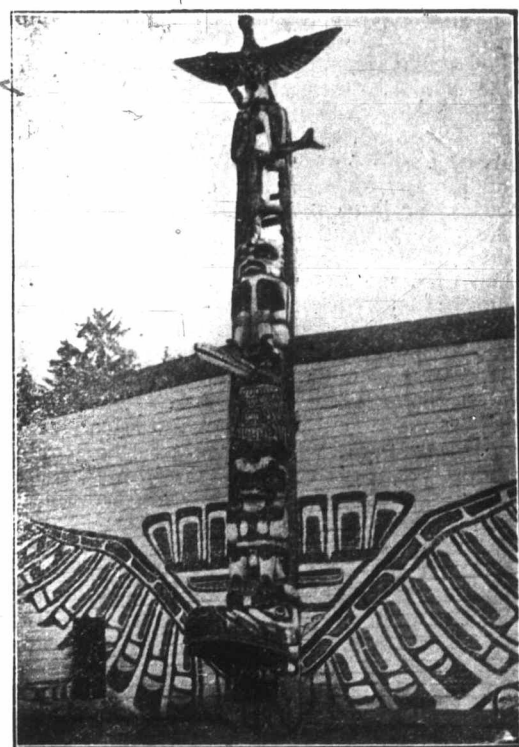
**Rock Bay.**

number dressings, 105; total cases, Rock Bay, 860; total cases, Van Anda (six months), 465; Mission ship "Columbia," 500; grand total, 1,825. During October and November I visited Eastern Canada as a delegate to the Board of Missions. I am glad to state that the Board granted \$1,000 to aid the Church work of the C.C.M. I also visited Montreal, Quebec, Kingston, Hamilton, and London, delivering, in all, about twenty-five addresses. I found Church people in the East extremely interested in the Mission, and if it had not been for the depression in trade which came on at that time I do not doubt but what I would have raised the \$15,000 necessary for the new boat. However, I left a committee in Montreal, who will keep the subject before the people until better times come. The interest aroused upon my visit will, I have no doubt, prove a valuable asset in this time of stress. I regret to say that I have not been able to give more attention to Church work—rather less—owing to the increase of the duties and responsibilities laid upon me by the phenomenal growth of the Mission. But with the aid of the M.S.C.C. it ought to be possible to obtain an assistant who would give his undivided attention to this work. Many families have settled on the Coast, and the way has been prepared for a great and im-



**Rock Bay Hospital Staff.**

good one, being a centre for Indians, and rapidly becoming a centre of the logging industry. I shall not consider our equipment complete until this third hospital is established and we have a larger and faster boat making regular trips up and down the coast. We have never been able to make the "Columbia's" visitations regular, chiefly owing to her want of power; and now the work has outgrown her altogether. With the new hospital and a faster boat we should be in a position to do the work as it ought to be done, and only this will win the entire confidence of the people on the coast and draw the necessary support. We have had as surgeons on the "Columbia" since Dr. Huntington's promotion to the Rock Bay Hospital Dr. Beech, Dr. Auld, and Dr. Marr, who now holds the position. While it will never be possible to hold a doctor much more than six months on the boat, as the work is largely first aid, it makes an excellent preparation for work in the hospitals, and provides a test by which we are able to find out the stuff a man is made of before giving him a more important appointment. I regret the departure of Miss Franklin and Miss Norcross, nurses of the Victorian Order, from Queen's Hospital. They both did splendid work, and their departure is regretted by all who came in contact with them. The following is a summary of the medical and surgical work done by the hospitals and the ship for the year 1907: Queen's Hospital, Rock Bay—Medical cases, 52; surgical, 102; infectious diseases, 6; obstetric, 1; total in-patients, 161; total out-



**Indian Totem Pole, Alert Bay.**

portant development of the work in that direction. In conclusion, I rejoice to know that the C.C.M. Committee has been enlarged and

from Alert Bay comes an earnest request that the Mission extend its operations as far as that place. Up to the present we have only visited Alert Bay in the "Columbia," and not very regularly. On my last visit a meeting was called of the white residents and the matter discussed. There is no doubt about their earnest desire to

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incorporated, and trust that now it will, as a whole, realize the importance of the work it has in hand, and the necessity for strenuous effort to perfect that which it has only begun. In thanking all who gave their aid to the work, I must lay special emphasis on the great service rendered by Mr. Durrant in his capacity as treasurer of the Mission. I am thankful, too, that the Mission has been fortunate enough to have a splendid staff of doctors and nurses, without whose active co-operation it would be impossible to successfully carry on the work.

#### HAY RIVER MISSION.

Rev. Alf. J. Vale.

The writer in meeting the friends of the mission, many of them for the first time, and that through the medium of an annual letter, desires to express his heartfelt thanks to one and all for the very kind gifts they through the good hand of our God have been able to bestow upon us, who represent them out here. And he prays that God may abundantly bless and reward them in their own souls by giving unto them an ever increasing measure of His Holy Spirit and enabling them to realize "it is more blessed to give than to receive." The writer in endeavouring to give an account of the use to which the gifts have been put, feels bound to say no words at his command can adequately express his admiration for what has been done in the past through the untiring zeal and energy of Rev. T. J. Marsh. To fully appreciate his worth and work one must visit the scene of his labours and see the conditions under which they were accomplished. As you read this report of the present conditions of the mission buildings, you are requested to re-

turned; in 1907 there are six, three went out and one came in, thus you will see that five have gone out and only one besides the writer has come in. Of these remaining six four are due to leave in Spring of 1908. Two of whom must leave on physical grounds, and the others' term expires. The staff of 1905-6 may seem a large one but we require each one. For we must gather up 200 cords of wood (spruce), this must be cut, hauled, sawed, and split true, the larger boys can, and do help, but if they are to go to school, for which purpose they are sent here, they cannot go to the woods. Two men are constantly needed, winter and summer, to visit our nets for fish. This leaves us but one man to do all the repairing, trading with Indians for hire, engineering steamboat, ploughing, planting all our produce such as potatoes and vegetables, etc. Sewing hay for our cattle, and hauling it home, caring for the cattle and many other duties. At present your clergyman must teach school part of the day, look after the boys during their play and work hours, try to learn the language and shepherd his flock, some of whom are 80 miles distant. The natives come to our room, fitted up for them, and need some one to converse with them. This, our most fruitful opportunity to reach them spiritually, must be brushed aside as so many other duties demand attention and must be performed. Mrs. Johnson has her three little children to look after, but in addition to this she finds time to cook and prepare the food for the staff. Miss Wilgress, an honorary worker, teaches school part of the day for me, is acting matron of the school, cares for the clothing of our 26 children and dispenses medicine. Miss Orr, is our housekeeper, and has the oversight of cooking for school and all the housework. When I tell you we have one bag of potatoes and 100 fish daily you may form a slight idea of her work.

the 22nd July, and the writer joined the staff 8th of September. During the interval the services were conducted by Mr. C. F. Johnson, a layman left in charge until the clergyman arrived.

**Our present Needs.**—(1) One mechanic to care for and run our steamer and do all manner of repairing; (2) two industrial men who will do any odd work required of them; (3) three lady-workers, so we may have one who may do the work of a Bible-woman, and the other two will help in the general work. We also sadly need a yoke of oxen, or at least one strong, large ox, as ours are small and not fit for work.

**The Outlook.**—With a sufficient staff to properly care for the work our future seems bright in spite of its difficulties, and is full of encouragement and possibilities. This work appeals to all on the broad foundation of Christ's command, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," and we dare not lightly ignore its obligations and responsibilities. I am informed we can have all the children we can look after from Peel River. The number we can receive must be settled by the number of workers sent to help us. If, therefore, our work is to continue and increase it is imperative that our friends rally round as they have never done before. I now once more thank you one and all for your very generous aid and sympathy of the past. And my hope and prayer is that each and all will not only continue the kind help, but permit no opportunity to pass during the present year of enlisting the practical aid and sympathy of others in this work.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks.



Hay River Indian Home.



Inmates of St. Peter's Mission, Hay River.

member they were all put here by Mr. Marsh and his workers, for he had only the unbroken wilderness to begin with when he came first. The buildings, as the writer found them: (1) The school proper, this is now a large building with 18 rooms—dining-room, kitchen, school-room, dormitories, sitting-room and library combined, play-room for girls and staff, bedrooms, and kitchen girls rooms (2 or 3), small dwelling houses for interpreter, and unmarried men hired here; (4) a small building used as a shelter for odds and ends, needs to be replaced; (5) a small shop used for all kinds of repairing, needs overhauling; (6) fish house and stock yards, surrounded by 8 feet poles driven in the ground, to prevent dogs getting fish stored for winter use; (7) a byre capable of housing six cattle now requires to be renewed; (8) a wood shed used as a shelter when cutting wood; (9) a large 2½ storey dwelling, when finished will contain 12 rooms, at present used as a dining-room and staff kitchen and reception room for the village Indians when they come to see us; (10) a nice Church building, it has as yet only the walls and roof on, and must remain in this condition for the present. First, for we have no lumber or men to saw lumber to complete it. All our lumber must be sawn by hand from the standing trees. Secondly, because we must use it to store provisions in until we can get a building for this purpose. Nor can we build this until we get more men to help. School children classified: One in 5th Reader, one in 4th; three in 2nd Reader, one blind girl, 18 in Part II. of Book I; seven in kindergarten, three of these are day scholars only—making a total of 31 pupils. Staff for 1905-6-7 contrasted: In 1905 there were six ladies and three men; in 1906 there were eight, two ladies having gone on furlough and one re-

Miss Orr, Mr. and Mrs. Johnson leave us in Spring, so you will see at a glance we shall have but two workers, Mr. Jones, a country hired helper is with us but is only temporary. His term expires next July, 1908. Will you not ask God what He would have you to do in regard to our extremity? We appeal to you to "come and help us." Before reporting the work of the past year, I desire to express our unfeigned gratitude to the various branches of the W.A. for their very useful bales sent this year. We did not receive as many bales as in former years. But those received, all contained most useful articles indeed. We would especially thank the Toronto Auxiliary for the beautiful Singer sewing machine they sent; could they see it being used here, and how much it is appreciated, they would, we feel sure, be amply repaid for their generous gift.

**The Work of the Past Year.**—During last winter Rev. T. J. Marsh made two distant pastoral visits. During the year 32 children have saved the advantages of your school. We began the year with 18 girls and 14 boys; one new scholar was admitted, two girls and one boy went home, and one girl was married. There were no deaths in the school, and the general health of the children has been good. These children are representative of four distinct tribes. To gather in these little ones from the filth and wretchedness of their camp life, to inculcate in their young lives the principle of faith and trust in God, to teach them to be clean, moral, useful men and women is our aim and object, and for this work we ask your generous and continued sympathy and aid. Six children were baptized during the year, and one wedding performed. God abundantly blessed us during the fall by giving us 750 bushels of potatoes and 11,000 fish for the winter. Rev. T. J. Marsh left here on

#### DIOCESAN MISSIONS.

Diocese of Toronto.

By the Ven. Archdeacon Warren.

Now that so strong an effort is being made by the laymen of the Church to arouse a deeper interest in the great and necessary work of worldwide evangelization, it cannot be out of place to draw attention to the missionary work that still remains to be done within the limits of the Diocese of Toronto. It would be much more than a pity, it would be disastrous, if while we are devoting our energies to the wider fields, we were to ignore and leave undone the duty that lies at our doors. The Diocese of Toronto, be it remembered is of slightly larger extent than the City of Toronto. It is actually spread over nine counties, viz., York, Peel, Simcoe, Ontario, Durham, Victoria, Northumberland, Peterborough, and Haliburton. This is that portion of the Province of Ontario which is administered in all ecclesiastical matters affecting the Church of England by the Archbishop of Toronto. In this sphere the people of the Diocese are expected to be active in promoting the religious well-being and moral soundness of the people. It covers nearly 10,000 square miles, and extends from Brampton to Campbellford and Brighton, and from Lake Ontario to Collingwood, Penetanguishene and Haliburton. According to the census of 1901 the Church population of this area was 125,645.

**Present Extent of Missionary Obligation.**—In the Diocese, including the City of Toronto, there are 100 self-supporting parishes, 35 mission parishes, and 8 missions joined to self-supporting parishes. At the present time there are 35 clergy, 3 students, and 2 laymen actually engaged

in our missionary work. Four missions are with- our clergymen, although the services are main- tained; and one of the missionaries is absent in England on furlough. For the maintenance of the work during the present year, which ends on April 25th, 1908, it is estimated that the sum of \$20,000 will be needed. In order to raise this sum every parish and mission in the Diocese is asked to contribute a definite amount proportion- ate to the assessable parochial income.

**Things to Remember.**—In this matter of Dio- cesan missions we should "look unto the rock whence we are hewn, and to the hole of the pit whence we are digged."; for the Church in this Diocese, and indeed in the whole of Ontario, originated and was maintained for many years as a purely missionary enterprise, largely through the benefactions and fostering care of the great English Society for the Propagation of the Gospel; and when in 1842 the Church Society, the beginning of our Diocesan organization, was formed, the object in view was the promotion of missionary work among the settlers in various parts of the Province. We can readily admit the wider claims of the newer parts of the Dominion and of the foreign field, without losing sight of the peculiar claim of Diocesan missions upon the members of the Church within the Diocese. For Diocesan missions depend for their support upon the free-will offerings of the Diocese, nothing whatever being either asked or received from any person or society outside of the Diocese. Dio- cesan missions are, humanly speaking, our re- sponsibility, and no one else's. The prosperity of our missions depends very largely upon the faithfulness and self-sacrificing devotion of the clergy and laity in the parishes. Any remissness or neglect is bound to have the effect of dis- couraging the missionaries, who need to be made to feel that in their earnest endeavour they are sure of the sympathy and support of their breth- ren, as well as of the blessing of Almighty God. Churchmen and Churchwomen must not think that these missions are unimportant. The mis- sionary work of the past has resulted in the for- mation of a Diocese which is sometimes called the "banner Diocese." Who can tell what will be the result of faithful work done now? If in some few places the condition of things appears to a pessimistic outlook, ought it not to be the determination of every Churchman that, with the help of God, defeat shall be turned into victory. We need the "never say die" spirit. We need true fellowship and co-operation, sincere devotion and self-sacrifice, without a trace of selfishness and indifference. There has been progress. On comparing the journal of 1900 with that of 1907 we can see that eleven parishes that are now self- supporting were then on the Mission Fund. Albion and Caledon has during the last few years built and nearly paid for a handsome new church, and last year increased their contribution to stipend by \$85. When the Caledon East Church is paid for, there will doubtless be a further advance toward independence. The mission of Batteau last year increased by \$150; a new station was opened at Glen Huron; and the energetic incumbent, the Rev. A. M. J. Durnford, is contemplating a further extension of the work. The Rev. R. L. Weaver has recently returned to the Diocese from Nova Scotia, and has been ap-

pointed to Craighurst and Crown Hill, from which Minesing has been detached in order to reduce the amount of Sunday driving. For some months past the services at Tullamore have been taken by Mr. Donaghy of Mono Road, and at Castlemore and Clairville by Mr. T. E. Moberley, of Toronto. But in a few days the Rev. A. P. Kennedy, of Jamaica, a graduate of Wycliffe Col- lege, will take charge, and there can be no doubt that the parish will greatly benefit by the renewal of pastoral work. Another accession to the ranks of our missionary clergy is the Rev. C. E. Wilkin- son, who was ordained on Sunday at Peterbor- ough, and who is labouring acceptably as locum tenens in Apsley during the Rev. C. Lord's ab- sence in England. There is every likelihood of Mr. Wilkinson's services being retained after Mr. Lord has returned. Within the last year new work has been commenced in the old parish of Lloydtown by the Rev. G. S. Gibson, a graduate of Wycliffe College. The former stations are at Lloydtown, Kettleby, and Nobleton. Three new stations have been opened at Schomberg, Pot- tageville, and North View, and with the help of a student, who is partly maintained from the Mission Fund, Mr. Gibson is now occupied at six centres instead of at three as formerly. As- sisted by the Mission Board, Rural Dean Morley has re-opened and is holding regular services with Sunday School in the old church at Middle- ton, midway between Bradford and Bondhead, and is in this way reaching a considerable num- ber of people. Holland Landing has again a resident missionary in the person of the Rev. E. B. Taylor. In the neighbourhood of Holland Landing and Sharon there is plenty of scope for effective pastoral work, and there is no doubt that Mr. Taylor will be able, as he is willing, to render a good account of himself. His place at Washago has been taken by the Rev. F. H. B. Cary, who is energetically pushing forward the work of building a church in Washago. The Rev. W. Creswick and the Rev. V. E. P. Morgan recently held a week's mission at Wooler, and thereby very much helped and encouraged the people there. A successful mission has also been held in Norwood by the Rev. J. B. Ander- son for the Rev. E. W. Pickford. The large mission of Minden, 300 square miles in extent, beautiful with its profusion of lakes and rough forest scenery, has been divided into two parts centreing at Minden and Maple Lake respectively. Rural Dean Archbold will continue to live at Minden, and Mr. Salisbury Lloyd, who has applied for ordination, will live at Maple Lake, and work that part under the direction of Mr. Archbold. It is believed that under the new arrangement a great deal of unnecessary driving will be avoided, and much more effective work done. The Rev. A. C. Cummer has added to his work by undertaking to hold fortnightly services in two school houses. Since he was appointed to Kinmount and Burnt River the congregation at Kinmount has acquired a nice new parsonage. Cardiff and Monmouth is perhaps the most ar- duous post of any of our missions. For three years it has been in the charge of the Rev. C. R. Spencer, one of the younger clergy, who has done commendable work. He is soon, however, to be removed to Young's Point, and will have charge of Young's Point, Warsaw, and Halls' Glen. His place at Essonville will be taken by the Rev. H. F. Battersby, who has for some years worked hard in S. Burleigh, and who will doubtless give a good account of his work in his new field, where there is much constructive work to be done. Rural Dean Sheppard, who has been working in the Coldwater mission for seventeen years, and who knows what hard work is, will soon add another to his four stations by taking on Victoria Harbour; and will then be assisted by the Rev. S. Orpwood, who seems to have some of the qualities necessary for the Canadian missionary. The Rural Dean is looking forward hopefully and enthusiastically to this increased opportunity for doing good. Victoria Harbour is a place with 1,600 inhabitants, of whom a fair proportion are probably members of the Church of England. At the last meeting of the Mission Board Colonel O'Brien was able to inform the members that Shanty Bay would become self-supporting in the course of a few months. The suburban missions assisted by the Mission Board are St. Monica's, Norway; Wychwood, St. Mary's—Dovercourt Mission, and Swansea. It is expected, that as in former years, so this year very considerable help will be given by the W.A. Through the P.M.C., which is now in the charge of Mrs. Philip Dykes, who is an ardent believer in Diocesan missions.

of which he had charge before his retirement some years since from the active work of the ministry, through the wardens of the church, Messrs. R. B. Martin and D. B. Best.

**Port Maitland.**—The death of Mrs. Francis, the mother of the rector of this parish, took place at the residence of her son, the Rev. A. W. H. Francis, at Byng, in Haldimand county, last week. The deceased lady was the wife of the Rev. John Francis, a retired clergyman, and for years a beloved resident of Hamilton. She had long been an invalid, and had resided with her son, Mr. Harry H. Francis, Ontario Avenue, up to a few months ago, when she and her husband went to Byng to make their home for a time with their son there. Mrs. Francis was a lady of beautiful Christian character, and was beloved by all with whom she came in contact. She was in her sixty-sixth year, and is survived by her husband, one daughter, Miss Mildred, and four sons, the Rev. A. W. H. Francis, of Byng; Harry H. Francis, secretary-treasurer of the J. Winer & Co.; Fred. B. Francis, manager of the Bank of Commerce, St. John, N.B., and Hubert C. Francis, sub-agent of the Bank of Montreal. The funeral service was held in St. Thomas' Church, Hamilton, by the Rev. E. J. Etherington, the rector, and the interment took place in the cemetery.

**HURON.**

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

**Brantford.**—St. Jude's.—A very successful meeting of the parishioners was held lately under the auspices of the A.Y.P.A. in the schoolhouse, when an address was given by Dr. David J. Joggin on the subject of "Success." The lecture was an exceptionally clever one. Dr. Joggin was formerly an inspector of Normal Schools, and he is an excellent speaker. Mr. F. Myring, the president of the A.Y.P.A., oc- cupied the chair, and at the conclusion of the lecture he tendered Dr. Joggin on behalf of all present a most hearty vote of thanks. The Rev. T. A. Wright, the rector, also made a brief complimentary address. The members of this branch have recently placed fine oak stalls in the church for the use of the members of the choir.

**Woodstock.**—New St. Paul's.—The Lord Bishop of the diocese preached the first of a course of sermons in this church on the evening of March 4th in the presence of a large con- gregation.

**Mitchell.**—Trinity.—A special vestry meeting was held in this church on Tuesday evening, the 3rd inst., for the purpose of purchasing a new organ for the church. A vote was taken, which proved almost unanimous, nearly everyone pre- sent voting for the purchase of a new organ. It was decided to get one at \$1,500, and there is quite an assortment on hand for that purpose. The balance will be raised by subscription. This was a good move, and a committee was appointed to purchase a suitable instrument, which will be done in the near future.

**Ridgetown.**—Church of the Advent.—The A.Y.P.A. of this church is in a most flourishing condition, the members, both individually and collectively, taking an interest in all the branches of the work. With the assistance of several ladies of the congregation the Society sent a large bale, including many new articles, to the sufferers in Shacktown. The Society in- tends in the near future to centralize its efforts towards giving definite financial assistance in some one department of the Missionary work of the Church.

**Lucan.**—Holy Trinity.—At the adjourned meeting of the members of this church, held on Friday afternoon, February 28th, the committee, appointed to select the most desirable location for the proposed new church, brought in their report. There were three sites under considera- tion. The one chosen is situated at the corner of Main and Frank Streets. The corner is the most prominent outside the business section of the village, and was at one time owned and occupied by the late Mr. J. W. Orme, of Lon- don. The price was \$1,200, which includes a brick dwelling. This will be torn down, and all the available material, both in it and the old church, will be utilized in the building of the

**NIAGARA.**

(Continued from page 176.)

touchingly worded letter from the congregation of St. John's Church, Cayuga, the last parish

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Our imported stock of fine Leather Goods for ladies is exceptionally attractive. The makers have indeed excelled themselves this season. Our Hand Bags, Card Cases, Jewel Boxes, and Purses are both stylish and good. The assortment includes the fashionable leathers, shades, and shapes, running in price from \$2 or \$3 to \$30. We would like you to see the stock.

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the staff 8th the services n, a layman ived. anic to care anner of re- will do any e lady-work- lo the work will help in d a yoke of ox, as ours

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new church. It is also intended to build a schoolhouse, commodious driving-sheds etc.

**Orangeville.**—Another veteran member of Huron's clerical staff has recently been summoned by the Master to render an account of his stewardship, and, we humbly trust, to enter upon the perfect ministry of the Church triumphant. The Rev. George Keys, who "fell asleep in Jesus" on the first day of February last, was one of the few earliest candidates for Holy Orders at the hands of the first Bishop of Huron, the Right Rev. Benjamin Cronyn, D.D., who gladly accepted him as a young man of great promise. Mr. Keys had taken a classical and theological course at Gambia College, Ohio, and he passed a very creditable examination for the diaconate. His first appointment was to the Mission of Chatsworth, where, for about three years, he pursued an earnest, and, there is good reason for believing, a divinely effectual ministry. An increased observance of public worship, a deeper spirit of reverence, and a higher moral tone among the community witnessed to the extent and fidelity of his labours. His next sphere of duty was the parish of Exeter, with parts adjacent, where, for five or six years of strenuous work, he also left many blessed abiding evidences of a faithful ministry. Then, at the earnest request of the Chatsworth vestry, Bishop Hellmuth reappointed him to his first beloved field of duty where he remained, labouring indefatigably for the next twelve successive years. Perhaps in no community was his influence more felt, his labours more appreciated. Finally, on a vacancy occurring in the parish of Clarksburg and Thornbury, the late Bishop Baldwin, assenting to the unanimous desire of the congregation there, appointed Mr. Keys to this important charge, where he laboured unsparingly and successfully for well-nigh twenty more years, until prostrated by the illness which forced him to retire, and which proved fatal after three years of protracted but patiently-borne suffering. These years were spent in the town of Orangeville, where he made many friends. The subject of this obituary was a man of very retiring, unobtrusive disposition, and probably but a few of his most intimate friends could duly estimate his worth or his attainments. He was a most diligent and careful student, and a very thoughtful as well as intensely earnest and faithful preacher of the Gospel of Christ. In his efforts to purify the aims, lighten the sufferings, and benefit the souls of his fellow-creatures he was absolutely unsparing, and the success of his ministry was doubtless mainly due to this intense devotion to the interests of all within his reach. This loyal soldier of the Crucified was enabled to bear his last severe and protracted sufferings with Christian heroism, and on the 8th day of February, in the presence of his devoted wife and other members of his family, entered into the "Rest that remaineth to the people of God."

**Kirkton.**—St. Paul's.—The anniversary services of the opening of this church were held on Sunday, February 23rd, when the Rev. D. J. Cornish, rector of Granton, officiated, and preached two eloquent and instructive sermons to large congregations. The efficient choir, under the able leadership of Miss Berry, organist, rendered the musical part of the services most acceptably.

**Southampton.**—St. Paul's.—After lifting the mortgage last autumn which was against the rectory this congregation has built or completed the tower on the church, which adds greatly to its appearance, and has also placed a Meneely bell of 500 pounds weight in the tower. The congregation are contemplating more extensive and necessary repairs on the church in the near future, as well as the purchase of a new rectory. On Sunday afternoon, February 23rd, the church was filled at a service for men only, when the address was delivered by Mr. Walter Noble, of Hamilton.

**Aylmer.**—His Worship Mayor Hare, accompanied by Messrs. W. S. Case, Dr. Fear, E. W. R. Hill, A. E. Haines, A. H. Backus, J. H. Walker, and E. A. Miller, on behalf of the citizens of Aylmer, waited upon the Rev. A. B. Farney at the rectory recently and presented him with a well-filled purse of gold. The mayor, in making the presentation, gracefully and courteously conveyed to Mr. Farney the many expressions of sorrow and regret expressed by the citizens upon hearing of his intended removal. Mr. Case and Dr. Fear concurred in the remarks made by the mayor, and wished the departing clergyman Godspeed in his new field of labour. Mr. Farney replied, and on behalf of Mrs. Farney and himself thanked the com-

mittee and the people of Aylmer, one and all, for the kindness and hospitality extended to them during the past six years. Mrs. Farney was also presented with an address, acknowledging her splendid services in his parish in all branches of work, which was accompanied with a cabinet of sterling silver.

**Caft.**—Trinity.—The Rev. John and Mrs. Ridley have just suffered a severe bereavement in the death of their only child, a daughter, Edith, who passed away on the morning of the 8th inst. after a long and painful illness. We beg to tender our most sincere sympathy to the bereaved parents in their great loss, and we feel sure that we shall be joined in this expression of sympathy by all our readers.

**Sunday School Library Wanted.**—The Rev. T. G. A. Wright, of Walkerton, Ont., writes to us as follows: A clergyman in a very poor parish has written to me, enquiring where he could get the grant of a secondhand Sunday School library. Will some Sunday School superintendent, who could make a grant of any old Sunday School books, write me, and I will forward the address of the clergyman who is in need?

**Request for Church Furnishings.**—Would any congregation having old furnishings for a church, e.g., seating, prayer desk, or organ, which may be laid aside and useless to them, kindly donate the same to a mission church now being built on the Saugeen Indian Reserve? Anyone able to assist in this matter will kindly communicate with the rector of St. Paul's Church, Southampton, Ont.

#### ALGOMA.

**Ceo. Thornloe, D.D., Bishop, Sault Ste. Marie.**

**Burk's Falls.**—All Saints'.—On Sunday, February 23rd, a very memorable day was enjoyed at this church, by reason of the special services that were held, when excellent congregations were gathered at all of them. The weather was propitious, and members from both country and town were able to get out to welcome their Bishop, on the occasion of his annual visitation. The first service took place at 9 a.m., when morning prayer was said by the Rev. Canon Allmann, incumbent, and the lessons read by the Right Rev. Bishop Thornloe. The chief service took place at 11 a.m., commencing with the Apostolic rite of Confirmation, which was followed by the Holy Communion. The Bishop delivered an able and impressive discourse, which held the rapt attention of all present. The number of communicants was also an encouraging feature, being the largest on record during the ministry of the present incumbent. At 3 p.m. a very interesting and instructive service was held for the Sunday scholars, parents, and friends. It was well attended, and the Bishop gave a most valuable, lucid, and delightful address upon the pastoral office and staff, based upon the 23rd Psalm. At 7 p.m. the church was again full, and a most refreshing and inspiring service was realized. Fervent prayer, congregational praise led by a large choir, and a magnificent and touchingly eloquent sermon from the parables in St. Luke xv., made up a time of worship and instruction, which will not soon be forgotten. Quite a few remained to get a word with their Bishop, and all who were able to share the blessings of the day felt that they had been enriched by the opportunities of such a happy Sunday. On Monday morning (St. Matthias' Day) the members of the Woman's Auxiliary met for corporate Communion at 10 a.m., and the Bishop delivered a very inspiring address, which cheered and refreshed all present, strengthening them in the determination to go on in their efforts to aid the work of the Church.

#### RUPERT'S LAND.

**Samuel P. Matheson, D.D., Archbishop, Winnipeg.**

**Winnipeg.**—Miss Ei Imura, a young Japanese woman, a teacher in the State school for the deaf and dumb of Tokio, has come to this country to study our schools of the same sort. Miss Imura's mother was the first person converted to Christianity in her district, and the daughter has adopted her religion. She says most deaf and dumb children in Japan are of the first families, who intermarry to keep money in the family, while the blind are found most often in the families of the poor. All know how sad the fate of the blind is in Japan. Miss Imura hopes to start an industrial school for the deaf, dumb and blind in Japan.

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THE CORPORATION IS ALSO A LEGAL DEPOSITORY FOR TRUST FUNDS.

**All Saints'.**—Plans for a general scheme for new church buildings to cost \$125,000 were accepted, at a parish meeting of this church on Tuesday evening, February 25th. The scheme covers a new school house to cost \$25,000 and a church building costing in the neighbourhood of \$100,000. Construction on the former will commence early this spring, it is hoped, but nothing will be done regarding the latter this year at least, though it is felt that efforts for more church accommodation will have to be made very soon, probably next year. Both buildings will be of stone, and will be erected on the same site as the present church edifice at the junction of Osborne Street on Broadway. The school house will be a handsome structure of irregular design, with a basement containing a gymnasium; an auditorium on the ground floor extending to the roof and containing a seating capacity of 450; and besides two half storeys, one on each side of the auditorium for guild rooms, class rooms, etc. The measurements of the building, in a general way, will be about 80 x 65. The plans were drawn by Cram, Goodhue & Ferguson, of New York, and the construction work will be superintended by Darling & Pearson, of this city. The proposed new church, when erected, will be constructed so that the two new buildings will be joined, and form one massive structure. Neither building will interfere with the present church, which, however, will be torn down. With the erection of these splendid new edifices, the congregation hope to do away, for some time, with the pressing question of more church and Sunday school accommodation.

**St. Luke's.**—An interesting and profitable discussion upon the importance of the work of the Sunday school ensued at the meeting of the Winnipeg Sunday School Teachers' Association, which was held on February 27th in this church. Several matters of minor business routine were brought up for discussion, and a paper was read by the Rev. Canon Talbot on "The Value and Importance of Sunday School Work," which was followed by a lengthy discussion. A second paper was also given by A. Chapman on the subject, "Missionary Work in the Sunday School." The Rev. Canon Phair, vice-president of the association, occupied the chair.

After spending ten years in the missionary fields of the far north, labouring among the Indians of the regions on the east shore of James Bay, three hundred miles from the nearest rail communication, Archdeacon Renison, of Moose Factory, arrived in this city on Thursday, February 27th. Moose Factory is a Hudson Bay Company point on the shore of James Bay, and just a decade ago Archdeacon Renison left Toronto and took charge of the mission station at that point, with supervision over a number of other missions scattered throughout that country. Only once during that ten years has he left his station, and it is now four years since he took his last holiday. Moose Factory is a station of some five hundred inhabitants, with a white population numbering about fifty. From a mission of some three or four members there has developed one now comprising a good number of inhabitants. The same applies to some ten other missions stationed at points along the bay. On February 1, the Archdeacon with a companion and two guides, set out from Moose Factory to McDougall Chute, the present terminus of the T.N.O. railway, the nearest point of civilization's contact with his distant mission post. After twelve days on snowshoes, and with sleds of provisions, he accomplished the trip. Formerly the nearest point was Chapleau. The building of the Grand Trunk Pacific will lessen the distance from present rail connection by about fifty miles. The districts in which Archdeacon Renison labours is in the Diocese of Rupert's Land. He will remain in the city some time

Land. He will remain in this city some time conferring with the Church authorities respecting the mission work, and expects to be back at his post within one month.

St. Matthew's.—The rapid growth of this congregation, necessitating the enlarging of the present premises or the building of a new church, was the subject discussed at a men's meeting, which was held on the evening of March 3rd in the schoolhouse. The Rev. R. B. McElheran, the rector, presided, and Archbishop Matheson, in an informal talk to the seventy-five or more members present, discussed ways and means for accommodating the congregation which is growing very rapidly. Many views were expressed, and the necessity of building this summer was admitted. It was decided to call a congregational meeting at once. Great interest in the matter in hand was evinced by all those present. It will be necessary to provide accommodation for a congregation of about 700 people.

**NEW WESTMINSTER AND KOOTENAY.**

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—Christ Church.—During February the rector, the Rev. C. C. Owen, held a fortnight's Mission for children and young people. The first week was devoted to the little ones, and a meeting was held each afternoon commencing at 4.30. The attendance was good, some of the older children also coming regularly. At each meeting some lantern pictures were shown illustrating the Life of Christ and views of the Holy Land; these were followed by an earnest interesting address, the subject being "Life a Voyage—Ships—Whither Bound." The captain, pilot, anchor, compass etc. The children listened earnestly as Mr. Owen simply and lovingly explained the meaning of life, and the individual choice each one has to make, urging the little ones to take the Lord Jesus as their captain now. The week following the services for older boys and girls were held in the evening, and great interest was shown throughout, though the attendance, especially of the boys, was a little disappointing. Again Mr. Owen's addresses were full of love and earnestness, and the message was given as a direct and personal appeal to each one present. We feel sure the Holy Spirit was really with us. The singing formed a special part of the whole Mission. It is hoped to hold a Mission of this kind every year.

**Correspondence**

**BISHOP GORE'S THEOLOGY.**

Sir,—I was simply amazed to find in Mr. Softley's letter in your issue of the 5th inst. Bishop Gore classed among the teachers of what is called, "The New Theology." Does he not know that the last among the valuable theological books of that great Bishop is "The Old Religion and the New Theology," and that it is a full and complete refutation of the teaching of Dr. Campbell? I got the book myself about a month ago, and have now lent it to a friend, or I should now make one or two extracts from it. The Bishop gave six lectures on this subject in his cathedral at Birmingham, and they have been amplified and enlarged in eight chapters. The lectures on the Divinity of Christ, on sin, and on miracles will bear reading over and over again. And then in his last lecture he sets forth in striking contrast the old religion and the new theology. The "Guardian" well says at the end of a review of the book: "Those who are inclined to regard the New Theology as a reformation will do well to study these lectures and sermons. It is nothing less than a revolution. If Christ is God only in the sense that all men are God, and if man, no matter how he misbehaves, is really going on to assured perfection, then we have a doctrine which is neither Biblical nor Christian." I had the pleasure some years ago, before Dr. Gore became Bishop, of being present in Toronto at a "quiet day" which he conducted, and found it most interesting and profitable. He was then, as he still is, one of the soundest, of our theologians. I would advise Mr. Softley and all who take an interest in the preservation of the faith once delivered to the saints to get the book to which I have referred. I do not think it probable that either Bishop Gore or any other Bishop will find time next summer to visit Canada, but should he at any future time be able to do so, the Canadian Church will have good reason to be thankful; and I see no reason why he should not receive such a welcome as that which was

extended last summer to another of our great English Bishops the Bishop of London.

John Gribble.

**THE BOOK OF COMMON PRAISE.**

Sir,—As there are many who are not pleased with the above name for the new Hymnal, how would this do, "Authorized Church Hymns"? As this will be the first and only authorized Hymn Book of the Church in Canada, that is, authorized by the General Synod, I think this would be a very suitable name.

G. H. Phillips.

**THE HEREAFTER.**

Sir,—The series of sermons on "The Hereafter" by Dr. J. Paterson Smyth, published in your January issues, have provoked such widespread interest that I offer no apology for drawing the attention of your readers to a little volume, entitled "From Death to Life," which contains extracts from sermons and letters of the Rev. Charles Kingsley, dealing partly with the question of "Hades," but more especially with the Puritanical conception of Hell. Those who may consider the rector of St. George's rather radical in his views on this latter subject and strong in his denunciation of the preachers of Eternal Punishment will find Kingsley's words of over half a century ago equally strong, and his quotations from St. Augustine, St. Ambrose, and St. Cyril support the claim that we are now returning to the teaching of the Early Church.

W. F. A.

**GOOD SUGGESTIONS.**

Sir,—I think H. A. Thomas' suggestion in the issue of the 27th ult. of the "Canadian Churchman" a good one. Why should the old hymns, loved and revered by many, be ruthlessly cut out to suit the few? I might say, omit the hymn, "How Sweet the Name of Jesus Sounds," not from any fault of the hymn, but from the horrible way our dear Lord's name is used, as you, not many weeks since, properly described as gratuitous profanity. I have hoped some abler pen would have taken up the matter, making some league among our schools and Brotherhood of St. Andrew to endeavour to stop, at least among the young of this great country, what is a wicked practice; and, while all the able advocates of divers opinions are filling columns as to the future name of our Canadian Church Hymn Book, they allow one, in my opinion, of far more vital importance to us as Church people, to pass by unnoticed. May the words of Hymn 31, A. & M., be our prayer, "Guard Thou the lips from sin and hearts from shame, That in this house have called upon Thy Name." Trusting this will shortly be taken up more energetically by the Church, particularly in railway centres, where many of the trainmen are prevented by their duties from attending Divine service. Good literature on this subject would accomplish much.

R. Brooker.

**THE DOCTRINE OF THE ATONEMENT.**

Sir,—It seems that the letters written lately in the Canadian Churchman on the doctrine of the Atonement are partly incomplete and partly erroneous. The doctrine put forth seems briefly to be this: Christ died to save men from the eternal punishment of sin committed both before and after the supreme act of atonement. As a result of this believers oppressed with a sense of the shame of sin will be accounted righteous, or in other words presented before God in absolute and moral perfection. In fact they will be imputed as spotless because Christ is spotless. Let us apply this doctrine, a person has been guilty of breaking the seventh commandment, and ceases to communicate. He (or she) subsequently hears a sermon in which the preacher states that the Blood of Christ has washed away all his sin, and that if he, regretting his sin, believes this, he will be considered as not possessing this stain of sin. He in his heart will not believe this, as he knows that the death of Christ cannot of itself make his degraded soul one degree less degraded than it is. He will no more consider himself a perfect man than he would consider a suit of clothes made of shoddy material extra superfine because in the shop window it was labelled as such, for he knows

that perfection, happiness, salvation is a subjective state only to be enjoyed by the soul that actually is perfect, not by the soul that is merely called perfect. Let us look at the more complete and true doctrine of the atonement. Christ died as an atonement for sin in the abstract, to satisfy the eternal justice of God. Only a sinless man could do this, hence the necessity for the Incarnation. This rendered it possible for a reconciliation to be made between God and man. But man has his part to play. He must, to effect reconciliation repent of his sin, confess his sin (if his conscience is uneasy, before his priest), and also do penance or make reparation for his sin. And here is recognized a truth generally overlooked, that man has to pay a temporal penalty for sin. But having done this the sinner is not by any manner of means perfect. To attain to the state of perfection involves a long process, lasting far beyond this earthly moment of existence, by which the soul is gradually evolved from imperfection, and so the final result is a perfect sinless condition of happiness, i.e., the state of heaven. Hymn 633 A and M must then be condemned because it teaches an erroneous doctrine of the atonement. There seem to be other hymns which need revision, e.g., No. 327 A and M., verse 2.

H. A. Solly.

British Columbia.

**CATHOLIC AND PROTESTANT.**

Sir,—Another very important variance between Catholic and Protestant teaching has to do with the Redeeming work of our Lord—the Saviour. The Protestant directs all, or most of his thoughts backward to the Cross. He regards the death of Christ as the great redemptive work. There our Lord atoned for the world's sin. The Father deflected His wrath from the world on to His innocent Son; the Son was punished in the world's stead by the ordinance of the Father; and having suffered death the Son rose from the dead and went back to Heaven to send the Holy Spirit to bring individual souls separately to the knowledge and obedience of Christ, who, in Heaven acts as intercessor on their behalf. The New Testament teaches that we are saved by Christ's life. We are taught, in the Old Testament, that atonement was made through the blood of the victim, slain by the offerer himself, because the yet warm living blood, caught in a basin by the priest as it flowed forth, held the life; and thus it was the life blood that made atonement. So it is the Life of Christ, who, with His own blood, has entered into the Heavenly Holy Place that really has "obtained eternal redemption for us." The Protestant holds that the atoning work was completely finished on the Cross, whereas it goes on perpetually in Heaven, being ever pleaded there before the Father by the Great High Priest, who, "if He were on earth," could not be a priest, as the Epistle to the Hebrews teaches us; hence he must be a priest in Heaven, and has there an ever abiding priesthood. Again, when we are told, "the Father laid on Him the iniquities of us all," it was not the Father's punishment of His innocent son, but it was that the Father consented to the voluntary act of the Son to bear the sins of the world. But this was by no means the chief, or even the only object of the Incarnation, which was the restoration of mankind, by union with God, to a glorious renewed nature by living union with the Incarnate God-man; not merely, not merely, observe, to have the Holy Spirit working in the individual man. We thus come to another vital difference in regard to the Sacraments of the Gospel. To the Protestant they are merely memorials, ordeals, of a benefit already possessed; he does not, in reality, consider them as actually conveying new spiritual grace, or supernatural help. To him his Sacrament of the Lord's Supper is merely a memorial, or remembrance, of what took place upon the Cross nineteen hundred years ago. There is nothing more at it than partaking of what is only bread and wine, to be received in remembrance, merely, of Christ's death. He knows, or believes, nothing of its connection with Christ's work now in Heaven, which is one of its purposes; the other being the reception of the Body and Blood of Christ for the sustenance in life of body, soul, and spirit. Again, the doctrine of Christ's righteousness being "imputed" to the believer through faith, is defective. The Catholic believes that through the Incarnation, and through his being joined in living union with the Incarnate God, that righteousness is more and more perfected in Him, so that through the sanctifying power of the Holy Ghost, it becomes the believer's own.

J. Peters.

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**BELL TUNING.**

Sir,—Among the many interesting items of Church news sent by your numerous correspondents I sometimes read of the installation of a new bell, and it often occurs to me that of all the adjuncts of a parish church there is none in which, as a rule, so little interest is taken, or about which so little is known, as the bells. Yet our church bells, to say nothing of their intrinsic value, should be as interesting as any part of the Church, for their connection with the ordinary life of Englishmen since the Norman conquest embraces much of the ecclesiastical and national life of the nation. It is not, however, for the purpose of writing a treatise upon the history of bells that I trespass upon your valuable space, but to draw attention to the subject of "bell tones." Some few years ago whilst in England I had the pleasure of meeting the late Canon Simpson, Vicar of Fittleworth, a delightful village upon the borders of Sussex and Hampshire. For many years Canon Simpson had made a study of the tones of church bells, with the result that he arrived at the conclusion that ninety-nine out of every hundred were discordant, and that much of the objection to bell music generally was attributable to this cause. Canon Simpson discovered, and was able to demonstrate that this discordance was in consequence of the bell being out of tune with itself. A perfectly tuned bell should give five distinct notes, each of which can be heard by an acute ear, viz., the fundamental note, which is heard when the clapper strikes the bell; the nominal note, which is an octave above the fundamental; and the "hum" note, which is an octave below; and also a third and a fifth. The absence of accord among these various tones was, in Canon Simpson's opinion, the cause of the very many discordant bells in existence. That the worthy Canon was correct in his conclusions cannot be doubted by anyone who has compared the tone of a bell harmonically tuned with an average bell. The purity of tone, resonance, and carrying power is beyond all question far superior. This system of bell-tuning has quite lately, I believe, been adopted by Messrs. Gillett & Johnson, the founders of the Toronto "Big Ben," but I do not know if any bells so treated have yet been erected in this country. Perhaps some of our readers can enlighten me.

Campanologist.

**THE CATHOLIC CHURCH.**

Sir,—I have read the Rev. F. H. Hartley's courteous reply to my letter in your issue of the 20th inst. with much interest. I suppose we must agree to differ, as, while the Presbyterian and Methodist branches of the Catholic Church teach and subscribe to the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, I cannot excommunicate them from being true and Apostolic branches of the Catholic Church. Their Biblical and historical research is quite as much to be relied upon as that of our Church scholars. If it is so essentially necessary to salvation and the being of a Church that the form of Government should be distinctly defined, why was it not so defined in the New Testament, that there could be no dispute among the most learned scholars. Therefore, I continue to believe that where the great central truths of the Christian religion are held Church organization is of very secondary importance. No one can deny that the churches under Presbyterian government are conducted in decency and order. All honour to them that they hold the Bible of the first importance, and not the, too often, shadowy records of Church history. Deep theological knowledge is not confined to any branch of the Catholic Church. Archbishop MacLagan, in his address of welcome to ninety-eight clergymen of churches outside of the Anglican Church, said: "His motive for inviting them to meet him was purely to recognize them as brothers in Christ and co-workers in His service. . . . He fully recognized the common work they were engaged in." Again, we cannot question the learning of such men as Liddon, Gore, Lightfoot, Hatch, Wescott, Fairbairn, and others, who have written on the Christian ministry. Yet how widely they differ after the most searching investigation! I read in a late issue of an American Protestant Episcopal Church paper: "Bishop Paddock's farewell service at the Church of the Holy Apostles, New York, was one of the Holy Communion. Clergymen representing Presbyterians, Methodists, Lutherans, etc., received the elements at his hands." I suppose the above Prelates of the Episcopal Church are to be accounted among those who hold "loose views." I might give very many instances such as the above. Thank-

ing Mr. Hartley for his courteous reply, I hope that we may all work in hope, faith, and love for the spread of the only religion that can make the world what it should be; that is, the diffusion of those principles which all hold in common as taught by our Lord and Master. We can have union without uniformity.

R. Stark.

**MISSIONS.**

Sir,—As we have just concluded a most successful, as well as enthusiastic, mission in our parish, an account of which appears among the Church news, I wish to write a few words on the value of revivals in our churches from time to time. The very success of a mission is the only proof required of its need. Connected with every congregation there is, more or less, an element whom the ordinary ministrations of the Church do not meet. And there are some within the range of the influence of the Church whom a revival will gather in, and thus swell the membership. Mr. Bennett Anderson, preaching at Westwood on Sunday, the 10th inst., illustrated this by saying, "There are some ships too large to be launched except at the spring tide, and so there are some souls that can only be reached by some extraordinary effort." As I heard the words I thought: "And these have, too, often been gathered in by some Methodist or Baptist revival meeting." But a mission needs a preparation of months, or even of years. The minds of men need to be prepared and led to learn the value of enthusiasm. The sympathies of the congregation must be enlisted before the direct preparation of the few weeks immediately preceding. It is to be feared that the old saying, "Ask for the old paths, and walk therein," is sometimes interpreted, "Get in the old rut, and stick therein." And missions are of the very essence of older Catholic practice. The peripatetic evangelists and lay revivalists of the present day are but the successors of the preaching friars of the Middle Ages. The Didache speaks also of "evangelists," who appear to be a similar kind of preachers. Country parishes are apt to stagnate. The visit of an enthusiastic, godly missionary, with unconventional ways, stirs up new life and energy and deepens spirituality in a congregation. The opportunity that we now have in Mr. Bennett Anderson, with his world-wide experience, is one that I hope many of the country clergy will take advantage of. One cannot recommend him too highly for what is commonly called evangelistic work. He combines in himself the unconventionalism of the ordinary evangelist, together with zeal and enthusiastic devotion to the Church.

Edgar W. Pickford.

**THE NEW HYMNAL.**

Sir,—With reference to the naming of the new Hymnal, I quite agree with your correspondent, W. Hewitt, that the best, and indeed, the proper name for the book is "The Hymnal of the Church of England in Canada." The term, "Canadian Church," is, I think, a misnomer. We are members of the Canadian branch of the Church of England, just as Australians are members of the Australian branch of the Church of England. Has it occurred to Mr. Dyson Hague that there may be a majority of "I objects"? Majorities are usually composed of individuals.

William White.

**REV. DR. SYMONDS ASKED TO EXPLAIN.**

Sir,—In your issue of the 30th January appears a letter from the Rev. Dr. Symonds, in which he accuses me of having imported into the discussion of the "Open Pulpit Canon" a charge against him of "unsoundness." I made no such charge, but I did write, and now repeat, that the Rev. Dr. Symonds has given the impression that he is not sound. This statement of mine appeared in your issue of 9th January, and had it been a charge of unsoundness, I could not have been accused of importing it into the discussion, for in your issue of 26th December one writer stated: "That should he (the Rev. Dr. Symonds) wish to be honest, either to cease disseminating his personal views, contradictory as they are, to those of the Anglican Church, or else resign his position in that Church," etc., which might fairly be considered to imply a charge of unsoundness, which could not possibly be claimed for my statement. In any event, such an impression as that referred to by me could not go abroad unless there was some real foundation for it, and if the Rev.

Dr. Symonds is grieved by my remarks, he has himself to blame. To me it would seem a most extraordinary thing to bring a charge against a priest in an ecclesiastical court before a full and free discussion of the matter had taken place, and I consider that the columns of a Church paper are the proper place for a discussion of all matters connected with the Church and her teachings; and if any priests of the Church so far forgets his Ordination vows as to preach doctrine contrary to the teachings of the Church, such discussion should serve as a warning. Dr. Crapsey, of Rochester, who, like the Rev. Dr. Symonds, had the courage to say what he thought, and, unlike the Rev. Dr. Symonds, stated definitely over his signature what he believed, was, after many warnings, both in Church papers and secular papers all over the United States, brought to trial and deposed by his Bishop. The Rev. Dr. Symonds has made verbal statements from the Cathedral pulpit at Montreal which have been most unsettling to Churchmen and others, and if, as he states, the straightforward course to pursue is to lay definite charges in the proper quarter, is not also the straightforward course for him to state over his signature what he believes in regard to the Incarnation, the Atonement, and the Resurrection—a definite statement, with no beating about the bush, and no slipping off on side issues, instead of, as a priest of the Church, using equivocal language, so that, as a correspondent in your issue of 30th January clearly puts it, "One can never tell whether he believes in the great fundamental doctrines of the Church, or whether he does not."

Montreal.

O. R. Rowley.

**AN OLD WOMAN'S SUGGESTIONS.**

Sir,—What's in a name? Why all this talk about a title to the new "Book of Praise?" We are "The Church," the book is the hymnal, hence "Church Hymnal." Warmest thanks to Messrs. Softly and Doull. We need such letters. "A Lady's Suggestions" are also sensible and good. What she says is true.

An Old Woman.

**REFRACTORY HYMNS.**

Sir,—Would you allow me to draw the attention of your readers to the Psalms as models on which all hymns should surely be framed. These divine compositions show the latitude allowed to all writers of hymns. Bearing this in mind, the words to which some exception have been taken, "Happy birds that can sing and fly round Thy Altars, O Most High," are exceptionable, as they are almost parallel with "Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even Thy Altars, O Lord of Hosts." I think I have read somewhere that Mr. Lyte had these words in his mind when he wrote the hymn. I have seen no allusions to one line of a popular hymn, but which shows a lack of accurate knowledge of the ancient law of sacrifice. The words, "Not all the blood of beasts, on Jewish Altars slain," should certainly be changed, as every tyro now knows that no beasts were ever slain on any Jewish altars—they were offered on the altars only after they were slain. May I trespass further on your valuable space to point out that the symbolism of a fountain representing Christ's cleansing blood appears to be as permissible as the words "I am the way," "I am the Light of the world." The great cleansing begins at Baptism, which, as the burial with Christ, was typified by the passage of the Red Sea—the "deep red sea of His Blood." The word *bapto* and the type supplied by the healing waters of the pool of Bethesda, appear to me to justify the strong words, "And sinners plunged beneath the flood lose all their guilty stains."

H. C. Stuart.

The routine of pastoral work sometimes becomes tiresome even to the faithful minister, and he may wonder at times whether it is worth all the time and energy which it requires. He feels, too, in this busy age, as if it were almost impossible for people to stop long enough to have a serious conversation upon matters of religion; and, hence, he is almost ready to give up in despair. But let him not be discouraged. If he goes about doing good, dropping a word of cheer and of comfort, or warning, and direction to old and young alike as he sees his opportunity, it may be that these words may prove, under God's blessing, the turning point in many a life, that was in danger of losing heart, in the struggle and perishing. Eternity alone will reveal the results.



DEATH.

Fell asleep in Jesus at the Rectory, Galt, Ont. on Sunday morning March 8th 1908, Edith, only child of Rev John and Mrs. Ridley.

LENT.

Once more the Church invites us The Lenten fast to keep; She calls on all her children To watch and pray and weep; She lifts our eyes Towards the prize Lest we in death should sleep. Her Holy Master leads us Along these narrow heights; He went before us fasting Those forty days and nights; Shall we not tread Where He hath led Renouncing earth's delights. His all-sufficient merits Shall be our strength and stay; His word the lamp to light us Upon the darksome way; The pain He bore Shall be our store Of love and joy for aye. Within the desert dreary His sacred Form behold Beneath the blaze of noon-day And mid-night's piercing cold; While beasts of pray About Him stay He suffers pangs untold. The Evil One comes hither With his temptations three, To lead the Son of Mary Into captivity; But He whose breath Shall conquer death Doth triumph gloriously. O Holy One be near us In dark temptations hour, That we may be victorious Above the tempter's power; For Thou alone Canst save Thy own, Who are Shield and Tower. —William Edgar Enman.

British and Foreign

Amongst the latest special gifts to the Liverpool Cathedral is a peal of bells given anonymously by a friend.

The Rev. J. N. Figgis, D.D., of St. Catharine's College, Cambridge, has been appointed Hulsean Lecturer at Cambridge for the year 1908-9.

The Ven. J. Bristow, M.A., rector of St. James', Belfast, and Archdeacon of Connor, has been appointed Dean of St. Saviour's Cathedral, Connor.

The Rev. C. S. Hornabrook, Honorary Canon of St. Peter's Cathedral, Adelaide, has been appointed Archdeacon of Mount Gambier, South Australia.

On a recent Sunday morning the Rev. E. J. Bidwell, D.C.L., Head Master of Bishop's College School, Lennoxville, P.Q., preached in St. Paul's Cathedral, London.

The Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, was lately presented with a cheque for £700 on the occasion of the twenty-fifth anniversary of his institution to the parish.

The Venerable Dean of St. Paul's, London, Dr. Gregory, entered his 90th year on February 9th last, having been born on February 9th, 1819. He received many good wishes on the occasion.

The Rev. Canon Sterling Berry, who is one of the ablest clergy in the whole of the Church of Ireland, has been appointed rector of St. Stephen's, Dublin, in succession to the Dean of Christ Church, Dublin.

The death took place recently of Mr. H. W. Badger, parish clerk of Great Marlow, at the age of seventy-four years. He succeeded his father as parish clerk in 1855, and previously his grandfather held the same office.

The Rev. H. Russell Wakefield, the well-known vicar of St. Mary's, Bryanston Square, London, has been appointed by the Bishop of London a Prebendary in St. Paul's Cathedral in succession to the new Dean of Carlisle.

The Rev. William Danks, formerly Archdeacon of Ripon, was recently installed by the Dean of Canterbury in the canonry of Canterbury Cathedral, to which he was appointed in succession to Dr. Page Roberts, preferred to the deanery of Salisbury.

The Rev. Canon Spence has been appointed Archdeacon of Connor in the place of Archdeacon Bristow, who has been appointed to the deanery of Connor, and the Rev. J. A. Stewart has been appointed by the Bishop of Connor to the Canonry of Kilroot, made vacant by the appointment of Dr. Spence to the Archdeaconry.

The ancient parish church of Parracombe, a little village ten miles from Ilfracombe, was recently almost completely destroyed by lightning. A portion of the tower was torn away, and the stone bench in the porch was smashed to pieces. The pulpit was splintered like matchwood, the screen was cracked, while the walls were twisted out of shape.

Evidently the laity are not going to be satisfied until all the members of the Episcopal Bench are turned into motorists. A scheme has been started to present the Bishop of Winchester with a car. Amongst the subscribers are the Duke of Northumberland, the Earl of Portsmouth, the Earl of Meath, the Earl of Stamford, Viscount Knutsford, Viscount Middleton, and Lord Calthorpe.

The late Mr. M. E. Saunderson, of Kettlethorpe Hall, Wakefield, has bequeathed by his will to the Bishop of Wakefield a sum of £60,000, which is to be held in trust and to be used for the promotion of the religious

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Luke's Church, East Hampton, L.I., two were formerly Presbyterians, two Methodists and one Lutheran. One had been baptized in the Church of England and the others in St. Luke's Church by the present rector of the parish. Sixteen of the candidates were adults, the oldest being a man of 69 years.

A brass lectern, which has been presented to Gowran Church in the Dio-

#### THE EUCHARIST.

"My children, daily in your church I stand,  
And bring your priceless blessings in  
My hand—

"The Food and Drink which makes  
the spirit live,  
The pardon that none else hath power  
to give

"What holds you back? Why do ye  
keep away?  
Do ye not need fresh grace from day  
to day?

"Your couch so soft, find ye it hard  
to rise?  
My couch was earth. My covering  
was the skies.

"Perchance ye fear the dark and wintry  
street:  
I toiled for you with worn and bleed-  
in feet.

"Perchance ye think ye are not in My  
debt:  
What more could I have given you  
than ye get?

"Surely My bitter Cross is in your  
view;  
That Cross was borne, not for My-  
self, but you.

"If sense of your unfitness holds you  
back,  
Who but Myself can give you what ye  
lack?

"What if that day, ye come not to My  
board,  
Should bring the swift, sharp sum-  
mons of your Lord?

"My children, be not fearful, come to  
Me  
Like Peter walking on the treacherous  
sea"

"Children, I stand amongst you day  
by day:  
Oh, if ye love Me, do not keep away."  
—Frederick George Scott.

\*\*\*

cese of Ossory, by Lady Annaly, in memory of her brother, the 3rd Viscount Clifden, was recently dedicated by the Bishop of the diocese, and at the same time His Lordship unveiled a tablet which has been placed in the church to the memory of the late Prebendary Darby, who was rector of Gowran from 1864 to 1884.

The Sunday afternoon Bible classes for men, which are a marked feature of Church work in Sheffield, continue to flourish. That of All Saints' is attended by several hundred every Sunday; St. Mary's average is about 400, and the recently-formed class at Attercliffe numbers about 400. There are vigorous classes in several other Sheffield parishes. In this connection it is interesting to note that the Rev. J. St. Leger Blakeney, the newly-ap-

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No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

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pointed vicar of Aston, who for some years conducted a successful men's Bible class at the Sheffield Parish Church, has commenced one in his village church, when no fewer than 77 responded to his first invitation.

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#### A GOOSE THAT CAME BACK.

Of the old sailor-tales, or "whopper stories," of the New England coast, none excited a livelier imagination thansgiving afternoons and on red settles by driftwood fires than the following of a goose that came back.

It was in the days of the conquest of the whale. A whale-ship lay off the port in Maine, waiting to put out to sea. People were hurrying to and fro, making presents to the sailor-boys, kissing and shaking hands for the last time.

A poor widow stood in the open door under the dry morning-glory vines. Her boy Jack was among the sailors.

"Jack," she said, as they were about to part, "I am too poor to have anything to give you—heaven pity ye! but I love you just the same. Here, give me a smack! It is too bad to have you go away with no parting present, a likely lad like you."

"Honk!"

"Here, hear that cade-goose. I raised her for thanksgiving, and old June of Batterymarch, who sees things in the night, said that that gosling would make the greatest thanksgiving ever known in the port. Here, here, you take her along with you—how the boys will laugh!"

She caught the cade-goose by the neck, just as the bird was about to express its astonishment at all the hurry, the shouting and confusion.

And the boys did laugh when they saw Jack coming on board with the finest present of them all.

Jack dropped the goose on the deck. "Honk! honk! honk!" it cried in a metallic tone. The boys all cheered for Jack's good mother.

The latter waved her hankerchief and sat down on the doorstep, threw

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her apron over her head and cried: "That gosling will never go to the dough-dish under the sink any more," said she. "We shall have no thanksgiving goose for dinner; but Jack will. That makes me happy. The only true happiness is that which we find within. My heart shall be happy on thanksgiving day for Jack's sake. Jack's heart was always good to me. It is a likely lad he is, and has given me a precious amount of comfort."

The anchor was lifted, the sails blew free-boom, the good ship was sailing.

A year passed, and there were mothers with anxious hearts in their little port.

Another year past: those mothers had nearly lost hope for their sons who sailed so merrily away. The ship had not been spoken. "I mind me that she has been swallowed up in the sea," said Jack's mother to the many widows one November Sunday after church. "I hope that Jack had his thanksgiving dinner."

It was the day before thanksgiving, a short, fireless day. The sun sank red as in a sea-fire.

"We shall have no goose to-morrow, nor turkey; nothing but sparerib and potatoes," said Jack's mother, as the curtain of night came down.

"Honk!"  
"The souls of the blessed! What was that? A goose on the doorstep!" She opened the door.

A goose walked in.  
She started back with lifted hands. "If you are a spirit goose, I fear you. If you are Jack's goose, you will go straight to the dough-dish."

The goose gave a flutter and a honk and went straight to the dough-dish, or where it used to be.

"All the sants assemble now! This is a miracle goose!"

She went to the door and blew her horn seven times. The people came running. She seized the goose, and set it upon the supper table.

"See," she cried, "here is a goose come to spend thanksgiving with me. She looks just like the one Jack took away with him. I do believe that it is a spirit. Goose, oh goose, what tidings do you bring of the sea?"

She dropped on her knees before the goose, which seemed contented and happy, and said: "Oh, it may be the same goose. I only wish that I knew all that goose knows."

The people began to cry out: "That is a spirit goose. You cannot eat her."

"And if it was Jack's goose, I should as soon eat him as the goose."

The port people who had relatives and friends on board the whaler filled the room, wondering.

"Boom!"

"The ship is coming in, and the goose flew home and got here first. Oh, you blessed, blessed bird! Now we shall have a thanksgiving!"

And she and Jack and the "blessed bird" had a thanksgiving such as was never known before.

There are days that come again.—Hezekiah Butterworth.

Contentment comes neither by culture nor by wishing; it is reconciliation with one's lot, growing out of an inward superiority to our surroundings.—J. K. McLean.

A living, loving Christian—true of tongue, honest of heart, pure of conduct, and yet lovable in daily life—is the most unanswerable for Christianity.—T. L. Cuyler.

We often do more good by our sympathy than by our labours, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the strong efforts of personal ambition.—Archdeacon Farar.

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This terrible disease may be recognized by the frequent and imperative desire to urinate every half-hour, night and day. Urination is accompanied with a heavy burning pain, felt chiefly about the bladder. Sometimes at the end of each urination blood is passed, while almost invariably the urine contains pus and blood. The patient is also liable to be chilly, followed by considerable fever.

Kidney and liver ailments are the commonest of all diseases. Hundreds of persons are approaching the grave quicker than they should. Some as a result of carelessness; others on account of ignorance. Some overlook symptoms with the words, "My kidneys are out of order," while others don't recognize them. This is fatal. Mr. A. W. Parson, Martinville, Que., hold out hopes to sufferers. He writes: "I was a sufferer from kidney disease and bladder trouble for thirteen years and had a constant desire to urinate, with its accompanying weakness. Medicine prescribed by a skilful physician, only gave me temporary relief. The trouble would recur at very awkward times. I was persuaded to try Dr. Chase's Kidney-Liver Pills. I obtained relief after one dose, and before I had finished the first box felt better than I had for many years."

There are thousands of persons who, although they have not a symptom of any kidney or liver disease, take occasionally a pill to regulate and assist these organs. This prevents disease.

Dr. Chase's Kidney-Liver Pills will prevent as well as cure. One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto, Ont. Write for Dr. Chase's 1908 Calendar Almanac.

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Great occasions do not make heroes or cowards: they simply unveil them to the eyes of men. Silently and imperceptibly as we make or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.—Canon Westcott.

The life of a man as measured against the slow changes of nature makes him appear, but one of the more transient of God's creatures. It is well to remember, however, that man is but preparing to live, while other things are spending all their days on earth. Man's real greatness appears when he emerges upon the real life beyond the grave. Here he is "of but few days," but beyond the veil he is immortal.

"What you are speaks so loud I cannot hear what you say." This is the pointed sermon Emerson preached to the world. There is a profound truth in this, as also in the proverb, "actions speak louder than words." This is a time when men profess much, talk much, plan much. But after all it is those who do things that are the most benefit o mankind. Be right and do right and men will not need to compare your words with your ways.

Every man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection; but in constant, steady, cheerful endeavour, always willing, fulfilling and accomplishing his task, "that when the occasion comes he may be equal to the occasion."—Longfellow.

When we pray it is natural for us to ask God to help us in our plans. Are we as careful to ask God how we can help Him in His plans? Is there not danger that we shall regard our own plans as more important and more urgent than God's? It is a rare thing to find one whose plans and God's are absolutely identical. Paul was such a one, and the prayer of his whole life was, "Lord, what wilt thou have me to do."

It is an exquisite and beautiful thing in our nature that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it. It would almost seem as though our better thoughts and sympathies were

charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas, how often and how long may these patient angels hover above us, watching for the spell which is so seldom uttered and so soon forgotten.

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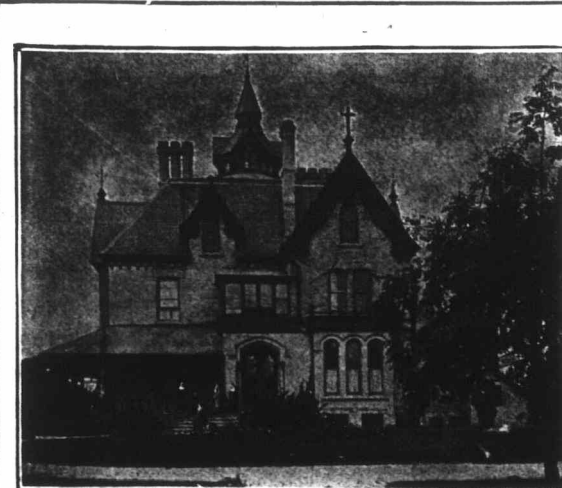
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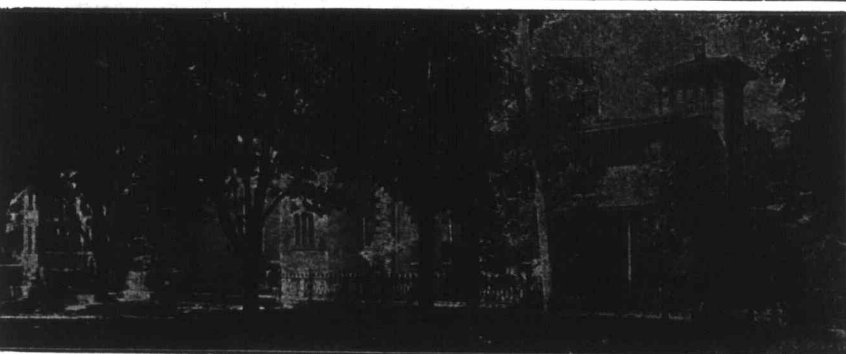
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St. Paul's, Brainerd, Duluth, has recently been enriched by the gift of a beautiful brass processional cross. The whole cross was made at Brainerd at the foundry of Mr. C. N. Parker, and was given by him. The stick is of mahogany and was presented by Mr. John Lowery, a communicant. Mr. Parker, while not a communicant is a friend and supporter of the parish. A set of Eucharistic lights is shortly to be given to this church as a memorial gift.

In connection with the Pan-Anglican Congress, which is to be held in the summer, an effort is to be made to raise money on a scale which has never been attempted by any religious body. It is proposed to provide a thanksgiving fund of £5,000,000. There are altogether 249 dioceses connected with the Anglican Church in all parts of the world, and it is hoped that nearly all the Bishops of these dioceses will be present and that they will each bring a handsome contribution to the Thanksgiving Fund. It is expected that between seven and eight thousand delegates will attend this Congress, and there is reason to hope that all of these will be guests of members of the Anglican community in London. The committee which is arranging for the reception of the visitors is receiving many offers of hospitality of this character.

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