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Lessons for Sundays and Holy Days.

June 11—Trinity Sunday, St. Barnabas, A and Mar.

Morning—Isai. 6:1—11 or Deut. 33:1—12; Rev. 1:1—9 or Acts 4:31.

Evening—Gen. 18 or 1 & 2: 1—4, or Nahum 1; Eph. 4:1—17 or Matt. 3; Acts 14:8.

June 18—1 Sunday after Trinity.

Morning—Josh. 3:7—4:15; Acts 2:22.

Evening—Josh. 5:13—6:21 or 24; 1 Pet. 3:8—4:7.

June 24—Nat. of St. John the Bp., Ath. Cr.

Morning—Mal. 3:1—7; Matt. 3.

Evening—Mal. 4; Matt. 14:1—13.

June 25—2 Sunday after Trinity.

Morning—Judges 4; Acts 7:1—35.

Evening—Judg. 5 or 6:11; 1 John 1.

June 29—St. Peter A. & M.

Morning—Ezek. 3:4—15; John 21:15—23.

Evening—Zech. 3; Acts 4:8—23.

Appropriate Hymns for Trinity Sunday and First Sunday after Trinity, 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.

TRINITY SUNDAY.

Holy Communion: 192, 313, 449, 441.

Processional: 416, 440, 625, 657.

Offertory: 456, 483, 516, 631.

Children: 214, 558, 572, 701.

General: 1, 394, 545, 637.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 245, 433, 630, 643.

Processional: 376, 406, 449, 468.

Offertory: 512, 605, 657, 764.

Children: 697, 701, 707, 715.

General: 2, 416, 456, 483.

Denominational Novels.

Are a growing evil which ought to be reduced. These constitute an abuse, and the worst features are exaggerations. First of all, as a rule, they abuse and revile the Church from the 'verts of Rome, upwards or downwards. Even Mrs. Humphry Ward is behaving very badly. Robert Elsmere, poor, feckless, clever fellow, died, and was buried and forgotten years ago. But a widow and daughter survive, and Mrs. Ward is telling how they and their accomplices are working to destroy the Church from within. The Church Times has turned and lashed a novelist who advertises the good works of the Salvationists and some Non-conformists. No one objects to honest praise of good works, except when accompanied with dishonest sneers and slander of the good works of others. It is high time that this habit should be stopped, and the Church Times is entitled to praise in taking a stand for its own friends who have been specially reviled. It claims that the writer, and we may add a legion of others, was ignorant of the fact that modern systematized penitentiary and rescue work owes its inception, not only to a Churchman, but to a Bishop, and a High Church Bishop at that, and that the whole of England is dotted with homes and refuges built and kept up by the Church which he charges with apathy.

Thanksgiving Services.

The rector of a country parish told us in a recent conversation that he devoted the offerings on Thanksgiving Day to missionary purposes. They then became, he thought, the truest thanksgiving the parish could give to God for His past mercies. We refer to this conversation as we always delight to encourage any step that looks like a real venture of faith, and a real move forward in spiritual living. We might expect to receive more of God's mercies and blessings, if we honoured Him more by definite giving to Him as acts of praise and thanksgiving, instead of waiting till money is extracted from us by suppers and other questionable devices. Every parish should carefully consider whether they should not devote their offerings at such times as mentioned above to some form of Church extension rather than to the current expenses of the parish which are usually provided for.

The Episcopal Church of England.

It needs some such crisis as that brought about by the action of the Roman Catholic Church with regard to marriage to test the strength of our position, and to prove not only to those who claim the name Protestant, but to temperate and judicious Roman Catholics as well, that the credentials of our Church establish its authority, continuity, and catholicity. Take, for instance, the view expressed by that brilliant and scholarly Irish statesman, Edmund Burke, in his letter to Sir H. Langrishe, on the sound historical position of the English Church: "There has never been a religion of the State (the few years of the Long Parliament only excepted) but that of the Episcopal Church of England; the Episcopal Church of England, before the Reformation connected with the See of Rome, since then disconnected and protesting against some of her doctrines, and against the whole of her authority as binding on our National Church; nor did the fundamental laws of this kingdom ever know at any period any other Church as an object of establishment." How fair and true this view is will be generally admitted by all competent scholars.

The Mediating Church.

It is not recognized as fully as it ought to be, that in the best and most comprehensive sense, the Church of which we are members, and for which that great lawyer and distinguished statesman, Lord Selborne, claimed that, "it has a just title to be spoken of as the National Church," stands before the religious world as a great Christian centre towards which all who bear the name "Christian" may rally with a reasonable hope of re-union. On this timely and important subject Professor Newman Smyth takes strong ground in favour of our contention: "The Episcopal Church, by virtue of its tradition and position, has, as no other, I am venturing to say, the opportunity and the call to become the mediating Church among all the churches. How it will heed this call, in what definite and practical ways it may be guided to meet this opportunity, seems to be the first and immediate question of Protestant reunion."

True Freedom.

"In order that men may be truly free, and possessed of a freedom which is worth having," says Mr. W. Benett in his recent work on "Justice and Happiness," "they must not only attain the highest degree of efficiency, but must also direct it towards the highest end; and, in order to secure this, they must submit to government; that is to say, to the selection and regulation of their impulses by the inner guide, which every man may find, if he will look for it, in his conscience. This is the true internal freedom for each individual. He is truly free in himself when he exercises the greatest possible amount of activity under the control of his conscience." This is a modern way of emphasizing the fundamental proposition of St. John, that "he that doeth truth cometh to the light." He who turns a deaf ear to the voice of conscience is like a man who has to journey along a dangerous road and prefers to risk danger in the dark rather than to have it exposed by light. A dull, inactive conscience is a blind and futile guide for either life or death.

The Revolution.

Yes, a more complete and momentous one than has occurred for centuries in Great Britain is now in progress. Rather, it has progressed so far that results are apparent. The ownership of agricultural land is rapidly passing into the hands of strangers, and the pride of ownership of landed estates is passing also. Instead of the old lord or squire the old estates and stately homes of England belong largely already to the new rich, not simply the occupation, as has been recently common. Is the lot of the tenant going to be bettered? Time alone will show, but we trust that there will be fewer tenants and more owners. As we have often said, a new race of yeomen are needed, there is too much congestion in the towns and cities, and the old homesteads, instead of being a field or two of big farms, should support families again.

Scottish Emigration.

From Scotland we get more laments than from any other portion of the British Isles. The depopulation of the Highlands is no new cry. Since Culloden there has been a drain, and every change, to black cattle, to sheep, to deer, has brought the obliteration of old homes. All through Scotland the farms have been increased in size and the crofts and small holdings abolished, because the rents were more satisfactory and the shootings let for more. Now the farming people of the poorer class are emigrating, but those who have gone to the towns, Dr. Farquharson says, don't want to go back to the land. The

landlord's "eyes are only opened to their folly when they find themselves stranded with large tracts of land unlet, and heavy expenditure for the renewal of buildings required by the advanced agricultural requirements of the time." We have a number of letters of intending emigrants in the "Scotsman," one from a north country farmer who has held to the poor hill-side till over thirty with hard toil and poor faring. "For ten years I have been thinking of emigrating, but some vague, unvoiced deterrent has always tugged at my heart-strings, keeping me back. Never to see the broom again, never to hear the whaups calling on the familiar brae-side, never—oh, every exile has gone through the long gamut of self-torture. Everybody with even the rudiments of a soul understands the ache of it." But most of the Scottish emigrants are towns folk, many with a longing for a farm of their own, but they have an old farmer who has gone through the length of Canada and who advises them how they have to feed every thing for six months of winter, and how in the older parts of old Canada there is much cultivated land, so long and so thoroughly exhausted by continuous cropping, without manure, as to be of little value, and the soil washed away often by tree felling and scour. And the emigrant must not buy old prairie farms. It is well to be shown our faults.

Hardness.

How few there are who voluntarily and perpetually choose the way of hardness. And herein lies the secret of the numberless failures in each path of life. Take, for instance, life at home. How few members of a family not only earnestly strive to bear their own burdens, but as earnestly try to help those about them to bear theirs. The love of ease, the pursuit of pleasure, are so tempting, so insistent and powerful, that only a strong, well-trained will, directed by a pure mind and self-sacrificing spirit, ever fed and trimmed, like a vestal lamp, at the Fountain of Grace, can successfully cope with them. "Nitor in adversum," I struggle against adversity, Burke's striking epigram, must be the motto of him who by a constant and determined struggle against the siren call to pleasure cultivates the desire to seek hard things and the power to do them. It has been said that "there is a great mixture of conflicting elements in the souls of men, the demon and the angel striving together for the mastery." Only he who voluntarily and constantly hardens himself, so that he may overcome in that struggle, can possibly hope to be an overcomer in his own case, and a true helper of others who are "sore let and hindered" by the discouragements of life.

An Appeal.

The editor of a Church paper receives a good many letters, many on very unexpected subjects, but there is one class of letters which gives pain, more than any criticism can possibly do, that is letters from missionaries on money matters. People in towns rarely take the trouble to think how the missionary's wife makes both ends meet. How much should he be paid? Enough to keep him free from worldly cares and avocations, and to exercise hospitality; which of our missionary bands is so lavishly equipped as to be able to exercise hospitality? They get enough perhaps to keep the physical wolf from the door, but the monetary one is always looking in and handicapping usefulness. We have received an account of a load of debt incurred for bare necessities, to many of our readers a mere trifle, which has gradually grown on the shoulders of a teacher and catechist in Indian mission work in an obscure, and distant and lonely mission until it is crushing the life and spirit of the writer.

TRINITY SUNDAY.

Perhaps the most suggestive and illuminating fact in Nature is its unity and diversity. The ancients were mainly impressed with its diversity. They saw in Nature a number of diverse and distinct forces, or realms. Thus polytheism, representative of each of these departments. At the same time the ancients had a dim sense, (then advanced thinkers much more than this), of the unity of Nature, and, as a rule, they had their supreme over-lord among the gods. But the predominating idea of Nature was that of diversity with its distinct, and rival, and sometimes warring, forces. As a corrective to this we have the Jewish idea of the absolute unity of God. The diversity of God was not revealed to the Jew, doubtless for wise reasons; he was not ready for it. Of the two aspects of the Divine nature, if we may draw a distinction in such cases, unity is infinitely the more important. It is the basal fact, and to fully grasp it was the first step in the knowledge of God. The Jews were chosen to preserve this great truth of the Divine unity, until such time as it was expedient to reveal the other side of His nature, viz., His diversity. In due time Christ came and then was gradually evolved and fixed the great catholic doctrine of the Trinity. Thus Christianity began at the opposite end. The pagan began with the diversity of God, with "gods many and lords many," and ended, as in the case of the higher minds, with a bald theism. Christianity as the outgrowth of Judaism began with one God and ended with a diversified God. The Trinity was the natural, and indeed the inevitable, outcome of the Incarnation. Through the Incarnate Saviour man comes into an entirely new conception of God. Christ, in fact, humanized God, and having humanized Him, having brought God and man into personal relationship with each other, the doctrine of the Trinity came into being as expressing in the clearest and most concise terms this new relationship, first revealed in all its fullness by our Blessed Saviour. A certain relationship between God and man had been often taught before. There are traces, and in some instances, more than traces of it in all religions worthy of the name. But Christ proclaimed it with a fullness unapproached before the Incarnation brought God and man for the first time upon common ground. The "Atonement" means far more than in its stereotyped use it seems at first to imply. It is not merely "reconciliation," the appeasing of the Divine anger, the satisfying of certain demands, the averting of certain evil consequences. Two men might be reconciled and yet there might be no "atonement" between them. They might still remain apart, each pursuing his own way, and moving on parallel lines. The term, as we have said, has acquired a stereotyped and narrow, one might almost say a sordid, meaning. We have associated it too much with the idea of mere escape from punishment. Two individuals might become estranged. One might desire reconciliation with the other from one of two reasons: Either he might fear the anger of the other, and desire to make himself safe, or he might lament the interruption of friendly and affectionate relations and long for their restoration—for an "atonement." It is in this latter sense—that the real worth and force and preciousness of the Atonement consists. Christ became incarnate to bring God and man back again into that close personal union or relation, which sin had destroyed. Now human personality is three-fold. It follows, therefore, that if man is to come into effective personal relationship with God, i.e., with his whole undivided being, he must do so in a three-fold sense. Thus we have the Trinity, the three-fold manifestation of God. In human personality, which is the image of the Divine personality, we see this same law of diversity in unity and unity in diversity. Theism is to know God in a very con-

tracted and partial sense. One man may know another in several ways, and with widely varying degrees of intimacy. He may know him on only one side of his life, say his intellectual, and be utterly ignorant of him on his domestic; he may know him on the domestic and intellectual side of his life and be ignorant of him on the spiritual. So there are many partial conceptions of God. Theism is to know God, in His creative capacity alone. Only through the Trinity can we have a really close and comprehensive knowledge of God. For through the Trinity God and man touch, not at one but at every point, and through every faculty—the affections, the senses, the mind, and the spiritual nature. The Incarnation was the greatest of all revelations to man. It was the revelation, as far as man was able to bear it, of the whole nature and character of God for the first time. Man saw all sides of God. Thus with the Incarnation came this great crowning dogma of the Trinity, i.e., a humanized God.

OUR FOREIGN MISSIONARY WORK.

The work of our Church in the foreign mission field, though perhaps not as proportionately extensive as that of some other bodies, is by no means uncreditable, and is full of promise for the future. Not so many years ago, yesterday to elderly and the day before yesterday to middle-aged men, the Canadian Church was scarcely represented in the foreign field. Her work was quite a negligible factor. A little earlier, and well within the memory of a very large number of people who are only "comparatively" old, she was not represented at all. The extent of our work may be inferred from the fact that at the present time the Canadian Church is represented in the following widely sundered countries, Japan, China, India, Egypt, Africa, and South America. The work in Japan naturally comes first in the report, it having been the starting point of our foreign missions. There are now nine distinct centres of missionary work in Japan, the total number of workers being twenty-one. Of these nine are clergymen, the remainder being women. Mission work in Japan presents some striking and unique features. In the first place, as pointed out by one of the missionaries, there are no physical hardships to encounter in Japan, but the strain of the work is none the less unremitting and trying. One of the greatest difficulties to contend with is the rapidly growing materialism. Christianity has also, the Rev. J. G. Waller says, become somewhat discredited in the eyes of the Japanese by their victory over the Russians. The Japanese, he says, looks at everything from the national or patriotic standpoint. The learning of the language with its double alphabet, its spoken and written and epistolary forms, and its innumerable words and expressions, converging cognate but distinct and finely modulated shades of meaning, present many difficulties. On the whole, however, a tone of hopefulness and modest optimism characterizes all the reports. Steady, faithful work on various lines is being done at all the centres. There has been no sensational advance, but foundations are being slowly and surely laid, and the whole nation is being gradually influenced by the work of the missionaries. Tangible results will appear later on. Bishop White, the Canadian foreign Bishop gives an interesting and thoughtful report of the situation in China, from various standpoints. There is no question, he says, but that the old China is rapidly changing. Western methods of government are rapidly being adopted, and the country is now entering upon a very critical transitional period, which in probably five years will bring about fundamental changes in the habits of the people. The first National Assembly is now in session, everything is in a state of flux

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and ferment. In the Diocese of Honan there are at present three centres of work employing eight Europeans and five Chinese. A great opportunity is presenting itself in China at this formative stage. The Rev. R. H. A. Haslam speaks hopefully of the work in India. Dr. Archer reports an extensive medical work in Rhanaghat, Bengal, with few visible spiritual results at present, but with good promise for the near future. Work in Africa is carried on in German East Africa, British East Africa, and at Cairo, by five missionaries—a clergyman, the Rev. T. B. R. Westgate, and four ladies. A splendid medical work is reported from all these centres. The chief difficulty to contend with is the influence of Mohammedanism. Miss Louy Thomas writes of the Arancanian Mission in Chile, South America, which was commenced in 1897. It supports an industrial and agricultural school. A good work has been done, but conditions are at present somewhat unsatisfactory for lack of adequate assistance. According to the report, the Canadian Church has 37 workers in these various mission fields, of whom one is a Bishop and twelve priests. The various reports are admirably written, and are full of most interesting and valuable information as to the habits of the people, the physical characteristics of the different countries, political and inter-racial movements, etc., and furthermore breathe a spirit of unaffected piety and fervour. There is a noticeable absence of any attempt at puffing or self-advertising, and conditions are frankly faced. The Canadian Church has every reason to be proud of her representatives in the foreign mission field.

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

133. How often is the Psalter read through?

134. What portion of the Bible is read as Second Lessons?

135. Where are the First Lessons found? (Two answers).

136. When are the "Psalms and Lessons of ordinary course appointed in the Psalter and Calendar" omitted?

137. Where is the direction that "the Collect, Epistle and Gospel, appointed for the Sunday, shall serve all the week after where it is not in this book otherwise ordered"?

138. When is the Prayer for "All Conditions of men" not used?

ANSWERS.

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

73. The Rogation Days are three in number, namely, Monday, Tuesday, and Wednesday before Holy-Thursday, or the Ascension of our Lord.

74. All Sundays in the Year are Feast Days.

75. Upon Easter Day.

76. Easter Day is correct and not Easter Sunday, Easter can only fall on a Sunday, and therefore, it is enough to say Easter Day, and besides the Prayer Book calls it Easter Day in every place.

77. Easter-Day and Whit-Sunday. The plan is to prolong and emphasize the Easter rejoicings, also the Whit-Sunday rejoicings.

78. It means going before. The same applies to the collect at the end of the Holy Communion, "Prevent us, O Lord," means to go before and be our Guide.

79. They are exhorted to prepare themselves with Prayers and Fasting.

80. St. Stephen, St. John, the Evangelist, The Innocents. These three Saints' Days are the only

CANADIAN CHURCHMAN.

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three separated from the list of Saint Days following 25th Sunday after Trinity.

81. This answer is found in the Private Baptism of Infants at the questions "With what matter . . . and with what words was this child baptized?" In the Rubric at the end of the same service it gives the two essential parts (1) With water. (2) In the Name of the Father and of the Son and of the Holy Ghost.

82. The "just reasons" given at the end of the Public Baptism of Infants, for retaining the sign of the cross may be seen in the 30th Canon, first published in 1604, in the reign of King James I. The point of this is as follows: It is acknowledged that Baptism is complete without it. It is made after Baptism is over. It does not bring any virtue to the Baptized. It is to intimate and express by the ceremony, as the ancients did avow their profession of Christ crucified, what the Congregation hopeth and expecteth from the Infant, that he shall not be ashamed to profess the Faith of Christ crucified into which he has been Baptized.

The 30th Canon says the infant "is by" that sign dedicated unto the service of Christ."

83. "Man that is born of a woman" etc., is from Job. XIV. verse one.

84. The rubric states that the Office ensuing is not to be used for any that die Unbaptized, or Excommunicate or suicides.

FAMINE RELIEF IN HONAN, CHINA.

I have just returned from the famine region east of the province. Now that the weather is broken the people are beginning to travel back to their homes, and where through the winter the refugees had their faces turned from the famine districts, they are now travelling back by hundreds only to find, most of them, that their land is again under water through the recent prolonged rains. Many a tragic tale had these people to tell, of parties dwindled by starvation to one-half or even one-third the original number. Most of them were still living on roots and bark, the blades of new wheat and Kao liang (straw); and the mortality must be even greater than in the winter, for we occasionally saw bodies in the fields, usually being eaten by dogs and heard gruesome tales of survivors eating the dead bodies of their comrades. A great deal of seed-grain is being taken East, but all under armed escort, and we daily heard stories of grain being looted. Kweiteh being the prefectural city of the affected districts it was natural that the refugees should flock there, and some 6,000 of these destitute people are in Kweiteh City itself. This has brought the cost of living up very high, so that the poorer people of Kweiteh are now in just as destitute circumstances as the refugees, and are leaving their homes to beg. In Kweiteh the officials are doing practically nothing, and the district magistrate has just been dismissed from office, on account of his incompetence in dealing with the famine problem. The Prefect, though

he talks most plausibly, has so far not shown much energy in the matter, and keeps pretty well to his Yamen, apparently wishing to be oblivious of what is taking place around him. He attempted to go to Yungcheng with money for distribution, but the flooded fields and the starving multitudes were too much for him, and he turned back home. The gentry in Kweiteh had collected a little money for relief, which they attempted to give, but lacking organization and method the multitude simply stormed the relief centre, so that after a second day this plan was abandoned. With the money in hand they then adopted another plan of buying grain and selling it cheaply. We went to the temple where this was being done, but though the gentry were there and the grain was there, there was not a purchaser in sight, and no wonder, for the prices were only 10 per cent. cheaper than the famine prices holding in the shops, while 90 per cent. cheaper would be no help to the thousands who had not the cash wherewith to buy. Yet outside the courtyard of this temple was filled with starving people, crying and moaning for bread, some unable to stand through weakness, and deaths occurring at the very doors of this temple granary. Coming away from the temple, one of our party counted five dead bodies in one place hardly a stone's throw away. Naturally, such a state of affairs would not be approved of by the best and most practically minded of the gentry, and where some who would have nothing to do with the selling of the grain, and were in favour of something more immediately effectual for the saving of life. Unfortunately they had already given their contributions to the General Fund, and were unable to do anything more by themselves. We had different conferences with these men and finally I agreed to be responsible for the furnishing of cooked food daily to three thousand women and children, provided they supplied the buildings and gave the necessary oversight. This they were only too willing to do, and will also give what contributions they can for this purpose. By now this work is under way and will be kept up until the middle of June, I expect, when the wheat harvest ought to relieve the situation somewhat in Kweiteh. If sufficient funds should meanwhile come in we shall extend relief to 5,000 or more, but for the present are confining ourselves to food for the women and children. Besides this, we have started an orphanage for boys in one of the city temples, put at our disposal for the purpose, and another for girls in our mission premises. These children are coming in at the rate of six or more a day, and before long we shall, I expect, have at least a couple of hundred. One of the saddest things connected with the famine children is the fact that men and women from Kaifeng and other places are taking advantage of the distress to buy girls for slaves and for worse purposes. On the road we passed carts and barrows full of these girls being brought from Kweiteh, and one night five of these little girls stayed in the same inn that we did. The result of this is that all the girls that are brought to our orphanage are under five years of age. Scores of people brought their daughters to us and offered them for a string or more of cash, but as we cannot buy them, this being nominally illegal, they turned to the ready market offered by these traffickers in girls. In their physical distress they seem destitute of all feeling of kinship, and sell their own offspring for a little cash to satisfy their hunger. But Kweiteh is practically only on the fringe of the famine district, the famine centre in Honan being the districts of Yungcheng and Siayi. The Chinese say that one-fiftieth of the population of Yungcheng have succumbed to the famine. If this is so and if the census of this district, taken last January, is approximately correct, it means that the appalling number of over 200,000 have died of starvation. The wheat harvest in the vicinity of Kweiteh city this summer will be quite up to the average, but there will be no harvest in the greater part of the above two districts. Fully two-thirds of these districts were flooded last autumn, and the exceptionally heavy spring rains have again covered the land with water which has not yet receded so that no prospect of a crop of any kind is yet to be seen. Famine relief for these districts will be required for months to come. At present there is no seed available and no animals for ploughing, the latter having died of starvation. We have just purchased in Kaifeng 48 cartloads of grain for Yungcheng, which has been forwarded under escort kindly provided by the Governor, and this should reach Yungcheng in a couple of days' time, where it will be distributed systematically by my own men. Further relief for Yungcheng will depend on the amount of contributions received by this Mission. The Central China Famine Relief Com-



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nittee being unable to extend help to the Honan Province, the only relief work being done outside of the spasmodic efforts of the Chinese themselves is that of the Church of England Mission. Contributions for this purpose should be sent to the M.S.C.C. Any funds designated for the famine in the adjoining districts in Anhui and Kiangsu will be handed over to the Central China Famine Relief Committee, Shanghai. (Signed) Wm. C. White, Anglican Bishop of Honan, Kaifeng, May 2nd, 1911.

The Churchwoman

QUEBEC.

Cookshire.—St. Peter's.—The regular meeting of the Guild of this church, together with that of the W.A., was held Wednesday, the 17th ult., in the parish hall and well attended. After the usual opening prayers by the rector, Mrs. Robertson, president of the Cookshire branch of the W.A., read the following address to Mrs. Trigge, the veteran member of both organizations, and one who has devoted her long life in Cookshire and given her best efforts to promote the work of the church she loves so well and serves so faithfully: "Dear Mrs. Trigge.—We are gathered to-day to mark and commemorate two anniversaries which are of interest to us all, as Churchwomen and friends. First, this year the Woman's Auxiliary of our Church of England in Canada keeps its twenty-fifth birthday. We need not speak of the splendid record of good work done for Christ and His Church by the W.A. during these years, nor of the marvellous increase in membership and in power of praying and giving. It is known to us all, and we humbly thank God that He has given us the privilege of doing out part in the work. Second, it is the seventy-ninth anniversary of the birthday of you, our dear and respected friend and fellow worker. You have been an officer of our W.A. from the beginning and your interest and efficient work is as constant and helpful as ever. We thought, then, that we could most fittingly mark the two anniversaries by making you a life member of the General Auxiliary, so that your name may be enrolled on the honour list of our Dominion W.A. We ask you to accept this gold bar, which we now present to you, as the badge of your general life membership of the W.A. in Canada. One of the most coveted decorations that His Majesty the King can offer to any of his subjects is "The Distinguished Service Order." The officer who can write the letters D.S.O. after his name is truly honoured. May you long be spared to wear your gold bar and cross as a badge of honour and service to the King of Kings. With our warmest congratulations for this, your birthday, it is our sincerest hope that you may have many happy returns and good health to enjoy them. Signed on behalf of the Cookshire Branch of the Woman's Auxiliary and friends, S. J. S. Robertson, President." In addition to the gold bar, Mrs. Trigge was presented with a large bouquet of pink roses and carnations tied with ribbons of dark blue and pink, the respective colours of the General and Diocesan Auxiliaries. Mrs. Trigge, who was taken completely by surprise, asked the rector to reply on her behalf, which he did most ably.

Sherbrooke.—St. Peter's.—The regular meeting of the W.A. of St. Peter's Church took place on the 31st ult., in the church hall, Mrs. Shreve presiding. After the creed and missionary prayer by the rector, a hymn was sung and the meeting opened with the roll call, etc. Miss Twose, the treasurer, gave the amount of the house-to-house collection as \$9.65, membership fees \$14.25. A letter of acknowledgment for the expression of sympathy from the W.A. was read from Mrs. F. P. Buck, and Mrs. Shreve also read the following extract from a letter written by Mrs. John Hamilton, the president of the Quebec Auxiliary: "I wish to thank you and all the members and friends of the W.A. who went to so much trouble and treated the delegates to the semi-annual meeting with such generous kindness and hospitality." Mrs. Jones, who was a delegate to the semi-annual meeting, from the Sherbrooke branch, read the report, which was heard with much interest, and Mrs. Sieveright, superintendent of the Babies' branch, also read a very pleasing report. The work in this youngest branch of the W.A. has gone on throughout the year very successfully. There were 23 members, and the average attendance was twelve. A quilt was in process of making, and it was expected would be finished in time for the Christmas bazaar, while the collections amounting to nearly \$5, had been

forwarded to Quebec for mission purposes. The meetings had closed for the summer. A discussion followed upon a subject brought forward in the semi-annual meeting, viz., the printing, in connection with a calendar, of the reports read by the Diocesan Secretary and Treasurer of the W.A. work since its foundation 25 years ago. Other matters of interest to the members of the Auxiliary also came up for discussion and were disposed of. The meeting closed with the Benediction.

OTTAWA.

Ottawa.—The 15th annual meeting of the W.A. in this diocese, was held on May 16th, 17th, 18th and 19th. The attendance at all the meetings was very good and great interest was shown by all present in the encouraging reports presented and also in the various addresses. At the opening service in Christ Church Cathedral, the Lord Bishop of Montreal preached an impressive sermon from the text, "For God giveth not the Spirit by measure unto him," St. John iii: 34. The sermon, which was full of spiritual power, should be an incentive to all who heard it to deeper devotion in the work laid upon them. At a public missionary meeting the same evening the Bishop spoke particularly of the great call to Canadian Churchmen and women to embrace the opportunity afforded of building up a strong Church in this country, where such fascinating conditions exist and so many races are represented amongst those to whom the Church ministers. Dr. Minnie Gomery, a C.M.S. missionary on furlough from Kashmir, gave two addresses, one illustrated with beautiful views of Kashmir, showing the surroundings of her work. She made in both her addresses, strong appeals for more women workers, especially for medical work. Miss Charles, the organizing secretary of the G.F.S. in Canada, spoke on the missionary aspect of that society, and interested her hearers very much by telling some of her own experiences amongst the mountain whites in Kentucky. Mrs. George Greene, of Ottawa, gave some personal impressions of the Edinburgh Conference, telling in a very realistic manner of the intensity of purpose which pervaded the great conference and picturing the scenes in Edinburgh in a vivid fashion. Mrs. Tilton, the foundress of the Auxiliary in Canada and president of Ottawa Diocese, presided, and gave her annual address, touching upon the leading events of the past year as affecting the workers in Ottawa Diocese and the Canadian Church in general. The reports, which were uniformly encouraging, gave much information. The report of the recording secretary, Mrs. W. J. Code, was prepared by her but owing to absence from the city was read by Mrs. Capp. There were ten board meetings during the year and sixteen executive. Six new branches were formed: St. Barnabas' Woman's Auxiliary and Girls' Auxiliary, Galetta W.A., Russell G.A., Ktars G.A., South March G.A.; total number of W.A. branches, 41; G.A. branches, 21; total number of W.A. and G.A. members, 1,750; an increase of 99 over last year. Four new life members have been added during the year making a total of 71. The vacancy on the Board, owing to the death of Mrs. Perley, who had been treasurer for twelve years, was filled by Mrs. F. H. Smith, former recording secretary, Mrs. Smith's place being taken by Mrs. W. J. Code. The corresponding secretary, Mrs. E. H. Capp, reported, as the chief feature of the year's work, the visits of three foreign missionaries, Miss Lee of China, Miss Harris of Egypt, and Miss Shaw of Japan, all three doing deputation work in every part of the diocese. A greater number of appeals for aid have been received than in any previous year. The Woman's Auxiliary of Ottawa now entirely supports one worker in the Canadian field, besides assisting in the support of 11 others in the Northwest, and 6 in foreign lands. It also educates the son of a missionary and assists in missions to Jewish, Chinese and Japanese settlers in Canada. The Dorcas secretary, Mrs. George Greene, reported a great increase of interest in Dorcas work and more careful attention to detail. There were 46 bales sent out, 44 to the Northwest and 2 to foreign missions; 33 outfits provided for Indian children in Northwest schools, in all 1,671 new garments, 354 second-hand, and 161 quilts. Church furnishings were provided to the value of \$186.64. The total expenditure for Dorcas work was \$1,459.12. Miss Phoebe Read, junior secretary-treasurer, who has carried on the work since the illness of Miss Parmelee, reported 15 junior branches; one new branch having been formed at Navan. Of the 451 junior members, 36 are boys. There is a great improvement in the instruction given, and in the general quality of the work done. The Extra-Cent-a-Day fund

report was prepared by Mrs. Doney who was unavoidably absent. The total receipts for the year were \$297.27, a gain of \$21.33 over last year. The secretary-treasurer of literature, Miss Florence Greene, reported 58 branches as taking the Leaflet. There are 1,027 Leaflets taken in the diocese, an increase over last year of 89. There is a great advance in the number of New Eras taken, also in the maps and text books sold. Systematic reading on missionary subjects is improving. The total receipts for the year have been \$449.38, an increase over previous years of \$100.52. Miss Low, Leaflet editor, has supplied Ottawa's share of news for the official organ of the Woman's Auxiliary in Canada. Miss L. C. Wicksteed reported for the education committee. The son of a missionary is being educated, and is making good progress. 17 children are being looked after in foreign and Canadian schools, divided as follows: 3 at Foo-Chow, China, 1 at Bird's Nest, 3 in Central Africa, 7 in India, 1 in Victoria Home Piegan Reserve, and 2 in the Shingwauk Home, Algoma. Mrs. E. A. Anderson reported for the babies' branch. There are 22 branches in the diocese, with a membership of 143. The total receipts for the year, \$150.23, are a very marked gain in the last two years. The treasurer, Mrs. F. H. Smith, gave a very satisfactory report showing total cash receipts \$3,501.32 and a balance of \$941.53 brought forward from previous year. These amounts, with the cash receipts of Dorcas and literature departments, make total for the year \$6,441.53, an increase of about \$700 over preceding year. The pledges have been paid in full. The following amounts were voted away at the meeting: \$77.96 for work in Athabasca Diocese, to be used at the discretion of the Bishops; \$22.04 for the debt on church and parsonage at Stewart, Caledonia; \$37.72 for the debt on church at Matsumoto, Japan, and \$91.61 for the building of a girls' school in Honan, China. The babies' branch money was voted away as follows: \$25 for support of Georgie Parks, a child in Piegan Home; \$15 for support of child in Bird's Nest, China; \$25 towards united thankoffering; \$25 toward furnishing a room in Rock Bay Hospital; \$25 to children sufferers from famine in Honan, and \$25.23 to Shingwauk Home. The thankoffering presented at the service amounted to \$355.36 and will be added to the Triennial Thankoffering. In connection with the meetings a special gift from the life members was made for the Honan famine sufferers, and over \$150 received. The following officers were elected:—Mrs. Hamilton, honorary president; Mrs. Tilton, president; Mrs. Armstrong, first vice-president; Miss Wicksteed, second vice-president; Mrs. W. J. Code, recording secretary; Mrs. Capp, corresponding secretary; Mrs. F. H. Smith, treasurer; Mrs. Greene, Dorcas secretary; Miss Low, editor Leaflet; Miss Leggo, organizing secretary; Miss Parmelee, junior secretary; Miss Greene, secretary of literature; Mrs. Doney, treasurer E.C.D. fund. The diocesan representation of the Triennial meeting in Winnipeg, consists of Mrs. Tilton, Mrs. Capp, Mrs. F. H. Smith, Miss Greene, Mrs. White, Mrs. T. J. Stiles, Mrs. Elliott and Mrs. Netten.

NIAGARA.

Hamilton.—The president in her address reviewed the work of the past year, which had been most encouraging in the success with which God had blessed our efforts in all departments. She then spoke of the deep sorrow which had been felt by all at the death of our much loved Bishop and our loving sympathy with our late hon. president, Mrs. DuMoulin and her family. She regretted that Mrs. Sutherland, who had for the past twenty-five years filled the office alternately of first vice-president, Dorcas secretary, and again first vice-president on this board, declined renomination to office. Mrs. Tidswell, second vice-president, and Mrs. G. Glassco, secretary-treasurer of junior branches, also retired from office. The president spoke enthusiastically of the splendid work done by Mrs. G. Glassco during the past eleven years among the juniors, by whom she was much beloved. The first item on the programme was the consideration of objects to which the life membership fees, amounting to \$431, would be devoted. It was decided that the Girls' School at Honan, China, the church building fund, and the Roberta E. Tilton Fund would be the three to benefit by the distribution, and a vote was taken to decide in what proportion the fund would be divided. The reports of the diocesan officers were made. Mrs. Hobson, the treasurer, who was abroad, had sent her report to Mrs. Scott, who read it and moved its adoption. The receipts for the year amounted to \$4,109.30, which was an increase of \$305.55 over a year ago. This year's receipts plus the

balance up to \$ treasur S. Sco the pas althoug were no year an ance of the exp hand of \$84.23- commit number papers added the chil mission Reports were su secretar Miss S. Glassc Mrs. C Mrs. F very pl mornin dent, c clerk of a life r she spo organiz in keep was tal for its The of the highly of this societe of 302; held d membe sionary to \$535 ance c nounce \$6,568. the M ladies were Mrs. L Three foreign spent delega should to \$1, fund, Sang-i purpos propri from t offerin The fe Work' chase Singw school Arctic Grand Cobalt of Jap Miss S for wo work of \$1 grant Japan missio where be to sister. brose, anim a half who i of int land. count of the more deleg with them work the s dren been tion. Miss the h of he thank the l that tion;

balance from last year, brought the grand total up to \$5,317.41 from all sources. The secretary-treasurer of the Extra-Cent-a-Day Fund, Mrs. C. S. Scott, presented an excellent report. During the past year several branches had been added, although some of the churches of the diocese were not yet represented. The receipts for the year amounted to \$443, which added to the balance of a year ago, made the total \$586, while the expenditure was \$476, leaving a balance on hand of \$110. The increase over a year ago was \$84.23. Miss Morgan reported for the literature committee. She read the statistics showing the number of subscribers to each of the church papers and urged that more have their names added to the lists. She particularly urged that the children be taught to take a deep interest in missions and to subscribe for missionary papers. Reports, all of which were highly satisfactory, were submitted by Mrs. Houston, organizing secretary; Miss Moodie, recording secretary; Miss Slater, corresponding secretary; Mrs. Geo. Glassco, for the junior branches of the auxiliary; Mrs. Olive Clarke for the babies' branch; and Mrs. Frank Glassco for the Dorcas Society. A very pleasing event took place at the close of the morning session, when Mrs. Leather, the president, called to the platform, Miss Woodhouse, clerk of the Synod Office, and presented her with a life membership in the Auxiliary. In so doing she spoke of her valuable assistance to the organization as auditor, and of her untiring efforts in keeping the books up-to-date. Miss Woodhouse was taken by surprise, but thanked the Auxiliary for its token of appreciation of her efforts.

The Ven. Archdeacon Clark, the Bishop-elect of the diocese, opened the afternoon session. A highly interesting report was read by Miss Carr, of this city, on the girls' branches. The eleven societies in this connection had a membership of 302; sixty-eight devotional meetings had been held during the past year and 239 times the members had assembled to do sewing for missionary purposes. The receipts had amounted to \$539, and the expenditure \$486, leaving a balance of \$52. The investment committee announced that the sum held in trust amounted to \$6,568.15, and of this amount \$6,408.75 was of the Mary McLaren Memorial Fund. The same ladies who acted on that committee last year were elected for the ensuing term, and were: Mrs. Leather, Miss McLaren and Miss Ambrose. Three interesting letters from missionaries in foreign fields were read. Not much time was spent in the consideration of pledges, as the delegates were of the opinion that the Auxiliary should renew those of last year, which amounted to \$1,759. This included \$400 for the Bishop's fund, \$175 toward the salary of missionaries at Sang-iong, China, and \$120 toward educational purposes. Unanimously it was decided to appropriate in all \$1,646, the sum being derived from the following funds: Henrietta fund, \$109; offering boxes, \$80; Babies' branch funds, \$85. The following will receive a portion of the fund: Work among the children of Honan, \$50; purchase of fonts for Northwest missions, \$35; Singwang Home, China, \$50; Lesser Slave Lake school, \$25; missionaries salaries' fund, \$125; Arctic Mission, Baffin's Land, \$50; Church of Grand Prairie, Alberta, \$51; Church at North Cobalt, Algoma, \$52; Miss Lennox, missionary of Japan, \$42; St. Mary's Home, Japan, \$25; Miss Strickland, for her work in India, \$50; fund for work among Jews in Canada, \$41; fund for work among Japanese of Vancouver, \$20; sum of \$11 asked for by the secretary. The largest grant was made to the Rev. C. H. Shortt, of Japan, being \$1,010, to be used in erecting a mission building in connection with his work where the need is the greatest, the building to be to the glory of God and in memory of his sister. The above report was read by Miss Ambrose, convenor of the committee, and was unanimously carried. Miss Wade, who for five and a half years has been a missionary in China, and who is at Home on furlough, related considerable of interest about her work in that far-off heathen land. She told of the difficulties that were encountered when she first went to the foreign field, of the desire the Chinese are every day evincing more and more for education and she warned the delegates that if the missionaries are not supplied with funds to meet the demand, the Chinese will themselves undertake it and make harder the work of spreading Christianity, as it is through the schools that much is done to influence children along religious lines. Schools have already been established in large centres where civilization has advanced, but many more are needed. Miss Wade related much that was interesting of the habits of the people, and at the conclusion of her address was accorded a hearty vote of thanks. The balloting on the distribution of the life membership fund resulted in 77 voting that the Girls' School at Honan be given a portion; 60 that the church building fund be bene-

fited; and 46 that the Roberta E. Tilton fund receive a share. The sum was \$451 and it was divided proportionately to the vote, the first mentioned receiving \$181.33; the second, \$141.34; and the third, \$108.33. The result of the balloting for delegates to the triennial meeting to be held in Winnipeg, showed Mrs. C. S. Scott, Mrs. Thomas Hobson, Mrs. Frank Glassco, Mrs. Wolverton, Mrs. Davis, Miss Bennetts and Mrs. Bristol elected. The election of officers resulted in Mrs. Clark being appointed honorary president; Mrs. Leather, president; Mrs. Daly, first vice-president; Mrs. Howitt, second vice-president; Miss Moodie, recording secretary; Miss Slater, corresponding secretary; Mrs. Houston, organizing secretary; Mrs. Frank Glassco, Dorcas Society secretary; Miss Bull, junior societies secretary; Miss Morgan, secretary-treasurer of the Literary Committee; Mrs. Scott, secretary-treasurer of the Extra-Cent-a-Day Fund; Miss Metcalfe, editor of the Leaflet; Mrs. Clark, secretary-treasurer of the Babies' branches; and Mrs. Thomas Hobson, general treasurer.

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Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

Quebec.—The Diocesan Synod will be in session this week in the see-city, when one of the principal items of business to be transacted will in all probability be the election of a Coadjutor-Bishop.

St. Matthew's.—The Coronation contingent, under the command of Lt.-Col. McLean and Col. Fages, D.O.C., held a Church Parade at the morning service, on Sunday, the 28th ult. The smart appearance of the varied units of all branches of the service, from every part of the Dominion, was a remarkable spectacle, and inspiring as a patriotic demonstration. The service was fully choral and a stirring sermon, containing sound and practical advice to his comrades, was preached by the Rev. Canon F. G. Scott, D.C.L., and Military Chaplain to the Forces.

Trinity.—All that was mortal of the late Mr. Willoughby de Quincy Sewell, for many years warden of this church, was laid to rest on Wednesday of last week, in Mount Hermon Cemetery. The burial office was said at 3 p.m. in Trinity Church. In the procession were many of the most prominent men in this city. The chief mourners were the brother, Mr. Edmund Sewell, and nephews of the deceased. In the church the service was conducted by His Lordship Bishop Farrar, who read the Scripture lesson and the Rev. I. M. Thompson, who read the 90th psalm. The Rev. Rural Dean King, rector of St. Peter's Church, and the Rev. A. R. Beverley, M.A., rector of Trinity, were also present. The hymns "Forever With the Lord" and "Peace, Perfect Peace," were feelingly rendered by a most efficient choir. As the body was borne

from the sacred edifice, the Dead March in Saul was played. A touching momento was a beautiful floral star from Trinity Church Sunday School. The service at the grave side was conducted by the Rev. A. R. Beverley. Among those who attended the funeral were a number of boys from Trinity Church Sunday School in which the late Mr. Sewell was for many years a teacher.—R. I. P.

Lennoxville.—The Rev. Canon Allnatt, D.D., vice-principal of Bishop's College, was given a "send-off" on the 26th ult., when he left Lennoxville for a holiday trip in England. The divinity students of the College, who are deeply attached to their professor, assembled in a body and presented Dr. Allnatt with a handsome writing case; Mr. Norman Snow, who made the presentation, expressed on behalf of his fellow-students, cordial wishes for a pleasant journey, enjoyable stay among friends in England, and a safe return home. Dr. Allnatt, who was much surprised and at the same time touched by this evidence of the affection in which he is held, replied in a few suitable words. The entire party then accompanied the vice-principal to the station and sang "He's a jolly good fellow," and other college songs till the train pulled out.

Waterville.—St. John's.—On Wednesday, 24th ult., both afternoon and evening, the ladies of St. John's Guild, held their annual supper, sale and entertainment at the town hall. The ladies of the Guild deserve great commendation in that their energy and perseverance has, for over thirty years, made this yearly event upon Victoria Day, a success. One of their chief difficulties, the need of a suitable hall in which these and other entertainments can be more easily and conveniently held, is about to be removed, as it is proposed, during the summer, to erect a fine building upon the very desirable lot already procured for that purpose. Supper was served at 6 p.m., the tables being repeatedly filled by an appreciative company. In the evening the play, "The Old New Hampshire Home," was given by the young people with their well-known ability. Altogether it was the most successful Victoria Day entertainment which they have had for years and the proceeds were in the vicinity of \$130, which will be quite a substantial help in the building of the proposed hall. One of the pleasantest features of the evening's events was the presentation to Miss Wells of a well-filled purse, as an appreciation of her help to the church as an organist and in the Sunday School.

MONTREAL.

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

Montreal.—The Sabrevois College closing exercises were held on Wednesday evening the 31st ult., in the hall of L'Eglise du Redempteur. In the absence of the Bishop of Montreal, the Very Rev. Dean Evans presided. Interest was added to this closing because the whole property of the Society having recently been sold, it had been decided not to open the school next year. In presenting the annual report of the school the principal the Rev. H. E. Benoit, referred to the fact that the decision to close the school had not been adopted without the earnest protest of those who had been actively engaged in the French work. Principal Benoit thought it a great mistake to close the school and that in consequence the work would be crippled many years to come. A number of extracts from letters recently received from parents of pupils were read, all testifying to the worth of the school as a moral and an educational factor. Eighty-one pupils had been in attendance during the session 1910-11 of whom 36 had been either French or mixed parentage and 42 had either been in Roman Catholic schools or came from communities where there were no Protestant schools. Three pupils had been presented last year for the first half of the University Matriculation, two having passed in six and five subjects respectively. Speaking of the paramount importance of a religious and moral training the principal stated that "The education which did not aim first at building character, might be worse than no education at all and character could not be fully developed without religious training. Careful enquiry would show that the great men of the past and present generation, in politics, in the liberal arts and in science as well as in the ministry, with scarcely an exception, had been trained in religious homes and schools." Reference was made to the energy, painstaking and effectiveness of the Head Master, the Rev. R. E. Page, who will be ordained to the priesthood Trinity-Sunday next.

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Acknowledgment was made of many kindnesses received from friends of the Mission, and in thanking all the subscribers of the Mission Principal Benoit pleaded for a continuance of their support. The work was of God and the well-being and prosperity of the Church of England particularly in the Province of Quebec was inseparably connected with the progress and future of the Sabrevois Mission. Many among French-speaking people were seeking after truth and the Church of England should find her way to these people, she should proclaim that while the Church of Rome is in error there could be no unity between the two historic communions. The Rev. R. E. Page as Head Master of the school then presented his report. He referred to the great difficulty of dealing effectually and with apparent results with pupils of such varied attainments and ages, many of whom could neither understand a word of English, while others could not speak French, and some could neither speak French nor English. Mr. Page paid a well-merited tribute to the self-denying and conscientious work of the teachers, the Rev. B. Lizotte, B.A., Mr. H. E. Bridge, and Miss Hilda Miller, who had all shown that they were ruled "Not by the letter of an agreement, but by the spirit of the work." The general progress of the pupils for the year had been satisfactory, and in the case of the majority of the pupils advance had been made. The examinations had been conducted by Rural Dean Sanders, B.A., the Revs. D. Lariviere, B.A., C. F. Lancaster, B.A., Mr. H. Tucker, B.C.L., the Principal and the staff of the college. On the whole, the examinations had given satisfactory results. Two pupils would be presented for the McGill matriculation in seven subjects. The objects of the college had been as far as possible to place formation of character first and to guide the youth committed to the care of the college to a right conception of life. Much of the present-day ideals in teaching are based upon a false assumption of the purpose of life. The drawbacks to the work had been poor material to work upon in some cases, the buildings were now old, the means for instruction were not up-to-date, and there was no proper place for exercise. Under these circumstances it was not surprising if sometimes the results fell short even of the expectation of the staff themselves. At the close of his report, Mr. Page said that he had been connected more or less with this work for six years, during that time he had realized the need of such a school, where our French members could be educated in a Church of England School, and where English children could learn French under French masters, amid French surroundings, under Church of England auspices where the two nationalities could intermingle and discover the good traits of each other, and where the peoples of Canada could be welded into one. When Mr. Page had ended his report, the Rev. B. Lizotte came to the platform, and in a few words in which he expressed the esteem in which the Head Master was held in Sabrevois College in the name of the Principal, the teaching staff and the pupils, he presented Mr. Page with a beautiful Communion set for use in sick visitation. On the back of the solid silver paten is the inscription, "To the Rev. R. E. Page, from the Principal, teachers and pupils of Sabrevois College, on his ordination, Trinity Sunday, 1911." The following address was also presented to Principal Benoit, with the gift of a black walrus skin bag. "We, the staff of Sabrevois College, whose names are subscribed hereto, desire to present you with this small token of our appreciation of your self-denying work as Principal in Sabrevois College. You have always placed the good of the school, staff and pupils before consideration of self. There may have been times when corners had to be rubbed off, but as we survey the year's work we realize that but for your hopefulness and courage we should often have given up the work. No obstacles were too great, no difficulties too serious to stop you. We feel then that we should like you to carry away with you from Sabrevois College something by which you may remember your work here and the respect which your staff 1910-11 have for you. We have been co-workers during the past session but now our paths lead in different directions. We bid you good-bye, confident that He in whom you trust will bless you and further you in your work and the faith which possesses you will bring to you your desire. We ask you then to accept this small gift from the staff of the school and to accept our best wishes for the success of your work in the future. Richard E. Page, Head Master. Bruno Lizotte, Hilda Miller, Harold E. Bridge." Rev. Rural Dean Sanders and Mr. H. Tucker were then called upon for addresses. Both these gentlemen had been examiners and they expressed satisfaction with the results obtained.

The chairman, the Dean of Montreal, then spoke of the importance of the work and congratulated Principal Benoit and the teachers on the work which had been done in the school. A very pleasant incident which was much appreciated although not on the programme was the address of Mr. W. C. Murray, a prominent business man of Montreal, who as one of the parents present, proposed that Principal Benoit and the teachers should receive a vote of thanks for the splendid work they had done for the pupils and the school. This was seconded by another parent, Mrs. Stephens, and on being put to the meeting by the chairman, was received with three rounds of cheers and a "tiger." This totally unexpected and spontaneous appreciation by the pupils and their parents will doubtless go far to cause pleasant memories to linger in the mind of Principal Benoit. Mrs. Benoit was presented with a beautiful bouquet of roses by the young ladies of the school. After the singing of "AuRevoir" and "God save the King" the exercises were brought to a close with the Benediction by the Dean.

Aylmer.—The annual meeting of the Archdeaconry of Clarendon was held this year at Aylmer, P.Q., on May 17th, under the presidency of the Ven. Archdeacon Naylor. Most of the clergy of the Archdeaconry were present. On the day previous the business of the rural deanery was dealt with, the Rev. Rural Dean Naylor, in the chair. The study of our liturgy was continued at the archidiaconal meeting. No more important consideration could merit attention, especially so in view of the proposed attempt at revision of the Prayer Book by the Canadian Church. This year the papers read, dealt with the Holy Communion Office. The following subjects were studied, "Institution and Purpose of the Lord's Supper, and its Place in the Spiritual Life," the Rev. G. H. Gagnon, M.A.; "What Emotions and Principles ought to find Expression in the Communion Office," the Rev. J. A. Lackey; "Rubrics of the Office," Canon Smith and the Rev. W. D. Armitage; "The Canon, its elements, object of a consecration prayer. How the English Canon realizes this object," the Rev. E. E. Dawson and the Rev. W. H. Gale. A resolution of appreciation was extended to the Archdeacon for his happy determination to secure a thorough knowledge of the Liturgy among the clergy of the deanery, and the great success attending it. The clergy of the deanery felt strongly the deep, true current of truth, that reveals itself in the grand old Anglican Liturgy, at once apostolic and national and emphatic in its testimony to the loyalty with which the English Church retains its catholicity, and guards the old deposit of the Sacraments, the Gospel, and the order and discipline of the Church. And there was emphatic allusion to the necessity of permitting none but those expert in Liturgies, and also able to preserve the beautiful harmony of measured English phrase, so general and so expressive in our Liturgy, to undertake the work of revision. The meeting resolved to continue the study of the Holy Communion Office at its next session. A vote of thanks was extended to the Rev. Rural Dean Taylor and Mrs. Taylor for their kind hospitality and entertainment, which contributed so largely toward making the meetings a success. Nor will those present forget the presence among them of the Rev. A. P. Shatford, of Montreal, whose inspiring words and hearty interest in the work of the deanery, served so acceptably to strengthen the bonds which unite this outpost of the diocese to the See-City of Montreal.

ONTARIO.

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

Kingston.—The Bishop's public engagements for the balance of this month are as follows:—Thursday, June 8th—Marmora, 3 p.m., Trinity; 8 p.m., St. Paul's. Friday and Saturday, June 9th and 10th—Examination of candidates for Orders, Kingston. Trinity Sunday, June 11th—11 a.m., Ordination, Cathedral, Kingston; 7 p.m., Confirmation, Cathedral, Kingston. Tuesday, Wednesday and Thursday, June 13th, 14th, and 15th—Synod in Kingston. Friday, June 16th—Closing exercises, St. Alban's School, Brockville. Sunday, June 18th—11 a.m., Madoc; 3 p.m., Queensboro; 7 p.m., Madoc. Monday, June 19th—11 a.m., Millbridge; 3 p.m., Glenmire; 8 p.m., Bannockburn. Wednesday, June 21st—Closing exercises, St. Agnes' School, Belleville; 8 p.m., Shannonville. Saturday, June 24th—8 p.m., Bedford Mills. Sunday, June 25th—11 a.m., Westport; 3 p.m., Fermoy; 7 p.m., New-

boro'. Monday, June 26th—11 a.m., Portland; 3 p.m., Elgin; 8 p.m., California. Tuesday, June 27th—11 a.m., Leeds Rear, St. John's; 3 p.m., Seeley's Bay; 8 p.m., Lyndhurst. Wednesday, June 28th—Delta, Jubilee Celebration. Thursday, June 29th—11 a.m., Oak Leaf; 8 p.m., Athens. Friday, June 30th—11 a.m., New Boyne; 3 p.m., Lombardy.

The half-yearly May Committee meetings of the Diocese of Ontario convened last week in St. George's Hall, and reported to the Executive Committee last Thursday morning, the Lord Bishop being in the chair. There were also present, the Very Rev. Dean Bidwell, the Rev. Canons Grout, Clerical Secretary, Cook, Loucks and Starr, the Venerable Archdeacon Carey, Rural Deans Jones, Beamish, Dobbs, Armstrong, and Patton, and the Revs. I. R. Serson, A. L. McFear, J. O. Crisp, H. Bedford-Jones, F. D. Woodcock, C. R. Harris, also Chancellor McDonald, F. King, Lay Secretary, R. J. Carson, G. F. Ruttan, J. B. Walkem, Col. McGill and Dudley Hall. Suspension of the Rules of Order was granted, and Chancellor McDonald moved that the executive committee of the diocese, duly assembled at Kingston, this 18th day of May, 1911, take the earliest opportunity of expressing its sense of the—humanly speaking—almost irreparable loss sustained, owing to the decease of Dr. R. V. Rogers, for very many years one of its members, and whose wise counsel and earnest co-operation were at all times freely and ungrudgingly given in promotion of the work and interest of the Church of England in Canada, and that a committee be appointed to submit a proper resolution to be passed by Synod. A similar resolution was passed in connection with the demise of the Rev. Rural Dean Dobb. The Chancellor presented the report of the Investment Committee, which showed interest on loans, promptly paid, and but little arrears. St. Thomas' Church, Belleville, was granted permission to sell some land to the School Board of Belleville. The applications from the parishes of Picton and Trenton, were referred to the committee for that purpose. It was reported that the late Rev. T. Dobb bequeathed \$500 to the mission of Ernestown, and that Mrs. Auston, widow of the late Rev. H. Auston, bequeathed \$500 to the W. and O. Fund. The Rev. A. L. McFear presented the finance report, which showed estimated income \$2,988 and \$3,945 estimated expenditure. The Rev. H. Bedford-Jones in the educational report lamented the lack of men for holy orders. It was a splendid report, urging more diligence in obtaining men and money for the ministry of the Church. The Rev. F. D. Woodcock, presenting the report of the Lord's Day Alliance, called attention to the better observance of the day of rest and worship. Mr. Dudley Hill presented the Diocesan Augmentation Fund report, and the Rev. Canon Loucks the Episcopal Fund, which showed an improvement. Mr. Dudley Hill in his Sunday School report, showed a great increase in Sunday School work, but lamented the leakage of the senior scholars from the Sunday School. The Very Rev. Dean Bidwell presented the report of the Diocesan Mission Fund. It showed a year of anxiety on account of the new system of finance adopted, but all needs were met which was most gratifying. The following grants were recommended: Class 1, \$100, Ernestown; class 2, \$150, Tweed, Lansdowne, Front, Wellington; Class 3, \$200, Rawdon, Marmora; class 4, \$250, Augusta, Marysburg; class 5, \$300, Pittsburg, Shannonville, Westport, Mallorytown; class 6, \$350, Loughboro', Sharbot Lake, Selby; class 7, \$400, Bannockburn, Parham, Clarendon, Palmerston, Bannockburn, Maynooth, Coe Hill; class 8, \$500, North Addington. Special grants.—Wolfe Island, \$25 for Simcoe Island; \$100 California, \$50 Edwardsburg, \$136 Oxford Mills, \$400 missionaries' outfit grants. The Rev. O. G. Dobbs reported that the Domestic and Foreign Missionary Committee had paid \$7,300 to the M.S.C.C., and as few missionaries on furlough would be available this year, suggested missionary picnics in various centres with appropriate addresses. The Rev. Rural Dean Beamish presented the rectory lands report, which showed net earnings of 4 3/4 per cent. The Rev. Rural Dean Jones presented the W. and O. Fund Debt, which showed an indebtedness of \$700. It was understood that this would be shortly collected. The Rev. F. D. Woodcock presented the W. and O. Fund, which was quite optimistic, owing to the greater revenue derived under the new system of mission earnings. One widow and two orphans were added. The Rev. J. R. Serson presented the Clergy Trust Fund report, which showed \$607 income. The Rev. Canon Cook presented the Superannuation Fund, showing income \$903, annuities \$750. The solicitor's report showed that the Synod would

probably not receive the Spragge legacy, as it was reported that the estate was hopelessly insolvent. Several notices of motion to be brought before the Synod were handed in, and it was intimated that the Diocesan Synod would assemble on the 12th of June.

Mr. Francis King has been appointed solicitor for the Kingston Rectory Committee to fill the vacancy caused by the death of Dr. Rogers, K.C.

Napanee.—St. Mary Magdalene.—The Right Rev. the Lord Bishop of the Diocese made his annual visitation to this Church on Monday night, the 29th ult. The clergy in attendance were the Rev. B. N. de Foe Wagner, the Rev. A. S. Dickinson, the Rev. Rural Dean J. W. Jones, the Rev. A. McMorine, the Rev. A. H. Creegan, the Rev. R. W. Spencer, and the Rev. W. E. Kidd, and the procession consisting of the choir following the beautiful processional cross upheld by a boy in a crimson cassock and white surplice, and preceding the clergy and Bishop, made a fine appearance and the processional hymn, "Onward Christian Soldiers," was given with great heartiness. There were no candidates for Confirmation, but the Bishop preached a very able sermon, his subject being the rich man and Lazarus. The lessons were read by the Rev. A. S. Dickinson.

Picton.—St. Mary Magdalene.—The Bishop of the diocese visited this parish on Sunday evening, the 28th ult., when he confirmed twenty-seven candidates. A beautiful new altar cross, recently presented to the church by Mrs. Thomas Shannon, in memory of her husband, who was a warden and a life-long member of this church, was dedicated by the Bishop before the service began.

Tweed.—St. James'.—The Bishop held a similar service in this church on a recent Sunday evening, and confirmed a number of candidates.

Belleville.—Christ Church.—The annual meeting of the A.Y.P.A. of this church was held in the Parish House last Thursday, May 11th. The old business was finished up, and then the election of officers for the ensuing year resulted as follows:—Hon. President, the Rev. J. R. Seron; president, A. Roy Kidd; 1st vice-president, Miss Laura Ferris; 2nd vice-president, Mr. S. Moore; secretary-treasurer, Miss McKenzie; executive committee, Miss Stunden, Miss Edwards, Miss Gordon and Messrs. Bird, Adair, Stunden, Leech. The club has just finished the most successful year of its history and every member is looking forward to another very successful year.

Montague.—Church of the Venerable Bede.—Mrs. Radcliffe was presented, prior to her removal to Frankville, with her husband, the Rev. C. E. S. Radcliffe, the late rector of the parish, by the girls of her Bible Class, with an affectionately worded address, and a very tasteful china cocoa set as a token of their love and esteem. The presentation took place at the rectory on Friday evening, the 26th ult.

OTTAWA.

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

Morrisburg.—St. James'.—His Grace the Archbishop of Ottawa held a Confirmation service in this church on Sunday, May 21st, when the rector, the Rev. G. S. Anderson, presented for the apostolic rite, a class numbering 35, 19 of whom were males (one young man was sent from Winchester by the Rev. R. H. Archer). Ten of the candidates were not originally members of the Church of England. The Confirmation was followed by a celebration of the Holy Communion when the newly confirmed made their first Communion, and some eighty odd other members of the congregation also communicated. The rector, who is now completing his 20th year in this parish, has presented for confirmation 465 candidates, of whom 190 were brought up in the Church of England. The Archbishop has consented to hold a similar service in this church in the autumn when a class numbering over twenty-five will (D.V.) be presented.

TORONTO.

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

Toronto.—Synod Office.—During the past week the Bishop of Toronto has held confirmations at the following churches:—St. John's, Norway, candidates confirmed, 59; St. Simon's, Toronto, candidates confirmed, 63. Bishop Reeve has held confirmations at the following churches:—Trinity Church, Barrie, candidates confirmed, 42; St. Paul's, Midhurst, candidates confirmed, 5; St. Peter's, Minesing, candidates confirmed, 5. On Sunday last, the Bishop consecrated St. Paul's Church, Brighton. The Bishop of Toronto and Bishop Reeve have held confirmations at 16 churches in the Diocese of Niagara and confirmed 344 candidates.

The annual missionary meeting in connection with the Diocesan Synod this year, will be one of considerable interest. It will be held as usual on the evening of the Wednesday in Synod week, June 14th, at 8 o'clock in St. James' parish house, at the corner of Church and Adelaide Streets. The Bishop will be there, and the speakers of the evening will be R. Maconachie, Esq., formerly the occupant of a high civil position in the Punjab, India, and late Honorary Lay Secretary of the C.M.S.; and the Rev. C. A. Seager, of St. Cyprian's Church. Mr. Maconachie is now on his way to Canada to spend a long vacation with his son, the Rev. E. R. Maconachie, one of our missionaries at present at Minesing. The former has for many years been a keen, interested, and sympathetic observer of the progress of missions both in the field, and also from the vantage point of the central office in London, Eng. We cannot but gain new inspiration and a wider outlook from what Mr. Maconachie will say to us. Many will be glad to listen to Mr. Seager, who, having just heeded the call of the West, may fairly be styled "a missionary," and who is sure to speak out of a full heart upon a subject which has appealed so forcibly to himself as to change the current of his life and carry him to the distant western harvest. Mr. Seager's many friends will doubtless avail themselves of this opportunity of listening to what may be regarded as his most public farewell words.

The Diocesan Synod will (D.V.) meet for the transaction of business on Tuesday, June 13th. The Synod will convene in St. James' parish house.

Hanlan's Point.—Emmanuel.—This church was opened for the season on Sunday morning, June 4th, at 11 o'clock. The preacher was the Rev. Canon Gould, who has recently returned from the Holy Land, where he has spent a number of years as a medical missionary. The Rev. Prof. Cotton, of Wycliffe College, will be in charge of the church during this season, and he has appointed Mr. G. F. Saywell as curate-in-charge. The church has just been repainted and makes a very artistic background to the new Hanlan Memorial Park.

Cobourg.—St. Peter's.—The Rev. Herbert Ben-Oliel was presented, just prior to his leaving for his new sphere of work at Lakefield, with a purse of gold containing \$190, by the members of the congregation.

Peterborough.—St. Luke's.—A reception was given by the congregation to the Rev. F. J. and Mrs. Sawers on Tuesday evening, the 30th ult., when there was a very large attendance of the

members of the congregation. The induction is arranged to take place on Wednesday evening, June 21st, when the Bishop will be present and conduct the ceremony.

HURON.

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

London.—The Lord Bishop of the diocese has appointed the Rev. Arthur L. Charles, of Milverton, to be the rector of St. James', Wallaceburg, rendered vacant by the resignation of the Rev. E. F. Hockley. Mr. Charles is a graduate of Huron College. Previous to leaving Milverton for his new sphere of work, Mr. Charles was presented by his late parishioners, with an illuminated address and a purse of gold. Much regret is felt at the departure of both Mr. and Mrs. Charles, who were held in the highest esteem by the community at large.

The Diocesan Synod of Huron has, for the last few years, been preceded by a number of voluntary meetings, which are of great practical value and the papers read are noted for their careful preparation and fine scholarship. This year, though the Synod is being held in Stratford, the meetings will be held as in former years. The programmes prepared are as attractive as ever. The following is the one for the gathering of the junior clergy union:—First subject, Confirmation: 2.30 o'clock—Preliminaries; 2.45—The use of parochial organizations and other ways of securing candidates.—E. Appleyard; 3.20—Preparation of candidates.—W. H. Moore, Leader, H. W. Snell. Second subject, Holy Communion: 4 o'clock—1. Ways of securing increased attendance.—W. H. Snellgrove; 2. Registration of attendance.—T. B. Howard; 3. Orderly and reverent celebrations.—G. F. B. Doherty.

Woodstock.—New St. Paul's.—The Rev. S. S. Hardy, who has been assistant curate of this parish for some time past, recently left for London, Ont., where he will continue his studies in the Arts course at the Western University. Just prior to leaving, at a meeting which was held in the schoolhouse of the congregation, after a short musical programme had been acceptably rendered, the Rev. T. G. Wallace acted as chairman, and on the conclusion of the programme called on Mr. H. Millward for "the report of the Organ Committee," when Mr. Millward, after a short speech, presented Mr. Hardy, on behalf of the congregation, with a purse of gold. Dr. Welford and Captain Woodroffe also expressed their appreciation of the work done by Mr. Hardy and of his many good qualities. Scout-master Sanderson then came forward and, on behalf of the Boy Scouts of New St. Paul's, presented Mr. Hardy, the founder of the organization, with a fountain pen. Mr. Hardy made an appropriate reply, referring to the very pleasant relations which had existed between himself and the congregation and regretting that he was to leave them. Mr. Wallace also added his testimony to the excellent services Mr. Hardy had rendered to the parish, referring especially to the grading of the Sunday school which was a task which, he said, he should never have had the courage to perform. Light refreshments were then served and the gathering broke up with the singing of "Auld Lang Syne" and the National Anthem.

Chesley.—The Archidiaconal Conference of Perth was held in this place on the 24th and 25th of May, under the presidency of the Ven. Archdeacon Mackenzie, D.C.L. After the singing of a hymn and prayer the opening address was given by the Archdeacon, welcoming his brethren and thanking the Rev. F. E. Powell for accepting the responsibility of providing at short notice for entertaining the clergy and delegates of the Archdeaconry, which was rendered necessary, owing to the illness of the Rev. R. Perdue, of Walkerton, in whose parish the conference was to have been held. The Archdeacon expressed his appreciation of the work of the Rev. R. W. James for his efforts in organizing the conference and doing all that was possible to make it pleasant and profitable. The Rev. E. G. Dymond was appointed secretary pro tem., as the conference secretary was unavoidably detained in London until the evening. It was then proposed that all speeches dealing with the papers given should not exceed five minutes. The Rev. Mr. Andrews opened the business part with a paper on the home department work of the Sunday school, showing the necessity of the Bible in the home as a builder of the spiritual life. The Rev. Principal Waller followed in the discussion, with Rural Dean Diehl, the Rev. Mr. Softley, Mr. Allin. It was finally proposed by Rural Dean Reilly,

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seconded by the Rev. E. G. Dymond, that the subject be referred to the deaneries for discussion at their meeting on 24th. Principal Waller followed with the subject, "Teaching a Bible Class," which was followed closely to the end and provoked some discussion. The Rev. R. A. Hiltz followed with an address on Sunday schools, and the organization necessary for the successful carrying on of the work. This was followed by a round table conference and questions were put and answered by Mr. Hiltz. The Archdeacon brought the discussion to a close by exhorting the clergy to teach. The Rev. M. Adamson gave a paper on "The A.Y.P.A. and Its Work." This was discussed by the Rev. Rural Dean Taylor and others to some length. The afternoon session was brought to a close by singing "Stand Up, Stand Up for Jesus."

For the evening a public missionary meeting was held, the Ven. Archdeacon Mackenzie acting as chairman. The principal speakers were the Revs. Canon Gould, Dr. Waller and Mr. Hiltz and Mr. Allin.

On Wednesday there was a celebration of the Holy Communion in the parish church, which was followed by a short meditation conducted by the Archdeacon. At 10 a.m. the session of the conference was resumed, when the Rev. W. T. Taylor, R.D., read a paper on "The Spirits in Prison." The Rev. J. Ardill, of Owen Sound, followed with a paper on "The Work of the Holy Spirit." At 1 p.m. lunch was served in a commodious tent near the church, and it will be one of the very pleasant recollections of the clergy and laity assembled there, the generous way in which the people of Chesley provided for their needs. After lunch a paper was read by the Rev. L. W. Diehl, R.D., on "Progress of the Church in Archdeaconry of Perth." This was crowded with figures which showed that the Church of England in Canada was making some progress in the upper part of this district of Ontario. After this the Rev. F. E. Powell gave an interesting report of the Sunday school convention in London, which was well received. This paper closed the conference. After the passing of the usual votes of thanks the meeting adjourned.

During the archidiaconal conference the deanery of Bruce met under the presidency of the Rev. L. W. Diehl. The secretary-treasurer read the minutes of the last meeting. They were passed and confirmed. The chief business to be discussed was the forming of a branch of the Diocesan Sunday School Association. Dr. Morgan, of Chesley, was elected president; Mr. Lyl Tranter, of Southampton, secretary; Mr. Geo. Seers, of Chesley, was elected to represent the deanery on the diocesan Sunday schools committee. The Rev. V. D. Lester, of Tara, was appointed superintendent of the home department for the deanery. It was resolved that if possible the next meeting be held at Hanover on or about the 17th and 18th of October. After a short discussion on the finances of the deanery chapter the meeting adjourned. The meeting of the rural deanery of Perth was held in conjunction with the archidiaconal conference on Wednesday, the 25th May. A short business session was held, the Rev. Rural Dean Taylor, of St. Mary's, being in the chair. The most important business attended to was the organizing of a Sunday school association in the deanery to work in conjunction with the diocesan association. The officers elected for the deanery were as follows: President, Dr. Silcox, principal of the Normal School, Stratford; secretary, Mr. J. Blowes, Mitchell, and the superintendents of the different departments: home department, the Rev. G. A. Andrews, B.A., of Sebringville; infant roll department, Miss L. Tabbiner, Listowel; missionary department, Miss Hodgins, Stratford. The Rev. H. K. Hughes, of Millbank, was elected secretary of the deanery in succession to the Rev. H. Ashby, of Atwood. It was decided to hold the next meeting in Mitchell, in accordance with the initiation of the Rev. C. C. Purton.

Stratford.—St. Paul's.—The usual voluntary meetings during Synod week will be held in the schoolroom of this church. 1. The Junior Clergy Association, which has become a source of help to those recently ordained, by dealing with live subjects, will meet at half-past two, on Monday afternoon, June 12th, when subjects of interest will be discussed and papers read. 2. The annual Huron College Alumni banquet takes place at 6 o'clock on the same evening. Arrangements have been made to have this supplied by the ladies of the congregation. The Rev. Canon Hicks is president for 1910 and 1911. At the banquet the following subjects will be discussed: "The College and Its Efficiency," by the Revs. W. F. Brownlee and H. W. Snell; and "The Alumnus in His Parish," by the Revs. T. B. Clarke and T. Dobson. 3. At eight o'clock on

the same evening a meeting, which will be open to both clergy and laity, will be held; the Rev. C. E. Jenkins, M.A., B.D., of Clinton, will preside, and a paper on "The Atonement" will be read by the Rev. Canon Hague, and will be further discussed by the Revs. J. L. Strong, E. Croly and T. B. Clarke. 4. The annual clerical breakfast will also take place in the schoolroom on the following morning at 8 o'clock; the Rev. J. Berry, M.A., B.D., of Seaford, will be chairman, and a paper on "The Problem of Reunion" will be read by the Rev. T. Stannage Boyle, M.A., D.D., of Trinity College, Toronto. This subject will be discussed by the Revs. C. C. Purton, A. Carlisle and H. A. Wright. Morning trains arrive in Stratford in time to allow those not remaining in Stratford over night to be in time for the breakfast. St. Paul's Church is about three minutes' walk from the station. The committees in charge of the programme have been very energetic, seeking to make all meetings interesting, instructive and beneficial.

Wallaceburg.—The Rev. A. L. Charles was announced as appointed to Waterloo by a mistake. He goes to Wallaceburg instead, following the Rev. E. F. Hockley, who has been transferred to Michigan. Wallaceburg is to be congratulated on this appointment.

Lion's Head.—This most northerly part of the diocese received some little extra attention during the missions campaign of the Archdeaconry of Perth. As the Rev. L. W. Diehl, R.D., was unable to fill the appointment for the 28th ult., he asked the Rev. R. W. James, of Ripley, to take it, and owing to the kindness and courtesy of the M.S.C.C., Mr. James was able to take in a splendid set of lantern slides on India. A lecture was given at each of the outlying stations: On Friday evening at Stokes Bay; on Monday evening at Macallum's schoolhouse; on Tuesday at Lion's Head; and on Wednesday at Hope Bay. At each place the rooms were full and the audiences listened with great attention to what the lecturer had to say to supplement the pictures. Collections were taken up at each place, amounting altogether to about \$20. On Sunday, the 28th ult., the Rev. R. W. James preached in the morning on "Missions Outside the Dominion," and in the evening on "The Mission Needs of the Dominion," setting forth in each case in a clear and forcible way, the needs of these causes to the large congregations.

St. Thomas.—St. John's.—On Sunday, May 28th, this congregation celebrated the first anniversary of the new church; the Rev. A. B. Farney, who is held in high esteem by our congregation, assisted our rector, preaching at both services. The annual banquet, which was held on Monday evening in the schoolroom, was attended by more than 300 parishioners and their friends, when a dainty supper was provided by the ladies, after which Mr. F. W. Sutherland, as chairman, introduced a toast list in a most fitting address. Among those taking part were Canon Downie, the Rev. A. B. Farney, Judge Ermatinger, and several laymen in the parish. Our rector, in speaking of the ideals and aims of the parish, outlined a scheme to cancel the mortgage which we anticipate will be successful.

Trinity.—The following officers were elected at the closing meeting of the A.Y.P.A. of this church on a recent evening, when organization was completed for next year's work: Patron, Venerable Archdeacon Hill; vice-patron, the Rev. H. T. Westgate; president, George Clark; first vice-president, Miss Hattie Robinson; second vice-president, Earl Curran; secretary, R. Spitzer; treasurer, Miss Winnie Armstrong; pianist, Miss Edna Bennett; assistant pianist, Miss Clara Goodwin; executive committee, Miss Lila Moore, E. D. Bennett and Mr. Laternell. Convenors—Programme committee, Miss Foss; missionary, Miss Laura Armstrong; social, Miss Honsinger; visiting, E. Baker; reporter Mr. Nastel. The past year has been a pleasant, interesting and profitable one for the association and a substantial addition has been made to the membership. The society will hold a garden-party in June at some place which has not been decided upon as yet. Rev. H. T. Westgate presided.

ALCOMA.

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

Port Arthur.—St. Ansgarius'.—Seats for the accommodation of worshippers at this church have been ordered from the Blonde Lumber Co., Chatham, Ont., and will be here shortly. All the seating capacity of the church in the nave

will be completely fitted up, room for 260 being provided in the new seats. One hundred chairs will be placed in the gallery, thus providing a total seating capacity of nearly 400. The men's club, inaugurated in connection with the church and known as the New Ontario Men's Club, has rented grounds on Banning street, opposite Wiley street and is having them put into shape for bowling and tennis. It is the intention at present to lay out two tennis courts and a bowling green. The club will open shortly, it is expected, with a membership of almost 100.

RUPERT'S LAND.

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

Winnipeg.—From Saturday, May 13th, to Wednesday, May 17th, the Archbishop of Rupert's Land was confirming in the district round Snowflake, La Rivière and Crystal City, at each of which places he confirmed six candidates. At St. Paul's Church, La Rivière, the lay reader in charge, Mr. F. Longmore, presented his class of prepared candidates to the Archbishop on Monday, May 15th, at 7.30 p.m. On Tuesday, the Rev. D. A. B. Stoddart, late of Clearwater, had the unique experience of bringing before His Grace a similar number of candidates, in the Presbyterian Church, kindly loaned for the purpose, at Crystal City. It was the first occasion on which a Confirmation service had been held in this stronghold of Methodism.

The annual conference of the Diocesan Sunday School Association will be held in Christ Church schoolhouse, in this city, on Tuesday, June 27th, 1911. Following is the programme:—2.30 p.m.—Devotions; address of welcome by the chairman. 2.45 p.m.—"Grading, How and What," the Rev. R. A. Hiltz, M.A., Toronto, General Secretary of the Sunday School Commission; discussion. 3.30 p.m.—"The Source Method," the Rev. D. T. Parker, B.A., Portage la Prairie; discussion. 4.15 p.m.—"The Art of Questioning," Mr. S. J. Lampen, Superintendent of Christ Church Sunday School, Winnipeg; discussion. 5 p.m.—"The Boy Scout Movement, and Its Relation to Church and Sunday School," the Rev. G. A. Wells, B.A., Minnedosa; discussion; closing devotions. The annual meeting of the Diocesan Sunday School Association will be held in Holy Trinity schoolhouse, in this city, on Wednesday, June 28th, 1911, at 8 p.m. Programme:—8 p.m.—Devotions. Chairman's remarks, His Grace the Archbishop of Rupert's Land. Minutes: Report of Field Secretary; Treasurer's Report; Reports of Ruri-decanal Sunday School Secretaries. Business: Election of Officers. Closing devotions. Vocal selections will be given during the session. Offerings at annual meeting for Diocesan Sunday School Fund. A fine exhibit of Sunday school supplies will be shown. Clergy, lay readers, Sunday school superintendents, officers, teachers, W.A. workers, and others interested in Sunday school work, are invited to attend.—Hospitality provided. Half-fare railway rates.

Brandon.—St. Mary's.—The Rev. F. S. de Mattos is just closing two years of a most successful rectorship. During these two years the communicants have almost trebled, the Sunday school has more than trebled, and the finances more than doubled. The vestry have recognized the rector's good work by granting him a two months' leave of absence, during which the Rev. N. Hewitt, of Souris, will take his duties. Dr. de Mattos will, during July, take the duties of St. Luke's Church, Winnipeg, and during August he will be in charge of St. John's Cathedral, Winnipeg.

Viriden.—The Sunday School Convention of the Rural Deanery of Brandon, was held in this place on May 16th and 17th. The first session began at three o'clock, the president, the Rev. W. Robertson, rector of St. Mary's, Viriden, occupied the chair. After reading prayers he expressed his pleasure in receiving the delegates in Viriden. In replying, the rural dean, the Rev. W. P. Reeve, complimented the parish upon the splendid new parish hall in which the meetings were held. Information was given by the Sunday School Field Secretary, the Rev. W. A. Fyles, regarding Sunday school literature. He stated that papers are in course of preparation by the S.P.C.K. Expression was given to the feeling that the Sunday School Commission should meet in Winnipeg, which is the most central point for the whole Dominion. A motion was passed favoring the appointment of a travelling Sunday school secretary for the ecclesiasti-

cal province of Rupert's Land. The financial report, presented by the treasurer, showed that a number of parishes had failed to meet their assessment. It was explained that in some cases this was due to the hasty action of the last Synod in making December 31st, the end of the financial year, a change which had disorganized the system of finance in a number of parishes. At 7:30 p.m. evensong was read by the rector in the parish church, at which service a sermon was preached by the Rev. R. E. Park, secretary of the Ruri-decanal Sunday School Association. After the service the Diocesan Field secretary, the Rev. W. A. Fyles, gave a lantern lecture in the parish hall on the history of the Church. This is one of the most interesting methods of instruction and it is to be regretted that there was not a larger number present. At 8:30 on Wednesday morning, the Holy Communion was celebrated in St. Mary's Church by the Rev. W. A. Fyles and a helpful devotional address was given by the Rev. A. E. Avery. At the second session, which began at 10:30 a.m., the Rev. W. A. Fyles spoke of the summer school to be held at St. John's schoolhouse, Winnipeg, in July. A most helpful course of study has been arranged, full particulars of which will be published shortly. A splendid paper on Sunday school lessons was read by Mr. R. de W. Waller, Jr. The prevalent ignorance of the principles of the Church and the habit of attending other Sunday schools and services are, he said, an evidence of the weakness of our system of teaching. He urged that the children should be trained to become intelligent Churchmen and women, and pointed out the difficulty of accomplishing this when the International lessons were used. After much discussion a motion was passed urging the executive committee of the Diocesan Sunday School Association to authorize the Rev. W. A. Fyles to prepare a plan of lessons involving definite Church teaching, to be used in all departments of the Sunday school and that for the main school a series of the same character be prepared, under the editorship of Mr. Fyles, to be known as the Rupert's Land Series. At the third session, which commenced at 2:30 p.m., the discussion of Sunday school lessons was resumed. The Rev. W. A. Fyles spoke in support of the Teachers' Assistant. He considered that great credit was due to those who prepared these lessons and suggested that the Assistant and Lesson Helps should be used in conjunction with the illustrated manuals and teachers' notes issued by the New York Sunday School Commission. Two helpful papers were read, one by the Rev. J. H. Gibson, of Bradwardine, on the relation of the home to the Sunday school, the other by Miss Holmes on discipline in the Sunday School. After passing a vote of thanks to the rector and the parish of Viriden for the hospitality enjoyed by the delegates, it was decided to hold a convention in Elkhorn next November. The meeting then closed with the Benediction, pronounced by the chairman.

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QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.
McAdam Harding, D.D., Coadjutor, Regina, Sask.

Regina.—A meeting of the Rural Deanery of Regina was held on Thursday, May 18th, at S. Chad's Hostel. During the morning session the Rev. R. J. Morrice gave an exposition of some recent lectures of Professor Sanday, of Oxford, entitled, "Christologies, Ancient and Modern." "Professor Sanday," said Mr. Morrice, "has become known to many by his article, 'Jesus Christ,' in 'Hasting's Dictionary'; he had set himself to do a great work, and we must hope that he will be spared to accomplish it. In his preface Professor Sanday explained the long break that came between the fifth and the sixth lecture by confessing that the argument developed as he had not anticipated. He records the fact that his most generous and sympathetic critics seemed not a little puzzled to see how he worked round to the generally accepted position of the ancient creeds, while accepting much from the work of modern critics. The writer had accustomed himself to look criticism in the face and if shown to be in the wrong he was always ready to retrace his steps and begin again. A Christology is an attempt to answer the question

of Our Lord, 'Whom do ye say that I am?' Up to the 5th century Christian literature was made up chiefly of attempts to reply to the question. Then came the Dark Ages in which there were no Christologies. During the last century there was a renewal of interest in the central question of Christian life, and a remarkable development took place. Germany, England, and the United States awoke. Hegel and his school attempted to reconcile the finite and the infinite. Christological questions were asked and answered by them in intellectual terms, ignoring the fact that religion is not a matter of intellect only. Then came the reaction. Men saw that emotion and will must be reckoned with. Some teachers went to the opposite extreme to the school of Hegel and declared that the truth of a belief did not matter. It must be judged by its results. These men, the pragmatists, pointed out that Christ was a great power in the world and they concluded that we do not need to ask, who is He? Professor Sanday reminds us that there are two types of Christian faith to-day. A.—The full type: The English type tending to the full Catholic view. B.—The reduced type: The German type tending to a reduced Christology, with a shrinking from saying too much about the person of Our Lord. Professor Sanday while pointing out the limitations imposed upon themselves by the German school urges us to give them credit for the conclusions they arrive at. One of the most important and interesting contributions to Christology made by Professor Sanday, is his application of modern psychology to the study. It is held that there is much that lies beneath the surface of our minds of which we are not conscious. This part of our being is now described as our subliminal self. The word subliminal means below the threshold, and the greater part of our individuality is unknown to us. It is like an iceberg which shows but one-eighth of its bulk above the surface. Our closest friends know very little about us, and we know little about ourselves. What we are conscious of forms a very small part of our individuality. Professor Sanday contends that it is in the sub-conscious state that God works, not the conscious state. Unfortunate attempts have been made to separate the actions of Our Lord into those that were human, and those that were divine, thus making doubtful Our Lord's true humanity and rendering the incarnation incomplete. Professor Sanday says that Christ's life was perfectly human, fully and completely, and He had His connection with God through His subliminal Self. Such a conception is difficult to realize, but if accepted, certain tangles are straightened out. It may seem strange, almost irreverent to us, for we declare our belief in Our Lord's humanity, but always seem afraid to work it out."

At the afternoon session, speaking on "The Self-Revelation of Our Lord," the Venerable Archdeacon Dobie said: "The tendency to-day is to get rid of the element of mystery in religion. A well-known writer has shown in a striking book that mystery is inseparable from the Christian faith because the Person of Christ stands at the centre of the Religion that He founded, and that His is a Personality that is unfathomable in its mystery." At the outset of his address, Archdeacon Dobie explained that in dealing with the "Self-Revelation of Our Lord,"

he did not mean the Revelation to Our Lord Himself of His Divine Mission as Messiah, but the manner in which He revealed Himself, His Divine Mission and His Messiahship to His apostles. "While not upholding for a moment," said Archdeacon Dobie, "the Tubingen critical school which affirms that the Christianity of the creeds was an invention or a development due to St. Paul, we must remember that there were inevitable limitations placed upon the teaching of Jesus during His ministry. The self-Revelation with which we are for the moment concerned is that contained in the Synoptic Gospels. Some of Christ's disciples had been disciples of the Baptist, so to some extent the estimate formed by the Baptist would be the ground-work of theirs. When we read St. John's account of the baptism of Jesus we must remember that St. John's Gospel lacks historical perspective, and the writer works into his narrative knowledge that belongs to a later date. If we accept St. Matthew's account we can say that the Baptist did recognize Jesus as the 'Coming One' who had been predicted. We know also that when the Baptist had learned something of the works and teachings of Christ, these did not correspond with his expectations. The Baptist in common with his disciples may have looked for the setting up of a temporal kingdom, and we may have here the explanation for the delay in Our Lord's claim to be the Messiah. We have Him then beginning by calling Himself 'Son of Man.' The use of the term when Christ asks the question, 'Whom do men say that I am?' seems to imply the use of the title previously. Although that title did not convey any claim to the Messiahship, yet it fitted in very well with that claim when it was made. It was the setting forth of the character of His mission rather than the putting forth of claims that He was concerned with at first, e.g., His answer to the Baptist's messengers and His claim to fulfil Isaiah's prophecy. The title 'Son of Man' is associated with the revelation of His character and with His claims to authority. Where the order of the time of utterance of the phrase differs in the gospels of St. Luke and St. Matthew, we need not hesitate to accept the statement of St. Luke. The other title 'Son of God' occurs in the narratives of the temptation, and belongs historically to the early part of His ministry, but I think we are not wrong in supposing that as the narratives came from Our Lord Himself they must have been made known to His disciples at a late period of His ministry when they were able to receive the fuller teaching. May we not quite legitimately claim that Our Lord kept out of sight that aspect of His Person as Son of God? When those diseased in mind bore testimony that He was the Son of God He silenced them. Christ's claim to authority led the people to look upon Him with amazement. Even such a miracle as the raising of the widow's son only led them to acknowledge that a great prophet had risen amongst them and this was apparently the normal effect of miracles upon them. We may learn from the titles given to Our Lord the attitude called for by His Person and teaching. Kurios, most frequently given, didaskalos, and epistates, perhaps equal to Rabbi. The confession of Peter is placed quite in striking contrast to the popular idea. The difficulty in this connection is that each of the synoptists give different versions. St. Mark gives, 'Thou art the Christ.' St. Luke gives, 'The Christ of God,' while St. Matthew gives, 'The Son of the Living God.' They all agree at any rate that Our Lord had made no claim to the title up to that time, but accepted it then. Gradually Our Lord had led His disciples to a true conception of His Mission. In the popular mind Christ became more and more associated with the Messiah—one who was to bring a temporary, not a spiritual, deliverance to the people. From the time of the confession of St. Peter we are concerned in the eschatological significance of the Person of Jesus. In the question of the High Priest, (Matt. 26:63); we must note the use of 'Son of Man' in Our Lord's answer, for there can be no doubt that the idea of Divine Sonship was called in question. The synoptists regard it as a distinctively eschatological title which acquired an added significance in the latter, or eschatological part of Our Lord's Mission. The sin against the Son of Man is only second to the sin for which there is no forgiveness. In many passages the Son of Man is represented in a position which is only possible to the Son of God. He is the agent of God's temporary judgment on the Jews; He is Supreme Judge of all mankind; He will appear in glory; His angels attend Him; He demands loyalty from all men. Christ is the Personal Agent by which the Father is revealed. At the end there was no doubt even in the minds of His enemies as to His claims. It

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is true that the claims were not accepted but counted as blasphemy. The great offence was not the claim to Sonship but to Messiahship. We have then in the Gospel the record of His Person and Work, how He revealed its true character; how He developed His unique position; how it conferred on Him authority which has not finally been exercised, but is to be at the last day. From the synoptic record we must conclude that His disciples had not a clear or true conception of His Person and Work. That was to come with the Resurrection, the Ascension and the coming of the Holy Ghost. We have the fuller revelation; we have known Jesus as the Messiah; we know Him as Redeemer; we know Him as Risen and Ascended; and look for Him as Judge. Let us 'hold fast the profession of our faith' that it fail not."

SASKATCHEWAN.

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

Prince Albert.—On Sunday, May 21st, the induction of Mr. Strong to the rectory and parish of St. Alban's, took place. A large and devout congregation were assembled when the procession moved up the aisle, headed by the wardens, followed by the Rev. J. I. Strong, the Rev. C. Carruthers, rural dean of Lloydminster, the Ven. Archdeacon Dewdney (retiring rector) and the Bishop. After the reading of certain forms, the new rector was duly inducted and instituted, and a short time for silent prayer was used on his behalf, at which morning prayer was read and Holy Communion celebrated. The sermon was preached by Mr. Carruthers, "Come ye and let us walk in the light of the Lord," inviting the members of the church to walk in the light, to walk consistently and to walk in love and unity. It is an interesting fact that the Montreal Theological College was well represented that day, Bishop, rector and preacher all being graduates of that College. The new rector preached at the evening service, a sermon which, for clearness of thought, forceful directness, purity and simplicity of action, was a pleasure to hear, and carried a blessing to those who listened.

The provincial musical festival has just closed after three very strenuous days and keen competition. The judges who came light-heartedly, thinking to have an easy and enjoyable visit, found little time even for eating and sleeping, competitions beginning at 9 a.m. and closing at midnight, after which many nice points had to be discussed. They paid the highest compliments to the competing church choirs: Prince Albert, St. John's; Saskatoon, Regina and Moose Jaw. All were so remarkably good, it was difficult to decide, but Regina carried off the shield as being the most perfectly balanced in the parts and most devotional in feeling. The judges strongly emphasized the necessity of realizing the force of words and expressing the feeling, but without any theatrical display in Church singing. That beautiful anthem, "Send out Thy light and Thy truth," was the test piece. The Baptist choir here won the shield for the professional choir. The children's choir of St. Alban's Ladies' College won the junior shield and received enough compliments to make them proud for a long time, but that when the two smallest members went up to receive the shield they were asked by Miss Griess, who had trained them, as the greatest jury was hers!

Vonda.—St. Paul's.—The anniversary of the battle of Batoche was celebrated here by the unveiling of a brass tablet, presented by the Daughters of the Empire, Toronto, to this church. The impressive service was conducted by the Bishop of the diocese, assisted by the Rev. E. Coulthurst. Bishop Newnham gave a brief sketch of the rebellion, paying high tribute to those who had laid down their lives for their country; he much regretted that the Rev. Principal Lloyd had not been able to be present with them. The handsome brass tablet contains the names of 35 men who died at the battles of Duck Lake, Fish Creek, Batoche, Cutknife and Fort Pitt in 1885, and is surmounted with the device of stacked rifles and a crown. A similar tablet has been sent to Battleford by the same generous and patriotic donors.

CALGARY.

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

Calgary.—The Bishop of Calgary held an ordination of deacons and priests in the Pro-

Cathedral of the Redeemer on Sunday, May 28th. Those ordained deacons were: Messrs. J. W. Thomson, J. B. Sneddon, R. A. Burge and L. Middleton, who have been working as lay readers; and Mr. T. L. Bruce, L.Th., of Trinity College, Toronto. The deacons who were advanced to the priesthood have all been working for some time in the diocese. They are: Revs. J. R. Gretton, of Millarville; G. D. Whitaker, L.Th., of Lac la Poudre; W. H. F. Harris, of Stettler; and G. M. Morgan, of Gladys. They all go back to their Missions. The candidates were presented by Archdeacon Webb, M.A., the Bishop's principal examining chaplain. The Litany was sung by the Dean, and the preacher was the Rev. W. H. Mowat, M.A., head of the clergy working in Southern Alberta, on the Archbishops' Western Canada Fund. The Rev. A. P. Hayes, B.A., lately from England, served, and with the Dean, the Archdeacon and Mr. Mowat, assisted the Bishop in the laying on of hands in the ordination to the priesthood. The service was a very impressive one. The Bishops of Quebec, Huron and Toronto, also ordained for the Bishop of Calgary by Letters Dimissory, on Trinity Sunday.

NEW WESTMINSTER.

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

Lytton.—The Rev. Canon Deedes is the pilot of the band of clergy and laymen lately arrived from England, and after a rest and outfitting in Lytton and the purchasing of two good horses, he started by wagon for Cariboo early on Monday morning with five of the party, who drove their own team. The Canon is in British Columbia for two months only, and is then to return to report to Canon Brooke of the Church of St. John the Divine, Kennington, of whose staff he is one, and so also is the Rev. Thursby-Pelham, the senior member of the staff of the Cariboo Mission-to-be. Canon Brooke has bound all the party to remain for a longer or shorter time, one year, two years, and some longer, and he has bound himself to aid the St. John's Mission, Cariboo, for five years. He is responsible, too, for the slight stipend allowed each man, and for general foundation finances, with the exception of Mr. Macqueen, one of the laymen, who broke down in health during his studies at Oxford University, and was allowed to come for one year and take his share of work at the Mission, but paying his own expenses. Mr. Thursby-Pelham remained behind as guest of Archdeacon Pugh, whom the party name as instrumental in drawing Canon Brooke's notice to the dearth of workers in the great northland. Mr. Pelham and Archdeacon Pugh have left Lytton, however, for the interior, on horseback.

Correspondence

"THE EMPIRE SUNDAY SCHOLAR."

Sir,—Your readers will, I am sure, be glad to know, that the S.P.C.K. propose to begin publishing "The Empire Sunday Scholar" in Advent, but they hope to supply copies to Canada in October. They promise to send us specimens of the final form adopted in September. It is hoped they will reach us in time for the meeting of the General Synod at London, September 6th. They propose to begin advertising in all the colonies in July or August.

JOHN DOWNIE,

Secretary of the Committee on the "Sunday School Paper,"
Port Stanley, June 1st, 1911.

A. H. RHODES ON I. JOHN iii. 9.

Sir,—My brother has asked me to reply to the letter of A. H. Rhodes, and as my divinity examinations are over I am glad to do so, especially as we are both agreed that the Bible, as the well-spring of the Prayer Book, should be the final court of appeal. As, A. H. R. has twice appealed to the first epistle of St. John 3: 6, 9, 10, let me deal with that first. Christ and His Apostle both speak of being "born again," and if they both are speaking of the same thing, the question is settled. But are they? Christ tells Nicodemus, who is not a Christian, that unless he be born "of water and spirit" he cannot enter into the Kingdom of Heaven. He is, of course, speaking of the very beginning of spiritual life—the germ—the grafting into Christ—"His Seed," or regeneration, while St. John is writing

to Christians, fathers, young men, children, who, having once been born again and grafted into Christ, did not now need to be told: ye must be born again, but did need to be told again and again to "abide in Him," and to be warned that if they lived in sin they were really of the devil, and practically unregenerate, just as Christ Himself did (John xv.); because if they had been truly and abidingly born again or truly converted, they could not sin, because "His seed remaineth" (abideth, R.V.) in them. But I am amazed that A. H. R., who so confidently relies on I. John 3: 9, does not frankly tell your readers that Christ uses one word for "born again," and St. John a very different one. How any man with the Greek Testament at hand can fail to tell us the real meaning of St. John and that on a crucial point, on which the whole question turns, is to me absolutely inexplicable. Christ's word means "born again," in its initial sense, applicable only on entering into the Kingdom, while St. John uses twice in v. 9, the Greek perfect tense, which means "has been born again and abides in that state" (cf. Alford in loc. et passim). Now, no man ever taught that regeneration of infants in Baptism means "born again" in St. John's sense of the word. No wonder that A. H. R., following Dean Goode, is hard put to find a theory which will square with his views, confounding as he does conversion with regeneration in Christ's sense of the term. However, as he gives a list of reformers and others, who, he supposes, hold the non-natural or supposititious view of Baptism, without quoting them, I will supply one or two quotations for present consideration, adding to these later if space be given me. Let us hear Cranmer (5th Book of the Sacrament, p. 366) "When he (the minister) ministereth to our sights Christ's holy Sacraments, we must think Christ crucified and presented before our eyes, because the Sacraments so represent Him, and be His Sacraments and not the priest's; as in Baptism we must think that, as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to His hand inwardly and washeth the infant with His Holy Spirit; and moreover, that Christ Himself cometh down upon the child and appareleth him with His own self." Likewise Jewel (on Sacraments, p. 1106 Parker Soc.). "For this cause are infants baptized, because they are born in sin, and cannot become spiritual but by that new birth of water and the spirit. They are heirs of the promise; the covenant of God's favour is made with them." Also on Confirmation (p. 1127). "A father must put his child in memory of his Baptism and teach him that it is a covenant of God's mercy to us and of our duty to God; that it is a mystery of our salvation; that our soul is so washed with the blood of Christ, as the water of Baptism washeth our body. . . . They are the Lord's vessels, ordained to honour, let us keep them clean; they are Christ's lambs, let us lead them forth into wholesome pasture; they are the seed-plot of Heaven, let us water them that God may give the increase; their angels do always behold the face of God, let us not offend them; they are the temples and tabernacles of the Holy Ghost, let us not suffer the foul spirit to possess them and dwell within them." Let all divinity men be thus taught and party spirit will die out. In the view of the Reformers, Christ, "cometh down" upon the helpless, fallen, unconscious child in His own ordinance, without any man's help. It goes without saying that spiritual blessings can be imparted, but not appropriated, without faith. A passive, unconscious child cannot beget himself.

The Big Brother.

APPEAL FOR MISSION HOUSE FOR REV. C. H. SHORTT, JAPAN.

The Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house at Nagaoka, Japan, for the Rev. C. H. Shortt. Previously acknowledged, \$113.72; J. Harold Kidd, Burritt's Rapids, \$1; A. B. Wiswell, Halifax, \$2; Dr. Montizambert, Ottawa, \$10; N. F. Davidson, Toronto, \$2; Ven. Archdeacon Warren, Toronto, \$2; the Rev. A. W. H. Francis, Byng, \$1; clergyman, \$5; Joseph Nicol, Sarnia, \$1; D.C.L., \$25; Kirwan Martin, Hamilton, \$2; total, \$164.72. Amount required, \$800. Contributions may be sent to the Rev. T. G. A. Wright, Sarnia, Ont.

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Family Reading

INTERNATIONAL HYMN.

(Tune, God Save the King.)

Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease,
Come, victories of peace;
Nor hate nor pride's caprice
Unsheath the sword.

Though deep the sea and wide
Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Grey coasts and islands green,
With bonds of peace serene
And friendship spanned.

Now, may the God above
Guard the dear lands we love,
Both East and West.
Let love more fervent grow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.

—George Huntingdon.

The Archbishop of Ottawa has expressed his wish that this International Hymn might be sung in our Canadian churches on the Sunday before or after the Coronation. Copies of the hymn will be forwarded by Mr. Henry Opdycke, 42 West 44th Street, New York City. All the clergy who send a written request therefor, should indicate the number of copies desired. The hymn will be furnished gratuitously, except in case of such churches as may prefer to pay the cost of printing the copies ordered.—[Ed. C.C.]

SELFISHNESS THE CAUSE OF UNHAPPINESS.

These are the words of a noted preacher: "Why are so many marriages failures? The foundation of trouble is selfishness. It seems a strange reason, yet it is the fundamental reason. The man that is addicted to drink is a selfish man. He knows his wife's heart is breaking. He has taken her from a good family, she has made a sacrifice to marry him and he has promised to love her even to death. Therefore, he should reason, 'If I love my wife I will do nothing to make her shed tears or bring sorrow to her heart.'

"Some men are 'grouchy.' They come home and don't say a word. They are cross, sulky, eat their supper in silence and read the paper. Something is wrong with them. Sometimes they go alone to the theatre, for they are selfish. If they want to go to the theatre they should take their wives and families.

"Let me advise you young people to marry young. Marry a good wife who can cook and do housework. Girls who can paint fancy work or dishes, but who can't cook a meal are ornaments. I care not whether the girl be rich or poor.

"Young man, make your wife your banker. Don't say you can't get married because you can't support her. You will have more money if you are married than if you remain single.

"Married life should be the happiest life. Understand, everyone has faults and peculiarities. Forget SELF, treat your wife lovingly; let your happiness be her happiness. Trials may come, but in the midst you will have an unseen hand support you.

"Gentlemen, you can do much to make home a reality. Try."

THEIR MAJESTIES' CORONATION.

The Abbey Service.

The authorized form and order of the service that is to be performed and the ceremonies that are to be observed in the Coronation of King

George V. and Queen Mary on June 22, in the Abbey Church of St. Peter, Westminster. Every detail of the service is carefully arranged, and the most minute directions are given. For instance, the first rubric relating to "the preparation" says:—

In the morning upon the day of the Coronation early, care is to be taken that the ampulla be filled with oil and, together with the spoon, be laid ready upon the Altar in the Abbey Church.

The Archbishops and Bishops Assistant, vested in their copes, shall form a procession outside the West door and at the approach of their Majesties shall begin to move into the Abbey. As the King and Queen enter the West door the choir of Westminster will sing Psalm cxxii. 1-3, 6, 7.

The King and Queen shall, in the meantime, pass up the body of the church, into and through the choir, and so up the stairs to the theatre; and having passed by their thrones, they shall make their humble adoration, and then kneeling at the faldstools set for them before their chairs of estate on the South side of the altar, use some short private prayers; and after, sit down in their chairs.

The King and Queen being so placed, the Archbishop shall turn to the east part of the theatre, and after, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal (Garter King of Arms preceding them), shall go to the other three sides of the theatre in this order, south, west, and north, and at every of the four sides shall, with a loud voice, speak to the people; and the King in the meanwhile, standing up by his chair, shall turn and show himself unto the people at every of the four sides of the theatre as the Archbishop is at every of them, the Archbishop saying:—

Sirs, I here present unto you King George, the undoubted King of this realm; wherefore all you who are come this day to do your homage and service, are you willing to do the same?

The people signify their willingness and joy by loud and repeated acclamations, all with one voice crying out,

GOD SAVE KING GEORGE.

Then the trumpets shall sound. The Bible, Paten, and Chalice shall be brought by the Bishops who had borne them, and placed upon the altar.

The Lords who carry in procession the Regalia, except those who carry the Swords, shall come near to the Altar, and present in order every one what he carries to the Archbishop, who shall deliver them to the Dean of Westminster, to be by him placed upon the Altar.

The Litany will next be sung "by two Bishops vested in copes," after which "the beginning of the Communion Service will be taken by the Archbishop." After the Nicene Creed has been sung the instructions are that

One of the Bishops should be ready in the pulpit . . . and begin the sermon, which is to be short and suitable to the great occasion.

When the sermon begins the King, who has been uncovered during the Litany, "shall put on his cap of crimson velvet turned up with ermine."

On his right hand shall stand the Bishop of Durham, and beyond him, on the same side, the lords that carry the swords; on his left hand the Bishop of Bath and Wells, and the Lord Great Chamberlain.

The Coronation Oath.

His Majesty, having already, on Monday, February 6, 1911, in the presence of the two Houses of Parliament, made and signed the Declaration prescribed, the Archbishop shall, after the sermon is ended, go to the King, and, standing before him, administer the Coronation Oath.

The Archbishop shall minister these questions, and the King, having a book in his hands, shall answer each question severally as follows:—

Archbishop: Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the statutes in Parliament agreed on and the respective laws and customs of the same?

King: I solemnly promise so to do.

Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgments?

King: I will.

Archbishop: Will you to the utmost of your power, maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably

the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

King: All this I promise to do.

Then the King, arising out of his chair, shall go to the Altar, and there being uncovered, make his solemn oath in the sight of all the people, to observe the promises; laying his right hand upon the Holy Gospel in the great Bible (which was before carried in the Procession and is now brought from the Altar by the Archbishop, and tendered to him as he kneels upon the steps), saying these words:—

The things which I have here before promised I will perform and keep.

So help me, God.

Then the King shall kiss the book and sign the Oath.

The solemn ceremony of anointing the King follows. The Dean of Westminster, taking the ampulla and spoon from off the altar, shall hold them ready, pouring some of the holy oil into the spoon, and with it the Archbishop shall anoint the King in the form of a cross:

1. On the crown of the head.
2. On the breast.
3. On the palms of both hands.

Then shall the Dean of Westminster lay the ampulla and spoon upon the altar; and the King, kneeling down at the faldstool, the Archbishop standing, shall say a blessing over him. Next will come the presenting of the Spurs and Sword, the investing with the Armill and Royal Robe, the investiture "per annulum et baculum.

The Putting on of the Crown.

The Archbishop, taking the Crown shall place it before him on the altar, and after a prayer "shall reverently put it upon the King's head. At the sight whereof the people with loud and repeated shouts shall cry,

GOD SAVE THE KING,

the Peers and the Kings of Arms shall put on their coronets and the trumpets shall sound . . . and the great guns at the Tower shall be shot off."

The Archbishop shall go on and say, God crown you with a crown of glory and righteousness, that by the ministry of this our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gifts of Him whose kingdom endureth for ever.

The choir shall then sing: "Be strong and play the man: keep the commandments of the Lord thy God and walk in His ways."

The Bible having been presented by the Archbishop to the King, and the Benediction having been pronounced, "the enthronization" will take place. The King having gone to his throne shall be "lifted up into it by the Archbishops and Bishops and other Peers of the Kingdom."

The exhortation being ended, all the Princes and Peers then present shall do their homage publicly and solemnly unto the King. The Archbishop first shall kneel down before his Majesty's knees, and the rest of the Bishops shall kneel in their places, and they shall do their homage together.

Then the Prince of Wales, taking off his coronet, shall kneel down before his Majesty's knees, the rest of the Princes of the Blood Royal being peers of the realm kneeling in their places, taking off their coronets and pronouncing the words of homage after him.

When the homage is ended, the drums shall beat, and the trumpets sound, and all the people shout, crying out:—

God Save the King.
Long Live King George.
May the King Live for Ever.

The solemnity of the King's Coronation being thus ended, the Archbishop shall leave the King in his throne and go to the altar, where the Queen's Coronation will be proceeded with by the Archbishop of Canterbury. This will be followed by the Communion service and at the conclusion the choir will sing the Te Deum.

Owing to lack of space a large number of letters and a good deal of diocesan news are held over this week.

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British and Foreign

Mr. W. D. Cruddas has deposited £4,000 with the Ecclesiastical Commissioners in order to guarantee £120 a year for a senior curate at St. Stephen's, Newcastle-on-Tyne.

Mr. William Shelley, sexton of Brighton Cemetery, and for many years vergier at the parish church of St. Nicholas, has officiated at 30,000 funerals, 1,000 baptisms, and 600 weddings.

Dr. Peter Giles, who has for many years resided at Cambridge, and is well known by large numbers of Cambridge men, has been elected Master of Emmanuel College in the place of Dr. Chawner, deceased.

The Hermon Beardsley Butler House, a neighbourhood house given as a memorial by Mrs. H. B. Butler to St. Peter's parish, Chicago, was lately opened with a series of ceremonies appropriate to the occasion.

H. H. NIGHTINGALE

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On a rough estimate it is calculated that during the past century Church people in England and Wales have voluntarily expended no less a sum than £50,000,000 for the purposes of elementary education in the Home Land.

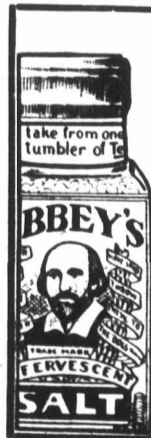
The Easter offerings at the Church of the Holy Trinity, Lincoln, Neb., was \$2,300, the largest in the history of the parish. As soon as the sum

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was known, the parishioners immediately pledged \$2,000 more to extinguish the indebtedness.

The Rev. T. G. Simpson, D.D., was installed as a Canon Residentiary in St. Paul's Cathedral at Even-song on Tuesday, April 25th (the Feast of St. Mark). Dean Gregory was able to be present and occupied his stall despite his great age.

Recently a new marble pulpit and parapet wall, which has been placed in the Church of St. Joseph of Arimathea, Elmsford, N.Y., in memory of the late Mrs. Worthington by her daughter, Mrs. W. L. Pull, was formally dedicated by the rector.



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The Lord Primate of Ireland quoted to the Irish Teachers' Conference at Bangor recently the following child's essay on "Wild Beasts": "Wild beasts used once to roam at will throughout the whole of England and Ireland, but now wild beasts are only found in theological gardens."

Recently a memorial window to Queen Victoria and the late King, which has been given by Mrs. Lucas, the wife of the rector of Tolland, Somerset, was dedicated at Tolland parish church. It is an east window of three lights, representing in the centre Our Lord enthroned as a King.

The Lord Bishop of London preached in St. Paul's Cathedral at the High Celebration on Easter Day. He was vested in his cope and mitre. The mitre he wore was a new one, which had just been presented to him by a Canadian Churchman. It is of very fine design, and is heavily embroidered with gold.

The Bishop of London recently consecrated the new Church of St. Jude-on-the-Hill at Hampstead, the church of the Hampstead Garden Suburb, of which the Rev. J. Bourchier is the vicar-designate. Many people in Eastern Canada have subscribed towards the cost of the beautiful pulpit which has been placed in this church.

Mr. Morgan Percy Williams, the sexton of St. Paul's, Milwaukee, for the past forty-seven years, died recently, aged eighty-six. He was born in Kent in 1825, and came to America with his parents at the age of eleven. Mr. Williams came from a long line of English Church sextons dating back more than three centuries.

The presentation of the Lenten and Easter offerings of the Sunday Schools for missions in the Diocese of Pennsylvania took place lately in the Church of the Holy Trinity, Philadelphia. The offering, which is a memorial to Bishop Whittaker, amounted to \$31,955.20, which is over one thousand dollars more than last year.

An Abandoned Church.—There is an abandoned Norman church at Isleham, in Cambridgeshire. One would naturally associate its conversion into a barn with the vandalism of the eighteenth century. It was, however, disused as a church long before the Reformation, a larger edifice having been erected close at hand to take its place. The old church as it stands is valuable as a sample of early Norman work without later additions. The extremely narrow windows are characteristic of that early period, as well as the division of the building into nave, presbytery, and sanctuary.

Children's Department

THE STORY OF "THE CRUMBLING PATH."

A good many years ago I read a little book or tract called "The Crumbling Path," which made a great impression on my mind. I am

sorry I lost it. I do not know whether the tract is still in print or not. I will give it to you from memory.

A lady had spent the summer in the Highlands of Scotland, and she had been so used to seeing great mountains that she said, when she left the Highlands, she had only to close her eyes and she could always see them. Once she seemed to see the vision of a very tall mountain whose summit was above the clouds, and saw that its sides were thronged with people, and she learned that all these people were hoping to go and live in a beautiful city that was built on the top of a mountain, and though they could not see it, they all believed it was there. The king of that beautiful country had sent his messengers to urge the people to redeem the time and gather the precious stones that strewed the mountain sides. She saw, on looking closer, that all had baskets on their arms, and some were very eager to gather the stones at the foot of the mountain; they lost no time, but gathered as they went.

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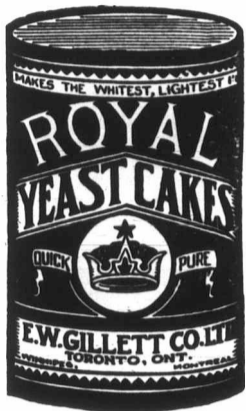
She noticed that others had their baskets half full before they had gone any distance up the mountain path, but some were idle and did not stoop to gather the stones for their baskets, though all of them knew that the king had requested that every one, young and old, should gather these stones to adorn his palace—not for its building, but for adornment. The king's messengers kept saying: "Redeem the time; redeem the time!" These messengers were of every nationality, so that all the people could understand the command of the king, but the views were fine from the mountain side, and she heard one say: "Well, I don't intend to gather until I am a long way up the mountain path I don't want to carry a heavy basket." At first this seemed reason-

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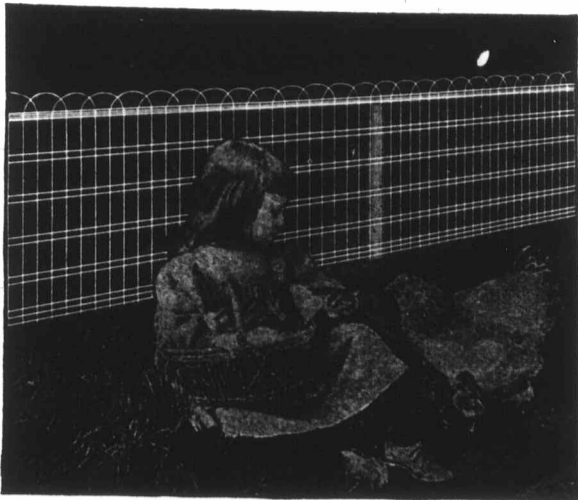
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able, but she saw that the king sent his servants to help those whose baskets were full, and then she noticed that those who had neglected to gather at the foot of the mountain did not find the stones so fine further up the mountain path, for she saw them pick up stones and throw them away. They were not fine enough to put in their baskets, and then she heard them regret that they had not commenced lower down the hill to gather, where the stones were so many and so beautiful.

One said, "Oh, I am so sorry I did not pick up that stone I passed a little time ago; I believe I will go back and find it." And then came the discovery that there was no going back the path was a crumbling path; a stone once passed was passed forever so far as the individual was con-

cerned. Another path with precious stones would be made for others, but there was no going back, and then she heard regrets on every side: "Oh, I am so sorry I can not go back; my basket is not half full. And some said: "Why, I have hardly commenced to gather, and yet I must go on," and the stones were becoming very rare as they approached the summit. And there was such a dread on the part of many in regard to meeting the king without having done as he commanded. Now the cloud was becoming so thin she could see through it, and she saw that those who had passed through the cloud had their baskets on their arms, and their hands folded across their breasts.

The time allowed for gathering was over; they now had to go before the king with their baskets, whether full or empty. Just as she was thinking of this, a sight burst upon her vision beyond all beauty she had ever conceived of. The city was the sight. The foundations of the city were of all manner of precious stones, and with the most wonderful light upon it that made it indescribably beautiful. And then she saw the palace of the king, and the people with their baskets going up to the beautiful marble steps to go in before the king, and the guide at her side seemed to take her where she could see these travellers as they came up one by one and stood before the king, who was seated on his throne of dazzling beauty, and she wondered how it would be with them. One by one they came, each one standing alone before him, and he looked in every basket as they came up, and when the baskets were full he smiled such a beautiful smile as he said: "Well done! you were faithful; go into the city and take all the joy that awaits you."



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Then she saw some come up whose baskets were only half full, but still he smiled and said: "Perhaps your path was not so richly strewn with the precious stones, and you did what you could; well done! Pass in." Then she saw those who had been idle and careless some of them hadn't even the bottom of their baskets covered; and they shrank from going before the king, but all had to "appear." And then she saw the countenance of the king change. He said to them: "You had the same opportunity that the others had. You had only to pick up the stones; they were there for you. You did not care to please me. You were not willing to deny yourself, and I do not wish any servants around me who do not love me," and she saw them as he motioned with his hand and said, "Depart." They went back to the dark cloud. She then awoke from her dream or vision.

And now what did it all mean? The mountain path is our journey through this world. Our little baskets on our arms, into which the Master will some time look, are our lives on this journey. The precious stones are our opportunities for the making the most of our time.

I remember once, in speaking to young girls, that I gave them this allegory. One of the loveliest girls in New York sat near me, and I can see her beautiful face now as she took in so eagerly the little parable. When she went home she told it to her little brother, seven years of age, and told him that no one was so young as to be without a basket. A few days after, he came running to her, exclaiming: "Sister, I have a stone in my basket!" "How did you get it, dear?" she asked. "Why," said he, calling a little boy by name, "he hit, and I didn't hit back at him; wasn't that a stone in my basket?" "Indeed, it was," she replied.

Only a few days after, he was taken ill with scarlet fever, and in a week's time he was dead. When the sister told me, with tears in her beautiful eyes, she said: "Oh, Mrs. Bottome, I know he had one stone in his basket."

And now, dear little children, I want to tell you about different stones for your baskets. Every time you try to be good, a stone goes into your basket; every time you mind your mother, it is a stone in your bas-

ket; every time you do a kind act to anyone, it is a stone in your basket; whenever you learn a lesson well, it is a stone in your basket; and whenever you return good for ill, it is a stone in your basket. You are just beginning to go up the hill of time and it will make all the difference with the other part of the hill if you are gathering your precious stones now.

Oh, how valuable the stone of self control is, and the stone of self denial, and the precious stone of abedience! My dear children, will you not try to put some stones into your basket every day?—Margaret Bottome.

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A peal of tubular bells has been erected in Mohill parish church, Ardagh, in memory of the late Mrs. F. E. Crofton, formerly of Lakefield.

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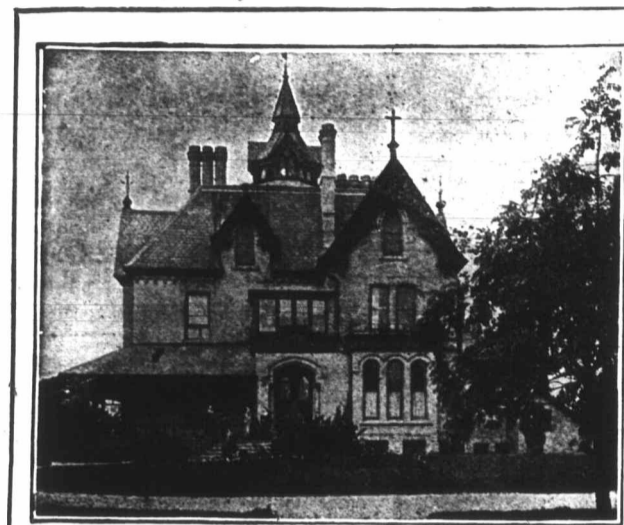
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Viscount and Viscountess Middleton were recently appointed rector's and people's wardens, respectively, for the parish of Peper Harow, near Godalming.

The foundation-stone of the south transept of Selby Abbey was laid by Mrs. Liversedge, the wife of Mr. William Liversedge, who is bearing the whole cost of the rebuilding, in the presence of a very large company of people the other day. The Bishop of Beverley conducted the office. It is probable that the south transept will be finished next year, and it is expected that the Archbishop of York will (D.V.) be present at the opening.

The fine screen of Rattery Church, a few miles from Totnes, in Devon, has been repaired through the generosity of the Misses Carew, of Marley House, and was replaced in the church in readiness for Easter. It is forty feet long, and of the type peculiar to Devonshire, with some unusual detail. Much of it had disappeared, but the missing portions have been skilfully replaced on the old design, and the church is vastly improved and beautified by the renewal.

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