

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, MAY 16th, 1912

No. 20

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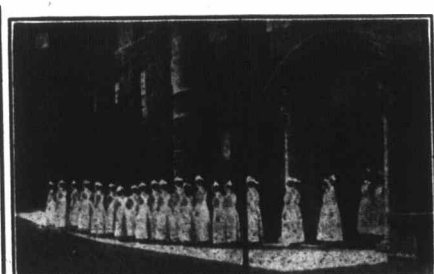
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Canadian Churchman.

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Lessons for Sundays and Holy Days.

May 16.—Ascension Day.

Morning—Dan. 7:9—15; Luke 24:44.
Evening—2 Kgs. 2:1—16; Heb. 4.

May 19.—Sunday after Ascension.

Morning—Deut. 30; John 6:22—41.
Evening—Deut. 34 or Josh. 1; 2 Tim. 2.

May 26.—Whitsunday.

Morning—Deut. 16:1—18; Rom. 8:1—18.
Evening—Isai. 11; or Ezek. 36:25; Gal. 5:16 or Acts 18:24—19:21.

May 27.—Monday in Whitsunday Week.

Morning—Gen. 11:1—10, 1 Cor. 12:1—14.
Evening—Num. 11:16—31; 1 Cor. 12:27 & 13.

May 28.—Tuesday in Whitsunday Week.

Morning—Joel 2:21; 1 Thess. 5:12—24.
Evening—Micah 4:1—8; 1 John 4:1—14.

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

FIRST SUNDAY AFTER ASCENSION.

Holy Communion: 243, 257, 397, 567.
Processional: 179, 186, 400, 473.
Offertory: 175, 182, 186, 398.
Children: 686, 688, 693, 701.
General: 6, 37, 177, 627.

WHITSUNDAY.

Holy Communion: 191, 242, 254, 435.
Processional: 479, 536, 578, 625.
Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

THE SUNDAY AFTER ASCENSION-DAY.

The writer of the epistle to the Hebrews directs our attention to the High-Priesthood of Jesus. There are two essentials to efficient and universal priesthood which Jesus possesses fully. (1) Sympathy with human weakness. "We have not a High Priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." (2) Divine appointment to office. "Thou art a Priest for ever, after the order of Melchizedek." The High-Priesthood of Jesus is therefore superior to that of the priests of Jewry. "He, because He abideth for ever, hath His Priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." We have recently meditated upon the priestly work of Jesus in His Cross and Passion. Let us now consider His priestly work in Heaven. I.—The Ascended Lord is interceding for us as our perfect representative before God. Intercession is based on sympathy and worthiness. Jesus has sympathy for He is Man. He is worthy because of His perfect life, a life of love and sacrifice. II.—He brings our prayers and praises before God. And these He perfects, for He Himself embodies all our true spiritual desires. Because of His revelation we are inspired to pray and to offer praises; and by Him alone have we access to the Father. Jesus is our Mediator. III.—He secures access for us to the Holy place where He Himself is. "I go to prepare a place for you. . . . I come again, and will receive you unto Myself; that where I am, there ye may be also." There are four great blessings which result to us from the High-Priestly work of the Ascended Lord: (1) We are assured of the forgiveness of our sins. (2) We are assured of perfect knowledge through the ministry of God the Holy Ghost. (3) We are assured of perfect response to our prayers. (4) Our joy is perfect. For there can be no higher human happiness than to share the joy which Jesus ever feels in being loved by the Father, and in doing the Father's will. Let us put all confidence in this High-Priestly work of the Ascended Lord. "Our fellowship with God will grow closer, more perfect, more conscious, but still our approach to God, our worship, our spiritual harmony, must always be in Him in Whom we have been incorporated."

Goodbye.

It is with no ordinary feeling that the old writers in "The Canadian Churchman" bid farewell to the readers thereof. By the terms of his will, Mr. Frank Wootten directed that the paper should be sold. This has been done, and we hail the new proprietors with all good will and good wishes. It is part of the changes and the chances of this mortal life. So this may be the last number from our hands, although like prudent housekeepers, we leave well-filled drawers and a good connection. Church journalism in Canada has been precarious. The first to make its mark was the "Church," a remarkably high-toned, pious periodical, conducted by the late Bishop Bethune when Archdeacon. After a considerable interval the "Church Herald" was launched over forty years ago by the late Rev. E. R. Stimson; this same weekly has steadily continued without a break, for some time under the title of the "Dominion Churchman," and the present name of "The Canadian Churchman," bestowed on it by Mr. Wootten when it fell into his hands. Several competitors have entered the field during these long years, many having amalgamated with "The Canadian Churchman." The success of this enterprise is largely owing to the unflinching allegiance to the determination stated in the first

number that it would not be the organ of any person or party in the Church. The utmost effort has been made to be fair to all, to be independent. This has been often admitted by writers whose withering sarcasms or insulting epithets had disappeared from their letters to the editor without injury to the substance of the communication. To our successors we leave a number of letters long enough sometimes to fill half a number. And now with a sigh of regret, but with the warmest good wishes to "The Canadian Churchman" and the new owners, we say, God be with you.

Prayer and Money.

The secular press gave prominence to a recent address by the Rev. Dr. R. P. MacKay, Moderator of the Presbyterian General Assembly. He is known to be a spiritually-minded and keen-sighted man, and has a wide and close experience of Christian work at home and abroad. It is startling and alarming to be told by such a man, that men generally did not know how to pray, and to have a London paper announcing in heavy head-lines in its report, "Christian people no longer pray." He is also reported to have said, "There was a danger of over-emphasizing the financial side of problems." Dr. MacKay is no sensationalist, and spoke no doubt with his customary reserve and care to this London Synod. If he spoke truly, or even approximately truly, what becomes of the endless organizations which have devised to carry on the Church? Are they all too busy to pray, and too anxious to present a good balance sheet at the end of the year? When our mind dwells on some of the things done in the name of religion—theatricals, women's teas, men's banquets, etc.—we are inclined to think Dr. MacKay's address contains more truth than poetry, and that Christians could not go wrong if they gave more time to their prayers and a little less time to the things that have ousted prayer.

Canada.

The Rev. Dr. Tucker lectured on "Canada" to the Men's Club of St. John's Church, London, at its last meeting, and Mr. Henry Macklin after the lecture moved a vote of thanks, remarking that Dr. Tucker, Hon. George Foster, and Sir George Ross were, in his opinion, the three most competent and eloquent advocates to tell Canada's story as it ought to be told. Dr. Tucker has the first-hand knowledge needed for such work, and eloquence of a high order no less necessary. Parsons are often called sky-pilots, stargazers, salvation-peddlers, and what not, but do they always get credit for the public-spirited work of a high order that they so often do. There is no more eloquent or competent tongue to expound such subjects as "Canada," "immigration," etc., than that of Dr. Tucker, and the Rev. Dr. Taylor has done a signal service in delivering so many illuminating addresses on "China." There are two among many illustrations of the valuable services to the State performed by some of our clergy, and we think Mr. Henry Macklin did a good service in calling public attention to the high value of Dr. Tucker's addresses from the patriotic standpoint.

Ireland.

Just now Ireland and Home Rule are to the front in the public press. It may be interesting at this time to recall the words written by the famous old Chronicler Orderic after the death of William the Conqueror concerning that august and imperious sovereign. "The Britons land was in his rule and he made castles therein, and the people of Man with all authority. So also Scotland, he brought under him by reason of his great strength. The Norman land was his inheritance;

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and over the earldom, which is of Mans, he ruled and, if he might have lived yet two years, he had won Ireland by his policy and without any weapons." If Orderic's surmise was well founded, the premature death of the great king passed on to his successors a task which they have been busy at for more than 800 years, and which is not yet accomplished, namely, the task of restoring peace to Ireland. The loyal Ulsterman may well sigh over the fact that the Conqueror's life was not spared for the two years more.

Muddying The Source.

In former times there were periods, notably in the early thirties and late fifties of last century, when Canada profited by an exodus from the old country which gained the name of the Canada fever. At other times there were treks to Australia (a great one after the discovery of gold in 1850) to New Zealand and the countries of the Cape. But now-a-days the loss from emigration must be a yearly increasing one. Last year the excess of Scottish passengers outwards over immigrants was 61,358, how many immigrants is not stated, the excess of births over deaths was 50,085, so that the result is a loss of population of over 11,000. The most disheartening feature of this movement is the fact that the loss is replaced, through England more than Ireland or Scotland, by the influx of most undesirable aliens from the southwest of Europe. The English yeoman cannot be replaced. It is a reproduction of the cause of the decline of ancient Rome which historians say was chiefly due to the undermining of the old spirit by the influx of inferior races and the outflow of the tougher early people to all parts of the Empire from Roumania to Britain.

The Status of Cardinals.

The "Living Church" of April 20th, discusses the preposterous claims of American cardinals to precedence over State Governors. If cardinals desire to rank as princes of the Vatican Court, they must forswear their American citizenship, for they cannot claim citizenship from one state and precedence as representing another. If cardinals want to pass as foreign princes let them renounce their citizenship and votes, and keep out of politics, and act as accredited diplomats should do. But if an ambitious cardinal clings to his citizenship and his vote, his claim to precedence is quixotic. We commend the "Living Church" for its sensible and outspoken candour.

The Admission of the Unconfirmed to Holy Communion.

This is a question of deep interest to every Churchman, and a correspondent asks us to give Archbishop Maclagan's well considered words on the subject. The late Archbishop of York wrote thus:—"Are we right in supposing that the law of the Church of England shuts out from the Holy Table the most saintly of our Nonconformist brethren because they have never been confirmed? Do the words apply to them which are often regarded as a bar to their Holy Communion? Where do we find them in our Prayer Book? Not in the warning paragraph which stands in the forefront of the order for Holy Communion. There it is only the evil life and the impenitent heart which are precluded from the Lord's Table. The lack of confirmation is not mentioned, there is no more beautiful service in the Church of England than the laying-on of hands. . . . It is at the close of this service that the direction is given which requires that none shall be admitted to Holy Communion unless they be confirmed, etc. To the children of the Church it most reasonably applies. . . . But in the case of others whose Christian training has been under different conditions and in other Christian communities . . .

the obligation to be confirmed may have no such force." These views, of course, bind nobody, but they are the ripe, well-considered judgment of one who was always regarded as a strong, consistent, uncompromising Churchman.

"KNOWING OUR PLACE."

In bygone times, not so remote, however, as to be well within the memory of some of our readers, one used to hear not infrequently the expression used of some one, who was unduly self-assertive, "He does not know his place." As often as not, perhaps oftener, the expression was used in what fairly may be called an offensive sense, i.e., it was applied to those who aspired quite innocently and even laudably to improve their social standing. It was very often used of servants and of people in humble or dependent positions. And so the expression has come into bad odour, and we seldom or ever hear it used in this, or as a matter of fact, in any sense. It has gone the way, finally or temporarily, of a number of other discarded expressions in common use among the blunter and more outspoken early and mid-Victorians, and any one employing it seriously now would be regarded as a survival from a state of things as impassably remote as any other half forgotten era of the dim and swiftly receding past. It is difficult in fact, so great has been the change in this respect during the course of a generation, to imagine any one saying of any one, however offensively, if honestly, desirous of rising in life, "He doesn't know his place." We have of late elevated self-assertiveness into a cardinal virtue, and to say anything in disapproval, much less in contempt of the man who is trying to "better himself" is against our religion. To the modern mind, ambition in all its forms is a very sacred thing, and to discourage or repress it, especially in the young, is one of the unpardonable sins. It is our duty, in fact, to respect, and if possible, encourage it, whatever shape it may assume. There is no doubt much that is praiseworthy and even admirable in such a spirit as this. The opposite extreme of distrust and jealousy of all those who show any disposition for self-advancement of any kind is surely a mean and hateful spirit, and we may be thankful that it has become unfashionable, at all events, to display it. We don't suppose that human nature has fundamentally changed in so short a period; jealousy and envy are just as common as ever they were, no doubt, but we have become ashamed of showing them, at least in their old form. Whatever we may feel, we all affect to approve of and encourage ambition in others. This undoubtedly is a gain. On the other hand is this universal desire to "rise in the world," so characteristic of our modern civilization, altogether commendable? Has it gone too far? We think it has. The trouble to-day is that our children are being educated on the principle that no position is too difficult or exalted for them to aspire to, and that to contentedly accept and remain in a subordinate one is to make a failure of life. Humble callings and positions are everywhere at a discount. Thus there are tens of thousands of people to-day in the world who "do not know their place." They have been carefully trained for positions they can never really "fill." They may occupy them, but they don't fill them. It is not so much with the branches of knowledge taught in our schools and colleges, unpractical as some of them are, as the spirit of contempt for the humbler positions and duties of life that is so generally inculcated, that we are at variance. The rage for education on the part of our young people, which is so widely prevalent to-day all over this continent, is, we think, in danger of being carried too far, and has already wrought considerable ill. It has taught

thousands to aspire to positions far above their real powers. A vast deal of the present unrest and unhappiness, we are convinced, is due to this. Thousands of people have missed their vocation, they have been educated out of their depth, they do not "know their place," they have learned to despise subordinate callings, they have become infected with the modern idea that self-assertion is the better half of success, and that to contentedly remain in that state in which it has pleased God to call one to, is to make a failure of life. What we do most grievously need to-day is the teaching in school, pulpit, family circle, and through every agency, of the truth that no man can be called a success who is out of his place, and that the worst failure is he who occupies any position, however responsible, whose duties he cannot satisfactorily discharge, and on the other hand, that the only truly successful man is he who "knows his place," and knowing it keeps it.

OUR MANNERS AS OTHERS SEE THEM.

There is a good deal of truth in the following from an eastern religious paper, "The Antigonish (N.S.) Casket." Editor Baird of Belfast, who has just made a tour of Canada, says that Canadians are surly and uncivil. Perhaps this is putting it a little strongly; but there is too much truth in it. The fact is very noticeable in public places, where it is necessary to make inquiries. Every man, as a rule, is on guard lest he should seem to be a servant, or bound to do things for other people. Public employees do their duty with a bored air as though they were tired doing favours for ungrateful inferiors. Young princesses hand you your morning porridge with the air of a patron distributing largesse. The time will come, we suppose, when this attitude will wear off; and the absurdity of constantly asserting an independence which nobody intends to dispute, will be perceived by all. For that, we believe, is the root of the trouble. So many people are always afraid that some one is going to treat them as inferiors. It may seem very absurd; but the fact is that the ordinary business man, travelling about this country, finds some difficulty in securing as courteous treatment in public places as his own business friends would give him in their shops or offices. A Montreal paper claims an exception for Quebec. There certainly is more politeness in that province; due undoubtedly, to the greater natural politeness of the French race. Speaking from a knowledge of nearly forty years of Canada, we are inclined, however, to think that during the past few years there has been an improvement in this respect. It is only a beginning, it is true, but the tide, we think, has definitely turned. There is still almost unlimited room for improvement, but a start, we think, has been made in the right direction. The Boy Scout Movement, no doubt, is beginning to make itself felt. Of the excellent effect of this organization, on the manners of the rising generation, we feel very sanguine, and we have pleasure in heartily commending it to our clergy. In small towns it might be more successfully promoted by the joint action of all the denominations. The larger city congregations could have organizations of their own. But the Boy Scout Movement, admirable as it is, is only one factor in this very much to be desired and urgently needed reform. Parents, guardians, clergy and teachers have their indispensable part to do. Considering how our comfort and happiness are dependent on the manners of those with whom we are brought in personal contact, and how helpful good manners are to a young man in making his way in the world, their deliberate omission in the home or school training of the great majority of our children is quite inexcusable.

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able. In every respect we have outgrown the colonial stage, except in one, and that is in our manners. In that respect, as a rule, in English-speaking Canada, we are still colonials. But there are signs of improvement. This excessive assertion of independence which the writer well says, "No one intends to dispute," is becoming less noticeable.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Interesting reports of an authentic nature come to us of the meeting of the Prayer Book Revision Committee recently held in Toronto. The sessions lasted more than a week, and considerable progress of a preliminary character has been made. For example, we understand that the working plan decided upon for the first revision is to require a two-thirds majority of the committee before any alteration can even tentatively be sanctioned. The first revision is a mere skirmish which will be laid before the public, presumably a selected public, for criticism and suggestion, and then the second and final revision so far as the committee is concerned will be taken up. This will represent the last word of the committee on this supremely important subject, and then it will be handed over to the General Synod, which will approve, modify or refer back. The point "Spectator" would like to raise once more, a point which several members of the committee raised in the recent session is the wisdom of erring on the side of radicalism in this preliminary revision. What is needed is to introduce the maximum of change which might fairly be regarded as worthy of serious consideration and to allow the process of pruning and reduction to take place at the later revision when the draft comes before the General Synod. The responses to the questions sent out by the committee settle one point, namely, that there is a very general desire for revision within the Church, and at the same time it would appear that the changes suggested are for the most part very moderate. The committee can therefore rest assured that if it has the courage to revise with the thoroughness which its own judgment may indicate it can feel quite certain that the Church at large can be trusted to attend to the conserving of all that should be conserved. The application of this two-thirds majority rule is calculated to render revision except that of the most elementary and obvious character,—next to impossible. "Spectator" would plead for a withdrawal of the rule now in force that it may be replaced by a simple majority. Remember that they who most truly honour the Prayer Book are they who desire to have this revision so completely and perfectly done that a new revision will not be called for in this generation at least. There is one other point that has struck "Spectator" in discussing this question with many Churchmen, and that is the tendency to speak and act not from our own convictions and judgment, but from the point of view of the Church public as we interpret it. People are forever saying that they themselves would like to have such and such changes introduced, but they exclaim, what is the use? Public opinion would not for a moment support it. Thus instead of giving expression to their own opinions they are acting on what they suppose to be the opinions of their neighbours. Some years ago the Government of this country took a plebiscite on the question of prohibition. During that campaign it was very usual to hear men declare that they themselves were in favour of prohibition, but as they believed that public sentiment was not back of the movement they would vote against it. The question, of course, was not how we thought other people felt about prohibition, but how we feel

about it themselves. If each person had given his own personal opinion, then the government would have been able to discover exactly what public opinion really was upon the subject. Precisely the same extraordinary attitude has to be faced in regard to revision of our Prayer Book. Everybody you speak to wants revision, and fairly radical revision, too, but he is afraid that his neighbour doesn't want it and hence he will vote against it. He is in favour of breaking up the *Te Deum*, or providing an alternative canticle, but he thinks his neighbour will not stand for that and so he votes to leave things as they are. The extraordinary thing is that the neighbour is voting in the same way because he has formed the same opinion regarding our friend number one. Here is a man who strongly desires to be freed from the use of the Athanasian Creed. It is of no spiritual value to him, but he has got the idea into his head that it is wonderfully good medicine for other people, and hence it, too, remains so far as he is concerned. We have said enough, we think, to emphasize the point we are making. In this pioneer work of revision let us stand for our own convictions, and not for the supposed convictions of others. We may be all mistaken in regard to what our neighbours think. In any case they ought to be allowed to speak for themselves. Remember, dear reader, that you are not asked what you think is the attitude of the public upon this or that phase of our liturgy, but what is your own, and when each speaks frankly what is in his mind then there will be an authoritative basis of knowledge upon which to build.

The scheme of co-operation among the four theological colleges in Montreal is taking definite shape, and it has behind it such a head of steam generated by the most influential laymen of the city that it would be hard indeed to stop the movement now even if we were disposed to do so. The whole scheme seems to contemplate ultimately a theological faculty for McGill University where each theological college can elect to have its students take those subjects which will fit in with its own scheme of instruction. In the meantime, the colleges themselves will constitute the faculty and each will contribute one or more courses of lectures which will be open to the students of all the other colleges if they desire to take them. The utmost liberty and elasticity is secured for each communion so that any course that is not regarded as useful to it, may be disregarded. The whole principle is already accepted in many colleges where theological students are sent to the university for a course in Hebrew, or perhaps Hellenistic Greek. It is the extension of this principle to include a few other subjects that the new Union Theological Seminary will represent. The effect of this new college upon the life and thought of McGill ought in a few years to be felt, to the great advantage of that seat of learning.

"Spectator."

MEMORIAL TABLETS

We will upon request send you sketches of Memorial Tablets, bearing any wording and carrying out any design desired.

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HENRY BIRKS & SONS, Ltd.
MONTREAL

Brotherhood of St. Andrew

TORONTO.

The Toronto Assembly of the Brotherhood of St. Andrew will hold its annual spring meeting at St. David's Church, Englewood Avenue, Toronto, on Saturday afternoon and evening, May the 18th. This meeting is one of very great importance as out of it will develop the incentive for organizing the coming Dominion convention of this society, which will be held during September next in Toronto. The speakers at the assembly meeting are: L. A. Winter, John Harris, chairman of the Assembly; Arnold Hoath, chairman of the Junior Assembly; J. A. Birmingham, general secretary; and Rev. Dr. Boyle, Trinity College, Toronto. A most interesting programme has been prepared for this event.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

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

St. John's.—St. John the Baptist.—At the Easter Monday vestry meeting, Mr. George Davey was elected people's warden, and Mr. Herbert Outerbridge was appointed rector's warden. The select vestry were elected thus:—Sir William Horwood, Jos. Outerbridge, W. M. Clapp, J. W. Withers, S. G. Collier, G. A. Hutchings, G. R. Williams, E. LeMessurier, W. B. Grieve, A. S. Rendell, Dr. Hallett; and Hon. S. D. Blandford.

NOVA SCOTIA.

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

Stellarton.—Christ Church.—The parish in this busy mining town is awakening to new life and activity. It was vacant for three months prior to the appointment of the Rev. R. B. Patterson, late of the Ontario Diocese. The Duplex Envelope System has been introduced, Woman's Guild and Chancel Guild have been organized, and the W.A. reorganized. Christ Church, erected in 1851, is splendidly located, and in good condition. A building committee has in hand the erection of a new rectory to replace the old one, towards which \$1,500 has been subscribed. The future prospects of a strong church centre in this, the Mother parish of St. George's New Glasgow, and St. Bees' (Westville), are indeed very encouraging.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of the month:—Thursday, May 16 (Ascension Day)—Celebrate Holy Communion, Cathedral, 11 a.m. Sunday after Ascension, May 19—Celebrate Holy Communion and preach, St. Michael's, Bergerville, 11 a.m. Saturday, May 25—Travel to Stanstead. Whitsun Day, May 26—Confirmation and Holy Communion, Stanstead, 11 a.m. Monday, May 27—Return to Quebec. Tuesday, May 28—Celebrate Holy Communion, Cathedral, 11 a.m. On Trinity Sunday, June 2nd, the Bishop hopes to complete his present series of engagements by holding his annual ordination of deacons in the Cathedral of the Holy Trinity, Quebec. Following this, since the Lord Bishop of Montreal has most kindly agreed to hold his Confirmations for him on the Labrador and Magdalen Islands, the Bishop hopes to pay a short visit to England accompanied by Mrs. and Miss Dunn. They hope D.V. to leave Quebec in the R.M.S. *Virginian*, on Friday, June 7th, and to return after spending three weeks in England by the R.M.S. *Victorian*, leaving Liverpool on Friday, July 5th. The Bishop then hopes on Thursday, July 18th, to leave for his visitation of the Gaspé Coast.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The adjourned Easter vestry meeting was held on Monday evening, May 6th, the vicar, the Rev. Dr. H. E. Symonds, presiding. Mr. E. Goff Penny, who has been the rector's warden for the past six years, asked to be relieved of the post, and Mr. Percy Gault was appointed in his place for the ensuing year. The delegates elected to Synod were: Sir Melbourne Tait and Mr. E. Goff Penny.

Trinity.—The Rev. G. Quinton Warner, rector of Christ Church, Amherst, N.S., is to succeed the Rev. R. W. Norwood at this church, who leaves the end of this month for his new parish in London, Ont. Mr. Warner, who is expected to arrive here the 1st of July, was a graduate of King's College, Windsor, N.S., and also of the General Theological Seminary, New York.

The raising of \$250,000 to be used as a permanent fund for the purpose of increasing the stipends of Anglican ministers in the Diocese of Montreal is the aim of a week's whirlwind campaign which was formally started on Sunday last by the Right Rev. Bishop Farthing. Sermons were preached on the subject in many Anglican churches on that day.

Montreal Junction.—We received a renewal of his subscription from Mr. Charles Hughes, who resides at Woodbine, and in his note, written by his own hand, he tells us that on the 30th March last, he entered upon his 96th year, so that no doubt he is easily our oldest subscriber. He has subscribed for *The Churchman* for the past quarter of a century.

Hochelaga.—St. Mary's.—The adjourned vestry meeting was held on May 6th. Wardens, H. Bayliss, J. H. Furness; receipts, \$2,780.70; disbursements, \$2,188.71.

Phillipsburg.—St. Paul's.—Wardens, Messrs. Frederick Goucher, George Bradley; delegates to Synod, Messrs. James Dominy, George Montgomery, K.C.; sidersmen, Messrs. Walter Cadorette, Jas. Dominy, Jas. Selwin Smith, P. H. Luke, Geo. Solomon; secretary-treasurer, Mr. Bradley; auditor, Mr. Ferris. The financial report presented was a satisfactory one.

ONTARIO.

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

Kingston.—The Bishop of Ontario, who is suffering from a nervous breakdown through overwork, has been ordered by the doctors to take a complete rest for some time. All communications, therefore, respecting diocesan matters, should be addressed to the commissary, the Very Rev. the Dean of Ontario, the Deanery, Kingston, Ont.

Kitley.—The annual vestry meetings have been held in the four centres of this large parish, Frankville, Easton's Corners, Newbliss and the Redan, and good reports of the year's work have been brought in by the various churchwardens, all of whom again take office with the exception of Thomas Singleton, who, after nine years of service at Frankville as people's warden, has resigned, and Charles Baker has been appointed in his place and begins his year of office with a good cash balance in hand. A new wire fence has just been erected round the church lawn at Frankville, and a new memorial altar to the memory of the late Ven. Archdeacon Bedford Jones will be placed in the church before long. The Sunday offerings have doubled during the past year. Easton's Corners have met all current expenses besides reducing their debt for repairing the church to \$200. They presented their organist, Miss Putnam, with a purse of \$18. The Altar Guild, with twelve members, is doing good work, and the Sunday School is holding its own. Newbliss has paid all current expenses, has no debts and has a cash balance in hand. The Sunday School is a flourishing one. They have given their organist, Miss Mary Coghlan, a purse of \$14. The Redan has paid all current expenses, and are erecting a wire fence round the church grounds. They also gave their organist, Mrs. Milford Pritchard, a purse of \$10. The mission givings of the entire parish rose from \$57 to \$160.13. A new branch of the W.A. has been organized in the past year at

Newbliss with a membership of fourteen and the Frankville branch of the W.A. now has some 27 members.

TORONTO.

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

Church of the Ascension.—Mr. Harry Phillips of London, who is one of the Bishop of London's lay readers and who is a visiting delegate to the Canadian Brotherhood Federation Convention, preached a sermon in this church on Sunday evening last on the subject of "The Relationship of Christ and the Church to the Workingman."

St. Matthias.—At a congregational meeting which was held in the schoolhouse on Friday evening last the rector, the Rev. F. H. Hartley, who is about to leave on a four months' visit to England, received a most pleasant surprise in the shape of a presentation to him of a purse containing the sum of \$225 in gold. Mr. Hartley left the city on Monday last and both he and Mrs. Hartley and their little son will (D.V.) sail from Philadelphia for England on Saturday next. It is fourteen years since Mr. Hartley last visited his native land.

The Right Rev. Dr. Reeve, Assistant Bishop of Toronto, is to have charge of St. Andrew's Church, Centre Island, during the summer. He will begin services there on the first Sunday in June.

The Rev. S. W. H. Hornbrook has been licensed by the Bishop of Toronto as a-sistant curate of St. Philip's Church, this city, and the Rev. T. O. Curliiss has been licensed and instituted to the incumbency of Streetsville.

The Lord Bishop of Toronto went to Penetanguishene on Saturday last and held a series of Confirmation services there and in the vicinity. He returned to Toronto early in the week. On Sunday last the Assistant Bishop of the Diocese held Confirmation services at Barrie and Allandale. From thence he went into the Diocese of Ontario to hold similar services in several parishes on behalf of the Lord Bishop of Ontario, who is unable to carry on his regular duties owing to illness. On Sunday next His Lordship will hold Confirmations at Collingwood and Duntroon.

Grace Church.—The congregation of this church propose to build a \$50,000 stone church and an \$8,000 rectory this summer on the corner of Russell Hill Road and Lonsdale Road. The plans are being prepared by architects Eden Smith & Sons, and are expected to be out shortly, when they will be presented to the wardens for final consideration. When the congregation was compelled to abandon the old Grace Church property on Elm Street on account of the change which the locality had undergone of late years, it purchased a property 200 by 200 ft. on Russell Hill Road corner, and bought the old wooden building of Christ Church, Deer Park, and moved it on the northern portion of the lot. It has a seating capacity for 230, and has been filled from the day on which services were commenced in it. After purchasing the new site and arranging for temporary accommodation, the congregation still has a balance of \$7,000 from the proceeds of the Elm Street property. In addition they have \$25,000 pledged in subscriptions. This provides a working capital of \$32,000 to begin with, and building operations will commence as soon as the plans have been approved of. The new church will be of pure Gothic design, and will have a seating capacity for 800 people. Grace Church has already a large congregation.

Longford Mills.—The minister desires to thank very warmly "A Friend" for his kind and encouraging letter. The work is going ahead vigorously and the people are rallying round the minister and taking part. The outcome of the Lent mission was most encouraging and permanent results appear to have been effected, many candidates coming forward for confirmation.

NIAGARA.

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

Hamilton.—The news of the death of Miss E. M. Fairclough came as a great shock to her many friends here. She, with her mother, left here last June to spend the summer in Muskoka

with her brother, Mr. W. E. Fairclough, and his family, and in the fall returned to Toronto with them and spent the winter there. A few weeks ago she took a chill, but it was not thought anything very serious was the matter, until three weeks ago she was seized with a stroke of paralysis, which left her helpless. She never rallied, and on Monday, April 29th, she was seized with a second attack, and passed away on the following Thursday. She was a graduate of McGill College, Montreal, where she took her degree of B.A. She was the only daughter of the late James Fairclough. She is survived by her mother and four brothers—William E., Toronto; Harry R., Stanford University, California; David J., this city; and George H., St. Paul, Minn. The funeral took place on Saturday the 4th inst. on the arrival of the 2-18 p.m. C.P.R. train at the Hunter Street Station, to All Saints' Church, thence to Hamilton Cemetery.

Christ Church Cathedral.—The appointment of the Rev. S. Daw to be a Canon of this Cathedral was confirmed on the 26th ult.—an event very appropriate to the day, for it was the 37th anniversary of his ordination, and the 17th anniversary of his induction as rector of St. John the Evangelist in this city.

St. Mark's.—The celebration of the joint 35th anniversary of this parish and also of the incumbency of the rector, the Rev. Canon Sutherland, will be held at some early date in September. To mark the occasion it has been proposed by the churchwardens that an extension be made to the parish house by which it will be enlarged to three times its present capacity. The renovations, it was expected would cost \$1,000, and nearly all of that sum has been subscribed already by the members of the congregation. As the parish house has proved itself inadequate quite frequently in accommodating the gatherings that have been held there recently it was thought this plan would be the most feasible and fitting for the occasion.

On Thursday evening, April 25th, Bishop and Mrs. Clark gave an At Home at Sea House, entertaining city clergy and wives and the presidents of the local Woman's Auxiliaries. Music and refreshments provided the evening's entertainment, and a very enjoyable time was spent by all.

Cayuga.—St. John's.—The Lord Bishop of the Diocese held confirmation services in this church and in Christ Church, Bullock's Corners, recently.

Niagara-on-the-Lake.—St. Mark's.—The Lord Bishop of the Diocese held a confirmation service in this church lately and later on, on the same day, he conducted a missionary service therein.

St. Catharines.—St. George's.—The contractors who have undertaken the building of the additions to this church and the re-decoration of the interior of the building are already at work. The work contemplated includes the building of a new vestry, a new organ chamber, the re-opening of the transepts, which have been closed for some years, the placing of new panelling in the sanctuary and chancel, the re-wiring of the church for lighting purposes, the reconstruction of the ceiling, which is to be panelled in red oak, and the installation of a fine new organ, designed by Dr. Albert Ham, of Toronto, the cost of which is \$8,000. All these changes are made possible by a large gift to the church from the late Mrs. S. D. Woodruff. In addition to this a new altar and reredos is being given by the Southcott family, and a new and complete heating system is being installed by the gift of Mrs. Haynes. Plans are also being prepared for a new parish hall, which it is proposed to erect on the church grounds. This will cost about \$12,000, a large proportion of which is already subscribed.

HURON.

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

London.—Appeal for Mission House at Nagaoka, Japan.—The Rev. T. G. A. Wright begs to acknowledge the following contributions for Mission House at Nagaoka, Japan, for Rev. C. H. Shortt.—Previously acknowledged, \$644.40; Mr. and Mrs. S. H. Lewis, Smith's Falls, \$2.50; A Friend, Smith's Falls, 50c; Prof. A. H. Young, Toronto, \$5; Clergyman, \$11.58; total, \$644.04. Amount required, \$800. Subscriptions may be sent to the Rev. T. G. A. Wright, 851 Hellmuth Ave., London, Ont.

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The subject of "Prayer Book Revision" came before the London clergy on May 6, being introduced by the Rev. Canon Craig, who has been a careful student of liturgical matters. The Rev. T. G. A. Wright, of Huron College, London, is conducting a five days' mission at St. Clair, Michigan, this week.

St. John's.—Church Needlework.—The ladies of this church desire it to be widely known that they have formed a Needlework Guild and invite orders for surplices for the clergy, Divinity students or choirs, and also for Communion linen. Orders may be sent to Miss Agnes Burwell, London, Ont., and Mrs. H. O. Falls, Grosvenor Street, London, Ont. Their past year was a successful one and closed with a good balance on hand, after making a substantial contribution to the W.A. thankoffering and making free grants of their stock in certain deserving cases.

St. Thomas.—St. John's.—The anniversary of this church falls on Sunday, May 19th, and will be observed by special services on the Sunday followed by a big banquet on Wednesday evening, May 22nd, addressed by Rev. Dr. Tucker, Prof. T. G. A. Wright, and others. The rector, the Rev. W. F. Brownlee, is a hard worker and the parish is loyally co-operating with him, and the year now ending has been a year of decided progress.

Port Rowan.—The funeral of the Hon. James P. Mabee took place here on the afternoon of the 8th inst. It was in this place where he was born and here he was accustomed as a boy to attend the services at the parish church Sunday by Sunday. His grave was beside that of his wife, whom he brought here for burial one February afternoon two years ago, and near by were graves of the father and mother of this man who attained to one of the most responsible offices in the gift of his country. A company of over 200 men, leaders in every line of Canadian activity, gathered together to do honour to the memory of one who was one of the foremost public men in the Canada of to-day and one who was held in the highest esteem by all who knew him, irrespective of party. The services were conducted by the Lord Bishop of the Diocese and the Rev. J. A. Bloodworth, the rector of the parish. Besides those who were mentioned above there were others in the assembly, plain people who might have called James P. Mabee "neighbour," men and women who had known him in boyhood days and whose friendship had not been dimmed as larger duties came upon him. All these people filed past the coffin in the little church at the conclusion of the service, and took the last look at the familiar features. And there came children, too, who knew the big man, and last of all in that long and distinguished line there came a coloured man in a railway uniform, the porter on the official car which had carried his "chief" all over the Dominion. The pall-bearers were Sir Wm. Mulock, G. G. McPherson, K.C., crown attorney for Perth County; Hon. Justice Teetzel, C. W. Band, representing the Toronto Board of Trade; M. K. Cowan, K.C., and D'Arcy Scott, of the Dominion Railway Commission. In the church two hymns were sung, "Come ye Disconsolate?" and "A Few More Years Shall Roll." The interment took place in the Barview Cemetery which is situated on the shores of Lake Erie about a quarter of a mile distant from the village of Port Rowan. At the graveside the Bishop pronounced the sentences of committal. The son and daughter were the chief mourners. They accompanied the body of their father on the special train and were present at the services both in the church and at the grave. One feature of the attendance at the funeral was the fact that nearly every man present had had some connection with the man whose funeral they attended. Old associates of Listowel and Stratford days were there together with judges, railway men, Government officials and business men who had been brought into intercourse with him in his later days of great responsibility. The Bishop of Huron had numbered the late Mr. James P. Mabee among his leading churchmen in the parish of St. James' at Stratford, prior to 1904.

Brantford.—St. John's.—The members of the parochial branch of the A.Y.P.A. marked the conclusion of their autumn and winter season on the 30th ult. by the holding of a banquet in the schoolhouse which proved to be a most enjoyable affair. Mr. F. T. Edwards presided. Several interesting addresses were made during the evening and an enjoyable musical programme was also rendered.

St. John's.—The A.Y.P.A. held its regular meeting on Monday evening, April 29th, and as the

season is drawing to a close, the chief business of the evening was the election of officers. The following was the result:—Hon. president, Rev. T. Wright; president, Mr. Neil McLeod; 1st vice-president, Mr. Terence K. Martin; 2nd vice-president, Mr. Percy Unsworth; secretary, Miss Hunt; treasurer, Miss Nellie Cooper; musical convener, Miss N. P. Gaffney; literary, J. Senn; social, Mrs. Van Atter; Biblical, Mr. Fred Bodley; debating, Mr. Fred Pilling; visiting, Miss O. Burr. A good body of officers have been elected, which will make the coming season of 1912-1913 as successful as the present one.

ALGOMA.

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

Stanleydale.—St. John's.—The same wardens hold office for the present year and all goes on well. The Rev. L. Sinclair in charge.

Ilfacombe.—Christ Church.—Messrs Whitley and Smith are re-elected wardens. Every effort is being made to form a Sunday School and choir. The Rev. L. Sinclair is much pleased with the work of the church in this mission.

Fort William.—St. Paul's.—Wardens, F. W. Bell, W. C. Lillie; receipts, \$6,473.42; disbursements, \$8,501.32.

Thunder Bay.—The following is a copy of the resolution passed by the Deanery on March 24th: "That the clergy of the Deanery of Thunder Bay strongly resent the circulation of mischievous pamphlets by the Hon. S. H. Blake among the clergy of the Diocese of Algoma, calculated to undermine their loyalty and unflinching confidence in their good Bishop. S. M. Rankin, secretary pro tem."

RUPERT'S LAND.

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

Winnipeg.—St. Luke's.—This church has had a very successful year. The church, recently enlarged, is already too small. The total receipts amounted to \$20,000. The congregation will send out its second missionary this fall in the person of the Rev. Dr. Halliwell, Miss Nora Bowman of Japan, being the other. The doctor's salary was made \$5,000 per annum. An echo organ has recently been presented to this church by Mr. Wm. Pearson, in memory of his son James. Mr. C. Parmington Salvage, late organist of Russell Park Church, London, Eng., and a composer of note, is now organist and choir-master. The rector, the Rev. Bertal Heaney and family, will sail for England on June 22, and will spend the summer in London.

Winnipeg.—The annual social, general meeting and election of officers of the Winnipeg Church of England Sunday School Association was held in St. Luke's schoolroom on Thursday evening, April 25th. The chair was occupied by Robert Fletcher, deputy minister of education. The luncheon was provided by the Woman's Auxiliary of St. Luke's Church, under the direction of Mrs. W. McAndrews. Addresses were given by Rev. Wm. Bertal Heaney, B.A., Rev. W. A. Fyles, M.A., and R. Fletcher. Over 100 Sunday School teachers and officers were present, representing nearly 20 parishes. At a service held in the church, Rev. Mr. Heaney took for his text, "And He called a little child unto Him and set him in their midst," and after welcoming the visiting Sunday School workers to St. Luke's Church, pointed out that a convention of this kind tended to give a wider outlook, greater sym-

pathy and more love for Christian work in the Sunday School, in the church, for the city and for the world. Sunday School workers were exercising a part in a mighty influence, under God's direction, for the uplifting of the childhood and the manhood of the world. The importance of the work was in its aim, a clearer view of which would make for greater efficiency in the teacher, and was not so much that the church should work to save herself, but to save the world. It was wrong for teachers, a crime against society and against the church, not to teach the duty of man to man. The teachers' greatest need is to study to be efficient. An hour's systematic study of the Sunday School lesson one night a week would do more toward rendering the teacher master of his work and give him greater command of his class than many hours of haphazard preparation. The work of the Sunday School teacher is the most valuable because it is preventive rather than redemptive. More good was done by saving the little child than by saving the thief on the cross. The meeting in the schoolroom was addressed by the Rev. Mr. Fyles, who gave an interesting and comprehensive review of the Diocesan Sunday School organization and its relation to the Sunday School Commission, with a brief history of both societies since their inception. The election of officers for the ensuing year resulted as follows:—President, ex-officio, Archbishop Matheson; clerical vice-president, Rev. J. G. Swallow; lay vice-president, Robert Fletcher; secretary, S. Lampen; treasurer, Miss Johnston; clerical executive, Rev. Canon Phair, Rev. Canon Matheson, Rev. A. E. Cousins, Rev. E. C. Burch, Rev. Thomas Marshall; laymen's executive, Messrs. F. Neve, Wilson, Cornish, Arnold, Pickham; representatives to diocesan executive, Miss Johnston and Rev. Canon Gill.

Holy Trinity.—This church is on the eve of great changes. A parish hall with very up-to-date equipment is now in course of erection. A new \$10,000 organ from the Canadian Pipe Organ Co., of St. Hyacinth, P.Q., will be installed in the autumn and a smaller pipe organ will be placed in the auditorium of the parish hall. A number of very beautiful memorial gifts have recently been placed in the church. These include six stained-glass windows from the art rooms of A. L. Moore & Sons, London, England, a carved oak Communion Table, sedilia, prayer desk, and large brass eagle lectern. In addition to these the chancel committee have presented a brass pulpit desk and lamp, the Boy Scouts a desk for the Bishop's chair, and the Young Men's Bible Class a cover for the font. The interior of the church is to be redecorated and the chancel recarpeted. The new parish hall will contain a large auditorium, rooms for the various organizations, a gymnasium and shower baths, and a suite of rooms for the sexton. Holy Trinity is now a down town church occupying a very similar position to that of St. James' Cathedral in Toronto, and it is the desire of the church authorities to branch out more and more into institutional work. The past year has been one of unparalleled success and the large congregations which assemble week by week, often taxing the seating capacity, fully justifies the need of a down town church. The total amount collected for all purposes last year was \$20,106.62. This church is now the largest church west of Toronto. Four of the most important churches in the city, viz., St. George's, St. Luke's, St. Matthew's and St. Philip's were originally started as missions from this parish. The clergy are the Ven. Archdeacon Fortin, D.D., and the Rev. E. C. Burch. Archdeacon Fortin has been rector for 37 years having come to Winnipeg in the early days when Holy Trinity was but a small congregation. No clergyman in Canada is more beloved or surrounded by a more loyal congregation. The windows referred to above have been presented to the church in memory of Harriette Howell, Rev. Joseph Merrick and Anna, his wife, Emily Frances Lee, Martha Montgomery and daughter Margaret, Mary Raymond and Cortlandt Freer Fortin, and E. R. Coleman. Archdeacon Fortin preached from Psalm 26.8, which reads, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth."

Brandon.—St. Matthew's.—The Right Rev. Dr. de Pencier, Bishop of New Westminster, formerly rector of this parish, preached in this church Sunday morning, April 28th. The sermon was an eloquent and impressive exposition of the doctrine of the Resurrection, and was listened to with deep attention by a congregation which filled the sacred building to its utmost capacity. The Bishop also celebrated the Holy Communion, when a large number of his former

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parishioners received the blessed sacrament at his hands. The annual Sunday School Convention of the Rural Deanery of Brandon was held in this parish on May 1st, which interesting sessions were held at which papers were delivered by several Sunday School workers, including the Rev. W. A. Fyles and the Rev. R. E. Park. Arrangements were made for increasing the efficiency of the Association, and the next Convention will be held in St. Mary's parish, Brandon, during the last week of November of the present year. The following officers were elected:—President, Rev. D. P. Biggs, Brandon; vice-president, Miss Holmes, Oak Lake; secretary-treasurer, Rev. R. E. Park, Elkhorn. The Rev. G. W. Findlay and Mr. J. P. Curran, K.C., were appointed delegates to the Diocesan Executive.

The fourth Annual Convention of the Western Manitoba Anglican Union was held in this parish on May 1st and 2nd, when a representative attendance of clergy and laity gathered together to discuss the impending issue of the establishment of a new diocese in Western Manitoba. At the service on Sunday evening, the Rev. J. M. Comyn-Ching of Souris, delivered an appropriate and impressive sermon. The Holy Communion was celebrated at 8.30 on Thursday morning by the Rev. W. P. Reeve, rector of the parish. Breakfast was subsequently served in St. Matthew's Hall by the ladies of the church. The programme included papers and addresses by the Rev. A. G. Clarke, of Austin; the Rev. G. A. Wells of Minnedosa; the Rev. W. P. Reeve, Brandon; and Mr. J. P. Curran, K.C. Every aspect of the proposed new diocese was thoroughly considered, and it was resolved to send out a report of the proceedings embodying the facts educed to the diocese at large. The meeting was the most successful in the history of the association, and had the effect of promoting co-operation among members of the church, and also developing talents for discussion, which otherwise would have been latent. The following officers were elected for the ensuing year: Hon. president, Hon. G. R. Coldwell, K.C., M.P.P.; president, Mr. J. P. Curran, K.C.; vice-president, Rev. G. A. Wells; secretary-treasurer, Rev. M. A. F. Custance.

Elgin.—St. John's.—Wardens, W. G. Sadler and A. Reid; delegates to Synod, James Argue, M.P.P. and R. E. Sadler. The churchwardens' statement showed a substantial balance after all accounts had been settled. The Sunday congregations have greatly increased and the collections almost doubled. The duplex envelope system has been introduced and proved to be most satisfactory. All the church societies presented satisfactory reports. The W.A., after installing a new lighting system into the building, has sufficient money on hand to paint and decorate the church interior. The Girls' Auxiliary is presenting an oak pulpit, and the Boys' Club an oak altar this month to the church.

CALGARY.

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

Calgary.—St. Stephen's.—The Easter services at this church were a distinct step forward in the development of the parish, and the many gifts and larger congregations testified to an awakening interest in the Church life. A beautiful brass cross was presented by the Junior W.A.; the alms dish by the A.Y.P.A.; the brass book rest by the Girls' Auxiliary; the brass vases, flower holders and chancel carpet by the W.A.; the flowers and plants by members of the congregation. The choir, which now consists of 30 members. Ladies, men and boys, was vested for the first time, and their rendering of the musical part of the service was well done. The church, which has recently been enlarged, was crowded. The rector, the Rev. W. G. James, B.A., preached in the morning from St. John 20:20, giving the Easter message that the Lord Himself is our Easter gladness. At the children's service in the afternoon the members of the Sunday School brought their Lenten offering for Missions. This amounted to \$67. The Sunday School membership has increased four-fold in the last six months. During the day there were over 300 communicants, more than double the previous year. The special offerings, to meet the deficit on the church extension, more than cleared the debt. The total offering for the day was \$450. There has been a gratifying increase in every organization in the church. The

W.A. now numbers 45 instead of 30; the Junior W.A. 29 instead of 13; the choir 32 instead of 16. The duplex envelope system is being adopted, and already over 100 packets have been given out. For all this we thank God and take courage to face the heavy obligations entailed by the building of the new church which is a necessity.

Edmonton.—All Saints.—At a recent meeting of the congregation of this church a resolution was passed appointing a committee to collect money for the building of a new church which is to cost from \$75,000 to \$100,000.

NEW WESTMINSTER.

**A. U. de Pencier, D.D., Bishop,
New Westminster, B.C.**

Vancouver.—St. George's.—A banquet and vestry meeting of the congregation of this church, at the corner of Laurel and Fourteenth Avenue, Fairview, was held recently in the schoolroom. The rector, the Rev. M. H. Jackson, was the chairman of the meeting, and the after-dinner speakers were the Rev. H. B. Trumppour and the Rev. W. H. Vance, Principal of the Latimer College. The Rev. H. B. Trumppour said, in the course of his speech, that the church was to be highly complimented on the splendid spirit of service it had shown. The Rev. Vance urged the audience to be optimistic about their church; work was worship, he said, and worship was work, and he further impressed upon his hearers the necessity of each individual doing his utmost to propagate the good work that was being done by the church. At the conclusion of the speeches Mr. Lennox, of the Y.M.C.A., received a presentation from the rector in recognition of the benefits he had bestowed on the lads of the church by his able management of the gymnasium. Following this the second annual report of the church was read, when the treasurer, Mr. W. Scrim, stated that the finances of the church had increased four-fold during the last year, and further that a sum of \$66 was required weekly to pay for current expenses. The church, he said, contributed this amount, but more was required to carry out various improvements with regard to lighting, etc. The proceedings terminated with the nomination of lay delegates for the Synod, wardens, secretary-treasurer, sidesmen, assistant sidesmen, auditor, and a missionary committee. Thirty-eight were confirmed during the year, and there are 200 in the Sunday School. The Easter offering for the clergy was \$207.15.

St. Michael's.—Total receipts, \$5,504.83; Sunday School, \$727.56. Every department of the church showed a marked increase over any previous year. A strong missionary committee was appointed. Permission was granted to have a processional and recessional hymn, and to sing the responses and Amens at the evening service. Easter communions, 270. At St. Thomas Mission there were 35 communicants.

St. Mark's.—The annual vestry meeting of the congregation of this church was held on April 15th, the rector, the Rev. A. H. Sovereign, being in the chair. The rector's report dealt with the enlargement of the new building, seating 500. Three large vestries also have been provided. The lighting, heating and acoustic properties are all that can be desired. The church register showed an increase of almost double that of the preceding year. The warden's account showed a balance of \$132.69, while the total amount raised by the parish was \$5,357.77. The Woman's Auxiliary, which showed a membership of 39, had raised during the year the sum of \$447.10. The Girl's Auxiliary had been very active and had raised \$140.15. The Sunday School showed a roll call of 250, with the largest attendance of 228. The Boys' Brigade of the church had won the championship of the province and had become the holders of the J. R. Seymour Cup. The apportionment for missions had been more than met. The envelope subscriptions now had reached the sum of \$2,700, and plans were laid to largely increase this. A Forward Movement was decided on and plans were laid for the clearing off of the loan and for the building of a parish hall. At the close of the meeting \$1,160 was at once subscribed.

St. Paul's.—Easter services and vestry meeting.—The Easter services at this church were attended by the largest congregations in the history of the parish, and will long be remembered by all those who participated in them. Holy Communion was celebrated at 7 a.m., 8 a.m., 9 a.m., and at 11 a.m., there was also a celebration when the Bishop of New Westminster was present. The

rector, the Rev. F. A. P. Chadwick, was also assisted in the services of the day by Ven. Archdeacon Pentreath, the Rev. J. F. Wiseman and the Rev. A. A. Dorrell. At each service the church was filled, especially at the 11 o'clock, when many were seated even in the chancel, the aisles and transepts being filled with extra chairs as well and many stood through the service in the vestibule, while hundreds were turned away. At 2.30 the children's service was held when the sacrament of Holy Baptism was administered, the children also presenting their Lenten Mite Boxes. The Knights Templar of New Westminster paraded to the church at 3.30, when a most impressive service was conducted. At 7.30 Evening Prayer was sung and again the church was crowded to the doors. The Easter vestry meeting was held on Monday, the 15th April, at which there was a good attendance and the meeting was marked by the spirit of enthusiasm and harmony which prevailed. The churchwardens' report was presented by Messrs. Newmarch and Sterling, in which it was pointed out that whilst the subscriptions through the duplex envelopes had largely increased, there was also a material increase in the open offertories through the year. Other reports were presented by the various organizations, all of them showing a marked advance during the past year. Mr. M. P. Cotton was appointed as rector's warden, and Mr. E. J. Deacon as people's warden. A feature of the work of this rapidly developing parish is the strong missionary spirit which is manifest, over \$2,000 having been raised each year for the past two years, and this year a strong effort will be made to increase the missionary giving of the parish. The number of communicants on Easter Day was 864. The total receipts for the year were \$15,88.10. In receipts, number of Easter communicants and missionary contributions this parish, although the church only seats 500, is this year the leading parish in the diocese or in British Columbia.

Christ Church.—The secretary's report showed a satisfactory increase in membership. A considerable amount of heated discussion centred around the window proposed to be placed in the church. Several members of the church objected to the crucifixion being shown on glass. It seems almost incredible in these days, that any members of the church, which glories in "storied windows, richly dight" should show such prejudice and narrow-mindedness. On a visit to England of a large deputation from various religious bodies connected with one of the world-wide religious movements for unity, the Archbishop of Canterbury was showing the deputation over Lambeth Palace and chapel, and pointed out windows that had been broken by the old Puritans. One of the most distinguished American divines of a leading religious body, put his hand on the Archbishop's shoulder, and said: "Your Grace, we would not do it again." Alas for the splendid vision of unity which broad-minded men of all communions have seen. Were unity a fact, how long would it be before self-willed and ignorant men would rend again the Body of Christ? It is quite possible that as suffragettes smash plate-glass windows, we should have so-called Christian people smashing the pictured windows which adorn our churches. The "heated discussion" is ludicrous, were it not a sad commentary on the prejudice that exists, and the narrowness displayed.

The Bishop of New Westminster will hold an Ordination in Christ Church on Trinity Sunday, when the Rev. R. B. Day, curate of St. Michael's, and the Rev. H. F. Edge, Coquitlam, will be advanced to the priesthood, and Messrs. Alan Greene, O. C. Esperson and F. M. Ryan will be ordained deacons. Mr. Edge is a graduate of Bishop's College, Lennoxville; Messrs. Day and Greene are Wycliffe men; Messrs. Esperson and Ryan are Latimer Hall's first two graduates. Mr. Greene will take up work in connection with the Columbia Coast Mission, Mr. Ryan will become superintendent of the Missions to Seamen, and Mr. Esperson will assume charge of St. Luke's, South Vancouver. Mr. B. V. Wardle, of Latimer Hall, won the gold medal given by the Vancouver Debating League in their annual oratorical contest. There were nine contestants representing various organizations. With a desire to place the churches in closer touch with social problems a series of informal conferences have been held in the city. They have been attended by clergy of various communions, including the Roman Catholic, and give promise of much good. Noonday services were held in St. Andrew's Church (Presbyterian) during Holy Week and were well attended. Among those who gave addresses was the Principal of Latimer Hall. The closing exercises of Latimer Hall will be held on May

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2nd. Two graduates will be presented with diplomas. The students will engage in mission work in three different dioceses during the vacation.

St. Mark's College.—The organization of this college is proceeding steadily. This institution and Latimer College will constitute the Church of England Divinity College at Point Grey in this city. It is reported that the Governing Board of St. Mark's has already chosen the Principal, Rev. C. A. Seager, now rector of Vernon. The Rev. C. A. Seager is a native of Ontario and a Master of Arts of Trinity College, Toronto. He was for a time curate of St. Thomas' Church, Toronto, when Rev. Dr. Roper, now Bishop of Columbia, was rector. Afterwards Mr. Seager was for several years in charge of St. Cyprian's, Toronto. He came to this province last year and has been at Vernon for the past nine months.

North Vancouver.—St. John the Evangelist.—Three persons have given \$250 each, and \$750 has been raised by the parish to reduce the mortgage on the church, which now stands at \$1,200.

St. James'.—At a parochial meeting it was unanimously decided to build on the present site a new church as a memorial to the late Rev. H. C. Fynes-Clinton, for twenty-seven years rector of the parish. It will cost approximately \$100,000.

East Vancouver Heights.—Construction has been begun on a Parish Hall for this new Mission church to cost \$1,700. The Rev. J. W. Thursby is curate-in-charge, under the Rev. H. C. L. Hooper, the rector of All Saints.

Surrey Centre.—Christ Church.—The Lord Bishop of the Diocese of New Westminster held a Confirmation service in this church on Sunday, March 26th, when he confirmed twenty-two candidates presented by the vicar, the Rev. W. E. Gilbert, B.A. The large congregation which taxed the church to its fullest capacity, was deeply impressed with His Lordship's most eloquent and heart-searching address. Mrs. de Pencier and Mr. Clark of New Westminster, accompanied the Bishop to Surrey Centre and were among the congregation. The services held in the parish of Surrey on Easter Day were particularly bright and hearty and attended by large congregations. The altar and sanctuary of Christ Church were beautifully decorated with lilies, palms and spring flowers in profusion. Holy Communion was celebrated at 8 and 11 a.m., there being an unusually large number of communicants. The annual vestry meeting was held on Easter Monday, April 8th, the vicar, the Rev. W. E. Gilbert, presiding. Most gratifying reports were read by the vicar and the warden, H. D. Croft, showing the parish and its organizations to have made rapid progress during the year. The financial condition of the parish was found to be in excellent shape, in fact, the best in the history of the parish. The duplex envelopes will be used this year. The following officers were elected for the ensuing year: Vicar's warden, John Levis; people's warden, H. D. Croft; sidesmen, Messrs. H. Hornby, J. Johnston, A. Jenkins, W. Lawrence, E. Heaton; auditor, E. T. Wade; delegates to Synod, Messrs. A. Richardson, H. D. Croft, Robert Barton; alternates, Messrs. Dougall Mackenzie, Arthur Jenkins, John Levis. Votes of thanks were extended to the retiring organist, Mrs. H. D. Croft, and the present organist, Mr. T. H. Hill, and to the Ladies' Guild for services rendered. The Ladies' Guild of this parish held their annual meeting at the vicarage on Wednesday, April 10th, the vicar, the Rev. W. E. Gilbert in the chair. The reports read by the secretary and the treasurer were deeply gratifying and encouraging. The Guild has enrolled seventeen active members, and has held twenty-two meetings during the year, all of which were well attended and most harmonious. Much energetic work has been done by the Guild in improving the church and vicarage. New chancel hangings have been purchased from the Old Country for the church, new carpet for the aisles of the church, a vestry chair and other necessities for the vestry, new psalters for use of organist and congregation. A new oak lectern is now on its way from the East. The vicarage has undergone extensive repairs in the way of re-papering and re-plastering. A kitchen sink has been installed and a verandah built on the north and east side of the vicarage. The Guild held a very successful sale of work and two largely attended entertainments during the year, and served dinner at the Surrey fair, which netted a neat sum. The ladies also provided refreshments at the anniversary social held August 7th, and for the lay-

men's missionary meeting Jan. 24th. Two presentations were made during the year by the Guild to Mrs. W. E. Gilbert, a handsome leather bag and a liberal Christmas cheque. The treasurer's report is as follows:—Receipts, \$580.92; expenditure, \$325.30; balance on hand, \$255.62. The elected officers for 1912 are: President, Mrs. A. Richardson; first vice-president, Mrs. Lane; second vice-president, Mrs. Adkins; corresponding secretary, Miss K. Parsons; recording secretary, Miss E. Lane; treasurer, Mrs. W. E. Gilbert; assistant treasurer, Mrs. Fisher; auditor, Mr. E. T. Wade.

COLUMBIA.

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

Victoria. — Christ Church Cathedral. — The Lord Bishop of the Diocese held his initial confirmation service since his consecration in this Cathedral Church on Tuesday evening, April 23rd (St. George's Day) when he bestowed the apostolic rite on a large number of candidates. The chancel of the sacred edifice was beautifully decorated for the occasion. There was a large congregation present.

On Wednesday evening, April 24th, the new Bishop of Columbia, the Right Rev. J. C. Roper, D.D., and Mrs. Roper, were given a public welcome to the diocese in the large hall of the Alexandra Club which was profusely decorated with daffodils and other flowers for the occasion. Music was also provided by an orchestra during the evening. The principal feature of the evening was the presentation of the following address of welcome to both Dr. and Mrs. Roper, which was read and presented to His Lordship by Mr. Lindley Crease, the Chancellor of the Diocese. The address is as follows:—"To the Right Rev. Father in God, John Charles Roper, D.D., Lord Bishop of British Columbia. May it please your Lordship, some time has elapsed since you first entered upon your duties as Bishop of this diocese, but owing to your arrival having taken place during the season of Lent we have deferred the public expression of the welcome to you as Bishop and spiritual leader which we have individually felt. Both you yourself and Mrs. Roper have come among friends, some of us old friends who know the character and gifts of mind which have already won admiration and endeared you to them; others, new friends ready to accept you, assist and support you in the God-given work which now lies before you. You have come among us to lead us at a time when the conditions demand the highest talents of leadership. In the wonderful stir in the West, man's energies are awake and active in the quest of wealth, in building and developing, preparing this country for the homes of future millions of men. We recognize that the church must likewise bestir herself and that on us of this day lies the present responsibility of so acting that the worship and service of God shall be maintained as the first principle of our community. We welcome you in the full assurance that in you will be found activity with discernment, sound judgment and deep learning, devotion, vigilance, foresight and courage in the great task of extending and establishing the devout service of God in the lives not only of the present generation, but in the future generations who shall people this glorious new country. In material things we recognize the important bearing that the construction of a new cathedral in Victoria, the rearrangement of the affairs of the Bishop-

ric, the organizing work in the country districts, especially in the west coast and north of this island, and the foundation of the provincial university will have on the furtherance of the object we have alluded to. In all these things you will have our earnest support, so that when the work is finished it shall be well done. We trust that both you and Mrs. Roper, whom we so heartily welcome, will be blessed with great happiness and much good health in your new home." The Bishop acknowledged the address in suitable terms. The remainder of the evening was spent in an informal manner. There were several hundred people present at the reception and a very pleasant time was spent by all.

St. John's.—There was an enjoyable entertainment in the Sunday School on April 26th in the evening. The principal feature of the gathering was a presentation to Mr. F. Forneri of a watch-fob with initials engraved upon it, on the occasion of his retirement from the position of the superintendent of the Sunday School. The presentation was made by the Rev. A. J. S. Ard, who expressed regret that Mr. Forneri was leaving the parish, and presented the gift as a small token of their regard for him. Mr. Forneri feelingly replied.

Victoria.—St. John's.—Wardens, W. Hichens Smith, R. W. O. Savage; delegates to Synod, H. C. Harrington, Dr. R. Ker, J. Walsh, H. B. Robertson, J. Townsley, R. W. Perry. The financial report presented was a satisfactory one. During the past year a rectory has been built at the cost of \$11,500, and it is now in the occupation of the rector and his family. It is purposed to build a new church in the near future.

St. Barnabas.—A successful Easter tea and sale of work was opened on April 11th by the Rev. E. G. Miller for the Woman's Auxiliary of this church, the sale taking place in the school-room of the church. The various stalls were very prettily decorated, the plain and fancy sewing being presided over by Mrs. Beaven and Mrs. Cochineur; the Misses Lilian Kingston, Madge Bannerman and Eileen Miller had charge of the candy stall; while the dainty tea tables, decorated with hyacinths, daffodils and tulips, were under the management of Mrs. Abbott, Mrs. Elmhirst, Mrs. Anderson and Miss Anderson. The proceeds, which were considerably augmented by the collection made by Mrs. Longfield, are to be devoted to the funds of the Auxiliary. Bishop and Mrs. Roper were among the afternoon visitors.

It is just about a year ago that Bishop Perrin left British Columbia and became the Bishop of Willesden, under the Bishop of London. After spending the best years of his life in the Island Diocese it was rather a risk to undertake work in a diocese which is so entirely different. He is now rector of the historic church of St. Andrew Undershaft in Leadenhall Street, and we are glad to read that he is an able and fluent preacher who has been attracting large congregations to his week-day Lenten services, and is rapidly acquiring popularity among the City men. The occasion which called for this gratifying opinion was the annual visit of the London and Middlesex Archaeological Society, who once a year visit the church, and place a new quill pen in the fingers of the effigy of John Stow, the antiquary who was buried within its walls in the year 1605. On this occasion the ceremony of placing the quill in the fingers of the effigy of John Stow was performed by Mrs. Perrin.

CALEDONIA.

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

Prince Rupert.—In order to keep an appointment to baptize the Indian Chief of Gitwangak on the first Sunday after Easter, Bishop Du Vernet tramped forty-five miles up the railway grade with a pack on his back. The Indian village of Gitwangak is situated on a beautiful flat surrounded by mountains, 150 miles up the Skeena River. The Church of England has had a mission here since 1882 and most of the natives have become Christians, only about thirty remaining heathen, of these, Simeedeeks, the chief, was the leading opponent. For the last two years he has been coming to church and shown signs of interest. When the first locomotive came last March he took his blankets off and went into the forest for three weeks, saying "The steamboat of the bush has come and I am no longer chief." As he had been receiving instruction first under the Rev. A. E. Price and then under the Rev.

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Dr. Aidagh, when he expressed an earnest desire to be baptized, it was arranged that the Bishop should come up and baptize him on Sunday, April 14th, and also administer the Easter Communion. It was an impressive service, about two dozen, including six white people, partaking of the Holy Communion. The following Tuesday the Bishop inspected the Indian Day School taught by Miss Kemp. There were fifteen scholars present most of whom could read and write well. Their natural gift for drawing was especially marked. Some of the children were away from the village with their parents fishing and hunting. This is the chief difficulty with an Indian day school—the attendance suffers at certain seasons.

YUKON.

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

Dawson.—Bishop Stringer, of the Church of England, left Dawson on the 26th ult. for a rapid seven thousand mile mission tour in which he will cover half of the Dominion in one of the greatest marathons ever taken in Canada. The Bishop goes via the Wheeler-Concord stage by the overland road from Dawson to Whitehorse, thence by train to Skagway, and steamer to Vancouver; from that city taking train again to Edmonton. From Edmonton he will go to Athabasca Landing, leaving there about the middle of May on the Hudson Bay steamer for a trip a thousand miles down the Mackenzie River to Fort Macpherson and the Arctic coast, visiting the missions en route. From there he will proceed over the divide down the Porcupine River, and up the Yukon home to Dawson. He expects to be back about the middle of the summer.

Correspondence

HURON DIOCESE.

Sir.—Great interest has been aroused amongst Churchwomen of Huron Diocese by letters which have appeared recently in your journal, and many questions are being asked regarding the position of women in other Canadian dioceses. I have, within the last two weeks discovered that in Niagara Diocese, women vote in vestry meetings. A son, who went to Hamilton on Easter Monday, found lodgings with a Church family, a widow and her eighteen year old son. In the evening they asked him to accompany them to their vestry meeting. I cannot imagine a Huron family going, as a matter of course, to the Easter vestry meeting. He very naturally asked us when our diocese was going to fall into line, and allow the women, who do their full share of work, a voice in the management. He is only one of many young men who express indignation at the present arrangement.

Another Huron Churchwoman.

PRAYER BOOK REVISION.

Sir.—I have watched your columns with a good deal of interest during the last few weeks, and noted the comments, wise and otherwise, which my letter caused. Where one of your editorial writers got the idea from that I was a newcomer from England is beyond me to tell. I may say, for the information of yourself and others, that I have been a resident of Canada for the past 15 years, and that my recent trip across the water four years ago was but a visit. I would like to be allowed the courtesy of a little space to answer Dean Bidwell's letter. I am proud to think that my feeble attempt at defence of the Prayer Book as it stands to-day brought out a letter of protest from one so learned as he. "In all humility" I resent his insinuation that I do not know the meaning of the word "leasing." But why pick it out from the Prayer Book psalter? The word occurs also more than once in the Authorized Version of the Bible, so why change it at all? If not changed in the Bible, why change it in the Prayer Book? Why make fish of one book, and—I say it in all reverence—fowl of another? Is not the Bible read more than is the Prayer Book? Supposing a word is archaic. If a worshipper finds a word in the Prayer Book which he does not understand, surely it is his duty to go home and find out what it does mean, and not condemn the whole book because of his own ignorance. Many and many a time in the past,

as a boy, I have been perplexed by the meaning of certain words in the church service, but I have gone home and found out their meaning, and now I think it would be nothing short of vandalism, to take these old world words out, pregnant with meaning as they are, and throw them away as if they were a rag of yesterday's making. The Mother Church may be considering the matter of Prayer Book revision: if she is I do not know it. My father is a clergyman of the Church of England in England, a dignitary of the Church, and if any such revision were contemplated, surely I would know of it. But I accept Dean Bidwell's assurance. Supposing she is thinking so; has she got to ask the permission of the Canadian Church before she does so? When we want to make any changes in our houses do we ask our children about it and wait for their royal assent? Not much. On the authority of Dean Bidwell I am proud to announce that the Church of England in Canada is gaining ground to-day. Then why do anything that will stop the good work? If she is gaining ground, and thank God if she is, long may she continue to do so. But she will lose a great many adherents if she takes liberties with the Prayer Book. I think Dean Bidwell, along with many others, is under-estimating the intelligence of the worshippers at Anglican churches. The members of the Church of England in Canada (why "England," by the way, if they wish to remove archaisms?) are composed of the best class of people in Canada, from an intellectual, social and educational standpoint. The majority of them, surely, understand the service of the church in which they have worshipped all their life. If this change is made to cater to the limited knowledge of new adherents to the Church who have come in from other denominations, they must be willing to learn "here a little and there a little." But hardly anyone is so stunted in intelligence that he cannot follow and comprehend the wording of the historic standard text book of the Church. Dean Bidwell objects to my statement that the laity have no voice in the matter. No more they have, not as genuine representatives of individual vestries. Personally I knew nothing about Prayer Book revision until the rector of St. John's, Port Arthur, returned from attending the General Synod at London, Ont., last year, when the news came like a thunderbolt. And I am absolutely certain that hundreds of earnest Churchmen do not know the first thing about it. The cry for revision has come from the pulpit, not the pew. Of this I am as certain as I am that day follows night, and no eloquence from Dean Bidwell or anybody else can make me think otherwise. The answers to the circulars may have been filled in after consultation with laymen, but if the lay meetings are to be gauged by the meeting held in this deanery then they have not been at all representative. "One more word, and I have done." Provided the Prayer Book is revised, and brought "up-to-date" (think of it!) is there any guarantee that the clergy will adhere rigidly to it? What with extra prayers interpolated into our service, not found in the Prayer Book now, and gathered from unknown sources, a worshipper never knows what new prayer he is going to hear next. I mean, if the Prayer Book is revised and archaisms cleared out, so that he who reads may understand, is there any guarantee that we will have a book which we can be sure will be followed strictly and to the letter? If so, I shall be willing to be content. I can give concrete instances of lessons for the day being shortened because they were too long, and when the reason has been asked it has been given, with the remark, "Very few would notice it." Is that to go on? If so, it looks as if the sooner the Church of England in England is rid of a very unworthy follower in the Church of England in Canada, the better it will be.

Yours for the old established Church.
H. S. H. Goodier,
Port Arthur, Ont., May 6th, 1912.

THE BOOK OF COMMON PRAYER.

Sir.—There is a clamour just now in certain quarters for revision of the Prayer Book, and there is a consequent danger that the rising generation will grow up with a different regard for our Prayer Book from what was current a generation or two ago. It was a common thing, at that time, to hear words of passionate love and praise for our "incomparable liturgy," and many a great name all along the line of the Church's history might be quoted as expressing gratitude and veneration for so precious a treasury of devotion and worship. The great Baptist, Robert Hall; the great Methodist, Adam Clark; the great Presbyterian, John Watson, (or "Ian MacLaren")

had graciously and generously told their love for the Prayer Book, but in the present day many a fresh fledgling in the ministry at conferences and conventions is found telling the faults and flaws and imperfections of our beloved manual of worship. Such talk is about as delightful as it is to have someone point out the scars or deformities on your mother's face or body. But, thank God, those who know the Prayer Book, and love it, too, are also ready to voice their love. Bishop Moule, great scholar and great saint, in his little penny manual, "The Story of the Prayer Book," says near the end:—"The result under God's providence was the evolution of the English Prayer Book, with its strong continuity with all that was best in the past, its unshaken adhesion to the historical ministry, and to the vital elements of the old order of worship, while the makers of it tested all their materials by the standard of the Holy Scriptures and by the needs of human souls, particularly the souls of us English folk." What the Prayer Book wants far more than reason, is honest study first of all, and then lucid and frequent explanation.

T. G.

PRAYER BOOK REVISION AND THE LITANY.

Sir.—One hears and reads a great deal these days about Prayer Book Revision, and in case such revision does take place, (which I am not anxious to see), I would like to see a Rubric inserted, making it obligatory on the clergy, to carry out the instructions contained in the present Rubrics. The Rubric at the head of "The Litany" orders it to be "sung or said after Morning Prayer, on Sundays, Wednesdays and Fridays." Now leaving out Wednesdays and Fridays there are churches where for weeks at a time the Litany is not even "sung or said" on Sundays! Memorial services are always very beautiful, especially when of a national character, such for instance, those held for the recent pitiful loss of life with the foundering of the "Titanic." There can be no possible objection to such services; giving every one an opportunity to join, in the most beautiful way, in an act of heartfelt and prayerful sympathy. But at their best, such services are of a more or less spectacular nature, the advertised services, subject of the sermon announced before hand, bring a crowded church, every one coming prepared to be impressed, while some few regret, amid all the beauty and solemnity of the service, that they are constantly debarred from responding to the petition, "That is may please Thee to preserve all that travel by land or by water: We beseech Thee to hear us good Lord." "Layman."

BOOK NOTICES.

Morven, Gleaner Bockroom, Huntingdon, Quebec. The Musson Co., Toronto.

This is an extraordinary book. Familiar as the writer is with novels of every class, he admits that, at first, he believed that this was a true narrative. The incidents with which it opens are true. It is an account of the deportation of the people of an island in the West of Scotland, to Virginia, their slavery and rescue of the survivors, their life in New York State, and final resting place in Gleggarry as the first settlers there. At the end of the volume we discovered that it is one of the tales illustrative of the early days published by Robert Sellar of the Gleaner, Huntingdon, Quebec, a labour of patriotic devotion. It may interest Mr. Sellar to know that the second great migration to Gleggarry was the result of a visit by a Mr. John Campbell of Inverness sent out to look over New Brunswick as a possible home for the then famine stricken Highlanders. He went up the St. John, crossed to Cascapedia, and by way of Quebec and Montreal to Gleggarry, where he found the settlers enjoying every temporal blessing. He went by boat to the Niagara, visited Brant, crossed to the settlement in New York State and so home. He published a book in 1795. The only copy that the writer has seen was in the Toronto Public Library in 1895, given by Mr. Hallam. This little book largely aided the early settlement. It may interest Mr. Sellar to know that Campbell returned to Canada, settled near where St. Catharines is now, and his descendants have flourished in the new land.

A Short Syntax of New Testament Greek, by the Rev. H. P. V. Nunn. 2s. 6d. Cambridge University Press.

The author in his preface tells us why and for whom this book was compiled. Before taking

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up this book the student ought to know the declensions and conjugations in elementary Greek grammars; and then, with this help, he can read the Greek New Testament with knowledge and appreciation. As the style of New Testament Greek is simple and its vocabulary limited, the author thinks that those who begin the study of Greek late in life, and cannot pursue it thoroughly, might best begin with the Greek New Testament, and at this stage this book would be an admirable guide. It is systematically and lucidly arranged, and beautifully printed, and supplied with two good indexes (titles and texts) so that it may be a useful book of reference at all times. The author commends Huddlestene's "Essentials of New Testament Greek," and the two books can be used together with great advantage by every student of the Greek New Testament.

A Short Introduction to the Old Testament,
by the Rev. F. Ernest Spencer, M.A., vicar of All Saints', Haggerston. Longmans, Green & Co. Price 2s. 6d. net.

Though entitled short, and the book has only 224 pages, including index, this book contains a mass of useful information in regard to critical views of the Old Testament stated as impartially as a conservative writer who evidently clings to the "traditional" view of the Old Testament can state them. "I have endeavoured in this book to make use of the fresh and recent labours of applied archaeology," says the author in his preface, and his work supplies what we believe will be much appreciated, a fairly complete statement of the case. The rationalistic views of critics are weighed in the scales beside the results of archaeological research, and the actual contents of the several books of the Old Testament, and are found wanting. At the same time the book is free from that invective against the rationalistic school which has unintentionally done service to those against whom it is directed. Here is a careful if highly condensed statement of the arguments on both sides, and the conclusions are rather understated than overstated. There is no attempt at a mere polemical triumph. We would like every reader and preacher and theological student who thinks that the conclusions of German rationalism are the last word on Old Testament criticism to read this work. It is issued at a price that puts it within the reach of all. Our regret is rather that the comparatively small type and the somewhat unattractive character of the printed pages will probably militate against the popularity of what appears to be a very valuable contribution to the literature of this subject.—C. Cameron Waller.

Family Reading

ASCENSION DAY.

Awake, awake; O Zion's daughter sing;
Bring forth the sweetest praise and worship Him,
For He is now gone up to dwell on high,
And reign triumphant in the lofty boundless sky.

For us He died, that we in Him might live;
He conquered death; eternal life to give,
And though ascended high to heaven above,
He still remembers sinners in His love.

O Saviour, give us faith to trust in Thee,
That in Thy beauty we may ever see,
Attractions higher than on earth are given,
Which lift our thoughts to Thee Who art in heaven.
Rev. L. Sinclair.

PEASE FOUNDRY COMPANY, LIMITED, OPEN A NEW BRANCH.

In order to give better attention and meet the demands of their largely growing trade in the West, the Pease Foundry Company, Limited, of Toronto, have recently formed a subsidiary company in Vancouver, under the title of the Pease Pacific Foundry, Limited, with head offices at 324 Drake Street, Vancouver, where a large stock will be kept so that prompt deliveries can be made.

The officers of the company are: President, D. J. MacKinnon, (also president of the Pease Foundry Company, Limited, Toronto, and the Pease-Waldon Company, Winnipeg); vice-president, Jas. Gill; secretary-treasurer, T. B. Medforth (formerly chief accountant Pease Foundry Company, Toronto); sales manager, Wm. Crane, (formerly superintendent, Pease Foundry Company, Limited).

All British Columbia business will be transacted by this company, which will be of great advantage to their many customers.

ECONOMY FOR OTHER PEOPLE.

Next to the management of other people's children the management of other people's incomes is the field in which we best display our genius. There is no doubt, judging from the comments made, that financial embarrassment would disappear from the circle of our friends if only they would expend their incomes in accordance with our wise opinions. It is pitiable to see people who could have the benefit of our wisdom calmly ignore their privilege, and proceed to expend their money in such foolish ways—ways which force them to embarrassment! We could, if only they would listen, show them the lack of proportion in their expenditures. How much our friend could save if only she would discharge one servant and do that servant's work! True, she does not know how to do that work, and she dislikes that particular branch of housework, but we know she ought to learn. She persists in her own way, and must economize in hats. Then the table expenses. How our wisdom would reduce bills here. We would be willing to make out a menu that would be much more economical than the haphazard arrangement that prevails in her household now! The family might not enjoy it; doubtless would prefer the present variety that is the result of want of system; that is, of course, a secondary matter. Wisdom cannot afford attention to such trifling matters as the palate!

Then in dress. It is a question where our wisdom would be worth most whether concentrated on the larder or the wardrobe. But we are most unselfish. Unasked, we plan the expenses in all departments of our friends' expenditures, and that they are embarrassed is not our fault; at any time the reservoir of our wisdom might have been drawn upon, but they would not turn the faucet. Could they have feared a deluge?

The amount of unused wisdom in this world, especially in the management of other people's affairs, forces us not only to doubt our friends' intelligence, but even, at times, their sanity. How well we know that if we had their opportunity we should most gladly avail ourselves of it! Alas! there is no wise friend to help us in the management of our financial affairs. We must take the entire responsibility, because we have no outside superior judgment to aid us.

SMALL TALK

Small talk is often contemptuously spoken of as the accomplishment of small-minded people, whose capacity is limited to superficial comment on trivial matters. If small talk is the only talk of which a person is capable, humorous contempt is not too pronounced an attitude take towards it. If one has only a few ten-cent pieces to his fortune, his case is a sad one; but the man who wishes to take a cable-car, and has fifty dollars in bills of large denominations in his pocket and no small change, is, for the moment, in a position quite as embarrassing. Small change is a slender foundation of fortune, but for certain purposes and at certain moments small change is invaluable. Small talk of the right sort is the natural medium of exchange in which a good deal of our social intercourse is carried on. We underrate the value of casual or routine contact with each other—the kind of contact which does not admit of continuous or deep-going discussion. There is no small civilizing power in that touch-and-go intercourse which makes up so considerable a part of our lives and which affords opportunity for geniality of temper, friendliness of spirit, and a light play of talk on incidental and timely matters. To talk lightly and talk well is much more difficult than to talk gravely and talk well; it involves lightness of touch, quickness of wit, and an open and courteous mind. The elephantine tread of the solemn-minded thinker is always heavy and sometimes oppressive; it is more significant of lack of intellectual variety and freshness than of presence of intellectual strength. Rich minds make their quality apparent in nothing more than in the peculiar suggestiveness and freshness of their lighter talk. It has an element of art in it; the art of conveying deep thought without a touch of effort or an ounce of force. And no art makes one a more charming companion than the power to relieve the graver moods of the mind with flashes of wit, with intelligent glances at common things, with that charm of light and shade which is as much needed in social intercourse as in a picture, a poem, or a play.

THE SECRET OF EASE.

Genius has been defined as an infinite capacity for taking pains. The definition is misleading because painstaking, however infinite, can never take the place of genius. Excellence of all kinds, represented in superiority of skill and thoroughness of work, is secured, however, only by infinite painstaking. It is the mastery of details which gives the hand its sureness, and strength when it seeks broad effects and bold lines. There lies behind every great achievement in art, or in any other department of activity, a long course of painstaking which the world does not know and which the man himself largely forgets. "Grace," says Macdonald, "is the lovely result of forgotten toil." The process passes out of the mind; only the beautiful product remains, and that product is perfect ease, finish, and sureness. Those who look at it marvel at what seems to be a gift of nature, but which is in every case the outcome of a strenuous and often painful education. This law of art lies upon the man of genius as heavily as upon the man of lesser gift; for perfection of form never comes in a moment, but always involves some form of education. He who would succeed, therefore, in doing with power and beauty anything which involves imagination, intellect, or skill, must be willing to take infinite pains, and to study the details of his work with the same sincerity and enthusiasm with which he seeks its finer and remoter ends. Nothing is to be despised which contributes to perfection in any form, and the man who is not willing to submit himself to the yoke of patience will never secure that final touch which is the possession of the masters. As the coral islands are built up by tiny contributions, so is a great position or a great power constructed point by point, atom by atom, out of an infinite number of apparently insignificant details.

THE INFIRMITIES OF OTHERS.

St. Paul says: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." I think that this is one of the most exacting requirements that was ever made of a Christian. It is one of the most difficult to perform. Many a strong Christian can fairly well bear the ordinary infirmities of some weak ones. The infirmities do not require very much patience. They are small and mild. Those who possess them are not obstinate; they readily yield to advice and kindly persuasion. It does not require a great deal of personal strength to get along peaceably with them. But there are other weak ones whose infirmities are very tough and trying. They are mentally weak, but they are also very strong in will. They are stubborn as a large mule. One of the worst features of their case is, they will not believe that they are weak in any respect. They think that they are just as strong as any Christian is. They would be greatly offended if some one should tell them that they are weak, either mentally or spiritually. In their estimation, the strong one who attempts to help them out of their weakness, is himself very weak. In a general way, some of the weak ones will acknowledge that they have some infirmities, but not very serious ones; even these they dislike to have specified. How very hard it is for one to bear with the failings of such ones! How difficult it is for even a patient Christian to continually live with such infirm ones! One needs to be very strong in character and patience to "bear" with the infirmities of some weak ones. He is likely to get exceedingly "tired" in such an endurance. Oftentimes he longs to be away from his very infirm brother or sister. And yet it is a part of one's Christian duty to bear, as best he can, with the infirmities of weak ones.

C. H. Wetherbe.

FROM NIGHT TO DAY

As sudden as storm-clouds spread
Over the deep blue sky,
Death comes and whispers to the soul,
"Thy end draws nigh."

As solemnly as rivers flow
Through breathless woods at night,
Death flows along through life, and cries,
"Soul, take thy flight."

As hopefully as zephyr's breath
When winter beareth sway,
Death comes and gently wafts the soul
From night to day.
—Professor Edward T. McLaughlin.

THE SOUL OF PERSONAL WORK.

To hold one's self in true relation to one's work requires an absolute control of the mind and the clearest conception of the supremacy of the work to the worker. The tendency of the average mind is to subordinate the work to the worker; to see work only from the personal standpoint; to make it a platform from which to hold the public eye. The only work worth doing is that to which one imparts independent vitality. The minister who so conducts his work as to make it depend on his presence has a paltry view of his office. The teacher who does not impart a love of learning to his pupils may inspire them with love for himself, but he has done an untold injury to those he was set over to train, not to personal admiration, but to a love for learning that would make them men of culture, of use.

To think of one's self always as a means to an end, not an end, keeps the mind in obedience to authority; and that authority recognized and obeyed is the evidence of one's relation to his work. The success of every work undertaken depends on its cumulative power. As the infant becomes the man by that hidden power we call growth, so in every work the measure of its success depends on its power of growth. And this power depends on the health of the body, not on a pulling upward or forward by main strength of an individual or a group of individuals. A loosening of this grasp means loss of impulse; the letting go means death.

The true workere sees, not himself, but his work, and uses himself to minister to it.

The world to-day needs impersonal workers—men and women who can give themselves to a cause, to a principle, with only one question—Is my attitude one that gives life, vitality, to this work with which I am identified?

The truest Worker the world ever knew died a malefactor's death; the work he left has brought the world's salvation. Men know God because the Word was made flesh and dwelt among us.

SALVATION NEAR.

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."—Rom. xiii. 11.

"Knowing the time," how short, how uncertain it is, the Christian is here urged to watchfulness, and to the faithful performance of duty; but while urging the common topic of the shortness of time, the apostle does not urge it in a common manner. On the contrary, instead of pointing to the approach of death, he holds out the prospect of eternal life; instead of reminding the believer that the end is at hand, that the night is closing upon us, he tells him that the darkness is passing away, and "the day is at hand;" instead of saying that the close of all is near, he proclaims that salvation is nearer every day to us—"nearer than when we believed."

Thus the weary traveller counts the stages of his journey home. Thus the exile counts the years that remain to fulfil his time of banishment. Thus the watcher reckons the hours that must pass till the sun shall rise. And thus the child at a distance from his home, longs for the day that will restore him to his father's house—to his father's arms.

But where there is not the spirit of a traveller going home, of an exile longing for his fatherland, of a watcher looking out for the morning, or of a loving child desiring the father's house, the flight of time is dreaded as bringing to a close the present state of things, which is all that is thought of as an object of interest to the mind. "Things seen and temporal" are alone cared for; "things unseen" awaken no longings, and stir up no efforts, even though they are as much greater than things seen as eternity is greater than time. Lord, do Thou awaken us to the true value of time, and to the just consideration of that which is, and that which shall be!

THE HARMONY OF LIFE.

There is no greater tragedy in life than that of men or women misplaced: in positions that do not demand the best of their powers; in positions that are beyond them, larger, greater than their best; or in those that are taken, because they can not chose their life-work. The world has lost that which enable him to do his best in peace the man who would have served it has been compelled to serve himself. He has never command-

ed the channels to education that would have brought him to his place. A man's only place in life is that which harmonizes with his best; that which enables him to do his best in peace of soul. The man who struggles to attain in that path of life which leads to the one end for which he believes he was created, like the mountain-climber, hails each height scaled as a victory; the struggle, however severe, is only the means to an end. There is no defeat to the man who loves his work; each step is part of the victory; each day brings the goal in sight. "I do not regret the experience, for it has made me see my right place in life." Can there be a better experience? It is the blind groping, the mistaken effort, that embitters life.

Once the harmonies of life are attained, an adjustment between the inward consciousness of power and the outward opportunities for effort, for growth, for expression, there is peace. Life has no richer gift; it is the seal of the divine blessing.

SELF-RESPECT.

The ground of the duty of Self-respect is that I am made in the image of God. My body, as well as my soul, has been sanctified and set apart for God in Baptism. It is a Temple of the Holy Ghost. All relating to it is sacred, and the body must be cared for, and trained, and disciplined, as in the presence of God. My body will perish in its natural condition, for it carries in it the seeds of death. It will be changed to be "fashioned like unto the Body of His Glory." I must discipline it for that great change. It must not assert itself against the soul, but be ruled by it. It is sacred because, further, it is exalted to a supernatural power by receiving the Body and Blood of the Lord. I must respect it, and, therefore, teach it to be brisk and ready and restrained, so as to be the handmaid of the soul.

Respecting myself, as in God's image, and God's child, I must be diligent to maintain an equal calmness of temper and a regulated habit of life. Ah! my God, surely faithfulness in times of work and business are duties of the Self-respect Thou teachest! I lose this temper of Self-respect by giving up self-rule under some impulse. When so tempted I must go back to quiet, interior thought. I am in danger from interior hurry, instead of maintaining thought and reflection. Brightness and briskness in all duties—whether pleasant or distasteful—is a part of Self-respect. Towards others an effort to maintain readiness and pleasantness of manner, from recollection of God and love of God. This I must do. Help me in these things, my God.

Many disturbing things come in life. Thou art in a higher world than these, O my soul. Thou art born for things lasting and Divine; why be carried away by these? Respect thyself, and, therefore, maintain interior serenity. Patience is a gift of Christ. I must exercise myself in patience, i.e., strong, Self-control. If so, is not tidiness, completeness, quickness, absence of vanity in the toilet, and care of the body a duty? And vigour, readiness, self-restraint, calmness, sweetness in the soul? I must see God in all. Respecting myself, I must keep a pure heart, turning away quickly from evil.

THE UNITY OF THE CHURCH.

The unity of the Church is the gift of its Head, in Whom alone it possesses any unity at all. And let us remember that the visible and completed unity of His Church is distinct from its basal unity. Its unity is inherent, essential, universal. Our Lord implanted its germinal force, which still holds together the entire Church. It is, indeed, He Himself. But its visible, tangible, realized unity would be given according to the measure of the Church's faith and holiness. It would not always, or necessarily be there; for our Lord prayed for it, as for a thing to be zealously gained, and anxiously retained or recovered. According to its visible unity would be its capacity to witness against the world. With the shrinking, with the retreat of its visibility, would its witness languish. But still its vital, structural unity will survive, waiting for better days. Still the great prayer of the Lord would work in it and for it; interceding for the recovery of the lost external unity, which will be given back again when once His Church is faithful to His Spirit of unity, which is the very bond of peace. Christ alone, then, is the Head from Whom unity can flow. And any expedient for securing temporal unity on earth, which at all obscures the living Headship of Christ only, or is

inconsistent with His mind as it is made known to us in His manifested life, through the authority of that Spirit of God which we possess, and in the possession of Whom we have the Mind of Christ, must, in the end, defeat its own aim. Cling, then, to Him, Who will, in His own way and in His own time, restore unity and hope and peace to Israel. Cling to His Mind made known in Scripture, interpreted to each by the Living Spirit. Cling solely to Him.—Canon Scott, Holland.

CHRIST'S IDEAL.

This is Christ's ideal: a radiating Gospel, a kingdom of over-flowing, conquering love; a Church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad; the effort to preach the Gospel to every creature, not merely because the world needs to receive it but because the Church will be rejected and lost unless she gives it. 'Tis not so much a question for us whether any of our fellowmen can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves. And the answer is No! The only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the Church's afterthought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of His Gospel. We cannot really see Him or know Him, or love Him, unless we see and know and love His ideal for us—the ideal which is embodied in the law of election to service.—Henry Van Dyke.

OBSTRUCTIONS ARE OPPORTUNITIES.

You are never to complain of your birth, your training, your employment, your hardships; never to fancy that you could be something if only you had a different lot and sphere assigned you. God understands his own plan, and He knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations, or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities. Bring down your soul, or, rather, bring it up to receive God's will and do His work, in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but really consistent with it.—H. Bushnell.

The True Life.—"Is life worth living?" It depends entirely on what the life is. Some lives are not worth living as they are, but the fault rests with the men who live them. The drunkard's life is not worth living; but it is his own fault. The blasphemer's life is not worth living; but it is his own fault. The thief's life is not worth living; but it is his own fault. The gold-hunter's life is not worth living; but it is his own fault.

"Let us eat and drink, for to-morrow we die." Is such a life worth living? No; for the beast does that. "Let us study dress and appearance." And is such a life worth living? No; for the peacock does that. "Let us laugh our sorrows out of the world."

A godless life is a worthless life; but a godly life is always worth living. And what is it that makes life worth living? The presence of Christ in the heart. "He that hath the Son hath life."

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need,
Have faith, and a score of hearts will show
Their faith in your word and deed.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

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is it made known through the author- we possess, and in have the Mind of defeat its own aim. ll, in His own way unity and hope and Mind made known each by the Living -Canon Scott, Hol-

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This cold weather, a plate of steaming hot soup is a warmer to the finger-tips, a rouser of digestions, a finder of appetites and—a bother to make.

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radiating Gospel, conquering love; a means of blessing it is the very nerve e and abroad; the to every creature, needs to receive it e rejected and lost o much a question fellowmen can be The question is we are willing to selves. And the ion that can really gion that makes you. The mission- ch's afterthought. al. It is primary nto the very heart really see Him or s we see and know e ideal which is tion to service.—

OPPORTUNITIES.

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British and Foreign

Since it was discovered that two valuable old books were missing from the library of Lincoln Cathedral, the contents of the library have been checked with the result that six other old books have been found to be missing.

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At the Easter Vestry Meeting of St. Peter's Church, Rochester, Mr. W. T. Wildish was elected Parish Warden for the fifty-fourth time. Mr. Wildish has filled the office ever since the church was opened, and has served under seven Bishops.

The work of erecting a memorial in Salisbury Cathedral to Bishop John Wordsworth has been commenced. It

will consist of a recumbent figure in marble and fifty-four stall canopies, and it will cost just over £5,100. It will take about two years to complete it.

The Right Rev. Charles William Stubbs, Bishop of Truro since 1906, died on Sunday, May 5th. He was born in Liverpool in 1845. From 1881 to 1895 he was Select preacher at Cambridge; at Oxford in 1883 and 1898-99, and at Harvard University he was Select preacher in 1900.

The Bishop of Wakefield has appointed Mr. Ernest Charles to be the Chancellor of this diocese in succession to the late Dr. Tristram. Mr. Charles, a son of Sir Arthur Charles, sometime Dean of Arches, was recently appointed Commissary-General of the city and Diocese of Canterbury.

The cost of restoring the north porch of Exeter Cathedral has been borne by Mrs. Sanders, of Stoke House, in memory of her father, Prebendary Ford, who was for many years a Prebendary of this cathedral. The porch which has just been restored, was the work of Bishop Marshall, 1191-1206.

The Rev. G. B. Berry, the aged Evangelical vicar of Emmanuel Church, Plymouth, who last year spent six months in China in order to study

missionary conditions there, is resigning his benefice in June, which he has held for the past 34 years, in order that he may undertake missionary work in China.

The parishioners of Modbury propose to erect a baptistery with a font in the parish church, together with a small stained glass window, representing Our Lord blessing little children, as a memorial to the late Rev. C. E. Green, who was Vicar of Modbury for half a century, serving under five Bishops of Exeter.

For the fourteenth year the Dowager Marchioness of Exeter has been elected people's churchwarden of Deeping St. James' (Lincolnshire) parish church. Miss Cunliffe has been re-appointed parishioners' churchwarden at St. Mary's, Worpleston, Surrey. She has held the office for five years.

West Horsley Church is to be restored under the oversight of the Protection of Ancient Buildings Society. The building, which dates back 1,200 years, is associated with the Raleigh family, the head of Sir Walter, after being kept in a bag for twenty-nine years by Lady Raleigh, being buried in a hole close beside the grave of Carew Raleigh, a member of the family.

A carved oak altar of English design with riddels and tapers has recently been placed in the parish church of Lytchett Minster, Dorset, and two handsome brass candlesticks of Spanish pattern, an Easter gift, with beautiful groups of arum lillies and white lilac added much to the devotional appearance of the sanctuary of this church on Easter Day.

Mr. Richard Strahan Rowe, an Associate of the Chartered Institute of Secretaries, at present Chief Clerk to the South London Church Fund, has been appointed by the Council to be the General Secretary of the Fund in the place of Mr. Charles Clarke, who is retiring owing to ill-health. Mr. Clarke left England on Thursday, the 28th March, for St. Catharines, Ontario.

At the Church of St. George the Martyr, Southwark, for ever associated with Dicken's "Little Dorrit," Miss Cross, who is now in her eighty-second year, has for thirty-five years acted as parish clerk. Her father formerly held the office and her family has been connected with the Church for over a hundred years.

Grand Old Man of Hereford.—Mr. Henry Child Beddoc, locally known as the "Grand Old Man of Hereford," died on Monday morning after a painful illness at the age of 87. He was the Bishop's secretary and registrar for the diocese and both archdeaconries, county treasurer, ex-mayor, senior alderman, leader of the Hereford Conservative Party, and Deputy-Provincial Grand Master of the Herefordshire Free Masons. He had serv-

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ed under four Bishops, and was presented to the King as one of the oldest volunteers in England.

Canon Campbell, on relinquishing his connection with Barrow-in-Furness, was the recipient of many tokens of esteem. The clergy of the Arch-

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deaconry gave a silver-centre dish, and the parishioners of St. George's a silver salver, while the men's Bible-class and the choir also provided presents. Mrs. Campbell received a gold bracelet from the parishioners, and other gifts from the Mothers' Union, G.F.S. Associates, and G.F.S. candidates. Canon Campbell began his residence as Canon of Carlisle Cathedral on April 1.

News has been received of the sudden death at Fort Resolution, on the Great Slave Lake, in North West Canada, of Dr. James Francis Rymer, son of the late Alderman S. L. Rymer, of Croydon. Dr. Rymer, who studied at Guy's, was for eight years medical officer at the famous Carthusian Monastery of Parkminster, Sussex. In 1908 he left England to give his services to the Roman Catholic Missions to the Indians in the Mackenzie District. His ministrations took him as far north as Fort Good Hope, fourteen

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Assets	-
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miles within the Arctic Circle. One of his journeys, of which he sent home a description, extended 2,000 miles. At times over 100 deg. of frost were registered.

The second annual report of the Archbishops' Western Canada Fund has just been issued. Besides giving much interesting information about the various missions started by the Fund in Western Canada, the report shows that since the inception of the Fund, a little more than two years ago, some twenty-five clergy and twenty-two laymen have gone out in answer to the Archbishop's appeal, some of the best of the younger clergy of England being amongst the number. The report also shows that the Fund has expended over £33,000 in Western Canada; £17,000 of this having been given to English Societies, principally the S.P.G. and the Colonial and Continental Church Society, for their Western Canada work. As the needs of Western Canada are growing increasingly urgent, the Archbishops' Fund will be proceeded with vigorously.

The Rev. Canon Anthony Mitchell, D.D., the Principal of the Theological College of the Scottish Church, Edinburgh, was duly consecrated Bishop of the United Diocese of Aberdeen and Orkney on Easter Tuesday last in St. Andrew's Church, Aberdeen. His Grace the Primus, officiated, and he was associated in the act of consecration by the five other Scottish Bishops, all of whom were present. Each Bishop was attended by two chaplains and every Bishop wore his cope and mitre. A large number of the clergy were present, as also a very representative gathering of lay delegates from all over the diocese as well as from various public bodies. The sermon was preached by the Rev. C. R. Davy Biggs, D.D., the vicar of SS. Philip and James, Oxford. Dr. Mitchell was consecrated to fill the vacancy caused by the death of the late Bishop Rowland Ellis. Dr. Biggs chose for his text St. John 20:21. For the first time for more than half a century the Scottish Liturgy was made use of.

It is proposed to take advantage of the opportunity offered by the carrying out of some improvements at Monkwearmouth Parish Church, to make some excavations of the old foundations of the ancient monastery of St. Peter, which once occupied the site. It was in this monastery that the Venerable Bede spent a considerable portion of his time, and it is hoped that the excavations may result in some highly interesting discoveries, possibly of memorials or tablets which may shed light on the life of Bede or his contemporaries. The tower of the present church is part of the ancient fabric and bears obvious indications of having been attached to buildings, no trace of which now remains above ground, but about half a century ago, during some works then in progress, foundations were unearthed which were thought to be those of parts of the old monastic establishment, though investigations were not pursued at that time.

A beautiful stained-glass window has been placed in the church of St. Agnes', Kensington Park, London, in memory of the late beloved Bishop King, Lord Bishop of Lincoln, who was the senior patron of the living. This idea of gentleness is emphasized in the inscription in the window, which is as follows:—"To the glory of God, and in dear memory of Edward King, D.D., Lord Bishop of Lincoln, and a Patron of this Church, friends who loved and honoured him have placed this window, A.D. MCMXII.—'Thy gentleness hath made me great.' May he rest in peace." The large four-light window, which is on the

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north side of the nave, contains figures of the Diocese of Lincoln and the St. Margaret of Antioch (to whom Bishop's arms impaled. The window there are thirty pre-Reformation dedications in Lincolnshire), St. Lucy (to whom only two churches are dedicated by the Rev. Canon Dover.



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in England, one of these being in Lincolnshire), St. Agatha, and St. Frideswide, the latter representing the Bishop's association with Oxford. The most piece of tracery contains the arms

The Bible is the most popular book in the world on account of its pure literature, says a writer in the "Christian Herald." Say what we will concerning the advancement of modern



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methods of style and beauties of expression, I doubt if any one will ever approach some of the passages which can be found in the Psalms, if the Prophets or in the Book of Revelation. Considering the fact that these writings have come to us through translations, it is astonishing what beauties and power have been preserved. There is no book quoted oftener than the Bible. Passages have been woven entire into our own literature. No writer of any prominence has ever been able to escape borrowing from the Bible. The reading of it has affected the style of writers like Ruskin and Browning and Milton. Gladstone repeatedly acknowledged his indebtedness to the Bible for his phraseology. Charles Fox said more than once that he owed to the perusal of the Bible his vocabulary. The variety of expression to be found on the part of different writers is strangely commingled with unity of expression due in large part to the fact that all of these men are writing with at least one great purpose in view. For we have in the Bible a style which is more or less uniform from beginning to end—even the style of expression.

The following paragraph will be read with interest, giving as it does a piece of family history. The Countess of Rothes, who steered one of the Titanic's boats, was unconsciously enacting a piece of ancient family history. Nearly 500 years ago, this month, a Scottish princess, who was in danger of drowning, was saved under dramatic circumstances by an ancestor of the Earl of Rothes. The Earldom of Rothes was created during the fifteenth century. Some time before this a young princess was in danger of drowning. It is believed

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she attempted to ford a stream, but got into difficulty. Reaching down from his horse, a rider lifted up the distressed princess and placed her behind him. "Grip fast," he said, turning to her, as the horse plunged his way through the stream, and the lady, evidently gifted with a sense of humour, replied: "Gin the buckles

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side." Her reference was probably to the buckles of the rider's jacket. To this day the motto of the Rothes family is "Grip fast," while the buckles are included in the coat-of-arms. The family of the Earl of Rothes, on being interviewed, said that the Countess of Rothes could not be called an athlete nor a sportswoman in any sense of the word. To describe her as an expert horsewoman was

wrong. Nevertheless the Countess of Rothes seems to have done sterling work and to have been a comfort and inspiration to other women. Perhaps she recalled the family motto: "Grip fast."

Children's Department

DON'T.

Don't read books and papers which suggest thoughts you would not utter. They stain the soul; they burn the heart. Can you thrust your hand into soot and bring it out white and clean? Can you singe your clothes, and not have the smell of fire on your garments? Beware of books which are suggestive of evil, though they be clothed in the purple and gold of fine language.

Don't watch for dishonesty and evil intention in those around. Hold every man honest until proved otherwise. Thus believing in others, you will draw out of them their best, for men ordinarily are their best to those who believe in them. Also keep your heart young and green by faith in your fellow-men.

Don't forsake your church even though your privileges are poor. Sermons will be helpful influences in your life. You may only carry away a single sentence, a sermon, thus: "Make the best of yourself." The sound, too, of music will help to drive away the evil spirit of your soul, and raise you to a higher atmosphere, nearer to truth and to God.

Don't live your life alone, without forming friendships and love; your nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go into God's world, and live your life out for others.

JEAN'S ALGEBRA.

Jean unstrapped her books and took pad and pencils from the closet. "I would like to be polite, Mr. Marshall," she said, laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite until my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young ladies don't generally have much taste for algebra."

"Like it!" Jean repeated vehemently. "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse, I'd never get it done. And I may be stupid—I am stupid in it—but it shan't conquer my morals, anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you'll like it better after a while."

"Never!" Jean returned emphatically.

A month later three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corinne's music, Barbara's art—they had studied only for accomplishments.



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"Jean?" Corinne cried. "Why, she's the youngest."

"And never studied typewriting in her life," Barbara chimed in.

"For Miss Jean," Mrs. Randall read. "A young lady who always tackles her hard things first in her determination that they shall not 'conquer her morals' is the kind of young lady that we need fifty-two weeks in the year."

"Who would have thought that a little thing like that"—Barbara said brokenly.

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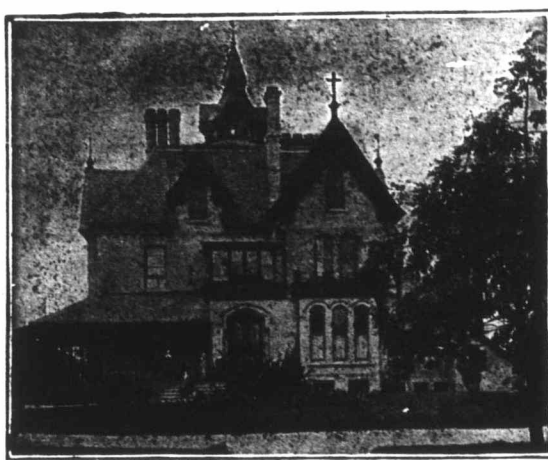
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