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and Church Record (Incor.)

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SECOND SUNDAY IN LENT.

(March 8th).

Holy Communion: 259, 261, 525, 630.

Processional: 125, 491, 492, 496.

Offertory: 123, 127, 405, 497.

Children: 715, 718, 725, 732.

General: 490, 506, 508, 633.

The Outlook

The Social Service Congress

Under the auspices of the Social Service Council of Canada and the National Committee for the Suppression of the White Slave Traffic, the first Canadian National Social Service Congress is to be held in Ottawa, March 3rd to 5th. Twelve Canadian bodies are to be officially represented, and there will also be delegates from a large number of other organizations in sympathy with any or all of the reforms to be considered. The indications are that not less than 500 delegates, and possibly double that number, will be in attendance, and in the long list of distinguished speakers we notice with keen interest the names of our Primate, Archbishop Matheson, the Prime Minister, Mr. Borden, and Archdeacon Ingles, not to mention representatives of other Canadian Churches and social organizations. The programme is remarkably full and varied, and there is the prospect of a most successful and influential meeting. We hope to provide our readers with a report, specially contributed by one who will be present, and then to follow that with articles discussing various topics of importance. It is a great satisfaction to realize that various bodies are to unite in this splendid effort for social service, and we look forward with confidence to the beneficent results throughout the whole of the Dominion. It is impossible for subjects like the Weekly Rest Day, Industrial Labour, Child Welfare, Gambling, Political Purity, Temperance, and the White Slave Traffic to be considered by so able and representative a gathering without producing effects that must tell for good on the national life.

The Condition of Montreal

Canon Almond, the Prison Chaplain of Montreal, was discussing the social aspects of that city last week before the Montreal Women's Club, and he referred in terms of

significant frankness to the difference between the rich and the poor. He said that a man at the Windsor Hotel can do certain things and be taken home in his auto or cab; a poor man in another part of the city does the same thing and is taken to the City Hall in the Black Maria. The only difference is that of price. Further, that among people of luxury there are petty crimes and bribery, and among captains of industry gambling and wages below the standard are widespread. The Canon expressed the opinion that the city is "rotten from top to bottom." Another point made was that the average of residents in the Protestant women's gaol was twelve, with a cost for each greater than a hotel charge, the result being that by far the greater number of women preferred to go into the Roman Catholic gaol, where there was less publicity. He expressed the opinion that the existence of two female gaols is absurd, as indicative of religious bigotry, and as affording temptation to unfortunates to deny their religion to suit their own conveniences. Although it is pretty certain that such "unfortunates" have not go much "religion" of their own, yet if the facts are as stated by Canon Almond they call for reform. Nothing will more surely influence the working people against the wealthy and what are called the upper classes, than the consciousness that there is one law for the rich and another for the poor. We must insist that money shall not be allowed to make all the difference.

Dr. Zwemer's Visit

It is interesting to notice that Archdeacon Cody had as preacher at St. Paul's Church, Toronto, last week one of the best-known missionaries in the world, and, if we mistake not, a member, if not an ordained minister, of one of the American Presbyterian Churches. There is no man who knows more of the Moslem World than Dr. Zwemer, and he said that the problem of Mohammedanism looms larger than any other missionary problem before the Church to-day. He pointed out that under the impact of civilization Mohammedans were becoming slowly disintegrated, leaving millions of people adrift on a sea of Agnosticism without religion. The responsibility which rests on the Christian Church for this needs no pointing out, and it behooves us to act accordingly. One thing Dr. Zwemer said that in particular should be remembered by many who are tempted to take what they regard as a generous and large-hearted view of life. He said that it is not necessary to be a missionary leader to recognize the fact that Islam is no harbinger of progress for Christianity. "It is the only thoroughly anti-Christian religion; the great arch-enemy of Christianity."

Plain Speaking

A representative deputation of the Social Service Council of Manitoba interviewed the Premier of Manitoba the other day, Sir Rodmond Roblin, pressing upon him the corruption and crime caused by the liquor traffic. Dr. C. W. Gordon (Ralph Connor) led the delegation, and Dr. Wilson, Minister of Augustine Presbyterian Church, Winnipeg, was one of the speakers. Without any qualification he charged the Premier with "glaring and dishonourable betrayal of the interests of temperance," adding that "all the facts obtainable point to a working understanding between your Government and the liquor interests." Dr. Wilson also said that he did not believe there was any use in what is generally regarded as progressive legislation, or even in asking for a Royal Commission to make an investigation of the more dangerous

phases of the liquor traffic in the Province of Manitoba. And then came these terrible words: "You cannot grant such a thorough-going investigation by a Royal Commission, because you dare not." Now we are unable to say anything as to the truth or error of these charges, though it is not surprising that the people of Winnipeg and of Manitoba have been discussing them for the last two weeks. If, however, they are true, it is an awful state of affairs; while if they are not true, Dr. Wilson ought to be dealt with for libel. What we must insist upon in all parts of the country is that no Government shall become involved with a traffic that brings upon the country the unspeakable evils associated with the liquor business.

Drastic Action

By way of contrast attention may be called to an incident which has just taken place in Oakland, the third largest city on the Pacific Coast. The Supervisors of the County have revoked the license of a saloon-keeper, in whose place, after he had made threats of violence against a Judge, a man was shot and killed. The Attorney in his report declared that the saloon-keeper had sold drink to the man, although he knew him to be drunk and had heard him threaten to kill the Judge; and the report further pointed out that the liquor augmented the deadly passion which the saloon-keeper knew existed in the man's brain, and that if the liquor had been refused to the man he would never have attacked the Judge and lost his life in consequence. The report was approved by a Superior Judge, who tried the inferior Judge for killing the man. The result was that the saloon-keeper's license was peremptorily revoked. No such action has ever before been taken in the United States, and it speaks well for the law-abiding character of the particular place. A few more such actions and the cause of temperance would be marvellously furthered.

Hindus in Canada

We have received an appeal from Hindus in Canada for help in what is regarded as their righteous cause for justice. It tells the story of the case of 56, who arrived in October last, out of which number only 17 were admitted, while 39 were detained for subsequent deportation. Their forcible detention extended to 37 days in the Immigration Building, pending the final arbitration of their detention. Their food was not always to their liking, for these Hindus have religious scruples about using animal foods, and it was not surprising that they resented the infliction upon them of those varieties which other immigrants usually consider satisfactory. The area for exercise was limited to the porches and verandahs of the building, and they were debarred from receiving their countrymen in their quarters for conference and counsel. What added to their strong feelings was the fact that their food was delivered to them by a Chinese in the employment of the Government that restricted their entrance into the country. Now we are quite aware that this question of Hindu immigration is a very difficult one, and many of the leading Christian men of British Columbia are strongly of opinion that it ought not to be encouraged. According to the paper we have received, these Hindus declare they would have no grievance against Canada if Oriental restriction were made absolute, but they regard as an injustice any discrimination which permits a Government of an alien nation to enter into an agreement to limit the immigration while their own Government is not considered worthy

of equal consideration. They assert that with such an understanding all grievance would be removed, and the immigration of Hindus would be solved by the law of supply and demand. Canada seems now to have three policies for the three Oriental races, and it is urged that whatever rule is made absolute should apply equally to all Orientals, whether that policy be one of absolute exclusion or limited immigration. We call attention to these points, believing that they are worthy of careful consideration, and on whichever side the truth lies we are convinced that a solution of the problem ought to be arrived at as quickly as possible.

Spiritual Insight

There is a remarkable passage in the life of the great scholar Ewald, which seems worthy of special notice. At Max Müller's hospitable table he met some of the leading scholars of the Oxford of that time. One evening at dinner a goodly number of guests was present, and the conversation turned to some New Testament themes. Ewald answered questions about Christ, the Kingdom, the future life, etc., so dogmatically, that he was asked how he came to know Paul's secret thoughts so certainly. He seemed in a fix, but at length replied, in emphatic tones, and in good English, "I know them by the Holy Ghost." The conversation stopped at this point, and Ewald was allowed to finish his dinner in peace. This is a striking illustration of what the New Testament teaches concerning true spirituality. The Spirit of God influences the soul of the humblest as well as of the greatest and sheds the light of truth and love upon the way of the pilgrim. Education is important and essential, and Ewald had it in abundance, but it is still true that "the Christian on his knees sees further than the philosopher on his tiptoes."

Church Bromides

Medical men are in the habit of prescribing bromides to quiet the nerves and induce sleep. A recent writer has used this illustration to point certain timely morals. He says that in the Church pharmacy there are at least four bromides that infallibly induce a quiescent conscience and gently put the patient to sleep:—

1. "The fact is, I work so hard all the week, that, when Sunday morning comes." (Vary to suit the age of the patient.)
2. "When I was a boy, I was made to go to Church three times a day, so now." (Useful also for a woman patient.)
3. "Company came just as we were ready." (Never fails.)
4. "I came twice, and not a soul spoke to me." (Succeeds every time.)

If any of these "bromides" apply to our readers, or to congregations with which they are acquainted, it would be well if the messages were heeded. Our Lord's parable of the Great Supper shows very clearly the fundamental distinction between excuses and reasons. God is always ready to listen to genuine reasons, but the whole of the New Testament is entirely opposed to mere excuses. Is it not time we ceased indulging all forms of self-deception?

SELF-JUDGMENT

Among the many aspects of Christian living emphasized during Lent, there are few more valuable or healthful than self-judgment. By this is not meant the practice of looking in upon oneself for evidences of life and security in Christ. This is at once unnecessary and perilous. To be looking at a worthless self, instead of at a risen Christ, is as deplorable

an occupation as we can well conceive. The idea that many Christians seem to entertain, in reference to what is called "self-examination," is depressing. They look upon it as an exercise which may end in their discovering that they are not Christians at all. This is most disheartening and dangerous work. No doubt it is well for those who have been building upon a sandy foundation, to have their eyes opened to see the dangerous delusion. It is well for such as have been complacently wrapping themselves up in pharisaic robes, to have them stripped off. It is well for those who have been sleeping in a house on fire, to be roused from their slumbers. It is well for such as have been walking, blindfold, to the brink of some frightful precipice, to have the bandage removed from their eyes, so that they may see their danger and retreat. No intelligent and well-regulated mind would think of calling in question the rightness of all this. But then, fully admitting the above, the question of true self-judgment remains wholly untouched. The Christian is never once taught, in the Word of God, to examine himself with the idea of finding out that he is not a Christian. The reverse is the case.

There are two passages in the New Testament which are greatly misinterpreted. The first is in reference to the Lord's Supper: "Let a man examine himself, and so let him eat of this bread, and drink of this cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body" (1 Cor. 11: 28, 29). Now, it is usual to apply the term "unworthily" in this passage to persons doing the act, whereas it really refers to the manner of doing it. The Apostle never thought of calling in question the Christianity of the Corinthians; nay, in the opening address of his epistle he looks at them as "the Church of God which is in Corinth, sanctified in Christ Jesus, called to be saints" (or saints by calling). How could he use this language, in the first chapter, and, in the eleventh chapter, call in question the worthiness of these saints to take their seat at the Lord's Supper? Impossible. He looked upon them as saints, and as such he exhorted them to celebrate the Lord's Supper in a worthy manner. The question of any but true Christians being there is never raised; so that it is utterly impossible that the word "unworthily" could apply to persons. Its application is entirely to the manner. The persons were worthy, but their manner was not; and they were called, as saints, to judge themselves as to their ways, else the Lord might judge them in their persons, as was already the case. In a word, it was as true Christians they were called to judge themselves. If they were in doubt as to that, they were utterly unable to judge anything. You never think of setting your child to judge as to whether he is your child or not; but you expect him to judge himself as to his habits, else, if he do not, you may have to do, by chastening, what he ought to do by self-judgment. It is because you look upon him as your child, that you will not allow him to sit at your table with soiled garments and disorderly manners.

The second passage occurs in 2 Corinthians 13: "Since ye seek a proof of Christ speaking in me . . . examine yourselves" (3-5). The rest of the passage is parenthetical. The real point is this. The Apostle appeals to the Corinthians themselves as the clear proof of the reality of his Apostleship—that Christ had spoken in him—that his commission was from heaven. He looked upon them as true Christians, notwithstanding all their confusion; but, inasmuch as they were seals to his ministry, that ministry must be divine, and hence they ought not to listen to the false apostles who were speaking against him. Their Christianity and his Apostleship were so intimately connected, that to question the one was to question the other. It is, therefore, plain that

the Apostle did not call upon the Corinthians to examine themselves with any such idea as that the examination might issue in the sad discovery that they were not Christians at all. Quite the reverse. In truth, it is as if a man were to produce a real watch to a person, and say, "Since you seek a proof that the man who made this was a watchmaker, examine it."

Thus, then, it seems plain that neither of the above passages affords any warrant for that kind of self-examination for which some contend, which is really based on a system of doubts and fears, and has no warrant whatever in the Word of God. The self-judgment to which we now call attention is a totally different thing. It is a sacred Christian exercise, of the most salutary character. It is based upon the most unclouded confidence as to our salvation and acceptance in Christ. The Christian is called to judge himself, because he is, and not to see if he be a Christian. This makes all the difference. Were a Christian to examine self for a thousand years, he would never find it to be aught else than a worthless, ruined, vile thing—a thing which God has set aside, and which we are called to reckon as "dead." How could we ever expect to get any comfortable evidences by such an examination? Impossible. The Christian's evidences are not to be found in his ruined self, but in God's risen Christ; and the more we can get done with the former and occupied with the latter, the happier and holier we shall be. The Christian judges himself, judges his ways, judges his habits, judges his thoughts, words and actions because he believes he is a Christian, not because he doubts it. It is as knowing and enjoying the eternal stability of God's grace, the Divine efficacy of the Blood of the Lord Jesus, the all-prevailing power of His advocacy, the unalterable authority of the Word, the Divine security of the very feeblest of Christ's sheep—it is as entering, by the teaching of the Holy Ghost, into these priceless realities, that the true believer judges himself. The human idea of self-examination is founded on unbelief. The Divine idea of self-judgment is founded upon confidence.

But let us never forget that we are called to judge ourselves. If we lose sight of this, nature will soon get ahead of us, and we shall make sorry work of it. The most devoted Christians have a mass of things which need to be judged, and if they are not habitually judged they will assuredly cut out abundance of bitter work for them. If there be irritability, or levity, pride, or vanity, natural indolence or natural impetuosity, we must, as Christians, judge and subdue that thing. That which is abidingly judged will never get upon the conscience. Self-judgment keeps all our matters right and square; but if nature be not judged, there is no knowing how, when, or where it may break out, and produce keen anguish of soul, and bring gross dishonour upon the Lord's Name. The most grievous cases of failure and declension may be traced to the neglect of self-judgment in little things. There are three distinct stages of judgment, namely, self-judgment, Church judgment, and Divine judgment. If a man judges himself, the community is kept clear. If he fail to do so, evil will break out in some shape or form, and then the Church is involved; and if the Church fail to judge the evil, then God must deal with the assembly. If Achan had judged the covetous thought, the people of Israel would not have become involved (Joshua 7). If the Corinthians had judged themselves in secret, the Lord would not have had to judge the congregation in public (1 Cor. 11: 30-32). All this is deeply practical and soul-subduing. The Lord's people must learn to walk in the cloudless sunshine of His favour, in the holy enjoyment of their relationship, and in the habitual exercise of a spirit of self-judgment.

The Church in the Mission Field

Sermon by the Right Rev. J. J. Willis, D.D., Bishop of Uganda

(The following is substantially the full text of the sermon preached on Sunday, January 18th, at Westminster Abbey)

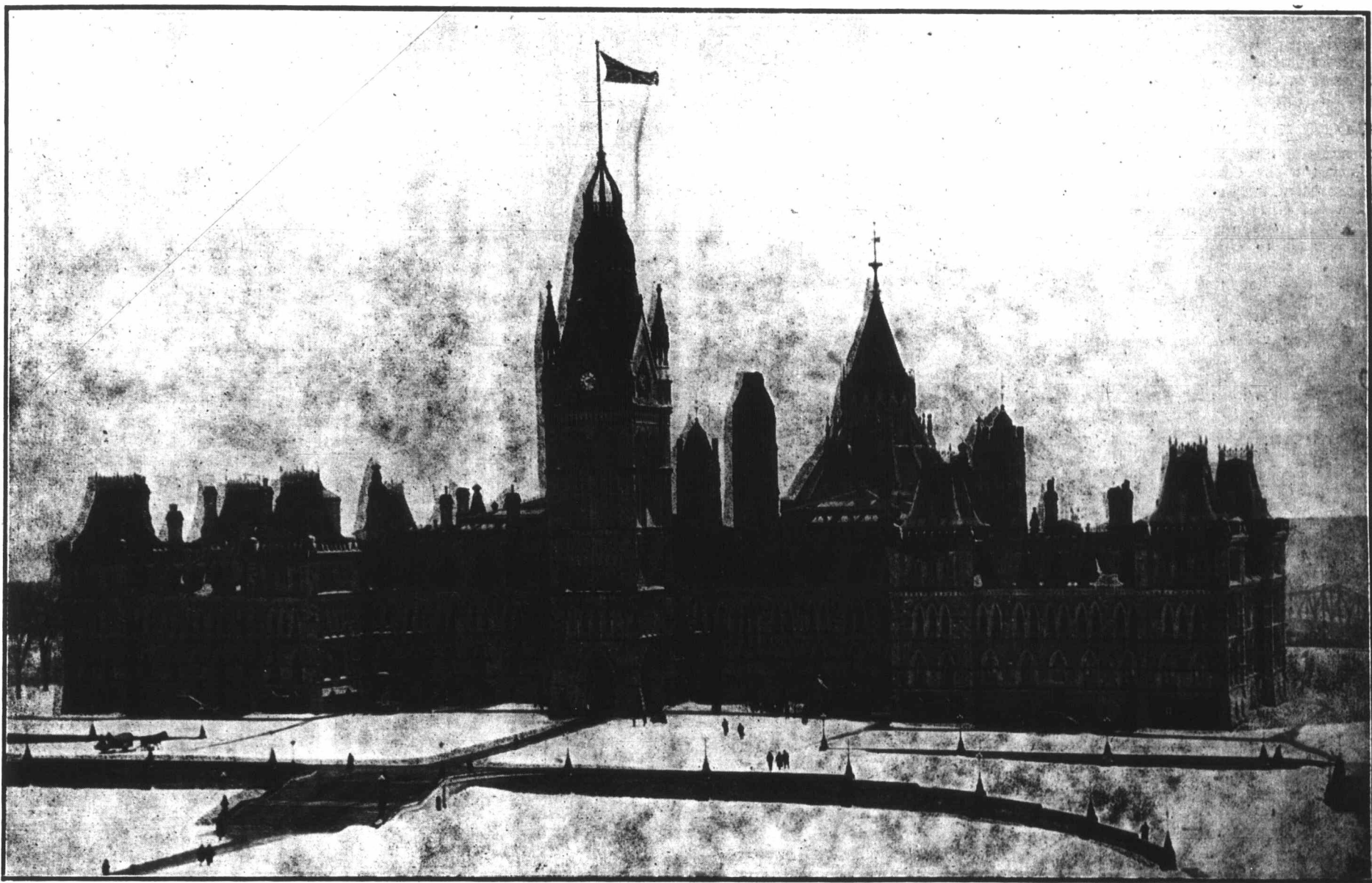
EXCEPT a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."—St. John 12:24.

The words carry our thoughts back to one of the great moments of our Lord's life. It was the moment when, from beyond the borders of His own land and His own people, men sought Him, and in His eyes dawned the far-off vision of a universal Church, gathered out of all nations, and from His lips there burst the cry that already anticipated the coming triumph. "The hour is come, that the Son of Man should be glorified."

to His "joyful Resurrection," and through that gate, and through no other, His Church must ever follow. If the words of our text carry back our thoughts to Calvary, the words that follow carry them onwards to the sacrifice which no one who would tread in His steps can ever hope to avoid. "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal" (verse 25). From that universal law there is no escape. The history of the Christian Church is a record of triumphs won through sacrifices of harvests reaped from a soil made fertile by decay and death.

THE HISTORY OF UGANDA.

In the Mission-field of Uganda may be seen most clearly, in a concrete instance, the working of this universal law. Nowhere more truly has the grain of wheat fallen into the earth and died; nowhere has it borne a richer harvest. I will ask you to follow me in thought as we look first at the seed sown; then at the soil into which it fell; and lastly at the harvest that has resulted. When, in the year 1877, the historic letter from Mr. H. M. Stanley, after its almost miraculous recovery, appeared in the pages of the "Daily Telegraph," appealing for missionaries for Uganda, the proposal seemed to many sane observers too visionary to be worth serious attention. A journey of a thousand miles through savage Africa, with an uncertain reception at the end of it from an irresponsible native potentate, was enough to daunt the bravest. To be cut off from all communication with the outside world, to subsist on native food, to live and work unseen, and perhaps forgotten, in the heart of the Dark Continent, was indeed to fall as a seed into the earth and die. And many who witnessed the departure of that heroic little band must have felt that here indeed



THE PARLIAMENT BUILDINGS, OTTAWA

At the Social Service Congress to be held at Ottawa, March 3-5, the Duke of Connaught, the Prime Minister, Mr. Borden, the Archbishop of Ottawa, the Bishop of Montreal, Sir Wilfrid Laurier, the Mayor of Ottawa, and others will take part. The Congress should prove of outstanding importance.

THROUGH DEATH TO LIFE.

"The hour is come." The words fall like a chilling mist over the fair vision, and blot out the distant scene with the shadow of suffering. And the next words reveal so far as words can ever reveal to us, something of the real cost of our Redemption. In Christ alone they find their supreme fulfilment. He was that grain of wheat, in Whom was life. In the mysterious moment of the Incarnation that grain of wheat fell into the earth. Through the long thirty years of obscurity it lay in the ground, silent and unseen, slowly absorbing what the soil around it had to give. Only those who watched most closely could see, in the activities of His ministry among men, the first stirrings of that power which was to shake the world. For Him, as for the natural seed, death was but the unfolding of the fuller life. And, like the corn, He rose far above the limited conditions of earth—irresistible and triumphant—even while for ever rooted in that soil which once had held Him. "Through the grave and gate of death" He passed

THE MISSION-FIELD AS AN ILLUSTRATION.

And nowhere more clearly than in the Mission-field has this truth been manifested. In the Christian ministry, in an especial sense, these words of our Lord find their true vindication. He, too, is as a "grain of wheat." Small and insignificant as he must often appear beside the mighty forces of modern civilization, he yet bears within him forces compared with which they are as nothing. They may civilize or educate; he alone can regenerate. Others may change, and have changed immeasurably for the better, all the outward conditions of native life; but to him alone is given the greater work of transforming the inmost being through the Gospel of Jesus Christ. That outer husk or coat which we see is not the seed, it is but the "earthen vessel"—fragile and commonplace—in which is enshrined the very life of God. Happy is he who can see, through the common outer covering, that hidden treasure, and has learnt to recognize, even in those from whom he most profoundly differs, the essential features of Jesus Christ.

were lives thrown away in needless, hopeless sacrifice. Disappointment and difficulty dogged the footsteps of that little band. One after another dropped out; fever, hardship, death thinned their ranks. The grain of wheat fell into the ground and died. Disaster overwhelmed the infant Church in Uganda; not the missionaries only, but their native converts laid down their lives. Heavy sods of earth lay over the dormant seed, and failure seemed to be crushing out the last hope. There was a dark day in the history of the Mission when triumphant Islam placed its king upon the throne of Uganda, and Christianity, beaten and discredited, fled the country.

INDESTRUCTIBLE SEED.

Yet was there in that seed that which was indestructible. The outward shell might perish, must perish, for "except a grain of wheat fall into the earth and die, it abideth by itself alone." But within that outward shell was the living Word of God. The Church might go into exile, but with it went that which was more precious than

its life—the first translation of St. Matthew's Gospel, that Gospel which to this day holds the first place in the hearts and affections of the Baganda. The Word of God was then in the days of its humiliation; it is now, in the days of its triumph, the inspiration of the Church in Uganda. It is for them not one Book among many; it is to many thousands their only literature. Every candidate for Baptism, unless too old to learn or too blind to see, must first learn to read the Bible for himself. Every baptized member of the Church must possess his own Testament. Directly or indirectly, that "incorruptible seed," which is the word of God, has transformed the conditions of life in Uganda. It has abolished slavery; it has emancipated women; it has swept away the terror which hangs like a dark cloud over African paganism, and enlightened the gloom of heathenism with the glory of a great hope. Persecution no longer threatens the Church in Uganda; the hunted and the persecuted of earlier days are the rulers in Church and State to-day. Uganda is no longer an unknown country—a railway brings the tourist to the doors of Mwangi's capital. No longer does a cruel and irresponsible tyrant terrorize the country; the educated Christian boy who next August will formally ascend the throne of Uganda has during this last year shown to many in this country what the Baganda can become. Almost literally in Uganda within the last thirty years "all things have become new."

WORK NOT WITHOUT SACRIFICE.

Yet are the days not passed—and it will be a fatal day for the Church if they ever do pass—when men are called to lay down their lives in the cause of Christ. One of the most moving of the many experiences that have thronged my last two years in Uganda was an administration of the Holy Communion to the missionaries assembled for the annual meeting of the Synod of the Church of Uganda last July. I had seen them all at their isolated posts and as I moved from one to another visions of lonely Mission-stations, with brave solitary workers, facing single-handed the problems of a great heathen district, rose before me with overwhelming force. I have known an English lady who for two years had not looked on the face of a white woman; men who, through long years, in health or in sickness, have lived alone, and men who have died, as Livingstone died, with none beside them but their native boys; and many a native Christian who, in the isolation of a distant heathen tribe, whose very language is strange to him, has borne his witness to the name of Christ. Not without sacrifice was the Gospel planted in Uganda; not without sacrifice is it being planted to-day in the surrounding tribes. Now, as then, the "grain of wheat" must "fall into the earth and die" before it can bear much fruit.

A FERTILE SOIL.

But if the sacrifice is great, so, too, has been the reward. In Uganda the seed has fallen into peculiarly fertile soil. Like all Africans, the Baganda are in this sense a religious people, that they have a very keen and vivid sense of the unseen. In these child races scepticism is unknown. Like all African animists, they have no fixed creed; they have nothing to unlearn, nothing to oppose to the dogma of Mohammedanism or the clear teaching of Christianity. Unlike the surrounding tribes, they have an extraordinary capacity for assimilation, and are intensely eager to be taught. Whatever has come to them from the outside world has been eagerly assimilated and faithfully reproduced. They have a most elaborate and complete feudal system, in which every man in the country has his exact status, and by which all power ultimately centres in the person of the king. To influence the king is to influence his chiefs, and through them his people to the remotest village in the country; the whole population is inextricably linked together in a way utterly impossible under our modern conditions. And the Baganda are very far from being the simple, unthinking children that African peoples are generally thought to be; they are shrewd, far-seeing, level-headed. "In India," said an official to me, "we tell the native servants what to do; in Uganda I find it worth while to tell them why I want it done."

EUROPEAN CIVILIZATION.

And this natural intelligence has been quickened by the advent of European civilization. If in some instances the lives of its representatives have set back the course of Christian progress, there can be no question that its advent has been a God-given blessing to the country. Under a strong and essentially friendly government, the word of God has had "free course." The universal "Pax Britannica" there, as in so many parts of the world, is uniting tribes that had for generations lived at enmity. Now, as in Apos-

tolitic days, government roads facilitate the progress of the messengers of peace. Planters and traders have introduced a new era of commercial activity and prosperity into the country, and the new demand for trained natives has given an immense impetus to the cause of education, an education which is as yet wholly in Christian hands. A naturally prolific soil has been harrowed and watered by the influences of civilization, and into a soil so prepared the living seed has fallen.

CHURCH ORGANIZATION.

And it has taken root. Christianity in Uganda is no mere exotic, dependent for its existence on the shelter of foreign support. Here, in the heart of pagan Africa, is a native Christian Church, with its own Constitution, its own ministry, its own government. The whole diocese, larger in area than the United Kingdom is divided into great missionary districts; these into smaller parishes, each with its own native clergyman in charge; these into sub-districts, in charge of lay-readers or senior catechists, each of whom is in turn responsible for six or eight village "churches," under the charge of junior catechists. Each sub-district has its own Parochial Church Council, with executive power. Each missionary district is governed by its own District Church Council, on which all but one or two are natives, and the whole is governed by a Synod, meeting annually under the Bishop, representative of every part of the diocese, meeting not merely to discuss but to legislate for the whole body. In all these governing bodies the overwhelming voice is not European, but native, for in this matter also the grain of wheat must fall into the ground and die. It is relatively so easy for the missionary to undertake for the native convert, to finance him, to govern him, to think for him—and so inevitably to enfeeble him. It is so much harder often to trust him, to let him learn by his mistakes, and develop under the pressure of responsibility. If the Church of Uganda has developed more rapidly than many another Church, it has been in no small measure due to the fact that there—as not always in the Mission-field—the seed has taken root in the affections and life of the people. Anglican forms remain; their Liturgy is our own Book of Common Prayer; but all is translated into the language and permeated by the spirit of an African race. And I know no surer guaranty for the future of Christianity in Uganda than this simple fact, that the seed sown has already sent out its root into the deepest life of the people, and absorbed into itself their best.

NO "UNHAPPY DIVISIONS."

Happily, too, that root has found room enough. There are Mission-fields where one Mission-church jostles another in fatal and inexcusable rivalry. But in Uganda—so far as the Protectorate extends, which is roughly about six hundred by four hundred miles—besides ourselves, no Church, other than the Roman, occupies the country. There is none of that unhappy division which in England separates so often the members of a Christian family one from another. There is none of that weakness which is the inevitable result of divided forces. A single legislature controls, and a single purpose inspires the whole body—and the gain is incalculable. There at least one realizes something of what might be if only that were possible in other lands which obtains in Uganda.

REMARKABLE STATISTICS.

In some respects, then, the conditions in Uganda have been ideal, and the harvest has been great. It has been great if measured by numbers added to the Church. There are Missions whose seed is sown with no less devotion, but in soil saturated with Mohammedan influence, and the adult converts in a year may be counted on the fingers of a single hand. In Uganda the adult Baptisms in 1912 numbered 6,113, almost double those of the entire C.M.S. Missions in India. The total number of baptized Anglican Church members in Uganda now numbers some 90,000, of whom over 23,000 are communicants. In the schools throughout the diocese 35,910 boys and, what is far more remarkable, 28,577 girls are receiving a Christian education. And in various centres of the diocese distant from one another by perhaps three hundred miles, mass movements towards Christianity are taking place among the primitive population. There can be no question that the influence of Christianity is very widespread, and every year it is extending with a rapidity with which it is difficult with our present staff to keep pace. And let it be remembered that Baptism is nowhere lightly administered. Every candidate for Baptism must first learn to read; he must read and be examined in two of the four Gospels, as also in the Catechism; he must appear, with two sponsors who are communicants, before the Church Council; and he must prove, by months of probation; the reality

of his profession. And certainly in any heathen country the formal renunciation of the faith of his fathers and the public confession of faith in Christ is too tremendous a step to be lightly taken. Nor have the converts been confined, as in some mass movements, to the depressed classes. From the first it has been the chiefs who have taken the lead. All the four kings of Buganda, Bunyoro, Toro and Ankole are members of the native Anglican Church of Uganda. In the kingdom of Uganda nineteen out of the twenty country chiefs are Christians, eleven of them being members of our own Church. No heathen chief remains in the first rank, and few remain at all. Islam has but one chief among the twenty, and is clearly a waning force in the kingdom, though strong on the outskirts of the diocese. Outwardly at least Christianity appears to be dominant.

THE RICH HARVEST.

And judged by the test of Christian activity, the seed in Uganda has borne much fruit. Where twenty-five years ago a single church stood there are now over 1,200. Some 2,800 native Christians are engaged in the pastoral and educational and evangelistic work in the diocese; and these are supported by the native Church. Some forty have been ordained, some of whom are now in charge, single-handed, of bodies of native adherents, communicants and scholars outnumbering the combined total to be found in the whole C.M.S. Mission in British East Africa. I have visited all these clergy at their posts, and carefully inquired into all their work. It has been a revelation of what a native clergyman can do when trusted with real responsibility. In the matter of Christian giving, the Uganda Church has been trained on wise lines. In a very large measure they are a self-supporting Church. They support their own clergy and catechists; pay for their own elementary education, build their own schools and churches, helped only by occasional gifts from the home Church. Towards the building of their new Cathedral they have undertaken to raise £10,000; this in a country where the monthly wage of a labourer is little over five shillings represents a very large sum. Towards it the chiefs have undertaken to give 40 per cent. of their rents for three years, and already £7,780 of the promised sum has been paid in. The Church in Uganda has not yet reached the ideal, but it has already gone far in the right direction.

THE TEST OF CHARACTER.

And, judged by the supreme test of character, the Church in Uganda has borne much fruit. Never from Apostolic days has the perfect Church existed; even as we strive to reach the ideal it eludes us. And amid the thousands who throng the churches in Uganda many—chiefs and people—have bitterly disappointed the missionary's hopes. But many have not. And while we deplore the failures, let us not forget that there are some who, amid the contaminations of heathenism, have not defiled their robes, and that this in pagan Africa is a new thing; it is the first-fruits of the coming harvest; a new sense of sin, a new desire for God, a new life manifesting itself through human weakness and in spite of it.

A HOME LESSON.

From the distant Mission-field I turn in closing to the nearer scene. For us, too, these words have their significance. Every life is as a seed; it bears within it the germ of unlimited possibilities. For each it is the undoubted purpose of God that he should bear much fruit. But the measure of its realization depends upon ourselves. Let a life be governed by policy however specious; let it seek, by however small a compromise, to find the easier paths and to escape suffering, and the inevitable result must follow. "It abideth by itself alone." Lives there are—which of us has not known them?—richly endowed and brilliant with promise, that have failed—failed because they dare not take the path of sacrifice. The sunshine and the upper air were too attractive; the darkness and isolation of burial only horrified; the seed remained above ground, and it remained alone. And other lives there are—God grant that ours may be among them—which have dared to die, dared to turn, as Abraham turned, from his own people, and go forth not knowing whither they go; dared to be cut off, as St. Paul was cut off, from all that had been as his life to him; men and women that have dared to obey God rather than men, guided through life, not by blind allegiance to a party, not even by dogged adherence to a principle, but by undying devotion to a Person—the Person of our Lord and Master Jesus Christ. Such lives bear "much fruit," seldom noted, it may be, by men, often uncheered by any visible success, but slowly ripening, unfolding, developing, until, in the fullness of time, they blossom out into the perfect likeness of the Son of Man.

KIKUYU

ALTHOUGH the question of the Kikuyu Conference is not occupying much space in the daily papers just now, the interest taken in England is as keen as ever, and we are desirous of keeping our readers as fully informed as possible of the actual state of affairs.

BISHOP OF ZANZIBAR.

Last week the Archbishop of Canterbury announced that he did not intend to try the Bishops of Uganda and Mombasa for heresy, and left the decision of the questions arising out of the Kikuyu Conference to a Committee of Bishops which would meet next July. It was thought that this would at any rate allow the matter to rest until that time. But the Bishop of Zanzibar has reopened the controversy by addressing a letter to the Archbishop in which he criticizes this decision. Bishop Weston considers that the Archbishop's use of the phrase, "Branches of the Church of Christ," as applied to the Nonconformist bodies, indicates that the Primate has prejudged the case, and he declares that a reference of this matter to the Committee will be taking the advice of those who have already compromised themselves on the question. The Bishop also asserts that the Archbishop's questions have been framed so as to indicate the direction from which an answer will be expected. Dr. Weston concludes that unless the Bishops of Uganda and Mombasa are found not to be at fault by an authority beyond all question, he will still have to determine whether he can remain in communion with them, because under the present circumstances his own position is intolerable. It will therefore be seen that he threatens secession, and we shall probably learn in due course whether the Archbishop is prepared to respond to the Bishop's appeal.

BISHOP STILEMAN OF PERSIA.

Meanwhile in addition to the letter of Bishop Du Vernet in our last number, Bishop Stileman of Persia has written to an English paper, giving some of his experiences along the same lines. At the invitation of Presbyterian friends he conducted a Service of Holy Communion just a year ago, and he believes that it is unthinkable that any of his native communicants, if they should happen to visit a place where there is only one place of worship that they would be repelled from Holy Communion on the ground of being Anglicans. In the same way, the Bishop is not prepared to forbid a Jewish or a Mohammedan Presbyterian convert from the Anglican Lord's Table. The result is that Bishop Stileman fearlessly places himself on the side of the Bishops of Mombasa and Uganda in "claiming a reasonable measure of liberty for the exercise of Christian love and fellowship in the mission field."

BISHOP OF MANCHESTER.

The Bishop of Manchester has made a brief reference to Kikuyu in his monthly letter. In reply to the suggestion that our Church holds a unique position between Rome and the Eastern Church on the one side and Protestant Nonconformists on the other, the Bishop acutely remarks that we do not always remember our own "comparative insignificance as a missionary Church in many parts of the world. We may not always be taken at our own valuation." And he adds that when faced by other missionary bodies, "it may be a very wholesome discipline for our Church to be forced out of self-complacent dreams and to be forced (by these missions) to answer with a definite yes or no the straight question, 'Are you Protestants?' for if not, we (of other Missions) can do without you."

CLERGY MEMORIAL.

On the opposite side nearly one thousand clergy have signed a Memorial to Convocation, asking that two matters may be dealt with: the one dealing with denials of the Virgin Birth and similar foundations of the Faith, the other the question of Reunion in relation to the principle of Episcopacy.

CANADIAN VIEWS.

Two Canadian clergymen have discussed the matter, the Rev. R. B. Waterman, of Carp, taking a view strongly opposed to that of Archdeacon Cody, and the Rev. J. R. S. Boyd, of Orillia, advocating the broader view as more in harmony with the genius of the Church of England, and saying that the narrower view was a comparatively recent development, having grown up since the Tractarian Movement.

MRS. ASQUITH.

Mrs. Asquith, the wife of the British Premier, has unexpectedly come into the arena by a letter to the "Times," in the following words:—

Arising out of the Kikuyu controversy, I would recommend to the holy prelates and clergy whose varied contributions you have published a book by Norman Maclean, "Africa in Transformation." In it they will find the original account of that simple service written by the minister who was present. The Protestant Anglican clerics may be able to teach the Kikuyus some things, but it is obvious that the Kikuyus who attended that service can teach the spirit of Christ to some of the Protestant Anglican clerics.

MRS. CRAWFORD.

All who wish to picture the surroundings of Kikuyu in which the memorable Conference took place would do well to read Mrs. Crawford's book, "By the Equator's Snowy Peak," which we reviewed a few weeks ago. Mrs. Crawford is the wife of our missionary, the Rev. T. W. W. Crawford, and in her book describes the Kikuyu tribe, and gives a very vivid picture of that part of Africa.

This is a summary of the situation as it now stands, and we shall endeavour to keep our readers informed of everything of importance that is going on because the issue is vital and far-reaching, and must necessarily affect in a very definite way the future of our Church in Canada.

SIR JAMES WHITNEY'S THANKS

The Legislative Assembly of Ontario ask us to publish the following communication:

Mr. Speaker communicated to the House the following letter from the Honourable The Prime Minister, Sir James Pliny Whitney:—

"Toronto, February 20th, 1914.

"Dear Mr. Speaker,—The Session now being open, I feel it incumbent upon me to endeavour to express through you to my fellow-members of the Legislature and to the people of the Province generally, my grateful appreciation of the warm sympathy which has been extended to me during my recent severe illness and, above all, for the prayers that were offered for my recovery. Apt and fitting language to express, as I could wish, what I desire to say on this subject would be difficult indeed for me to find, and I confine myself to this simple expression of my hearty and earnest thanks.

"Yours sincerely,

"J. P. Whitney."

THIS AND THAT

Thoughts of an Eastern Churchman

OUR annual meetings, which it may be necessary to remind my readers, now take place the third week in January, disclosed a very generally satisfactory condition of affairs in Halifax and the diocese at large. St. Paul's, under the energetic and judicious administration of Archdeacon Armitage, makes an excellent showing for the year 1913, as does the Cathedral which has for its Rector another Ontario man, the Very Rev. Dean Llwyd, whose popularity as a preacher and lecturer and pastor shows no sign of abatement. Encouraging reports come from other important centres in the diocese. The Church in Nova Scotia and the Maritime Provinces as a whole is, if outward and visible signs are any reliable indication whatever, a great deal more than holding its own. There is a very true saying, and one that can never safely be left out of our estimates and calculations that while we can always tell what people do, we can never tell what they resist, which especially applies to the Church in the Maritime Provinces, with its almost, I might say, practically stationary population. That the Anglican Church in Nova Scotia, in spite of the tremendous depletion of its membership by migration to the West and emigration to the States has considerably more than held its own during the past decade, is a striking testimony to the excellence of the work done by the clergy and Bishop, and incidentally perhaps I may add, to the admirable training received in King's College, of which the great majority of our clergy are graduates.

The late Dr. Weir Mitchell, of Philadelphia, who passed away the other day at the age of eighty-four, was certainly one of the most remarkable Americans of our time. As a nerve specialist he enjoyed a world-wide reputation, and certainly stood at the head of his school in the United States, and probably was second to none in his own line in the world. Then he was the writer of novels which will most assuredly find a permanent place in American and English literature, and also a poet who in all future anthologies of American verse will have to be reckoned with. As a devout and spiritually minded Churchman, zealous in all parochial activities and exemplary in the discharge of his religious duties he rounded off a character and career of exceptional worth and interest.

There is, I imagine, a tendency with some physicians as they advance in years to lose that strong, personal interest in the ailments of the young, which is so essential to really successful treatment, and to take a deeper and more personal interest in the complaints of people of their own age. Though, of course, the majority of physicians successfully resist this tendency, it is no doubt there and has to be continually reckoned with. You cannot get rid of the human equation and a physician being only a man like you and me and the other fellow, is naturally inclined to take more interest in and to feel more sympathy with those infirmities of which he has a personal experience. The same tendency I have noticed also among clergymen as they grow older. They are apt,—I don't say they give way to it even in the majority of cases,—to lose their interest in the distinctively spiritual difficulties and experiences of the young, and to give their attention more or less exclusively to those of their own age. It is a great calamity when the parson forgets that he was once young, because he no longer has a message. He has no vision, and the preacher without a vision, like the novelist, the poet, the painter, and the publicist in the same position is a decadent. He has no leadership. People demand to be led upward and onward, and not down and backward. God must be the God of to-morrow as well as of yesterday. Otherwise he will find himself at the rear and wrong end of the procession, and have to submit to be dragged along. A considerable number of clergymen, I fear, are in this position. They have lost their vital interest in the young, and the young are always in the overwhelming majority. The world belongs to them. But the "old man" who can successfully resist this tendency will always retain his leadership. As long as he believes in the young, the young will believe in him.

In the late Lord Strathcona, (and Dr. Weir Mitchell), we had a monumental example of an old man who never lost his leadership, who always had a vision, and who took the young man's outlook on life. To the very day of his death he remained a potent, personal factor in public affairs, and marched in the foremost files of time, shoulder to shoulder, and on perfectly equal terms with men young enough to be his grandsons. In this sense he never grew old. We talked with bated breath of his wonderful gift of years, but at the same time we never thought of him as an "old man," in the far too commonly accepted meaning of the term. Though born when the nineteenth century was just out of its teens, he was emphatically a man of the twentieth century, fully abreast of all its wonderful achievements and splendid visions. Newman's phrase, "a dreary gift of years" never applied to him. He lived his life out to the last moment. He drained the cup to the last drop, and there were no dregs. If ever a man "died young" it was Lord Strathcona.

The M.S.C.C. is to be heartily congratulated on their recent new departure. The "Mission World" is a very marked improvement on the "New Era," in matter, arrangement, printing, and general get-up. The old magazine, though ably edited, was singularly unattractive in this last-named respect, and in these hurried days when first impressions count for so much, the external "make-up" of a magazine means a great deal. The new publication invites perusal at the first glance, and typographically it leaves nothing to be reasonably desired. Taken altogether it graphically illustrates the development of the Society's work during the present century, which in terms of dollars and cents has considerably more than trebled. As a Church we have an official missionary organ of which we may be justly proud, and which will bear comparison with any publication of the kind in our communion to-day. Downeaster.

Laymen's Missionary Movement

EDINBURGH, SCOTLAND.—The Edinburgh Diocesan Committee of the Laymen's Missionary Movement held, on the 23rd and 24th January, the third annual Conference and Quiet Day, for intercession and conference on behalf of Foreign Missions and of this Movement. They state that the spiritual side of the Movement should from time to time be emphasized in full recognition that their hope of success as regards the development of the Laymen's Missionary Movement lies in dependence on God, and they hope that meetings such as these may effect this purpose. Again the Principal put at their disposal the Theological College (Coates' Hall), Rosebery Crescent, and a member of the Edinburgh Committee has made himself responsible for all expenses in connection with meals, and also sleeping accommodation (for those coming from a distance) up to the limits of the College accommodation.

The Right Rev. the Bishop of Kensington most kindly promised to be present, and be one of the special speakers at the Conference on the Friday evening, and also to take the Addresses on the Saturday forenoon. Amongst others present were the Bishop of Edinburgh, the Bishop of St. Andrews, Canon Winter, the Rev. Dr. Anderson Robertson, and Mr. Kenneth MacLennan.

The Edinburgh Diocesan Committee feel that these gatherings may mean much for the cause of Missions, and for the advance of the Movement in which they have the privilege of working.

Brotherhood St. Andrew

WINDSOR.—The local committees had every possible arrangement made for the comfort of the delegates and the conduct of the programme for the Western Ontario Conference of the Brotherhood of St. Andrew, and now that it is over, all the Churchmen of Windsor feel that it is sure to prove a decided help to Brotherhood and Church work. The attendance was not very large, but the lack here was more than made up by the fine spiritual tone which prevailed. The opening service in All Saints' Church, was an excellent beginning. Rev. W. L. Torrance, of Detroit, speaking on the Parable of the Sower, made a stirring appeal for definiteness in all our religious life and work. The subjects discussed at the conference proper were:—"Why I am a Brotherhood Man," by Rev. H. W. Snell, who spoke on "Ideals," Mr. R. J. Buchanan spoke on "Practices" and Mr. J. A. Birmingham on "Results," also, the "Success or Failure of a Chapter," Seniors, Rev. S. A. McDonnell, of Tyrconnell, and Mr. H. C. Light, of London; Juniors, Rev. D. J. Cornish and Mr. Allan Andrews. Saturday evening's meeting was given up to a consideration of "Some Modern Problems Confronting the Church," Rev. Principal Waller dealing with "Indifference" and Rev. H. C. Atwater, of Detroit, dealing with "Immigration." On Sunday, besides special Brotherhood services in all churches, a splendid Men's Mass Meeting was held, as already reported. All who attended the various sessions were delighted and greatly helped.

HEAD OFFICE.—Quite a number of interesting news items have come to hand during the past few days, and our many readers will be glad to note these signs of activity.

In Arichat, C.B., the rector has been quietly preparing the ground for some little time, and now has formed a probationary Junior Chapter. Good work is being done in Trinity Church, St. Thomas, Ont., where an Intermediate and Junior Chapter have both been formed on probation.

A Probationary Senior Chapter has been formed in Trinity Church, Aylmer. A strong group of men have the matter in hand.

The Secretary of St. Paul's, Chapter No. 541, Esquimalt, B.C., in writing into the Head Office, reports that everything is going along well, and they are looking forward to a good year's work.

Everything appears to be going well with the recently revived Junior Chapter in St. Mark's, Hamilton, Ont.

Rev. T. Dewhurst, Owoju, Man., speaks in very high terms of the splendid work that his Senior Chapter is doing. The Chapter is composed of full-blooded Dakota Indians, of whom there are twenty-two full members, and they take the greatest interest in carrying out the rules of prayer and service. The rector says he thanks God every day for the Brotherhood.

A one-day conference has just been held in Brandon, Man., to help the local chapters to get

a little closer together and to develop the work. Rev. G. S. Quainton, and Mr. F. A. Williams, were the principal speakers.

The Diocese of Rupert's Land has increased its probationary chapters by four, three of which are juniors. All have been formed following visits by the Western Secretary, Mr. F. A. Williams. St. Mary's, Portage la Prairie, has formed both Junior and Senior Probationary Chapters. St. Agnes, Carberry, Man., has commenced with a Junior Chapter, and St. John's College School, Winnipeg, Man., has now a Junior Chapter, again the old Chapter having been revived on probation.

An application for a charter has been received from St. Saviour's Probationary Junior Chapter, Waterloo, Ont. This chapter has been doing effective work for some little time, and now feel that they are ripe for the fuller responsibility.

Mr. Alder Bliss, Dominion Council Member for Ottawa, recently spent a Sunday in Pakenham, Ont. He found the Junior Chapter there is splendid shape, and was greatly pleased with their work.

A Probationary Senior Chapter is expected to be formed in the near future in Ridgetown, Ont. Mr. J. A. Birmingham has recently visited the church there.

A Probationary Senior Chapter has been formed in St. George's Church, Transcona, Man.

The Churchwoman

MONTREAL.—At the January Board meeting of the Diocesan W.A., the President made a strong appeal for the Annual Thank-offering, which is soon to be placed on the collection plates. Mrs. Holden wants the members and branches to realize that it is not the same thing as the Triennial Thank-offering, but is from our own special diocese an offering to God for private blessings, of which each one knows. Last year's Thank-offering helped a school in Egypt, gave something to Mohammedan work, something to the Eskimos, supported a Biblewoman in Ceylon, and contributed to the Girls' School in Honan, China. An appeal for \$11.24 to complete a building in Vancouver for work among East Indians, Sikhs and Hindus, was granted. It is a new and most encouraging work. The Dorcas Secretary read letters of grateful acknowledgment for the bales and Christmas-trees. The six beds asked from this diocese for the school at Wabesca were all given. Miss Strickland wrote thanks and interesting descriptions of preparations for Christmas at Tarn Taran, India. Miss Strickland is leaving on furlough and Miss Ottaway takes her place, but again comes the cry for more workers, so much to be done and so few to do it. Kurtas are needed for Indian women and girls; also W.A. quilts for the new hospital at Palampeer. We are glad again to report two new life members, Miss Wilgress, of Lachine, who received the membership as a pleasant surprise from her branch, and Mrs. Thomas, Treasurer of Trinity Branch, who also was honoured by her fellow-members. The President announced that a legacy of \$100, undesignated, had been left us by the late Mrs. Robinson, of Waterloo. The gift was gratefully acknowledged by a standing vote. The Rev. Mr. Horsey took the noontide devotional meeting.

DEACONESS HOUSE.—At the monthly meeting of the board of management of the Church of England Deaconess and Missionary Training House, the Head Deaconess reported that the "At Home" for the Anglican Varsity Club for Women given at the Deaconess House on January 19th, proved a happy gathering. The Bishop of Toronto gave a helpful address on the "Call to Service." There have been two subsequent meetings of the club, one in the Deaconess House, where we had some echoes from the Kansas City Convention, and one at the home of Mrs. Griffith Thomas. A reception for hospital nurses attracted about 15 from the General Hospital.

A tea was held for the members of the Young Women's Bible Class. The members have just presented a gift of four wicker chairs to the Deaconess House. The work among lonely girls has made a beginning. 1,000 cards mentioning the social room available for business girls have been distributed freely. 120 rooming houses have been visited. Several sick visits have been paid. One address has been given in a factory at lunch time. A Bible Class has been commenced. Employment has been given to two girls who could find no work to do. The Scripture Union has now a membership of over 240, and 30 certificates of merit were given. 398 visits have been paid by our students and 34 addresses given.

In the medical department the head nurse reported 178 visits paid, 76 patients attending

clinics, 11 operations in the dispensary and four operations in the district. Some deputation work was reported at three centres—Orillia, Barrie and Collingwood. Further work is to be done in Montreal and elsewhere in the future. The demand for workers is still in excess of the supply. Who will come and help?

Relief Fund: In response to an appeal inserted in the "Canadian Churchman," \$136 have been donated to the Deaconess House. By means of money thus given we have been able to bring cheer and comfort to many sick and suffering ones. Mr., being unable to find work, stays at home and minds the children—the baby just a week old—whilst the wife goes out to seek employment. A small boy presents himself with a note from mother—an earnest Christian woman—she encloses a medicine prescription for her husband, with the remark, "I haven't a cent to pay for it, nor anything in the house to eat." Mrs. M. forsaken by her husband, has taken a rooming house. Not being a capable business woman, is always in difficulties, has burned her last bit of coal, and is now chopping up some sticks to make some warmth. The girls are overgrown and sickly, are half-clothed and underfed. Yet another can manage all but suitable clothing for her children. Such are specimen cases of the many dealt with in our visiting. Gifts of warm clothing would be very acceptable. A Jumble Sale held recently was much appreciated, but it left our cupboards very empty. We should also be glad of empty medicine bottles, small size.

MOTHERS' UNION.—A successful meeting of the Mothers' Union was held last week at St. Simon's Parish Hall. Mrs. Ogden Jones presided in the absence of Mrs. Machell, and Mrs. Plumtre gave an address on "Educational Development in Canada." There was a large attendance to hear the encouraging reports.

DOWN-TOWN CHURCH WORKERS.—The Church workers of the Down-Town Social Service opened their house on D'Arcy Street, Feb. 17th. Over 100 guests were received by Miss McCollum and Miss Marsh, the deaconesses in charge. The Bishop of Toronto was chairman, giving a short service of dedication. The workers have been very busy this hard winter and have in the last six weeks given 1,200 garments to the poor and needy. Miss McCollum will be at home on Tuesdays and will be glad to interest anyone in the house, 97 D'Arcy Street.

WOODSTOCK.—The W.A. have made their president, Mrs. Jordan, a life member. Of the \$57.41 on hand in the extra-cent-a-day fund, the diocesan board voted \$25 to the Rev. Craig Nichols for his new church, \$25 to Chapleau and the balance to Mrs. Haslam for her work in India.

OBITUARY.—On February 15th at 11 a.m., the soul of Caroline Greene entered its eternal home. Mrs. Greene was born at Bath, England, and came to Canada as an infant. Her life of good deeds has been mainly centred in Ottawa, as she lived here since her marriage in 1886. Fifteen years ago to the day and month, Mr. George Greene, her husband, died. Of enthusiastic temperament, Mrs. Greene threw her energies into many societies. All who came into contact with her felt the charm of her bright, kindly manner and ready sympathy. The Perley Home for Incurables, and the Home for Friendless Women have lost a much loved friend. Her clear sightedness was invaluable to the Local Council of Women. She was the capable organizer of the Chinese Sunday School. But the Woman's Auxiliary misses her most of all. She was President of the parochial branch of Christ Church Cathedral, and also held the post of Diocesan Dorcas Secretary since the division of Ontario Diocese. When Mrs. Tilton resigned two years ago from the Diocesan Presidency, Mrs. Greene was elected in her place. She was known throughout all the diocese, for she went wherever duty called with no thought of self. On February 17th all that was mortal of Caroline Greene was laid to rest. Curiously enough some weeks ago Mrs. Greene said to a friend, but with no thought of the quick messenger, "Remember I want hymns 679, 684 at my funeral." Nearly all city clergy were present in their robes, and the Archbishop read the lesson. Beautiful floral tributes came from far and near. With such a personality it might well be said of her, "though dead she yet liveth."

DIOCESE OF ONTARIO.

PICTON.—ST. MARY MAGDALENE.—The congregation held a reunion and reception to the newly-appointed rector, Rev. F. L. Barber. Over 200 were present. Rev. R. C. Blagrove, of Belleville, was the speaker of the evening. An address of welcome to the rector and his wife was read.

Church News

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.

NOVA SCOTIA.

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

HALIFAX.—SYNOD OFFICE.—The Bishop will hold an ordination at Trinity (June 7th), for which the examinations will begin April 28th. Canon Vernon is the secretary of the Board of Examining Chaplains.

ST. PAUL'S.—At the Missionary Study Institute (an interdenominational affair) Dean Llwyd spoke on Buddhism and Christianity. Canon Vernon gave an address on the Bible as the greatest missionary instrument and text book. The Lieutenant-Governor presided.

ST. GEORGE'S.—A new portion of the parish church was recently damaged by fire (loss covered by insurance). Defective wiring was the trouble.

SYDNEY.—On February 8th, the Bishop visited the parish church and confirmed 60 candidates.

KING'S COLLEGE.—A Summer School for clergy is to be arranged here. Dr. Abbot Smith of Montreal has consented to be one of the lecturers.

KING'S COLLEGE.—Sir Henry M. Pellatt, of Toronto, has guaranteed the endowment (\$1,500 per annum) of a chair in philosophy in this college, and Mr. J. H. Plummer, of Toronto, has agreed to endow a fellowship in English (\$500 per annum). The chair in philosophy is at present occupied by the president, Canon Powell. King's College is the oldest British university in existence, outside of the Motherland. It was founded in 1789 and granted a Royal Charter in 1802.

CHARLOTTETOWN.—St. Peter's Cathedral annual reports show \$2,161 for current expenses, \$1,803 for Missions and special objects. The congregational average is \$13 per member. \$1,709 has been received from the Hodgson bequest. In the day school, four young men are preparing for King's College matriculation. It is proposed to hold a Summer School for matriculants here.

YARMOUTH.—HOLY TRINITY.—A handsome brass tablet has been erected here in memory of Dr. Joseph Norman Bond, 1758-1806. In 1787 he came to Yarmouth and was a founder and first warden of this church. He was surgeon with Cornwallis at Yorktown in 1781. His descendants erected the tablet.

WESTVILLE.—ST. BEES.—Thirty young people of the congregation recently presented the organist, Mr. Geo. Taylor, with a purse of gold in recognition of his services.

FREDERICTON.

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

ST. JOHN.—CHURCH HOUSE.—\$2,040 of the \$3,000 required for alterations and improvements has been already subscribed. At the Church of England Institute's annual meeting recently held, optimism was the dominant note, chiefly because of the expectation of soon occupying the new Church House.

SUNDAY SCHOOL ASSOCIATION.—At the Diocesan S.S. Association, the Canon missionary reported that no less than 37 Sunday Schools had been either revived or newly created and organized in various parts of the diocese.

QUEBEC.

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

QUEBEC.—At a meeting of the Diocesan Board of the Church Society, held on February 18th, Archdeacon Balfour was elected secretary of the board in succession to the late Rural Dean Robertson.

LA TUQUE.—Rev. W. L. Archer, rector of this parish for three years past, has handed in

his resignation to the Bishop of the diocese. He expects in the near future to take up work in the diocese of Niagara.

MONTREAL.

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

SYNOD OFFICE.—The Bishop's public engagements are as follows:—On February 15, 7 p.m., he held Confirmation at St. Margaret's, Tetreaultville. On February 17 he preached the Synod sermon, Kingston, Ont. On February 22, he will hold a Confirmation in St. Stephen's, Westmount; March 1, Confirmation, St. Hyacinthe; March 8, Confirmation, St. Anne de Bellevue; March 18, Confirmation, St. Johns, Que.; March 20, Confirmation, Montreal West; March 22, Confirmation, L'Eglise du Redempteur; Confirmation, St. Cyprian's, Maisonneuve; March 25, Confirmation in St. John's, Montreal; March 29, Confirmation in St. Matthias; Confirmation in St. George's, Montreal.

MONTREAL.—SUNDAY SCHOOL ASSOCIATION.—The monthly meeting of this branch association was held in the Synod Hall on January 19th. Dr. Rexford spoke on "The Sunday School as preparatory to Confirmation." The tendency to-day manifests itself in a rather general indifference to the teaching of the Catechism. In recent years the Catechism has received less attention. Mr. John Bradford, the Community Secretary of the Y.M.C.A., dealt with the question as to how to retain boys and girls after Confirmation. His ideas were altogether along the lines of social clubs. Some of the workers present were of the opinion that more ought to be done along the line of Communicants' Guilds. The secret of the matter is certainly to be found in effective priestly direction and pastoral visitation.

GRACE CHURCH.—Very gratifying are the results of the collections towards the memorial to the late rector, Archdeacon Kerr. This will take the form of an organ and is expected to cost in the neighbourhood of \$5,000. Subscriptions are coming in from distant places in Canada, and the United States, from railway men who knew and appreciated the life and ministry of Dr. Kerr.

ST. MARTIN'S.—This church building was condemned February 10th and all meetings have been cancelled or held elsewhere since. For some time the building has been sinking and the cracks in the foundation have been growing worse. The civic building authorities after examination, condemned the structure. The wardens decided that, rather than risk lives, another place of meeting must be found. The reason for the sinking will not be known till a thorough examination has been made, but the church stands on the line of the soft strip that has caused so much trouble, both with old buildings sinking and in getting a proper foundation for new structures.

MANSONVILLE.—ST. PAUL'S.—Rev. J. M. Coffin writes that an old outstanding debt has been entirely wiped off. The committee's report is:—Paid on Miltimore estate, \$819.80; two notes \$1,000 and \$250; \$500 paid on account by E. C. Perkins, December 15, 1913; balance subscribed by parishioners.

FARNHAM.—ST. JAMES'.—The annual report shows 115 families in the parish. \$2,285 has been given for parochial purposes and \$317 for Mission and outside objects.

ALGOMA.

George Thorneloe, D.D., Bishop,
Sault Ste. Marie, Ont.

FORT WILLIAM.—ST. PAUL'S.—On February 12th the parish hall was filled by members of the congregation, who assembled to do honour to their rector, the Rev. H. G. King, who is leaving for Vancouver. The relations between the rector and his wife and the members of the congregation have always been of a cordial and warm-hearted nature, and many Church members outside St. Paul's parish share with his parishioners the deep regret at losing so valuable a friend. Mr. Cochran, the churchwarden, presented the rector and Mrs. King with a handsome cabinet of table silver. The address accompanying was engrossed and surmounted by a beautiful pen and ink sketch of St. Paul's Church. Mr. King, in acknowledging the beautiful gift, said it would be appreciated as a remembrance of the six happy years, full of promise and loving fellowship.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—Over 500 Knights of Pythias attended Divine service here, February 15th, when Dean Abbot preached a sermon to the order.

ALL SAINTS'.—On February 15th, Archdeacon Forneret dedicated a beautiful memorial window donated by the late Samuel Greening. The window represented David and Samuel and is part of a scheme of decoration in which the Old Testament saints will be portrayed in the north side windows and the New Testament saints in the south side. Mr. Greening was a member of the church for only one year, at his death in 1911, having been baptized and confirmed in that period.

HURON.

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

ST. MARY'S.—Rev. T. J. Charlton, F.R.A.S., of Mitchell, recently gave a lecture to the A.Y.P.A. here on "Ireland and the Irish." At a previous meeting Rev. R. W. Norwood, M.A., of London had spoken on "First Impressions of England."

BRANTFORD.—GRACE CHURCH.—After evening service, February 15th, Rev. J. C. Potts was presented with a purse of \$130 on behalf of the congregation. Archdeacon Mackenzie spoke warmly of his work.

CLINTON.—ST. PAUL'S.—The new Rector of this church, Rev. Jerrald C. Potts, M.A., preached his first sermons on February 22nd. The congregation tendered him a reception in the parish hall on the 23rd.

SANDWICH.—ST. JOHN'S.—The quarterly meeting of the Deanery of Essex was held here on February 19th-20th last. The special preacher at the deanery service was Rev. J. M. Horton, Rector of Kingsville. Rev. W. H. Snelgrove, the Rural Dean, presided. Rev. P. N. Harding was elected secretary-treasurer in place of Rev. W. H. Battersby. The general topic of discussion was: "The More Effective Expansion of the Church in the Deanery," with reference to: the Sunday School, the A.Y.P.A., the Brotherhood of St. Andrew, the Select Vestry, Women's Organizations, both missionary and parochial; the church registers, and our missionary responsibilities. Each of the eight sections was introduced by a member of the deanery.

MOOSONEE.

John George Anderson, D.D., Bishop,
Selkirk.

COCHRANE.—HOLY TRINITY.—The re-opening services were held recently, both morning and afternoon services being very largely attended. The new building, which is of brick, is a handsome structure, fully equipped in every department. The pews, choir stalls, lectern, and Communion Table are of oak, and a prayer desk, the gift of Dr. Rennison, is on the way. There is a belfry at the entrance, and the bell will be installed shortly. There are separate vestries for the clergy and the choir. The carpet for the hymn board and the chancel prayer books for the use of the clergy are the gifts of the Women's Auxiliary. The alms bason, which was the gift of the British and Foreign Sailors' Society, is made of copper from Nelson's flagship "Victory." In the basement there is a spacious Sunday School room, and here nine classes are held on the Sabbath, and an adult Bible Class has just been started, and a class for Chinese is being conducted by Mrs. Anderson, wife of the Bishop. The Sunday School room will also be used as a gymnasium for the Young Men's Club, the Girls' Club and the Boy Scouts. A large Bible has been presented to the Sunday School by Rev. Dean Abbott, of Hamilton. Holy Communion was celebrated at the morning service, there being a large number of Communicants. Special prayers in connection with the re-opening ceremony were also used. The Bishop of Moosonee preached at the evening service from 1 Chron. 22: 1, and Rev. J. R. Bythell in the morning.

Let us bear in mind this truth—that on the bed of death, and on the Day of Judgment, to have saved one soul will be not only better than to have won a kingdom, but will overlay by an exceedingly great reward all the pains and toils of the longest and most toilsome life.

SYNOD OF THE DIOCESE OF ONTARIO

WILLIAM LENNOX MILLS, D.D., Bishop, Kingston. EDWARD JOHN BIDWELL, D.D., D.C.L.,
Bishop of Kingston and Coadjutor of Ontario

The Forty-Ninth Session of the Synod opened on February 17th. Morning Prayer was read in the Cathedral, and a celebration of the Holy Communion followed, the Bishop of Ontario being celebrant. In the afternoon, the Bishop of Kingston delivered his first Synod charge. He regretted greatly the Bishop of Ontario was not able to deliver the charge. He referred to the sense of great responsibility, almost overwhelming at times, which was his chief feeling. He spoke for himself the earnest prayers and affectionate loyalty of his people. He first dealt with the matter of the new Provincial Synod, urging that its committees must be continuously active, if the Synod is to accomplish any actual work. Regarding the M.S.C.C. he spoke regarding the change of policy. It used to be the case that the apportionment committee first of all provided for the payment in full of the expenses in connection with the foreign work of the Church, then the rest of the estimated income was divided proportionately to meet the appeals of the missionary dioceses. It has never been possible to meet these appeals in full, although 48 per cent. of the total givings has been granted. This year it was determined to place before the people the whole sum required by all the Church. This means an increase of 25 per cent. Ontario Diocese is asked to raise \$10,280. Last year it was asked for \$8,360. As the diocese has never raised more than \$7,500, and that only with a great effort, the Bishop felt that in the assignment of the increase, two facts have not been kept in mind. First, this is a poor diocese, containing no large cities, but mainly composed of country parishes, of which the giving power is, with the best will in the world, being steadily diminished by a constant migration of the population to the large cities or to the North-West. Secondly, no difference was made in the percentage of increase between dioceses whose resources are increasing, and those in which they are decreasing. It has been decided, therefore, by our Mission Givings Committee that the regular apportionment shall remain as last year, but that there shall be allotted to each deanery a further sum, not to be reckoned as part of its regular apportionment, but which the deanery as a whole shall attempt to raise by any means that it may think best. "Here is a golden opportunity for the man who does not believe in foreign missions of exercising his liberality, because none of this money will go out of the country. It will all be used for those who live in Canada, to whom we all admit our obligations."

Under the heading of Christian Unity, the Bishop referred to the Kikuyu incident. In the first place, now that a question of the highest importance arising from certain proposals is to come before the highest authorities of the Anglican Church for consideration, and is therefore for the present sub judice, surely on this side of the Atlantic as well as on the other, it will be well to refrain from all public controversy on the matter for the present. * * * One deeply regrets that already in this country controversial sermons have been preached and letters written on this subject which are and only can be provocative of strife, and one prays with one's whole heart that there may be a truce of God for the time. The Bishop suggested various reasons for deliberate rather than hasty action. The assumption sometimes made, that those who for conscientious reasons are unable to approve in detail of steps taken or proposals made to secure union with other religious bodies either in Africa or Canada or elsewhere, are therefore opposed to the union for which Christ prayed, must be absolutely withdrawn. On the other hand, the fullest acknowledgment of their entirely disinterested zeal and devotion must be ungrudgingly made to those who, deeply impressed by the hindrance caused to the furtherance of the Kingdom of Christ, especially perhaps in the mission field, have proposed or adopted plans for overcoming the difficulty, which they honestly believe to be absolutely right. We must also remember the comprehensiveness of the Anglican Church, while a source of strength to it in many ways, enabling it to contain within its fold a wider variety of types of piety and devotion than probably any other single communion can show, must yet be admitted to be a distinct source of weakness directly our Church begins to negotiate with any other religious body. The different schools of thought in the Church have always drawn, and draw now, different conclusions from precisely the same data and formularies. Both schools are

equally devoted to her, equally convinced that they have a place in her, equally determined not to be ousted from her, and equally needed by her. The Bishop referred to the Conference on Faith and Order as a movement in the right direction. He quoted with approval an excerpt: "The ways and means thereto (i.e., Church Union), is assuredly not hastily to seek the readiest compromise or to sacrifice the whole to the part. Neither by the empty interchange of facile compliments, nor by alleging 'unity of spirit' as an excuse for acquiescence in actual disunion, nor again by the efforts to break down denominational boundaries' by irregular and spasmodic acts of intercommunion which represent no real or abiding unity of principle—not by any such impulsive attempt to 'heal lightly the hurt of my people' is true unity to be won. Rather by thought and prayer and study; by the slow interchange of opinions, and the perhaps slower spread of charity; by the intellectual toil of scholars and theologians, and the eventual leavening of the popular mind by their results; by the dissipation or prejudice and the mutual learning of each from each; after many days, in the appointed time, the 'vision of unity' which it has been given to our generation to see afar off, shall come, and shall not tarry. Meantime we need to remember that the slowest advances are the surest, and that he that believeth shall not make haste. We men, as Bishop Butler said, are for precipitating things; but it is the lesson of history that the mills of God grind slowly."

An even more serious problem is the defence of Christianity against the forces, secret and open, of unbelief. Men are not now troubling themselves greatly about what form Christianity takes; it is the whole Christian system which is being questioned. At first this doubt was mainly intellectual, and some who claimed to be broad-minded and liberal thinkers thought to meet such doubts by throwing overboard much of the creeds and doctrines of Christianity, including the belief in the supernatural, all, in fact, that they thought could not be squared with modern scientific teaching, in the hope that at any rate the Christian spirit of life and conduct would still retain its power and influence. This hope has not unnaturally proved a vain one. But when Christianity is attempted to be accounted for purely by human causes, the next step is bound to be a denial of the claim of Christian life and conduct upon men. I am convinced that the only way to meet the situation is by plain, straight-forward teaching. I do not believe that men of to-day require a presentment of Christianity watered down to suit the latest scientific discovery, or the latest philosophical fad. They want to know what the Christian faith is, and what it has always been from the beginning, and then they are in a position to know whether they will accept it or not. I urge you, therefore, my brethren of the clergy, to teach constantly by your preaching the claims of the Gospel as coming direct to us from God, brought by His Son, full from the beginning to the end of the supernatural, involving many great difficulties in the full acceptance of it, requiring from each the venture of faith, but to all who receive it with the faith of a little child, the power of God unto salvation.

Regarding diocesan matters, the Bishop said he had visited practically every parish since his consecration last June. "It is true that we have our weak places, but the prevailing characteristic seems to be a readiness to seize opportunities for advancing the Kingdom of Christ. The impression I have gained is, on the whole, very satisfactory and encouraging." He put in a plea for the care and equipment of the church buildings. He hoped that the proposed canon regarding the clergy stipends would be dealt with in a way befitting the gravity of the situation. The inadequate clerical salaries was a great obstacle in getting recruits for the ministry. The sons of our clergy are often kept back by the vivid memory of the struggle they have witnessed on the part of their parents to make both ends meet, and keep up a respectable appearance on totally inadequate means. The Bishop made a strong plea for proportionate and systematic giving as the way which will bring the blessing of God to the giver himself. He spoke emphatically on the work of the Sunday School, and not less so on religion in the home. He congratulated the W.A. on their work and spirit. He expressed his satisfaction at finding confirmation so seriously re-

garded in the diocese. In a few words he showed the importance of the Social Service Congress to be held in Ottawa next week. In the co-operation of all Christians he saw the ensuring of the necessary freedom from politics or party in discussing the questions.

After detailing the episcopal acts of the year the Bishop said: "I am holding this Lent, and hope to continue in subsequent years, three short parochial missions in different parishes. This year they will be held at Prescott, Kemptonville and Belleville. Each mission will last from five to six days. These missions are for the purpose of stirring up and strengthening the spiritual life in the parish. Since my consecration on June 24th I have confirmed 815 persons, of whom 364 were males and 451 females. I have delivered 181 sermons and addresses, and have celebrated the Holy Communion 64 times."

The Bishop of Ontario in welcoming the delegates at the opening, spoke warmly of Bishop Bidwell's care and friendship for him. He felt now somewhat better in health that he suggested that he should take over part of the southern territory of the diocese.

(To be concluded next issue.)

* * *

TORONTO.

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

TORONTO.—ST. STEPHEN'S.—At a largely attended meeting of the Men's Club on February 16th, an interesting lecture on Rudyard Kipling was given by Peter MacDonald, Esq. K.C., of Woodstock.

ST. JAMES' CATHEDRAL.—An unusual, even remarkable, gathering of clergy and laity, representing all shades of religious opinion, met in the Parish House February 20th, and decided unanimously to urge upon the Ontario Government the necessity for the teaching of the Scriptures in schools, and, as an encouragement to the pupils, ask that the successful passing of a projected examination in theology, should be a means of assisting a pupil, who may have failed in another subject, to pass his or her entrance examination to the High School. Exceptional religious unanimity is presaged by the resolution, to which are attached the names of ministers and members of the laity belonging to the Anglican, Roman Catholic, Methodist, Congregational, Presbyterian, and Hebrew bodies, urging that the Government give its necessary permission to the adoption of the scheme. The unusual part of it is that Jewish children will be—if the plan goes through—taught the identical lesson, with perhaps a different interpretation, as members of separate and public schools. The Superintendent of Education aims at religious and moral training of the young mind, to be fully recognized by the Department of Education, but the instruction is not to be given during school hours. The only official connection with the scheme would be the examination. The lesson is to be apportioned by a special committee, similar to that which met in St. James' Parish House. The meeting was fully representative. Bishop Sweeny was in the chair. Five Anglicans, five Presbyterians, one Roman Catholic, one Congregationalist, one Methodist, and one Hebrew attended.

CHURCH OF THE REDEEMER.—Last Sunday, on account of the indisposition of the Rector, Rev. C. J. James, Principal O'Meara preached at the morning and evening services. Rev. Dr. Griffith Thomas is to preach a course of sermons at the Sunday evening services through Lent. Recently the Rector announced that Rev. G. F. Saywell, M.A., of St. Anne's Church, was to come to this church as curate at Easter.

ST. MARY'S, DOVERCOURT.—The annual tea and entertainment of the middle and upper grades of St. Mary's Sunday School were held in the basement of the new church on February 20th. A pleasing feature of the entertainment was the presentation of an illuminated address by the Rector, the Rev. Anthony Hart, on behalf of the teachers and officers, to Mr. G. B. Kirkpatrick, who in January of 1889, became Superintendent of the Sunday School. The presentation followed upon Mr. Kirkpatrick's resignation through ill-health, as a mark of appreciation and esteem on the completion of nearly a quarter of a century of loyal and devoted service.

CHURCH OF THE EPIPHANY.—Basing his arguments upon the story of Cain and Abel, the first brothers, Rev. Dyson Hague last Sunday at the Epiphany preached a straight-from-the-shoulder sermon to men. Speaking of God's re-

fusal of Cain's sacrificial offering, Mr. Hague said that the Lord with Divine eyes had looked deep into his soul and found him wanting. His offering was worthless, for it had cost him nothing, therefore God refused it, but not before judging the man himself. Canon Hague used these arguments to point out that an offering of any description was worthless in the sight of the Lord if unaccompanied by faith. A millionaire, he said, might pompously place a five-cent piece upon the plate, but it was worth less than a millionth part of nothing in God's eyes, for it entailed upon the giver no sacrifice. On the other hand, a labourer's child might give of her slender earnings, and, however small, it would be precious as gold to the Divine Being. Mr. Hague said that there was no reason why men should not overcome evil habits if they honestly wished to walk the path of the righteous. "If a man wants to drink," he declared, "he will go where he is most likely to meet temptation; if he wants to steal he will go to places where he is most likely to meet others with similar inclinations. If he wants to keep straight then he will find others whose offerings have been accepted by the Lord. The sin is there, but he, in his manhood, shall rule over it." Mr. Hague spoke of the men who thought only of self-aggrandizement and self-advertisement, trampling over their fellow-men in a mad dash for their own benefit, thinking nothing of others, and caring less. He remarked also that he had often noticed that in modern families all was not as it should be between brothers, and even sisters. In conclusion Canon Hague remarked that he was just entering upon his third year as vicar of the Church of the Epiphany, and hoped he would long be able to remain with the congregation.

CHURCH OF THE EPIPHANY.—Before a gathering of about 200 members of the Men's Club and their visitors on Thursday last, Archdeacon Davidson, of Guelph, gave a lantern lecture on "Old London." The Archdeacon excelled himself. In anecdote and story interspersed throughout a delightful and instructive talk on historic places, there was not a dull moment in the hour and a half. Tower Hill, palaces, cathedrals, parks, bridges, etc., of the world's metropolises and other scenes of never-failing interest to Britishers were described.

CHURCH OF THE HOLY TRINITY.—Lenten noon-day sermons, daily, except Saturdays, 12.20 to 12.40. Preachers: February 25th to 27th, the Bishop of Toronto; March 2nd to 6th, Rev. Derwyn T. Owen; March 9th to 13th, Ven. Archdeacon Davidson; March 16th to 20th, Rev. Derwyn T. Owen; March 23rd to 27th, Rev. Dr. H. S. Boyle; March 30th to April 3rd, Very Rev. Almon Abbott; April 6th to 9th, Rev. T. C. Street Macklem.

ST. CLEMENT'S COLLEGE.—Quite a number of the graduates of this college were present at the annual dinner of St. Clement's Old Boys' Association, February 11th. After the toasts had been duly honoured, Rev. Canon Powell, president of King's College, Nova Scotia, and formerly principal of St. Clement's College, addressed the old boys on "Proportion." He was very much pleased to meet his former pupils and to see that the school was prospering. He outlined the principles that are necessary to the well being and prosperity of a nation. The life of a nation, he declared, depended on the development of all-round men, morally, mentally and physically, and he was very proud to say that St. Clement's School had always stood for these principles. Other speakers spoke highly of the work of St. Clement's College in the past, and expressed themselves satisfied that it would accomplish greater things in the future when the school had its location in Brampton, where large grounds have been secured. The Rev. A. K. Griffin gave an account of the working of the college, and showed its financial condition to be very satisfactory. The Rev. Wallace Judd occupied the chair.

A.Y.P.A.—The third annual rally of the A.Y.P.A. branches in the city was held February 17th at the Church of the Ascension School House, under the auspices of the Toronto A.Y.P.A. President's Association. Some 500 people attended. The opening prayer was offered by Rev. J. F. Rounthwaite and the chairman was Mr. Herbert Bright. The address of welcome was given by Rev. J. E. Gibson. Archdeacon Ingles spoke on Lenten worship. Addresses were given by Mr. Clarence A. Bell, honorary president of the A.Y.P.A. and by Mr. A. W. Langmuir, president of the Dominion A.Y.P.A. and Rev. E. A. McIntyre.

LINDSAY.—ST. PAUL'S.—Canon Plumtre, of Toronto, gave an address on Christian unity here on February 17th. He explained the aims and objects of the "Church Unity League," and a number enrolled as desirous of becoming mem-

bers. Earnest prayer was offered up that the Master's will might be fulfilled and His people drawn nearer to one another.

ORILLIA.—ST. JAMES'.—The James Street Mission celebrated the first anniversary of its opening on Sunday, the 15th. The Rev. H. W. K. Mowll, of Wycliffe College, was the special preacher for the occasion. He gave an earnest and heart-searching address, urging his hearers not to make the three mistakes of supposing that Christ was in the company when He wasn't; of imagining their lives had been transfigured by His presence when they weren't; and of proclaiming Him their King when He wasn't. The Mission has more than justified the erection of the neat and comfortable building. Regular services have been held every Sunday, with an average attendance of 50. The Sunday School has an enrolment of 55. The total collections were nearly \$200, which met all expenses, including interest. \$400 was paid off the debt, that being the full amount due on the subscriptions for the year. On Monday evening, Mr. Mowll gave a missionary address on Africa, illustrated with lantern views. The building was crowded. Mayor Goffatt, who has been a generous friend of the Mission, presided.

ORANGEVILLE.—ST. MARK'S.—The annual Men's Banquet in connection with this parish took place on the evening of Tuesday last, Shrove Tuesday, in the schoolhouse. It was held under the auspices of the Local Branch of the W.A. The Rev. Professor Hallam, B.D., who was the guest of honour at the banquet, gave an address during the evening on the subject of "Cash or Credit." Music was furnished by St. Mark's orchestra.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

SASKATOON.—ST. JOHN'S.—With a view to entering actively in the campaign designed to abolish the bar in Saskatchewan, Rev. H. Assiter has resigned as assistant rector of St. John's Church. He will relinquish his present duties on March 1. He will be field secretary for the district, comprising the northwestern portion of Saskatchewan, with Saskatoon as his headquarters. Mr. Assiter leaves a position he has held for one year, during which time he has done excellent work. He has been largely instrumental in the establishment of North Park Mission.

CALGARY.

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

CALGARY.—Rev. Timothy Rees, of the Community of the Resurrection, Mirfield, England, spent two weeks in this diocese on his way home from New Zealand, where he has been conducting Missions. He conducted retreats for the clergy at Lethbridge, Calgary and Edmonton. On February 7th he addressed a large gathering of men in the Paget Hall, Calgary, and preached at the Pro-Cathedral. The following day he addressed a meeting of women.

Dr. G. B. Archer, of India, visited this diocese from 5th to 15th March. The following visits have been arranged:—On March 6th, at Macleod; on 7th-9th, Lethbridge. On 10th inst., great missionary meetings will be held in Paget Hall, Calgary. The children meet at 7 p.m., and the adults at 8.30 p.m. Dr. Archer will give an illustrated lecture, and the Bishop will preside. The music will be led by the orchestra of St. John's, East Calgary. He will also deliver addresses at St. Hilda's College, Christ Church, the Pro-Cathedral, St. Stephen's, St. Barnabas' and St. Michael's. On the 11th he will go to Red Deer.

COCHRANE MISSION.—On the resignation of Rev. A. W. Sale, the Bishop has appointed Mr. P. L. Dickson to the charge of this Mission, consisting of the parish of All Saints', Cochrane, and eight outstations, until a new incumbent can be appointed.

EDMONTON.

Bishop-Elect, H. A. Gray.

VEGREVILLE MISSION.—On February 1st, the Bishop of Calgary visited this Mission and confirmed two candidates at Lavoy in the morn-

ing, and nine at Vegreville in the evening. Some of the candidates travelled as far as 21 miles to receive the Holy Rite.

WETASKIWIN.—In addition to his duties as Rector of the large parish of Immanuel here, the Rev. R. W. W. Alexander has ridden over 5,000 miles in the last 18 months, to minister to settlers living in various surrounding settlements.

NEW WESTMINSTER.

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

LATIMER HALL.—Bishop Du Vernet delivered a series of lectures to the Anglican College of British Columbia during the week, February 9-14.

COLUMBIA.

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

VICTORIA.—Rev. J. S. Badcock, of the Church of England Mission in Seoul, Korea, passed through here recently on R. M. S. "Monteagle," en route to England. He said the example of Japan as a colonizing power is never better shown than in Korea, or as it is now called by the dominant power, Chosen. The Japanese have done wonders since the extinction of the privileges of the Li dynasty in 1910. The peninsula has become practically a Japanese province, he states, through which runs the main line connecting Tokio with the Trans-Siberian railway, ferry steamers uniting Shimonoseki on the main island of Japan with Fusan, chief Korean port. A quarter of a million Japanese spread through 14,000,000 Koreans has been the leaven making the Hermit kingdom a branch of the Japanese empire. Missionary work is fairly active, the Roman Catholics having been first in the field, but the American Episcopal Church has the best organization now. Missions are conducted under license from the government, both for the spread of Christianity and of the Japanese faiths. Politically, the country is fairly tranquil. "I do not think," Mr. Badcock said, "the recent conspiracy which has drawn so much attention to Korea from the outside world need be regarded as a serious menace to Japanese influence. So far as emigration from Japan is concerned, the trend of movement, as far as government influence can turn it, is towards Japan's own colonies, and there will not be a large development in trans-Pacific migration in the future."

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.

THE REFORMATION.

Sir,—This, too, will be my last, though it is essential to call attention to the really glaring inaccuracies of Mr. Bousfield in regard to some important matters connected with our Church.

1. He writes: "I said nothing about the book—Edward's First Prayer Book per se. What I referred to were the principles exemplified in that book." But how is it possible to refer to the principles without referring to the book itself? Mr. Bousfield's former letter clearly shows that he referred both to the book and to the principles.

2. He says that "the form of the Elizabethan Prayer Book was 1552, but that its spirit was that of 1549." This is absolutely opposed to the most patent facts of the case. Bishop Boyd Carpenter, in his History, says that "the issue of the First Prayer Book was tentative and in a sense provisional." And in 1559 the Act of Uniformity named the Prayer Book of 1552 with three specified alterations, "and none other or otherwise." This is more than sufficient to show the utter impossibility of Mr. Bousfield's statement.

3. He says that "the rubric explaining kneeling at Communion in which the corporal presence was practically denied, a feature of the 1552 book, was left out in Elizabeth's book." But he does not say that the Black Rubric, as it is called, was not strictly part of the Prayer Book of 1552, and therefore did not come under the law of 1559, restoring that Book. Yet even if this were proved to be untrue, it is pretty well known that the omission was made by the Queen, not by the Church authorities, and also that the Rubric was restored in 1662, and now denies what Mr. Bousfield calls the "Corporal Presence."

4. He says that the principle of the words in 1549 at the delivery of the sacred elements to the communicants was affirmed in the new sentences of 1559. But why does he not say in 1559 the words of both books were united?

5. He speaks of the sacramental bread being ordered to be round but plain. He doubtless knows that this was due to an Injunction of the Queen, and the Privy Council has held that this Injunction could not have over-riden the Rubric of 1552, then again made legal.

6. He says that the Queen still retained Crucifix and Candles in the Royal Chapel. But apparently he does not know, or has overlooked some important features connected with that. On Queen Elizabeth's accession Crucifixes were removed by authority from all the churches, including the Chapel Royal, and it was only a little afterwards that the Queen wished to have a change. The secret meaning of it was purely political, and Mr. Bousfield will be interested to know that the Bishops, led by Archbishop Parker, stood firm against the Queen in this respect, and presented an address humbly beseeching her "not to strain us any further." The firmness of the Bishops ultimately prevailed, and although the Queen, if she had really cared, would have restored the Crucifix, this was not done. The fact is that the Crucifix was regarded by all parties as something unique, and it never came under the law of the land but was simply due to the irresponsibility of the royal privilege. The Bishops resisted the Queen with a solid front, and the result was that during her long reign even the Puritans, with all their exaggerated grievances, were never able to specify the existence of a single Cross. They only dreaded, and with reason, the precedent of the Chapel Royal. And further, of "lights before the Sacrament" as distinct from the candles burned at every service before this solitary Crucifix, there is not so much as a trace during the long reign of Elizabeth after the restoration of the Prayer Book of 1552 in 1559. So that Mr. Bousfield's statement does not amount to much.

7. He says that according to the Prayer Book of 1559 Vestments were returned according to the rules of the First Book "until further order should be taken by the Queen." Your readers ought to be made aware that the Queen took order that same year, and Mr. Bousfield can be challenged to prove a single instance of the use of the Vestments from 1559 to the beginning of the Tractarian Movement. This is a challenge which has often been given and never taken up, as may be seen from the Report of the Royal Commission. This is a definite issue. Were the Vestments worn under the settlement embodied in the Act of Uniformity in 1559? The answer is, Not once.

8. Finally, Mr. Bousfield refers to the doctrine of the Real Presence, as suggested by what he calls Guest's famous letter. But here again a little more information would have been useful to your readers. They ought to have been told that these very words, claimed to be by Guest, are found in the handwriting of Archbishop Parker in the original draft of the Article. Then, too, they should have been informed that in the Bennett Judgment the Judges rejected this letter and spoke of it as "the questionable comments of a doubtful letter written for personal motives." Not least of all, your readers should have learned that Bishop Guest, in a subsequent letter, admitted that when the Twenty-ninth Article was finally inserted in 1571 his view of what he wanted in Article XXVIII. was made absolutely impossible. The fact is that Guest was a man taken up with secret intrigues with the Prime Minister of the day, and his views were in several respects peculiar, if not self-contradictory; indeed, some of them would be very objectionable to Mr. Bousfield, because they were so strongly Protestant. Bishop Guest failed at every point and had to subscribe to the very expressions which he had privately denounced in his secret intrigue with the Prime Minister, which had for its object the thwarting of Archbishop Parker's determination to exclude consubstantiation from the teaching of our Church.

I have now gone through Mr. Bousfield's letter and dealt with the most important and vital features, on all of which it will be seen that by the omission of certain plain facts, the statements are calculated to give a wrong impression. But are calculated to give a wrong impression. But truth is not elicited this way. "Facts are stubborn things." Historicus.

ARCHDEACON CODY AND CONFIRMATION.

The Editor:—

In your report of Archdeacon Cody's sermon in your issue of February 12th, I notice with regret that Archdeacon Cody allows his prejudices to outweigh his logic. This is specially noticeable in what he says on Confirmation.

Is Confirmation, he asks, universally and absolutely under all circumstances necessary? Instead of answering the question, he quotes what Dr. Headlam says about the rubric, notice—the rubric on Confirmation. Anyone without needing Dr. Headlam's authority would know that the rubric of a particular national church was not a Catholic principle or intended to be such.

Confirmation, I would point out to Archdeacon Cody, is put by the writer of the Epistle to the Hebrews on an equality with the doctrines of baptism, of the resurrection of the dead and of eternal judgment, Epistle to the Hebrews, 6:1 and 2.

It is not put in our Articles as a sacrament ordained by Christ for the simple reason that our Lord Himself says, John 16:7. For if I go not away the Comforter will not come to you, but if I depart I will send Him unto you. Thus it could not have been ordained of Christ while on earth. That thousands of our people are kept from partaking of the Sacrament of Holy Communion is due to the fact that the very men who cry out that they wish to see every one partaking, neglect the very office for which they were appointed ministers of God, that is to teach men that God does give His Holy Spirit to those who desire Him, by the same methods by which He gave Him in the New Testament.

Thus we are told, Acts 8:14. Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John. Who when they were come down prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them and they received the Holy Ghost.

A similar instance is given in Acts 19:6. Confirmation is a gift of God—the gift of the Holy Ghost. Whether it is Catholic or un-Catholic is of small moment, we will concede Archdeacon Cody either view, so long as he will teach people to hunger and thirst after it and thus enable them to fulfil what the Church intended in her rubric.

(Rev.) T. L. Bruce, Ottawa.

CENSUS RETURNS.

Sir,—I send some more results of an examination of the recent Census returns. The table shows that Anglicans increased during the decade much more than any other body, except the Jews.

F. W. Kingstone.

Memorandum.—Showing the numbers of the principal religious bodies in the Province of Ontario in 1901 and 1911, with the increase in each body during the ten years and the ratios per cent. of the population which each body had in each of those years.

Religious Body	1901		1911		Increase during ten years		Number per cent. of population	
	Absolute	Per cent.	Absolute	Per cent.	Absolute	Per cent.	1901	1911
Anglicans.....	368,191	12.1	489,794	15.6	121,603	33.0	18.9	19.6
Methodists.....	666,388	21.5	671,727	21.4	5,339	0.8	30.5	26.8
Presbyterians...	477,886	15.4	524,603	17.0	46,717	9.9	21.9	20.7
All others (except Roman Catholics and Jews) mainly Protestants.....	275,357	8.9	325,476	10.5	50,119	18.2	12.6	13.0
TOTAL PROTESTANTS ..	1,787,322	57.9	2,011,510	65.5	224,188	12.6	81.9	79.8
Roman Catholics ..	390,384	12.6	484,997	15.6	94,613	24.2	17.9	19.2
Jews.....	5,321	0.2	26,767	0.8	21,446	403.0	0.2	1.0
TOTAL POPULATION.....	2,182,947	100.0	2,823,274	100.0	640,327	29.3	100.0	100.0

Note.—The figures 15.6 (more exactly 15.58 per cent.) at the foot of the fourth column have nothing to do with the figures above them in the same column, but state the percentage or rate of

the increase of the population of the Province during the decade. This rate of increase, though diminished by a heavy tide of emigration from the Province to the Canadian North West, was greater than the rate of increase during the same period in any country in Europe or in any one of 16 States in the United States of America.

This rate of increase is, however, small beside that for the whole of Canada—namely, 34.17 per cent. This last percentage was the largest in the world. The countries next in order in respect of percentage during the same decade were:—New Zealand, 30.5 per cent.; the United States, 21. per cent. and Germany, 15.2 per cent.; that of the United Kingdom was 9.1 per cent.

HYMNS.

Sir,—Among the questions upon which there are and will continue to be, two sides, is that of hymns and one contentious feature is the question of number. This is brought to mind by reading one of the anecdotes about the late Lord Strathcona. In the early days of his public speaking he found himself unable to recollect his intended remarks. In this quandary he remembered, mechanically perhaps, the words of a paraphrase and recited them. In the Scottish Bibles there used to be bound up, the Psalms of David in metre, 67 metrical versions of passages of Scripture, from Genesis to Revelation and five hymns. All Scotch boys and girls had to learn by rote as many paraphrases as they could and thereby acquired a knowledge of portions of the Bible, which served them, as the story shows, in unlooked for necessities. The paraphrase he recited began, "O happy is the man who hears, Instructions' warning voice," from 3 Proverbs, verses 13 to 17.

The tendency in our own generation is to include in our collections such of the mass of current hymns, as many as can be called popular. Looking at them is like looking at a flower garden, the hymn which touched the hearts of our predecessors 150 years ago—aye, even half that period, are passed over, and disappear from the fashionable collections, using the word fashion in no flippant spirit.

There are, however, others equally devout, who wish to restrict the collections and especially those for the young, to a comparatively small number and have that as far as possible committed to memory. To this class the Strathcona story will appeal. Could not we Anglicans do more than we do to get children to memorize hymns? And would not some of the paraphrases be useful? R. M. G.

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for a church and mission house at Carmacks, Yukon Diocese, in memory of Bishop Bompas:—Previously acknowledged, \$160.21; bank interest, 74 cents; Major Rance, Clinton, Ont., \$1; John H. Saunders, Prospect, Ont., \$5; Mrs. Robt. Hanna, Milverton, Ont., \$1; Miss Beryl Cooper, Clinton, Ont., \$1; total, \$168.95. Contributions may be sent to me, Rev. T. G. A. Wright, 95 Maple St., London, Ont.

Books and Bookmen

Every Churchman should know something of the history of his Church, and those who would like to make a beginning cannot do better than supply themselves with "The Layman's History of the Church of England," by G. R. Balleine, M.A. (Longmans, Green & Co., and Renouf Pub. Co., Montreal, 45 cents). Mr. Balleine will be remembered by his History of the Evangelical Party, and his name is enough to create interest in his book. It is unlike all other histories, because it takes an imaginary village in earliest England, and traces its religion and worship through the different centuries. Not that the events related are fictitious, for they all happened somewhere exactly as related. But the author's method of telling the story of the English Church is abundantly justified by its maintaining the reader's interest to the end.

"Non-Communicating Attendance." By W. J. Sparrow-Simpson, D.D. (London, England: Longmans and Co. Agents in Canada, the Renouf Publishing Company, Montreal, 5s. net).

A plea for non-communicating attendance, written by a very extreme Anglican, and based

almost wholly on the belief that the Eucharist is a sacrifice, the argument being that if the Communion is only intended for reception it is admitted that the basis upon which the practice of non-communicating attendance is founded is destroyed. Dr. Simpson's work will only appeal to those who are already convinced of the truth of his position, for he has to make some very significant admissions in regard to the silence of Scripture and the Prayer Book on the subject with which he deals. Then, too, it is curious that the book is written apparently without any regard to the Bishop of Ripon's most able and forceful treatment of this very topic, in which many of the positions here advocated have been discussed and set aside. Those who wish to know the truth should certainly consult the Bishop of Ripon as well as Dr. Simpson.

"Modern Criticism of the Holy Scriptures." By C. T. Ovenden, D.D. (London, England: C. J. Thynne, 9d. net).

Six sermons preached in Dublin by the Dean of St. Patrick's. The first discusses "Modern Literary Criticism," and then follow careful considerations of "The Morals of the Old Testament"; "The Need of the Atonement"; "The Fact of the Resurrection"; "The Spiritual Body"; "Evidence of Immortality." On all these Dean Ovenden writes clearly and tellingly, and the book provides a popular and helpful treatment of some of the most vital questions of the present day. Many will be glad of this simple yet scholarly presentation who would not be able to face large treatises. It should have a wide circulation in our congregations.

"Anthony Comstock, Fighter." By C. G. Trumbull (Toronto: F. H. Revell Co., \$1.25 net).

An authorized biography of a great American fighter for Purity. The story is one of adventure and heroism with remarkable achievements. During the last thirty years Mr. Comstock has been

the means of destroying tons of vile books, together with a large number of plates, pictures and negatives. The account of how all this was done is told by Mr. Trumbull in a most thrilling and impressive way. The book is rightly described as "Some Impressions of a Lifetime of Adventure in Conflict with the Powers of Evil." It shows what one man can do if only he is inspired and energized with the grace of God. The book reads like fiction by reason of its fascinating story of hairbreadth escapes, and yet it is all true and furnishes a splendid proof of the power of a determined holy life.

RECEIVED:—"The Princeton Theological Review"; "The Christian Workers' Magazine"; "Bibliotheca Sacra"; "The Bible Champion"; "The Modern Churchman"; "Our Hope"; "Bible Lands"; "The Mission Field"; "The Gospel in Russia"; "South African Pioneer"; "The Church Intelligencer"; "Scribners' Magazine"; "Canadian Magazine"; "Canada Monthly."

Personal & General

Yesterday, Ash Wednesday, services were held in all our churches, the attendance in most cases being very good.

Canon and Mrs. Bryan left on Monday last for a holiday in Florida.

Sunday street cars began to run for the first time in London, Ont., last Sunday.

The annual conversazione given by the students of Wycliffe College was held last Friday, and proved a most enjoyable affair.

Prince Alexander of Teck, brother of Queen Mary, will probably take command of the Cavalry Camp at Petawawa this summer.

Canon H. A. Brooke, M.A., of St. Luke's, Sault Ste. Marie, it is reported, has accepted the position of vicar of Christ's Church, Deer Park.

A cable despatch just received says: "An appeal for \$350,000 has been made in England to save St. Paul's Cathedral from threatened destruction."

The Diocesan Mission Board of the Diocese of Toronto has recently received a legacy of \$250 from the Executors of the late Thomas G. Kells, of Millbrook.

Sympathizer.—"Poor little chap! Where did that cruel boy hit you?" Small Boy.—"Boo-oo-oo! We were havin' a naval battle and 'e torpedoed me in the engine-room!"

The Archbishop of Canterbury has invited the Bishop of the Yukon and Mrs. Stringer to meet the King and Queen at dinner at Lambeth Palace. This is believed to be the first time in history that a King and Queen have visited Lambeth Palace together.

Prof. Dr. Stannage Boyle lectured on "Dean Swift" at the University last Saturday, and gave a most interesting discourse of the life of the "Mad Dean." Dr. Boyle stated that the publication of "The Tale of a Tub" lost for Swift a bishopric.

Rev. F. S. Eastman, B.A., rector of St. Stephen's Church, New Hartford, N.Y., has received a call to Grace Church, Carthage. Mr. Eastman, whose parents live in Toronto, preached recently in this city at Christ Church, Deer Park, and at St. John's, Portland Street.

Bishop Stringer says that his present experience of deputation work in England for five different Church Aid Societies was as physically laborious as any of his pioneer work in the Yukon. The Bishop, however, is in excellent spirits, and much gratified with the cordial reception extended him everywhere.

HEAVY CHURCH BELL FELL FROM BELFRY



ST. ANNE'S ANGLICAN CHURCH, TORONTO.

The above cut and diagram shows where a 275-pound tubular bell broke from its cable on the chime frame just before the evening service last Sunday. Fortunately no one was injured. The bells will be enclosed and re-wired, so that no similar accident can happen in future.

The Anglican Young People's Association, which began in the Diocese of Huron 11 years since, has grown so rapidly and become so widespread that the Dominion Executive has now issued an official paper in the interests of the organization. The unique title of "The Impetus" has been chosen, and the first number goes out as an eight-page edition. Neat and attractive in style, it presents a very creditable appearance.

A report to the Canadian Government, from D. H. Ross, Canadian trade agent in Australia, says:—"Since the Maternity Allowance Act came into force, 14 months ago, 149,229 Commonwealth mothers have drawn the £5 bonus, and the Treasury has paid out the sum of £746,145 to mark the arrival of new little Australians. In South Wales 57,140 applications for the allowance have been made. In Victoria 40,730 mothers have been granted the bonus."

The new field secretary for the M.S.C.C. in Western Canada is the Rev. T. B. R. Westgate, who is at present a missionary in Africa. It was felt by the board that some man

must be procured who could give the Western Churchmen a world vision and no better choice could have been made than Mr. Westgate. Speaking out of the fullness of his own experience, Mr. Westgate will be all the better able to life the eyes of Western Churchmen from material things and their local affairs to the great opportunities and the urgent calls of the world.

An excellent story was told on a recent occasion by His Honour Judge Parry to the King's College Old Boys in speaking of the importance of definite Church teaching in the schools. A policeman proceeded to the station to write out a report on the death of a horse on Nebuchadnezzar Street, leading off High Street. After much expenditure of paper and energy the officer asked the sergeant how to spell Nebuchadnezzar, to which the wary sergeant replied that it was none of his business. Giving up the attempt in despair, the policeman proceeded to divest himself of his tunic and helmet. "What are you going to do?" asked the sergeant. "I am going to drag that bloomin' horse into High Street," exclaimed the officer.

During a recent wedding, Canon Dixon in due course asked the question about promising to "love, honour, and obey," expecting to receive an answer in the affirmative. The lady, however, considered a moment, and then decided: "No, I won't be controlled by him," and refused to reply as the ceremony demands. "Well, the ceremony stops right here," said Canon Dixon, as he stepped back to survey in wonder, the bride who had given a practical demonstration of "equal rights" in wedlock. It was a case of to be or not to be wife, and the semi-finished bride paused. The other principal pleaded for mercy—not so one of the witnesses, who addressed the man as follows: "You're better without her." The lady was eventually persuaded, and the couple were lined up for part two of the ceremony. She promised to obey, and left the house a married woman.

Just a year ago Dr. Horton started on a three months' tour in India with the fixed resolution not to fall into the mistake of writing a book. The opportunity of the publishers have drawn from him, however, a brilliant sketch of his tour and its impressions. Dr. Horton went to India ready to make every allowance for its religions and a little diffident as to the wisdom or beneficence of British rule in India. He came home convinced of the powerlessness of Hinduism and Mohammedanism to regenerate India and of the necessity to India of the British Raj. He found Christian missions in evidence everywhere. Though converts may be few, for conversion is a matter of the loss of all, perhaps even of life itself, an extraordinary impression is being made. At any time a landslide may come and a nation may be born in a day. Let British Christians in India speak more freely of their faith, let the English respect and love the natives, let the Church send of her best for the evangelization of India. The gangrene of corruption in Indian life may then be cured, and the peoples of India, made a nation by British influence, will make their contribution to the understanding of Christ.

Dr. W. S. Rainsford, speaking to the Canadian Club in Toronto, said that in East Africa there were no roads, and the only paths were not more than eight inches wide. Often when descending the side of a mountain his feet had disturbed skulls of the chain gangs which more than 1,000 years before wound their way to the sea by the same paths. "The last tribe I visited had never seen a white man. The natives have no conception of morals or God. They are nearer the monkey than any tribe I ever saw. They have no memory and no traditions. That is because they have always lived alone. But they have qualities capable of development such as

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to draw out sympathy." Dr. Rainsford spoke of the fertility of the African soil, which he declared to be richer than that of the Canadian North-West. "Two or three crops a year can be raised," he said, "and corn grows from 12 to 15 feet high in four months. No fertilizer is needed, as the soil is too rich. I have seen a gum tree grow 98 feet high in nine months. Still not one acre in 5,000 is properly tilled. This land will raise the best cotton in the world and the best coffee." The speaker gave some interesting details concerning his

journey through Africa, and said that his guide was a son of the man who piloted Stanley through the Dark Continent in search of David Livingstone.

One of Toronto's oldest Churchmen was honoured last Thursday by the "Old Boys' Association of Upper Canada College." Their president, Mr. W. G. Gooderham, Sir Henry Pellatt, Major Musson, Messrs. Boyd, Harman, Nicol, Arnoldi and Scott, went to his home to present their old master, William Wedd, M.A., LL.D., with

a purse of gold on the occasion of his 89th birthday. Hundreds of old boys now scattered far and wide received their classical instruction from Mr. Wedd. Grey-haired judges and lawyers and many others who have themselves passed the allotted span, are among the veteran master's pupils who have selected this occasion to honour their preceptor of the long ago. The old master's association with Upper Canada College started in the thirties when he was a college boy himself. Head boy in 1843 he left the institution just long enough to get his University degree, after which he went on the staff as a teacher. William Wedd soon became known as the most brilliant classical scholar in Canada. In the memories of the younger men William Wedd remains as a kindly patriarch with a snowy beard and a gentle manner. Old age at last forced the veteran to doff the gown and mortar board and forsake a life of teaching for well-earned repose among his books at home. Mrs. Wedd was also the recipient of a magnificent basket of flowers. Mr. and Mrs. Wedd were married in Holy Trinity Church in 1855.

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WHAT HAPPENED TO THE BABY BIRD?

By Mary Galloway Woodall.

Two little birds had built their nest inside of a porch, high up under the roof. Here they were safe from wind and rain, from prowling cats or any unfriendly birds, and it was so lovely and quiet, for no one seemed to be living in the house. They often twittered and chirped with delight about the snug place they had found, for they had a wonderful secret; would you like to hear it? In the nest there were three little eggs, which by and by would be baby birds. But one morning they were much frightened to hear a great banging of shutters. People had come to live in the house. A man was cutting grass in the yard, and there on the porch in a big rocking-chair sat a girl in a red coat. She was only a little girl, but she looked very big to them. She would find out about the nest. Oh, they were so sorry. The little father was afraid to go to get breakfast, but after peeping and starting several times he at last darted out with a whirr of wings, keeping high above her head. He did this many times during the day, but as the girl never seemed to notice him or come near the nest they soon forgot to be afraid and were as happy as ever. From the first she knew there must be a nest near, but she wouldn't have frightened those little birds for the world. So that was why she always sat so still when they flew through the porch and stayed in the far end. And then came the great day, when tiny voices said, "peep, peep." There in the nest were three babies, with eyes shut very tight and not even a feather for a dress. When they were hungry, which was very

British and Foreign

The two Western towers of the Cathedral of Lahore, long left incomplete, have recently been completed by a strong effort on the part of the Diocese—a fitting conclusion to the episcopate of one of its most distinguished Bishops, Dr. Lefroy, who has been translated to the Metropolitan See of Calcutta.

The money collected for the hospitals in London on a recent Hospital Sunday, amounted to the sum of £28,410 os. 4d. More than three-quarters of this amount was contributed by the Church of England. Of individual churches in London, Christ Church, Lancaster Gate, sent a collection of £839, and St. Michael's, Chester Square, £571.

Bishopthorpe, the residence of the Bishop of Goulburn, Australia, has been reduced to absolute ruin by a fire. It is thought that a spark from the kitchen chimney lighted on the roof, which was of shingle. There was a severe gale blowing, and in a very short time the whole building was gutted. The Bishop has not been in residence during the past six months. The total loss is reported to amount to some £10,000, of which only £2,500 is covered by insurance.

The Archbishop of Canterbury is now entering the twelfth year of his Primacy, which exceeds in length those of St. Augustine, St. Alphege, Thomas Becket, and Edmund of Abingdon, while the time he has spent in England at his post exceeds that of the exiled St. Anselm, whose Primacy lasted a little over fifteen years. He has, therefore, acted longer as Primate of All England than five of his canonized predecessors. He has also exceeded the working years of Archbishop Laud, and will soon exceed his reign of eleven years and four months.

The Lord Bishop of London has appointed the Rev. H. P. Cronshaw, the Vicar of St. Mark's, North Audley Street, to the prebendal stall in St. Paul's Cathedral, vacant by the death of the late Rev. Prebendary Barff. Mr. Cronshaw was ordained by the late Bishop of Liverpool in 1886. Subsequently he worked in the dioceses of Exeter and Hereford. In 1899 he was appointed General Secretary of the Church of England's Men's Society, and two years later became Domestic Chaplain to the present Bishop of London, and in 1903 he accepted the vicarage of St. Stephen's, Paddington. He went to St. Mark's in 1909.

"Eat More Bread"

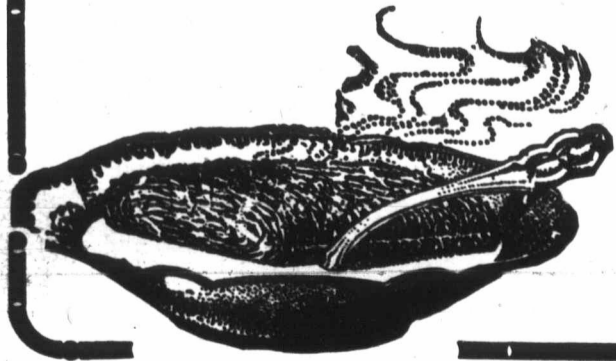
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often, they would hold their mouths open very wide until a worm was dropped in. My, but the little father was busy! The mother had to stay at home most of the time to keep them warm. But as they grew older she too would go off for a little fly and to find food. One morning they both left the nest and the babies waited for their breakfast. The little brother bird grew,

tired of waiting; he was very hungry. So he tried to peep out to see if mother and father were coming. "Don't, don't," cried his little sisters, "you'll fall." But he wouldn't listen. Farther and farther he leaned out over the edge, and the next minute fell head-long down, down. But as he fell one of his sharp claws caught in the edge upon which the nest rested, and there he hung, his poor little leg almost pulled out of place. If he moved even the tiniest bit he would fall into that awful dizziness below and be crushed. The little sisters could do nothing to help him. Nor could his mother, when she came home a little later. She fluttered her wings and gave sharp, shrill cries which brought his father and by and by many neighbour birds. But none of them could lift the poor baby back in safety. And then the little girl came, feeling sure all those excited cries and so many birds flying about the nest meant trouble. When she saw the little brother she knew something must be done at once or he would die. She climbed upon the railing and tried to reach him, but he was far, far above her head. Then she called loudly, "John, John, bring a ladder quick, please." And John, the man who cut the grass, came hurrying as fast as he could with the ladder. The next minute the little brother bird was lifted gently back into the nest. My, but wasn't he glad to be safe home again with mother and father and little sisters! who chirped and sang with joy. And aren't you glad the little girl was on the porch?—New York Churchman.

GRANDMA'S BIRTHDAY PARTY

It was the evening of Marjory's birthday, and now she and grandma were having their usual, cosy bedtime chat. Marjory was perched on the arm of the great chair, telling grandma all about the party.

"Oh, it was the loveliest party, grandma!—and just think how many pretty gifts they brought me! Ruth says each one of them is a forget-me-not! Isn't that a nice way to think of birthday gifts? O grandma, what kind of a party did you have when you were seven?"


Grandma smiled, and her eyes looked far away. "I had a very different party from yours, dear," she said, as she stroked the little girl's shining hair. "My parents loved me, as yours do you; but parties were few and far between in those days, and birthday gifts were as uncommon."

"I remember my seventh birthday.

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I wanted a party more than anything else in the world, I think, but I did not ask for one: some way I did not think it would be of any use. There were so many of us, and so little time for mere play; but after a while I thought out a plan all to myself.

"I went out under the pine-trees and raked the old, dead pine needles up into a great, brown square. That was to be my house. I gathered with care bits of spruce 'gum' from the gnarled spruce-trees in the grove, and hoarded it carefully for my party.

"Then I picked wild gooseberries—not many, for the sharp thorns tore my hands dreadfully. Those with the gum, were to be my feast. Spruce gum and sour green gooseberries are not very like your pink ice-cream and pinky white cake, are they, dear?"

"And next there must be presents. Think of a real birthday party without presents! But where were they to come from? Suddenly I thought of a new way of present giving.

"I went to the little box under mother's bed where I kept all my treasures. In it there were the three queer, pretty buttons that my aunt Nancy had given me the day I stayed with her and gathered caraway seed for her spice box; and there were a few bright bits of calico, strung on a string, waiting for some far-away piecing time. They were very precious to me, for you see even small pieces of cloth were not plentiful when I was a little girl. Then there was my knitting spool—such a very nice spool, with pins stuck neatly in the end of it, and purple and red yarns started on it. There were a few pink shells, and other things that I have forgotten. It was but a little girl's treasure box, and they were treasures indeed.

"Out they went into my apron, and then out with me under the big, beautiful, shadowy pines. What a great time I had then, trying to decide which of my sisters should have the precious buttons, and to whom should the calico pieces go. Of course, it was easily settled that little Joe must have the pink shells, for they were the only part of my treasures that a boy would really care for, you know.

"At last my party was ready for its guests, and I ran in half timidly to invite them. They were to be your great-aunts, Elizabeth and Mary and Ann, and then little Joe.

"The girls were all busily sewing, and I remember Elizabeth saying, 'Oh, dear, I don't want to stop and go out to that foolish party!' You see she was just learning to sew, and she felt very big and important. But dear Sister Mary said: 'Bless the child! Come on, every one of you.' And so they came, little Joe hopping and skipping beside me as we went.

"When we came to the grove, there was a little pine house, and there were four large plaitain leaves on the ground, a place for each guest, and each leaf held the hoarded spruce

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gum, and a few of the little green gooseberries; then on each leaf there was placed a little gift for the guests.

"I had chosen the quilt pieces for Elizabeth; the buttons for Mary (such bright, pretty buttons they were); and Ann received the knitting spool. Little Joe turned a handspring in delight at becoming the proud owner of the wonderful pink shells.

"What fun we had, and how they laughed! But, when it was over, Mary held me close and said: 'Bless the child! To think of her giving away her keepsakes for her birthday gifts!'"

"But grandma," broke in Marjory, "didn't you even have a place at the table, and didn't you get a single thing?"

"Well, no," laughed grandma. "You see I was so busy fixing things that I forgot all about myself; but it didn't spoil my good time, and I didn't miss the gifts, for you see I was not used to them. It was my very happiest day, and I am sure I could not have enjoyed it more had I received a great armload of gifts."—Grace G. Crowell, in Northwestern Christian Advocate.

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