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At the Easter vestry for Crowland Abbey, Lincolnshire, Miss S. J. Hills was elected sexton, an office which has been in her family for 200 years.

Dr. Wright, Archbishop of Sydney, has been elected Primate of Australia. It will be remembered that at the previous meeting, held in Sydney on February 10th, the result was an equality of votes, e.gnt each, between the Archbishop of Sydney (Dr. J. C. Wright), who arrived in Australia last autumn, and the Archbishop of Brisbane (Dr. Donaldson).

At the vestry at East Preston, near Worthing, Canon Deane nominated Mr. R. A. Warren as his churchwarden. This is the fifty-second year that Mr. Warren has served in that capacity. In February last he celebrated his ninetieth birthday, and was presented by the parish with a silver salver to commemorate his long services and his liberality to the church and parish.

Several handsome gifts have been made to Peterborough Cathedral. A new carved oak stand for the reader replaces a somewhat unsightly structure, which was formerly used at the lectern. In addition, two handsomely carved oak kneelers have been placed on the steps of the high altar. All the gifts have been provided by relatives in memory of the late Mrs. Mansel, widow of a former Dean of St. Paul's Cathedral.

Ripponden Church has received two useful and most acceptable presents, viz., a handsome brass book-rest and a new office-book for the Holy Table, which were used for the first time on Easter Sunday. To perpetuate the memory of the late Mr. James Ashworth, parish clerk from 1851 to 1905, and choir-master from 1859 to 1905 of Heptonstall Parish Church, a memorial Litany desk has been placed in the church, with a copy of the Litany suitably inscribed. The desk is of oak and of Gothic design, and is in keeping with the other furniture of the church. The gifts represent a sum of close upon £24.



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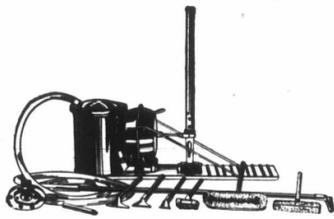
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The Bishop of Crediton has been appointed precentor of Exeter Cathedral, in the place of the late Canon Sandford, and Canon Pryke succeeds the Bishop of Crediton as treasurer of the cathedral.

On a recent Sunday the mother of Canon Rhodes Bristow, rector of St. Olave's, Tooley Street, Borough, and Canon Missioner of Southwark Cath-

edral, entered upon her 104th year. The venerable lady received quite an ovation, including a telegram of congratulation from his Majesty King Edward, sent through Lord Knollys.

The bells of Peterborough Parish Church have been replaced in the tower after being silent for some years. Two have been recast and the remainder of the octave tuned.

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Lessons for Sundays and Holy Days.

May 15—Whitsunday.

Morning—Deut. 10, to 18; Rom. 8, to 18.
Evening—Isai. 11; or Ezek. 36, 25; Gal. 5, 16; or Acts 18, 24—19, 21.

May 16.—Monday in Whitsunday Week.

Morning—Gen. 11, to 10; 1 Cor. 12, to 14.
Evening—Num. 17, 16 to 31; 1 Cor. 12, 27 and 13.

May 17.—Tuesday in Whitsunday Week.

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

May 22.—Trinity Sunday.

Morning—Isai. 6, to 11; Rev. 1, to 9.
Evening—Gen. 18; or 1 and 2, to 4; Ephes. 4, to 17; or Mat. 3.

May 29.—First Sunday after Trinity.

Morning—Josh. 3, 7—4, 15; John 11, 17 to 47.
Evening—Josh. 5, 13—6, 21; Heb. 4, 14 and 5.

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

WHITSUNDAY.

Holy Communion: 191, 242, 264, 435.
Processional: 470, 536, 578, 625.
Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

TRINITY SUNDAY.

Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

WHITSUNDAY.

The secret of a holy, a blessed, life, lies in the apostolic advice:—"Have this mind in you, which was also in Christ Jesus." We may understand by "the mind of Christ," His attitude to life and the duties of His life. And that attitude is entirely governed by Jesus Christ's unique self-consciousness. The unique evenness, the undisturbed balance of His mind, and the unbroken unity of His teaching prove how loyal He was to His Messianic office. And that balance, unity, and loyalty are all the more unique and striking if we keep before us the fact that "He is perfect Man. . . .

of the substance of His Mother, born in the world." The baptism of Jesus is the climax of the development of his Messianic consciousness. The voice of God reveals to Him His character,— "Thou art My Son, in Thee I am well pleased." The spirit of God inspires Him to think and to do all that the Father wills of Messiah. And when we contemplate the perfect fulfillment on the part of Jesus Christ of the will of the Father, we cannot but help think of the Johannine testimony, "For He giveth not the Spirit by measure." Jesus is "full of grace and truth" because of the complete indwelling of the Spirit of God. The testing of the loyalty of Jesus proves the completeness of that indwelling, the sinlessness of His life, and the perfect recognition and fulfillment of His vocation. These three thoughts should be much with us this Whitsuntide. For each of us has His vocation. That truth is implied by our baptism. And our Confirmation ought to synchronise with a consciousness of the nature of that vocation, and the determination to fulfill the will of the Father. For when the Father wills He calls. "Every kind of life, if it is the following of God's will, is the life of vocation." The unique power of Jesus lay in His perfect understanding and fulfillment of His vocation. And the power of Jesus is well summed up in His own words:—"The Prince of this world cometh; and he hath nothing in Me." Thus we learn of the necessary association of the two ideas, vocation and holiness. The association and the retention of the association are due to the ministry of the Holy Ghost. Therefore, we must seek the indwelling of the Holy Ghost that we may develop towards "the full-grown man, unto the measure of the stature of the fulness of Christ." The fulfillment of vocation is the development of saintliness. And surely we all desire to be one with Christ Jesus. Saintliness is the only road to that union. And the ministry of the spirit is essential to our travelling upon that road. The Church militant is the Church triumphant when God the Holy Ghost inspires and sustains her efforts. The same is true of individuals. And when we remember that the hardest battles we have to fight are invisible to all but God Almighty, we realize how much we need to feel assured of the indwelling of God the Holy Ghost. And what is our assurance? "By their fruits ye shall know them." This dictum we may apply to good fruit as well as bad. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance."

Of the First Importance.

Talking to the Boys at Upper Canada College, Toronto, Lieutenant Sir Ernest Shackleton, is reported to have said, "Unless you learn at your age to obey you never can command." These are words of wisdom. Words that if taken to heart by the lads to whom they were spoken cannot fail to prove of signal service to them—it matters not what their walk in life may be. We have tried once and again to impress this vital truth on our young readers, and glad indeed we are that a man, who early in life, has won fame and distinction in a field of intrepid adventure that appeals strongly to boys, should have given to the youth of Canada such sound and wholesome advice. The love of money has been wisely said to be the "root of all evil." Disobedience, if not the root, is a malign product of all evil. In the very first words of his immortal poem, Paradise Lost, Milton says, "Of man's first disobedience," by which he forfeited an earthly paradise, and it is the very truth itself, that humanly speaking, it is only by obedience that we are enabled to walk the narrow way, which alone leads us to the Heavenly Paradise.

Order.

One cannot help deprecating any act, whether individual or collective, that tends to lessen the regard for or observance of order, in the Church. We well remember how deeply pained our late revered Archbishop Sweatman was at any evidence of what might be termed congregationalism in a parish as opposed to the orderly usage of our Church. And it cannot be said that the late Prelate was not a man of tolerant and sympathetic spirit. We write with no desire to wound any man's reasonable susceptibilities. But surely there must still be some weight to the words of St. Paul, "Let all things be done decently and in order," and to the maxim of Pope that "Order is heaven's first law." However, we should not overlook the fact that the material, humanly speaking, from which the Church on earth is compounded—is man—the product of order, the producer of disorder. Well does Hare say, speaking of the laws of nature, and of man:—"There is a universal order, a manifest sequence of cause and effect, a prevailing congruity and harmony, until we mount up to man. But when we make man the object of our observations and speculations, whether as he exists in the present world, or as he is set before us in the records of history, inconsistencies, incongruities, contradictions are so common, that we rather wonder when we find an instance of strict consistency, of undeviating conformity to any law or principle."

London Speech.

A critical London writer has been lamenting the change of pronunciation in ordinary London speech. He says that a great change has come over it. The language is spoken by all classes quite differently to the way that it was in the early days of the nineteenth century. The Cockney of to-day would scarcely be understood by the Cockney of 1810, and there is a wider difference between the speech of the masses of to-day and those of thirty years ago. Education is causing strange tricks of pronunciation. The lower middle class laugh at pure Cockney, and now mince and contort the vowels out of all knowledge. But while the speech of one class is becoming too "refined," that of the other is being appallingly vulgarized. What with the general use of the ugliest slang words by women as well as men, the conversation of modern Society is made up largely of carelessly pronounced and misused words in wholly ungrammatical sentences. How seldom nowadays is our service read and pronounced as it used to be fifty years ago.

Continuity of the Church.

Weighty and impressive was said to be the speech of the Archbishop of Canterbury on the subject of Reform in the House of Lords. The learned Archbishop took occasion to refer not only to the distinguished part played by one of his predecessors in obtaining one of the greatest of our constitutional Reforms, but to the great period of time during which the Peers Spiritual have played their part in the great Parliamentary game. "If you want," said His Grace, "to find out when the Archbishop first took his place in what may be called Parliamentary affairs you must investigate the germs and origins of Parliamentary or conciliar life in the days of the Saxons. In the earliest, in the most embryonic Witenagemote he had his place, and when at Runnymede, the Archbishop led the Barons to extract their Charter from King John, the Archbishop was then the forty-second of his line."

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KING EDWARD'S DEATH.

Round the wide world has sped a wave of deep and heart-felt sorrow. In the Island Kingdom, the revered home of our race—and in the far scattered Dominions and Islands of the sea, wherever that emblem of liberty and justice, the British flag, flies, to millions of loyal, loving hearts, has come grief unrestrained and inexpressible at the news of the death of their beloved King. And not to Britons alone has come this sorrow, but throughout the nations of the earth, amongst all classes and creeds and races of men, a deep pang of sympathetic grief has been felt at the stilling of that warm and

where the King was such an one as the beloved Sovereign of whom we have been bereft. Here the sceptre and the Crown, were not only emblems of the highest earthly dignity, but were tokens of unsullied honour to the state and perpetual service to the people. And to the Sovereign, the appellation—"Fountain Of Honour" was no empty title. King Edward combined in his own personality, dignity, tact, sympathy, and courage with indomitable industry. He took an unfeigned and sincere interest in everything that related to the good of the people and the progress of the Empire. Far from sheltering himself in his high office and seeking to escape burdens that to

large in the cause of Peace. No one but a statesman of the first rank could have accomplished so much. And it cannot be denied that his exalted rank enabled him to do what no ordinary statesman could have attempted. One would have to refer to a large portion of modern history of recent years to recall the noble deeds of statecraft done from the purest and most exalted motives by King Edward. These triumphs of kingly diplomacy prove beyond question the fact that he possessed an extraordinary knowledge of statecraft, and remarkable sagacity in applying it to great ends. His chief aim in life seemed to be to promote the orderly progress of civilization through



The late King Edward VII.



Her Majesty the Queen-Mother.

sympathetic heart, at the sudden ending of that noble, wise and kingly life. That devotion to King Edward was as wide as the vast empire over which he ruled, and as strong as the bond of sentiment and mutual interest which binds it together, required no better demonstration than the profound and universal grief of his subjects at his death. And the reason is not far to seek. There is no human tie between a Ruler and those whom he rules, devised of man under Divine guidance, so well calculated to ensure dignified and stable government; orderly and progressive freedom, and loyal and mutual affection as that afforded by a Limited Monarchy under the British Constitution

many a man would have proved distasteful, if not unsupportable, he seemed ever to have had in mind the royal motto, "Ich Dien," and whenever and wherever duty called him, then and there he responded to the call of service, loyally, cheerfully, unselfishly. How much this cost him in personal inconvenience, toil, and suffering, especially in these later days of his life, when illness had impaired his strength, and lessened his energy, was only known to himself. Even those who lightly regard the kingly office must have been impressed by the signal services rendered by His Majesty the late King, not only to the Empire over which he ruled, but to the world at

national amity and international co-operation. And no monarch of whom history bears record has had a higher conception of his kingly office, or has left a nobler record of fulfillment of its duties, to the good of his fellow-men than King Edward. "The word king," says a Constitutional writer, "marked out the bearer of the title as the representative of the race, the head and leader of the people, not the lord of the soil." The life of King Edward filled to the letter this constitutional definition of his high office, a definition which truly indicates the objects for which the office was created in the twilight days of English History. No British King has ever been a truer repre-

representative of the race. The great advantage of having had such a wise and prudent father as Prince Albert, and such a mother as the consummate Queen Victoria was availed of to the full. Brought up in a home atmosphere charged with the greatest and gravest responsibilities. Informed by sympathetic and capable teachers. Endowed with the requisite qualities to avail himself of these advantages. It cannot be wondered at that the Prince of Wales would gradually mature until as King Edward the Seventh he would prove himself, humanly speaking, a perfect constitutional monarch, "the head and leader of the people." But he was more than this. His rare versatility conjoined with his deep affection for all classes and conditions of his people led him to identify himself in every way, that was possible, with their habits and customs, with all that intimately concerned them, whether as work or play. On the very day that our present King was married, his father was appointed a member of the commission for the better housing of the poor. And on the very day of King Edward's death, his horse was winner in a famous race. So wide was his knowledge of the people; so closely had he identified himself with them in the varied relations of life; so strong was the mutual affection between him and them; so sincere their admiration of him, that he indeed was in the true intent of the words, "the representative of the race." There are those amongst us who well remember the visit of the then Prince of Wales to Canada, when in the year 1860, he laid the foundation stone of the Parliament Buildings at Ottawa. Canadians would do well to remember that the stone was well and truly laid by one who afterwards became the greatest constitutional Ruler of his Race. In one especial way is the reigning monarch very near to us. He, and his family, are members of our Church, and from earliest childhood, we, in our Book of Common Prayer, have been suppli-

cating our Heavenly Father in his, and their behalf, as he, and they, in turn have remembered their people at the Throne of Grace. Thus has

at their coronation are "consecrated kings over the people whom the Lord their God has given them to rule and govern," and are entrusted with "the protection of the holy Church of God," and "defence of the Catholic Faith." Hence the King by law and right is entitled to be called "His Sacred Majesty." Shakespeare, with far-seeing wisdom, appreciates this solemn fact where he puts into the mouth of the King in Hamlet, the words:—"There's such divinity doth hedge a King." As death approached him, King Edward again proved his unflinching devotion to duty. Not for a moment should the grave and weighty duties, which were his to discharge, be delayed:—"Every subject's duty is the King's," was his watchword through life, and with it he bravely stays himself as his dauntless spirit is borne away on the ebbing tide of life. Duty, the watchword of the British race—"Stern daughter of the voice of God," as in Wordsworth's splendid ode she is styled—still appealed to him, as she did to Nelson at Trafalgar, Wellington, at Waterloo, and to every uncrowned hero of the British Race in time of direst need, and she did not appeal in vain. "No," said the King, smilingly, when entreated to desist, "My back is to the wall, I shall fight it out." And again as death more nearly approached, "No, I shall not give in, I shall go on, I shall work to the end." And thus ebbed out the resistless tide and our beloved King died. Is it any wonder that strong men bowed their heads, choked back the sobs of grief, and unwonted tears gushed from their eyes. The last touch of life came to him from the clasped hand of his devoted wife, now the Queen-Mother. And surely never man had better wife than had the late King Edward. Gracious, noble, queenly. Pure, and true, and good in each relation of life. A



His Majesty King George V.



Buckingham Palace, where the late King was both born and died.

arisen and continued throughout the long centuries a spiritual relationship between the ruling monarch and his Church people. Our kings

queenly woman, fit wife for a great King. Last Sunday men wore mourning, churches were draped in purple and black, prayers were said for

the great ones sore bereft. And with the accompaniment of the solemn organ tones, choirs voiced the deep aspiration of myriads of loving sorrowing hearts:—

"Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore,
Lands the voyager at last,
Father, in thy gracious keeping,
Leave we now thy servant sleeping."

To the new King George the Fifth, the Empire turns with profound sympathy, a sympathy that flows unstintedly to his bereft mother and to all other members of the Royal Family. As a good son makes a good father, we are confident that our new King will verify the promise of his touching and impressive accession speech, and that the promise and progress of the British Empire under King Edward the Seventh will be fully maintained throughout the reign of King George the Fifth.

WHITSUNDAY.

The question has often been asked by those who delight in "putting one thing against another," Is the Church God seeking Man or Man seeking God? A radically mistaken assumption underlies this question, or the spirit in which it is asked. The two alternatives are too often assumed to be mutually exclusive, whereas, as a matter of fact, they are mutually inclusive. God is always seeking man because man is always seeking God. One is unthinkable without the other. God seeks man because man is worth seeking and saving, and man seeks and ever will seek God; to use the Apostle's own words, he "gropes after God," because a universal and invincible instinct tells him that God is accessible and responsive, and in the words of the Book of Common Prayer, "knows our necessities before we ask Him." Now there are three ways in which we can come into personal relationship with God, as individuals and as a race, for the corporate consciousness and relationship of the Church, i.e., of mankind in the mass, is only the expansion of the individual apprehension of God. We can know God through the will, the intellect and the feelings. These things, be it borne in mind, are essentially distinctive, and one of them always predominates in every individual concept of religion. Sometimes one of them so unduly predominates as to practically exclude the operation of the other two. Then we have an imperfect religion. A religion all feeling is shallow, a religion purely intellectual is cold, a religion that is simply a matter of the will is narrow and intolerant. So in the well balanced, rightly proportioned religion all these things must be blended. There must be knowledge, feeling and will. We must know what we want, we must feel what we want, and we must be determined to get what we want. Any religion narrower than this is imperfect, we won't say useless. But it is unsatisfactory. Religion, as we take it, is, or should be, the fullest and richest expression of human personality, the consecration and transformation of the whole man in all his varied and divine attributes. Our Saviour has expressed this under the simple, but apt and vivid, illustration of leaven, which impartially and finally dominates the whole mass. This truth, the great festival of Whitsun Day when thoughtfully considered forcibly, if at long range, teaches. What is the fundamental fact underlying this "turning point," (or starting point), in the history of the Christian Church? The necessity for close conscious personal realization of the Divine presence and power. These phenomena which accompanied and ratified the outpouring of the Divine Spirit upon the newly organized Church, which was the corporate expression of the human soul seeking God, was the outward and visible sign of God seeking

and meeting man and of man's response. And it was something that must be duplicated in each individual experience, not necessarily in the exact terms of the Pentecostal phenomena, although to some they have been vouchsafed, but in the sense of coming into actual conscious and sensible communion with God. Wordsworth, the most spiritual of English poets, has expressed this apprehension of the Divine presence, which is the fountain head and soul of all religion, in those noble words: "A sense sublime, of something far more deeply interfused, Whose dwelling is the light of setting suns. * * * A motion and a force which impels all living things, all objects of all thought, And rolls through all things." And so we are brought back to our former contention that religion is the conquest and transformation of the whole man, in his will, feelings and intellect. Only by communion with God, i.e., by, to use the old-fashioned term, a "felt sense" of God's presence, as experienced by the Apostles corporately on this Day of Pentecost, can the mind and the will and the affections be simultaneously brought into subjection to the Divine purpose. Personality answers to personality. The Divine and human personality correspond. Brought face



King George and Queen Mary.

to face, the one, as of necessity, becomes subject to and imbued with the mind, the will and the affections of the other. Thus we have religion in its widest, deepest, fullest, and truest sense; thus we become, as the Apostle puts it, "conformed to His image," stamped and shaped and moulded by the Divine personality. From the particular to the general, the individual to the corporate, the member of the Church, who is the unit of the Church, to the Church as a whole, is a short step. What God is to the individual such is He to the Church at large, imparting to it the power to will and to know and to feel "such things as be right." The conclusion of the whole matter, so far as the deeper teaching of this festival goes, is the necessity for conscious, personal apprehension of the Divine presence, by which, and only by which, the individual and the Church as a whole can maintain its spiritual strength and vitality.

MARK TWAIN.

One of the few remaining personalities in the literary world has just passed away in the person of the much loved "Mark Twain." It is difficult

to realize the fact, that the deceased writer was not, according to modern standards, an aged man at his departure, and that he had not climbed very high up into the seventies. For Mark Twain's life and work covered or touched two distinct periods in the history of the United States, the semi-colonial and the distinctively national. When he began his work, large areas of the country and considerable sections of the people retained all the essential characteristics which had prevailed since the first settlement of the country. The United States, politically independent, has still her commercial and literary independence to achieve. The typical American still viewed the Mother Country with thinly veiled and often openly avowed mistrust and suspicion, and still loudly, aggressively, and sometimes blatantly asserted the superiority of everything distinctively American, and still gloried in his emancipation from the conventions of the older civilizations. Outside a few centres things were still decidedly in the rough. These prevailing conditions Mark Twain seized upon, depicted and has preserved for all time, and fortunately. For they have now all but passed away, and from being the rule have now become a matter of lingering and belated exceptions. Things move so quickly nowadays that it is hard to grasp the fact that this tremendous transformation is easily covered by one not particularly long life. Mark Twain lived to see and portray the new America and the new American, but his own especial field emphatically and unmistakably lay in the past. His masterpieces deal with the American of a by-gone age, and with conditions that will soon become as remote and unreproducible as the old colonial or ante-bellum times. What, it may be asked, is likely to be Mark Twain's final place in literature? In our opinion a permanently high and honourable one. Mark Twain will most undoubtedly live, because like all the really great humourists he was something infinitely greater than a mere "funny man." One real touch of nature makes all the ages akin, and Mark Twain possessed in the very highest sense that catholic or universal sense of humour that appeals to all the people all the time. He did not appeal to a class or a nation, but to the whole of humanity. His humour was not mere eccentricity, as has been the case with many very successful "humourists," but it was the outcome and expression of that perfect sense of the proportion and balance of things, which the late Bishop Phillips Brooks said was essential to true humour. All great humourists are, therefore, in a sense, philosophers, because necessarily deep and serious thinkers. It has been said of Mark Twain since his death by some one who knew him intimately that, although gifted with an exceptionally keen sense of the ridiculous, he was personally not particularly fond of a joke, and that there was a vein of sadness in his character. This we can well believe. The same has been said of all the world's greatest humourists. They lived detached lives and saw things from the outside as well as from the inside, to do which simultaneously, is perhaps the peculiar prerogative of the thing we call genius. Besides being a great writer, Mark Twain was undoubtedly a great man, and, if indirectly, a great moral force on this continent. His life was absolutely above reproach or scandal. Few men of genius have as absolutely clean a personal record. In this he resembled Sir Walter Scott, as also in his determination some years ago, when involved in liabilities occasioned by certain publishing ventures, to make no compromise with his creditors and to work the debt off. This, we understand, he fully accomplished. Mark Twain again, like the well beloved Sir Walter, was an essentially clean writer. Not a line he penned but might be placed in the hands of the youngest and most innocent minded. In these days this is something to say. His loss to-day is a personal one, for he had done his work, and it was the man rather than the

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CANADIAN CHURCHMAN.

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writer that held the interest and affection of the whole English-speaking world. As both, he will be equally honoured, loved, and mourned, for it is not likely that this generation will look upon his like again.

Church Congress Jubilee.

A programme of the subjects to be discussed and considered at the meeting to be held at Cambridge in September next has been issued. The programme is divided into two sections, one dealing with "The Church and National Life," and the other "The Church and Recent Thought," and under these general headings many interesting problems will be discussed. The committee have shown courage in offering "burning" questions. In relation to the Church and National Life papers will be read on "Religious Education, with Special Reference to Modern Views of the Bible," "Christian Unity," "The Poor Law," "Prayer-Book Revision," and "National Service." The treatment of these subjects will, we hope, be practical rather than academic. It is also to be hoped that in the discussions on the Poor Law and National Service, a real advance will be made towards the solution of difficulties. In the discussions which will deal with the general subject of "The Church and Recent Thought," much interest will be taken. "Theology," "Science," "Education," "Missions," and "Philosophy" will each have its session, and papers are promised on "The Christian Faith and Ethics," "Hereditary and Social Responsibility," "The Functions of the Universities, New and Old," "The Right Presentation of the Christian Faith to the Peoples of India," and "Philosophy in relation to Religious Belief."

Citizenship in a Republic

was the title of the address which ex-President Roosevelt chose for the one long-promised, and at length delivered at the Sorbonne, in Paris, before a representative audience. One paragraph on property rights was copied and sent to the daily press. But the address was a thoughtful one on the need of a high standard of the people, of the sympathy by the leaders with plain people and devotion to high ideals. That critics do not count, or the men of cultivated tastes who permit refinement to develop into a fastidiousness unfitting them for the rough work in a work-a-day world. The following sentences showed his pluck in speaking to the audience before him: "Finally, even more important than ability to work, even more important than ability to fight at need, is it to remember that the chief of blessings for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times, and it is the crown of blessings now. The greatest of all curses is the curse of sterility, and the severest of all condemnations should be that visited upon wilful sterility. The first essential in any civilization is that the man and the woman shall be father and mother of healthy children, so that the race shall increase and not decrease. If this is not so, if through no fault of the society there is failure to increase, it is a great misfortune. If the failure is due to deliberate and wilful fault, then it is not merely a misfortune, it is one of those crimes of ease and self-indulgence, of shrinking from pain and effort and risk, which, in the long run, nature punishes more heavily than any other."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The King is dead. Hardly had the world realized that the Sovereign of our Empire was seriously ill when the very distressing announcement of his death was made. To the end the courtly consideration of His Majesty was in

evidence. It has been known all his life that those qualities which mark the well bred gentleman have always found expression in our King. He was sure to do the gracious thing, the kindly thing. He suffered agonies for many days during the preparations for his coronation, and only submitted to a surgical operation and the postponement of the great festivities at the command of his medical advisers, because it was shown that to decline might mean a far greater sorrow to his subjects. The world only knew the morning before his death that there was any cause for alarm, and even then, unwise as it would seem, the King insisted upon keeping social engagements. He did not wish to shirk a duty, and he disliked to cause disappointment. That quality of thinking of others, of observing with the strictest care all the finer courtesies of man to man, is a splendid lesson and a splendid influence. In all his public and social relationships, Edward VII. bore himself with kingly dignity and kingly grace. His passing in many respects will not cause the sense of personal sorrow which was so wonderful and so striking on the decease of his distinguished mother. He did not stand for the ethical and spiritual ideals, and for the homely virtues which made Victoria a queen, not merely of the British Empire, but a queen of the heart of all men who could respond to virtue. He did, however, stand for constitutional government and for good will among nations. It is an easy thing for a monarch to make the mistake of doing either too much or too little. There is a temptation on the one hand to become absorbed in those personal interests which may lead to the neglect of public duties. On the other hand there may be an excessive zeal for the affairs of state which leads to an overestimating of the responsibilities of the sovereign, an assumption of authority which belongs to the people. This is perhaps quite as objectionable as the former. Once or twice it was hinted that the late King was disposed to exaggerate the kingly prerogatives, but it must be said that if such were the case he certainly yielded with becoming grace. It may, we think with truth, be said that Edward VII. was not only the best loved King that ever sat upon the throne of England, but that he most fully deserved that love.

It would probably be a long and fruitless controversy to enter upon the Scriptural attitude of Jehovah, or God, to the Hebrews. "Spectator" feels that any doctrine or theory of the Church, its ministry, sacraments or creeds, any scheme of salvation or retribution that necessarily involves the character of the Deity in falsehood, fickleness, vindictiveness, deception, vanity, or any of those qualities we despise in a fellow man, needs reconsideration. Our theories must need amendment, for God is not only better than our best, and truer than our ideal of truth, but He has always been so. It is, we suppose, admitted that the

Hebrew Scriptures give forth the truth from a Hebrew point of view. If, therefore, it would appear that Jehovah not only loved the Hebrew but hated the Gentile, would we not look upon this as a Hebrew interpretation of the Divine character rather than the Divine character itself. The Hebrew was called to fulfil a very important function in the world to keep alive a high conception of Jehovah, and to emphasize things spiritual. Could we not also say with truth that the Greeks were called of God to lead the world in art and thought, and the Romans were called to lead in the enunciation of the principles of law, and the world to this day is influenced by the work of those nations? Wherever the character of God is brought into direct conflict with the informed consciences of men we may be sure that it is necessary to review our position. It is this that is the guide to the laity and leads in so many cases to a gulf of separation between the Church and the laity. The laity say that you may theorize as you will, and you may support your theories by all the learning you can summon, but if your doctrine does violence to the conscience then it will be rejected.

In an interesting conversation with Mr. R. W. Allin, of the Laymen's Missionary Movement, a few days ago, he expressed the opinion that the whole question of Church finances would have to be gone into if our Church would hope to do its work adequately. His point seems to be that the Church work in Canada, and particularly in Eastern Canada, where there is no inflow of funds from without, is in too precarious, too primitive a condition to base any great hopes for a worthy missionary movement in the near future. He claims that the foundation of great missionary effort must be great ecclesiastical and spiritual efficiency at home. A half-starved and disheartened set of Church leaders is, to say the least, a far from hopeful means of stimulating enthusiasm in the laity. He, therefore, advocates better conditions of life and activity among those who are the chosen leaders of our Church life. This is interesting as it comes from a layman, and one who has travelled widely in our country. He has had an opportunity to observe conditions whereof he speaks. Many of us have more than suspected the ineffectiveness that comes of insufficient resources. We would like to see Mr. Allin set forth his convictions throughout the country, and eventually succeed in securing those conditions which will make a more solid foundation on which to build our missionary effort. The old idea of calling men to the ministry in a spirit of self-sacrifice seems to be giving place to a call to service. If the laity can be aroused to do their duty in making the conditions of life such that the best and fullest service can be secured, then we shall have taken a long step forward in the evangelization of the world.

"Spectator."

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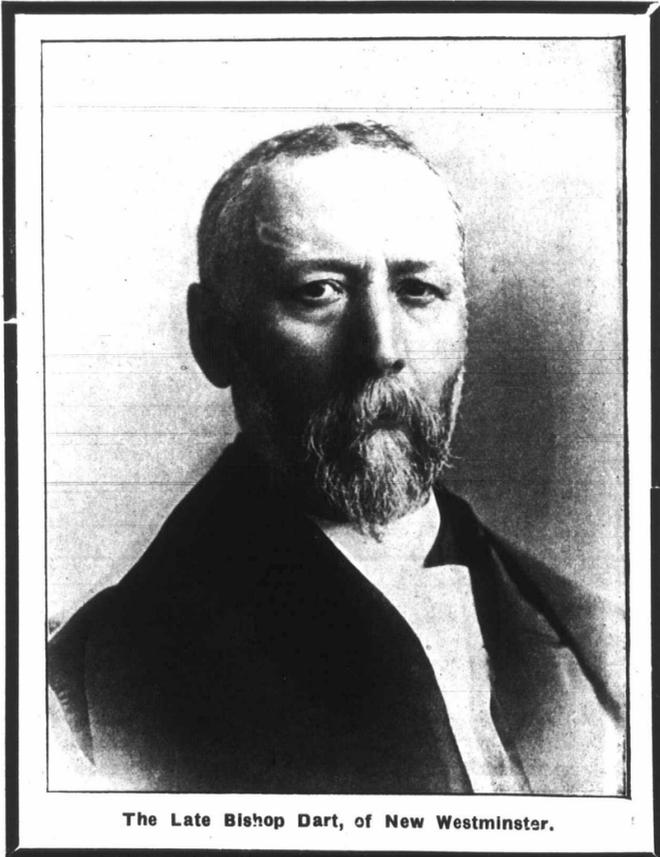
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THE LATE BISHOP OF NEW WESTMINSTER.

The Bishop of the Diocese was stricken with paralysis, accompanied with hemorrhage of the brain at 1.30 a.m., April 7th, and on the 15th he passed away. Two nurses were in constant attendance during his last illness, and Sister Frances, of St. Luke's Nursing Home, Vancouver, rendered valuable help. The Bishop confirmed in St. James' and St. Michael's churches on Sunday, April 3rd, and these were his last public acts. It was seen then that he was in a very weak condition, and his friends were alarmed about him. He returned home that night, and was able to attend to business matters at the See House. He had an appointment on Thursday night, the 7th April, for confirmation twenty-three miles from Vancouver, and it was most providential that he was not taken ill away from home. This is what we have feared for a long time. The Bishop had planned for a visitation of the Diocese of Kootenay in May. The Bishop had been greatly worried of late by the unjustifiable attempt to start an extreme partisan college in Vancouver as a rival to the proposed Provincial Theological College of St. Mark, construction on which will be started as soon as the commissioners, who have just been appointed, decide upon the site of the University of B.C. The Rev. W. H. Vance, of Toronto, who has been appointed by some one to take charge, came out here on a visit and stated, "That from Calgary to the Coast the Church would be absorbed by the Presbyterians and Methodists in fifteen years." To any one who knows the progress the Church has been making of late years in British Columbia, such a statement shows little knowledge. We have forty men in the Diocese of New Westminster, and twenty-six in Kootenay. In the district covered by these dioceses the Bishop found nineteen men in 1895. During that time, so far from being absorbed by other bodies, Presbyterian and Methodist ministers have been ordained and are doing good work. The coming of a man into the Diocese, uninvited by the Bishop, to stir up strife and, contrary to the judgment of the Bishops of the Province, is unjustifiable, and no Bishop would be justified in accepting his Letters of Transfer. And as a prominent Churchman said, in view of our Bishop's condition, and the anxiety it has caused him of late in his weak state, "The promoters can hardly be so inhuman as to proceed, unless party spirit is utterly un-Christian." As far as is known but three clergymen in British Columbia are supporting the movement. St. Mark's College will be started on Prayer-book lines. The principal to be selected will not be extreme in either direction, and the movement to establish it has the hearty support of the Primate.

The body of the Bishop was brought from the See House to Holy Trinity Cathedral, New Westminster, the night before the funeral, and watch was kept by relays of clergy. The service took place at 2.30 p.m. The Lord Bishop of Columbia took the service in the church, the Lesson being read by the Ven. Dr. Pentreath, Archdeacon of Columbia. The Bishop of Olympia, U.S.A., was also present. Six of the senior clergy of the Diocese acted as pall-bearers. A procession of lay delegates, thirty-one clergy, and the Bishops, marched to the cemetery, two miles distant, where Bishop Keator took the prayers, the Bishop of Columbia saying the words of committal. The Bishop's grave is close to that of Bishop Sillitoe, in a beautiful spot overlooking the Fraser River. Speaking in the Cathedral on the following Sunday, Archdeacon Pentreath said in part: "Towards the setting of the sun, where another day of the world's work was drawing to a close, the head of this Diocese, whose gentle and kindly rule had gone on for nearly fifteen years, was taken away to, 'where beyond those voices there is peace.' For seventy-three years the pendulum of heart beats had swung to and fro, when suddenly the pendulum stopped and all was still. Those who stood by the bedside witnessed a painless and peaceful death without a struggle. . . . Born in Devonshire, February 14th, 1837, he inherited the devotion to duty, the characteristic reserve of the race from which he sprang. He was not one to put himself into the limelight of popular movements, but he preferred to pursue the even tenor

of his way, with steadfast purpose, whether one praised or whether one blamed. In pursuance of what he deemed to be right, he was not to be turned aside by any opposition. It might be said of him, as was said of Sir Henry Lawrence, "Here lies the body of Henry Lawrence, who tried to do his duty." From the time of his graduation at Oxford, where he took honours in the Law School, he held important educational positions. From Vice-Principal of a Training School he went out to Ceylon as Warden of St. Thomas College, Colombo, under Bishop Chapman. Returning to England, he was chosen President of the University of King's College, Windsor, N.S. After nine years of work he returned again to England and became S. P. G. organizing secretary for the Diocese of Manchester. When the Diocese failed to elect a Bishop, the choice was delegated to the Bishops in British Columbia, and other English Bishops, with the result that he was chosen and consecrated in St. Paul's Cathedral as Bishop of New Westminster, on June 29th, 1895. He found a divided Diocese, labouring under great financial embarrassment. During the early years of his Episcopate, he was subjected to bitter opposition, and cruel misrepresentation, from some from whom he ought to have received support. But he lived to see the opposition dwindle to an insignificant minority. During all the years I have been associated with him, I never heard an unkind word or a harsh criticism



The Late Bishop Dart, of New Westminster.

from his lips. Under the strongest provocation, when one wished sometimes he would use the strong arm of authority, there was always the spirit of the Master, willing to endure. The nearer one got to him, the more one felt the respect for a high Christian character, actuated by simple devotion to duty. In his home and family life the Bishop showed one of the brightest sides of his character. In his ruling of his Diocese he was the Bishop of the Church, and not of any one section in it. The laity knew he would be fair in his dealing with parishes, and the clergy, who grew to understand him, knew that while he was not demonstrative in his sympathy, he was, at the bottom, their true friend. The ruling of this Diocese has been no easy task. The care of the churches, the development of the work, the provision of men and means, the prejudices, the weaknesses, the idiosyncrasies of men weighed heavily upon him at times. I was permitted for over twelve years to share his burdens our friendship has been unclouded by a doubt. I was able to give him my loyal support and to feel as years rolled on an increasing respect and regard. One had to know the Bishop intimately to learn that behind that natural reserve there was the courteous, Christian gentleman.

He took up the burden of office at a most critical period of Diocesan history, with only nineteen clergy; torn by division, he lays down his pastoral staff with two dioceses and sixty-six clergy to be handed over to his successor. He has passed to his rest, full of years, working as he had worked to the very last, leaving behind him the memory of a high-minded Christian Bishop, sound in the faith, a lover of God and of justice, and a devout follower of his Master.

The Executive Committee of Synod has summoned a special meeting for the election of a Bishop in Holy Trinity Cathedral, on Wednesday, June 8th, at 10 a.m. By the Canon the Chairman is the Archdeacon of Columbia. A majority of each order present and voting is required for election. Until a Province is organized, the election has to be confirmed by a majority of the Bishops in the Dominion, after which the Primate of All Canada takes orders for the consecration. Among the notable events of Bishop Dart's Episcopate may be mentioned: 1. The founding of the Diocese of Kootenay, and the provision of \$37,500 towards the \$50,000 required for the Bishopric. 2. The raising of \$25,000 to complete the endowment of the See of New Westminster. 3. The initiation of Clergy W. and O. and Superannuation Funds. 4. The initiation of work among the Japanese. 5. The initiation of the Columbia Coast Mission. 6. The building of a large number of churches and parsonages, and organization of many new parishes. 7. A great increase in missionary giving. 8. The increase in the number of clergy from 19 to 66, covering the district originally included in the Diocese of New Westminster. 9. The reform of methods of administration, and placing the Diocese in excellent financial condition. The Bishop was 73 years old at the time of his death.

Ashcroft.—St. Alban's.—The Rev. C. C. Hoyle, M.A., has taken permanent charge of this parish. He is a graduate of Durham University, and was engaged in legal work in London before taking Holy Orders. After receiving ordination at Oxford he was shortly afterwards appointed to a parish in the Diocese of Winchester. For the past two years Mr. Hoyle has worked in the Diocese of Calgary, but hearing so much of British Columbia's growth, in ecclesiastical, as well as mundane, affairs, determined to come farther west, and latterly has been assisting in Vancouver and New Westminster.

BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

Sir,—Will you permit me the use of your correspondence columns to call the attention of any of your readers, clerical or lay, who may be considering the matter of their vacation this year, to the interesting events which are to take place at Halifax, the see city of Nova Scotia, the Empire's oldest colonial diocese, from September 3rd to 9th. These are the celebrations of the two hundredth anniversary of the Canadian Church, the opening of All Saints' Cathedral, and the holding of a three days Canadian Church Congress, with visits to King's College, Windsor, the Empire's oldest colonial university, and Annapolis Royal, the scene of the first Anglican service in Canada. In addition to nearly all the Canadian, and many American Bishops, we expect to have with us the Bishop of London, the Bishop of Glasgow, Bishop Taylor Smith, Chaplain General of the British Army, and others from across the Atlantic. One way first-class fare on all Canadian lines. Further information will be gladly given on application.

C. W. VERNON,
General Organizing Sec'y.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer, nothing better either in heaven or in earth, because love is born of God, and, rising above all created things, can find its rest in Him alone. (a Kemp's). It was love which Drummond styled the greatest thing in the world. Of love, Paul said: "If I bestow all my goods to feed the poor, and have not love, it profiteth me nothing. Love never faileth." And John says: "God is love."

Brotherhood of St. Andrew

A. G. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.
"Brotherhood men should subscribe for the Canadian Churchman."

Regina.—It has been decided to hold a convention of the Brotherhood of St. Andrew in this city on June 18th, 19th and 20th next. This is the first Brotherhood conference to be held in Saskatchewan, and a large delegation is expected from the different neighbouring provinces. Among the speakers that have promised to be in attendance are the Reverend Harold G. King, of Fort William, Ontario, and the Hon. T. Mayne Daly, of Winnipeg. The conference will open with a quiet hour on Saturday evening, June 18th. On Sunday, the 19th, special services, with appropriate Brotherhood sermons, will be held in St. Paul's Church, while in the afternoon a men's mass meeting will be held in the City Hall. On Monday, the business part of the conference will take place. A provisional programme is in preparation and will be sent out shortly. Any Brotherhood man or boy desiring conference literature should apply to the Secretary, Mr. W. J. P. Selby, Box 680, Regina, Sask.

The Churchwoman.

ONTARIO.

Adolphustown.—At the recently held annual meeting of this branch of the W. A., Mrs. D. W. Allison, the recording secretary, was presented by the members of the branch with a life membership and the distinctive gold badge.

NIAGARA

Hamilton.—The diocesan branch of the W. A. opened their annual convention last week in Christ's Church Cathedral school-room, with several hundred delegates present from all over the diocese, and the Rev. T. H. Archbold in the chair. The entire work of the afternoon was undertaken by the members of the junior branches, who presented an entertaining demonstration, dealing directly with the results of the Auxiliary's work among the Chinese, and also setting forth the amount of good that it is possible for a junior member to accomplish. "What one small member can do," was the first event on the programme, given by the Cathedral juniors, twenty of them, all in turn reciting in a commendable manner the possibilities within the member's reach. This was followed by a pleasing recitation, entitled, "The Little Stars," which also contained many helpful pointers to the small members. "A Family From China" was the title of the closing number, presented by seven little tots from the various Anglican churches of the city, all gowned in Chinese garb, each one representing a member of a large family of Celestials, and putting forth, in no mean manner, the advantages gained by the Orientals by the advent of missionary work. The members taking part in the whole three numbers performed their different parts most entertainingly, and deserve credit for the successful presentation of their ability. This entertainment was under the able direction of Miss DeCeu, of St. Thomas' church. Brief addresses were given by Mrs. George Glassco and the Rev. T. H. Archbold. In the evening all the local and outside delegates were tendered a reception in the school-room of the Church of the Ascension, where they, several hundred in number, sat down to an enjoyable meal. The opening service was held in the Cathedral, when an inspiring address was given by the Bishop of the Diocese, on "The Five Talents." At the close of the service the members adjourned to the school-house, where the Bishop delivered the opening address. At the afternoon and evening meeting the school-house was filled to its utmost capacity. Various annual reports were presented at the former, all of which were of an encouraging nature. After the reading of these reports the president, Mrs. Leather, delivered her annual address, which was brief but to the point.

In the evening a missionary meeting was held, which was very well attended. The Lord Bishop of the Diocese presided, and the two principal speakers were the Rev. Canon Abbott and the Lord Bishop of Toronto.

The business sessions were continued next morning and early in the afternoon, and one of the

most successful and encouraging meetings of the Diocese W. A. was brought to a conclusion. The officers elected for the ensuing year were: Mrs. T. E. Leather, President; Mrs. Sutherland, Mrs. Tidswell, Vice-Presidents; Miss Moody, Recording Secretary; Miss Slater, Corresponding Secretary; Mrs. Houston, Organizing Secretary; Mrs. F. Glassco, Dorcas Secretary; Mrs. G. F. Glassco, Junior Secretary; Miss A. Gaviller, Convener of Literature Committee; Miss Morgan, Secretary-Treasurer of Literature Committee; Mrs. Scott, Secretary-Treasurer of Cent-a-day Fund; Mrs. Howitt, Editor of Leaflet; Mrs. Hobson, Treasurer; Mrs. O. S. Clarke, Secretary-Treasurer of Babies' Branches; Mrs. Dalley, Mrs. Hobson, Miss Slater and Mrs. Sewell were elected members of the General Board.

At the closing session, Mrs. Plumtre, of Toronto, spoke on "The Place and Value of Missionary Study to the W. A.," and Mrs. DuMoulin spoke briefly, taking for her subject, "Parting Thoughts."

A meeting of the Girls' Branches of the W. A. were held in the school-house of the Church of the Ascension, on the evening of the closing day of the W. A. gathering. This was very largely attended both by the girls, their parents and their friends. Miss Amy McGillivray presided. Addresses were delivered by Mrs. Greene, of Ottawa; Miss Bertha Cox, and Miss Jones. The meeting was a decided success in every way.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—At a recent meeting of the vestry of this church, a letter was read from the Rev. A. R. Beverly, stating that he had determined to accept the offer made to him of Trinity Church, Quebec, and desired to take up his duties there as soon as his successor was secured. He expressed warm appreciation of the kindness with which he has met, since coming to Halifax. His resignation was regretfully accepted.

On Sunday, May 1st, in this church, prayers were offered at two of the services for the recovery of the Hon. George H. Murray, Premier of Nova Scotia, from his serious illness to health and strength. At the service of Holy Communion the Ven. Archdeacon Armitage said that silence would be kept for a space in order than an opportunity might be given to the worshippers to offer prayer for Mr. Murray's recovery. Mr. Frederick Campbell gave an address at St. Paul's Mission Hall on Sunday evening, May 1st, on "The Kingdom of God." Mr. Campbell is a brother of the Rev. Dr. R. J. Campbell, of the City Temple, London, and is a traveller of very wide experience. It is hoped that Mr. Campbell will take up his residence in Canada. He is greatly pleased with Nova Scotia. Mr. Campbell is an earnest Christian man of the evangelical type.

The Lord Bishop of Nova Scotia has received a cablegram bringing the welcome news that the

Lord Bishop of London would attend the opening of All Saints' Cathedral, the bicentenary celebration and the Canadian Church Congress next September. Great disappointment had been felt at the idea that Bishop Ingram would not be able to attend and every effort was made to induce him to do so. Before the consecration of the first Bishop of Nova Scotia, the Bishops of London were the diocesans of this Province, and they ordained the early missionaries to Nova Scotia. There is, therefore, an interesting historical link connecting the Dioceses of London and Nova Scotia. The Bishop of London, the Right Reverend Dr. Winnington Ingram, is certainly the most popular of all the English bishops and one of the most effective speakers. Not only Anglicans, but Canadians of all denominations, will be delighted to welcome London's Bishop on the celebration of the 200th anniversary of the founding of the Church of England in Canada.

Windsor.—Christ Church.—On Sunday, May 1st, Bishop Worrell was present at both morning and evening services at Christ Church. In the morning he preached an admirable sermon from Psalm 44, 1st verse, "We have heard with our ears, O God, our fathers have told us what Thou hast done in their time of old." He made historical references to show that events, considered at the time unimportant, have turned out to be the hand of God, in carrying out His designs. Among other things he referred to the period when the English flag replaced the French lilies in 1710, not marked by any great struggle, but it meant the beginning of British rule in Canada. He also referred to the first service held by Rev. John Harrison, according to the English Prayer-book, in the little chapel of St. Anne, within the fort, as the seed sowing from which has grown the whole Church organization in Canada. At the evening service over forty candidates were confirmed, thirty-one of whom were girls. The Bishop's address on the occasion was eminently practical, full of sound advice to the young candidates who had just received the sacred rite. He urged them to live a life of unselfishness, to be earnest in whatever duties were theirs in their every-day life, so that at last they might be able to look on lives well spent, and without regret. The choir rendered splendid music, Rev. Dr. Willets presiding at the organ. The service in the evening attracted the largest congregation ever seen in Christ Church, the aisles and all available space being taken up with extra seating.

Wolfville.—Bishop Worrell visited this place last week and confirmed a class presented by the Rev. R. F. Dixon. The rectors of the adjoining parishes of Cornwallis and Kentville, the Revs. T. C. Mellor and Chas. De W. White, were present and assisted. In the evening the Bishop addressed a large meeting of the Woman's Auxiliary at the vestry. This branch has done a splendid work under the presidency of Mrs. Dixon and has a very large membership. A branch of the Brotherhood of St. Andrew has recently been formed in this parish.

Cornwallis.—This parish will celebrate this autumn the one hundred and fiftieth anniversary of its founding in 1760, and the hundredth anniversary of the erection of the present parish church. The celebration will include the erection of a parish hall and the purchase of a new organ.

Windsor.—King's College.—The new President of King's College, the Rev. Canon Powell, is expected at the next Encoenia, which takes place here next week.

MONTREAL.

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

Montreal.—At the meeting on the evening of the 28th ult. in the Synod Hall of the subscribers to the Bishop Carmichael Memorial Church, it was decided to recommend the committee to proceed at once with the construction of a church for St. Alban's parish, which comprised St. Denis Boulevard and Amherst Park. The Rev. Dr. Paterson-Smyth occupied the chair, and there was a goodly attendance, including Dean Evans, Archdeacon Ker, Canon Renaud, Revs. H. E. Horsey, rector of St. Alban's; A. J. Doull, J. J. Willis, A. P. Shatford, H. Gomery, J. L. Flanagan, D. B. Rodgers, E. McManus, and Messrs. L. H. Davidson, Chancellor of the Diocese; G. F. C. Smith, A. P. Willis, P. Turner, Peterson, James, Bennett, and others. It was suggested during the discussion on the memorial that in view of the com-

Church Decoration



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paratively small amount of money subscribed the proposal to build a church should be dropped, and that a memorial hall be erected instead, but the proposal found no appreciable support. St. Alban's parish, through the Rev. H. E. Horsey, offered to add \$2,000 to the fund, as well as contribute the site for the church at a cost of \$3,000, and this offer was accepted. A committee was appointed to solicit further subscriptions and a resolution was passed asking Bishop Farthing to authorize the Rev. H. E. Horsey to also solicit subscriptions for the memorial. A sum of at least \$8,000 is required to complete the fund, and the Memorial Committee hope to have the amount collected, or promised by May 15 next.

Montreal, April 30.—Sectional as well as portable, the strangest and most unique church structure this city has ever seen was opened on May Day, Bishop Farthing officiating at three o'clock service. This novel structure is in Montreal Annex, corner King Edward Boulevard and Beaumont Street, at the Park Avenue Extension. A church that is so built that it can be removed with ease, in sections, to any other part of the city should occasion demand, or that could be added to in much the same manner that the sectional bookcase of the modern library is carried out—such is the conception of Bishop Farthing to meet the growing needs of the extension work of the Anglican Church in the Diocese of Montreal. There is an attempt at Gothic architecture in this newest of patterns for church building. Built at a cost within the \$1,000 limit, the building gives accommodation for a congregation of about 125. It is in every sense and need an Anglican church, providing a small vestry, sanctuary, altar, organ space and extra room for the choir. A portable porch protects the main entrance. The building is entirely of wood, and was put into position within five days. Ten cart loads of sectional parts contain the church proper.

That there will be six new Anglican Missions in Montreal and vicinity this coming summer was the interesting statement made by Bishop Farthing at the opening service of the new portable church which has been erected at the corner of King Edward Boulevard and Beaumont Street, in the Park Avenue Annex, to provide a Church home for the congregation of St. Cuthbert's Mission. The erection of this portable church marks a new step in the development of the religious life of Montreal. The idea was evolved as a result of the rapid growth of suburban communities, where the residents are too far away from the city churches to attend regularly, and the number of Anglicans is not yet sufficiently large to afford the erection of a regular church. The St. Cuthbert's Church is the first of the kind to be opened. Others, it is expected, will follow, in other parts of the city, very shortly. The opening of the church, on Sunday, May 1st, was marked, among other things, by the baptism of a baby, Francis Newell Morse, son of Mr. Wm. Morse, Ogilvy Avenue, one of the first residents in the Annex. The baby not only enjoys the distinction of having been the first baby baptized in the new church, and of having been baptized by the Bishop's own hands, but has the honour of being the first baby born in Park Avenue extension. In the course of his sermon, Bishop Farthing outlined what the Church proposes to do, to look after its flock in Montreal's growing suburbs. His text was: "Feed My Sheep."

Friends of Mr. H. Herbert Tippet, of this city, and he had many, will learn of his death at so early an age with regret. Mr. Tippet came from St. John to Montreal about twelve years ago and has always been actively identified with Church work, for three years he acted as superintendent and librarian at St. John's Church, Montreal; he was also actively identified with the Young People's Society of Grace Church, Point St. Charles, and until his health broke down an active member of Trinity Church Young Men's Society. A young man of great energy he overworked himself and went West three years ago looking for health and strength, but finally returned to his home no better. He was laid to rest on Ascension Day, in Mount Royal Cemetery. Mr. Tippet was a son of Mr. Vivian W. Tippet, of Montreal, and grandson of the late Rev. H. W. Tippet, of the Diocese of Fredericton.

Bolton Centre.—St. Patrick's.—The adjourned Easter vestry meeting of this parish was held on Monday evening, April 25th. There was a good attendance. Capt. J. K. Latty and Mr. Israel Peasley, J.P., were elected wardens. Mr. Louis Arthur and Mr. Henry Peasley were elected as delegates to synod. Mr. James Peasley was elected as delegate to Dunham Ladies' College. The wardens' report shows the parish to be in a good financial condition.

Roserount.—St. Augustines.—The annual meeting of the Men's Guild was held on April 29th. The Secretary-Treasurer's Report showed that nearly \$100 had been raised by the Guild for the Church. The following officers were elected: President, Mr. John Adams; Vice-President, Mr. R. Snook; Secretary-Treasurer, Mr. Jos. Driscoll. The Women's Guild of this mission recently held a sale of work, which netted \$110 for the church funds.

ONTARIO.

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

Kingston.—The sudden death of the late Mr. E. J. B. Pense is a loss to the Church, and especially to the Diocese of Ontario. The late Mr. Pense was born in Kingston on June 3rd, 1848, and was educated at Kingston Academy. He became connected with the "Whig," under the late Dr. J. Barker, his grandfather, who established that newspaper in 1834. He was for six years an alderman, and in 1881 was mayor of Kingston. He served as school trustee, hospital governor, president of the Kingston Athletic Association, governor of the School of Mining, president of the Board of Trade, and on the Boards of the Women's Medical College, the Humane Society, and the Reform Association. So far as his public career is concerned, we have felt that Mr. Pense was unfortunate in not having been selected as a member of the former Ontario Administration, and that had he been so he would have proved an honest and capable administrator. So it proved that it was in local and Church affairs that his abilities were displayed. He was prominent both in the Diocesan and General Synod. As a publisher of the Kingston "Whig" and of diocesan news generally he showed his attachment to the Church. He is survived by his second wife, one son, Mr. E. H. Pense, of the Survey Department, Ottawa, formerly of Toronto, and four daughters. The funeral, which was largely attended, took place from St. George's Cathedral on Tuesday afternoon last.

Lombardy.—Christ Church.—At the annual vestry meeting the following officers were elected: Wardens, J. Duffield, E. Joynt; delegate to synod, S. Moorhouse. A large stone building in the parish has lately been secured as a parsonage house. The property occupies half an acre of land in the heart of the village, and it is convenient in every respect. The total cost was \$1,600.

Wolfe Island.—Trinity.—A very successful concert was held in aid of the building fund on Tuesday evening, April 26th. The proceeds were most satisfactory. The Rev. W. Cox, the rector, occupied the chair.

Bathurst.—St. Stephen's.—The adjourned vestry meeting was held on the 25th ult., when there was a good attendance. The various reports presented were most satisfactory and of a highly encouraging nature. Wardens, R. Taylor, J. Gordon. Delegates to synod, R. Taylor, T. Alder Bliss. The chief business of the meeting was the question of the building of a new church. The report of the canvass of the congregation showed nearly \$1,100 subscribed, with some names yet to be added. It was decided not to build until next year, but to use the coming year to get material on the ground. The following committee was appointed to take charge of the work: The Incumbent (ex officio) Chairman and Convener: Robt. Taylor, Joseph Gordon, Joseph Cavanagh, James Fournier, Robt. Marks, John Thornton, John Cameron, and Wm. E. Cameron.

Kemptville.—St. James'.—A farewell banquet was tendered by the members of the Ladies' Aid of this church to Mr. T. A. Robinson, in the Leslie Memorial Hall, on the evening of Wednesday, April 27th. Mr. Robinson will be leaving shortly for Rouleau, Sask., where he intends to take up his abode. There were about 100 persons present, and the Rev. R. J. Dumbrielle, the rector of the parish, presided. Mr. Robinson has lived in Kemptville for the past five years and eight months, and he has always been a liberal and a generous, devoted, zealous, energetic and active member and worker of the Church and Sunday School. Mr. Robinson has commanded the respect of all his acquaintances and a more honest business man would be difficult to find. He was one of the strongest pillars of the Church, having held practically all its offices and always fulfilling them in a worthy and effective manner. His connection with the Sunday School, of which he

was superintendent, will not soon be forgotten, as by his unassuming nature and devotedness, he made many friends. During the evening Mr. Robinson was presented with a beautiful oak cabinet of silverware, together with an address, which was signed by the rector of the parish. The cabinet bore a suitable inscription. The presentations were made to Mr. Robinson by the rector, who acknowledged them in a few fitting sentences. A number of the people of this place will assist in liquidating the heavy debt on the Leslie Memorial Hall. A grand tombola has been organized, and towards this a citizen has donated a hundred-acre farm in Carleton County, as well as cash to finance the tombola scheme.

Augusta.—The Rev. H. B. Patton, M.A., rector of St. John's, Prescott, and B. D. of Grenville, officiated in the three churches in this parish on a recent Sunday.

OTTAWA.

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

Ottawa.—In common with all parts of the Empire the Churchmen of the Canadian capital mourn with poignant grief the unexpected passing of our late beloved Sovereign. In every church in the city on Sunday last extended references were made to the King's demise, and appropriate hymns and music used. Owing to it being the festive Ascension season, none of the churches were draped, though this will probably be done next Sunday, but the all-pervading sorrow, individual and personal, and in no sense perfunctory, entirely overshadowed the brightness which would otherwise have prevailed.

St. George's.—The Sunday School Association of the Church of England in Ottawa held its monthly meeting last week in the parish hall to hear the reports of the delegates to the recent session of the Sunday School Commission in Toronto. Canon Kittson described the commission's action regarding Sunday School papers, teacher-training, lesson-helps, children's day, general secretary, etc., and Mr. Frederick Hayter reported on lesson schemes and school grading. There was a good attendance and much intelligent discussion. The chair was occupied by the Rev. W. F. Loucks, in the absence of the Rev. Mr. Snowden through illness. The next meeting will be held on Monday, May 30th.

St. Matthew's.—The adjourned vestry meeting of this church was held on Monday night, the rector, the Rev. Walter M. Loucks, presiding over a large attendance, including a good number of the women of the parish. The warden's report was most encouraging, showing as it did earnest and sustained effort on the part of the congregation to care for the temporalities of their church. The total amount of money subscribed during the year had been \$9,392.90, out of which all current expenses had been met, \$3,328 paid for a new organ, and \$1,600 paid off the mortgage debt. The equity on the church property was given at \$27,500, but this was a very conservative estimate, and did not include the considerable increase in the land values which has occurred in the past two or three years. When it is remembered that this parish was organized only twelve years ago, with nine families and no money beyond a few hundred dollars donated by the older parishes, while to-day there are 331 families, with 1,454 individuals and 647 communicants, the progress and development is unique and inspiring. Originally built in 1898 to accommodate 260 persons, the church has twice been enlarged, in 1903 to 440 and in 1908 to 840 sittings, which to-day is often inadequate to the requirements. The vestry re-elected Mr. George W. Dawson people's warden, and the rector re-appointed Mr. F. H. Gisborne, while the lay delegates to Synod are these same two gentlemen, with Dr. A. A. Weagant. All the activities of the church were reported to be in a thoroughly healthy condition, and the outlook for the current year is thoroughly satisfactory.

Smith's Falls.—St. John's.—The adjourned vestry meeting was held in the Nesbitt Memorial Hall on Thursday evening, April 28th, the rector, the Rev. C. V. F. Bliss, presided, and there was a good attendance. All the officials of the church were re-appointed and re-elected. The various reports presented were most satisfactory in every way. During the evening the rector was presented with a sum of money as a small token of the appreciation in which he is held by his people, and his stipend was increased to \$1,400, a proceeding which called forth unanimous applause. Mr. Bliss suitably acknowledged the kindly regard shown to him.

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TORONTO.

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

In all the churches throughout the city on Sunday last the services partook more or less of a memorial character to our late King, and sermons appropriate to the occasion were preached. Most of the sacred edifices were draped in black and purple, the latter being the Royal mourning colour.

St. Luke's.—On the eve of Ascension Day a beautiful new east window, manufactured by the well-known firm of MacCausland & Son, of Toronto, which has been placed in the church as a memorial to the late rector and founder of the church, the Ven. Archdeacon Langtry, was unveiled with appropriate ceremony by the Lord Bishop of the Diocese, who also, at the same time, unveiled a memorial tablet, which has been affixed to the wall just behind the stall which the late Archdeacon used to occupy. The Archdeacons of York and Simcoe, and Canons Tucker and Cayley attended in their robes, and the Ven. Archdeacon Warren carried the pastoral staff. Most appropriate addresses were made by both the Archdeacon of York and the Lord Bishop. A large congregation was present and a great deal of interest was evinced by all who were present in the proceedings. The new window is a three lancet window and its subject is The Ascension of Our Lord.

St. Jude's.—The Lord Bishop of Toronto held a Confirmation in this church on Sunday evening, May 1st (St. Philip and St. James), when the rector, the Rev. J. L. Pulerton Roberts, presented nineteen candidates. There was an overflowing congregation, very many being unable to obtain admission. The address of his Lordship was listened to with the greatest attention.

NIACARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

West Flamboro'.—Christ Church.—The A. Y. P. A. gave a fine entertainment in the Town Hall, Bullock's Corners, on Thursday evening, 28th April, in aid of the parsonage fund. The net proceeds were over \$30. One interesting item on the programme was the presentation of the negro farce, "Jumbo Jum," by several members of the A. Y. P. A., and in so creditable a manner as to draw forth much applause from the large audience. The Women's Guild of this parish contributed \$48 during the past year towards the parsonage fund and other expenses.

Fergus.—St. James'.—Wardens, F. Black, R. Chambers. Receipts, \$1,560.95. The Rev. R. A. Hiltz, B.A., who was recently appointed General Secretary of the Sunday School Committee of the General Synod, was, for a year previous to his appointment as such, rector of this parish, and he resigned that position in order to accept the one which he at present holds. Before coming to Fergus Mr. Hiltz was for some time the rector of a church in Halifax, N.S.

HURON.

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

London.—St. Paul's Cathedral.—The Rev. H. F. B. Doherty, of Tillsonburg, has been appointed curate of this cathedral church in succession to the Rev. T. G. Perdue, who recently resigned to return to England.

Huron College.—Two coming graduates of this college will leave shortly to take up missionary work in the Yukon. Messrs. William Blackwell and C. C. Brett are the two young men. Principal Waller, of Huron College, received a letter last evening from Bishop Stringer accepting the two students. Mr. Blackwell will work among the miners of the creek, and Mr. Brett will work among the Indians near Whitehorse. Both will be ordained by the Bishop on their arrival in Whitehorse. Two other students, Messrs. A. D. Currie and E. G. Heaven, will join Bishop Pinkham's diocese in Calgary. They will be ordained there. Principal Waller stated that he expected that besides the four leaving for the West there will be five other graduates from the college this year. The Bishop will occupy the pulpit at St. John the Evangelist Church on Sunday night next, and will speak on the work about to be entered upon by the young men in the West, particularly of the two going to the Yukon. As they will both need furs and equipment suitable for such a climate, donations of such will be gladly received.

St. Mary's.—St. James'.—Bishop Williams held a Confirmation in the church here on Monday, April 25th. There was a good congregation, to whom and to the candidates the Bishop preached a helpful, practical sermon from the words, "Be ye imitators of God" (R.V.). The Bishop's custom of taking each candidate by the hand, after the laying on of hands, and saying, "I receive you into full membership in the Church. God bless you," is a beautiful one, and inculcates in a practical way the thought of that brotherliness and sympathy, from the absence of which the Church often suffers. The Bishop spoke of the property as "the handsomest in the diocese." The recently-erected church hall, of stone, joined to the church, which is of stone, by a colonnade, with Norman arch and turrets, makes a handsome pile, and with the rectory and well-kept grounds of over half an acre, makes a fine picture. The rector, the Rev. Rural Dean Taylor, has transformed the whole property, and, as the local papers testify, has given in his 19½ years in this town an object lesson of beauty. The parish has greatly suffered by removals and deaths of late years, but it has done more than ever. A vigorous Anglican Young People's Society has been recently formed, and missionary giving has much increased.

Hyde Park.—The Rural Deanery of West Middlesex held an all-day meeting in this place on Tuesday, May 3rd. The Rev. Rural Dean Robinson, of Strathroy, presided. The Holy Communion was celebrated at 10.30 in the forenoon, when the Rev. Rural Dean Robinson preached an appropriate sermon from the text: "What shall I do to be saved?" Immediately after the service the deanery chapter assembled for business. It was decided to ask the Executive Committee of the diocese at its next special meeting to make arrangements by which Melbourne, now attached to Muncey Mission, will have an afternoon service instead of in the evening as at present. At a united conference which followed several interesting and helpful papers were read and discussed. Delegates were present from Strathroy, Delaware, Byron, Lucan, Granton, Parkhill and Ilderton. Luncheon and tea was served by the ladies of the Church of the Hossana. One of the features of the afternoon was a paper on the "Epistle of St. Jude," dealing with the authorship and teaching, read by Professor Jeakins, which was followed by a spirited discussion by the Rev. G. B. Sage and Canon Hague. At the evening's session a paper was delivered by the Rev. H. R. Deihl, of Adelaide, on "Young People's Societies." The Rev. E. W. Hughes, of Muncey, gave a talk of his work among the Indians. The Rev. Principal Waller gave "Echoes of the Rochester Students' Volunteer Movement" at the beginning of the year. A vote of thanks was tendered to the Rev. H. H. Lancaster and the ladies of Hyde Park for their hospitality.

Windsor.—All Saints'.—A very successful Laymen's Missionary banquet for the Rural Deanery of Essex was held in the schoolhouse on Monday evening, May 2nd. About 150 laymen, representing the whole deanery, and most of the clergy of the deanery, formed a most attentive audience, while the Rev. Canon Tucker, in most forceful and eloquent language, told of the Laymen's Missionary Movement. Canon Tucker's address stirred up the greatest enthusiasm, and a resolution was unanimously passed endorsing the policy of the Movement, and a strong committee formed to carry out the work in the deanery. The meeting was presided over by the Rev. F. A. P. Chadwick, Rural Dean of Essex, and was said by all to be the most representative and enthusiastic gathering of Churchmen ever held in this town.

St. Thomas.—St. John's.—It is expected that this new church will be dedicated on Sunday, the 22nd inst. The work of seating this church is getting along splendidly, and it is being done by Messrs. Wm. Smith & Son, of St. Thomas, and their work is giving great satisfaction.

Markdale.—Christ Church.—Rector, E. G. Dymond. Sunday, May 1st, was a Red-Letter day in the history of this parish, for it was the occasion of the thirtieth anniversary of the opening of the present church. Previous to 1880 a log church stood on the same site for some years, and services were first held occasionally by Ven. Archdeacon Mulholland, then rector of Owen Sound. The anniversary services commenced with a celebration of Holy Communion at 8.30. Rev. James Ward, by whose faithful and laborious efforts the present church was erected, preached at both Mattins and Evensong. His texts were, Genesis xxviii, 16-19, and St. Luke x, 27-37. The Psalms chosen for the morning were 48 and 118, and those for the evening, 122 and 84. The Pro-

cessional Hymns were, "O God Our Help in Ages Past," and "Onward Christian Soldiers." The Lessons selected were Genesis xxviii, 10-22; Ephesians iv to 16, and II Chronicles vi, 12-end; Colossians iii, 1-17. The choir, numbering 22 voices, led the singing magnificently, and the large congregation, among whom were many outsiders, joined heartily in the services. During the offertory, at Mattins; the Anthem, "Praise Ye Jehovah" was sung, the solo parts being taken by Mrs. Brown, Mrs. T. B. Lucas, and Mr. Casor. At evensong the choir sang the Anthem "Depth of Mercy." There were large collections at both services.

On Monday evening, service was again held, the rector being the preacher. There was a good number present and the choir was out in full force. After the service there was a social gathering in the basement, and a most enjoyable evening was spent. There was a good musical programme, with addresses by the rector, Rev. James Ward, and Rev. M. Young, the Methodist minister of Markdale. At the conclusion of the programme, refreshments were served and one of the pleasantest evenings in the annals of the parish was brought to a close by the singing of the National Anthem.

ALCOMA.

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

Burk's Falls.—All Saints'.—The Easter proceedings at this church yielded much satisfaction and encouragement to all concerned. The churchwardens were able to present a definite statement as a result of the auditors' careful work, and the vestry learned that another \$1,000 would finish the contractor's account for the erection of the new church. The current accounts showed a balance due the incumbent, towards which there was a sum of \$25 in hand, with some assets still to come in. It was estimated that if the sum of \$2,500 could be raised during the present ecclesiastical year the entire financial position might be clear. The Rev. Canon Allman complimented the Building Committee on their work, and also thanked the retiring wardens (Messrs. J. Hilliar and J. Bailey) for their faithfulness. The same worthy officers were re-elected, and, after the other offices were filled, cordial and enthusiastic votes of thanks were passed to the various Diocesan W.A. Boards that had sent financial help; also to the Rev. R. J. and Mrs. Moore, Mrs. Macgregor and Miss Walsh, Hon. Frank Cochrane, the Rev. Father Hartley, and Messrs. Howland & Co. (Toronto); R. M. Ogilvie, architect (Ottawa); Messrs. Hayes Bros. (St. Mary's), and to all others who, from the outside, had assisted in any way. The incumbent spoke warmly of the help of the local W.A., the Junior W.A., and other parish efforts, after which himself, wife and family were assured of grateful appreciation.

Correspondence

HOME RULE IN IRELAND.

Sir,—This question is now forward in British papers, and it is important that it should be well considered. Mr. Michael J. F. McCarthy, in January, 1910, delivered an address in the Christian Institute, Glasgow, entitled, "Home Rule and Protestantism," which has been published by the Scottish Protestant Alliance (price, one penny.) Some of his facts are very significant. In 1861 Ireland's Roman Catholic population was, he said, four and a half millions, and these were ministered to by 5,400 priests, monks and nuns. In 1910, the Roman Catholic population was less than three and a half millions, and ministered to by 14,145 priests, monks and nuns. Of 8,000 elementary schools, some 6,000 are Roman Catholic, and of these 5,770 are managed by these priests, the rest by laity. Ireland, which has a population much less than Scotland, has 103 members of Parliament, while Scotland has 72. When most of these members are the puppets of the Roman Catholic hierarchy now, what would the situation be if they had Ireland's affairs under their own entire control? Roman Catholic bishops are drawing a tight line on mixed marriages, in some cases pronouncing them adulterous and incestuous. It is an effective weapon to wield in a priest-ridden land. It is not a "home-rule" parliament that Ireland wants

to give her prosperity, but freedom from priest-craft and better education. Why is Belfast prospering far beyond Cork, Limerick, Waterford, etc.? Belfast is a Protestant town and thoroughly progressive, and is not clamouring for any "home rule" parliament, but living her full, free life as an enlightened and well-managed city. If "home rule" is conceded to Ireland, the lecturer said the experience of Quebec would be repeated. Every concession to Romanists is a strengthening of the grip of the Roman Catholic Church on public affairs; and not content with controlling Quebec in the interest of Roman Catholicism, the same influence is at work in Dominion affairs, where an ambitious church has many opportunities of influencing legislation, appointment of judges, and the administration of public funds. The newspapers of a few days ago tell us Archbishop Bruchesi forbade Judge Lemieux speaking at St. James' Methodist Church on a Sunday evening, on the subject of temperance. This is a very mild illustration of what would be both possible and usual in any "home rule" land, where the Church's power is supreme. When the Church controls the schools, dictates to governments and private citizens, makes and unmakes marriages at her will, and does all in pursuance of her claim to infallibility, every liberty-lover will want to move to another clime.

G. A.

DIVINITY DEGREES.

Sir.—I noticed lately in the daily press that overtures are to be made to the Western Church universities and colleges to join the Eastern colleges in sinking their Divinity degree conferring powers and amalgamating with the scheme of the Eastern Provincial Synod for conferring degrees in Divinity. Before they consent to these overtures the Western colleges will do well to think twice, or, at least, to withhold consent until a much broader foundation is given to the regulations than at present exists. Unless I am altogether misinformed, the exacting conditions now in force succeed only in discouraging as far as possible the number of candidates for the B.D. degree. Only graduates in Arts are to be admitted for examination, a proviso more exacting than the British universities of London or Durham demand, and more exacting than the old regulations of Trinity and Bishop's College. Surely the examination for the B.D., at least, might be open to all clergymen in good standing; whether graduates in Arts or not. This encouragement to theological study the University of Durham makes one of her special features, limiting only her highest honour of D.D. to those who must be graduates in Arts. Then, again, the West hopes to induce many of the bright young clergymen in England to join her dioceses at least for a term of years. Now let the West do the very best they can to so warmly welcome these men that they will decide to throw in their lot permanently with the Church of the Dominion. But bear this in mind: For many years past 40 per cent. of the ordinands in England have been simply alumni of theological colleges. True, nearly all these colleges are affiliated with the University of Durham, and their graduates have a definite status both in Arts and Theology assigned to them by Durham, so that by obtaining a 2nd or 1st class in the "Preliminary Examination for Holy Orders," they may at once, without further examinations, be admitted to the L. Th. at Durham. They may then proceed either (1) to B. A. by keeping only three terms and passing the final examination in Classics or in Honour Theology, or (2) to B.D. after only two years from L. Th. and without keeping any terms. I would strongly advise the Western colleges to offer at least as favourable inducements as Durham does to these graduates of English theological colleges. They might go further by making the fees considerably less than Durham's and splitting the examination up into sections with some hints perhaps for study, after the manner of Wolfsey Hall, Oxford, an institution which makes a speciality of preparing for the Durham degrees by correspondence. Dunelm.

PRAYER BOOK REVISION.

Sir.—I have read with much interest, and in a general way, with entire approval, the thoughtful suggestions of Dean Crawford on Prayer Book revision. And yet we should be careful not to multiply Rubrics needlessly, for we do not

want to return to the state of things referred to in the quaint language of the preface of our Prayer Book, where it says that "many times there was more business to find out what should be read, than to read it after it was found out." We should never forget that "Simplicity is the soul of dignity and reverence." There is one point, however, in which I cannot agree with him, and that is where he suggests an ambiguous expression for the direct and plain teaching of the Prayer Book as to the causes for which matrimony was ordained. Never has that teaching been more necessary than at the present time. Nor can any more suitable occasion be imagined for giving that instruction. For it has a direct reference to the matter in hand, though it by no means is intended only for those about to be married, but for all. And being given in the Church of God, and under His sanction, it precludes the possibility of its being received with levity or a want of seriousness on the part of any. And because of our social customs it must at one time or another reach every one in the community, if only the clergy are faithful to their duty. In the several hundreds of marriages I have solemnized in the several classes of society in a ministry of some forty years, I have never omitted that instruction, nor yet the prayer for God's blessing on the union except in the cases provided for in the rubric. Indeed, I knew one young couple, neither of whom was a member of the Church of England, who came to our Church for their marriage for the avowed purpose that that prayer might be offered for them. Nor need we be surprised that the prayer was answered, or that they afterwards became earnest and faithful church people. This is no time, considering the social condition of the world to-day, to tamper from a mock modesty with so vital a question. And I have no doubt that the high tone of morality existing among church people in this matter is in no small measure due to the consummate wisdom and faithfulness with which our Church deals with the question in her marriage service. And I, for one, should be sorry to see any change made in our present office.

J. M. B.

LAY READERS.

Sir.—In your issue of 21st April you state, presumably authoritatively, that a lay reader duly authorized by a Bishop of the Church, can, with certain necessary limitations, conduct services in church and read sermons to the people. But, you add, such lay reader has no power to preach his own sermons, without extra special episcopal authority. I could not help smiling as I read this ex cathedra pronouncement! A man can be authorized duly to read sermons written by another, you do not say of necessity written by ordained or unordained, you do not say who can choose them, presumably the choice is left to the lay reader; but that same man may not preach his own without special permission so to do! Is it not possible that we are losing much by non-utilization of the gifts that are in many of the laity? Might we not with advantage look for example in these directions to Romanists and Methodists, etc.? It seems to me we place too many hindrances in the way of lay help. Instead of nurturing and fostering we retard the growth of what is one of the greatest powers in the Church, and a power that must be employed to its fullest capacity if we are ever to fill our highest destiny. Safeguard lay work, yes, by all means safeguard it. But, given a man the Bishop approves of, a man recommended by his rector as one fit to do lay work in the Church, a man the Bishop can authorize to conduct certain portions of the service, and, if necessary, read published sermons, then to such a man I say, if he feels he has the gift to preach a sermon of his own, commend him for so doing, encourage him, stir up the gift that may be in him, and do not place obstacles in his path. The ordinary lay reader does not rush up into a pulpit—to him it is a most solemn task; and, if ever he does, I have not heard many cases where his sermon was conspicuous by marked inability. The subject of lay help in the Church is a big one, and it must be grappled with sooner or later.

John Ransford.

BOOK REVIEWS.

Trinity University Year Book:
We have received a copy of the current number of this annual publication with in which will be found full and accurate information regarding this well-known seat of learning—and all of those

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connected therewith and this of course includes St. Hilda's College and the members of its staff. Besides giving a full list of the students who are attending the lectures there is a directory added in which appears the names of all the graduates of Trinity, still living, together with their addresses.

Christian Ideas and Ideals, by Rev. R. L. Ottley, Canon of Christ Church and Regius, Professor of Pastoral Theology, Oxford. Longmans, Green & Co. Pp. xiv. + 400.

Those who know Canon Ottley's "Aspects of the Old Testament" and "The Doctrine of the Incarnation" will be prepared for the excellence of this volume generally a book on ethics is a cut and dried treatise of technical terminology and nice distinctions which to the average man seem sophistries. But Canon Ottley has succeeded in treating a heavy subject in a readable way. Making a comparison with Dr. Strong's Bampton Lectures (1895) on the same subject, Dr. Strong considered his subject comparatively and historically and wrote for the student perse. Canon Ottley writes for everybody in a language which everybody can understand without preliminary study. After the usual postulates, God, Man, etc., which he discusses from the Christian standpoint, he turns to the Christian character, its pattern, conditions and manifestation and the moral dynamic. Then Christian ideals in relation to Family, State and Church are considered. The book is thoroughly modern in its standpoint. The author strongly condemns individualism. The range of discussion is wide. Christian socialism is a favorite topic. On commercial ethics he says "Far more dangerous than 'State-blindness,' which subordinates the interests of the community to the private acquisition of wealth, has been 'God-blindness' which regards commercial transactions as lying outside the control of religion." Under Church and State you expect disestablishment and disendowment to come in for discussion and they do. The whole question is lifted to the highest plane. Under the Family, marriage, divorce, restriction of births are considered in words which every preacher who attempted to rebuke modern conditions ought to read. "The church must never forget its duty as trustee of society." No doubt the philosopher will find some common places in the book, but it is not written for him. It is invaluable to the pastor and the preacher, because the author does not discuss mere theory but keeps his eye on present day problems throughout which he treats in a style that is fresh and eminently readable.

TEST OF LIFE.

The true test of life is character. All else is extraneous, belonging only to the husk, which shall fall off in the day of ripening; character is the kernel, the wheat, that which is true and enduring. Nothing is worth while save that which we can carry with us through death into eternity. St. Paul puts it in a sentence when he says, "The things which are seen are temporal; but the things which are not seen are eternal." It is altogether possible that a man may fail to winning any earthly greatness, any distinction among men, anything that will immortalize him in this world's calendars, and yet be richly and nobly successful in moral things, in character, in a ministry of usefulness, in things which shall abide when mountains have crumbled. It is possible for one to fall behind in the race for wealth, for honour, for distinction in art or literature, and yet all the while to be building up in himself a fabric of beauty and strength which angels shall admire.—J. R. Miller.

EATING MEAT IN SUMMER

The Advance in the Price of Meat Need Not Worry Any One Who Understands the Laws of Health and Hygiene.

The statement is given out that there are to be still further advances in the price of meat. If this is so it is fortunate that the advances are to be made at this time of the year. Summer is at hand and in the warm months body and mind are kept in better health and much more efficient working condition by adopting what the scientific men call "a low protein diet."

That it is possible for any person to maintain more even and uniform standards of health and a high degree of working efficiency on a low protein diet has been demonstrated by hundreds of experiments, the more notable ones having been made by Prof. Chittenden, of Yale University, and Horace Fletcher.

You don't have to be a college professor or a dietic expert to try the experiment of cutting down the supply of meat in the daily diet. Even those who eat merely to please the palate will suffer no hardship by cutting meat and other protein foods out of the diet entirely, for the summer months furnish an abundant variety of delicious vegetables fresh from the gardens, as well as fruit and cereals. A diet of cereals, fresh vegetables and fruits will soon give the skin a clear and healthful appearance and will restore the torpid liver and impaired digestion to new life and normal activity. When it comes to cereals the best food is Shredded Wheat Biscuit, not only because it contains all the strength-giving material in the whole wheat, prepared in a digestible form, but because it is made in the form of a "little loaf" which enables the housewife or cook to do so many things with it.

A great many persons who eat Shredded Wheat for breakfast with milk or cream do not know how easy it is to make delicious dishes with it in combination with fruits for any meal. Two Shredded Wheat Biscuits, heated in the oven to make them crisp, covered with strawberries and eaten with cream or milk, makes a complete nourishing meal and supplies all the strength any one needs in the summer days, no matter what his daily employment.

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmonds.

(Continued).

Chapter XVII.—From Milan to Genoa.

The gaiety and bustle of Milan reminded me somewhat of Paris. The shops with their open fronts, resembled huge bazaars, the tradesmen standing out-of-doors. Fruit-sellers called out the names of their produce in long drawn wails, organ-grinders stood at every street-corner, and snatches of song were heard on every side. The Italian people are very musical, and at the fairs and bazaars one can often hear selections from the most famous operas. I was struck too, by the great number of priests in Milan. Their cocked hats and long black robes were to be seen everywhere, and the faces of many bore the marks of weary fasts and vigils. On the day after our arrival, my master visited the renowned Duomo or Cathedral, whose light and airy pinnacle rises high above the many buildings round. The body of the

great structure is covered with thousands of statues, and needle-like spires rise from every corner, reminding one of a huge mountain of stone, covered with frost and icicles. Guido remained but one day in Milan as he was anxious to proceed to Genoa on foot. By setting out early on the following morning, my master hoped to reach Pavia by mid-day, but in this he was disappointed. When about half-way across the level plain, the sky became overcast, and before long the rain came down in torrents. Guido crept under an old gate-way, and there we were forced to remain until the storm had somewhat abated. Entering the old town of Pavia, my master bought some bread and fruit in the marketplace, and we then continued on our way southward. Late in the afternoon we reached the river Po—which we crossed on a bridge of boats—and proceeded to Casteggio where we rested for the night. We resumed our journey the next morning: the sun scattered the mists and shadows, and the whole range of Alps rose far away in the north, clear and distinct. Amidst the glaciers and snowfields I caught a glimpse of the St. Gothard, where I had shivered with cold but a few days before. Far away to the northwest, there loomed up the Great St. Bernard, where the monks with their intelligent dogs, live amid perpetual ice and snow; whilst just beyond, with its wail-capped summit bathed in sunshine, rose Mount Blanc, the monarch of the Alps. At Tortona, a great market was being held, and the town was filled with country people, anxious to sell the produce of their little farms. Such grapes, figs, peaches and melons I had never seen before, and Guido thought he could not do better than buy some of these luscious fruits for our evening meal. Late that night we reached Arquato, a little village among the hills, and being very tired after the long day's journey in the blazing sun, sleep was not slow in coming to our eyes. We set out again at daybreak, and breakfasted in a pretty grove of chestnut trees, where a little rivulet sang softly on its way. The day was very warm, and as the sun rose higher in the heavens, the heat became almost intolerable. Our road began to ascend, and a priest, who met us on the way, informed my master that on reaching the top of the hill, he would be able to get a view of the Mediterranean. Guido took heart at this and advanced at a more rapid pace. His patience was soon rewarded: as we reached the crest of the long hill, we saw below us the beautiful Appennine Mountains stretching far away on either hand, whilst through an opening in their midst, we caught a glimpse of the distant sea. Genoa was still some way off, but the sight of those blue waters beyond the mountains, encouraged my master to struggle on. Hour after hour passed wearily by, and the mountains seemed as if they would never unfold to allow us to gain the seashore. The path in many places was dangerously steep, and I could scarcely repress a cry of delight when just at dusk I caught sight of the city only a short distance away. Genoa is a city of palaces; tier upon tier of magnificent houses rise amid gardens on the sides of the hills, and many whole streets are given up to the dwellings of wealthy Genoese nobles. We entered through the western gate, just in time to witness one of those sights peculiar to Italy—a solemn religious procession. The whole population appeared to be out in the streets, and the many gorgeous banners hanging from the windows, announced the celebration of some great festival. As Guido slowly threaded his way through the crowded street, we suddenly came upon the procession itself. First, marched a company of boys in white robes; then followed a body of friars dressed in long black cassocks; then a company of soldiers and a band of music; immediately behind came several nuns wrapped from head to foot in long, blue robes; following these came another company of friars, and then a great number of

priests in black and white robes, bearing the statue of the saint whose festa was being celebrated; other carried banners, crosses and lighted candles, while a numerous company of soldiers, monks and musicians brought up the rear. Armed guards walked on either side of the long procession, which crept slowly and then burst into a deep, monotonous chant. I was deeply impressed by this strange spectacle, and as my master knelt, with head uncovered, I felt half frightened. But I afterwards saw many other processions in Italy, and though I never again felt afraid, I could never quite understand all that the ceremony meant. I am only a little bird after all, and there are many things I am sure, quite familiar even to little children, of which I know absolutely nothing.

(To be Continued).

DEATH

TIPPET, at Montreal, H. Herbert eldest son of Vivian W. and Basil O. Tippet aged 25 years and 3 months, on the 3rd of May.

British and Foreign.

Mr. G. Blazier, who has sung in the choir of All Saints', Putney, for 55 years, was recently presented with a purse of gold and an address.

The age of a woman named Mary Tuite, who was buried lately near Rathangan, County, Kildare, Ireland, was given on her coffin as 115.

His Grace the Lord Primate of Ireland was unable to be present at and to preside over the recent meeting of the General Synod of the Church of Ireland on account of the death of his son, Mr. Cecil Alexander.

The Bishop of Fond du Lac celebrated his 80th birthday on April 12th. The Bishop is very well and vigorous in spite of his great age and he preaches with his old-time power at the Cathedral and elsewhere almost every week.

A fortune of £530,284 was left by the Rev. George Ferris Whidborne, of Hammerwood Lodge, East Grinstead, Sussex, who died on February 14th last, at the age of 64. The value of the freehold property which he owned is nearly half a million pounds.

Mr. Robert Maconachie, late of the Punjab Civil Service, has resigned on account of ill-health the position of lay secretary of the Church Missionary Society, to which he was appointed in November, 1907, and which he has filled in an honorary capacity. The committee placed on record their very hearty appreciation of his generous and invaluable services.

An illuminated address was presented on Tuesday by the parishioners of Finedon, Wellingborough, Northamptonshire, to Canon George Woodfield Paul, the vicar, to commemorate the fact that he and his father have now held the living between them for a hundred years. Canon Paul has just celebrated his ninetieth birthday. He was ordained as deacon in 1844 and as priest in 1845. He received the vicarage of Finedon in 1848.

Watermen Hall, the Chicago diocesan school for girls is to have a new chapel which is to cost \$15,000, as also additional rooms both for pupils and teachers. The new chapel is to be of Gothic architecture and its dimensions will be 24 by 84 feet and seats will be provided for about 150 people including the choir. The new buildings will be ready next September at the opening of the Michalmas Term.

Two of the venerable clergymen who died in England recently, had been vicars of parishes of the name of Monkton, and both died on March 23—the Rev. H. K. Venn, who was from 1860 till 1902 vicar of Monkton, near Honiton, Devon, at the age of ninety-five; and the Rev. R. L. Allnut, from 1884 till 1894, vicar of Monkton, near Ramsgate, Kent, at that of ninety-two. Both churches are dedicated to St. Mary Magdalene.

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POOR COPY

In the quaint little York-shire town of Hedon, which is believed to be the smallest borough in England, and in the neighbouring village of Preston, two sisters recently celebrated their golden wedding. On April 14th, 1860, at St. Augustine's, Hedon, the Misses Jane and Elizabeth Egglestone, attended by one bridesmaid, were respectively married to Thomas Tomlinson, a farmer, and Thomas Boyes Johnson, postmaster of Hedon.

The Church of the Atonement, Chicago, has recently received a gift of two rare paintings from Mr. Preyman, a former vestryman of the parish which he procured on the Continent. The altar piece is a series of three panels, illustrating the texts from the prophet Isaiah: "Arise, shine, for thy light is come," "The people that sat in darkness have seen a great light" and "The glory of the Lord shall be revealed." The other is a work of Garofalo, a pupil of Raphael. It is one of that artist's few signed works and its subject is "The meeting of Mary and Elizabeth."

The following list includes all the appointments of lady churchwardens this year: — Mrs. Stevenson, of Hedgerley, Bucks; Miss Knatchbull, of Fyfield, Hants; Miss Wilmot, of Chad-desen, Derbyshire; Mrs. Ross, of Wallop; the Baroness Berners, Ashwell-thorpe; Miss Jarrett, of Camerton, near Bath; Mrs. Love, of Dunkerton; the Dowager Marchioness of Exeter, of Deeping St. James, near Peterborough; Mrs. Locker Lampson, of Copthorne; Miss M. F. Verrall, of Walsgrave-on-Sowe, Warwickshire; Mrs. Joyce, of East Pennard; Lady Dash-wood, of West Wycombe; and Miss

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Warrender, of Purton, near Swindon. An adjourned meeting of the clerical and lay electors of the Diocese of Edinburgh was held in that city on the 8th April. After a session which lasted nearly all day and after two ballots had been taken no definite decision was arrived at and the meeting was further adjourned until Tuesday, May 3rd. The Dean of Edinburgh, the Very Rev. J. Skinner Wilson, presided.

Two very handsome and costly polished brass suspension lamps were dedicated in Dromore Parish Church, Ireland, on Easter Day. They are the gifts of the late Mr. Andrew Charles of Birmingham and De-crumartin and Mr. James Lamb.

The Rev. Thomas C. Yarnall, D.D., has the record of being longer connected with one parish than any other of the clergy of the American Church now living. Dr. Yarnall was ordained deacon in 1843 and he was advanced to the priesthood in the following year. His first change was in Wilkesbarre, Penn. On the 1st Sunday after Easter in 1844, Dr. Yarnall entered upon his long rectorship at St. Mary's, Hamilton Village, Philadelphia; in the autumn, of 1898, fifty-four years afterwards, he resigned and was immediately elected rector emeritus which he still is. Dr. Yarnall is in his 95th year and his mental faculties are still well preserved.

The fifth centenary of the consecration of Romford Parish Church in Essex was celebrated recently. The church was consecrated in 1410 by Henry Chichele, Bishop of St. David's and afterwards Archbishop of Canterbury under a deed granted by King Henry IV. Both Romford and its mother Horn-church are "peculiar" of New College, Oxford, the land having been obtained by William of Wykeham from the monks of the Great St. Bernard and the college has for many years been jealous guardians of its jurisdiction, but also generous supporters of the Church work which is done in the parish. The Warden of New College, Canon Spooner, preached at Evensong on Easter Day. The celebration lasted for four days.

Congratulations are being showered upon the rector and congregation of St. Andrew's, Detroit, much on account of the raising by them of \$20,000 with which to discharge their mortgage indebtedness. The plan of campaign was simple, the rector, the Rev. C. H. Molony agreeing to raise one half of the amount outside of the parish provided the congregation raised the other half. This he was enabled to do by the help of kind and generous friends, and the congregation, spurred on by the rector's example, did the rest. The church is a memorial to Bishop Hains, the right Bishop of Michigan and it was some eight years in building and only a few years after it was opened a disastrous fire made it almost a hopeless ruin. The cancelling of the mortgage will put the parish in a firm financial position and will leave it practically unencumbered by money matters in the development and upbuilding of its work.

After removing three tons of earth and mud from the harbour near Christ Church, Hants, a portion of a Roman ship has been unearthed. Only some ten feet of the ribs are visible but from these it is estimated that the length is about 30 feet. It was at first thought to be a Viking ship but from a number of the articles found it is now believed to be Roman. Some of the pieces of charred timber were studded with iron which was so corroded as to crumble almost at the touch. Amongst the burnt timbers was found a small incense cup which has been pronounced "of Roman date" by a British museum expert. The cup is of a bright red ware, like Sannen, and wheel-turned. It was partly broken but most of the fragments were found and it can be restored. It is one of the smallest incense cups found in England of Roman

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make being 2½ inches in diameter and 3½ inches long, while its neck measures 1 inch. The discovery was made and the excavations carried out in private grounds. More than twenty articles of iron bronze and pottery were also found with fragments of human remains.

Radley College, in England, possesses a chapel containing many rare and beautiful objects, some placed there by the founder, William Sewell, D.D., and others added since by parents and Old Boys, notable among them a war memorial, probably the chef d'œuvre of Frampton. On Easter Day a fine altar cross of silver, the gift of an Old Radleian, who wishes to remain anonymous, was placed in the chapel. The work has been executed by another Old Radleian, Mr. George Seading. It stands nearly three feet high, is delicately chased, and set with precious stones and repousse panels in a silver-gilt raised setting, a panel in the centre representing the Agnus Dei, at the corners of which are four rubies, symbolical of Divine Love. Four carved crystals emanate from the corners of this panel to represent the "pure view of the water of life, proceeding out of the throne of the Lamb." At the foot of the Cross, above the base, is an octagonal panel representing the "Pelican and her brood." The arms terminate in fleur-de-lis shape, set with circular crystals, moonstones and amethysts.

John McKelvie, of Moncton, N.B., was 104 years old on May 4th. He came to Canada five years before Queen Victoria ascended the throne

and was in good health until a few weeks ago. Recently he received a letter from a brother in Ireland from whom he had not heard in sixty years.

There was a large gathering of the clergy and laity lately in the Chapter House, Southwark, when the Lord Bishop of that diocese, the Right Rev. Dr. Talbot, was given a hearty welcome back again on his return from his recent visit to India. His Lordship was presented with a congratulatory address on the occasion which was signed by the Bishops Suffragan, the Archdeacons and representatives of the clergy and laity of the diocese. Previously the Te Deum had been sung at Evensong in the Cathedral. The address was read by the Bishop of Woolwich and the presentation was made by the Bishop of Kingston. Hearty cheers were given for the Bishop and Mrs. and Miss Talbot as they entered the Chapter House. In the course of his reply, the Bishop stated that he had preached twenty times whilst he had been away, four of the most interesting occasions were in the Cathedrals of Lahore, Allahabad, Madras and Calcutta. Besides this, his Lordship added, he had given at least twenty addresses of different sorts.

The Church of St. Nicholas, New Romney, has benefited to the extent of £1,000 under the will of the late Alderman H. R. Daqlish, who, in his lifetime, was a generous benefactor of the church.

Amongst the ladies who have been elected churchwardens in England for the ensuing year, is the Marchioness Dowager of Exeter, who was re-elected as churchwarden of Deeping St. James, Lincoln.

Children's Department

WHITSUNDAY

Guide of erring, go before us;
Breeze in heat, refresh our souls;
Shed Thy genial lustre o'er us;
Balm of sickness, make us whole.
In the hour of trouble hear us;
After labour give repose;
In the days of sorrow cheer us;
Guard in danger from our foes.

Strengthen, warm, and purify us;
From the bands of sin release;
Comfort, counsel, sanctify us;
Give us love and joy and peace.
Faith and hope and resignation
Breathe upon us with Thy Breath;
Give us holy consolation
In the solemn hour of death.
—Bishop C. Wordsworth.

WHAT THE BEADS TOLD

By Hilda Richmond.

"Everything goes wrong," stormed Molly when her papa telephoned that he was too busy to take her for the drive they had planned. "I never want to do things and get my way, so I'm going to stop counting on them."

"You don't have half as much trouble as I do," said Roy. "I have worked three days to make my kite fly, and just as I got it all right it tangled up in the wires and got broken. I would just like to have things go right for once."

"I thought you enjoyed the ride in the auto this morning when Uncle Joseph came past," said Grandma, who was quietly knitting by the window.

"Well, that was one time," admitted Molly, "but everything else has gone wrong this morning."

"How about the pretty kitten Cousin Sarah sent?" went on Grandma.

"I forgot about that," said Molly, "but I suppose it will run away or something."

"Jack chewed up my ball this morning," grumbled Roy.

"Yes, and Cousin Sarah bought you a new one when she heard about it," said Grandma. "I think you are both a little out of humor."

"Honest, Grandma," said Molly, "things have been going wrong all morning. I couldn't tell you how many times I've been disappointed."

So Grandma urged her to tell everything that had happened that morning and Molly had a doleful tale. Roy added his list to Molly's, and any one who saw the forlorn little faces must have concluded that they had hard times, indeed. After a while they for-

got all about what Grandma had said, and played till dinner was ready. After dinner they went for the drive and not a thing was said about being disappointed until after supper when bedtime came.

"Look here, children," said Grandma, holding up two long strings of beads. "Every time you told me today that something went wrong, I put on a grey bead and when you were happy a gold one. What do you think of the strings?"

And if you'll believe me, Roy only found five gray beads on his string and Molly four on hers? All the rest were shining gold ones, and Grandma had asked them from time to time all day what had happened, so they knew the beads were telling true stories. Then they sat down to count the gold beads and found that Molly had twenty-five and Roy thirty. Just think of that! Why, the dull gray beads hardly counted at all among the bright shining ones.

"I'll never say again that everything goes wrong!" said two voices. "Let's hang the beads on the curtain where we can always see them and remember."—S. S. Times.

ANOTHER KIND OF GOSSIP

Gossip isn't always disagreeable. Two pleasant-faced women rode in on a suburban train the other morning. One sat behind the other, and all the way into town they kept up a running comment of personalities something like this:

"Elsie is a dear little thing, isn't she?"

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The issue for 1910 contains besides the usual reports and statistics of the dioceses and various organizations of the Church, portraits and sketches of their Lordships, the Bishops of Toronto and Montreal, also a list of the Clergy by Parishes and Dioceses, as well as a full alphabetical list.

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"Indeed she is—one of the sweetest young girls I know."

"They say she was quite the belle of the ball at the party last night."

"Was she? She didn't seem to think so at all. She has such a sweet personality, neither bashful nor forward. She speaks so nicely of her stepmother."

"I never heard her speak unkindly of any one."

"No, that's true," said the other warmly. "And she always has a great deal of good to say about every one."

The women continued to speak affectionately of Elsie, until the listener felt a warm interest in this fresh, charming, modest young girl. It was clear she was all that.

Then the talk turned on two girls evidently visiting at the home of one.

"It's a pleasure to have them. They are such bright, merry girls, and so careful not to disturb our routine in the least detail. They would be really distressed if they were half a minute late at meals."

"I've heard their mother talking to them," smiled the other. "They have had the best training."

"One would easily know that."

And then, while one wished one might know these two model young guests, the conversation touched on a masculine mutual acquaintance and his daughter.

"I felt sorry for her. She wished so much to visit them. But her father—well, you know. He will not permit."

There was silence for a moment; then, not a fusillade of criticism against the harsh parents, but this:

"John will see more clearly after a while," said one in a quiet tone. "He is a good man, and his motives are high. When he sees his mistake, he will rectify it."

Upon this they heartily agreed, and before long a married friend was the subject of the pleasant low-voiced duet.

"What lovely children she has!" said one. "She is so exquisitely gentle with them."

"Her husband is one of the finest men I know," said the other, and she told a little anecdote which was like a peep into a happy and exceptional family life.

Before the train ran into the city sheds, the interested eavesdropper was introduced to quite a little circle of the mutual friends of these two excellent ladies. They were all such kindly, agreeable people that one's only re-

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gret was not to be able to make their actual acquaintance.

Were they all really so delightful? one wondered. Or was it that these gentle hearts would think ill of none, and these silvery tongues speak only good?

It was a kind of gossip that did no harm. It made you feel that the world must be rather a pleasant place, with so many nice people living in it.

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The total number of communicants at St. Michael's, Bournemouth, on Easter Day, was 1,100, of whom no fewer than 800 communicants before Matins at the 5.45 a.m. celebration 115 made their Communion.

Dr. Pollock, the new Bishop of Norwich, has appointed the Rev. T. Browne, a son of the late Bishop of Worcester, to become one of his chaplains.

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The new peal of bells at Truro Cathedral will be dedicated on May 31. St. Timothy's Church, Everton, has been spring-cleaned from top to bottom by a band of workers, headed and assisted by the vicar and curate. The two clergymen each took their share in brushing, scrubbing, and polishing.

Miss M. F. Verrall has been elected people's churchwarden of Walsgrave, Warwickshire. Lady Dashwood was chosen for West Wycombe, and Miss Warrender for Purton, near Swindon.

A somewhat unusual "belfry" is to be seen in the churchyard at St. Leonard's, Woore, Salop. During the recent gale the belfry of the church was so damaged as to necessitate its reconstruction, and in the meantime the parishioners are summoned to worship by the ring of a single bell, adjusted in the forks of an ash tree growing in the churchyard.

Church matters are in great form in the parish of St. Woolos, Newport, Wales. The collections during the year amounted to over £1,800; the vicar's Easter gift was £180, and the communicants on Easter Day numbered nearly 700.

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