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Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 40,

TORONTO, CANADA, THURSDAY, APRIL 10th, 1913

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April 10, 1913.

The Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

FOURTH SUNDAY AFTER EASTER.

(April 20th.)

Holy Communion: 253, 256, 260, 386.
Processional: 440, 636, 650, 664.
Offertory: 165, 388, 577, 583.
Children: 708, 709, 730, 751.
General: 19, 25, 171, 390.

The Outlook

Easter Attendances

The letter of Canon Plumtre, replying to the criticisms made upon the arrangements for admission by ticket into St. James' Cathedral on Easter Day because of the crowds, calls attention to an important fact associated with Easter. Canon Plumtre rightly says that there is one class for whom the sincerest sympathy is extended—those who are spending Easter away from home and Church, and are, therefore, dependent upon the hospitality of our city for their Easter services. Such people have a claim for accommodation. But it is pointed out that the great bulk of the disappointed crowds are not these welcome guests, the majority consisting of all those who have no Church connections, but are drawn by the special attraction of the Easter services. This applies to many other churches besides St. James' Cathedral, and it may be fairly asked what are the motives that lead people to go to church on Easter Day. It is abundantly evident that, making every allowance for those who wander away from their own church, there are very many who do not go to church at any other time than on Easter Day. The consideration of this should tend to sadness rather than satisfaction, because the crowds at Easter, even at Communion, are no real criterion of religious devotion. Perhaps the instinct for Church on Easter Day should be credited to some noble impulse; perhaps it is a testimony

to the greatest truth in Christianity. But if so, the question cannot help being asked why this testimony should be limited to one day in the year. Every Sunday is in a sense Easter Day, and the early Christians celebrated the Resurrection once a week. If, therefore, it is right to go to Church on Easter Day it is right to go oftener, and, contrariwise, if it is wrong to go oftener, it must surely be wrong to go on Easter Day. No one can doubt for a moment that to be earnest, devoted, enthusiastic followers of the Lord Jesus Christ, attendance at Church must be much oftener than on one great Festival. It is for all regular churchgoers to show by their lives that Christianity is a living reality, and meanwhile the great crowds of ordinary non-churchgoers that flock to our churches on Easter Day constitute a clamant call to the preacher to be faithful, pointed, and definite in his presentation of the Gospel of Christ and its absolute claim on human lives.

A Check on Child Labour

The Women's Canadian Club was addressed last week by Mrs. Leathes upon the Factories Act and other Bills now before the Provincial Legislature which affect women and children. It was pointed out that while the hours of labour for a child between twelve and fourteen years of age in a canning factory were limited between seven in the forenoon and six in the afternoon, no provision whatever is contained in the Bill for limiting the time and hours of labour for children under twelve, while children of any age may be lawfully employed outside the factory in the gathering and preparation of fruits and vegetables for canning purposes during June to October inclusive. Mrs. Leathes called attention to the awful conditions of women and child wage-earners in the United States, and while, of course, not maintaining that conditions in Ontario are similar, it was urged that our industries are growing very rapidly, and that when there is this rapidity all labour that can be seized upon, especially the cheapest labour, will be utilized, and children are the cheapest labour. It, therefore, behoves us to see that our legislation is such that the work of the inspector is made easier, and that when he finds abuses he may be empowered by law to stop them. The whole question of child-labour is one of supreme importance for the home and the community, and it would be in every way advantageous if it could be absolutely stopped; but, failing this, it ought to be surrounded with the most stringent safeguards.

Our Great Hope

As we contemplate the social future of our land and empire it is impossible not to feel some reasons for what may be called a partial pessimism, especially when we observe the prevalence of crime and the growing numbers of the "feeble-minded." But we must not overlook the other side, that which concerns young life. As a leading doctor not long ago said, our great hope lies with the child.

I have known of boys who have fled from criminal parents, and who have been able to hold their own in the world, and have proved by honesty and ability that, though brought up in a den of infamy, they have not yielded to the influence of those responsible for their existence. There are cases on record where these boys have actually entered our universities and taken high honours. . . . Let us go to the root of the whole matter—the child. Take care of the child, and

the future generation will take care of itself.

This is the true line of home and national progress. Everything that helps towards the building up of healthful manhood out of young material is certain to produce abundant fruit in the days to come.

A Great Federation Movement

At a gathering of representatives of various churches and denominations, held last week at St. Ann's, Toronto, a movement was inaugurated which will result in the federation of all the men's organizations of the Protestant churches of Toronto, and with these will be combined the societies of men in the churches of Paris, Brampton, Brantford, Aurora, and other places. Local churches of our own Communion and churches of several other denominations were represented at the meeting. The chief object of the proposed organization will be good government, the selection of men morally qualified to serve as candidates for office, and the furtherance of anything that will have a tendency to uplift the community. The discussion during the meeting showed with convincing clearness how possible it is for men of different churches to organize for certain purposes, especially those connected with the better government of the community. This project is one of far-reaching importance, and will be watched with sympathetic interest by many all over the Dominion.

John R. Mott as Minister to China

It was a great surprise and pleasure to many to notice the invitation given by President Wilson to Mr. John R. Mott to become United States Minister for China. With Mr. Mott's knowledge of the East and his remarkable ability there can be no doubt about his thorough discharge of the duties of the office. But we fancy that his responsibilities arising out of the Edinburgh Continuation Committee and his relation to the World Student Movement will prevent him from accepting the President's invitation. Still, the invitation itself is a splendid testimony to the importance and dignity of the missionary movement in the eyes of the world, and all Christian people will rejoice in this fresh indication of the far-reaching importance of movements connected with world-wide evangelization.

The Church Militant: New Style

Under this ironical title an English journal criticizes with great severity a recent article in the "Guardian," in which it pleaded with the Church to take up the subject of National Service. The "Guardian" wishes the Church to support Lord Roberts in his efforts to arouse England to what he believes to be its present danger through lack of military preparation. As might be expected, the article has been received with differing opinions from correspondents of the paper, some praising it as "noble and eloquent," and others speaking of it as "extraordinarily pagan." The discussion raises the whole question of Christianity and war, and, while much can rightly be said in regard to self-defence against aggression, it is difficult to deny the truth that "one of the characteristic ideas of the Christian Faith is a belief that war-making will yield to the ideal of peace among the nations." It is probably true that in the present state of military feeling among the so-called Christian nations of Europe, a principle such as this will be regarded as Utopian, though it is an essential of Christian belief, and if a Church is Chris-

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tian in reality it cannot help applying this principle to relationships of all kinds. Whatever may be our opinion as to the precise article that has raised this discussion, the following words express a truth which no one can hesitate to accept as the true idea of the Christian position:—

The doctrine of a nation in arms—the doctrine that the highest service a man can render to humanity is service as a soldier—is alien from the Christian conception of the world and of life. Christianity came in to uproot it, and the early Church came near to achieving that end. It is the doctrine of Mohammed, not the doctrine of the Gospels.

There may be differences of opinion in the British Empire in regard to what constitutes military training, for very much depends upon definition, but unless we are greatly mistaken there will be no difference at all as to what is known as conscription. The process of placing the entire youth of the nation under the rod of the drill sergeant and crowding them in barracks where they will come under influences that often prove harmful will never be tolerated by the mass of right-thinking people.

Money-Raising Entertainment

A contemporary has just reprinted a series of objections to Church entertainments which were first issued over twenty years ago. The objections are so forcible that it seems worth while calling renewed attention to them. Among the reasons for opposing the Church entertainment as methods of raising money are the following:—

1. Because there is no authority for it in the Bible.
2. Because it kills spirituality.
3. Because it cannot be prayed for in the public services without making religion ridiculous.
4. Because it never points any one to the cross of Christ.
5. Because it robs the Church of unity and harmony.
6. Because it leads people to think lightly of the blessedness of giving.
7. Because it weakens the influence, for spiritual good, of those who engage in it.
8. Because it kills the Revival spirit in every church that upholds it.
9. Because it leads an army of young people into captivity to the world and its follies.
10. Because it prevents the truth, by teaching there is a better way to raise money than God's way—giving.
11. Because it offers to God that which has on it the image of the world.

Our Churches cannot be too plainly shown that the only true principle that honours God and does His will is that of spiritual work through spiritual methods by spiritual men for spiritual objects.

"Try the Spirits"

In these days of moral and spiritual delusions it is essential for us to be on our guard. We have recently read of a young girl being suddenly healed at the point of death through a voice. It is also said that light filled the room, and that the face of a beautiful woman appeared to her. It seems that the girl now claims to speak with authority on doctrinal questions which are of profound importance. She was asked by an interviewer: "Do you believe that God's Word is confined to one book, that is, the Bible?" The girl replied: "I feel confident it is not; I believe that the Bible contains part." Again she was asked: "Do you believe that there is a hell for the wicked." And she replied: "No; I do not. This world is the hell until we open our spiritual eyes and realize that we are living in the midst of the beautiful heaven." It is astounding that anyone can heed such utterances, and yet it is unfortu-

nately only too possible to be self-deceived by experiences which lead to the dishonour of the Word of God, or to the questioning of its supreme authority. We must never forget to bring our personal experiences to the touchstone of truth found in Holy Scripture.

THE DAY OF DAYS

The first Sunday after Easter, March 30th, was appointed by the Synod of the Diocese of Toronto as the day on which special sermons should be preached on the observance of the Lord's Day. This date was also very generally observed in England for the same purpose. While very few properly instructed Church people need any teaching on this subject, yet from time to time it may be useful to call attention to it and to re-state the grounds on which we believe in its permanence. It is one of the two institutions of universal human obligation which we find in existence prior to the introduction of sin into the world. The foundations on which it rests are three in number. It is based, first of all, on the law of God. There are those who think that the Sabbath is merely and purely Jewish, but a reference to the Fourth Commandment, with its significant word "Remember," clearly shows that the Sabbath was in existence long before the time of Moses. Indeed, the Book of Exodus itself records references to the Sabbath law before the giving of the Decalogue, and the allusions to "seven days" in Genesis further indicate the fact that the Sabbath dates from the dawn of this world's history. Then again, the teaching of Christ is equally clear. When we remember that our Lord by His death abrogated the Jewish law as the means of justification, it is all the more significant that just as He was abrogating it He claimed authority by saying that "the Son of Man is Lord of the Sabbath." Nor can we overlook the observance of the first day in the early Church. Not only was this the case immediately after our Lord's resurrection, but at Miletus and at Corinth the proofs are ample. Thus on three grounds we hold firmly to the observance of one day in seven. It is not a question of any particular day, but of a definite portion of time. At this date it would be quite impossible to prove beyond question that the seventh day is the actual seventh from creation, and those who call themselves Seventh Day Adventists by their insistence upon a particular day are endeavouring to bring back the Christian Church to the position of law rather than of grace. Those who have read "Seventh Day Adventism Renounced," by Canright (Toronto: Upper Canada Tract Society), will know that it contains a striking and convincing record of the experience of twenty-eight years by one who had been a prominent minister and writer of that faith. It is equally evident, in view of the differences of time in different places of the earth's surface, that it is absolutely impossible to insist upon an identical twenty-four hours in all places. What we need to emphasize is the Sabbath as an institution, not as a day.

The elements that constitute the Sabbath or Lord's Day are almost too familiar to need mention, and yet, perhaps, it may be well to remind ourselves of them once again. The first and fundamental idea is that of rest, whether of body, or of mind, or of soul. We have a true duty to ourselves, and if there is to be a proper poise and equilibrium in life it can only come with proper rest. It is well known that in the French Revolution an attempt was made to set aside this vital institution of the Sabbath by making the rest day one in ten, but the results were so disastrous to animals and men that Robespierre himself had to propose a return to the one day in

seven. It is particularly gratifying to read that on the Monday following the inauguration of President Wilson the Washington papers announced that the President's offices had remained closed, and that he had announced to his clerical staff that no business would be transacted at the White House on Sunday. It is evident from the reference made to this that the announcement indicated a definite policy on the part of the new administration, and we are, of course, led to infer that such a policy has not always prevailed. It is a cause for profound thankfulness that the President and those associated with him are men whose convictions lead them to observe the Lord's Day, and to recognize the absolute necessity of rest for workers. Another aspect of the Sabbath is that of worship. This refers to our relation to God, and reminds us of the need of occupation with Him. The mind and soul set free from ordinary toil are thereby fitted to occupy themselves with God and to realize all the uplift that comes from adoration and worship. Once again, the Lord's Day is an opportunity for service. This is our relation to others. "It is lawful to do good on the Sabbath Day." Deeds of mercy, occasions for evangelization, visits to the sick and dying, and other similar methods of loving service will always be fitting on the Lord's Day.

Of the blessings that attend the observance of the Lord's Day, whether personal, or social, or national, it is hardly necessary to speak. The Lord's Day constitutes a pre-eminent witness for God. The pause in life is a testimony to His claim on us, and involves our recognition of Him as our God and Lord. Then, too, the personal help that comes from the observance of the Sabbath is unspeakable, whether we think of body, or mind, or heart. It provides a recuperation which influences the whole of the following week.

A Sabbath well spent
Brings a week of content.

Not least of all the Christian soul will rejoice in the Sabbath as a foretaste of eternity, of the Sabbath-keeping that remains to the people of God. The rest, the worship, and the service of the Lord's Day are anticipations of that endless Sabbath where "God shall be all and in all ever blest."

We must, therefore, do our utmost to value the Sabbath, to foster its observance, and to guard it from desecration. By our personal example, by our influence at home, and by every opportunity of proper legislation we must preserve to our Churches and country this unspeakable boon. There is very little danger nowadays of what has often been called the Puritanical or Pharisaic Sabbath. The danger is not in too great strictness, but in too great laxity. The proper Sabbath today is best seen among the Anglo-Saxon peoples. Emerson called it the "core of civilization," and a leading French essayist urged upon his own people the adoption of the sacred Sabbath of England, not only in the interests of morality, but as an economic measure to save the lives of working men, to promote social quiet, order, and good citizenship. Quite generally on the Continent the afternoon and evening are opened wider than on any other day of the week to forms of unnecessary toil and trade, and sports, casinos, and drinking-places. No one who knows the facts can doubt that the Continental Sunday is infinitely inferior to the Anglo-Saxon Sunday in tone, spirit, and moral influence. We must, therefore, realize the value of this boon, which is one of the best safeguards of life, health, property, and progress. Not merely on the ground of religion, but in the best interests of toil and trade, mind and morals, humanity and international progress, we must do our utmost to sanctify the day ourselves and to protect it for our day and generation.

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"THE ROOF OF CANADA"

Annual Letter of the Bishop-Designate of Mackenzie River, the Venerable Archdeacon Lucas

(Written from Fort Simpson, December 1st, 1912, before news had been received of the appointment to the Bishopric)

ONCE again it is our privilege to call attention to the needs and work of this vast Diocese of Mackenzie River, which forms a large portion of what has been aptly described as the "Roof of Canada." If the foundation of the work is considered as having been laid at Fort Simpson, we may look upon Hay River as the basement, Fort Norman as the ground floor, Fort McPherson (or Peel's River) as the upper story, with Herschel Island and Kittigagzyooit forming the roof, affixed to which is a staff pointing to the North Pole bearing a flag with the motto: "The Arctic for Christ."

HAY RIVER.

Beginning at the basement—Hay River, on Great Slave Lake—our friends will remember that the work there consists not only of ministering to the spiritual needs of the Slavi Indians who are natives of that place, but of shepherding and training some forty Indian children gathered from all the other missions of the diocese. As the basement contains the furnace whence hot air is conveyed to every corner of the building, so at Hay River influence is generated which eventually affects every part of the diocese, as the children trained there return to their homes which in many cases are a thousand miles away. The needs of the school were mercifully met by our Heavenly Father Who gave us a bountiful harvest of fish and potatoes. With one exception, all the children were kept free from sickness through the year. We rejoice, too, that the wife of our missionary-in-charge, whose serious condition necessitated her removal to Toronto for an operation last year, has so far recovered that she hopes to return next summer (D.V.).

NEWS OF BISHOP HOLMES' DEATH.

The silence of the outer world was broken on June 14th when a trapper appeared bringing the terrible news of the "Titanic" disaster. The next day, a trading boat arrived and this brought a solitary letter from a neighbour eighty miles distant, in which was written, "I suppose you have heard of Bishop Holmes' death." Of course we had not. Our grief at the news of his loss was enhanced as we naturally associated the two events in our minds. It was not until July 1st we learned that our dear Bishop had been called to higher service last February, from the house of our mutual friend, the Rev. F. Swainson. We felt greatly relieved to know that he with whom we had travelled through the diocese last summer, who had cheered us and our fellow-workers by his presence and words, had been spared that horror. We continue to feel our loss most keenly. I know something of the weight of responsibility which bore him down, though he bravely shouldered it, conscious that he was carrying out God's plan. He was faithful unto death. He walked with God, he was not, for God took him. For his successor in Athabasca our earnest prayers often go up that he may be supplied with all the needed grace and gifts of the Holy Spirit and with understanding of the times. We cannot know who has been chosen before January next.

BISHOP STRINGER'S VISIT.

It was Bishop Stringer, of Yukon, who brought us the correct news of Bishop Holmes' death. He arrived, together with the Rev. A. J. Vale, the missionary-in-charge of Hay River, and Mr. Minchin, an engineer, who will superintend the outdoor work, and build the small steamer for which Mr. Vale was mainly instrumental in securing funds while on furlough. They had been conveyed across the lake from Fort Resolution by the Roman Catholic mission steamer, through the kindness of Bishop Breynat.

It was an altogether new and pleasant experience for us to have a visit from our Bishop extending nearly three days. It was not a moment too long for there were many matters to be discussed, plans for future work to be formulated, and visits to be paid to the Indian camps. A grand service was held in church at which three

were confirmed and thirty-seven received the Holy Communion. The Bishop gave a practical address from the words "Follow Me."

Two days later (July 3rd) the Hudson Bay Company's steamer arrived, bringing our mail, the first since March 2nd, also an additional lady worker, Miss LeRoy, from Ottawa, who was warmly welcomed by all. As an indication of the onward march of civilization I must mention the appearance of a qualified dentist who had his surgery neatly fitted up on board the steamer. As he was the first dentist who has ever penetrated this north in a professional capacity his services were in constant demand throughout the trip. It was a most welcome and opportune innovation.

AT FORT SIMPSON.

Leaving Hay River we, i.e., the Bishop, Mrs. Lucas and myself, travelled 250 miles to Fort Simpson, our own mission station, having been absent a whole year. On the evening of our arrival a service was held at which the Bishop preached and the Holy Communion was administered. At a special service held on the following morning seven children were baptized. Visits were paid by the Bishop to several sick Indians, to their great delight. The people here had been left for a whole year without a minister, and during that time many had passed through the deep waters of trouble. Since my departure from them last summer fully twenty deaths occurred, of which number the majority belonged to our Church. It is the first time in my experience that the hand of death has been laid so heavily upon us at this place, and our grief was great at the enforced absence from them in their time of sorrow. Since our return we have been called upon to lose our most prominent Indian adherent. She was a devoted Christian woman who had been taught by my predecessors here and at Fort Norman. During our absence last winter she regularly read God's Word to her husband and his father and mother, conducting family worship every Sunday, as they are unable to read. We praise God for her life and for her triumphant death. She it was who taught me the language, and was a true friend to us and the mission.

AT FORT NORMAN.

The next afternoon (Saturday) we left Simpson, and after journeying 320 miles we reached the mission station at Fort Norman about eleven o'clock on Sunday night. Here I was delighted at seeing the new mission house erected for which the funds were collected by Mrs. Whittaker, of Peel's River, and myself while on our last furlough. The friends who so liberally helped us in this matter will, I am sure, rejoice with us in its completion. I would earnestly ask you to pray that God will send us a man to occupy this mission next summer. The Indians are holding together wonderfully well through the faithful work of our two catechists. It is a matter for great thankfulness that the builder of the new house gathers together all the people within reach every Sunday and holds a simple service.

Here we held our annual midnight service, administering the Holy Communion and performing two baptisms. The long-looked-for episcopal visitation lasted three hours only. The steamer had left ahead of us for the wood-pile, seven miles down the river, leaving a canoe for our use. Leaving our poor, unsheltered flock at 2.30 a.m., we paddled to the steamer and went to bed—happy but sleepy.

AT RED RIVER.

On Tuesday evening, July 9th, Arctic Red River was reached. This place is about 400 miles north of Fort Norman, and is prettily situated at the confluence of the Mackenzie River and Red River. As there is always an abundance of fish here in the early summer it forms a favorite rendezvous for the Eskimos of the Mackenzie River Delta and Herschel Island. This year they assembled here as usual, and were accompanied by Mr. Fry who had wintered with them. Hav-

ing heard during the winter of Bishop Stringer's projected visit, Mr. Fry suggested to them that they should all move from Red River and proceed by easy stages to Fort McPherson, 60 miles distant, where they would join the rest of the Eskimos. To this they readily assented. Hence we found no one at Red River to greet us, as in previous years, but upon our arrival at Peel's River the next morning, a grand welcome awaited the Bishop—their first pastor and teacher twenty years ago. Over two hundred Eskimos, one hundred Indians, and about twenty white men lined the bank as the steamer drew up, while fifty whaleboats and schooners were moored in front, each flying the Union Jack. Our devoted missionaries, the Rev. C. E. Whittaker, Rev. E. Sittichin, messrs. Fry and Young, were there, beaming with pleasure. My wife needed no introduction to the women as they instantly recognized her likeness to her sister, Mrs. Whittaker, who had left already by dog-sled for Rampart House, en route to Dawson, on furlough. The Bishop and I, after shaking hands with everybody, proceeded to the mission house for business. At 6 p.m. the Eskimos were summoned to service. The church was filled with men and women eager to be present and many had to remain outside. The Bishop spoke a few encouraging words, but in view of my short stay he kindly allowed me the privilege of once again addressing them. The eager, upturned faces, the responsive spirit shown, the exclamations of assent, made it a pleasure to speak to them; at the same time one felt the need of a right judgment, of wisdom born from above to guide these babes in Christ nearer to the only source of strength and life. Our prayer goes up that God, Who has begun a good work in them, will perfect it until the day of Jesus Christ. We had the joy of witnessing the baptism of five Eskimo children. The rapt attention given and the reverence shown during this part of the service was most impressive to witness. The total number of baptisms to July 10th was two hundred and six, nearly all of adults. At 9 p.m. another service was held in the church, this time for the Tukudh Indians. The service was read by the native deacon, the Rev. E. Sittichin, after which I gave the address. This again was a hearty, inspiring service, and filled one's heart with praise to God for what He has done through His servants. That both these Indians and Eskimos recognize their duty to God in the matter of giving is evidenced by the fact that this year's offerings to date amount to more than five hundred dollars (£100), and this is not complete.

Having visited all the people in their camps, Mrs. Lucas and I reluctantly went on board the steamer, leaving the Bishop and our fellow-workers standing on the bank surrounded by the Indians and Eskimos. Mr. Fry was looking forward to his ordination on the following Sunday, and then he and Mr. Young would leave with many of their Eskimos for Herschel Island and Kittigagzyooit, wintering at the latter place, and itinerating from there in the expectation of meeting the new tribes in the Coppermine region. Pray for them that journeying mercies may be granted them, and that their message may come to those heathen tribes "in power and in the Holy Spirit."

The Bishop and Mr. Whittaker intended leaving Peel's River a few days later for Dawson, taking practically the same route across the mountains as that on which the former and Mr. Johnson lost their way three years ago.

Our return journey to Simpson was uneventful, and home was reached on July 18th.

CONCLUSION.

I cannot allow this letter to close without expressing our heartfelt thanks to all the friends who so kindly came to our aid last year. Some are well known to us, others, however, preferred not to reveal their identity. To the Woman's Auxiliary of Canada, the Missionary Leaves Association, the C.M.S., the M.S.C.C., C.C.C.S., and S.P.C.K. we owe a lasting debt of gratitude. Without such generous help the Lord's work in this North could not be maintained.

I must plead more especially for help towards the new school buildings which must be erected at Hay River, if the important work of training the children is to be continued. The building, to accommodate forty children, must meet the requirements of the Indian Department, and the cost is estimated at £2,500. I shall be glad to receive promises extending over three years, towards this object.

THE ESKIMO MISSION.—Sum required £500 per annum, to meet the heavy expenses connected with this work which God is so signally blessing.

THE GENERAL FUND.—To meet current expenditure, salaries, etc.

M.S.C.C. BOARD MEETING, OTTAWA

FROM OUR OWN CORRESPONDENT

THE half-yearly meeting of the Board of the Missionary Society of the Canadian Church was held in St. George's Parish House, Ottawa, on Thursday, April 3rd. The Primate was unable to be present through illness. Several other prominent members were absent for the same cause, including the Bishops of Montreal and Ontario, also the Hon. S. H. Blake. A resolution of sympathy with these gentlemen was passed unanimously.

At the Communion Service the Bishop of Fredericton gave a most helpful address.

The Board meeting convened at 10.30, with the Archbishop of Ottawa in the chair. Much quiet routine work was done, interesting and suggestive.

FACTS OF INTEREST AND ENCOURAGEMENT.

1. The report of the General Secretary indicated that the Society has now entered upon the second decade of its history as the Missionary Society of the Canadian Church. Some idea of the wonderful development of the work during the past ten years may be obtained by comparing the apportionment for the years 1903 and 1913. In 1903 the sum asked for was \$7,300, whereas in 1913 the figure is \$168,000.

2. The Missionary Missions conducted by the General Secretary and his associates in various centres were very successful, as were also the Summer Schools.

3. The "Form of Family Prayer," prepared by a special committee appointed by the Primate at the last meeting was sent on to the House of Bishops.

4. Great regret was expressed at the resignation of Mr. R. W. Allin as Field Secretary, but owing to a reorganization of the staff, Mr. Allin's services are to be retained much to the satisfaction of the Board.

5. One of the most significant acts of the Board was the new arrangement dealing with candidates entered into between the M.S.C.C., the Woman's Auxiliary, and the Canadian Church Missionary Society. A resolution was passed unanimously approving the formation of a Candidates' Committee composed as follows:—

That a Candidates' Committee shall be formed, and shall consist of:

(1) Seven ex-officio members, the Primate, the Chairman of the Executive Committee and the General Secretary of the M.S.C.C., the President and the Secretary of the C.C.M.S., and the President and Corresponding Secretary of the W.A.

(2) Seven members to be appointed annually at the Autumn meeting, by the Board of Management M.S.C.C.

(3) Five members to be appointed by the Executive of the C.C.M.S., and

(4) Five women members to be appointed by the Executive Committee of the W.A.

6. A resolution was also passed to establish closer connection and co-operation between the Church Camp Mission and the M.S.C.C.

7. As a result of a recommendation which was presented and approved, the M.S.C.C. has committed itself to definite co-operation in work among the Jews in Canada. According to the recent census there are 74,000 of God's ancient people now in Canada.

8. The General Secretary announced that a member of the Board had promised a generous gift of \$1,000 per year for two years towards the erection of the city church in Kaifeng, Honan.

COMPLIMENTARY LUNCHEON AND THE PREMIER.

The Churchmen of Ottawa invited all the members of the Board to a lunch at the Chateau Laurier. The Archbishop of Ottawa presided, and an address of welcome was given by the Prime Minister, the Right Hon. R. L. Borden, who, in his remarks, emphasized the fact that not material resources, but faith, idealisms, and spirituality of the Canadian people were the secret of our nation's greatness.

NEXT PLACE OF MEETING.

After a spirited discussion it was resolved that the Autumn meeting of the Board should be held in Saskatoon. This will be the first time in the history of the Society that the Board has met west of Winnipeg.

regular schools this year in conjunction with the M.S.C.C. Those at Rothesay, N.B., and at Ashbury College, Ottawa, will be held from June 23 to June 27. The third will be held at Ridley College, St. Catharines, early in July.

The Sunday School Paper Committee reported that "Our Empire" now has a circulation of about 24,000 copies in Canada. The S.P.C.K., however, are still publishing the paper at a heavy loss, and have asked the Canadian Church to take, if possible, 40,000 copies.

Another report showed that steps were being taken to formulate plans for the formation of Boys' Missionary Organizations in Sunday Schools, auxiliary to the M.S.C.C.

But by far the greatest venture of the Commission in a forward direction was made in connection with the adoption of the financial estimates for the year 1914. In view of the vast needs of the field; the impossibility of the General Secretary any longer even attempting to cover the work single-handed; the necessity of the appointment of an Assistant Field Secretary and of a special devotion of funds to the extension of Sunday School work in the needy districts of the West the estimates for the next year were placed at \$10,095, with a pledge that for the next three years they should not be raised higher.

How this sum is to be realized was next considered. A feeling, manifested itself that "Children's Day" as the sole source of resources had been outgrown; and that while every opportunity of inspiration and of information which the day afforded should be used to the uttermost, yet that the apportionments asked for by the Commission should also be brought in an authoritative and business-like way before the Church wardens of each parish. A motion was carried asking the representatives of each diocese upon the Commission to bring before their respective Synods the question of putting the Sunday School Commission apportionments upon the same basis as that of the M.S.C.C., and of notifying the authorities of each parish of the offering expected from them in the same manner used with regard to the missionary funds.

THIS AND THAT

Thoughts of an Eastern Churchman

Our Church in Nova Scotia and the Maritime Provinces generally, makes a good showing in the religious census just published. With the one exception of the Roman Catholics our increase has been far ahead of that of any other denomination, and for the two provinces stands at over sixteen per cent., which is at least double that of the general increase during the same period. In the gross there has been a net increase of over 10,000 members in the two provinces. And this increase can hardly be attributed to immigration, although from now onward we will probably gain in this way, as a certain class of Englishmen are crossing in steadily growing numbers to Eastern Canada. The Church in the East, including Quebec, where, with the exception of the Roman Catholics and the Jews, it has far outstripped all other religious bodies in the percentage of its increase, is evidently a living institution and growing from within.

By the will of the late Archdeacon Kaulbach, of Truro, the Church in Nova Scotia benefits to the extent of \$10,000. All the diocesan funds are remembered, and \$1,000 goes to King's College towards the endowment of a divinity chair. There are some bequests to parishes in which the Archdeacon was interested.

The other day I read in an English paper that the Town Council of Doncaster had decided to exclude the novels of Fielding from the public library of that town. For this they have been very widely ridiculed and abused, and denounced by some as "prudish," "puritanical," etc. Fielding, we are told, is a "classic," his books stand in the sacred category as great works of art, and no library is complete without them. This may all be true enough in a sense, but I suppose that the great majority of people who talk in this strain have never read a page of Fielding. I would strongly recommend such individuals to go to Fielding and judge for themselves whether or not he is a writer that they would desire to put into the hands of their own boys and girls. I cannot conceive of any right thinking man, however much of a literary enthusiast, allowing his children unrestrained access to Fielding's works, except, of course, under total ignorance of their character. Under these circumstances then, why should a public body, largely composed of fathers of families, vote to subject other people's children to these evil influences? There are enough filthy books in circulation, which, unfortunately, the law cannot reach without our municipal authorities deliberately using the public funds to promote the reading of books which, whatever their literary merit, are demoralizing to the young. I know if I were a ratepayer in a municipality that proposed to use my money for the purchase of such works of this description, I should put up a very vigorous kick. There is a great deal of downright dishonest cant talked in the interests of "art"—so-called. Some people seem to think, or pretend to think, that an "artist" is emancipated from all the rules which bind the ordinarily decent man in his converse with his fellows, and that it is lawful for him to write with his pen, or depict with his brush or chisel, what he could not utter in his daily conversation under pain of being kicked into the street. We are said to be becoming again a plain spoken people, and to be reverting to the practice of our sixteenth and seventeenth century ancestors. In some respects this may be desirable. But the plain speaking that depicts any form of vice for the amusement or delectation of the general public, and for any object, save its unsparing denunciation, is most undoubtedly an evidence of grave moral decadence. If vice has to be exposed, let it be exposed for one purpose of rendering it odious and execrable, and not pardonable and even attractive.

Lent, with its numerous special sermons and services, is now past and gone, and with it one opportunity which our clergy, I imagine, very seldom utilize, viz., of appealing especially to men and boys. All lists of Lenten services should contain at least two or three (if not more) services for men and boys only, where plain spoken addresses could be delivered on the subject of personal purity and of certain vices that cannot be effectively dealt with in mixed congregations. In the few parishes where this plan has been followed the results have been most encouraging. Every clergyman should, if possible,

SEMI-ANNUAL MEETING OF THE SUNDAY SCHOOL COMMISSION

THE semi-annual meeting of the Sunday School Commission was held in St. George's Parish Hall, Ottawa, on April 2nd. About 40 were present. Dr. Rexford was in the chair. The Archbishop of Ottawa, and the Bishops of Toronto, Saskatchewan, Fredericton, Columbia and Moosonee were present.

The report of the financial secretary showed an immense amount of work accomplished. Mr. Hiltz sent out 4,000 communications during the last year and travelled 19,493 miles to attend 290 meetings.

The report upon educational lines announced marked progress. Most far-reaching in its influence on the future is the fact that all the Theological Colleges from East to West have made the study of religious pedagogy an integral part of their course in Pastoral Theology.

In five of the colleges lectures are delivered by the general secretary, while in the Montreal Diocesan College the Chairman of the Commission gives a course of 36 lectures to his students and in St. John's College, Winnipeg, the Rev. W. A. Fyles gives an annual course of eight lectures. The clergy of the future are being well looked after.

In connection with the Teacher Training Work, the Committee in charge of this work announcing that an Advanced Course would be issued shortly.

The Committee on Temperance and Purity Literature made the important announcement that Temperance Literature is expected to be ready for the Sunday Schools in July. This is being prepared by the Moral and Social Reform Committee of the General Synod. The Committee on Graded Prayers presented proofs of prayer-cards in three grades, namely, for little children, children, and older scholars.

The Committee on Summer Schools reported that arrangements had been made to hold their

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Where no blast of change tormenteth,
Times no longer wax nor wane,
Where no lurking evil tainteth,
Where the slayer, Death, is slain;
Swells the song that ceaseth never,
Rings the blood-bought host's acclaim,
"Yesterday, to-day, for ever,
Jesus Christ, the same."

Through the gloom I heard the beating
Of the nearing wings of Death,
All love's utmost care defeating
With the poison of their breath.
Death, I scorn thy power to sever!
O'er the dark in lines of flame,
Faith can read, "To-day, for ever,
Jesus Christ, the same."

To my sin-tried soul the story
Of the mighty deeds of old,
Sounded as the empty glory
Of an ancient tale that's told—
Doubting, "Can Christ still deliver?
Still empower a mortal frame?"
Clear the Voice replied, "For ever,
Jesus Christ, the same."

Time, my fondest treasures bearing,
To the land of long ago,
Robbed me, till I cried, despairing,
"Lord, some lasting gift bestow!"
Like the peace of some deep river
Soft the whispered answer came,
"Yesterday, to-day, for ever,
Jesus Christ, the same."

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Robbed me, till I cried, despairing,
"Lord, some lasting gift bestow!"
Like the peace of some deep river
Soft the whispered answer came,
"Yesterday, to-day, for ever,
Jesus Christ, the same."

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get face to face with the men and boys of his congregation, at least once every year, and talk to them as a man to men. One great advantage of addresses of this kind is that they give fathers an "opening" to speak to their sons afterwards.
Downeaster.

UNCHANGABLE.

By the Rev. C. Venn Pilcher, B.D.,
St. James' Cathedral, Toronto.

"Jesus Christ, the same yesterday, and to-day, and for ever."—Heb. xiii. 8.

Time, my fondest treasures bearing,
To the land of long ago,
Robbed me, till I cried, despairing,
"Lord, some lasting gift bestow!"
Like the peace of some deep river
Soft the whispered answer came,
"Yesterday, to-day, for ever,
Jesus Christ, the same."

To my sin-tried soul the story
Of the mighty deeds of old,
Sounded as the empty glory
Of an ancient tale that's told—
Doubting, "Can Christ still deliver?
Still empower a mortal frame?"
Clear the Voice replied, "For ever,
Jesus Christ, the same."

Through the gloom I heard the beating
Of the nearing wings of Death,
All love's utmost care defeating
With the poison of their breath.
Death, I scorn thy power to sever!
O'er the dark in lines of flame,
Faith can read, "To-day, for ever,
Jesus Christ, the same."

Where no blast of change tormenteth,
Times no longer wax nor wane,
Where no lurking evil tainteth,
Where the slayer, Death, is slain;
Swells the song that ceaseth never,
Rings the blood-bought host's acclaim,
"Yesterday, to-day, for ever,
Jesus Christ, the same."

WORLD CONFERENCE ON
FAITH AND ORDER

The committee appointed at the last General Synod of the Church of England in Canada met in Ottawa on Wednesday, April 2nd. The Archbishop of Ottawa was in the chair, and among those present were the Bishops of Algoma, Huron and Fredericton; Archdeacon Gilmore of Algoma; Archdeacon Davidson, Guelph; Rev. Dr. Abbott-Smith, Montreal; Rev. Dr. Parrock, Lennoxville; Chancellor L. H. Davidson, K.C., Montreal; Chancellor Campbell, K.C., Quebec; Mr. F. H. Gisborne, Ottawa; and Mr. L. H. Baldwin, Toronto. The Bishop of Montreal was unable to be present on account of illness. It was expected that Bishop Anderson, of Chicago, would also be present to confer with the members of the committee, but he was also prevented in coming by illness. A general letter from the Rev. Dr. Manning, chairman, and Mr. R. H. Gardiner, Secretary of the Preliminary Commission, was read, presenting some lines upon which the work of preparing for the Conference might proceed; suggesting that the first question is whether or not the Christian bodies really desire re-union? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is the body merely a human organization, self-originating, or is it the living continuous Body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the Communions to which we severally belong?

It was decided to postpone any action until the next meeting of the committee in October next, when it is hoped that a representative of the P.E. Church in the United States can be present to give the committee further information on the work they have in hand.

ETCETERA

This column is intended specially for laymen, and communications of interest to the life and work of the laity of our Church will be welcomed, addressed to "Laicus" at the office.

A valued correspondent calls attention to the wording of Psalm 100.3. He says that our English Version, reading, "It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture," is very "obvious," and a little while ago he noticed an old Latin Version, which may be rendered thus: "It is He that hath made us (and not we ourselves) His people, and the sheep of His pasture." On this our correspondent remarks that while in the first translation the idea seems self-evident and commonplace, in the second it opens large vistas of doctrine, and seems to agree more closely with the rest of Scripture and with our seventeenth Article. It is probable, however, that our correspondent has not realized the difference between the A.V. and the R.V., based upon a slightly different reading of the Hebrew text. The R.V. is as follows: "He it is that made us and we are His, His people, and the sheep of His pasture." The A.V. in reading "And not we ourselves" follows one Hebrew reading, and is supported by the Greek and one or two other Versions. The R.V., which is also that of the margin of the A.V., follows another reading, which is supported by several Versions, Hebrew and Greek. Everything turns upon the difference between the Hebrew words for "not" and "to Him" (=His). They are pronounced exactly the same (lo) though they are spelt differently, and from this has arisen the confusion between "not we" and "His (are) we." Kirkpatrick, from which this is taken, says that though the antithesis of the A.V. gives good sense, the reading of the R.V., is far more significant, adds a fresh thought, agrees best with the construction of the Version of the Hebrew, and is supported by such parallels as Psalm 95.7, etc. While, therefore, the suggestion from the Latin Version, mentioned above, is interesting, it is hardly likely to be as true to the Hebrew thought as that of the R.V.

We are not surprised to learn from one of our lay correspondents that he is greatly pleased to note the action of some of the English Bishops in dealing with the clergyman's "Church voice." The Bishop of Liverpool requires all deacons to have a course of ten lessons in elocution and to pass an examination before being ordained priests. If all Bishops insisted upon something similar to this the improvement in elocution would soon be visible (and audible). It is a curious thing that what is called "clerical sore throat" is practically unknown in any other sphere of life, clerical or legal, where much use of the voice is experienced. Does not this seem to suggest that there is something undoubtedly wrong with our clerical methods of rendering the service?

To those of our readers who happen to be Sunday School superintendents the following suggestions may be passed on. (1) Never rebuke a boy from the desk. It will only mortify the boy and also the teacher of his class. (2) Never punish on the spot without having a talk first. These two principles will prove abundantly fruitful to all superintendents who adopt them.

A missionary worker of great experience lately expressed surprise that men and women often come forward as volunteers for missionary work although they have never been used at home to win a soul for Christ. The missionary considered that this lack was a decided disqualification, because those who are not keen about the spiritual interests of people at home are hardly likely to prove keen about people in the foreign field. Whether the missionary was right or wrong the thought is an important one, and we may well ask ourselves where many of us would stand if this question were put to us. The duty of soul-winning is laid upon all the people of God, and all who bear the Christian name are expected to witness, watch, and win, whether at home or abroad.

A New York financial paper, the "Wall Street Journal," is not as a rule regarded as a humorous organ, but the other day its sober editorial columns were ornamented with a very definite piece of sarcasm. It told of a weary money-getter just done with the work of raising an endowment, who fell asleep and dreamed that he was waiting at the gate of heaven, when there

appeared applying for entrance the millionaire who had given him one-fifth of the sum of the endowment on condition of his raising the other four-fifths. The dreamer saw that St. Peter demanded of the millionaire where his halo was. The applicant said that he thought halos were supplied there; whereupon the Apostle replied that this was not the case, that candidates for admission brought their halos with them. Then in his dream the man saw the Apostle turning to examine the millionaire's record, and very soon he remarked, "We have no difficulty in finding all about you. Everything is clearly marked with your name, and especially those benefactions in which your gifts were conditioned on what other people would give. The circumstances are so striking that we have agreed to make an exception in your case. We have decided to send you back. If you can earn half a halo we will give you the other half." A rebuke to the practice of conditional giving which is as pointed as it is deserved.

The Churchwoman

HAMILTON.—A Diocesan Board Meeting was held in the Church of the Ascension Schoolroom, Hamilton, Thursday, March 27. Four new life members have been added since the last meeting: Mrs. Perry, of St. Thomas' Branch, St. Catharines, by the members of the Girls' Branch; Mrs. Daw, wife of the rector of St. John the Evangelist, Hamilton, by her friends in that branch; Mrs. Curry, of the Cathedral, Hamilton, by the members of her branch, and Mrs. Millington, by the members of St. James', Dundas. The various officers gave most satisfactory reports. The Dorcas secretary requested that all bales be sent to the central room before April 15th. Those sending donations to the Leper Mission must send in their gifts before August 15th. Bales arriving after these dates are likely to be there for an indefinite time.

All representatives are urged to attend the annual meetings, and to send in at once the names of their delegates to Mrs. F. Glassco, James Street South, Hamilton.

An interesting address on Corea was given by Miss Grosjean, a missionary from that country. She alluded most feelingly to the noble work of Bishop Corfe, whose progress was so slow that it was seven years before he baptized a convert to the Christian faith. She also mentioned the noble work of the Rev. Stephen Cartwright, who died there four years ago. The Coreans, when they acquire any knowledge (like the Esquimaux), pass it on to their friends, and are thus natural missionaries. When once converted their devotion would put us to shame, as they frequently walk five, ten or fifteen miles to church. Miss Grosjean spoke in terms of high appreciation of the work accomplished by her two Japanese helpers.

A heartfelt resolution of sympathy was passed, standing, to Mrs. Godden and family, who have so lately and suddenly lost both husband and father in the death of the Rev. Mr. Godden, rector of Caledonia.

OTTAWA.—There was a large attendance at the annual meeting of the W.A. of Christ Church Cathedral, Ottawa. The various reports presented showed a growth during the year.

Mrs. Patterson Hall, of Montreal, gave a short address on the work of the Auxiliary, and Miss Halson, General Dorcas Secretary, of Toronto, spoke on that branch of the work. Mrs. Tilton, Honorary President of the W.A. of Ottawa Diocese, also spoke a few words.

The Delegates to annual meeting are: Miss Bishop and Mrs. Sharp. The thankoffering collection will be given to the Canadian missions in the North-West.

St. John's, Ottawa, Branch of the W.A. held its sixteenth annual meeting in the parish hall. The opening services were conducted by Rev. Canon Pollard. Reports for the past year were submitted and showed the branch to be in a very satisfactory condition. All obligations to the Diocesan Board are paid up, besides numerous contributions to other appeals. Three bales were sent out by the Dorcas Branch, and the total collections from all departments for the year amount to \$480.11. Delegates to annual meeting, Mrs. Martin, Miss Whitcher and Mrs. Wade. The Bishop of Algoma gave an address, telling of his work among the Indians and in the Indian schools.

The W.A. of St. George's Society, Ottawa, held its monthly meeting, Wednesday, April 2nd. Several applications for assistance were received in the early part of the month, and work had been secured for most of the applicants. Arrangements were made for the holding of the annual picnic on June 18th.

Brotherhood St. Andrew

The Executive Committee of the Hamilton Local Assembly is a very live body these days and they are taking particular interest in the social work of the Church, particularly along the lines of welcoming and looking after immigrants and hospital visiting. The subject of hospital visiting engaged the attention of the committee for a considerable time at their last Executive meeting. One of the biggest drawbacks to their work is the lack of funds to assist convalescents and it was decided to place a box in the hospital hall in which the Brotherhood funds would be deposited. With the approval of the Bishop they propose to hold Divine service in the hospital at 4 p.m., and also issue a request for any magazines which could be made good use of.

Mr. F. A. Williams, the newly appointed Western Travelling Secretary of the Brotherhood in Canada, commences his work in that capacity on April 12th when he leaves Sidney, B.C., and goes to Victoria to visit the chapters there for a few days. Among the towns he will be visiting on his initial trip will be Duncan and Nanaimo, in the Diocese of Columbia, Vancouver, Kamloops, and the towns in the Okanagan Valley, Macleod, Calgary, Lethbridge, Lacombe, Edmonton and several of the larger towns in Saskatchewan, particularly Saskatoon, where it is hoped that a Conference for Western Canada will be held in the Fall of this year. A few of the towns on the main line to Winnipeg will also be visited and after staying there for a few days he will come down to Toronto via Fort William and Sault Ste. Marie, taking train from the latter place in order to visit some of the chapters in the Diocese of Algoma. While in Toronto he will meet the members of the Dominion Council and the Executive Committee and after a short stay return to his headquarters in Winnipeg to prepare for his second trip.

Church News

PREFERMENTS AND APPOINTMENTS.

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.

DAVIS, the Rev. L. E., M.A., curate at All Saints', Toronto, Rector of St. Paul's, Brockville, Ont.

HOWITT, Rev. A. H., Curate-in-Charge St. Margaret's, West Hamilton, Curate at Church of the Ascension, Hamilton.

MEYER, Rev. John B., B.A., B.D., Rector of Savage Mills, Montreal, Rector of Ailsa Craig, Brinsley and McGillivray, Diocese of Huron.

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—Professor Fraser Harris delivered a very interesting lecture on latent life before the Men's Club at St. Luke's Hall. In addition to the lecture a musical programme was rendered by Dr. Digby Bell, Captain du Domaine and Mr. Cummings. The organization of the club was completed at a business meeting held previous to the lecture.

HALIFAX.—ST. PAUL'S.—The Senior Branch of the W.A. held its annual meeting on Friday, March 14th, in St. Paul's Hall. Interest in Missions has steadily increased this year, and five classes have been formed for study. Contributions were made to Diocesan, Canadian and Foreign Missions.

SACKVILLE.—At a large and representative meeting of the parishioners of Sackville, N.S., on Tuesday evening, March 18th, the Rev. C. H. Fletcher, at present stationed at Martin's Point, Lunenburg County, was elected rector of this parish. Mr. Fletcher will take up his work about May 12th.

DARTMOUTH.—One of the best lectures of the series was delivered before the Dartmouth Literary Society, at their last meeting of the season, last week, by Rev. Canon Llwyd. His subject was "Our Canada of the Future."

FREDERICTON.

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

ST. JOHN'S, N.B.—ST. LUKE'S.—The total receipts for the year were \$14,585.07 and disbursements the same. To missions the sum of \$1,018.07 was given. W. A. Steiper, J. K. Scammell, A. Mowry and H. U. Miller were elected delegates to Synod.

QUEBEC.

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

FEMALE ORPHAN ASYLUM.—ANNUAL MEETING.—The annual meeting was held on Monday, March 3rd. The Dean presided in the absence of the Bishop, and was supported by Bishop Grisdale. The girls of the House—twenty-four in number—were drawn up in the assembly room, and during the afternoon sang two songs under the direction of Miss Muriel Fischer. The reports of the secretary and treasurer were read, and showed that the Home was in a flourishing condition and under very capable management.

ANNIVERSARY MEETING OF THE CHURCH SOCIETY.—The anniversary meeting of the Church Society of the diocese was held in the Cathedral Church Hall, March 10th, the Bishop presiding. The first address was delivered by the Rev. A. E. Burgett on the subject of "Missionary Work on the Labrador Coast and in the Magdalen Islands." The diocese is alone responsible for the work, as it lies in the Province and Diocese of Quebec. The chief part of the work is on the coast between Harrington Harbour and Blanc Sablon, a distance of about three hundred miles. There are about eight hundred people belonging to the Church, and these are scattered along the coast in small settlements. There is a church at Harrington, at Mutton Bay and at St. Paul's River. Here there are also schools maintained by the Church with the aid of a Government grant. A new boat, "The Faith," an auxiliary schooner of about ten tons, was placed on the coast last year. With reference to the Magdalen Islands, the speaker showed the position of the islands in the Gulf of St. Lawrence, about 50 miles north of the coast of Nova Scotia. The islands were 13 in number, the principal being Grindstone Island, Grosse Isle and Entry Island, at each of which settlements there was a church and schools. The bulk of the inhabitants are French Acadians, but there are about seven hundred English-speaking people, all belonging to the Church. Mr. Elwood Wilson, lay delegate to Synod, spoke on the Church's new and increasing responsibilities in the diocese through the opening up of new districts. The many new English settlers were demanding from the Church both educational and religious ministrations. The Church should not confine herself merely to religious and spiritual things, but should lead in all the great social and industrial movements undertaken for the good of the people. The time was when the Church led in everything, and this must be the case to-day if she is to discharge in full her responsibilities.

MONTREAL.

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

MONTREAL.—ST. THOMAS.—The adjourned vestry meeting of this church was held Monday, March 31st. A satisfactory financial report was read and officers appointed. Mr. Fred. Molson, patron of the church, and Mr. Lyon (re-elected), were chosen Synod delegates. A committee was appointed to consider the matter of raising a fund to enable a regular curate to be appointed to assist the rector, the Rev. Canon Renaud, and the Rev. Mr. Ereaux, who has been giving his services without remuneration in the past.

CHRIST CHURCH CATHEDRAL.—Prevented by the clergy from getting beyond the Communion rail, a man caused a sensation at the morning service in Christ Church Cathedral on Sunday last, when, throwing up his arms in a gesture of supplication to the cross, he fell in a heap on the steps and had to be carried to the vestry. To establish calm the customary prayer and hymn before the sermon were omitted, and the Rev. Canon Plumtre, of Toronto, at once entered the pulpit and commenced his sermon.

The man who disturbed the service was a member of Christ Church Cathedral, a pew-holder, and his strange actions are attributed to depression in business and the poor health of his wife.

ST. JOHN THE EVANGELIST.—The adjourned vestry meeting of this church was held March 31st. Elected as delegates to the Diocesan Synod, Messrs. E. G. M. Cape, and A. G. Brook Claxton, K.C., and C. E. Heiffenstein. Favourable reports were read. It was announced that an anonymous friend had donated a new hardwood floor for the church.

ST. LAMBERT.—OBITUARY.—The Rev. Benjamin Papineau Lewis, whose death occurred on the 28th of March, was one of the old and well known clergymen of the Diocese of Montreal. Born in 1835, at Huntingdon, Que., he was educated at St. John's High School and Bishop's College, Lennoxville. He was ordained by Bishop Fulford in 1860; and had charge of the parish of Sabrevois until 1878; when he became rector of Iberville, and continued in that post until 1908, on his retirement from the active ministry. At the funeral service at Iberville, both French and English communities of St. John's and Iberville testified their respect by attendance in large numbers.

OTTAWA.

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

OTTAWA.—CHRIST CHURCH CATHEDRAL.—Rev. Canon Henry Kittson, rector of the cathedral, has resigned. His resignation takes effect July 1. Archbishop Hamilton made this announcement at the morning service on Sunday, and it came as a genuine surprise to the congregation, as no intimation of this intention had hitherto been voiced. Canon Kittson was born in Pembina, Minn., in 1848. He graduated from Bishop's College, Lennoxville, Que., in 1871 with the degree of B.A. The first important church he took was St. John's, St. Paul, Minn., where he remained four years. In 1888 he became assistant chaplain of the Church of the Ascension, Philadelphia, where he also remained four years. Then he went to the Church of the Advent in Westmount, Montreal, as rector, and remained there until 1901, when he came to Ottawa. He is on the advisory board of the Victorian Order of Nurses, and connected with other philanthropic institutions. Canon Kittson will take up other work in the city.

ST. GEORGE'S.—A brass tablet was unveiled last week in this church to the memory of the late Colonel White, C.M.G., who was for many years actively associated with this church.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—DIOCESAN SUNDAY.—Rev. Canon Morley will preach at St. Anne's Church at 11 a.m. and St. Jude's at 7 p.m. The Cathedral as a common centre of worship will make the pulses of our spiritual life beat more strongly. It will fill with fresh enthusiasm the hearts of our Church people. It will call out latent gifts and will quicken every church activity. It will bring the whole diocese within the reach of those great Prophets whom God raises up in every age to unfold His will, and to apply the great principles and teaching of His Word to the peculiar needs, distresses, temptations and problems of their own day. Our Cathedral will be the centre of spiritual life. It will quicken, as well as unify.—Adv't.

ST. MATTHEW'S.—The Men's Association held its usual meeting in the Parish House, First Avenue, on Monday evening. An illustrated address, "London and the Coronation," was given by Archdeacon Davidson, Guelph.

ST. JOHN THE EVANGELIST.—Mr. Walter Arlidge has been appointed choir-master and his sister, Miss Hattie, organist at this church. Their father, the late Prof. Arlidge, was organist and choir-master. Mr. Arthur Lye, who has been acting as organist since the death of Prof. Arlidge, was presented with a hymn book at a social gathering of the choir which was held on Thursday evening last. The rector, the Rev. J. Russell MacLean, made the presentation. Mr. Lye will fill the position of organist temporarily at the Church of the Holy Trinity.

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ALL SAINTS'.—The Bishop held a similar service in this church in the evening when the candidates presented numbered 62, including two from St. Luke's, Ashburnham. The Bishop preached from the text, "Choose ye this day whom ye will serve." The special Easter music was repeated and there was a very large congregation, the church being filled to the doors.

EPIPHANY.—Rev. Dyson Hague is at present in Ottawa attending the Prayer Book Revision Committee. The preacher at the morning service last Sunday was the Rev. A. E. F. Barr, and in the evening Dr. Griffith Thomas.

WYCLIFFE COLLEGE.—Next Sunday morning in the College Chapel at 11 o'clock Bishop Anderson, of Moosonee, will hold an ordination service for Bishop Robins, of Athabasca, who is detained at the Pacific Coast by illness. Three deacons will be presented for ordination to the priesthood, and four candidates for ordination to the diaconate. Rev. L. E. Skey, of St. Anne's, will preach the ordination sermon.

A PLEASANT GATHERING.—A reunion of graduates of Trinity College, Dublin (T.C.D.) was held in this city on the evening of Tuesday, the 25th ult., and took the form of a dinner at the Queen's Hotel. An address, which was given by the Rev. W. F. Fitzgerald, the rector of St. Paul's, Kingston. Among those present were: Dr. Albert Ham, Prof. Cosgrave, Prof. Haire-Foster, Trinity College, Toronto; Dr. George Evans, Rev. Mr. Morgan-Dean, Rev. Richard Ashcroft, Rev. T. G. Wallace, Rev. Canon Robinson, Uxbridge, and Prof. J. W. Eaton, Kingston. It was determined to organize, and officers were appointed, the Rev. W. F. Fitzgerald being elected secretary. The next dinner will be held at Kingston.

PARKDALE.—ST. MARK'S.—Very large congregations attended the Easter services. The chancel was beautifully adorned with flowers and palms. There were 325 communicants, the rector being assisted by Rev. W. Fennell and Rev. R. A. Hiltz. On Sunday last Rev. W. L. Armitage announced the church property free of all debt as the result of the Easter thank-offering.

PARKDALE.—ST. MARK'S.—The annual meeting of the Parkdale Bible Society was held in St. Mark's Church on Wednesday evening, April 2nd. The speaker of the evening was Canon Tucker, of St. Paul's Cathedral, London, Ont. His address was on "The Bible as the Revelation of God."

PETERBORO'.—ST. JOHN'S.—The Bishop of Toronto confirmed 36 candidates in this church on Sunday morning, the 30th ult.

ST. GEORGE'S.—On the afternoon of the same day the Bishop confirmed six candidates in this church.

STREETSVILLE.—TRINITY.—Bishop Reeve held a Confirmation service in this church on Sunday, March 30th, when 16 candidates were presented.

TULLAMORE.—ST. MARY'S.—Lay delegate, George Strong.



ONTARIO.

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

KINGSTON.—ST. JAMES'.—The Missionary Committee of this church met on Monday evening, March 10th. The amount contributed to missions during the year 1912 was stated to be \$1,015. The rector reported that at the recent Rural Deanery meeting, the representatives of this congregation had assumed \$1,000 as their share of the amount apportioned to the Deanery. As \$50 had been left unapportioned by the Rural Deanery this committee stated its willingness to have the sum to be raised during 1913 placed at \$1,050, an increase over the amount raised in the previous year of \$35.

The W.A. has endowed a bed in the new hospital in the diocese of Honan, China, in memory of their former Corresponding Secretary. A plate will be placed above the bed with the inscription, "This bed was endowed in loving memory of Annie Edna Savary, by the members of St. James' Woman's Auxiliary, Kingston, Ont."

At the April meeting of the Men's Association, Prof. Morison will deliver an illustrated lecture on "The Highland Scot." This will be the closing meeting of the season, and it is planned to invite the ladies of the congregation to be guests on that occasion.

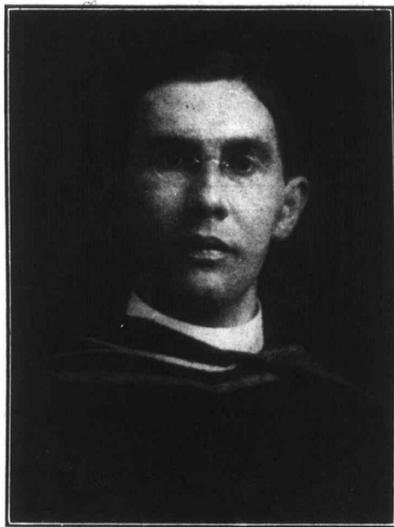
The congregation were asked for \$906, to clear off their church debt. In the last two Sundays the sum of \$762 was received.

ST. GEORGE'S.—Confirmation was held at St. George's Cathedral, March 27th, by the Bishop of Montreal, assisted by Dean Bidwell, Canons Starr, Loucks and Grout. There were thirty-two candidates confirmed, including a son and daughter of the Dean of Ontario.

QUEEN'S UNIVERSITY.—The senate has decided to confer the honorary degree of doctor of divinity at the coming convocation on the following: Archdeacon Forneret, of Hamilton; Rev. Daniel Strachan, of Toronto; and the Rev. John G. Dunlop, of Fukni, Japan.

WINCHESTER.—ST. MATTHIAS'.—The annual vestry meeting was held at the rectory last week. The annual report gave an excellent showing for the year's work. Mr. Geo. Jeacis was appointed lay delegate to the synod.

BROCKVILLE.—ST. PAUL'S.—Word was received on Saturday of the appointment by the Bishop of Ontario of Rev. L. E. Davis, M.A., to be rector of St. Paul's Church, Brockville. Mr. Davis has been assistant rector of All Saints' Church, Toronto, since October, 1909. A son of Dean Davis, of Huron, graduated from the University of Toronto in 1906 with honours in Philosophy, taking his M.A. degree the following year also with honours. Being ordained deacon as honorary curate to St. Paul's, Toronto, he later went to England and spent a term in Ridley Hall, Cambridge, and Wycliffe Hall, Oxford, where he did special reading under Rev. Dr. Griffith Thomas, then Principal of Wycliffe Hall. On his return he was appointed resident tutor in Wycliffe College, Toronto, and ordained priest for the assistant-rectorship of All Saint's Church. He has held this



REV. L. E. DAVIS, M.A.,
New Rector, St. Paul's, Brockville, Ont.

position with great acceptance to the parishioners for the last three years, having had entire charge of the parish for five months during the summer of 1912, when the rector was absent in England. While his particular work has been the care of the Sunday School with an enrolment of 700, he has established himself as a practical and devotional preacher. He was secretary of the Alumni Association of Wycliffe College, 1910-11, and stands well among his fellow-graduates.

St. Paul's, Brockville, was founded in 1885, under the rectorship of Rev. Dyson Hague, now vicar of Church of Epiphany, Toronto. The congregation included such prominent men as Judge MacDonald, Judge Reynolds, and the late Samuel Reynolds. Rev. O. G. Dobbs, of St. John, N.B., succeeded the first rector, and has held the rectorship for the last twenty-three years. This period has been one of development and prosperity. A new schoolhouse, a remodelled church, and a new pipe organ are some of the material results. From its beginning the church has been under the leadership of Wycliffe College graduates, and with the earnestness and zeal already displayed in so young a man, the future of the church is well assured under Mr. Davis.

NEW BISHOPRIC.—The co-adjutor Bishop to be elected for the diocese of Ontario on April 22nd will be the second to hold office in this diocese of the Church of England in Canada. Bishop Mills was elected co-adjutor to the late Archbishop Lewis, in 1900. Archbishop Lewis died on his way to the old land the following year, and Bishop Mills succeeded to the Bishopric.

The diocese of Ontario was formed from that of Toronto in 1861. Archbishop Lewis was elected that year, but not consecrated until March,

1862. It consisted until 1896, when the diocese of Ottawa was formed, of the fifteen eastern counties of the civil province of Ontario, and that part of the district of Nipissing lying east of Lake Nipissing and south of the Mattawa River. Since then it has been comprised of the counties of Hastings, Lennox and Addington, Prince Edward, Frontenac, Leeds and Grenfell, containing seventy-eight townships, with a population of 214,627, in an area of 6,692 square miles.

Dean Bidwell has been mentioned as a possible appointment. Bishop Mills' condition remains about the same.

Bishop Worrell, of Nova Scotia, was visiting here last week.

BATH.—A concert was held at the Masonic Hall last week in aid of St. John's Church. The Rev. A. F. McTear presided.

GANANOQUE.—CHRIST CHURCH.—The annual vestry was held in the parish house on March 27th. A deficit of \$300 was paid off, and the salary of the rector increased to \$1,200. It was decided to place a pulpit in the church as a memorial to the late Rev. J. R. Serson, at a cost of about \$175. Mr. Ralph Britton was chosen as lay delegate in place of Mr. Chas. MacDonald, who is abroad. The other lay delegates are: Geo. L. Johnston and W. B. Carroll, K.C. A committee was appointed to find ways and means to have the parish house enlarged.

BELLEVILLE.—ST. THOMAS'.—The congregation of this church has completed a parish house, costing \$13,500. The opening ceremonies consisted of a banquet and a congregational meeting, addressed by Mayor Wills, Archdeacon Carey, of Kingston, Dean Bidwell, Rev. G. R. Beamish, the rector, and the wardens.



NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Dean DuMoulin, of Cleveland, preached in the Cathedral on Sunday last. There was a large congregation present to hear the son of the late Bishop of the diocese.

CHURCH OF THE ASCENSION.—Rev. A. H. Howitt, who has been in charge of St. Margaret's Mission, West Hamilton, has been appointed curate of this church. Mr. Howitt will take up his work about August 1st. The Mission of St. Margaret's will be in charge of a student during the summer, and in the fall the Brotherhood of St. Andrew at the Ascension will become responsible for it.

ST. CATHARINES.—ST. THOMAS'.—Archdeacon Perry is going away for a year on leave of absence. A locum tenens is being secured to take charge during his stay in Europe. Archdeacon Perry has been fifteen years at his present post and is now taking a well-earned rest and change.



HURON.

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

WOODSTOCK.—ST. PAUL'S.—The annual Easter tea meeting at Old St. Paul's Church, March 25th, attracted a large gathering despite the disagreeable nature of the weather. An excellent supper was served to several hundred people between 6 and 8 o'clock, and, following that, an attractive musical and literary programme was given in the schoolroom. The rector, Rev. R. H. Shaw, presided, and musical numbers by the Schubert Male Quartette, Miss Gustin, Miss Butler and Dr. Heath. Miss Jessie McIntosh was the elocutionist, and Miss Edgington and Miss Webber were the accompanists, and several brief addresses were given by members of the congregation.

ST. MARY'S.—ST. JAMES'.—Following up the good work accomplished by the Perth Anglican Sunday School Association Convention held at Mitchell in 1912, the Convention will be held this year at this church on May 20th. It is hoped that every parish in the county will bear this date in mind, and make arrangements to have a large delegation attend this Convention as some of the best speakers, both clerical and lay, have promised to attend. Programmes will be sent out shortly for distribution to each parish.

TYRCONNELL.—ST. PETER'S.—On Easter Day the church was reopened after having been redecorated throughout. Last summer a beautiful figure window, "Christ, the Good Shepherd,"

was erected to the memory of the late rector, the Rev. George Elliott, by his family. This window was the work of Robert McCausland, of Toronto.

CHESLEY.—HOLY TRINITY.—The services on Easter Day were well attended and the choir rendered excellent music. Unfortunately, owing to the fact that the dam was partially washed away the town was without electric light and lamps had to be used for the evening service.

LISTOWEL.—CHRIST CHURCH.—The annual vestry meeting of Christ Church was held in the parish hall on Easter Monday evening. The financial statement presented by the treasurer, Mr. H. Bonis, was a most gratifying one to all the members of the vestry. Several new schemes have been undertaken by the wardens during the year, such as the installation of a new electric lighting system, the meeting of an increase in the stipend. The following delegates were appointed: Messrs. A. St. Geo. Hawkins and S. Forbes. The matter of women voting in vestries was brought up. In view of the fact that the question will be before the next Synod, the meeting left the delegates free to vote on the question as they saw fit.

BROUGHDALE.—A very chaste and beautiful baptismal font of Carara marble has just been placed in St. Luke's Church. On the evening of Easter Day the Bishop visited the church and dedicated it. In his sermon the Bishop warmly congratulated the congregation on this valuable addition to their church.

BRANTFORD.—TRINITY.—The first annual banquet of the Men's Association was held in the school room on March 28, and was most successful. Fully two hundred sat down to a repast prepared by the ladies of the church.

The members of the 6th Troop of Boy Scouts, with headquarters at this church, held a very pleasant banquet on April 2nd. The programme comprised a supper, toasts and music.

GRACE CHURCH.—A meeting of the Laymen's Missionary Movement was held in this church on Friday night, the 28th ult., at which Archdeacon G. C. Mackenzie presided and was attended by representatives of the clergy of all the Anglican churches in the city, also representative laymen from each parish. The Rev. W. J. Rowe, of Toronto, gave a very interesting address on missionary work at home and abroad.

ST. LUKE'S.—The annual vestry meeting was held Tuesday, April 1st. Alfred Hunt was elected lay delegate. The Ladies' Aid announced that during the year they had paid the balance of the \$250 purchase money for the pipe organ from St. Jude's. The Sunday School showed a large increase in membership.

INGERSOLL.—ST. JAMES'.—The vestry meeting reported a successful year. The financial statement was not complete as the fiscal year had not yet closed. W. C. Johnston and G. C. Ellis were elected delegates to Synod.

GLENCOE AND APPIN.—At the vestry meeting for this parish Mr. Mark Walker was appointed delegate for Glencoe, and for Appin, Dr. Hyttenrauch. At Glencoe the ladies' societies have expended over \$600 on the new rectory.

BELMONT.—CHRIST CHURCH.—The 25th anniversary of the holding of the first Anglican service in this district, was held on Tuesday, March 25th. A thanksgiving service was held in the church at 7.15 p.m. The rector, S. J. Roch, officiated. An excellent address was given by the Rev. F. B. Lys, rector of Holland, and one of those who helped start services here. After the service the congregation adjourned to the Town Hall where a social evening was spent, interspersed with speeches and musical selections. The arrangements were carried out by the W.A. who provided refreshments. The principal event of the evening was the presentation of an illuminated address and silver tea service to Mr. and Mrs. C. Drummond-Hay, suitably engraved, in token of their 25 years' work in the parish. It was in Mr. Drummond-Hay's house that the first service was held. Mr. Hay now acts as lay reader to the parish.

RUPERT'S LAND.

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

FORT ROUGE.—ST. LUKE'S.—The annual parish meeting was held 31st March, and reports from every department were most encouraging. It was pointed out that the missionary income of the church this year was well nigh equal to the total revenue of four years ago. This parish

has its own two missionaries in the foreign field, Miss Bowman in Japan, and Dr. Paul Halliwell, recently sent to China; the various societies are also supporting three Hindoo girls who are being trained as Bible-women, and two boys in Indian schools in Canada. An echo organ was installed during the year, the gift of Mr. and Mrs. Wm. Pearson, costing \$1,675, and a beautiful window in memory of the late R. S. Barrow, the gift of his widow. The Brotherhood of St. Andrew was revived in the autumn of last year, and presented a most encouraging report. The grand total of the revenue amounted to \$29,803, being an increase of \$8,000 over last year.

MANITOU.—ST. JOHN'S.—At the annual vestry meeting of this church last week, Rev. J. H. Gibson tendered his resignation as rector. He leaves at the end of April for Kenora, Ont., where he has been appointed to fill the vacancy caused by the removal of Archdeacon McKim, to Edmonton. Mr. Gibson has been rector here for the past two years.

POSEN.—The Rev. J. P. Smitheman before leaving this place for the parish of Teulon, was presented with several gifts by his parishioners as a token of their appreciation of his services during the last six and a half years. Oak Point contributed \$43 and Lily Bay \$25 over and above his salary.

NORWOOD.—ST. PHILIP'S.—The report of the churchwardens at the annual vestry meeting showed a balance of assets over liabilities of \$35,899.07. A number of improvements to the church were made during the past year. The salary of the rector was raised from \$1,200 to \$1,500, with rectory erected last year. The following were elected delegates to Synod:—R. H. Green, L. Meanwell and S. Carson. All reports from the several societies and organizations of the church showed a good year and a substantial growth.

CALGARY.

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

CALGARY.—ST. STEPHEN'S.—The annual Confirmation service was held in this church on Sunday morning, March 16th, when twenty-two candidates were presented to the Bishop by the Rev. W. G. James, rector. In the evening the Rev. Samuel Schor, of the Palestine Exhibition, preached to a crowded congregation. The Easter Day services were the largest in the history of the parish. The number of communicants was 400, and about \$800 was received during the day. The vestry have recently purchased a beautiful site for the new church at a cost of \$9,000. It is the intention to erect the Parish Hall and Sunday School this year and to finish the church building later. Miss Cox, the honorary deaconess, has just returned from an eight months' stay in England. She will again assume her duties in the parish, and the correspondence in connection with the Sunday Schools in the diocese.

NORTH EDMONTON.—BATTENBURG.—On Wednesday, 26th March, a most successful bazaar and basket social was held at the parsonage for the purpose of raising sufficient money to pay off the debt on the building.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

ATHABASCA.—ALL SAINTS'.—The Bishop held a Confirmation in this church on Wednesday in Holy Week. Nine candidates were presented. On Easter Monday a meeting of the congregation was held when it was unanimously decided that the congregation become responsible for the clergyman's stipend and form themselves into a self-supporting parish.

FLAT LAKE.—ST. MARK'S.—On Thursday, March 13th, this church was dedicated by Bishop Robins. Many came from a considerable distance to be present at the opening of the first church in the district. The Bishop was assisted in the service by the Rev. A. S. White and Mr. W. Nairn Clark.

PERRYVALE.—On March 14th the Bishop held a Confirmation in the house of Mr. Lewis. This district is twenty-two miles south of Athabasca, the journey being made in a sleigh. The Bishop was accompanied by the Rev. A. S. White, who presented the candidates, numbering five.

KOOTENAY.

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

The annual meetings of the Synod of the diocese began on Wednesday, March 26th, at Nelson, B.C. The opening services were held at St. Saviour's Church and the business meeting at Eagle Hall.

It was announced by cable from England that the Bishopric fund is now completed. The Bishop's Charge referred to the present as being the last occasion on which he would open the Synod of Kootenay. Mention was made of the deaths of Archdeacon Pentrieth and the Rev. Thos. Blaylock. Four new churches have been built and four more are under construction in the diocese. The Charge touched on Church Unity conservatively, the Secretary of Synod later commending the proposal of the Episcopal Church of the United States in the suggestion of a world conference on "Faith and Orders." On Social and Moral Reform the Bishop struck no uncertain note, saying the present condition of things was a challenge to Christianity. The Charge emphasized the need of devotional Sunday observance.

The report of Archdeacon Beer gave many valuable statistics as to the number of clergy and their stipends and the various funds of the diocese. The Rev. F. H. Graham was elected Clerical Secretary and Mr. Fred Irvine, Lay Secretary of Synod. The report of the W.A. was very satisfactory. The matter of assessment for the M.S.C.C. was referred to a committee. It was resolved that a financial agent be appointed for the diocese, also a central register be kept where all the baptisms, weddings, and burials should be recorded. Votes of thanks were passed to the Bishop for his wise administration and to the British Columbia Church Aid Society for its help in the Bishopric Endowment Fund, also to the W.A. for their splendid work.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—By permission of the Dean of Columbia a memorial service was held in this Cathedral on March 24th for the late King George of Greece, the services being conducted by Rev. Father Panaretos Anagnostopoulos, of the Greek Church, Portland. The service also took the form of a memorial for those who have fallen in the recent war in the Balkans. The priest, speaking of the bravery of the Greek soldiers, said the manhood of Greece to-day had been shown to be as fine as in the days of Ancient Greece, no less than 130,000 of the soldiers who had gone forth to fight being volunteers.

ST. JOHN'S.—The new church will be consecrated in the summer on the return of the Bishop from England. The present premises are not yet completed. When the spire is finished the outside work will be nearly ended. After that the organ, seating and lighting have to be installed.

CALEDONIA.

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

PRINCE RUPERT.—ST. ANDREW'S.—Easter Day was observed here by large congregations at all the services. Bishop DuVernet was assisted by Revs. W. F. Rushbrook, of the "Northern Cross," and W. E. Collison, of St. Peter's Church. There were ninety-eight communicants during the day, the Holy Communion being administered three times.

In the afternoon the Bishop dedicated the new font presented to the Cathedral Church by the Babies' Branch of the W.A. in the diocese. Children under six years of age, both Indian and white contributing. The new brass alms basin presented by Mrs. R. L. McIntosh was used for the first time.

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Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

EPISCOPACY IN SCOTLAND.

Sir,—In your "Notes and Queries" of 27th March you say "Episcopacy in Scotland dates from the time of James I., though it fell into abeyance until the time of Charles II., and then was abolished for political reasons in 1689, because it was regarded by the Government of that day as identified with the Jacobite cause." Is it not a mistake to identify "Episcopacy in Scotland" and the "Episcopal Church of Scotland" with any king or political movement, although, of course, politics played a great part in the religious history of Scotland as well as of England. Neither James I. founded the Church in Scotland nor Henry VIII. in England. Episcopacy in Scotland is as old as Christianity itself in Scotland, and the Episcopal Church there is on the foundations of the old church of "St. Ninian," "St. Mungo," and others. Glasgow Cathedral, (now Presbyterian), is an evidence of this, especially in its St. Mungo's well. Your querist should read "Lane's Illustrated Notes on English Church History," pages 24 to 27, also a little book called "The Standard-bearer," by S.P.C.K.

C. A. Ffrench.

[The original question to which answer was given as above had reference to the difference between the present Episcopal Church of Scotland and the Church of England, and did not concern itself except very indirectly with Episcopacy in Scotland in general. But the above letter does not correspond to the well-known facts of the case, for it is only in name that the present Episcopal Church in Scotland can be said to be on the foundations of the old Church of St. Ninian, St. Mungo, and others. The Episcopalian author, J. P. Lawson, of "History of the Scottish Episcopal Church from the Revolution to the Present Time," writes as follows:—

"After the tumultuous reformation of religion the Roman Catholic Hierarchy became extinct, and consequently those persons nominated by James VI. to the Archbishoprics and Bishoprics from 1572 to 1610, were merely nominal, though they were in possession of such of the revenues of their Sees as had escaped the general plunder of the temporalities of the Roman Catholic Hierarchy. It may be doubted whether it was possible that those persons, who, though undoubtedly laymen, were styled Bishops, could have been otherwise situated at the time. The succession had become extinct in a country which was still a separate and independent kingdom."

This extinction of the succession is obvious from the action taken by James I. and Charles I. The fact of Glasgow Cathedral (now Presbyterian), being an evidence of the ancient Episcopacy in Scotland is exactly the same sort of proof as the present fine Cathedral of Geneva, which is and has been for three centuries in the hands of the Swiss Calvinistic Church. But this is not of much practical value to the argument. If only Charles I. and Laud had taken a different way with Scotland the result might easily have been different. The Prayer Book of the Episcopal Church in Scotland, recently published, bears testimony to the connection of that Church with the Church of England, for its title is "The Book of Common Prayer . . . according to the use of the Church of England." Our correspondent, and also our original querist, will find it wise to read a thoroughly authoritative historical book on this subject in addition to the small popular works mentioned above.—Ed. C. C.]

WOMEN IN VESTRIES.

Sir,—The question of women voting in the vestries is not a new one. It has been thrashed out often, in many dioceses, and the reason of its revival just now is probably the desire of one or

two leading spirits in the general woman movement to bring it into the Church. And the movement will probably succeed. The spirit of the age favours it. It has a flavour of right. It appeals to the liberal ideas of many. But to many of us the question really comes down to this:—

Are the clever women, and the talkative women of the parish, the best kind of women to vote; and does the vote of this kind of women really represent the woman vote of the parish?

There can be no question that in every parish in city, town, and village, there are two or three women who have gifts of speech, and are possessed of reasoning powers of a superior order. We all know the type. But when it comes to voting two things are to be considered, especially in the grave and serious deliberations of a church meeting. Whether their judgment is the best judgment, for ability to talk does not necessarily imply soberness and discretion of judgment, and in the next place, whether the few who come to vote would truly and rightly represent the great body of busy home-keeping wives and mothers, the retiring, modest, self-sacrificing, devoted women who in their retirement and devotion to home represent the strength and often the highest spiritual force of the parish. Many of the good and of the best have either no opportunity to come to vestry meetings, or no desire to come. One can think of a dozen typical cases of the most consecrated and spiritually-minded and faithful women who neither could nor would exercise the privilege of appearing in vestries and taking their part with men in the proceedings, and it is doubtful if those women who could and would go would truly represent them. After all, when all the arguments pro and con have been sifted, it comes back to this in the mind of the average man, that the type of woman he votes for, is not the woman who votes.

LECTOR.

THE "TITANIC" HYMN-TUNE.

Sir,—Some time ago Mr. Frederick C. Smith enquired which tune was played on the "Titanic" for "Nearer My God to Thee," and one answer suggests "Excelsior," for the reason that the tune was described as a waltz by those who did not recognize it. Of course, waltzes may have been played as well as tunes. The question was discussed in the English "Musical Opinion," soon after the catastrophe, and the evidence available pointed to "Excelsior." This was discredited by the staff writer on the paper, probably of the A. and M. school, who scouted the idea as impossible, simply because he did not like the tune. I do not like it myself, but there is no use ignoring the fact that it is the popular tune, and has probably made the hymn. Of course, it is not in any sense a Church hymn, and has only been recognized because of its great popularity outside. As it has come to appear in the best hymnals musical editors have tried to provide an alternative for the wailing "Excelsior," but with little success. Outside of Church circles "Excelsior" is the inevitable tune, and the only one that would suggest the words when played without announcement, and this, I think, is tolerably conclusive evidence that it was the tune played on the "Titanic." No other is sufficiently well known to attract attention.

The question may be asked: What is wrong with "Excelsior" that it so often excites the contempt of organists and others of—let us say—the A. and M. school? The answer is that in structure and rhythm the tune is blantly sentimental,

and unless led by a good choir the average congregation drag it along, tempo rubato, in a way that is simply maddening to a disciplined musician. Then, in view of the personal, introspective character of the words, the devout worshipper would prefer a rather austere tune, and even when properly sung "Excelsior" is too emotional. These fine points, however, are lost on the average listener, which explains why editors have striven so uselessly to replace "Excelsior" with something else. It must be remembered that "Nearer My God to Thee" was largely popularized by the Methodist, who are accustomed to hymns of an intimate character, in the first person singular, so that in a revival meeting the emotional character of the tune would be considered proper and desirable.

As usually printed and sung "Excelsior" is in 6-4 time, so that when played quickly it is possible to get a waltz rhythm. Now, 6-4 or 6-8 time are regarded as rather dangerous for Church music, except for carols or children's hymns. I see that the musical editors of the new hymn book have printed the tune in common time, but whether it will ever be sung that way is a question. I am not sure that it would be much improvement. Whether we admire the tune or not it is altogether probable that it was the last music played by the "Titanic's" band, and as such must be regarded with a sentiment which makes it altogether unique among melodies.

William Q. Phillips.

Sarnia, Ont.

THE BLESSING AT HOLY COMMUNION.

I submit that Mr. Winckler's criticism on St. Matt. xxvi., 26, is ill-founded—the word "it" is left out in the Revised Version after blessed, and reads, "Jesus took bread, and blessed, and brake it," and clearly means that what He brake He also blessed; to introduce the word "God" after "blessed" would make the sentence ungrammatical. With regard to blessing inanimate objects, the blessing is merely the solemn dedication of the object blessed to a sacred use. For an instance of it being done we have St. Paul saying in reference to the Holy Communion, "The cup of blessing which we bless," 1 Cor. x. 16; a very striking corroboration of the perfect accuracy of the Revised and Authorized Versions of St. Matthew, for no doubt in blessing the cup the Apostle was following the example of our Lord.

With regard to the words Mr. Winckler quotes from my letter, I may say that I was not thinking of "Transubstantiation" or "the Real Presence," or any other theological theory when I used them, I had in mind the prayer of humble access, which I think and hope is not a vain petition, though I do not care to speculate how it is answered.

Geo. S. Holmsted.

[Our correspondents may be glad to have their attention called to the discussion of "the Biblical idea of blessing," by that great scholar, Bishop Westcott (Hebrews, p. 209). He points out that the full phrase is "to bless God for the thing," and that when the word is used with a material object, as bread, it always means "blessing God the giver of the bread." The corresponding word for the wine makes this clear, "gave thanks" (to God). The simple idea is, as the above letter shows, dedication or consecration. Bishop Elliott renders 1 Cor. x 16 as "the cup over which the blessing is pronounced."—Ed. C. C.]

Books and Bookmen

For several months past no speaker has been in greater request in England than one whose familiar name is "Dan Crawford," and when a man has been twenty-two years in Central Africa without a break, enduring hardness and doing pioneer work for Christ, he has a right to speak. Whenever he addresses a meeting the people prepare for something out of the ordinary, and they are never disappointed. He has now put a good many of his experiences in book form in "Thinking Black" (London, England: Morgan and Scott, 7s. 6d.). In appearance, title, and contents, the book is unique. Its binding is black, the mounts of its pictures are black, and it has a black bookmarker. There is no consecutive account of the author's work, but a series of impressionist pictures, full of adventures with men and beasts, full of epigrams, full of genial



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humour, and, it must be added, full of pictures of African horrors. No one can question the knowledge of Africa and of African life; the author has indeed been "thinking black" for many years. We wish it were possible to quote at length from this striking book. Mr. Crawford describes the Africans as in many respects perfectly wonderful. "They read you off like a page of large easy print, and come to quick calculating conclusions." "The average African can look through your body like grass." The proofs that God has not left Himself without witness even in Darkest Africa are many and beautiful. "How do I know there is a God?" the African asks, "How do I know my goat passed over that wet ground if not by the footprints she left in the mud?" Speaking to a man working hard in his field, Mr. Crawford on greeting him, received the answer; "Yes, a hard God has hardened the soil by denying rain." But ten years later the same man had another story to tell; "Truly soft is the soil, for the God Who softened my heart also softened the hard soil." The coloured and photographic pictures are an additional feature of interest to a fascinating book, which should be read by all who are concerned for African evangelization. Mr. Crawford was the first missionary to follow the trail of Livingstone. Just before the death of that great explorer, he anticipated crossing the River Lualaba, but never realized his desire. This volume tells how Mr. Crawford accomplished it. He conducted a Memorial Service under the famous tree where Livingstone's heart is buried. Mr. Crawford's closing words are very beautiful:—

"Africa's true evangelization begins when the simple negroes start to talk about redeeming love among themselves. Your constant joy is to hear in a foreign lingo some simple old fact of faith taking a new meaning by one twist of the negro tongue. If you quote the Psalm to him, 'Our times are in Thy hand,' he will be forced to translate it in the gorgeous words, 'All my life's why's and when's and where's and wherefore's are in God's hand!'"

It is a remarkable proof of the Divine character of the Bible that Commentary after Commentary is issued on its various books. One of the latest is "Thessalonians" in the International Critical Commentary, by Professor J. E. Frame, of Union Seminary, New York (Edinburgh: T. & T. Clark; New York: Scribners, \$3). It is surely a fine testimony to these short Epistles of St. Paul that a volume of 326 pages could have been written on them. The plan follows that of the now well-known series, and aims at providing all that students can require for a thorough study of St. Paul's writings. Professor Frame's work is marked by thoroughness, fullness, ability, independent judgment, and ample scholarship. His views of the date and circumstances of 2 Thessalonians and of the Man of Sin are particularly interesting. It is a volume that no student will ever consult in vain.

In the April number of "Scribner's Magazine," (New York: Charles Scribner's Sons, 25 cents), Mr. John Galsworthy commences a new story, "The Dark Flower." Mr. Price Collier continues his most interesting and illuminating articles on "Germany and the Germans from an American Point of View," discussing this time the importance of the German Army. A particularly interesting article is a series of letters and extracts from the journal of the late Charles Eliot Norton on "English Friends." These are only a few of the attractions in letterpress and illustration which are to be found in this always welcome magazine.

The first article in the "Canadian Magazine" for April (Toronto: Ontario Publishing Company, 25 cents) is on "The Grape Festivals at Spencer Grange," and is illustrated by pictures of the late Sir James Lemoine and his house and grounds at Spencer Grange. The question of "Province or Nation?" is briefly discussed by Mr. John Lewis. Those who are interested in notable English centres will be glad to read of "Nottingham through the Ages," by H. L. Eccles. A brief account of the remarkable growth of Edmonton, and a number of articles of fiction and in verse make up this varied number.

There is nothing more important than the provision of attractive and interesting lessons for the children in our Sunday Schools; and the Rev. W. Hume Campbell is to be congratulated on the production of a really splendid series of "Lessons on the Ten Commandments" (Longmans, Green and

Co.). Mr. Campbell is a Master in the Science of Psychology, and has brought that science into operation in the preparation of these lessons. The course begins on the first Sunday in Advent, but it is not until the first Sunday in Lent that we are introduced to the First Commandment. These lessons are about God and Duty, and are designed to "make God an experience, and not a mere Name," and Duty a joy. After this long and thorough preparation, the Lenten and Easter lessons are on "God's Character and Our Response." Here the first four Commandments are most interestingly presented, and the child cannot fail to grasp their meaning. After Trinity the lessons are on "Our Duty Towards Our Neighbour," and again the author shows distinct sympathy and insight. The first six deal with "What others are doing for the child," the Home, the Church, the State; and then the lesson of Duty is driven home in twelve lessons on "What the child should do for others." Throughout this last series Our Lord Himself is taken as the Great Exemplar. Besides a Table of Suggested Repetition, there is an extremely able and interesting Introduction on the Theory and Method of Moral Education, and the Relation between Religious and Moral Education.

The Family

FACING DEATH—WITH LIVINGSTONE.

The Romantic Story of Livingstone's Only Survivor.

By Basil Mathews.

Of all the men who took part in that most majestic and moving of authentic hero-epics in the world's history—the story of the marvelous journeys in which David Livingstone opened up Africa—only one remains to celebrate the centenary of the birth of the hero on March 19.

It is indeed beautifully fitting that he is the very man who was ordained to carry out the greatest wish of Livingstone's life—the central and burning aim of all his endeavour, the ending of the East African slave trade—Sir John Kirk, G.C.M.G., who, as young Dr. Kirk, went out as the scientist of Livingstone's Zambesi expedition in 1860.

Sir John Kirk now lives in retirement at Sevenoaks, England. Besides being the destroyer of the East African slave trade and the maker of British East Africa, Sir John was England's consul for years in Zanzibar and pioneer in the opening up and planning of administration in Uganda and Nigeria; one who has laid the foundations of empire deeper and stronger than many men whose names are household words.

The home where he and Lady Kirk live, remote from all publicity, is in every niche of it furnished with astonishing curios: strange weapons and wonderful pottery, the tusks of elephants, the skins of wild beasts. Every one of these countless and priceless things has its story. When he went as a young scientist up the Zambesi with Livingstone, Dr. Kirk faced perils that even to-day stop one's breath as he narrates them, in order to open up Africa to the world and for Christ. He knelt with Livingstone beside Ma-Robert's grave, "ancient Shupanga's brae" on the banks of the fever-stricken African River. They found Lake Nyassa together, and Dr. Kirk stood with him on board their boat while savage arrows rattled on the deck around them.

"You can see some of the arrows on the wall there," and he will stop his narrative to point them out where they hang on the wall of the dining-room. He told me how together Livingstone and he climbed mountains, crept along the

precipices by the Morumbwa Cataracts, shot rapids, stood in awe before "Sounding Smoke," the Victoria Falls, where to-day the roar of the railway train breaks the thunder of the cataract which Livingstone was the first white man to see. Kirk and Livingstone faced howling savages and converted them into friends, sawed the slave sticks from the necks of rescued slaves and penetrated to those hidden beauties of nature and horrors of inhumanity.

Livingstone's Calmness.—"I looked up to him as my chief," said Sir John, with a glow of enthusiasm in his face, "with respect and affection. He had no personal ambition. His one idea was to benefit Africa and the Africans. He was a true missionary. His absolute lack of any sense of fear amounted almost to a weakness. He would go into the most perilous positions without a tremor or a touch of hesitation. I never knew him blench or show a sign of timorousness in any circumstances whatever. One quite amazing thing was the calm way in which Livingstone took on great responsibilities. Fear he had none; there was no bluster and no fuss. He just took it on."

Sir John told me how he had seen Livingstone on the Shiré, faced by threatening savages with poisoned arrows, put his boat towards the shore, jump overboard and wade landwards with hands lifted in peace. The very daring of it, the perfect coolness and simplicity, seemed to paralyze them, and then Livingstone brought into play that curious power that he always had of securing the confidence of the African—a power which Sir John has never in his lifetime of African experience seen equalled.

As we strolled in the garden I remarked on the strange ornaments at the side of the path—the skulls of an elephant and a hippopotamus!

Delivered from the Hippopotamus.—"Yes," he said, stopping before the hippopotamus and lifting its enormous upper jaw until the huge head resembled a cavern, "I think I am the only man who has had his thigh between the jaws of a hippopotamus and has escaped."

"Livingstone and I were travelling in boats up the Shiré. I was lying back in the gunwale steering and taking little notice of anything save to keep the boat from running into a bunch of reeds, letting my leg rest carelessly the while along the edge of the boat. Suddenly a bucketful of water was hurled into the boat by the snout of a hippopotamus. He opened his enormous jaws—the lower jaw under the boat, the upper over my leg. Had he closed his jaws he would have crushed the boat and carried away my leg, but for some mysterious reason he turned and dived. One of our Makololo men turned to me and said of the deliverance, 'It is God's providence only.'"

Sir John then told the story of his supreme feat of stopping, once for all, the slave traffic on the East Coast of Africa.

"I got together the independent Arab chiefs, who were largely in control of the trade, and said to them, in the presence of the Sultan:

"I have seen what the slave trade means in the country around the lakes, and I have seen what you do there. This slave trade will cease and shall cease."

"I told them what a blockade was, that I had one gunboat there, that eight more gunboats were coming, and that if they wished their ordinary trade, apart from the slave trade, to go on, and their own power to continue, they had better come to terms. I pressed this matter on them, because the Sultan could not have signed the treaty in face of their opposition. They went to him, saying, 'For God's sake sign this treaty.'"

"The Sultan signed. At that time his total income was £70,000 a year. He said to me, 'You have ruined me financially.'"

"I told him that nothing of the sort would happen. In a few years he was reaping an income of £200,000 a year from legitimate trade. Afterwards, whenever I wanted anything from him and he doubted whether it would be to his advantage, I would remind him of this matter. That always moved him."

It is the noblest possible celebration of the centenary of the birth of the Pathfinder, the forerunner of Christ in Africa, that we should bring increased devotion to that cause to which he gave the last full measure of devotion. It was the thought of this meaning of the life and death of Livingstone in the story of Africa that prompted Sir John Kirk to say to me:

"How happy Livingstone would be if he could see all that has happened and is happening in Africa!" Then the face of the statesman lit up with the visionary look of the seer. "Where the slave market stood in Zanzibar there now stands a cathedral. And the slavery is done away. How happy he would be to see it! Perhaps he does."

"Investment Bonds"

A new edition of our booklet "Investment Bonds" for the quarter April-June is now issued. Particulars are given of Government and Municipal Securities and Corporation Bonds yielding 3.90% to 6%, including the denominations \$100, \$500, \$1,000.

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Personal & General

MARY'S LITTLE COLD.

Mary had a little cold
 That started in her head,
 And everywhere that Mary went
 That cold was sure to spread.
 It followed her to school one day
 (There wasn't any rule);
 It made the children cough and sneeze
 To have that cough in school.
 The teacher tried to drive it out;
 She tried hard, but—kerchoo!—
 It didn't do a bit of good,
 For teacher caught it too.

His Grace the Archbishop of Ottawa gave a dinner the end of the week for the clergy visiting Ottawa.

Bishop Farthing, of Montreal, and Mr. Mills, of Ontario, were both absent from Ottawa on account of illness.

The Bishop of Montreal was prevented by illness from being present in Ottawa last week at the many Church meetings.

Rev. G. F. Saywell, of St. Anne's Church, Toronto, we regret to learn, was operated upon for appendicitis on Saturday last.

The 27th annual meetings of the Woman's Auxiliary will be held in St. Anne's Parish Hall, Toronto, on April 29th, 30th, and May 1st, 2nd, and 3rd.

Lady Edward Carson, wife of Sir Edward Carson, the former Solicitor-General, and now leader of the Unionist movement in Ulster, died April 6th.

Rev. R. S. Tippet, B.A., has arrived in Kaifeng, China. Our correspondent in China writes, expressing great satisfaction over this addition to the staff in Honan.

In our columns last week through a typographical error the Rev. R. J. Torrens, of Metcalfe, who is collecting foreign stamps for the M.S.C.C., was spoken of as Rev. R. J. Tossus. We regret this printer's error.

The absence from Ottawa, at the various meetings, of Canon and Mrs. Plumptre on account of the death of Canon Plumptre's mother, caused much sympathy to be expressed, in which "The Canadian Churchman" sincerely joins.

The luncheon at the "Chateau Laurier," Ottawa, was attended by over 200 men, the clerical and lay representatives of the M.S.C.C. being the invited guests. The Prime Minister, Rt. Hon. R. L. Borden, was listened to with intense interest as he welcomed the visitors.

A gentleman who had been in Chicago only three days, but who had been paying attention to a prominent Chicago belle, wanted to propose, but was afraid he would be thought too hasty. He delicately broached the subject as follows: "If I were to speak to you of marriage after having only made your acquaintance three days ago, what would you say to it?" "Well, I should say never put off till to-morrow that which you

should have done the day before yesterday."

On a recent Sunday at Canterbury a Partridge preached, at Peterborough a Pheasant, at Ripon a Swann, at St. Albans a Gosling, while at Lincoln a Bullock was listened to. At least a few of the present members of the Anglican episcopate cannot assert that they are "neither fish, flesh nor fowl," for we find among our Bishops in various parts of the world a Henn, a Partridge, a Peacock, a Woodcock, a Pollock and a Roach.

Monday, April 14th, probably will be selected as the day for holding funeral services over the body of J. P. Morgan. The exact date has not been determined, and will depend upon the time of arrival of the liner "France," which is bringing the financier's body from Havre. The services will be held at St. George's Episcopal Church, and the interment will be at Hartford, Conn., the same day. Mr. Morgan was for 45 years a vestryman of St. George's.

The illness of the Primate was the reason for the regretted absence of Archbishop Matheson from the sessions of the M.S.C.C. last week. The Archbishop hopes shortly to be at his many and arduous duties again.

The gift of \$1,000 a year for two years towards building the city church in Kaifeng, Honan, China, was the welcome announcement of Dr. Gould at M.S.C.C. The name of the generous donor was not given. Bishop Blythe has resigned the See of Jerusalem.

Queen Mary has consented to open the Queen Mary Hospital, erected by the National Sanatorium Association at Weston, for children affected with tuberculosis, at a date to be fixed later early in June. Her Majesty will not leave England for the ceremony. She will just press a button at Buckingham Palace that will, by a special arrangement with the Cable Company, have the effect of opening the doors of the building. The building will be completed early in May, and will be quite ready for occupation immediately after the opening ceremony.

The Rev. Dr. Rexford, principal of the Montreal Diocesan College, and chairman of the Sunday School Commission of the Anglican Church, was presented with a purse of gold at the meeting of the latter body in Ottawa on Wednesday. The Bishop of Saskatchewan was in the chair. The Bishop of Toronto made the presentation. Dr. Rexford intends to visit the Holy Land in the near future, and it was in connection with this visit that the gift was made. Dr. Rexford will go on to Zurich to attend the World's International S.S. Convention in July next.

Archdeacon Hudson Stuck, the well-known Anglican missionary, who will attempt to climb Mount McKinley, the highest peak on the American continent, with his party left Fairbanks, March 14th, by dog team for the Kantishna district to establish a base camp on the McKinley River. The party includes Harry P.

Our Monthly List of Bonds for Investment contains many suggestions for the remunerative employment of dividends.

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BLACK, GREEN or MIXED

Carstens, who was the guide for the George R. Sheldon party in 1908-1909; Robert Tatum, a young missionary, and Walter Harper, a helper. Archdeacon Stuck is taking scientific equipment with which to make observations and establish the exact height of the peak, which is approximately 20,500 feet high. The trip is a vacation expedition, and the party expects to reach the summit about May 1.

The Toronto press on Monday had the following: "Eighty years of age and never missed Sunday School in five years. This is the unique record of Mr. R. C. Bickerstaff, still a Sunday School teacher of the Church of the Ascension. His devotion to the church and Sunday School and splendid example to the scholars was recognized by the presentation to him of a special badge, which is highly prized by him. Mr. Bickerstaff

makes it his business to spend the whole of Sunday at the church, going early in the morning, and not returning home until the evening. It is his proud boast that he has been a member during the whole history of the church. The Vestry has repeatedly honoured him by electing him a lay delegate to the Diocesan Synod." Mr. Bickerstaff is a faithful member also of the Synod Committee of Social and Moral Reform, and of the Committee of Management of the Deaconess Missionary and Training House.

British and Foreign

Death of the Bishop of Lichfield.—The Bishop of Lichfield (Dr. Legge) died suddenly at the Palace, Lichfield, on Saturday morning, March

22nd, at the age of seventy-three. He had had a busy week, but had only said that he felt tired. The butler found him sitting at his desk in the library with one arm over the side, and asked if he felt well. Receiving no answer, he looked into his master's face and found he was dead. Death was due to heart trouble. Sixth son of the fourth Earl of Dartmouth and uncle of the present peer, Dr. Legge was educated at Eton and Christ Church, Oxford, being ordained in 1864. He served successively as vicar of Sydenham and of Lewisham from 1867 to 1891, when he was appointed to the See of Lichfield, on the translation of Dr. MacLagan to the Archbishopric of York.

Boys and Girls

WHITE ROBES.

Poor little tot! She was careening wildly over the sand pile, stopping once in a while to pour hands full of the cool, clean powder upon her head, which was sunburned to much the same shade as the sand. She laughed aloud as her bare brown feet sank deep into the holes she burrowed. She was making a tunnel across the little hill with rapid strides, when suddenly she stopped as a girl of her own size came quickly into view. It was a fair vision—this figure all lacey white, like a filmy snowball touched on the top by a stray sunbeam, for the child's head was a mass of shining curls caught up with white ribbons. In her arms she carried in motherly fashion a large and very beautiful doll.

She hesitated a moment, watching the soiled and tattered creature on the sand pile.

"Is it nice; I mean playing there?" she questioned.

"No; I'd ruther have white cloes, like yourn."

"Why?" asked the child of care. Then with a sudden thought—"Maybe it's because you have no doll. If it is, I think I will give you mine, for I have a good many."

"Tisn't that I want; its your white dress. 'Cause then I'd be like you." She made a step toward the white robed child, who suddenly grew apprehensive and began moving away as she replied:

"I couldn't give you my dress,—not on the street, you know; good-bye."

"Wish I'se her. I would be if I had white clothes. I don't know how to get 'em less I'd steal." A moment later and the noiseless bare feet were speeding along and gaining upon the well-dressed child; all the while this question was repeated over and over in the little starved heart, "Would I be her if I had white cloes; pretty and good; would I be her?"

This soul had been born unto the world through sin. She was being reared in the slums where the light of life rarely penetrated. Her guardians obtained their miserable livelihood by unlawful appropriation of other people's goods. The food they ate, the clothing they wore, the fetid place of their abiding was theirs only by illicit means. And this little one,

A Message of Happiness From One Who Knows

Mr. T. Babin, Proprietor of the Alexandra Hotel, Ottawa, states that he would like you to consider this a personal message from him. He cannot talk to you personally, but please consider this printed advertisement not in the light of cold black print, but in the light of an enthusiastic and urgent recommendation. He states: "I cannot express myself as I feel. I do not think I could find words explicit enough. I have used the J. B. L. Cascade for two years, and it has made a new man of me. In reality I feel that I would not sell it for all the money in the world if I could not buy another. Through my recommendation I know a number of my friends who have been using it with the same satisfaction. For people troubled with Constipation I think it is a Godsend. I only hope that this will tend to help poor suffering humanity."

Dr. Tyrrell's J. B. L. Cascade is a simple treatment for Constipation, Biliousness, and all the attendant ills. It is used by over 300,000 people, and is endorsed by physicians everywhere. It will cure YOU. You who suffer from not only Constipation, Biliousness, but all the ills that Constipation—this blocking of the system with terribly poisonous waste—brings about.

The J. B. L. Cascade is fully explained in Dr. Tyrrell's book, "Why Man of Today is only 50% Efficient," a truly interesting treatise that you will be glad to read and which Dr. Tyrrell will be glad to send you free if you will address him, Charles A. Tyrrell, M.D., Room 561-5, 280 College St., Toronto, Ontario.

at so early an age, was being trained to the trade of her care-takers.

"Git that paper on yon doorstep," said the half-drunken father to this his child one day.

"Taint yourn," she answered sulkily.

"Git it," repeated the man, raising a menacing hand.

She sped away and slyly purloined the neighbor's newspaper.

"See my paper, gal?" asked the rightful owner.

"Yep, boy stole it and run."

"Which way?"

"Dunno, dad called me home."

And yet, from out the depth of sin and misery such as this, from the untrained heart and neglected soul



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s fully explained in Why Man of Today a truly interesting be glad to read and be glad to send you ss him, Charles A. 11-5, 280 College St.

was being t-an- her care-takers. on yon doorstep," ten father to this she answered

I the man, raising nd slyly purloined spaper. gal?" asked the

it and run."

led me home." it the depth of sin as this, from the nd neglected soul

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any other uses and full chrons on large sifter and

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arose the piteous wail after better things.

"Wish I'se her," and into the blurred and disordered mind of the little waif came the association of white robes and a white soul. And now this one thought took entire possession of her. Touching her on the shoulder, the slum child demanded: "Gimme your white dress."

"Poor little girl; have you nothing to wear but the dress you have on?" the other answered kindly.

"No, and I want a white one like that. Then I'll be you; be pretty pretty and—and good."

"I can't give you this, because it's my very gladdest dress. But if you come home with me maybe my mamma can find you one."

"I say, take it off, er else I'll take it off you"; and with a scowl that changed her former appealing expression she began to unfasten her companion's frock.

They stood at the shadowed entrance of a lumberyard and no one

girl, I guess. Needn't cry now; I've caught the bear that was going to eat you up, and you're not far from home. Run on now; your papa and I will settle this one. When we want you for this case we'll let you know."

"You won't hurt her, will you? She has no white dress and she only wanted one!" said Clarice Abel, in sudden sympathy for the sad little creature the policeman was gripping so tightly.

"Don't worry about this one. We'll have her where she will get more to eat in a day than she generally gets in a month. I'll manage that. Slip on home now."

The matron of the juvenile court's detention rooms smiled a kindly smile upon the company of gentlemen and ladies calling at her department.

"We have five now, all interesting children," she said in reply to a question, "there are three boys and two girls."

The children, clean and comfortable, yet had a look of reticence and

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that extended toward him, saying in boyish lingo: "We're pardns now, ain't we?"

"That's what we are and we are going to watch each other. You see, I'm your big brother, and we have just got to look after one another." The heart of the homeless child was won, and the duty of the Christian gentleman made plain.

The matron, as was her habit, asked one of the company, a Christian worker, to hold a short religious service. And the third chapter of Revelations was read as a scripture lesson. "And they shall all walk with me in white," read the lady. At that moment a dark-eyed girl crept up to her and with clasped hands stood eagerly listening. After the service was over the matron tried to explain:

"She is a very strange child. When I dress her for bed she is delighted with her white gown and always very reluctant to remove it in the morning. She has asked me several times if anyone has given me a white dress, and if she can wear it if one comes in. I have promised, but I am not likely to be able to indulge her. Dark dresses are thought to be most suitable for these children."

The visitor watched the child for some time, then calling her, said: "Dear, will you tell me why you want

so much to have a white dress?"

She hesitated for a moment, but finally the tender voice and smiling face of the lady prevailed.

"I'd be like her," she replied simply.

"Like who, dear?"

"The pretty, good girl I tried to steal the white dress from."

"And did you think the dress made her good, child?"

"Yes,—white dress."

The lady studied the strange, little face a long while, then asked:

"What is your name?"

"Amy Lusk."

"Amy, would you like to come and stay with me for a while and see how we get along together?"

"Would you give me a white dress?" she asked, with intense interest, coming closer.

"Yes, if you are a good little girl."

"White dresses make good girls. Take me quick," and she thrust her hand into that of her new friend.

So it developed that the little street waif, the child of thieves, found a home among those who were under the influence of the Christ-love which leads to eternal life.

Through all Amy's after life "white robes" symbolized to her the life of purity and truth she learned to love and live.—Margaret Roy Radcliffe.

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was within sight. In sudden alarm the lady child sprang away and cried aloud, bringing upon the scene a not distant patrolman who was agile enough to lay his hand upon the flying figure of the young culprit.

"Come on now, youngster; you're the very one we have been looking for for some time; the very girl that took the baby's bonnet off the door-step a week or so ago. What are you up to now?" he commented, holding fast the shrinking form.

"White cloes," she replied, which provoked a loud laugh. Then, turning to the other little one sobbing beside him, he spoke more gently: "Let me see; you're Lawyer Abel's

were reluctant to talk. One little fellow had climbed up at one of the high windows and was gazing out into the sweet June day.

"Hello, there, my boy, what are you doing up so high; sweeping the cobwebs off the sky?" inquired a gentleman, reaching up and patting the bare, brown feet.

"Thinkin' of the country, where I'm goin'. A man wants me." The little fellow looked down with brightened eyes.

"O, that's good; and what will you do in the country?"

"Haul hay, milk cows and fight bees," he answered quickly.

"Hurrah for you; but you had better make friends with the bees or they will fight you." They carry their swords all right." Then, reaching up he said, "I want to tell you something in confidence. Now listen: That man needs a real good boy around all the time. Stick to him; won't you?"

The child looked earnestly for a full second into the other's eyes, then replied with emphasis: "That's what I will. You watch me and see if I don't."

"Bargain; let's shake on it." The boy climbed down eagerly from his perch, holding out both hands to

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