

# Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, FEBRUARY 16th, 1911

No. 7.

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CONTRIBUTES  
Answers to Questions  
TO  
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A beautiful tablet—erected by a few of his friends, in memory of the late Cecil Balfour Phipson, J.P.—has been unveiled in Moy Parish Church by the Rev. Chancellor Hobson, a former Rector of the parish. Major Phipson, whose residence was in Moy parish, filled all the posts in this and the neighbouring parish of Charlemont which can be held by a layman, and proved himself a most useful and loyal Churchman.

The Bishop of Lahore, Panjab, has appointed as a second Archdeacon of the diocese, the Rev. Ibsan Ullah, of the C.M.S., who is in charge of the Jang Bar Mission. The Rev. Ibsan Ullah is to take the title of Archdeacon of Delhi

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Westminster Abbey is to be closed at the beginning of March for Coronation preparations.

The Ven. Archdeacon Sinclair has resigned owing to ill health. He was born on June 3rd, 1850. Dr. Sinclair has been Archdeacon of London and Canon of St. Paul's Cathedral, for twenty-two years, having been appointed by Bishop Temple in 1880. Previously he was Vicar of St. Stephen's, Rochester Row, the beautiful church which Lady Burdett-Coutts built, and before then he was Resident Chaplain to Dr. Jackson, Bishop of London. The Archdeaconry and the Canonry are united, and in this case, therefore, the new Canon will be appointed by the Bishop of London.

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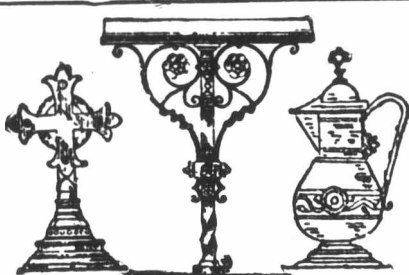
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LESSON

Morning—1 Evening—1

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Holy C Process Offertor Childre Genera

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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 16, 1911.

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## Lessons for Sundays and Holy Days.

Feb. 24—St. Matthias A. & M.

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

Feb. 26—Quinquagesima.

Morning—Gen. 9: 1—20; Mark 2: 23—3: 13.  
Evening—Gen. 12 or 13; Rom. 9: 1—19.

March 5—1st Sunday in Lent

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

March 12—2nd Sunday in Lent.

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

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, 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.

### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.  
Processional: 308, 384, 433, 448.  
Offertory: 399, 400, 465, 516.  
Children: 488, 608, 721, 727.  
General: 436, 452, 459, 470.

### QUINQUAGESIMA SUNDAY.

Holy Communion: 256, 260, 262, 646.  
Processional: 5c, 423, 448, 624.  
Offertory: 420, 476, 477, 648.  
Children: 558, 724, 726, 729.  
General: 52, 421, 424, 449.

### SEXAGESIMA.

Prior to all spiritual excellence there must be earnestness in the spiritual warfare. One of God's first revelations to erring man is as follows:—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity between man and Satan is one of the very first things of which we become conscious. We are baptized into that enmity. The first vow upon us is the vow of Renunciation. And renunciation means enmity. We only partly fulfill the first vow when we avoid sin. In

fact if we be possessed of any spiritual excellence whatsoever, the Devil would rather have us avoid him and not stir up trouble against him. Hence we can see that sometimes our mere avoidance of sin may be from a selfish motive. The Christian is a soldier. And that means that he must vigorously protest in various ways against the presence of sin, against toleration, and compromise. Renunciation means enmity. When we are stirred to active protest against sin in ourselves and in the community. The subtlety of sin overcomes men in every age. And for that reason we have the bruising of Satan by the seed of the woman. In Christ Jesus, in His teaching and Revelation, the subtlety of sin is revealed, as well as its essential weakness. For subtlety sooner or later brings its own ruin inasmuch as it contemns the truth. And only the truth can stand for ever. The revelation of Jesus Christ becomes to us an assurance of the weakness of sin. And in this assurance we gain encouragement to fight against all temptations to sin, and we are inspired to make all temptations stepping-stones to greater spiritual heights and excellences. It is only our supineness that gives sin any advantage in this world. On this ground, therefore, we are bound to protest vigorously against sin. For those who come after us we must show up the subtlety and weakness of sin, and this we can do only by bruising the serpent. Our confidence in our protest is all to be ascribed to the work of the Lamb of God. Let us inquire of the saints and martyrs of every age—

"I ask them whence their victory came;  
They, with united breath,  
Ascribe their conquest to the Lamb,  
Their triumph to His death."

Our comfort, our encouragement, in the spiritual combat springs from the gracious providence of God, and more especially from the presence of the Lord Jesus in and with us.

### Religion in Schools.

Time and again, in every department of the paper, the "Canadian Churchman" has begged our clergy and laity to take advantage of their statutory right to give religious instruction in the Public schools. Last week we pointed out that by the judgment of the Court, the Romanists, to their great honour, have done so. We cannot say that it reflected much honour on those people, who would not teach themselves, and were determined to prevent their neighbours from taking advantage of their right to do so. There are two subjects which ought to be taught in all our schools, religious duty and good manners. Without them there is no real education, and people realize it as shown by their sending their girls in such numbers to the convent schools. Yet so far as that infinitely more important class, the children of our Public schools are concerned, our people fold their hands in placid indifference. It is strange that they will not see that their neighbours of the Roman communion have in even in the newest parts of New Ontario, their convent schools, their Separate schools, and where there are no Separate schools, the use of the Public schols. The latter, our people were supposed to control and use but unfortunately too often now, where there are no Old Country families, there are few children in Protestant households; there may be one or two children in a house, but the families are Roman Catholic.

### Up to the Layman!

Bishop Farthing in his forceful and practical charge to the Montreal Synod gave the laymen of our Church an unanswerable argument on a

matter that directly concerns them. The cost of living beyond a doubt has largely increased in Canada. The cause of the increase need not be considered. It is beside the question. The main fact is, that the chief sufferer by this stringent economic charge, is the man who is powerless to control it, and peculiarly helpless in its grip, your clergyman, brother layman. The man to whom above all other men you are bound by the deepest and most intimate ties of affectionate brotherhood, your clergyman! Will you calmly and indifferently stand by and see him and those depending on him suffer? Can you do it? He is helpless in the matter. He is in your hands will you permit him to be crushed by stern necessity, in heart and life and soul. Or like true men, generous, warm-hearted, god-fearing Christian men, will you in this his hour of need come to the rescue and succour him? You expect,—demand the best that is in him. Do your best then to support and maintain him under the stress of his changed condition, and you need have no doubt that your best will have as its reward the response of his best. Your money if honestly earned is a gift of God. Give then to the man whom God has sent you, his fair proportion of it; and yours will be the blessing of God Who loveth a cheerful giver. Withhold it and though your clergyman will suffer physically, you will suffer spiritually. It is idle to say you are doing your best already. Whose best? The best that a worldly huckstering spirit prompts, or the best that the spirit of a true Christian imposes upon your quickened conscience as your duty towards God and your duty towards your neighbour? Remember the god Samaritan, who though he was no Churchman, yet had a bigger heart and a more helping hand, and purse, than the mean and contemptible priest, and Levite, who passed the poor man by. Surely though you may not "give till it hurts," you can do better than you are doing. Think it over, brother layman, but do not let it end in thinking!

### Simony.

Some of the Bishops on their confirmation tours read part of 8th chapter of the "Acts" as a special Confirmation lesson. That chapter not only gives a clear instance of the apostolic "laying-on of hands," which is one of the six foundation principles of the Christian religion, (Heb. 6:1, 2), but it introduces a remarkable individual, called Simon the Sorcerer, whose name is perpetuated in our familiar word "Simony." This is defined in the law books to be the corrupt presentation of anyone to a benefice for gift or reward. St. Peter told the man that although he was baptized his heart was not right, for he thought the gift of God could be purchased for money. The Apostle Peter taught this man, and through him taught the whole Church of God, that money cannot buy the least of God's mercies. In this light "simony" goes much further than the law-books indicate. Is it not "simony" when ministers offer musical attractions, or social allurements to the people instead of the simple Gospel of the grace of God? Is it not "simony" when the rich layman, on account of his wealth rather than his grace is allowed to control the affairs of the parish? Money gives no special favours in God's Church. It only gives increased opportunity for service.

### A Mission Mistake.

Nothing can be better understood than the fact that the purpose of a religious Mission is not only to lead to the conversion of sinners but to rouse the careless and indifferent, and to persuade them to begin earnestly, and having begun, to continue patiently, and perseveringly, to live up to their profession of Christianity. There is a class of amiable and estimable people

who go to church, with commendable regularity who are generally looked upon as good Church people, and who yet, from one year's end to another, never open their mouths to their fellow-men on the subject of Christianity, and who would as soon think of jumping out of a third storey window as of personally seeking the salvation of some one who they know to be living a sinful life. Now these very people make a most serious mission mistake if and when they think that a Mission held in their own church does not require their personal attendance, and active co-operation. The call of such a Mission is to just such people as themselves. And the call is not from any merely human voice, but from the lips of Him Who bade the rich young man sell his goods, give his money to the poor, and follow Him.

#### Church Loyalty.

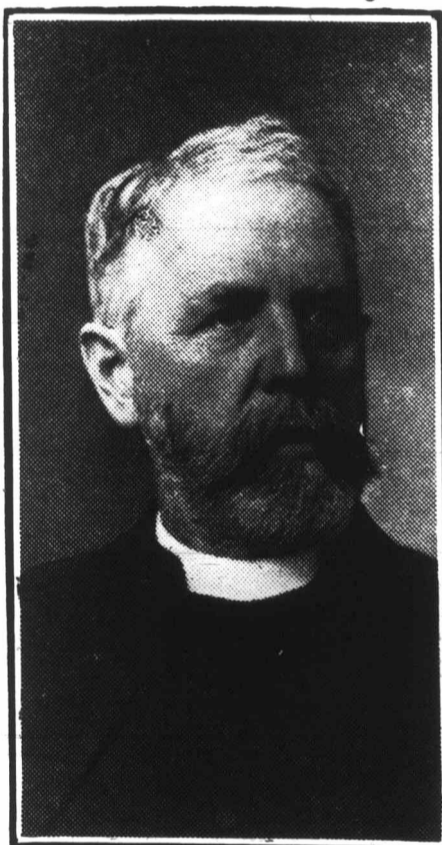
Anyone even moderately familiar with Church life in England knows that, in the three great "schools of thought" in the Church of England, there are pronounced and capable leaders who "look not only on their own things, but also on the things of others," who are loyal to the core to the Church of England, albeit differing from one another. There are, for example, in the "Evangelical" party great names which are absolute synonyms for Church loyalty,—Moule, Chavasse, Wace, Kennaway, etc. One of the great "Evangelical" leaders, who recently died, preferred to describe himself thus:—"I am not a party man, I hold by the whole Church, and the whole teaching of the whole Church. I hold the whole Prayer Book from cover to cover, I do not wish to leave anything out or to put anything in, I am a Churchman." When he was promoted to the Peterborough deanery in succession to a dean of another way of thinking, he proved his words true by carrying on his new work without any friction with the past. Intellectually and in every other way, he was a loyal distinguished Churchman, and this was a most necessary qualification in one who exercised more patronage than any other Churchman in his day. When Bishop Moule became Bishop of Durham, Canon Body, the diocesan missionary, a pronounced high Churchman, felt it his duty to resign that office because he might not be in harmony with his Bishop, and Bishop Moule at once showed his loyalty to the Church by reappointing this devoted and zealous servant of God.

#### Social Reform.

No pure minded man or woman can doubt the urgent need of social reform. Of all the human agencies upon whom the burden rests of striving earnestly and persistently in advocating and promoting this reform, the Church stands first and foremost. Any clergyman who shirks or evades his plain duty in this grave matter, in season and out of season, incurs a grave responsibility. Throughout the Old Testament instruction is given as to the right use of the body. A searching ritual and clear outspoken regulations aimed at the prohibition of vicious and impure practices, and the maintenance of what a Classic writer calls "a sound mind in a sound body." In the New Testament, from the first page of St. Matthew's Gospel to the last of the Revelation of St. John, with the clearness and resonance of a trumpet call,—men, women, and children are urged to live pure lives, and maintain right relations between the sexes. Who but our blessed Lord has taught that "The pure in heart shall see God;" that "Our bodies are the temples of the Holy Ghost," and for such as persist in a life of shame there was written the dreadful warning:—"He which is filthy let him be filthy still," and the inescapable, and announced judgment, of the Judge of all men, that He will "give every man according as his work shall be."

#### Religion in the United States.

President Taft was at his best in receiving a deputation from the "Federated Council of the Churches of Christ in America," an ambitious enough title of a body which claims to comprise 100,000 ministers and 17,000,000 communicants, or nine-tenths of the Protestants of the United States. The President in his reply to an address said:—"It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our government and our people and our Constitution to think that the absence of a provision of that sort in the Constitution is dictated by some sort of hostility of the civil government toward the Church and toward religion. Nothing could be farther from the fact. As a matter of truth you know that the attitude of the government toward every church is that of as much friendliness and support as it can possibly give without adopting its creed and its tenets, or furnishing money to it for support. The result of that favourable attitude of the government toward the Church in protecting every church in its rights and in the exercise of its legitimate influence, and at the same time not permitting any interference with it or not forcing any of its views upon the Church, has been to give to the churches in this country an inde-



Rev. Canon Alex. Wellesley Macnab,  
S. Albans Cathedral, Toronto.

pendence, a strength, and a power and force that I believe is exceeded in no country in which there is an established church." In a later part of his address he said:—"The truth is if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing, and a monotony in result that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility, and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that which is most important is a union of all our forces for the spiritual uplifting of all the people."

#### Cardinal Gibbons and Divorce.

Though we may differ from some of the published utterances of leading representatives of the Roman Catholic Church, we cordially agree with Cardinal Gibbons in his recent denouncement of

divorce. There is no mincing matters on the part of the outspoken Prelate. We firmly believe that if the religious leaders of the various Christian bodies in the United States were similarly outspoken their combined influence would help to remove this dark blot on the national life of a great people. No true Christian can aver that our Lord gave His sanction to this desperate course. His having mentioned that the law allowed it, where one foul deed was committed, has been wrested from its true purport and construed as a tacit assent to the general practice of allowing divorce to obtain. "There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearfully increasing number of divorce mills throughout the United States," says Cardinal Gibbons, "These mills, like the mills of the gods, are slowly, but surely, grinding to powder the domestic altars of the nation. Husband and wife are separated on the most flimsy pretexts. And as if the different States of the Union were not sufficiently accommodating in this respect, one State has the unenviable distinction of granting a bill of divorce for the mere asking of it on the sole condition of a brief sojourn within her borders."

#### The Parish.

We are so accustomed to think of the parish as consisting of an area surrounding a church that we do not realize what was the origin, and what has been the development of the civil and ecclesiastical parish. In a recent address on the subject in Glasgow the lecturer, Mr. W. G. Black, said the parish is the old fiscal and civil unit with a new name, in other words, the Church followed the course of Roman law, and where the Roman villa became a "heim," or "tun," or "manor," the origin of the parish shows itself. The Roman administrative area might have divisions which were pre Roman. An estate and its church long preceded a church and its parish, the church was the pertinent of the villa. A church and a parish were not synonymous terms, but from the church which was pertinent to a villa arose the unit, and by and bye the parish swallowed up the territorial villa which had been the fiscal centre.

#### THE DUKE OF CONNAUGHT.

The apprehensions of our able and interesting contributor, "Spectator," regarding the proposed appointment of the Duke of Connaught to the Governor-Generalship of Canada, are to us, and will be, we think, to the great majority of our readers, rather far fetched. Upon what grounds does our contributor base his misgivings in regard to the Duke's possible unconstitutional interference in affairs of state. Everything in his mother's, his brother's, and his own life makes such a supposition improbable. The unchanging tradition of his family, and his own record, notably in South Africa, forbids such a supposition for a moment. Strict and scrupulous adherence to the letter and spirit of constitutional government has been the tradition of his family for at least three generations. Is there any conceivable reason why he should break through it at this late date? The appointment of the Duke, the brother of our late beloved King, and the son of the great Queen, whose blessed and "immortal memory" is one of the most treasured possessions of our race, is, we positively know, immensely popular in Canada. If voted on it would command an overwhelming majority of Canadians of every creed and race. The enthusiasm with which the matter has been received on every public occasion is abundant proof of this. Nothing of the kind has ever moved the people of Canada like this. The idea, we understand, originated with the King him-

self, who was his especial minion, and of Empire. in this case ed. For more likely to pro his inherited his position— would serve t diffident abo undue pron say, the " tour in magnificent evidently clo: and is a bor one who as King, "could without com That such a ing the posi the King's r the leader of The Duke h the kindest his professio deal in the l trip has ther It has revea almost unkn read what M York and M own opinion as Governo manlike mo "accident of fications, hi desired, and come.

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We have more in tl "Everyone- in the habi were all ali up to in d unpopular peal to the versally co so. Then and theoret tion, which often actua an exampl dealings, t cent in a valuable g community and at leas sometimes and absol play in th silent and men that possible. and hones ness to he. willingnes prizes this such peop such peop of ing in m estimable holds tog men learn tearing ea accustome golden," consent w man. Th

self, who was anxious to confer some mark of his especial favour and good will upon the Dominion, and incidentally to strengthen the bonds of Empire. The forebodings of our contributor in this case are, we think, especially ill-founded. For more than one reason the Duke would be likely to prove a constitutional ruler apart from his inherited tendencies and his early training, his position as a member of the Royal family would serve to make him very cautious, and very diffident about appearing to dictate or to seek undue prominence. Has "Spectator" read, say, the "Times" account of his recent tour in South Africa, and what a magnificent success he made of it. The Duke evidently closely resembles his illustrious brother, and is a born diplomatist and manager of men, one who as it has been happily said of the late King, "could be genial, kindly, and even familiar without compromising his personal dignity." That such a man would be incapable of maintaining the position, and discharging the duties of the King's representative at Ottawa, and those of the leader of Canadian social life, is impossible. The Duke has always been known as a man of the kindest disposition, and an able member of his profession, but until now he has kept a good deal in the background. The late South African trip has therefore been somewhat of a revelation. It has revealed a side of his character hitherto almost unknown. Has "Spectator," by the way, read what Mr. Lemieux publicly stated at New York and Montreal regarding the Duke. In our own opinion the appointment of the King's uncle as Governor-General is a wise and statesmanlike move. Doubly qualified as he is by the "accident of birth," and his own personal qualifications, his coming among us is greatly to be desired, and he would receive a truly "royal" welcome.

UNPOPULAR GIFTS AND THEIR USE.

We have a saying often quoted, but honoured more in the breach than in the observance, "Everyone has his good points." Again we are in the habit of saying, "It wouldn't do if we were all alike," which again we very seldom act up to in daily life. Now there are popular and unpopular gifts. There are the gifts that appeal to the great mass of the people, and are universally commended, and on the whole rightly so. Then again there are gifts, just as valuable, and theoretically accepted as such without question, which are comparatively and actually, more often actually, unpopular. We may cite three as an example. (1) Scrupulous exactness in money dealings, the demanding and the giving of every cent in a transaction. This is a rare and a valuable gift. One meets such men in every community. But they are scarcely ever popular, and at least as often as not heartily disliked, and sometimes despised. And yet what an important, and absolutely indispensable part do such men play in the business world. It is just by the silent and unacknowledged influence of such men that business in the true sense becomes possible. For exactness is the soul of honesty, and honesty is the soul of business. (2) Willingness to hear both sides of every question, and unwillingness to hastily take sides. Everybody prizes this in theory. And yet how unpopular such people generally are. How often they are accused of being cold blooded, insincere and lacking in moral earnestness. But they are of inestimable value. Through their influence, society holds together, compromise becomes possible, men learn to give and take, and are kept from tearing each other to pieces. (3) Reserve, we are accustomed to say, that "Speech is silver, silence golden," but at the same time with almost one consent we suspect, distrust and dislike the silent man. The reserved man is another useful and in-

dispensable force in the community. There must be listeners. The reserved man also acts as an arbitrator. He performs the duties of a balance wheel, and maintains the equilibrium of that complicated piece of machinery that we call Society. Here then are three instances of unpopular but invaluable virtues. We say, "It takes all kinds to make a world," but we give this admirable proverb the lie every day of our lives. We fail to realize how essentially necessary these diversities and contradictions are, how many kinds of ways there are of doing the same thing. The world is carried on and held together by balancing one force (or weight which is the same thing, for weight is simply passive force) against another. Every material creation of nature or art, preserves its balance and stability only on this principle. So we need this diversity of gifts and temperaments, these balances and checks. In governments, and above all things in religion. The Apostle speaks of the "proportion," or balance "of the Faith." Every Christian doctrine needs to be balanced, the love of God with the justice of God, His foreordination with human responsibility, faith with "works," obedience to Church order, with rational liberty, etc., etc. Unbalanced any of these doctrines are liable to run into dangerous extremes, as the sad and humiliating history of sectarianism in all churches bears abundant and eternal witness. There is the ever present danger with all of us of belittling the qualities we do not possess, in fact it is an instinct with at least nine-tenths of us. We are far too apt to judge others by ourselves in the wrong way, for undoubtedly there is a right way of doing this. But we are so prone to think, that what we would or would not do, under given circumstances, must invariably be right or wrong. It is a great thing to be able to realize and to live up to the fact that those who fundamentally differ from us, represent some counterbalancing force, which could not be dispensed with in the scheme of things without ruinous loss to humanity at large. Finally we shall come not only to accept the fact, but to honestly rejoice in it. We shall learn not only to tolerate but to admire and prize those gifts, which are the antithesis of our own, and which by instinct and inclination we dislike and perhaps despise, and thus we will attain the true philosophical mind and temper, which after all is only another name for the spirit of Christ, Who Himself was the greatest practical philosopher the world has ever known.

FROM WEEK TO WEEK.

Spectator's Comments, and Notes of Public Interest.

The Synod of the Diocese of Montreal held its annual session last week. There were most of

the usual subjects which engage the attention of such assemblies up for consideration. The amendment of canons, the reports of committees, the appeals for support for various funds, the annual lectures to the clergy over their negligence in reference to various defaults, all of which have their place and value in the upward path of ecclesiastical development. On the whole, it was a hopeful and encouraging session. More money had been raised for Diocesan Missions, more money had been raised for General Missions, an advance was voted to the salaries of the missionary clergy on the strength of the increased resources, and a general air of prosperity was abroad. It was made plain, however, that it was a prosperity that could only abide by watchful energy. Revenues must be still further increased if adequate results are to be looked for. It is always an interesting thing to watch the progress of a keen debate. The different methods of appeal, the different points of view, the different effects which varying speakers have upon an audience. During one of the sessions there was a most interesting discussion as to the disposition of a fund of some fifty or sixty thousand dollars which was at the disposal of Synod. Shall it be diverted to the Widows' and Orphans' Fund and the Superannuation Fund, or shall it be constituted into a general purpose fund to be used from time to time as the necessity arises? In other words, shall its destiny be fixed or shall it be available for unforeseen contingencies. If its application be fixed shall the capital be divided or shall the revenue only be divided according to the needs of the funds in question. It was manifest that had the vote been taken at three or four different points in the discussion, the result would have been different each time. As new points of view were strongly put, it was quite evident that they carried much weight, and many, the writer included, confessed that they had boxed the whole compass and come round to the starting point which ultimately prevailed. The Synod was not without its passages of humour. "Spectator" had unwillingly to furnish his share to the gaiety of the occasion, but as the multitude seemed to enjoy it one felt that perhaps after all he had not lived in vain. On one occasion a gentleman was pleading for a less rigorous pursuit of duty during Synod week, and suggested a Synod banquet as a desirable diversion. To enforce his argument he illustrated how his fellow-countrymen in a certain green island in the North Atlantic profited by such a social assembly, and added some one affixed this legend over the door of the banquet hall, "here the wild asses quench their thirst." A subsequent speaker most graciously concurred with the brother who had just sat down, but begged to remind him that the special conditions referred to in his native land did not apply to this country. On another occasion a long and rather trying discussion had taken place with small prospect of a speedy conclusion. The speaker at the moment was referring to some loss that had come to the Church through an earthquake, and again through a thunder-storm, when a voice from the floor interjected with some vigour, "Ah, but it's a wind storm that has struck us now." Thus from time to time there was thrown into the more serious considerations an element of comedy which relieved the situation materially and possibly under the guise of laughter called to mind some important truth.

Montreal has always had great difficulty in securing a large week-night audience to hear missions discussed. During the past week the Church met with a larger measure of success than usual, getting upwards of a thousand people to hear stirring addresses by the new General Secretary, and Bishop Courtney, of New York. This was the first occasion on which the people of Montreal

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have had the privilege of hearing Dr. Gould and the impression he made was in every way excellent. He puts much enthusiasm and earnestness into his utterances, and his Scriptural quotations and allusions are numerous, to the point, and effective. He travelled a road that has grown familiar to all who have taken an interest in missions in recent years, but he was able to tell his story and enforce his points with freshness and strength. The situation in Japan, China, India, Africa and Palestine was passed in review and some new thought was interjected into each description, and old truths were retouched and rejuvenated. For example, some described the present outlook of missions as "a day of opportunity;" he preferred to describe it as "a world of opportunity." He declared that in his opinion Africa is the storm centre on which political and ecclesiastical statesmen shall focus their attention. He had sorrowful words for the influence and aggressiveness of Mohammedanism. If we must neglect a continent or a country, let it not be Africa. Japan may struggle on under commercialism. China may pursue her course in darkness. India may dwell among her idols and speculate in mysticism. But Africa is doomed to Mohammedanism, unless we intervene and intervene quickly. Among the evil influences of Islam enumerated was "the condemnation of womanhood to everlasting infamy." In many respects the speech was a notable utterance and when Dr. Gould becomes familiar with the situation in our own country we look for a campaign of illuminating information that will bring the whole work of the extension of the Church into the active lives of our people. Preach to the people as you will about charity and they will listen with attention but do little. Tell them, however, that a man is dying of starvation in the next street, or a woman is vainly struggling in a nearby tenement to support her family, and the effect will be quite different. It is this more concrete style of instruction we are now looking for in Canada, and if we get it the future of our Missionary Society is assured.

"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.

37. How many Articles of Religion are there?
38. Is a Bishop "made" or "ordained" or "consecrated"? Is a Priest "made" or "ordained" or "consecrated"? Is a Deacon "made" or "ordained" or "consecrated"?
39. At the Solemnization of Holy Matrimony to whom is the woman to be married, given first?
40. Where is the man to lay the ring he is about to give the woman?
41. What is the meaning of N or M in the Catechism?
42. Why is the wording of the Comfortable Words different to the wording in the Bible?

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#### JAMAICA.

During last month some very interesting and impressive services were held in Jamaica; the most important being the Consecration, at Spanish Town, of Canon Hutson as Bishop of Antigua in succession to Dr. Farrar, whose health compelled him to resign, and who is now assisting the Bishop of Quebec. The diocese of Antigua embraces fourteen of the Leeward and Windward Islands, including the island of that name, Dominica, St. Margarita, and St. Kitts. The Consecration took place on January 15th, and was a very imposing ceremony and had the distinction of being the first ever held in the West Indies. The Mother Church was represented by the Bishop of St. Alban's, Dr. Jacob; the Church in the United States, by the Bishop of North Carolina, Dr. Cheshire; the Canadian Church by the

#### CANADIAN CHURCHMAN.

assistant Bishop of Toronto, Dr. Reeve, and three of the Bishops of the West Indies, were present: Dr. Bury of Honduras, the Bishop-Coadjutor of Jamaica, Dr. Joselyn, and Dr. Welch of Trinidad. Others were expected, but could not come. The Archdeacon of Panama, Canon Tree, chaplain to the Bishop of Trinidad, and the Rev. E. H. Pearce, from England, Commissary for Archbishop Nuttall, were also amongst the visitors. Quite a number of the neighbouring clergy attended, and the building was crowded to excess by a reverent congregation who seemed deeply impressed by what must have been to nearly all of them a unique ceremonial. The Archbishop the Most Rev. Dr. Nuttall, was the consecrator, assisted by the Bishops, all of whom joined in the laying on of hands as well as taking a share in some other part of the service. The Bishop of St. Alban's preached an eloquent sermon on Acts xxviii., and the assistant Bishop of Toronto and the Bishop of Honduras presented the Bishop-elect. The service was choral throughout. The organ and choir were in the west end of the Cathedral and both the music and singing sounded very sweet in the distant. The congregation joined very heartily in the singing. As there had been an early celebration only a limited number were admitted to Holy Communion at this service. After the service was over an address of welcome was presented by the St. Andrew's Brotherhood. Equally impressive and equally well attended was the consecration of the several churches, which had been destroyed by the earthquake four years ago. Six—The parish church, All Saints', St. George's, St. Matthew's, St. Michael's, and Half-Way-Tree Church were in Kingston itself or the suburbs, and the rest were at St. Joseph's, the Grove, Linstead, and Highgate where there was also a Confirmation Service and a Children's Festival. The foundation stone of the north transept of the Church of Port Maria was also laid, and on the last day there was an ordination of three deacons and three priests from the Theological College. Each Bishop and the visiting clergy had the opportunity of preaching several times and were listened to with rapt attention. All these gatherings were characterized by crowded buildings, hearty singing and responses, reverent demeanour, and earnest and devout attention. After the service at the parish church an address of welcome was presented to the visiting Bishops and others, by the Archbishop, clergy and laity, to which response was made by the Bishop of St. Alban's, who read a letter from the Archbishop of Canterbury, by the Bishop of North Carolina, who also read a letter from the presiding Bishop of the American Church; by the assistant Bishop of Toronto, who had no letter to read, but assured the Jamaicans of the heartfelt sympathy of the Canadian people; by the Bishop of Honduras, and the Rev. E. H. Pearce. In addition to the above a service for men was held at St. George's Church one evening when stirring addresses were given by the Bishops and Mr. Pearce to a well-filled church. The same speakers also addressed a large audience at Clovelly, in connection with some recreation grounds. But the climax and the largest gathering of all was the missionary meeting, which closed the services. The parish church was crowded to its utmost capacity, and scores stood outside at the windows and doors in their eagerness to listen to what was being said. Each of the Bishops, excepting the Bishop of North Carolina, who had left and Mr. Pearce spoke for about fifteen minutes, some hearty hymns were sung, and all agreed that it was a happy termination to what was felt to have been a season of refreshing. It will doubtless result, by God's blessing in a real spiritual uplift not only to the members of our own Church, but also to the people generally. Although the Bishops were kept pretty fully occupied, it was not all work. Excursions were made into the country, to Newcastle, Castleton Gardens, Hope Gardens, Mandeville, Montego Bay, etc., and the lovely tropical scenery, flowers, flowering shrubs, palms, ferns, orange groves, glorious mountains, and beautiful waterfalls were thoroughly enjoyed. Very pleasant memories will remain of all that was seen and transpired, nor will the least be the recollection of the exceeding kindness of the Archbishop and Mrs. Nuttall, and the hosts and hostesses His Grace provided for his guests. His Excellency the Governor and Lady Oliver showed their interest by giving a dinner and garden party, and others welcomed the visitors in a similar manner and in other ways.

What a lady saw during the recent Church functions in Jamaica: We reached

home last Thursday morning and our delightful month in the south seems almost like a dream. If I had not some picture post cards and a book of views to remind me it would be difficult to believe it all true. It was like another world. The balmy air, (about 87 in the shade at the warmest part of the day), blue skies, blue water, lovely foliage, palms, ferns, cacti, flowering trees and shrubs, creeping vines, roses, violets, lillies, and other flowers—it was enchanting. We were treated to some lovely drives up the mountains—beautiful roads kept in good order, rivers running down between the hills, lots of waterfalls, tree ferns, maidenhair and other ferns growing wild in the woods, begonias in flower (also in the woods), orchids in the trees, and brilliant vines over everything. The coloured people were quaint, men, women and children carrying such big loads in baskets on their heads (which gives them a very graceful poise). Little donkeys with big panniers on their backs were used very much. We enjoyed the delicious fresh fruits picked in the gardens, oranges and grape fruit so sweet and juicy—16 Tangerine oranges for six cents and that was said to be dear. We stayed with a lady in Mandeville, who said it did not pay to pick up the fruit that fell from the trees, reminding us of apples in Ontario. The trees were covered with oranges. We saw whole plantations of bananas. Pine apples too were lovely. Every kind of fruit tasted so different from what we get here. We spent 16 days there, and it took five days each way in the steamer, which was beautifully fitted up—electric fans and all kinds of comforts for tropical seas. We stayed most of the time in Kingston, and our hosts were most kind to us. There were 11 new churches consecrated, which had been destroyed by the awful earthquake of 1907. The new Bishop of Antigua was consecrated on Sunday, 15th. In the Cathedral in Spanish Town. We all travelled there for it. The choristers were black people, nicely vested, and the singing was very sweet. The flowers in the churches were beautiful. Every church was beautifully equipped—church embroideries, brass lectern, everything necessary. Some old tablets and tombstones were very interesting, several hundreds of years old. The white people are all English, I think, judging by the sweet voices. There were seven Bishops besides the Archbishop of Jamaica. The Bishop of St. Alban's came from England to represent the Mother Church, also the Rev. E. H. Pearce, who is the Archbishop's Commissary in England. The Bishop of North Carolina and his daughter, Miss Cheshire, represented the Church in the United States. Bishop Reeve and his wife represented Canada. There were also the Bishops of Honduras, Trinidad, Antigua, and Dr. Joselyn the Bishop-Coadjutor of Jamaica, who lives at Mandeville where the oranges grow most plentifully. Several garden parties were given for us, dinner parties, small teas, and one luncheon. The Governor of the Island and Lady Oliver gave a dinner for 34; and the next afternoon they had a big garden party. The grounds are magnificent—a blaze of colour, besides the palms, and other beautiful trees. One day five carriages full of us drove up to Newcastle about 4,000 feet above sea level. Winding up the mountain sides gave us lovely views whichever way we turned. We drove 40 miles that day. The next day three motors took us to Castleton Gardens, 10 miles away, where there is a wonderful display of tropical trees and shrubs gathered from all parts. On the way back we called at the Reformatory, where about 500 hundred boys and 100 girls are looked after, and then at Miss Nuttall's Orphanage, where ten or a dozen little girls are lovingly cared for. Miss Nuttall's health had quite given way, and very little hope of her recovery was entertained when we left. We shall never forget the kindness of the people, and we hope some day to go again. It is an ideal place to visit and to cut out a month or two from our long, cold winter.

In Lent we remember the forty days' fast of our Lord and His temptation; and endeavour to follow His example, using the season as a time for Repentance, Prayer, Fasting, and Almsgiving.

Owing to pressure on our space this week we are obliged to hold over a good deal of diocesan news including the report of the recently held session of the Diocesan Synod, at Montreal, as well as a number of letters.

February 16, 1911.

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**THE STORY OF THE CHURCH OF ENGLAND INSTITUTE OF THE DIOCESE OF NOVA SCOTIA.**

The Church Institute, at Halifax, to the best of our knowledge, blazed the way for all such institutions of our Church in the Dominion of Canada. Its story, therefore, cannot but be of general interest to all lovers of the Church. The Church of England Institute commenced as "The Church Lay Association of the Diocese of Nova Scotia" on June 27th, 1872, and adopted a constitution prepared by a committee, representing the parishes of St. Paul's, St. George's, St. Luke's, St. Mark's, and Christ Church, Dartmouth, which was itself appointed at a preliminary meeting held in the basement of the National School on Thursday evening, May 30th, 1872.

THE OBJECTS OF THE CHURCH LAY ASSOCIATION OF THE DIOCESE OF NOVA SCOTIA have ever since remained those of the Church of England Institute. They were:—1st. To encourage kindly intercourse and Christian fellowship among Churchmen generally. 2nd. To diffuse amongst members of the Association general knowledge of the work of the Church throughout the world, and more particularly of her work in the Diocese of Nova Scotia and sister provincial dioceses. 3rd. To uphold and sustain the healthful influence and exalted character which legitimately belong to the Church of England as organized in the Diocese of Nova Scotia.

MR. WILLIAM GOSSIP was the chairman of the committee, which drew up the constitution and by-laws, and books of enrollment were opened at his office, 87 Granville Street. Charles Stubbang, of the parish of St. Marks, became the first president.

THE CHURCH OF ENGLAND INSTITUTE was the name adopted in the following year, when the scope of the new organization was enlarged. It is interesting to note that it had its beginning in a movement of the laity themselves to draw into closer intercourse the members of various congregations, and in their recognition of the need of a study of the Church's principles, and the promotion of her objects.

REV. GEORGE W. HILL, M.A., the distinguished rector of historic St. Paul's, became president in 1874, and occupied the office with distinction and success until 1881. The Institute by that time had a membership of 120.

IN 1875 rooms were opened at 187 Hollis Street, and the following year lectures were given under the auspices of the Institute by the Revs. A. Townend, Mr. Charles Stubbang, the Rev. George Hill, the Rev. R. Shreve, the Rev. Alfred Brown, the Rev. George B. Dowdell, the Rev. W. J. Ancient, and the Rev. John Dart, President of King's College. Eight classes on subjects of interest to Churchmen, such as Church History, the Prayer Book, the Articles, etc., were conducted by the Revs. Alfred Brown, R. Shreve, E. H. Ball, G. W. Hill, W. J. Ancient, John Abbott, and O. M. Grindon.

THOMAS BROWN, the present veteran President of the Institute, was secretary in 1876, when the Institute issued its first report. Since then he has done yeoman service in many capacities, secretary, treasurer, council member, and president.

THE RIGHT REVEREND HIBBERT BINNEY, D.D., fourth Bishop of Nova Scotia, consented to become the Institute's first Patron, and in conjunction with the clergy of Halifax and Dartmouth issued an appeal to the Churchmen of Halifax and Dartmouth, in which they state: "The Bishop of the diocese and the clergy of Halifax and Dartmouth, believing that kindly intercourse, Christian fellowship, and combined efforts in the work of the Church may be greatly promoted through the medium of the Church of

England Institute, earnestly recommend it to the practical sympathy and active support of their several congregations."

THE EARLY plans as shown by the first report were evidently such as have gradually put into effect. The Church of England Sunday School Union was granted the use of the rooms, it is said to be the desire of the council "that our rooms and Institute may in time become a centre for general Church work," and its desire that "as soon as practicable a clergyman be employed as a Church of England city missionary in connection with the Institute." The receipts for 1875-1876 amounted to the modest sum of \$512.05, of which \$55.15 was a balance brought over, and \$120 a loan, thus leaving net receipts, \$336.90.

THE LIST OF CONTRIBUTIONS for 1875-1876 included the following names, still well known in the city:—T. H. Brown, Robert Pickford, C. J. Stewart, John T. Wylde, John Willis.

Wiswell was appointed to the office at a very, very modest sum. Over \$500 was raised for furnishing the rooms. Meanwhile the interest of all the clergy of the diocese had, in accordance with a motion moved by W. C. Silver, and seconded by S. H. Shreve, been solicited for the work of the Institute, and requested to furnish all young men leaving their parishes to reside in Halifax, with a letter of introduction to the president or secretary of Institute.

PROGRESS IN MANY WAYS was made in 1879, when the Institute moved to 52 Granville Street, and two important additions, a gymnasium and a billiard room, were fitted up.

THE ACT OF INCORPORATION was obtained from the Provincial Legislature in April 17th, 1879, the incorporators being the Right Reverend Hibbert Binney, Lord Bishop of Nova Scotia, the Rev. George W. Hill, Thomas Brown, William C. Silver, Walter B. Almon, Augustus Allison, John Menger, Frederick W. Bullock, Selwyn H. Shreve, William J. Stewart, William M. Brown, and their associates. By this time the membership had increased to 243, and the receipts for the year had increased to \$1,568.35.

THE ABSENCE OF THE CLERGY from meetings of the Institute was discussed at the annual meeting of 1880, and a resolution of regret, expressive of the loss sustained by the other members, was passed and sent to the clergy.

THE LIBRARY OF THE ASSOCIATES OF DR. BRAY, consisting of theological works for the use of the clergy, was removed to the Institute in 1880, and has since been added to from time to time. It contains many valuable standard works.

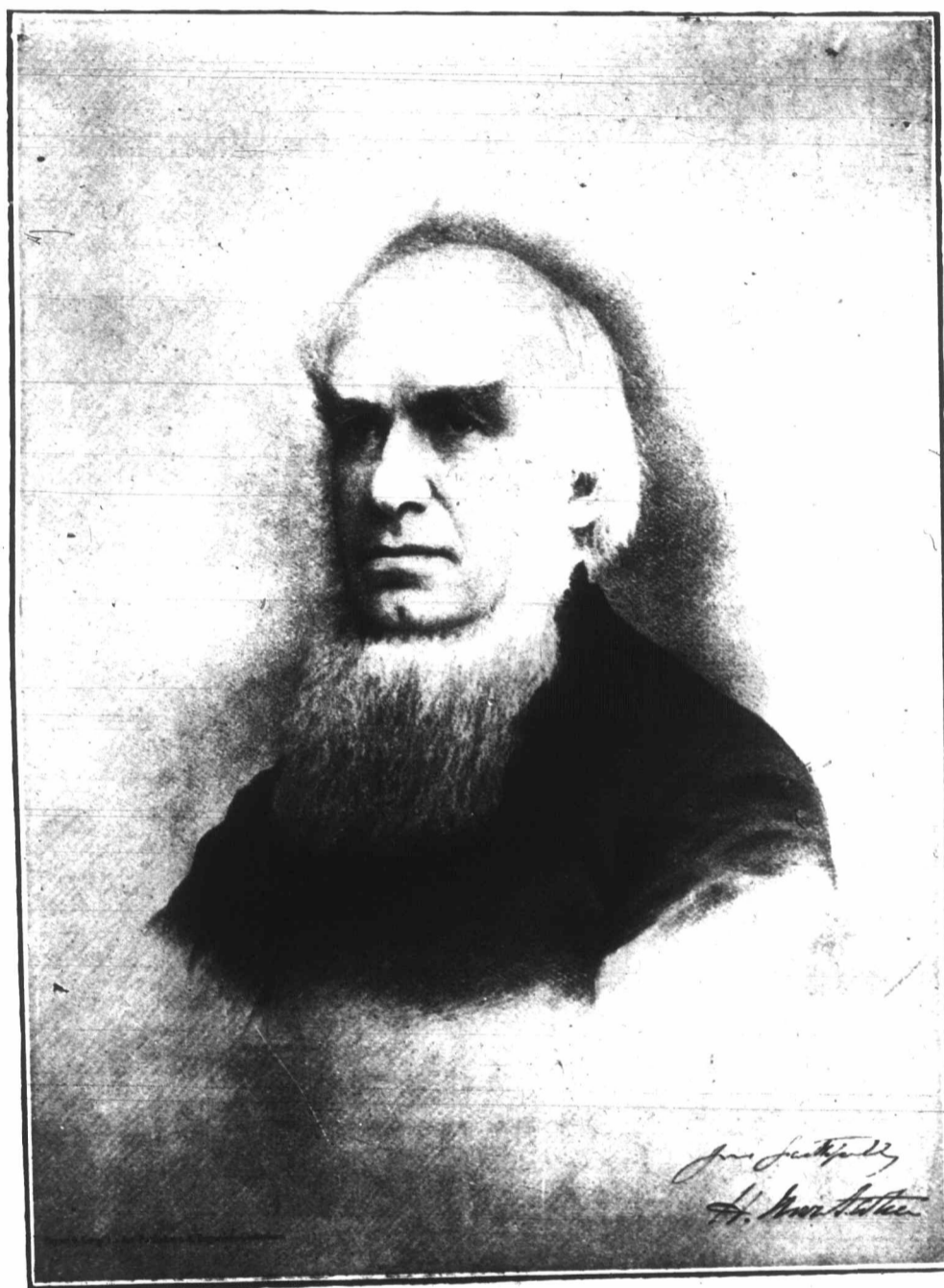
WILLIAM M. BROWN became secretary in 1880, and laboured faithfully in its behalf until his death in 1888.

REV. A. J. TOWNEND, M.A., then chaplain of H. M. Forces at Halifax, was in 1881 elected the second life member of the Institute, the first being Bishop Binney. The motion electing Mr. Townend referred to the splendid anniversary sermon he preached for the Institute at St. Paul's, (the first having been given the previous year by the Institute's President, the Rev. George W. Hill), and to the valuable lectures he had given on behalf of the Institute.

WILLIAM C. SILVER became president in 1881, succeeding the Rev. George Hill. He occupied the office until 1894, when he was elected Hon. Life President. He took the greatest interest in the work, and bequeathed the Institute by will the sum of \$1,000, a practice which might with advantage to the Church be widely followed by many Churchmen. An excellent portrait of Mr. Silver hangs in the council room.

THE PRESENT EXCELLENT BRICK BUILDING OWES its erection to a resolution passed at the adjourned annual meeting of 1885, held on March 12th, moved by Thomas Brown and seconded by the Rev. Francis Partridge that "A committee be appointed to take immediate steps to raise a fund for acquiring a permanent building for this Institute." The committee was appointed as follows:—W. C. Silver, A. deB. Tremaine, Wilson Jordan, J. J. Hunt, F. Rhind, A. J. Cowie, Thomas Brown. By the annual meeting of 1887, seven thousand dollars had been subscribed, and the present site on Barrington Street was purchased for \$2,250. Plans were prepared by Mr. Henry Busch, the building, the cost of which was \$16,957.36, was commenced in 1887 and completed and occupied on May 22nd, 1889; the builder being Mr. John Cawsey.

THE WOMAN'S AUXILIARY of the Institute was established as a result of a resolution moved by the Rev. F. R. Murray, and seconded by A. deB. Tremaine, at the important adjourned annual



The First Patron of the Institute, The Right Rev. Hibbert Binney, D.D., Fourth Bishop of Nova Scotia.

(From an engraving at the Church of England Institute, Halifax).

Wiley Smith, J. C. Mahon, Robert C. Weatherbe, Harold Silver, Henry Romans, A. J. Cowie, M.D., James E. Curren, D. H. Whiston, W. H. Wiswell, A. M. Payne, Edward Albro, C. A. Creighton, W. R. Foster, J. Y. Payzant, W. N. Silver, Lewis Parker, S. R. Sircom, W. J. Wallace.

"A CENTRE FOR COMBINATION OF POWER to perform general work," and "a rallying point at which all the members of the Church may meet for consultation and organization," is the way in which the report of 1877 speaks of the Institute. Among the lecturers that year appear the names of the Rev. A. Townend, J. Y. Payzant, and Prof. DeMille. The same year the Institute moved to 197 Hollis Street, to premises formerly occupied by the Halifax Library.

CHURCHWOMEN from the first were eligible for honorary membership on payment of one dollar, but it was not until 1877 that ladies handed in their names for that purpose.

THE NEED OF A PAID SECRETARY was emphasized in the report of 1878, and Mr. W. H.

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meeting of March 12th, 1885. Churchwomen had, of course, previously rendered invaluable aid in many ways. According to the constitution adopted, the President of the Institute is also **ex-officio** President of the Woman's Auxiliary. The first vice-presidents were Mrs. A. G. Jones, Mrs. C. E. Pickford, and Mrs. A. J. Cowie, the first treasurer, Miss M. F. Forbes, the first secretary, Mrs. A. G. Hesslein. The Woman's Auxiliary quickly proved its usefulness, not only by the contributions of its membership fees to the current funds, but by raising \$500 towards the building fund.

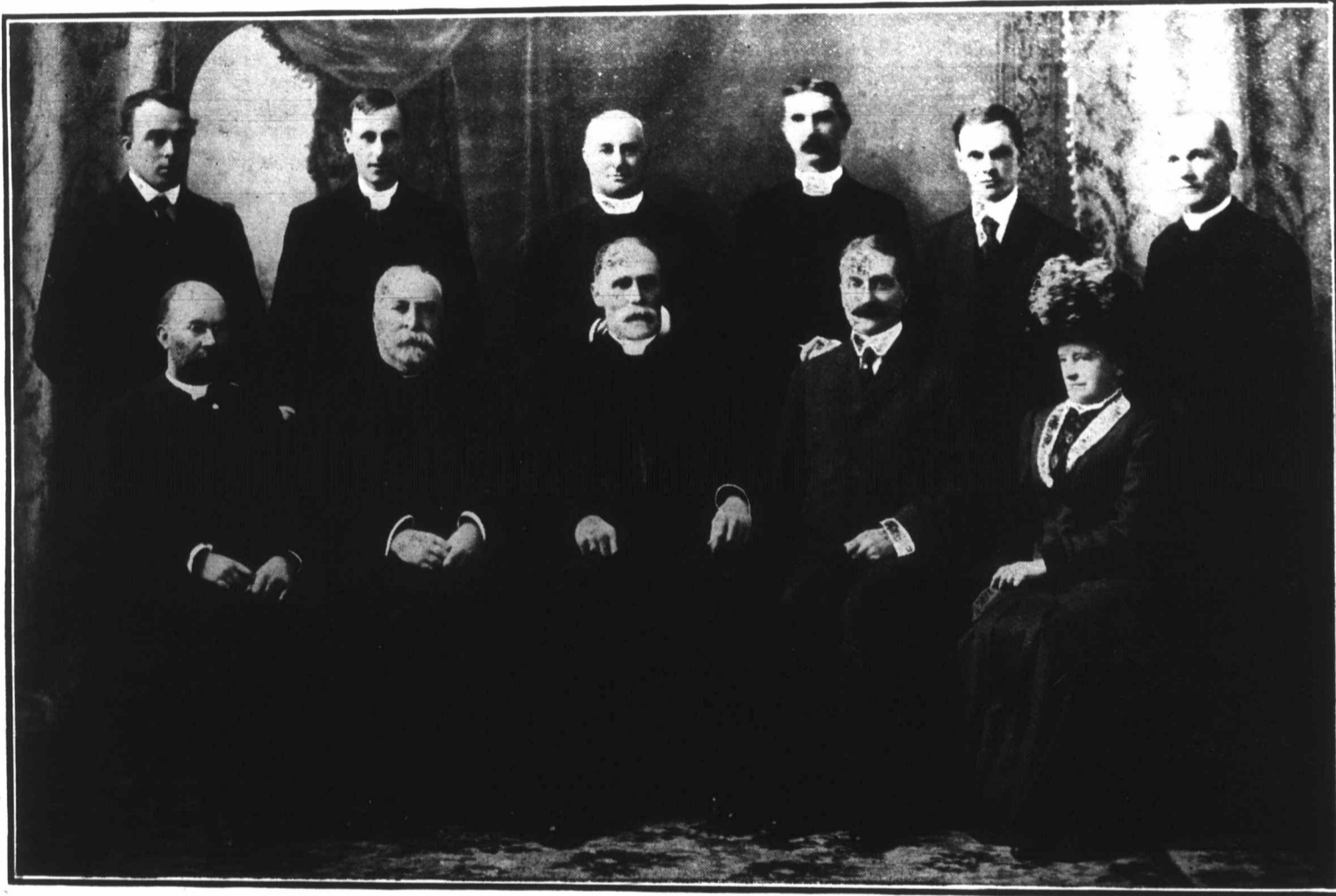
THE CHURCH INSTITUTE AS A CHURCH HOUSE was an idea that early presented itself to Institute workers. The report presented at the annual meeting in 1887 says:—"It has not escaped the notice of those interested in Church matters in the Mother Country, that a scheme is being promoted with the sanction and approval of Her Majesty the Queen for the erection of a Church House in London, to commemorate her Jubilee Year. This house is to be the centre and home for Church work for the United Kingdom and colonies, and is to be made worthy of the object which it is to commemorate. We trust that our effort, humble as it is in comparison,

for furnishing the humble apartment in which the nucleus of the Institute had its beginning, we have benefited by his liberality as a regular subscriber, and by his general help in days of difficulty or special work, when extra help was needed. His not unfrequent attendance at meetings of council when important subjects were under consideration, and his unfailing presence at our annual meetings, giving us the benefit of his ripe wisdom and practical experience, evinced the deep interest he took in the objects and principles of the Institute, and not least, we believe, in the one it puts first on the list. "To encourage kindly intercourse and Christian fellowship among Churchmen generally."

THE ORIGIN OF THE MORTGAGE on the building seems to have been due to the fact that the canvass for subscriptions for the building fund was limited in scope, no very large subscriptions were secured, and other objects were regarded as more pressing. The report for 1888 says, "Numerous claims were being made upon citizens generally for art school, sailors' homes, etc., and on Churchmen particularly for these objects, and the Cathedral as well, and your committee thought it prudent to defer pressing the claims of the Institute. This reads much like

THE NEED OF AN ORGANIZING SECRETARY was ably emphasized by the council in 1890 in the following words:—"The council are glad to report that works of piety and benevolence are gradually centreing about the Institute, numerous applications for use of rooms for meetings of committees have been made and granted, and the Institute in this respect is gradually accomplishing what its most earnest supporters would desire to see it the headquarters for all that tends to promote the welfare of the Church or its members. In this connection the council see the advantage would accrue to the Church if an able and energetic man could be secured to give his individual attention as an organizing secretary for general Church work in the city; many good objects failing to accomplish what might be done, others remain in embryo, or fall out of the race for want of such an official. The appointment of the present secretary in 1907 has helped largely to realize this vision of the council of 1890, though the secretaryship of the Institute and the work of both manager and editor of our Church paper is obviously a heavy burden to lay upon one man's shoulders.

THE FURNISHINGS OF THE PRESENT BUILDING were secured at a total cost of about



A Group of Church Congress Workers, every one of them a member of the Halifax Church Institute.

C. A. Prescott, Rev. F. E. Smith, Canon Hind, Rev. L. J. Donaldson, R. V. Harris, Rev. V. E. Harris, Rev. C. W. Vernon, Dean Crawford, The Bishop of Nova Scotia, J. W. Allison, Miss Ella Ritchie.

may not only prove indeed a Church-house for the city, and a centre of all missionary and benevolent enterprises, but a home for all diocesan work as well; where visitors can readily obtain any desired information relative to the various schemes of the Church, or her institutions." The idea was greatly furthered when in the new building, a room was provided for Bishop Courtney, and another for the Diocesan Secretary. Gradually the various agencies of the diocese have come more and more to use the rooms of the Institute, and the tendency is to emphasize more and more the Church House aspect of the Institute.

H. S. HIND became secretary in 1889 upon the lamented death of W. M. Brown, "who," as the report says, "for so many years laboured in its behalf with a zeal often beyond his strength, and whose effective aid conducted largely in placing the Institute upon the comparatively solid foundation where it now stands."

THE RIGHT REVEREND HIBBERT BINNEY, fourth Bishop of Nova Scotia, and first Patron of the Institute, passed to his rest on April 30th, at 1887, and the report of the council to the annual meeting of 1888 says of him:—"From the opening of the first subscription list

the story of more recent years. Perhaps the Institute has always been more zealous in promoting every other good object than in promoting its own cause. Be that as it may, only half of the cost of the building was subscribed at first erection, and \$8,000 was borrowed on a mortgage, which has ever since proved a serious and crippling burden to the Institute. This was increased to \$9,000 in 1901, when improvements were made to the Institute, but has since been reduced to \$8,300 by the efforts of the Woman's Auxiliary in collecting for their mite fund. But if \$9,000 odd could be raised in 1888-1889, surely the mortgage could and should be wiped out in 1911?

NO VERY LARGE SUMS have ever been given to the Institute. Bishop Binney headed the building fund subscription list with \$750, and W. C. Silver, E. P. Archbold, and Thomas Brown gave \$5 each, but except as a bequest the Institute has never yet received a donation of \$1,000 or over. Has not the time arrived for the more generous exercise of liberality towards this worthy object?

THE MEMBERSHIP increased greatly with the opening of the new building on May 23rd, 1889, by the Right Rev. Frederick Courtney, D.D., fifth Bishop of Nova Scotia,

\$2,300, to which the Woman's Auxiliary gave generous aid.

INCREASING USE OF THE ROOMS was the result of 1891, the use of the Lecture Hall having been granted to the Sunday School Teachers' Institute for its monthly meetings, and both hall and committee room placed at the disposal of Church Woman's Missionary Association of the Diocese and the Church Hospital Committee. By this time the membership, including the Woman's Auxiliary, had reached 644.

INADEQUATE SUPPORT has been in too large an extent the lot of the Institute. The annual report of 1894 speaking of this said: "We have an excellent building—well equipped and thoroughly adapted for the work. Does it ever occur to the rank and file of Churchmen to ask, "To whom does it belong?" We answer unhesitatingly, "To you and to your children." The unselfish liberality of comparatively few supplied a notable want. Another question arises. Who supports it? A reference to the last annual report will give the names of contributors—but the contributions are inadequate, even after including the contributions of sustaining members in excess of the regular subscription, and the

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QUEBEC.

**Sherbrooke.**—St. Peter's.—The regular monthly meeting of the Woman's Auxiliary of this church was held on Tuesday afternoon the 7th, in the Church Hall. A letter was read from the Quebec Diocesan Auxiliary asking the number of subscriptions for the Leaflet, the organ of the W.A. It was moved by Mrs. Bailey and seconded by Mrs. Bradford that the pledges, amounting to \$31, which are shortly coming due, be paid, which was carried. The secretary read a letter from Miss Pope, of Quebec, stating that Miss Harris, missionary from Egypt, would pay a visit to Sherbrooke about the middle of the month, when it was hoped a meeting would be arranged. The resignation of Mrs. Walter Wilson, as superintendent of the Junior Auxiliary, was received with great regret. The rector expressed his gratitude for Mrs. Wilson's unflagging interest, and energetic work for so many years. He was glad to say, however, that Mrs. A. E. Wigget had consented to accept the position. The meeting closed with the Benediction.

ONTARIO.

**Montague.**—St. Bede's.—The annual meeting of the Women's Guild of this church took place lately when the following officers were elected

council has had regretfully to announce an annual increasing deficit."

A. B. WISWELL, one of the best known Churchmen of the diocese, became president in 1895, when Mr. Silver was elected Hon. Life President, and Thomas Brown was appointed secretary and treasurer.

C. E. WAINWRIGHT became secretary in 1896, and in 1898 became treasurer, being succeeded as secretary by M. J. F. Bowman.

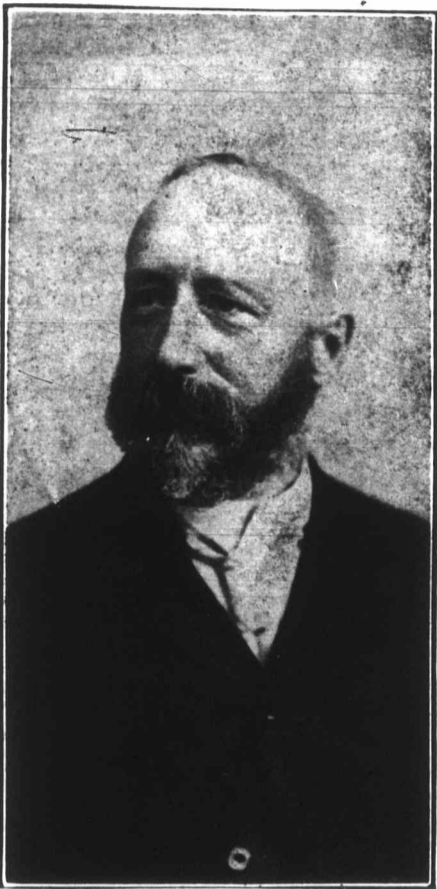
THE 25TH ANNIVERSARY OF THE INSTITUTE occurred in 1889. A deB. Tremaine became president, and occupied the position until 1908. The year was also marked by two bequests to the Institute, one of \$250 from E. P. Archbold, and one of \$100 from W. H. Keating.

A. STEWART CLARKE became secretary in 1901, and did much energetic work in securing new members. The following year a number of important changes were made in the building, costing about \$3,600. This included the removal of the reading room upstairs, installation of shower baths, and important changes in the gymnasium, with the addition of much new gymnasium apparatus, and the purchase of new billiard tables.

A GENEROUS BEQUEST OF \$1,000 was received in 1904, having been left by the late W. C. Silver. The same year a bequest of £100 was left by the late Mrs. Hibbert Binney.

THE RIGHT REV. CLARE L. WORRELL, D.D., sixth Bishop of Nova Scotia, became Patron in 1904, and preached a most practical sermon at the annual service. Mr. Clarke resigned at the close of the year to take up work outside of

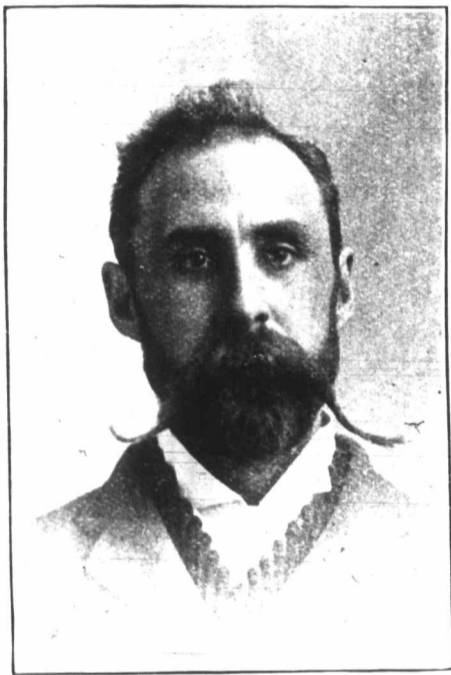
Church Men's Society of the Diocese, work at the City Home, Study Classes for the W.A., lantern lectures for children, Institute extension meetings, establishment of a bureau of information on Church subjects at the secretary's office, consisting of an immense amount of correspondence



Thomas Brown, one of the charter members of the Institute, and its veteran President to-day.

work as corresponding secretary of the Diocesan Mission Board, and last, but certainly not least in the consumption of time and energy, an immense amount of work in preparation for the most successful celebration of the Bicentenary of the Canadian Church last year.

THE VITAL NEED OF THE INSTITUTE to-day is the complete wiping out of the mortgage and the provision of an adequate sustentation fund for the maintenance and extension of its work. Churchmen have had the opportunity of seeing what can be done with inadequate resources and straitened finances. It cannot be too strongly emphasized that such work cannot be maintained unless the heavy claim caused upon the finances by the existence of the mortgage is



A. deB. Tremaine, for several years President of the Institute, and always a devoted worker.

the city, and was succeeded by Col. F. B. Beer, who for two years did much faithful work at a specially difficult period of the Institute's career.

THE FORWARD MOVEMENT OF 1907 was the outcome of a proposal to amalgamate the Institute with that of the Y.M.C.A., due to the unsatisfactory state of the Institute's finances. It was felt that while all recognized the good work done by the Y.M.C.A., amalgamation would have meant the wiping out of the Institute as a Church centre for both the city and the diocese, and the removal of the one common meeting ground of the Churchmen of the city. Accordingly about \$3,200 was subscribed to wipe out current liabilities, the Rev. C. W. Vernon, editor of "Church Work," was elected secretary, and a programme looking to the development of the Institute on more progressive and more diocesan lines was mapped out, with a view to making it more and more a real centre for the many varied activities of the Church of England in our oldest colonial diocese.

THE WORK OF THE PAST FOUR YEARS is doubtless fairly well known to Church-people of the diocese. It has included the organization and carrying out of men's meetings, midday meetings in Advent and Lent, men's and women's Bible Classes, lectures on the Bible, the Prayer Book, Church History, Missions, Social Subjects, "Christianity in the Fighting Line," training classes for Sunday School teachers, a Church workers' conference, gymnasium classes, the formation of the Church Institute Boy Scouts, the organization of the



W. H. Wiswell, one of the charter members of the Halifax Church Institute, and for some years its Secretary.

removed. It rests with the Churchmen of the diocese to say whether the Institute is to be retrograde, go out of existence, or be given the full and free opportunity for development its past work has surely merited.



C. E. E. Nichols, the present Treasurer of the Church of England Institute.

for the ensuing year: President, Mrs. C. E. S. Radcliffe; first vice-president, Mrs. James Leach; second vice-president, Mrs. J. Livingston; secretary-treasurer, Mrs. George Graham; work committee, Mrs. John Leach, Mrs. John Livingston, Mrs. Wm. Weedmark, Mrs. Albert Giff, and Miss Mary Livingston. Buying committee, Mrs. James Leach, Mrs. John Leach, Mrs. Frank Reid, and Mrs. George Graham. The Rev. C. E. S. Radcliffe, he rector, gave a short address and closed the meeting with prayer and the Benediction.

**North Montague.**—Christ Church.—At the annual meeting of the Women's Guild of this church, the following officers were elected. The annual meeting of the Guild of Christ Church, North Montague, was held in Christ Church, January 20th, 1911, for reports of work done and the election of officers for the new year; the secretary, Miss Verna Campbell and the treasurer, Miss Lizzie Stewart, reported proceeds made during past year \$95.03, which was most satisfactory. Officers elected for ensuing year: Hon. president, Mrs. C. E. S. Radcliffe; president, Mrs. John Stewart; first vice-president, Mrs. W. J. Porter; second vice-president, Mrs. C. Campbell; treasurer, Miss Lizzie Stewart; secretary, Miss Verna Campbell; financial secretary, Miss Minnie Lee; buying committee, Mrs. W. J. Porter, Miss Irene Porter; work committee, Mrs. W. Campbell, Mrs. G. I. Bennett. The reports presented at both of the above meetings were of a satisfactory character.

## COLUMBIA.

**Victoria.**—At the regular monthly (January) meeting of the Women's Auxiliary to Missions, at which Mrs. Perrin presided, the Dean of Columbia, on behalf of the society, presented Mrs. Lichfield with the life membership card and gold badge in recognition of her faithful work, and as a token of the love and esteem of her co-workers. The card was beautifully illuminated and suitably framed by Mrs. P. T. Johnson. The treasurer's report showed receipts \$74.70 and disbursements \$53.30. The members were reminded that up to date only \$219.95 had been received on the pledge account, and the branches were urged to make an effort to send in the sums promised. Bishop Perrin will give a lantern lecture on February 9th in the school room in aid of the library fund. A very beautiful collection of pictures of Palestine will be shown. The secretary of the Columbia Coast Mission reported having a box of books ready for shipment, and acknowledged regular contributions from Cowichan branch. The secretary of the Babies' branch asked that all returns be made in April so as to be in time for the annual report. Good reports were sent in from ten senior branches, two girls and three junior branches. In the name of the women of the diocese Mrs. Toller presented Mrs. C. E. Cooper with an address, and the Bishop, in presenting the life membership card and gold badge bore earnest testimony to the faithfulness of Mrs. Cooper's work for this society. Mrs. Luxton presented both Mrs. Cooper and Mrs. Lichfield with a bouquet of beautiful carnations. Miss Turner will fill the office of corresponding secretary and Miss Cook that of Nanaimo's representative left vacant by Mrs. Cooper till the annual meeting.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

## NOVA SCOTIA.

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

**Halifax.**—At a meeting of the managing and entertainment of the Women's Auxiliary of the Church of England Institute the ladies undertook to do all in their power to further the approaching campaign for the institute. They will give a supper to the workers on the evening of Shrove Tuesday, February 28th, and the ladies of each of the Anglican churches will be asked to provide luncheon for the workers for one day of the campaign.

An interesting meeting of the Sunday School Teachers' Institute took place at the Church of England Institute, February 6th, the president, the Rev. C. W. Vernon, in the chair. On the motion of the Rev. L. J. Donaldson, the teachers unanimously passed a resolution endorsing the approaching campaign for the Church of England Institute, and pledging their prayers and support. The Rev. L. J. Donaldson then gave a helpful talk on "The Prayer Book in the Sunday School," and in the unavoidable absence of the writer, the Rev. V. E. Harris read an interesting paper by the Rev. H. W. Cunningham, on "The Sacrifices of the Old Testament and their Christian Significance."

The Rev. Canon C. P. Almon of this city, who was one of the oldest clergymen in this diocese, died on the evening of Thursday, February 9th. He was the youngest brother of the late Senator Almon. For nearly fifty years he has been a priest of the Church. Mr. Almon formerly held a parish in Jamaica, and his last charge was Trinity, in this city. His widow survives. A son is the Rev. Herbert Almon of Merriton, Ont. Mr. Almon was in his 84th year. During the last ten years he has been the secretary of the Nova Scotia auxiliary of the British and Foreign Bible Society. His illness lasted for about a week.

During the Epiphany season we learn that our Lord, Who humbled Himself in the Incarnation, is the eternal Son of God; we see the glory of the Word made flesh.

Present Duty.—He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of lifetime is unrolled.

## FREDERICTON.

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

**St. John.**—At a meeting of the Board of Governors of King's College, Windsor, N.S., which was held in this city on the 2nd instant, it was decided to undertake a forward movement plan, which includes increased accommodation at the college, the organization of governing powers and the raising of an endowment fund of \$125,000. A public meeting was held in this city on the evening of the same day in the interests of the college, which was well attended.

**Campbellton.**—Christ Church.—The girls of the St. Jude's Branch W. A., St. John City, have presented this church with a complete set of "fair linen" for the communion table, and a large Prayer Book, for the desk, has been received from a friend in Cranbrook, B.C. Handsome coverings for the holy table were received last week from "The Stone Church," St. John. The building fund, started by the Bishop as soon as practicable after the fire, has grown steadily. The subscription list is still open. T. Carleton Allen, Esq., Fredericton, N.B., is the treasurer. The average attendance at the Sunday evening service is 50. The average attendance of pupils at Sunday School is 50.

## QUEBEC.

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

**Quebec.**—St. Matthew's.—On Sunday evening, February 5th, the Rev. Canon Scott, the rector, preached a stirring sermon in this church on the subject of "Nationhood." He chose for his text the words: "This land shall be your possession before the Lord"—Numbers xxxii: 22.

**Quebec.**—It is understood the Bishop of Quebec will summon the Diocesan Synod to meet in this city on or about June 6th next.

**Stanstead.**—Christ Church.—The Rev. C. R. Eardley Wilmott, M.A., the senior curate of St. Peter's Church, Sherbrooke, has been appointed rector of this parish in succession to the Rev. A. H. Moore. He will enter upon his new duties shortly after Easter.

**Portneuf.**—The Rev. E. A. Willoughby King, Rural Dean of Quebec, officiated on Sunday last at the induction of the Rev. C. H. Buckland as incumbent of Portneuf and Halesboro. The ceremony was an interesting one and was largely attended.

## MONTREAL.

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

**St. Simon's.**—At the recently-held meeting of the Grand Lodge of Quebec A. F. & A. M., the Rev. Frank Charters, the rector of this parish, was elected Grand Master.

**Westmount.**—St. Stephen's.—Mr. William Tweedie, an old resident of Montreal, died in this city on the 2nd inst., aged 72. With the excep-

## The Thornton - Smith COMPANY

## DECORATORS AND DESIGNERS

Reproductions of Antique Stuffs of all the important periods in Tapestries, Brocaded Silks, Damasks, Embroideries, etc. Some taken from rare and historic examples of unusual interest. Printed Linens, in texture design and color, very like the old. Velvets of cotton, flax, silk and mohair. Plain stuffs in fine colors and great variety. In short, a very extensive stock of high-class stuffs for all sorts of decorative purposes.

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tion of a few years spent in the province of Ontario, he spent the whole of his life in Montreal. For many years he was connected with this church, but when St. Simon's Church was opened in St. Henri he became one of its most consistent supporters. His wife, who predeceased him three years, was Susanna Wheatley, daughter of the late George Wheatley, of Norton Creek, Que. His death took place after only one day's illness, and following an operation. The funeral took place from the residence of his son, James A. Tweedie, 2318 St. James Street, the Very Rev. Dean Evans officiating. There were many floral tributes. He is survived by five children, his three sons, as mentioned above, and two daughters, Mrs. Leo L. Leet and Mrs. Charles J. King, all of this city.

## ONTARIO.

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

**Delta.**—St. Paul's.—In appreciation of her faithful work as organist the congregation of this church have presented Miss Lizzie Coleman with a purse of money.

**Belleville.**—Christ Church.—The members of the Parish Guild of this church held their annual sale in the academy on a recent evening. A musical programme was provided during the evening. The affair passed off successfully.

**St. Thomas.**—A Sunday School Conference was held in this parish lately, at which the Rev. R. A. Hiltz, the newly-appointed field secretary for Canada gave two interesting and instructive addresses.

**Cananoque.**—Christ Church.—The Women's Guild of this church held their annual meeting lately, when the following officers were elected. Mrs. Serson, Mrs. C. Macdonald, and Mrs. Charles E. Britton, as honorary president; Mrs. W. H. Britton as president; Mrs. H. W. Acton as vice-president; Mrs. Shaneman as secretary-treasurer.

**Rawdon.**—On his birthday, January 19th, the Rev. A. S. Dickinson, who has been in charge of the parish of Rawdon for the past five years was presented by his parishioners with an address and a handsome fur coat, as a token of their affection and appreciation of his labours among them.

**Athens.**—A subscription list for the building of a new rectory at this place was lately started, and it has met with instant success. It is hoped that the fine rectory, so recently burned, will be replaced in the spring with one equally comfortable and up-to-date.

**Picton.**—St. Mary Magdalene.—Mr. E. A. Bog, of Toronto, who was brought up in this place, has made a gift of \$100 to this church.

## OTTAWA.

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

**Cornwall.**—Trinity.—A large number of people gathered together in Trinity Hall on a recent evening for the purpose of hearing an address on Missionary Work in Egypt, from Miss Harris, a C.M.S. missionary in that country. The address, which was a most interesting and instructive one, was listened to throughout, with close attention. The Rev. T. J. Stiles, the rector, presided.

On January 31st, the Sunday School Association of the Stormount Rural Deanery met in Trinity Hall. The Rev. T. J. Stiles, the rector and the president of the association, occupied the chair. At this meeting the Rev. R. A. Hiltz gave an address on the subject of "Organization." At the close of the address a committee was appointed to select departmental superintendents. Moved by the Rev. T. J. Stiles, seconded by the Rev. M. G. Poole, that the Sunday School Association of this deanery organize departments as suggested and that the following be appointed a committee for that purpose: The Rev. S. G. Anderson, Rural Dean; the Rev. C. R. Palmer, the Rev. R. H. Archer and Messrs. H. Yates and

W. J. R. son extra-ference to hold opinion of January 1. Rev. Mr. program decided for \$1, Rev. J. the add session. best Pr Young?

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T cent F.A Cra tine give ban hist dral Not but tiar whi the cat sivi par

W. J. Ransom. Carried. The Rev. C. O. Carson extended an invitation to hold the next conference at Wales or Moulinette. It was decided to hold the conference at Wales and the general opinion was that it should be held in the month of January. Moved by Mr. W. J. Ransom, seconded by Mr. Yates, that the president, with the Rev. Mr. Palmer, the Rev. Mr. Homer and the Rev. Mr. Holmes, be a committee to arrange the programme. Carried. After discussion, it was decided to assess Sunday Schools in the deanery for \$1, to defray expenses of convention. The Rev. J. Lionel Homer was then invited to give the address which was set down for the afternoon session. His subject was "How shall the Clergy best Promote Religious Education amongst the Young?"

At the afternoon session the report of the nominating committee was presented. The committee recommended the appointment of the following as superintendents of the several departments: Teacher training, the Rev. T. J. Stiles; Mission Department, the Rev. A. D. T. Floyd; Home Study, the Rev. C. R. Palmer; Adult Bible Class, the Rev. C. O. Carson, M.A.; Font Roll, Mrs. White, Cornwall. On motion of Mr. G. C. Smith, seconded by the Rev. Mr. Archer, the report was adopted. A discussion of the Rev. Mr. Homer's paper followed. The Rev. Mr. Archer said they must be careful to teach the whole truth. Each point of doctrine must be taken up thoroughly. Catechising as suggested was a good plan; a benefit to parents as well as children. An address was delivered by Miss Harris of the C.M.S. and a short discussion followed on the subject of starting Mission Study Classes in connection with the various Sunday Schools. A cordial vote of thanks to Miss Harris for her interesting and helpful address, which was on the subject of "Missionary Work in the Sunday School," was cordially and unanimously passed by a standing vote.

At the evening session, the Rev. Canon Kittson, of Ottawa, delivered an address on "Adult Bible Classes." A discussion followed Canon Kittson's address, led by His Honour Judge McDonald, of Brockville. Judge McDonald took exception to the separate organization. He held that the Bible Class should be in the closest connection with Sunday School. The Book of Common Prayer should go with the Bible. The Collect, the Epistle and the Gospel are one of the very best ways of study. Jessop's Church History should be taken up during the week. The Rev. T. J. Stiles expressed the association's deep appreciation of Canon Kittson's address and Judge McDonald's comments. He then closed an enthusiastic meeting with a few strong, earnest words inspired by the proceedings, giving a special word of praise to the general secretary, the Rev. R. A. Hiltz. He also thanked those who entertained delegates to the conference. The following names of those present were registered with the secretary: Wales—The Rev. C. O. Carson, M.A., and Mrs. Carson, Mr. and Mrs. W. J. Ransom, Miss Eaman, Mrs. Chas. Manning, Moulinette—Mrs. C. A. Robertson, Mrs. D. Raymond, Mrs. Geo. Fyckes, Mrs. Keays, Mr. and Mrs. Herman Waldroff, Aultsville—The Rev. J. L. Homer and Mrs. Homer, Miss Kerr, Winchester—The Rev. R. H. Archer and Mrs. Archer, Mrs. Fisher, Miss Farlinger, Newington—The Rev. C. R. Palmer, Mrs. Macauley, Miss E. Groves, Mr. and Mrs. G. W. Snetsinger, Avonmore—Mr. and Mrs. William Stevenson, South Mountain—The Rev. A. D. T. Floyd.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The recent visit to Toronto of Dr. Cram, F.A.I.A., of Boston, (head of the firm of Cram, Goodhue & Ferguson, who have won continental reputation as cathedral architects) has given a distinct impetus to the cause of St. Alban's Cathedral. Never before, perhaps, in the history of our fair city has the matter of cathedral building been so spiritually represented. Nothing sordid or commonplace was suggested, but rather the high and lofty purpose of a Christian community offering of their best to God, which was His due, as a material expression of their realization of His presence and majesty. A cathedral should stand out in beauty and impressiveness far beyond anything in the way of a parish church and should be built not with the

money we are able to spare after other things, but should be the outcome of real sacrifice to the glory and honour of Almighty God. Dr. Cram as consulting architect was invited by the Dean and Chapter of the Cathedral to bring before the Churchmen of the city his views and ideas regarding the possibilities and prospects of a Cathedral worthy of so great a city and diocese. On Thursday, the 9th instant, he was entertained at a complimentary luncheon, which was attended, on the invitation of the Bishop of Toronto, by some sixty prominent Churchmen, including the mayor of the city. Dr. Cram, in a brief address, emphasized the fact that the Church, today, was passing through a period both on this side of the Atlantic, as well as in England and in the overseas Dominions, in which the desire for the building of Cathedrals was growing, whereby Churchmen could express, in a material way, their sense of worship, and the bringing of things material to the service of God. The same evening Dr. Cram gave an illustrated lecture on "Cathedrals," in the fine school-room of the Church of the Redeemer, which was filled to overflowing with an enthusiastic audience of representative Churchmen. The whole tone of the lecturer's address was inspiring to a degree and his remarks on the mission and place of a Cathedral in the Church of to-day ought surely to enthrone the Churchmen of this city and diocese to fresh zeal and devotion of purpose in upholding the hands of their Bishop in his laudable effort to provide the community with a splendid Cathedral.

We beg to tender our most sincere sympathy to the Rev. Henry Softley and the members of his family, in the great loss which they have sustained in the death of Mrs. Softley, which occurred on Saturday last at her late residence, 87 Gladstone Avenue, in the 76th year of her age. The funeral took place from St. Barnabas' Church, on Tuesday afternoon last.

Wychwood.—St. Michael's.—The Rural Deanery of West York met for their winter meeting in St. Michael and All Angels' Church, Wychwood. Owing to the severe storm on Monday evening only the Rev. E. B. Taylor of Holland Landing was able to attend. Evensong was sung, however, and the Holy Communion celebrated on Tuesday morning at 8 a.m. The Chapter met at 10.30 a.m., Rural Dean Morley, of Bradford, presiding. The following were present: The Rev. T. W. Patterson, secretary, Christ Church, Deer Park; the Rev. A. J. Fidler, Eglington; the Rev. John Gibson, Thornhill; the Rev. J. E. Gibson, Church of the Ascension, and the Rev. W. J. Brain, rector of the parish. The devotional hour was taken by the Rev. E. B. Taylor and the Rev. J. E. Gibson. Mr. Taylor contributed an excellent paper on the bearing of the clergyman of the parish to his Bishop, and the Rev. J. E. Gibson led the Greek Testament study from Philippians ii. to verse 17, all of which was very helpful. The most important routine business was the decision to purchase an acetylene lantern for use in the deanery. In the afternoon the Rev. J. S. Broughall, of St. Stephen's, addressed the Chapter on the coming City Mission and hoped that the country parishes would also take the matter up and secure missions in their various parishes. He was followed by the Rev. C. V. Pilcher, late Diocesan Sunday School Secretary, who sought to get officers in the deanery to see that all the Sunday Schools in the deanery were being supplied with the literature furnished from time to time by the Sunday School Commission. The Rev. E. B. Taylor was appointed Deanery Sunday School Secretary. After votes of thanks to those who gave hospitality to the visiting clergy, the meeting adjourned at 4.30 p.m., all agreeing that a pleasant and profitable time had been spent.

Miss A. L. Archer, a M.S.C.C. missionary to Japan, who has been at home on furlough for the past year, left this city on Wednesday evening, the 8th instant, en route for Vancouver, where she will embark for Yokohama, on March 22nd. On her way out West she will do deputational work in Algoma, Rupert's Land, Saskatchewan, Alberta, and British Columbia.

Synod Office.—The meeting of the Mission Board was held on Wednesday, February 8th, in the Synod Office. The chief item of interest was the request of the Rural Deanery of Toronto, that the chaplaincy of prisons and hospitals should be taken over by the Mission Board. At the present time the work is carried on by the Revs. S. Vipond, R. Seborne and W. Farncombe, in addition to their regular duties. The matter

will be brought forward for further discussion, as it entails considerable additional expense.

C. of E. Deaconess Home.—The annual meeting of the Associates of the Church of England Deaconess House took place on Wednesday, February 8th, in the Mission Room, attached to the Deaconess House, 179 Gerrard Street East. Mrs. Millman, the treasurer, presented her report, showing that the associates had contributed furniture, supplies, etc., to the house and given financial aid to the deaconess work. The president, Miss M. J. Dalton, spoke of the meetings held in Toronto and other cities of Ontario, and emphasized the need of holding drawing-room meetings throughout Canada, to spread the knowledge of the work. She stated that the Church at present needed many more women to be trained as deaconesses, both for home and foreign work. Miss Trees and Miss McCrea, president and treasurer of the Junior Associates, gave interesting reports of their work. Mrs. Burpe, representative of the Ottawa branch of the associates, read a report of the meeting held in that city. Miss Clystie Harvey, delegate from the associates in Hamilton, read their report. The following ladies were appointed as members of the Executive Committee for the coming year: Hon. president, Mrs. Reeve; committee, Mrs. Millman, Miss M. J. Dalton, Mrs. R. A. Williams, Mrs. Hillyer Boyd, Miss Stewart, Miss M. Thorne, Mrs. Burpe, Miss E. Stewart, and Miss Withers. Miss Connell gave a short account of the deaconess training, and the Rev. Shields Boyd spoke about the call for women to the home and foreign mission field. Tea was served in the house. Visitors were invited afterwards to inspect the house and dispensary.

Manvers.—The Lord Bishop of the diocese left Toronto on Saturday evening last for the purpose of visiting the three churches in this parish. He returned to the city yesterday.

East Mono.—St. John's.—An event of unusual importance in the church life of this old historic parish took place at this church on Wednesday, the 18th January, when the Rev. R. J. W. Perry was inducted to the parish by the Lord Bishop of Toronto. The service which took place at 2 p.m. was a most interesting one and was made most impressive by special hymns and collects, but the most important was the sermon preached by His Lordship wherein he forcibly set forth the duties of both preacher and people. As a speaker, the Bishop won the admiration of all present, by his plain, practical, yet masterful address, and this, his first visit to the parish, will long be remembered by those present. The new rector has already made many friends for himself and seems thoroughly competent to manage the ecclesiastical affairs of this, one of the largest self-supporting parishes in the diocese of Toronto. At 7 p.m., for the benefit of all those who were unable to attend the induction, a special service was held at St. John's Church, Mono Mills, in which the Bishop, the new rector, the Rev. A. C. Watt and the Rev. Mr. Nurse all took part. Immediately following, a reception was held in the Sunday School hall, which had been tastefully decorated for the occasion. Here His Lordship gave a very delightful talk to the people, followed by short speeches by the Rev. A. C. Watt, of Bond Head; the Rev. C. F. Nurse, of Beeton, and the Rev. O. J. Black, of Mono Mills. The ladies of the congregation provided a dainty lunch for all present which was followed by a time of social intercourse, which was greatly enjoyed.

Ashburnham.—St. Luke's.—The Rev. Dr. Langfeldt is confined to his house, suffering from rheumatism. The Revs. Canon Davidson and C. H. Carpenter, of St. John's, and the Rev. R. H. Trumpour of All Saints', Peterborough; the Rev. Professor Cosgrave, Trinity College; the Rev. H. Ben Ollie, of Cobourg, and the Rev. F. J. Sawers of Lakefield, have undertaken to take Dr. Langfeldt's duties.

Roche's Point.—The Sunday School entertainment given in your issue of February 2nd should have been sent in as "annual entertainment," which is given for all the people by Mr. G. Osler at "Beechcroft." Unfortunately there has been no Anglican Sunday School held there for years, but the question of a Sunday School just now has become a vital one, as there are now about 17 children of all ages, and some effort has to be made to teach them. If they are to be reached from Sutton, a Sunday School on Sunday is im-

possible, owing to the rush to carry on three services and cover the distances. There is an urgent need of reaching the mothers as well as the children, so with the rector's consent a "Mother's Union" is being formed. The Sunday School is being held on Saturday afternoon in a suitable room in a parishioner's house, Mr. Osler providing fuel for the winter, and taking an interest in all the proceedings. The late Mrs. S. B. Osler helped Mrs. Morgan Dean to provide a Sunday School library last year, which has been worked from the same house, and the use of a very small organ makes the work quite feasible. The mothers come on Saturday with the children to meet Mrs. Dean, who goes to the Point on the "Metropolitan," and they hear the lesson given to the children, and are to have a short, bright talk on mothers' difficulties and privileges, and on the strong points of the "Mother's Union," afterwards. This is in its initial stage, but very promising, and it is expected to arouse more interest in, and to result in better attendance at the church.

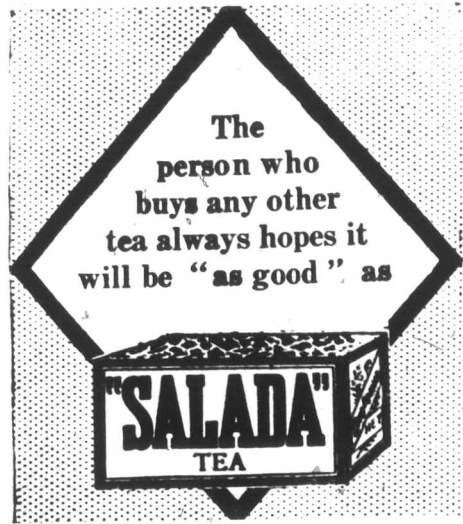
**The Clergy in the Country and the Toronto Church of England Mission.**—Will it not be possible for many of the clergy in the country to use the coming Lenten Mission in Toronto for their own spiritual refreshment? One knows how much these labourers in the vineyard of God long for and need an occasion like this. They truly are working in the "heat of the day." A hardworking vicar once said to the writer: "Oh! that we clergy might have more quiet days and opportunities for undisturbed prayer and spiritual instruction; we give out so much and our souls demand these days of 'taking in.'" Surely the voice of the Lord to His Apostles sounds out today, whenever there is a Mission: "Come ye yourselves apart." Bishop Bickersteth, when he was the Vicar of a great London suburban parish, at Hampstead, wrote the following beautiful lines that voice this longing of the pastor's soul:

"Come ye yourselves apart and rest awhile,  
Weary, I know it, of the press and throng,  
Wipe from your brow the sweat and dust of toil,  
And in My quiet strength again be strong.  
Come, tell me all that ye have said and done,  
Your victories and failures, hopes and fears,  
I know how hardly souls are wooed and won,  
My choicest wreathes are always wet with tears."

Monotony of work, discouragement, a certain loneliness of soul do sorely overtake the incumbent of a country parish. The journey is too great. "Ye will faint beside the way and sink." When doctors or lawyers meet in numbers, they experience a sense of refreshment, but the under shepherds of the flock of Christ require much more than this sense of fellowship—sweet morning hours of Holy Communion, the deep, restful silence for prayer and meditation—and then the attitude of a listener to words of counsel and encouragement from a fellow-worker. Could there not be some arrangement made which would enable the clergy to take one or two days for this opportunity? At St. Thomas' Church, Huron Street, the missioner will be the Reverend W. H. Frere, Superior of the Community of the Resurrection, a Community principally devoted to the duties of sacred study, mission work and the preparation of candidates for Holy Orders. Mr. Frere is one of the greatest orators in the Church of England. He will be assisted by the Reverend E. Seyzinger, who will also lend some help to the Reverend Guy Pearce in his Mission at the Church of St. Mary Magdalene. The Reverend Guy Pearce is a son of the famous Mark Guy Pearce, once head of the Wesleyan Conference, a noted Wesleyan preacher also, and a man of splendid type and character.

**NIAGARA.**

**John Philip DuMoulin, D.D., Bishop, Hamilton.**  
**Hamilton.**—Church of the Ascension.—The first regular meeting of the Men's Club of this parish was held in the schoolroom on Tuesday evening, February 7th, with the vice-president, Mr. F. G. Lamb, in the chair. A short musical programme was given at the opening, after which Mr. Alfred Pervis gave an excellent address on "Our first Missionaries," which was listened to with much attention. The Rev. Canon Wade and the Rev. T. H. Perry also spoke briefly. At the conclusion, a very dainty supper was served by



the ladies. From all appearances this club seems to have a bright future ahead, and it is open to all the men of the parish.

**Elora.**—The annual winter meeting of the Rural Deanery of Wellington was held at this place on January 31st, and February 1st. At the "Quiet Hour" at 3 p.m., on the first day of the meeting the Rev. C. A. Seager, M.A., rector of St. Cyprian's Church, Toronto, delivered a series of powerful and inspiring addresses on the question of Church Unity. Mr. Seager also preached an excellent sermon at the evening service, when he pointed out, how at the present time, by the various influences that are abroad, God is driving his people to further missionary zeal and work. On the evening of January 31st a missionary banquet was held in Carnegie Hall when there was a large attendance of laymen, and all listened attentively to addresses which were full of inspiration from Chancellor Martin and Mr. G. C. Coppley, of Hamilton. At the conclusion of the banquet a representative committee was appointed for the purpose of supervising and stimulating the missionary work of the Rural Deanery. On the following day excellent papers were read by the Rev. G. F. Davidson on "Preaching," the Rev. T. E. Chilcott on "Our Churches' Losses," the Rev. R. F. Nie on "Boy Scouts," and the Rev. C. A. Sparling on "The Athanasian Creed." From the standpoints of attendance and inspiration this was one of the most successful and helpful meetings ever held in this deanery.

**HURON**

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

**Dundalk.**—The Rev. M. Williams, who comes from the State of Iowa, has been appointed in charge of this parish by the Bishop of the diocese in the place of the Rev. H. Miller, who has gone to Brantford. Mr. Williams is a Canadian by birth and has been engaged for some years doing clerical work in the States.

**RUPERT'S LAND.**

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

**Winnipeg.**—The Rev. T. Walton, B.A., has accepted the rectory of Birtle, and the Rev. B. I. Whitaker, B.A., the charge of Morden. The Rev. J. Strong, rector of Portage la Prairie and rural dean, leaves shortly to become the rector of St. Alban's pro-cathedral, Prince Albert.

A meeting of the Sunday School Association was held on Thursday, February 9th, in Christ Church schoolroom, the Rev. Rural Dean Chambers presiding. Addresses were given by the Rev. W. A. Fyles, field secretary, on "The Plans of the Sunday School Commission," and by G. Garrett, Esq., M.A., of the Central Collegiate, on "The Book and its Books." Archdeacon Fertin presented the medals, prizes and diplomas won by the successful city teachers and scholars in the interdiocesan examinations held in Advent, 1910. A splendid number of teachers, scholars, and others interested in Sunday School work attended, and great interest was shown. Light refreshments were served at the close by members of Christ Church Sunday School staff.  
**Fort Rouge.**—St. Luke's.—An excellent peal of

bells, the gift of Messrs. A. M. Nanton and Clark, has been placed in the tower of St. Luke's, Fort Rouge.

Teachers' Ordinary Examinations, Advent, 1910.—Bible and Church Catechism Lessons (previous year), and Lesson Sketch, 100 marks each.  
First Class Standing.—First Prize.—Best aggregate, silver medal, presented by the examiners, the Rev. W. A. Fyles and Canon J. W. Matheson. Best lesson sketch, silver medal, presented by Very Rev. Dean Coombes, Winnipeg; Miss Mary Bell Eaket, St. Peter's, Winnipeg, 274½ marks. Second prize.—\$3.00 prizes in books, presented respectively by the Rev. Rural Dean Chambers, Winnipeg, and Major Murray, Stony Mountain, equal, Miss Phyllis Clayton, Portage la Prairie, 250½ marks; Mrs. S. Fea, St. Peter's Winnipeg, 250½ marks. Third prize.—\$2.00 in books, presented by Mr. A. W. Bowen, K.C., Morden; Miss Helen Lambert, Westbourne, 254 marks; E. A. Brown, St. Peter's, Winnipeg, 250½ marks; Mrs. J. I. Strong, Portage la Prairie, 247 marks; S. A. Kirk, Christ Church, Winnipeg, 241 marks; Miss T. S. Parsons, Oak Lake, 237 marks; Mrs. W. Bellman, Portage la Prairie, 233 marks; A. Gregory, St. Oswald's, 230 marks; Miss Muriel E. Ireland, Rapid City, 225 marks. Second Class Standing.—Miss Stevens, Oak Lake, 212 marks; Mrs. H. J. Hughes, Portage la Prairie, 210 marks; Miss Elsie Parsons, Oak Lake, 200 marks; Peter Guthrie, St. Peter's, Winnipeg, 208 marks; E. J. Crosswell, Gladstone, 205 marks; Miss Annie E. Harrep, Woodlands, 199 marks; Miss Ruth W. Willshaw, Rapid City, 195 marks; H. G. Ganly, St. Matthew's, Winnipeg, 188 marks; Jas. M. Hargreaves, St. Matthew's, Winnipeg, 186 marks; Miss Ethel Mary Swan, Austin, 171 marks; Miss Maud May, Meadows, Odessa, 155 marks; Miss Lois Josling, (pass), St. Oswald's, 137 marks. The above teachers from four rural deaneries received lithographed diplomas signed by the Archbishop, 1st Vice-President of the Diocesan Sunday School Association, and the examiners, also diplomas from the Sunday School Commission.

Senior Scholars' Grade Examinations, Advent, 1910.—First Class Standing.—First Prize in diocese, gold medal, presented by Hon. G. R. Caldwell, K.C., Minister of Education, Brandon. First prize in Dominion, silver medal, presented by Sunday School Committee of the Diocese of Toronto, W. A. T. Fyles, Portage la Prairie, 92 marks. Second prize in diocese, silver medal, presented by Mayor J. J. Garland, Portage la Prairie, Muriel Evelyn Fyles, Portage la Prairie, 87 marks. Third prize in diocese, \$3 in books, presented by Judge Locke, Morden, Muriel Kate Garrioch, Portage la Prairie, 82 marks. Fourth prize in diocese, \$2 in books, presented by Judge Locke, Morden, 70 marks; Annie Cliff, St. Peter's, Winnipeg, 68 marks; May Jessie Borley, Alexander, 67 marks; Margery Millicent Blowers, Alexander, 65 marks; Ivy May Stott, Rapid City, 65 marks; Horace Aylevin, Westbourne, 65 marks; Herbert J. Sadler, Christ Church, Winnipeg, 61 marks; Charlotte Lambert, Westbourne, 63 marks; Mary Hockin, Oak Lake, 63 marks; Beverly Sharman, Oak Lake, 62 marks; Gertrude Hall, Holy Trinity, Winnipeg, 62 marks; Winona Hewitt, Souris, 60 marks; Maurice Hilton Cowley, St. Peter's, Winnipeg, 60 marks; Sylvia Evelyn, Westbourne, 60 marks; Fanny Maude May Bolton, St. Peter's, Winnipeg, 60 marks. Second Class Standing.—Cuthbert Rowan, Holy Trinity, Winnipeg, 54 marks; Alison M. Wallace, Oak Lake, 54 marks; Roy Watson, Souris, 52 marks; Emylene Anderson, Holy Trinity, Winnipeg, 50 marks; Hannah Reyner, Holy Trinity, Winnipeg, 50 marks; Dorothy Jackson, Souris, 50 marks. Pass Standing.—Reginald Arthur Hughes, St. Margaret's, Winnipeg, 45 marks; Lillian Howkes, Holy Trinity, Winnipeg, 45 marks; Elsie Woodhouse, St. Margaret's, Winnipeg, 44 marks; Anna Burns, Holy Trinity, Winnipeg, 43 marks; Gowah Smith, St. Matthew's, Winnipeg, 41 marks; Elva Hocking, St. Margaret's, Winnipeg, 41 marks; Joan Hockin, Oak Lake, 40 marks; Dorothy Boyle, Holy Trinity, Winnipeg, 40 marks; Nora Miller, Holy Trinity, Winnipeg, 40 marks; Robt. Field, St. Margaret's, Winnipeg, 40 marks; Ethel Jefferys, Holy Trinity, Winnipeg, 40 marks. Note.—Candidates were from 15 to 17 years of age.  
Junior Scholars' Grade Examinations, Advent, 1910.—First Class Standing.—First prizes, 2nd place in Dominion, silver medals, presented by the Rev. Canon Phair, St. John's College, Winnipeg, and Mr. I. G. Dagg, Lay Secretary of Synod, Holy Trinity, Winnipeg; Mabel Irene Orr, St. Peter's, Winnipeg, 93 marks; Ethel Grace Rowland, St. Peter's, Winnipeg, equal, 93 marks. Second prizes, \$3 each in books, pre-

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sented by a Churchman of Portage la Prairie, and by Chancellor J. A. Machray, B.A., LL.D., Arthur Edward Cliff, St. Peter's, Winnipeg, 85 marks; Charles Douglas Fyles, Portage la Prairie, equal, 85 marks. Third prize, \$2 in books, presented by the Rev. S. Fea, St. Peter's, Winnipeg, Elizabeth Corlett Kelley, St. Peter's, Winnipeg, 79 marks. Fourth prize, \$1.50 in books, presented by Dr. C. H. Weagant, Portage la Prairie, Kathleen Smith, Holy Trinity, Winnipeg, 75½ marks; Ernest Kelsey, St. John's, Winnipeg, 74 marks; Elsie Timms, Melita, 73 marks; Frank Trelford Brindle, Portage la Prairie, 73 marks; Muriel Marguerite Lewis, Alexander, 72 marks; Mary Estlin, Melita, 71 marks; Walter Woods, St. Margaret's, Winnipeg, 70 marks; Wilfrid Colin Bias, Portage la Prairie, 70 marks; Florence Allman, St. Peter's, Winnipeg, 69 marks; Wilbery James Bolton, St. Peter's, Winnipeg, 67 marks; Harold R. Annis, Holy Trinity, Winnipeg, 65 marks; McClure Asham, St. Peter's, Dynevor, 63 marks; Marjory Law, St. Matthew's, Winnipeg, 63 marks; Jean Annis, Holy Trinity, Winnipeg, 62 marks. Second Class Standing.—Amy Wright, Oak Lake, 57 marks; Ada B. Wallace, Oaw Lake, 55 marks; Elizabeth Louise Hill, Alexander, 55 marks; Dorothea Estlin, Melita, 55 marks; Bernice Rotheram, Christ Church, Winnipeg, 54 marks; Frederick Evelyn, Westbourne, 54 marks; Oretta Evelyn, Westbourne, 54 marks; Cecile Smith, Holy Trinity, Winnipeg, 54 marks; Annie Farnie, Oak Lake, 53 marks; Eleanor M. Munro, Westbourne, 51 marks. Pass Standing.—Evelyn Vernon, Westbourne, 40 marks; Henry Stevens, Oak Lake, 48 marks; E. E. Merrett, Holy Trinity, Winnipeg, 46 marks; Jessie Williams, Oak Lake, 45 marks; Harold Green, St. Matthew's, Winnipeg, 42 marks; Watson Kilbourne, Holy Trinity, Winnipeg, 41 marks; Viola Selby, Christ Church, Winnipeg, 41 marks; Grace E. George, Melita, 40 marks; Edith George, Holy Trinity, Winnipeg, 40 marks; Blanche MacGowan, Holy Trinity, Winnipeg, 40 marks; Cecil Bartlett, Christ Church, Winnipeg, 40 marks; Dora Bartlett, Christ Church, Winnipeg, 40 marks. Note.—The ages of 25 out of 41 successful candidates range from 10 to 13 years of age.

**Headngby.**—The Rev. S. G. Chambers, rector of Christ Church and Rural Dean, paid a visit to this parish on February 7th. He delivered his illustrated lecture on "Hymns and their history" to a very attentive and appreciative audience. The lecture was given under the auspices of the local branch of the W. A.

**COLUMBIA.**

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

**Victoria.**—The Bishop has appointed the Rev. A. Silva White, M.A., rector of Nanaimo, to be Canon of Christ Cathedral in the place of Canon

Cooper. The new canon was a scholar of St. John's College, Manitoba, where he graduated as B.A. (first-class theological) in 1893, and M.A. in 1896. Mr. Silva White has been rector of Nanaimo since 1904. He will be instituted at the morning service in the Cathedral on Sunday next. The Bishop, on the nomination of Colonel Wadmore, D.O.C., has licensed the Rev. W. Baugh Allen as chaplain of the Esquimalt garrison upon the resignation of the Rev. Canon Cooper.

There was a very largely attended meeting at the Work Point Barracks on Monday evening, January 30th, under the auspices of the Army Temperance League, when farewells were said to the Rev. Canon Cooper and to Capt. A. D. McDonald, both of whom are leaving shortly for the Old Country. Col. and Mrs. Wadmore, and Bishop and Mrs. Perrin were present, and in the course of a short address Col. Wadmore spoke of the good work being done by the Army Temperance League. He said that this work had been recognized by the Department of Militia and a small grant made to aid in the upkeep of the excellent reading room that was furnished by the association. There are now fifty-four members of the Army Temperance League, and the interest was steadily increasing. In the course of the evening an address of appreciation was presented to Canon Cooper for the great interest he had taken in the association. Mr. Cooper replied in suitable terms and urged the men to continue the good work which had been so very encouraging. There was an excellent programme of music, etc., given by the men and the evening was greatly enjoyed by all. Mr. and Mrs. Cooper are leaving with the very good wishes of the men at the barracks, as all have realized the earnestness of their purpose in working for the best welfare of the men.

**Correspondence**

**REPENTANCE, NOT "CONVERSION."**

Sir.—Under this head Mr. Charlton has made statements which should not pass unchallenged as the accepted doctrine of the Church. I am sorry for the raspy tone of the article. The unguarded utterances of the "Revival" or "Camp Meeting" are not the authorized doctrinal standards of the Nonconformist bodies. Fighting bogies of divinity is a favourite diversion with some and is much easier than fighting "Bodies of divinity." Mr. Charlton's picture of "novel" conversion is as much like the ordinary standard of what even a good Methodist brother of the most enthusiastic type knows it to be, as Lord Dundreary is like the late Lord Shaftesbury. No Nonconformist whose scholarship makes his opinion worth considering, would maintain that assurance is necessary to salvation; though he might maintain as I do that it is our privilege to know that we are safe in Christ. Nor would

he maintain that damnation is assured by the lack of open profession but that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I hope Mr. Charlton is as fresh to Canada as he is to our diocese, for no Canadian Nonconformist, who knows the teaching of his Church, would take the absurd position that "full Church fellowship," "living at peace and charity with his neighbour, believing in our Saviour, pressing forward, etc." are of no use. I might use his own words and say, "All this is a perversion and distortion" of the views held by the Nonconformist. It does not "suffice to say" that the only place where the word "Conversion" is found is in Acts iii. : 15, because that is not true. The word Epistrophe (the word used in Acts iii. : 15) is found also in Matt. 13: 15, Mark 4: 12, Luke 22: 32, John 12: 40, Acts 3: 19, Acts 28: 27, Jas. 5: 19-20. In Acts 3: 15, the word is not applied to the heathen, but to the Jews. The Prayer Book speaks of the "Conversion" of St. Paul, who was not a heathen nor even a pagan. Missionaries do not baptize unconverted adults, nor do they convert them by baptism. They baptize converts from heathenism. Whilst no one agrees with the impertinent, inopportune asking of abrupt questions, there are times when prompted by the Holy Spirit a timely question may be as seasonable as Philip's "understandest thou what thou redest?" The parable quoted is absolutely misapplied. Mr. Charlton says Christians are not commanded to "turn." Was not Peter a Christian when he received the Saviour's command—"When thou art converted strengthen, etc.?" If he were not in the normal condition until converted, was not the command to him to "turn," in order? and if in his case, why not in others? Why should we confound two distinctly defined doctrines—repentance and conversion? In Acts 3: 19, we have, "Repent and be converted." The two words metaneo and epistrophe are used. Repentance is a change of mind. Conversion is a change of attitude. The doctrine of conversion is at least as old as that Father of the N. African Church, St. Augustine. Our collects, which speak of the "Conversion of St. Paul," are older than sectarianism. It is hard to understand that any Christian would utter such nonsensical expressions of elation as Mr. Charlton puts into the mouth of the new convert and schismatic. His statement of repentance unto life, which follows, I like and agree with. But his absurd statement upon the subject of the keeping power of our Lord, I dislike and protest against, for it is directly antagonistic to the words and spirit of the Seventeenth Article of the Church. Repentance is not conversion. Repentance is a change of mind, concerning sin, self, God, and resulting in a change of conduct. Conversion is the change of attitude that shows the change of mind. Regeneration is not conversion. Conversion is the act of man. Regeneration is the act of God the Holy Ghost, imparting life to the soul.

Parkhill. F. G. Newton.

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The neglect of home breeds a wreck of reverence, of obedience, of loyalty, of courtesy, of unselfish thought for others, of all that most lifts, and enlarges and sweetens human life.—The Bishop of Durham.

The strongest book which we possess, the most weightily-written book, the book in the best manner of the best period of the English language

is the "Authorized Version" of the Holy Scriptures.—Bishop of Bristol.

The process of cleaning the coins found a few weeks ago in a Roman vase in a field upon a farm at Edwinstowe shows that they comprise 360 denarii dating from 60 to 192 A.D. Although these coins must have been buried for seventeen centuries, they are in a perfect state of preservation.

The pulpits of a number of Sheffield churches were occupied on a recent Sunday by Cambridge undergraduates, who preached by permission of the Archbishop of York, in aid of foreign missions. A special campaign for stimulating interest in missions is being conducted in the city by undergraduates, under the auspices of the Church Missionary Society.

This is a new version of an oft-repeated story: Old Gentleman, on visiting country church, to verger: "And what do they call you?" Verger: "Well, sir, the parson that were five-and-twenty year ago, he called me a 'Beetle.' Then the next one says, 'Beetles is out o' fashion, so he called me a sextant; and now the present incumbent says I'm a virgin, so I don't rightly know what I am, Sir!"



The Bishop Durham and his two brothers are now vice-presidents of the C.M.S., and the distinction is all the rarer because with the exception of Archdeacon Moule only Bishops are vice-presidents. Archdeacon Moule has been for 50 years a missionary,

and his five sons are labouring in China and Japan. Bishop Moule of Mid China and his brother, Archdeacon Moule, have given to the ranks of C.M.S. seven missionary workers. The Bishop of London has commissioned the Bishop of Honduras and

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Notice is hereby given that a dividend at the rate of **six per cent.** per annum has been declared upon the paid-up capital stock of the Home Bank of Canada for the three months ending 28th February, 1911, and the same will be payable at the Head Office or any branches of the Home Bank of Canada on and after the 1st March next.

The transfer books will be closed from the 15th to the 28th February, both days inclusive.

By order of the Board, **James Mason,**  
Toronto, January, 18, 1911 **General Manager**

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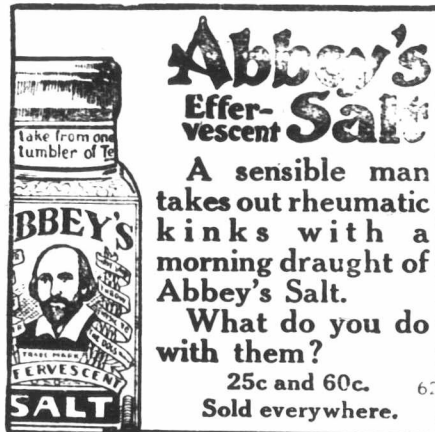
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Central America (Dr. Bury) as his Assistant-Bishop for the Bishop Chaplaincies in Northern and Central Europe in succession to Bishop Wilkinson, who has resigned after serving in that post for nearly a quarter of a century. Dr. Wilkinson was consecrated Bishop of Zululand in 1870 and was commissioned in 1880 for the Continent by the late Archbishop Temple during His Grace's London episcopate.

### THE UNCROWNING OF CANADA.

Lord God, rise up in Zion, rise up at Thy people's cry,  
For blindness has fallen upon us and the doom of our land draws nigh.  
Lord God, rise up and save us; they have put a strange song in our mouth,  
For our rulers would barter our birthright for the gold of the Kings of the South.



**Abbey's Effervescing Salt**  
A sensible man takes out rheumatic kinks with a morning draught of Abbey's Salt.  
What do you do with them?  
25c and 60c. Sold everywhere.

Thou hast given us long dim forests to guard with their music and dreams,  
The milk-white breasts of the Winter, which water our land with their streams,  
Thou hast given us prairie empires, whose boundaries pillow the stars,  
Thou hast given us mountain ranges, with our hands we have broken their bars.  
Thou hast crowned us with might and dominion, we have girded the sea to the sea,  
As a potter would fashion a vessel, we are moulding the nation to be;  
The centuries open before us, East and West are the doors for our feet.  
And the smile of Thy favour is on us, and the name of our country is sweet.

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Begotten of tree-born peoples, the lords of the land and the flood,  
We have mingled our blood in battles, and sealed up the pact in our blood;  
Who are we, then, to squander our kingship in the hire of an alien land?  
To bring them our leaves and our fishes, and bow ourselves under their hand?

Lord God of our fathers, be with us, rise up at Thy people's cry,  
For blindness hath stricken the nation, and the doom of our land draws nigh.  
Rise up, ere it falls, Lord, and save us, and blast with the fire of Thy mouth

The treason that barter's our birthright for the gold of the Kings of the South.

FREDERICK GEORGE SCOTT,  
Quebec, Feb. 3rd, 1911.

### Children's Department

#### CALLS CAT BY TELEPHONE.

Frank Whipple has a cat named Nigger, who not only knows his name but recognizes his call over the telephone. Nigger is perfectly at home both at the Whipple residence and at the express office, and sometimes at the latter place makes himself a nuisance by walking over the papers on Frank's desk where he is trying to write. Telling the cat to keep off does no good, but an effectual means of getting rid of his catship has been discovered by asking Mrs. Whipple to call the animal home, and when his mistress says "Nigger! Nigger!" over the phone and the receiver is held to the cat's ear, the owner of the

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name scampers for home as fast as four black feet can carry him.—"The Times."

There's a niche for you in the world, my boy,  
A corner for you to fill;  
And it waits to-day,  
Along life's way;  
For the boy with a frank "I will";  
So, lad, be true,  
The world wants you  
In the corner that you may fill.

There's a niche in the world, for you my girl,  
A corner for you to fill;  
For the girl that is kind,  
With a pure, sweet mind,  
A place is waiting still.  
So, lass, be true,  
The world wants you  
In the corner that you may fill.

There's a niche for you both in the world, my dears,  
A corner for you to fill,  
And a work to do  
Which no one but you,  
In God's great plan, can fulfil;  
So, dears, be true,  
The world wants you,  
And your place it waiting still.

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#### A PIC FOR AN IDOL.

Miss E. S. Houlder writes from Kowloon, South China, of the idolatrous customs of the Chinese:—  
"To-day a bridegroom, dressed as a mandarin, came to worship in the temple on this hill, with his offering of a whole slain pig carried before him. The idol in this same temple some few months ago had a birthday, and being poor and in need of money, one of the travelling theatres was erected on the hill opposite, and for three days and nights high festival was held. During the spring we saw several processions winding in and out of the paddy-field of the plain and visiting the villages, the object being to drive away the plague-devil. If noise could have done any good, there should not have been any more plague for a long time!"

## When the Stomach Stops

**Working Properly Because There is Wind in It, Use Stuart's Dyspepsia Tablets to Set It Going Again.**

**A Trial Package Free.**

The doctors call it flatulency, but unprofessional folks know it as "wind on the stomach," and a most distressing state of things it is. It is a serious condition of this great motor organ. Always annoying and painful in the extreme, at times often leading to bad and fatal results. The stomach embarrassed and hampered with wind, cannot take care of its food properly and indigestion follows, and this has a train too appalling to enumerate. The entire system is implicated—made an active or passive factor in this trouble and life soon becomes a questionable boon.

All this is explained in doctor books; how undigested food causes gases by fermentation and fomentation in which process some essential fluids are destroyed—burnt up—wasted by chemical action, followed by defective nutrition and the distribution through the alimentary tract of chemically wrong elements and as a consequence the stomach and entire system is starved. Plenty of food, you see, but spoilt in preparation and worse than worthless.

A deranged stomach is the epitome of evil; nothing too bad to emanate from it, but the gas it generates is probably its worst primary effect and the only way to do away with this is to remove the cause. Stuart's Dyspepsia Tablets go to the root of this trouble. They attack the gas-making foods and render them harmless. Flatulency or wind on the stomach simply cannot exist where these powerful and wonderworking little tablets are in evidence.

They were made for this very purpose to attack gas making foods and convert them into proper nutriment. This is their province and office. A whole book could be written about them and then not all told that might be told with profit to sufferers from this painful disease, dyspepsia. It would mention the years of patient and expensive experiment in effort to arrive at this result—of failures innumerable and at last success. It would make mention of the different stomach correctives that enter into this tablet and make it faithfully represent all.

Stuart's Dyspepsia Tablets are not alone intended for the sick, but well folks as well; for the person who craves hearty foods and wants to eat heartily and run no risk of bad effects, they act like a charm and make eating and digestion a delight and pleasure. They keep the stomach active and energetic and able and willing to do extra work without special labour or effort. Don't forget this.

Well people are often neglected, but the Stuart Dyspepsia Tablets have them in mind.

A free trial package will be sent any one who wants to know just what they are, how they look and taste, before beginning treatment with them. After this go to the drug store for them; everywhere, here or at home, they are 50 cents a box and by getting them at home you will save time and postage. Your doctor will prescribe them; they say there are 40,000 doctors using them, but when you know what is the matter with yourself, why go to the expense of a prescription? For free trial package address F. A. Stuart Co., 311 Stuart Building, Marshall, Michigan.

### THIS IS HOW THEY RISE.

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employee in a large store.

In the millinery establishment the young woman who found time for reading a book or two on colours and their harmonious combination found her own taste greatly improved, and her ability to please patrons greater. She was soon a favourite with employers and customers.

The young woman, who, to earn an honourable living, went into a lady's kitchen, and, instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and more than that, she knew something about the food value of different dishes.

A fair average of good sense and proper amount of application will accomplish everything.—Womankind.

### FATHER'S RETURN.

Little Ruth and Lettie Carl lived with their mother, in a tiny cottage by the seashore. Ever since they were babies, they had known and loved the great old ocean. Day after day they would play along the shore, gathering up the shiny pebbles, shells, and the seaweed that the waves washed in, and at night they would lie and listen to the ocean's roaring, until they would drop off to sleep. When Ruth was a very little tot and Lettie a wee baby, father had gone away. Ruth could just remember how bitterly mother cried, and how sad things had seemed. Since that time father had never come home, and when the children would ask where he was, their mother would look so sorrowful, and say, "Let us hope safely, my treasures." And then she would kiss them so

tenderly. One night the wind blew frightfully, the rain came down in torrents, and the great ocean seemed to be roaring as it never had before. Ruth saw mother kneel down by the bed, and she knew mother was praying for dear father, so she knelt down and prayed to God to bring him home safely. Soon the children went to bed, and in spite of the storm their little eyes soon closed. Ruth was suddenly awakened by soft kisses on her forehead, and opening her eyes she saw somebody she knew was father. Yes, it was he, and how happy they all were, and Ruth whispered to mother that she thought God brought him home because they prayed.

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the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine, and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally found a combination of drugs which completely cured him. The result was so beneficial to his entire system that he

called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying, if Mr. Smith would send him a sample he would try it, but as he had suffered over thirty years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more until he knew it was worth something. The sample was sent, he purchased more, and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. At National Military Home, Kansas, it cured a veteran of rheumatism in hips and knees. In Hannaford, North Dakota, it cured a gentleman who writes: "Since taking 'Gloria Tonic' I am as supple as a boy." In Stayner, Ont., it enabled a lady to discard her crutches. In Westerly, R. I. R. R. No. 1, it cured a farmer 72 years old. In Fountain City, Wis., it cured an old gentleman after suffering 33 years. In Molalla, Oregon, it cured a lady 73 years of age who had suffered for thirty years. In Sumner, Iowa, it cured a lady after suffering thirty-four years. In Elm Grove, Wis., "Gloria Tonic" cured a severe case of Sciatica. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Doctor Quintero of the University of Venezuela, to whom it was recommended by the United States Consul. In hundreds of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs and Electricity, among them persons of upwards of eighty years of age.

Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the "Canadian Churchman," for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:—

JOHN A. SMITH,  
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**"Be constant in what is good, but beware of being obstinate in anything that is evil; constancy is a virtue, but obstinacy is a sin."**

**Trust.**—Life would be impracticable unless it were the primary rule to believe what is told us. There is not a single relation in adult life in which we are not compelled to depend upon the word of another—of a husband, a wife, a friend, an agent. We believe certain things representing them—in their honour, their chastity, their affection, their faithfulness. To what kind of condition would life be reduced if we apply to these matters "the universal duty of questioning all that we believe?"



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A "Vinegar" Bible printed at Oxford in 1717 has been presented to Epsom Parish Church, and has been placed in a case near the font.

The Rev. B. E. Holmes, rector of King Williamstown and Canon of Grahamstown, has been appointed by the Bishop of Grahamstown, to the Archdeaconry of King Williamstown.

The Bishop of Worcester has conferred the important living of Hartlebury on his Canon Missioner, the Rev. J. H. Grey, who has worked untiringly all over Warwickshire and Worcestershire for the past six years.

The retirement of the Most Rev. William Alexander from the chair of St. Patrick, took effect on February 1st, thus bringing to a close an episcopate of 44 years, which is a most noteworthy event in current Church history.

In the province of Armagh the feeling that some special and permanent memorial of his work and Primacy should be erected has taken immediate form, and it is proposed that the scheme upon which the late venerable Primate had set his heart, but which, until quite recently, was beset with seemingly insuperable difficulties, should now be forthwith carried out. A site has been secured on the summit of St. Patrick's Hill and facing the ancient Cathedral, and here it is proposed to erect a Church House and Synod Hall, which is to be called "The Primate Alexander Synod Hall." In this way it is felt that His Grace's desire, as expressed in his last Synodical address, will be accomplished and a suitable memorial of his work provided.

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Preaching at Holy Trinity Church, Southport, on a recent Sunday, the Bishop of Liverpool said a man should not keep his religion in one compartment and his business in another. Religion that did not make a man truthful, honest, and straightforward and upright was not worthy the name.

The Rev. J. G. Simpson, D.D., the new Canon of St. Paul's Cathedral, took a double first at Oxford. He took his M.A. in 1891 and his B.D. and D.D. in 1909. He was Select Preacher at Oxford in the same year and has been examining chaplain to the Bishops of Brechin and Argyle and the Isles. At the present time he is Chaplain to the Bishop of Lincoln. He is an author of some repute and his best known works are "The Thing Signified," "Christian Ideals," and "Fact and Faith."

During the progress of the work at Winchester Cathedral another stone coffin has been brought to light. It was found near the eastern end of the slype, about two feet under the ground. The coffin is some 7ft. 9in. long and 2ft. 6in. wide, and is very massive. It was partly covered over by a stone slab. The slype has not existed many centuries, and it seems probable that the coffin was buried in or near the roadway between the Chapter-house and the south transept. With references to the progress of the work, the Hampshire Chronicle adds that the underpinning of the south transept is nearly finished, and that the underpinning of the south aisle of the nave has been commenced.

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