

1911.

# Canadian Churchman



Easter, A.D. 1911

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## HOLY WEEK.

Oh, the hush and holy calm of this blessed week! Blessed beyond anything that our finite minds can comprehend, or our sin-sick hearts appreciate.

Dear children, most of you who are attentive and thoughtful readers, can understand something of what Holy Week is, if you will carefully give your thoughts to the subject. Those of you who are deprived of the daily worship of the Church, should take your Prayer Book and read with earnest purpose, the Gospel for each day. Let the events therein narrated be real facts before you. If it was told in a story of to-day, you would read with breathless interest; and so read it now, because it is just as much a story for to-day as it was that first Holy Week, when our dear Lord endured pain and sorrow. Make it real to your young hearts. It is your Eldest Brother on the way to Calvary! Weep with Him! Bind up His wounds and wash them with your tears! It was your sins that caused them just as much as of those who mocked Him on that Good Friday on Calvary. Plead for forgiveness, that He may receive you also, with Himself in Paradise.

This is no sentimental fancy, but it is real truth. You must enter into a participation of His sorrows and sufferings, if you would share any part of the Easter joy in His presence. Make this Holy Week a marked time in your life, and blessings manifold will result.

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During **Passiontide** and on **Good Friday** we learn that Jesus our Lord suffered and died for the sins of mankind, to reconcile us to His Father.

On **Easter Day** we confess that He rose again from the tomb, triumphed over sin and death, and restored to mankind eternal life.

## THE MORNING OF EASTER DAY.

It is the most glorious of all mornings that dawn on the earth. It is the morning of victory. Many great battles have been fought and many signal victories won. But the greatest battle of all was that which the Conqueror from Edom fought with the prince of darkness. How long the contest lasted we do not certainly know. But we know when the issue of the battle was proclaimed. It was when the angel said to the women, "He is not here; he is risen." The fruits of this victory shall be gathered throughout eternity. We are reaping those fruits now.

It is the morning of hope. It is impossible for men to live and not look forward. But while death stands in the way our vision of the future is obscured. We try to look forward to another life, but try in vain. We cannot penetrate the veil. But when Jesus rose the veil was rent, and now we can see. Death has been abolished, and life and immortality brought to light. What comfort, what inspiration there is in hope. "Blessed be the God and Father of our Lord Jesus Christ, who of His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead to an inheritance which is incorruptible, undefiled, and that fadeth not away."

It is the morning of life. At this season of the year nature, as if sympathizing with the Gospel of the Son of God, puts on new life. Blades of grass shoot up through the ground, early flowers bloom, and the trees of the field show signs of life. Out of the grave of winter dead vegetation springs forth with a song. Jesus brought new life

to the world on the morning that saw him rise. His message, which seemed so beautiful, was discounted by his death. Even his disciples doubted, and some of them gave place to despair. But when Jesus rose his words arose. They became the life of men. His disciples rose also. There could not be a greater contrast than that which we witness between the disciples of Jesus before his death and after his resurrection. They are the same men, and yet they are different. Their minds are enlightened and enlarged. Their hope springs into life. Their courage is a courage of heroes. More than once their Master had occasion to reproach them for the feebleness of their faith. All at once they rise to a sublimity of faith which surprises the world. Once they could not rid themselves of the idea of a temporal and worldly kingdom. But after the resurrection the spiritual nature of the kingdom of God becomes clear to them.

If we shall receive the benefits of this Easter morning we, too, shall experience a wonderful resurrection. New victory, new life, new hope shall come into our souls. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

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On **Ascension Day** we are reminded that when the great Forty Days were ended Jesus Christ ascended into heaven, to appear in the presence of God for us.

On **Whitsun Day** we are taught that Jesus Christ sent from the Father the Holy Spirit to fill the Catholic Church, and to dwell in the souls and bodies of all Christian people.

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
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VOL. 38

TORONTO, CANADA, THURSDAY, APRIL 13th, 1911

No. 15.

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The Bishop of St. Asaph has appointed Mr. Alfred Harold Edwards, M.A., barrister-at-law, to be Chancellor of the diocese, in succession to Mr. Justice Bankes. Mr. Edwards is the eldest son of the Bishop, and was called to the Bar by the Inner Temple in 1908.

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The Rev. Arthur W. Swayne, vicar of St. Aidan, Leeds, announced on a recent Sunday morning to a large congregation his resignation of the living and his approaching departure to Alberta, one of the four North-Western territories of the Dominion of Canada.

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A book of studies in Life Here and Hereafter, arranged for the Sundays of the Christian year. By Rev. John Kelman, D.D. Net \$1.50

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At the church of Holy Cross, Ramsbury, Wilts, on a recent date, a screen was dedicated in commemoration of the consecration of Athelstan, first Bishop of Ramsbury, in 909. There were ten Bishops of this see, the seat of which was in 1075 removed to Old Sarum. Three of these Bishops became Archbishops of Canterbury. The unveiling was performed by Canon Christopher Wordsworth, Rural Dean, on behalf of his brother, the Bishop of Salisbury. This memorial is the outcome of the efforts of the Vicar, the Rev. W. A. White, and the inhabitants of the village. The screen is a handsome piece of work, very massive and well carved. It is surmounted by a cross, supported by two angels, signifying the dedication of the church (Holy Cross). In front and on either side of the doors are two figures of Bishops—the first Bishop of Ramsbury and the present Bishop of Salisbury. Amongst other devices are representations of ravens, emblematic of the name of the parish—Ramsbury and Ravensburg.



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The Rev. R. J. Fletcher, D.D., Peterhouse, preacher of Gray's Inn, has been appointed Hulsean Lecturer for 1911-12 in Cambridge University.

The Rev. James Arthur Tancock, rector of Christ Church, Douglas, Wyoming, has been appointed Dean of the Cathedral at Omaha, in succession to the Right Rev. Bishop Beecher. The Dean-designate was born in

Devonshire in 1872 and at an early age emigrated to Canada and settled in London, Ontario. He was educated in that city and also at the General Theological Seminary in New York. He was ordained a deacon in 1895, in St. Paul's Cathedral, London, by the late Bishop Baldwin and was priested the following year.

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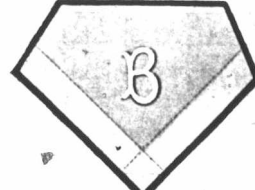
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TO OUR READERS.

The "Canadian Churchman" trusts that its readers will, by making purchases, kindly look through our Advertising Columns with the view of supporting those houses that advertize in the "Churchman."

He served as curate for some time at Grace Church, Brantford, under the Ven. Archdeacon Mackenzie. He was afterwards, for three years, rector of St. Matthew's, Ottawa, and for a period of two years, assistant-priest, at Shalford, near London, in England. For the past eight and a half years Mr. Tancock has been rector of Christ Church, Douglas, Wyo.

# Canadian Churchman.

TORONTO, THURSDAY, APRIL 13, 1911.

## EASTER DAY.

Subscription . . . . . Two Dollars per Year  
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### Lessons for Sundays and Holy Days.

April 16—Easter Day.  
Morning—Exod. 12: 1—29; Rev. 1: 10—19.  
Evening—Exod. 12: 29 or 14; John 20: 11—19 or Rev. 5.

April 17—Monday in Easter Week.  
Morning—Exod. 15: 1—22; Luke 24: 1—13.  
Evening—Cant. 2: 10; Matt. 28: 1—10.

April 18—Tuesday in Easter Week.  
Morning—2 Kgs. 13: 14—22; John 21: 1—15.  
Evening—Ezek. 37: 1—15; John 21: 15.

April 23—1st Sunday after Easter.  
Morning—Num. 16: 1—36; 1 Cor. 15: 1—29.  
Evening—Num. 16: 36 or 37; John 20: 24—30.

April 25—St. Mark Evan. and M.  
Morning—Isai. 62: 6; Luke 18: 31—19: 11.  
Evening—Ezek. 1: 1—15; Phil. 2.

April 30—2nd Sunday after Easter.  
Morning—Num. 20: 1—14; Luke 21: 5.  
Evening—Num. 20: 14—21: 10 or 21: 10; Col. 2: 8.

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

### EASTER DAY.

Holy Communion: 163, 249, 252, 397.  
Processional: 157, 162, 165, 167.  
Offertory: 159, 166, 170, 173.  
Children: 691, 701, 703, 751.  
General: 160, 164, 168, 169.

### FIRST SUNDAY AFTER EASTER.

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

"And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one" (Rubric).

The alternating definiteness and indefiniteness of the Church are a striking illustration of the perfect law of liberty pervading the Church. We are told when to fast, but the manner of fasting is left to each one to decide; we are to communicate at least three times a year, and Easter is a day of obligation. Why? May we not look for a reason in the teaching of the Festival? On Easter Christ Jesus rose from the dead, He completed His work of Atonement, of Reconciliation. The significance of Easter for us is that in Christ we shall be made alive, and forever enjoy the benefits of His Passion. Therefore on the Day of Triumph we who hope to triumph ought to offer up the Memorial Sacrifice, ought to feed upon the Heavenly Food, ought to worship the Lord of the Sacrament by a worthy reception of the inestimable gift. Let us, therefore, make a careful preparation for our Easter Communion. Come to the Table of the Lord in the spirit of the Publican. He went up to the Temple to pray and he received a blessing because he went in the right spirit. Analyze that spirit. (1) He was conscious of the nature and character of God. God is holy, therefore sin is repugnant to Him; God is just, therefore He will punish sinners; God is loving and merciful, therefore He forgives all who come to Him. (2) The Publican was conscious of his sinfulness. Therefore he throws himself upon God's mercy. With these ideas in mind read carefully the Prayer of Humble Access in the Communion Office, making it a part of your preparation for a worthy reception of the Sacred Mysteries. Now the object of preparation for the Holy Eucharist is that we may come to the heavenly feast in the marriage garment required by God in Holy Scripture. The result of preparation is reverence. The inward preparation is manifested in the outward reverence. The wind, the earthquake, the fire, passed before Elijah, and he noted them with attention. But in the sound of gentle stillness he became aware that God was with him. "And he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." The Publican went to the Temple prepared to meet his God. Likewise must we approach the altar. Again to be possessed of the Publican's spirit means that we shall receive the Blessed Sacrament frequently and regularly. How often? Whenever we recognize the great goodness of God, our own sinfulness, and our need of Divine grace and assistance. And regularly! Because the manna was gathered day by day. Every communicant ought to have a rule of reception, and he ought to keep to that rule. And wherever possible the Heavenly Food ought to be the first food of the day. To be possessed of the Publican's spirit means that we shall always offer our private thanksgiving to God after our reception of the Sacrament. The doctrinal significance of the Eucharist surely stirs us to gratitude. Would we have a happy Easter? Then combine these three things, preparation which means reverence, frequency which means regularity, and thanksgiving which follows from a knowledge of what the Sacrament really is. Thus living we triumph over sin; thus dying we enter into the eternal kingdom prepared for us by the Risen Lord and Master.

### The Marriage Bond.

Undoubtedly our brethren of the Roman Catholic Communion have the right to deal with their own private affairs in their own way. The

same rule applies to each member of the community. The exception arises where an act is done which is prejudicial to the rights of others. Marriage is an act so important and far-reaching, that it materially affects every member of the State. To such an extent is this the case that the State has wisely enacted laws dealing with marriage. These laws are safeguards to all. Their operation and results are so complex and influential that they involve and secure the peace and happiness of the home, and the rights and property of each individual citizen. Moreover, they promote good morals, keep the seducer at bay, and conduce to harmony and good will amongst those who may conscientiously differ on religious observances, ceremonies, and doctrines, though they worship the same God and look for salvation to the same Saviour. The recent years have borne witness to the growth of a broadening, mellowing, humanizing—aye, Christianizing spirit amongst all classes and conditions of men. Anger has given way to Reason, and brotherly intercourse, interest, and even affection, have more and more dispelled the mist of prejudice, and led men to seek and find a common ground, not only on the street, in the market-place, and at the council chamber, but in the home and heart, where they can meet, mingle, help, and love one another, as all good Christians are bound to do. Is it not futile and dangerous to attempt to turn back the hands of the clock of time? To do violence to the dearest and most intimate ties of domestic life—ties founded on, and sanctioned by, the law of the State? A law devised for the general good, and the breach of which can only result in contention and discord in homes where peace and happiness should reign supreme? We would say in conclusion, and we say it in all kindness—that converts, by compulsion, are plants of rare finding, and slow growth, amongst a free-born people.

### The Crucifixion.

The day, the Cross, the Crucified. Time, suffering, death, and to what end? One day, in each of the passing years of time, recalls the happening of that fateful tragedy. This day is termed "Good." Good, indeed, it is, to every soul of man for whom that dreadful sacrifice, which it commemorates, avails! Good, because it visibly demonstrated the unbounded and infinite goodness of God to His frail and wayward children. And good beyond all power of thought or speech, to those blessed ones, of whom it is written:—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Time was His, suffering was His, and death was His. For those who believe in Him, He has made time more precious than gold, suffering the discipline of saints, and death the vaulted gateway to eternal life. The deep em-purpled shadows of Good Friday serve but as a foil to the golden glory of the Easter Sun.

### The Borstal System.

In our Old Country, as a rule, they make as thorough enquiry as possible before introducing any sweeping change, and by so doing avoid the mischief of experiments. Much examination and consideration of what is known as the Borstal System, has resulted in the passage of an Act of Parliament which is being put in force. Under this Act persons between sixteen and twenty years old may be sentenced to detention in this class of institutions. While so confined, the offenders are to be taught trades, and given schooling, physical drill, and gymnastics. They are to be brought under moral and religious influences, so that their habits and characters may

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be reformed and strengthened. Those doing well may be allowed out on licence at any time after six months' confinement, but then they are put under the supervision of a society or proper persons willing to take charge of them, and so gradually fitted for a good and useful life. It sounds very attractive, but one wonders what will be done with the incorrigible and destructive characters who seem untamable and who treat the present discipline with scorn.

#### Suicide.

A man may be a notable and progressive leader of his people, and yet at times through adherence to a false and vicious social code give them bad advice. "The Church Times," with its accustomed spirit, says:—"The Kaiser, we regret to say, has recently given his august sanction to this shocking crime, and a host of scribblers in our English Press has been busy \* \* \* in glorifying a sin which his Imperial Majesty not only condones but justifies. From time to time the German Emperor has uttered some noble sentiments, but for once he has given expression to a doctrine which Christianity has always and everywhere condemned, and which presents a shameful contrast with the sentence of the pagan philosopher, that a man must stand to his post where God has stationed him. "My friends," said the old, lame stoic, Epictetus, "wait upon God. When He Himself shall give the signal and release you from this service, then are ye released unto Him. But for the present, bear to dwell in this place, wherein He has set you." "It is a shameful thing," said Marcus Aurelius, "for the soul to faint in the race of life, while the body still perseveres." Nobler and wiser, even from the human standpoint, is the advice of Greek slave and Roman Emperor, pagan though they may have been, than that of the Christian Kaiser.

#### A Parish Row.

A parish row is a delicate matter, and there is need of great restraint and caution on all sides. A dispute if wisely and prayerfully conducted may bring its own rich blessing. The true Christian must "take up his cross daily." This means checking hasty tempers, controlling loose tongues, looking generously on the things of others, forbearing one another in love. The Rev. Charles Simeon's rules for his own life might moderate the heat of many a parish row if they were known and practised. We repeat them for the benefit of church disputants:—(1) To hear as little as possible whatever is to the prejudice of others. (2) To believe nothing of the kind till I am absolutely forced to it. (3) Never to drink in the spirit of one who circulates an evil report. (4) Always to moderate as far as I can the unkindness which is expressed towards others. (5) Always to believe that, if the other

side were heard, a very different account would be given of the matter.

#### Points of Contact.

With his accustomed courage and candour, the Bishop of London has been addressing the members of the Home Mission Union on the subject of High and Low Church. Dr. Ingram took his hearers into his confidence, and from the standpoint of his own conscientious development, argued that there was no absolute difference between these two great Church parties; that each held in common the same foundation principles of Christian Belief. Whilst claiming to be a Protestant, Dr. Ingram said he was still more



The Saviour Knocking at the Door.

a Catholic and in conclusion said, "What I pray is that we may try and interpret the one to the other, and that we may all by the power of the Holy Ghost become more visibly one Church devoted to one Lord, and advancing the one Kingdom of Heaven." What a boon it would be to our Church in Canada if our prominent clergy and laity, men thoughtful, devout and sympathetic, were to band themselves together as many do already for the purpose of promoting points of contact with their brethren in a spirit of patient and persevering charity. There are a number of such men in our Church, who are not only willing but have the courage and unselfishness to put in action the prayer of the good and great Bishop of London, "that we may try

and interpret the one to the other, that we may all by the power of the Holy Ghost become more visibly one Church devoted to one Lord, and advancing the one Kingdom of Heaven."

#### Shade Trees.

Municipal improvements of water mains, sewers, gas and electricity have in many eastern cities in the Northern States worked havoc among the elm and other shade trees. In New Haven, Connecticut, a merchant noticing this, has set an example by giving the School Board twenty thousand trees to be planted by the school children on Arbour Day. Some of our cities manage better than others, but eternal vigilance is needed in the matter of shade trees. The writer's own unprofessional opinion is that most of our trees are allowed to grow too high. The purpose for which they are planted is to supply shade to passers-by, but they cease to fulfil this purpose about ten or twelve years after they are set out and cease to be useful and sometimes cease to be ornamental as they grow older and higher.

#### Prepaid Prayers.

Dr. Cuyler, in his interesting little book, "Newly Enlisted," gives one chapter on "Prepaid Prayers," by which he means that the Christian who earnestly prays to God for certain objects will also try to promote these objects by "bestowing money, talents, and toils" in the Lord's service. "Much of the pious prattle in prayer-meetings for a revival," he says, "comes to nothing because the one who utters the empty formula is not reviving himself." Millions of Christians are praying, "Thy Kingdom come," and no one is praying for the spread of the gum trade, yet there is twice as much spent yearly on chewing gum as on Christian missions. The sum spent on tobacco is eighty times, and the sum spent on liquor is one hundred and twenty-five times as much as the sum spent on Christian missions. Every true prayer is prepaid. There is previous renunciation of sin, previous sacrifice for God's work, and previous effort to spread God's Kingdom. Alms-giving, prayer and fasting were tied together by our Lord in the Sermon on the Mount, and there "alms-giving" comes first, i.e., the honest effort to do something for the good of our fellowmen.

#### Increase of Episcopate.

This is a subject of growing importance in Canada. As the country fills up with a population new to it and needing the ministrations of the Church, of necessity, the work of our Bishops becomes much more exacting and laborious. The promptitude and thoroughness with which a Bishop's duties are discharged, most materially affect his diocese. Now it should be borne in

mind that a devout and diligent Bishop is the last man in his diocese to complain of being overburdened with work and care. Rather does he, uncomplainingly and unflinchingly, if forced by duty to do so, work himself into the grave. Some of the Canadian dioceses are of vast extent and sparsely populated. Others are more limited in that regard, but contain cities and towns ever increasing in size, and in demands, on the good offices of the Church. A note of progress is being sounded from one end of Canada to the other in every department of human enterprise. A rapidly increasing population demands not only a proportionate increase in clergy but an adequate increase in the Episcopate. The old order is ever changing. It is not only unwise but injurious to the Church to delay progress until the stress of circumstance compels action. Prompt and well judged action strikes the note of success, in Church, as well as in worldly affairs.

#### Good Government.

With politics, as politics, we do not inter-meddle, but with the priceless boon of good government, when, as in the case of the Province of Ontario, we possess the genuine article, we deem it our privilege to express our hearty approval. Sir James Whitney and his Cabinet, with the aid of their supporters in the House, have maintained the high standard of steady progress, public efficiency, and unswerving honesty which won for them the enthusiastic support of the people of the Province when they committed to their hands the direction of affairs. The session just closed has been of the most creditable character. Whilst we leave to those whose special duty it is, to deal with legislative acts from a public standpoint, we yield to no one our privilege of expressing in the warmest terms our appreciation of the courage, capacity, honesty and patriotism of the men who are so deservedly honoured by the unswerving confidence of their fellow countrymen in the great and growing Province entrusted to their care.

#### THE DAY OF DAYS.

Christianity is emphatically, and we may fairly say, peculiarly the Religion of Hope. "The golden age," it has been well said, "of Christianity lies in the future." "To us poor mortals of a dying race," "Christianity is the embodiment of that invincible hope which alone makes human life tolerable and intelligible. "It doth not yet appear," says the Apostle, "what we shall be, but we know we shall be like Him," "and," he continues, "everyone that hath this hope purifies (or is purified) himself," i.e., comforts, inspires, or energizes himself. In these days it seems strange that Christian people should have been so perturbed over the Dogma of Evolution. For evolution is but the scientific way of stating the doctrine of eternal hope. It sets forth, in scientific terminology, precisely the same truth which Christianity proclaimed, when it staked its existence in the person of its early advocates upon the fact of the Resurrection. For the Resurrection, by teaching the conscious survival of human personality on a higher and ever ascending plane, bears witness to the fact that man is a progressive being with a limitless prospect before him of expansion and development. Thus Easter proclaims the victory over death in a sense deeper and wider than is probably generally apprehended. For what is death under its deeper meaning? What constitutes its real dread and horror? Not the mere extinction of physical consciousness. This is a very secondary matter. Death under this aspect is a perfectly natural and largely painless transition. No; the real sting of death consists in the extinction of being, not of that thing which with

pathetic irrelevancy we call "life," i.e., existence; in the blotting out and the eternal quenching of instincts and aspirations that far transcend our earthly environment. The death which our Blessed Saviour has by His Resurrection "abolished," is this "second death." This is something far grander and more inspiring than the mere survival of consciousness. It is quite conceivable that the survival of death might bring with it no especial gain to man. The survival of human personality has been taught more or less directly by every religion worthy of the name since the beginning. The Christian doctrine of immortality reveals the truth, which science has now caught up to and corroborated, that nothing is wasted, and that man's higher faculties shall continue after the change called death. This, it seems to us, constitutes the real force and preciousness of the teaching of Easter, the continuation, persistence and final expression of our higher self, the continuance and satisfying of our highest instincts, the fulfilment in other words of the law of evolution or eternal betterment, which finds its description in Browning's immortal lines:—

"The high that proved too high,  
The heroic for earth too hard,  
The passion that left the ground,  
To lose itself in the sky,  
On earth the broken arc,  
In Heaven the perfect round."

This, not simply the perpetuation of human consciousness, is the promise of Easter, the perfect fruition of being. Such is the Christian doctrine of immortality expressed in its highest terms, and as such, it marks off Christianity from every other known religious system. It promises an immortality really worth having, sane, satisfying, and intelligible. And upon this great truth to-day, as at the first, Christianity rests, and with it stands or falls.

#### "HE IS THY LORD."

(An Easter Meditation.)

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

St. Paul tells us quite plainly what was the ultimate purpose of the death and resurrection of Jesus Christ. "To this end Christ both died and rose and revived, that He might be Lord" (Rom. xiv. 9). "That He might be Lord." Let us ponder this simple statement with its depth of meaning and width of application. The Lordship of Christ. "My Master," as Mary Magdalene rapturously called Him. "My Lord," as, hitherto doubting, the Apostle confessed Him. During His earthly ministry, a servant! By His resurrection, "designated Son of God with power" (Rom. i. 4)! During His earthly sojourn, comparatively unknown, disregarded, despised, rejected! Now "exalted to be a Prince"! "That He might be Lord." Do we understand what this means? Do we realize why St. Paul was so fond of calling Him "Our Lord Jesus Christ," "Jesus Christ our Lord," "the Lord Jesus," "Christ Jesus the Lord"? "What's in a name"? There is very much in this name. Shall we try to fathom a little of its depth? Shall we face this simple question, which involves so much of Easter joy and power? What is it to have Jesus Christ as "my Lord"? From the wealth of Scripture teaching on this vital subject we will take one incident in our Lord's earthly ministry, and in the light of the resurrection try to see what its message may bring to us of Easter blessing. It is the story of the Syrophaenician woman as recorded in St. Matthew xv. Three times she called Jesus "Lord," and each instance is typical of a definite phase of the Christian life, and of the usual order of

spiritual experience. Each, too, becomes luminous in the light of Easter Day.

#### I.—The Cry For Mercy.

"Have mercy on me, O Lord." This, her first cry, is the primal need of every soul. Mercy, God's favour to the (positively) undeserving as distinct from Grace, God's favour to the (negatively) non-deserving. Mercy, because of broken law. Mercy, even after outraged love. And this mercy is only possible when we are willing to acknowledge Christ as Lord. Mercy can only be obtained upon terms of "unconditional surrender." May we not have mercy while clinging to but one little sin? No. May we not find mercy as the result of our own effort? No. He must be Lord, and His terms must be accepted. Then when the prayer comes, "Have mercy on me, O Lord," the blessing follows at once. This blessing is made possible by the Resurrection. He is exalted to be a Prince to give repentance, and to be a Saviour to give remission. He was "raised because of our justification" (Greek), and if He were not raised we should be "yet in our sins." But "now is Christ risen from the dead" and become the Lord of mercy. Mercy is ours immediately, continually, increasingly, as we learn the lesson of His Lordship and of our absolute dependence on Him.

#### II.—The Call For Help.

The woman's second prayer was, "Lord, help me." Very genuine and pressing was her need; very definite and instant was her prayer. Help; this was her need, and it is ours. If mercy is chiefly associated with the beginning of the Christian life, help is the one great need all through the life. Help against temptation, help in difficulty, help in sorrow, help in weakness, help in service, help in everything, help at all times. There is no aspect of life and no phase of experience in which we can do without help. "Apart from Me ye can do nothing." This help is only obtainable from Christ as our Lord. These are the only terms—submission to His Lordship. But may we not do our best and trust in Him to second our efforts? No; He must be Lord. "Art thou for us or for our adversaries?" said Joshua to the Angel. "I am for neither" (in the sense of assistance), "but as Captain am I now come to take charge of the army of Israel." And at once came the submission, "What saith my Lord?" and very soon, the "help of the Lord against the mighty." So now, we do not obtain justification by faith and sanctification by struggle, but both through Christ Jesus as Lord. It is not our doing our best and then asking God to do the rest; it is to take our position "in the Lord," and then on and from that vantage-ground to "be strong." Have we learnt this lesson, "That in all things He might have the pre-eminence"? Shall we not cry, "Lord, help me"? This help, too, comes through the Resurrection. He was exalted to bestow power. He is the Son of God with power by the Resurrection, "power" for all believers, in the Gospel which is "the power of God unto salvation." And the power which God wrought in Christ when He raised Him from the dead (Eph. I. 19-20), becomes ours when we "crown Him Lord of all" in our lives. This is what a familiar text means, as we note its close and exact agreement with the foregoing thoughts: "Come . . . unto the throne of grace, that we may obtain mercy and find grace to help" (Heb. iv. 16).

#### III.—The Response of Acquiescence.

The woman's third response was, "Yes, Lord" (Matt. xv. 27, Greek). She accepted one by one the conditions laid upon her, and at last everything was crowned by a frank, full, fearless, "Yes, Lord." She received her blessing and went on her way rejoicing. This is the deepest demand on us, to say, "Yes, Lord," to all His will. Canst thou bear sorrow and suffering? Yes, Lord. Canst thou endure misunderstanding

and misrepresentation? Yes, Lord. Canst thou see plans frustrated and hopes unrealized? Yes, Lord. Canst thou labour without fruit and serve without recognition? Yes, Lord. Canst thou see the dear ones pass away and thyself remain utterly alone? Yes, Lord. Canst thou trust without understanding, and walk without seeing? Yes, Lord. This is the crown of life, the perfect realization of life, in a complete acquiescence in the will of God. This is to delight in the will of God, to be like our Master, "content to do it," as the Prayer Book has it, that is, "contained" by it, the will of God being the complete "contents" and the perfect "content" of our life. This, too, is only possible in the Resurrection gift of power. No man can say, "Yes, Lord," but by the Holy Ghost, that Gift of Gifts from the risen Christ. But when the Spirit fills us, the will yields and the lips respond, "Yes, Lord." It is our response to God's ability, and

"Faith shall cry a joyous Yes  
To every dear command of Thine."

These are the three stages of the believer's experience, successive and yet co-existent, deepening more and more. This is the Easter message of the Lordship of Christ with its threefold gift of mercy, grace, and perfect acquiescence. "That He might be Lord." Shall He not take the kingdom now and henceforth? "Other lords" have had dominion, but now the throne is for Him only. When the government is upon His shoulder, all is peace, and of the increase of peace there shall be no end, provided the government also increases (Isa. ix. 7). When we can say, "Thou art my King," then we can pray, "Command deliverances," and for peace, power, blessing, light, joy, strength, and satisfaction we find the blessed secret in "My Lord and my God."

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#### FROM WEEK TO WEEK.

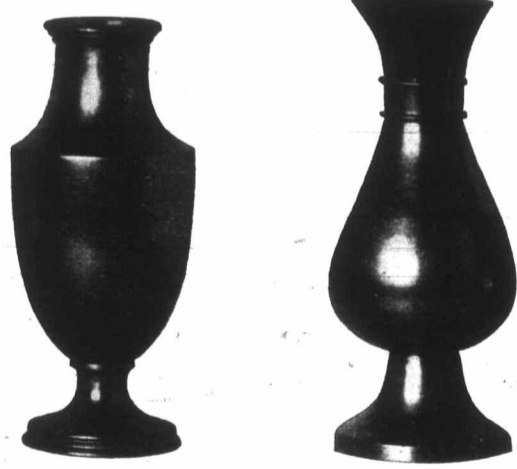
##### Spectator's Comments and Notes of Public Interest.

Through some kind of a misconception the idea has been developed in the Missionary Board that the spring meeting is of secondary importance, and therefore attendance is not as urgent as on the occasion of the autumn meeting. At the autumn meeting the schedule of grants to the missionary dioceses is made, and the apportionments to all the dioceses assigned. On this account we presume the impression has gone abroad that it is wise to be on hand in the autumn, but the spring meeting can take care of itself. We cannot see the justice or wisdom of such reasoning. If the spring meeting be a negligible quantity, then it should be done away with altogether as a waste of time. But the proper management of a missionary society involves far more than the discussion of finances, important as that may be. It has to devise policies, it has to see that these policies are put into proper operation, it has to encourage and sometimes guide our missionary enterprises, it has to solve the difficulties referred to it, and so on. It would seem to us that being largely freed from the consideration of financial problems at the spring meeting that occasion should be one when the fullest and most searching consideration should be given to the legislative side of its work. It is the occasion when the actual needs of the foreign mission field should be inquired into, and ways and means devised for furthering it, it is the time for reviewing the results of the many plans that have been set in operation in the past, and arriving at a conclusion. Instead, therefore, of being of secondary importance, the spring meeting of the Board should be of first rate importance, and ample time ought to be set aside by the delegates to transact the very serious business that comes before the Board.

We would like to touch upon a few points in connection with the method of the transaction of business in the Board which ought, we think, to be considered by the delegates. First of all has not this Board reached a point in its development when the report of the Executive Committee and the business that is prepared by the executive for submission to the Board, and the reports of the various committees should be printed and circulated with the convening circular? To those who know nothing about the cost of printing, the appeal of expense may be effective, but to those who are accustomed to having printing done, no such alarm will disturb them. A wonderful amount of printing can be done for twenty-five dollars. But suppose we double that amount and spend fifty dollars in printing for each meeting, a perfectly absurd amount, we would then only spend one hundred dollars a year in giving the members of the Board of Management a reasonable idea of the business that they are called upon to transact, and for which they must assume responsibility. Last autumn the Board appointed a commission on Indian educational and evangelistic work in the West, with a view to the settlement of this very difficult problem. How the Board can intelligently pass upon the report of that commission by merely hearing it read is more than one can understand. Manifestly that report should be printed and circulated well in advance of the meeting of the Board. It is the half understanding of a problem that causes trouble and waste of time in discussion. We trust that the members of the Board will be prepared to consider a proposition to have the agenda and committee reports printed, and that no trifling argument of expense will be accepted as an insuperable obstacle. In fact, estimates of so much a page can easily be had to give definiteness to the argument. Again, we sincerely hope that the Board will insist upon the executive and other committees whose duty it is to report on the various features of our missionary problems, taking the responsibility of some definite recommendation, or referring the whole matter with all necessary information in available form to the Board. It is all very well for a committee to say when it encounters a difficult situation to get round the difficulty by simply passing it on to the Board without comment. Six or eight men have the correspondence, the witnesses and the evidence before them, and they do not care to say which way action should be taken. How can a

Board of seventy or eighty men without correspondence or any inside information presume to take up a subject like that? A Board may pass upon the finding of a committee, may perhaps find flaws in its reasoning, and possibly reverse its recommendations with profit, but it is quite a different matter to take up a subject de novo without that first hand evidence that is essential to an intelligent decision. "Spectator" felt this keenly when at the last Board meeting the question of the policy of concentration of our workers in India was introduced without the imprimatur of any committee, simply on the suggestion of a memorandum to which the late General Secretary could assign no author. It is better to refer back a subject like that to the executive until it has a definite recommendation one way or the other. To open a question like that in the Board with only a very short time at its disposal is almost as foolish as drawing lots by way of decision. The Board will be called upon at its next meeting to decide what it will do with a request from the Bishop of Jerusalem. This prelate asks that the Canadian Church should become a joint purchaser of a building for medical purposes at a cost of £1,500, or say, \$7,000; this in addition to the maintenance of a medical missionary in succession to Dr. Gould. Is there to be any guidance from the executive committee, or from the foreign missions committee? Are our new enterprises to be taken up at haphazard according to the skill and urgency with which appeals are made to us? Or are such requests as this to be studied by our foreign missions committee, and some kind of a comprehensive policy formulated so that we shall not feel that we are drifting about without a definite objective. Let us illustrate what we mean. This new request from the Bishop of Jerusalem is presumably for work among Jews. Has our Board of Management any policy in regard to ministry to the Jews, either evangelistic or medical? If it has, where shall that ministry be exercised, in Montreal, Ottawa, Toronto, Winnipeg, or Palestine? We stand subject to correction, but we understand that there are more Jews in Montreal than there are in Jerusalem, and the colonies are growing rapidly in Toronto and Winnipeg. Have these things been taken into consideration, and a definite policy formulated, not on the impulse of sentiment, and not as the result of fancy pleading, but on the ground of obligation, and the most effective service in the Kingdom? This is given merely as an illustration, for we have no knowledge of the mind of the Board in regard to this matter; it helps to indicate what seems to us to be the method which the Board ought to pursue.

Mr. R. L. Borden seems to have been passing through strenuous times with his party. The leader of an opposition has a far from easy task laid upon him. He has little discipline over his followers, save the influence of his personality. He has no rewards to offer, and it is not easy for him to enforce any penalties. Mr. Borden has always appealed to us as a man who needs only the authority of office to make him almost an ideal leader. He is a gentleman, a good debater and clear thinker, he has courage, and above all, he has a high sense of honour. He has firmness, too, and once in the saddle we are much mistaken if all doubts of his primacy should not dissolve at once. He is the type of man that the people of Canada ought to delight in having in high places. Just what could be gained from a party point of view by replacing Mr. Borden by an unknown man who would have to win his way into public confidence, is hard to see. We should say that Mr. Borden's opportunity had come for impressing himself upon the Canadian people, and yet we are bound to say that he has not appeared to stand out conspicuously in this reciprocity debate. It is a theme that ought to suit



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him as an appeal to the public. It is not a question of petty expenditure, or mismanagement of a contract, but the imperilling of our country in its relation to the Empire. What greater theme could a patriot desire on which to base his appeal to the people. It would look to us as though it were his first great opportunity, and unless he makes full use of it, it will probably be his last. "Spectator."

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**PRAYER BOOK STUDY.**

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

- 85. What special Service is ordered for Ash-Wednesday?
- 86. What are the newly married persons instructed to do, at the time of their Marriage, or at the first opportunity after?
- 87. Where does the Prayer Book say that "Saint Peter the Apostle of Christ was himself a married man"?
- 88. In the Visitation of the Sick and in Holy Matrimony, after the first Lord's Prayer in each service, where is the resemblance?
- 89. How many different forms of Absolution are there in the Prayer Book?
- 90. Where in the Prayer Book is Aaron's Blessing found?

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**ANSWERS.**

Answers to the questions on the Prayer Book, both question and answers are numbered alike, so as to prevent confusion.

- 6. Two reasons for introducing an Office for the Baptism of such as are of riper years, are given in the Preface to the Prayer Book. One, By the growth of Anabaptism. The other, For the Baptizing of natives in our plantations. A third reason, not given, however, here, is "in order to baptize persons who were not baptized in their infancy, owing to the negligence arising from the Civil Wars in England."
- 7. Answers for the Questions 7, 8, 9, 10, are found in the Gospels for those Sundays. In the Gospel for First Sunday after the Epiphany the Manifestation was to the Doctors in the Temple.
- 8. To Cana of Galilee.
- 9. To the Leper and the Sick of Palsy.
- 10. To the Sea and Devils. There are no manifestations in the next two Sundays after the Epiphany because the Collect, Epistle and Gospels are sometimes used for the Sundays before ADVENT.
- 11. This quotation, "Go ye into all the world," etc., is taken from the last chapter of St. Matthew, and also from St. Mark.
- 12. This answer is found in the Visitation of the Sick. In the exhortation it says, "For (as Saint Paul saith in the twelfth chapter to the Hebrews)." Now it is not absolutely certain that St. Paul wrote the Epistle to the Hebrews. The Bible title is, The Epistle of Paul the Apostle to the Hebrews. This is only the title and was added by a man, and it is not part of the Epistle itself, and so it may be wrong. St. Paul may not be the author of this Epistle. The Prayer Book here is simply following the Bible, and even here puts the words in brackets.

**Brotherhood of St. Andrew**

**MONTREAL.**

The Travelling Secretary in Montreal.—The spring meeting of the Montreal Local Assembly of the Brotherhood of St. Andrew was held on Monday evening, March 27th, at 8 o'clock, in the Synod Hall. In the absence of the chaplain, the Rev. R. W. Norwood, of Trinity Church, the

devotions were led by the President, Mr. Robt. S. Strader. After the usual routine business, Mr. J. A. Birmingham, travelling secretary of the Brotherhood, was introduced. Upon the subject of "Plan your work and then work your plan," the speaker made three subdivisions—"Preparation," "Action" and "Continued Action." Begin your preparation for a Chapter meeting with prayer. Then plan out just what prayers you desire to use in the Chapter devotions. Prepare the work you desire the Chapter to take up and discuss. Have some system to your meetings, so that the greatest amount of ground can be well covered in the shortest time. Have no delay. Go to your Chapter meetings with your reports ready. Have as good a knowledge of the subjects to be discussed as you can get. Whatever is decided upon for you to do, do it at once. Do not put off for more favorable opportunities. Keep at it. If not successful at first do not give up. Be persistent. Continued action will win in the end. After hearing Mr. Birmingham the assembly discussed several phases of Brotherhood work, and asked the travelling secretary many questions. The Diocesan College Chapter volunteered to take up hotel and hospital work. On the following Tuesday evening a supper was given in honour of Mr. Birmingham, in the Young Men's Christian Association Building on Dominion Square. The President announced that a new Junior Chapter of twelve boys had been formed at Trinity Church.

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**OTTAWA.**

Ottawa.—In the death of the late Right Rev. J. P. DuMoulin, M.A., D.C.L., third Bishop of Niagara, the Brotherhood of St. Andrew loses one of its staunchest supporters. At the various conventions of the Brotherhood his familiar voice was always heard in the cause of the spread of Christ's Kingdom among men, and appeals made to him from time to time for assistance in the work were never made in vain. Delegates who were present at the Hamilton Convention in 1908 will never forget the warm welcome he extended to the Brotherhood on that occasion. At the Montreal Convention held in 1910, he was the special preacher at the Sunday evening service in St. George's Church and whenever the Brotherhood appealed to His Lordship for counsel or assistance they were assured of the heartiest and most valuable response. To the bereaved family the sincere sympathies of the Brotherhood of St. Andrew are extended in the hour of trial.

**The Churchwoman**

**QUEBEC.**

Sherbrooke.—St. Peter's.—The monthly meeting of the W.A. of this church was held on Wednesday, March 29th, in the Church Hall, Mrs. Shreve presiding. After a hymn and prayer by the rector, the treasurer read the report of the month. The house-to-house collections amounted to \$11.65, a very satisfactory sum. A letter was read by the secretary from the diocesan secretary, Quebec, asking if Sherbrooke would entertain a semi-annual meeting in May. It was moved by Mrs. Jones, seconded by Mrs. Cecil

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**OTTAWA.**

There was a very large attendance at the regular monthly meeting of Grace Church, Ottawa, Woman's Auxiliary at which, in the absence of the president, Mrs. Gorman, the 1st vice-president, Miss Whitcher, presided. After the reports for the month had been read and approved, Mrs. Buxton Smith gave an excellent paper on Palestine and the Holy Land and Mrs. W. H. Martin gave one on the work of the diocese of McKenzie River. The annual meeting will be held on April 24th.

The annual meeting of the Woman's Auxiliary of St. John's Church, Smith's Falls, was held last week in the Parish Hall. The reports presented showed that a good deal had been accomplished in the year just closed, and the local auxiliary showed an increase in revenue and membership. The following officers were elected for the ensuing year: President, Mrs. Bliss; vice-presidents, Mrs. W. J. Anderson and Mrs. Moore Miller; recording secretary, Mrs. G. E. Rogers; Dorcas secretary, Mrs. H. Pierce; secretary of literature, Mrs. J. Drummond; sov. secretary, Mrs. J. Cartland; secretary of babies' branch,

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Mrs. E. Salter; delegates to diocesan meeting to be held in Ottawa in May: Mrs. A. E. Mills and Mrs. G. E. Rogers; alternates; Mrs. R. G. Lucas and Mrs. S. H. Lewis.

### HURON.

**London.**—At the opening session of the annual meeting of the Huron Diocesan W.A. on April 4th, feeling of sympathy was made by the president to the death of Mrs. John Kains, of St. Thomas, news of which has just been received. Mrs. Kains was for many years one of our most faithful, enthusiastic and practical workers and a prominent figure in all our annual meetings. In addition to the vote of sympathy and condolence passed by the Huron W.A. as a whole, the following resolution was passed at the Educational Committee meeting and expresses the feeling of all our members. A deputation of the W.A. consisting of Mrs. Falls and Mrs. Richardson, went to St. Thomas on Thursday to attend the funeral, the president being unable to go on account of the afternoon meeting. Moved by Mrs. Boomer, seconded and carried by a standing vote: "That we, the members of the Huron Diocesan Committee for the education of the children of missionaries, desire to place on record an expression of our deepest regret at the great loss we have sustained in the death of our faithful comrade and ever-wise counsellor and friend, Mrs. John A. Kains, of St. Thomas, to which branch of the W.A., as well as to her sorrowing relatives we would offer our most heart-felt sympathy. The passing away of Mrs. Kains is as the first break by death in our ranks and we shall miss her sorely, but she has left behind her the undying record of a beautiful Christian life, the memory of which can hardly fail to be, by God's blessing, an inspiration to us all. Our consolation is to know that in the Father's own good time when our own call shall come, we shall meet her again, 'Amidst the myriads holy; To which God leads us surely, slowly; Through the shadows, with a hand of love,' we shall meet her 'not changed but glorified.'"

At the regular meeting of the Aylmer Branch of the W. A. on Thursday, March 30th, a pleasant surprise was given to Mrs. Sanders by the presentation to her of a life membership in the W. A. of the diocese of Huron, together with the following address to which Mrs. Sanders made a brief and appropriate reply. A great deal of the success of the work of the Branch has been due to her: Aylmer, March 30th, 1911. Mrs. A. N. Sanders, Aylmer. Dear Mrs. Sanders,—We, the members of the Woman's Auxiliary of Trinity Church have long desired to express in some tangible way our earnest love for you, and our heartfelt appreciation of your faithful services in the missionary work of our beloved Master and His Church. Your indefatigable labours, your ready self-sacrificing generosity, your spiritual zeal and interest in all that concerns Christ and His cause, have been a splendid example to all; and a stimulus and blessing to many. For these reasons, we ask you to accept this certificate of life membership in the W. A. of the diocese of Huron, and our constant prayer shall be "That God will spare you yet many years to co-operate with us in the work so dear to your heart. 'Till 't Ringeth to Evensong,' and the Master's voice shall say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'" Signed on behalf of the W. A. of Trinity Church, Aylmer. Mrs. H. A. Askell, president; Mrs. M. A. Wrong, secretary.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

**Halifax.**—The Rev. J. L. Warner has been elected to the parish of Amherst, rendered vacant by the retirement of Rev. J. Cresswell, from ill health. Mr. Cresswell will continue to occupy the rectory and has been granted a liberal retiring allowance by the congregation. Rev. Mr. Cheese, one of the lately ordained deacons, has been placed in charge of Bridgewater. Mr. Cheese is a graduate of Cambridge, England, and a young man of great promise. Rev. Chas. De W. White, rector of Kentville, has almost en-

## CANADIAN CHURCHMAN.

tirely recovered the use of his eyes, and is able to officiate. The Boston specialist, whom he recently consulted, gave a most encouraging report.

The congregation of Trinity Church supplied the programme at the Mission Study Class at the Institute on Thursday evening, March 30th, and it was an excellent one. The rector, the Rev. L. J. Donaldson, presided. In addition to the missionary hymns, appropriate solos were sung by T. Abbot Cumming and Mrs. Croucher. The papers and addresses, all interesting, were as follows: "General Sketch of India, its Religious and Missionary Work," J. M. Donovan, chairman of the parish committee of the Laymen's Missionary Movement; "Zanana Work in India," Mrs. Hammond, president of Trinity Women's Auxiliary; address on "India and its Needs," M. F. Jemcott, secretary of the Brotherhood of St. Andrew. The last of the series of classes will be held next Thursday, when the programme on missions in the Canadian Northwest will be contributed by St. George's.

**Dartmouth.**—Christ Church.—The Rev. S. J. Woodroffe preached at both morning and evening services in this church on Sunday, April 2nd, to large congregations. In the morning the rector spoke on Confirmation, and in the evening he took as his text: "The Charity of Christ." Mr. Woodroffe also called attention to the formation of a staff of reserve teachers for the Sunday school classes. The record attendance is 430, the largest number of scholars of any Sunday school in the province, with the exception of St. Paul's. Last Sunday the attendance was 380 and seldom does the attendance fall beneath the 300 mark. The new parish hall has long since ceased to meet the needs of the congregation, and it is understood that this summer the hall will be enlarged. The Sunday school is under the supervision of Mr. H. R. Walker.

### FREDERICTON.

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

**Petitcodiac.**—The Bishop of the diocese visited the Mission of Salisbury and Havelock on Sunday, March 19th, and preached in St. Paul's Church, Havelock, in the morning and afternoon. Commencing on Sunday evening, March 19th, and closing on the following Friday evening, the Bishop held a Mission in St. Andrew's Church, Petitcodiac. There was a celebration of Holy Communion on Monday and Thursday morning, Children's Service every day at 4 p.m., and Mission Service every evening at 7.30. The church was filled every evening, many from other communions attending each service. All who came were deeply impressed by the Bishop's earnest and forcible sermons; many also received help through the special prayers and answering of questions. Altogether the Mission is felt to be a real uplift in the spiritual life for which we give thanks and take courage. This is the fifth parochial mission Bishop Richardson has held in his diocese: in St. Jude's, (St. John), 1907; Chatham, 1908; Moncton, 1909; St. Luke's, (St. John), 1910; Petitcodiac, 1911.

### QUEBEC.

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

**Quebec.**—The Synod of the Diocese of Quebec has been called to meet in this city on the 6th of June next. A letter to that effect was read in all the churches of the city on a recent Sunday, which was signed by Bishop Dunn. The letter is dated from Cairo, Egypt, His Lordship being now travelling abroad for his health.

**St. Matthew's.**—The mission services to be held in this church will be conducted by the Rev. E. Edmund Seyzinger, of Mirfield, England, who is at present at St. John the Evangelist's Church at Montreal. The services opened on last Saturday and there was a service for men only on the Sunday afternoon at 4 o'clock.

**The Transcontinental Railway Mission.**—From the Rev. W. L. Archer, M.A., who has visited Quebec during the past month, we understand that the La Tuque Mission shows good signs of strength and growth. St. Andrew's Church was dedicated on the Feast of the Circumcision by Bishop Farrar, and the services have been well attended from the beginning. With the conditional grants, generously made by the Church Society and by the S.P.C.K., and the liberality shown by a large number of interested persons, the whole cost of the church and building and appurtenances, nearly \$3,200, has been provided

for, except for about \$500. The special gifts, included in the above, have been numerous and exceptionally good in quality, so that the church begins with excellent appointments. Oak altar, altar cross, service books, organ, alms basins, altar hangings, altar linen, stove, and most recently a bell, are among the acquisitions, for some of which the church helpers and St. Matthew's Guild are responsible, the organ being the gift of the staff and boys of Ridley College, St. Catharines. Bishop Farrar's visit was much appreciated, as has also been the action of the Church Society, and it is hoped that La Tuque will grow up to form a strong unit in the diocese. The Railway Mission Work is still carried on over a stretch of one hundred and seventy miles northwest from La Tuque, while the church supplies a centre that is of invaluable aid.

**Sherbrooke.**—Continuing his Lenten lectures last week, the Rev. Canon Shreve took up the life of George Augustus Selwyn, the first Bishop of New Zealand. He spoke of the missionary work done in New Zealand by the Rev. Samuel Marsden, who first took the Gospel to the then cannibal tribes on that island. A pure Polynesian race, he said that the Maoris claimed they could trace their tribal history for centuries. For twenty-six years he stayed in New Zealand, continuing the work begun by Marsden. The day after his arrival he began the Prayers of the Church morning and evening in the tent which he used for years in his journeyings, and those services have never ceased since in that great diocese, now seven dioceses, with a Bishop at the head of each. When his work was well on its way in New Zealand, he returned to England, where for ten years he lived as Bishop of Lichfield, and died in 1878, with the words in Maori on his lips, "It is light."

The Rev. Charles Clarke, B.A., who has for some time been acting as curate in the diocese of Wakefield, England, is returning to Canada to take up work here.

### MONTREAL.

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

**Montreal.**—St. George's.—Touching upon the death of Bishop DuMoulin, of Niagara, in the course of his sermon in this church on Sunday evening, the 2nd inst., Bishop Farthing said "the Anglican Church in Canada has suffered a great and irreparable loss by the death of Bishop DuMoulin; one of her most eloquent and gifted divines has passed away, and the Church and Canada is poorer by his loss. He was a prophet and a man of a most generous and warm heart. He was the last of the three young men who came from Ireland and became bishops in the Canadian Church—Bishop Sullivan, Bishop Carmichael and Bishop DuMoulin. They were the warmest of friends throughout life. Two of them were rectors at St. George's Church." It may be remembered that the late Bishop DuMoulin officiated at the unveiling of the Bishop Carmichael memorial window in this church last autumn, and he then paid high tribute, in a most touching address, to his late friend and colleague.

**St. Thomas.**—This church will open a Mission Sunday School in the north end of the parish to accommodate the rapidly growing needs. By the courtesy of the Board of Protestant School Commissioners, use of a room in the Delormier school has been secured. Classes commence on the first Sunday of this month at 3 p.m. It is intended for young children who cannot get down to the mother church.

**Maisonneuve.**—St. Cyprian's.—An enthusiastic meeting of the parishioners of this church, was held in the church hall on Monday evening, the 3rd inst., the Rev. Rural Dean Robinson presiding. A resolution was passed authorizing the rector and church wardens to purchase a plot of land on Milton avenue, between Adam and Lafontaine streets, 100 feet by 145 feet, as a site for a new church and a rectory. A resolution was also passed unanimously that the church wardens take steps to procure funds to build the basement of the new church this year. During the meeting new subscriptions to the building fund were announced, including one of \$25 from the Watson-Foster Company, of Maisonneuve. It was also announced that the Bishop of Montreal would grant from funds at his disposal \$2,000 towards building the church.

**Dunham Ladies' College.**—An important meeting of the Executive Committee of this College, and a few other friends of the institution, was held at Bishop's Court, Montreal, on Tuesday, the 4th inst. In addition to the Lord Bishop,

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OTTAWA

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

Ottawa.—At the next regular meeting of the Bishop's conference the question of the advisability of holding a general mission in the churches throughout the city will be considered. The meeting of the conference last week in Lauder Hall so decided after hearing interesting addresses by the Rev. Guy Pearse and the Rev. W. H. Frere, Mirfield. Although the question has not been finally decided, a number of the clergy expressed themselves in favour of a general mission being held, and it is quite possible that one will be planned for the coming fall. The speakers addressed the local clergy on the manner in which general missions are conducted. It is not a mission in a sense of a revival, but an individual mission in every parish at the same time, that is intended to be held. It was finally decided to reconsider the whole question at the next meeting of the conference. Archbishop Hamilton presided, and practically all the clergy in the city were present.

Christ Church Cathedral.—Before one of the largest and most appreciative audiences that has ever filled Lauder Hall, the Rev. Canon Kitting, rector of this cathedral, last week gave an illustrated lecture on the Passion Play. An interesting feature of the address was the rendering of some of the Passion Play music by a choir under the leadership of Mr. Arthur Dorey, organist of the church.

All Saints'.—Before the combined Y.P.A.'s of St. John's, St. Matthew's, St. Luke's, All Saints' and Westboro churches, a very interesting lecture was delivered last week in the Sunday School Hall, by the Rev. A. W. Mackay. His subject was, "A Holiday in Rural England," and was illustrated by a large number of very fine and beautiful views.

Manotick.—St. James'.—Preparations are now being made by the people of this church to build a tower on the eastern side of the church, in which a valuable bell is to be hung. The members and adherents are now busy hauling lumber for the structure.

TORONTO.

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

Synod Office.—The following are the Episcopal acts of the Lord Bishop of Toronto during the past week:—Opened the new Church of the Epiphany, Toronto. Confirmations at the following churches:—Bishop Bethune College, Oshawa, candidates confirmed, 10. Bishop Reeve has held the following confirmations:—Trinity College School, Port Hope, candidates confirmed, 22; St. George's, Toronto, candidates confirmed, 37; St. John's, Port Hope, candidates confirmed, 14; Christ Church, Deer Park, candidates confirmed, 22; St. Cuthbert's, Leaside, candidates confirmed, 11; St. Michael's and All Angels', candidates confirmed, 22; St. Barnabas', Chester, candidates confirmed, 10; St. Peter's, Toronto, candidates confirmed, 18; St. John's, Toronto, candidates confirmed, 24. The Bishop of Toronto has also held the following confirmations in the Diocese of Niagara:—St. Thomas', St. Catharines; Christ Church Cathedral, Hamilton; St. Mark's, Hamilton.

who convened the meeting and presided with his customary dignity and kindness of manner, there were also present the Rev. R. Y. Overing, Secretary; Ven. Archdeacon Naylor, Farnham; Rev. Canon Longhurst, Granby; Rural Dean Robinson, Maisonneuve; Rural Dean Lewis, Cowansville; Rev. Mr. Plaisted, Dunham; Col. Carson, Montreal; Messrs. W. H. Robinson and Bruce Payne, Granby; Messrs. Henderson Black and E. R. Smith, St. John's; Mr. E. Buzzell, Cowansville; Mr. E. L. Watson, Dunham; Mr. E. Currie, Bedford; while Messrs. W. S. and J. S. Baker, of Dunham, each made a strong plea in most courteously worded letters, in behalf of Dunham, showing what had been accomplished by the college in that place, in spite of many adverse circumstances and what they felt might still be achieved in the same premises under more favourable auspices. Mr. Watson followed up the reading of these letters with further verbal explanations on somewhat the same lines. Then in response to a request Mr. Black explained what might be done in St. John's in the way of acquisition of sites. One would be given free; others could be acquired at a reasonable price. After this the indefatigable Secretary reviewed the situation minutely and impartially, finally arriving at the conclusion, but with regret, that the change of site was essential to the success of the institution. The Rev. W. Plaisted, rector of Dunham, presented a brief historical sketch of the organization of Dunham Ladies' College 36 years ago, and of its chequered career since that date. He showed the good work it had accomplished under trying conditions, but did not pretend that a change to a more accessible location was inadvisable. Subsequently, one after the other, everybody present, at the request of the Bishop, addressed the meeting. It transpired that four other sites had been suggested and had been visited by Mr. Overing, and two of them by the Bishop. These were Knowlton, Sweetzburg, St. John's and Farnham. The question was threshed out and after being carefully analyzed and reviewed by the Bishop, a motion proposed by the Rev. Rural Dean Robinson and seconded by Mr. E. R. Smith, favouring the establishment of the college in St. John's, providing that adequate financial arrangements could be made, was carried with the cordial approval of every gentleman present. Previous to adjournment the following financial committee was appointed. The Bishop, Rev. R. Y. Overing, Rural Dean Robinson, Henderson Black, Col. Carson, W. H. Robinson. This committee will meet at Bishop's Court, Montreal, on the 18th inst., at 2.30 p.m.

ONTARIO.

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

Kingston.—We beg to extend our sincere sympathy with the Rev. Canon Grout, the Clerical Secretary of the Diocese, in the death of his wife, Charlotte Eliza, which occurred on Tuesday afternoon, April 4th, at a quarter to six. It was not unexpected, for Mrs. Grout had been ill for the greater part of a year. With her at the last were her husband, her son, Francis Grout, of Ottawa, and her sister, Mrs. Henry Carré, of Belleville, and the end was conscious peace, though the preparatory suffering had been grievous. Mrs. Grout was the second daughter of the late Rev. Francis J. Lundy, D.C.L., rector of Grimsby, and forty-seven years ago was married to Canon Grout, who survives her with four sons, Francis, of Ottawa; Trevor, of Arnprior; the Ven. Herbert Grout, Archdeacon of Delhi, N.Y., and James, of Omemece. She was a woman greatly beloved for her gentle motherliness, unceasing thought for others, the most generous and constant hospitality and for never-failing goodness. Her monument will be the loving thoughts of the hundreds of her husband's parishioners to whom she was at all times a friend, the deep regard of her sisters of the W.A., which organization she served faithfully, and the tender memories of all who knew her. She was a true daughter of the Church on earth, having an example of all that a woman may be. The funeral took place at 10.30 on Thursday last in St. George's Cathedral, and it was conducted by the Bishop of Ontario, the Dean of Ontario, and Canon Starr. The honorary pallbearers were: Canon Loucks, Canon Cooke, the Rev. W. Lewin, the Rev. R. S. Forneri, the Rev. Joseph Elliott, the Rev. J. O. Crisp, the Rev. W. F. FitzGerald, the Rev. T. W. Savary, and the Rev. A. H. McGreer.

Be the portion small or great,  
The loving, generous heart  
Will always find it large enough  
To give away a part.

On Sunday morning last, after a long and painful illness the death took place at her late residence, 11 Walmer Road, of Miss Alice Darling, the eldest daughter of the late Rev. William Stewart Darling, who was for some years rector of the Church of the Holy Trinity, Toronto, and sister of the Rev. C. B. Darling, rector of St. Mary Magdalene, Toronto, to whom we beg to offer our most sincere condolences on the loss which he has sustained.

St. Aidan's.—The Rev. E. A. McIntyre, who has been absent from the parish for several weeks, returned to this city on Friday last from Clifton Springs, where he has been recuperating after an attack of illness. Mr. McIntyre officiated at both services on Sunday last, and he took occasion to thank his people heartily for their loyalty to him during his recent illness, as also for their many kindnesses to him at all times. There were large congregations present at both services. The congregation is endeavouring to clear their present indebtedness during the coming week, and, if they can raise \$1,000, a member of the congregation has promised to add a like amount.

The custom of the decorating and the carrying of palms in procession was generally observed in the churches throughout this city on Sunday last. At St. Barnabas' Church the Assistant Bishop was present at the morning service, and dedicated various gifts which have been recently made to the church. These included a memorial window, font, altar cloth, Communion linen, vases for the altar, offertory plates, and chalice and paten. At the close of this dedication service the Bishop administered the rite of Confirmation to 19 candidates.

St. Peter's.—The Right Rev. Dr. Reeve held a similar service in this church in the evening.

Havergal College.—This Ladies' Collège has begun to prepare for a new junior school. The directors have purchased two houses on St. Clair Avenue, between Yonge Street and Avenue Road, including a stretch of land adjoining, which is intended for a playing field for Havergal girls until the new building is ready. School will be held in No. 51, the larger of the St. Clair houses, which is to be remodeled. Miss Knox will be Principal of the branch as well as the main school, with Miss Cater, formerly head of the junior school on Jarvis Street, as assistant.

St. Luke's.—The last of a course of lectures which have been delivered in the schoolhouse on the past four Saturday afternoons, was given last Saturday by the Rev. T. W. Paterson, the rector of Christ Church, Deer Park. The subject of his lecture, as was that given on the previous Saturday, was the Holy Communion. In the course of his remarks, the speaker dwelt upon the various titles by which this Holy Sacrament is designated, and brought out in each one of them their special significance and meaning in a striking and helpful manner. The lecturer also strongly emphasized the fact that the Sacrifice of Christ upon the Cross, that is the Atonement, was the central fact of man's history, and he went on to point out how that even from the very earliest times, and by people and nations who were and are heathen, and who have but the slightest glimmerings of the truth, God has been worshipped even by sacrifice, every sacrifice, of course, being but a type of the one great all-sufficient sacrifice of Christ Himself upon the altar of the Cross. In closing, the lecturer spoke of the great importance of frequent and devout acts of Communion, the great need of being always prepared, and that Christian people should ever be in a state of preparedness, and that the best way of being so was by the constant leading of a holy life.

Eglinton.—St. Clement's.—On Friday evening, April 7th, an exceedingly solemn service was participated in by a large and reverent congregation. A memorial pulpit was unveiled, blessed, and set apart for sacred uses by the rector, assisted by the Rev. T. W. Paterson, of Christ Church, Deer Park. The pulpit is of oak and brass, upon which is inscribed, "To the glory of God, and in loving memory of Arthur John Fidler, M.A., priest, entered into eternal rest November 6th, 1910. Presented by his family, Easter, 1911." The Rev. G. I. Taylor, M.A., a life long friend of the Rev. Arthur John Fidler, spoke briefly and beautifully of the life-work and loving characteristics of him whom God so recently called to Himself. The speaker laid great emphasis upon the loyal, uncompromising churchmanship, and the tender, unforgetful interest in the welfare of others as distinguishing virtues possessed by the Rev. A. J. Fidler. The Rev. A. R. Griffin read Evensong, and the Rev. G. St. G.

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Tyner read the Lesson. The Rev. V. E. F. Morgan, the rector of St. Saviour's, East Toronto, preached the Lenten sermon at this service. The vested choir, assisted by the congregation, rendered the chants and appropriate hymns with solemnized feeling. The very affecting service closed with a sung Litany, all kneeling. The pulpit was made by Mr. Lionel Rawlinson, and Messrs. Keith and Fitzsimons, the well-known firm of church furnishers, of King Street West, Toronto, and is a decided addition to the completely appointed chancel and sanctuary of St. Clement's Church.

On Tuesday evening, April 4th, a very beautiful service was rendered, at which the Lord Bishop confirmed thirty-one candidates who had been undergoing constant preparation during the past three months for the Holy Rite.

Wycliffe College.—The building permit has been granted for the erection of the proposed new residence for this college. It will be a two and a half storey building, and it will cost \$14,000.

The Rev. Joseph Fennell and Mrs. Fennell leave for Kenora on Wednesday next, the 12th inst., where Mr. Fennell will take charge of the services at the Pro-Cathedral for three months, in the absence of the Ven. Archdeacon of Kewatin, the Ven. C. W. McKim, who has gone to England on a short furlough. Prior to leaving for England the Archdeacon attended a committee meeting in Montreal in connection with the meeting of the next General Synod.

**Peterborough.**—St. Luke's.—The Rev. F. J. Sawers, M.A., the incumbent of St. John's Lakefield, has been appointed by the Bishop of the diocese to this living in succession to the Rev. Dr. Langfeldt, who is resigning at Easter. The new rector is a native of this city, and he is a man of more than ordinary ability.

#### NIAGARA.

**Hamilton.**—Christ Church Cathedral.—The Synod of Niagara will meet in the school room on May 2nd, to elect a Bishop. The Very Reverend Dean Houston will occupy the chair. It will open at 10 o'clock, when 82 clergy and 189 laymen will have the opportunity of casting their votes. The majority of both Orders will elect.

Church of the Ascension.—The Young People's Missionary Society held their monthly meeting in the school-room on Monday evening, March 27th, with Mr. F. G. Lamb in the chair. After the opening prayer and hymn, a most interesting and instructive programme was rendered. There was a good attendance.

**Ancaster.**—The funeral of the late Mr. William Farmer took place from his residence, "Brockton," in this place, on Friday afternoon, April 7th, to St. John's Church Cemetery. The pallbearers were Messrs. Richard Stevenson, Edward Kenrick, Eldon Bull, John G. Farmer, Charles Leith, and Dr. Farmer. Mr. Farmer was born 30th June, 1822, and was the eldest son of Wm. Farmer, of "Brockton," Sutton, Madoc, Shropshire, England. The family of Farmer is of considerable antiquity in England. From an old manuscript still extant in the family archives is the following will signed "Farmer, Care of Pomfret, September 9th, 1485." Wm. Farmer, the 6th of Brockton Court, in the year 1834, chartered the ship "Kingston," of Liverpool, under command of Capt. Willis, and sailed for Canada. The family settled at Gatineau Falls, near Ottawa, Canada, and some years later moved to Upper Canada. Mr. Farmer in 1856 went to New York to follow his profession as a civil engineer, and became architect and consulting engineer. He planned and superintended the building of the Mobile gas works, the Cincinnati, St. Louis, Albany, Newark, Pittsburg, Baltimore, and many other prominent works, was a member of the New York Society of Gas Engineers, a writer of considerable note, a contributor of many valuable articles in the "New York Gas Light Journal." After an active and successful business career, he retired, in the year 1885, returned to Canada, and settled in the old home "Brockton," Ancaster, Ontario. Although Mr. Farmer was a resident of the United States for many years, he never took the oath of allegiance, remained a loyal Britisher, an upholder of the Anglican Church, and a staunch Conservative. Mr. Farmer at the time of his death was in the 80th year of his age. A widow and five children survive him.

**Burlington.** St. Luke's. There passed away in this parish on Thursday, March 30th, one of Burlington's highly esteemed citizens, in the person of Mrs. E. A. Tucker. Mrs. Tucker was born in the city of Halifax, where she resided until the death of her husband, over fifty years ago, who was a surgeon in the Royal Navy. She then removed to Ontario, residing in Toronto, Whitby and Walkerton, and finally removed to Burlington about nine years ago. Her only daughter, Mrs. A. J. Macdonald, predeceased her about two years ago, and since then Mrs. Tucker has been in declining health. Mrs. Tucker was a true Britisher, and a loyal member of the Church of England. She took an active part in the affairs of the Church, and was especially interested in the Church Woman's Aid, and the Woman's Auxiliary. She was generous in her gifts to the Church, having made many handsome donations to St. Luke's Church, Burlington, also to the new church recently built in Walkerton, which she attended for many years. Mrs. Tucker was very much interested in the missionary work of the Church in the West, and frequently sent goodly sums to needy missionaries to aid in the cause. In her death the Church has lost a faithful and generous member. The funeral was held on Saturday to St. Luke's, where a very impressive service was held, the rector, the Rev. F. W. Harvey, officiating. The remains of the deceased lady were interred beside those of her daughter in Greenwood Cemetery.

#### HURON.

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

**Hyde Park.**—The Rev. V. M. Durnford, of Waterloo, has been appointed to the vacant parish of Hyde Park and Byron. Mr. Durnford is a brother of the Rev. Andrew Durnford, of Scarborough, and has a good record for steady, faithful, persevering work in his former fields. For years he managed the difficult and scattered work of Point Edward, Perche and Clark's Schoolhouse, and in addition ministered at St. John's, Sarnia, and on the Sarnia Reserve. The result of this work was the creation of St. John's, Sarnia, with St. Peter's, Sarnia Reserve, into an independent vigorous parish. Then he was appointed to Waterloo and has ministered there with great acceptance to the present time. The new appointment to Hyde Park brings him near London, with all its college and school advantages for his growing family.

**Cargill.**—Trinity Church.—The congregation of this church surprised their rector last week by kindly bringing him in a large load of oats for his horse.

**Brantford.**—The Rev. Isaac Bearfoot, the chaplain at the Indian Reserve, a few miles from here, died on the 5th instant. He was 72 years of age and he had been ministering to Indians for practically the whole of his life since he took Holy Orders.

**Bervie.**—Notwithstanding the very unsatisfactory state of the roads, almost 400 people witnessed the induction of the Rev. W. H. Dunbar to the parish of Bervie, on Sunday, the 26th ult. The Ven. the Archdeacon of Perth, the Ven. Dr. MacKenzie, conducted the service, which was solemn throughout. The Archdeacon having read the Mandate of Induction, proceeded with the churchwardens and the new incumbent to the door, where he was inducted into possession of the church, the newly inducted incumbent tolling the bell to signify to the parishioners his so taking possession. They then proceeded to the font, the Prayer desk, the lectern, the pulpit and the Lord's table, where admonitions were given and responses made by the new incumbent, after which the Archdeacon preached an eloquent, appropriate and most interesting sermon from II. Corinthians, 4-5, setting forth the duty of the minister to the people and the duty of the people to the minister. He called the attention of the congregation to the high titles given to ministers; Ambassadors of God, Stewards of the mysteries of God, sent of God, and your servants for Jesus' sake. Let ministers should be puffed up by these high titles, they are told to be blameless, to be humble, gentle, kind, living amongst their people yet separated from them. The sermon was listened to with rapt attention and heartily enjoyed by all. At the close the Archdeacon congratulated the people on the fine buildings they possessed and on the fact that there was not a dollar of debt on the parish.

#### RUPERT'S LAND.

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

**Winnipeg.**—St. John's Cathedral.—In the presence of a large congregation at this cathedral on a recent Sunday morning, His Grace Archbishop Matheson confirmed 21 candidates,—11 male and 10 female. His address to the young people was an exhortation to go forward in the service they were beginning, and strive not to see how much the church could do for them, but how much they could do for the church. The text was taken from Col. 3:1, "If ye then be risen with Christ, seek those things which are above."

St. Matthew's.—Confirmation services were held in this church, corner of Ellice Avenue and Sherbrooke Street lately. Archbishop Matheson, assisted by Archdeacon Robins, of Athabasca, confirmed a class of 60 people presented by the Rev. R. B. McElheran, the rector of the church. Of this number, 22 were young men and 35 young women. Twenty-five members of the class were adults. The church was more than filled.

St. Peter's.—His Grace the Archbishop and Primate confirmed 20 candidates in this church on Wednesday evening, March 29th. There were an equal number of both male and female candidates. There was a large congregation present at the service.

**Elmwood.**—St. Cuthbert's.—The Rev. E. C. R. Pritchard, of this church, at Sunday evening's services on April 2nd, fittingly dedicated a tablet to the memory of Raymond Stephen Seddon. The deceased member to whose memory the tablet was dedicated had been a most faithful worker whose loss has been deeply felt by all the members of the church to which he had belonged. He had been successively first warden and lay reader in the parish, and until his death, on January 30th, had occupied the latter office. Before the dedication a solo from "The Messiah" was sung. Among other things the rector said that the deceased member had played a very important and a very worthy part in the establishment of this church in Elmwood, and that he had been one who had thrown himself heart and soul into the Master's work.

#### SASKATCHEWAN.

**Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.**

**Star City.**—The Rev. F. Marshall, the rector of this parish, is about to pay a visit of some months duration to the British Isles.

#### CALGARY.

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

**Calgary.**—On Thursday the Lord Bishop of the diocese assisted Dean Paget in holding the opening services in the chancel of St. George's Church, Park View, which has just been built for the accommodation of the residents of that growing suburb, near which will be the terminals of the Canadian Northern. This makes the sixth church of our Communion in Calgary—all of which have been built and opened within the last six years. The interior of the Pro-Cathedral has recently been decorated in a fresh and tasteful style, the design having been gratuitously supplied by the firm of Hodgson and Bates, and the improvement is great.

**Bow Island.**—All Saints.—The first annual meeting of the parishioners of this church was held in the church on Wednesday, March 29th last, at 8 p.m. The churchwardens appointed for the ensuing year were Messrs. Richard James and W. Kenneth Bateman. Vestrymen, Messrs. W. P. Cotton, C. R. Hands, F. J. Brophy, D. Needham, J. W. Hopkins. The Incumbent's annual report was in part as follows:—Value of lands, buildings and furnishings made up the total amount of \$2,802 as follows:—Lots 17, 18, 19, Block 25, \$400; church, \$900; vicarage, \$1,200; stable and fowl house, \$150; total, \$2,650. Furnishings:—Organ, \$75; set of Holy vessels, \$25; lamps, \$20; stove and pipes, \$12; Bible and Prayer books, \$5; Hymn books, \$4; altar hangings, \$6; altar linen, \$5; total, \$152; grand total, \$2,802. Amount of indebtedness was \$834.60. The incumbent also stated that he was in receipt of a letter from Miss Bogert, secretary of the W.A. of Eastern Canada, stating that his

appeal to them for help to build a vicarage was accepted by the general executive at a meeting held last year and which he hoped soon to hear about. All the buildings were insured. There were twenty families on the register with 25 communicants. This includes Sunnyvale, Diocese of Qu'Appelle. Number of services during the year were 91; baptisms, 23; confirmed, 5; marriages, 2; burials, 2. Church offertories during the year, \$173.95. A vote of thanks was passed to Mrs. B. T. Whitney and Miss Ethel Baker for their kind services in playing the organ during the year. With regard to the amount of stipend to be allowed the incumbent for the ensuing year it was decided to lay the matter over until the churchwardens had time to canvass the parishioners and report. The meeting then adjourned. It is interesting to note that this parish, of which the Rev. H. M. Henderson is the vicar, was only instituted last April, and considering all things much progress has been made during the past year. In the course of the coming summer the parishioners are hoping to build another church on the Crow's Nest Railway at a place called Grassy Lake, which is a thriving village of some 300 inhabitants about 16 miles from here. Lots have been secured in the townsite and a subscription list amounting to nearly \$700, has been promised by the people in the town itself and in the surrounding district. There is a very hopeful outlook for the future in this parish and the present indications are most favourable.

#### NEW WESTMINSTER.

A. U. de Pencier, M.A., Bishop, Vancouver, B.C.

**Surrey Centre.**—Christ Church.—The Lord Bishop of the Diocese made his first episcopal visit to this parish on Sunday, March 26th, for the purpose of administering the Holy Rite of Confirmation. Twenty-seven candidates were presented by the vicar, the Rev. W. E. Gilbert. The seating capacity of the church was taxed to its utmost, standing room being at a premium. The large congregation was deeply impressed with the Bishop's able and intensely practical address. The service throughout was hearty and inspiring, and will be remembered as a red letter day in the history of the parish.

### Correspondence

#### TO LETTER WRITERS.

We are always glad to insert terse letters, written to the point. But our correspondents will not pay attention to repeated requests, and of late we have had much too long letters. So we are again obliged to beg that letters should be short. There is such a pressure on our columns that we have been obliged to be unfair to other departments by trying to please long letter writers.

#### A CRY FROM THE NAIVE.

Sir,—I should like to say a word on hymns, to which you refer in a paragraph. I doubt if there is any department of religious feeling more generally and in unexpected cases more appreciated. I had an uncle, dead many years ago, who had to travel much and his favourite solace in the dreary time was to clip the hymns and spiritual songs from the poet's corner of the papers he bought on the way. The collection was found after his death. There are many such: the "Changed Cross" was, I think, so compiled, and the best of the Moody & Sankey's, "the ninety and nine," was read wearily on a train by Sankey, in a local scotch paper. I naturally agree that there should be a conversion continuously setting on such collections and on other hymns. You can give setting any meaning you please. Our collection suffers from over-refinement, yet not so badly as to exclude "Greenland's Icy Mountains," or to make the welkin ring in "Hark the Herald Angels." Many good collections have failed by being chanted too high or too low, too stale or too fresh. I remember in a story in the Canadian Churchman a warning which should be stamped in the memories of our hymn tasters. In an account of an immense gathering of men in St. Paul's, while waiting before the service, they sang a hymn which all knew. It was "Hold the Fort." There is a lesson. In none of our books, little poetry, little music, but it stirs the heart. Do our hymns stir the heart? Early salvation efforts did. Watts did; Wesleys did

and so. One word as to our music of which I am no judge, but I feel it has also been touched up here and there until the strong subtle spirit is lost. I do not know, but it sounds in a dreary minor key, instead of the old brightness. A friend came in the other night; he had heard an old favourite sung. It is time it was in Lent, but the hymn is a sweet and cheerful song. The time was gruesome and lugubrious, just the kind that makes a hymn disliked, while bright tunes will make poor hymns favourites.

Senex.

#### THE ANTHEM.

Sir,—In choirs and places where they sing, here followeth the anthem. Nothing is said in this rubric as to the attitude of the congregation and there is in consequence a great want of uniformity in the practice which is followed in different churches. Whenever, as is perhaps the most usual, a modern hymn is substituted for the anthem of olden days, it is the usual custom to stand, but when an anthem, as a rule in the actual words of Holy Scripture, is sung, there is a growing tendency amongst congregations to sit. On Christmas day last I attended service in a church which prides itself on its choir. As soon as the anthem was announced a large portion of the congregation sat down while the rest remained standing. I was not only astonished, as it was a new experience to me, but also very much vexed, when the rector instructed the congregation to be seated, an instruction which those of us who were standing very reluctantly obeyed. A few days afterwards I met the rector at a social gathering and took an opportunity of alluding to the circumstance. I was thereupon instructed that sitting was the proper position, as "you kneel to pray, stand to praise and sit to listen"! If the anthem is not introduced into the service as an act of praise, but is only sung for the purpose of showing the capabilities of the choir, as if it were a mere item on a concert programme, then surely the anthem had better not find a place in the service of the Church. The growing custom of advertising in the secular press as a sort of programme to attract an audience, the music which it is intended should be offered as an act of worship to the Almighty, seems to encourage this erroneous view of what an anthem really is. It would, I am sure, be interesting to a great many to have the views of some of your readers on this subject and also to have the authority of the General Synod in September as to whether the congregation should sit or stand during the singing of the anthem at that place in the service, and some day perhaps have such ruling added to the rubric quoted above.

A Perplexed Churchman.

#### CONVERSION.

Sir,—You have recently printed several letters on conversion, one of those subjects on which people's views must differ. On all your readers I would urge the perusal of an article on the late Bishop Wilkinson of St. Andrew's, by A. C. Benson, in the February number of the Cornhill.

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**"THE ALLAN LINE"**  
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A. C. Benson is a son of the late Archbishop of Canterbury and a charming writer, but he never wrote anything so noble, pathetic and spiritual as this sketch of the influence of Dr. Wilkinson on the Eton school boy with the abiding result. It is one of those rare documents that give an insight into the inner life and thought. He writes of Dr. Wilkinson's views on conversion and I quote a paragraph: "Conversion," he writes, "in its perverted sense, is often used to describe a sort of mental crisis in which, under the influence of hysterical excitement and rhetorical intoxication, the spirit is hypnotized into experience so abnormal that it often has a permanent effect on character and has in retrospect the appearance of a Divine interposition. This was not what Wilkinson meant by conversion. He believed, indeed, that it often came suddenly upon the soul, but that it was only a natural step in a chain of circumstances like the parting of the avalanche from the snowfield. What he meant by it was a realization of truth, of the personal relation with God, so vivid and indubitable that the soul could never be in any doubt again as to its redemption and its ultimate destiny. But he believed this might be a tranquil and reasoned process"

A. B.

#### THE AUTHORIZED VERSION OF THE BIBLE.

Sir,—It is precisely three hundred years since our authorized version of the Holy Scriptures was issued, in the reign of James I., 1611. Wherever the English language has been spoken during this lengthened period the Bible has been read and revered as a priceless boon, an incomparable blessing, and the one and only foundation of the Protestant faith. The different sections of the Christian church may push into prominence some of the secondary questions which arise in the course of interpretation, but as one man and with one heart and soul they bow before it as the one and only God-given and God-inspired treasury of Divine knowledge and of Divine truth. The authorized version, popularly called King James' Bible, was by no means the first translation into English, but the complete, though not the absolutely perfect, result of a number of versions which had preceded it. The translation of the Holy Scriptures into English was one of the first great undertakings of the Church of England at the Reformation for the uplift and enlightenment of the English people. All denominations of Christians are indebted to the Church of England for the Bible. Had it not been for the Reformation, the people of England might still have been in the same condition as the people of Portugal to-day, for a Portuguese statesman recently told a London (England) audience that about 80 per cent. of his fellow-countrymen were utterly illiterate, and without a knowledge of reading and writing. The Reformation was a great housecleaning. The Church of England as an autonomous church had been there for a thousand years before, and had only regained her ancient independence. This had been demanded by the bishops and barons and embodied in the greatest document in English history, the Magna Charta, signed by King John, A.D. 1215, precisely three hundred years before the Reformation. One of the first clauses in the document is in the words (I translate them from the Latin): "The Church of England is a free church"—that is, free and independent of the pope of Rome. At this early period the abbey had the room called the Scriptorium, in which the old ecclesiastics wrote out copies of the Gospels and other portions of Holy Scripture many centuries before printing was invented. But there were few readers in those days; for education was at its lowest ebb. In the old British Church founded in England during the first century, and said by many trustworthy historians to have been founded by St. Paul—probably during the interval between his first and second imprisonments in pagan Rome—the bishops and clergy made translations into the common tongue and read them to the people. Bede, the eminent ecclesiastical historian, who died A. D. 735, nearly twelve hundred years ago, was engaged in the work of translating the Holy Scriptures into English up to the very hour of his death. King Alfred translated a large portion of the Bible into English a thousand years ago, and expressed the wish that "all the freeborn youth of his kingdom should be able to read the English Scriptures." John Wycliffe, rector of Lutterworth, who died in A. D. 1384, nearly a century and a half before the Reformation, translated the whole Bible into English. Printing was in-

vented soon afterward. But it was at the Reformation that the work of Bible translation and publication began on a scale of national magnitude. The Psalter, the Gospels, the complete New Testament, and then a succession of translations of the whole Bible, notably Tyndale's and Coverdale's, the Great Bible and the Bishops' Bible, in the reigns of Henry VIII., Edward VI. and Queen Elizabeth. Each of these was an improvement on the preceding, but it was felt that further amendments were necessary. One of the first acts in the reign of James I., who came to the throne in 1603, was the assemblage of the Hampton Court conference in the following year, when forty-seven of the most learned divines in the Church of England were appointed to undertake the revision and more accurate translation of the Holy Scriptures from the original Hebrew and Greek. The grand outcome of their scholarly labors was the publication of the whole Bible in the year 1611. The event was one of national and European importance, and has since become one of world-wide influence for good. It is the tercentenary of this event which the English-speaking people the world over celebrate this year. The Bible during all this time has been the active factor in the formation of the character of the English-speaking people. It is the foundation of our just and equitable laws. It has been the inspiration of our incomparable literature. It is identified with our national history and progress, and is the mighty agency that has made the British and American people what they are. Great Britain, Germany and the United States stand out pre-eminently for their reverence for the Holy Scriptures, and for their general compliance with the laws and instruction contained in them. They have reaped a rich reward of Divine blessing in their own social and national life. They are the foremost of all the nations of the earth. They hold the supremacy in international power, in beneficent activities for the spread of the Christian faith, and in all the enterprises that conduce to the general upliftment and good of humanity throughout the whole world.

J. W. BEAUMONT, D. D.

#### HURON PRAYER BOOK COMMITTEE.

Sir,—I am in receipt of a circular letter urging certain changes in the personnel of the Prayer Book Revision Committee and the Financial Committee of Huron diocese. In behalf of certain members of my congregation allow me to ask the party who issued the letter to kindly send me half a dozen copies.

H. M. Langford,  
Listowel, Ont.

#### GOOD FRIDAY PRAYER.

Sir,—The question has been asked, why do we pray on Good Friday for "Jews, Turks, Infidels, and Heretics," and neglect the great number of Mohammedans other than the Turks? The answer is that when the prayer was framed, the word "Turks," meant all Mohammedans, and not those of any one nationality or race. The intention and signification of the prayer, therefore is, in modern parlance, "All Jews, Mohammedans, Infidels, and Heretics."

Traveller.

#### A COMMUNITY FOR CANADA.

Sir,—The visit of the Rev. W. H. Frere, W. Guy Pearce, and E. Seyzinger, all members of the Community of the Resurrection, is ending this week. Dr. Frere goes to New York for Holy Week, during which time another famous member of the Community, Dr. Neville Figgis, will also be preaching in New York. One reason for their visit to Canada was their desire to help a project which has for some time engaged the thoughts and prayers of several of the clergy and laity in Canada,—namely, the possible formation of a Community of Clergy in Canada. The idea is, that such a Community, if started, should be entirely Canadian as regards its members and as regards its management. But in order to help forward such a project, the Community of the Resurrection has offered to train the first two or three members, when they are forthcoming, and to lend aid later on in starting the work in Canada. Such an offer is both generous and unselfish, and we might add, most wise. The House of the Resurrection does not propose to have any control over such members as it might train to begin the work in Canada, nor to start a branch House in Canada, but only to give its aid when

it would most be needed and when it would otherwise be most difficult to obtain. The whole question of a Community of Clergy for Canada to undertake Missions and Retreats, is one upon which people will hold opposite and strong views. Some people are invincibly opposed to any work of the kind, and perhaps forget that St. Columba, St. Patrick, St. Aidan, and St. Cuthbert were just such men who brought salvation to many souls in Britain before the landing of St. Augustine. Others realize that the varied needs of the Church require men who are specialists in Mission Work, who are at the service of the Church as a whole and not merely tied to a parish. Some even say that the men who would be the strength of a Community are the very men who ought to marry, because they would be such good men and set such a good example. As for many years a Community would not probably attain to 20 men, it would not be a serious loss to the home life of the other 7,000,000 of Canada. After all it is a question whether men want this life or not. If they want it and feel that they are called to it there ought to be a Canadian Home for them. The Anglo-Saxon sense of justice and liberty allows individual judgment to be the standard of decision in such a case.

C. Ensor Sharp.

#### INVESTMENT OF CHURCH FUNDS.

Sir,—In your issue of April 6th, you were kind enough to publish a brief letter from me in which I suggested that it might be a good plan for Synods to place their clergy under the Dominion Government Annuities Branch for superannuation rather than under a Synod fund. Through an oversight I omitted a necessary part of the chief sentence in that letter which should read, "If clergymen were entered upon the fund (the Dominion Government Annuity) upon entering the ministry, say at the average of twenty-four, a payment of less than \$20 per year until the age of sixty, would provide a pension of two hundred dollars per year from that age onward for the remainder of the annuitant's life." This will, perhaps, clear up some doubts that were raised by the former incomplete sentence.

"Ottawa Churchman."

#### BOOK REVIEWS.

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

**The Sevenfold Unity of the Christian Church.**—By the Right Rev. A. C. A. Hall, D.D., New York. Longmans, Green & Co. Price, 75c. net.

This little book contains the substance of addresses delivered at retreats. St. Paul's sevenfold unity in Eph. iv. is taken as the keynote, and the reason for publication is attributed to the prominence now given to the subject of the Reunion of Christendom. Bishop Hall rightly thinks that "it is very important to consider the matter on its spiritual side" with the aim of "getting behind ecclesiastical points of difference or agreement, and of seeing what are the real spiritual principles involved in the unity of the Church." With this purpose all Christian men will be in hearty agreement, and yet the value of the book will necessarily vary with the presuppositions brought to its consideration. The Bishop of Vermont writes from a very definite standpoint, and his views of the Church, Ministry and Sacraments are in accordance with his well-known antecedents and position. Those who agree with his position will naturally endorse all that he says, and says so well. Others will only be able to accept most of what is found here if they are allowed to interpret it in the light of their own presuppositions. We can imagine Evangelical Churchmen, and indeed many non-Churchmen, endorsing quite cordially a great deal if only they may give their own interpretation to the idea of the Church. But we fear this would not be the Bishop's way or intention. While, therefore, several important aspects of the teaching will not be acceptable to Evangelical Churchmen, there is very much that is common to all Christians, and the spirit in which the book is written is so admirable that it will do good, even to opponents, to see the author's standpoint put so persuasively, powerfully, and spiritually. With all our hearts we go with the Bishop in his desire for reunion, and with several of his principles we are in equally cordial agreement. It would be in the application of these principles that severances would show themselves. Meanwhile, we welcome every con-

tribution to the solution of the great problem of Christian reunion. As the Dean of Westminster said in his noteworthy sermon before the last Lambeth Conference, much of our work lies, and must of necessity lie, in the endeavour to understand each other's point of view.

**The Prison-Ministry of St. Paul.**—By the Right Rev. T. W. Drury, D.D., London. The Religious Tract Society. Price 2s. 6d.

It is now almost more years than the writer cares to remember since he heard an address by the author of this book dealing with an interesting point in the text of the Greek Testament suggested by the then recent publication of the Revised Version of the New Testament. The treatment was so fresh, suggestive and spiritual, that every subsequent contribution of the same kind by Dr. Drury has been read with keen interest, and we are, therefore, particularly glad to welcome this series of twelve studies of "the Prison-Ministry of St. Paul." It is full of delightful touches that elucidate words and phrases in the Greek Testament, and whether for personal meditation, or use in sermons and classes, the book will be abundantly fruitful. We have read it with enjoyment, and, we hope, with profit, and we shall look out for further contributions of the same sort from the Bishop's pen. Younger clergy in particular will be enabled to see from this book, something of the wealth of teaching which can be derived from a careful, minute study of the Greek text of the New Testament.

**The Prayer Before the Passion.**—By the Rev. James S. Stone, D.D., New York. Longmans, Green & Co. Price, \$1.50 net.

The author describes his book as "A Study exegetical and practical in the seventeenth chapter of the Gospel according to Saint John," and the purpose is described as affording a help to the spiritual and religious life. The writer desires to write out of the fullness of his heart in order to enlarge and enrich the spiritual experience of those who would draw near to God. His work thoroughly carries out the purpose, for it is true to the exegetical, spiritual and practical aspects of this most memorable chapter. In the course of the exposition the author has occasion to deal with several topics of present-day importance, on all of which he writes wisely and well. The book is a combination of intellect and heart which is very appropriate to the great prayer of our Lord, and we are glad to add it to the other two notable contributions on this section by the late Canon Bernard and Dr. Marlaren. With these three works, to say nothing of the fine commentaries by Westcott, Godet, and Reynolds, the student will be amply equipped for meditation and teaching in connection with the seventeenth chapter of St. John.

### Family Reading

#### EASTER HYMN.

Now the Resurrection morning  
Dawns upon our longing hearts:  
Now our Lord from death returning  
To His Church new life imparts.  
Hallelujah! Christ is risen!  
He to us new life imparts.

Christ is risen! Death no longer  
Claims an undisputed sway;  
Strong, he yields to One yet stronger,  
His defeat we hymn to-day.  
Hallelujah! Death no longer  
Claims us for his lawful prey.

From the grave triumphant rising  
Our Victorious Leader see;  
He through Death, Death's lord surprising,  
Wins for us the victory.  
Hallelujah! Death is vanquished,  
Christ hath won the victory.

Christ is risen! Oh, what gladness  
Do these wondrous words inspire;  
We no more in tones of sadness  
Tell of unfulfilled desire.  
Hallelujah! Of His praises  
His redeemed can never tire.

Christ is risen! Let the tidings  
To the tribes of earth be borne;  
Let the souls in night abiding  
Have the sun of Easter morn.  
Hallelujah! let the nations  
Hail with us the Easter morn.

Savour, on this Easter morning  
To Thy Throne we lift our eyes,  
Thanks unfeigned to Thee returning,  
Who for us from death did rise.  
Hallelujah! now we hasten  
To our home beyond the skies.

\*\*\*

EASTER AND SPRING.

Speak to the earth and it will teach you. As pupils in a great school, there is much we can learn from mother earth. At this season of the year we look forward, it is a time when hope inspires our vision. The seeds and roots which are in the ground have once more sent up their tender shoots, and a great many others which are yet to be sown will soon take root. A few months hence we expect flowers and fruit. We are already anticipating the summer. Our young people are in the springtide of life, their souls are gradually opening up like rosebuds in a cottage garden. What they will be in the coming years depends upon the influences of the home, their own desires, and the care the Church bestows upon them. Their future will be bloom or blast. I would to God we could all understand the value of a child, anybody's child. It is spring then in the lives of our young people, let us watch the buds, the twigs, the saplings. This is a time when every worker for God should take heart and go forward with new courage, forgetting the things which are behind. Have you been defeated? Have you failed? Have you been pressed with sore trial? The winter is past and gone, the time of the singing of birds has come, be not dismayed. These things, if taken in the right spirit, will enrich your life. "Yes they will." Just as

spring turns the decay of last autumn into nourishment for next harvest, so loss may prove gain and defeat made to blossom into magnificent victory. It is the dead leaves of shattered hopes and crushed pride which help to feed our present existence and make our lives more productive. Cheer up, let this be a time of gladness, everywhere in nature, as the outcome of life, joy is dominant, enthroned, regnant. The birds are already singing. The fields are putting on their annual garments of green, the trees of the wood are beginning to bud and clap their hands, the little hills are vocal on every side. Field, hill, valley, bird and tree lift up their voices in praise. He is the God of joy. Ours is the religion of song. Those who are in Christ redeemed by precious blood, whose souls are in health and know his love cannot but rejoice. Be glad in the Lord ye righteous; shout for joy all ye that are upright in heart. Praise the Lord, O Jerusalem! praise ye the Lord.

\*\*\*

A STRONG COMPANY.

The financial statement of the Mutual Life of Canada which appears elsewhere in this issue gives most gratifying proof of the sound and permanent growth of this company and its firm hold upon the insuring public of Canada. The new business written in Canada during the year amounted to \$9,332,774.00, an increase on the previous year of \$1,207,196. The assets (all solid) have increased by \$1,761,120, and the surplus increased by \$615,083. The increase in rate of interest earned on investments was almost sufficient to pay all the expenses of the company. This coupled with the low expense rate gives evidence of careful and wise management.

For the benefit of those who have been studying English Church history this Lent, are printed two little poetical bits that are well known and which should be cut out and pasted in Church histories. One pertains to the ancient observance, in monasteries and elsewhere, of the seven-fold hours of devotion, commemorating episodes in the last days of our Lord's life:

"At Matins bound, at Prime reviled,  
Condemned to death at Tierce;  
Nailed to the cross at Sext; at Nones  
His blessed side they pierce.  
They take him down at Vesper-tide.  
In grave at Compline lay,  
Who henceforth bids His Church observe  
Her seven-fold hours away."

Another rhyme and a very remarkable one, often quoted, is that attributed to Queen Elizabeth and made by her at a time when there was much discussion of the Holy Sacrament. Of her own belief she said:

"Christ was the Word that spake it.  
He took the bread and brake it;  
And what the Word doth make it,  
That I believe, and take it."

The wisdom and theology of the ages has produced nothing better as a rule of faith than this quatrain of "Good Queen Bess."—The Living Church.

\*\*\*

CANADIAN CHURCHMAN.

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British and Foreign

The voluntary offerings of the Church of England for the past year amounted to the sum of £7,912,753 11s. 0d.

An appeal is being issued for funds to restore St. Alkmund's Church, Shrewsbury, which on a recent Sunday entered upon its 1,000th year.

The Duke of Devonshire has presented the Dean and Chapter of Winchester with a facsimile of the famous "Benedictional of St. Ethelwold" (Bishop of Winchester 963-984), now the chief treasure of the Chatsworth library.

The Right Rev. S. C. Partridge, D.D., Missionary Bishop of the American Church at Kyoto, Japan, has been elected Bishop of Kansas City in the place of the late Bishop Atwell, and he has accepted the election.

The Bishop of London has appointed the Rev. J. H. Cardwell, rector of St. Anne, Soho, to the prebend of Ealdstreet in St. Paul's Cathedral, and the Rev. E. A. B. Sanders, vicar of Edmonton, to the prebend of Mapesbury.

Dost thou see a soul that has the image of God in him? Love him! love him! Say, this man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you, and love the brotherhood.—John Bunyan.

A processional cross has been presented to St. John's Church, College Park, Atlanta. The cross was made by the giver, Mr. F. A. Anderson, of the Cathedral, and was presented in memory of his little daughter, Virginia, and a son, recently deceased.

The King and Queen have accepted copies of the Oxford University Press Tercentenary facsimile of the 1611 Bible and of Mr. A. W. Pollard's "Records of the English Bible," and their Majesties have expressed their

pleasure and interest in these memorial publications.

Canon de Chair, of Norwich, has had a stained glass window placed in Norwich Cathedral in commemoration of the jubilee of his ordination, and both the canon and Mrs. de Chair were able to be present at the unveiling ceremony on St. Matthias' Day, the anniversary day of his ordination, 1861.

While digging at the south side of Winchester Cathedral in connection with the preservation work now in progress there, the workmen have uncovered at a depth of from six to eight feet, the remains of a wall, supposed to be part of a Roman bath. A few feet eastwards, what is believed to be the remains of a Roman stable have been unearthed.

The true spirit of religion is to search after God and for another life with lowliness of heart; to fling down no man's altar; to punish no man's prayer; to heap no penalties and no pains on those solemn supplications which, in divers tongues and in varied forms, and in temples of a thousand shapes, but with one deep sense of human dependence, men pour forth to God.—Sydney Smith.

The Rev. J. M. Johnson, the rector of St. Augustine's, Rhinelander, Wis., was presented recently by the members of the Girls' Guild of St. Elizabeth, with a handsome travelling bag, a girdle and linen vestments, and he was also given a substantial sum of money by the members of the congregation. The Bishop-Coadjutor of Fondulac, Dr. Weller, was present, and presided at the gathering when these gifts were presented.

A new departure was taken in the Wakefield Diocese lately, when the Bishop of Wakefield licensed two trained lady workers at St. Paul's Church, King Cross, Halifax. This is the beginning of what is hoped may develop into an important movement for the supply of trained workers in the thickly populated parishes of the Wakefield diocese. Mrs. Knight is licensed for work in King Cross Parish, and Miss Lister for Battysford.

Treasure trove to the value of \$1,250,000 is reported from Jersey, where it was uncovered by Mr. Athelstan Riley while he was pulling down the ruins of an old manor house built in the thirteenth century with the ob-

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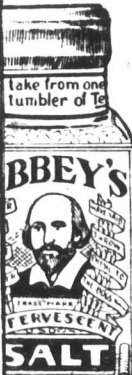
ject of using the stone to enlarge his present house. The discovery includes ancient urns filled with spade guineas coined during the reign of King Charles II. and bearing the British arms and a spade-shaped shield. One urn bears the monogram of Emperor Vespasian, the Roman, who flourished in the first century.

The Bishop-designate of Winchester has but lately celebrated his 67th birthday. Although he takes up a new and an arduous work late in life he is only a few months older than the great Theodore of Tarsus, at his appointment to Canterbury in 668. He lived for twenty-two years, organized and consolidated the Church of England and effected a salutary division of dioceses, notwithstanding the opposition of Wilfrid of York and the threats of Rome. Dr. Talbot may yet accomplish great things in his unwieldy see of Winchester.

An interesting ceremony was witnessed on January 14th last, at Dunedin, in the consecration of the first Greek church in New Zealand by Father Nicholas Manowitch, head of the Orthodox Syrians in the Dominion. The church, which is a tiny structure of wood, capable of holding a little more than 100 people, is at present severely plain. The iconostasis is of wood and adorned with several icons, prominent amongst them being Byzantine Madonna over the principal entrance. The Primate of New Zealand, Bishop Nevill, attended the consecration vested in cope and mitre, and there were also present Dean Fitchett, Canon Woodthorpe, Canon King, and the Revs. Parata, Blathwayt, and V. Bryan King (chaplain to the Primate). Both Father Manowitch and the Primate spoke on the friendliness of the Church of England with the Orthodox East, and urged more co-operation and intercommunion between the Churches. At the conclusion of the service the Primate together with the vested clergy and Father Manowitch were photographed outside the door of the little church.

The Archbishop's Western Canada Fund will grant £1,000 to the endowment fund of the new Bishopric of Edmonton, Alberta.

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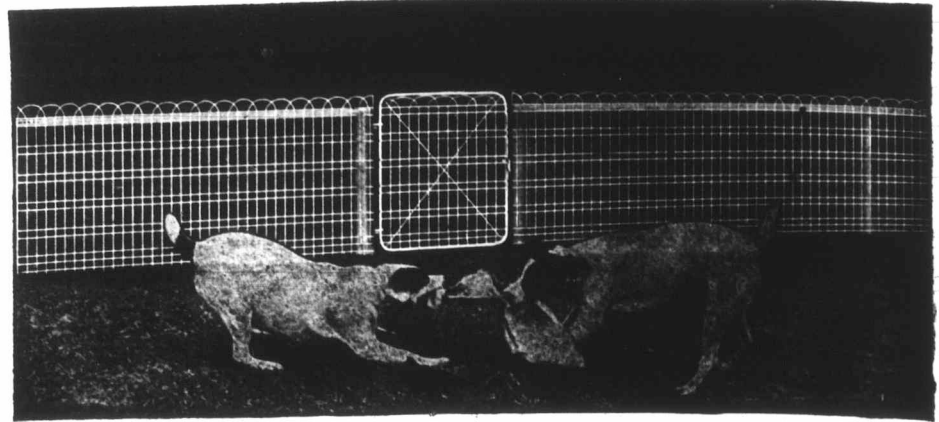


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### Children's Department

#### AFTER ALL.

Mary Cranston tossed her package of history papers upon the table, tore off her hat and jacket and threw herself upon the couch, her fingers pressed upon her aching eyes. She was sick of teaching—sick of it! The eager ambitions with which she had begun one by one had broken against the invincible barriers of the system. Her high ideas had faded before days filled to the brim by the endless exactions of fifty restless boys. She had had dreams of being



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an influence in the lives of her boys, but somehow she had no time to be an influence. It was more than she could do to "get in" the requirements of a crowded schedule. She was just tired of it all.

Just then Norah appeared at the door.

"Somebody to see you, Miss Mary," she said.

Mary arose impatiently. "Somebody" in that particular tone meant a pupil or pupil's mother.

It was a mother this time, a shabby woman with nervous hands and eyes where sorrow had long made a home. She rose timidly as Mary entered.

"I know I'm making bold to come," she said, "but it's sore trouble we're in. Jim, he wouldn't have let me, but I said it's a sweet woman's heart she has, and she'll help us if she can. It's Jim Maloney's mother I am."

Mary remembered Jim Maloney. She had worked so hard to help the boy, and now—

"It's the truth I'm telling ye deary," the trembling voice went on. "Jim's father was not—honest, and I was desperate afraid for Jim till he came to you. Then, sudden-like, he straightened up.

"Mother," he says, 'she believes me, and I ain't going back on her.'

"And he didn't, deary, I know he didn't. After he went to Craig & Shippen's, every night ne'd look me straight in the eyes, and I knew. Then yesterday there was money lost, and they accused him. They—they knew about his father. Jim sent word to me, and 'twas this:

"Tell Miss Cranston I didn't go back on her.' So I made bold—"

Mary's hands closed about the fluttering fingers.

"I'll come with you this minute," she said. "I think that we can get

him out, and if not, we'll tell Jim that we're proud of him."

Two hours later Mary returned. She had worked hard, but she had persuaded Jim's employers at last, and the look in Jim's eyes—grateful, honest eyes—had rewarded her a thousand-fold. Her glance fell upon the history papers, and she smiled. The afternoon seemed so long ago! —Youth's Companion.

### HOW SALLIE GOT THE FONT.

Many things were needed in the little church at Mariposa, and Sallie, the missionary's daughter, who knew the needs, naturally thought more about them than did the other young girls of the congregation. Most of all, a font was needed. Easter was near at hand, on Easter Even a number of babies and little children were to be baptized, and the present font was such a poor and shabby one that the missionary was sadly worried about it.

"Is there anything that I can do?" thought Sallie, after hearing her father and mother talking rather sadly about this and other things. "Is there any way in which I could help get a font by Easter?"

She was at work in her flower garden when a happy thought came to her. Mariposa was on the coast of California, and a good many tourists found their way there from the larger places; some of them attended the services in the little church. There were a couple of hotels and some large rooming, or boarding houses near the shore, and at this season there were guests in all of them.

Sallie's flowers seemed to look at her with smiling faces, as the thought came to her that they might help

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her to get the font by Easter. She would make up bouquets of them, and sell them at the hotels and boarding houses to the tourists.

The missionary's wife and young daughter were very skilful in their care of flowers and found time, among many other occupations, to tend them faithfully. Sallie worked round at the great bed of fragrant violets on the one hand, at the shady corner where her beloved lillies were shaking their waxen bells at the lovely roses, pure white, cream colour, delicate pink, deep crimson, all coming out in their spring glory, and she felt that they were all in a sweet conspiracy to help her get the font by Easter.

She ran into the house to tell her mother who, though not very hopeful, would not discourage her daughter, and gladly promised to help her in her undertaking. It meant work to gather and arrange three dozen beautiful bunches of flowers, but mother and daughter were early risers, and it was still early in the forenoon when Sallie, with a large, light basket filled with the fragrant bouquets, in a neat print dress and shawl, started out on her trial trip for the new font.

Sallie's first venture was at the principal hotel. There were a number of ladies and gentlemen seated on the veranda, and the little girl's heart beat very fast as she walked up the steps and approached them.

"I am trying to raise money to buy a font for our church," she said to a very pleasant looking lady in an invalid chair; "will you buy some flowers?"

"What lovely flowers!" exclaimed the lady. "Why, yes, my dear, I will buy some." She took a bunch of roses and another of violets, and handed Sallie a dollar; "keep the change for the font," she said, smiling; "I am a Churchwoman myself."

That was indeed a good beginning, and Sallie, with many thanks, passed on. Some did not care to buy, but others bought eagerly, though no one gave more than she asked for her flowers.

One old gentleman who looked rather fierce, with bushy white whiskers, reading a newspaper, Sallie felt afraid to disturb. She was greatly encouraged, and went on to the next

hotel, where she had equally good fortune.

She returned about noon from her first trip, flushed and a little tired, but with four dollars as the beginning of a fund for the new font. Her father, seeing how much in earnest his little daughter was, wrote that very day to a Church furnishing house for a catalogue and prices.

Morning after morning, Sallie started out with her fragment load, extending her walks to the furthest boarding houses of the little town, and sometimes selling out her whole stock very soon.

One day the proprietor of one of the hotels asked her to bring him a dozen large bouquets for the dining table, and the missionary's garden

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was taxed to the utmost to supply them. Then Sallie had to wait a few days for buds to grow into roses, and other flowers to open before she began her trade again. The fund was growing more rapidly than she had ever dared to hope; Sallie was getting a healthy "coat of tan," and looking all the better for her regular exercise and mornings spent in the fresh air.

One day, with her last basket of flowers, Sallie went up the steps to the veranda where she had made her first sales, and had since frequently found purchasers. The old gentleman with white whiskers was there, reading his paper as usual, and, with a timid glance, Sallie was passing him by.

"Hello, little girl!" he said, so suddenly that she started a little, "you have never asked me if I wanted any flowers. Raising money for a new font, eh?"

"Yes, sir," said Sallie, surprised to find that the old gentleman had a pair of very kind blue eyes and a friendly smile when he spoke. "I did not like to disturb you."

"The clergyman's daughter, eh?"

"Yes, sir; I'm Sallie Burton."

"Well, Sallie, you haven't seen me, but I've been to your father's church every Sunday since I came here. I'd like to help along that font, too. How much do you want?"

"Father says about sixty dollars would get a nice one, suitable for the church, and I have raised over forty," said Sallie, with some natural pride in her success.

The old gentleman put his hand in his pocket and produced a beautiful, shining twenty-dollar gold piece.

"Hold out your hand, girlie!" he said, and put the coin into Sallie's little palm. "Tell your father I'm coming to see him, and tell him what I think of his little daughter. I've got a grandchild about your size."

Sallie tried to thank him, but was so surprised and so happy that she could find no ready words. She picked out her finest bunch of violets, and offered to him with shining eyes.

"Oh, father!" she cried, almost before she had reached the house—"mother! Such news!"

She rushed into the missionary's library and threw her arms about his neck.

"Father! we've got the font for Easter! And the old gentleman I thought was so cross, is the kindest man you ever saw; look what he gave me to make up the sixty. He's coming to see you, and tell you what he thinks of me. What do you suppose he meant?"

Her father hid a smile as he pressed his lips to his little girl's cheek.

"I think he meant that you were a faithful girl and a good Church worker," he said. "God bless you, my child."

Sallie did not know how proud the missionary and his wife were of their young daughter, but she knew how dearly they loved her, and that was enough.

So that was how Sallie got the font for Easter.—Mrs. J. D. H. Browne in Young Churchman.

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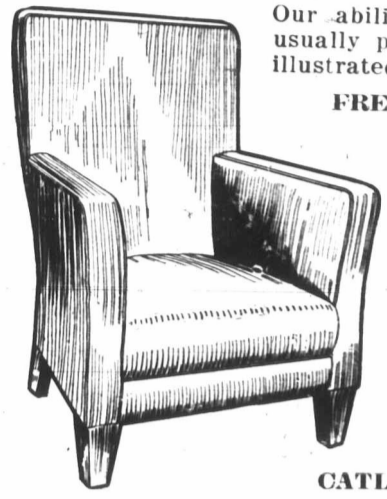
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One of the most peculiar of these continental celebrations of Easter is that which for centuries has been practiced by the monks of Roncevaux. As day breaks on the morning of Good Friday, a long procession of the monks files out through the gateway of the abbey, each bearing on his back an enormous and heavy cross, by way of annual penance and in

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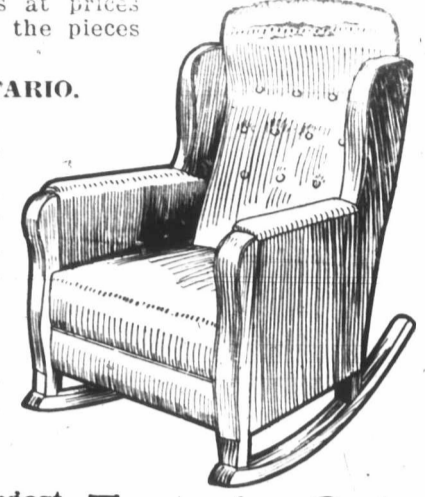
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imitation of what they consider to pathetic procession make its way, in age to the cross. That their penance have been one of the severest forms spite of the trembling knees and may lack nothing of severity, these of Christ's physical suffering, aching muscles, while the villagers, monks strike into the country, choos- Through hamlets and villages this with bare and bowed heads, do hom- ing the steepest and roughest paths.

**FINANCIAL STATEMENT OF THE MUTUAL LIFE OF CANADA For the Year Ending December 31st, 1910**

CASH ACCOUNT	
<b>INCOME.</b>	
Net Ledger Assets, Dec. 31st, 1909	\$13,809,737.02
Premiums (net)	2,245,264.25
Interest	775,732.14
	\$16,830,733.41
<b>DISBURSEMENTS.</b>	
To Policyholders:—	
Death Claims	\$347,764.42
Matured Endowments	258,319.00
Surrendered Policies	87,246.25
Surplus	101,523.60
Annuities	9,905.91
	\$ 804,759.18
Expenses, Taxes, etc.	502,780.60
Balance Net Ledger, Assets December 31st, 1910	15,523,193.63
	\$16,830,733.41

BALANCE SHEET	
<b>ASSETS.</b>	
Mortgages	\$ 8,296,184.57
Debentures and Bonds	4,994,977.00
Loans on Policies	2,027,133.79
Premium Obligations	14,722.05
Real Estate	86,853.11
Cash in Banks	119,186.39
Cash at Head Office	5,651.34
Due and Deferred Premiums (net)	380,668.81
Interest due and accrued	346,684.61
	\$16,279,561.58
<b>LIABILITIES.</b>	
Reserve, 4%, 3 1/2% and 3%	\$13,397,984.13
Reserve on lapsed Policies on which surrender values are claimable	2,624.97
Death claims unadjusted	39,950.00
Present value of amounts not yet due on matured instalment policies	104,424.26
Matured Endowments, unadjusted	2,400.00
Premiums paid in advance	14,890.28
Due for medical fees and sundry accounts	11,420.26
Credit Ledger Balances	20,614.53
Surplus, December 31st, 1910 (Surplus on Government Standard of valuation, \$3,042,427.29)	2,776,253.15
	\$16,279,561.58

Audited and found correct. J. M. SCULLY, F.C.A., Auditor. Waterloo, January 24th, 1911. GEO. WEGENAST, Managing Director.

New Business (Canadian) written in 1910.....\$ 9,332,774; Increase over 1909.....\$1,207,196  
Assurance in force, December 31st, 1910..... 64,855,279; Increase over 1909..... 5,593,320  
Assets, all solid, December 31st, 1910..... 16,279,562; Increase over 1909..... 1,761,120  
Surplus, December 31st, 1910..... 2,776,253; Surplus earned in 1910..... 615,083

The general results for the year have been most gratifying, showing:—(a) Decrease in Death Losses; (b) Increase in Rate of Interest earned in investments; (c) A Low Expense Rate. The interest Income for 1910 exceeded the Death Losses by \$427,967.72, a sum almost sufficient to pay all the expenses of the Company for the year.

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